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TIRUMALA TIRUPATI DEVASTHANAMS

# SAPTHAGIRI

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FEBRUARY 2023

Rs. 20/-



SRINIVASAMANGAPURAM

SRI KALYANA VENKATESWARASWAMIVARI

BRAHMOTSAVAMS

From 11-02-2023 to 19-02-2023

SHARAD





**11-02-2023 Saturday**

Day : Dwajarohanam

Night : Peddaseshavahanam

**12-02-2023 Sunday**

Day : Chinnaseshavahanam

Night : Hamsavahanam

**13-02-2023 Monday**

Day : Simhavahanam

Night : Muthyapupandirivahanam

**14-02-2023 Tuesday**

Day : Kalpavrukshavahanam

Night : Sarvabhupalavahanam

**15-02-2023 Wednesday**

Day : Mohini Avataram in Pallaki

Night : Garudavahanam

**16-02-2023 Thursday**

Day : Hanumadvahanam

Eve. Vasanthotsavam

Night : Gajavahanam

**17-02-2023 Friday**

Day : Suryaprabhavahanam

Night : Chandraprabhavahanam

**18-02-2023 Saturday**

Day : Rathotsavam

Night : Aswavahanam

**19-02-2023 Sunday**

Day : Chakrasnanam

Night : Dwajavarohanam



**From 11-02-2023 to 20-02-2023**

**11-02-2023 Saturday**

Day : Dwajarohanam

Night : Hamsavahanam

**12-02-2023 Sunday**

Day : Suryaprabhavahanam

Night : Chandraprabhavahanam

**13-02-2023 Monday**

Day : Bhutavahanam

Night : Simhavahanam

**14-02-2023 Tuesday**

Day : Makaravahanam

Night : Seshavahanam

**15-02-2023 Wednesday**

Day : Adhikaranandhivahanam

Night : Tiruchi Utsavam

**16-02-2023 Thursday**

Day : Vyagravahanam

Night : Gajavahanam

**17-02-2023 Friday**

Day : Kalpavrukshavahanam

Night : Tiruchhi utsavam

**18-02-2023 Saturday**

Day : Rathotsavam

Night : Nandhivahanam

Mahasivarathri

**19-02-2023 Sunday**

Day : Purushamrugavahanam

Night : Kalyanotsavam,

Aswa Vahanam

**20-02-2023 Monday**

Day : Natarajaswami in

Suryaprabha Vahanam,

Thrisulasnam

Night : Dwajavarohanam

Ravanasuravahanam





## BHAGAVADGITA

Doṣair etaiḥ kulaghnānāḥ  
Varṇasaṁkarakāraḥ  
Utsādyante jātidharmāḥ  
Kuladharmās ca śāśvatāḥ

Through these evils bringing about an  
inter mixture of castes, the long caste-  
traditions and family customs of the  
killers of kinsmen get extinct.

## INVOCATION

(Chapter- I, Sloka-43)

Marigi vīrepō mādaivambulu  
keralina hari saṅkīrtanaparulu...

..marigi..

vinieḍivīnulu viṣṇukathalakē  
panigonduru māprapannulu  
kaviyeḍikannulu kamalākṣunilayaṁ -  
danuvu paratu raṭu hari sēvakulu..

..marigi..

palikeḍipalukulu paramātmunikai  
yalavaraturu śaraṇāgatulu  
talacēṭi talapulu dharaṇīdharupai  
talakolupudu rātadiyyulu..

..marigi..

karamula śrīpatikainkaryamulē  
muriyucu jēturu mumukṣulu  
yiravuga śrīvēṅkaṭēśvarumatamē  
sirula nammuduru śrīvaiṣṇavulu

..marigi..

- Annamacharya

They themselves are like our Gods!  
Those great ones who praise Hari ardently!

The ears that can hear, they use them only to listen to  
the glories of Vishnu, our Prapannas!  
The eyes that can see, they fix them only upon  
the Lotus eyed Lord, the servants of Hari!

The words they utter, they are accustomed to use them  
only to praise Paramatma, the Sharanagathas!  
The thoughts that they think of, they concentrate them upon  
Lord Dharanidhara, these Tadeeyas (those who surrender to Lord Hari)!

Their hands, they joyously offer in the service of  
Sree-Pathi, these Mumukshus (Those who aspire for salvation)!  
They resolutely consider Sree Venkateshwaras doctrine  
as the true treasure, these Sree Vaishnavas!

Sankeerthana Courtesy

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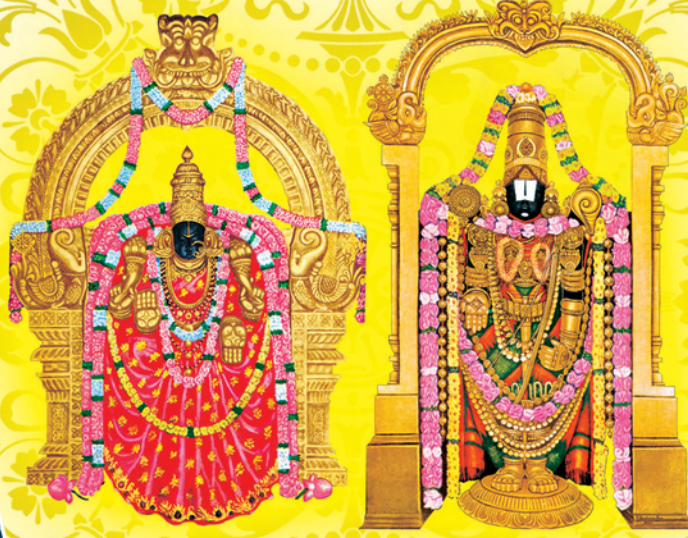


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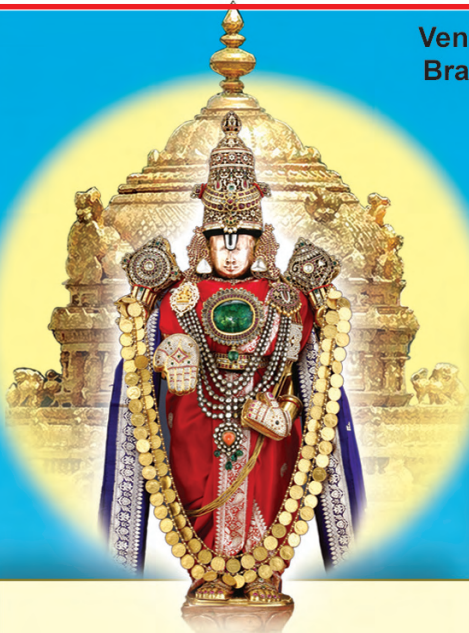
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Brahmande nasti kinchana



Venkatesa Samo Devo  
Na Bhuto na Bhavishyati

# SAPTHAGIRI

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No. 9

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- Chief Editor

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with His Consorts, Srinivasamangapuram  
Back Cover : Sri Kapileswara Swami with Kamakshi devi, Tirupati

FEBRUARY 2023

SAPTHAGIRI

5





## THE MOST AUSPICIOUS MAHA SIVARATRI

Om Tryambakam Yajamahe Sugandhim Pushti Vardhanam |  
Urvarukamiva Bandhanaan Mrutyormukshiya Maamrutaat ||

(Maha Mrutyumjaya Mantra)

We adore the three-eyed Lord Siva who the sustainer of all growth. May He release us from the fear of mortality. May He grant us immortality!

Festivals play a significant role in uniting people and creating awareness about their faith. They make the devotees understand the values of divinity in life. The Hindus celebrate ‘Mahasivaratri’ as one of the most auspicious festivals. Lord Siva is one of the most powerful gods in Trinity. Lord Brahma is the Creator. Lord Vishnu is the Protector. Lord Siva is the Destroyer. Maha Sivaratri literally means the great night of Lord Siva. Sivaratri falls on Phalguna month as per Hindu calendar. ‘Maha Mrutyumjaya Mantra, Siva Panchakshari mantra, Bilva Ashtakam are chanted in eulogizing Lord Siva in an attractive rhythmic order during the Abhishekam on ‘Maha Sivaratri.’ Various attributes and aspects of Lord are invoked and worshipped by them. Through out the day people observe fast and perform rituals.

Lord Siva is called ‘Abhisheka Priya.’ According to the Puranas, the time when Lord Siva appeared as miraculous Linga is considered as the ‘Lingodbhava Kaalam.’ Doing ‘abhishekam’ and offering bael leaves to the Linga as worship grant the devotees a lot of benefits. Observing ‘Fast’ and ‘Jagarana (awake),’ the devotees spend the holy night with songs and ‘bhajans’ of Lord Siva. ‘Shivatatvam’ is the philosophy of Lord Siva. ‘Sivam’ means purity and auspiciousness. ‘Shakti’ is his dynamic energy. The Kalyanam of Lord Siva and Goddess Parvati is performed during the sacred night. According to the Vedas and the Upanishads, every human being comprises five elements namely Earth, Water, Fire, Wind and Sky. The Maha Mantra embodies all these five elements. If one chants the ‘maha mantra’, one’s sins get vanished. The great ‘mantra’ leads a devotee to attain his Self-realization. The devotee should experience an incessant awareness of his Self.

TTD is maintaining many temples in and around Tirupati. Devotees can visit these temples in your Tirumala pilgrimage and be blessed. Among them, Sri Kapilesvara Swami temple in Tirupati, Sri Kasi Visweswara Swami temple at Bugga in Nagari, Sri Agastheeswara Swami temple, Sri Paraasareshwara Swami temple, Sri Siddheswara Swami temples at Narayanavanam are famous Siva temples. Devotees can plan and make a trip to all these TTD Siva temples to this Sivaratri and have the blessings of the Lord.

Let us be ardent in worshipping Lord Siva on the holy night Mahasivaratri and get abundant grace, prosperity and eternal bliss from Lord Neelakanta who destroys all our sins.

**Hara Hara Mahadeva! Sambho Sankara!**



# T.T.D. Sri Padmavathi Women's Degree & P.G. College IN THE WONDERFUL LAP OF TEMPLE ARCHITECTURE

Original in Telugu by: Sri B.V.Ramana

Translated into English by: Dr. M. Krishna Kumar

There is no difference between a school and a temple. Both the places are symbols of knowledge and devotion. TTD's Sri Padmavathi Women's Degree & P.G. College is a direct manifestation of practical wisdom and spiritual knowledge as its existence expresses the values of a school and a temple put together in the present modern world. Under the aegis of the Tirumala Tirupathi Devasthanams, it was established approximately seven decades ago. This renowned college is situated on the highway of Tirupati-Chandragiri in the interior, south to Sri Venkateswara University. Such landmarks like N.C.C. Office, Police Station, Padmavathi Rest house and the bungalows of the Executive Officer of the T.T.D. and the Joint Executive Officer can be found on the either side of the interior road that leads to the college. In front of the college, the railway route of Tirupati- Pakala - Katpadi which was laid in 1891 stands like Lakshmana Rekha protecting the sanctity of the college, the abode of goddess Saraswathi. One needs to know that in the premises of the college there are wonderful ancient temples seen even today. Except for the dilapidated temple belonging to the time of Hathiramaji, the other three temples,

two tanks and a well, stand testimony to the architectural excellence of Vijayanagara empire. These are the evidences to the architectural history of the region and belong to the sixteenth century.

Initially, the college was started as Sri Venkateswara Women's College in 1952. It became Sri Padmavathi Mahila College in 1956. It acquired its own buildings in 1963. The region was called Mahanthi Thota in those days. A Ring Road was also formed from Tirupati to this region through Chandragiri Highway.

Lord Venkateswara is a great boon to Tirupati. The T.T.D. is like an 'Akshaya Patra' to fulfill the needs of both Tirupati and Tirumala. The great number of earnest devotees of Lord Venkateswara like Acharyas, vassals, Dandanadhulu[military officers], and Devadasis undertook many useful and auspicious programmes for the welfare of the innumerable devotees. They transformed Tirupati into a wonderful and glorious garden. As a backdrop, the kings of Chandragiri who were the vassals to the king of Vijayanagara and other royal representatives shared doing many welfare activities with the other kings. They built temple towers, pillared halls [Madapas], wells and tanks. During the years 1530-1560 A.D, they built many scintillating constructions in the regions





of Tirumala and Tirupati. The square pond and other Vaishnava temples in the premises of Sri Padmavati Mahila College are some remarkable constructions among them.

**THE SQUARE POND :** There is a divine and sacred geometrical pond in the shape of a square. It is a wonderful architectural piece. It is an appropriate testimony to dexterous ‘vastu’ (according to architecture) observed by the great kings of Vijayanagara. It denotes the significance shown through constructions by the kings of Vijayanagara to such small places like Tirupati. There were many ponds and watery places near Padmavathi Guest Houses and ‘Sveta Bhavan’ in Tirupati. On the western side to Sveta Bhavan, one can see even today the tombs of officers and gurus of Hathiramji mutt. One of the tombs is that of Sri Ram Lakhan Das who was one of the important officers during the time of the last Mahant Sri Prayag Dasji. In 1909, Ram Lakhan Das played a vital role in gold plating the ‘Ananda Nilayam’ the sanctum sanctorum of the temple of Lord Venkateswara in Tirumala.

There was a garden in between the streams of water that are eager to join the river Swarnamukhi in the southern side. Keeping the availability of water in view, the kings of Vijayanagara built small temples in the garden. The big square pond could come into existence as the area is full of water springs.

In 1332, Sri Tiruvenkatanadha Yadava Raya declared Tirupati as Srivari ‘sarva manyam.’ By the first

part of the sixteenth century, Tirupati had become a big town by its wonderful expansion. Mainly, Tirupati’s great population depended on three water sheds. They are 1. Kapila Thirtham Watershed (4.8 sq.k. mts), 2. Malwanigundam (4.5 sq.k. mts) 3. Sri Venkateswara University Water shed (3.6 sq.k. mts), Sri Venkateswara University Water Shed is responsible for the present cultural diversity in the surrounding places of Sri Padmavathi Women's College in Tirupati. Tiruvenkatapuram of yore is the region of the dilapidated temple complex in today’s Padmavati College campus.

During the reign of Sri Achyuta Devaraya of Vijayanagara, Sri Bhutanadha Bhattarayya of Chandragiri Fort built the temple of Sri Raghunadha Swamy between 1530 and 1535 A.D. Approximately in the same period, another temple of Sri Raghunadha Swamy in Tiruvenkatapuram in Tirupati came into existence. A gigantic pond was dug for performing Snapana Tirumanjanam and Boat (float) Festival of the Lord. The same glory was continued during the reign of the kings belonging to Aaraveeti dynasty. Thieves stole the idols in present main temple, idols in the ‘Upalayamulu’ (sub temples) and the idols worshipped during the ‘utsavs.’ They also stole the jewellery and other temple goods. In 1613 A.D. the Vijayanagara king Sri Venkatapati Rayalu II donated some agricultural lands and groves belong to Chandragiri and Gollapalle to Lord Venkateswara Swamy and to Sri Nachhiyar in Tirupati. The present compound of Sri Padmavathi Women's College comes under the purview of the Gollapalli and its surrounding lands.

There are three temples including inner temples in front of Sri Devi Hostel which was inaugurated by late Sri Lal Bahadur Shastri, the then Prime Minister of India. The temple on the right has survived with ‘ardha mandapam’ ; ‘antaralam’ and ‘garbha gruham.’ It is remarkable that the ‘Vimanam’ on the ‘Garbhagudi’ still stands proclaiming its ancient glory. All three temples are facing to the East. The first temple on the western side was renovated as the temple of Sri Padmavathi Devi by the Tirumala Tirupati Devasthanams in February, 2005. The TTD had rebuilt its ‘Vimana’ in the tradition





of 'Dravida Agama' and installed the idol of Goddess Padmavathi Devi. The rituals are being performed to the Moola Vighram' of Goddess Padmavathi Devi based on the tradition of 'Vaikhanasa Agama.' The sculptural beauty of the statue of the goddess Gaja Lakshmi who is capable of giving auspiciousness and immense wealth situated at the threshold of the door is very majestic. The sculptural glory on the gates of the sanctum sanctorum of the goddess is an added charm created by the sculptors at that time.

The Pushkarini with the stone-steps is now damaged. It was located in the South-West direction towards the temple complex. It is said that Sri Pedda Tirumallayya, the son of the renowned 'vaggeyakara' Sri Tallapaka Annamayya built a 'mandap'.

To the south east of the old temples and in front of Srinivasa hostel, there is a square pond with the down-steps with three main doors. It is a feast to eyes of the onlooker.

It is a technical miracle when one finds the entrances of the East, North and South with long corridors. The large stones were laid as slabs over the head with the angles of octagon 'Astabhuj.' It reflects the spiritual atmosphere with the hide and seek technique due to its light and shadow atmosphere. There are long standing pillars full of sculptural glory. In the middle there is a small round well. It is an artistic treasury hidden in the earth. It is the royal 'darbar' of the deities. The place where one gets one's inner tranquility. It is like a cradle in the lap of earth.



Gods, puranas, epics, social issues and art forms have been compactly presented on the pillars. They rob the hearts of onlookers with the help of this crowning example of the architecture of Vijayanagara empire.

