



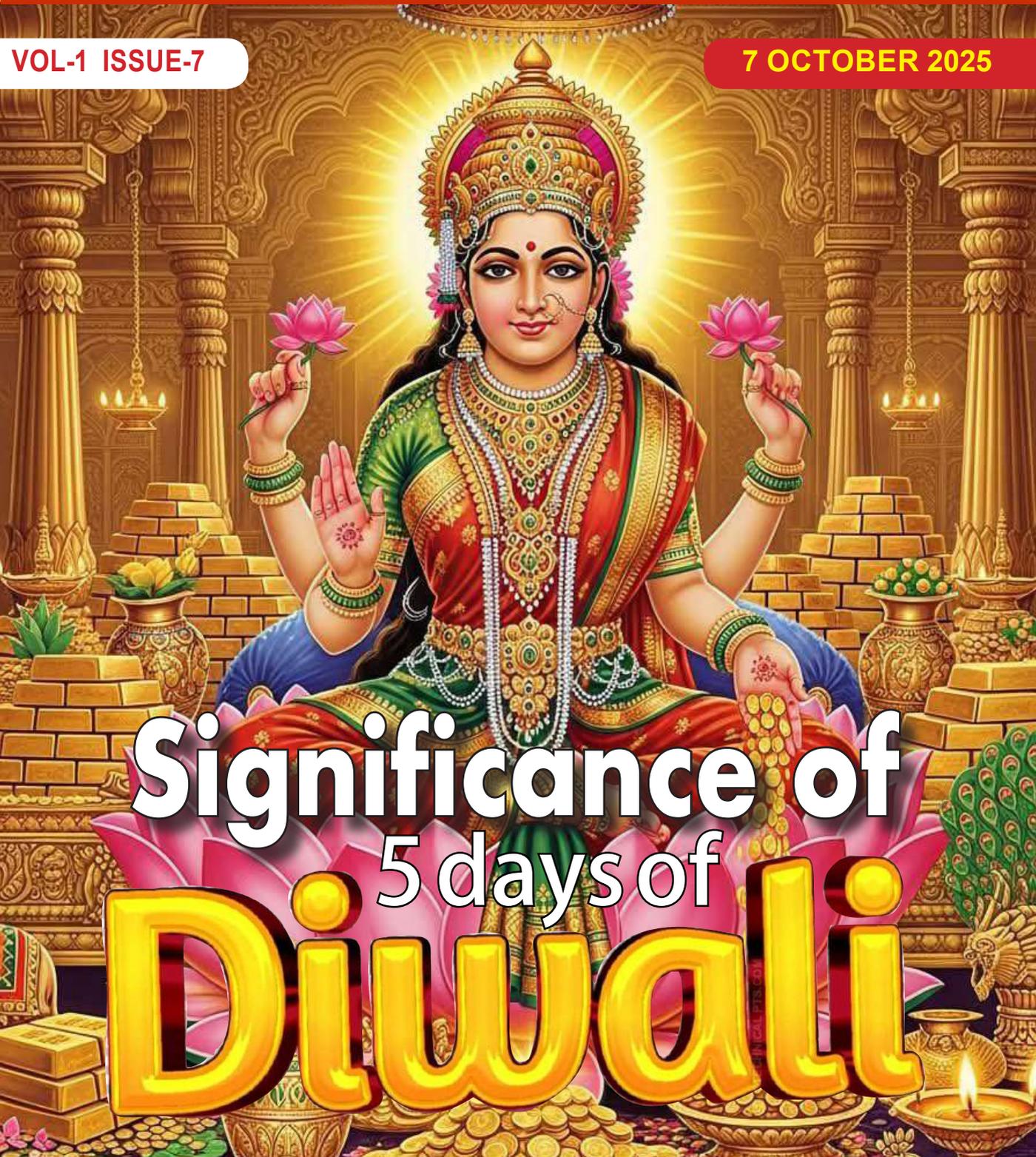
# arultharum வேதாரவல்

Fortnightly

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VOL-1 ISSUE-7

7 OCTOBER 2025



Significance of  
5 days of

**Diwali**

# Explanation of the form of Vinayaka

## Footprints

It is wisdom to unite the soul and to work on the dirt, stones and illusions, thus giving dual pleasure.

That wisdom is the feet of Lord Vinayaka.

## The big belly

Just as the sky is the place where all things are contained and created within itself, the sky, which is the big belly, also contains all the worlds and beings within itself.

## Five arms

One of the sons' hands holds affection. It represents creation. Therefore, he is Brahma. The hand holding the tusk represents protection. Therefore, he is Mahavishnu, who bestows the grace of praise. The hand holding the angus represents destruction. Therefore, he is Rudra. The hand holding the modaka represents grace. Therefore, he is also the all-powerful Parameswara.

## Horns

It is said that he broke off his own horn to write the Mahabharata, which signifies the need to give priority to knowledge over appearance ones.



## The large ears

The large ears of Lord Ganesha, like the murrum of the deity, indicate that one

should sift through the news that comes to one's ears and select only the good ones.

- **Shiva.Muthu Lakshmanan**  
Krishnagiri Dt.



# What is a vrata?

Bharat has a number of Holy and Religious festivals and traditions. However, most people view and celebrate them merely as age-old practices; they do not pay attention to the underlying science and their deeper meaning. If the underlying science of the Holy and Religious festivals is known, they can be celebrated with added faith. This article explains the significance of vrats, their creation and the holy texts associated with the vrats.

## 1. Origin and meaning

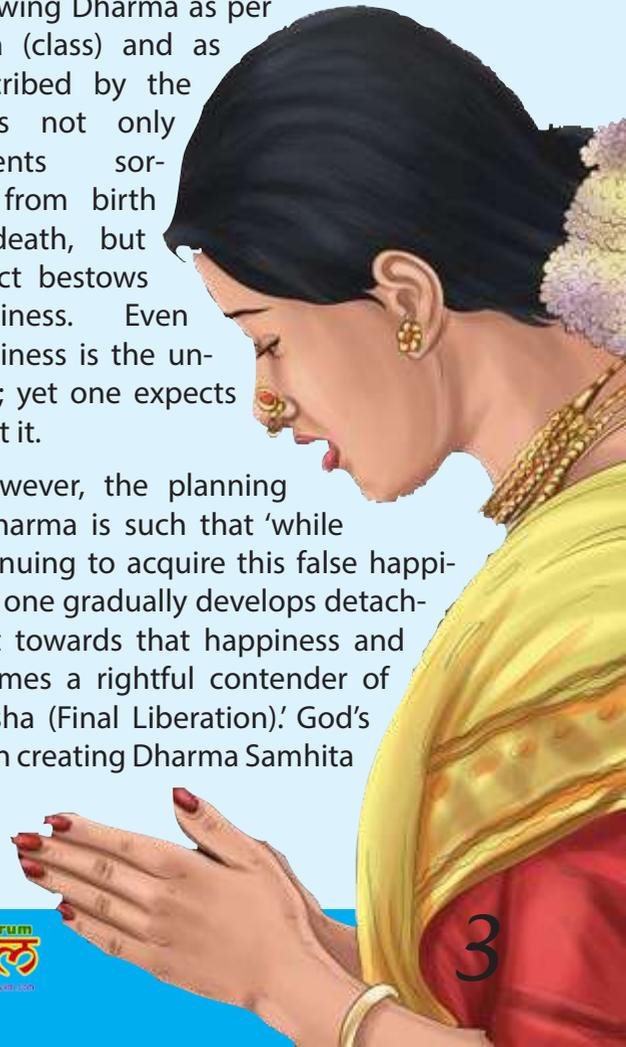
- A. The word vrat has been derived from the root 'vru' which could mean to choose, a resolve, a desire, obedience, worship, a vow etc.
- B. A specific religious observance for a specific period or lifetime is a 'vrata'.
- C. Worship of a particular Deity on a particular tithi (A lunar day), day of the week, month or during other auspicious periods and observing restrictions in eating habits and conduct, in order to fulfill a specific motive, are all referred to as vrat.
- D. Often the words vrat and vaikalya are used together as 'vrata-vaikalya'. Vaikalya refers to a lean and light yet supple body or the techniques adopt-

ed to make the body so. Since most of the vrats include fasts, they facilitate in making the body supple.

## 2. History and Creation

A. Before creating man, God prepared a code of conduct for him. These are what we call the 'Apourushēya (Divine) Vēdās'. Following Dharma as per var a (class) and as prescribed by the Vēdās not only prevents sorrow from birth till death, but in fact bestows happiness. Even happiness is the untruth; yet one expects to get it.

However, the planning of Dharma is such that 'while continuing to acquire this false happiness, one gradually develops detachment towards that happiness and becomes a rightful contender of Moksha (Final Liberation)'. God's aim in creating Dharma Samhita



(Code of Righteous conduct) was that 'man should finally attain Moksha, even while enjoying worldly happiness'; hence, the third chapter of the Shrīmad bhagvadgītā is called 'Karmayog' (Path of Action).

Practising Dharma without any expectations is itself Karmayog. Dharma does not expect us to practice sakām bhaktī (Devotion with expectation). Subsequently, over time the basic concept of Dharma in human beings saw a decline, resulting in shortcomings in man's righteous conduct day by day and marked the coming into existence of the vrat.

B. The beginning of religious conduct or worship: The wishes of the people with authority or in power have to be accepted as the rule by others. The faithful believe that 'God has laid down specific guidelines for us and all living beings'. Such guidelines or duties, when followed over a prolonged time, acquire the nature of customs or traditional practices. When people develop faith that, 'These acts specified by God have to be compulsorily performed', these acts acquire the status of religious conduct or worship. When an individual puts restrictions on his own conduct and activities like eating, the rules take on the nature of a sacred vow or a religious duty. Due to this, the word 'vrat' is a synonym for orders, following of orders, religious duty, worship of Deities, ethical behaviour, ritualistic vows, activity undertaken etc.

