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TIRUMALA TIRUPATI DEVASTHANAMS

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MAY 2023

Rs. 20/-



TIRUPATI

SRI GOVINDARAJASWAMIVARI BRAHMOTSAVAMS

26-05-2023 to 03-06-2023

SHARASAD

TIRUMALA TIRUPATI DEVASTHANAMS

The annual festival Vasanthotsavam was performed in Tirumala from 3rd to 5th of April, 2023. Every day during these three days, Snapana Tirumanjanam (Celestial Bath) was performed to the processional deities of Lord Malayappaswamy and His consorts in a grand manner. On the second day of the ongoing three-day Vasanthotsavams, the procession of Golden Chariot took place. Snapana Tirumanjanam was conducted for Sri Bhu sameta Sri Malayappa Swamy, Sri Sita Lakshmana Anjaneya sameta Sri Ramachandra Murthy and Sri Rukmini sameta Sri Krishna Swamy on the third day. On this occasion, HH Sri Pedda Jeeyar Swamy and HH Sri Chinna Jeeyar Swamy, TTD Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S. and other officials participated.





BHAGAVADGITA

Yadi mām apratikāram
aśastraṁ śastrapānayaḥ
dhārtarāṣṭrā raṇe hanyus
tan me kṣemataram bhavet

Far better would it be for me if the sons
of Dhritarastra, with weapons in hand,
should slay me in the battle, while I
remain unresisting and unarmed.

(Chapter- I, Sloka-46)

INVOCATION

Paramavaiṣṇavula bhāgyaṁ bidivō
Nirativāralake nē mokkedanu ..

.. parama..

talaca rokappuḍu dharaṇi bhōgamulu
talaca ritaramatadaivamula
talatu rokaṭi haridāsuladāsyamu
talapu mōkṣamulatagulami gāna...

.. parama..

kōraru brahmadigurutarapadamulu
kōraru mēravukona sukhamu
kōruduru tadiyyakōṭṭlasaṅgamu
kōrika bhaktitō gūḍīgāna..

.. parama..

vollaru karmamu lollaru puṇyamulu
lollarahaṅkāra mokapariyu
vullamē śrīvēṅkaṭōttamu śaraṇani
yellandu dudipada mekkirigāna..

.. parama..

- Annamacharya



Annamacharya
Jayanti
on 06-05-2023



This is the fortune of Parama – Vaishnavas !
Constantly I pay my salutations to them !

They don't think even once of earthly comforts,
they don't think of the Gods of other philosophies !
But they think of being the servants of the servants of Hari,
because their thoughts are towards Moksha !

They don't desire for posts like that of Brahma and others,
they do not even desire the pleasure of the highest kind !
But they desire the company of crores of Tadeeyas ¹,
(those who have surrendered to the Lord)

Because their desires are coupled with Bhakti !

They do not accept Karmas, not even merits,
they do not accept arrogance even once !
Offering their hearts in surrender to the Supreme Venkatesha,
they have already attained the highest post !

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Venkatesa Samo Devo
Na Bhuto na Bhavishyati

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Tirupati

Back Cover : Sri Padmavati Ammavaru, Tiruchanur

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SAPTHAGIRI

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INCARNATION OF LORD NARASIMHA

‘Narasimha’ literally means ‘man-lion’ and it is the fourth avatar of Lord Vishnu. He incarnated in the form of a part-lion, part-man to slay Hiranyakashipu to end persecution and calamity on earth. Hindu puranas reveal that God manifests in some form or other to save the earth from anarchy, chaos thereby restoring order. Whenever wily elements get upper hand, adharma takes over the reins, atrocities are perpetrated by uncouth forces on the earth Lord Vishnu assumes an avatar establishing balance and dharma.

According to the legend, Lord Brahma was pleased with Hiranyakshipu’s penance and so asked him to seek any boon that he wished for. Hiranyakshipu said that he wanted to be immortal. Brahma informed him that such a wish was not possible, as it would distort the natural balance. After a lot of thinking, Hiranyakshipu came up with a plan and asked Brahma to grant him a boon that would allow no man, god or animal created by Brahma to kill him. Nobody could kill him at day or night, and no one could kill him in heaven or on earth. No one could kill him with a weapon, or kill him either inside or outside his house.

Lord Brahma decided to grant the boon to him. Overjoyed, he went back to his kingdom. He decided to take revenge on Indra for being the cause of misery in his kingdom. He fought with the devas all alone, defeated them, and banished them from Devaloka. Then he became the ruler of the heavens.

He found his wife and son on earth and brought them back to his kingdom. Unlike the evil and vile Hiranyakshipu, Prahlad, his son, was a staunch devotee of Lord Vishnu and offered prayers to him all the time. Once while talking to Prahlad, Hiranyakshipu was surprised to hear him sing the praises of Lord Vishnu. Furious, he asked Prahlad not to utter the name of Vishnu. With time, Hiranyakshipu got more and more enraged at Prahlad for worshipping Lord Vishnu.

Finally, he could not take it anymore and asked his guards to kill Prahlad. The guards reluctantly agreed to kill him, but with each blow on Prahlad, their swords crumbled to pieces and Prahlad remained unharmed. Hiranyakshipu was surprised. He was out of ideas and his anger had reached its peak. He dragged Prahlad and asked him if his Lord Vishnu was present in the room with them. Prahlad told him that the Lord was everywhere, and in frustration Hiranyakshipu mocked Prahlad and asked him if his Lord was present in a pillar next to them. Prahlad told him that he was. In rage, Hiranyakshipu broke the pillar, and out came a ferocious being who was half man and half lion.

He screamed in a booming voice, that he was Narasimha. He held Hiranyakshipu in a strong grip and dragged him to the threshold of the door, which was neither outside nor inside his house. He placed him on his lap, which was neither sky nor the earth, and killed him with his claws at twilight, without using any weapons.

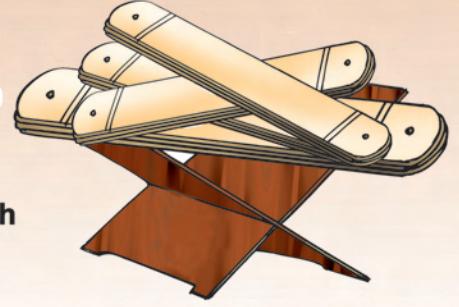
After killing, the half lion half man gave out a loud roar, which scared away all the asuras in fright. No one dared to approach Him, but Prahlad went up to him with utter devotion in his eyes and thanked him for saving his life. When asked about his father, Narasimha told him that Hiranyakshipu was actually Lord Vishnu’s gatekeeper Vijay who was cursed, and who needed to take three more births to go back to the heavens. Prahlad was made the king of his father’s kingdom, and he ruled with utmost honesty and goodwill, which also changed the ways of the asuras.

There are many temples in India devoted to the powerful yet benevolent, awe-inspiring but boon-offering deity, Lord Narasimha in India. People offer puja to the Lord with utmost piety. On the way to Tirumala, there is a temple of Sri Narasimha Swamy. It is mentioned in Sri Markandeya Purana that sage Markandeya while getting up the Venkata hill found a cave in which Lord Lakshminarasimha Swami was enshrined. The sage worshipped the Lord with the words: “O Lord Lakshminarasimha who showered grace on Prahlada! God of gods! Blissful one! O Madhusudhana! Protect this servant of your devotees.” Then he proceeded up the hill. Sri Ramanuja, honouring this account in Markandeya Purana ordered that a temple be built to Sri Lakshminarasimha Swami and arranged for the daily pujas for the deity.

VIDYAYA AMRUTAM ASNUTE

Nectar is Obtained Through Knowledge

- Dr. Bharat Bhushan Rath



Vidyaya Amrutam Asnute is a part of the 11th mantra of Isavasya Upanishad. It means that nectar is obtained through knowledge. There are three words in this sentence. One is Vidya. Second one is Amrutam and the third one is Asnute. 'Vidya' is knowledge. 'Amrutam' is nectar. 'Asnute' is obtained.

Let us discuss the first word; Vidya. Vidya is knowledge. So the question is – What is this knowledge? Is it the knowledge commonly studied at school, college or university? No, here knowledge is the lesson of knowing the reality of life. When the knowledge arises, all illusions and delusions of human being are detached.

The second word is Amrutam. Amrutam is the nectar. Nectar is the thought of divinity. But how can man get it?

Human mind is always attracted to different things. Who doesn't want to get happiness? Happiness is also of two kinds. One is happiness through material acquisition. Another is transcendental happiness. Material happiness always drags the living being into maya. Therefore, the organism chooses many types of pleasure substances to achieve happiness. Human beings yearn for one achievement after another. Gradually, the mind of the creature will develop lust for its own things. Slowly the living being becomes bound. A time will come when all the joys of life fade away.

But the life of the one who has got the nectar is always full of joy and happiness. The question

arises in the mind as to how this is possible. Yes, it is possible and it is possible only by attaining proper knowledge. In the fourth chapter of Srimad Bhagavat Gita Sri Krishna advised the same thing to Arjuna. That is:

*Veetaragabhayakrodha manmaya mamupasrita
Bahavo gyanatapasa puta madbhabamagataha.*

- Srimad Bhagavad Gita – 4.10

Sri Krishna said, "In the Past, many persons who were free from attachment, fear and anger, with mind absorbed in me and who had surrendered unto me were purified by the fire of knowledge and reached Me."

It indicates that perfection is attained through knowledge. It removes all the material pleasures of man and makes him happy. In the same Jnanakarma Sanyasa Yoga chapter Sri Krishna said:
*Gyanagnidagdhakarmana tamahu panditam
budhha ||*

- Srimad Bhagavad Gita – 4.19

It means that he who knows knowledge and conducts his work is a wise man. He gets the real happiness. That happiness is called nectar. A person who has obtained nectar always experiences heavenly bliss. Human life is full of happiness and sorrow, but the person who has got nectar always has eternal happiness.

A beautiful example of the acquisition of knowledge is found in Kathopanishad. Young

Nachiketa was the son of Rishi Vajashravasa. Once Nachiketa saw his father donating old and sick cows in the sacrifice. Innocent Nachiketa again and again asked his father: 'Father ! To whom are you donating me?' Father got angry at Nachiketa's repeated questions and said that he is donating him to Yama. Hearing this Nachiketa went to Yama. Nachiketa expressed his desire to hear Atma Tattva (self-discipline) from Yamaraja. Noticing Nachiketa's keen interest, Yamaraj taught knowledge of the Self to Nachiketa. Later Nachiketa attained supreme happiness and became a guide of wisdom for the society.

Here it has been proved that knowledge is the way to ultimate happiness. Then nectar is obtained. After receiving nectar, a human is no longer considered a human. He attains divinity. In other words, attaining Godliness is attaining Amrut. This is possible only through knowledge.

Again the question may arise that a saint can completely renounce material pleasure but how can a common householder leave all these? The solution to this doubt is also given in the scriptures. There is a sentence: Padmapatramivambhasaha - In other words, worldly people should avoid delusion and maya and live life in the world just like water ripples on palm leaves. Its compliance is difficult but possible through determination and awareness.

Reference Books:

1. Ishaadi nau Upanishad – Geethapress, Gorakhpur
2. The Bhagavad Gita – Srinivas Fine Arts(P) Ltd, Sivakasi – Tamilnadu
3. Srimad Bhagavad Gita – Pandita Nilakantha Das Commentary – Sathi Prakasana, Cuttack - Odisha



HANUMAN JAYANTHI AT ANJANADRI

Special Abhishekam is being performed to the presiding deities of Anjana Devi and Bala Anjaneya Swamy located at Akasa Ganga in Tirumala. This festival is being done with utmost grandeur every year at Anjanadri in Tirumala.



SPECIAL ABHISHEKAM PERFORMED TO BEDI ANJANEYA

Special Abhishekam to Sri Bedi Anjaneya Swamy will be performed at Tirumala on the occasion of Hanuman Jayanthi. Special pujas will also be performed to Konerugattu Anjaneya Swamy, Japali Hanuman and 60-ft tall Prasanna Anjaneya Swamy at the seventh mile on the first ghat road.

HANUMAN JAYANTI AT TIRUPATI

In connection with Hanuman Jayanti, special events will take place at Sri Hanuman temple located opposite to Sri Kodanda Rama Swamy temple in Tirupati every year. Special Abhishekam will be performed to the Main deity and utsava deities of Sri Sita Rama Lakshmana Swamy on this occasion. Later in the evening Hanumanta Vahana Seva takes place.



MATHEMATICS IN PROSODY

- Dr. C.V.Sulochana



Sanskrit prosody or Chandas refer to one of the six vedangas or limbs of Vedic study. It deals with the metrics of Vedic mantras which get rhythm while chanting. Normally a Sanskrit verse is written in four lines and each line is called padam or quarter. The classification of verse is done by taking a quarter and studying its pattern of syllables in that quarter. This pattern of syllables is called a meter. According to chandas the letters are classified on the basis of matrakala (unit of time taken for spelling a single syllable). The letters, taking a single matra are called laghu and the letters, taking two matras are called guru. The combination of letters with guru and laghu notation constitute the basis for meters.

These meters are classified on the basis of the number of syllables present in each pada of the verse. There are seven major vedic meters namely Gayatri, Ushnik, Anustub, Brihati, Pankti, Tristubh and Jagati.

In Mathematics $(a+b)^n = nC_0 a^n + nC_1 a^{n-1}b + nC_2 a^{n-2}b^2 + nC_3 a^{n-3}b^3 + \dots$ is called binomial theorem. The positive integers that occur as coefficients in this theorem are called binomial coefficients. Commonly a binomial coefficient is indexed by a pair of integer $n, k > 0$ and is written as nC_k . It indicates the number of possible ways of selecting k objects out of n objects. The formula for $nC_k = n! / (k! (n-k)!)$. With the aid of these binomial coefficients we can say various possible meters that occur in the pada of a verse. Let us see with the following example.