In all there are 28 pillars. Around four hundred sculptures are hanging like photographs from the pillars. Sculptures carved on the canvas of granite like fish and animals pertaining to the puranas, deities, incarnations, courtesans, dancers, accompanists on the instruments, gurus leave the people spell-bound by their splendour.

The gorgeous lion in the squatting position is almost on all pillars. Lord Nrusimha in His various postures, and the different forms of Lord Hanuman



captivate each and every one. It reflects significantly the Vijayanagara temple architecture. Everything is 'Vaishnava school of sculptural grammar'. The sculpture expounds the 'existence and wealth of 'Vaishnava Leela.' If one looks deep into the things, one finds very clearly the profound influence of Sri Kumaratatayyengar, the great Vaishnava acharya on the constructive approach of the kings of Vijayanagara.

Constructing ponds, tanks and wells is main branch of the science of architecture which is also known as 'Sthapatya Veda'. Before constructing in a concrete manner the examination of land must be done. All four directions in the 'Vastu' (according to architecture) must be studied with the help of a compass. Vastu Mandal must be drawn depending on the Vastu Purusha (deity of architecture). According to the rules of constructing



a temple, Moola Murti is installed in the 'Brahmastanam'. In the bramhasthanam of the pond a small stepwell is constructed with gushing water spring. Representing the 8 dikpaalakaas (Gods of 8 directions) an octagonal shape is achieved in the square pond. The stone platform that is beside the pond is made for snapana tirumanjanam. The glorious pond, the like of which is not duplicated anywhere near Tirupati, is an enormous wealth of heritage for SPW college. The uniqueness of the pond is in the fact that the essence of aesthetic taste does not diminish even a bit even when it is dry. This artistic Amphitheatre that exudes navarasas through its delightfully sculpted pillars is a remarkable heritage of the past in Tirupati region.

In the Middle Ages, the square, rectangular, and octagonal ponds were very famous in Hampi, the capital of Vijayanagara empire. Most of them were bathing places. The ponds that flourished around Tirupati in Srikalahasti and Karvetinagaram were also bathing places. They were intended for enjoyment only. Contrary to these places, the unique water pond in the premises of Sri Padmavathi Women's College was designed for divine purposes and activities.

The temple of Sri Kalyana Venkateswara Swamy along with SriDevi and Bhudevi built under the aegis of Sri Hathiramji Mahants is quite different from the above constructions. Their administration continued for a period of nine decades up to 1933. After entering the college



Photos courtesy by Trekking Balu



campus, one finds the dilapidated temple of Mahants. The high walls of the temple were seen amid the bushes and trees. Though the architectural style is different from the style of Vijayanagara kings the temple follows Vaishnava Agama tradition. They built Maha, Mukha and 'Ardha Mandapas,' The Vimana Gopuram was built in the 'Naagara' style like the northern people.

Broad slabs, corridors and arches were constructed to accommodate organizing bhajans, discourses. Though it ruins, the beauty and charm of the temple is not diminished. In front of this Vaishnava temple, a small idol of Lord Garuda is consecrated in a small temple. At the back of the temple, there was a well which fulfils the temple necessities. A long canal that takes water from the well still remains intact. A strong steel chain from the time of Mahants hangs into the well like a huge snake. On the pedestal of Moola Murti, there is evidence of three deities namely Goddess Sridevi, Goddess Bhudevi and Lord Kalyana Venkateswara Swamy. It is said that at that time, when Mahants had full authority they intended to install Dasavatara idols in smaller temples around the temple. As a part of the activity, they got idols of ten incarnations made. Later they lost their authority. They sent those idols to the Hathiramji Mutt. One can see those idols even now in the rooms of the temple of Lord Rama while taking circumbulation.

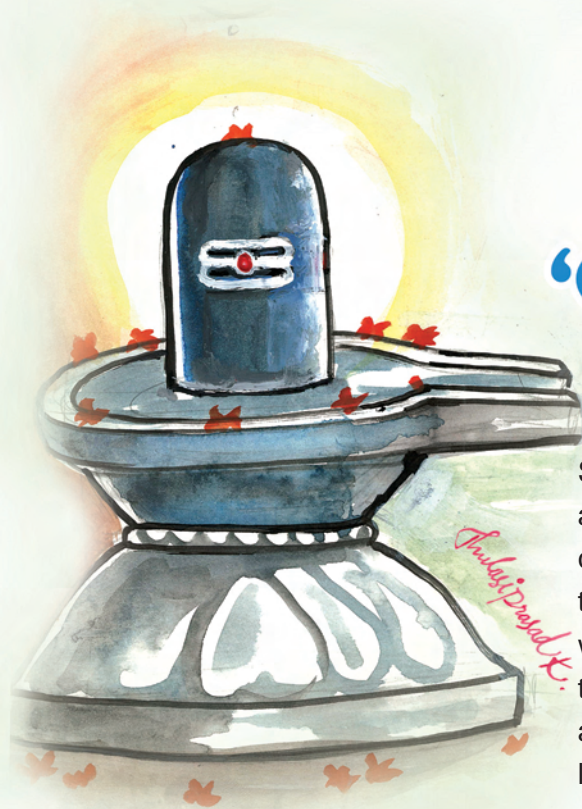
Sri Padmavathi Women's College has such a great sacred history and heritage. It is good fortune that it carries the divine blessings thus.





**R**iver Vaikai was in spate. There was the threat of its breaking its banks. The panic-stricken people complained to their king Arimartana Pandian. The king told his Prime Minister Manikkavasakar to do the needful.

“The only way to save these people is to strengthen the banks of the river and it must be done immediately. The only way to do it in such a short a time is to employ a large number of workers. But the royal treasury will go bankrupt if the workers



have to be paid. Therefore, we must call one volunteer from each house to share the burden of work. The volunteers must be asked to strengthen a sizeable chunk of the banks of the River Vaikai,” thus planned Manikkavasakar.

The town criers in various parts of Madurai beat their tom-toms to attract the attention of the public and cried: “It is hereby brought to the notice of the public that the banks on either side of the River Vaikai have to be strengthened. One volunteer from each house should go to work without fail and strengthen the chunk of the bank apportioned to him. The defaulters will be severely punished.”

Obedying the royal command, the volunteers thronged to the banks of the River Vaikai, each one carrying a spade and a rattan basket.

But one woman found herself helpless. She was Vandhi, an old widow.

## Call Me ‘COOLIE’

- Dr. P. Raja

She was a loner and eked out a precarious living from cooking and selling *puttu* (A tasty dish - steamed rice flour with sweetened and spiced in taste). Age was telling on her and she could do no hard work like digging earth and depositing it on the river bank. Yet her quota of work had to be done lest she should be punished. She could not employ anyone to do the work for she could not afford to pay.

Vandhi trudged into the temple of Lord Siva and prayed to Him for help. At that moment she heard someone shouting in the streets: “Labour for hire.” Vandhi staggered to the street. She saw a tall and healthy fellow shouting “Labour for hire.” She stopped him and beckoned him.

“What is your name, young man?” asked Vandhi.

“Hm... People call me by different names. You can call me Coolie.”

**Mahasivarathri  
on 18-02-2023**



"I'll employ you provided you take *puttu* as your wages," said Vandhi.

"Yes! That's what I want. I am as hungry as a newborn. Give me some now. First of all, let me appease my hunger. And then, I'll do all the work you command me to do."

Vandhi gave Coolie a handful of *puttu* and when he finished eating it she gave him another handful. "Come with me. Let us go to the river bank and you will be told what you should do there," said Vandhi. Together they went to the riverbank. They saw a throng of people involved in the work of strengthening the banks.

Vandhi searched for the supervising authority, found him and said: "My name is Vandhi. My weak and old body may not cope with the strain this hard work will demand of me. Hence I have brought a man called 'Coolie' who will do the work on my behalf. Show me that portion of the bank allotted to me for strengthening."

The authority obliged. Coolie took a spade and a rattan basket in one hand and stretched out the other for *puttu*. The old lady gave him a handful. He ate it and went to work.

He dug out a basketful of earth and deposited it on the riverbank. He then dusted his hands and feet, sat awhile, then gamboled towards the lady and asked for more *puttu*. "What a delicious dish this *puttu* is! Tastes like the food of the divine beings."

"Ha! You speak as if you have tasted the food of the gods!" heckled Vandhi, and gave him ungrudgingly a handful of *puttu*.

Coolie pretended to do the work but in fact he was playing a trick on the old lady. Only a few handfuls of *puttu* were left in the old woman's bamboo basket. The day was coming to a close. And Vandhi's quota of work remained incomplete.

The supervising authority noticed the incomplete work done by Coolie. His eyes searched for him and found him sitting under a tree happily eating *puttu*. He went near Coolie, raised his chastising cane above his head and brought it down heavily on the back of Coolie expecting him to wince.

But the unexpected happened. It was the supervising authority who winced. Everyone in Madurai winced as if the blow had fallen on their backs. But Coolie remained unperturbed as if nothing had happened to him.

King Arimartana Pandian and his Prime Minister Manikkavasakar were taken aback by the blow they had received. They probed the matter, found the reason and together they rushed to the spot with their backs stinging.

To their surprise they saw everyone on the banks holding their painful backs. But Coolie laughed at everyone.

"Who are you? You don't seem to be a man of this earth! Speak," commanded the king.

Coolie laughed to his heart's content and said: "You are right. I belong to the place above the earth." Smiling at everyone, Coolie showed his true self for a second before He disappeared.

Vandhi shed tears of joy and raising both her hands above her head, she praised the Lord. Manikkavasakar sang in praise of Lord Siva for coming down to earth to help a poor old woman and thereby tell the world that whatever He receives He distributes equally among His disciples and followers.

Sivarathri, according to the legend, is said to commemorate the night when Lord Siva first manifested himself as a towering linga with a flaming crown, in front of the old lady Vandhi, and King Arimartana Pandian and his Prime Minister Poet Manikkavasakar.





# MAATHAA PARVATHI

## Namo Namaha

- Smt. T.S.Rajalakshmi



**A**diparaa Sakthi is often worshipped in three primary forms – Maathaa Saraswati, Maathaa Lakshmi and Maathaa Parvati. These forms are for us to get blessed to the fullest as one cannot directly approach the Supreme. That is why according to temple custom, one must first visit the shrine of Goddess and then the Lord.

Maathaa Parvati is the embodiment of devotion, renunciation, affection, harmony, power and many qualities. She takes different forms to bless Her children. Here in this article, let us go through some of the temples related to Goddess Parvati in brief.

**As a daughter** - Himavan, the king of mountains and Mena his wife had many children. But most precious is Goddess Parvati. She is a jewel among them. She was growing with loads of beauty, wisdom, patience and courage. From young, she was passionate towards Lord Shiva. She knew it was difficult to approach Lord Shiva as he was an ascetic. But she did not give up. She started to do penance. Maathaa Parvati's penance shows the power of womanhood. She proved that she was totally devoted towards Lord Shiva in all aspects. So, she removed all her ornaments, wore only ascetic robes, ate very little, sometimes not even leaves for which she was praised as "Aparna". She was performing severe penance and on seeing that Mother Mena

called her "Uma". She always chanted Lord Shiva's names. She was hardworking and ensured to serve Shiva during his meditation in all the seasons. Lord Shiva tested her sincerity and finally accepted as his wife. Such was the ardent devotion showered by Goddess Parvati. In Mangadu, near Chennai one can get Darshan of Goddess Parvati, in the form of 'Kamakshi devi' doing penance. One can learn from this quality that woman can succeed even in tough situations.



Ardhanareeshwar Swami  
Thiruvannamalai



Garbhakshambika Devi along with  
Mullaivananadhar Swami



Kaasi  
Annapurneshwari Devi



**The Divine Marriage** – The marriage between Goddess Parvati and Parameshwar is for the well-being of the world. The world was in distress because of Tarakasura and Surapadma who were killed by Lord Muruga. Thus, reveals that she is “Jaganmaathaa” who cares for the wellbeing of universe. They are praised as “Divya Dampathi”, the divine couple. Triyughanarayan temple in Uttarakhand still has the “holy fire” burns which had witnessed the beautiful Divine marriage. “*Thirumanancheri temple*”, in Tamil Nadu also celebrates the Parvati Kalyanam. In all most all the Shiva temples, Kalyanam will took place to God and Goddess in a grand manner. Every one should participate in this divine Kalyanam and be blessed.

**Embracing Motherhood, the birth of Lord Ganesha** – Goddess Parvati who is “Jaganmatha” wanted to create a son for her who always obeys. She created Lord Ganesha out of her compassion and advised him to be with her always. Lord Ganesha is also personification of intellect. Thus, shows her “Vaatsalya” bhava, the motherly care towards the world. Parvati is seen with Ganesha in the form of “*Sakthi Ganapathi*”, “*Ucchhishta Ganapathi*”, “*Maha Ganapathi*”, “*Urdhva Ganapathi*”, “*Varada Ganapathi*”, “*Uddanda Ganapathi*”, “*Sankatahara Ganapathi*” are few forms to worship where Goddess Parvati along with Lord Ganesha to remove our obstacles and bless us. One also begets good son by worshipping them.

**Poison becomes Nectar** – When churning the Milky Ocean, “Halahala Kalkut”, poison came out which almost killed everybody. But to save the world, Lord Shiva, immediately drank the poison. His neck was slowly turning to blue because

of poison. Goddess Parvati immediately kept her divine hand on his throat until all the poison got stuck. Thus, Lord Shiva was called “Neelakanta”. This incident proved that how a dutiful wife should respond and help her husband to save the world. She is “*Dharmapatni*” and “*Saha-Dharma-Charini*”. Neelakanth Mahadev Temple, Rishikesh, Uttarakhand has the legend tied up with this incident. Every woman should be dutiful towards her husband.

**The True Mother-** Garbharakshambika is a temple in Tanjavur, Tamil Nadu where Goddess Parvati is called by that name. She guarded her devotee 'Vedhika' who was a pregnant woman who got cursed by a Rishi for no fault. The devotee, prayed to Goddess that her womb to be protected. The blessings of Goddess as Garbharakshambika not only protected child in the womb but also blessed the child to be born as a devotee.

**“Bhiksham dehi kripavalambanakare mata Annapurneshwari”** - Oh! Mother Annapurna! ... the great deity of Kasi, (thou) grant us alms. Every being in this world, requires food to survive. Parvati Devi in the form of “*Annapoorna*” in Kasi gives us food for survival and food in the form of “Gnana-wisdom”, for betterment. The story here is Lord Shiva himself begs for food and Goddess Parvati in the form of Annapurna Devi gives food. From this, we could know that she is the one who feeds to the world. One should recite “*Annapoornashtakam*” before eating food.



Garbharakshambika temple

The couple praying Goddess Garbarakshambika for the children





Madura Meenakshi Devi Temple



Vaitheeswaran temple

### The better half – “Ardhanareeshwar” –

Thiruvannamalai in Tamil Nadu is the place where one can get the darshan of Ardhanareeshwar during Karthika Deepotsavam. This symbolizes that creative and destructive energy are one, man or woman cannot be separated was showed in this united form. Lord Shiva in the right and Goddess Parvati in the left side blesses us and teaches us the power of inseparable form.

**The Warrior Princess** – Goddess Meenakshi, who came from holy altar as a brave daughter to Malayadhwaja Pandya king to prove that woman has all the ability to rule this world. Pandya king honored her by giving his kingdom for ruling. She was praised as “Meenakshi” due to many reasons, but primary was, she protected her people like a fish which guards its children. She waged war with devas and won. Thus, the bravery is also integral part of woman’s quality is showcased. Lord Shiva came as “Kalyana Sundareswar” and married Goddess Meenakshi who is the incarnation of Goddess Parvati. This is the one of the rarest places where Lord Shiva dressed with adorable ornaments and robes to wed Meenakshi Devi.

**The Doctor** – Goddess Parvati is worshipped in the form of Vaidheeshwari devi in Vaideeshwaran

Koil (temple), Tamil Nadu. She blesses the devotees with the pot of ointment which cures all the diseases. A bath in the holy temple tank helps to get rid of all the diseases. This shows that she in the form of doctor cures all the diseases. It is also said that Goddess handed over the “Vel” holy spear to Muruga to destroy the demons. This shows, that as a true mother who guides her child to protect the world from evil and attain victory. The Vaidhyanthashtakam clearly says whoever recites this ashtakam will get rid of all the diseases.

**Mookambika** – The place in Karnataka where Maathaa Lakshmi, Maathaa Saraswati and Maathaa Parvati take the single form and blesses the devotees by giving prosperity, health and knowledge. Here, Goddess Parvati is worshipped within the three forms.

All parts of India worships Goddess Parvati in various forms. There are numerous temples in India with thousands of names for worshipping Goddess Parvati.

It is sure that we all will get blessed from the Universal Mother who takes various forms to protect her children.





# How to Face The Catastrophe ?

- Dr. K. Sudhakar Rao

**M**any people are afraid of hurdles. Some of them are scared with problems. They never want to face them. Because they are afraid of the consequences or losses. Some persons are not confident enough to face the problems. Bhartruhari in his Neetishataka gives wonderful example with regard to encountering the problem however severe it may be. Let us go into the details.