### 3. The number of vrats

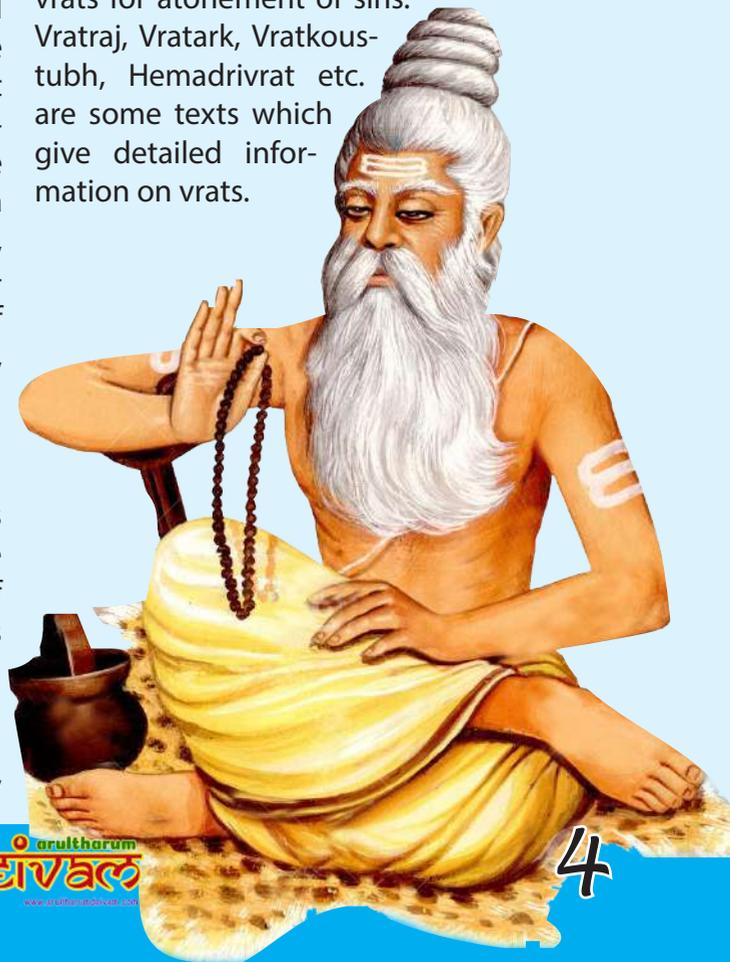
Some so-called vrats of the middle ages existed even before Christ and for some centuries thereafter. At the beginning of the Christian era, the number of vrats was insignificant. However, with time, the number rapidly increased. The 11th century Holy text Rājamartanda written by King Bhoj identifies only 24 vrats. In the Holy

text Krutyakalpataru written in the 12th century one comes across about 175 vrats. The Holy text Kālvivēk written by Shulpani, after a long passage of time, describes only 11 vrats. Hemadri's text describes 700 vrats. MM Gopinath Kaviraj enlists 1622 vrats in his Vratkosh published in 1929. If some of the vrats that merely add on to the number are excluded, then the number will be far less than 1000. Yet today it is not possible to quote the exact number of vrats.

In Maharashtra, the new vrat of 'vāri' (undertaking pilgrimage) to Pandharpur and Alandi has emerged. The Vish u-Purā describes vrats associated with Shrī Vish u and Shiva-Purā describes those associated with Deity Shiva.

### 4. Holy texts

The Dānparva (section pertaining to donation) of the epic Mahābhārat has advocated various vrats. A Holy text like the Nir aysindhu has described various vrats for atonement of sins. Vratraj, Vratark, Vratkous-tubh, Hemadrivrat etc. are some texts which give detailed information on vrats.





# The Astonishing Wonders of

# Tirupathi

There are lots of hitherto unknown secrets and more regular procedures, that is not noticed even by a regular visitor, in the Lord Sri Balaji's temple and the Idol; here are some factors:

Silathoranam is a kind of Rock which is situated one Kilo meter distance from the Tirupati temple; the rocks are said to be 2500 million years old! Lord Sri Balaji's Statue and the rocks from Silathoranam

are of the same kind and are available only at Tirupati; no where on the earth one will find this specific sort of Rocks!! Even to-date, the Idols of Sri Balaji are made from this specific rock and supplied to many other temples all over the world.

There is a special training center for the Sthapathis (sculptors) from where scores of sculptures trained (Sthapathi) with authentic Vedic type training is given to the

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Artists to chisel out each of the diety's Idol.

Benzoine (Pachhakarpooram) is applied on the Chin of the Lord's statue at Tirupathi on daily basis.

If the same applied routinely on any other sort of rocks, the rock splits and breaks because of its chemical proposition; wherein, this specific rock from Silathoranam/Lord Sri Balaji's statue never get affected despite applying the benzoine for centuries,

Any man made rock statues will have the sign of cizil marks at one or other place. Also, most man made statues of rough in nature. Where as the Statue at Tirupathi is with stunning shining and smoothness, as if the stone is polished; even the ornaments appearing in His Ears, arms and His Holy body seems to be naturally polished with smoothness.

The Lord's statue always found to be hot and feels of 110 degree F. Despite the Abishekam

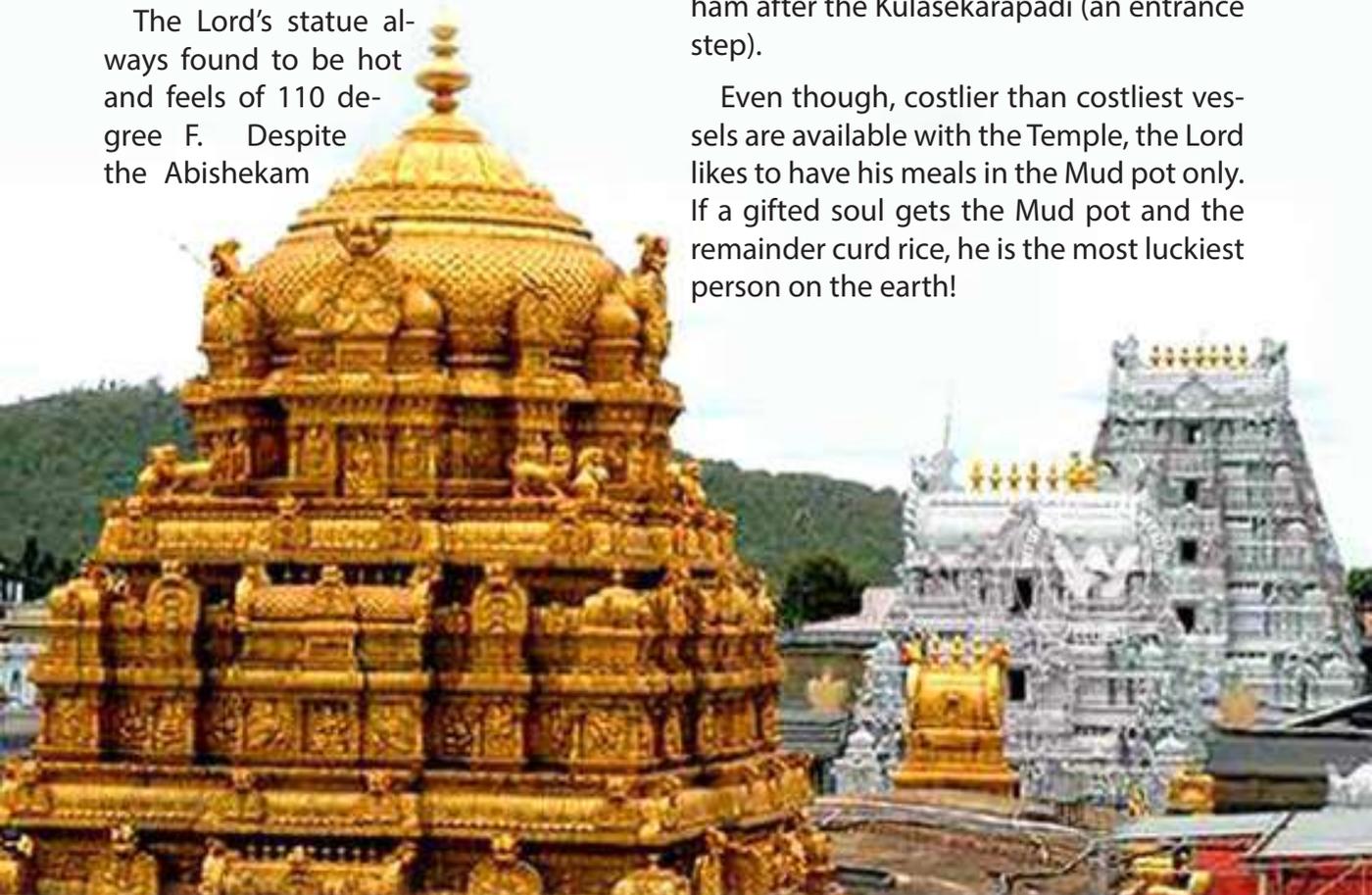
in the early morning at 4.30 am daily, there is always sweating in His body! They wipe out the sweat with costly silk cloths. During every Thursday, when they remove the ornaments for Abhishekam, the jewellery items are felt too hot as if taken from an oven!

Tirupathi Templs, the prayer methods, Hundi collections and the Pooja methods all are an astonishing historical events, that is experienced till date.

The Kitchen of the temple is large in area. Pongal, Curd rice, Tamarind Rice, Chitrannam, Vada, Kesari etc. are cookd in a larger measure, every day.

Every day, the curd rice offering (thayir sadam) is provided in a new Mud Pot. Excepting this mud pot and curd rice, no other preparations are sent into the Garpagram after the Kulasekarapadi (an entrance step).

Even though, costlier than costliest vessels are available with the Temple, the Lord likes to have his meals in the Mud pot only. If a gifted soul gets the Mud pot and the remainder curd rice, he is the most luckiest person on the earth!





# Hanuman Chalisa?

In the sixteenth century, poet-saint Goswami Tulsidas surveyed the 40-verse devotional hymn named Hanuman Chalisa that forms an integral part of Ramcharitmanas. In the Awadhi dialect of Hindi, it is dedicated to the worship of Lord Hanuman, a staunch devotee of Lord Rama. The greatness of Lord Hanuman, his humility, wisdom, and eternal devotion to Dharma (righteousness) have been articulated in each verse or 'Chaupai'.

The Power of Hanuman Chalisa lies in its

timeless wisdom and emotional connection with millions of followers. The Hanuman Chalisa is indeed centuries old, yet its importance and application live on today. It has been a source of comfort, security, and spiritual strength for mankind through the ages.

## A Brief Meaning of the Hanuman Chalisa

Let us understand the very simple interpretation and Meaning of Hanuman Chalisa, even though such a simple inter-

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pretation might itself be ultimately very intellectual and highly symbolically interpreted:

Verses 1-2: Contains the introduction and the invocation of Lord Hanuman's blessings.

Verses 3-7: Focusing on Hanuman's original celestial birth, acquisition of immense knowledge, innate strength and modesty.

Verses 8-15: Talks about his bodily strength and ability to fly, being capable of defeating evil, and the complete dedication to Lord Rama.

