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From 10.05.2022 to 12.05.2022

TIRUMALA TIRUPATI DEVASTHANAMS

Tirumala Tirupati Devasthanams

TIRUPATI

SRI GOVINDARAJASWAMIVARI BRAHMOTSAVAMS

JUNE 05th to 13th, 2022

Date	Day	Day Utsavam	Night Utsavam
05-06-2022	Sun	Dwajaroohanam	Peddaseshavahanam
06-06-2022	Mon	Chinnaseshavahanam	Hamsavahanam
07-06-2022	Tue	Simhavahanam	Muthyapupandirivahanam
08-06-2022	Wed	Kalpavrukshavahanam	Sarvabhupalavahanam
09-06-2022	Thu	Mohini Avataram in Pallaki	Garudavahanam
10-06-2022	Fri	Hanumadvahanam	Gajavahanam
11-06-2022	Sat	Suryaprabhavahanam	Chandraprabhavahanam
12-06-2022	Sun	Rathotsavam	Aswavahanam
13-06-2022	Mon	Chakrasnanam	Dwajavarohanam

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APPALAYAGUNTA

SRI PRASANNAVENKATESWARASWAMIVARI BRAHMOTSAVAMS

JUNE 10th to 18th, 2022

Date	Day	Day Utsavam	Night Utsavam
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11-06-2022	Sat	Chinnaseshavahanam	Hamsavahanam
12-06-2022	Sun	Simhavahanam	Muthyapupandirivahanam
13-06-2022	Mon	Kalpavrukshavahanam	Sarvabhupalavahanam
14-06-2022	Tue	Mohini Avataram in Pallaki	Garudavahanam
15-06-2022	Wed	Hanumadvahanam	Gajavahanam
16-06-2022	Thu	Suryaprabhavahanam	Chandraprabhavahanam
17-06-2022	Fri	Rathotsavam	Aswavahanam
18-06-2022	Sat	Chakrasnanam	Dwajavarohanam



BHAGAVADGITA



ācāryāḥ pitarāḥ putrās
tathai va ca pitāmahāḥ
mātulāḥ svaśūrāḥ pautrāḥ
śyalaḥ saṁbandhinas tathā

Teachers, fathers, sons and also
grandfathers; uncles and fathers-in-
law, grandsons and brothers-in-law
and (other) kinsmen.

(Chapter- I, Sloka-34)

INVOCATION

ō pavanātmaja ō ghanuḍa
bāpu bāpanaga baragitigā.. ..ō..

vō hanumantuḍa vudayācala ni
rvāhaka nijasarva prabala
dēhamu mōcina teguvaku niṭuvale
sāhasamiṭuvale jāṭitigā.. ..ō..

vō ravi grahaṇa vō danujāntaka
mārulēka mati malasitigā
dāruṇapu vinatātana yādulu
gāravimpa niṭu galigitigā.. ..ō..

vō daśamukhahara vō vēṅkaṭapati
pādasarōruhapālaku ḍā
yīdēhamutō ninni lōkamulu
nī dēhamekka nilicitigā... ..ō..

- Annamacharya



O Pavanatmaja ! O great one!
In a wonderful way your prowess dazzled!

O Hanumantha! O one who is capable of reaching
the eastern mountain, O one with true effulgence,
expanding your body, you showed what
courage and bravery really is!

O one who caught hold of the sun! O destroyer of demons!
you carried on with a matchless wisdom!
The mighty Garuda and others
pay their respects unto you!

O destroyer of the ten headed Ravana,
O servant of Sree Venkatapathi's lotus like feet,
when He mounted onto you with all the worlds within His body,
you could stand supporting Him !!



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Tirumala Tirupati Devasthanams

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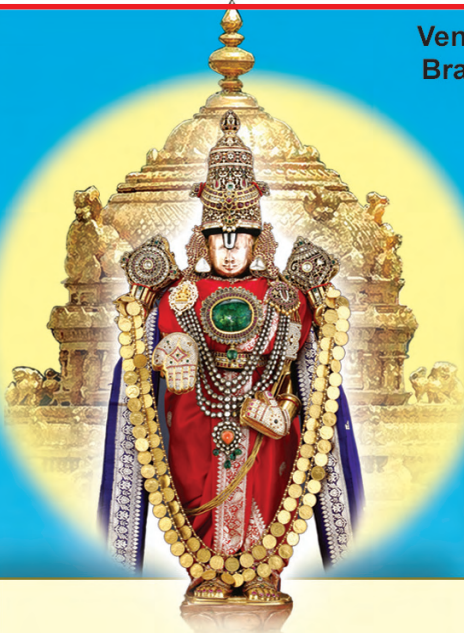
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Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

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No. 12

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OUR ANCIENT SPIRITUAL LUMINARIES

The role of our ancient spiritual luminaries in protecting Hindu culture and ‘sanatana dharma’ is prominent and exemplary. Hinduism is not merely a religion but a meaningful way of life. One’s way of life is purified and streamlined if one observes the sum and substance of Hinduism. Following Hinduism is really following the ‘sanatana dharma.’ Based on Hinduism, there are six pillars of ‘sanatana dharma’ namely truthfulness, mercy, austerity, cleanliness, charity and spiritual education. Lord Krishna says in the Gita that courage, purity of mind, charity, sacrifice, austerity, non-violence, truthfulness, renunciation, peacefulness, compassion, modesty, forgiveness and fortitude are the transcendental qualities possessed by the divine visionaries.

The holy personalities like Jagadguru Sri Adi Sankaracharya, Srimad Ramanujacharya, Sri Tallapaka Annamacharya, Matrusri Tarigonda Vengamamba, Purandara Dasu and others influenced the people to build a spiritual world of their own. Adi Sankaracharya, exponent of Advaita philosophy, preached Jnana, Bhakti yogas and restored the glory of Hinduism by vanquishing its detractors in intellectual debate. He wrote a number of stotras and spiritual texts in his life. Sri Ramanuja’s compassion was exemplary in that he scaled a temple tower and announced the Ashtakshari mantra to all and sundry defying his guru’s orders. Thus, he stands as a ‘Samata Murti’. Sri Ramanuja established the ritual procedures and ‘kainkaryams’ in many temples including Tirumala which are being followed even today. There is the idol of Srimad Ramanuja in the Tirumala temple precincts. Sri Annamayya wrote 32 thousand sankirtanas and dedicated his entire life in the service of the Lord of Tirumala. His ‘keerthanas’ are being sung on all auspicious occasions in Tirumala. He preached egalitarianism through his compositions. Purandara Dasu, the doyen of Carnatik music, was also a prominent sankirtanakar with great devotion. Matrusri Tarigonda Vengamamba wrote Venkatachala Mahatmyam and dedicated her life to the cause of the Lord. Tarigonda Vengamamba’s Anna Prasada Complex stands as a symbol of free meals to the innumerable devotees of Lord Venkateswara in Tirumala.

There are many singers and poets like Kshetrappa, Sarangapani, Basavanna, Tyagaraju, Ramadasu who sang of Bhakti and contributed to social reform in their own way. These saintly luminaries led the society on a righteous path. They are the symbols of the Vedic knowledge. Their ‘Jayanthis’ i.e., birth anniversaries are to be celebrated in a grand manner for the spiritual and moral enlightenment of the future generation. Sri Hanumad Jayanthi, Sri Sankara Jayanthi, Sri Ramanuja Jayanthi, Sri Annamayya Jayanthi and Matrusri Tarigonda Vengamamba Jayanthi have their own significance in moulding the spiritual character and behaviour of the human beings. These great spiritual personalities are the beacon lights of spiritualism and help the people in paving the way towards salvation. One should remember the significance of the ‘Jayanthis’ which promotes a sense of spirituality and uprightness in one’s life.

Om Namo Venkatesaya



Anjanadri In Tirumala was the Birthplace of **LORD HANUMAN** Pauranic Evidences

- Prof. Rani Sadasiva Murthy

Devotional beliefs in Hanuman have been around for thousands of years, both in India and abroad, especially in the Southeast Asian countries. In North India, devotion to Hanuman is as important as devotion to Rama. It is no exaggeration to say that the fame of Rama Charita Manas, written by Sri Tulsidas in North India, is as great as that of Sri Valmiki Ramayana in spite of so much devotion in South India. Hence those who have not recited Sri Hanuman Chalisa are very rare.

Yet, few devotees pay much attention to the birthplace of the famous Hanuman. If we take into consideration the folklore of different places and popular beliefs of local people, five places make claim to be the birth place of Hanuman. The locals of Dang area of Navsari district in Gujarat, the locals in Gumla in Jharkhand, some in Kaithal (in Kapisthal) in Haryana, some in Anjaneri near Nashik and some in Kishkinda near Hampi in Karnataka claim that Hanuman was born in their respective places.

Tourists having visited these places believe that Hanuman's birth place is the very place which they have visited. But soon after reaching their homes they forget all about it. There is no evidence other than folklore for these five places.

Unlike all these, there are great number of references to Anjanadri in Tirumala, as the birthplace of Hanuman in the Puranas, in the Sri Venkatachala Mahatmyam (*An anthology the accounts of Sri Venkateswara and his popular hills found in various puranas*), in the



devotional literature, in the psalms of the Sankirtanacharyas, and in the Agamas.

All these references can be divided into three ways. 1. Some references say that Anjanadri is one of the Tirumala Hills known as the Sri Seshachala parvatas (hills) 2. Some other references say that Anjana Devi performed penance for the sake of a son here on this hill and 3. Some other sources say that these hills of Srinivasa are the birthplace of Hanuman.

In an attempt to examine these evidences, it should be noted how the accounts are found in the Anjanadri case. Anjanadri is unequivocally mentioned several times in the North Indian and Southern editions of the Skanda Purana among all the 18 Maha Puranas.

Sri Venkatachalakshetra Mahatmyam as an anthology of 12 Puranas was brought together and printed under the title Sri Venkatachalakshetra Mahatmyam. Texts such as the Srivenkatachaletihasa Mala say that the book has been revered before the time of printing, dating back to the times of Srimadramanujacharya. Sri Venkatachalakshetra Mahatmyam was first published in 1929 by Sri Swami Mahanta Sri Prayaga Das Varyula of Calcutta. It was printed under the editorship of Pandit Sri Kesari Kant Sharma and Pandit Sri Lakshmidhara Pathak. All scholars agree that a part of the Skanda Purana and a part of Srivenkatachalakshetra Mahatmyam are the same with that found in the Independent Text of the Skanda Purana, and hence an inference can be drawn that the rest of the Eleven Purana selections of Sri Venkatachalakshetra Mahatmyam are also standard.

While considering the evidence available in this order, Sri Vedanta Desika's works, the works of poets like Sri Venkataadhwari, the devotional songs of Annamayya, Purandaradasu, Tarigonda Vengamamba and the stotras in the Agamas are of great significance. The name Anjanadri is often heard in Sri Venkateswaraswamy's Sahasranamavali, Sri Venkateswara gadya and other bunches of prayers.

añjanādrirvṛṣādrīśca śeṣādrirgaruḍācalaḥ ||
tīrthādri: śrīnivāsādrīscintāmaṇigiristathā ||22||
vṛṣabhādrirvarāhādrirjñānādrīḥ kanakācalaḥ ||
ānandādrīśca nīlādrīḥ sumeruśikharācalaḥ ||23||
vaikuṇṭhādrīḥ puṣkarādririti nāmāni viṃśatiḥ ||

Anjanadri is the first of the famous names of Sri Seshachalam or Srivenkatadri mentioned in the above verses of the Brahma Purana. Here in this context some scholars say that these verses are to be doubted as only 16 out of 20 names are found in these verses but say that *Iti Namani Vinsati (Thus these are the twenty names)* .. However, these are not the hymns written in modern times for the moderns. Hymns coming in the series. These four names might have disappeared through centuries of years before the sacred text was published.

Also two contexts are exemplified from the Padma Purana. Among those who visited Sri Venkatachala was the foremost Maharshi Srisuka. He referred to it as Anjanagiri and Anjanachalam in the context of saying that he drank the waters of Swami Pushkarini while he had the Darshan of Sri Padmavati Ammavaru in Tirushukanur (present day Tiruchanur) and saw the beautiful Sri Venkatachaladivya Kshetra from there. This is something to noted.

Also in the context of being described as Narayanadri, he says that the mountain is called Anjangiri and that there is a Swami Pushkarini in the Anjangiri basin and explains the virtuous effects on those who bathe there.

The sage Suka reached Anjanadri through its steep slopes, bathed in the streams of holy water there, and wandered with devotion through the foothills. The sage Vyasaputra bathed there for three days and stayed for three days with Upasana. He wanted to see the surprises in that Anjanachala.

In Narayanadri's description –

That ancient place is similar to the lights of the rising sun on the hilltop of Anjanagiri. Those who

bathe in Swami Pushkarini in such Anjanagiri will find success in their deeds.

The story of Hanuman's birth is most extensively described in chapters 39 and 40 of the Vaishnava Khanda in the Skanda Purana. As examined from different places it is found in all the North Indian and South Indian copies of the Skanda Purana. As stated there, the birth of Hanuman took place at Akashganga in this Venkatadri itself. Hanuman was born here due to the penance of Anjanadevi at the suggestion of Matanga Maharshi and hence the name Anjanadri came to this mountain due to the blessing of Brahma.

Here is one thing we have to note. According to this Skanda Purana, Anjana Devi's father is a demon. He had great strength and prowess. His name is Kesari. Her husband is a Kapi warrior. His name also is Kesari. This can be seen in the said texts in the following contexts.

"O great man! Matangamaharshi! My father was a monster named Kesari. He is a devotee of Lord Shiva." (*Skanda Purana - Sri Vaishnava Khanda 39-4 to 6*)

Then a monkey named Kesari asked her father to offer Anjana as his wife. The generous father offered his daughter Anjana to the heroic Ape king Kesari and gifted him millions of cows, one lakh elephants, tens of thousands of horses, chariots, many garments, thousands of slaves and thousand garments. (*Skanda Purana - Sri Vaishnava Khandam 39-10, 11 verses*)

The same thing is said in the *Brahmanda Purana part of Sri Venkatachala Mahathyam*.

Brahmanda Purane Tirthakhande Bhrgu Narada Samvade 54 Shloka

Kesari, a demon, was very famous in the Third Age.

- *Brahmanda Purane Tirthakhande Bhrgu Narada Samvade 68 Shloka*

When the demon kesari's daughter, who was born by the gift of Lord Shiva became a teenager, a Noble Ape named Kesari asked her father to marry her to him. They were married with the consent of her father.

Thus in these two Puranas (Skandam is literally the independent Purana. The Brahmanda Purana portion is in Sri Venkatachala Mahatmyam and this narrative is very extensive).

Also in the 5th chapter of the Brahmanda Purana - Tirthakhandam - Bhrgu Narada Samvade –

"Oh Anjana! You have done great penance on this Seshadri and have seen this son for the welfare of the world. So this Venkatagiri or Seshadri can henceforth be known as Anjanadri after your name." Having said this much, Brahma and deities went to their respective worlds. Later Anjana happily reached her ashram in Sri Venkatagiri with her son.

In the Varaha Purana section of Sri Venkatachala Mahatmyam (verses 28, 29 in chapter 36) it is also said that Venkatadri in Kaliyuga was Anjanadri in the age of Treta. It became Anjanadri because it was the mountain where Anjana got her son through various rituals and penance.

Such examples do not appear anywhere in the various ancient epics and to justify Hanumajjanma as the land of any other region.

Therefore, by the above criteria, it can be ascertained that the birthplace of Hanuman was Venkatadri, the celestial region of Anjanadri Seema.

It is also known that Anjaneyaswamy was not only born in this region as found in the Brahmanda Purana of the Srivenkatachala Mahatmyam, but also lived there as a child, moving within thirthas and forest, the mountain, as well as building a Tirtha, the first place of devotion and enlightenment. It is also worth mentioning that among the other 108 holy shrines in Anjanadri there is a Tirtha called 'Sri Anjaneya Tirtha'.





Mathrusri Tarigonda Vengamamba (1730-1817), also known as Matrusri Tarigonda Vengamamba, a poet and an ardent devotee of Lord Venkateswara of the Seven Hills in Tirupati, Andhra Pradesh since childhood, regarded as most important poet and devotee of Lord Venkateswara was born into a family of Vangipuram (Vengipuram) sect of Brahmins in 1730 in the Tarigonda village in Chittoor district of Andhra Pradesh state to Krishnayamatya and Mangamamba and married Venkatachalapathi at an early age and became a child-widow. She refused to remarry despite persuasion and coercion but treated the Lord as her husband and continued to wear the dress like a married woman wearing *mangalasutra* (an auspicious thread tied by the bridegroom around the bride's neck on the holy day of nuptial) and *bottu/bindi* (an ornamental or sectarian mark used by women on the forehead).

Vengamamba had shown from the beginning of her life disinclination towards material life. Like Meera, her body and mind were constantly tuned to Lord Venkateswara. Notwithstanding her state, her father Krishnaiah took her to a hill town, Madanapalli where she was introduced to a spiritual guru, Subramanaya Sastri who gave initiation to her in spiritual life. Vengamamba learnt the Vedic knowledge and *mantropadesam* from him. He taught her *bhakti tatva* and the secrets of *Yoga Sastra* besides the techniques of spiritual practice to deepen her *sadhana*. She became a *yogini*.