*Chinnopi rohati taruh*

*Ksheenopyupacheeyate chandrah*

*Iti vimrushantah santah*

*Santapyante na te vipadaa*

When you cut a tree, it grows again with renewed vigour. The crescent moon will develop into her full splendour and glory. In the same way when virtuous people encounter a problem or hurdles, they will not

bother much. However they will try to solve the problem. This is the self-confidence.

Youth should always follow the path of great people. They should have a strong will power and determination. Persons having a quiet and calm mind will definitely get the flashes of remedies. If you are afraid of the problem, you won't be able to solve the problem.

## Life is not a bed of roses

Youth should always remember that life is not a bed of roses. Some times we have to face the difficult problems in our life. Bhartruhari gives the example of the crescent moon. In the krishnapaksha he will be reduced gradually. Again, during shukla paksha he grows gradually and gets full form on full moon day. As far as the trees are concerned they grow again with renewed vigour and vitality. So the quintessence of the above sloka is clear.

Human beings should always observe the nature and accordingly they can act or react in their lives. Let us not bother about the gloomy side of life. Rising and falling is common in our life. One should have full faith in God. He should do his duties with a dedicated attitude.

The above sloka applies to the entire humanity irrespective of their walk of life. It is applicable to industrial development. It is applicable to government sector. It is relevant to voluntary organisations. It is also relevant to teachers, ladies, gentlemen and everyone. Just like a tree we should come out with flying colours after facing losses or misfortunes.

Let us learn lessons from the nature. Lord will also help us in distress.





# THE SIX QUESTIONS

- Sri T. Vikram

**T**he Mahabharata by Sage Veda Vyasa is a treasure of knowledge that helps us lead happy life in day-to-day activities. Most of the wisdom comes in the form of questions posed to the ancestors by the younger generation. This is because, in those days, ancestors were living across generations and had good knowledge about life. They preach and direct the right path of action for the young ones.

## Lord Krishna's advice

One of such instances is, Dharmaputra (Dharmaraja) who had won the war had many questions related to kingdom, people, life, warfare etc., He requested Lord Krishna to guide him. But Lord always wanted a spiritual Guru to shower the blessings to the noble Dharmaputra. Lord Krishna replied "Dharmaputra, the best person to preach is Bheeshma who is the ocean of knowledge, please meet him and acquire the knowledge". Dharmaputra agreed and went to the battlefield.

Bheeshma was on death bed full of pierced arrows bleeding profusely. Dharmaputra was worried about Bheeshma because of his plight. But Bheeshma talked gently "My son, let me know what I can give you at this time?" Dharmaputra wept and said "Oh! Respected great grandfather, I have a few questions to ask perplexing my mind, if you are ok, can I ask those questions? And I know, you are the best person to guide me as per Lord Krishna". Hearing these words, Bheeshma agreed and was very much

happy as Lord Krishna has showered grace on him.

Dharmaputra asked  
*"Kimekam daivatham loke,  
kim vapyekam parayanam  
Sthuvantha kam  
kamarchand prapnuyur  
manava shubham,  
Ko dharma sarva dharamanam  
bhavatha paramo matah  
Kim japanmuchayte jantu*

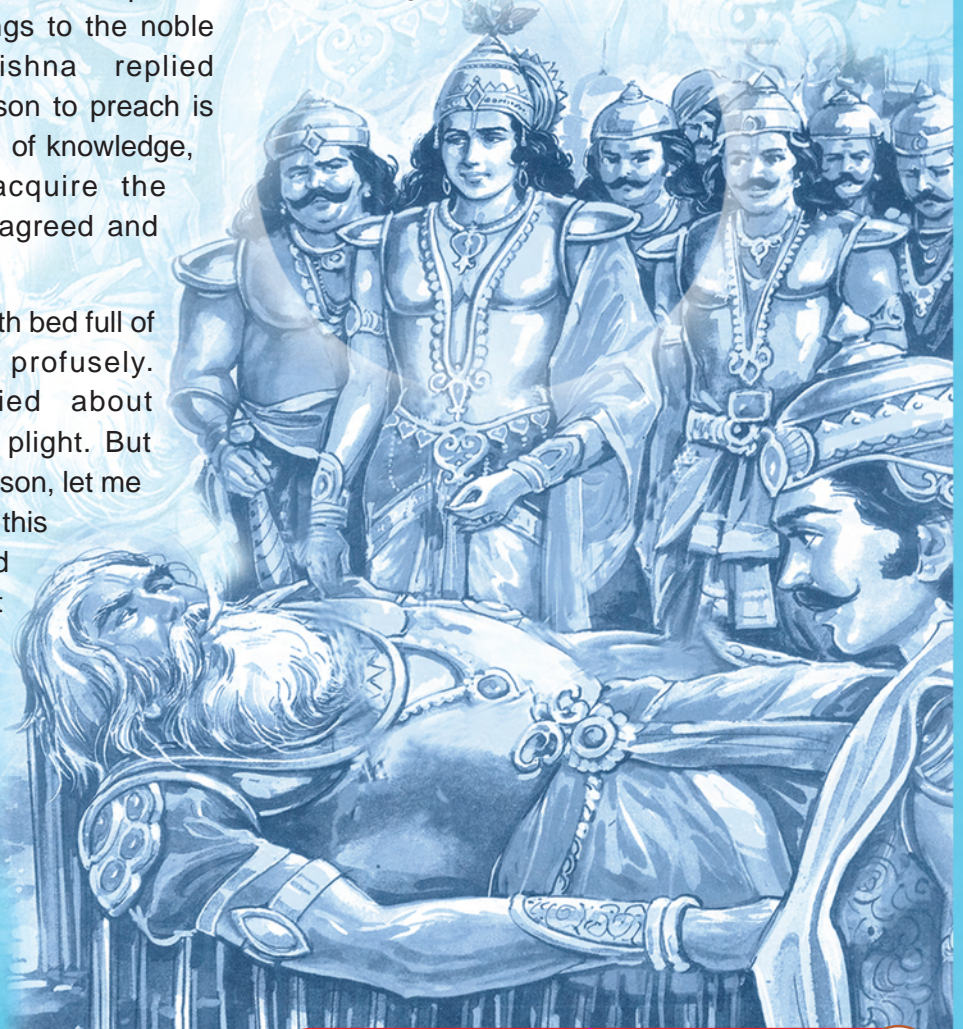
*janma samsara bandhanath".*

Who is the greatest Lord of the world?

Who is the one refuge of all?

Whom to glorify?

**Bheeshma  
Ekadasi  
on  
01-02-2023**



**FEBRUARY 2023**

**SAPTHAGIRI**

**17**



## RECITE

It is a good practice in every household to recite "Vishnu Sahasranama" at least once in a day. It is an end to all the problems.

Whom to worship to achieve peace and prosperity?  
What is the best Dharma?

By doing Japa of whom one can reach beyond bonds of this cycle of birth and death?

Bheeshma was very happy to hear these questions because, it was the right time to ask and it was pleasure to answer and it will get rid of all the sorrows in life. He was in utmost pain physically as well as mentally. But the questions to be answered is a medicine for his wounds.

Bheeshma replied for first question  
*"Pavitraanam Pavitram yo, mangalanam cha Mangalam, Daivatam devathanam cha, Bhoothanam yo avyayah pitaa"* He is the purest of all sacred things, he is the most auspicious, he is God of gods, he is the eternal father of all the creatures, and he is none other than Lord Vishnu.

The second answer is *"Paramam yo mahath thejah, Paramam yo mahat thapah"*

*Paramam yo mahath brahma, Paramam yah paraayanam"*

He is great, He is the truth prevailing everywhere, he is the controller, he is the highest and he is Lord Vishnu.

The third reply is *"Jagat prabhum, deva devam anatham purushottamam"*

*Stuvan namaa sahasrena purushah satatotthitah".*

The Supreme Personality of Godhead is Lord Vishnu.

Bheeshma said *"Tameva cha archayan nityam, Bhakta prurusham avyayam"*

*Stuvan namaa sahasrena purusha satatotthitah".*

If you truly worship and mediate on him, one can reach him to beget auspiciousness.

The last two are *"Anaadi nidhanam Vishnum, Sarva loka maheshwaram"*

*Lokaadhyksham stuvan nityam, Sarva dukhathigo bhavet".*

Lord Vishnu himself is "Dharma". He has neither beginning nor end. He is the Supreme.

Thus saying, Bheeshma continues the glories of Vishnu Sahasranama, a beautifully arranged the gems of Lord Vishnu's names.

He recited with ecstasy, the 108 names of Vishnu by folding his hands.

He made it so simple, that even a layman can recite and understand Vishnu Sahasranama. It is popularly told that Mahabharata has two precious gems. One is Bhagavad Gita and other is Vishnu Sahasranama. Though the Gita has many knowledgeable quotes for humans, Vishnu Sahasranama is like a universal medicine to this worldly distress.

Let's engage in reciting Vishnu Sahasranama as part of our daily activity.



## TARIGONDA

The TTD temple of Tarigonda lies approximately at a distance of 20 kilometers from Tirupati on the way from Vayalpadu (Valmikipuram) to Gurramkonda. Mathrusri Tarigonda Vengamamba who was born here brought fame to that village. In this temple the presiding deities Sri Narasimha Swamy along with Goddess Lakshmi bless the devotees. In this temple, festivals, rituals and Brahmotsavams are performed in a grand manner. Visit this temple in your next visit and be blessed.



**H**aving said (Vemana-14) that man has no control over his birth and death and that in the middle phase man's ego takes over and makes him think, in an illusory state, that he is in charge of his destiny, Vemana proceeds to explicate the mechanism of man's thinking, approach to life, attitude, ambitions, in short, his personality in the middle phase. The one who knows it's all an illusion remains wise and is in constant search of his mode of liberation. He is not satisfied with the way the world is moving in a mechanically selfish manner and endeavours to find the means of his salvation, the method that best suited him.

Many others, under the influence of maya are busy with and engrossed in their own worldly activities/ pleasures conveniently forgetting that their stay on the earth is temporal. They could not orient themselves to the thought that serving the needy is serving the God. On the contrary, the passion for fame or riches prompts them to exploit others for their selfish ends. Keeping themselves happy and comfortable is their sole purpose of living. With unswerving loyalty, they serve their respective families. In the following poem, Vemana explores such a predicament of man:

*Aalu biddalanuchu yathi mohamuna nunna  
Dhanamu meedi vaanchcha dagili unna  
Yattivanki mukthi yavani lo ledaya  
Vishwadabhirama vinura Vema!*

(Poem 313. Page 28. *Vemana Padyalu* Part II. C.P. Brown Collection, 1839. Ed. Bandi Gopala Reddy {Bangore}. TTD, Tirupathi: 1992.)

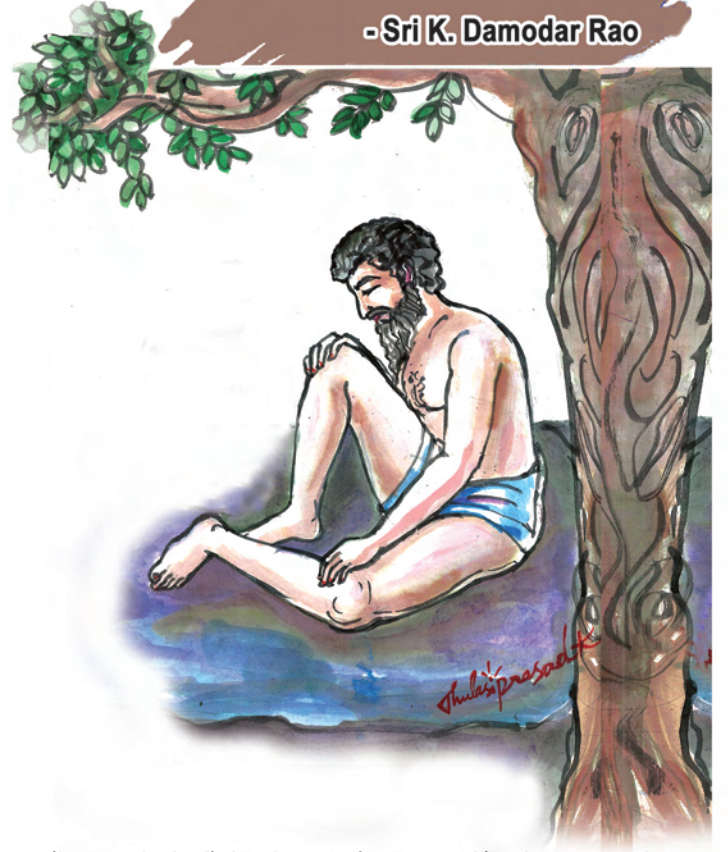
**In translation:**

As he gives in to self and family in sheer illusion  
Driven by insatiable greed for money with all passion,  
How, on earth, can he think of liberation?  
Listen Vema, the one endeared to the Creator!

The maya ('mohamu') casts such an enticing spell in this phase that it is difficult to escape the lure of worldly pleasures and comforts for everyone. What all a person thinks about, concentrates on

## Universal Wisdom of VEMANA - 15

-Sri K. Damodar Rao



('vaanchcha') is rise to fame and/or increase in riches one would bequeath to one's family and posterity. Maybe, he does not have the time nor the desire to even think about the other mode of living without sacrificing his family interests. The label of being a 'successful person' gives so much gratification that it negates all spiritual possibilities ahead.

Such a person in such a state of mind, Vemana says, cannot even afford to think of liberation. Strange as it may seem, the everlasting bliss is bartered here for the mundane pleasure. It is primarily on account of the person's ignorance, and arrogance born of that. If the layer of illusion is removed, realization dawns on the person. This is what Vemana stresses in this poem and elsewhere as part of his moral schema.





# Auspicious MAAGHA

- Smt. D.K. Ahana Lakshmi

A Maagha masam special

is believed that by observing the vrata of silence and fasting, one gets closer to God and achieves happiness.

This also heralds the beginning of the Gupta navaratri. Though lesser known since it is celebrated largely in north India, it has some very important days in it. The navaratri of course celebrates the nine forms of Shakti.

January 26<sup>th</sup> which is also India's Republic Day falls this year on sukla paksha (waxing phase of the moon) panchami thithi, dedicated to Goddess Saraswati.

*Yaa kundendutusaarahaaradhavalaa*

*yaa subhravastraavrtaad*

*Yaa vinaavaradandamanditakaraa*

**M**aagha, the eleventh month of the Indian calendar, corresponds to January –February of the Gregorian calendar, and overlaps with the month of Thai of the lunar Tamil calendar. This month is considered auspicious and has many important festival days. Like all months of the solar calendar, this month begins on amavasya, also known as Magha amavasya or Mouni amavasya, a day dedicated to spiritual sadhana; and for those observing this strictly, a day of silence which helps to calm mind and brain. Thousands take a dip in the holy Ganga and offer prayers followed by puja and meditation. It





*yaa svetapadmaasanaae  
Yaa brahmaacyuta samkaraprabhrti  
bhirdevaih sadaa vanditaad  
Saa maam paatu sarasvati  
bhagavati nihsesajaadyaapahaa*

Strains of Saraswati vandana fill the air as we pray to Goddess Saraswati on this day of Saraswati panchami when many propitious beginnings especially related to studies, education and music are made. Saraswati also symbolizes creative energy, and means the flowing one. This day is especially celebrated in Bengal when Saraswati idols are decorated and books, musical instruments and the like are placed in front of her and worshipped.

In north India, at this time, mustard fields are golden with flowers, considered very auspicious. This day is also celebrated as Vasanta panchami heralding the advent of spring, considered to be a mandala (or forty one days) away. The festival marks the beginning of the preparations for Holi as well. People wear bright yellow clothes and eat yellow cooked rice and yellow sweets. Maybe it was originally to ensure the widespread use of turmeric and saffron! Turmeric is a well-known antiseptic and the easiest way to make yellow rice is to use turmeric for colouring. Saffron is believed to be a very powerful spice full of antioxidants. The use of natural saffron for sweets makes them yellow. The body gets naturally cleansed with the use of such spices and condiments.

Vasanta Panchami is followed by Ratha saptami and Bhishma ashtami. Ratha saptami is dedicated to Surya Bhagavan, believed to be the day when he appeared riding the seven horses

(symbolizing the seven colours of the rainbow) and illuminated creation. Hence, it is also referred to as Surya jayanti. Fasting and performing argyadaan (offering water) at sunrise facing the sun is done by the devout. Prayers to the sun including Surya Sahasranama stotram are recited to obtain health and happiness.

The first part of the Bhavishya Purana has a number of chapters dedicated to Surya bhagavan, his origin on saptami from the primordial egg which is why he is also known as Martanda. On Daksha's request, Viswakarma gave him a brilliant figure. Surya bhagavan is worshipped by different names in the different months of the year. The purana also details the many reasons why saptami thithi is Surya bhagavan's favourite and an entire chapter on the importance of Rathasaptami. This day also symbolises the turn of Surya bhagavan's chariot in the north-easterly direction towards the northern hemisphere with the days becoming steadily longer. On maagha purnima, bathing in the Ganga is considered very auspicious. Special prayers are offered to Lord Madhusudhana.

As we move from the sukhla paksha or the waxing phase to the Krishna paksha or the waning phase of the moon in Maagha month, the night of chaturdasi is the longest and celebrated as Mahasivaratri. The legend behind Mahasivaratri is well known. It is also believed that Lord Siva had told Parvati devi that the Sivaratri in the month of Maagha was special to him with his preference being fasting, using bael (bilva) leaves for worship.