Ex : For three syllables

L = long syllable or Guru, S = short syllable or Laghu

n = no of syllables

Total Possible no of meters per pada = $(S+L)^3 = (1+1)^3 = 8$

Various possible meters per pada for $n = 3$ syllable.

The ways of selecting all short syllables = $3C_0 = 3! / 0! (3-0)! = 3 \times 2 \times 1 / 1 \times 3 \times 2 \times 1 = 1$. i.e SSS

The ways of selecting 2 short and one long syllables = $3C_1 = 3! / 1! (3-1)! = 3 \times 2 \times 1 / 1 \times 2 \times 1 = 3$. i.e SSL, LSS, SLS.

The ways of selecting 1 short and 2 long syllables = $3C_2 = 3! / 2! (3-2)! = 3 \times 2 \times 1 / 2 \times 1 \times 1 = 3$. i.e SLL, LSL, LLS.

The ways of selecting all long syllables = $3C_3 = 3! / 3! (3-3)! = 3 \times 2 \times 1 / 3 \times 2 \times 1 \times 1 = 1$. i.e LLL.

In the same way we can say the possible meters occurring in each pada of a verse, written in various chandas namely Gayatri, Ushnik, Anustub, Brihati, Pankti, Tristub and Jagati etc.

Because these chandas have specific number of syllables in each of its pada.

Among these chandas Gayatri is a celebrated vedic chandas. It consists of 6 syllables in its pada i.e $n=6$ and the number of possible meters is 64. The most famous verse in gayatri chandas is Gayatri mantra composed by Viswamitra.

Slokas which have four padas and with each pada having 8 syllables are said to be in Anustup chandas. Therefore the possible no of meters in each pada of Anustup chandas is 256. The great thing to be noted here is that all slokas in Ramayanam, Bhagavatam, Bhagavatgeeta, Vishnu sahasra namam, Lalita sahasra namam and Aditya hridayam are written in Anustup chandas.

The name of the chandas and the number of syllables in their pada is given as follows.

Chandas	Syllable
Gayatri	6
Ushnik	7
Anustup	8
Brihati	9
Pankti	10
Tristup	11
Jagati	12

The following triangular array of binomial coefficients can be seen in the commentary on chandas sutras of Pingala the great grammarian of vedic period written by Halayuda of later century. This array is well known as Meru Prastara. The procedure of drawing Meru Prastaram is as follows.

Draw a box in the first line, two boxes in the second line, three boxes in the third line and increase the boxes similarly in the following figure. Fill the first and last boxes with one. Add the numbers in the above two boxes at a time to obtain the number in the lower box.



MERU PRASTARAM

It is surprising to note that the Meru prastara is exactly matching with that of Pascal triangle of 17th century.





India's Vedic beginnings formed a great system of democratic living, no one was turned away as low. Though ignorant people have derided the Vedic culture as male-oriented, in actuality, it honoured the entire community for their contribution to the health and welfare of all. Unfortunately, ever since the 8th century foreign armies belonging to non-Vedic religions began to attack and destroy Vedic culture, their imposed rules kept us away from our own priceless past. With Macaulay's Minutes¹ studying the Vedas and gaining from them the age-old truths was forgotten. It was only in the nineteenth and twentieth centuries that we returned to our Vedic past thanks to great scholars in the subject. One of the fruits of this return has been the knowledge of the high place given to women in the Vedas.

Contrary to the general opinion, the Vedas always included poems by women. There were

WOMEN IN VEDAS

- Smt. Prema Nandakumar

innumerable poetesses, and they have left behind a great heritage for us to follow. Swamini Atmaprajnanananda Saraswati has listed more than ninety of these significant writers who have left their stamp on Indian culture. Some of the names listed by her include Goda, Aditi-Dakshayani and Surya-Savitri. This was a heroic age for women whose place was equal to the menfolk. The marriage-hymns in the Rig Veda describe the equal position held by women in the Vedic times.

Along with the Rishikas, the Vedic Rishis have also paid high compliments for the women in their times. It was only during the age of Smritis that there appears a degradation in woman's place in the society. As for women in the Vedas, plenty of information is available from the Vedas themselves about how elevated were the practices of the Vedic period in according a high and just place to women in the society.

For instance, according to Sri Agnihothram Ramanuja Thathachariar, the great Vedic scholar, the Apasthambha Sutras (a set of mantras) reveal the place of women in the Vedic society by describing the marriage rituals. And, whether the matter concerns marriage rituals or the solving of household questions regarding etiquette or household sampradaya, it is best to consult women who have remained close to the Vedic past. Hence the scholar points out that that Apasthamba Sutra says frankly: "There are several usages which we cannot write down but which are followed by women. So, follow those traditions by consulting women."

In fact, even in the ceremonies offering 'pinda' to one's forefathers, it is best to ask women. This is high praise for Indian women who have strictly followed the traditions for family and social life because of their faith in the wisdom of the ancients. For instance, the Ashada star is compared to a woman for women have pleasant faces. The Rig Veda calls upon women to perform their domestic duties with sincerity. It all shows the high

esteem in which women of the Vedic times were held in the ancient days.

Again, the Vedas have clearly stated that both the male and the female are needed to create future generations. This closeness has given us the Ardhanareeswara image. There is a rhythm about the creation of the human race and it all goes on automatically. God does not interfere in the workings of nature and so the important place of woman in the creation of the human race goes on undisturbed.

Speaking of women in Vedic culture, first we must remember that of all the cultures of the world the Vedic culture alone has remained still active. Whether it is a wedding, a ceremony in which the young boy is given instructions in Vedic sukthas, it is not mere religion or worship but a vow taken by the boy to strictly follow the rules of his twice-born status. Here again, the part played by women is important. They see to it that he follows the Vedic rules and grows up into an ideal man. And the family? Sri Agnihotram Thathachariar says:

“The gods wished to unite the race of mankind in some way or the other. They saw to it that man or woman could not remain isolated, and thus created the family unit. The life of the two then blossomed into domesticity. Soon a race is born. Since animals do not have the culture of living together, they cannot grow as a family, or as a race. But mankind begins with family life, creates the world of domesticity and becomes a race. Social consciousness is imperative for the growth of human civilization.”²

The togetherness of a man and a woman was proclaimed to the public by the hymns of the Vedic Rishis. When one reads them, one is astonished by the attention to detail. Even today, Vedic marriages are conducted with sincerity by Hindu families. One of the main rituals that the boy and the girl go through is the 'Saptapadi' (The Seven Steps). The mantras are fascinating. As we note the bridegroom leading the bride in the presence of Agni the Witness:

Seven Steps

“The bridal couple are asked to take seven steps. As the girl takes her first step, the husband says, you will get ample food to eat, Lord Vishnu will follow you. In the same manner the second step is connected to the digestion of food, and Lord Vishnu is seen as the guardian. The third step calls for the performance of vows for family life which are based on God-idea. The fourth step assures that their life together should be auspicious. The fifth step gives the assurance that the cattle which help man live a good life will also increase. The sixth and Lord Vishnu will follow as a help. The seventh step: ‘In the coming days let us perform together the Soma sacrifice and serve mankind.’ Here also Lord Vishnu will follow you as a help.’ Thus, the Veda assures us that god acts as a guardian”. As the ritual concludes, the bridegroom assures his wife that she had now become ‘my friend’.”

Studying the Vedas to look for what the hymns say about the position of women in the society, it is heart-warming to note that nowhere is a woman referred to with contumely as if she was a bonded slave meant to serve man. In fact, when receiving a bride into her husband's home, she is blessed to be an Empress of the household,



“Be a queen to your father-in-law,
A queen to thy mother-in-law;
Queen to thy sisters-in-law,
A queen to thy brothers-in-law”³

Our ancestors had studied nature very well and had given advice to their children in a proper manner. What we find in the Vedas is a perfect democracy. For instance, the Vedas frowned upon people who sought life-long isolation and humiliation for young widows and wrote a telling verse in the Rig Veda:

“Go up, O woman
To the world of life;
Come. You are lying by one
Who is lifeless;
You have entered the life of relationship
Of wife to husband of him
Who takes you hand and woos you;
The bow I have taken from the hand of the dead,
So that it may bring us valour, brilliance and strength.

Here you are, and here may we with hero's strength
Over all who challenge us and fight against us.”⁴

(Footnotes)

1. British historian and politician Thomas Babington Macaulay presented his 'Minute on Indian Education' that sought to establish the need to impart English education to Indian 'natives' (Indian citizens). This minute is an important document that changed the course of the Indian educational system and made English the medium of instruction for Indians that led to our ignoring our own languages and culture, including Sanskrit'
2. Translated by Prema Nandakumar
3. Translated by A.C.Bose
4. Translated by A.C.Bose



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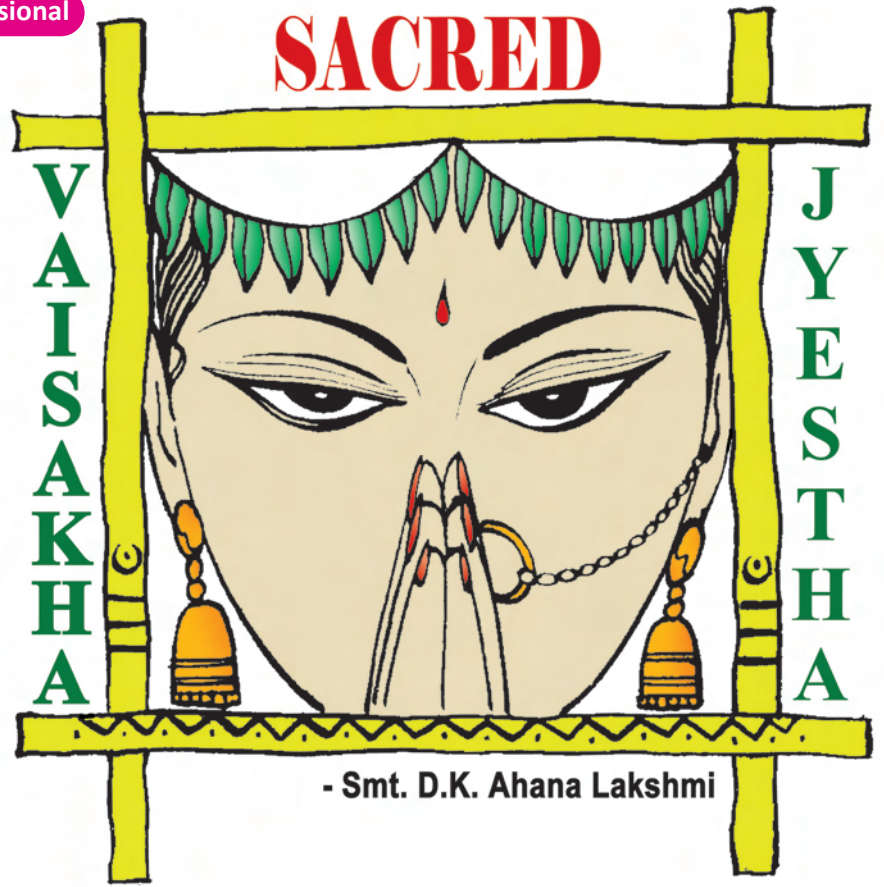
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The Hindu calendar is believed to have been used in the subcontinent since Vedic times. The calendar is what we follow for rituals such as ekadasi and festivals which are often defined by the thithi or the day based on the moon's cycle. The Hindu calendar is divided in to twelve months with Chaitra being the first and Phalguna being the last. In general, the months start midway of the English calendar month that we use. Thus, approximately, the first half of month of May corresponds to Vaisakha while the second corresponds to Jyestha of the Hindu calendar.

Vaisakha is the second month of the year as per the Saka samvat that is followed by the Government of India whereas it is the first month of the Vikram Samvat which is followed in many parts of India and Nepal, and the first month of the year as per Odia, Bengali, Punjabi and Assamese calendar. In Tamil Nadu, this month is called 'Chittirai'.

Vaisakha is considered one of the most sacred months and considered the best time for deeds of virtue, 'dharma saadhana'. This month commences the summer and so 'jala daanam' or donating water is considered very important as it is the beginning of hot and thirsty days. Many decades ago, I remember that this was when pandals would be put up in front of homes in temple towns in the south so that people could walk in the shade away from the harsh sun. Other 'daan' activities include planting trees, gifting umbrellas and so on – in fact these acts of charity are even mentioned in the Skandha Purana.



Vaisakha month is also considered to be a favourite of Lord Vishnu and is also known as Madhava maasam. This month is dedicated to Koormavatara, of Lord Vishnu. Bathing in rivers before sunrise is considered sacred as all deities are supposed to have entered and purified such water bodies during that time. Hence chanting

*Vaishaakhe Meshage Bhaanau Praathah Snaana paraayanah,
Arghyam theham pradaasmahi gruhaana Madhusudana*

'In the month of Vaisakha, with the sun in Mesha rasi, while bathing!, I respectfully offer water to you, Madhusudana'.

