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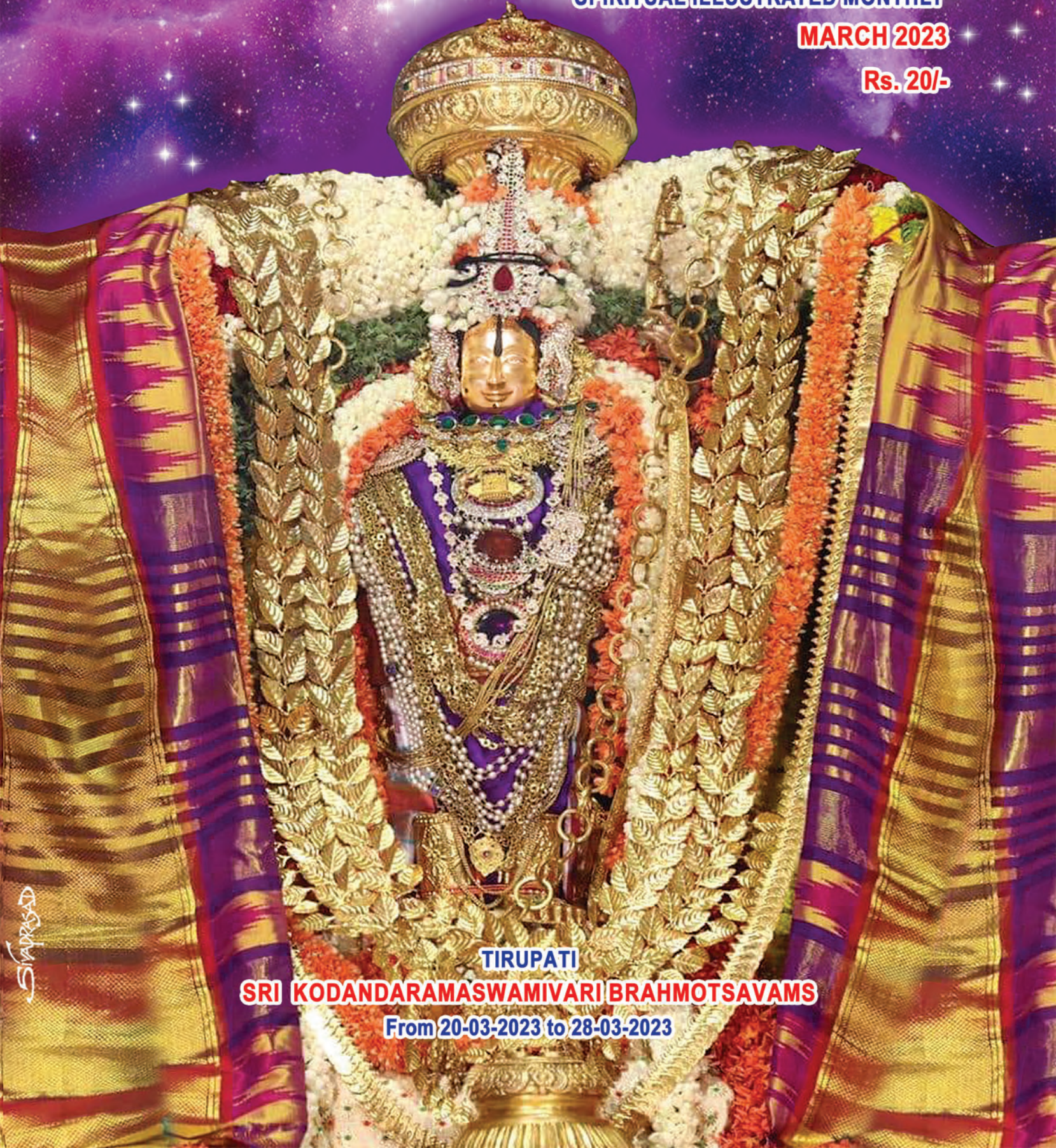
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SPIRITUAL ILLUSTRATED MONTHLY

MARCH 2023

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BHAGAVADGITA

Utsannakuladharmāṇāṁ
manuṣyāṇāṁ janārdana
narake niyataṁ vāso
bhavati 'ty anuśūruma

Oh! Krishna, we hear that men who
have lost their family traditions dwell in
hell for an indefinite period of time.

(Chapter- I, Sloka-44)

INVOCATION

Dēvaravaiti vinnīṭā dēvulāyenāpe nīku
āvala mimmiddari nēmani pogaḍēmayyā ..
..dēvara..

punnama vennelajōḍu pūvulalōna vāsana
unnati mīri nī puramekkenu
mannana sampadarāśi madanuni puṭṭinillu
vannetō nīku rāṇivāsamāyenu..

..dēvara..

pālajalanidhitēṭa baṅgāru lōpali kaḷa
kīlītamugā nī keṅgēlu vaṭṭenu
mēlulō sākāramu miṇcu lōkamu bhāgyamu
tālīmitō nīku mūladhanamāyenu..

..dēvara..

aṁdarini gannatalli ādimūlamaina lakṣmi
kanduva nīmuṇjēti kaṅkaṇa māyanu
yīnduna śrī vēṅkaṭēśa yīpe sarvamōhanamu
kandu vāya ninnu gūḍe (ḍi?) kalimellā merase..

..dēvara..

- Annamacharya



You are the God in everything! Befitting Goddess You have as Your consort!
In what manner can we praise you both?

Like a pair of the full moon and its light, like the flowers and their fragrance!
Attaining supremacy, She made Your bosom her abode!
A treasure of glorious wealth, the birth palace of Madana
She has beautifully become Your royal abode!

Like the milky ocean and its purity, like the gold and its inherent glow!
She united herself with You, holding Your palm!
An embodiment of highest virtues, the supreme fortune of the worlds
She has abidingly become Your precious wealth!

The mother who created everyone, that Lakshmi who is the 'Adimoola'
Eagerly She adorned Your body as a sacred ornament!
In this manner, Sree Venkatesha, She-the supremely bewitching one,
As she joined You, Your prosperity dazzled in effulgence!



Sankeerthana Courtesy

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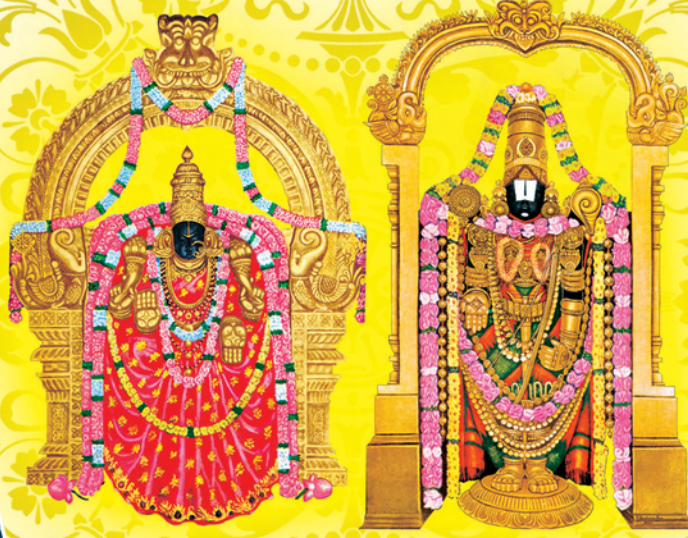


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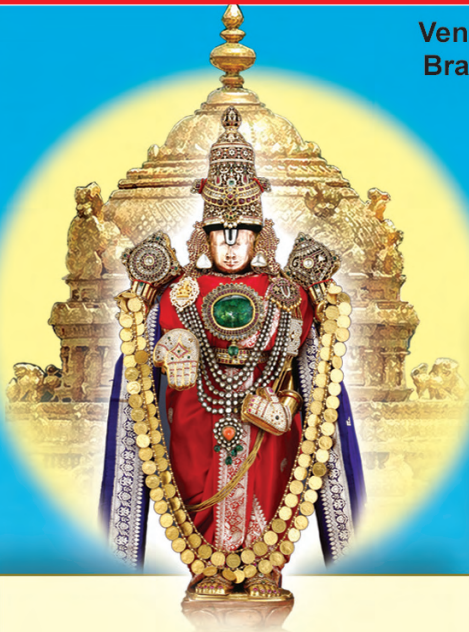
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Venkatesa Samo Devo
Na Bhuto na Bhavishyati

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MARCH 2023

No. 10

CONTENTS

Sri Kodandaramaswamy Temple, Tirupati	- 7
- Prof. M. Rajagopalachary	- 7
Kaleidoscopic View of Srimad Ramayana	- 11
- Sri P.T.S. Murthy	- 11
Affluent Blessings	- 15
- Dr. M. Krishna Kumar	- 15
Residence for Rama	- 17
- Sri G. Kameshwar	- 17
The Epitome of Women's Empowerment	- 19
- Sri Atthi Rangarajan	- 19
Women in Ramayana	- 22
- Smt. T.S. Rajalakshmi	- 22
108 Divya Desams	- 24
- Sri Ramesh D. Kandadai	- 24
Sri Ramachandra Charanau Saranam Prapadye	- 28
- Dr. I.L.N. Chandrasekhara Rao	- 28
Sri Mahalakshmi as Glorified by Alwars	- 31
- Sri R. Narasimhan	- 31
Annamayya's Vignettes of Wisdom	- 34
- Prof. M. Rajagopalachary	- 34
Ugadi - New Hopes	- 35
- Smt. P. Sujatha	- 35
Tirumalai Ozhugu	- 36
- Dr. M. Varadarajan	- 36
Universal Wisdom of Vemana	- 38
- Sri K. Damodar Rao	- 38
Naivedyam of Rama Navami	- 39
- Dr. Jyoti D. Vora	- 39
Rama Raja Temple	- 41
- Sri S.N. Deshpande	- 41
Kulasekhara Alwar	- 43
- Sri K. Vamanan Nampoothiri	- 43
The Little Squirrel who Helped Lord Rama!	- 45
- Smt. P.S. Pranavi	- 45
Nicker Nuts	- 47
- Dr. A. Savitri	- 47
Quiz for Children	- 50
General Predictions	- 51
- Daivajna Chaturana Rani Narasimha Murthy	- 51
Mathsyavatharam (Picture Story)	- 52
- Smt. J.C. Gnanaprasuna	- 52

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Back Cover : Sri Vedanarayana Swami with His Consorts,
Nagulapuram

MARCH 2023

SAPTHAGIRI

5



Yatra Naryastu Pujyante Ramante Tatra Devatah!

According to the Vedas and the Manusmrithi, a woman is treated as a symbol of sanctity and perfection. Wherever women are honoured, all the deities will be pleased there. In such a place, there will be happiness and prosperity. The role of a woman is auspicious and unique in our society. Woman plays many diversified and commendable roles as a mother, a sister and a home maker. She is an outstanding model in fulfilling the responsibilities as a homewife. She is also called 'Gruhalakshmi.' Consequently, the entire creation of the world goes smoothly. Devendra eulogized Mother Goddess as 'Tvatkalaa Sarvayoshitaa!' He said: There is Your luster in every woman. So, our society has given utmost privilege to the woman.

During the performance of religious sacrifices, a woman plays a vital role as 'sahadharmacharini.' For a husband, it is not possible to perform 'yaga' without his wife. In the Ramayana in Uttarakanda Lord Rama performed 'Aswamedha Yaga' by placing the golden idol of Sita by His side. A person who insults a woman will be cursed severely by the deities. There are two incidents to exemplify the matter lucidly. King Ravana insulted the virtuous woman, Sita. As a result, he was totally ruined. In the Mahabharata, king Duryodhana and his brothers insulted Droupadi and invited their own annihilation.

A woman is a source of power in the universe. To lead an ethical life, one should know the 'leelas' of Lord Vishnu. A woman stands as a symbol for leading a mundane life peacefully and gets salvation in the end. Goddess Mahalakshmi is the conglomeration of eight goddesses called "Ashtalakshmis." Lord Vishnu has given a divine and magnificent message to the world by giving an auspicious place to Her in His heart. There are four levels of voice. They are 'Para, Pasyante, Madhyama and Vaikhari.' Lord Brahma has kept all these voices in His four faces and has proclaimed to the world that those voices are the manifestations of His consort Saraswathi. He further said that one should esteem one's wife as Vaageswari Devi. Lord Shiva has given His left side of His body to His consort Parvati and became 'Arthanareeswara.' He made it clear to the world that wife is an integral part of husband's body. Everyone should keep up the ancient culture and heritage by preserving the status and respect of a woman in the society.

TTD Temple

Sri Kodandaramaswamy Temple, Tirupati

SitayA vAmabhAgEcha
Lakshmanasya cha dakshiNE
tanmadhyE rAghavam vandE
dhanurbANadharam Harim!!

Tirupati

Sri KodandaramaSwamivari

Brahmotsavams

From 20-03-2023 to 28-03-2023

The holy Sri Kodandaramaswamy temple is situated in the middle of celestial city of Tirupati as a big treasure for the desirous. In the sanctum sanctorum is the auspicious Lord Kodandarama in the standing posture. To his right is Sita Devi, none else than the manifestation of Sri Mahalakshmi! To his left is Sri Lakshmanaswamy! In the middle is the resplendent Lord Srirama with his bow and arrow to the ecstasy of the devotees. He is the manifestation of Shrimannarayana! We don't find such a beautiful spectacle anywhere else! Let us salute him! A glimpse of Sita Devi is quite auspicious to fulfil all our desires!

Great devotee Jambavan has hallowed this temple. The Lord is quite popular among the devotees as the Lord who fulfils their desires. A visit to the Lord overwhelms us with ecstasy of joy as it reminds us of the holy event of marriage of Sita and Rama. What an auspicious hour of marriage in Mithila! The priests make Sita stand to the right of Srirama and carry on the ritual of marriage! To his right is Lakshmana, prospective bridegroom! In the middle is the bridegroom Srirama of Tirupati!

History of Locale : There is an inalienable and inseparable relationship between Kodandarama and Srinivasa of Tirumala. It reveals the myth of the holy locale of Kodandarama of Tirupati.

Lord Srirama manifested due to the boon given by the Lord of Tirumala! What a wonderful revelation! But it is true!

Glory of Utsavas : Utsavas and services are held for Kodandarama temple throughout the year according to the Vaikhanasa Agama. Let us examine these Utsavas classifying them under (i) nityotsavas, (ii) varotsavas, (iii) masotsavas and samvatsarotsavas.

MARCH 2023

SAPTHAGIRI

7

SAPTHAGIRI

Daily Festivals (Nityotsavas) : The daily services and Utsavas conducted as a rule are called Nityotsavas.

Suprabhatam : Suprabhatam is a service of singing the Suprabhatam with the first line “KousalyA suprajA rAmA...” conducted in the antaram in the early hours at 5 am before the guards Jaya and Vijaya, in order to wake up the Lord. Lord Krishna holding a lump of butter in his hand will be in bed every day. However, there will not be recital of Suprabhatam in Dhanur masam. Only those who pay the prescribed fee will be allowed to participate in the service of Suprabhatam.

The special feature of this service is the Suprabhatam recited for Lord Venkateshwara in Tirumala is recited in this temple. It strikes us that there is no difference between Lord Venkateshwara and Lord Kodandarama.

Vishwarupa Darshanam : Suprabhatam service is followed by Vishwarupa Darshanam of the principal deity. The Lord is visible without any garlands.

Tomala Seva : The principal deity and the processional deities are adorned with flowers in solitude. Devotees are not allowed for this service.

Sahasranamarchana : Every day there will be worship of Kodandaramaswamy with basil leaves reciting his thousand holy names in Srirama Sahasra Namavali.

First Bell Offering : This is conducted in solitude ringing the bell. At the time of the First Bell, only curd rice (dadhyodanam) is offered to the Lord.

Noon Bell Offering : In the noon worship of the Lord, there will be Srirama Ashtottara shata namarchana and

offering of holy food in privacy. Tamarind rice and sugared rice are offered to the Lord ringing the bell.

Evening Worship and Offering : There will be Tomala seva, Ashtottara shata namarchana and food offerings every evening . In this mola hora (pepper rice) is offered to the Lord.

Solitary Service (Ekanta Seva) : The Ekanta Seva (Solitary Service) is offered every night . Little Krishna with butter in his hand is rested in the swing. At this time, the Lord is offered cashew nuts, dried grapes, almonds, sugar, bananas and warm milk.

Weekly Festivals (Varotsavas) : The Utsavas performed on ordained days once a week like abhishekam, abhishekanantara darshanam and Unjal seva are called Weekly Festivals.

Abhishekam : Holy bath will be given to the Principal deity Lord Kodandaramaswamy accompanied by Sita and Lakshmana with milk, curd, honey, coconut water, sandal paste, turmeric, etc in a grand manner on Saturday.

Abhishekanantara Darshanam : Immediately after the abhisheka, the devotees can have the darshan of the Lord from head to toe. What a wonderful and blissful darshan it is!

Unjal Seva (Swing Festival) : Every Saturday at 6 O' Clock there will be a procession of the processional deities of Lord Kodandaramaswamy accompanied by Sita, Lakshmana in mada streets. After returning from the procession, Swing Festival will be performed for the deities.

Masotsavas : These are held monthly once on a particular day with a particular ruling star.

Marriage Ceremony (Kalyanotsavam) : Kalyanotsavam will be held on the day of Punarvasu star every month in the marriage pavilion of the temple. In this ceremony, there will be the offering of food items like sugared Pongal, Pongal, appam, soaked Bengal gram pulses, sugar water (panakam), etc. There will be a procession of Lord Kodandaramaswamy alongwith Sita and Lakshmana in the streets of the town the same evening. Later, they will be placed in the royal court.



Shatakalashabhishekam : Every month on the Full Moon Day there will be Ashtottara shata kalashabhishekam for the Lord to the accompaniment of homam. In this ceremony, abhishekam will be held not only for Kodandaramaswamy but also for little Krishna with butter in his hand, Sudarshana Chakrattalwar (Divine Disc) made of five precious metals.