And so we come to the end of the Maagha month and progress towards the last month of the year, phalguna.





**W**e speak often of Sanatana Dharma. This means the Ancient Way. How ancient? Ah, that has not been decided. Perhaps five thousand years? Or ten? It is sufficient for us to know that this Way has been perfected and observed by those who lived in those early times and it is being observed till today. We feel proud to say we walk on this ancient pathway which believes in Truth and Righteousness.

The earliest works of this Sanatana Dharma are known as the Vedas. The term “Veda” means knowledge, and its root, ‘Vid’ means ‘to know’. Thus the Vedas can be taken as repositories of significant knowledge gathered and conserved by our early ancestors. It is said the Vedas were “heard” by sages and set down for the benefit of future generations. There are four Vedas: Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. They contain the verses (sukthas) which are repositories of knowledge about our world as also the world within us, which we refer to as “spiritual”.

The Vedas are written in ancient Sanskrit which is somewhat different from latter day Sanskrit used in the epics and Puranas. The Rig Veda comes first and it opens with the celebrated riks to Agni. We must remember that the Vedas are in what may be called a “twilight language”. Each word and image have several connotations. The main

meaning of a word is easily understood. Thus the Agni Sukthas are poems on Agni, fire. But the poems also come with a symbolic significance and hence one who explains the verses has to be very alert. Fortunately for us, great scholars like Sri Madhvacharya, Sayanacharya and Yaska have given us commentaries on chosen sections from the Rig Veda.

The opening verse of these Agni Sukthas is familiar for persons who have watched the homa being performed during religious functions.

*“Agnimile purohitam  
yajnasya devam rithvijam  
Hotaaram ratna dhaatamam”*

On the face of it, the simple translation would be about what we see as the homam is being conducted and the person performing it says: “I do namaskaram to the Fire, the Purohita, the Ritwik in charge of the yajna, the giver of rich gems.” For, the performer of the yajna is doing it praying for certain gifts. This is fair enough for we can

# The Vedas Agni Sukthas

- Smt. Prema Nandakumar



*Shri. Prasad K.*



understand as we do pray even when visiting temples for certain gifts like progeny, riches, success in life. There are hundreds of such prayers addressed to gods and goddesses in the ten chapters (also known as Mandalas) of the Rig Veda.

But the Vedic rishis who were realised souls meant much more. Man wants and needs other gifts too which cannot be described in so many words. We want mental strength, spiritual advancement, success in mastering holy books, a life of piety and so on. Great commentators like Sri Madhvacharya (13<sup>th</sup> century), Swami Dayananda (19<sup>th</sup> century), and Sri Aurobindo (20<sup>th</sup> century) have written scholarly commentaries on this side of the Vedic hymns. Thus, this first hymn by the Rishi Madhuchandas which opens the Rig Veda has been minutely studied by Sri Aurobindo taking in its varied significances and in the background of Vedic Sanskrit. Hence, the same hymn starting, 'Agnimile purohitam' is rendered by him in a manner that brings out its psychological significance:

I seek the God-Will, the Priest set in front of our sacrifice, the divine offerer who sacrifices in the order of the truth, who disposes utterly the delight."

(Hymns to the Mystic Fire)

And what is this God-Will but the Grace of the Supreme that gives all that we want, provided we concentrate on our service to God, man and nature?

The commentaries on the Vedic hymns toss waves of such significances upon us, so that we become worthy of our birth. In fact we use so many Vedic stanzas without knowing that they have deeper meanings to help us become an achiever in life. The Gayatri Mantra is from the Rig Veda: and the wonderful hymn of living together in friendship

throughout our lives, *Sam Gachchathvam*: Did we not learn to recite it in our classrooms? Ah, yes, "*Sam gachchathvam, sam vadathvam*" concludes the Rig Veda!

"Join together, speak one word, let your minds arrive at one knowledge even as the ancient gods arriving at one knowledge partake each of his own portion. Common Mantra have all these, a common gathering to union, one mind common to all, they are together in one knowledge; I pronounce for you a common Mantra, I do sacrifice for you with a common offering."

(Translated by Sri Aurobindo)



### COVID GUIDELINES to the Devotees

- Due to the Covid pandemic we must tackle many health issues. So, devotees coming for Srivari darshan at Tirumala must scrupulously follow the Covid guidelines voluntarily.
- Devotees must wear masks and sanitize their hands frequently while in Tirumala and other places too.
- Please drop the masks in the dustbin after use.
- Kindly Co-operate with the T.T.D. Staff.





# Thanjai Maamani koil Thirunandipuravinnagaram Thiruvellianguudi

108 Divya Desams

- Sri Ramesh D. Kandadai

**T**he land about 50km north and south of Kaveri, Kollidam is profuse with tributaries of Kaveri – the area being the delta of Kaveri river. There is a treasure trove of history, mythology and religion all manifest in the form of temples dotting the landscape.

## THANJAIMAAMANI KOIL

**Location :** Just north of Thanjavur town is an oddity called Thanjaimaamani koil. This is one Divya Desam but located as three different temples scattered over a square kilometer. All three trace their origins to three brothers who figure prominently in the history of how the name Thanjavur derived in ancient times.

**Sthalapuranam :** Back in Treta yuga (according to Brahmanda Purana) three Asuras prayed for immortality to Lord Siva. While denying their request Lord Shiva blessed them with other powers. They used their powers wrongly to terrorize the three worlds. They ended up in present day Thanjavur



where Sage Parashara was doing his penance. He appealed to Lord Vishnu who appeared with Sudarshana to cut off Thanchakan's head. The place became Thanchakanoor or Thanjavur. Kachmukan took the form of an elephant and he was killed by Lord Nrusimha. The third brother Tantakan ran away and eventually was killed by Sri Varaha and the place became Srimushnam.

The Lord is known as 'Senkamalavalli Thayar sametha Sri Neelamegha Perumal' in one, 'Thanjainayaki sametha Sri Veera Nrusimhan' in the second and 'Ambujavalli sametha Sri Manikundra Perumal' in the third.

**Special Features :** All three temples are located on the southern bank of Vennaru. These three temples are sung together as a single Divya Desam. They are scattered over one square kilometer. The Lord is regarded as the protector of Thanjavur.

**Mangalasasanam :** In Irandaam Thiruandhadhi, Bhuthathalwar (2251) mentions this Divya Desam as a place where the Lord resides in along with a bhaktha's heart.

In Peria Thirumozhi (953), Thirumangai Alwar exhorts the bhakthas to worship the Lord at this Divya Desam saying the Lord here is his leader who decimated Asuras with bow and arrow. He identifies the Lord as everything for him.

In Thiruvaimozhi (3139), Nammalwar in his Nayaki status declares that he will do Madal Oorthal on Lord referring to him as blemishless and Manikundra Perumal.

## THIRUNANDIPURAVINNAGARAM

**Location :** This is located on the southern banks of Kollidam river not very far from Kumbakonnam. This place is also called 'Nathan Koil'.





**Sthalapuranam :** In ages long gone, Nandi, the vehicle of Lord Siva wished to have darshan of Lord Vishnu and so, approached Sri Vaikunta. The Gatekeepers (Dwarapalakas) denied him entry. When Nandi became aggressive, the gatekeepers cursed Nandi. Concerned Nandi approached Lord Siva for guidance. Lord Siva told Nandi to worship Lord Vishnu in Shenbagaranyam. Since Nandi did tapas there and was relieved of the curse, the place is called 'Nanipuravinnagaram'.

Another story is that when Sibi Chakravarthy agreed to part with his own flesh as food for the eagle in return for safety for the pigeon the Lord in this temple moved to stand witness to Sibi Chakravarthy's legendary integrity. Originally, he was facing east. Now he faces west as witness.

The Lord is 'Vinnagara Perumal or Jagannathan'. The universal mother is called 'Shenbagavalli'. The vimana is 'Mandharavimanam'.

**Special Features :** There is a shrine to Nandi in this temple which is unusual in Vishnu temples. This area is called 'Shenbagaranyam'.

**Mangalasasanam :** Thirumangai Alwar, in his Peria Thirumozhi has sung ten pasurams (1438 to 1447) about this Divya Desam. He starts the decad by pointing out that the Lord is Krishna, who danced with pots and ate curds, resides in this Divya Desam. He points out that if the people understood

all he has said, there is a way to live and reach the Lord. The same Lord is who ate the worlds and retained them in his stomach during pralaya. He calls the Lord residing in this Divya Desam as the destroyer of Asuras and one who carried the Pancha-ayudha in his hands. He points out the Lord who went to forest with his brother and wife without regard for personal comfort and safety with, is the same Lord who lives here.

### THIRUVELLIANGUDI

**Location :** This village can be found not very far to east and north of Kumbakonnam.

**Sthalapuranam :** During Vamana avatara, the asura guru, Shukracharya was blinded by Lord Vishnu when he tried to prevent Mahabali from donating three steps of land to Lord Vishnu. It is said that Shukracharya later did tapas here to recover his lost eye and lit a lamp which burns even now called Netra deepam.

The Lord is known as 'Kolavilli Ramar or Ksheerapthinathan'. The universal mother is Maragathavalli Thayar. The Lord is present as Trivikrama Avataar in this temple. He is also referred to as Kshringara Sundaran as he supposed to be fond of dressing up. He is also referred to as Velliyan.

**Special Features :** Vyakyana Chakravarthy, Periaavachan Pillai was born near this Divyadesam.





**Mangalasasanam :** Thirumangai Alwar in his Peria Thirumozhi (1338-1347), identifies this Divya Desam as the place where the one who stole the butter, who rested on a banyan leaf and who killed Puthana, resides. In these ten songs focused on Krishna, he calls the resident of this temple as the

Only a small portion of the songs on these Divya Desams is discussed here.

A pair of colorful, beaded sandals with yellow uppers, green straps, and multi-colored beaded details.

[illegible]

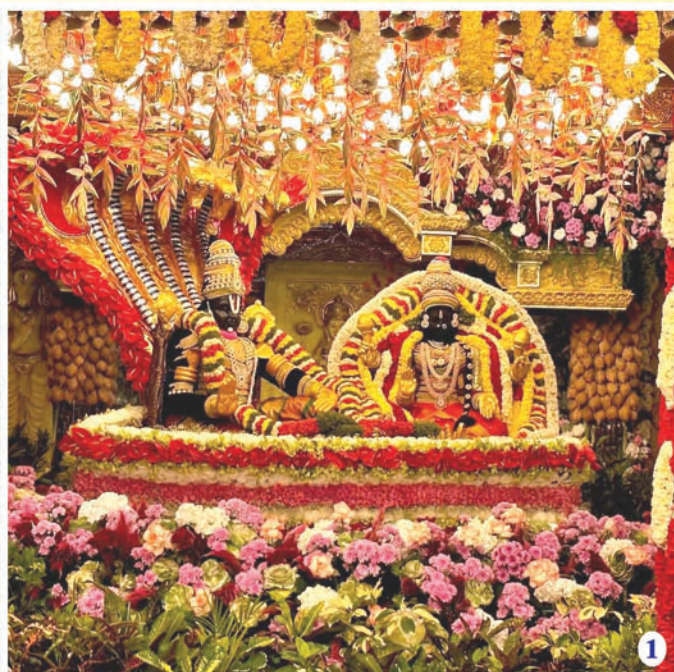
01. Holy place of Srinarasimha Swamy (9)
02. Son of Ayu (7)
03. Brother of Sugreeva (4)
04. Wife of Manmadha (5)
05. Lord Siva (5)
06. Maa Parvathi (5)
10. Father of Bheema (4)
11. Son of Kuru (5)
12. Lord Vishnu (5)
16. Goddess Lakshmi (3)
17. Stupid (Jumbled) (3)

01. Holy place of Sri Satyanarayana Swamy (9)  
07. Not dark (Jumbled) (5)  
08. Husband of Kalindi (Jumbled) (5)  
09. Move quickly (4)  
10. Arjuna (6)  
13. Test (4)  
14. Great dislike (4)  
15. Vali (5)  
16. Balarama (Jumbled) (5)  
18. Foster Mother of Karna (5)  
19. Father of Jayanthi (5)





2



1

**A view of Vaikunta Ekadasi (02-01-2023) and Dwadasi (03-01-2023) grandeur in Tirumala.**

**1. The T.T.D. had arranged flower decoration in the form of Lord Vaikuntanatha on the occasion of Vaikunta Ekadasi in Tirumala.**

**2. Devotees moving in the Q-line for Vaikunta Ekadasi darshan.**

**3. In connection with the Vaikunta Ekadasi, the deities of Sri Malayappa Swami along with Sridevi and Bhudevi were taken on a celestial ride on the golden chariot in the four Mada Streets on 02-01-2023.**

**4. On Dwadasi day, Sri Sudarshana Chakrattalwar was taken to Swami Pushkarini and Chakra Snanam (holy bath) was performed on 03-02-2023 at Tirumala.**



3



4



# DWADASA JYOTHIRLINGA TEMPLES



## 1 Lord Somanath Lingeshwara Swamy

The Sthalapurana of the temple, situated in Gujarat, is as follows: Chandra (The Moon) installed 'Parthivalinga' near Prabhasa Thirtha in Saurashtra region of Gujarat. He chanted 'Maha Mrutyumjaya Mantra' and got cured of the terrible leprosy disease. With Lord Shiva-incarnate, Somanatheshwara, as the presiding deity, the place became a hallowed one with installation of Jyothirlinga thus fulfilling the wish of Chandra.



## 2 Srisaila Mallikarjuna Lingeshwara Swamy

The temple of the Lord is located in Srisailam in Andhra Pradesh. A maiden called Chandravathi offered a jasmine garland to the 'Jyothirlinga' in Srisailam. Lord Shiva granted her a boon so that her garland would never wither. He appeared as Srisaila Mallikarjuna and the place became famous for Srisaila Mallikarjuna Jyothirlinga.



## 3 Sri Mahakala Lingeshwara Swamy

The temple of the Lord is situated in Ujjain, Madhya Pradesh. A devotee called Vedapriyudu lived in a town called Avantika to get protection from the monster, Dhusanudu. He installed 'Parthivalinga' in his house and worshipped it. Lord Shiva appeared before him and fulfilled his wish. He became renowned as Mahakala Lingeshwara Jyothirlinga.



## 4 Sri Omkara Lingeshwara Swamy

The temple is situated in Khandwa in Madhya Pradesh. Vindhya, the King of Mountains, installed on his summit Omkara Yantra with Parthivalinga in the middle of the yantra and offered prayers to Lord Shiva. The Lord appeared before him as Omkara Jyothirlinga.



## 5 Sri Baidhyanatha Lingeshwara Swamy

The temple of the Lord is located in Deoghar in Jharkhand. The demon-king Ravana for the sake of his mother went to Kailash, the abode of Lord Shiva. He beseeched the Lord to give him 'Atmalinga' as a boon. The Lord granted his wish. Ravana brought it to his kingdom. Lord Brahma, Indra and other deities worshipped it. The place became famous for healing of all diseases of the devotees. Hence, it came to be known as Baidhyanath Jyothirlinga.



## 6 Sri Bhimasankara Lingeshwara Swamy

The temple is located in Maharashtra. Bheemudu was born to the demon couple of Karkati and Viradudu in the Sahyadri mountains. The king Sudakshina prayed Lord Shiva to protect from the demon Bheemudu and installed 'Parthivalinga.' Lord Shiva appeared before him and killed the devil. Later, the Lord became renowned as Bheemeswara Jyothirlinga.



A 'Jyothirlinga' is a divine manifestation of Lord Shiva. It is a sacred symbol of radiance. Sapthagiri Magazine intends to enlighten its readers through the concise description of the existence and eminence of the 12 Jyothirlinga temples in a glance. May Lord Shiva grant His devotees peace, prosperity and eternal bliss!



### 7 Sri Rama Lingeshwara Swamy

The temple of the Lord is located in Rameswaram, Tamilnadu. Lord Rama killed the demon king Ravana in the battle and earned the blemish of killing a brahmin. As an atonement for the sin, Lord Rama sent Hanuman to bring the linga of Lord Shiva from Kailash for offering worship. After waiting for the arrival of Lord Hanuman for a long time He installed a 'linga' made of sand (Saikatalinga) and worshipped it. It came to be known as Sri Ramalingeshwara Jyothirlinga.



### 8 Sri Naga Lingeshwara Swamy

The temple of the Lord is located in Dwaraka, Gujarat. The cruelties of the demon couple called Darukudu and Daruka were terrible. To eradicate their activities, a devotee called Supriyudu made the people in jail sing the stotrams of Lord Shiva. Lord Shiva appeared before them in the form of a snake and killed the wicked couple. In accordance with the wish of the devotee, Lord Shiva transformed the jewel on the head of the snake into a Jyothirlinga. Later, it became well-known as Naga Jyothirlinga.



### 9 Kasi Vishweshwara Lingeshwara Swamy

The famous temple is located in Varanasi, Uttar Pradesh. Lord Brahma and Lord Vishnu beseeched Lord Shiva to reside in Varanasi and protect their creation. Fulfilling their wish Lord Shiva incarnated here as Vishweshwara Jyothirlinga.