The beginning of May (second half of Vaisakha) sees a series of days of special worship of Lord Vishnu's different forms. May 1, 2023 is observed as Mohini Ekadasi when Lord Vishnu's form as Mohini is worshipped. At the Satyanarayana Swami temple at Annavaram in A.P. kalyanotsavam is performed on Vaisakha sukla ekadasi (1st May 2023). Parasurama dwadasi falls on the following day when Lord Parasurama is worshipped and the vrata observed is also known as Jamadagni Parashuram Vrata. May 4th is Narasimha Jayanti: it is believed that it was on this day Lord Vishnu appeared in the form of Narasimha, a half lion and half man, to kill Hiranyakashipu. The next day is Kurma

Jayanti which falls on Vaisakha Purnima (Chitra Pournami). Many devotees observe Satyanarayana vrata fasting with puja and listening to Satyanarayana katha (story). Vrishabha Sankranti 2023 is on May 15 and is a day of very high importance for people of Odisha who also call it Brusa Sankranti. People throng the bathing ghats in Puri and offer worship to Lord Jagannatha.

Jyestha follows Vaisakha and corresponds with mid-summer and increasingly hot days in the latter part of May. Like in Vaisakha, charities associated with water, buttermilk and providing shelter are done. Many people set up big earthen pots of water and buttermilk on the roadside and in places where large number of people gather.

In 2023, few important days of Jyestha fall in May. Among these, the somavara vratam is important. Fasting should be observed on Mondays. Prayers are offered to the divine couple Shiva-Shakti for peaceful family life. On shasti (May 25th), temples and homes echo to the recitation of the powerful Skanda Shasti Kavacham written by Devaraya Swamigal praying to Lord Muruga and his Vel or spear to protect all.

Ganga dushera or the descent of Ganga is a special day when devotees bathe in the Ganga to purify themselves. There is mass participation in the Ganga aarti in the Dasaswamedha ghat. The month of May ends this year with jyestha sukla ekadasi or nirjala ekadasi (31st May 2023) when devout followers of Lord Vishnu observe austerities and fasting without even drinking water. Thus, this is the toughest and most sacred of all ekadasi vratas and abstaining from water on a hot day is not easy. It is believed that observing a single nirjala ekadasi is as good as observing twenty-four ekadasis in the year. Devotees recite Vishnu Sahasranamam and other prayers to Lord Vishnu. It is believed that since it is observed before the monsoon begins, it also helps in purifying the body.



Om Namo Venkatesaya

SUGGESTIONS BY THE CRIME POLICE BEWARE OF THIEVES

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

Crime Police
Tirumala

Rituals Duo at Tiruchanur

TTD Ritual

- Sri R.Kannan

Utsavams are celebrated in temples to propitiate the Gods and Goddesses and give an opportunity to people to gather together to pay their respects to them.

In that way, temples have Masotsava (the festivals celebrated every month like Ekadasi, pournami etc.), and Varshikotsava (the festivals done annually such as Brahmotsava, Pavitrotsava, 'Koil alwar tirumanjanam' (cleaning the temple with some aromatic ingredients), Theppotsavam (Float festival), Vasanthotsavam (spring festival), Pushpayagam (Archana with flowers) etc. Here in this article, we will know about the two rituals - Vasanthotsavam and Teppotsavam.

Vasantotsavam gains its importance as it is celebrated every year in a grand manner for three days. 'Vasantam' means Spring season and 'Utsavam' means festival. That is, Vasantotsavam means welcoming the arrival of Spring season with a festival to the Gods and Goddesses. It is but natural that, people enjoy the Spring season with greenery everywhere, new flowers blooming after the cold winter season, during which people would like to stay indoors.

In Tiruchanur (near Tirupati), Sri Padmavati Thayar, the Divine Consort of Sri Venkateswara stays and blesses all the devotees who come to worship Her day in and day out. Among Her annual festivals, Vasantotsavam is celebrated for three days in the month of April - May every year.

The day before starting Vasantotsavam, Ankurarpanam (the laying of seeds in small pots to sprout) is done as per Agama Rituals.

Then for three days Snapana Tirumanjanam (Sacred bath) is performed to the accompaniment of Vedic Hymns. The Sacred idol of Ammavaru is given a holy bath with Cow milk, Honey, Curd, Sandal paste, Vermillion, Turmeric powder, coconut water and pure water which are consecrated with Veda mantras, strictly following Pancharatra Agama Scriptures. The Snapana Tirumanjanam is carried out on all the three days in a grand manner, with the surroundings looking like a garden place with fruits and flowers, picturing Spring season.

The Goddess is taken in procession in the evening and Swarna Ratotsavam is also celebrated. Goddess Sri Padmavati Ammavaru is quite pleased with the pujas and blesses all who come to Her like an affectionate mother to her children.

In this year, the Vasantotsavam begins on 2nd May with Ankurarpanam and ends on 5th May. Let us invoke Blessings of Goddess Sri Padmavati devi during the Annual Vasantotsavam.





TEPPOTSAVAM AT TIRUCHANUR

'Teppam' means a boat or a float. 'Teppotsavam' means float festival. Let us briefly go through Float festival at Tiruchanur.

Teppotsavam in Tiruchanur starts from Ekadasi, five days before the Poornima during the month of Jyeshtha (corresponding to May- June). The five day festival is a delight to watch and is attended by thousands of devotees. The sacred idols are taken on the boat (float), well-decorated. The float turns out to be a divine setting with stunning floral decoration and serial lighting to peek out against the blue sky background.

Lord Sri Krishna with His consorts is taken in procession on the float on the first day. Lord Sundararajaswami enjoys the float festival on the second day. From day 3 to 5, it is the turn of Goddess Sri Padmavathi Devi who enjoys the grand festival. She is decorated with splendid ornaments and beautiful flowers.

The float festival is conducted with Vedic chanting and recital of Sri Annamacharya's songs. Harathi is offered at different stages of the float going round the Padma Sarovar—the sacred tank of Sri Padmavathi Devi.

We are suffering a lot in the world which is called Samsara-sagar. If one witnesses the Float festival of Sri Padmavathi Devi, one is sure to be released from the samsara bondage.

This year, the Tiruchanur Ammavari float festival starts from 30th May to 3rd June.

We shall endeavour to witness the same and invoke the blessings of Sri Padmavathi Devi in both the rituals - Vasanthotsavam and Teppotsavam.

Salutations to Sri Padmavathi Devi.



Location: As can be seen from the map, the town of Chidambaram is located 150km northeast of Srirangam.

Sthalapuranam

Lord Siva and Goddess Parvati were dancing. In order to find out who is a better dancer, they went to Lord Brahma who could not tell them. He suggested they dance at this place and ask Vishnu to tell them. Vishnu came here for that purpose. Vishwakarma constructed the four halls and made the five elements as the five kalashas, the four Vedas as the four towers and so on. One of the mudras required the dancer to lift their leg which Siva could do and Parvati, due to modesty, could not. The Puranas indicate that Vishnu stayed here at Siva's request.

Special features

The temple is old and has contribution from medieval cholas, Vijayanagar kings and Nayaks. However, a large portion of the development of the temple is owed to the



Cholas as this was their capital for some time and Nataraja was their Royal family deity.

This is one of the two temples which house both Siva and Vishnu shrines separately near each other.

Here Govindaraja Swami is present in reclining form and the Universal mother is Pundareekavalli. Irundha Perumal is Parthasarathy, Nindra Perumal is Chitrakoodathan and Kidantha Perumal is Govindarajan. Perumal is seen reclining and appreciating the Tandava of Siva and Parvati.

The temple has all the mudras of Bharata Natyam as carvings.

This temple and the corresponding one in the town of Tirupathi and closely associated with the life and times of Sri Ramanuja. The temple has been the place of many disruptions in the past due to Shaiva-Vaishnava rivalry. Finally in the 16th century King Krishnappa Nayak was responsible for the re-installation of Govindaraja idol in its present form.

Mangalasanam

Kulasekhara Alwar in Perumal Thirumozhi (741 – 751) describes Rama as born in Ayodhya and residing in Thiruchitrakoodam and longs to be one of the eternal servitors to him.

He identifies the Lord of Thiruchitrakoodam as the Rama who killed Tataka and Mareecha and says the Lord is in court surrounded by three thousand brahmins singing his praise.

He says that he will worship those who worship Rama in this place.

Thirumangai Alwar in Peria Thirumozhi (1158 – 1177) recommends that instead torturing the physical body to do tapas to reach the Lord, one might as well just go to Thiruchitrakoodam which is set in park like surroundings and where brahmins are already worshipping the Lord by raising the sacred fire.

Those of you who recite the many names of Him who saved Indra by getting the world back from Mahabali, He is the one at Thiruchitrakoodam. Just go there. It is also the place where the brahmins know the Vedas.

The Lord who is the Consort of Mahalakshmi resides in Thiruchitrakoodam.

Thirumangai Alwar follows this up with identifying the Lord of Thiruchitrakoodam with Him who crawled between two trees and brought them down. He is the same who also destroyed the wrestlers at Mathura. It is the same Lord who danced on Kaliya's head to bring him under control.

Thirunangoor

Not far east of Mayiladuthurai is the small town of Thirunangoor which is the home of eleven Divya Desams by itself. In the Tamil month of Thai (Jan – feb), on Full moon day (Pournami) all eleven Lords arrive at Thirunangoor mounted on Garuda. In addition to many special features, Thiruvellaikullam (or Annan koil) is the place where Kumudavalli the consort of Thirumangai Alwar was raised. She made her demands which completed his transformation as Alwar in this place.

This is a fairly unusual set of Divya Desams because all eleven are within a few kilometer radius of Thirunangoor (like Kanchipuram). The Garuda Seva during Thai Pournami is very unique and famous. All eleven temples have mangalasasanam done by Thirumangai Alwar. Over the next four month's issues (including this issue) we will look at these temples.

1. Thiruthevanaarthogai of Thirunangoor Sthalapuranam

It is said that after Goddess Sati gave up her life, Lord Siva danced in fury. Wherever his locks touched eleven rudras appeared. To counter this Vishnu appeared in eleven forms.

Legend has it that Devas came in large numbers to worship the eleven temples. They gathered at this place. Hence the name of the temple is Thevanaar -Thogai or collection of Devas.

This temple is known by the name of the utsava murthy – Madhava Perumal to avoid confusion with the other temples in the 108 where the Lord is known as Deva Nayakan (Thiruvaheendrapuram and Vaanamamalai).



Special features

The Lord is Deva Nayakan or Madhava Perumal. The universal mother is Kadal Maghal Natchiyar or Madhava Nayaki. He also participates in the combined Garuda Seva on Thai Pournami.

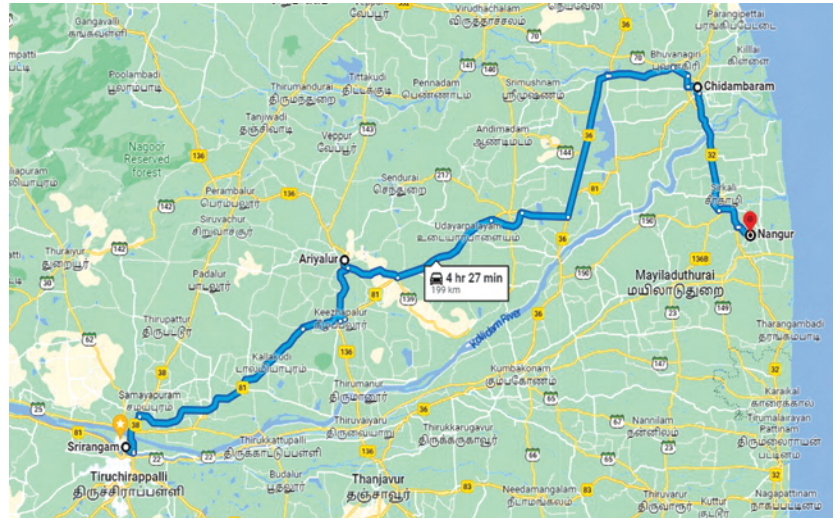
Mangalasasanam

Thirumangai Alwar in Peria Thirumozhi (1248 – 1257) says the place where Madhava resides is the one where the flowers are so dense on the south shore of Manni river.

He refers to the Lord of Thevanaarthogai as one who stands between Brahma and Rudra and functions through them along with being Thirumal to take care of all of creation, protection and dissolution.

2. Thiruthetriambalam of Thirunangoor Special Features

The form of this Lord is a very handsome and beautiful one. It is said that his eyes are particularly beautiful and hence the name Sengannmaal. The temple is better known as Pallikonda Perumal Koil even locally. The Lord is known as Sengannmaal Ranganathar and Lakshmirangar. The Universal mother is known as Sengamalavalli Thayar. The temple pond is Surya Pushkarni and the Vimana is Veda vimana.



The origins of the name of this temple seem to be lost in time. It is a bit unusual to find the work Ambalam associated with Vishnu temple this far away from Kerala.

It is said that prayers are offered here by people who require the Lord's assistance in Government employment.

This Lord also participates in the Thai-Pournami Garuda seva of eleven temples.

Mangalasasanam

Thirumangai Alwar in his Peria Thirumozhi (1278 – 1287) talks of how the Lord here was born the son of Vasudeva in this world and also how He protected Gajendra the elephant when he appealed for help. He also refers to Puthana who tried to deceive Krishna by taking mother's form and trying to nurse him. He further refers to the incident where Krishna won over Nappinnai by bringing the bulls under his control.

In all Divya Desams, only a small portion of the mangalasasanams are referred to here. The numbers are cited for self-study of interested bhakthas (Readers).

Om Namo Narayanaya





On the occasion of
Jammalamadugu
Sri Bhusametha
Sri Narapura Venkateswamivari
Brahmotsavams
from 04-05-2023
to 12-05-2023

TTD Temple

Jammalamadugu is located in YSR Kadapa district of A.P. at a distance of approx. 75 km from Kadapa city. It is said that the town was first named Jambulamadugu and later became Jammalamadugu due to the abundant growth of Jambu grass in the water in this area.

LEGEND

There is an interesting sthalapuramam behind why Lord Venkateswara stayed at Jammalamadugu and behind He acquiring the name Sri Narapura Venkateswara Swamy.