Verses 16-26: Focuses on the actual event of searching Sita, burning Lanka, and helping Rama kill Ravana.

Verses 27-31: Advantages of reciting Hanuman chalisa-like protection from harm, valor, and negativity removal-all laid to rest.

Verses 32-40: End with a prayer of the devotee, requesting for Hanuman's continued protection grace.

Each verse is packed with symbolic meaning and layers of spiritual insights, making the Hanuman Chalisa a spiritual powerhouse in just 40 lines.

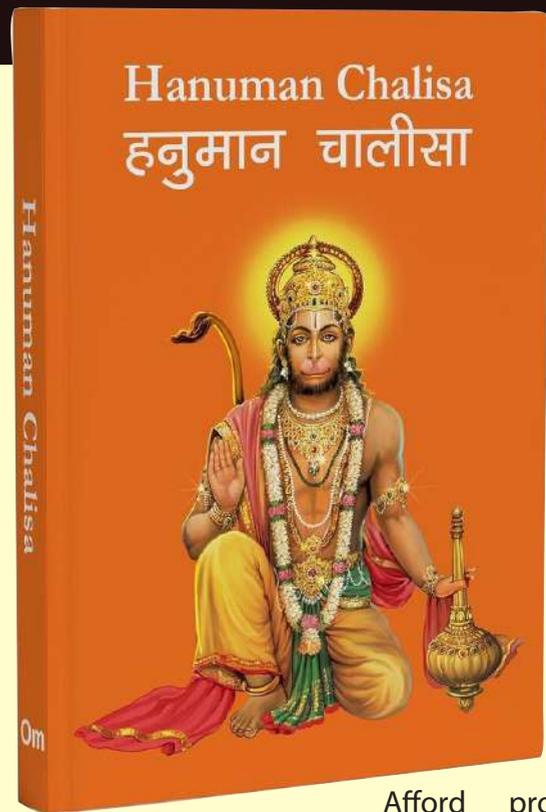
### Why is the Hanuman Chalisa So Powerful?

Many followers who deem Hanuman Chalisa powerful consider it to rouse the spiritual energy lying dormant in oneself besides invoking a deity. This is what is believed to:

Remove negativity;

Empower the body and mind when accompanied by faith;

Enhance discrimination and self-confidence;



Afford protection against evil and misfortune.

The personification of courage, devotion, and self-denial is Hanuman. It is believed that regular recitation of his might will change one's destiny positively.

### Top 10 Benefits of Reciting Hanuman Chalisa Daily

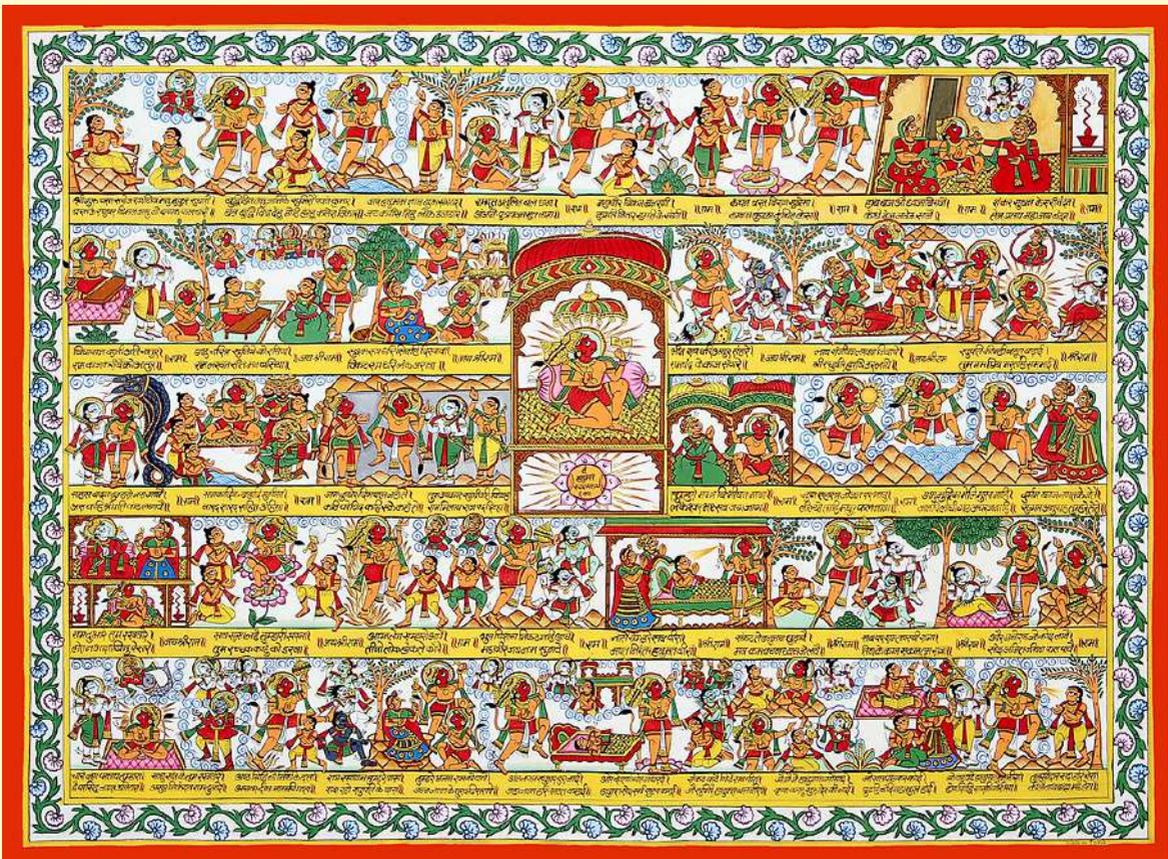
Integration of the sacred chant into everyday life is highly significant throughout several circumstances. Let's explore the most relevant Chanting Hanuman Chalisa Benefits:

#### 1. To Enhance Self-Confidence and Mental Equilibrium.

Whenever you feel anxious or depressed, chant the Hanuman Chalisa for your nourishment and mental clarity. Indeed, fearlessness and valor clearly represent Lord Hanuman.

#### 2. Creates a Layer of Protection Against Negativity.

The Hanuman Chalisa is said to be



chanted as a shield of protection against all things: evil eyes or bad vibes, whichever your beliefs may be. These chants are believed to cover the devotee like spiritual armor, expelling dark forces.

**3. Increases Concentration and Focus.**

Both professionals and students gain by the chanting of the Hanuman Chalisa due to enhanced focus and memory. Another title for Lord Hanuman is “Buddhi Mata Prabhu” meaning “the giver of intelligence and wisdom.”

**4. Promotes Physical Healing.**

According to Ayurvedic and Yogic notion, the vibrations of the Hanuman Chalisa give the strength and life to a person through stimulating the chakras and energy points.

**5. Helps Overcome Insecurity and Fear.**

Are you going through a problem? The

courage of Hanuman, as represented in the lines of the Chalisa, evokes the very concept that any tribulation may be overcome by might derived from within.

**6. Diminish Planetary Doshas.**

The Hanuman Chalisa calms the effect of planetary doshas, namely Rahu-Ketu, Mars (Mangal), and Saturn (Shani). One well-known quality of Hanuman is protecting from the evil influence of the planets.

**7. Fosters Faith and Self-Discipline.**

With any hourly spiritual practice, self-discipline is natural to develop. Chanting the Hanuman Chalisa, therefore, develops the environment for a life imbued with mindfulness and devotion.

**8. Good Night Sleep and Less Nightmares.**

Many people have found solace from reciting the Hanuman Chalisa before sleep-

ing, some with chronic insomnia or very vivid and unsettling nightmares. It brings comforting calmness and relaxes the nervous system.

### 9. Spiritual Anchor During Difficult Ride.

Life does have its own ups and downs, but if you have strong faith, the other end will be held by your belief in the Hanuman Chalisa, meaningful universe energy always standing beside you in ones' endeavors.

### 10. The Roots Support for India in You.

For many, reciting the Hanuman Chalisa is a way to retain their connection to their cultural and spiritual roots and is not only a ritual.

### Best Time to Chant Hanuman Chalisa

It is not mandatory for one to be a master of Sanskrit in order to chant the Hanuman Chalisa. Some would-be practitioners may prefer a Hindi or English transliteration or even an audio version. Here are pointers:

Sit comfortably in a quiet place.

To make an ambience, light incense or a diya.

Chant slowly, focusing on the Meaning of Hanuman Chalisa and/or absorbing the energies.

Put in consistency; even just one verse a day is a great start!

The beauty lies in the devotion, not in the perfection.

### Hanuman Chalisa and Modern Life

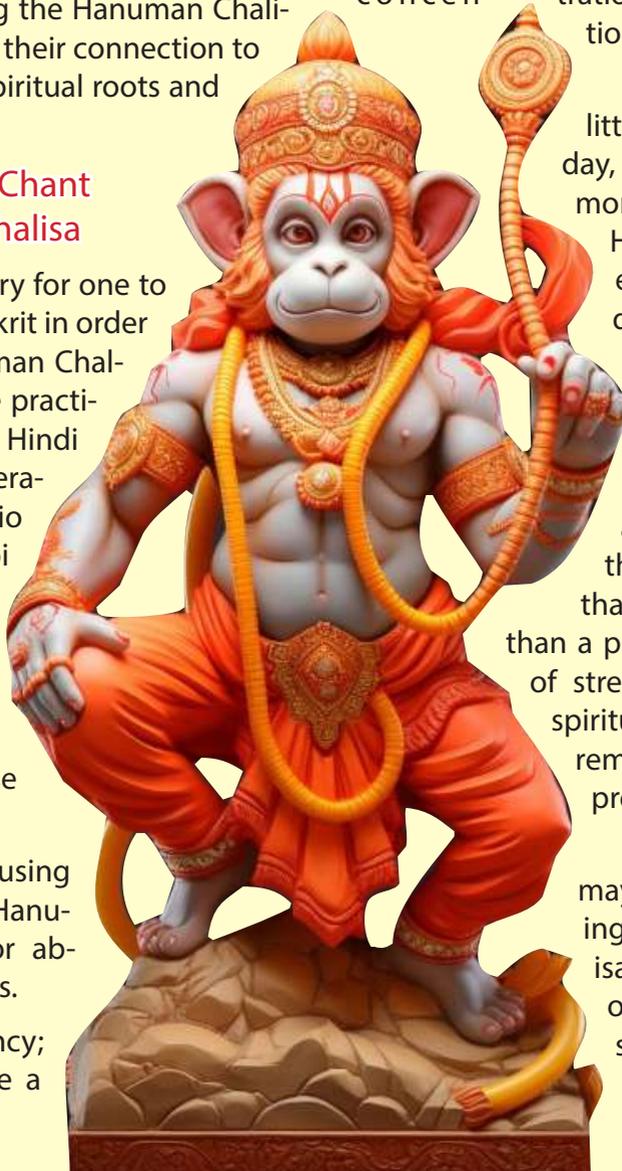
"How does an ancient hymn aid current-day highly hectic and technologically driven lives?" you may be asking.