After learning Yoga jnana from her guru, she returned to Tarigonda and spent most of her time in dhyana and writing poetry sitting at Narashima Swamy temple. It was here she wrote her first work, *Tarigonda Nrushima Satakam* depicting the life of Lord Narashima in *Yakshagana* style. Later, she composed *Shiva Vilasam* in *Yakshagana* style.

and dedicated it to Lord Veerabhadra Swamy temple in Rayachoti in Kadapa district. This was followed by another two works, *Rjayogamrutha Saram* in *Dwipada* metre, dedicated to Lord Narashima Swamy and *Balakrishna Satakam* in *Yakshagana* style dedicated to Lord Krishna.

In Tirumala : As a result, she faced resentment of the local priests and people in Tarigonda and moved to Tirumala (the abode of Lord Venkateswara) where the priests and the descendants of Annamayya (a great saint-poet and staunch devotee of the Lord) who had heard of her sincere and committed devotion heartily received. According to a legend, Lord Venkateswara, deeply touched by her devotion, allowed her to enter the sanctum after temple ceremonies to listen to her recite. Vengamamba recited poems, took *harati* (an offering of light camphor to a deity) of the Lord each night, and paid pearls as a fee to the Lord. Having noticed pearls in the sanctum, the priests banished her from worship in the temple as a punishment. Thus, she led her life in exile in a cave in Tumburakona, fifteen miles from the main Tirumala Hill.

Compositions : After her return from the cave in Tumburakona, she composed *Vishnu Parijatham*, *Chenchu Natakam*, *Rukmini Natakam*, *Jala Krida Vilasam*, *Mukthi Kanthi Vilasam* (all *Yaksha Ganams*), *Gopi Natakam* (*Golla Kalapam-Yakshaganam*), *Rama Parinayam*, *Sri Bhagavatham*, *Sri Krishna Manjari*, *Tatva Keerthanalu*, *Vashista Ramayanam* (*Dwipada*), *Sri Venkataachala Mahatyam* (*Padya Prabhandam*), and *Ashtanga Yoga Saram* (*Padyakruthi*).

The legend says that Lord Venkateswara Swamy created a secret passage from the temple in the cave where Vengamamba dwelled and received her recitations and devotional service. The

priests realized their folly and recognized Vengamamba's devotion and dedication, and requested her to return. Upon return, she could take part in the *Ekanta Seva* (a ritual performed at night to the Lord in which the Lord is seated in a golden cot and lullabies are sung by the priests in the temple) and the final *harati* which is continued to this day in the temple. The *Nityannadana* (offering of food to the pilgrims who take it as sacred) *Satram* in Tirumala is named after Matrusri Tarigonda Vengamamba.

Vengamamba faced great humiliation, torture, and suspicions of people. This did not perturb her yoga *sadhana*. She pursued her *sadhana* with redoubled vigour and zeal when she reached the Tirumala, where she spent her life till her soul merged with the Lord. Vengamamba professed *bhakti marga* as a panacea for all ills and evils and attaining *moksha* (liberation). Her yoga is unstinted *bhakti* as practiced by the sages in the past and saints in the Bhakti movement. According to her life, if one has unfailing faith and devotion for the Lord, it is easier for one to attain *moksha*.

Among all her works, *Sri Venkatachala Mahatyam* stands unique. She was the first poet who had rendered the greatness of Lord Venkateswara with ease in chaste and mellifluous Telugu, which was, until then, found available in various *puranams* in Sanskrit. In *Tarigonda Nrushima Satakam*, she expounds the four aspects of spiritual *sadhana*, devotion, morals, spiritual yoga, and self-part. She makes no compromise as far as devotion is concerned. According to her, devotion should be pure and focused on God. She had followed the nine forms of *bhakti*, *shravana* (listening), *kirtana* (chanting), *smarana* (remembrance), *pada sevana* (service at the feet),

archana (ritual performing to the chosen deity), *vandana* (prostration), *dasya* (slavish devotion), *sakhyā* (feeling of friendship), and *atmanivedana* (self-offering) as laid down in the *Bhagavata Purana*, composed in the ninth or tenth century C.E. These have been formalized by Jiva Gosvamin, the great sixteenth-century preceptor of Gaudiya Vaishnavism, in his *Shat Sandarbha* (six compositions).

This devotion reiterates the doctrine of surrender (*Saranagati*) expounded and propagated by the great saint, Sri Ramanujacharya, according to which one should have a complete, unconditional surrender to God leaving all material care to Him. This *bhakti* is devoid of all material desires. Chanting of *Nama* alone remains in the absence of desires. The entire body and mind are filled with the uttering

of *nama*. Even the heart throbs with the name of the Lord. Such pure *Bhakti* will fetch *Moksha* at the end.

Moral discipline is imperative in *bhakti*. It is immaterial, which comes first in spiritual *sadhana*. Moral discipline follows automatically where there is unstinted devotion in the *bhakta*. In 40 poems in the book, she dwells upon spiritual *sadhana* focussing more on the greatness and having a *guru*, *jeevatma* and *paramatma*, and spiritual life. The book is completely surcharged with a spiritual glow.

Though Vengamamba explained *Astanga yoga* from her own spiritual *sadhana* and experiences, her focus was on *bhakti*. According to her, those who tread this path must free themselves from ego. If the ego is constantly nurtured and promoted, *Astanga yoga* will not yield the desired fruits.



Tirumala Tirupati Devasthanams, Tirumala
Matrusri Tarigonda Vengamamba
NITHYANNAPRASADA COMPLEX



To the northeast of the Tirumala temple, there is a tall three-storeyed building providing Nityaannaprasadam known as Matrusri Tarigonda Vengamamba Nithya Annadanam Complex. Pilgrims can get tiffins and food (prasadam) here at free of cost. Devotees can visit it to witness the marathon task of feeding and relish free food.

It is said that in the past Tarigonda Vengamamba used to disburse food to Tirumala pilgrims daily at this place. Hence, this annaprasadam complex is established in her name.

Have prasadam in this complex and be blessed.

The T.T.D. is made available some cow based Panchagavya products to the Devotees. The price and name of the product is given below. Devotees can get these products and seek the blessings of the Gomatha.

Tirumala Tirupati Devasthanams, Tirupati

PRICE LIST OF PANCHAGAVYA PRODUCTS

Sl. No.	Name of the Product	Weight / Volume	Sale Price
1.	Avani - Dhooop Choornam	50 gms	70/-
		100 gms	115/-
2.	Dharani - Dhooop Agarbatti	12 sticks	60/-
		24 sticks	110/-
3.	Dhaatri - Dhooop Cups	6 cups	70/-
		12 cups	110/-
4.	Vaishnavi - Dhooop Sticks	20 sticks	30/-
5.	Varahi - Dhooop Cones	12 cones	30/-
		24 cones	50/-
6.	Prithvi - Vibhooti	10 gms	30/-
		30 gms	40/-
		50 gms	60/-
		100 gms	100/-
7.	Dhanshika - Tooth Powder	50 gms	40/-
		100 gms	60/-
8.	Hiranmayi - Face Pack	50 gms	110/-
		100 gms	200/-
9.	Mahi - Soap	25 gms	40/-
		75 gms	80/-
		100 gms	110/-
10.	Kashyapi - Shampoo	5 ml	10/-
		100 ml	210/-
11.	Urvi - Nasal Drops	10 ml	100/-
12.	Nandini - Go Ark	200 ml	50/-
		500 ml	110/-
		1 ltr.	200/-
13.	Bhumi - Floor Cleaner	1 ltr.	250/-
		5 ltr.	1050/-
14.	Ksama - Cow Dung Cakes	10 nos.	140/-
		12 nos.	170/-
15.	Bhuvati - Cow Dung Logs	06 nos.	90/-
		12 nos.	180/-

- Executive Officer, T.T.D., Tirupati



For Details Contact : 0877-22633333, 0877-22677777

MAY - 2022 :: SAPTHAGIRI



ALVARS ON LORD VENKATESWARA - 13

TIRUMANGAI ALVAR - THE EMOTIVE MINSTREL

- Dr. Prema Nandakumar

Tirumangai Alvar was definitely the wandering minstrel among the Alvars. A great traveller, one can imagine the locals of a place welcoming him and listening to his verses. He may have given discourses too, for these poems are rich in the nectarean presentations of the forms of bhakti, including bridal mysticism. One can also visualise him describing the areas he had visited in his journeys.

Tirumangai's pilgrim trail leads us to holy spots such as Badarikasrama, Salagrama and Naimisharanya. We then turn to South India. Armed with Puranic mythology used with poetic style by Tirumangai, we see Ahobilam and Tirupati. Many of the temples like Mahabalipuram which he visited were apparently at the height of their glory a millennium ago. Many have vanished today due to foreign invaders professing other faiths. But Tirumangai may go anywhere in India, the Venkata Hill would always rise before him.

While we must needs be brief here due to exigencies of space, it is interesting to note the

variations of his view of a single pilgrim centre as Tirumala. The traveller may be very tired but his mind and heart are full of the area, its glorious history, the never-failing Lord who answers calls of distress, and of course the hill that nestles in the glory of nature. The spires of the hill seem to touch the sky and everywhere it is green, so comfortable to one's physical being as also one's heart. This is where my Lord has chosen to stay, sings Tirumangai with pride.

The innumerable exploits of the Lord in his many incarnations engage Tirumangai's heart. This is the hero who destroyed the evil king of Lanka. Strength pours into the personality of Tirumangai who belongs to the warrior clan as he remembers such heroic exploits of Venkateswara, even as he slowly goes up the Venkata hill. He tells himself that when a devotee is in distress, the lord even burst out of a pillar! Surely the Lord does not wait for formalities if He decides to come to his devotee. Such an image of humility and closeness towards his devotees!

"You came; straight you entered my heart.
You won me over; Brilliance
Who is an eternal Flame! Our Guardian!
You are the wish-yielding Chintamani gem!
My Lord who resides in Tiruvenkatam!
I will never, never leave you at any time."

(1-10-9)

When we take up a work like Tirumangai Alvar's Peria Tirumoli we do get an inescapable feeling that we are facing an enormous crown studded with a variety of precious stones. Each gem gleams invitingly to tarry for long watching and meditating upon that gem, that verse even as our mind crowds with all the innumerable phases of India's immemorial Bhagavata tradition. The constant presence of the Lord within the heart and without in the world is a Two-in-one Presence that makes the devotee see Venkateswara everywhere. It is all joy, amazement and breathing the scent of tulsī in these verses on Venateswara.

"He who resides in the thoughts of sages
Who perform intense tapasya, has chosen
My thoughts as his residence. In Venkatam
Which is dense with scented smoke
Raised by forest-dwellers, O my heart!
You have chosen to serve the Lord
Who had once come as a Brahmin boy,
For the marvellous Vamana incarnation."

(2-1-1)

All the verses in this decad draw us very close to the Lord in an easy movement. Tirumangai Alvar congratulates his mind for taking the resolution to be always the servitor of the Lord of the Venkatam Hill. One cannot think of a surer way to reach the heavens. This is the Lord who does not care for status and the like. He has even come to the earth to be one of the cowherds, can you believe it? Just a cowherd, has He not drawn the cowherd community itself to the eternal presence in Heavens? That is the Lord's saulabhya.

"Devotees who served him in earlier times
Have been drawn by him to Paramapada
Where He is ever present; Now that

You have chosen the Lord of cowherds
Who is in the cloud-capped Venkata Hill,
You have also done right, my heart!

(2-1-4)

Tirumala is always well-knitted with Tirumangai's thoughts and turn where you will in his Peria Tirumoli, the fascinating Hill and its compassionate Lord mark the writing. As we move forward towards the concluding decads, we get a wonderful picture of the growing up of a divine child; and soon we slide into the fascinating area of nayaka-nayaki bhava. Here is a verse from the eleventh decad. The heroine who loves Krishna and keeps him in her heart always, wonders why her bangles are falling as if He is absent and she is unhappy and pining for Him. Should she not be filled with his presence so that she will not miss him? But who can understand the mysterious play of the Divine? One moment here, within; another moment absent for aeons. How can a devotee hold Krishna tightly within the heart for ever and for ever? But why feel an absence when He is present all the time everywhere?

"I have stationed Krishna in my heart.
Why then do my bangles slide away
From my hands? What are these illusions?
From whither this bewildering experience?
Born as females and remaining chaste,
We will continue to sing of his presence
In Srirangam, and the Lord's Venkata Hill."

(11-3-7)

Such is the beautiful manner in which the bridal mysticism works. But such bridal mysticism has to be handled with great care and the Alvars, especially Tirumangai and Nammalvar, have given us great verses of bridal mysticism for practising the yoga of love for the Divine.

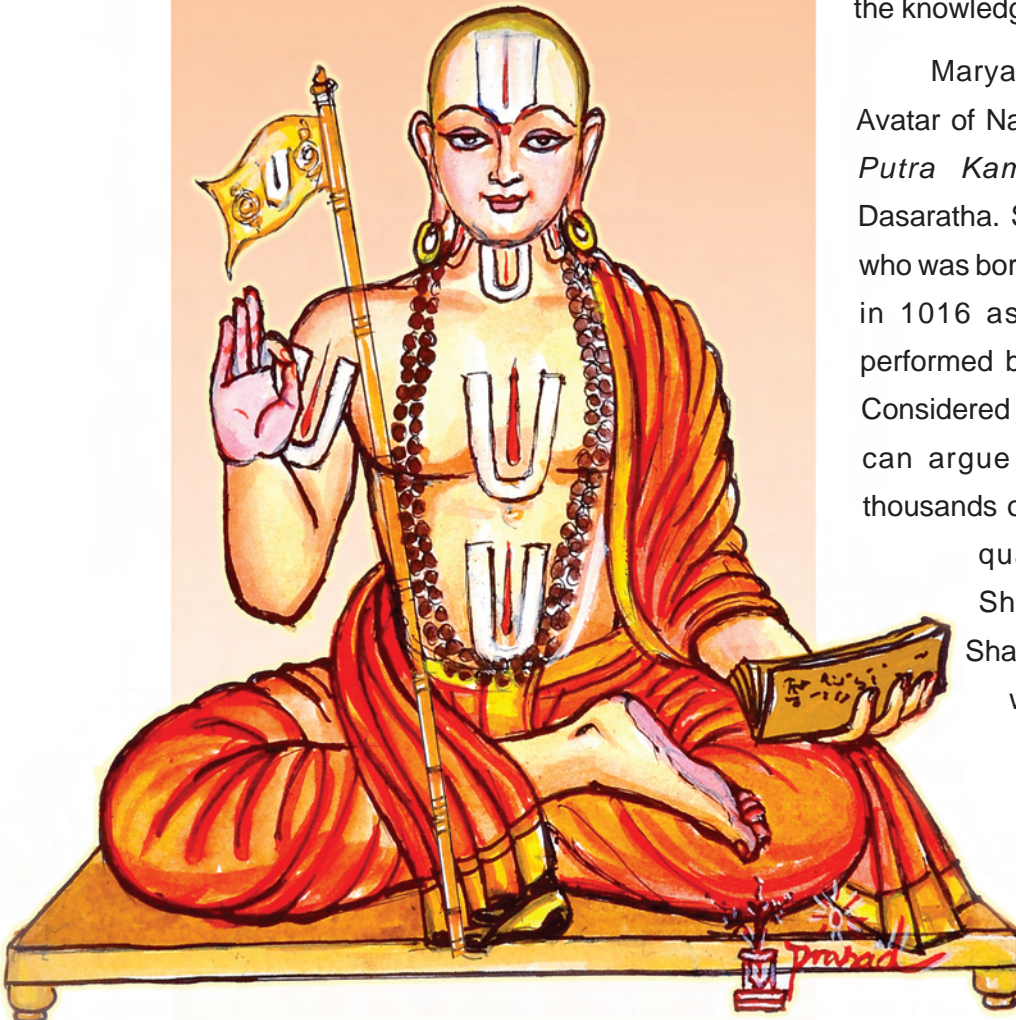
(Message: While admiring Tirumangai's poetry, learn about his novel themes, such as the chant of the Lanka soldiers after their defeat by Rama's army).

(to be continued)

SRIMAD RAMANUJA

An Icon of Equality

- Prof. Madabhushi Sridhar



Thousand years ago, one person broke the laws of secrecy and revealed sacred mantras from top of the Gopuram to all, rebelled against caste-based hierarchy and opened the doors of temples for all. He is Ramanuja, a highly revered Jagadacharya, one of the teachers of three recognized paths of realization— a) Advaita-Monism of Adi Shankaracharya, b) Vishishtadvaita, Qualified Monism of Ramanuja, and c) Dvaita, Dualism by Madhvacharya.

Ayurveda says complete life of a human is 120 years. Born on 4th April 1017, Srīmad Ramanuja (1017-1137AD) had *poornayush*. He believed in and practiced the principle of sharing the knowledge to all equally.

Maryada Purushottam Rama was an Avatar of Narayana born as a result of divine *Putra Kameshthi Yajna* performed by Dasaratha. So is the case with Sri Ramanuja who was born in Sri Perumbudur, near Chennai in 1016 as a result of *Putra Kameshthi* performed by Keshavacharya and Kantimati. Considered an incarnation of Adi Shesha, who can argue with many at a time with his thousands of hoods, Ramanuja had symbolic qualities of Sudarshana (Disc), Shankh (conch), Gadha (mace), Sharnga (Bow) and Khadga (sword) to win the intellectual battles.