In olden days there was a village in the northern direction of the temple in Jammalamadugu. The name of that village is Narayanapuram. The village is known as

Sri Narapuravenkateswara Swami Temple JAMMALAMADUGU

- Dr. I.L.N. Chandra Sekhar Rao

The holy place in which the Supreme deity of Kaliyuga Sri Venkateswara Swamy is receiving the worship of the devotees at Jammalamadugu is the name of Sri Narapura Venkateswara Swamy Temple.

The deity of the temple is Sri Narapura Venkateswara Swamy who is known for his consideration towards the devotees who are in dire need of God's blessings and it is believed that He blesses all the devotees liberally.

Agrahara. There was a Venkateswara temple in that village along with Koneru (Pushkarini). The people of the village used to serve the Lord and lead a pious life. However, natural calamities occurred in the village. As a result of the strong winds, the entire village began to be filled with sand dunes. Village was grazed and the village was made useless for residences. With this people left the village. Even Sri Venkateswara Swamy Temple in Narayanapuram itself has sunk

into the sand dunes and has gradually become ruined.

Narapurayya, who left Narayanapuram and settled in Jammalamadugu, was a staunch devotee of Sri Venkateswara Swamy. He was always thinking of God. One night Sri Venkateswara Swamy appeared to Narapurayya in his dream and said that – “I am buried in sand dunes in Narayanapuram. Take me out and build a temple in this area, bring me and enshrine me, it will be good for you”. Sthalapurana reveals that the next day Narapurayya narrated his dream story to the people around him, reached Narayanapuram, removed the sand and brought Sri Venkateswara Swamy from there and built a temple in the area where the temple is now located and enshrined the Swami.

The Sthalapurana reveals that the name Narapura Venkateswara Swamy was created for the Swami because he was Venkateswara who was brought from Narayanapuram and also because he was installed by Narapurayya.

TEMPLE STRUCTURE

The temple of Sri Venkateswaraswamy in Jammalamadugu is located in a spacious courtyard. The temple faces north. The main Gopuram consists of three stairs. After entering the temple through this entrance we can see Balipeetham, Dwaja Sthambham and Garudalwar Sannidhi. We can see on either side of the Dwaja Sthambham, huge idols of Sri Garutmantha and Sri Anjaneyaswamy in the salutation posture. The main temple

consists of Mahamandapa, Mukhamandapa, Antaralayam and Garbhalayam. In the main sanctum sanctorum, the idol of Sri Narapura Venkateswaraswamy resembles the Lord on Tirumala Hills with four hands with Shanku, Chakra, Kati hastam and Varada hastam.

There are two sanctums on either side of the main temple. In these temples we can see consorts of Swamy Sri Mahalakshmi and Sri Andal. Sri Mahalakshmi Devi appears in sitting posture with four hands, wearing Padmas in two hands and Abhaya and Varada Mudras in the other two hands. Sri Andal appears in a standing posture with two hands, wearing a Padma in one hand and the other hand down in a graceful form. Devotees can also visit Sri Anjaneyaswamy, Alwars, Kalyana Mandapam, Sri Venkateswara Kotielakhana Mandapam in the temple premises.



HISTORY OF THE TEMPLE

Historically, it seems that it was built before the Vijayanagara Empire. However, the temple was developed during the rule of the Vijayanagara emperors. Evidence reveals that Pemmasani clansmen who was feudal rulers of Vijayanagara emperors with Gandikota as their capital contributed significantly to the development of the temple. But over time the temple fell into disrepair and in 1918 the temple was renovated and restored to its former glory. Currently, the temple is managed by the Tirumala Tirupati Devasthanams.

SEVAS

The Brahmotsavam of Jammalamadugu Sri Narapura Venkateswara Swamy is performed every year in the month of Vaisakha for nine days apart from daily poojas. During Brahmotsavams different vahana sevas including Rathotsavam and

kalyanotsavam are performed in a grand manner. This year Brahmotsavams will be performed from May 04-05-2023 to 12-05-2023. Besides Brahmotsavam, every year during Dhanurmasam, Vaikunta Ekadashi and other festivals special pujas are performed.

There are accommodation facilities for devotees in private lodges in Jammalamadugu. Jammalamadugu is 75 km from Kadapa and 21 km from Proddutur. Buses are available from Kadapa, Prodduturu, Tirupati, Chennai, Hyderabad and other major towns and cities in the Telugu states. Almost all trains stop at Jammalamadugu Railway Station on the Yarraguntla-Nandyal line.

Devotees can visit Jammalamadugu Sri Narapura Venkateswara Swami, who is known as the glorious God and get peace and joy.



JAMMALAMADUGU

Sri Bhusametha Sri Narapura Venkateswamivari Brahmotsavams from 04-05-2023 to 12-05-2023



Date	Day	Night
04-05-2023, Thur	Dwajaroohanam	Peddaseshavahanam
05-05-2023, Fri	Chinnaseshavahanam	Hamsavahanam
06-05-2023, Sat	Muthyapupandirivahanam	Simhavahanam
07-05-2023, Sun	Kalpavrukshavahanam	Hanumadvahanam
08-05-2023, Mon	Mohini Avataram in Pallaki	Garudavahanam
09-05-2023, Tue	Sarvabhupalavahanam	Kalyanam, Gajavahanam
10-05-2023, Wed	Rathotsavam	Aswavahanam
11-05-2023, Thur	Suryaprabhavahanam	Chandraprabhavahanam
12-05-2023, Fri	Chakrasnanam	Dwajavarohanam

Tirupati
Sri Govindarajaswamivari
Brahmotsavams
May 26th to June 3rd, 2023

The Glittering New Golden GOVINDA NILAYA VIMANAM

- Sri T.K. Krishnaswami Thathacharya



Phaalguna Masi Poornaayaam Uttara Kshendra Vaasare |
Govinda Raja Bhagawan Praduraseer Mahamune ||

Bhagavad Ramanuja consecrated the idol of Sri Govinda Raja Swami at Tirupati in the 11th century C.E. Sri Ramanuja wanted that all daily utsavams, weekly utsavams, fortnightly utsavams, monthly utsavams and salakatra utsavams and Nakshatra utsavams are to be celebrated as in Tirumala without any difference. As per the order of Sri Ramanuja all the utsavams are held like Tirumala to Sri Govindaraja Swami also in Tirupati, A.P. The golden vimanam of Lord Venkateswara is known as 'Ananda Nilaya Vimanam'. Now the TTD has made a golden vimanam to Lord Govindarajaswami and it is called as 'Govinda Nilaya Vimanam'. As in Tirumala, a replica of the main deity of Sri Govindaraja Swami will be seen on the north eastern corner of the Vimanam called 'Vimana Govindarajaswami' for the devotees who had darshan in the temple when they come in the northern side of their pradakshinam (circumambulation). "The desire of Bhagavad Ramanuja is fulfilled with the Golden

Vimanam to Lord Govinda Raja. The glittering new Golden Govinda Nilaya Vimanam is to show that the TTD is doing an excellent contribution to all the Temples. Moreover Lord Govindarajaswami is considered to be a good varaprasadi (bestower of boons). The farmers of Karnataka consider Him as their favourite God and throng to the temple at Tirupati with all the members in their village. They blow a bugle (a musical instrument) on their arrival declaring their intention to pray for good yield in their fields as they consider Lord Govindaraja Swami as the Lord of good harvest.

The Brahmotsavam of Lord Govindarajaswami starts from 26th May 2023. The TTD makes elaborate arrangements like electrical, pandal with special dittam (Food offering) etc. The Lord goes around blessing devotees in all the vahanams like, Chinna Sesha Vahanam, Pedda Sesha Vahanam, Hamsa Vahanam, Simha Vahanam, Sarvabhupala Vahanam, Hanumantha Vahanam, Muthyapupallaki Vahanam, Surya Prabha vahanam and Chandraprabha vahanam. The most

important and significant vahanams are Garuda Vahanam and Aswa Vahanam. The Alvars praised the Lord Sri Govindarajaswami as 'Daiva Pullerivaruvan' (The Lord who comes on the Garuda Vahanam) and this Vahanam Day is considered auspicious and many people throng to this temple of Sri Govindarajaswami at Tirupati.

Importance of Aswa Vahanam in the Brahmotsavam

Another important vahanam is Aswa Vahanam. On this day during night the Lord is taken out in procession around big streets and at Gandhi Road, Tirupati near to Pasupathy Silk shop the Lord on Aswa Vahanam will be stopped for some minutes to recap an incident that happened during the period of Tirumangai Alwar. Tirumangai alwar was a chieftain of a helmet. He was called Kaliyan or Kalikanti. He was a powerful warrior and dared his own chola king

and the king gave him Ali Nadu having the capital as Tirumangai.

His fighting nature made the kings and others to hate him. He once saw a lady Kumudavalli and fell in love with her and asked her father to give his daughter to him. Kumudavalli being a devotee of Lord Narayana accepted to marry him on the condition that he should turn to be a Vaishnavite and offer food to 10,000 people daily and then only she would marry him. He accepted the challenge and started feeding thousands of people and became a Sri Vaishnava with the blessings of Lord Srinivasa Perumal of Thirunadayer and did Panchasamskaram to him.

By feeding thousands of people every day, the king Tirumangai lost all his property and started attacking the people and became a thief. He became a high way robber and looted the costly jewels. But his loot was used to construct the Gopurams to Lord Sri Ranganathaswami. Though his intention was great but the way he adopted was against the nature of law. So the Lord along with His consort came like a newly married couple wearing costly Jewels followed by a convoy filled with valuable things. Kaliyan (Thirumangai Alwar) stopped the convoy and asked them to give all their belongings. The Lord also gave all His ornaments along with Lakshmi Devi. But Tirumangai Alwar (Kaliyan) saw a golden ring at the right foot finger and asked the Lord to remove it. But the Lord asked him to take it as he cannot remove it. Kaliyan bent his head and tried to remove with his mouth. With the touch of Lord's feet Kaliyan had a transformation and fell at the feet of the Lord for mercy. Then he became an Alwar. That scene of Kaliyan is re-played on the Aswa Vahanam day. Sri Govindarajaswami will be at the centre of the street and Tirumangai Alwar is brought by the temple Vahana bearers and other people with and weapons. At first the Lord is deprived of His ornaments, paraphernalia etc. as they start and go round the Vahanam. Finally after realisation Tirumangai Alwar surrenders to the Lord and the Lord moves forward to the temple. Many devotees witness this scene and enjoy the scene.

“Sri Pundareegavalli Nayika Sametha
Sri Govindarajaswami Parabrahmane Namaha”



(continued from the previous issue)

As Creator Brahma fell asleep, there were spectacular changes in the earth. The Sun, who is a universal friend and relative, scorched the moveable and immoveable forms of beings with his hot rays. Like the flame in the deluge that dances untimely, the Sun began to flare up with rising flames as if he is not any the less. All the moveable and immoveable forms were blackened by the intensity of those flames. As if it is not enough, the wind added to the fire. The seven winds roared. Samvartaka and other clouds let loose heavy downpour as if from the elephant's trunks. Further, there was water everywhere. The earth began to shrink due to the density of water gathered with the roaring streams. Waiting for such an opportunity, a demon named Hiranyaksha carried the earth away to the Rasatala with great verve. The earth has come into the demon's hold. A lot of time passed thus. The night came to an end for the Four-faced. Brahma woke up and wanted to begin the task of creation as before. Observing these developments, Vishnu manifested as a white boar (Sweta Varaha) for the welfare of all the worlds and descended to the Rasatala. As he tried to lift the earth from the Rasatala, Hiranyaksha came in the way. There was a fierce battle between them. At last Vishnu with his sharp tusks cut the head of Hiranyaksha into pieces. The entire battlefield was flooded with blood and reddened. The angels were frightened at this. Yet, after some time, they overcame their fears foreseeing with clairvoyance the changes that took place and became quietened. Gleefully they praised the Sweta Varaha incarnation that emerged to kill the world's enemy that could control even Nature. Flowers were showered from the heaven. Auspicious instrumental music was played. With a view to preventing repetition of such horrible events, they appealed to the Lord thus:

"O Lord! You've put an end to the giant hostile to the entire world. We put forth an appeal before you.



2 Tarigonda Vengamamba's SRI VENKATACHALA MAHATMYAM (In Prose)

- Telugu Original by : Prof. K. Sarvothama Rao
- English by : Prof. M. Rajagopalachary

Please manifest in this place itself as a worship idol to grace the devotees. Only then the earth will be a worry-free pleasurable abode." As the Lord is favourably disposed to his devotees, he accepted their request.

Later, the Lord levelled the ground for stability. All the angels heaved a sigh of relief and left for their respective locations. He threw a glance at the divine kite, Garuda ever eager to receive his command.

Mathrusri Tharigonda Vengamamba Jayanti on 04.05.2023

“O Garuda! As the earth sank in water, I took the fierce form of Varaha in order to restore it to its original form and to root out the giants from the earth. Doesn't Sridevi who had seen my most handsome figure laugh at me if she happens to see my present ugly form? Not only this. During the course of uplifting Bhudevi from the Rasatala, she fell in love with me impressed by my valour. I also reciprocated her feelings. Both of us are in love with each other. At this juncture, I don't feel like coming back leaving the passionate lady.

“O King of Birds! I'll open my mind to you without concealing anything! The lady is the most enchanted Kanaka Lakshmi with blooming grace, whereas I've a repulsive coarse body full of irritating hair and dreadfully ugly tusks. Doesn't she feel aghast at my sight? How can I return to Vaikuntha with such an abhorrent body? Looking at this cruel form, if she asks me who I am, how can I introduce that I'm her husband? Isn't it quite embarrassing? Hence, it's not at all proper to go back to Vaikuntha with all these doubts. At present I feel like staying back with the lady who fell in love with me and my form. What do you say?”