The answer is balance. It is possible to move with technology speedily but keeping ourselves anchored and steering in the right direction through spiritual practices such as Power of the Hanuman Chalisa. It gives you peace during stress. It emboldens you when you are weak. It helps with concentration despite distractions.

Even if you have a little time during the day, dedicating some moments to recite the Hanuman Chalisa will enhance your clarity, depth in spirituality, and emotional resilience.

The Power of Hanuman Chalisa are as powerful as the unearthly care that leads it. It is more than a prayer; it is an anchor of strength, an aid in the spiritual journey, and a reminder of the divinity present in ourselves.

Whatever period you may have been chanting the Hanuman Chalisa, whether for years or a few days, you strengthen yourself with valor, discipline, and divine grace.



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# Significance of 5 days of Diwali

**D**iwali, also known as Deepavali, is much more than a festival. It's a radiant celebration of victory over darkness, of good triumphing over evil, and of the return of hope, prosperity, and spiritual clarity.

Every year, millions across India and the world eagerly await this glittering festival, decorating homes with lamps, preparing sweets, and coming together in joyous harmony.

But Diwali is not just one day of celebration; it's a five-day festival, each day carrying deep cultural, spiritual, and historical meaning.

As we look forward to Diwali 2025, it's the perfect time to understand the significance of the 5 days of Diwali, how each day is celebrated, and why this ancient tradition continues to hold immense importance in modern times.

Let's explore the 5 days of Diwali 2025, their meaning, and how they illuminate different aspects of life.

## Diwali 2025 Dates at a Glance

The five days of Diwali in 2025 fall on the following dates:

Day	Date	Festival Name
Day 1	October 18, 2025 (Saturday)	Dhanteras
Day 2	October 19, 2025 (Sunday)	Choti Diwali / Naraka Chaturdashi
Day 3	October 20, 2025 (Monday)	Diwali / Lakshmi Puja
Day 4	October 21, 2025 (Tuesday)	Govardhan Puja / Annakut
Day 5	October 22, 2025 (Wednesday)	Bhai Dooj / Bhaiya Duj

Each of these days holds its own sacred significance, rituals, and stories that tie into the larger significance of Diwali.

## Day 1:

### Dhanteras – Welcoming Prosperity and Health

Date: October 18, 2025



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Dhanteras marks the beginning of the Diwali festival. The word “Dhan” means wealth, and “Teras” refers to the 13th day of the lunar calendar. On this day, devotees worship Lord Dhanvantari, the god of Ayurveda, who is believed to have emerged from the ocean during the Samudra Manthan (churning of the ocean), bringing the gift of health and healing. It is also considered highly auspicious to purchase gold, silver, or new utensils, symbolising the invitation of wealth and abundance into the home. Many households begin their Diwali cleaning and decoration on this day, signifying the removal of negative energies. The lighting of the first diya on Dhanteras marks the symbolic start of five days of illumination, joy, and prosperity.

#### Key Traditions:

Buying gold, silver, or new utensils (considered auspicious): Purchasing precious metals or new kitchenware on Dhanteras is believed to bring prosperity and good fortune. Gold and silver are seen as symbols of wealth, while utensils represent abundance in the household. It's a way of inviting Lakshmi, the goddess of wealth, into one's life.

Lighting the first oil lamp of Diwali in homes: The first diya (oil lamp) of the Diwali season is lit at dusk on Dhanteras to drive away darkness and negative energy. This symbolic light marks the beginning of five days of spiritual celebration and is believed to welcome Goddess Lakshmi and her blessings into the home.

Worshipping Dhanvantari, Kubera, and Lakshmi for wealth and well-being: Special prayers are offered to Lord Dhanvantari for health, healing, and long life (as the god of Ayurveda), Lord Kubera for wealth, financial growth, and smart money management, and Goddess Lakshmi for prosperity,

abundance, and good fortune. This combined worship emphasises the importance of holistic well-being, physical health, financial stability, and spiritual harmony.

#### Cultural Significance:

Dhanteras is more than material wealth. It's about inviting prosperity, wellness, and good fortune into one's life and home. It sets the tone for the spiritual journey that unfolds over the next few days. The act of cleaning and decorating the house symbolises the removal of negative energies and the preparation to receive divine blessings.

#### Day 2:

## Naraka Chaturdashi / Choti Diwali – The Triumph of Light Over Darkness

Date: October 19, 2025



Also known as Choti Diwali, this day commemorates the victory of Lord Krishna over the demon Narakasura. It symbolises the elimination of inner darkness and ignorance. Traditionally, people wake up before sunrise for a sacred oil bath, believed to purify the body and soul. Homes are decorated with lamps and rangoli, preparing for the grand celebrations of the next day. Families prepare festive sweets and light small fireworks to mark the triumph of good over evil. Choti Diwali serves as a

gentle reminder to cleanse not just our surroundings, but also our thoughts and actions.

#### Key Traditions:

Early morning oil bath (abhyanga snan) before sunrise: Taking an oil bath before sunrise is considered highly auspicious on this day. It symbolises the cleansing of the body and mind, washing away negativity and evil influences. Many also apply sandalwood paste and wear new clothes as a fresh start ahead of the main Diwali celebration.

Lighting lamps around the house: Diyas are lit in and around the home to dispel darkness and invite positivity. The soft glow of these lamps is believed to guide divine energy into the household. It's a simple yet powerful gesture that signifies hope, clarity, and inner illumination.

Bursting small crackers: Firecrackers are lit in moderation to celebrate the defeat of Narakasura and the arrival of joy. The sound is believed to drive away evil spirits and bring in a festive atmosphere. This tradition, though modernised, still holds symbolic value across many households.

Preparing homemade sweets and snacks: Families begin preparing traditional delicacies like laddoos, chaklis, and namkeens. These treats are not just for indulgence, but also for sharing love with neighbours and guests. The kitchen becomes the heart of the home, radiating warmth, aroma, and festivity.

#### Cultural Significance:

Choti Diwali emphasises spiritual cleansing, symbolised through the early morning bath. It's believed that taking a holy bath and lighting lamps on this day purifies the body and mind, removing negativity. This ritual prepares individuals to receive the



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divine blessings of Diwali with a pure heart and renewed spirit. It also signifies the inner transformation required to move from ignorance to awareness.

Day 3:

## Diwali / Lakshmi Puja – The Main Festival of Lights

Date: October 20, 2025



This is the most important day of the Diwali festival and is celebrated with grandeur across India and beyond. This day marks the return of Lord Rama to Ayodhya after 14 years of exile and his victory over Ravana. In Gujarat, it marks the start of a new financial year, and in other parts of India, it's the worship of Goddess Lakshmi, the goddess of wealth and prosperity. Homes are adorned with vibrant rangoli, candles, and strings of lights to welcome Lakshmi and usher in prosperity. Families gather in the evening for Lakshmi Puja, offering prayers for abundance, success, and harmony.

Key Traditions:

Performing Lakshmi Puja in the evening: The evening of Diwali is dedicated to the worship of Goddess Lakshmi, seeking her blessings for wealth, fortune, and success. Families prepare their altars with flowers, sweets, incense, and coins, performing the puja with devotion and gratitude. It's believed that a clean, well-lit home and a sincere heart invite Lakshmi's presence.

Decorating homes with diyas, rangoli, and lights: Homes sparkle with rows of earthen lamps (diyas), colourful rangoli designs, and string lights, creating a warm and welcoming atmosphere. Every decoration carries a symbolic message, light over darkness, creativity, and joy. It's not just visual beauty; it's a sacred invitation to divine energies.

Family feasts and exchanging gifts: Diwali is a time of bonding, and elaborate meals bring families together in celebration. Gifting sweets, dry fruits, and thoughtful presents is a way of expressing love, gratitude, and well-wishes. It strengthens relationships and creates cherished memories.

Bursting fireworks: Fireworks are burst in the evening to celebrate the victory of good over evil, lighting up the sky with colour and sound. Traditionally, the noise was believed to drive away evil spirits and mark a fresh beginning. Today, many opt for eco-friendly alternatives, keeping the spirit alive while being mindful of the environment.

Cultural Significance:

Lakshmi Puja is the heart of the festival. Devotees believe that on this night, Goddess Lakshmi visits homes and blesses those who have cleaned and decorated their spaces with love and devotion. This is a time for gratitude, financial blessings, and spiritual light. Families chant mantras, offer sweets, and light diyas to honour her presence and invite abundance.

Day 4:

## Govardhan Puja / Annakut – Celebrating Nature and Gratitude

Date: October 21, 2025

The fourth day of Diwali is dedicated to

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Lord Krishna lifting the Govardhan hill to protect villagers from torrential rains, an act of shelter and care. This day is all about offering gratitude to nature and the divine for nourishment and protection. Devotees create small replicas of the Govardhan hill using cow dung, flowers, or food, and worship it with devotion. Special prayers and rituals are performed to honour Mother Earth, crops, and cattle, the sources of sustenance. It's a reminder to live in harmony with nature and respect the ecosystems that support life.

#### Key Traditions:

**Creating a small Govardhan hill from cow dung or food grains:** Devotees craft a symbolic model of Govardhan Hill using cow dung, mud, flowers, or grains, often adorned with miniature figures of Lord Krishna, animals, and villagers. This representation is worshipped as a gesture of respect for Lord Krishna's act of protection and as a reminder of our deep bond with nature.

**Offering a feast (Annakut) with dozens of food items:** The term Annakut means "mountain of food." Devotees prepare and arrange a grand offering of sweets, vegetables, rice, and snacks, symbolising gratitude for nature's bounty. The food is later distributed as prasadam, promoting the spirit of sharing and community.

**Worshipping cows and nature:** Cows, considered sacred in Hinduism, are bathed, decorated with garlands, and worshipped on this day. This tradition honours their vital role in agriculture and daily life. It's also a time to acknowledge and thank the environment for providing sustenance, urging us to live with ecological mindfulness.