Raamachandra Pushkarini Udyanavana Utsavam (Tour in the Garden)

: A procession of the processional deities of the Lord will be taken out in the palanquin in the evening on Full Moon Day every month. It will go to the holy lake opposite to the temple and from there to the garden to stay put in the royal court (Asthanam). Later they will be taken back to the temple in a procession.

Floral Service (Pulangi Seva) : On the New Moon Day every month right from the morning 8 O' Clock to 8 in the night, the devotees can have the darshan of the principal deities of the Lord in the sanctum sanctorum in the Floral Service (Pulangi Seva). This is the service of adorning flowers to the standing Lord. On the New Moon Day, the devotees can have darshan of the deities throughout the afternoon.

Annual Ceremonies (Samvatsarotsavas) : The ceremonies held on prescribed days every year are called varshikotsavas or Samvatsarotsavas.

Koil Alwar Tirumanjanam : Thorough cleansing of each and every part of the temple is called Koil Alwar Tirumanjanam. An Alwar is one who has installed the Lord in his own heart. Koil means the temple. The sanctum sanctorum is the heart of the temple wherein the God is installed. Hence, it is compared to the devotee and called Koil Alwar. Koil Alwar Tirumanjanam is held twice—once before Deepawali and the second time before annual Brahmotsavas. The powder of camphor, namam kommu, khchill gadda is daubed on each and every part of the temple.

Brahmotsavas : Every year in the lunar month of Phalgun, the Brahmotsavas are held for the Lord Kodandaramaswamy for nine days concluding on the day of Mrugashira star.

Ankurarpana will be held a day before the Brahmotsavas. On the morning of the first day, the Garuda flag will be hoisted on the Dhawaja Stambha (Flagpole). There will be series of carriage services for the Lord—Serpent God's big carriage service (Pedda Sesha Vahana) in the night of the first day, Serpent God's small carriage (Chinna Sesha Vahana) on the second day morning and Swan carriage (Hamsa vahana) the same night, Lion carriage (Simha vahana) on the morning of the third day, Pearl Pandal carriage (Mutyalu Pandiri vahana) the same night, Wish Fulfilling Tree carriage (Kalpataru Vahana) on the morning of the fourth day and the Sovereign King of Kings carriage (Sarva Bhupala Vahana) the same evening, Palanquin Festival (Pallaki Utsavam) on the morning of fifth day and the Divine (Garuda Vahana) the same night, Hanuman carriage on the sixth day morning and Elephant Carriage (Gaja Vahana) the same evening,



Splendorous Solar carriage (Suryaprabha vahana) on the seventh day morning and the radiating Lunar carriage (Chandraprabha vahana) the same evening, Car Festival (Rathotsava) on the eighth day morning and Horse carriage (Ashva vahana) the same evening, and lastly holy bath to the Divine Disc (Chakra Snana) on the ninth day and then pulling down the Flag. Later different carriage services are held for Kodandaramaswamy every day both in the morning and evening in a grand manner. Lastly on the day of Mrugashira star, processions will be taken out both for Kodandaramaswamy and Sudarshana Chakrattalwar in different palanquins to Alwar tirtham (Kapila tirtham). After snapana tirumanjanam, holy bath will be administered to the Divine Disc.

Dwadasharadhana : After Snapana Tirumanjanam, Dwadasharadhana will be held for the processional deities of Sri Kodandaramaswamy

accompanied by Sita and Lakshmana on the next day of Brahmotsavas on a grand scale. Later offering of food will take place twelve times. As the Lord is tired in the Brahmotsavas, he is supposed to relax and take rest on this day. There will be neither decorations nor processions of any sort to the Lord on this day.

Repakula Subbamma Garden Festival (RS Garden) : About a century ago, a devotee named Repakula Subbamma donated the garden site covering the area of present Balamandir, Oriental College and Govindarajaswamy High School. As a reward for this, a procession of Sri Kodandaramaswamy accompanied by Sita and Lakshmana is taken out after Brahmotsavas to the pandal in the Repakula Subbamma Garden. After Snapana Tirumanjanam, grand offerings of food will be made to the Lord. That evening, the Lord goes back to the temple in procession. The temple priests will offer betel leaf prasadam to the family members of Late Repakula Subbamma.



Kanija Garden Festival : Kanija Garden Festival will be held for Kodandaramaswamy a day after Repakula Subbamma Garden Festival. In the old days there used to be snapana tirumanjanam for Sri Kodandaramaswamy accompanied by Sita and Lakshmana for relaxation in the well with steps situated in the old Huzur office behind Govindarajaswamy temple. Later the deities used to be taken around Govindarajaswamy temple in procession and then to the temple. As the well has dried up now, Snapana Tirumanjanam is held in the temple itself.

Royal Courts (Asthanas) : Royal Courts will be held for Sri Kodandaramaswamy accompanied by Sita and Lakshmana on the stone pavillion in the temple on the festive days of Ugadi, Deepavali and Karthika Pournami. They are followed by grand offerings of food. There will be recital of Panchanga Shravanam on Ugadi, Narakasura vadha on Deepavali, Karthika Puranam on Karthika Pournami.

Raft Festivals (Teppotsavas) : There will be Raft Festival for three days in the evening in the Ramachandra Pushkarini located opposite to the temple to conclude on the Full Moon Day of Chaitra. They will be confined to the processional deities alone.

Hanumajjayanti (Birth day of Hanuman) : Every year Hanumajjayanti falls on the tenth day of dark fortnight of Vaishakha month. That day the processional deities of Sri Kodandaramaswamy alongwith Sita and Lakshmana are taken to the Anjaneyaswamy temple opposite to it. After having snapana tirumanjanam and offerings of food the deities reach back their temple.

Pavitrotsavam : Pavitrotsavas are held for three days every year to conclude on the thirteenth day of dark fortnight of Ashadha month. These ceremonies are aimed at atoning for the mistakes and lapses made in the temple consciously or out of ignorance so that the sanctity of the temple is not lessened. There will be installation of Pavitras on the first day, offering of Pavitras on the second day, and Purnahuti on the third day. Devotees can participate in these on payment of prescribed fees.

Dhanurmasam : There won't be Suprabhatam during Dhanurmasam. There will be offering of Pongal in the early hour at 4 am. Vaikuntha Ekadashi rites of worship are performed in Dhanurmasam.

Kooppu Ramachandrapeta Ceremony : Every year on the Full Moon Day of MAgha month in the morning, Kodandaramaswamy alongwith Sita and Lakshmana set out for the banks of SuvarNamukhI river near Kooppu Ramachandrapeta south of Tirupati. After snapana tirumanjanam with the waters of Suvarnamukhi river and offerings of food, the Lord will get back to the temple in the evening in a procession.

These are some of the details of the temple and Lord. Hope readers will enjoy and have bliss.

Telugu original by: **Sri J. Balasubrahmanyam**
Translated by: **Prof. M. Rajagopalachary**



Lord Shiva explained to Maa Parvathi that recitation of the name “Rama” is equivalent to reciting thousand names of Lord Vishnu. The mantra of Lord Rama creates positive vibes in people who adore and regurgitate it every day. Rama is the personification of virtues, a protector of dharma, and established a kingdom of bhakti. Lord Vishnu with umpteen prowess took the incarnation of Lord Rama in human form. He set an example of how one can, despite the travails of life, choose the right path despite obstructions, hurdles, and doubts in protecting the dharma. In this article, let us once again go through the brief glance of Srimad Ramayana.

The great story of Lord Rama has been unveiled by Rishi Valmiki in the mega magnum opus, Srimad Ramayana. It means the radiant and splendid journey of Lord Rama. He composed the glorious story of God in 24,000 slokas spread over seven chapters. (Each chapter is called “Kanda” meaning one of the main structural axes of a vascular plant). The Rishi’s diction is clear while describing the story of Lord Rama which he had written at the instructions of Lord Brahma. Every human being must achieve three things in life, the Dharma, Artha, and Kama. But for the latter two, Dharma is the root. Whoever protects Dharma like Rama remains glorious. Whoever like Kaikeyi ponders over wealth and like Ravana dwells in lust gets destroyed and perishes on their own accord.

The Ramayana explores human values and virtues based on the principles of the Vedas in each chapter exclusively dedicated to the moving story of Lord Rama.

Bala Kanda : This chapter describes the reasons for Lord Vishnu taking the incarnation of Lord Rama and proceeds to conclude with the return of Lord Rama to Ayodhya after his grand marriage with Sita.

Kaleidoscopic View of SRIMAD RAMAYANA

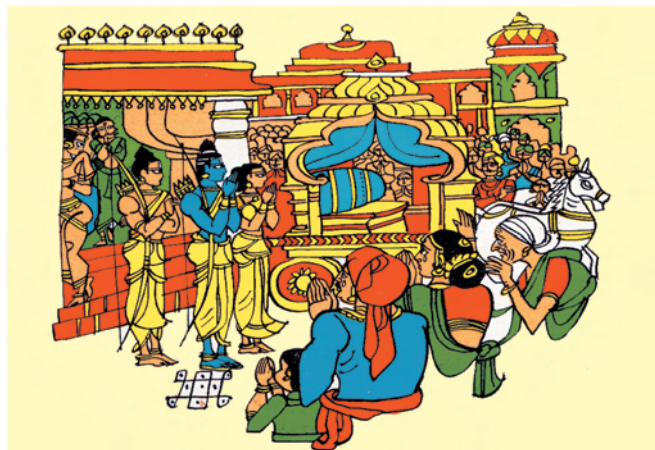
- Sri P.T.S. Murthy

There are 77 sargas (subchapters) in this Canto. The chapter starts with Lord Narada explaining briefly the story of Ramayana. It also deals with the description of Ayodhya, the capital city of Raghu’s dynasty, and Dasaradha’s performance of Aswamedha yagna for begetting children. It, further deals with the childhood of Rama with his brothers and Viswamitra Rishi’s request for sending Rama and Laxmana to accompany him to protect his yagna. The great sloka, “Kousalya Supraja Rama” recited by the rishi to wake up the brothers, appears at Sarga 23 sloka 2. This chapter describes how Rama killed the demon Thataki, Subahu, and threw away Mareecha and the valiant acts of Lord Rama in fighting with the demons. Further, while proceeding to Janaka’s kingdom, he emancipates Ahalya from the curse of her husband. The glorious description of the Lord breaking the Siva’s Bow, marrying Sita, and seizing the powers of Parasurama’s incarnation are found in this chapter.



There is also a description of the journey of Viswamitra from being a king to Brahmahrshi.

Ayodhya Kanda : King Dasaratha embarks upon making Lord Rama the Crown Prince but Kaikeyi, influenced by her servant-maid, Mandhara, invokes



two boons given to her by the King in the past to negate the plans of the King. She demands the King to make her son Bharata the Crown Prince and send Rama to the forest for fourteen years. Rama obliged the orders and left for the forest with her consort Sita, and brother Laxmana. Dasaratha is unable to bear the separation from Rama and in deep sorrow, he dies in the wilderness. Bharata who had been called to return from his maternal uncles' home, comes to know of the evil demand of his mother and declares that he will not rule the kingdom. He goes to Chitrakoot where Rama resides in the forest to pursue him to return to the kingdom. But his efforts turn futile. He obtains the grace of the lord and takes Rama's padukas and returns to Ayodhya. He observes solitude and rules the kingdom, keeping the padukas on the king's throne. Rama says in this chapter that "Satye lokaha pratishitithi" (The whole universe depends on truth) and such truth has been established by the Vedas.

Aranya Kanda : Rama leaves Chitrakoot and goes to Dandakaranya. Enroute, he visits many

hermitages of the rishis and takes their blessings. He spends ten years visiting the rishis including Agastya. Rama sets up his ashram in Panchavati and starts living with his wife and brother. Surpanaka, the sister of Ravana approaches Rama in lust and demands he or his brother marry her. Having been denied by them, she tries to harass Sita. At the instructions of Rama, Laxmana cuts her nose and ears. She brings her brother, Khara to fight with Lord Rama. Rama kills him and all his soldiers. Then she meets Ravana and explains the whole incident to him and urges him to take revenge on them. Ravana decides to abduct Sita by taking the help of Mareecha, who blatantly refuses to help and explains the qualities and valor of Lord Rama. When Ravana threatens him with dire consequences if he does not help him, he transforms into a Golden Deer and appears before



Rama and Sita. At the request of Sita, Rama proceeds to get the deer. In the meantime, when Laxmana is also away to meet Rama, Ravana takes the form of a sanyasi and abducts Sita. Jatayu tries to stop Ravana midway, but he kills Jatayu. After returning from the forest, Rama and Laxmana do not find Sita in the hermit. They go on searching for her in the forest. He blesses Sabari enroute and also kills several demons who have been harassing the rishis in the forest.

Kishkandha Kanda : Lord Rama and Laxmana reach Rishyamooka hill where they meet Sugriva with the help of Hanuma. Rama kills Vaali and makes Sugriva the king. Sugriva sends all his mighty warriors to four sides of the universe to search for Sita. Lord Hanuma, Jambhavanta, Nala and Angada go towards the southern side. They meet Sampathi, brother of Jatayu who informs them that Sita has been kept in Ashoka garden in Lanka ruled by



Ravana. One has to cross 100 yojana width of the Ocean to search for her there. All the warriors encourage Hanuma to cross the ocean to find the whereabouts of Sita.

Sundara Kanda : This particular Kanda has a special place in all of us. “*Sundare sundaro Ramaha, Sundare sundari katha, sundare sunderi Sita, sundare sundaram vanam, Sundare sundram kavyam, sundare sundra kapihi, Sundare sundaram manthtram, sundare kim na sundaram.*”

Lord Hanuman searches the entire Lanka, meets Vibhishana, and finds Sita in Ashoka grove seated under a tree in distress, sorrowful and bewildered. He introduces himself as the messenger of Rama and presents to her the ring given to him by Lord Rama. After invoking confidence in her, he destroys the Ashoka grove felling the trees. Indrajit captures him and takes him to Ravana. He punishes Hanuma by setting his tail on fire. He returns to Rama after burning the entire



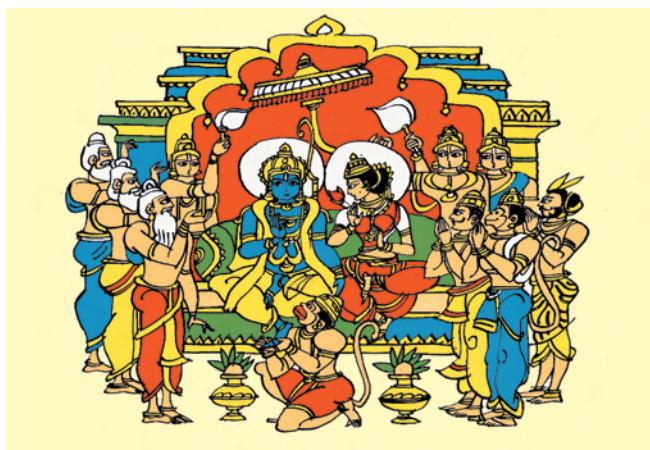
Lanka and presents to him the choodamani (ornament worn on the head by ladies) given to him by Sita.

Yudda Kanda : Vibhishana advises his brother, Ravana not to wage war with Rama as he is the protector of dharma and a valiant warrior. When Ravana discards him, he seeks the refuge of Lord Rama. Rama prays to the Ocean king to pave for his army to cross the ocean. Angered by the inaction of the Ocean, Rama threatens to evaporate the entire ocean. At the suggestion of the Ocean, Nala and other monkey warriors built the bridge on the ocean to reach Lanka. Rama sends Angada to Ravana to advise him to return Sita and avoid the war and death of many warriors. When the communication fails, the war commences. During the war, Indrajit uses his mighty power and captures Laxmana, and makes him unconscious. Hanuma brings Sanjeeva mountain and makes Laxmana



alive. The great Aditya Hridayam is rendered by Agastya to Lord Rama to provide extra powers to him to fight in the war. During the war Rama kills Kumbhakarna, Laxmana kills Indrajit and finally, Rama kills Ravana. Vibhishana becomes the king of Lanka and brings Sita to Rama with all honors. But Rama subjects Sita to take a test of purity by sacrificing herself in the fire. She comes out intact with her prowess. Later, all reach Ayodhya in Pushpaka vimana. Rama is made the king.

Uttara Kanda : Agastya explains the story of Ravana and others. The rishi also narrates the detailed story of Kartaveeryajuna, Hanuma, and Vali. After seeing all his friends who have come with him for his incarnation, Rama has been ruling the kingdom in peace and prosperity. One day he comes to know from the secret agents that some people in his kingdom are doubting the integrity of Rama in accepting Sita after she has been kept captive by Ravana. Rama decides to leave Sita in the forest when she was pregnant. Valmiki protects her and Sita gives birth to twins, Lav and Kush in his ashram. Valmiki narrates the story of Rama and



asks them to sing the song of Rama in all places. Rama comes to know the truth and brings back Sita, Lav, and Kush to the kingdom but Sita sacrifices herself and completes her incarnation.

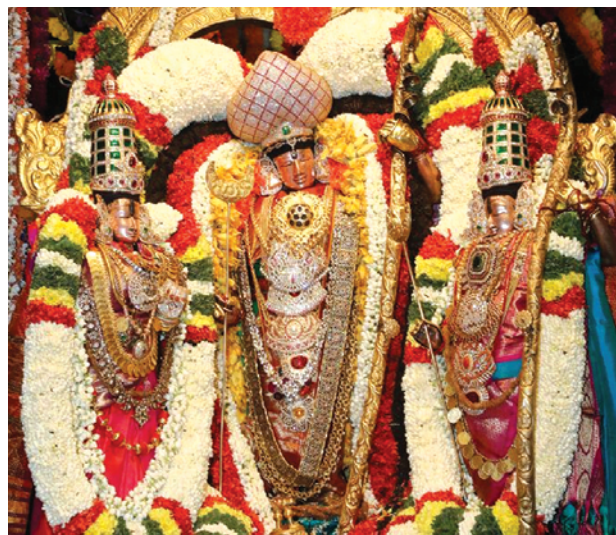
Lord Rama rules the kingdom for ten thousand years. Having performed several yagnas and finally when the incarnation completed, he made his sons kings of Ayodhya. He, along with his brothers, returns to Vaikuntam.