Garuda responded to the Lord thus: “O Lord! It's strange to hear you talk thus about our mother! She'll be overwhelmed with joy at your excellent deed of coming to the rescue of mobile and immobile forms of beings by taking the incarnation of Sweta Varaha and killing the giants for the welfare of the world. How can you imagine otherwise? It's strange. Why do you guess differently fraught with unnecessary doubts? Excuse me if I talked much impertinently!

“As you know, O Lord, the Goddess is 'anapayini', inseparable from you! She is the diadem of ladies who can't suffer your separation! I don't think she who resides in your chest forever will be afraid of your form as a boar. You're omniscient!

You may do whatever you like!” Thus saying, he saluted the Lord with cupped hands.

“O virtuous being! Whatever it may be, I don't want to come back to Vaikuntha in this form. I want to stay on this earth for some period. The task of punishing the evil is not over with the death of Hiranyaksha! There're many demons still. They need to be completely rooted out. You better go to Vaikuntha straight away and inform Adi Lakshmi about what happened here. By the way, I forgot to tell you! I want to stroll in the Kridachala. So, get the Kridachala from Vaikuntha to this place.” No sooner had Garuda heard this than he flew away with his wide-open wings.

As Garuda left for Vaikuntha at wind-speed, Hari contemplated as to where he should settle down. At last, he thought that the place to the north of Suvarnamukhi river at a distance of 60 yojanas to the south of Gautami river and five yojanas to the west of east coast is worthy of his habitation. He stayed there waiting for Garuda.

(to be continued)

Festivals and Rituals in JUNE 2023

02-04	Tirumala Srivari Jyeshtabhishekam
04	Yeruvakapunnami
17	Savithri Vratam
20	Poori Jagannada Radhayathra
24-26	Srinivasamangapuram Sri Kalyana Venkateswaraswamivari Sakshatkaravaibhavam
29	Tholi Ekadasi

The TTD had constructed Sri Padmavathi Tayar temple in G.N. Chetti road at Chennai in Tamilnadu state. As part of this, sacred vedic rituals were performed from 13th to 17th March, 2023 according to agama sastras including Ksheeradhisvasam, Pranaprathista, Maha Kumbhabhishekam, Rajagopura Kumbha Prokshana and other rituals in a grand manner. On this occasion, TTD Trust Board Chairman Sri Y.V. Subba Reddy along with his spouse, J.E.O. Sri V. Veerabrahmam, I.A.S. and other higher officials participated.





Tirupati
Sri Govindarajaswamivari
Brahmotsavams
May 26th to June 3rd, 2023

26-05-2023, Friday
Day : Dwajaroohanam
Night : Peddaseshavahanam
27-05-2023, Saturday
Day : Chinnaseshavahanam
Night : Hamsavahanam
28-05-2023, Sunday
Day : Simhavahanam
Night : Muthyapupandirivahanam
29-05-2023, Monday
Day : Kalpavrukshavahanam
Night : Sarvabhupalavahanam
30-05-2023, Tuesday
Day : Mohini Avataram in Pallaki
Night : Garudavahanam
31-05-2023, Wednesday
Day : Hanumadvahanam
Night : Gajavahanam
01-06-2023, Thursday
Day : Suryaprabhavahanam
Night : Chandraprabhavahanam
02-06-2023, Friday
Day : Rathotsavam
Night : Aswavahanam
03-06-2023, Saturday
Day : Chakrasnanam
Night : Dwajavarohanam



Nagulapuram
Sri Vedavallisametha
Sri Vedanarayanasswamivari
Brahmotsavams
May 04th to 12th, 2023

04-05-2023, Thursday
Day : Dwajaroohanam
Night : Peddaseshavahanam
05-05-2023, Friday
Day : Chinnaseshavahanam
Night : Hamsavahanam
06-05-2023, Saturday
Day : Simhavahanam
Night : Muthyapupandirivahanam
07-05-2023, Sunday
Day : Kalpavrukshavahanam
Night : Sarvabhupalavahanam
08-05-2023, Monday
Day : Mohini Avataram in Pallaki
Night : Garudavahanam
09-05-2023, Tuesday
Day : Hanumadvahanam
Night : Gajavahanam
10-05-2023, Wednesday
Day : Suryaprabhavahanam
Night : Chandraprabhavahanam
11-05-2023, Thursday
Day : Rathotsavam
Night : Aswavahanam
12-05-2023, Friday
Day : Chakrasnanam
Night : Dwajavarohanam



Karvetinagaram
Sri Venugopalswamivari
Brahmotsavams
May 13th to 21st, 2023

13-05-2023, Saturday

Day: Dwajaroohanam

Night : Peddaseshavahanam

14-05-2023, Sunday

Day: Chinnaseshavahanam

Night : Hamsavahanam

15-05-2023, Monday

Day: Simhavahanam

Night : Muthyapupandirivahanam

16-05-2023, Tuesday

Day: Kalpavrukshavahanam

Night : Sarvabhupalavahanam

17-05-2023, Wednesday

Day: Mohini Avataram in Pallaki

Night : Garudavahanam

18-05-2023, Thursday

Day: Hanumadvahanam

Eve. Vasanthotsavam

Night : Gajavahanam

19-05-2023, Friday

Day: Suryaprabhavahanam

Night : Chandraprabhavahanam

20-05-2023, Saturday

Day: Rathotsavam

Night : Aswavahanam

21-05-2023, Sunday

Day: Chakrasnanam

Night : Dwajavarohanam



Appalayagunta
Sri Prasanna Venkateswaraswami

Rishikesh
Sri Venkateswaraswami

Narayanavanam
Sri Kalyana Venkateswaraswami

Appalayagunta
Sri Prasanna Venkateswaraswamivari
Rishikesh
Sri Venkateswaraswamivari
Narayanavanam
Sri Kalyana Venkateswaraswamivari
Brahmotsavams
May 31st to June 8th, 2023

31-05-2023, Wednesday

Day : Dwajaroohanam

Night : Peddaseshavahanam

01-06-2023, Thursday

Day : Chinnaseshavahanam

Night : Hamsavahanam

02-06-2023, Friday

Day : Simhavahanam

Night : Muthyapupandirivahanam

03-06-2023, Saturday

Day : Kalpavrukshavahanam

Night : Sarvabhupalavahanam

04-06-2023, Sunday

Day : Mohini Avataram in Pallaki

Night : Garudavahanam

05-06-2023, Monday

Day : Hanumadvahanam

Night : Gajavahanam

06-06-2023, Tuesday

Day : Suryaprabhavahanam

Night : Chandraprabhavahanam

07-06-2023, Wednesday

Day : Rathotsavam

Night : Aswavahanam

08-06-2023, Thursday

Day : Chakrasnanam

Night : Dwajavarohanam



The annual float festival was held from 03rd to 7th March, 2023. Sri Malayappa Swami along with Sridevi and Bhudevi made celestial rounds on the decorated float in the sacred waters of Swamy Pushkarini in Tirumala to bless the devotees. On this occasion, HH Sri Pedda Jeeyar swamy and HH Sri Chinna Jeeyar swamy of Tirumala, TTD E.O. Sri A.V. Dharma Reddy, I.D.E.S. and other officials participated.



The utsava deities of Sri Sita, Lakshmana, Anjaneya Sameta Sri Rama were rendered Snapana Tirumanjanam, Asthanam and Hanumantha Vahanam took place in Tirumala on 30th March, 2023 as part of Sri Rama Navami festival. On this occasion, HH Sri Pedda Jeeyar Swamy and HH Sri Chinna Jeeyar Swamy, TTD Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S. and others participated.



Sridevi Bhudevi Sameta Srinivasa Swamy Samarchana, Satarudrabhisheka sahita Sri Rudra Homam, Navagraha Homam, Sri Sudarshana Homam was performed on 31st March, 2023 in Sri Venkateswara Vedic University, Tirupati for the welfare of humanity under the supervision of SVVU Vice Chancellor Sri Ranisadasiva Murthy. On this occasion, TTD Chairman Sri Y.V. Subba Reddy, JEO Smt. Sada Bhargavi, I.A.S. and other officials participated.



The pontiff of Vizag Sarada Peetham Sri Sri Sri Swaroopanandendra Saraswathi Swami had darshan of the Lord of Tirumala on 4th March, 2023. On this occasion, TTD Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S. had given a warm welcome to him.



The international women's day was done in a grand manner by the women folk of TTD at Mahati Auditorium in Tirupati on 08th March, 2023. On this occasion, Matha Ramyananda Bharati Swamini, Peethadheeswari of Sri Shakti Peetham graced the occasion and gave her Anugraha Bhashanam. In this context, TTD J.E.O. Smt. Sada Bhargavi, I.A.S. gave her speech. As part of this program, TTD Chairman's spouse, Smt. Sarita, I.P.S. and other officials participated.



The second incarnation of Lord Vishnu was Kurma avatar. The Lord had taken this incarnation to help the Gods and demons to churn the milk ocean for getting Amrutam (the elixir of immortality). The demons were dominating the devatas in the battlefield because their Guru Sukracharya obtained the Sanjeevini (mantra for making dead alive). All dead demons were multiplying even after they were killed by devatas in war. When gods prayed to Lord Vishnu, he advised them to churn the ocean with the help of Mandara Hill as the churning rod and snake God Vasuki coiled around it as a rope to pull either side by devatas and demons. While churning the ocean, the Mandara Hill was sinking into the ocean making it difficult for them to churn. Then Lord Vishnu took the form of Kurma (turtle). He supported the hill on his back and saved the hill from sinking.

It is believed that
praying to Lord Vishnu
in the form of
Kurma brings
wealth, health

On the occasion of
Kurma Jayanti
on 05.05.2023

and prosperity in life and sturdiness. Kurma Jayanti is celebrated on Purnima day in the month of Vaisakha month. Many also believe that starting the construction of houses on this auspicious day brings happiness to the family.

One of the famous temples dedicated to this incarnation is situated in the Srikakulam district in Andhra Pradesh. One can easily reach this place which is 15 kms away from Srikakulam. The temple is popularly known as 'Kurmanathaswamy temple'.

Legend of the Temple

Swetha Chakravarthi desired to make love to his wife, Vishnu Priya when she was observing austerities on Ekadashi day. To stop the advances of her husband, she prayed to Lord Vishnu who sent a stream of rushing water to separate her husband. He was carried away to Swetha Giri by the gush of the water stream. Narada appeared before the king and advised him to do penance by reciting the Kurma Narayana Mantra. Pleased by the prayers, Lord Vishnu appeared before him and agreed to stay back there to bless the devotees. Lord Brahma

Lord Vishnu in KURMA INCARNATION

- Smt. P. Sujatha



consecrated the deity in the form of Kurma (turtle) and installed with holy Gopala Yantra. Lord Vishnu also created a pond called Swetha Pushkarini with his Sudarsan Chakra to enable his devotee to take a bath and worship him in the temple. Vishnu's consort evolved from the pond and stayed with the Lord with the name Kurma Nayaki mounted on Garuda.

The temple was renovated several times. The present structure of the temple was built in the 13th century by Ananthavarman who was a Ganga King. Before Sri Ramanuja visited this temple, the holy rituals of God were being done according to Shaivite culture. With the help of King Ganga, the rituals were since being performed in Vaishnava tradition. However, this is one temple that follows both traditions. Every day abhishekam is being done. Akhanda Deeparadhana, Special Nitya Kalyanam, and Nitya Bhogam are done. The annual celestial marriage of the Lord is done on Vaishakha Suddha Ekadasi.

The idol is made of large saligrama stone. It is 2.5 feet long. The idol is in three parts, head facing the west, the middle stone representing the body of the turtle, and the small stone at the end representing Sudarshan chakra. The superstructure of the temple is in the shape of an Octagonal sikhara with a kalasa on the top. The main hall has 108 monolithic stone pillars each one in a different style and architecture. The postal authorities released a five-rupee postal stamp depicting the temple in the year 2013.

This is the only temple that has two dwajastambas (flag posts) facing the East and West. The Lord originally was east faced but turned west at the request of his devotee and hence a flag post in the west direction was also established. There was a story for this. Once a tribal king visited the place and being amused by the pushkarani he constructed a tank and was worshipping the Lord.

He was staying in the ashram of Sage Sampangi which was situated on the western side of the temple. At his request, Lord turned towards the west, and hence a flag post was consecrated in the temple.

The temple is guarded by Lord Anjaneya instead of Lord Bhairava because a curse was bestowed on him. When Balarama wanted to visit Lord Vishnu, Bhairava, the kshetrapala of the temple, did not allow him to enter. Angered by this, Balarama replaced him with Hanuma as the protector of the place. A flag post is also constructed on the east side as the Lord was originally facing east. Devotees are allowed to enter the temple both from the west side as well as the east side. Before entering the temple, devotees have to visit the Pathalasiddheswara temple. The temple has 108 pillars and the architecture on one pillar is different from the other. It is believed that Lord Krishna played with Gopikas in the Pushkarini, hence the sand in the Pushkarini turned white.

A Place for Salvation

Sri Kurmam temple is considered as moksha sthanam (place of salvation) and Pushkarini has the cosmic powers. Some people believe that this is as pious as Varanasi and hence people obligate here to perform the rites of the departed souls. A bath in the Pushkarini is said to cleanse not only the soul but also all the ills of the body.

There are two more temples dedicated to the Kurma avatar, one is Sri Gavi Ranganatha Swamy temple in Chitradurga, Karnataka and the other one is Sri Kurma Varadharaja Swamy Temple in Chittoor.