#### Cultural Significance:

Govardhan Puja is symbolic of humility, protection, and gratitude. It reminds us of our connection with nature, our dependence on it, and the importance of protecting it. The story of Lord Krishna lifting the hill teaches us that true strength lies in compassion and responsibility. This day encourages sustainable living and respect for all forms of life.

Day 5:

## Bhai Dooj / Bhaiya Duj – Celebrating Sibling Bonds

Date: October 22, 2025



The final day of the Diwali festival is all about the bond between brothers and sisters. It is believed that on this day, Yamraj (the god of death) visited his sister Yami, who welcomed him with love and aarti. He granted her a boon that any brother who receives a tilak from his sister on this day will be protected from evil and live a long life. This tradition celebrates the deep

emotional connection, mutual respect, and lifelong support shared between siblings. It's a day of heartfelt rituals, meaningful gifts, and reaffirming family ties.

#### Key Traditions:

Sisters perform aarti and apply a tilak on their brothers' foreheads: This sacred ritual is performed to pray for the brothers' long life, prosperity, and protection from harm. The tilak signifies blessings, and the aarti is an expression of love and reverence.

Brothers offer gifts and promise to protect their sisters: In return, brothers give thoughtful gifts and renew their lifelong vow to support and safeguard their sisters. This mutual exchange strengthens the emotional bond and trust between siblings.

Family meals and sweets are shared: The celebration is often followed by a special family lunch or dinner, where favourite dishes and traditional sweets are enjoyed together. It's a time for laughter, storytelling, and making cherished memories.

#### Cultural Significance:

Bhai Dooj highlights the value of family, relationships, and emotional protection. It's a beautiful reminder of love that transcends rituals, emphasising connection and unity. The celebration reinforces the im-



portance of being present for one another, not just on festive days, but throughout life. In today's fast-paced world, Bhai Dooj offers a moment to pause and appreciate the unbreakable bond between siblings.

#### The Broader Significance of Diwali: A Festival Beyond Boundaries

The importance of Diwali goes far beyond rituals. It has spiritual, emotional, economic, and environmental layers:

**Spiritual Light:** Diwali is a journey inward. Lighting lamps is symbolic of illuminating the soul, overcoming the ego, and connecting with divine consciousness.

**Cultural Unity:** Across India – from the Ramayana celebrations in the North, to Kali Puja in the East, to Lakshmi worship in the West and South – Diwali unites people across regions and beliefs.

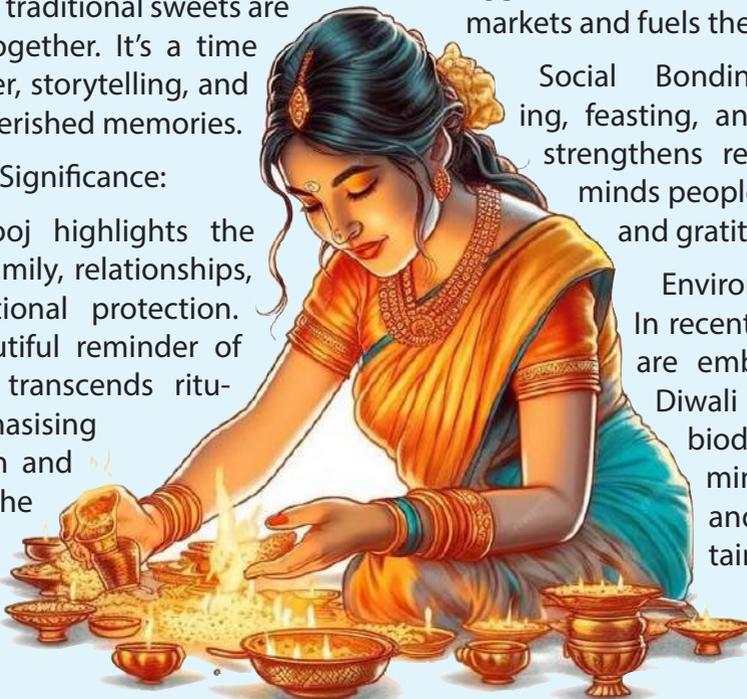
**Economic Revival:** For artisans, craftsmen, traders, and retailers, Diwali is the biggest season of the year. It energises markets and fuels the local economy.

**Social Bonding:** Through gifting, feasting, and gathering, Diwali strengthens relationships and reminds people of the joy of giving and gratitude.

**Environmental Awareness:** In recent years, more people are embracing eco-friendly Diwali celebrations, using biodegradable diyas, minimising firecrackers, and focusing on sustainability.

- RS ROSHINE

Chennai



**Do you  
know that  
offering  
hair is  
considered  
equal to**



# DEATH?

People often say:

"I visited the temple, that's why I shaved my head."

The truth is, offering hair (tonsure) is considered equal to death.

During the final day of the Mahabharata war, Guru Dronacharya's son Ashwatthama, thinking Draupadi's five sons were the Pandavas, cruelly slaughtered them in their sleep.

At dawn, when the Pandavas saw the children lying dead, they were overcome

with indescribable grief.

Arjuna vowed:

"I will not spare the sinner who has committed such a heinous act without cutting him down."

By evening, Ashwatthama the culprit was captured and brought before them.

The Pandavas and Draupadi were shocked to see that it was none other than their Guru's son.

But Arjuna declared:



“Whoever he may be, I will not leave him without beheading him.”

No one could stop Arjuna in his fury.

At that moment, Sri Krishna intervened

and said:

“Arjuna, do not take his head. Instead, shave off his hair. That is equal to death for him.”

From then on, our ancestors followed this principle:

Wrong doers would be tonsured, marked with red or black dots on the head, and paraded on a donkey through the village as punishment.

In astrology too, if one learns that the planets in the horoscope are bringing extremely dangerous effects, or if it is foreseen that a person is undergoing a “death period” (mara a disai), they are advised to offer their hair to their family deity or chosen God.

By tonsuring, one can escape from dangers that could otherwise cost their head



(life).

That is why, when a child is born, it is customary to shave its head at the family deity’s temple during the ages of 1 or 3 years (odd years), with proper worship.

Scientifically, while in the womb, the child is surrounded by blood, urine, and other impurities. These wastes pass through the hair and fine body hair of the child. Hence, shaving the head becomes necessary.

If not, diseases may spread through those impurities, say medical studies.

Thus, both in science and spiritual wisdom, tonsuring has been proved to be an act for a healthy and safe life.

- Malathi Chandrasekaran.

“God Gave Me  
Nothing I  
Wanted. He Gave  
Me Everything I  
Needed.”



# சந்தாதாரர் ஆகுங்கள் இதழை தொடர்ந்து பெறுங்கள்

மாதம் தோறும் இரு இதழ்கள்  
உங்கள் கரங்களில் தவழ  
இன்றே சந்தாதாரர் ஆகுங்கள்



தமிழ் மாதமிருமுறை இதழ்

அருள்தரும்  
**தெய்வம்**  
என்றும் நம் இல்லங்களில்

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3 வருட சந்தா ரூ.999

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# Famous Quotes by Lord Krishna in Bhagwad Gita

Lord Sri Krishna is the Supreme Lord & He gave Divine knowledge to Arjuna on the battlefield of Mahabharata. Lord Sri Krishna in Bhagwad Gita is teaching that we should consider ourself as that immortal Soul & that we all are immortal, if we do not think ourselves as this Body but Soul.

Below are some of the Famous Quotes by Lord Krishna in Bhagwad Gita:

“yada yada hi dharmasya  
glanir bhavati bhārata  
abhyutthanam adharmasya  
tatatmanam srijamy aham”

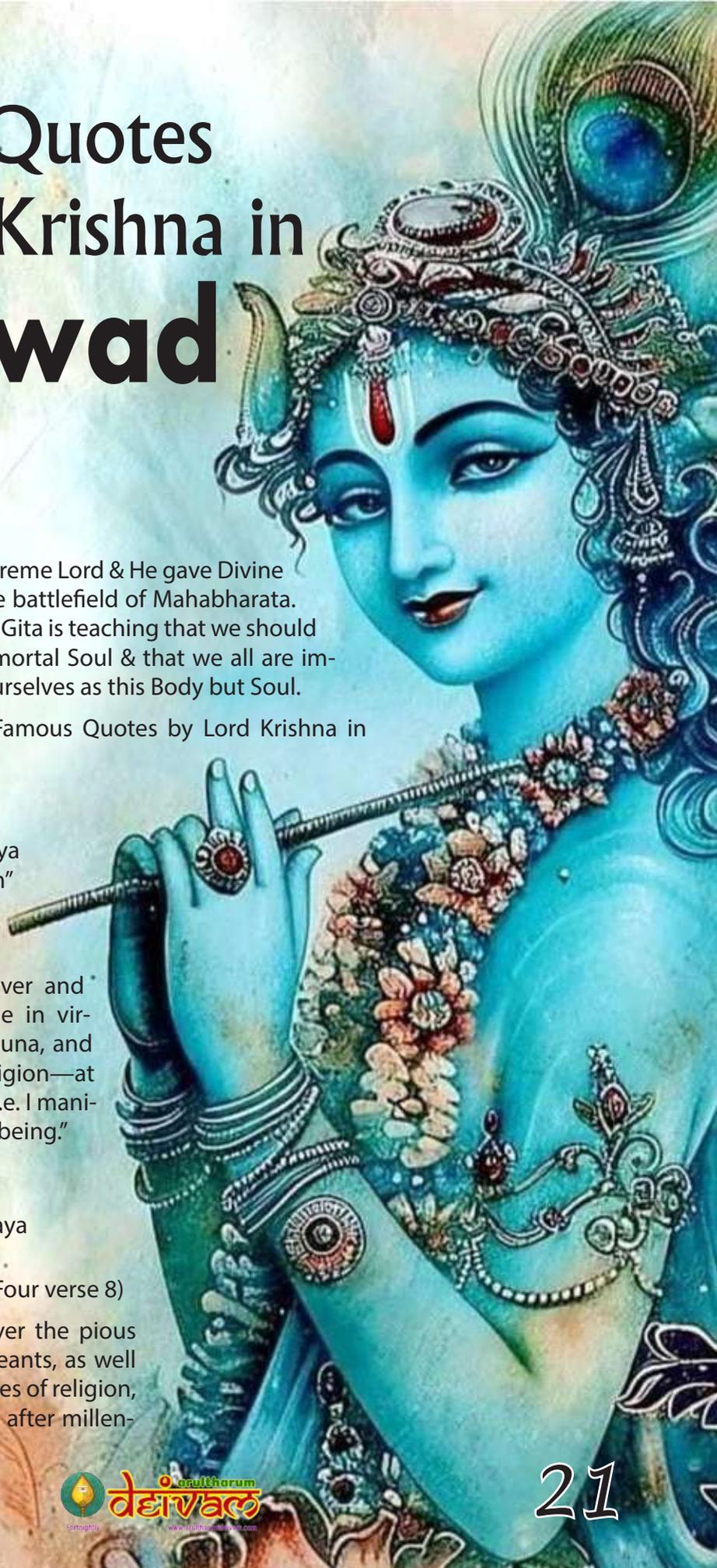
- (Bhagwat Gita: Chapter  
Four verse 7)

“Sri Krishna said: Whenever and wherever there is a decline in virtue/religious practice, O Arjuna, and a predominant rise of irreligion—that time I descend Myself, i.e. I manifest Myself as an embodied being.”