Bhagavad Ramanuja is the pioneer of *Vishishtadvaita* philosophy, qualified non-dualism, now called Ramanuja School. Sri Rangam, Kanchi,

Tirumala and Melkote were the shrines where he laid down practices and conventions which are being observed even today. During eleventh century some invaders went on a frenzy of destroying temples, throwing away the principal deities and stealing away the Utsava Vighras. Without wielding any weapon, he rebuilt the temples, re-consecrated the sanctum sanctorums, and collected back the idols from Nawabs and emperors in south and north. His real weapons were compassion, persuasion and effective reasoning. After Adi Shankaracharya (788 to 820AD), he emerged as another great intellectual warrior who waged successful wars on ignorance and rival religions, sheerly with the force of non-violence and knowledge.

Srimad Ramanuja had to make 18 attempts to convince Acharya Goshti Poorna to impart him the *Asthakshari - Tirumanthra*, (of eight syllables, = *Om Namō Narayanaaya*) and *Dwaya*(dual) mantra (*Srimannarayana Charanou Sharanam Prapadye Srimathe Raamaanujaya namaha*) and their inner significance. Every time Acharya of Tirukosthiyur in Tamil Nadu used to send back Ramanuja saying “Not now, come next”. He was testing his patience and humility. Ramanuja used to walk around 50 kilometers from Srirangam to that village and back. In his 18th attempt, the Guru finally relented and initiated him into the mantra on the condition that he should not reveal it to all and sundry without testing their abilities and qualities. Ramanuja must have had this precept of Veda Vyasa in mind and felt *None owns Knowledge except Janaardana*.

*Yogo gnanam tathaa saamkhyam
vidhyaasilpaadikarmacha
Vedaasastraani vighnaanam
yetatsarvam janaardanaath*

Sage Veda Vyasa says: “The Yoga, Jnaana, Saamkya, sciences, arts, works, Vedas, scriptures, spiritual illumination — all these have originated from Janaardana”. (*Vishnu SahasraNamaStotram*) This means that entire knowledge belongs to Him and His universe. Nobody has monopoly over it. That is the reason why he went up the temple tower and announced the dvaya mantra to the huge gathering. When Goshtipurna warned him about the consequences for defying his orders and revealing the secret to all and sundry, he humbly replied that he was ready to go to hell for his offence, but he was happy that his act would take thousands of people to the path of moksha. The guru was moved by the abundance of his compassion and embraced him calling him “Emberumanar”. Thus, Sri Ramanuja has emerged as an icon of equality and egalitarianism.



AVOID PLASTIC

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



THIRUKARAMBANUR

3



THIRUVELLARAI

4



THIRUANBIL

5



- Sri Ramesh D. Kandadai

THIRUKARAMBANUR

Location : Just four kilometers north of Srirangam temple is a very unique kshetra. The place is called Uthamar Kovil by the Vaishnavaites and Bikshandar Kovil by Saivaites. It is also called Karambanur as the Lord appears as a Kadamba tree here. The Lord here is 'Sri Purushottaman'.

Sthalapuranam : An enraged Siva cut off Brahma's fifth head. This gave brahma-hathya dosha and as a result the cut skull stuck to his palm. To rid himself of the curse he prayed to Lord Sri Narayana who cured him. Since Mahalakshmi filled the begging bowl of Siva, she is called Sri Poornavalli and Siva is called Bikshandar (Mendicant). The place where Siva was cured is called Uthamar kovil. Brahma also worshipped the Lord and was granted worship by the Lord in that temple as a testament to his Bhakti. Thus, all three murthis with their consorts are worshipped in a single temple.

Special Features : Uthamarkovil is one of two places where three portions of Paramatman can


be worshipped in a single temple (the other is Thirukkandiyur). Brahma, Vishnu (as Purushothaman) and Siva (as Bikshandar – lingam) along with their consorts, Saraswati, Lakshmi (as Poornavalli) and Parvati (as Soundarya Parvati) can be worshipped at the same temple.

Mangalasanam : In PeriaTirumozhi, (Pasuram 1399), Thirumangai Alwar refers to the Lord of Uthamar Koil as "Karambanur Uthamanai". He lists a whole series of other shrines in the pasuram and says that he sees all the Lords at Srirangam. He refers to Sri Purushothaman as one superior to all the rest.

THIRUVELLARAI

Location : Approximately 15 km due north (and a bit to the west) of Srirangam temple on the northern banks of Kollidam is the small town of Thiruvellarai. The Lord here is 'Sri Pundarikakshan'.

Sthalapuranam : When Sibi Chakravarthy camped at Vellarai, a white boar crossed his path and ran into a hole. When informed, Sage



Markandeya suggested pouring milk in the hole. When the king did this, the Lord appeared to him. The sage suggested the king to relocate 3700 Srivaishnavaites to the area. When one got killed enroute, Lord Narayana appeared in the guise of a brahmin named Pundarikakshan and asked to be counted in the group. Hence the Lord here is Sri Pundarikakshan and the Universal mother is Sri Shenbagavalli.

Special Features : The word Vellarai means white rock which is in abundance in this area. The temple has two entrances to the sanctum used alternatively in the first half and second half of the year. The two entrances are supposedly symbolic of entering and leaving life. This is the temple where one of Ramanuja's disciples placed Ramanuja's paduka alongside his puja idol of Sri Varadaraja. When scolded for the improper placement, the disciple replied that to Ramanuja, Sri Varadaraja is supreme God but to the disciple, Sri Ramanuja is supreme God.

Mangalasasanam : In Peria Thirumozhi (Pasuram 1374), Thirumangai Alwar refers to the episode where Lord Rama using his arrows cuts down the heads of Ravana. He identifies the Lord Rama as the one standing in Thiruvellarai

(Thiruvellarainindraane) surrounded by green lotus leaves like a shining gem.

THIRUANBIL

Location : Approximately 25 kilometers due east of Srirangam temple along the northern banks of Kollidam river is the small town of Thiruanbil. The Lord here is 'Sri Soundararaja Perumal'.

Sthalapuranam : There are two legends about Anbil. One is that Lord Vishnu appeared as a very handsome young man (Soundara-raja) in front of Lord Brahma to convince him that looks are transitory and that character alone counts and thus, quelled his vanity. The other is that impatient Sage Durvasa cursed sage Suthaba to become a frog as he did not attend on Durvasa. He was later released by Lord Vishnu from his curse. The temple tank is thus called Mendaka (frog) theertham. The Lord is Sri Sundararaja and the universal mother is Sri Sundaravalli.

Special Features : At Anbil the Lord Sudararaja Perumal is seen resting on Adishesha in the sanctum. The festival idol is Sri Vadivazhagiya Nambi. The names Vadivazhagiya Nambi and Sundara raja mean the same.

Mangalasasanam : In Naanmugan Thiruvandadi (Pasuram 2417). Thirumazhisai Alwar identifies Thiruanbil as the place (one amongst six) where the Lord rests on Adhishesha just as he does in Ksheera Sagar.

All three temples come under the administration of the HR&CE board at Sriranganathasawamy temple at Srirangam.

Om Namo Narayana



ANNAMAYYA'S VIGNETTES OF WISDOM - 10

- Prof. M. Rajagopalachary



Sankirtana :

E kulajudaina nEmi yevvaDainanEmi

E kulajuDaina nEmi yevvaDainanEmi
AkaDa nAtaDe harineriginavADu!!

Paragina satyasampannuDaina vADE
paranindasEya datparuDu gAni vADu
arudaina bhUtadayAnidhi yaguvADE
parulu tAnEyani bhAvincuvADu!!

nirmaluDai yAtmaniyati galuguvADE
dharmatatpara buddhi daligina vADu
karmamArgamulu kaDavanivADE
marmamai haribhakti maravanivADu!!

jagatipai hitamugA jariyincuvADE
pagalEka matilOna bradikinavADu
tegi sakalamu nAtma delisinavADE
tagili venkatEshu dAsuDayinavADu!!

Glossary :

paragu = undu, prasarincu; exist; remain;
to spread; satyasampannudu = satya
palana ceyu vadu; committed to truth;
paraninda = itarulanu dushincuvadu;
slander; bhutadayanidhi = jiva karunyamu
kalavadu; one who has universal
benevolence, one who is compassionate
to all creatures; parula dane yani bhavincu
= itarula kashtasukhamulanu tanaviga
bhavincuvadu; empathize with others;
nirmaludu = parishuddha manaskudu;
pure-hearted, good-hearted; atmaniyati =
manonigrahamu; self-restraint; kadacu/
gadacu = gatincu, mera miru; to elapse,
to pass, to exceed the limit; marmamu =
jiva sthanamu, kituku; secret; mystery;
tegi = sahasamu; courage;



Translation :

If One Knew Hari...

Whoever he may be and
whatever be his caste
It doesn't matter if only one
knew Hari!!

If one is committed to truth,
And is averse to slander,
If one possesses exceptional
compassion for all,
And empathizes with others!!

If one is pure at heart and self-
restrained
And committed to ordained duties,
If one does not transgress the path of action
And cherishes his devotion to Hari at heart.

If one always is a friend of all
And foe to none
And is without vengeance at heart,
If one knows everything in his soul
And becomes really the servant of Lord Venkatesa!!

Annamayya refers to all the noble traits of a devotee of Lord Sri Hari including his egalitarian vision in this song. These traits are worthy of emulation for everyone in the society. It is sad to note that the present day society is torn into different factions on the basis of caste, creed, colour, gender and financial status. In this context, Annamayya's composition seems quite relevant as Annamayya does not believe in caste-discrimination and advocates for the equality of all before God. His emphasis is only on devotion to Hari. Commitment to truth, abstaining from slander, compassion for all, empathy with others' predicament, purity of heart, self-restraint, duty-mindedness, adherence to the path of *Karma*, devotion to the Lord, service-mindedness, vengeance-free nature, craving for self-knowledge and willingness to serve the Lord—these are the characteristic features of a real devotee of the Lord. There is no scope for discussion of caste, gender, position and other conditions in this regard. There is a need for everyone to cultivate these virtues to enrich personality.





Tirumala Tirupati Devasthanams

RISHIKESH, NARAYANAVANAM

SRI KALYANA VENKATESWARASWAMIVARI BRAHMOTSAVAMS

From May 13th to 21st, 2022

Date	Day	Day Utsavam	Night Utsavam
13-05-2022	Friday	Dwajaroohanam	Peddaseshavahanam
14-05-2022	Saturday	Chinnaseshavahanam	Hamsavahanam
15-05-2022	Sunday	Simhavahanam	Muthyapupandirivahanam
16-05-2022	Monday	Kalpavrukshavahanam	Sarvabhupalavahanam
17-05-2022	Tuesday	Mohini Avataram in Pallaki	Garudavahanam
18-05-2022	Wednesday	Hanumadvahanam	Gajavahanam
19-05-2022	Thursday	Suryaprabhavahanam	Chandraprabhavahanam
20-05-2022	Friday	Rathotsavam	Aswavahanam
21-05-2022	Saturday	Chakrasnanam	Dwajavarohanam



Tirumala Tirupati Devasthanams

KARVETINAGARAM

SRI VENUGOPALASWAMIVARI BRAHMOTSAVAMS

From May 23rd to 31st, 2022

Date	Day	Day Utsavam	Night Utsavam
23-05-2022	Monday	Dwajaroohanam	Peddaseshavahanam
24-05-2022	Tuesday	Chinnaseshavahanam	Hamsavahanam
25-05-2022	Wednesday	Simhavahanam	Muthyapupandirivahanam
26-05-2022	Thursday	Kalpavrukshavahanam	Sarvabhupalavahanam
27-05-2022	Friday	Mohini Avataram in Pallaki	Garudavahanam
28-05-2022	Saturday	Hanumadvahanam	Gajavahanam
29-05-2022	Sunday	Suryaprabhavahanam	Chandraprabhavahanam
30-05-2022	Monday	Rathotsavam	Aswavahanam
31-05-2022	Tuesday	Chakrasnanam	Dwajavarohanam

The holy place to which the Supreme deity of Kaliyuga Sri Venkateswara Swamy along with his consort Sri Padmavathi Devi went after their marriage for a stay for sometime is 'Narayanavanam'. The deity of the temple is 'Sri Kalyana Venkateswara Swamy' who is known for his consideration towards the devotees who are in dire need of God's blessings and he is known to bless all the devotees liberally.

Narayanavanam is located at a distance of about 45 kms from the town of Tirupati in Andhra Pradesh. It is said that the place got the name 'Narayanavanam' as it was the place where Srimannarayana went for hunting.

In the inscription of 1467 the name of this place is mentioned as 'Narayanavarapattu' and in the inscription of 1537 it is mentioned as 'Narayanapurampattu'. It is well known that all these names are derived from Srimannarayana. These names changed in usage over time and are transformed as 'Narayanavanam'.

LEGEND : There is an interesting sthalapuranam as to why Lord Venkateswara stayed in Narayanavanam. Formerly, the Narayanavanam kingdom was ruled by a king named 'Akasharaju'. He did not have children for a long time. After some time with the suggestion of Suka Maharshi Akasharaju performed a Yagna. After the Yagna, while plowing the land of Yagna, a box appeared to the King. In that box on a Lotus (Padmam) a female infant appeared. The baby was named

TTD In and around temples

Sri Kalyana Venkateswara Swamy Temple

NARAYANAVANAM

- Dr.I.L.N. Chandrasekhar Rao



‘Padmavati’ by King as she appeared in the Padmam.

One day, in her teenage while playing with her friends in the Garden, she along with her friends were suddenly chased by a herd of elephants. At that time, Srinivasa Swamy who had come to the area for hunting, chased the elephants away and rescued them. Seeing Padmavati, Srinivasa Swamy fell in love with her. Padmavati also fell in love with Srinivasa Swamy. Later when Vakuladevi, the mother of Srinivasa Swamy came with marriage proposal, the king Akasha Raju and his wife Dharani Devi agreed to it.

Then Srinivasa Swamy took a loan from Kubera and prepared for the marriage. The marriage of Srinivasa Swamy and Padmavati took place in Narayanavanam in a grand manner. Later, Srinivasa accepted the request of the elders along with Akasharaju to stay in Narayanavanam and spent some time in ‘Narayanavanam’ with his father-in-law. After sometime Srinivasa Swamy along with Sri Padmavathi Devi proceeded to Tirumala. Later, the King of Narayanavanam, Akasharaja built a temple for Kalyana Venkateswara Swamy where swamy had married Padmavathi Devi i.e., Narayanavanam.

TEMPLE STRUCTURE : The temple of Sri Venkateswaraswamy in Narayanavanam is located in a spacious courtyard. The temple faces east. The main Gopuram consists of seven storeys. There are seven Gopurakalasams on Gopuram. The Gopuram is about 150 feet high. After entering the temple through this entrance we can see Balipeetham, Dwajasthambham and Garudalwar Sannidhi. After these, there is a main entrance to enter into the main temple. On the entrance we can see three storied Gopuram. The main temple consists of Mahamandapa, Mukhamandapa, Antaralayam and Garbhalayam. In Mukhamandapam on the way to Antaralayam there are dwarapalakas on both sides.

In the sanctum sanctorum, Srikalyana Venkateswara swamy appears as the bridegroom in the form of a hunter. Srikalyana

Venkateswaraswamy, who resembles the Lord on Tirumala Hill is seen as the newlywedded with four hands with Shanku, Chakra, Kati hastam and Varada hastam along with sword. That is to say, the Lord is said to be wearing a sword as evidence of his hunting. The fact that the Swamy is wearing a wedding bracelet on his hand and a Dashavatara Vaddanam is proof that he is the bridegroom. All these signs are evidence to say that Swamy’s marriage took place in Narayanavanam and that he spent some time here.

There is a separate Temple for the consort of Swamy Sri Padmavathi Ammavaru in the southwest of temple premises. If Swamy appears as the new groom, Ammavaru also appears as a new bride. Sri Godadevi receives pujas in the separate temple in the temple premises. However, there is no Goddess Sri Padmavati in any of the temples associated with Sri Venkateswara swamy. However, in the Narayanavanam, it is noteworthy that along with the Swamyvaru, the Ammavarlu are also there. Also, in the temple premises one can visit Sri Ramanujacharya, Alwars, Sri Vishwaksema and Kalyana Mandapam. We can see a big Grinding Stone (Tirugali) which was used to grind bathing powder (Nalugu Pindi) during the kalyanotsavam.

HISTORY OF THE TEMPLE : Historically, the temple is said to have been built in Narayanavanam before the temple of Sri Venkateswaraswamy on Tirumala Hills. The temple was developed by the Suryavamsha rulers who ruled the Narayanavanam kingdom. Achyutadevaraya’s Minister Virupanna rebuilt the temple during the period 1511-12 AD. There is evidence that the ruler of Chandragiri, Tirumalaraya did charity work here. The temple was managed by the Tiruttani Temple till 1960s and was taken over by the Tirumala Tirupati Devasthanams in the year 1967. Currently, the temple is managed by the Tirumala Tirupati Devasthanams.