*Kurma roopa namastubhyam
devai amrutha mamdhane
Mandaram dharayamaana thasme
Sri Kurmathmane namah!*





STORY OF YAVAKRITHA

- Prof. Padmanabha Rao

The Pandava brothers were on exile after getting defeated in the wrongful game of dice. They left their palace and roamed about forests where they met great sages, spiritual masters and demons also. They arrived at the Ashrama of Raibhya Muni, on the banks of the sacred Ganga.

Rishi Lomasha narrated to the Pandava brothers about what happened at that place, during the Treta yuga of Rama. He showed them the place where Rama's brother, Bharata had a holy dip to get cleansed of sins if any committed by him. Earlier also, Indra, Lord of gods had taken a holy dip there, to get rid of sin of killing Vritra, a Brahmana. Aditi, wife of sage Kashyapa performed tapas and bathed here to beget Bhagavan Vishnu, born as Vamana.

Yudhishtira was advised by Rishis to bathe here, after climbing the mountain to get rid of anger and frustration, after his defeat in the game of dice. Great men of those ages believed that taking a holy dip in running water would wash off any sins committed by them knowingly or otherwise.

Lomasha narrated the story of Yavakrita, the son of sage Bharadwaja, a great friend of Raibhya Muni. Raibhya had two

sons, Paravasu and Aravasu. Both had learnt the Vedas at a very young age, and were respected as scholars. However, Bharadwaj was not respected like his friend Raibhya as he was not very competent in the Vedas.

Yavakrita, son of Bharadwaja was hurt since his father was not respected like his friend Raibhya either by common people or Kings of those times. He was very upset by this and decided to learn the Vedas instead of being a wise sage like his father. He practiced hard penance to please Indra Deva, the Head of Gods.

Indra was surprised to see this young boy engaged in deep penance, torturing his slender body. He manifested before him and asked: 'My dear boy! Why are you so much obsessed of Vedic learning?' Innocent Yavakrita replied: 'Oh Deva! I wish to become a great scholar, learning the Veda Samhitas. I am doing this penance only to get hold of Vedic lore, please bless me'.

Indra Deva smiled at him and said: 'My dear young boy, go home and request a Guru to teach you the Vedas, instead of this hard penance here. You should not torture yourself for this'. Yavakrita did not heed to even Indra's sane advice. He further tortured his body by cutting his limbs to offer to gods. He continued tapas on the banks of Ganga.

One early morning, Yavakrita saw an old man doing a strange thing. He

was throwing handful of sand in water! When he asked the old man he replied: 'You are too small to understand this. I am building a dam across the river Ganga by doing this, so that people can easily cross this large river'. Is it not useful?' He asked the boy.

Yavakrita laughed at his foolishness. 'Can you build a dam by throwing handful of sand in water? It looks very silly to me. Instead of doing this stupid task of throwing sand into this mighty river, take some more useful work to help people', he said.

The old man smiled at him and said: 'Oh foolish boy! My work is better than doing just rituals and tapas instead of mastering the Vedas studying under a Master!' Yavakrita failed to make out that it was Indra Deva himself, who looked like the foolish old man throwing sands into Ganga! He begged him to grant him a boon to learn the Vedas. 'Well, I grant you the boon you seek: Go back to your hermitage and study the Vedas, by which you will become learned and respected by people around you'.

Yavakrita returned to his Ashrama and became a scholar, after studying the Vedas. He was so proud that by boon of Indra, he has mastered the Vedas, and it was not due to his Guru's teaching Vedas to him. His father Bharadwaja did not like his son's pride. He thought, by his own arrogance, the foolish boy might insult senior Rishis like Raibhya and others. He warned his son: 'Look, Gods grant boons to people to fool them, like merchants sell intoxicants for money, by consuming them people ruin themselves finally'. He gave several earlier examples of fools blessed by Gods and later suffered by their own mistakes.

Yavakrita could not understand his father's concern, he was still under the cover of arrogance. One Spring evening, Paravasu's wife was strolling in a garden, she looked very beautiful to Yavakrita,

and he advanced towards her, made love to her by force. Raibhyamuni who learnt this after returning to Ashrama, got furious and he plucked a strand of his hair, offered it to fire from which a beautiful woman emerged, later he plucked another strand of hair to create a terrible ghost. Both were ordered to kill Yavakrita. The beautiful woman attracted Yavakrita, who was performing his morning rites. She took his water jug and ran away! The male ghost rushed at him with a spear.

Yavakrita stood up in fear. He attempted to recite some mantras, but to do so he needed his jug to begin with, but it was missing. He ran to a pond to get water but water there dried up! The ghost chased him wherever he went. Finally, he returned to Yagashala of his father. The half blind guard there stopped him unable to recognise Yavakrita. When he tried to enter the hall by force, the ghost fell on him and killed him.

Bharadwaja returned to Yagashala, and shocked to see his son dead there. He could understand that Raibhya had killed him in anger. He cried: 'Alas! My son, you died of your pride and vanity. It was your failure to learn the Vedas not as a Brahmana does it. Wait! I will kill Raibhya also, who killed you'. So saying he cursed his friend Raibhya also. After consoling himself, he thought: it is better to have no sons, now I have not only lost my son, and also cursed my dear friend, I better die instead of this wretched life', so saying he jumped into the funeral pyre of his son Yavakrita.

The message of this story:

Mere learning scriptures is not enough: it is very essential to control one's anger and pride, than just learning texts and feeling arrogant'. Mere learning might turn out to be dangerous'.



Serial

Part - 24

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)

Previously Tiruvenkatamudayan gave darshan to Tondaman Chakravarti. In that place itself Kandadai Ramanuja Iyengar built a Mandapam;

Consecrated Anantha, Garuda, Vishvaksena and other deities with Swami Tiruvadi and ordered to do *naivedya* with things as they are far away;

Celebrating Tirunakshtram Mahotsavam of Alvars, Emberumanar and Andal at Sri Ramanuja Sannidhi in Tirumala temple itself;

On the South-East side of Tirumala in Senbhaga Tiruchchutru Veedhi, he engraved in the stone the names of towns which were given for the temple; and also about some more donations arranged;

In Tirupati also, in the front portion of the temple of Sri Govindaraja Swami, a Mandapam with Gopuram and prakaram was built for Sri Ramanuja;

He consecrated Utsava Vighraha of Sri Ramanuja in the Moola Vighraha *sthanam*.

With a view to getting elegant look for Sri Govindaraja Swami Sannidhi, Kandadai Ramanuja Iyengar built Garuda Mandapam on the slope towards East of Dwarapalaka Mandapam, to arrest the heat of sun or rain on the South and North sides , and to facilitate Swami's Asthanam.

According to Vaikhanasa vachana, the existing Tiruvanathaperumal's Balipeeta, Dwajasthambas were removed and ordered to arrange puja both in the morning and evening.

During Vaikasi Tirunal and Ani Tirunal both in the morning and evening along with Sri Govindaraja Swami, the idol of Sri Ramanuja was also to be accompanied to go round the streets in Tirupati.

At that time, for Sri Ramanuja who was in Sanyasa asrama, saffron (kavi) umbrella was to be placed.

During Utsava period, along with Sri Govindaraja Swami, Sri Ramanuja and Sri Goda Devi were to accompany.

As said earlier by Sri Ramanuja, the birth star of Nammalvar falls in the middle of Vaikhasi Tirunal of Sri Govindaraja Swami, so, Nammalvar was also to be accompanied along with Sri Ramanuja. Before these two, Sri Vaishnavas would begin their recitation of Iyal (Prabandham). In the middle, Ekangis would join with Sri Vaishnavas and recite Iyal. Along with Nammalvar, Areyar worships with Thala (Time measure) in the hands.

On both sides of Iyal, the descendents of Tirumalai Nambi and Tirumalai Ananthalan, who were fully eminent and maintaining *Acharya pada*, recited along with them without joining hands with each other. Before this *ghosti*, Jeeyars would lead the group and other Sri Vaishnavas follow the *ghosti*.

A Divya Simhasanam engraved with the name of Sri Ramanuja called *Ramanuja Charanalayam* where Sri Govindaraja Swami, who is *Deerodhara Manoharanga Sundara Raja*, [which means that Govindaraja is brave, noble, with beautiful and attractive *divya mangala Tirumeni*,] along with Bhudevi and Sridevi Nachchiyars were to be seated all time in that Simhasanam.

A granary was constructed to keep paddy and grains. On both sides, rooms for safeguarding the ornaments were constructed with a wall around the rooms and a tower was also constructed. In that tower with a view to performing *Sevai* and *Tiruvadaradhanam* for *Svayam vyaktha Tiruvazhialwan* upper Mandapam and lower Mandapam were constructed and daily *Tiruvadaradhanam* was arranged.

During Vaikhasi Utsavam of Sri Govindaraja Swami, for performing *Unjal Vizha* (Swing festival), a Mandapam was constructed at the doorstep of tower wherein herdsmen break the pots suspended in the net works of rope. Further, as *kainkaryam* of Atchutharaya, the King of the area, a Mandapam was constructed for performing *Uriyadi*.

(to be continued)

TTD Launches NEW MOBILE APP

The new Mobile App, "T.T. Devasthanams" was released by TTD is a One stop solution for devotees. T.T.D. is providing all services evolving the needs of the pilgrims through this app. In this app, devotees can make their Darshan bookings, e-Hundi Payments, Donations etc. Devotees can also watch SVBC live programs in this app. Devotees may get utilise of this app and be blessed by Lord Srinivasa.



SRI GUNJA NARASIMHA SWAMI TEMPLE

KARNATAKA

- Sri S.N.Deshpande

Next to Andhra Pradesh and Telangana there are a number of well-known and lesser known Sri Narasimha Swamy Temples in Karnataka. Some are in the crowded cities/towns which are old and ancient and hence in the interior area; some are on the river banks and some on the confluence of three rivers such as Nira Narasingpur in Maharashtra and some in the caves. However, there is one temple which is dedicated to Lord Narasimha Swamy in Tirumakudal Narasipura or locally called T N Pura. This temple is old and unique in nature. It is well known for "Kumbha Mela" in South India. It is on the right bank of the Kaveri. Two other rivers Kapila and Spatika which is gupta (hidden) join the confluence. This place is just about 30 Km from Mysore on Mysore Kollegal State Highway and about 140 Km from Bengaluru.

Sthala Purana : Before this Temple came into existence in this area near Kaveri River, one Washerman (Dhobi) was daily coming to wash clothes on one big stone. One night he had a dream in which Lord Narasimha asked him to remove his idol which is below the stone on which he was washing the clothes and construct a temple for him. But he asked God from where and how he will get money for this work.

Lord asked him to look under the stone. He removed the stone and dug the soil and found some gold coins there. He then arranged to construct the Sanctum Sanctorum for Lord and used the stone also he was using for washing the clothes. Lord after seeing this Temple asked him to visit Kashi which is now known as Varanasi in U.P, the very famous Pilgrim Center. He visited and the Lord told that he earned an additional *Punya* (Merit or Sanchit) of about a coral bead vine seed (Rosary Pea) more than that one accrues by visiting Kashi. So with this, this place became "Dakshin Kashi" for him and it is said that, devotees who visit this "Gunja Narasimha Swami Temple" get one Gunja more *Punya* than Kashi. And the name tag Gunja

came into usage with the name of the God Narasimha. It signifies therefore the importance of this place vice versa to Kashi. Gunja is a seed from a plant know as Rosary Pea or *Gulaganji* in Kannada or Botanical Name is *Abrus Precatorius*. This plant grows in front of this temple and on sides also.

**Narasimhaswami
Jayanti
on 04-05-2023**

As a Washerman built this temple and wished that he will be given *Moksha* which the Lord granted, after Washerman's death, the temple authorities of that time carved their images on the threshold [Hostilu in Kannada] of the door in his memory and his wife's. In course of time this temple was renovated by the then ruling kings in Dravidian style. Hoysala architecture with inscription from Krishnadevaraya period in Nagari script is also found. The temple is a protected monument under the Karnataka state division of Archaeological Survey of India. However there was another major repair and restoration work needed in recent times due to flooding and loosening of soil during the year 2008 in this temple. It developed cracks and some structures of the temple crumbled. However some devotees extended help for this work and completed it with the help of the descendant.

Inside the Temple : On entering the temple there are colorful pillars in Ranga Mandapa followed by main Sanctum where the main idol is seen weighing balance with a twig (berry stalk) with seeds of Gunja tree between his thumb and forefinger. Another interesting aspect to note is that the devotees here (who believe it as an illomen if Lizard falls on their any part of Body,) touch the Lizard carved inside the roof just like Kanchipuram's Varadaraja Perumal temple to remove the evil effect. Devotees climb up one small ladder kept there to touch it and get rid of any doshas on them.



About Temple Rituals and festivals : The temple is opened daily from 9 AM to 12:30 PM and 5:30 to 8:30 PM and Puja is performed as per Agama Shastra. Every year Chariot / Car Festival is conducted for Narasimha Swamy and Agastheswara Swamy and once in three years Kumbha Mela is held for three days. The Kumbha Mela commenced in 1989 in this holy place of which there is reference in Skanda Purana. The Kumbha Mela of Allahabad and Nashik is replicated here when lakhs of devotees assemble to take holy dip in the confluence of three rivers. A spectacular view of ancient India unfolds with ochre-clad sadhus joining people to take a dip.



NARASIMHA JAYANTHI IN TIRUMALA

On the auspicious occasion of Narasimha Jayanti, a special Abhishekam is being performed to Sri Yoga Narasimha Swamy located inside Tirumala temple complex. Later Sri Nrisimha Mantram, Sri Nrisimha Astottaram will be recited. Sri Malayappaswami decked as Narasimhaswami will be seated on Simhavahanam to bless the devotees in the Annual Brahmotsavam is feast to the eyes.