Ramayana is a saga of dharma and every sloka is considered a mantra and powerful for obtaining salvation.



SRI RAMANAVAMI ASTHANAM AT TIRUMALA

Sri Sita Rama Kalyanotsavam is celebrated during Sri Rama Navami at Tirumala. Sri Rama in his most attractive Bhangima or posture with a slanting neck shows that he is concentrating with his arrow to attack the target. Lord Rama is taken out in a procession through the Mada streets in Hanumantha Vahanam in the evening. On the next day, the text related to the birth of Sri Rama is recited in the Srivari temple. Sri Rama Pattabhishekam is conducted. The idols of Sugreeva, Hanuman and Angada will be brought in and each honoured by Lord Rama with jewels for their significant service at the time of war with Ravana. Sri Sita Rama and Lakshmana will be placed in the Asthanam.



O!

Mother! Goddess Lakshmi! You

are the daughter of the king of the Ocean of Milk. Your abode is Srirangam with Lord Ranganatha. You are served by all the deities and their servants. You are the unique light in all the three worlds. Lord Brahma, Lord Indra and Lord Gangadhara have obtained greatness from Your graceful looks. I offer my prostrations to the goddess, Lakshmi, the beloved consort of Lord Mukunda. - (Sri Suktam:27-28)

According to mythology, Goddess Lakshmi was born on Phalguna Poornima during the divine churning of the Milky Ocean. She emerged from the Milky Ocean. Her celestial birth day will be celebrated in the telugu month of Phalguna i.e., on 7th March, 2023 this year. According to the Puranas, She is renowned as the Goddess of health, wealth and prosperity. In order to celebrate Lakshmi Jayanti, devotees rise early in the morning and clean their houses and decorate them with flowers. They fulfill regular ritualistic worship following sixteen procedures like Lord Vigneshwara Puja and Kalasaradhana. They perform 'Lakshmi Homam' on this day. They worship the goddess Lakshmi with the chanting of 'Lakshmi Ashtottara Sathanama Sthotram and

AFFLUENT BLESSINGS

- Dr. M. Krishna Kumar

'Lakshmi Sahasranamavali'. Sri Suktam and Kanakadhara Stotram are also to be chanted during the worship of the goddess. In the evening, Deepaaradhana is to be performed and 'Naivedyam' to be offered after worship. If the devotees worship goddess Lakshmi devoutly as per the customs and traditions, they would surely get Her grace.

A conversation:

Once there was a conversation between sage Narada and Goddess Lakshmi in Vaikuntam. Narada asked the goddess, 'O! Jaganmata! There are some people enjoying wealth and some are suffering from poverty in the world. What is the reason for this?' He prayed to Goddess Lakshmi: 'Look after all mankind with Your graceful eyes equally'. Goddess Lakshmi replies; 'O! Sage!

Lakshmi means affluence. It does not mean all kinds of wealth. It also means cleanliness, simplicity, grace, charitable nature and pure mind without the feelings of jealousy. If people do good deeds, 'dharma' would always protect them and they will be blessed by Me.'



One should understand that those who do evil acts will never be blessed by the Goddess. People who tell lies, cultivate bad habits, behave irresponsibly and disrespectfully towards their parents, the elders and the teachers will never get the grace of the Goddess. They become miserable and suffer from poverty, Goddess Lakshmi will be far away from them. She always likes both internal and external cleanliness. She also likes the devotees who possess self-control, patience and will-power. It means that the Goddess likes virtuous people.

Abodes of Goddess Lakshmi

The Goddess said to the sage: 'I reside in trees, flowers, fruits, milk and in all other auspicious and beautiful objects. She further said: 'Don't be egoistic. Modesty is a great virtue. Be content with what you have. Contentment is peace. Lead life peacefully. To live according to 'dharma' is the best way of living'. Let us participate in the auspicious celebration of Lakshmi Jayanthi and worship the Goddess.

May Goddess Lakshmi shower Her abundant grace on Her devotees and grant them peace, health, prosperity and eternal bliss!



SRI LAKSHMI JAYANTI in T.T.D. Tirupati Sri Govindarajaswami Temple

'Sri Lakshmi Jayanti' ritual is being performed every year in Sri Govindarajaswami temple Tirupati. On this day, Sri Lakshmi Jayanti utsavam will be performed to Sri Pundareeka Ammavaru (which is located in the premises of the temple) on Uttara phalguni, the birth star of Sri Mahalakshmi will be celebrated for seven days.



Every day in the evening Sri Pundareeka Ammavaru will be decked with resplendent ornaments, flowers and will be taken for unjal seva in front of Her temple. On the last day, the star being the Uttara Phalguni, there will be Snapana Thirumanjanam and afterwards asthanam will be conducted in the evening of this day once in a year Lord Govindarajaswamivaru comes to Her place to greet Her on Her birth star day. The Kalyanam of Sri Mahalakshmi with exchange of garlands will be a feast to the eyes. Another interesting event will be the closing of entrance doors by Sri Mahalakshmi when the Lord is about to be taken into Her temple. He will come with high speed but the doors will

be closed. This will be done for three times and finally She allows Him to enter after He expresses 'Sorry' for His mistakes. Afterwards both Sri Mahalakshmi and Sri Govindaraja Swami will be seated on one throne and the ritual ends with Asthanam and distribution of Prasadam.





RESIDENCE FOR RAMA

- Sri G. Kameshwar

arrive at the Ashrama of Maharshi Valmiki.

The hermitage of Valmiki, where many sages reside, is a heaven on earth, with trees full of flowers and fruits, and where animals and birds move about freely. Seeing Rama (of a form as handsome as that of *kama-deva*, with captivating lotus-like eyes, with his head adorned by matted locks) in the company of Sita and Lakshmana, Valmiki is overjoyed. Wide-eyed, wonderstruck, with eyes streaming tears of bliss, Valmiki is beside himself with happiness. He embraces Rama, the Bliss-Supreme, and offers worship to Him, Sri Rama, who is the object of worship of the entire universe.

Rama too bows to sage Valmiki in all humility, and they happily converse.

Rama then requests Valmiki to suggest a place in the forest, which would be suitable for his stay, along with Sita.

Upon being asked thus, the sage smiles, and replies...

Valmiki to Rama:

You, indeed, are,
For the whole world,
The residence supreme!

All beings, likewise,
Are surely your residences
Too!
(But then)
What I have alluded to, here,
Are the ordinary
Places of your stay.
And you,
O Best of Raghu-s,
Have asked for some place
Special
Where you can stay
Along with Sita!

Certainly Rama!
I shall tell you now
Of such special places,
Temples,
Earmarked for you!

The best home for you
Is the hearts
Of the peaceful
Even-eyed folks
Who hate no one,
And are ever devoted
To you!

Having renounced
All notions
Of *dharma* and *adharma*
(with no thought
About what is righteous
Or otherwise)
They
Who are absorbed
In you
Every single moment
And have no other thought;
Their hearts
Are temples
Where you can stay
With much happiness!

The immortal story of Rama has flowered beyond one's imagination as there are many different tellings it in a whole host of languages across the world. Among these various Ramayana versions, 'Adhyatma Ramayana' shines as the pole star of 'Atma Vidya' - Self-Knowledge. The Sanskrit 'Adhyatma Ramayana', whose authorship is traditionally attributed to Vyasa, reveals all the paths of spirituality – Karma, Bhakti and Jnana, with the core aim and emphasis being Jnana.

The present article is about the Ayodhya Kanda of Adhyatma Ramayana. The context is this. Rama, Sita and Lakshmana have left Ayodhya and are proceeding to the forest. On the way, they meet Guha, and then, after crossing the Ganga, they meet Maharshi Bharadwaja. After staying overnight at Maharshi's Ashrama, they proceed to Chitrakuta, and

One who does *japa* of
(repeats continuously)
Your Mantra;
One who has
Surrendered completely
To you;
One who is unaffected
By the opposites
(heat / cold, pleasure / pain etc);
One
Who harbors no desires;
The heart
Of such a One
Is a beautiful residence of yours!

Those who are devoid
Of egoism;
Those who are peaceful;
Those who are free
Of attachment and aversion;
Those for whom
Mud, stone, and gold
Are all the same;
Their hearts
Are houses of yours!

Having given to you
Their mind and intellect
Having dedicated to you
All acts of theirs
They, who remain at peace
Ever content, at ease;
Their minds
Are good houses for you!

He who feels no aversion
When faced
With unpleasant experiences
And feels no thrill
With pleasurable ones;
Having thought through
And decided
That all this is but Maya;
Such a one
Who worships you,
His mind
Is a house of yours!

He who sees
The six transformations
(Being, birth, growth, change,
decline, death)
As pertaining
To the body
And not to the Self;
He who regards
Hunger, thirst, pleasure,
Fear, sadness,
As pertaining to *prANa*
Mind/intellect
(And not to the Self);
And who has (thereby)
Achieved freedom
From the processes
Of *samsAra* (world
appearance)
His mind
Is a house of yours!

They who see
Existing
In the (secret) heart-caves
Of all,
You,
Reality-Truth-Existence
One endless
Conscious-substance,
Unattached
All pervading,
Supreme-Bliss
(They who see you thus)
In their heart-lotus
May you reside
Along with Sita!

Those who have
Through constant practice
Steadied their minds;
Those who are ever devoted
To serving
Your holy feet;
Those whose defects
Have been destroyed
By singing your name;

In their heart-lotus
May you reside
Along with Sita!

O Rama!
How is it possible,
And who indeed
Is capable
Of elucidating
The glory of your Name!

By the effect of which (name)
(Even one such as)
I, O Rama,
Have attained
The state of *brahmarshi*!

In this manner, Brahmarshi
Valmiki describes the kind of
places which are most suitable for
Sri Rama's stay.

He then relates to Rama,
Sita and Lakshmana, the story of
his life, and how he has been
transformed by the *japa* of Rama's
name.

And he states that now that
he has been blessed with the sight
of the lotus-eyed Rama Himself,
alongside Sita and Lakshmana,
his salvation is guaranteed,
beyond any doubt!
Such is glory of the name of
Rama!

The verses rendered in this article
are from the book 'Atma Vidya in
Adhyatma Ramayana' by the
author.





Tirumala Tirupati Devasthanams, Tirupati
Sri Padmavathi Women's Degree and PG College, Tirupati
THE EPITOME OF WOMEN'S EMPOWERMENT

- Sri Atthi Rangarajan



If women's empowerment is taken as the barometer of development, the TTD-run Sri Padmavathi Women's Degree & PG College comes in the forefront, in view of its yeoman services extended to the girl students over the last seven decades. Armed with an 'A+' grade from the National Assessment and Accreditation Council (NAAC), the college is marching ahead on the road to progress today.

When women's education needed a big push in the neo-independent India, the TTD management came forward to establish this all-women's degree college in the year 1952 as a pioneering effort to achieve this goal, especially in the backward Rayalaseema region. Earlier, students had to go to Madras for higher education, which was a difficult

option for many. Given the conservative mindset prevalent among parents in those days, girls had to almost give up their dreams of advanced studies. The establishment of this women's college in Tirupati infused life into their ambitions and brought a golden opportunity to those aspiring to achieve big.

Spiritualism and knowledge go hand in hand. It was with this idea that the world-famous temple management established this knowledge centre. As the temple supported women's education, students from this college upon graduation paid back to the TTD by occupying various enviable positions and serving the management. Also, many of them played a pivotal role in the development of Tirupati and the entire region. Today, SPW's products have not only become role models in their respective



realms, but have also evolved as change makers in making the society a better place.

Any college aims at bringing education to the reach of the students, but SPW puts women's upliftment first. Today, it ranks high among the educational institutions in terms of not only imparting education to the underprivileged sections of the society, but also in terms of social responsibility, community outreach, innovation infrastructure and so on.

There are several firsts for SPW. It was the first degree college in entire India in the mid-seventies to initiate a program in Population Studies at the undergraduate level. Similarly, 'Earn while you learn' program was introduced in the hostels and canteen in 1965 to help students make money to cover their expenses. The college earned national and international reputation when the 'Student counselling and personnel services' was introduced in the year 1965, which continues even today. In their reports, United States Educational Foundation in India (USEFI) and the Ford Foundation have praised SPW College for their innovative approach to education. The USEFI selected two faculty members under Student Services Program and deputed them to the USA for observing the services extended in leading universities in the USA. SPW was the only college at that time to be selected from the entire state of Andhra Pradesh for this program.

After the success of the Student Services Program, the college launched another international

project of faculty exchange with Florida Southern College in Lakeland and Bethune Cookman College in Daytona Beach, USA, which was funded by Epworth Foundation in New York City. The faculty members gained immense knowledge by teaching at these colleges. Similarly, Peace Core Volunteers of the USA and a British volunteer from England extended their services in teaching spoken English to the SPW students, which was hailed as a path-breaking initiative in those days.

With the support of the TTD management led by its then Executive Officer Sri C. Anna Rao and the painstaking efforts of the college's first Principal Dr. Rajeswari Murty, SPW got magnificent infrastructure on the campus in the form of buildings, laboratories and playground, while the University Grants Commission (UGC) supported the construction of the library building. Sri Venkateswara University's then Vice-Chancellor Prof. S. Govindarajulu also offered great support in developing and pursuing the academic programs in its initial days.

The college offers a 360-degree view of contemporary education today. It has 27 departments, including special departments such as physical education, environmental science, library science, psychology, social anthropology, social work, sociology, geography, population studies, biotechnology, music and home science, which not all regular degree colleges can boast of. With 3050 students and 114 teaching positions,



including guest faculty, the college is always abuzz with activity. There are 130 non-teaching staff to take care of its administrative needs.

SPW is also among the few colleges at the undergraduate level to offer Ph.D. programs. The latest additions such as establishment of a research laboratory and Institutional Innovation Cell (IIC) are considered jewels etched on its beautiful crown. These facilities not only ignite the spark in the young minds to take up research, but also provide the right ambience to pursue them. The IIC is the main platform to promote the innovative ideas of students into workable products and services. The cell guides the students to identify the problems in the rural areas and come up with novel solutions by making use of the incubation centre. At a time when several universities are struggling to make headway on incubation centres, the undergraduate college has already taken its baby steps towards this direction and is firming up its infrastructure.

The TTD's benevolence is seen not only in the form of extending financial support to such path-breaking initiatives considered ahead of its times, but also in reaching out to the poor students by providing free accommodation and meals. The mammoth hostel buildings at this college can accommodate 2500 students. The stupefying compound wall, which resembles a heavily-fortified structure, offers total security to the girl students from likely threats from outside. It is this solid infrastructure that encourages parents from the rural



areas to confidently send their daughters to Tirupati to pursue higher education.

The old students of this college can be found in any state of India and in any continent in the world. They are not only playing prestigious roles as educationalists, bureaucrats, scientists, politicians, policymakers and as titans of the corporate world, but are also running voluntary organisations that serve the poor and needy. This humane approach and compassion towards the society are the best qualities imparted by this great college.

Admission into the various courses in this college is done through the common process adopted state-wide by the Andhra Pradesh State Council of Higher Education (APSCHE). Candidates will have to choose the SPW option online. Upon allotment, the students will have to pay the fee and join this college.

If there are any leftover seats, the college conducts spot admissions to fill up the seats. However, such candidates joining through spot admissions will not be eligible for scholarships. The allotment of rooms in hostels is done by the college management.

Having adorned several feathers in its cap and still nurturing plans to make foray into unexplored areas to keep the women ahead, SPW Degree & PG College is marching towards its diamond jubilee.



Women in RAMAYANA

- Smt. T.S.Rajalakshmi

The Ramayana is an epic which always gives greatest learning for all. The epic has all types of characters, emotions, lessons etc. “**Ramo Vigrahavan Dharmah**” means Rama is considered as Dharma personified. In Ramavatara, Lord Vishnu takes human form to uplift Dharma. Throughout the epic, Lord Rama leads a Dharmic life and protect all beings, let it be an animal or a bird or a woman or human being.

Apart from Lord Rama, there were women characters in Ramayana who were known to be “Pativratas” or “Yoginis” and who were highly respectable, knowledgeable and applaudable always. Sita is not a timid character in Ramayana, she is brave, bold, beautiful, highly intellectual who knows how to protect herself. That is why, one of the Tamil Acharyas hail the Ramayana in one word as “*Sirai Irundhavalin Eatram*”, means “Praise the one who had been in prison”. Because Sita wants to get rid of the Rakshasas and uplift the Dharma.

There are other noble women characters in Ramayana mentioned in each Kanda where one can know their sacrifice, passion, courage, service and patience.

Ahalya : Ahalya, wife of Rishi Gautama was cursed due to extramarital act. So, she lived “Adhrishya” invisible or in some versions like a stone. When Lord Rama’s dust from his feet touched Ahalya which cured from the curse. This teaches us that Lord forgives, if one really feeling guilty of the fault committed and surrenders at his feet.

Sumitra : Sumitra, wife of Dasaratha is the wisest Queen. She realizes that Lord Rama is

Women Corner

“Avatar of Lord Vishnu”. She tells Lakshmana to serve Lord Rama and Sita in the forest and treat as his parents. It was also mentioned that Dasaratha gave the “Divine Payasam” twice to Sumitra because she was highly knowledgeable. She prayed that one child should serve the Lord and other should serve the Bhagavata (Devotee of Lord). Thus, Lakshmana served Lord Rama and Shatrugna served Bharata (Bhagavata) who was an ardent devotee. She was a true mother who enlightens the son by making right choice.