SEVAS : Narayanavanam Sri Kalyana Venkateswara Swamy Brahmotsavams are performed every year in the month of Vaishakha masam for nine days apart from daily poojas. During Brahmotsavams different vahana sevas including

Radhotsavam and kalyanotsavam are performed in a grand manner. This year Brahmotsavams will be performed from May 13th to 21st. Besides Brahmotsavam, every year during Dhanurmasam, Vaikunta Ekadashi and other rituals are performed.

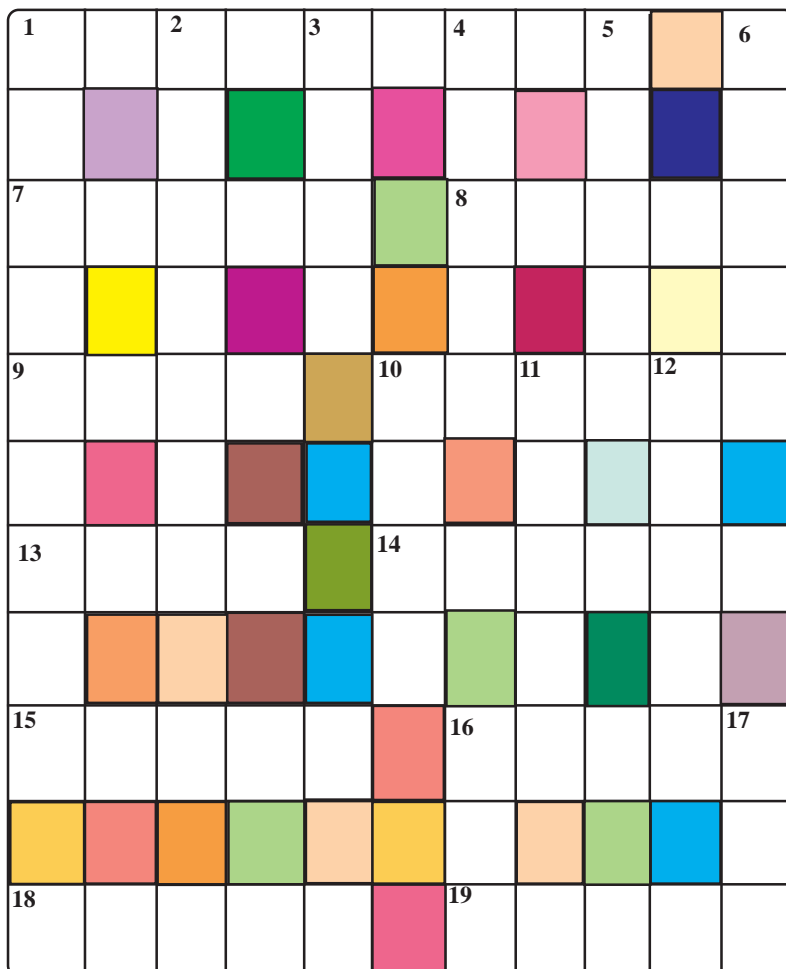
How to reach? : There is no accommodation facility available for devotees in Narayanavanam. Going from Puttur or Tirupati and returning to those towns after darshan will be the best option as Narayanavanam is located on the Tirupati-Chennai road, 45 km from Tirupati and 8 km from Puttur. Buses are available from Tirupati, Chennai, Puttur

and Chittoor. Puttur has bus facilities from major towns and cities in the Telugu states including Chittoor district. Almost all trains stop at Puttur Railway Station on the Renigunta-Chennai main line. From T.T.D. Srinivasam amenities complex situated in Tirupati, one can take a tourist bus operated by the Department of Tourism and visit this place along with other places.

Devotees can get divine experiences by visiting Narayanavanam, where Sri Venkateswara Swamy was married.



PUZZLE

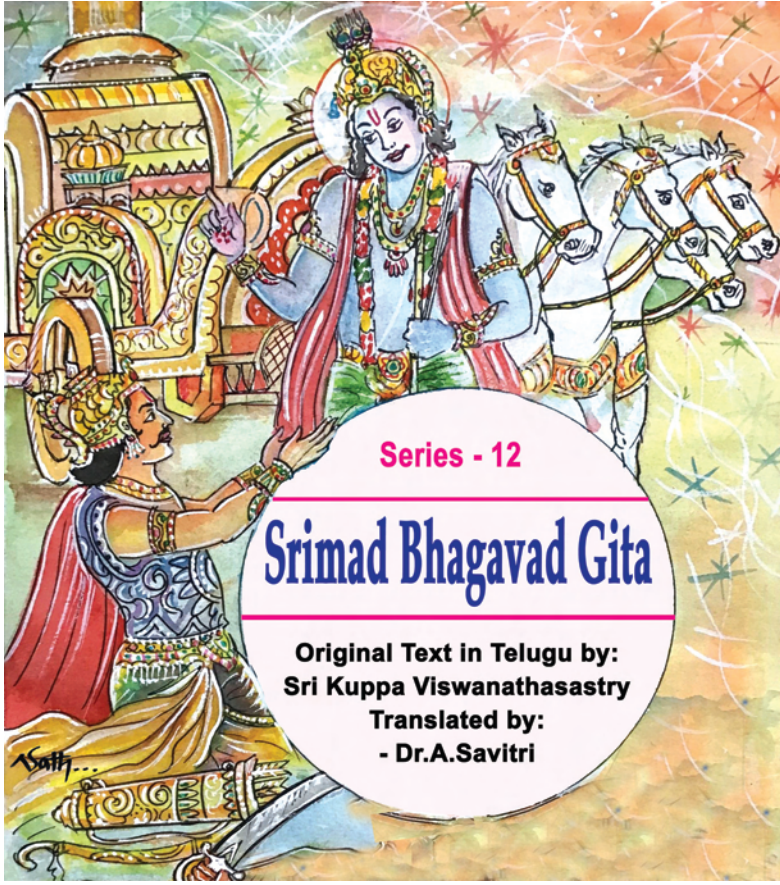


- DOWN**
01. Divodas (9)
 02. Daughter of Vibhishana (7)
 03. Yama (4)
 04. Wife of Bali (5)
 05. Goddess Lakshmi (5)
 06. Tenth Incarnation of Lord Vishnu (5)
 10. Another Name of Yama (4)
 11. Son of Varuna (5)
 12. Look at (Jumbled) (5)
 16. Make an Effort (3)
 17. Make free from (3) (Jumbled)

CLUES FOR PUZZLE

- ACROSS**
01. Daughter of Bali (9)
 07. Sharp Pain (5)
 08. Benefit (5)
 09. Close (4)
 10. Goddess Saraswathi (6)
 13. Cry of Unhappiness (4)
 14. Father of Amarshana (5)
 15. Son of Yayata (5)
 16. Carrier (Vahanam) of Lord Ayyappa (5)
 18. Father of Vishwamitra (5)
 19. Lord Vishnu (5)

Presented by
Sri T.S. Jagan Mohan



(Continued from the March issue)

The kings of Kasi were known for their valour and skill. Similarly, the kings of Videhi were also known for their dexterity. Both the clans were known for the great heroes and their heroism. Their clan started from the time of Upanishads. To the question who were great Heroes during the time of Upanishads? the answer is the kings of Kasi and the kings of Videha. One of the slokas of Bruhadaranyaka Upanishad says, “yadhaa Kashyovaa videhyova ugradanuradhitya kruthva”. The sloka describes the kings of Kasi and Videhi were known for their skills.

Duryodhana who was aware of their heroism was furious as they were supporting the Pandavas. He was jealous of the Pandavas. One can interpret the word ‘Kasiraja:’ from another corner. The word “Kasiraja:” mentioned in the sentence of Bruhadaranyaka Upanishad and the word “Kasiraja:” used in sloka have the same meaning. The theme

(Previous episode - The greatness of five warriors Sathyaki, Virata, Drupada, Saibyudu and Drustaketuvu was discussed.

“Drustiketuschkithanaha
Kasirajashcha Veeryavaan
Purajitha kuntibhoiascha
saibhyascha narapungava:”

Drushtakethuvu - Cheikithaanudu
Purajitha Kuntibhojaha – Pandavas’
two uncles – Saibyudu (The king of
Sibi nation) Drustaketuvu (the son of
Sisupala). Eventually, the name of the
King of Kasi was brought into..)



of the Upanishad is the Bhagavad Gita. The word ‘Kasirajasri’ is used along with the word ‘Purajit, KuntiBhoja:’.

‘Kuntibhoja:’ refers to the king who brought her up and also the clan of ‘Kunti’s father. From the clan of Kunti, contemporaries of Pandavas had also participated in the war supporting Pandavas. Like was ‘Saibhyascha’ – the king of Sibi was also in the war. He was great and skillful warrior (in Sanskrit ‘Nara Pungava’). Among the warriors who were supporting the Pandavas, the King of Sibi was great. Duryodhana was jealous as all these great warriors were on the side of the Pandavas.

Duryodhana mentioned the names of some other great warriors,

“Yudhamanushchya Vikrantha
Uthamaujascha Veeryavan
Vyabhadro Draupadeishcha
sarvaeiva Maharadha:”

One of the warriors was Yudhamanyu. He was like the brother of Drushtadhyumna. He was called Vikrant as he was skillful. Similarly, 'Vuthamaujaha'- the name of another great warrior. He was like brother to Yudhamanya. He was a very significant warrior. Similarly, 'Saubhadra' – Abhimanyu - the son of Subhadra. He was aged 16 years. He did not even complete his education. He had learnt how to go inside breaking the war strategies but did not know how to come outside. Even before he completed his education in using all weapons, he gained the name as the great warrior. Though he was just 16 years old, he was courageous. He was challenging the enemies of his parents and uttering the words with confidence that he himself was enough to defeat the enemies of his parents.

Duryodhana received information about the magnificence of the son of Subhadra. Duryodhana was preparing himself to defeat all the great warriors in the battlefield who were on the side of the Pandavas. But he was feeling desperate in the case of Abhimanyu as no one could kill Abhimanyu standing face to face with him.

Like Subhadra's son Abhimanyu, Draupadi's five sons were also eagerly waiting to show their skills in the battlefield. Draupadi had each son from each Pandava. Prathivindhya from Dharmaraj, Sruthisomu from Bhima, Sruthikeerthi from Arjuna, Sathaaneeku from Nakula and Sruthisena from Sahadeva. This was also well known fact that the five sons of Draupadi were great in using weapons. Duryodhana was in perennial confusion when he remembered all such great warriors.

We have to observe two things from the above interpretation. Though Duryodhana was thinking much about them, he did not address any one of them as his brother or brother-in-law. He did not mention their parents' names. He mentioned the name 'Subhadraha' (Subhadra name), Draupadhashcha means Draupadi but did not say a single word that shows his affection for his brothers. Why was he not referring to their names? Was he not having humanity? He did not give importance to humans and the relationship. He just thought of materialistic objects and the power to rule. Those who give importance only to materialistic things and money, they will receive the same punishment like that of Duryodhana.

The words "Sarva Eiva MahaRatha: "explains it clearly. All of them were great warriors. There were four categories –Rathi, Atiradhu, Maharadhu and Artharadha. They were four lines. Each line could be divided into four kinds. But Duryodhana was putting them equally on the same line as 'Sarvaeva Maharadhaha'. Then who was this Rathi? Who was Maharathi or Athirathi? We learn it in the next episode.

(to be continued)

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). The Pilgrims are requested to make use of this facility.

**SRI VENKATESWARA SWAMI TEMPLE
ON THE SEA-COAST AT VISAKHAPATNAM, A.P.**

Tirumala Tirupati Devasthanams took up the construction of Sri Venkateswara Swami temple in the lap of beautiful nature in Rishikonda at Vizag in Andhra Pradesh. Temples for Sri Padmavathi Ammavaru and Sri Andal ammavaru are constructed on either side of the main temple. Bedi Anjaneya Swami Temple is also arranged in front of this temple. TTD is provided with all the facilities here to the devotees.

The festivities of the temple was held from 18th to 23rd March, 2022. In connection with this programme, many rituals like Mahasamprokshana, Kalasasthapana, Homas, Maha Kumbhabhishekam, Kalyanotsavam and other programmes were conducted in a great way according to the Vaikhanasa Agama Sastras. This programme was graced by the Pontiff of Visakha Sarada Peetam HH Sri Swarupananda Saraswati Swami & Jr. Pontiff Sri Swathmananda Saraswati Swami. On this occasion, TTD Trust Board Chairman Sri Y.V.Subba Reddy along with his wife, Tirupati JEOs Smt. Sada Bhargavi, I.A.S., Sri V. Veerabrahmam, I.A.S., TTD Trust Board Members and other higher officials participated.

For the picture gallery of this programme turn over to the next pages.



TIRUMALA TIRUPATI DEVASTHANAMS

PICTURES RELATED TO THE MAHASAMPROKSHANA OF THE TEMPLE OF SRI MAHALAKSMI



GODADEVI SAMETHA SRI VENKATESWARA SWAMI TEMPLE (VISA KHAPATNAM)





A training programme was held to 'Goshala operators and Organic farmers based on the products of cows' at TTD SVETA Building in Tirupati. On this occasion, TTD Executive Officer, Dr. K.S. Jawahar Reddy, I.A.S., virtually addressed the inaugural session and inaugurated the program. On this occasion, TTD Tirupati Joint Executive Officer, Sri V. Veerabrahmam, I.A.S., and other higher officials participated.



TTD Trust Board Chairman Sri Y.V. Subba Reddy on 25.03.2022 made surprise inspections, verified and took feedback on the amenities being provided to the pilgrims at PAC - 1 in Tirumala.



H.H. Sri Sri Ranganatha Yatheendra Mahadesikan, 46th Jeeyar of Sri Ahobila Mutt, offered prayers to Lord Venkateswara in Tirumala on 26.03.2022. On his arrival, TTD Addl. Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S welcomed him with temple honours.



Sankirtana Goshti in the Metlotsavam was held in connection with the 519th death anniversary of Saint poet Sri Tallapaka Annamacharya on a grand scale at Alipiri on 28.03.2022. On this occasion, TTD Tirupati Joint Executive Officer, Sri V. Veerabrahmam, I.A.S., other higher officials and artists participated.



TTD Addl. Executive Officer Sri A.V. Dharma Reddy, I.D.E.S presenting a memento to TTD CV & SO Sri Gopinath Jetty, IPS, on 06.04.2022 on the occasion of his transfer on promotion.



Sri D. Narasimha Kishore, I.P.S. taking charge as the new CV & SO of TTD in Sri Venkateswara Swami temple at Tirumala on 06.04.2022.

PARASURAMA AS AN IDEAL GURU

- Dr. Jyothi D. Vora

A Guru is both a mentor and a guide; he is in the dual role of a philosopher and a friend. To understand the intricacies of this important personage, our scriptures have provided graphic details of revered Gurus who carved the mindset and ethos of great personages through the Vedic times. Today, they are benchmarks of great learning practices which are worth emulating. The character of Parasurama is a kaleidoscope of qualities, noble and of timeless significance.

Parasurama is also referred to as Rama Jamadagnya, Rama Bhargava and Veerarama, is the sixth incarnation among the Dasavataras of Lord Vishnu. He carried a number of traits, which included not only aggression, warfare and valour, but also serenity, prudence and patience. Born to Jamadagni and Renuka, Parasurama was foretold to appear at a time when overwhelming evil prevailed on the earth. He corrected the cosmic equilibrium by destroying the Kshatriya warriors twenty-one times. He is married to Dharani. He is

present in the Ramayana due to the conflict with Rama over Lord Shiva's broken bow. He is in the Mahabharata as the Guru to Bhishma, Drona, Rukmi and Karna.

Jamadagni had a celestial cow called Surabhi, which gives all they desire (Surabhi was the daughter of cow *Kamadhenu*). A king named Kartavirya Arjun (not to be confused with Arjun of

the Pandava) – learns about it and wants it. He asks Jamadagni to give it to him, but the sage refuses. While Parasurama is away from the hut, the king takes it by force. Parasurama learns about this, and is upset. With his axe in his hand, he challenges the king to battle. They fight, and Parasurama defeats and kills the king, according to the Hindu scriptures. The king of Deities, Indra was so pleased that he presented His most beloved bow named 'Vijay' to Parasurama. Later, Parasurama presented this bow to his disciple Karna when he was pleased with his intense devotion to the Guru (Gurubhakti). Karna became unconquerable with the help of this bow 'Vijay' presented to him by Parasurama.

Parasurama left home to do devout austerities (tapascharya) to please Lord Shiva. Considering his extreme devotion, intense desire and unmoved and perpetual meditation (dhyana), Lord Shiva was pleased with Parasurama. He presented Parasurama with divine weapons which included was His unconquerable and indestructible axe shaped weapon, Parasu. Lord Shiva advised him to go and liberate the Mother Earth from felons, ill-behaved people, extremists, demons.

Sacred Places : The sacred places of Parasurama are in the fort on the mount Salher which is at the extreme north end of the Sahyadri mountain range; in the Kangra district of Punjab (North India); on a mountain five kilometres away from Chiplun in Konkan (West India); and there is also an old temple of Sri Parasurama on a mountain near Kankon in Gomantak (Goa, India).

Salutations to this great personage.