Devotees may visit one temple after another in this town. One of the oldest Peepal Trees (Botanical name Ficus religiosa) is situated here. It is said to be approx. 200 years old. The place is known as “Bahuvara Prasadi”. It is believed that childless couples come here to pray for a child and install Naga idol to fulfill their wishes.

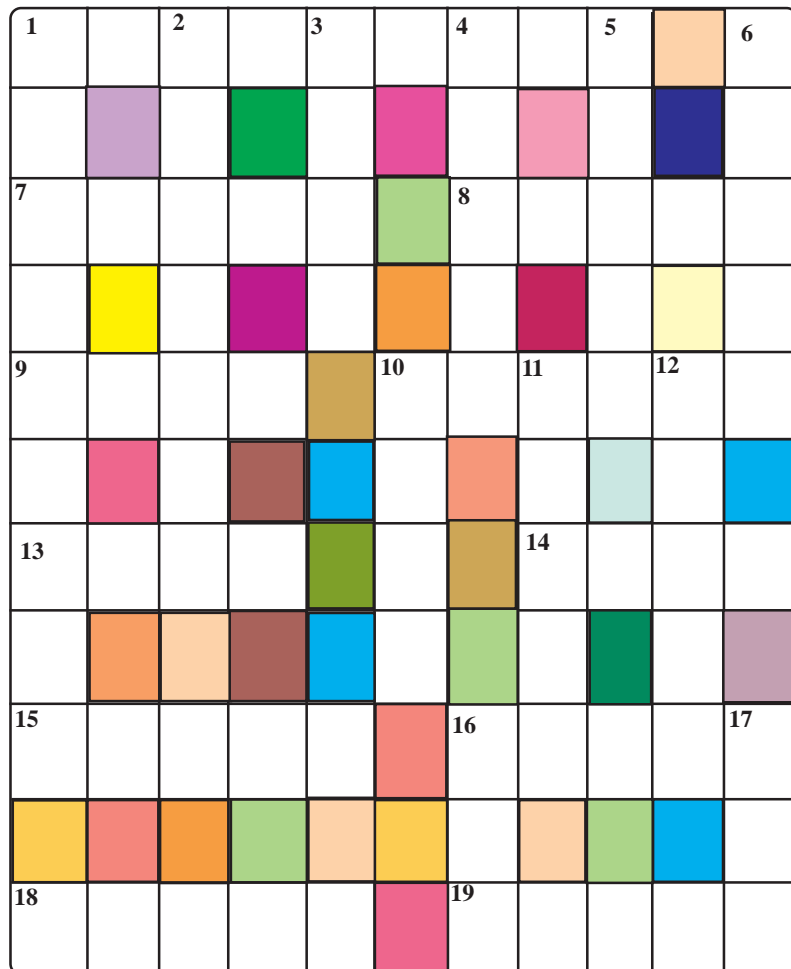
Devotees go for Pancha Linga Darshan when they come here. These Lingams are Markandeswara Lingam, Someshwara Lingam,

Garageshwara Lingam, Agastheshwara and Hanuman Lingam. Hanuman Linga Agastheshwara Temple which is one of five Pancha Lingams which was believed to be founded by Agastha Rishi is worth visiting. To reach this temple, one has to cross river in Coracle. Ganapathi Temple and Sri Sasal Vyasara Mutt are other attractions.

“Om Sri Lakshmi Narasimhaya Namaha”



PUZZLE



Presented by
Sri T.S. Jagan Mohan

- 01. Poetess who wrote Subhadra Parinayam (9)
- 02. Father of Pooru (7)
- 03. Strong Wind (4)
- 04. Lord Vishnu (5)
- 05. Father of Balakaswa (5)
- 06. Kubera (5)
- 10. Goddess Lakshmi (4)
- 11. Brahma (5)
- 12. Daughter of Salapothaka (5)
- 16. Not near (3)
- 17. Bad Health (3) (from down to up)

DOWN

CLUES FOR PUZZLE

- 01. Nadabrahma (9)
- 07. A Type of Poem (5)
- 08. Wife of Vali (5)
- 09. False Belief (4)
- 10. Goddess Parvathi (6)
- 13. Join Firmly (4)
- 14. Not Agree (4)
- 15. Father of Chandra (5)
- 16. Last (5)
- 18. Shanmukha (5)
- 19. Wife of Manmadha (5)

ACROSS

The Vedas occupy the place of mother of all Dharmas in this world. The concept of God that emerges out of the Vedas is divine. Sri Madhwacharya has brought to light the very main principle of God from it. Sri Mahuli Gopalacharya, a profound scholar, quotes "Sri Madhwa's idea of God is noble, lofty and immaculate". According to Sri Madhwacharya, the prodigious prize of human life is to know God and love him with all the strength of mind, heart and soul. This is an eminent principle of his philosophy.

The 'Concept of incarnation' is not just an imagination as advocated by modern research scholars. The Infinite forms, acts of uncountable virtues, fathomless divine prowess are attributed to God in the Vedas. Even Sri Lakshmi Devi, who is treated on par with Vishnu, of course, depending on him, with regard to place and time, finds it impossible to know the virtues and divine prowess of the Lord. Among such astonishing forms of God, portrayal of ten incarnations of God, find special mention in the Puranas.

Of all, Lord Narasimha is the most intense incarnation of God Vishnu. The fourth incarnation is



LORD NARASIMHA Terror for the Evil & Generosity for the Good

- Smt. Harini Pagadal

known to be fierce to fight, to remove all the evils against devotees and protect them from all harms. He is regarded as the embodiment of victory over evil. Narasimha has crushed the malicious and obstructive forces, humbled the proud to dust, and aids the noble side of creation establishing harmony. Thus God Narasimha paved way for universal peace and power. Power without

love is an object of pity. He impairs the wicked with power while with love he quietens it. Thus though the portrayal of Narasimha is always in a frightful

form, he has bestowed affection to his devotee Prahlada.

God is the most worthy for Love. Love on that supreme power which is perfect is always the cause behind the welfare of man beyond imagination. In shastras, while shedding light on the feature of devotion, it is stated that the constant flux of love that flows towards God by shoving a day of all hurdles which is the highest aim of life is devotion and it is possible by following the path unveiled by the shastras itself.

DRESS CODE TO THE SRIVARI SEVAKS

Men: White (Shirt or Kurta, Pant or Dhoti or Pajama)

Women: Orange colour saree with Maroon border and Maroon bordered blouse (or) Orange colour Kurta, Maroon colour pajama with Maroon colour chunney

Lord Narasimha who expressed love to Prahlada in a frightful form has been extolled colossally by Sri Vijayadasa, a haridasa who touched the pinnacle of ebullient intoxication of his profundity of devotion to God. In one of his suladi [elaborate hymns which shed light on very intricate and subtle principles], he has glorified the generosity of Lord Narasimha. It is clear that love, mercy, justice and infinite qualities of the Supreme find comfortable accommodation in Lord Narasimha through the generosity he exhibited to Prahlada. It should be noted that the ultimate God Vishnu and the subsequent incarnations are completely identical.

Furthermore "The Lakshmi Narasimha pradurbhava dandaka" of Sri Sripadaraja, a philosopher, proficient scholar of various shastras, is the essence of the seventh canto of Bhagavata. This work elaborately deals with the biography of Prahlada,

a great ascetic who had the manifestation of God as Bimba in his heart. He was a divine soul who engaged in leading those deserving men on the path of truth that he had tread. The style in this work runs like the flood of Ganges with rhetorical expressions.

The exceedingly brilliant portrayal of Lord Narasimha in the Puranas and haridasa literature is for the prosperity and wellbeing of people. Any form of Supreme God is supernatural and therefore perennial. We can only know him in proportion to our spiritual equipment.

There is no doubt that by remembering Lord Narasimha, the world would reach the destination of peace and eternal happiness by getting rid of its vociferousness and commotion by the spoor of his devotee Prahlada.



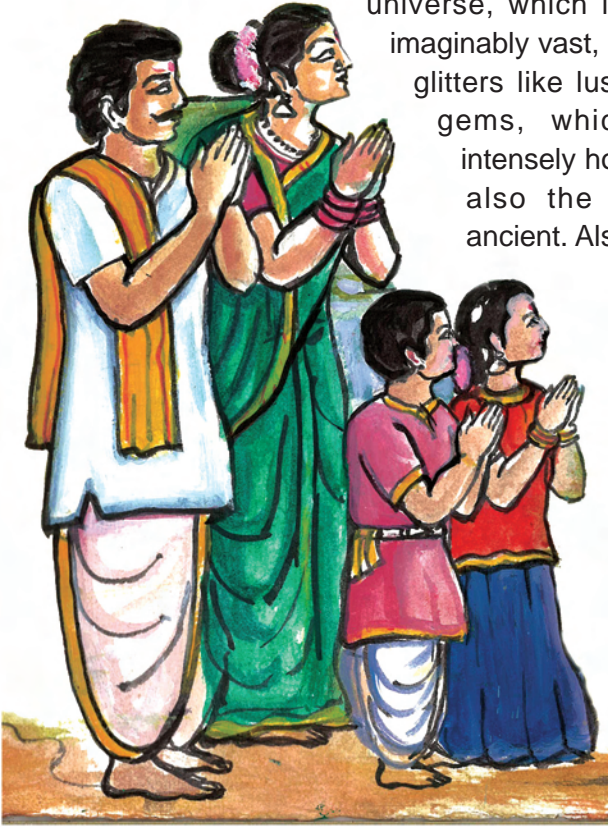
SOLUTION TO PUZZLE

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

'Sri Surya Mandala Ashtakam' is an excerpt from 'Bhavishyottara Purana' and supposed to be taught to Arjuna by Sri Krishna. This is a hymn in praise of Lord Surya and Saura mandalam (Solar universe). Here I am telling the essence of Sri Surya Mandala Ashtakam in a glance to our beloved Readers.

O' Lord Surya our prostrations to you. We with much reverence adore you as 'sahasra rashmaye', because it is you who illuminate every manifestation with your thousands of brilliantly dazzling rays. It is you who exist in all the universal happenings like thousands of branches of a colossal tree. O' Lord Surya, we hail you as 'sahasra yogodbhava', because your birth took place as a consequence of thousands of mystically yogic manoeuvres and this is the main cause for your subtle existence within every manifestation of the universe. As you are the 'stithi kaara', maintainer of the universe since billions of 'yugas' (ages), we praise you as 'sahasra sankhyaa Yuga dhaari'. That 'Saura mandalam, which dazzles with brilliant rays, the chief source of illumination of

various manifestations of the universe, which is unimaginably vast, which glitters like lustrous gems, which is intensely hot and also the most ancient. Also it is



The Essence of Sri Surya Mandala Ashtakam

- Sri K. V. Murali Krishna

the powerful destroyer of sorrows, evils and an efficient reliever from the painful clutches of poverty.

O' Lord Surya! you being the creator and revered most, be propitious to us and protect us from that 'Saura mandalam (Solar universe), which with utmost reverence is greatly worshipped by all divine celestials, which is at all times extolled by brahmins and which relieves the seeker from all desires thereby granting 'mukti', the salvation. O' Lord Surya, you being the supreme, you are the God of Gods. Always be benevolent towards us and kindly accept our pranamams. That 'Saura mandalam, which is 'gnaana dhanam', the treasure brimming with divine wisdom, which is 'tvagamyam', meaning that moves eternally on its own and therefore very difficult to get access to it, which is 'trailokya poojyam', worshipped with much reverence in all the three worlds, namely, the earth (Bhuloka), heaven (Svarga), and the netherworld (Patala), which is 'trigunathmaroopam', the embodiment of three states of mind - Sattva, Rajas and Tamas, also which has 'samasta tejomaya divyaroopam', the all-pervading and brilliantly dazzling entity.

O' Lord Surya! you being the creator and revered most, be propitious to us and protect us from that 'Saura mandalam (Solar universe), which being 'guudha mati prabhodini', imparts the mystic knowledge of highest order to all living beings and enlightens their hearts with subtle concepts of righteousness (dharma), which truly is 'sarvapaapa kshaya kaari', the cleanser of all kinds of both physical (bhoutika) and metaphysical (adhi bhoutika) sins. That 'Saura mandalam, which is 'vyadhi vinasa daksham', capable of destroying all diseases and thereby grants us good health, which at all times is praised by Rig, Yajur and Sama Vedas and which is the chief source of illumination for three worlds (lokas) - bhu loka (earth), bhuvar loka that exists between earth and Sun, it is abode for celestial beings known as Siddhas, the third one is suvar loka (heaven), situated above bhuvar loka. All devas and their king Indra reside in this loka.

O' Lord Surya! you being the creator and revered most, be propitious to us and protect us from that 'Saura mandalam, which is extolled by Vedic scholars with much reverence, which is meditated upon by great yogic siddhas who are endowed with enchantingly mystical yogic powers, whose abode is bhuvar loka and at all times reverently praised by Khechara, Kinnera, Kimpurusha and so on 'Chanuuras', the singers of heaven. That 'Saura mandalam, which is 'sarva janeshu puujitam', being worshipped with much reverence by all people, which is the chief source of illumination for 'martyaloka', the earth which is the dwelling place for human beings and which is 'kala kalpa kshaya karanam', the cause for the destruction of time and eons (One Eon is equal to one billion years of time).