Urmila : Urmila, wife of Lakshmana who has sacrificed her comfort when Lakshmana goes to forest. Though she is not spoken about in the Ramayana in many places, she is a silent performer. Whatever credits are given to Lakshmana are indirectly to Urmila. This character shows that one’s sacrifice leads to the highest service to Lord. Lord Rama praises Lakshmana many times for his wonderful service. This credit goes only to Urmila.



Anusaya : The wife of Athri Maharishi is a pious woman. When Sita meets her during the exile, she is given variety of gifts which later protects Mother Sita. In fact, Sita narrates the entire wedding to Anusaya beautifully. This episode is one of most important for every woman because she describes the duties of women (Stri Dharma). Lord Rama and Sita have a pleasant stay in her Ashram.

Sabari : She is a hermit woman serves Rishi Matanga. She is advised by her Guru to wait for Lord Rama's visit to Ashram before attaining Moksha. She becomes very old, but she does not give up her hope. The hope blooms one day when Lord Rama and Lakshmana come to her Ashram. She serves them with sweet fruits with utmost devotion. Lord, who is tired in search of Sita, gets refreshed by the service of Sabari. This shows that Lord treats all as equals and accepts the service which must be only devotion.



Tara : The wife of Vaali is an extraordinarily talented woman. She warns Vaali not to fight with Sugriva as she suspects some other valiant person is helping him. She is highly knowledgeable and knows how to handle situation. After Vali's death, when Lakshmana comes with rage towards Sugriva, she cleverly puts words which makes Lakshmana to cool down immediately. Tara's advice in the Ramayana is commendable.

Mandodari : The wife of Ravana is one of the greatest women. Ravana is so powerful, just because of her chastity. She always tries to preach good to Ravana. Unfortunately, Ravana though intellectual, has a weakness for women. Like Tara, Mandodari addresses Lord Rama as "Mahayogi" great ascetic and recites sloka which clearly shows that Lord Rama is Avatar of Lord Vishnu. This shows that only a scholastic person will be able to identify Lord Rama as Supreme, though Lord is in guise of a man.

Trijata : She is the only hope of Sita during the distress. She is with Sita in Ashoka Vatika. She is a very positive attitude lady. She has an ability to dream the future. Whenever Sita gets dejected, she gives her confidence. She also predicts that Lord Rama will win over Ravana and get back Sita. She is a savior of Sita. Though, she is not directly related to Rama's character, but she knows that "Dharma always wins". This character shows that not all demons are cruel. There are demons who are highly knowledgeable and follow the path of Dharma.

In ancient times, women were addressed as "Devi" means Goddess because, they have high intellectual powers, knowledge, wisdom, sacrifice, care and many other noble qualities. Even Lord Rama is praised along with Sita mostly as "Sita Rama", "Siya Rama", "Sitapathi", "Janaki Prananatha", "Naathaaya". They are "Divya Dampathi – Divine Couple". The power of Lord Rama glitters when he is with Sita. It is clearly seen that, Lord Rama and Sita got united because of these noble women who had played a key role in their lives.

Hail Womanhood!



The three divya desams we are about to see in this article are located in a cluster just off the coast of Bay of Bengal, around the town of Mayiladuthurai (150km due east of Srirangam).

THEREZHUNDUR

Sthalapuram : It is said that King Uparisravasu flew on his flying chariot which got stopped and stuck at this place due to his troubling the cows grazing below. The lord held the chariot by pressing his toe on the shadow. Hence the name Ther-ezhundur – place where the chariot got stuck. There are a few variations to this story.

During Krishna avataara, Lord Brahma hid Krishna's cows. In order to teach Brahma a lesson, the Lord created another set of cows and continued. When Brahma realized what was going on he apologized to Lord Krishna and returned the cows. Hence the Lord is known as 'Amaruviappan' in this temple.

Yet another legend says that Prahlada wanted darshan of a peaceful version of the Lord after seeing Nrusimha Swami and the Lord granted him his wish.



108 Divya Desams

**Therezhundur
Thiruchirupuliyur
ThalaichangaNaanmadhiyam
or
Thalachangadu**

- Sri Ramesh D. Kandadai

Cholanadu

Special features : The Lord is 'Devadiraja' and the universal mother is known as 'Sengamalavalli'. The vimana is Garuda Vimana. Theertham is Darshana Pushkarani.

The Lord is seen in the sanctum accompanied by cattle and sages. He is also seen with one leg lower than the other as he is pressing on the shadow of the chariot.

Poet Kamban who translated the Ramayana into Tamil was born here. There is a separate shrine to him in this temple.

The temple was originally built by Karikala Chola in the 1st century and later added to by other kings.

Mangalasanam : It is in the Peria Thirumozhi (1588 to 1627) Thirumangai Alwar addresses the Lord of Thiruvezhunder. In one pasuram (1608), he famously addresses the Lord as Thiruvukkum Thiruagaiya Selva – The lord is the wealth/treasure of Mahalakshmi who is herself the

principle behind all wealth. He is addressing the Lord as the source of relief from the distraction of five senses. This is the sthalam where the rains come before people perform yajnas to earn them. This is also the sthalam (place) where the Lord who drove the chariot for Arjuna lives! The same lord who chopped the ten heads of Ravana and destroyed him with Brahmastra resides in this temple.

THIRUCHIRUPULIYUR

Sthala Puranam : When Sage Vyagrapadha prayed for moksha, Lord Shiva informed him that only Narayana can grant that and so sent the sage to Srirangam. The sage ended up in Kripasamudra (now Thirusirupuliyur) and prayed to the Lord here who granted his request. Vyagrapadha means Tiger-foot. Hence the name of the town became Siru-puli-oor. The sage had poor eye sight and requested the Lord to appear in smaller form and so the Lord did. Hence his presence in this temple is said to be Bala-sayanam.



Special feature : The Lord is known as 'Krupasamudra Perumal' or Sthala Sayana Perumal or Saranagatha Rakshaka Perumal. The universal mother is known as 'Thirumaamagal Natchiyar'.

This is one of two temples where the Lord is resting facing south. The other is Srirangam. The temple is important to Adhishesha and so Garuda will not fly over this temple.

It is said the Thirumangai Alwar was a bit disappointed at the small stature of the Lord. So, the Lord told him that if he wanted Viswarupa he should go to Thirukannamangai.

Mangalasasanam : Only Thirumangai Alwar has done mangalasasanam of this temple in Peria Thirumozhi and Siria Thirumadal.

Starting with 1628 till 1637 for ten pasurams, Alwar sings the praise and the fitness of the temple for people to go and worship.

Thirumangai looks at who is a fit candidate to surrender to. He says that one should not listen to other gods and deities but go with the lord who is resting in Thiruchirupuliyur.

The Lord who rests on five mouthed Adhishesha is the only one who will release us from bondage and give us salvation.

He extolls the various forms in which he appears for his bhakthas and surrenders to the Lord Sirupuliyur.

He ends his tenth pasuram by promising that those who sing the praise of Lord of Thirusirupuliyur with these ten pasurams will never be touched by bad things.

THALAICHANGANAANMADHIYAM or THALACHANGADU

Sthala Puranam : The Moon (Chandra) was cursed to get leprosy. Since he prayed to Vishnu here and got relief, the Lord is known as Chandra-Sabha-Haran. Lord



Vishnu asked him to worship Srirangam, Indalur and Thalachangadu. Chandra followed the advice meticulously and obtained relief. He wears the crescent moon on his head like Lord Siva and stands facing east on shores of Bay of Bengal. There are different versions of how Chandra got cursed. One is because of favouring one wife out of his 27 wives. The other was because he coveted the wife of Bruhaspati.

Special features : The Lord is known as 'Naan-Madhiya Perumal' or Venn Sundar Perumal. The universal mother is known as 'Thalaichanga Natchiyar'. The temple tank is 'Chandra Pushkarani' and the vimana is Chandra vimana.

Here Moon is considered as elder brother to Mahalakshmi as he emerged before her when Ksheera sagara was churned.

The word Changa in the name of the town comes from the special conch held by the lord. Changu means conch.

Mangalasanam : Thirumangai Alwar was advised by the Lord to immerse himself in Archa avataara of the Lord while he is on earth. As he

speaks to his heart in his pasurams, Alwar panics because it is not possible to have darshan of all the Archa rupas of the Lord. He praises the Naanmadhiya Perumal (1736) as one who surrounded by blooming lotus and who is the preferred chief of all Devas because of his auspicious gunas.

A very small sample of fifty pasurams are mentioned here. Wherever possible the pasuram numbers are given so that those who are interested can easily refer to them.

Om Namo Narayana



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Signature of the Publisher



UGADI ASTHANAM AT TIRUMALA
on 22-03-2023

SRI RAMACHANDRA CHARANAU SARANAM PRAPADYE

- Dr. I.L.N. Chandrasekhar Rao



All the virtues imbibed in himself was Sri Ramachandramurthy. Sri Ramachandramurthy, has become the ideal man of the world with his spiritual wealth. That there are Sri Rama Temples in every village in India is a proof of the devotion of Indians towards Sri Rama. Even though Sri Rama's kingdom is Ayodhya, many parts of Telugu land are said to be blessed with the dust of his feet. There are number of places in Telugu States which are said to have been spent by Sri Rama during his Vanavasa, during his search for Sita, and during his return to Ayodhya after defeating Ravana. Among such kshetras, the kshetras under the rule of Tirumala Tirupati Devasthanam are important. Here I am giving some TTD Sri Rama temples for the sake of readers of 'Sapthagiri'. By visiting and remembering them on the occasion of Sri Ramanavami, one gives peace and joy to the devotees.



SRI RAMAR MEDA, TIRUMALA : 'Ramar Meda' is the mandapam after Ganta Mandapam and Snapana Mandapam in Tirumala of Kaliyuga pratyaksha daivam Sri Venkateswara Swamy. In the past, the Utsavamurthies of Sri Sita, Rama and Lakshmana were housed in this mandapam, hence the mandapa named as Ramarmeda. It is said that during the time of searching, Sita, Rama and Lakshmana visited Venkatadri. That's why Sita Rama Lakshmana Utsavamurthies have been installed in the temple. Currently Sita Rama Lakshmana Utsavamurthies are kept in the Sanctum Sanctorum of Anandanilayam. There are two stages in the mandapa on both sides. Until sometime ago on the stages the Utsavamurthies of Angada, Hanuman, Sugreva, Vishvakshena, Ananta, and Garuda were kept. It is said that Sri Rama of the Treta Yuga is Srinivasa of the Kali Yuga. Asthanam is held on Sri Rama Navami and Coronations are held on the next day. Every month on Punarvasu Nakshatra, Lord Rama participates in Sahasradipalankarana Seva. Even in the annual Teppostavams one day Sri Seetharamalakshmana participate and bless the devotees.



SRI KODANDARAMA SWAMY, VONTIMITTA : During the Treta Yuga, many sages practiced penance in the region known as Dandakaranya. Demons used to obstruct their sacrifices and penances. With this, sages prayed Lord Rama to save their penance and sacrifices. With this, Sri Rama, who was living in the Vanavasa, accepted the prayers of the sages, reached this place and spent some time and saved the Sages from the clutches of the demons. Lord Rama came here wearing Ambulapodi, Pidibaku and Kodandam, hence this Swami got the name Sri Kodandaramaswamy. Sri Sita, Lakshmana and Sri Rama spent some time in this region and traveled to other regions gave their idols to the sages as per the wish of the sages. Sages used to regularly worship these idols. Later Jambavanta reached this place and rested for some time. During this time one night Lord Rama came in his dream and said that they were in the form of idols in that area and told him to consecrate those idols. Sthalapurana reveals that on the very next day Jambavanta searched the surrounding areas and took out the idols of Sri Sitarama Lakshmana and consecrated them. In the main sanctum sanctorum of the temple Sri Sita Rama Lakshmana idols made of a single stone give darshan. Hence the name of this kshetra is Ekasilanagaram. Vontimitta is located on the Kadapa Chennai main road approx. at a distance of 25 km from Kadapa and 120 km from Tirupati. Vontimitta Sri Kodandarama Swami, it is said that Bammera Pothana Matya has written the Bhagavata in Vontimitta. The visit to the temple of Lord Sri Kodandaramaswami in Vontimitta gives peace and joy to the devotees.

VISIT TTD IN AND AROUND SRI RAMA TEMPLES AND BE BLESSED

SRI KODANDARAMA SWAMY, TIRUPATI : There are a number of famous Temples in Tirupati, A.P. Sri Kodanda Ramaswamy Temple is one of the famous and ancient historical temples. During his return to Ayodhya after defeating Ravanaasura, Lord Rama left for Ayodhya taking Sita Devi with him. Along with Sri Rama, Lakshmanamurthy, Hanuman, Sugriva and Jambavanta also left for Ayodhya. It is said that on the way to Ayodhya, Sri Rama stopped for a while to rest in the area where the present temple is located in Tirupati. Later Lord Rama left for Ayodhya. After that Jambavanta built a temple here and enshrined the deities. In the sanctum sanctorum of the vast temple in the heart of Tirupati, Sri Ramachandramurthy is holding the kodanda and arrows in his hands, while Sri kodanda is standing as Rama. Unlike usual, Sri Sita Devi is standing on the right and Sri Lakshmana is standing on the left side. It is remarkable that there is no Hanuman in the sanctum sanctorum. It is said that Hanuman does not exist because of Jambavantha's enshrinement. Opposite the temple, on the other side of the road, Sri Anjaneyaswamy is seen in a separate temple. The temple is about two kilometers away from Tirupati bus stand and railway station. A visit to Tirupati Sri Kodanda Ramaswamy will fulfill all the desires of the mind.



SRI PATTABHIRAMA SWAMY, VALMIKIPURAM (VAYALPADU) :

'In the temple at 'Valmikipuram', Lord Rama is worshipped as Sri Pattabhiramaswamy, and named as the wish-fulfilling god of devotees. Once Jambavanta reached Ayodhya and visited Lord Rama and left again. While reaching this area in the middle of the way, he realized that light was coming from a Valmeekam. When he removed the Valmeekam, he found the idols of Sri Ramachandramurthy and took the idols; the temple was built and enshrined the God. In the main sanctum sanctorum of the temple located in the heart of Valmikipuram Sri Rama appears along with Sita Devi and all his brothers. Sri Ramachandra Murthy holds a grasa mudra in his right hand and a Varadahasta in his left hand. On the right side of Sri Rama is Sri Sita Devi and on her right is Bharata wearing a chamara. On the left side of Sri Rama is Sri Lakshmana wearing Dhanurbhanas and on the left of Lakshmana is Shatrughnu wearing chamara. Sri Anjaneyaswamy is present in Pradakshinamandapam. Valmikipuram is approx. 100 km from Tirupati and 20 km from Madanapalle. A visit to Sri Pattabhiramaswamy of Valmikipuram will be freed from clutches.



SRI KODANDARAMA SWAMY, CHANDRAGIRI : In the temple of Chandragiri, Sri Rama is worshipped as Sri Kodandarama swamy, who is known as the God who brings unity between family members. Once upon a time, Chandragiri was under the control of Vijayanagara rulers. Vijayanagara emperors often visited this fort. From here they used to go to Tirumala to visit and worship the Lord. It is said that one day in the 16th century, when a local official of the Vijayanagara emperors was tired and resting near the fort, the lord came in his dream and he identified the lord and built and consecrated a temple. In the main sanctum sanctorum of the temple, Lord Rama along with Lord Sita Devi along with all his brothers give darshan. Sri Sita Devi, Sri Ramachandra Murthy, Sri Lakshmana Murthy and Bharata Shatrughnu are sitting on the same pedestal while Sri Hanuman and Sri Garutman are standing on either side. It is remarkable that all of them are on the same platform. Chandragiri is approx. 15 km away from Tirupati. Visiting this lord will increase affection among family members.





On the auspicious occasion of Rathasapthami in Tirumala, Sri Malayappa Swami blesses devotees on Suryaprabha vahanam on 28.01.2023. On this occasion, A.P. Chief Secretary Dr. K.S. Jawahar Reddy, IAS, TTD Tirupati J.E.O. Smt. Sada Bhargavi, I.A.S. TTD Trust Board Chairman's wife and other officials participated.



On the auspicious occasion of Rathasapthami in Tirumala, Sri Malayappa Swami blesses devotees on Kalpavriksha vahanam on 28.01.2023. On this occasion, TTD Tirupati J.E.O. Smt. Sada Bhargavi, I.A.S., C.A.O. Sri Sessa Sailendra, I.R.S. TTD Trust Board Chairman's wife and other officials participated.



The one-day Brahmotsavam, Rathasapthami at Tiruchanur Sri Padmayathi Ammavaru temple was held on 28.01.2023 as the Goddess took out a celestial ride on Seven carriers to bless Her devotees.



A new laboratory with advanced equipment was inaugurated by TTD Executive Officer Sri A.V. Dharma Reddy, I.D.E.S. in BIRRD hospital at Tirupati on 25.01.2023. On this occasion, Tirupati J.E.O. Smt. Sada Bhargavi, I.A.S. and other higher officials participated.



On the occasion of Republic Day, the National Flag was hoisted and saluted by the TTD Executive Officer Sri A.V. Dharma Reddy, I.D.E.S. on 26.01.2023. On this occasion, Tirupati JEOs Smt. Sada Bhargavi, I.A.S. and Sri V. Veerabrahmam, I.A.S. CV&SO Sri Narasimha Kishore, I.P.S. and other officials participated.



The Chaturveda Havanam was organised at Sri Sarada Peetham in Visakhapatnam, A.P. under the aegis of TTD started on 27.01.2023 and concluded on 31.01.2023 with Poornahuti. On this occasion, the pontiff of Visakha Sarada Peetham Sri Swarupanandendra Saraswati Maha Swami, TTD Trust Board Chairman Sri Y.V. Subba Reddy and others participated.