### 10 Sri Trayambaka Lingeshwara Swamy

The temple is located at Nasik, Maharashtra. Worrying about the death of the cow and calf, Gautama did penance for Lord Shiva over Brahmagiri hill. Lord Shiva was pleased with his penance and granted him the wish of Himself appearing there as Trayambaka Lingeshwara Jyothirlinga.



### 11 Sri Kedara Lingeshwara Swamy

The temple of the Lord is located at Rudra Prayag in Uttarakhand. There are two saints called Nara Narayanulu in Badarikavanam. They installed Parthivalinga of Lord Shiva in Kedar Kshetra and used to worship it. Lord Shiva appeared before them and fulfilled their wish. The Lord became Kedareshwara Jyothirlinga.



### 12 Sri Ghrushna Lingeshwara Swamy

The temple of the Lord is located at Aurangabad in Maharashtra. In the town of Vedagiri, there was a devotee of Lord Shiva called Ghrushna. Pleased with her devotion, pure heart and pious demeanor the Lord manifested Himself as Ghrushna Jyothirlinga in her name.



## Tirumala Tirupati Devasthanams



Koil Alvar Tirumanjanam was held in Tirumala temple on 27.12.2022 prior to Vaikunta Ekadasi. On this occasion, TTD the then E.O.(FAC) Sri Anil Kumar Singhal, I.A.S. and other higher officials & priests participated.



The Annual Adhyayanotsavams was performed at Tirumala temple from 22-12-2022 to 15-01-2023 in the presence of H.H. Peddajeeyar Swami and H.H. Chinnajeeyar Swami.



The T.T.D. Trust Board Chairman, Sri Y.V. Subba Reddy & Tirupati Joint Executive Officer, Sri V. Veerabrahmam, I.A.S. and other officials in the service of devotees at Tirumala Temple on the occasion of Vaikunta Ekadasi (02-01-2023).



The celestial Srinivasa Kalyanam was performed by T.T.D. in Proddutur of YSR Kadapa District, A.P. on 18.12.2022 in a grand manner.



Sri Srinivasa Vishwa Shanti Maha Yagam was performed on 18-12-2022 at Dharmagiri Veda Vignana Peetham in Tirumala praying to Lord Srinivasa to eradicate Corona virus which is spreading again in different countries and to safeguard the well-being of the mankind.





Serial

Part - 21

# 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)

### Malai Kuniya Nindra Areyar for Tirumala

Malai Kuniya Nindra Areyar reached Tirumala with his family carrying Sri Ramanuja's letter and met Tirumalai Ananthalan. After the exchange of traditional formalities, he handed over Sri Ramanuja's letter and explained in detail about the command of Acharya. Enthused to see the letter, Tirumalai Ananthalan respectfully bore the letter on his head and along with Areyar went Periya Tirumalai Nambi Tirumaligai and met him. Along with him, all went into Sanctum sanctorum and said, "O Tiruvenkata, Sri Ramanuja has sent this Areyar, who sobriquet your name and called Malai Kuniya Nindra Perumal Areyar to sing in your presence Alwars' hymns. Please accept the desire of Sri Ramanuja". Tiruvenkatamudayan also felt happy

to hear Sri Ramanuja's desire through Archaka and wholeheartedly approved the proposal to recite Alwars' hymns beginning from *Iyarp* during Adhyayana Utsavam, after Tiruvoymozhi, the recitation of *Kanninum Chiruttambu* take places the next day. He arranged for the Areyar to reside in Tirumala to render service to Tiruvenkatamudayan. In such a way, Sri Ramanuja Divyajna developed in a prolonged manner.

On one auspicious occasion, a Srivaishnava came from Srirangam and informed Tirumalai Ananthalan that Sri Ramanuja attained Avatara Samapti. He was very much grieved to hear the loss of his beloved Sri Ramanuja. Ananthalan was grieved beyond measure which resulted in him withdrawing from garden (service) kankaryam to Tiruvenkatamudayan for a year and did not even worship



Tiruvengkatamudayan. Tiruvengkatamudayan through Archaka asked him, “Come Ananthalan! It is I, who have to go through a dreadful loss in losing the great treasure, our dear Sri Ramanuja. I am here to take the place of Sri Ramanuja in your heart. I will fulfill all your desires”. Having heard these soothing words, he asked Tiruvengkatamudayan to fulfill the following wishes. Ananthalan thus expressed his views.

1. “In Sri Ramayana, Mandodari exclaimed to Sri Rama that He is Supreme Being who adorned Sankha and Chakra which is the symbol for his *Paratva*. Such an identity You gave to Your devotee Thondaman Chakravarti to help destroy his enemies. Since then, You are not having Sankha and Chakra in the hands, there is doubt among devotees that You are not Vishnu. Sri Ramanuja conquered Saivas and persuaded Yadava King that You are none other than the Supreme Being Vishnu”.

2. Further, Sri Ramanuja steadfastly established the faultless and admirable auspicious attributes of Tiruvengkatamudayan by writing Sri Bhashya, a magnum opus grantha, wherein Sri Ramanuja says that He is Jagadkarana, possessor of all Kalyana Gunas, Jnanananda Swarupa, Akilaheya prathyaneeka, Aprakritha Divya Mangala Vighraha, Samastha Kalyana Gunatmaka, Head to Sri, Bhoomi, Neela Devis, prostrated by Brahma, Rudra and so on. He is the cause for the Universe to create, sustain and destroy all these worlds in a playful manner. His lordship over the two Vibhutip which He possessed are this universe and Paramapada, i.e. Moksha, is to be granted only by Him. He is experienced in Paramapada by Nityas and Muktas – all these reputed sayings as stated in Vedanta which are interpreted truly and correctly established to help the people of the world realize

the true nature of Supreme – Tiruvengkatamudayan as recorded in his work Sri Bhashya.

Such a great Acharya Sri Ramanuja’s good qualities as rendered in the Prabandham form called Ramanuja Noortrandadhi, composed by his disciple Tiruvarangaththamudanar, should be rendered during Adhyayana Utsavam on the next day of rendering *Kanninum Chiruttambu*. Next day, Thanneeramudhu kainkaryam function of Periya Tirumalai Nambi is to be held.

Alvars never visited the hills and worshipped directly Tiruvengkatamudayan. Sri Ramanuja first reluctant to climb up the Hill and later visited and stayed in Tirumala to keep the welfare of the temple and services. With a view to seeing that the wealth is administered properly and that services for the deity should be performed without interruption, besides destroying the views of those who did not accept the truth preserved in the Vedas and those who determined misrepresenting the truths of Vedas, the image of Sri Ramanuja should be consecrated in front of Tiruvengkatamudayan in this temple with the permission of Tiruvengkatamudayan. Tiruvengkatamudayan was very happy to hear Ananthalan’s request and pleased to ordain the image of Sri Ramanuja in the temple. Accordingly, Sri Ramanuja’s idol is consecrated according to Vaikhanasa Agama rituals to the left of Tiruvengkatamudayan near Yoga Narasimha in the temple and named Sri Ramanuja’s Sripaduka (his feet - Tiruvadi) as “Ananthalan”.

Ananthalan, continued in the kainkaryam of Tiruvengkatamudayan, as said “*Sri Ramanuja Divyajna Varthatham Abhivarthatham*” which means that let the commands of Sri Ramanuja flourish in all places at all times and under all circumstances.

(to be continued)



# ANNAMAYYA'S VIGNETTES OF WISDOM

- Prof. M. Rajagopalachary

## Sankirtana

unnatOnnatuDu uDayavaru...

unnatOnnatuDu uDayavaru

yenna nanantuDE yI uDayavaru

sarvalOkamula shAstrarahasyamu

lurvi boDame nI uDayavaru

pUrvapu vEdAnta puNyashAstramulu

nirvahinche nannitA uDayavaru

vekkasapu srlvishNubhaktiyE

vokkarUpamE uDayavaru

chakkanaina sujnyAnamuna kiravai

vukku mlrenide uDayavaru

kadise mOkshasAkAramu dAnai

vuduTuna niliche nI vuDayavaru

yidigO srlvEnkaTEshvaru yI(nI)Dai

podaluchu nunnADu bhuvi nuDayavaru.



**Glossary :** uDayavar = srl rAmAnuja; the name uDayavar was conferred upon srl rAmAnuja by Lord Ranganatha himself at Srlrangam. It means “the owner of two worlds”. poDamu = create; produce; urvi = earth; nirvahincu = perform; protect; conduct; kadiyu = to approach; to come near; uduTu = bigness; vigour; IDu = age; time of life; IDaina = equal; podalu = to increase; to flourish or thrive; be generated; be produced; ukku = strength; steadfastness;

## Translation: Revered RAmAnuja

UDayavaru is the most exalted and revered.

He is Ananta, Serpent God, himself!!

He divulged on this earth

Secrets of spiritual sciences of all worlds.

He established the rituals of ancient VEdAnta

And holy treatises in all his activities!!

He has come down to our vicinity

As personification of salvation at once!

No wonder thrives he as a match to

Lord VenkaTEshvara here on this earth!!

**Commentary :** Srimad Ramanuja is the architect of *Vishistadvaita* philosophy vindicating the inferiority of jiva to Paramatma despite their non-duality. Jiva is only an aspect of the Supreme Soul as a wave is to the Sea. Ramanuja is also known as Udayavaru. He is known for his perseverance, wisdom, compassion and humanism. He visited goshtipurna eighteen times with great perseverance to get initiation into the secrets of *ashtaksari mantra* though the latter tested his patience by refusing to do so on one count or the other. After instructing the mantra, the preceptor instructed him not to disclose the mantra to all and sundry. But Ramanuja, who was filled with compassion for the suffering of



the people, could not keep the jewel of mantra to himself. He ascended the tower of a nearest temple in Thirukkoshthiyur and publicly announced it to one and all irrespective of caste, creed, gender and status defying the preceptor's instructions. He defended his action with the guru saying that he as an individual was ready to go to hell for his defiance if it enabled thousands of people to go to heaven. The master was pleased with his compassion and calls him emberumanar and becomes his disciple. Annamayya glorifies the contribution of Sri

Ramanuja to Srivaishnavism in this kirtana. He describes him as the incarnation of the aspect of Adishesha, the Infinite. Ramanuja expounded the secretive meaning of all the spiritual sciences and established the rituals of worship at various srivaishnava temples like Srlrangam and Tirupati as ordained by the ancient Vedanta and other Agamas. He has come down to Tirupati within our vicinity as the personification of salvation himself. Annamayya calls him no less a match to Lord Venkateswara Himself in his compassion.



**Om Namo Venkatesaya**

**SUGGESTIONS BY THE CRIME POLICE - BEWARE OF THIEVES**

- ♣ Tirumala is a Pilgrim (center) place. Devotees must note this.
- ♣ Don't get accommodation from the unknown persons. Don't be cheated by their false words. Contact T.T.D. Staff for accommodation.
- ♣ Pilgrims are advised to keep their valuable jewellery and luggage safely with them. Don't keep the valuable things in the room. Keep them in the Luggage counter and get the receipt.
- ♣ Don't keep your children and old age people to watch the luggage.
- ♣ Be careful with the thieves that they may divert your attention by throwing coins, rupee notes in order to steal your valuable things.
- ♣ Don't go away by keeping your cellphones while charging.
- ♣ Be careful with your handbags, ornaments etc. while you are traveling in free bus at the time of getting in and coming out.
- ♣ Don't take the valuable ornaments with you while going to bath rooms. Valuable things must be kept with your relatives or in lockers.
- ♣ Keep the Laddu Tokens, Bags, Purses, Jewellery etc. very carefully while in the Q-line at Laddu Counters.
- ♣ Keep your luggage safely with known persons only while taking bath in Pushkarini.
- ♣ Keep your valuable ornaments carefully while in Srivari temple, Silver Threshold, at Sannidhi, in Darsan Q-line, at the place of taking Theertham, at Hundi etc. because of heavy influx of pilgrims.

**Crime Police**  
Tirumala





The Paragon of Devotion

# SIVA THANDAVA STOTRAM

- Sri K. V. Murali Krishna

**R**avana the King of Lanka was an ardent devotee of Lord Siva. He was a great scholar well-versed in Shat Shastras and four Vedas. He composed 'Sri Siva Thandava Stotram', which is a fantastic description of Lord Siva's 'Thandava' dance (Naatyam). In this stotram he has set each syllable with such an appropriateness that syllables when uttered in a flow makes the listener visualize the

enchancing 'Thandava' dance of Lord Siva.

In this article, let me explore the gist of 'Sri Siva Thandava Stotram in a glance for the readers of Sapthagiri so as to experience a surge of divine ecstasy. As usual in the Maha Sivarathri day every person / devotee will do pujas and worship to Lord Siva reciting many stotras and all. To this Mahasivarathri, let us all know the essence of this Siva

thandava Stotram and be blessed.

## Essence in a glance

O' Lord Siva! your forest-like matted hair got totally wetted by the holy waters of river 'Ganga' flowing downwards on to the ground, sanctifying the waters. There Lord Siva performs 'Thandava dance' with much ecstasy, with huge serpents adorning his neck like lofty garlands and from his 'Dhamaru' emanates a rhythmic sound of 'Dhamad!, Dhamad!' all around.



O' Lord Siva! while you perform 'Thandava', your huge matted locks of hair revolve swiftly like a brewing cauldron placed over an open fire. Here the 'Cauldron' symbolically represents Lord Siva's passion. During 'Thandava', the 'Ganga' over your head, also whirls. Your matted hairs which are like large creepers create agile waves. Also during 'Thandava' your dazzling third eye present on your broad forehead generates a thunder-like sound of burning fire as 'Dhagad! Dhagad!'. The crescent moon situated over your head shines with celestial pleasantness.

O' Lord Siva!, while you perform 'Thandava', your consort, 'Parvathi' has accompanied you to perform 'Thandava'. She ever will be assisting you in all your divine sports. During 'Thandava', your ever extending mighty force got manifested and as a consequence, the entire Universe began to tremble to the end of the horizon.

O' Lord Siva! while you perform 'Thandava', the reddish brown serpents with red pearls over their raised hoods frantically pound entangled in your matted hairs. There radiates saffron colour from the

pearls present on their raised hoods. This saffron red colour got reflected in the sky in all directions and the sky appeared like a broad face of a bride decorated with a paste of red saffron. During 'Thandava', your outer garments swing in tune with the thrust of the breezes and vigorously flutter like the thick skin of a wild elephant.

O' Lord Siva! while you perform 'Thandava', the thousand-eyed Indra along with all other 'devas' has fallen into an unending line as spectators to experience the surge of divine ecstasy. O' Lord Siva! While you perform 'Thandava', your third eye present on your broad, terrible forehead blazes and emanates fiery fire. This fire has incinerated 'Kaamadeva' (god of affection) into ashes.

O' Lord Siva! While you perform 'Thandava', your dancing feet draw picturesque artistic manifestations with the teats of the breasts, on the bosom of mother Parvathi who is as delicate as a tender leaf.

O' Lord Siva! while you perform 'Thandava', the entire cluster of unrestrainable newly formed dark clouds got restrained due to the enormous



### **SRI KAPILESWARA SWAMI TEMPLE, TIRUPATI**

This shrine for Lord Siva is located at about 2 kms. from Tirupati Railway station. As Kapila Maharshi installed the Sivalinga here, the deity is called 'Kapilesvara Swami' and the Tirtham is known as 'Kapilatirtham'. Brahmotsavams are performed in a grand manner every year. The list is given in the colour pages for our beloved readers of Sapthagiri. Have darshan of Lord Sri Kapilesvara Swami and Kamakshi devi during Brahmotsavams and be blessed.



force produced by your divine feet indulged in 'Thandava'. Consequently, these clouds have formed a band of darkness around your neck while the slender crescent moon shines with pleasant auspiciousness over your head.

O' Lord Siva who is clothed with elephant's thick hide! May you who bear the most sacred river Goddess 'Ganga'.

May Lord Siva who spreads auspiciousness through the grandeur of his 'Thandava' dance and who carries nectar rayed stroke like crescent moon on his head, be propitious to us and bountifully grant us both spiritual and worldly riches.

O' Lord Siva! while you perform 'Thandava', the vigorous to and fro movements of your eye brows shows your command over all the fourteen worlds (according to Atharvaveda the fourteen worlds).

O' Lord Siva! while you perform 'Thandava', the auspicious sounds of 'Dhimid! Dhimid! emanate uninterruptedly from the beats of a 'mrudangam'.

O' Lord Siva! when can I perceive a multi-coloured cozy bed and the hard ground on the earth with similar attitude? When can I develop in my mind an attitude of equivalency

in the preciousness between the pearls present on the raised hoods of serpents around Lord Siva's neck and a lump of clay?

One who daily recites and meditates upon 'Siva Thandava Stotram' written by the ten-headed 'Ravana' the king of Lanka, after the completion of worship of 'Lord Shambhu', (Lord Siva who is the source of divine bliss), that individual will be granted with chariots drawn by mighty elephants and swiftest horses. Also Lord 'Shambhu' will bestow upon such individual the boon of Goddess Parvathi propitious looks by which she showers riches in abundance!

"Om! NamahSivaaya!"