(Continued from the March issue)

The agama aspects of worship

The worship in Tirumala temple is done strictly according to the Vaikhanasa agama. According to the Bhavisthyottara purana, Vaikhanasa Rishi is said to have admired the playful lilas of Lord Krishna in Dwapara Yuga and did Tapascharya to obtain darshan of Lord Krishna. The legend goes that Lord Krishna appeared before him and instructed him to worship the Lord as Srinivasa who manifested himself in a hill on Venkatachala and that one Rangadasa will help him to locate and worship the Lord. Vaikhanasa Rishi then proceeded to Tirumala and is said to have found the Lord with the help of Rangadasa and worshipped him. Thus Vaikhanasa Rishi, according to the legend, is the first person to worship the Lord at Tirumala. Hence in the temple to this day, worship is conducted according to the Vaikhanasa agama.

The Vaikhanasa agama recommends puja six times a day at the following times namely:-

(i) Pratyusha (arunodaya).

(ii) Prabhata (pratahkala).

(iii) Madhyanna (noon).

(iv) Aparanha (afternoon).

(iv) Sayankala (evening sandhi time); and

(v) Nisi (ardhayama or midnight).

There is no evidence that puja six times a day as prescribed above was ever done in Tirumala. Kulasekhara Alwar in Tirumoli 1-7 states that worship six times a day was carried on in Sriranga, but there is no such mention about Tirumala. At present except during the month of Margasira no puja is performed in the temple before day break; nor is puja done early in the morning soon after sunrise. The madhyanna puja roughly corresponds to the present thomalaseva and the archana when the first bell is rung. The aparanha puja roughly corresponds to the second archana and the second bell in the temple. Even this is done only in an abridged manner. The Sayankala puja is strictly a private function for the archakas etc., and the Nisi puja is said to correspond to the ekantaseva which is really no prescribed puja at all.

We can infer from the epigraphical records of the temple, that though the Vaikhanasa form of worship has been in vogue from ancient times, there was no strict observance of the Shadhkala puja here. For example the early inscriptions of the Samavai, the Pallava Queen in 966 A.D. where she had consecrated the silver idol of Bhoga Srinivasa mentions only an offering of four nalis of food per day. This quantity of food would perhaps be sufficient



THE TIRUMALA TEMPLE

- Dr. N. Ramesan

Part
XII

for only one puja when the food would have been cooked as Havis and offered to the Lord. We have no evidence of the epigraphs for the performance ever of the Shadkala puja. There is one epigraph of 1434 A.D. of Tirukkalindridasan where an arunodayakala puja was instituted by him, but this was also limited strictly to the period of Dakshinayana kala. Thus both from epigraphical records and from present practice, it would appear that though the temple has been following the Vaikhanasa agama rituals of worship, strictly speaking the Shadkala puja which is an essential aspect of Vaikhanasa agama has not been followed here.

The Vaikhanasa agama says that the Shadkala puja is intended for the material welfare of the devotees. The Ushakalapuja promotes the increase of one's progeny and also of the cattle; Prathakalapuja leads to intensified japa and homa; the Madhyannapuja increases prosperity and promotes the enlargement of the kingdom; the Aparanhapuja brings about the destruction of evil doers; the Sayankalapuja leads to greater and increased agricultural production; and the Nisipuja increases the cattle wealth of the country. The agamas themselves seem to have realised that strict adherence to the shadkala puja may not be possible or practicable for various reasons, and have prescribed that either shadkala puja or trikalapuja or dvikala puja or ekakalapuja should be performed to the Lord.

The Pancharatra agama liberalises this further than the Vaikhanasa agama and give; discretion to the temple to perform one, two, three, four, five, six or even twelve pujas according to the finances and the organising ability of the devotees.

In Tirumala at present there are only really three pujas, the one in the morning in conjunction with what is known as thomalaseva which is open to the public, another abridged puja in the afternoon, and the third puja at night which is strictly a private one in which the archakas, the paricharakas and the acharya purushas of the temple only take part.

The routine puja in the Tirumala temple is no doubt laid down according to the tenets of the

Vaikhanasa agama, but there are some small deviations which were necessitated due to exigencies of circumstances. Strictly speaking the Vaikhanasa orthodox ritual prescribes that there is no room for puja for one who is not born in the Vaikhanasa agama and if practical considerations made necessary the participation of anyone else, he is called a devalaka. In the Tirumala temple the paricharaka is a sanyasi and the mantrapushpa is performed by the acharya purusha. Strictly speaking therefore these could not be considered to be born in the Vaikhanasa doctrine, but as devotees of the Lord they do participate in the puja.

Details of the routine daily puja and their times

(N.B. The following description is the practice followed in the temple till a couple of years or so ago. From 1-3-79 the T. T. D. have changed the hours of the sevas so that they may all be finished before 6 A. M. to enable devotees to have free darshan uninterruptedly from 6 A. M. to midnight. The rates for the arjita sevas are also changed.)

(i) 4 a.m. to 4-30 a.m. (altered to 3 a. m. to 3-30 a. m, from 1-3-79 only in summer).

Suprabhatham:-

During this time the '*Suprabhatam*', '*stotram*', '*prapatti*', and '*mangaladasana*' are recited. A descendant of Tallapakam Annamacharya sings a few of the Sankirtanas.

Sri Venkateswara *Suprabhatam* consists of four items viz.,

- (a) *Suprabhatam* (waking the Lord from the sleep) consisting of twenty nine slokas,
- (b) *Stotra* (hymns to the Lord) consisting of eleven slokas,
- (c) *Prapatti* (surrender to the Lord) consisting of sixteen stanzas and
- (d) *Mangaladasana* (a prayer of the Lord's glory) consisting of fourteen stanzas, thus making altogether a total seventy slokas.

In the *Suprabhatam* the first verse is addressed to Sri Rama son of Kausalya, the second to Govinda and Kamalapati, the third and fourth to

Sri Lakshmi and the next 24 slokas to Lord Venkatesa, praised variously as Venkatachalapati, Seshachalapati Srinivasa, Seshadrivibhu etc. The last and the 29th stanza exhorts the devotee to aspire to 'paramartha' and 'moksha'.

In the *Stotra* the devotee earnestly addresses the Lord surrendering his all to Him and entreats His protection. The tenth sloka is a beautiful one where the devotee submits that having come from a long distance to worship at the Lord's feet he might be blessed by the Lord even though his visits are infrequent due to his own limitations, and that he might receive the Lord's blessings in full.

In the *Prapatti* or surrender, the first sloka is a prayerful adoration to Sri Lakshmi, the Supreme Mother who showers her grace on account of her eternal vastalya and entreats her as Bhagavati. The next 15 verses are in exquisite words and phrases of unparalleled grandeur and simplicity, where the devotee, with the complete annihilation of his ego, surrenders himself and his all, at the feet of the Lord. It would appear that the initial invocation to Sri Lakshmi is to invoke the supreme Mother's intervention before surrender to the Lord, as a child moves for the favour of the father through the mother. This idea is also contained in the 16th and the last stanza of the *Prapatti*.

The other verses of the *Prapatti* seek the glory of the holy feet of the Lord which have been declared by the Rig veda as the most exalted state of attainment, and which the Lord himself in the Dhruva Bera seems to point out by his hand even as Parthasarathi did to Arjuna.

In the *Mangalasasana* there is a moving verse viz., verse 9, where the Lord is supposed to indicate his own feet with his own hand as the sole refuge of all human beings. The devotee is enjoined to hope to be present at the behest of the Lord for all times, and to loose his limited soul in the eternal grace of the Lord. In fact this is the general experience of many a devotee who comes with devotion and utter surrender to the Lord. So tremendous is the divine charm of the beauty of the prasanna mangala murti of the Lord and His Excellence, that one forgets one's ego in the presence of the Lord.

The Suprabhatam is sung before the Bangaru Vakili after which the Bhoga Srinivasamurthy who was laid to bed in the Sayana mantapa is shifted again to the Garbha griha. Navanitha harati is offered to the Lord and a mixture of cow's milk, butter and sugar is offered to the Lord. The mixture of milk, butter and sugar is then given as prasadam to the devotees who have come for Sarvadarsanam of the Lord.

The composer of the Suprabhatam is supposed to be the Prativadibhayankaram Annan who is said to have flourished during the closing years of Sri Vedantadesika.

Epigraphs do not give us any evidence as to how the morning was welcomed in the temple before the 15th Century. There is an epigraph of 1430 A.D. in which Sri Devaraya Maharaya made arrangements for the recitation of the Vedas; similarly there is no evidence to show that Tallapaka Prabandham was recited in the temple before 1476 A.D. The tamil prabhandham tirupallieluchchi, which corresponds to the Sanskrit Suprabhatam is not now sung during the Suprabhatam, but later at the commencement of the thomalaseva only. Epigraphs disclose that 1434 A.D. was the first year when an Arunodaya Sandhi offering was made to the Lord.

At present it can only be surmised that before the beginning of the 15th Century, the morning ritual of the temple was only one of silent prayer.

(ii) 4-30 a.m. to 5-30 a.m. Visvarupa Sarva Darshanam. (altered to 3-30 a.m. to 4-30 a.m. from 1-3-79 in summer).

The Suprabhatam is followed by Visvarupa Sarva Darshanam when all pilgrims waiting outside the temple are allowed to have free Darshan of the Lord. From 1-3-79 this is made an arjita or paid darshan, for those who purchase special darshan tickets of Rs. 25/- each.

There is a tradition in the temple that Brahma conducts worship every day to Lord Vishnu since the Lord self manifested himself there on the Hill and Brahma along with the Devas is said to have been doing puja there by every night for the spiritual benefit of all. Till today before the doors of the Garbha

griha are finally closed, five gold cups (called vattils) of full and cleaned water with the spices required for puja as per agamas added to them, and with the other puja articles, are left at the feet of the Lord. Brahma is supposed to come and do the puja here at night.

The tirtham left in the vessels overnight are distributed to the devotees as prasadam. This is said to be the tirtham of the puja performed by Brahma and other devas at night. This Seva is called Sarva Darshanam to show that this is free for all on all days except on Friday morning.

(iii) 5-30 a.m. to 6 a.m. Suddhi. (altered to 4-30 a.m. to 5 a.m. from 1-3-79 in summer).

After Visvarupa Darsanam is finished the screen is placed in position at the Bangaru Vakili and suddhi is done in the sanctum sanctorum when all the previous flower decoration of the Dhruva Murti are removed and the vessels required for the puja are also cleaned. All the flowers except those which are required to adorn Vishvaksena as per agamic rules are thrown into a well so that they cannot be used by any other human being. Technically this is known as Nirmalaya Sodhana. Flowers are now thrown into the well constructed by Rangadasa in the Sampangi Pradakshinam.

In the meantime water for the puja comes from the Akasa ganga water falls, the right to bring which rests with the family of one Tirumala Nambi; the pradhana acharya purusha of the Tirumala temple. It is this akasa ganga water that is used for the forenoon puja, the evening puja and this water is also used for the Brahma aradhana after the temple gates are closed for the night.

The Vaikhanasa Samhita lays down that the puja water should be brought on the back of an elephant to dance and music. The Marichi samhita does not mention this. In the Tirumala temple at present water is brought in procession only on the days of the Brahmotsavam and even then water which is so brought is not used for the puja, but only what is brought on the head of a devotee to the temple.

(iv) 6 a.m. to 7 a.m. Thomala Seva (Arjitam). (altered to 5 a.m. to 6 a.m. from 1-3-79 in summer).

Arjitam means darshan or seva to the Lord on a payment of a fee to the temple. In this seva are included presence during the bath to the Bhogamurti, worship and decoration of the Lord with flower garlands through recitation of the prabhandam. Admission to this seva is by payment of a fee of Rs. 200/- i.e. the fee for a mantranotsavam.

(to be continued)

SOLUTION TO PUZZLE

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

NARASIMHA SWAMI TEMPLE

Nira-Narasingpur, Maharashtra

- Sri S.N. Deshpande



The fourth incarnation of Lord Vishnu is Narasimha Swami. Most of the temples of this 4th Incarnation Lord Vishnu, are situated in A.P., Telangana and Karnataka with a very few in other parts of Northern India. However, there is one very unique and also ancient famous temples with a beautiful natural background of three rivers' confluence, at Nira-Narasingpur village in Indapur Taluka of Pune district. The three rivers are Nira, Bhima and Saraswati which is called here *Gupta Ganga*. *Saraswati* originates from the top of Lakshmi temple and is seen as a very small water dripping throughout the year. It joins as underground stream with other two rivers. Therefore, this place is also known as India's *Dakshin Prayaag* just as Nashik is known as *Dakshin Kashi*.

There are some interesting facts about this temple. Scientists have found this locale to be in the centre of earth. This fact attracts many visitors to this place. Legend says that Saint Agastya has asked Lord Rama to begin his search for Sita from this place. This is the chosen place of penance for devotees. The "Family God" of Vijayanagar Kingdom is Narasimha Swami. Therefore, we see the beautiful idol of Narasimha Swami at Hampi in Karnataka. Large number of families whose family God is Narasimha Swamy from Maharashtra and neighboring states come here. The temple is

majestic and large inside. It is above the general ground level and one has to climb 33 steps to reach its main West side Entrance. One can see this temple on a small hillock across both the rivers. We see here the architecture of Peshwa era. The three main doors to this temple are towards East, North and West. On West and East side doors there are two huge elephants carved in large stone welcoming the people. The temple has a big bell near the west door. In 1739 after Bajirao Peshwa's younger brother Chimaji Appa captured Vasai from the Portuguese Empire, he took 4 huge bells. Out of 4 bells one was given to Nashik and it is still known as *Narobachi Ghanta*. Another was given to Theur and the 3rd one to Jejuri near Pune. The fourth one is in this temple and brought with efforts by Sadashiv Manakeswar. It appears a goldsmith named Baba Pahilwan lifted this bell with left hand and hooked it with his right hand. It was rung to invite people for aarti in the temple. The front view of the temple from the West side entrance door is very remarkable. We can see Nira River flowing, Lakshmi Ghat, Narasimha Tirth and beautiful Sunset across the river from this side.

About Narasimha Swami Idols

Generally, we believe that there will be only one main idol to worship in any temple. But as an exception here, as two Idols of this deity are seen

and it is interesting to know the reason. One idol is believed to be made of Sand Stone from river by Prahlad whom Lord Narasimha blessed. The other idol known as 'Shyamraj' is made by Brahmadev. It is made from Black Stone but smaller in size. Both idols are in the main Sanctum. It is said that Prahlad was born here to his mother Sati Kayadhu and made penance near the confluence of rivers. From sand he made Narasimha Swamy idol for worship. This idol is sitting on a throne. Its face is towards west. It is in the sitting posture. The Lord has a lion's face, broad chest and wide eyes. The chest, face and wrist look like that of a lion and hands and legs are like that of a man. Therefore this God is known as "Nar (Man) Simha (Lion)".

Inside the temple

On entering the temple's West Door, one can see a massive stone pillar. On this there is a scene of Killing Hiranyakashpu by Lord Narasimha. The feeling of anger on his face is spectacular. In the Sanctum there is a bed chamber with two beds. One is for Lord Narasimha and the other for Lord Shyamraj. There are a number of small idols installed of various gods and goddess in their respective small temples. One can see almost all deities here including Saint Raghavendra Swami's Vrindavan who is from Madhwa Sampradaya and it is believed that he was Bhakt Prahlad's Avataar.

Daily Rituals and Annual Festivals

This temple open daily at 5.00 AM with 'Kakada Aarti' and Khichidi as *Naivedya* which is distributed to devotees on completion of Puja. The next Puja is performed at 7.00 AM and known as *Prath-Puja*. Both Sri Narasimha and Sri Shyamraj idols have *Panchamrit Snaanam*. The Puja is performed as per Rigveda and Samveda Suktas. Then Idols are adorned with colorful dresses. Keer (Payasa) is presented as *Naivedya*. The Mandir is kept open for devotees who daily come to take blessings. At 12 Noon *Madhyaan-Puja* is performed with *Puran Poli* (Horse Gram and Jaggery Holige) as *Maha Naivedya* and *Maha-Aarati* is performed. There is separate *Aarati* of this God which is performed after

Ganesh Aarti. In the evening at 7 PM *Sayam-Puja* and at 9 PM *Shejaarti* are performed.

With this ritual both idols are placed on beds (*sayanam*). During 12 Noon and 7 PM *Maha-Aarati* Pujas hymns are chanted loudly, the Instruments from *Nagaarkhana* such as *Nagaara Noubat*, *Zanz*, *Ghati* and *Ghantas* are used. With this sound the whole village people join this ritual to get blessings and *naivedya*.

Narasimha Jayanti

The main attraction here is "Narasimha Jayanti" which falls every year on *Vaishakh Shudha Chaturdashi*. However, this festival starts from *Vaishakh Sudha Shasti*. This 9 day Navaratri festival is celebrated on a larger scale with Processions, Devotional Songs, Lecturers and *Naradiya Kirtans*. In the village the Trustees of this temple arrange competitions of various sports including wrestling which is very famous in Maharashtra. People from various Parts of Maharashtra and also from neighboring states like A.P., Karnataka and T.N. come to witness this festival.

The other festivals which are celebrated here are Ugadhi, Ramnavami, Hanuman Jayanti, Ganesh Chaturthi, Vijaya Dashami, Deepavali and Mahashivaratri. Most of the devotees who come here take a Holy bath at the Confluence in Nira-Bhima rivers and then go to have the darshan of the main idols.