The Aradhana Mahotsavam of Saint Poet Sri Purandhara Dasa was held with utmost fervor on 21.01.2023 at Narayanagiri Gardens in Tirumala. On this occasion, HH Sri Sujayanidhi Theertha Swamy of Sripadaraja Mutt of Mulabagula in Karnataka graced the occasion and Tirupati J.E.O. Smt. Sada Bhargavi, I.A.S. S.O. of Dasa Sahithya Project Sri Ananda Theerthacharya and other officials participated.



The new Mobile App, "TTDevasthanams" was released by TTD Trust Board Chairman Sri Y.V. Subba Reddy & TTD Executive Officer Sri A.V. Dharma Reddy, I.D.E.S. on 27.01.2023. On this occasion, TTD J.E.O. Sri V. Veerabrahmam, I.A.S. and other higher officials participated.

The Lord took several Avatars to uplift the suffering mankind. Whenever HE came down from HIS divine abode, Goddess Sri Mahalakshmi also took an appropriate form, being inseparable from HIM. Sriman Narayana possesses all auspicious attributes and is untouched by bad qualities. Of all things, HIS mercifulness and kindness to devotees are well-known and because of these two things, sinned human beings approach HIM by way of refuge and protection. HE is keen and impartial in punishing the wicked, while HIS divine consort is full of bliss and is not aware of punishment. Her kindness towards erring souls is boundless. She is also supposed to be the goal and the means to reach her and is recommendatory to the Lord on behalf of the erring souls. She pleads to the Lord on behalf of these souls. She is called “Sri” depicting the following meanings:

- *She is being achieved by the liberated souls while she herself attains the Lord*
- *She listens to the call of the souls and makes the Lord to pay heed to her voice*
- *She removes the obstacles in reaching the Lord, and finally*
- *Creates a condition to make the souls fit for doing service to the Lord*

Because of her inseparable nature from HIM, the Lord Himself is popularly known as – “Sri Nivasan”; “Sri Nidhi”; “Sri Dhar”; “Madhavan”; “Malolan”; “Sri Yapapathi” etc.

According to our Great Acharyas like Sri Alavandar, Sri Ramanuja, Sri Vedantha Desika, Sri Parasara Bhattar, the worship of the Lord is to be done with a pranamam to the Goddess. Even the God may not know the extent of the Mahima of Goddess Sri Lakshmi. When She came out of the milky ocean, She straightaway chose the heart of Lord Sri Vishnu as Her Divine Abode and thus proclaiming the greatness of Lord Sri Vishnu. She is always found to be seated

SRI MAHALAKSHMI as Glorified by Alwars

- Sri R. Narasimhan



on a Lotus and thus known to be – “Kamala”; “Padma”; “Padma Priya”; “Padmalaya”; “Padmakara”; “Padmini” and so on.

Alwars are the Divine Messengers and are associated with the Lord. The Divine Disc, The Conch, The Bow, The Vajrayanthi, The Kousthubha, The Gada, The Divine Sword – took human forms and sung in the praising of the Archa forms of the Lord and HIS Divine Consort. Most of their songs are grouped into one and

the same being called “**Naalaayira Divya Prabandam**”. The Prabandhams themselves carry the syllable “Sri” along with the respective names such as Thiru Mozhi etc.

Let us dwell deeper in some of the works of Alwars, in praising Lord Sri Vishnu along with Goddess “Sri” as depicted in the Prabandhams.

- ◆ **Sri Perialwar (Sri Vishnu Chittar)** while going through the streets of Madurai (seated on an elephant), with royal honours, praises the Lord (who gave him darshan over the sky), in his “Thirupallandu” Prabandham along with HIS divine consort (who is seated on his right chest) to live long.
- ◆ **Sri Andal** (the avatar of the divine Mother) in her “Thiruppavai” Prabandham, praises the Goddess Sri Lakshmi [Thiru] and performs surrender at the feet of the Divine couple and calls the Lord as Madhavan.
- ◆ In her “**Nachiyar Thirumozhi**”, Sri Andal mentions the abduction of Sri Rukmini episode and her dream episode of marriage with the Lord.
- ◆ **Sri Thirumangai Alwar**, in his “Periya Thirumozhi”, mentions the Lord of Thiruvallur as having the Lotus-seated Sri Lakshmi in HIS heart. He also refers to the Goddess Sri Lakshmi as “Anima Malar Mangai” – the presiding deity of Thiruneermalai.
- ◆ The most important of the Alwars, **Sri Nammalwar** had a special inspiration and bhakti towards Lord Sri Venkateswara and adorned the Lord with several good hymns or pasurams. He, who was seated in the hole of a tamarind tree in Tirukurugur (near Tirunelveli), performs saranagathi at the feet of Lord Srinivasa of the Seven Hills. He clearly brought out the fact the Goddess Sri Mahalakshmi never leaves the Lord’s heart and she is called “Sri Alarmelmangai”. She is Sri Vishnu’s “Anapayani” (inseparable). The Alwar also addresses all human beings to do any kind of

service (according to his/her capacity) to the Divya Dampathi, without any hesitation always and without any error [Niraparada Kainkaryam].

- ◆ Sri Nammalwar’s poetic work called “Thiruvaimozhi” is otherwise called “Sri Bhagavath Vishayam” and is included in the Grantha Chatushtaya Kalakshepam. It is the essence of Samaveda.

The Lord without “Sri” is not at all acceptable and both the deities are to be worshipped. The Lord is no longer a Lord without “Sri”.

Almost, most of the poetic works of the Alwars, carry the symbol “Sri”. Examples includes – **Thirumozhi, Thiruvaimozhi, Thiruvirutham, Thirunedunthandagam, Thirumadal, Thiruyukoothrukai, Thiruppavai, Sri Nachiyar Thirumozhi, Thirumaalai, Thirupallandu, Thirupalliyezhichi, Thiru anthathi, Perumal Thirumozhi**, etc. (Thiru-Sri).

In SriVaishnavite Philosophy, The Divine Couple alone is the goal to achieve liberation and hence need to be worshipped. This principle is reflected in many places of the Naalaayira Divyaprabandham of the Alwars.

“Sri Lakshmi seated on a fragrant Lotus”, may SHE protect us [“Poovinmel Madu Vaaz Marbhan”] – is the prayer offered by Sri Satakopan alias Sri Nammalwar [Thiruvaimozhi 3-1-6]. The Lord is Selva Narayana [T 1-10-6].

According to **Sri Thirumangaialwar**, the Lord is “Malarmel Mangai Manavalan” [Nan muga Thiruvandathi].

In Thirukovilur (TN), while Poigai Alwar and Boothathalwar were resting in a small place of an Ashram, Peyalwar also entered – on that dark rainy day. A fourth person suddenly found to have entered therein. The first two Alwars, lighted two different lamps (in the form of hymns), the third Alwar was delighted to have the darshan of the Lord and his poetic verse begins with “Thirukkanden” – meaning the Goddess was first seen in the Lord’s chest region. Thus, the seed for the Naalaayira

The Lord is thus always associated with HIS divine consort “Sri” and HE is “Srikanth”. It is proclaimed that the name “Madhavan” is the essence of all Vedas. Naalaayira Divya Prabandam is otherwise called Tamil Veda and the same is given precedence over the Vedas during the temple festivals.

The Alwars are forerunners to the other great Acharyas in composing divine songs, such as Chatusloki, Sri Stava, Sri Gunarathnakosha, etc.

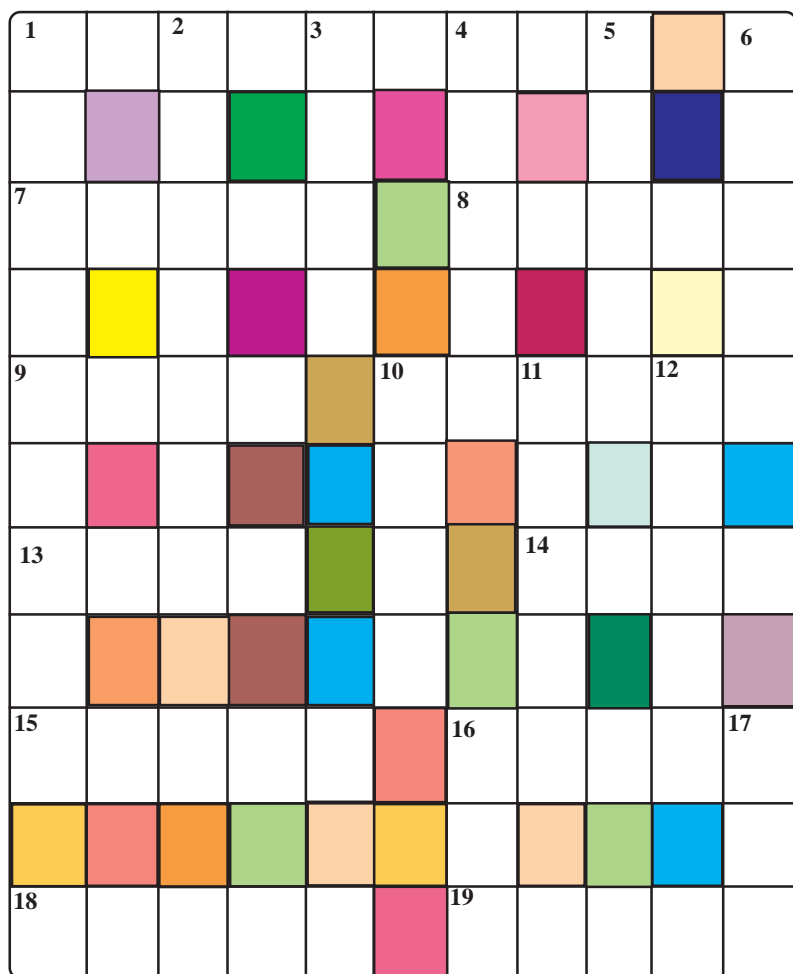
Wherever God is praised, it invariably denotes the praise of HIS divine consort Sri Lakshmi. He is “Sri Lakshmi Narasimha”, “Sri Lakshmi Narayana”, “Sri Lakshmi Hayagreeva”, “Sri Bhoovaraaha”, “Sri Vallabha”, and so on.

May the Lord of the Seven Hills bless one
and all with prosperity, good health and a long
spiritual life.

“Loka Samastha Sukhino Bhavantu”



PUZZLE



Presented by
Sri T.S. Jagan Mohan

01. Son of Chandramathi (9)
02. Son of Kadruva (7)
03. Haridwar (4)
04. Sanskrit Poet (5)
05. Warning of some Danger (5)
06. One more time (5)
10. Very interested (4)
11. Son of Mathinara (5)
12. Near the beginning (5)
16. Help (3)
17. Intend (3) (Jumbled)

DOWN

CLUES FOR PUZZLE

01. Wife of Agasthya (9)
07. Sweet liquid made by Bees (5)
08. Wife of Srikrishna (5)
09. Drop of water from the eye (4)
10. Young Cat (6)
13. Fly up very high (4)
14. Not serious (4)
15. Yama (5)
16. Goddess Parvathi (5)
18. Lord Brahma (5)
19. Lord Kubera (5)

ACROSS



ANNAMAYYA'S VIGNETTES OF WISDOM

- Prof. M. Rajagopalachary

Sankirtana:

chI chI naruladETi
jIvanamu...(adhyAtma
SankIrtana plate: 82-5

Vol. 1-397 Tune: shankarAbharaNam)

chI chI naruladETi jIvanamu
kAchuka srIhari nIvE karuNintugAka
aDaviO mRgajAtiyaina gAvachchugAka
vaDi nitarula goluvagavachchunA
vuDivOni pakShiyai vunDanainAvachchugAka
viDuva kevvarinainA vEDavachchunA
pasuramai vedalEnipATu vaDavachchugAka
kasivO norula bogaDagAvachchunA
vusurumAnai puTTivunDanainavachchugAka
visuvaka vIrivAri vEsarinchavachchunA
yemmela buNYAlu sEsi yila yElavachchugAka
kami haridAsuDugAvachchunA
nemmadi srIvEnkaTESha nIchittamE kAka
dommulakarmamulivi tOyavachchunA

Glossary:

vudivOvu = uDigipOvu; nashincu; vyarthamagu;
vicchinnamagu; tolagu; to fall away; grow thin;
emaciated; uDivOni = shAshvatamaina; ceaselessly;
pasaramu = a beast; an animal; kasivOnu = tITa
tIrunatlugA, mikkiligA; excessively; usurumAnu =
vriksha vishEShamu; a kind of tree; vEsarinu =
visigincu; to trouble, to irritate; yemmela = peddarikamu
cEta; loveliness; charm; vilAsamu; cakkadanam;
garvam; kammi = krammi, vyApinci; having spread;
dommula = dommi, dommigA kUDi paibaDunaTTi,
tumultuously, confusedly, noisily, buzzingly; in a crowd/
swarm; in a melee fight;

Translation:

Awful Human Birth

How awful is this human birth? Fie on it!
May Lord Sri Hari save it with His mercy!!

One can be an animal in a forest
Rather than serve others for this mean life!
One can live like a crow for ever
Rather than beg others for this life!!

One can be a beast and face hardships
Rather than flatter others in vain!
One can take birth as a barren tree
Rather than irritate others untiringly!

One can rule the world as a result of past virtues,
But can one easily become a servant of Hari?
O VenkaTESha!

How can we set aside our piled-up *karma*
Except by Your will and pleasure?

Commentary :

We find a metaphysical interpretation of the meanness of human birth with an existential retrospection on life in this kirtana of Annamayya. Annamayya pooh-poohs the life of man and finds it meaningless without the grace of Hari and the *prapatti marga*. Man's life is characterized by such menial deeds as begging, flattering, vexing and serving others. Compared to this, life in any other form is better. Annamayya suggests that it is better to live as an animal, bird, or a tree rather than cringe and crawl like a man before other men due to his past *karma* which goes on piling up interminably. Is such menial service worth the trouble for such a mean life of human being? How can one get rid of it and be redeemed from such *karma*? Annamayya finds the answer to these questions in the grace of God. Instead of serving other men for this mean life, it is better to serve God and be redeemed.

Sri Annamacharya Vardanthi on 18-03-2023



UGADI – NEW HOPES

- Smt. P. Sujatha



Spring season is buzzing with new leaves, Sun rays sharpening up driving away the cold season, new buds on the plants, and the new crops that arrived just a few months back symbolize the commencement of the Telugu new year called 'Ugadi'. Lord Brahma created this universe on this day. Happiness, new resolutions, new hopes, and a brighter new era are symbolic in celebrating the commencement of the new year. The festive season, marriage season, and crop season commence after Ugadi.

Two notable celebrations on Ugadi day are preparing the pachhadi (chutney) and listening to the Panchangam (calendar). Ugadi pachhadi which is a mix of sweet, sour, bitter, spicy and salty flavours. So is life expected to move in reality. Our elders advise that life is a mix of all these in various forms.

Panchangam has a special place in the lives of Hindus. It is the Hindu calendar and almanac. It contains five astronomical and astrological daily details such as the Tithi, Nakshatram, Yoga, Karana, and Vara. It is a practice to listen to the readings from Panchangam to know how our future fares during the ensuing year.

Most of the southern states celebrate Ugadi in different ways. In Maharashtra, it is called Gudipadwa. In Karnataka, it is celebrated with traditional rituals, decoration of the houses, and sweet dishes such as moong dal payasam, holige, etc. In other parts of our country such as Rajasthan, they celebrate it as Thapna, Sindhis as Cheti Chand, and in Manipur as Sajibu Nongma Panba.

The celebration of Ugadi is a combination of religious zeal and social merriment. This year Ugadi is called 'Sobhakritu'.

Let us pray to Lord Srinivasa shower his blessings on us to have a peaceful, healthy, and prosperous year ahead.



UGADI ASTHANAM IN TIRUMALA

On the Telugu New Year Ugadi day, Koluva or Asthana is celebrated grandly in Tirumala. After the first bell, Lord Venkateswara is brought in a procession to the golden entrance along with his consorts. He is seated on Sarvabhoopala Vahanam decked in silk clothes. His commander, Vishwakshena is placed on another pedestal. Lord will be presented with specially made silk clothes by Sri Sri Sri Jeeyar Swamies. Akshataropana (auspicious turmeric rice) is offered to the Lord. The details from the Panchangam such as promises of the new year, the situations that would arise in the universe, etc are informed to the Lord. Devotees take the blessings of the Lord with a prayer that the new year should be the happiest for all mankind, "sarvejana sukhinobhavantu". Asthana is the first annual event celebrated. Special decorations are made around the temple marking the beginning of the Telugu new year.



The Telugu New Year Ugadi on 22.03.2023



Serial

Part - 22

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)

Names of Ashtadiggajas (8 Scholars) of Manavala Mamunigal

The following Acharyas who were propagators of Sri Ramanuja Siddhantha, became the disciples of Manavala Mamunigal - 1. Vanamamalai Jeeyar, 2. Tiruvenkata Ramanuja Jeeyar, 3. Paravastu Pattarpiran Jeeyar, 4. Koil Kandadai Annan, 5. Prathivadhi Bhayankaram Annan, 6. Devaraja Guru, otherwise called Erumbiappa, 7. Appillar and 8. Kidambi Appillai.