“paritrānaya sādhanam  
vīnāsaya cha dūṣṛitām  
dharma-samsthāpanārthāyā  
sambhavamī yuge yuge”

- (Bhagwat Gita: Chapter Four verse 8)

“Sri Krishna said: To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millen-





nium."

"karmany evadhikaras te  
ma phalesu kadachana  
ma karma-phala-hetur bhur  
ma te sango 'stv akarmani"

- (Bhagwat Gita: Chapter Two verse 47)

"Sri Krishna said: You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty."

"na jayate mriyate va kadacin  
nayam bhutva bhavita va na bhuyah  
ajo nityah sasvato 'yam purano  
na hanyate hanyamane sarire"

- (Bhagwat Gita: Chapter Two verse 20)

"Sri Krishna said: The soul is never born nor dies at any time. Soul has not come

into being, does not come into being, and will not come into being. Soul is unborn, eternal, ever-existing and primeval. Soul is not slain when the body is slain."

"vasamsi jirnani yatha vihaya  
navani grhnati naro 'parani  
tatha sarirani vihaya jirnany  
anyani samyati navani dehi"

- (Bhagwat Gita: Chapter Two verse 22)

"Sri Krishna said: As a human being puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones."

"nainam chindanti shastrani  
nainam dahati pavakah  
na chainam kledayanty apo  
na sosayati marutah"

-(Bhagwat Gita: Chapter Two verse 23)

"Sri Krishna said: The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind."

"man-mana bhava mad-bhakto  
mad-yaji mam namaskuru  
mam evaishyasi satyam te  
pratijane priyo 'si me"

- (Bhagwat Gita: Chapter Eighteen verse 65)

Be aware of me always, adore me, make every act an offering to me, and you shall come to me; this I (Krishna) promise, for you are dear to me.

So Let's Surrender to the will of God & be devoted to Lord Krishna. By doing so God shall always protect us in life.

"karmany evadhikaras te  
ma phalesu kadachana  
ma karma-phala-hetur bhur  
ma te sango 'stv akarmani"

-(Bhagwat Gita: Chapter Two verse 47)

"Sri Krishna said: You have a right to perform your prescribed duty, but you are not

entitled to the fruits of action. Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty.”

So it is doing our job / duty in a proper manner that gives true happiness in life. So let's do our job / duty properly without much caring for, how much money it shall generate.

“yada yada hi dharmasya  
glanir bhavati bhārata  
abhyutthanam adharmasya  
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So let's always engage in Devotional service of the Lord. Let's sing His glories so



that He can always be merciful on us. If we shall do such Devotional service to the Lord then we shall get special mercy of Him

“mattah parataram nanyat  
kincid asti dhananjaya  
mayi sarvam idam protam  
sutre mani-gana iva”

-(Bhagwat Gita: Chapter Seven verse 7)

“Sri Krishna said: O Arjuna, there is no truth superior to Me. All this Universe, Every living being & Everything rests upon Me, as pearls are strung on a thread.” (Bhagwat Gita: Chapter Seven verse 7)

So Let's surrender our ego in the Divine feet of the God & adore Him only so that He can give us a blissful life.

- Jai Shri Krishna



# Significance of Banada Ashtami

About Banada Ashtami:

Shakambhari Navratri or Banashankari Navratri is dedicated to Goddess Shakambhari. The celebrations begin from Paush Shukla Ashtami and end on Paush Purnima day. Hence it is also known as Paush Gupt Navaratri or Paush Navaratri. Paush Shukla Ashtami is known as Banada Ashtami or Banadashtami. Unlike other Navratri which begins on Shukla Pratipada, Shakambhari Navratri starts from Ashtami and ends on Purnima. Shakambhari Navratri is celebrated for eight days. Goddess Shakambhari is an incarnation of Devi Bhagwati who took birth as Shakambhari to mitigate famine and food crisis on the Earth. She is depicted with green surroundings of vegetables and fruits.

Legend:

'Shakambhari' means the Bearer of the Greens. Other names of Maa Shakambhari are Bana-

shankari, Banashankari, Banadevi, and Shankari. Paush Purnima also known as Shakambhari Purnima is celebrated as Shakambhari Jayanti. It is believed that Goddess Shakambhari was incarnated on the very same day. As per the legend behind Banada Ashtami, it is said that two Tantriks started Sadhna, but they were unable to perform it with the perfection, and hence their efforts went in vain. They found out the time in the year where they could get the desired results. This period is known as Gupt Navratri where a devotee performs Puja to get desired results. Since then, these nine days are devoted to Goddess Shakti secretly. As mentioned in Srimad Devi Bhagavata Mahapurana, Devi Shakambhari was incarnated to remove a great disaster of the food crisis.

Significance of Banada Ashtami:

Gupt Navratri is also known as Banada Ashtami. 'Gupt' signifies secret or hidden. On the day of



Gupt Navratri, the devotees perform various illegitimate rituals, such as Tantrism, Vashikaran (An act of possession) and Videshan (to cause harm in the other's life). The Gupt Navratri Puja is performed in nine different forms worshipping Goddess Shakti. This Navratri is performed secretly, and Maa Durga is secretly worshipped during these days. This secret worshipping is very powerful and brings significant results for devotees who observe it with full dedication. Worshipping Goddess Durga brings prosperity. Devotees who worship and serve Goddess by reading her Mahatmyam would pierce through her Maya and walk free. She will take away the misfortunes of her devotees. Celebrations and Rituals:

Shakambari Navratri is celebrated in Rajasthan, Uttar Pradesh, Karnataka, Maharashtra and Tamil Nadu. In Karnataka, Shakambari Devi is worshipped as Banashankari Devi. Banada Ashtami is an important day during Navratri. Gupt Navratri celebrations are not as grand as the other two Navratras, but the importance of Gupt Navratri is no less than the other two Navratras.

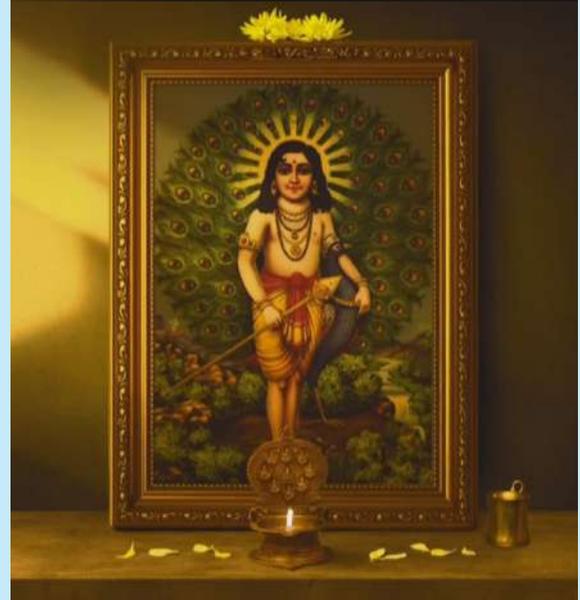
Devotees should take a bath before Sunrise during Gupt Navratri. Clean up and decorate the place of worship. Place an idol of Goddess Shakti on a red cloth. Light incense, lamp and sprinkle

Ganga Jal. Recite few mantras and various names of Goddess Durga for 108 times. Post reciting the Mantra, recite the "Durga Stotra" and conclude the Puja with Durga Aarti.

god always has 3 answers to our prayers

1. Yes
2. Yes, but not now.
3. No. but I have a better plan for you.

Keep praying and stay patient.  
He is working everything out for  
your own good



# Maiporul Nayanar

The One for whom Shiva is the only Reality



Maiporul Nayanar was the pious king of Tirukoyilur. He was chivalrous and brave. He fought many battles and was always victorious. There was peace and plenty in his kingdom. People worshipped him as the living God.

He was well versed in the Agamas and was an ardent devotee of the Lord. To him Shiva and

His devotees, adorned with matted locks, Rudraksham and sacred ashes represented the only truth, Absolute Truth.. and all the rest of the world was straw. He saw everything as Sivamayam. Shiva

Bhaktas enjoyed absolute freedom in his country...they were honoured by the king and the people alike. Though he ruled the kingdom as the king, his mind was always at the Lord's Feet. Daily,

special prayers and festivals were conducted in the temples in his realm.

Maiporul Nayanar's fame soon spread far and wide. This evoked the jealousy of Muthanathan, the king of the neighbouring state. He collected a big army and attacked the Nayanar several times; but he was repeatedly defeated. So, Muthana-

than resorted to foul-play. One day, he disguised himself as a Shiva Yogi (for he knew that the Nayanar had supreme devotion to Shiva Bhaktas) and entered the palace at night. The gate-keepers did not question him, but allowed him to proceed. Dathan, the faithful and intelligent servant of Maiporul Nayanar, was guarding the bedroom in which the king was sleeping.

When the Shiva Yogi approached the bedroom, Dathan tried to dissuade him from disturb-



ing the king's sleep; but the Yogi refused to listen. He said, "I have some secret Shastra to teach the king, I cannot wait." So, Dathan had to allow the Yogi to enter the bedroom of the king, though he was a little suspicious. Maiporul Nayanar's wife got up and, finding a Shiva Yogi in the room, quickly awakened her husband. The Shiva Yogi told the king that the Shastra was a great secret, revealed by the Lord

Himself, and that only the king was entitled to hear it. At once the king sent even the queen away and prostrated before the Yogi, ready to receive the secret. At that moment, the Shiva Yogi, who was none else than the jealous king Muthanathan, quickly stabbed the Nayanar on his back, with a knife he

had kept hidden. At that time, the devoted Dathan, as he entered the room, found the king on the floor in a pool of blood and Muthanathan with a knife in his hand. He was ready to strike down Muthanathan, when the dying Nayanar said, "Datha, he is our man. He has the appearance of a Shiva Yogi and so must be honoured as one. Do not harm him. Kindly escort him to the borders of our kingdom, and see that he is unharmed." Dathan obeyed the commands of his master. As he was escorting Muthanathan, the people who had heard what happened went to attack Muthanathan, but,

as soon as Dathan told them of the king's commands, they withdrew, admiring the supreme devotion of their king. Thus, Muthanathan was safely escorted out of the kingdom. And, Dathan

hastened back to the palace to convey this news to the dying king who was eagerly waiting for it.