As this temple opens daily at 5 AM devotees who come regularly, find this time which is best time to chant, (known as *Brahma Muhurat* from 4 AM to 6 AM) pray to this Lord with the following Mantras.

Om Ugram veeram Mahavishnum
Jwalantham Sarvatho mukham
Nrusimham bheeshanam bhadram
mruthyu mruthyu namaamyaham

'I bow down in front of this Ferocious and Brave form of Lord Narasimha, who is Effulgent like Fire, has his face everywhere, the most Auspicious one and the Death to Death itself'.





Part - 13

Tirumalai Ozhugu

History of Rituals and Customs in Tirumala

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

(Continued from the previous issue)

Having known the entire Tirumala Hill is the temple of Tiruvenkatamudayan, all the residents and the pilgrims, who visit this place to worship Tiruvenkatamudayan should undertake to respect the above restrictions. If all the people follow this discipline while on the Hill, most of the sinful acts would be eradicated and the purity of this Hill will be stipulated. So said Sri Ramanuja to Periya Tirumala Nambi.

Nambi, influenced by Sri Ramanuja's statements which were very reasonable and in agreement with ancient texts' command, felt that Tiruvenkatamudayan should give effect to these reforms made by Sri Ramanuja and pleased with the deity

to achieve the reforms made by Sri Ramanuja. On the same night, Tiruvenkatamudayan in Nambi's dream said "O Nambi! Earlier I was pleased to adorn Conch and Chakra at the command of Sri Ramanuja. Now, I am pleased with the reforms to be made in Tirumala, suggested by Sri Ramanuja". Tirumalai Nambi desired to make known Tiruvenkatamudayan's words to the public irrespective of the fact whether they were ordinary people or pundits. The next day, he went to the temple and pleaded with the deity to propagate this. Accordingly, Tiruvenkatamudayan spoke through the voice of a devotee (avesa) and said as : "Like the words of Vasista in Ramavathara and Santipani's in Krishnavatara, I will respect and obey

the percepts of Sri Ramanuja. It is my desire and command that all of you must carry out the commands of Sri Ramanuja". The devotees were happy to hear the voice of Tiruvenkatamudayan. The Archaka Senkanivayan placed Sri Satakopa on the head of each of the devotees and said that those who follow the command of Sri Ramanuja which are in conformity with the Sastras will please the Lord also. Those not followed will be considered outside the fold of the Sastras. Then all people agreed to the *divyajna* of Sri Ramanuja.

Reason for flowers not to be worn by people at Tirumala : While the residents were following the principles laid down by Sri Ramanuja as *Bhagavatajna*, a disciple of PeriyaTirumalaiNambi influenced by the worldly affairs, adorned the flowers proposed for Tiruvenkatamudayan on his head. The same night in the dream of PeriyaTirumalai Nambi, Tiruvenkatamudayan appeared and complained that his disciple with unwanted intentions offended the Lord in the matter of aromatic flowers. Nambi woke up and was very much disturbed by it. Next day, he went to the temple and pleaded that Tiruvenkatamudayan should not give anyone the flowers adorned by Him. Because of the strictness of this Kali Age, even good people are prone to sin. If Tiruvenkatamudayan should not give garlands to anyone, none can go about saying, "I am wearing the garland Prasad worn by Tiruvenkatamudayan". Having heard Nambi's words, Tiruvenkatamudayan through the voice of Archaka said that His incarnation as Archa form is mainly to fulfill the desires of His devotees. In order to fulfill Nambi's longing, Tiruvenkatamudayan will not hereafter give His garlands to anyone else as Prasadam. Sri Ramanuja heard this command of Tiruvenkatamudayan and felt extremely happy.

With a view to observing the reforms made in later period, Sri Ramanuja, according to Iswara Samhita, a suitable Brahmachari in the observation of all restrictions is necessary to maintain Tirumala temple activities. Sri Ramanuja felt that an *Ekangi* Srivaishnava (*Ekangi – a single person who has no family ties and with single-minded devotion to Lord*) is to be appointed to enforce them and also offer advice to the local authorities on proper celebrations of festivals in the temple, besides administering the temple properly. He must do all services to Tiruvenkatamudayan, to His Divya Mangla Vighraha and to His mouth (Palate) – *Oupacharika*, which means courtesies like offering incense, lamp and so on, besides *samsoparsika* which means involving touching the sacred Murty decorating with silk clothes, flowers, sandal paste and the like, and also *apvyavaharikam* which means offering palatable food like sweet *Pongal*, *Payasam*, Milk rice and so on by preparing in proper time and proper method. Sri Ramanuja made a ring which is the symbol for the kainkarya done by Hanuman (Tiruvadi) in Sri Ramavatara. With the permission of Tiruvenkatamudayan that *Ekangi* Sri vaishnava is to wear this ring daily. Like this, several kainkaryas were established by Sri Ramanuja. He named that Ekangi Senapathi Jeeyar, who was to take care of the wealth of Tiruvenkatamudayan like Viswaksena. (Note - This Jeeyar is not a regular sanyasi like Sri Ramanuja, who became Periya Jeeyar in later years). He also commanded that as said in Tiruchchitrakuta Mahatmya festival in Ani month for Sri Govindaraja Perumal is to be done every year.

(to be continued)

The Managerial Qualities in SRI HANUMAN CHALISA

- Sri K.V. Murali Krishna



The 'Hanuman Chalisa' was written by Sant Tulasidas in praise of Lord Sri Hanuman, in 'Avadhi (a local dialect of Hindi)' language. Sri Hanuman was an ardent devotee of Lord Sri Rama. He is a central character in the Indian epic *Ramayana* and its various versions. Sri Hanuman participated in Rama's war against the demon king Ravana. He is also considered the son of Vayu, who according to several myths, played a role in his birth. Sages praise Lord Sri Rama as 'Ramo Vighrahavaan Dharmaha – Sri Rama is himself the personification of Dharma (righteousness)'. It is beyond human imagination to quantify the quantum of managerial excellence of Sri Hanuman, in whose heart Rama

along with Sita and Lakshmana reside. In fact, Lord Sri Rama hugged Hanuman saying 'O Hanuma! You are more than my brother Bharata!'. Hanuman has received several epithets:

- ◆ *Manojavam*, the one who is as swift as mind (appears in Rama Raksha Stotra).
- ◆ *Maarutatulya vegam*, the one who has a speed equal to the wind God (appears in Rama Raksha Stotra).
- ◆ *Vaataatmajam*, the one who is the son of wind God (appears in Rama Raksha Stotra).

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Lord Sri Hanuman is capable of accomplishing a duty assigned to him within a time that exceeds the speed of mind and wind, because he himself is the son of Wind god. The people / students etc. of any sector should inculcate this quality of Sri Hanuman, so as to prove himself an efficient person.

- ◆ *Jitendriyam*, the one who has complete control over his senses (appears in Rama Raksha Stotra)
- ◆ *Buddhimataam varishtham*, the one who is most senior among intellectuals (appears in Rama Raksha Stotra)
- ◆ *Vaanarayoodha mukhyam*, the one who is the chief of vanara army (appears in Rama Raksha Stotra). Similar in meaning to - *Vaanaraanamadheesham*.

Lord Sri Hanuman is praised as one who had



complete control over his senses, highly intellectual and chief of an (vanara) army. An ideal person should invariably imbibe these qualities in him so as to keep his sector continuously on the wheels of progression.

Lord Sri Hanuman is the messenger of Lord Sri Rama, endowed with incomparable strength, he drives away all evil forces, he is a treasure of virtues and he liberates his devotees from dangers.

In the 3rd chapter of 'Kishkindha Kaanda' of 'Valmiki Ramayana', Rama describes many attributes of Hanuman's personality. Summarized as follows:

- ◆ Ablest sentence maker.
- ◆ Knower of all Vedas and Scriptures.
- ◆ Scholar in nine schools of grammars.
- ◆ Possessing faultless speech and facial features

Lord Sri Rama killed Ravana in the battle and the after ruling 'Ayodhya' for several years, the time arrived for Rama to depart to his supreme abode Vaikuntha. Hanuman, however, requested Rama that he will remain on earth as long as Rama's name was venerated by people. Sita accorded Hanuman that desire, and granted that his image would be installed at various public places, so he could listen to people chanting Rama's name. He is one of the immortals (Chiranjivi).

*Jai Hanuman gyan gun sagar
Jai Kapis tihun lok ujjagar*

'Victory to thee, O' Hanuman! Ocean of wisdom. All hail you O'kapisa! (fountain head of power, wisdom and Shiva Shakti). You illuminate all the three worlds'. Sant Tulasidas praises Lord Sri Hanuman as embodiment of wisdom and power. All ideal people should put their sincere efforts so as to acquire these two prime qualities of Lord Sri Hanuman, because wisdom illuminates itself the path of progression in life to achieve even the toughest goals. The spiritual, psychological and

physical powers are must for every person so as to execute tasks to reach higher goals, which provide support and stability required for the struggle during the process of progression. Every person should cultivate the habit of looking at tasks with a positive outlook.

*Mahavir Vikram Bajrangi
Kumati nivar sumati Ke sangi*

'With limbs as sturdy as Vajrayudha (the mace of God Indra) you are valiant and brave. You are enriched with good sense and wisdom. You dispel the darkness of evil thoughts'. Like Lord Sri Hanuman, every person who shoulders the responsibility of an organization should possess both internal and external strengths. The spiritual and psychological strengths are the internal strengths, which people should imbibe through devotion, meditation and yoga. Every person should consistently and regularly take up physical exercises, so as to keep the body physically fit, because a sound body reflects a sound mind. Every person should possess brave heart and should be ready to plunge into action in the moment of crisis. Every person should always judiciously judge the situation with mind enriched with sharp senses and Mercury like wisdom and must never allow evil thoughts to enter into the mind.

*Vidyavan guni ati chatur
Ram kaj karibe ko aatur*

'You are the repository of learning, virtuous and fully accomplished, always keen to carry out the orders of Lord Sri Rama'. Sant Tulasidas says Lord Sri Hanuman is endowed with ocean of knowledge; he is virtuous and richly accomplished. He showed much enthusiasm in carrying out the tasks entrusted by Lord Sri Rama. An ideal person should make it life's ambition to acquire as much knowledge as one can without wasting the time and utilize that knowledge as a tool, both for personal and organizational progression. The parents and teachers play key role in imbibing

virtues in the individuals starting right from childhood. Every person should inculcate the virtue of obeying the behests of parents, elders and teachers, because their blessings will definitely pave the path to prosper in life. Every person must adopt the doctrine of 'Truthfulness', because our elders say 'satyameva jayate (truth alone conquers)'.

*Sukshma roop dhari Siyahi dikhava
Vikat roop dhari lanka jarava*

'You appeared before Sita in a diminutive form and spoke to her in humility. You assumed an awesome form and struck terror by setting Lanka on fire'. All the people should adopt this innovative technique, for successfully, accomplishing the critical tasks.

*Tum upkar Sugreevahin keenha
Ram milaye rajpad deenha*

*Tumharomantra Vibheeshan mana
Lankeshwar Bhaye Sub jag jana*

'You rendered a great service to Sugriv. You united him with Sri Ram and he installed him on the Royal throne. It is on your advice Vibheeshan became the king of Lanka. This is known all over the Universe'. In this verse, Sant Tulasidas praises Lord Sri Hanuman as a friend in need, as an ideal counselor and as problem solver. Every person should invariably acquire the attitude of helping the other people and should counsel them to overcome their personal problems. Every person should realize that 'Service to man is service to God'.

*Durgaam kaj jagat ke jete
Sugam anugraha tumhre tete*

'The burden of all difficult tasks of the world, become easy with your kind grace'. Sant Tulasidas says if every individual surrenders himself to the kind grace of Lord Sri Hanuman, all difficult tasks would transform into lighter ones and easily achievable. Every person should inculcate an attitude of positive outlook about the challenges and should make a SWOT (Strengths – Weaknesses –

Opportunities – Threats) analysis so as to overcome them. But never should deviate from the path of righteousness. All Ethical deeds are Divine. Hence all the people should always be Ethical, then alone, they will be blessed with illumination of divinity.

*Jai Jai Jai Hanuman Gosahin
Kripa Karahu Gurudev ki nyahin*

'Hail, Hail, Hail! Sri Hanuman, Lord of senses. Let your victory over the evil be firm and final. Bless me in the capacity of my supreme teacher'. In this verse Sant Tulasidas offers Kudos to Lord Sri Hanuman. All the people should consider Lord Sri Hanuman as their role model, so that they too can accomplish, victory over evil.

Let there be *adhyathma saanthi* (peace for self) *aadhiboudhika saanthi* (peace around us) *adhidevatha saanthi* (peace in the universe). Let all the people prosper under the ablest with all ideal traits of Lord Sri Hanuman imbibed in them, with an ultimate aim of *lokaa samasthaa sukhino bhavanthu*: let every individual of this Universe be happy and prosper.



Festivals and Rituals in June 2022

- 05-13 Tirupati Sri Govindarajaswamivari
Brahmotsavams
- 10-18 Appalayagunta Sri Prasanna
Venkateswaraswamivari
Brahmotsavams
- 10-14 Tiruchanur Sri Padmavati
Ammavari Float Festival
- 12-14 Tirumala Srivari Jyeshthabishekam
- 20-22 Tiruchanur Sri Sundararajaswamivari
Avatarotsavams

The differences between a virtuous man and a deceitful one are really striking. A keen eye cannot miss their traits. The society too judges and labels accordingly by their respective attitudes and actions. A virtuous person is marked by his nobility and fortitude. He thinks good, acts gentle and leads a life of gratitude. A wily one always thinks and invents new methods of deception. He thinks superior, acts ruthless and lives a wicked life. As a result, he causes pain and suffering to others. On the contrary, a noble man takes joy in sharing and giving. Many of our epics and puranas narrate many such stories of contrasting personalities and the resultant conflict between virtue and vice, dharma and adharma.

Vemana says in this respect:

Ganga paaruchundu kadalani gathi thoda
Muriki kalva paaru mrotha thoda
Daatayorchinatladhamudorvagaaledu
Vishwadabhirama Vinura Vema

(Poem 32. Page 6. *Vemana Padyalu*, C.P. Brown Collection 1839. Ed. Bandi Gopala Reddy {Bangore}. Published by TTD, Tirupathi: 1992.)

Its translation:

Ganga flows serenely, in pristine silence
A drain courses coarsely, full of noise
A giver's traits blessed though are not seen
in a mean one

Vema, the one endeared to the Creator, listen!

The Ganga is used here as a common noun, a river with pure, sweet water. Its abundant drinking water quenches the thirst of villagers across miles and provides a lifeline to millions of households by irrigating their lands. It fulfils a noble purpose, so is the noble man who comes forward to help the needy and the destitute. His kindness and generosity are woefully wanting in a man of selfishness who is like a sewer or a watercourse that carries waste.

Universal Wisdom of VEMANA - 7

- Sri K. Damodar Rao



A man akin to that drain makes noise, full of futility! Like contaminated water, he pollutes the atmosphere spreading diseases around. A liability to a healthy society, he earns riches by means foul and crooked. Not content with that, he proudly proclaims his ingenuity at furthering his interests, accumulating his riches at the cost of others. A giver spreads positivity in the society whereas a compulsive taker remains a model of moral depravity. His degradation makes him stand as a bad example to humanity. Since this is an important idea—the clash between the virtuous and the villainous—Vemana devoted a number of poems to incorporate and spread the redemptive nature of nobility of character.





TIRUPATI GANGA JATARA

-Sri PT.S. Murthy

TIRUPATI GANGAMMA

Gangamma is regarded as the village deity of Tirupati, Andhra Pradesh. She is also considered as the Grama Devata in many places in Rayalaseema. Gangamma Jatar is a weeklong splendorous celebration conducted during May every year with prayers, offerings, and people decorating themselves in various colourful costumes. They go in procession with a great show.

THE LEGEND

It is said that, Gagamma is prayed to in two names. One is called Tallapaka Gangamma and the second one is called Tatayya Gunta Gangamma.

The temple of Tallapaka Gangamma is on the banks of Tallapaka lake. She is also called Pedda Gangamma. The Tatayya Gunta Gangamma temple is between Mallayya Gunta and Tatayya Gunta and she is renowned as Chinna Gangamma.

According to the folklore, Palegadu was ruling Tirupati. He disturbed the women at that time. Unable to bear the torture of the ruler, all the women prayed to the Universal Mother to punish him. The holy mother took birth as a girl in the Avilala village as Gangamma. The Palegadu had an evil eye on Gagamma when she grew into a young woman. He wants to disturb her also. The Goddess then appeared in her most fearful form and vowed to kill the ruler within one week. Out of fear, the ruler hid in different places. The mother wore several attires to disguise her form and searched for the ruler. One day she killed the ruler.

There has been a tradition in most of the places to worship a special deity as a Village Deity or Village Goddess (Grama Devata). It is believed that She will protect the inhabitants of the village from famine, diseases, contagious illness, diseases in the animals, and thugs who used to rob the villagers. In a grand manner, she is worshipped once in a year in an event often called Jatar (congregation of all the villagers) to appease her furiousness and obtain her benevolent blessings. During those days of worship, she is offered cooked rice items, flowers, Kumkum(vermilion), and Pasupu (turmeric). This is a form of Sakti cult i.e., praying to the mother Goddess as the protector. The Village Goddess has different names such as Mutyalamma, Mysamma, Poleruamma, Ankamma, etc. in different parts of the Telugu-speaking states. These temples will be either at the village boundaries or on the banks of lakes in the village.