Sri Krishna Jayanthi paripalanam in Tirumala temple: In ancient times, Periya Perumal, Archaka, a descendent of Senkanivayan of Sri Vaikhanasa Vamsa, was doing *kainkarya* (service) to Tiruvenkatamudayan with *jnana anushtana*. In such a state, one night, in the dream of Periya Perumal, Areyar who was doing *kainkarya* at that time, Tiruvenkata Sirukkan, a devotee, who was liked by Tiruvenkatamudayan like His son, and Tiruppanippillai, the head of

kainkaryas in the temple, Tiruvenkatamudayan had shown his original status and appeared as Krishna and exclaimed to the Archaka Periya Perumal as follows – “Come on Perumal! Come on Appan Areyar! Come on child! In ancient times i.e. in Dwapara Yuga with a view to safeguarding the Universe, I was born as the son of Vasudeva and that Avathara Vaibhava Day is being remembered by the disciples of Sri Ramanuja. Likewise, I am very much pleased to accept the Utsavam by Sri Vaikhanasa Maharishi. Krishna Jayanthi is not celebrated by the disciples of Sri Ramanuja. Hence, I have no relation with them. However, I graced them, as assured to Sri Ramanuja earlier and from this year, every year, Jayanti Utsavam is to be performed by informing the disciples of Sri Ramanuja, which gives happiness to me.” Then they woke up and narrated their dreams to one another. At that time Brahmotsavam was going on. Car

Festival was held and *Kalashabhishekam* was held for conducting Pushpa Yagam festival. At that time, the Archaka Periya Perumal, before placing Sri Satakopam to Jeeyars, Acharya Purushas and other Sri Vaishnavas, informed loudly to tell everybody about the dream wherein Tiruvenkatamudayan directed them to celebrate Krishna Jayanthi Utsavam as stated in Sri Vaikhanasa Siddhanta and then Archaka placed Sri Satakopam to all. Having heard this, everyone gladly accepted as it was said in the Pramana that in Kali Yuga, Sri Hari advises *hita* (good thing) for people through Archaka's dream. Accordingly, they felt they gained three graces (mind, body and words). They accept the verses of Rishis who were blessed by God, Smriti, Itihasa and Puranas, that God comes in Archa form and through Archaka gives *hita vachanas*. And they felt that this is to be accepted, to be followed and to be practiced. From that year, every year Sri Jayanthi Utsavam which is very dear to Tiruvenkatamudayan has been held.

Grabbing of play balls Utsavam : During *Irappattu Adhyayana Utsavam*, on the sixth day Malayappa Swami goes round the Mada Streets and stands at the entrance of Sri Gopuram. His Consorts Sreedevi and Bhooodevi stand before the deity at the entrance of the temple facing East. At that time Areyar stands near Nachchimars and he recites *Pranaya Kalaha Prabandham* in Tiruvoymozhi decad 6-2 (*Minnidai Madavar*) first part by looking at Malayappa Swami.

Then a Srivaishnava who stands near Malayappa Swami recites the second part of the decad. Likewise both Areyar and Sri Vaishnava exchange question and answer. Then by drawing on sand *kudal (koodal valaippu)* as said in Dravida Sastra, they agree with each other and conclude the *pranaya kalaha* and both Nachchimars join Malayappa Swami. This occasion is called "*Pandhum Kazhalum parippu*" (throwing of balls of flowers) by the elites. There is a reason for this festival as informed earlier in the dream as said in Kathyayana and Vishvaksena Samhita.

Veda Parayana Kramam (Procedure) : The following is the method of recitation of Veda Parayanam during Tiruvaradhanam time before Tiruvenkatamudayan and Govindaraja: Veda Chatushtayam; Kalpa sutram; Sri Ramayanam; Sri Vishnu Puranam; Sri Venkatesa Mahatmyam; Sri Chitrakuta Mahatmyam; Iyal; Alavandar Stotram; Sri Vaikunta Stavam; Sri Bhashyam; Yatiraja Vimsathi; All these recitations will be done for one time. The hymns of Alvars will be recited twice. Same method is followed in the houses of Sri Vaishnavas.

While doing the ceremony for *Pitrus*, before recitation of Tiruvoymozhi, four Veda Parayanas will be done. For people other than Sri Vaishnavas, only Tiruvoymozhi will be the beginning, as they are not eligible to recite the Vedas.

(to be continued)

SRIMAD RAMAYANA PAARAAYANA at Tirumala

The T.T.D. is the very important institution to protect and preserve Sanatana Dharma. As part of this, Srimad Ramayana Paaraayana is being organised by T.T.D. at Nandaneerajana mandapam at Tirumala has attracted many devotees around the world and many viewers of SVBC sat before their Television Box and were listening this Paaraayana with religious fervour and devotion to Lord Srirama.



Most of the verses of Vemana are born of everyday experiences, close observation of life around, native wisdom, and a studied measure of human nature. These are not scholastic statements, but rather sharp witticisms that even scholars would relate themselves to. As such, he became a universal poet relevant to all ages and places. If we take, for instance, the following oft-quoted poem of Vemana that became part of everyday usage in Telugu people's lives, it becomes clear how simplicity of expression can be ennobling. It also shows how a striking example elevates the meaning of a precept.

*Uppu kappurambu okka polikanundu
Chuda juda ruchula jada veru
Purushalandu punya purushulu veraya
Vishwadabhirama vinura Vema!*

(Poem 16. Page 3. *Vemana Padyalu* Part I. C.P. Brown Collection, 1839. Ed. Bandi Gopala Reddy {Bangore}. TTD, Tirupathi: 1992.)

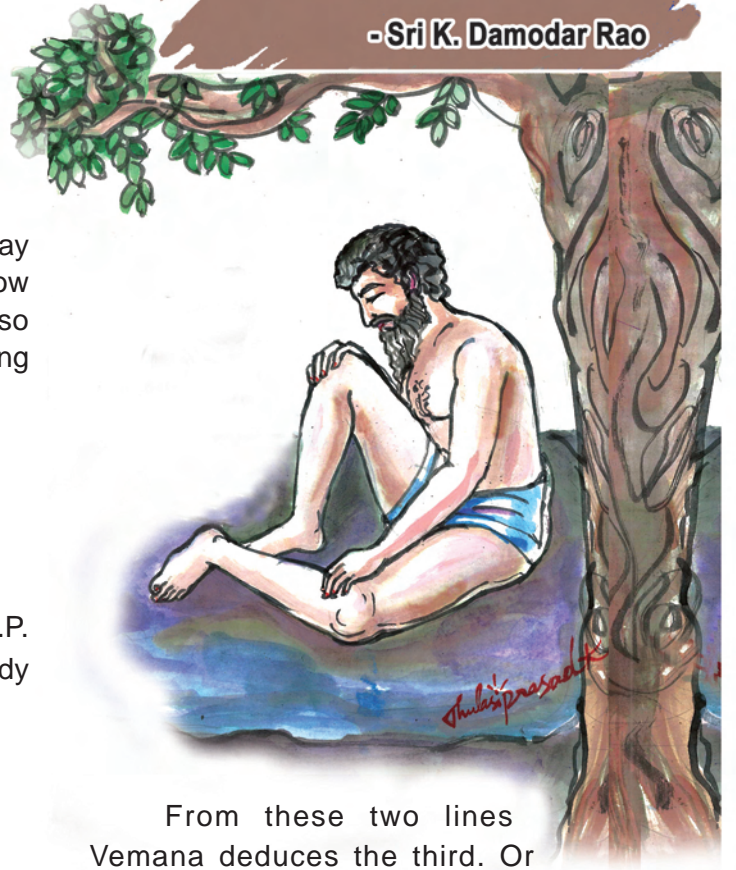
In translation:

So close are salt and camphor in appearance.
A closer scrutiny marks out the difference.
So do sages from ordinary mortals differ.
Listen Vema, the one endeared to the Creator!

From everyday reality Vemana has chosen common salt and camphor and applied it to a profound experience. The commonality between the two is their looking alike. This is mentioned in the first line. Appearances are often deceptive and so a close observation makes it clear that their taste and nature are not the same. Besides, they serve different purposes. This is implied in the second line. Common salt is used in the food we consume making it more palatable. A bit excess or less, the dishes lose their taste. Camphor is used in offering prayers as part of bhakti tradition. It is associated with things metaphysical. A world of difference is there between the physical and metaphysical, so is it between salt and camphor despite of similar look.

Universal Wisdom of VEMANA - 16

- Sri K. Damodar Rao



From these two lines Vemana deduces the third. Or inversely, he invents the first two to validate the third: Holy men are different from common run of men in many ways. A clinching and culminating statement before the signature line. First two lines gain added weight with the third line when read again; however, the third line, in turn, is benefitted from the first two.

It is difficult to differentiate the saintly persons from ordinary mortals: it is one of perception and personality. To locate them is not an easy task. A person's words, actions, and attitude marked with piety and devotion make him distinct. Ordinary people are concerned with their personal lives, betterment and their own fulfillment. Noble men transcend these limitations and think of community, its welfare, service to humanity and means of its salvation. A difference in means and ends.



Philosophical Insights into

NAIVEDYAM OF RAMA NAVAMI

- Dr. Jyoti D. Vora

Sri Rama Navami is a prayerful festival which holds a place of great significance in our Sanatan Dharma. The celebration of Rama Navami is marked with rituals, fasting, spiritual discourses, chanting of Shlokas and Stotras in the name of our Lord Purushottam, Sri Ramachandraji, all over the Country. Rama Navami is celebrated to mark the birth of Lord Rama. It is a spring festival which is observed on the ninth day of Chaitra month – the first month in the Hindu Lunar calendar. Interestingly, in some states of our country, this day is also celebrated as the day of Sitarama Kalyanam.

Rama (*'ra' means Light. 'ma' means within*), thus the Divine light within you is Rama. Celebrating the festival of Rama Navami indicates the removal of evil powers and entering of Divine power on the earth. The celebration of this festival indicates the victory of good and defeat of evil power and establishment of the Dharma after the removal of Adharma.

There is an underlying principle in all Vedic Practices which helps the faithful to achieve Holistic Wellness while traversing the path of Bhakti. This holds true even for Rama Navami. Thus it is truly gainful to study the philosophical undertones of the Naivedyam which is traditionally offered to our Lord as we worship Him on Rama Navami.

What is Naivedyam?

Naivedyam, is a Sanskrit term meaning supplication, it is the food offered to the Lord as part of a worship ritual. Hence, Naivedyam is considered as the purest food preparation and results in giving a sublime food experience to the Bhakta.

If one delves deeply into the nature of the Naivedyam and the festival, there is a concept which is scientific, socio-cultural and above all aimed at spiritual enhancement. An enriching exercise results when one studies the details of this synergy.

Most people prefer to observe a whole day fast on this pious day. Generally, devotees prefer a satvik diet without garlic or onion.

As per some Scriptures, it is known that Sri Rama and Lakshmana used to drink Neer Mor (Spiced Buttermilk) and Paanakam (Jagerry water) for quenching their thirst when they lived in forest with Sage Vishwamitra.



Hence, these preparations are offered to Sri Rama on this auspicious day. In South India, panakam, kosambari, vada pappu (soaked moong dal) and neer mor are the typical prasadam during Rama Navami.

Kheer is a very common offering throughout our country, be it the Payasam rice or sabudana kheer. India has not just the regional variations of the same mithai (sweet) or dessert, sabzi or flatbreads, but also salads. From east to west and north to south, there are different types of salads in India, which are easy to make, packed with nutrition and are laden with taste. One such version is the Kosambari Salad of South India. Interestingly, the same changes to a Koshimbir when in Maharashtra. Typical to Rama Navami is Vada Pappu or moong dal kosambari, that is a must try. Other ingredients may include green chillies for the spice factor, fresh coriander for the herby touch and lemon juice for the tang. Some people also like to add asafoetida in the tempering. Notably all these components are locally grown, seasonally available and beneficial for health in summer months.

I would like to conclude this article by tracing the scientific resonance of these delectable preparations to Holistic Wellness. The entire array of dishes aim at cooling the body since Rama Navami falls in the Spring Summer months

of the year. Moreover, the ingredients are all available locally and are cultivated and harvested at that time of the year. This is in keeping with the Agrarian profile of our country. Scriptures have elaborately given recipes of these dishes which include health giving spices, vitamins and minerals. Moreover, the same dishes were consumed by Sri Ramachandraji during His vanvaas and hence are worth emulating.

Eating is not merely for filling stomach but is a sacred act of consuming healthy meal for a complete digestion and so be humble and satisfied with the food. We should always remember that we are indeed so blessed to have food of our own choice. There is nothing wrong in being humble, we should be grateful for the rain (nature in a way) and the farmers for their hard work for the harvests, the fire to cook the food and all the helping hands responsible for serving the food on our plates everyday.



SOLUTION TO PUZZLE

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

RAM RAJA TEMPLE

The Palace Kitchen That Turned into a Temple

in Madhya Pradesh

- Sri S.N.Deshpande

We have seen in all Rama's Temples, the Lord is shown as standing along with Sita, Laxman and Hanuman sitting on his knees with folded Hands looking at Lord Rama. However in Rama Raja Temple, Orchha, Madhya Pradesh, one will find that He is in sitting position accompanied by Sita on left, brother Laxman, Sugriva and Narasingh on the right along with Goddess Durga, Hanuman and Jambavan praying, just below Sita as if all are sitting in "Durbar" of a King. Here Rama is with sword in his right hand and shield in the other. He is in *Padmasan* (Lotus Position) with left leg crossed over the right thigh.

Legends of this Temple : Though there are so many legends which are passed from generation to generation among devotees about this town, the one which is more relevant, goes back to the time when King Madhukar Shah was governing this region which is now also known as Bundelkhand of this state. He was a devotee of Lord Krishna and his wife Queen Ganesh Kunwar of Rama. So this clash of devotion created rift between them. When Queen wanted to go on pilgrimage to Ayodhya, King asked her to bring back her deity along with her. She felt that an impossible task was given to her, so her wish would never get fulfilled. Therefore, in Ayodhya she then decided to pray fervently to her

God. In due course, her prayer to Lord Rama pleased Him and agreed to go with her to Orchha. However, he put her some conditions that, He will come as a Baby Rama so that she could take him in her lap.

Another one was that on reaching Orchha, He will not move from one place to another but will stay where she kept Him initially. It took 8 months 27 days to reach Orchha. There was also one more condition laid that He will come in *Pushya Nakshtra* only whenever its cycle comes during this long period. On her return, King agreed and planned construction of temple. However, on return Queen forgot one condition and kept Him in "Palace Kitchen". When the temple was eventually ready, the Queen's deity refused to move and remained in Kitchen only. Thus, this Kitchen of her Palace became Temple and now it is very well known as "Ram Raja Temple"! King who built new temple wanted to shift the Rama idol which was not possible at all. So, he decided to install Laxmi Narayan Idols and temple came to be known as Laxmi Narayan Mandir.

Temple And Rama's Durbar : This unique temple is in this small town in Madhya Pradesh's Bundelkhand region in Tikamgarh district which is just 16 Km away from historic town Jhansi. Orchha is a Hindi word meaning "Hidden" (Hiding place).

T.T.D. Tirupati Sri KodandaramaSwamivari Brahmotsavams
From 20-03-2023 to 28-03-2023

DATE	DAY	NIGHT
20-03-2023	Monday	Dwajaroohanam
21-03-2023	Tuesday	Peddaseshavahanam
22-03-2023	Wednesday	Hamsavahanam
23-03-2023	Thursday	Muthyapupandirivahanam
24-03-2023	Friday	Sarvabhupalavahanam
25-03-2023	Saturday	Garudavahanam
26-03-2023	Sunday	Gajavahanam
27-03-2023	Monday	Chandraprabhavahanam
28-03-2023	Tuesday	Aswavahanam
		Dwajavarohanam



During 15th Century Tughlaqs from Delhi who were governing that region wanted to capture Bundelkhand. So, to avoid it, Kings from this region were hiding here by taking refuge. So this name of Orchha came into existence.

The Temple in Palace is an interesting fusion of modern architecture and an ancient Palace with shrines at different places within. The Bundela Rulers built this and all nearby Temples during 16th and 17th Centuries. A very interesting observation here is that Lord Rama is worshipped more as a king than a God. So, daily Guard of Honor is given to Him by Police personnel designated as Guards for 24 hours much in manner done for a King along with armed salutation. Another attraction in this temple is daily "Aartis" to Lord Rama are followed by Gun Salute given by Guards at the end. As mentioned earlier that Lord Rama is seen sitting in *Padmasan* position, with left leg crossed over the right thigh though both legs are not crossed unlike in the usual *Padmasan* position. Every day after worshipping all deities with "*Chandan Tilak*" and flowers, it is also applied on the Lord Rama's "Left Toe". It is a belief of visiting devotees that in this Durbar of King Rama, spotting His left foot toe is not so easy, so, the devotees do not see down but look towards left leg that is folded. If they could see the toe they feel their wish gets fulfilled. However, Temple priest helps in spotting the toe for those who find it difficult.

In this Temple along with others, two very important festivals are celebrated on larger and grand scale. They are Ram Navami which falls as per Hindu almanac in the month of *Chaitra* and *tithi*

Shuddha Navami as Rama's birth day and *Vivah Panchami* which falls in *Margashish* month's 5th Day also *Shuddha Panchami* as the Lord's Wedding day.

Other Interesting Places Nearby This Temple :

There are about 7 places worth visiting when one visits to see this unique Temple. They are Chaturbhuj or Laxmi Narayan Temple, Raja and Rani Mahal, Jahangir Mahal, Phool Baug (Flowers Garden), Sound and Light Show of 1 hour each in Hindi and English covering history of Orchha from 15th Century giving descriptions about Sheesh Mahal, Rai Praveen palace, Jahangir palace, and their architecture style. In this show a voice narrates what happened in these palaces while light effects of various colors shower these places. *Sawan Bhado Pillars*- An ingenious cooling system with perforation on top of pillars to catch the wind while their lower parts were connected to a water reservoir. This design was inspired by Persian system of cooling. The legend says that these two pillars were erected to honour two important historical figures. Last but not least is "Nature Trail"- a 12 km long along the river *Betwa* where one can experience long lush farmland and serene wilderness. This is a paradise for birds and in some wild area animals too like langurs, macaques and spotted dears. With all this visual delight to eyes and unforgettable experience, devotees and visitors leave this place with heart full of thoughts on noble qualities of Rama, His simplicity and ability to treat everyone alike.