As soon as Dathan conveyed the news to the king, the Nayanar called all his Ministers and relatives to his bedside, and spoke to them as follows, "It is our duty to serve the Bhaktas. They must be honoured and worshipped at all times and under all circumstances. Let our people walk in the footsteps of the Shiva Bhaktas. Let the country be flooded with Shiva Bhaktas. By their blessings, let peace and prosperity reign in our land." With these words, he closed his eyes and meditated on Lord Shiva.

Lord Shiva at once appeared before him and blessed him as follows, "I am immensely pleased with your devotion to My Bhaktas. I am immensely pleased with your cosmic love and your unquestioning devotion to My devotees. Even in a murderer you saw Me. You are, therefore, fit to reach the Highest Abode which even the Devas cannot hope to reach. You will soon come to My Abode." With these words the Lord disappeared: and Maiporul Nayanar (whose very name meant

"One for whom God is the sole Reality") also attained His Abode.

# ways protect us in life

“karmany evadhikaras te  
ma phalesu kadachana  
ma karma-phala-hetur bhur  
ma te sango ‘stv akarmani”

- (Bhagwat Gita: Chapter Two verse 47)

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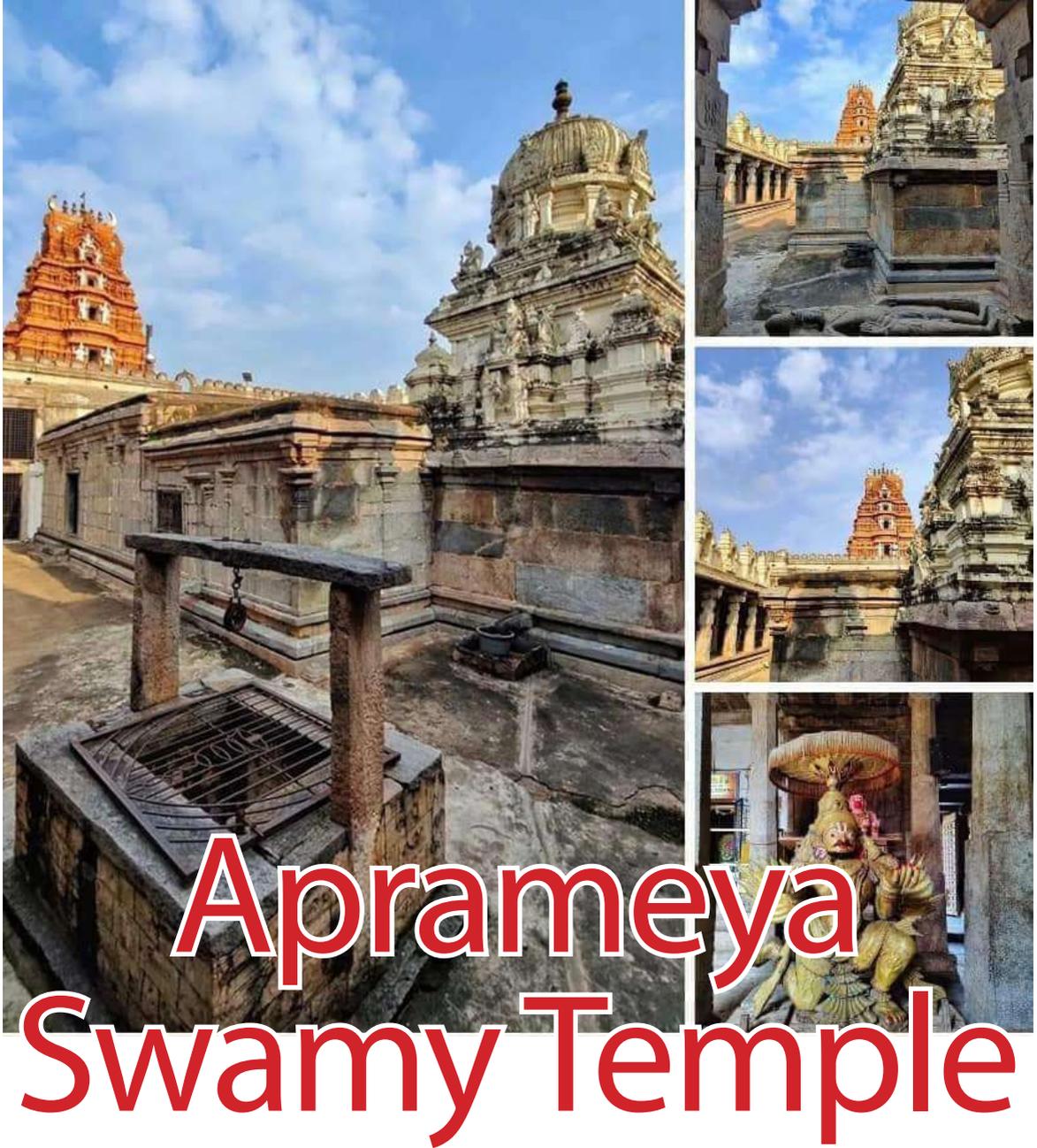
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“Sri Krishna said: O Arjuna, there is no truth superior to Me. All this Universe, Every living being & Everything rests upon Me, as pearls are strung on a thread.” (Bhagwat Gita: Chapter Seven verse 7) So Let's surrender our ego in the Divine feet of the God & adore Him only so that He can give us a blissful life.

Jai Shri Krishna



# Aprameya Swamy Temple

Aprameya Swamy Temple is in Mallur Town of Ramanagara district in Karnataka. It is about 63 kms from Bengaluru, and located on the Bengaluru-Mysuru Highway. Just a mile from Chanapatna town, the tall Rajagopura of Aprameya Swamy Temple beckons devotees' attention. The curious devotee, who pulls over to explore this Rajagopura, would reach the temple of Lord Aprameya Swamy and His consort Aravindavalli and the world's magnificent Ambegalu Sri Krishna (baby Krishna).

In the scriptures Mallur is known by various names such as Dakshina Ayodhya, Chaturveda Mangalapura, Jnana Mantapa Kshetra, Rajen-

drasimhagari and Mallur Agrahara. In Brahmanda Purana, Skanda narrates the greatness of Lord Aprameya Swamy in twelve chapters.

The name Mallur

Although there have been many names of Mallur, there is an interesting history behind this particular name. Once there was a king named Sarangadhara. In a battle, his enemies chopped off his limbs and threw him into the Nirmala river or Kanva River. This river used to flow closer to Mallur earlier.

Despite suffering an unbearable pain, King Sarangadhara was continuously chanting the holy

names of Lord Narayana and somehow managed to reach the Aprameya Swamy temple. As he stood before Lord Aprameya, his limbs grew back to their original form by the grace of the Lord.

The words 'to grown up' in Tamil language are called as Mullaithuru. And hence the place was named as Mullaithuru. Over a period, it came to be known as Mallur.

Lord Sri Ramachandra Prabhu visited Aprameya Swamy Temple

Sri Aprameya Swamy temple is a very ancient temple and popularly known as 'Dakshina Ayodhya'. Sri Ramachandra Prabhu stayed here for a while and performed various pooja to please Aprameya Swamy including the yajna. Due to which Lord Aprameya is also known as Sri Ramapremaya – the favorite of Lord Rama. Still one can see the remnants of the rites performed by Lord Rama.

#### Aprameya Swamy Temple Architecture

The Aprameya Swamy temple was built by Cholas around the eleventh century. The architecture of the temple is magnificent and worth a visit. It is built in Dravidian style; the temple is facing east with five tiered Raja Gopura which is decoated with the Dashavatara. Mahadwara of the temple is thirty feet high. There is a thirty feet tall Deepa Stambha which is made from a single stone. This deepa stambha is almost as tall as the mahadwara and situated right in front of it. Ratha mantapa and the four pillared Purandara Dasa mantapa are in front of the temple.

Individual temples for Mahalakshmi as Aravindavalli Thayar, Navaneetha Krishna, Vaikuntha Narayana Swamy are within the prakara of the temple. Prakara was reconstructed during the Vijayanagara period.

#### The enchanting Aprameya Swamy

The Deity of Sri Aprameya Swamy is made from Saligrama Shila. 'Prameya' means measurable. 'Aprameya' means one who is immeasurable. Since the Supreme Lord Narayana cannot be

measured by our material senses and the senses of those like Brahma and Shiva, He is known as Aprameya.

Aprameya Swami, is in Chaturbhuj form, holding Panchajanya and Sudarshana in the upper hands, the Kaumodaki and Padma in the lower hands. Padma is seen in the abhaya mudra hasta. One can have darshan of utsavar in the Sukhanasi leading to garbha griha.

#### Aravindavalli Amma

Goddess Mahalakshmi is called as Aravindavalli in Aprameya Swamy Temple because she appeared in a lotus flower in the Vishnu tirtha which is situated at the northwest corner of the temple. The goddess is seated in a lotus in the Padmasana pose in Chaturbhuj form. She holds the lotus flowers in the upper two hands, while the other two hands are in the Varada and Abhaya Mudra giving darshan and blessing the devotees. In the same garbha griha, there are deities of Andal and Vedanta Desikar.

Devotees offer silver swings in the temple in return to Navaneeta Krishna as they are blessed with progeny by worshiping in this temple.

The temple timings of Sri Aprameya Swamy Temple

Sri Aprameya Swamy Temple is open throughout the year every day from Morning 06:00 AM to 1:30 PM and Evening from 5:00 Pm to 8:30 PM

#### How to reach Sri Aprameya Swamy Temple

By Road: Sri Aprameya Swamy Temple is 63 kms from Bengaluru and 80 kms from Mysuru. Road transport can be easily availed. Regular bus services are available from Bengaluru, Mysuru and taxis are also available from Bengaluru & Mysuru.

By Rail: Bengaluru railway station is the nearest railway station. It is well-connected by important towns of India. Another nearest railway station is Channapatna railway station.

By Air: The nearest airport is at Bengaluru. Private taxis are available from this airport location.