## SOLUTION TO PUZZLE

1 A	N	2 N	A	3 V	A	4 R	A	5 M		6 D
N		A		A		A		R		U
7 T	G	H	I	L		8 T	S	U	A	R
A		U		I		H		D		G
9 R	U	S	H		10 V	I	11 J	A	12 Y	A
V		H			A		A		A	
13 E	X	A	M		Y		14 H	A	T	E
D					U		N		H	
15 I	N	D	R	I		16 S	U	R	I	17 O
						R				F
18 R	A	D	H	A		19 I	N	D	R	A



**A**maravati, a celebrated centre of Saiva pilgrimage in Andhra Pradesh, is situated on the southern bank of the river Krishna in Palnadu district. Amaravati also called Dharanikota or Dhanyakataka, was capital of many dynasties in ancient times. It is one of the *Pancharamakshetras* and the seat of a *Simhaparishat* of the Saivas and its God. Amareswara swami is said to have been installed by Lord Indra. The consort of Lord Amaralingeswara Swami is Bala Chamundika devi.

### Description of the temple

The *Linga* of Amareswara is situated on the upper floor of a small shrine surrounded by three *prakaras*. The main entrance to the outer or first *prakara* is in the south and faces the main road. It is surrounded by a *gopura* of later construction. The court yard inside this *prakara* contains nine shrines which house in order, a *linga* named 'Parameswara, Virabhadra, Jwalamukhi, Parthisvara, Somesvara, Mahishasuramardini, Kosalesvara and Virabhadra'. Inside is the second *prakara* with only one entrance in the west. There are six small shrines inside this enclosure housing the images of Kumara, Hanuman, Ganapati and Bhairava. At the centre of this enclosure is a big raised platform with a flight of steps in the

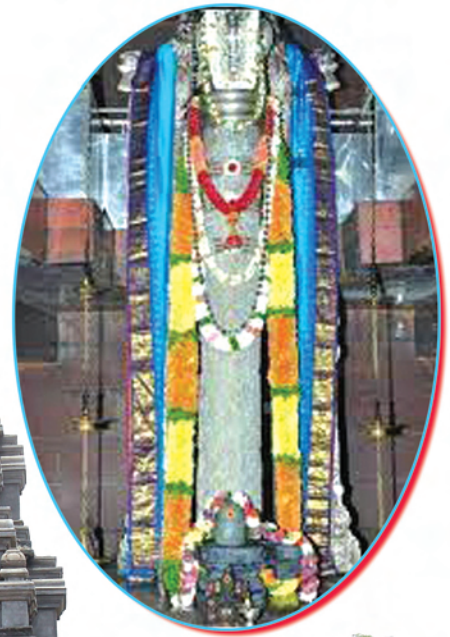
north and south near the eastern extremity. In this enclosure are to be found four small shrines in the cardinal directions, each with a *linga* inside. There is one *dhvajastambha* to the east and another with a *balipitha* to the west. In the centre is this shrine of Amareswara.

The *adhistana* of the *garbhagruha* and *antarala* consists of *upana*, *tripatta*, *patta*, a narrow gala cut into compartments by short pilasters and a broad *allinga pattika*. The north and south walls of the *garbhagriha* contain in order, two pilasters, a projecting *kosta*. The walls of the *antarala* contain two pilasters, a *kosta* between two pilasters. (Ramarao. M, *Eastern Chalukyan Temples of Andhradesa*, Hyderabad, 1984, p.40).

The shrine contains on the axis the *garbhagruha*, *antarala*, *mukhamandapa* and *mahamandapa*. The *mahamandapa* has four rows

## Amaravati SRI AMARALINGESWARA SWAMI Temple

- Dr. M. Hari Kumar





of six pillars of the Chalukyan type. There is a life size statue of Raja Vasireddi Venkatadri Nayudu in this *mandapa* standing with his hands in *anjali* facing the *linga* of Amareswara. The *mukhamandapa* beyond has openings in the north and south. There are four stout pillars in the centre slightly raised with the space between them. There is a small Devi shrine to the north in this *mandapa*. The *antarala* is plain and narrow. The *garbhagriha* contains a tall marble *linga* emanating out of the *vedi* with an indenture at the top.

The *vimana* contains on each side a row of six pilasters, a *kapota* above them, a step with a lion in each corner, another step, a four-sided Nagara *sikhara* and *kalasa*. The *vimanas* of all the minor shrines in this temple area contain two or more steps, a narrow *gala* and Vesara *sikharas*.

### History

As per some Legends, the demon king named Tarakasura defeated the gods. Then gods came to reside here and since then the place came to be

called 'Amaravati'. Lord Siva is worshipped as Amareswara Swami with his consort Bala Chamundika Devi.

### Swami in this temple

The Sivalinga here in this temple is very tall. According to some legends, Sivalinga was growing up in size and to stop its growth, a nail has been hit onto the top of the Sivalinga. When the nail dug into the Linga, blood oozed from the Sivalinga.

The main festivals and rituals in the temple are *Maha Sivaratri*, *Navaratri* and the *Kalyanotsavas*. Amaravati is thus an important *kshetra* situated at a particularly sacred spot of the river Krishna and is a consecrated place of worship for the devotees.

### How to reach?

This temple is located at a distance of 40 kms. from Guntur, A.P. One can move on Busses and Trains to this temple.



## In and Around T.T.D. Temples and their Distance

### Name of the Temple



### Distance of the Temple From Tirupati Railway Station

1. Sri Govindarajaswami Temple, Tirupati	Near Railway Station
2. Sri Kodandamaswami Temple, Tirupati	Near Railway Station
3. Sri Kapileswaraswami Temple, Tirupati	03 Kms.
4. Sri Kalyanavenkateswaraswami Temple, Srinivasamangapuram	12 Kms.
5. Sri Padmavatidevi Temple, Tiruchanur	05 Kms.
6. Sri Kalyanavenkateswaraswami Temple, Narayanavanam	22 Kms.
7. Sri Vedanarayanawami Temple, Nagalapuram	65 Kms.
8. Sri Prasanna Venkateswaraswami Temple, Appalayagunta	15 Kms.
9. Sri Venugopalaswami Temple, Karvetinagaram	58 Kms.
10. Sri Pattabhiramaswami Temple (Valmikipuram), Vayalpadu	100 Kms.



**T**irumazhisai Alwar is one among the Twelve Alwars. He is otherwise known as 'Tirumazhisai Piran'. Let us go through a couple of anecdotes of his life in this article.

There is a place called Tirumazhisai near Poonamalee about 20 kms from Chennai. This place was once called Maheesaara Kshetram (most sacred place on earth). Sage Bhargava performed penance in that place. Celestial Devas (demi gods) attempted to break his penance by sending a celestial damsel (apsara) named Kanakangi. The sage broke his penance and started to live with her.

A child which strangely did not have any defined shape was born to them. Kanakangi disgusted with the child threw the new born baby into a bamboo grove and went away. The sage also went away to restart his penance. After some time, the child assumed the form of a male child and started crying for milk. The presiding deity of the place Lord Jagannatha and His consort Lakshmi appeared before the child and arranged to quench the thirst and hunger. Then the divine couple disappeared.

However, the child was later brought to his house by a farmer. The child rather strangely grew up without taking any food or water and was not involved in any activities. One day an old couple came to his house and offered some milk to the child with affection and the child consumed the same. The old couple used to visit the child daily and feed the child with milk. One



## TIRUMAZHISAI PIRAN

- Sri R. Kannan

day the child drank the milk offered only partially. The old couple took the left over milk and drank it. A son was born to them and he was named 'Kanikannan'. Later Kanikannan was left in the farmer's house to be the companion of the child being brought up by the farmer. The child brought up by the farmer grew up and left the farmer to acquire spiritual knowledge. He learnt different religions and finally became a Saivite with name of 'Sivakya'.

Once Pey Alwar met Sivakya, engaged in a long discussion with him and finally succeeded in convincing him that the Supreme Soul was none other than Sriman Narayana. Sivakya

**Tirumazhisai Alwar Tirunakshatram  
on 07.02.2023**



realized the truth that Sriman Narayana alone could grant Moksha (the liberation from worldly life) and became the disciple of Pey Alwar. He was named as Bhaktisara, from that time onwards. This Bhaktisara was later came to be known as Tirumazhisai Alwar as he hailed from the Tirumazhisai Kshetram.

This Alwar has bequeathed two prabandhams namely 'Tirucchandavruttam and Nanmukan Tiruvantadi', both of which stress that Lord Sriman Narayana is the Supreme Soul who only can grant Moksha.

Kanikannan became a disciple of the Alwar and was going along with him wherever he went. Alwar once went to Kancheepuram. One day an old lady who was highly devoted to the Alwar requested him to grant youth and beauty to her. Alwar with his yogic powers obliged her accordingly. She then became young and very beautiful. The local king fell in affection with her and married her. The king noticed that his wife continued to be young and beautiful while he himself was getting old due to passage of time. When asked about her secret of her youth she explained the yogic power of the Alwar. The king then contacted Kanikannan and requested him to take him to his acharya for personal benefits. But Kanikannan refused to do so.

The king got furious and ordered him to leave his country. Kanikannan

informed the Alwar about the king's order and started to leave the place. Alwar also decided to leave the place along with his disciple. Alwar while leaving requested the local deity to get up from his reclining pose and come along with him. The Lord faithfully obeyed his devotee's request, rolled up his bed Adishesha and followed the Alwar. The Lord, Alwar, and Kanikannan left the place and stayed at a place for the night stay which was later named 'Orirukkai'.

The following day whole city became dark as the local deity had left that place. The whole town was in commotion. The king realized his mistake, met the Alwar and asked his pardon. Then he requested the Alwar and his disciple to return to the town along with the deity. Alwar accordingly came back to the town. As the Lord obeyed the orders of the Alwar he came to be known as Yathoktakari (Sonna vannam seitha Perumal). This shows how the Lord is simple and pleased to act as per the wishes of His devotees.

#### Festivals and Rituals in March 2023

03-07	Tirumala Srivari Float Festival
07	Sri Lakshmi Jayanti, Sri Kumaradharatheertha Mukkoti
18	Annamacharya Vardanthi
20-28	Tirupati Sri Kodandaramaswamivari Brahmotsavams
22	Sri Sobhadrutha Samavathsara... Ugadi
24	Matsya Jayanti
27 to Apr. 04	Vayalpadu Sri Pattabhiramaswamivari Brahmotsavams
30	Sriramanavami
31 to Apr. 08	Vontimitta Sri Kodandaramaswamivari Brahmotsavams



### Another interesting anecdote :

Alwar moved to Tirukkudanthai (Kumbakonam) and was deeply attracted by the wonderful reclining pose of Sri Aravamudhan, the presiding deity. He wanted the Lord to raise from his bed and speak to him. The Lord started to raise from his Adishesha bed. Alwar was stunned by the simplicity of the Lord and prayed to Him to be on the raising form itself, which again the Lord obliged.

The Lord is even today in the raising form (Utthanasayee). As the Lord obeyed the orders of the Alwar he came to be known as 'Aravamudha Alvan' and the Alwar became Piran (master) who ordered the Lord. Hence the Alwar came to be known as 'Tirumazhisai Piran'. There is a separate

temple for Tirumazhisai Piran in Kumbakonam along with Lord Varadharaja swami as the presiding deity.

Tirumazhisai Piran is said to be born as the amsa (incarnation) of sudarsana (the sacred disc of Sriman Narayana) and as such was a terror to his contesters in field of spiritualism.

A grand festival is conducted in Tirumazhisai town during his Tirunakshatram which falls in the month of "Thai" (January – February) with Makha as his star. This year the Tirunakshatram falls on February 7, 2023. Let us invoke his blessing on this holy occasion.

NAMO SRI VENKATESAYA



### SRINIVASA MANGAPURAM



The TTD temple of Srinivasa Mangapuram is situated approximately 10 kms. from Tirupati. According to the sthalapuranam, sage Agastya built an ashram on the banks of Swarnamukhi near Srinivasamangapuram. At that time, the newly-wed couple, Lord Srinivasa and Goddess Padmavathi Devi visited the ashram in the kalyanam (wedding) attire. Sage Agastya blessed the new couple and said that it was forbidden for them to climb the hill and cordially entreated them to stay at his ashram for six months.

In this temple, festivals and rituals are performed according to Vaikhanasa agama tradition. Every year, Brahmotsavams are performed to Sri Kalyana Venkateswara Swamy in the month of 'Maagha'. Sapthagiri magazine publishes the list of Brahmotsavams performed here date-wise with vahana sevas in the colour pages for our beloved readers. Let us have darshan of Sri Kalyana Venkateswara Swamy and be blessed.



(Continued from the previous issue)

**Vasantotsavam and Grishmotsavam :** The Lord of the universe is conceived by man in his own image and hence the Lord partakes also of the man's festivals like Vasantotsavam (Spring festival), Grishmotsavam (summer festival), Unjal Tirunal (swinging festival) and the tiruppali-odam-tirunal (the floating festival).

During spring season or Vasanta ritu in the month of Vaikashi the Brahmotsavam of Sri Govindaraja of Tirupati is celebrated, on the 6th day of which the Vasantotsavam is celebrated with a procession of the Lord during the main streets. Nowadays, there is a function in the evening and special chandanam is distributed. From epigraphs we learn that a large quantity of chandanam was used for the festival in the past. Hence this distribution of sandalwood paste would appear to be an ancient custom.

Since Vasantotsavam is coupled with Brahmotsavam and occurs on the 6th day of the Brahmotsavam, this utsavam also got doubled as the Brahmotsavam was increased to two in the 13th century, till the middle of the 16th century, when two more Brahmotsavam were instituted when this also got automatically increased. A similar auxiliary

Vasantotsavam was arranged for the last two days of the Kodai-tirunal during the reign of Krishnadevaraya (311-IT).

Besides this auxiliary Vasantotsavam, there seems to have been celebrated another Vasantotsavam as a main festival by itself, lasting for three days in the month of Chittirai, from the day of the star Chittirai, i.e., Chitra, which would coincide with the purnima or the full-moon day (No.105-G.T.). During the time of Achyutaraya, a fresh Vasantotsavam was started in Saka 1460, Vilambi, by one Periya-Solai, son of an accountant in the temple at Tirumala, by instituting a fund of 3000 narpanam (No. 345-0.T.) The preliminary rite of ankurarpanam (sowing the nine kinds of seeds) was required to be done on the day of Uttirattadi or Uttarabhadra star in the month of Panguni and the Sattumurai (the last) day was to fall on the day of Kartikai or Krittika star such that the tirunal was celebrated for a period of four days:

Since these festivals were not primary and obligatory ones, they could be increased and modified to any extent to which the devotees desired and consequently we find variation in them.

**Kodai Tirunal :** The Kodai-tirunal was a summer festival, just as Vasantotsavam was one pertaining to the spring season. It was celebrated for a period of twenty days divided into two halves. It was conducted both at Tirumala for Sri Malayappan (the processional image of Sri Venkateswara), His two divine consorts and Senai. Mudaliyar (No. 311-T.T.) and in Tirupati for Sri Govindaraja (Nos. 105-G.T., 277 and 281-T.T.). No. 251-G.T., dated in Saka 1454, Khara, records a Kodai



## THE TIRUMALA TEMPLE

- Dr. N. Ramesan

Part  
XIX



festival for Sri Periya-Raghunathan, *i.e.*, Sri Kodandarama, during the month of Ani.

This festival is mentioned for the first time in an incomplete epigraph found on the west wall of the mukkti pradakshinam. It is in the 17th regnal year of an unknown king, and it makes provision for a donation of 400 panams, the interest from which is intended to be used for this festival. The inscription, paleographically would be of the 12th or 13th century A.D.

This festival was also being performed during the administration of the temple by the Mahants. It is not being performed at present.

**Anna Unjal Tirunal :** Besides these Vasanta and Kodai festivals, there is also the Anna-unjal (swan-shaped swing) tirunal, and the Tiruppali-odam-tirunal (floating festival) conducted for the processional images. The Anna-unjal festival was started in the Tirumala temple by Saluva Narasimha in Saka 1395, Vijaya, and was stipulated to be celebrated for a period of five days virtually, but actually for seven days (No. 197 T.T.). It was essential to commence this festival with the ankurarpanam, as in the case of the Vasantotsavam, on the night preceding the main days of the festival, which was fixed to be done on the sixth day of the bright fortnight in the month of Chittirai. All articles required for the bath, worship, offerings and procession were enumerated seriatim, as well as the rites of homam, punyaham and antya-homam at the end of the fifth day. Special offerings on a grand scale were provided for both day and night. For the expenses of these and other items, Saluva Narasimha granted the village of Dammarapatti in Kalavai-parru, a sub-division of Padaividu-rajya.

Not only was this Unjal-utsavam separately instituted as a main festival, but it was annexed to the Kodai-tirunal on its tenth day, and further arranged as a one day's function on the Sankramam (*i.e.*, the Makara-sankramam or the winter-solstice day) by saluva Narasimha himself, on the above occasion, the total unjal days aggregating to nine (No. 197-T.T.).