Bhakti Saint Kulasekhara Varma was one of the twelve Alvars. (The Alvars are considered the twelve supreme devotees of Lord Maha Vishnu and instrumental in popularising and promoting the Bhagavata cult). Scholars identify Kulasekhara Varma as one of the earliest Chera/Kulasekhara rulers of Kodungallur (Mahodaya Pura) in modern-day Kerala. The Alvars dedicated their lives by praising / doing Mangalasasanam on Sriman Narayana through their work of rendering 4000 Paasurams popularly called as “Naalayira Divya Prabandham”. Prince Kulasekhara, when he came of age, became the King when his father abdicated the kingdom and retired from public life. While he was blessed with so many arts and war tactics, he was also spiritually blind. Eventually he began to hear the preaching of Vaishnava saints and felt himself gradually transformed in his consciousness as rajas (passion) and tamas (ignorance) gave way completely to sattva (goodness). He understood his duties i.e., to preach Vaishnavism and enlighten people. He later threw off the reigns of kingdom and was transformed



KULASEKHARA ALWAR

A Saint among Kings

- Sri K. Vamanan Nampoothiri

into a saint / a devotee, and began to be known as an Alwar (means one who has dived deep into the depths of the transcendental bliss or Divine experience).

The knowledge and the wisdom of the Alvars were direct results of the Lord's divine grace and therefore called 'Divyam'. These sages, being the minstrels of the Supreme Being, travelled from place to place and sang the praise of Lord Vishnu. The devotion to the Lord expressed in these verses is unparalleled. They were not ordinary mortals but considered to be the incarnations of different sacred weapons-associates of the Supreme Lord Narayana-Kulashekhara Alwar said to be the incarnation of *Kaustubha*, the divine jewel on the necklace of Sriman Narayana.

Kulasekhara Alwar is known as the author of two Sanskrit plays called “Tapatisamvarana” and “Subhadradhananjaya” and the Sanskrit champu kavya “Ascharya Manjari” (perhaps also the author of the Sanskrit play “Vicchinnabhiseka”). An inscription from Chembra (954/55 AD) also mentions the performance of the play “Tapatisamvarana”. He is said to have built the Chenaivenran Mandapa and repaired the prakara of the temple (which was thereafter called “Kulasekhara Tiruvidi”) and finally settled down at Brahmadesam near Tirukkurukur, the birthplace of Nammalwar (where he attained Moksham).

The *Mukundamala* a beloved devotional verses were composed by Kulashekara Alwar (Kula Shekara Perumal in Kerala) in Sanskrit- — 40 verses as a garland in praise of Sriman Narayana. (He is said to be the only one to whom both Sanskrit and Tamil works are attributed and considered unique among the

Kulasekhar Alwar Varshatirunakshatram on 03.03.2023

Alwars). Kulasekhara Alwar played a pivotal role in the revival of bhakti. The hymns of the work request Lord “*Mukunda*”, another name for Lord Krishna, to give the unworthy author freedom from samsara. It describes the misery of the soul trapped in this world and exhorts that the Lord is the only means of salvation.

These moving prayers full of humility is a celebration of *saranagati*, perfect surrender to the Lord, and reminds us to strive for unceasing remembrance of the Lord at all times and places. King Kulasekhara speaks of the misery of the soul trapped in this world, with its many trials and tribulations, all the while reminding us all that the Supreme Lord, Srīman Narayana, is the only means of liberation from this otherwise endless predicament. The Mukunda-Mala, composed in elegant Sanskrit, is a simple expression of King Kulasekhara’s devotion to Lord Krishna and his eagerness to share his good fortune with everyone else. The Lord, the abode of Infinite Attributes, has Infinite Naamaas. The greatness of the Bhagavan Nama is that by one grows in bhakti by celebrating these divine names- this is celebrated by Kulasekhara Alwar in his “Mukunda Maala”

Mukunda can be Translated as *the giver of Liberation or Salvation*. The Two Words “*Muktim Dadaati*” have united to form the Single Word “Mukunda” The letters “*Mu*” Stands for Mukthi (liberation) and *Ku* Stands for Bhoomi (Material Comforts). Since The Lord Who gives (*dadaati*) Both Mu and Ku, He Gains the Name “*Mukunda*”. The beautiful verses of Mukunda-Mala, instil Bhagavad-bhakti in us by reminding about repeating the “ashtakshara-mantram” of the Lord without Interruption. Kulasekhara Alwar explains the significance of the Holy Sri-Krishna-mantram and the many blessings it confers on those who chant it repeatedly (it helps to destroy enemies/ to attain all kinds of wealth/ acts a sure cure for worldly afflictions and the recitation of which makes one’s life worth living and fruitful.

The blessed Alwar also addresses all out of compassion for their suffering and points out that chanting of Srīman-Narayana’s ashtakshara Mantram will free them from their sorrows and worries.

Sri Kulasekhara Alwar says that there is no sinner who has not been redeemed by reciting the Name of Narayana. Sri Kulasekhara wondered, “One need not recite passages from Rig, Yajur, and Sama Vedam for salvation. One should recite the Lord’s name.



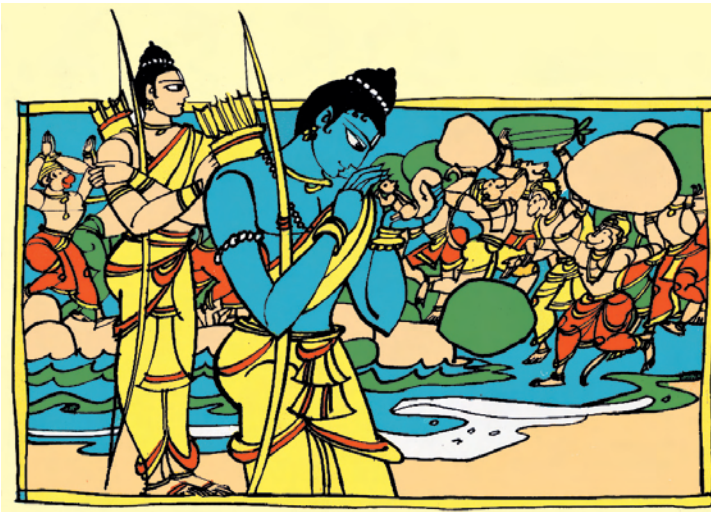
KULASEKHARA PADI

Kulasekhara Alwar had made a humble request to Tirumala Sri Venkateswara Swamy to transform the Alwar in to a stone threshold in front of Lord so that he will have a glimpse of divine beauty every day! The lord granted the saint’s wish and the devotee was transformed into the threshold (the famous Kulasekhara padi) of the sanctum sanctorum allowing Kulasekhara the wonderful privilege of being the threshold or the “step”, over whom the gaze of each pilgrim and devotee must pass as they cast eyes on the Lord. The same applies to the gods who descend every morning to worship the Swamy, all from outside the Kulasekhara padi. Thus, Kulasekhara Alwar lies, as a spectator of the interaction of devotees with the Swamy and all along worshipping. Kulasekhara Alwar’s sincere appeal to the Lord is to bless him to recite the Bhagavan’s names always.



The Ramayana is the great epic tale which describes the struggle of Lord Rama in rescuing his wife from the demon king Ravana. Here is a short significant story from the epic. Lord Rama and his army of Vanaras were preparing for the war with Ravana. Rama asked his army to build the bridge over the sea. Work began at once. The Vanaras pulled out rocks and heavy stones from the mountains, and carried them to the sea. They cut them into shape and began to build the bridge. All this was very difficult work and it took a long time. Thousands of Vanaras worked night and day. When the entire army of Vanaras was busy making the bridge on the sea to reach Lanka to take Sita, a small squirrel living in the area watched the entire scene. Seeing them, the squirrel also wanted to contribute to building the bridge. But the squirrel was too small to even carry the sand or stone. So, the squirrel thought of an idea. It went to the sea and had a dip. Then, the squirrel rolled over in the sand. With the sand all over its body, it went between the rocks and rolled over it. She continued doing the process from sunrise till sunset. She did this for days effortlessly. No one noticed her for days.

One day, Rama saw the squirrel. He was going up and down the seashore with



The Little Squirrel Who Helped LORD RAMA!

- Smt. P.S. Pranavi

little sand and pebbles in his mouth. The little squirrel could carry only little pebbles at a time in his small mouth. He carried the pebbles from the seashore and dropped them into the sea.

A great Vanara was carrying a large heavy stone on his back and the squirrel came in his way.

The Vanara jumped back. "Here, you little thing," shouted the Vanara in a voice like thunder, "you're in my way, I stepped back and you're alive now. But I nearly fell and what are you doing here?"

The little squirrel looked up at the great Vanara.

"I'm sorry you nearly fell, Brother Vanara," he said in his small voice, "but please always look where you are going. I'm helping Rama build the bridge. And I want to work hard for him."

"You, what?" shouted the Vanara and laughed aloud. "Did you hear that!" he said to the other monkeys. "The squirrel is building a bridge with his pebbles. Oh dear! Oh dear! I've never heard a funnier story." The other Vanaras laughed too.

The squirrel did not think this funny at all. He said, "Look, I can't carry mountains or rocks. God gave me only a little strength. I can only carry pebbles. My heart cries out for Rama and I'll do all I can for him."

The Vanaras said, "Don't be foolish. Do you think you can help Rama? Do you think we can build a bridge with pebbles? He has a big army to help him. Go home and don't get in our way."

"But I want to help, too," said the squirrel and would not go.

He carried the pebbles again from the shore to the sea. The Vanaras were angry and one of them picked up the squirrel by his tail and threw him far away.

The squirrel, crying out the name of Rama, fell into his hands.

FLOAT FESTIVAL AT TIRUMALA

The five-day annual float festival (Teppotsavam) at Swami Pushkarini in Tirumala will be performed from March 03rd to 07th, 2023. In the 15th century, Saint Poet Sri Tallapaka Annamacharya had described the Teppotsavam in his sankeerthanams. On the first day, the utsava idols of Sri Sitalakshmana Anjaneya sameta Sri Ramachandramurthy will adorn the float. On the second day Utsava idols of Rukmini sameta Sri Krishna Swamy go round in Swami pushkarini. On the last three days, Sri Malayappa Swamy with His consorts go for a ride and bless devotees. Sri Malayappa Swamy and His consorts in serene waters of Swamy Pushkarini in the evenings, ahead of summer months is always a cynosure. Readers can go through the images related to float festival in the 55th page.

Then Rama held the squirrel close to him.

He said to the Vanaras, "Do not make fun of the weak and the small. Your strength or what you do is not important. What matter is your love. This little squirrel has love in his heart."

"O Vanaras, you are brave and strong, and are doing a wonderful job bringing all these huge boulders and stones from far and dropping them in the ocean.

But did you notice that it is the tiny pebbles and stones brought by this small squirrel and some of the other smaller creatures which are filling the small gaps left between the huge stones?

Further, do you not realize that the tiny grains of sand brought by this squirrel are the ones which bind the whole structure and make it strong? Yet you scold this small creature and fling him away in anger!"

Hearing this, the Vanaras were ashamed, and bowed down their heads.

Rama continued, "Always remember, however small, every task is equally important. A project can never be completed by the main people alone. They need the support of all, and however small, an effort should always be appreciated!"

Rama then turned to the squirrel and said softly, "My dear squirrel, I am sorry for the hurt caused to you by my army, and thank you for the help you have rendered to me. "Little one, your love and devotion has touched my heart." Please go and continue your work happily." Saying this, he gently stroked the back of the squirrel with his fingers, and three lines appeared where the Lord's fingers had touched it. Since then, the squirrels have carried stripes on their bodies.

Moral of the story : No work is big or small. It is not the type of work that matters, but what you learn from working that counts.

Never listen to people who tell you that the work you are doing is worthless or would undermine your prestige.

No task and service to Sri Rama, however small, is unimportant! Every task should be looked upon as service to the Lord, and His blessings will always be with us. We should never forget that love and dedication is what matters to Lord Rama and not big services and showing off we do for our prestige.

JAI SRIRAM



Festivals and Rituals in APRIL 2023

03-05	Tirumala Srivari Vasanthotsavam
06	Tumbura Theertha Mukkoti
14	Tamil New year Day Dr. B.R. Ambedkar Jayanti
22	Sri Parasurama Jayanti Ganga river Pushkaram
23	Akshaya Thruthiya
25	Sri Ramanuja Jayanti Sri Sankara Jayanti
26	Sri Rama Jayanti
29 to May 01	Tirumala Sri Padmavathi Srinivasa Parinaya Mahotsavam

NICKER NUTS

Abundant Medicinal Properties

Telugu Original by : Dr. C. Madhusudhana Sarma

English by : Dr. A. Savitri



Unnumerable essential medicinal properties are incorporated in Nickernuts by the Mother nature. Nickernuts are the seeds of a plant. The seeds are in grey colour covered with hard shingle. These are available to all kinds of people for low cost throughout the year in all the Ayurvedic medical shops and general stores

In Sanskrit, these are called Khuberaksha whereas in English these seeds are called 'Fever nuts or nicker nuts'. These are called 'Kantakrej' in Hindi. This belongs to the tree family called Cicaeslpianes and the seeds are scientifically named as Caesalpinia Bonduc.

Now let us know how this medicine cures different diseases and keeps the body healthy.

Reduces chronic cough : Mix 10gms of Nickernut powder and long pepper powder. Daily consume 1-2gms of it with honey. It expels thick liquid fluid, reduces chronic cough and clears the way for smooth breathing.

Piles : Mix Nickernut powder in the Aloevera juice, prepare a medicine of the size of ground nut, dry them thoroughly and store them. Swallow it thrice in a day. It reduces the pain, itching and heavy heat that occurs because of piles.

Swelling of Prostate gland : Mix 40 gms of Nicketnut powder, 10gms of pepper powder, asafoetida and heat it in a pan with ghee. Daily consume 1-2gms of powder with honey. It reduces pain while urinating.

Irregularity : Mix the powder of Nickernut, long pepper, black pepper and dry ginger in equal measures. Consume one gram powder with 50mg of water daily once or twice. It reduces headache and waist pain and stops the irregularity in menses.

Malaria : If the mixture of Nickernut, long pepper, black pepper and dry ginger is consumed with buttermilk, it would reduce the malaria and also other kinds of fever. Ayurvedic shops sell it as 'Trikatu Churnam'.

Scorpion bite : Grind Nickernut powder with water, apply it on the place where the scorpion has bitten and show the heat of fire in the affected area. It controls the poison of scorpion and reduces the pain and itching.

Dental problems : Mix the ash of Nickernut shell, Pookuchekka and candy powder in equal measure. Use it as the paste daily once. It reduces toothache, bleeding from gums and various other dental problems.

Joint pains : Grind 100gms garlic smoothly, mix it with 50gms of Nickernut powder, inknut (harad) powder and berilic powder and then make it as round balls of the size of peanut. Dry it in the sun. Consume one round ball twice a day. It reduces different kinds of pains like joint pains, waist pain, shoulders pain, knee pain.

For PCOS(Polycystic Ovarian synodrome) and Fibroid : Heat the Nickernut powder, Paadi Patri powder (available in Ayurvedic shops), pepper powder with water. Cool it and consume it with a table spoon of honey. It reduces the problem like water bubbles and fibroids in Uterus.

The central government has released a medicine called Ayush-64 to reduce Malaria. The medicine is prepared with the Nicker nut powder.

Nickter Nut powder is also used to reduce the unexpected poisonous fevers.



LET US LEARN SANSKRIT

LESSON - 23

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Mahamahopadyaya Samudrala Lakshmanaiah

English by : Dr. S. Vaishnavi

बालकस्य = Boy's

कुतः = From where

खादतु = खादन्तु = Eat (Singular, plural)

बालकानाम् = Of those boys

ततः = From there

खाद = खादत = Will eat (you, you all)

दन्तः = Eyeliner

अतः = After doing

खादामि = खादाम = Will eat (I, we)

QUESTIONS

- a** 1. बालकस्य दन्ताः नासन्। 2. एते बालकाः अन्नं खादन्तु। 3. त्वमपि झटिति स्नानं कृत्वा अन्नं खाद। 4. अद्य मम अन्नं मास्तु। 5. तर्हि किं खादिष्यसि? 6. फलानि खादिष्यामि। 7. युष्मद्गृहे फलानि सन्ति वा? 8. अनेकफलानि सन्ति। 9. बालकस्य जनकः भोजनम् अकरोद्वा न वा? 10. सः इदानीम् अस्मद्गृहस्य आरात् देवस्य नमस्कारान् करोति।
- b** 1. I don't have teeth. 2. So, I won't eat fruits. 3. Whose house those are? 4. Those are our homes. 5. Our homes are nearby only. 6. Who are there on that cot? 7. That boy's elder brother. 8. Let me him eat this fruit. 9. Let you all eat that fruit. 10. Otherwise, we all shall eat those fruits.