To mark this great achievement of the Mother, the people celebrate a grand Jatara every year. During the festival, people will wander in the streets with different attires representing the attires the Mother personified to find out the ruler. The participants also smear red, black, and white colors on their bodies during the festivities.

The eight day festivities start with Chatimpu on day 1. It is an announcement made around the Tirupati about the beginning of the Jatara. The drums are played in declaring the start of the event.

On day 2, the devotees attire as Bairagi covering their faces with white paste and they garland themselves with rella kaya. They dispose them off at the temple after the darshan of the Mother.

On day 3, the devotees wear the attire called Banda attire. They anoint paste of Kumkum and tie a ribbon to their head.

On day 4, the devotees perform Thota Vesham. They cover their bodies with charcoal and wear neem garland.

On day 5, the Dhora Vesham is performed. They smear their bodies with sandalwood paste and wear neem leaves garland.

On day 6, the Mathangi Vesham the devotees comfort the wife of the Palegadu who had been killed by the Mother on the previous day in Dhora attire.

On day 7, the devotees smear their bodies with white paste and apply charcoal dots. It is called Sunnapu Kundalu attire. They carry a pot on their head. They leave the pot in the temple after having the graceful darshan of the Mother.

On day 8, it is called Sapparam. The concluding day of the weeklong Jatara is when the devotees chop the clay idol made at the entrance on the first day. The devotees throng the temple to collect the clay as they consider it auspicious to keep it in the house.

Gangamma Jatara is revered as an important festival by the devotees as people throng the place during this time to take part in the procession and have the blessings of the Mother.

Devotees can visit this Gangamma temple in their visit to Tirumala Tirupati and seek of the blessings of the Goddess.



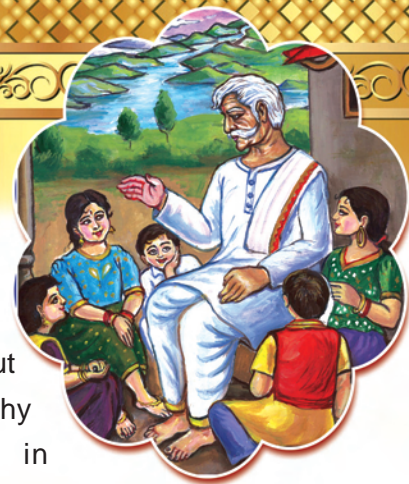
T.T.D. CALL CENTER

Tirumala Tirupati Devasthanams arranged call center round the clock for the benefit of devotees. They can get the information round the clock from this call center regarding any T.T.D. information like Arjitha Sevas, Accommodation, Trusts & Schemes etc.

For any information Contact :
0877-2233333, 0877-2277777

Gold Connection with Akshaya Tritiya

- Dr. D. Gnanasekaran



My daughter Pooja wanted to buy a set of gold bangles on Akshaya Tritiya Day that falls on 3rd May in advance for her twelfth birthday in July this year. I happened to overhear the following conversation between my elderly mother and Pooja on 'Akshaya Tritiya'.

Grandma : Pooja, my pet, why do you want to buy the gold bangles so early in May, more than two months ahead of your twelfth birthday?

Pooja : Akshaya Tritiya falls in May this year, grandma. That's why I want to buy them.

Grandma : Do you know anything about Akshaya Tritiya? You mightn't, my dear.

Pooja : One thing I know, grandma. People in large numbers buy jewels or gold coins on that day. First of all, let me know why are our people so mad after gold?

Grandma : (laughs) Pooja, you too want gold, don't you? We earn money to lead a comfortable life. Everyone knows that currency like rupee or dollar is an indicator of one's wealth. If there is any other indicator equally important to measure wealth in the world, then it is none other than gold. This natural source has always fascinated humanity and managed to retain its charm over the centuries.

Pooja : Okay, grandma. I know gold is corrosion-resistant and easily malleable. My chemistry teacher has told me all this.

Grandma : Yes, darling. As you said, gold never rusts or tarnishes. It's shiny and beautiful and so desirable for ornamentation. People have loved making jewellery from it for centuries.

Pooja : I understand all this. But I don't understand why people, women in particular, rush to jewellery shops to buy at least some gold on Akshaya Tritiya Day. Tell me what do you mean by 'Akshaya Tritiya'?

Grandma : It is a good question. In Sanskrit, the word *akshaya* means 'never decreasing' in terms of 'prosperity, hope, joy, success', while *tritiya* means 'third' and refers to the 'third phase of the moon'. It is named after the third day in the lunar fortnight of the spring month of Vaisakha according to the Hindu calendar. The name of the festival is related to the presentation of the *Akshaya Patra* to Draupadi by Lord Krishna in order to help her feed numerous saintly guests, including the sage Durvasa during the Pandava princes' exile.

Pooja : It's interesting to listen to you, grandma. It sounds like an enchanting story.

Grandma : Yes, there are many legends behind Akshaya Tritiya. It is believed that Kubera received his position as the God of Wealth on this auspicious day. Some say that this religious occasion marks the birth of Lord Parasurama. Some believe that the festival brings luck and success in one's life. Another legend says that Akshaya Tritiya Day is ruled by Lord Vishnu. On this day, Lakshminarayana form of Lord Vishnu is worshipped along with his consort Goddess

Lakshmi. Devotees observe a day-long fast on the significant day of Akshaya Tritiya.

Pooja : Interesting, grandma. You mean to say that buying gold on this particular day gets a 'holy' backing as the day is considered auspicious for gold purchases.

Grandma : Exactly, my pet. Akshaya Tritiya is considered as a golden day of the year because any initiative made on that day or anything bought on that day is considered to be good fortune. That's why most popular activity is buying gold and it is believed that it is a sign of good fortune for the buyer.

Pooja : Is it? It's very nice to listen to you, grandma.

Grandma : In India, the day is considered auspicious for new ventures, marriages, expensive investments such as gold or other property, and any new beginnings. It is also a day of remembrance for the loved ones who have died. The day is religiously significant for women, married or unmarried, who pray for the well-being of the men in their lives or the ones they may in future get engaged to. After prayers, they distribute fresh fruits, sweets and other food items.

Pooja : Wow, sweets are distributed on the occasion. I wish I would do so, grandma?

Grandma : Besides its religious connection, the one attraction that refuses to wane or pale with us Indians is the love for gold. The temptation to wear gold is always irresistible. Most of us buy it because we like to wear gold jewellery on our person. The biggest high for a bride is gold and consequently more than half of the gold imported in India is used for wedding purposes. Of this, a significant chunk is used to make ornaments. Again, some buy it as a form of investment.

Pooja : As a form of investment? What do you mean by this, grandma?

Grandma : Pooja, darling. We need to learn a little bit of economics. When banks and money are perceived as unstable, gold has often been sought out as a safe store of value. Again, when real rates of return in the equity, bond, or real estate markets are negative, people regularly flock to gold as an asset that will maintain its value. In addition, war and political upheaval have always sent people into a gold-hoarding mode. An entire lifetime's worth of savings can be made portable and stored until it needs to be traded for foodstuffs, shelter, or safe passage to a less dangerous destination.

Pooja : Wow, grandma, really you're a store house of knowledge.

Grandma : (laughs shyly) We don't purchase Jewellery every day, do we? We are waiting for some auspicious days to buy jewellery. To take advantage of this chance, jewellers stock up the best designs in their stores. Therefore, it is the best time to buy gold and silver jewellery, from the buyer's perspective in terms of variety. Moreover, on that day most jewelers are luring customers with schemes like discounts on diamond jewellery, no making-charges on gold jewellery and other freebies upon purchase of a certain quantity of gold.

Pooja : Oh, now I understand why people, especially women, throng the jewellery shops.

Grandma: Last but not least, Pooja dear, possessing gold is also considered a type of showing off, perhaps, to impress others, the gods, or even spirits.

Pooja : (claps and hugs her grandma) Superb, grandma.



THE MEDICINAL VALUE OF OKRA

Telugu Original by : Dr. C. Madhusudana Sarma

English by : Smt. C. Sravanthi

Ladies' fingers or okra, which are available throughout the year, are of ample nutritional value that helps to safeguard our health.

We are familiar with the use of this vegetable in tasty chutneys, gravies and fries. Nature has endowed okra not just with nutrients but also several chemicals (properties) that can cure health problems. Let us learn how to solve common ailments with okra.

Knee pain due to worn-out joints : Once a day: Dice 4-5 okra and boil in 250 ml water till 100 ml water remains. Cool, strain and consume.

Gargling with this decoction will heal mouth ulcers and throat pain.

Dandruff : Twice or thrice a week: Apply okra pulp to the scalp at night and washing hair in the morning will soon improve this condition.

Acidity : Once a day: Dice 4-5 tender okra and boil in 250 ml water till 100 ml water remains. Cool, strain and add 1 tsp honey and two pinches of Saindhav salt. Consume. This will also mitigate the burning sensation in the urethra and anus.

White discharge : Every morning and evening: Consume two tender okra without any seeds along with sugar. This will yield quick results. It is effective at reducing burning sensations in eyes, feet and skin.

Acne : Once a day: Apply okra pulp to the face and wash off with lukewarm water after an hour or two. This will result in tender, smooth and glowing skin.

Diabetes : Every night: Cut off the tip and stem ends of 2-3 okra. Slice them lengthwise and soak in 200 ml water. Strain the water the next morning, add 1 gm of pepper powder and consume. This is very effective at controlling the disease. Consuming this medicine will help you reduce the dosage of the solutions prescribed in modern medicine.

For hair growth : Twice a week: Dice 3-4 okra and boil in 200 ml water. Boil till the water becomes sticky and strain. Apply this water to the hair for soft and thick hair.

Constipation : At bedtime: Make a paste of 7-10 okra which have been diced and boiled in a little water. Add to this 2-3 gm of cumin powder, 2-3 gm of coriander powder and 2-3 pinches of salt. Consume. This will result in a smooth bowel movement the next morning.

Diarrhoea : Morning and evening: Boil three okra and ½ tsp palm sugar candy in 200 ml water till 100 ml water remains. Cool, strain and consume for effective relief from various forms of diarrhoea.

To protect against side-effects of antibiotics : Once a day: In 100 ml buttermilk, mix 50 gm of okra pulp and a mashed, well-ripened banana and consume if you are on a long course of antibiotics. This will ensure that your stomach's and intestines' functioning will not be harmed. Diabetics can have this without the banana.

These are some of the remedies and medicinal values related to okra.



Rahu and Ketu are called Chaya graha or shadow planets, but are considered astrologically very important. Unlike other grahas, they do not rule over a physical planet and do not correspond to any day of the week. Astronomically, they are supposed to denote the points of intersection of the paths of the Sun and the Moon as they move on the celestial sphere, and are always 180 degrees apart. Rahu is supposed to cause solar eclipse and Ketu, lunar eclipse.

The oldest story about Rahu is from the Puranas describing the cause of the eclipse. Devas and asuras were churning the milky ocean when the pot of nectar emerged. An asura named Saimhikeya, the son of Kasyapa Prajapati and Simhika, stole the nectar when everyone else was busy. Mahavishnu retrieved it by assuming of a beautiful woman, Mohini. Then, Saimhikeya who was a magician, put on the garb of a brahmin, got a share of the nectar and began drinking it. Surya and Chandra who were on duty at that time discovered the deception. Mahavishnu used his Sudarshana Chakra and sliced off the magician's neck. But by this time, half the nectar had been drunk, so the two parts stayed alive with half the nectar above the throat and the rest below the throat. In time, these two evolved as Rahu and Ketu. Since the sun and moon caught Saimhikeya, he hated them and tried to swallow them when possible. This shows up as the eclipse. But since the throat was severed, Surya and Chandra escape and become visible when the eclipse is over. While Rahu is depicted with a half-moon on his head, Ketu is supposed to have given birth to numerous comets and meteors.

Since Rahu depicts the head, he is considered the God of the ascending or North lunar mode while Ketu is the God of the descending or South lunar mode. Often shown riding a black lion, Rahu shows the varada mudra while Ketu who is depicted riding a vulture shows the abhaya mudra. Rahu is half-demon half-god and is believed to be the remover of diseases, dispeller of fear of snakes, a friend of Saturn and Venus, and merciful. Ketu is supposed to have an extraordinary crown, friendly with other grahas but a wrathful person.



THE NINE CELESTIAL INFLUENCERS – IX

RAHU-KETU

- Smt. D.K. Ahana Lakshmi



*Smaramyaham sadarahum
suryachandraveekshyam vikrutadeham* in Ramamanohariragam and *mahasuramketu mahambhajaamichaya grahavaram* in Chamara raga are attributed to Muthuswami Dikshitar. Unlike kirtanas about the other seven grahas composed by Dikshitar, these two do not have much information. But he specifically mentions that the mantra with the word 'Kayana' is to be used while worshipping Rahu; then he becomes very compassionate.

Temples : Tirunageswaram Naganathar temple is known as Rahu Sthalam (place) in the Kumbakonam area. Many famous serpents of yore are supposed to have worshipped here. People worship there to get relief from sarpa-dosha as well as ill effects of Rahu-Ketu. The Naganatha Swamy temple in Keezhaperumpalam is considered as Ketu sthalam. On the Tiruchendur road, the twin temples of Devapiran and Aravindalocanar are part of the Nava Tirupathis and are known as Rahu and Ketu sthalams.

Let us recite verses from the navagraha stotra offering obeisance to Rahu and Ketu:

*Ardhakaryam mahaviryam
chandraditya vimardanam
Simhikagrabasambhutam tam
rahumpranamyaham.*

Half-bodied, very strong, who defeats sun and moon Born of Simhika, I bow to thee Rahu.

*Palashapushpasamkasham
tarakagrahamastakam
Roudram roudratmakamghoram tam ketum
pranamaamyaham.*

Flaming orange like Palash flower, adorning the head of stars and planets Fearful, Terrifying, Dreadful, I bow to thee Ketu.





LORD HANUMAN'S Earnest Devotion

Original Story in Telugu by :
Sri D. Sreenivasa Deekshitulu
Pictures by : Sri K. Dwarakanath
Translated by :
Smt. J.C. Gnanaprasuna

PICTURE STORY

The auspicious coronation of Lord Rama was performed in a sublime manner.
There was a tumultuous joy all over Ayodhya.

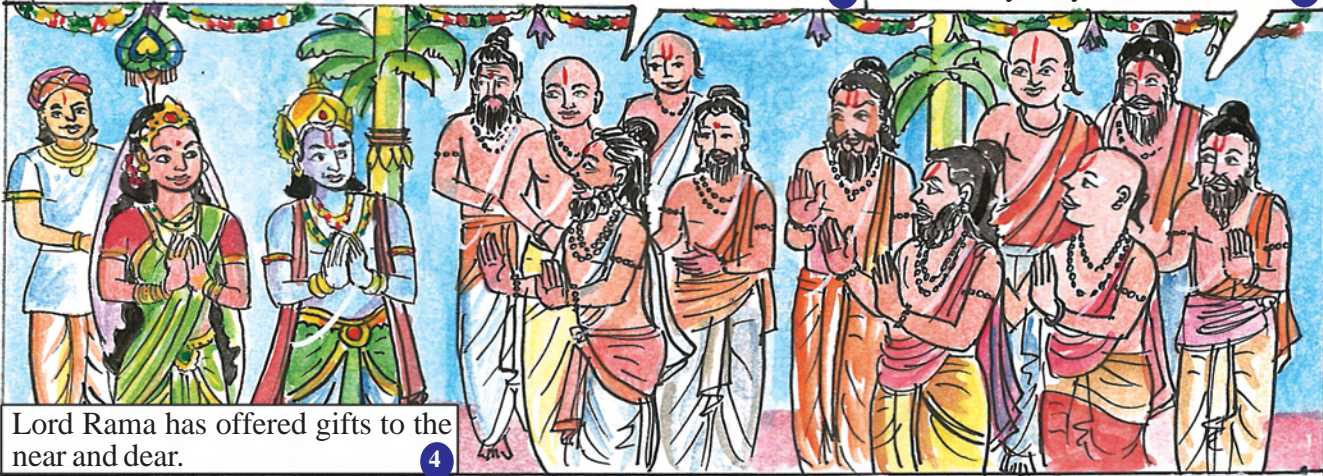
1

'O! Lord Rama! Live happily forever following 'sanatana dharma.'

2

'Auspiciousness to Sri Ramarajyam and to the dynasty of Lord Rama!'

3



Lord Rama has offered gifts to the near and dear.

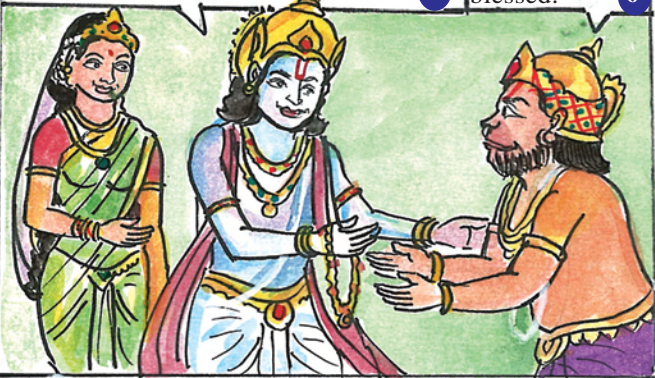
4

'King Sugreeva! Take this Manihaaram (a type of chain) !'