The Unjal festival, when once it was established in the Tirumala temple by Saluva Narasimha for Sri Malayappa, became a desideratum in Tirupati in the case

of Sri Govindaraja. Consequently in Saka 1430 Appa-Pillai, son of Karavattipuliyalvar of the Koundinya-gotra and Apastamba-sutra, a resident of Mahipalakulakalacheri, a part of Rajendrasolachaturvedi-mangalam alias Sriman-Uttaramerur, instituted a Unjal-tirunal for Sri Govindaraja, commencing with the ankurarpanam on the day of the Chitra star occurring in the month of Adi and closing with the Sattumurai on the day of Uttarashada (No. 265-0.T.). The festival therefore lasted for 8 days and adequate provision, was made for its regular conduct through the supply of all the necessary articles and services which were also remunerated.

This festival is not being conducted in the temple at present.

**Tiruppali-odam-Tirunal :** Inscription No.197-T.T., which records the institution of the Unjal festival at Tirumala by Saluva Narasimha, mentions that a Tiruppali-odattiruna (floating festival) was also conducted as the dharmam of Saluva Narasimha, and that provision was made for offering four appa-padi on the occasion.

References to the swinging and the floating festivals occur in later records. Nos. 271-T.T. dated in Saka 1426 and 97-G.T. dated in Saka 1445 state that the Unjal festival was celebrated for a period of five days, in the two temples. But the references to the Tiruppali-odam point out to a one day's festival as in Nos. 281-T.T. and 256-G.T., while in No. 97-G.T. it is said to form a day's function, being affixed to the Kodai festival on its 10th day, and in No. 83-T.T., dated in Saka 1445, Vijaya, it is stated that the Jalakridai-tiruppali-odattirunal was to be conducted for nine days in the Achyutarayar-Koneri. As the agamas do not specify any dates for these festivals, they came to be celebrated at the convenience of the founders.

**Jayanti festivals :** Another source of accretion to the festivals in temples is furnished by the provision made for celebrating the birth day or birth-asterism of several deities. The Jayantis of the different avatars, such as Sri Ramanavami, Sri Krishnashtami, Sri Narasimhajayanti etc., are observed annually on particular days, while, in the case of the presiding deities of the several temples, the birth-asterism is of greater moment, and on the day



on which it occur each month, special worship is provided; such as the days of the stars Sravanam in the case of Sri Venkateswara (No. 33-T.T.), Punarvasu for Sri Rama (No. 280-T.T.,) Uttara for Sri Govindaraja (No. 47-G.T.), Rohini for Sri Krishna (No. 47-G.T.), etc.

Closely akin to the above are those festivals in temples which were instituted by devotees for conducting special worship to the deities on each anniversary day of the birth-asterism of certain great men, such as the alvars (saints), acharyas (spiritual teachers), kings, princes, and ruling chiefs, and rich men and other devoted persons who were anxious about invoking the blessings of the Almighty upon them on the particular day each year for a long and prosperous life. Special worship including food-offerings and processions were arranged on these occasions.

Besides, certain other days, such as the Tai-Amavasya, Ani-Amavasya, Dipavali, Kartikai, Yugadi, Maha-Navami, Ratha-Saptami, etc., which are held sacred by the Hindu public, were also made festive occasions on which the deities were propitiated with offerings and taken out on some vehicles in procession.

**Kalyana Utsavam :** The Kalyanotsavam is usually performed in the Kalyana Mantapam or the Tirumala Nayaka Mantapam. In this Utsavam the marriage of Sri Malayappan with his brides Sri Devi and Bhudevi is performed. This is an impressive ceremony and begins with the Panchamurthi Puja following the Vaikhanasa Agama rituals. The marriage is done with Mangala Sutra Dharana according to Vedic rites. The ‘thalamburalu’ ceremony is also performed as in regular marriages. The Nachchiyars and the Lord are then garlanded.

This is purely an arjitham festival *i.e.* one which is conducted on payment of the scheduled fees. The donor is honoured at the end with a vastram from the temple. All the devotees present at the temple are given a dakshina of few paise along with the Lord’s ‘Akshatalu’.

No inscription however gives any details of the marriage festival until we reach the year 1546 A.D. In that year Tallapakam Tirumala Ayyangar conceived the idea of celebrating a marriage festival of five days for Malayappan on the lines of a Hindu marriage. The festival

was celebrated in the month of Panguni at a cost of 500 ghatti Varahas. As the Kalyana mantapam was not then in existence, the festival was conducted in the Tirumamani mantapam. The details given in the epigraph (No. 669-T.T.) are as follows.

On the first day there was the preliminary function of Sadyonkura Ankurarpanam. Soma pratima, Brahma pratima, etc., were consecrated for the ceremony. Then Malaikuniya ninra perumal and the two Nachchimars (Bhudevi and Neela Devi) were given Tirumanjanam or bath of rose water in the Tirumamani mantapam. This was followed by a procession through the streets. On return the bridegroom was seated on a Unjal or swing plank in front of the Tirumamani mantapam and the Nachchimars were seated one on a Chataka pakshi vahanam and the other on a Hamsa Vahanam. Garlands were exchanged between the bridegroom and the two brides in the same way as in the case of a Hindu marriage. The Nachchimars were next placed on either side of Malaikuniya ninra perumal on the swing plank. Their feet were washed with milk and harti pancha varna pidi were offered to them. In the Abhijit lagnam, the Deities were removed to the Tirumamani mantapam and all the articles required for the muhurta homam were brought. These consisted chiefly of clothes for the Nachchimars, Sandal paste and Sambhavana for putting on the Tirukkappunaan (consecrated string round the wrist) and a cloth to serve as a screen between the bridegroom and the brides.

**Ratha Sapthami Festival :** This is a well known festival celebrated at sun rise on the Magha Suddha Saptami tithi. It is considered a Vishesha Divasam which is generally celebrated in all Vishnu temples. It is ‘first mentioned in an inscription of the year 1564. This is probably because no endowment was made for it till 1564 A.D. (No. 376-G.T.)

In the year 1538 A.D. one Tiruvanantalvar Kuppayyan made an endowment of 700 panams from the income of which a Ratha Saptami festival was to be celebrated for Sri Govindarajaswami on the Sukla Saptami day in the month of Tai. On this occasion there was a Tirumanjanam and procession in Suryaprabha vahanam along with Nachchimar and Senai mudaliar.

(to be continued)



# BANANA

## The Elixir of Healthy Life

Telugu Original by :  
Dr. C. Madhusudhana Sarma  
English by : Dr. A. Savitri

**T**he most sacred, significant, pious fruit that is often used as an offering to God is 'Banana'. It is called 'Kadali fruit' in Sanskrit. It belongs to the tree family of 'Musaceae', and its scientific name is *Musa Paradisiaca*.

Banana has become the part of our traditional culture. Every part of banana tree – leaves, stem, fruit, flower and peel are considered beneficial and used significantly according to the situations in all auspicious occasions, festivals, domestic feasts, religious rites, vows and marriages. Due to its benefits, it is treated as 'Kalpa Vruksham'. The hot food that is served on the leaf of banana increases the taste of the food and also helps to digest quickly due to the 'leaf juice' that mixes in the food. In the olden days, people considered banana leaf as a sign of purity and therefore they preferred banana leaf to eat food. They also believed that it stops the growth of white hair at the early age. Banana is not only pious and virtuous one but also an elixir that provides health.

Now learn how Banana with its essential nutrients is helpful in our daily routine and to reduce the health problems. The protein called 'Tryptophan' in Banana fruit releases 'Serotonin' in human body that develops the mental fitness and happiness.

**Reduces Pimples & Blackspots on face :** Mix one tea spoon of rose water in complete ripened banana pulp and apply the mixture on face. Clean the face after one hour with warm water. It gives good result. It reduces the roughness on face and keeps the skin soft.

**Reduces Constipation :** Eat a small banana along with 5 to 10 ml castor oil daily before going to sleep. It quickly brings effect on body. It reduces constipation and gastrointestinal troubles. It also controls the pain associated with overheat and gout.

**Skin problems :** Daily once apply the mixture of banana pulp with fragrant water to the effected skin. It gives relaxation from itching, skin rashes and burning in soles and palms.

**Reduces cracked feet :** Apply banana pulp for fifteen minutes on the cracked feet once daily and then clean it with water. It brings quick changes in the cracked feet.

**Melts stones in Kidneys :** Drink 50 ml. butter milk mixed with the juice of banana stem and radish daily. This process melts the stones in kidneys and reduces the urinary infections.

**Decreases White discharge :** Take banana pulp along with one gram goose berry powder twice a day. It controls white discharge in women and also reduces weakness that comes due to heavy discharge.

**Controls heavy cough :** Swallow the banana slices with pepper powder at its centre daily morning and evening. It controls heavy cough quickly.

**Uterus prolapse :** Make powder with dried banana slices and mix them with jaggery. Twice a day, drink the mixture along with a glass of milk. It strengthens uterus walls and stops prolapse, if it is in the starting stage. The same mixture of 500 mg to 1 gram can be given to the children. It stops prolapse of a nerve near urinary wall and reduces the infection.

**Reduces excessive urination :** Prepare a mixture of 50 grams of dried banana powder with 10 grams of pepper. Mix the mixture with honey and take two times for a day (i.e morning and evening). It strengthens urinary walls and controls the excessive urination and stops release of urination many times.

**Controls bleeding through mouth/nose/urine :** Dry the roots of banana, crush it into powder and remove the uncrushed particles by sieving. Mix the dried soft powder of banana roots with Jaggery. Mix half tea spoon of the mixture in the water considerably and drink it daily morning and evening. It gives good results.

These are some of the remedies to be followed.





Once upon a time, there lived a great king who was renowned for his wisdom and intelligence. As the king grew old, thoughts of retiring came to his mind. He spread the word across the kingdom that he was soon going to appoint a new successor for his kingdom.

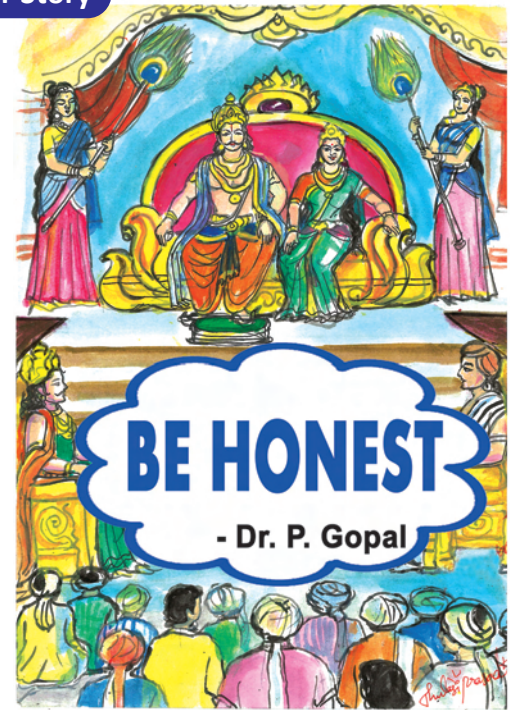
The news of the searching for a new successor caused great excitement across the kingdom. The king made an open announcement inviting youth for a new successor only from his kingdom. The young men gathered there in the king's royal hall. The king gave each of them a seed and said, 'This is very special seed, I want all of you to plant it. Take care of it and come back after a year with what you have. Based on what you bring back, I will decide the next king of this country'. Everyone left from there with a seed. They excitedly planted their seed and waited for it to grow. Among the young men, there was a young man whose seed hadn't even sprouted although he watered the seed every day with much care.

After a year, all the young men were invited to the palace where they were to display the outcome of their seeds. The young man whose seed didn't grow as others was very reluctant to even attend the king's court. But his mother insisted him to go the palace, because his efforts had been true and there was no shame in showing un-sprouted seed.

The young man went to the palace with his empty pot of soil. He was amazed to see the variety of beautiful plants which were brought by the other young men. But the young man put his empty pot on the floor. Seeing this, the other people who were present there, laughed at him.

The king arrived in the hall and slowly examined all of the different plants and looked at the young man who was hiding in the back with empty pot and trying to go unseen. Walking over near to him, the king watched closely the empty pot and observed the feelings of the young man standing aloof shamefully.

The king ordered his guards to bring the young man to the front of the court. The young man was very sad as the king had noticed his utter failure to grow a seed. The king, surprisingly, raised the hand of the young man and said loudly, "Behold, everyone, this is your new king".



The king further said, 'The seeds I gave all of you one year ago, had already been boiled before, so that none of them was fit to grow. But you brought here plants and flowers. Moreover, the seeds which grew these plants were not the ones which I provided you. Look at this man, he is the only honest person among all of you who has not replaced his seed deceitfully; that is why he deserves to be the king of this country.'

The honest person knows what to do and what not to do. An honest person never gets involved in betraying others. Being honest does not only mean to be honest to one's work and job, but it also means to be honest with family, friends, and to oneself.

"Honesty is the ladder to divine understanding".





# LET US LEARN SANSKRIT

## LESSON - 22

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Mahamahopadyaya Samudrala Lakshmanaiah

English by : Dr. S. Vaishnavi

एतेषाम् = their	आरात् = near, far	खादिष्यति, खादिष्यन्ति = will eat (Singular, plural)
केषाम् = whose	सकृत् = at once	खादिष्यसि, खादिष्यथ = will eat (you, you all)
अञ्जनम् = Eyeliner	कृत्वा = after doing	खादिष्यामि, खादिष्यामः = will eat (I, we)

## QUESTIONS

- a** 1. वयं भोजनं कृत्वा फलं खादिष्यामः। 2. त्वम् आलस्यं मा कुरु। 3. झटिति स्नानं कृत्वा भोजनं कुरु। 4. अस्मद् गृहे फलानि न सन्ति। 5. युष्मद् गृहे अन्नम् अस्ति चेत् भोजनं कुरुत। 6. नोचेत् तूष्णीं स्त। 7. हे ब्राह्मणाः! किमर्थं भिक्षाटनं करिष्यथ? 8. अरे बालक! अस्मद् गृहे फलानि सन्ति, खादिष्यसि किम्? 9. किं फलम् अस्ति? 10. तव किमर्थं, अहं खादिष्यामि। 11. अञ्जनं कुत्रास्ति?

- b** 1. But whose fruit will my father eat? 2. You all won't eat this fruit? 3. We will not eat this fruit. 4. Do you have fruits in your home? 5. There are no fruits in their home. 6. Whose rice is not there? Mine is not there. 7. Why? 8. On this day, my brother doesn't cook. 9. Alas! We have in our home; will you take bath quickly and eat? 10. Ok I will eat but where is it? 11. There is no eye-liner in our house.

## ANSWERS

- a** 1. We will eat fruit after having food. 2. You don't be lazy. 3. Immediately take bath and have food. 4. There are no fruits in our home. 5. If you have rice, cook a meal. 6. Otherwise you keep quiet. 7. Hey Brahmins! Why are you wandering about for alms? 8. Hey boy! We have fruits in home. Will you eat? 9. Which fruit is that? 10. Why bother? I will eat. 11. Where is the eye-liner?
- b** 1. अहं खादिष्यामः। 2. युष्मद् गृहे फलं न खादिष्यामः। 3. वयम् एतद् फलं न खादिष्यामः। 4. युष्मद् गृहे फलानि सन्ति वा? 5. एतेषां गृहे फलानि न सन्ति। 6. केषाम् खादिष्यामः? 7. किमर्थं भिक्षाटनं करिष्यथ? 8. अस्मिन् दिने अस्मद् अर्चनः पाकं न अस्ति। 9. अहो! अस्मद् गृहे अस्ति खलु खलु स्नानं कृत्वा खादिष्यसि वा? 10. अस्तु। 11. अञ्जनं कुत्रास्ति?





**DO YOU  
KNOW?**

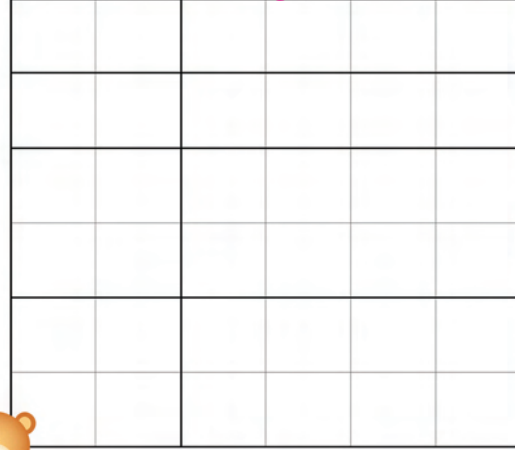


## DRAWING

Colour the Picture



Draw the Picture as given



## MATCH THE WORDS In Column A with the Column B:

**A**

1. Kalahastheeswara swami
2. Mallikarjuna swami
3. Sundareshwara swami
4. Kapileshwara swami
5. Nataraja swami

**B**

- a. Bramarambika devi
- b. Gnanaprasunambika devi
- c. Kamakshi devi
- d. Sivakami devi
- e. Meenakshi devi

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

## RIDDLE

Name the devotee of Lord Siva using the clues.

1. He was a hunter.
2. He plucked his eye and transplanted it on the siva lingam.
3. He was also called Thinnappa.
4. Lord Siva at the end restored his both eyes.
5. At last he became a great devotee of Lord Siva.

Answer : Bhakta Kannappa

## PROVERB

**LEARN TO WALK  
BEFORE YOU RUN**



Find  
out the  
Differences

Clues

1. Temple
2. Coconut trees
3. Fruits
4. Swan
5. Parrot
6. Bush
7. Lotus

## RECITE

Vagarthaviva sampruktau  
vagarthapratipattaye  
jagatah pitarau vande  
ParvatiParamesvarau!