ANSWERS

- a** 1. Boy's didn't have teeth. 2. Let these boys eat rice. 3. You also take bath immediately and eat rice. 4. Today I don't want rice. 5. Then, what will you eat? 6. (I will) eat fruits. 7. Are there fruits in your home? 8. There are many fruits. 9. Did boy's father have food or not? 10. Now he will perform namaskara at a distance from our home.
- b** 1. मम दन्ताः न सन्ति। 2. तदपि कलानि न खादामि। 3. तानि गृहीणि केषाम्? 4. तानि गृहीणि अस्माकम्। 5. अस्माकं गृहीणि स्थिते एव सन्ति। 6. तस्मिन् मद्भक्ष्यं के सन्ति? 7. तस्य बालकाः अस्मद्गृहे सन्ति। 8. अनेक फलानि सन्ति। 9. तेषां फलं यद्वं खादामि। 10. नो वे तेषां फलानि कलानि सन्ति।

ANNUAL SURYAPOOJA AT SRI VEDANARAYANASWAMY TEMPLE

The Annual Surya Pooja Mahotsavam and Float festival (Teppotsavam) of Sri Vedanarayanawami at Nagalapuram, A.P. will be held from March 24 to 28, 2023. The festival will also mark the occasion of the direct sun rays falling on the idol of Mula Virat (Main deity) in the temple. The Sun rays will fall at the Idol's feet on first day, touch the navel on the second day and the Crowned head on the third day and add splendour to Sri Vedanarayanawami (Main deity). During the five day event, Snapana Thirumanjanam will be performed every day to the Utsava idols in the morning. Teppotsavam will be conducted for five days. The holy divinity will give darshan to all devotees and bless them in the form of Sri Kodandaramaswami along with consort Sita on first day and on the remaining four days Sri Vedanarayana Swamy with His Consorts will bless the devotees on the float. Readers can go through the image related to this TTD run temple and Sri Vedanarayana swami with His consorts in the Back cover page.

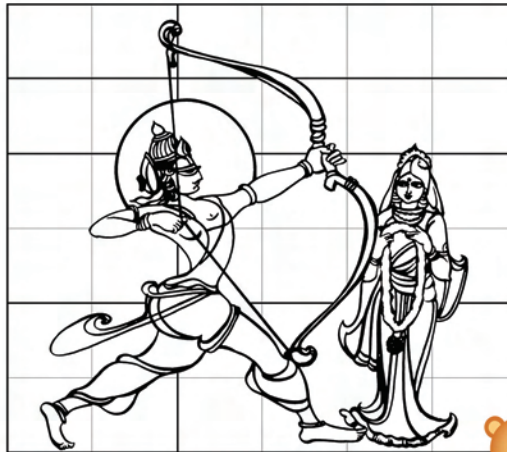


DO YOU
KNOW?

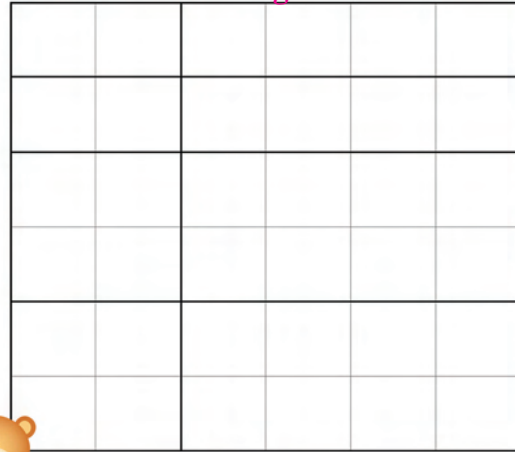


DRAWING

Colour the Picture



Draw the Picture as given



MATCH THE WORDS
In Column A with the Column B:

A

1. Sugreeva
2. Ashokavana
3. Vali
4. Rama
5. Sita

B

- a. Trijata
- b. Ruma
- c. Jatayu
- d. Urmila
- e. Angada

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

RIDDLE

Name the Epic using the clues:

1. Bharata kept Rama's sandals on the throne in Ayodhya while Rama's exile.
2. Panchavati is the place where Rama and Sita resided in the forest.
3. Sundarakanda is named after Hanuman in Ramayana.
4. Hanuman recognised Sita in the Ashokavanam.
5. Lakshmana is the amsa of Adhishesha.

Answer : Ramayana

PROVERB

**A JOURNEY OF A
THOUSAND MILES BEGINS
WITH A SINGLE STEP**

RECITE

Lakshmeemksheera Samudra Raaja Tanayaam |
Sri Ranga Dhameswareem |
Daasi Bhutha Samastha Deva Vanithaam |
Lokaika Deepaankuraam /
Sri Manmandha Kataaksha Labdha Vibhava
Brahmendra Gangaadharaam |
Tvam Trailokya Kutumbineem Sarasijaam
Vande Mukunda Priyaam ||



Find
out the
Differences

Clues

1. Hair accessories
2. Ear ring
3. Bangle
4. Butterfly
5. Nose Ring
6. Flowers
7. A flower string among the mango hangings



Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 8

'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. Where is Sri Kodandaramaswamy Temple located?.....
2. How many khaandas are there in the Ramayana?
3. On which day Goddess Lakshmi was born?
4. Lakshmi Jayanti is being performed to which Ammavaru in Sri Govindaraja swamy temple
5. To which Ashram did Lord Rama and Maa Sita arrive in the forest at first?
6. Towards which special milestone is TTD's SPW Degree & P.G. College marching?
7. Name any two women characters according to Women in Ramayana article?
8. Name the Tamil poet who translated the Ramayana into Tamil according to 108 Divya Desams article?
9. Name the three temples mentioned in the Cholanadu series?
10. Sri Nammalwar's poetic work 'Tiruvaimozhi' is also called
11. Sri Annamacharya Vardanthi is on
12. Sri Malayappaswami will be decked on which vahanam on the Ugadi day at Tirumala?
13. This year the Telugu New Year Ugadi is called
14. Name the two important things mentioned in the Vemana poem
15. Name the two Gods mentioned in the picture story.....
16. Name the important Naivedyams (offerings) being offered to Lord Rama on Sri Rama Navami Day
17. Where is Ramraja temple located?
18. Name the padi in front of Lord Venkateswara in Tirumala temple
19. Akshyathrutheeya is on
20. Who helped Lord Rama in building the bridge in Ramayana?

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 25-03-2023.
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 MARCH 2023

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : Pressure is being released. Unexpected things caused. So much pains but now it is being turned to be a relaxation to some extent. They are advised to observe the situations and it should be a waiting for a better opportunity. Officials are advised to accept the move for the time being. Financial status is improved. But still the tightness is not that much relaxed. Praying Lord Eswara or Lord Venkateswara will change the colours.



Taurus (Vrishabha) : Sudden influx of money will ease the situations. Contractors will have good times to go. Women are very busy with the functions and enjoy the situations. Those students who are selected in the campus will have an easy ride in the examinations. Those who are going overseas will have God universities to join in. Praying Lord Narayana along with Goddess Lakshmi will have an excellent change.



Gemini (Mithuna) : Getting the job opportunities is highly comfortable and will have dramatic turns in the present working conditions. Business magnets and top brass will come out successfully with new schemes. Newly married couple will enjoy the related functions. Women will get good time with family. Musicians will be in the limelight. Praying Goddess Lakshmi or Durga will enhance the brightness unparalleled.



Cancer (Karkataka) : Successful run is going on. New assignments are challenging and attractive also. Foreign tours are on the way. Bards, Inventors, Researchers are recognised for their hard work. They are engaged with felicitations. Those who are engaged in the studies will have no much upsets and they are highly competitive in the race. Praying Lord Subrahmanya or Lord Iswara will bestow them with great pleasure.



Leo (Simha) : Success is not far of but the attempt should be very strong enough. Officials of Border security forces, para military police force will have to bear with patience. Hasty decisions will result in the outcome. Slow and steady wins the race. Planning to purchase a plot or Land will compensate the previous, things in the near future. Praying Lord Siva will have a great change.



Virgo (Kanya) : Distant travels will help you in the business. New plans will come out successfully. Poets will be in the limelight. Those who are engaged in propaganda will have a special attraction in the public. Workers of different categories will have good incentives and encouragement. Praying Lord Venkateswara will land you in unexpected developments.



Libra (Tula) : Balancing the situations is the most important art the Librans should adopt. Conditions are being improved. Travel comfort is promised but expensive. New friends are included in the list. Especially artists will be busy with their presentation of talents. Fine artists as well as T.V. Praying Lord Venkateswara or Lord Iswara will come the situations to get good comfort of.



Scorpio (Virshchika) : Professionals like Lawyers, Doctors will improve their skills and will come to lime light steadily. Purchase of an old house is promised or at least renovations. Young Lads and Ladies are highly hopeful and enthusiastic as their marriage proposals are being confirmed. Students who aspire to study in abroad will have comfortable conditions. Praying Lord Iswara will have the situations to be more easier and comfortable.



Sagittarius (Dhanu) : Soldiers, Military officials, Administrative officers will have an easy song to sing and they are on the silver line. Sportsmen will have an easy time to hit the targets. Women folk will enjoy a good time in the functions and they are busy with the relatives and friends. Students will come out with new and good plans which are highly useful. Praying Lord Subrahmanya or Goddess Shakti will be more energetic.



Capricorn (Makara) : Smooth sailing in waters is on the cards and living conditions are being improved for a better and comfortable time. Expenses are to be controlled to the maximum possible extent. Health conditions of the old people in the house must be given top priority. Students should work hard consistently to have better chances in the competitive world. Praying Goddess Lakshmi will ease the situations to promise a comfortable life.



Aquarius (Kumbha) : Success rate is not at all stopped and easy runs are accumulated. Students are to be alert and they should not be our confident and they should put sufficient efforts to come out successfully. Time is more important than money. Students should not think too much of themselves and their efforts may bring them success. Praying Lord Vishnu along with Goddess Lakshmi will have a great change.



Pisces (Meena) : Adapt to the conditions according to the situations is an art to practice. Expenses are expected and to be controlled. Health issues must be given top priority in the house. Timely meals timely going to rest are the main factors that decide the health conditions. Frustration should be controlled and waiting for a better is needed. Praying Goddess Lakshmi or Lord Vishnu or Lord Venkateswara will bring great solace in the life.

Subham Subham Subham



MATHSYAVATHARAM

PICTURE STORY

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

On the occasion of MATHSYA JAYANTI ON 24-03-2023

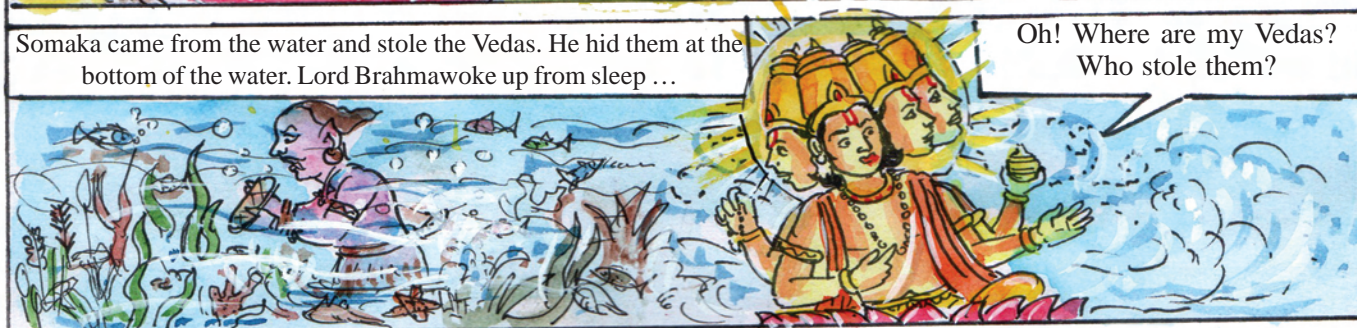
Lord Brahma was in yogic sleep during deluge. Meanwhile he yawned with four faces. Then the Vedas fell down from his four faces. They cried like kids. Soon after hearing that cry, Somakasura came up from the water bubble.

Aa... aa... aa...



Where is the cry of the children?

Somaka came from the water and stole the Vedas. He hid them at the bottom of the water. Lord Brahma woke up from sleep ...



Oh! Where are my Vedas?
Who stole them?

Lord Vishnu said to Brahma to
start the work of creation.
Immediately, Brahma ...

I cannot create
without Vedas.

Lord! Vishnu identified with yogic vision that
Somaka had stolen them.



Oh! Srihari how can I create?
Please show me path !

I will rectify that mistake.



Stealing of Vedas with selfishness, which have been incarnated for the welfare of the Universe is not good. Lord Vishnu took the form of Matsyavatharam for the protection of Dharma.

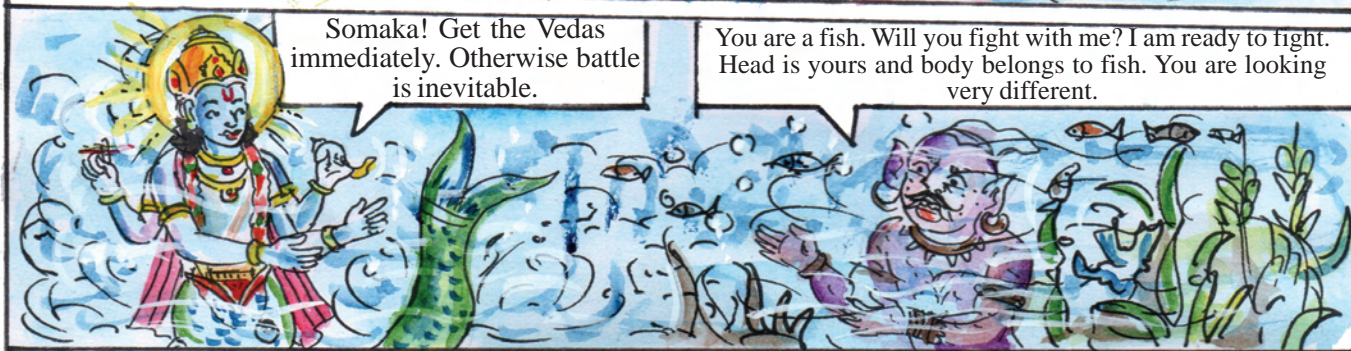
I will bring the Vedas.
Don't worry. Now I am going....

Vishnu victory to you.

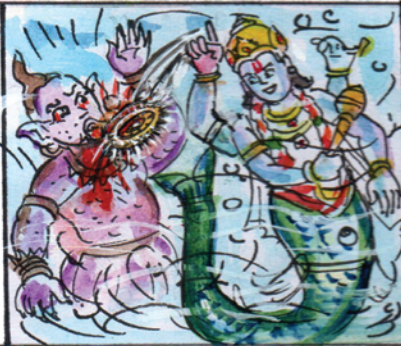


Somaka! Get the Vedas immediately. Otherwise battle is inevitable.

You are a fish. Will you fight with me? I am ready to fight. Head is yours and body belongs to fish. You are looking very different.



A fierce battle occurred between them. Finally Lord Vishnu killed Somaka with his weapon.



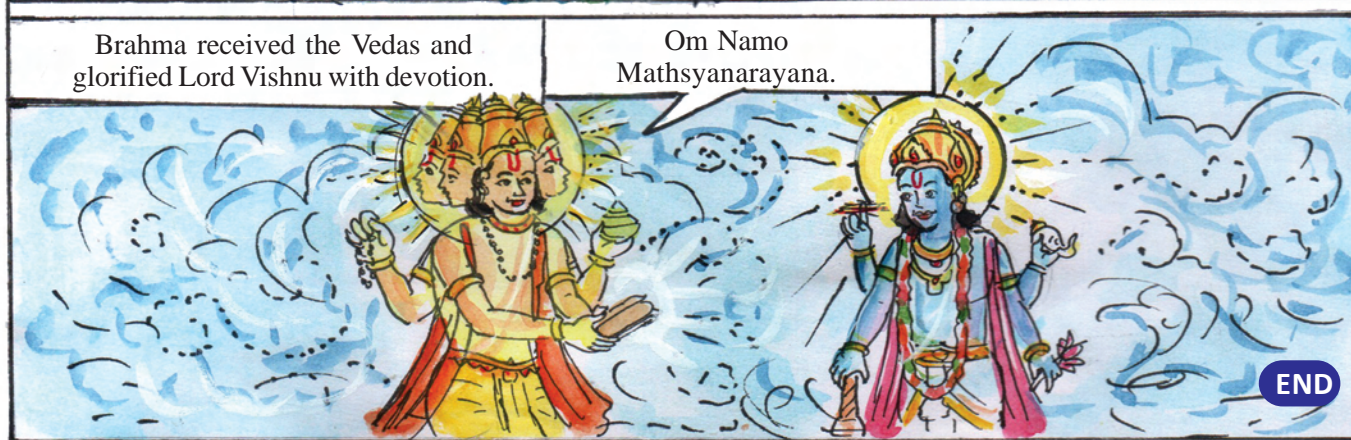
Oh! Brahma receive the Vedas and start creation.

Ok! Vishnu!



Brahma received the Vedas and glorified Lord Vishnu with devotion.

Om Namo Mathsyantarayana.



END

Please cut here



TIRUMALA TIRUPATI DEVASTHANAMS
SAPTHAGIRI
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OUR CONTACT ADDRESS

Chief Editor, Sapthagiri Office,

T.T.D. Press Compound, K.T. Road, Tirupati - 517 507.

**Answers for the
QUIZ**

**Published in the Month of
January 2023**

1. Metlotsavam
2. Mukkanuma
3. Rathasapthami
4. Sage Agastya
5. Hidimbapura
6. Perialwar
7. Sun God
8. Badrinath
9. Pausa
10. Nirmal district of
Telangana state
11. Madhukaitaba
12. Satrajit
13. 28.01.2023
14. Sun God
15. Orissa
16. Neelamegha Perumal and
Kannapura Nayaki
17. Vaikunta Ekadasi
18. Thirty
19. Arasavalli
20. Arka leaves

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**CHANT
OM NAMO VENKATESAYA**

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MARCH - 2023 :: SAPTHAGIRI

**FLOAT FESTIVAL IN
TIRUMALA**

From 03-03-2023 to 07-03-2023



Float to Lord Rama on 03-03-2023



Float to Lord Krishna on 04-03-2023



**Float to Sri Malayappaswami
From 05-03-2023 to 07-03-2023**



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Posting on 5th of Every month.



**FLOAT FESTIVAL TO SRI VEDANARAYANASWAMI
ON THE OCCASION OF SURYAPOOJA
NAGULAPURAM**

From 24-03-2023 to 28-03-2023