# 108 Divya Desams

Alvars, who are said to be the Hamsam (form) of Sriman Narayanan, have sung Mangalasanam (praising of the Perumal) on the Perumal and there are totally 108 Sthalams where Alvars have done Mangalasanam on the Perumal. These 108 Vishnu Temples are called as "Divya desams".

## Tiruchirappalli Divya Desams

- Thiruvarangam (Sri Rangam) - Sri Ranganathaswamy Temple
- Thirukkozhi (Uraiyur) - Sri Azhagiya Manavala Perumal Temple
- Thirukkambanoor - Sri Purushothaman Perumal Temple
- Thiruvellarai - Sri Pundarikashan Perumal Temple
- Thiru Anbil - Sri Vadivazhagiya Nambi Perumal Temple
- Thirupper Nagar - Sri Appakkudathan Perumal Temple
- Thanjavur & Kumbakonam Divyadesams
- Thiru Thanjaimamani Koil - Sri Neelamega Perumal Temple

- Thirukkandiyur - Sri Hara Saabha Vimocchana Perumal Temple
- Thirukkoodaloor - Sri Aaduthurai Perumal Temple
- Thirukkavithalam (Kabisthalam) - Sri Gajendra Varadha Perumal Temple
- Thiruppullam Boothankudi - Sri Valvil Ramar Perumal Temple
- Thiru Aadhanoor - Sri Aandu Alakkum Ayan Perumal Temple
- Thirukkudanthai - Sri Saarangapani Perumal Temple
- Thiru Vinnagar - Sri Oppiliappa Perumal Temple
- Thirunarayoor (Naachchiyaar koil) - Sri Thirunarayoor Nambi Perumal Temple
- Thiruccherai - Sri Saranathan Perumal Temple
- Thirukkannamangai - Sri Bhaktavatsala Perumal Temple
- Thirunandhipura Vinnagaram (Nathan Koil) - Sri Jaganatha Perumal Temple
- Thiruvelliyankudi - Sri Kola Valvilli Ramar Perumal Temple

## Mayiladuturai & Mayavaram Divyade-

## sams

- Thiru Indhaloor - Sri Parimala Ranganatha Perumal Temple
- Thiruvazhunthoor - Sri Devaadi Raja Perumal Temple
- Thiru Sirupuliyur - Sri Arulmaakadal Perumal Temple
- Thirukkannapuram - Sri Sowrirajan Neelamega Perumal Temple
- Thiru Naagai - Sri Soundararajaperumal Perumal Temple, Nagapattinam
- Thirukkannankudi - Sri Loganatha Perumal Temple
- Thiru Thalaicchanga Naanmathiyam - Sri Naan Madhiya Perumal Temple

## Sirkazhi Divyadesams

- Kaazhicheeraama Vinnagaram - Thadalar Seerkazhi Thirivikaraman Perumal Temple
- Thiruvellakkulam (Annan Kovil) - Sri Srinivasa Perumal Temple
- Thiru Devanaar Thogai - Sri Deiva Naayaga Perumal Temple
- Thiruvaali Thirunagari - Sri Lakshmi Narashima Perumal Temple
- Thiru Kavalampaadi - Sri Gopala Krishna Perumal Temple
- Thiru Manikkoodam - Sri Varadharaja Perumal Temple
- Thiru Paarthanpalli - Sri Thamaraiyal Kelvan Perumal Temple
- Thiru Manimaada Kovil - Sri Narayana Perumal Temple
- Thiru Arimeya Vinnagaram - Sri Kuda Maadu Koothan Perumal Temple
- Thiru Thetri Aambalam - Sri Seganmaal Ranganatha Perumal Temple
- Thiru Sempon Sei Kovil - Sri Per Arulaa-

## Ian Perumal Temple

- Thiru Vann Purushothamam - Sri Purushothama Perumal Temple
- Thiru VaiKunda Vinnagaram - Sri Vaigundha Nathan Perumal Temple

## Cuddalore and Chidambaram Divyadesams

- Thiruchitrakootam (Chidambaram) - Sri Govindaraja Perumal Temple
- Thiruvaheendrapuram (Cuddalore) - Sri Deyva Nayaga Perumal Temple
- Thirukkiviloor - Sri Thiruvikrama Perumal Temple

## Kanchipuram Divyadesams

- Thirukkachchi - Sri Varadharaja Perumal Temple
- Ashtabhuyakaram - Sri Aadhikesava Perumal Temple
- Thiru Vekka - Sri Yathothakaari Temple
- Thiru Velukkai - Sri Azhagiya Singar Perumal Temple
- Thiruthanka - Sri Deepa Prakasar Perumal Temple
- ThirukKalvanoor - Sri Aadhi Varaha Perumal Temple
- Thiru Ooragam - Sri Ulagalantha Perumal Temple
- Thiru Neeragam - Sri Jagadeeshwarar Temple
- Thiru Kaaragam - Sri Karunakara Perumal Temple
- Thirukkaar Vaanam - Sri Thirukkaar vaanar Temple
- Thiruparameshwara Vinnagaram - Sri Vaikunda Perumal Temple
- Thiru Pavala Vannan - Sri Pavala Vannar Temple
- Thiru Nilathingal Thundam - Sri Nilath-



ingal Thundathan Perumal Temple

- Thiru Paadagam - Sri Pandava Thoodhar Temple
- Thiruputkuzhi - Sri Vijayaraghava Perumal Temple

### Chennai - Arakkonam - Mahabalipuram Divyadesams

- Thiruvallikkeni - Sri Parthasarathy Temple
- Thiruneermalai - Sri Neervanna Perumal Temple
- Thiruvedanthai - Sri Nithya Kalyana Perumal Temple
- Thiru Kadalmalai (Mahabalipuram) - Sri Sthala Sayana Perumal Temple
- Thiru Nindravoor (Thirunindravur) - Sri Bhatavatsala Perumal Temple
- Thiruevvuloor (Tiruvallur) - Sri Veerarahava Perumal Temple
- Thirukkadigai (Sholingur) - Sri Yoga Narasimha Swamy Temple

### Madurai - Virudhunagar - Ramanathapuram - Pudukkottai Divyadesams

- Thirukkoodal - Sri Koodal Azhagar Perumal Temple
- Thiru Moghur - Sri Kaalamegha Perumal Temple

- Thirumaalirunsolai (Alagar Kovil) - Sri Kallazhagar Perumal Temple
- Thirukkotiyoor - Sri Uruga Mellanayaan Perumal Temple
- Thirumeyyam - Sri Sathyagiri Natha Perumal Temple
- Thiruppullanni (Ramanathapuram) - Sri Kalyana Jagannatha Perumal Temple
- Thiruthankaal (Sivakasi) - Sri Nindra Narayana Perumal Temple
- Thiruvilliputtur (Sri Villiputhoor) - Sri Vadabhatra Saayi Perumal Temple

### Tirunelveli - Nagerkoil Divyadesams

- Thiruvaikuntham (Sri Vaikundam) - Sri Vaikundanatha Perumal Temple
- Thiruvaragunamangai - Sri Vijayaasana Perumal Temple
- Thiruppulingudu - Sri Kaaichina Venda Perumal Temple
- Thirukkulanthai - Sri Srinivasa Perumal Temple
- Thiruttholai Villimangalam (Twin Thirupathis) - Sri Aravindha Lochana Perumal Temple
- Thirupperai - Sri Magara Nedungkuzhai Kaathar Perumal Temple
- Thirukkooloor - Sri Vaitha Maanitha Perumal Temple

- Thirukkurugur (Alwar Thirunagiri) - Sri Aadhinatha Swamy Temple
- Thiruvaramangai Vaanamaamalai (Nanguneri) - Sri Thothatrinatha Perumal Temple
- Thirukkurungudi - Sri Nindra Nambi Perumal Temple
- Thiruvanparisaaram (Nagercoil) - Sri Kuralappa Perumal Temple
- Thiru Vattaaru (Marthandam) - Sri Aadhikesava Perumal Temple

### Kerala Divyadesams

- Thiruvananthapuram - Sri Anantha Padmanabhaswamy Temple
- Thirupuliyoor (Chengannur) - Sri Maayapiran Perumal Temple
- Thirucchenkundroor (Chengannur) - Sri Imayavarappa Perumal Temple
- Thiruvaaran Vilai (Aranmulla Temple) - Sri Parthasarathy Perumal Temple
- Thiruvanvandoor (Chengannur) - Sri Paambanaiyappa Perumal Temple
- Thiruvalvaazh (Thiruvalla) - Sri Kolapira Perumal Temple
- Thirukkadithaanam (Changanassery) - Sri Athpudha Narayana Perumal Temple
- Thirukkaatkara (Near Ernakulam, Edappally) - Sri Kaatkara Appa Perumal Temple
- Thirumoozhikkalam (Near Cochin Int Airport) - Sri Moozhikkalathan Perumal Temple
- Thiruvithuvakkodu (Near Thrissur, Pattambi) - Sri Uyyavantha Perumal Temple

- Thiru Naavaay (Near Kuttippuram) - Sri Naavaay Mugundha Perumal Temple

### Andhra Pradesh Divyadesams

- Tirupathi (Tirumala, Andhra Pradesh) - Sri Srinivasa Perumal Temple
- Thiru Singavel Kundram (Ahobilam, Andhra Pradesh) - Sri Nava Narasimhar Temple

### Gujarat Divyadesam

- Thiru Dwaraka (Dwaraka, Gujarat) - Sri Kalyana Narayana Perumal Temple

### Uttar Pradesh Divyadesams

- Thiru Ayodhi - Sri Ramar Temple
- Thiru Naimisaranyam - Sri Devaraja Perumal Temple
- Thiruvaaipadi (Aayarpadi) - Sri Navamohana Krishna Perumal Temple
- Thiru Vadamathura (Govardhanesan) - Sri Govardhana Nesa Perumal Temple

### Uttarkhand Divyadesams

- Thirukkandam (Devprayag) - Sri Neelamega Perumal Temple
- Thiruppirudhi (Joshimutt) - Sri Paramapurusha Perumal Temple
- Thiruvadhari Ashramam (Badrinath) - Sri Badri Narayana Perumal Temple

### Nepal Divyadesam

- Thiru Salagramam (Mukthinath) - Sri Moorthy Perumal Temple

### Celestial Abodes - Vinnulaga Divyadesams - Divya desams out of this world

- ThirupPaarkadal (Vyugam) - Celestial Abode ThirupParamapadham (Parathuvam) - Celestial Abode

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