**Tirumala Tirupati Devasthanams  
SPIRITUAL SAPTHAGIRI MAGAZINE**

## **QUIZ for Children - 7**

**'Sapthagiri' introduced QUIZ for Children. Read the entire Magazine and find out the answers for the Quiz and fill in the blanks with the answers following the Rules and Regulations given below.**

1. Name the father of Markandeya.....
2. Goddess Parvati is worshipped as ..... in Vaidheeshwaran temple.
3. Maha Sivarathri on .....
4. Where is Antarvedi temple situated? .....
5. Who is the brother of Sugreeva? .....
6. How many questions were asked by Dharmaputra to his grandfather Bheeshma? .....
7. Sri Kapileswara Swamivari Brahmotsavam are held from ..... to .....
8. What did the king give to the young men according to the moral story? .....
9. Thirumazhisai Alwar is said to be the incarnation of .....
10. What is banana called in Sanskrit? .....
11. Name the woman character who found helpless in doing work in the article call me 'Coolie' .....
12. Name the first Veda among four vedas .....
13. The place Thirunandipuravinnagaram is also called .....
14. Thirumazhisai Alwar is also known as .....
15. Name the Mother of Markandeya .....
16. Where is the TTD's Sri Padmavathi Women's Degree & P.G. College located? .....
17. Sri Kalyana Venkateswara Swamivari Brahmotsavams are held from ..... to .....
18. Who composed Sri Siva Thandava Stotram? .....
19. Name the God and Goddess in Amaravati Siva temple in Palnadu district .....
20. Who is called Abhisheka Priya? .....

### **RULES AND REGULATIONS**

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-02-2023.
8. Three winners will be selected through lucky dip among the participants who submit all the correct answers.
9. The names of the winners will be published in the magazine.
10. The children of the employees working in the office of the Chief Editor, T.T.D. are not eligible to participate in the quiz.
11. No information will be provided over phone regarding the quiz. Participants should send their details legibly.

**Name of the Child :** .....

**Age :** ..... **Subscription No. :** .....

**Full Address :** .....

.....

.....

**Cell No. :** .....

**Your answers should be sent to the  
Address given below:-**

The Chief Editor, Sapthagiri Magazine,  
TTD Press Compound  
K.T. Road, Tirupati – 517507  
Tirupati District, Andhra Pradesh





## GENERAL PREDICTIONS FOR THE MONTH OF FEBRUARY 2023

- Daivajna Chaturanana Rani Narasimha Murthy



**Aries (Mesha) :** There will be a steady recovery incase of software Engineers. It is the better time to have a good compromise in the land dealings. Either postponement or an amicable settlement on the cards. Expenditure on purchase of land or a house may be a good investment for a long time. Less talk and more work in the realistic lines will help a lot. Worshipping Lord Venkateswara or Eswara will make a great difference.



**Taurus (Vrishabha) :** There will be sudden influx of money. Though there will be physical and mental stress, you will be finding ease to have a good recovery of all the previous issues. Still we cannot get ourselves satisfied. Complete cure is necessary in course of time. But bodily protection especially in case of head of the family is more important. Worshipping Lord Vishnu along with Goddess Lakshmi will make a fast recovery.



**Gemini (Mithuna) :** Well care is more important in case of sportsmen which will give good positions in the circles. Achievements are in the stream line that help the position to be standardized. Women will be comfortable in case of their daily routine and they are happy in attending and enjoy the functions. There will be comfortable long journeys or overseas visitings. Praying Goddess Lakshmi or Shakti will enrich the situational advantages.



**Cancer (Karkataka) :** New challenges are ready to take but still success is on the cards. There will be job satisfaction. Scientists, inventors and people in the field of research will have lime light but there will certain unforeseen conditions which may hinder the progress. But nothing to worry regarding to the completion but there may be some delay. Praying Lord Eswara or Lord Subrahmanya will make a drastic difference in achieving the goals.



**Leo (Simha) :** Be mentally prepared to be relieved from stress both from bodily and mentally. And also there are better opportunities to have a better change of job in case of software engineers and professionals. Lawyers, doctors and other professionals will have good sign of developmental programmes. Foreign travel is on the cards which may help financially. Worshipping Lord Shiva along with goddess Shakti will ease the situation.



**Virgo (Kanya) :** All roads will lead to success as well as all plans will lead to achieving the expected targets. People in the business circles will have excellent opportunities for a better future. Change of organisation may have a new environment and highly satisfactory. Students should work hard. Worshipping goddess Shakti will enrich the strengths beyond the imagination.



**Libra (Tula) :** Librans are highly balanced and their balance in dealing with the matters will yield a great degree of variance in success. Public relations will improve. Loans are gradually cleared. Young and newly wedded couple will have a dreamy world. Students are also happy in building up the success. Worshipping Lord Iswara or Lord Venkateswara will give much more comfortable situations.



**Scorpio (Virshchika) :** Beware of the seasonal fevers. Trends will give different results still better. Business people will have good times of explore. Particularly marketing men will have to meet challenges which may finally yield success. Students will have good opportunities who aspire to study in foreign lands. Sportsmen will establish new records. Praying Lord Venkateswara or Lord Iswara will improve the situations substantially.



**Sagittarius (Dhanu) :** Life is an appcart. There will be much easy in handling the situations. Officials of the top rank or Military officials will our power the enemies with great ease. Bards, poets, Novelists and those who are in the creative front will have great time and they are successful and their success will be recognised. Praying Lord Subrahmanya swami will give comfortable situations.



**Capricorn (Makara) :** Health issues be given top priority. Government employees are not much comfortable in money matters. In flow is normal and expenses are inevitable to meet. Artisans, weavers, cultivators will continue the same trends and look forward hopefully for a better future. Business people should think twice to invest. Praying Goddess Lakshmi will help a lot.



**Aquarius (Kumbha) :** They are the children of fortune still. They continue their progress successfully. They are busy with meetings and felicitations and to organise or conducting the programme in new styles. Situations are perfectly under control. There is a good piece of news of a birth of a child in the family. Worshipping Lord Narayana will make a great difference in the progressive situations.



**Pisces (Meena) :** Saving is more important and living in a comfortable zone is important as situation changes from time to time. Still success is in the hands and it will not slip away. Students are advised to concentrate more and more to have comfortable results. Economic conditions should improve. Sudden decisions should be taken. Praying Lord Venkateswara or Eswara or Goddess Lakshmi will make great ease in the situations.

Subham Subham Subham

FEBRUARY 2023

SAPTHAGIRI

51



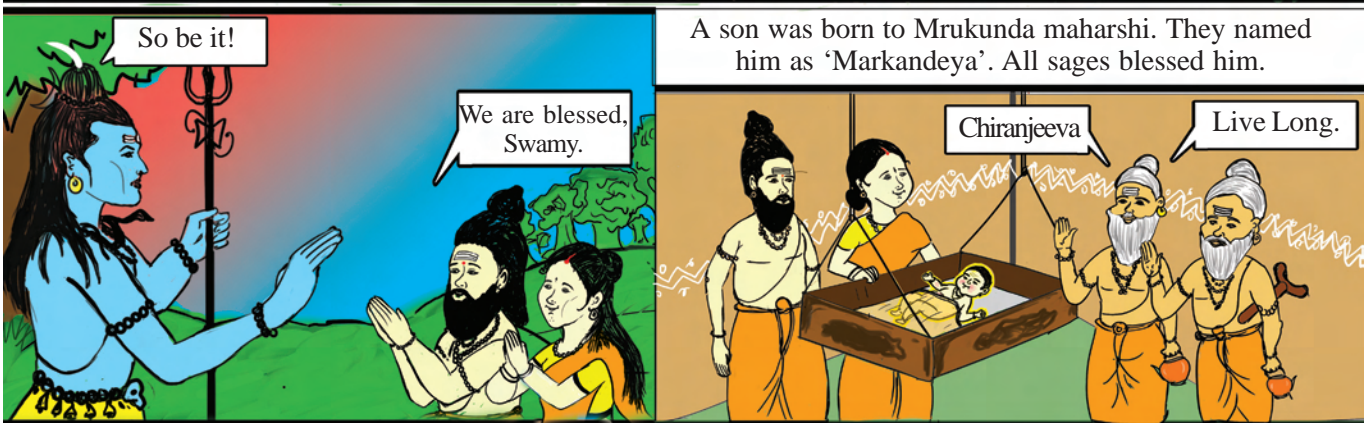
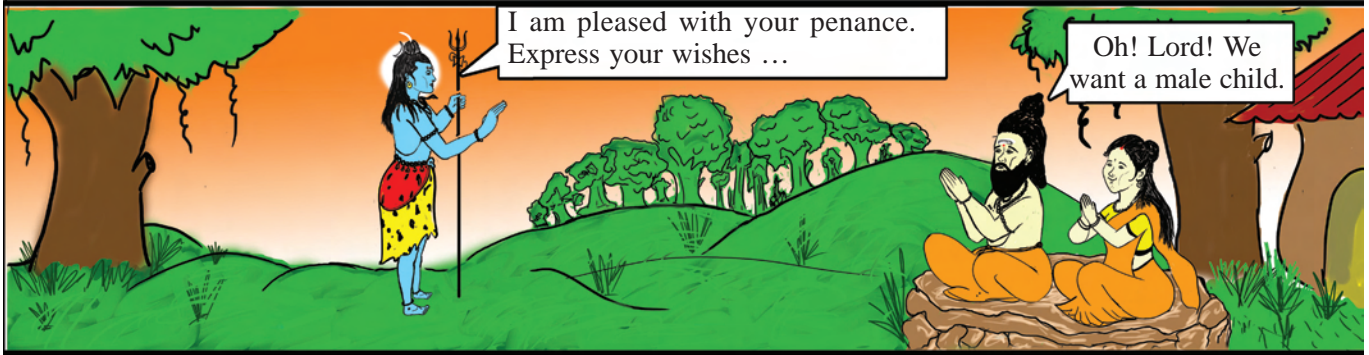


PICTURE STORY

# MRUTYUNJAYA Markandeya

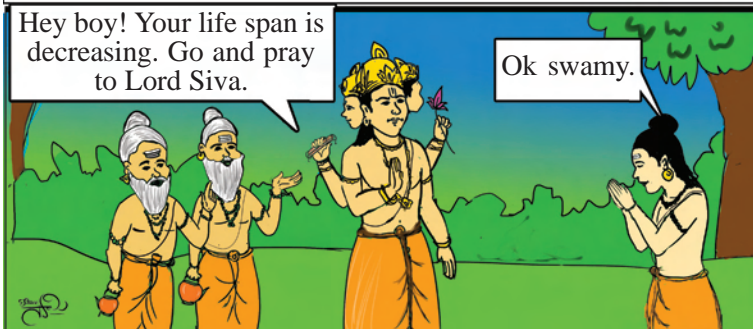
Original Story in Telugu by :  
Sri D. Sreenivasa Deekshitulu  
Pictures by : Sri Swamy  
Translated by : Smt. J.C. Gnanaprasuna

Manaswini was the wife of Mrukanda Maharshi. The saint couple had no children for so many years. They prayed for Lord Siva for children. Lord Siva appeared there ....



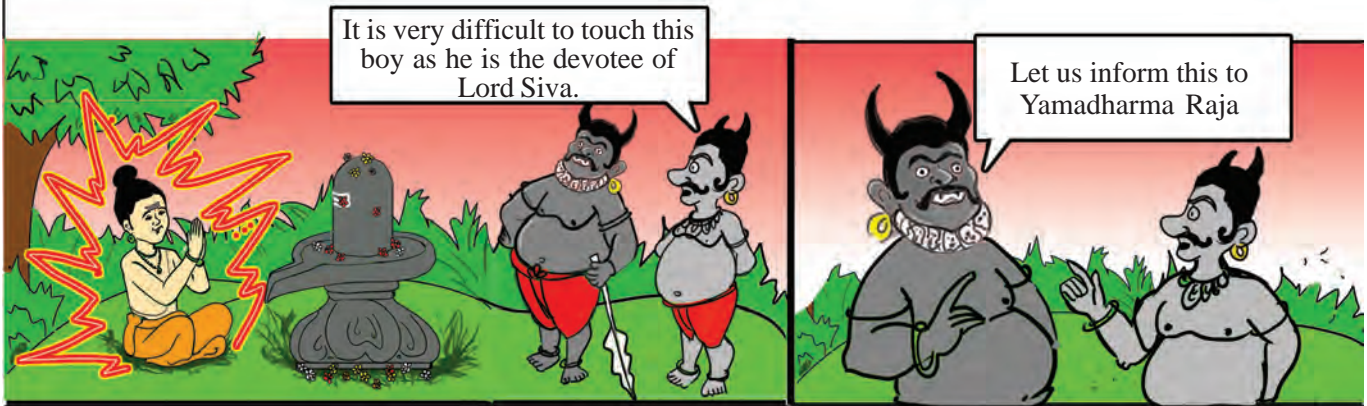
One day all Sages and Lord Brahma came to Markandeya and said ...

Markandeya was doing penance.



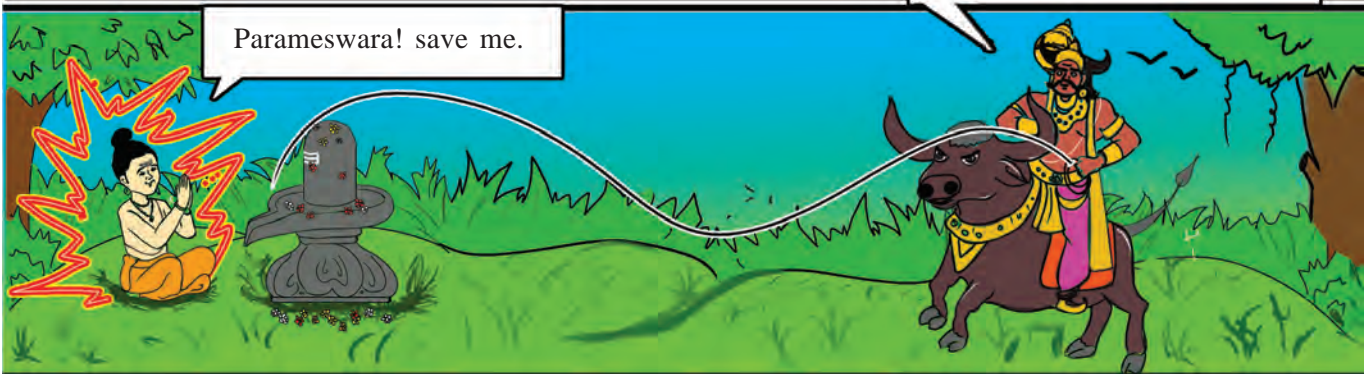


Yama's messengers approached Markandeya as his life span is completed.



Yama's messengers informed the matter to Yamadharm raja. Yamadharm Raja came personally to Markandeya who was doing Lord Siva's penance and used yamapasam (Noose).

This boy is not responding to my pasam!



Markandeya embraced Sivalingam ...

Lord Siva came from Sivalingam



Ok Swamy.

Markandeya !  
Chiranjeeva (Live Long)

Markandeya eulogized Lord Siva

Harahara Mahadeva!  
Sambho Sankara!





Please cut here



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**SAPTHAGIRI**  
**SPIRITUAL ILLUSTRATED MONTHLY**



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**Answers for the  
QUIZ**

**Published in the Month of  
December 2022**

1. Tiruppavai
2. Chanting / reciting the Lord's Name
3. Hanuman and Bheema
4. Bilva leaves
5. Saranathan & Saranayaki
6. 7<sup>th</sup> December 2022
7. Continuous efforts
8. Baktavatsala Perumal and Kannamangai Nayaki
9. H.H. Peeda Jeeyar Swami
10. Lord Krishna
11. Markandeya
12. Naaraayanathe namo namo
13. Sri Krishnadevaraya
14. Pavai Nombu
15. Jara
16. Sacred
17. Perialwar
18. Sri Ramanuja
19. Atthullaayamma
20. Samavai

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**FEBRUARY - 2023 :: SAPTHAGIRI**





**Float Festival was performed to  
Sri Kapileswara Swami  
Tirupati  
From 01-01-2023 to  
05-01-2023**



**THONDAMANPURAM  
SRIDEVI BHUDEVI WITH SRI VENKATESWARA SWAMIVARI BRAHMOTSAVAMS  
From 20-02-2023 to 28-02-2023**

**20-02-2023 Monday**  
Day : Dwajaroohanam  
Night : Seshavahanam  
**21-02-2023 Tuesday**  
Night : Hamsavahanam  
**22-02-2023 Wednesday**  
Night : Simhavahanam  
**23-02-2023 Thursday**  
Night : Hanumadvahanam  
**24-02-2023 Friday**  
Night : Garudavahanam

**25-02-2023 Saturday**  
Even. : Kalyanotsavam  
Night : Gaja Vahanam  
**26-02-2023 Sunday**  
Night : Chandraprabhavahanam  
**27-02-2023 Monday**  
Day : Thiruchi (Rathotsavam)  
Night : Aswavahanam  
**28-02-2023 Tuesday**  
Day : Chakrasnanam  
Night : Dwajavarohanam





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**From 11-02-2023 to 20-02-2023**