5

'Thank you! My Lord! I am blessed.'

6

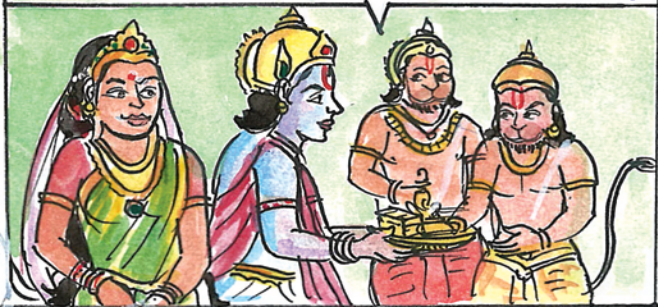


Lord Rama has offered many valuable gifts to all the prominent 'vanaras'.

7

All have said in unison: 'Victory to our Lord!'

8



Lord Rama has given most precious gifts to His consort Sita.

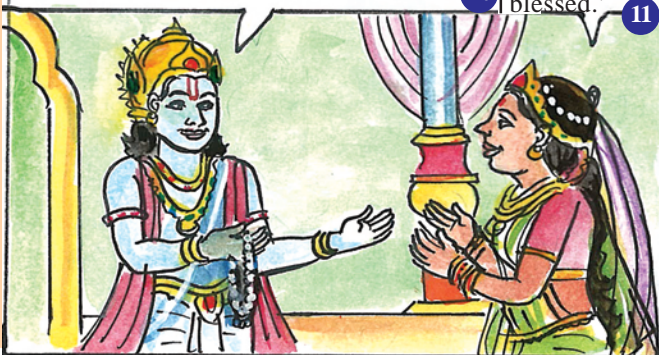
9

O! Sita! Take my 'Mutyalahaaram' (pearl chain) offered by Lord Vayu.

10

'Thank you, my Lord! I am blessed.'

11



'O! Devi! Why do you look so pale?'

12



Lord Rama had adorned the jewel around her neck.' Sita has felt bad that Hanuman has not received any gift though all have received different gifts.

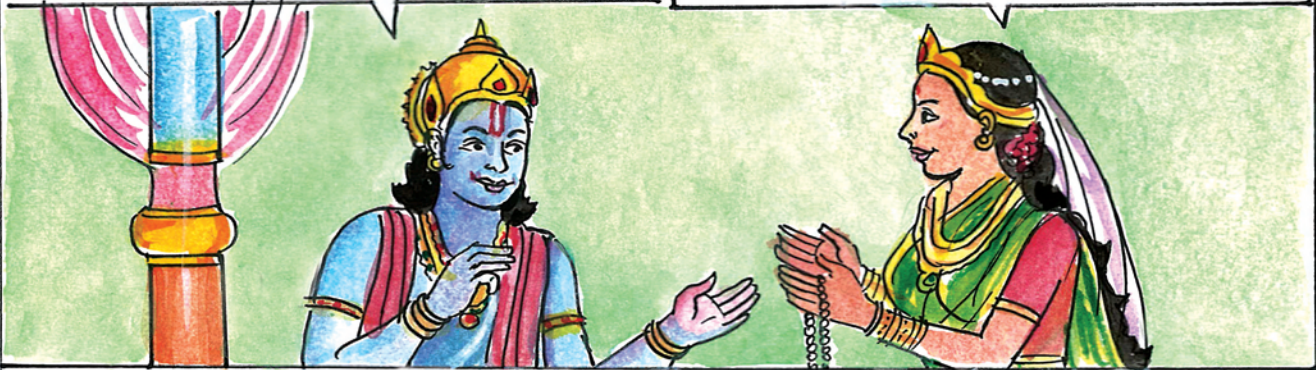
13

O! Devi! 'You may give this gift of pearl string to anyone who is dear to you.'

14

'Thank you! My Lord!'

15



Sita has given the gift to the devout Hanuman.

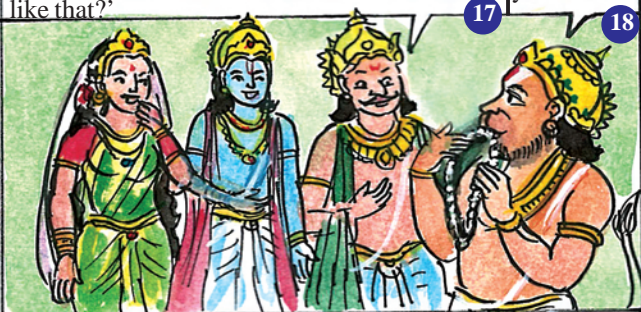
16

King Vibhishana has asked Lord Hanuman: 'Why are You biting the pearls of the string like that?'

17

'I will let you know?'

18

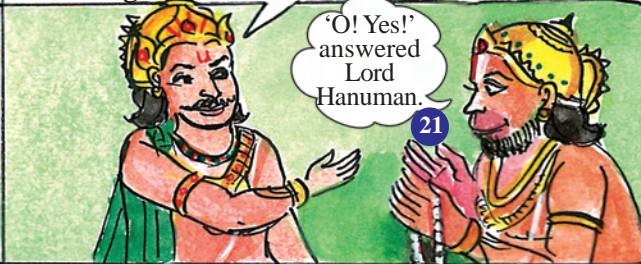


'What? Do you have such a form in your heart?' asked Sugreeva.

20

'O! Yes!' answered Lord Hanuman.

21



Lord Rama and Goddess Sita have blessed Hanuman

24

'O! Hanuman! You are the most distinguished among all the devotees.'

25



'O! King! I have tested the pearls. But I have not found the auspicious form of Lord Rama in any pearl!'

19

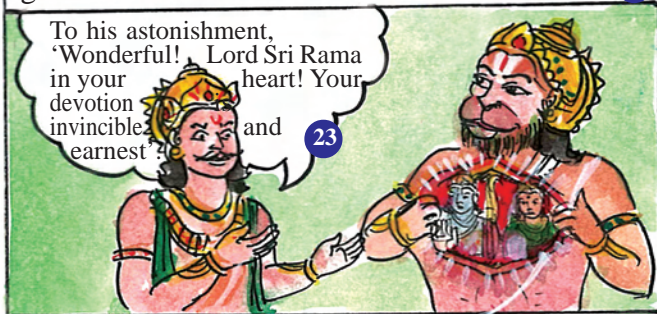


Lord Hanuman has torn His heart and showed the graceful form of Lord Rama.

22

To his astonishment, 'Wonderful! Lord Sri Rama in your heart! Your devotion invincible and earnest!'

23



All are exhilarated and said in unison -

26

'Victory to Sri Rama Bhakta Hanuman!'

27



Lokah Samastha Sukhino Bhavantu!

END

MOTHER AND SON

- Dr. B.Parvathi



The life story of Sri Adi Sankara in olden times is one of divine blessings and great achievements. Sivaguru and Aryamba were a pious couple. They did not have children for a long time. They went to the Siva temple and prayed to the god. God appeared in their dream and asked them, "Do you want a number of dull children or do you want one very intelligent son who has only a short life on earth?" The couple were very simple and they had great faith in God. They replied that God would give what was good for them. God Sri Dakshina Murty was born to them as their son on the fifth day in the bright fortnight in the spring month of Vaisakha in a place called Kaladi. Sankara's birthplace is in today's Kerala state.

Sivaguru and Aryamba named their son as Sankara, one of the names of Lord Siva. Sankara was an exceptionally brilliant child. He had a great memory. Sivaguru passed away before he could perform upanayanam to his son. Now the mother and child were left alone. Sankara developed great love, respect and care for his mother Aryamba. When he was five years old he was given the sacred thread and then Aryamba sent him to a Gurukula where he mastered all the sastras in no time. Aryamba used to go to the river Purna in their village every day. One day she did not return home as usual. So Sankara went in search and found his mother on the way. She was lying unconscious because of exhaustion. Young Sankara did not know what to do but began to pray and pray so that his mother did not have to walk long to the river. Once there occurred a very heavy rain. The bank of river Purna breached because of the heavy rain, the river changed its course and the waters

streamed by Aryamba's house! Such was Sankara's devotion to his mother.

At the age of eight Sankara wanted to become a sanyasi. A person could not become a sanyasi unless his father and mother agree to it. So he sought his mother's permission to renounce worldly life. But Aryamba was unwilling to let him become a monk. Sankara could not do anything. One day he went into the river for a bath. Suddenly a crocodile approached and began to pull him into the waters. Sankara began to shout for help. His mother ran to the river bank but could not help him. So Sankara pleaded with his mother: "Mother, this crocodile will eat me any way. At least now allow me to embrace sanyasa." Aryamba had no choice but to agree. Then the boy recited the mantras of renunciation. And miraculously the crocodile disappeared leaving Sankara who had taken up sanyasa.

Sankara was born for a great mission in life. It was to protect the ancient dharma of the land. In order to fulfill it he had to leave home. His mother became very sad. So Sankara promised to her that he would be by her side when her end came and left the house. He wandered in across the whole of the holy land. He established four centres of learning in Sringeri, Dwaraka, Puri and Badrinath. One day in the Himalayas he felt the call of his mother and came home to take care of her in her last days. After performing the final rites Sri Adi Sankara went back to Badrinath where he left his physical body.

In his life Sri Adi Sankara's was able to revive the glory of Sanatana Dharma through his teachings writings and his philosophy.





GENERAL PREDICTIONS FOR THE MONTH OF MAY 2022

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : Officials should have to bend their heads, because they are expected to shoulder additional responsibilities and are supposed to move to unexpected places. Patience is the only weapon to fight with the situation. Women will be more busy with marriage time and other activities. Students are very busy. Worshipping Lord Siva along with Goddess will fetch a lot.



Taurus (Vrishabha) : Challenges are on cards. They have to face lot many problems and targets to achieve satisfactorily. Women are comfortable with their regular assignments. Students must work hard to get success. Old people are to be taken care of in the health issues. Praying Lord Venkateswara is the best solution to ward off all the evils.



Gemini (Mithuna) : Students are more comfortable when compared with their previous performances. Good expectations are ahead to materialise very favourably. Newly married couple are busy to have good plans of their future programmes. Promotions are on the cards for officials as well as in the working class. Praying Goddess Lakshmi will promise smooth and happy life.



Cancer (Karkataka) : There is a sudden inflow of money. They are busy with their newly purchase flats or houses to have good functions to spend happily with relatives and friends. Long pending promotions will arise very soon. Problems in relation with the children also resolve very comfortably. But the only factor to be taken care of is health. Praying Lord Subrahmanya will fetch them out of hot weather.



Leo (Simha) : Lions are expected to stay safe in the dens only for the time being. There may be change particularly for software experts. Better to take decisions by taking the entire situation under complete verification and thorough check up. Hasty decisions may rest to land in hot waters. Income tax and other tax problems may crop up in the business houses. Praying Lord Shiva along with goddess will get good results.



Virgo (Kanya) : Highly promising time movements are ahead. Long pending issues will be resolved. Court cases are very favourable in results. It is an apple cart for them who aspire promotions. Public relations will improve very fast. Over powering enemies is as early as cake walk. Offers are numerous and selection is a bit difficult. Women will have a safe sailing. Praying Lord Venkateswara will enrich their abilities.



Libra (Tula) : Librans are on the safe zone. Artists will have excellent opportunities. They will be awarded and rewarded with great honour. Senior administrative officials will have to make up by themselves to be the guiding factors for future generations. But there will be stress and pain. Border security forces will have energetic time to take decisions in time. Vishnusahasra nama parayana will enrich their abilities.



Scorpio (Virshchika) : Be prepared to over power your enemies. This is the right time to plan for a new flat or house. Children are lucky to get good opportunities. Students have berths without any strain. Abroad chances are highly promising. Poets, authors, writers will be benefitted. There is a clear cut influence of money like a gush for this people. All are happy. Health is more important for old people. Praying Lord Shiva will shower great fruits.



Sagittarius (Dhanu) : This is the time to win over the competitors. But it is not an apple cart. Stress, pain and overwork are involved to winning others. Students should have to work hard for better results. Officials are advised to better keep silent. Particularly women should take care of the health. Speech is silver but silence is golden. Worshipping Lord Subrahmanya swamy will ward off all the evil effects.



Capricorn (Makara) : Students are expected to be extra careful. Hard working is the only solution for their grand success. Speculation is to be avoided. Employees are supposed to wait for a better time. Relations in the house are upto the mark. Women should take sufficient rest. These people should watch the situations silently. Sales in the business houses are upto the mark. Praying goddess Lakshmi will give good results.



Aquarius (Kumbha) : It is a turn around to have good flow of income. Better situations in the family and around the social conditions are improved. Highly promising opportunities are ahead. Health conditions are improved in the family. There are good plans to purchase gold and silver items. Business houses are steadily improving and their sales will get satisfactory profits. Praying Lord Venkateswara will ease the situations still more.



Pisces (Meena) : Better to wait for the opportunities. Hasty decisions will produce waste results. Patience is the only method to adopt. There may be distant travels. One should not compare with others and self satisfaction is important. Health conditions in the house especially in case of old people should be taken care of. Contentment is the best solution. Praying Lord Venkateswara will keep peace in and around.

Subham Subham Subham



DRAWING

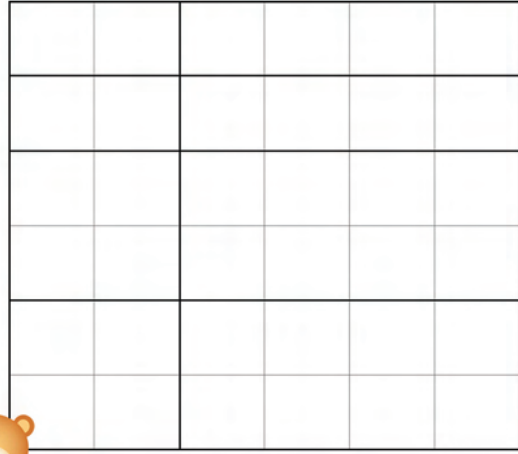
DO YOU
KNOW?



Colour the Picture



Draw the Picture as given



MATCH THE WORDS
IN COLUMN A WITH THE COLUMN B:

A

- (1) Vengamamba
- (2) Srimad Ramanuja
- (3) Sri Adi Sankaracharya
- (4) Sri Annamaiah
- (5) Lord Narasimha

B

- (a) Sri Perumbudur
- (b) Tallapaka
- (c) Ahobilam
- (d) Kaladi
- (e) Tarigonda

Answers : (1)-e, (2)-a, (3)-d, (4)-b, (5)-c

RECITE THE SLOKA



Sravanam keerthanam Vishnroh
Smaranam Padasevanam
Archanam Vandanam
Daasyam Sakyamaathma Nivedanam ||

PROVERB

AN IDLE BRAIN IS
THE DEVIL'S
WORKSHOP

RIDDLE:

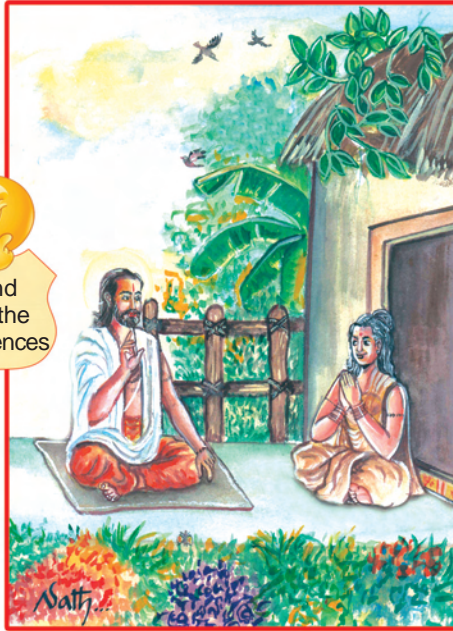
Name the Lord
using the clues
given below

1. The Lord who incarnated in the pillar
2. The Lord who blessed Prahlada
3. Hiranya Kashipu was killed by this Lord only.
4. The Lord incarnated as half lion and half man

Answer : Lord Narasimha



Find
out the
Differences



TIRUMALA TIRUPATI DEVASTHANAMS



A view of 'Shubhakaruth' Ugadi asthanam performed in Tirumala Srivari temple on 02.04.2022 and the spectacle of beautiful fruit and flower decorations.



The three day 'Sri Lakshmi Srinivasa Dhanwantari Maha Yagam' performed at Dharmagiri Sri Venkateswara Vedavignanaapeetam in Tirumala from 4th to 6th April, 2022.



TTD Executive Officer, Dr. K.S. Jawahar Reddy, I.A.S., observing the construction of TATA Cancer Hospital and Oncology wing in SVIMS at Tirupati on 3rd April, 2022. On this occasion, TTD Tirupati Joint Executive Officer, Sri V. Veerabrahmam, I.A.S., SVIMS Director Dr. Vengamma, Tata Cancer Hospital In-Charge Dr. B.R. Ramanan and other TTD higher officials participated.



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Anjanaadrithate jaatham
Anjanaayaasthapaha phalam |
Sheshachalaadraverlokam prayaatham
Noumi maaruthim ||