O' Lord Surya! you being the creator and revered most, be propitious to us and protect us from that 'Saura mandalam, which is the most renowned among the creators of the universe - Lord Brahma, Lord Vishnu and Lord Maheswara, which much authoritatively declares that it is the main cause for 'uthpathi raksha pralaya', shristi (creation), stiti (maintenance), pralaya (deluge) of every manifestation of the universe and which is also 'jagath samharate akhilam', the root cause for destroying this colossal universe. That 'Saura mandalam, which itself is the soul, supreme abode and purely divine philosophy of all pervading Lord Vishnu and which because of subtle differences can only be accessed by learned sages through vigorous practice of yoga. That 'Saura mandalam, which is with much reverence is recited and at all times hailed by all the divine verses of Vedas, the path of which can only be realized by pious yogis only after they attain 'yogic siddhis', namely Anima, Mahima, Garima, Laghima, Prapti, Prakamya, Istiva, and Vasitva through rigorous practice of yogic procedures. O' Lord Surya, you being the most revered all the Vedic hymns praise you and sing your divine glory.

Phala Sruti:

The 'Matsya purana' invokes, 'Arogyam bhaskaradicched' which means health ought to be sought from the Sun. Whoever with much devotion daily recites the 'Sri Surya Mandala Ashtakam' and its essence will get relieved from all sins and diseases also will be respectfully received into Surya loka by Lord Surya.



SUMMER ARRANGEMENTS

In Tirumala, white cool painting and temporary shelters would be done in every summer to provide relief to devotees from scorching heat at all roads and pedestrians pathways where pilgrim congregation is more including Mada streets, first ghat road walkers path etc.



There was a time, when getting your blessings was tough,
It was an ordeal to reach you, even after a lot of huff and puff,
Yet, devotees weren't deterred, because they had, in you, belief,
That, once inside the "Sanctum Santorum",
your presence would give all the needed relief,
Most could brave the trip, just once,
But then, you had all the time to shower your benevolence!

A unique tradition that is ensured,
Men, women and children, offer their hair, after getting tonsured,
An offshoot of this, is perhaps, an industry, big,
That manufactures and sells, many a wig!
Devotees 'generous material offerings are a measure,
Of the wishes fulfilled, that they treasure.

Mere mortals can not fathom the magnitude of monetary help that Lord Kubera lent,
When You happily got your beloved consort,
They are still trying to repay the loan to the cent,
Also have to oversee lest the custodians of your wealth resort to cheating.

Gone are the days when we could, at your abode, view you to the hearts' content,
Now, all we get, if lucky, is a fleeting glance,
That too, if not pushed aside by volunteers present,
Can not blame you though; it is all our own greedy stance!
We do not let you sleep enough and in peace,
All too soon, will wake you up with "Suprabhatam"!

Prasadam "Laddoo", both taste and sanctity, commands,
It has to meet the world wide demand,
People may miss out on it, at Chitradurg,
But, not so are the netizens of Pittsburgh !!

Lucky was "Annamayya", the saint composer,
Who described for us, all facets of your life, through "Sankeertanams", proper,
Pity, all of them have not yet seen the light of day,
We can only pray that they are safe and manage to keep the looters at bay!

Way to your heart is through "Padmavathi" Devi,
Her blessings first, enable us to cross "seven hills", to your feet, minus any levy,
The sacred name "Govinda", on everyone's lips,
Is surety enough for a safe passage, without any slips!

Doubtless, You are the richest Hindu deity,
With a matching power of belief and piety,
Your wealth, largely utilized for the betterment of Society,
Do rid us of unhealthy thoughts and anxiety!



**"Oh,
Lord
of
Seven
Hills
Save us
from
Ills
and
Pills"**

- Sri R. Shyamsundar



The Cluster Fig Tree as The Preservator of Health

Telugu Original by : Dr. C. Madhusudhana Sarma
English by : Dr. Manthana Damodarachary



The cluster fig tree has gained a lot of significance in Indian tradition and culture as a sacred and miraculous tree. In some regions it is called 'Atti chettu' (Tree) and 'Bodda chettu' in Telugu-speaking areas.

As the fruit of the tree bears the colour of copper it is known as 'Udumbara' in Sanskrit. As the tree is the dwelling place of Dattatreya Swami it is called *Datta Vriksha*. As it is used in rituals and other sacred rites it is known as *yagnanga*. As it contains the milk as a tree it is called a '*ksheera vriksha*' in Sanskrit. It belongs to the family of '*Moraceae*'. Its scientific term is *Ficus glomerata*. In English it is called the cluster fig tree and in Hindi it is called '*gular*'.

Lord Sri Maha Vishnu in his incarnation of Lord Narasimha pierced through the bowels of Hiranya Kashyapa. His nails and hands had the stains of blood. He applied the juice of cluster fig tree and got the blood detoxified. Thus the cluster fig tree endeared itself to Him. People believe that mere worship of the cluster fig tree is a harbinger of abundant wealth and health.

Medicinal Properties of the Cluster Fig Tree

To decrease excessive menstruation : The cluster fig fruit should be cut into pieces and dried before turning them into powder. 100 grams of such powder should be blended with 100 grams of sugar candy powder and

honey for oral use. A teaspoonful of such mixture should be taken twice a day. The mixture should be smacked, sucked and swallowed. By savouring such mixture women can be cured of leucorrhea and men can be cured of premature ejaculation. A tea spoonful of honey should be added to 100 ml cluster fig fruit juice to obtain good results.

To decrease excessive heat : 100 grams of cluster fig powder should be blended with 100 grams of sugar candy powder and 50 grams of cummin seeds. Half a spoon of the mixture should be mingled in 100 ml of milk and consumed two times a day in the morning and in the evening to remedy excessive heat in legs and hands, burning sensation in the stomach, the burning of the eyes, the burning in excretory organs in the course of urination and defecation.

Mouth Ulcers : Some water should be added to the bark of the cluster fig tree and ground. The juice extracted from the bark should be taken in a quantity of 20-30 ml per session into the mouth for rinsing the mouth and gargling. We can get some relief from mouth ulcers, the burning sensation in the mouth etc.

Dysentery and Diarrhea : A tea spoonful of the powder of the bark of the cluster fig tree should be added to 100 ml of fresh buttermilk and taken half an hour before each meal of the day. It will prove as efficacious drug for dysentery and diarrhea.

For the Control of Diabetes at Primary Stage : One or two grams of the powder of the cluster fig tree should be added to bitter gourd juice and savoured for good results.

To reduce excessive hunger : Half a spoon of the powder of the bark of the cluster fig tree should be added to 200 ml of milk. The mixture should be boiled. Later it should be filtered. Such a drink will prove beneficial in cases of excessive hunger if it is drunk regularly for some days.

For Arthritis & Backache : Powder of gallnuts should be blended with 60 ml of milk of the cluster fig tree. It should be applied as an ointment on the affected parts thrice a day. One can get remarkable relief from prolonged arthritis and backache.

For Excessive Urination : Two teaspoonfuls of the bark of cluster fig tree should be added to 200 ml of water. It should be boiled on thin flame till it becomes a drink of 100 ml. It should be filtered and consumed in quantity of 50 ml per each session. This problem will be eased within a few days if it is taken twice a day for a few days.



Significance of LITERATURE AND MUSIC

- Dr. K. Sudhakar Rao

Good literature gives solace to us. It also gives lot of information, enjoyment or entertainment to the readers. If somebody wants to understand the literature he should have mental maturity. He should be able to understand the language. However music can be enjoyed by anybody whether he is educated or uneducated, literate or illiterate. He need not have any knowledge of musicology. Even then he can enjoy it. Sage Bhartruhari narrates the significance of literature sahitya and music (sangita) in his neetishataka. The verse is mentioned below.

*Sahityasangitakalaviheenah
Saakshaatpashuhputchhavishaanaheenah
Trunam na khaadannapi jeevamaanah
Stadbhaagadheyam paramam pashoonaam*

He says that a person who is ignorant of literature and music is certainly a tailless and hornless beast. However he does not eat grass. Hence the animals are fortunate enough to have the grass in order to suppress their hunger.

It means such a person will be considered as an animal even though he has two legs. Normally most of the people will remain at the animal stage. If a person is always engrossed in earning money and he will remain as

an animal. So, man should always try to become a human.

Human (Man / Women) can be obtained by indulging in the study of literature and listening to melodious music. Good literature consists of The Ramayana, The Mahabharata, the four Vedas, eighteen puranas, kavyas, dramas etc. Literature gives us enlightenment and entertainment. Instead of spoiling life in the bad company of drunkards and people of other bad habits it is better to read spiritual books which will give solace to our heart and intellect.

When a person has become an accomplished master in either literature or music or both he will be elevated to the stage of the divine. Great people like Annamaiah, Kshetraiah, Purandara Dasa, Tyagaraja, Tukaram and others had composed several divine songs. Even today we can listen to them and obtain the spiritual benefits. For enjoying music one need not be an accomplished musician. One can enjoy it spontaneously.

There is no point in leading the life of a beast. One should always try to become a man or woman first. Then he can be automatically elevated to the

divine stage by the Lord. The above sloka of Bhartruhari gives wonderful message to the humanity. Youth should inculcate good habit of reading books. One can also become a connoisseur of music which has wonderful powers of restoration of health.



Moral Story

"Today I learnt the first stanza of 'Pahi Rama Doota'. It's a beautiful song composed by saint poet Tyagaraja!" said Tara when she visited her grandmother after her music lesson. "The song is about Hanuman. Could you please tell me a story about Hanuman?" she asked. "Of course!" Tara's grandmother replied. "Last week I told you how Hanuman jumped across the sea. Did you know that Hanuman can jump across much more than just the sea? Listen to this story", she began.

The armies of Rama and Ravana were fighting in epic battle. One day, when the demons attacked, Lakshmana was wounded. Rama and his army were very worried. They sent for Sushena, the famous

physician, and asked for help.

Sushena told them that

the only way to save

Lakshmana's life was by using a

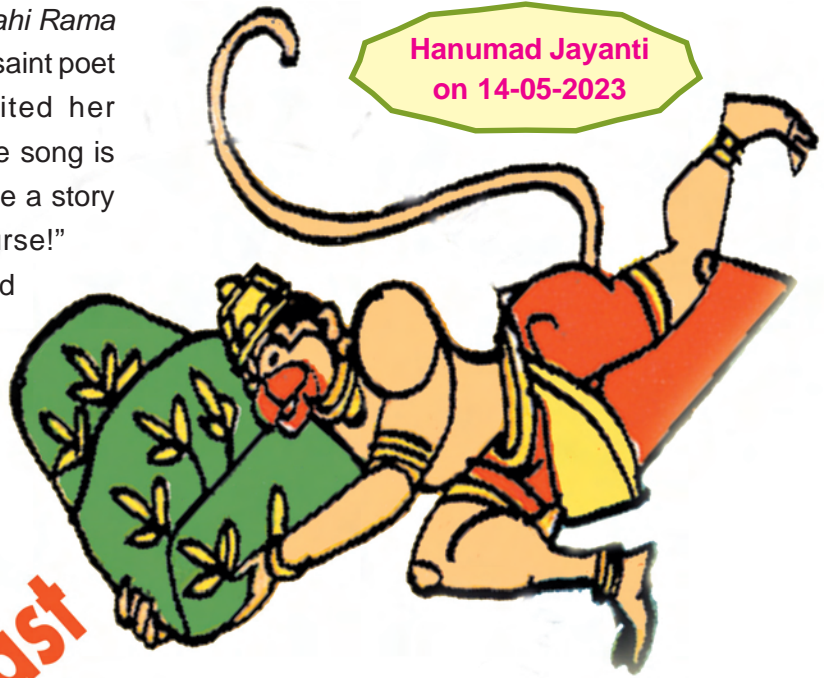
herb called Sanjeevani – and it had to

be done quickly. But the herb grew only on

Dronagiri in the Himalayas! Hanuman was the only one who could make the journey so fast. Sushena explained the location of the Dronagiri hill to Hanuman, and described what the plant would look like. So Hanuman jumped – not just across the sea but all the way to the Himalayas!

He reached the mountains and found Dronagiri, but he was not able to find the Sanjeevani herb. He needed to act quickly. Do you know what he did? He uprooted the entire section of the mountain containing the herb and jumped all the way back to the battle! Then Sushena easily found the herb and cured Lakshmana.

Hanumad Jayanti
on 14-05-2023



"Hanuman always successfully completes any task given to him by the Lord", said Tara. "Yes" said her grandmother, "This is not only because he is strong and powerful, but also because he thinks fast. Just like Hanuman, we too must learn to think and act quickly when the situation demands it."

Moral : We should learn to think fast and act fast whenever the situation needs it and fulfill the task successfully whatever be the obstacles to it.



T.T.D. CALL CENTER

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

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

UNIVERSAL WISDOM OF VEMANA

- Sri K. Damodar Rao



The metaphors that Vemana uses in his poems are most appropriate and striking; sometimes they have a surprise, even stunning effect. Hundreds of poems bear testimony to this. His similes, metaphors and other figures of speech are borrowed from everyday life that ordinary persons could easily identify with. That, perhaps, is the reason why his poems are popular even today. In fact, most of his verses became part of everyday usage as quotes. For their contemporaneity, here is one example:



*Mirapa ginja juda
meeda nallaga nundu
Koriki chuda lona
churukumanunu
Sajjanulagu vari
saara mittula nundu
Vishwadabhirama
vinura Vema!*

(Poem 150. Page 22. *Vemana Padyalu* Part I. C.P. Brown Collection, 1839. Ed. Bandi Gopala Reddy {Bangore}. TTD, Tirupathi: 1992.)

Pepper looks black outside
A bite tastes strong, sure to sting.
The worth of a good man is
inward.

Listen Vema, the one endeared
to the Creator!

This is the way Vemana posits profound wisdom in simple words, succinct expressions and relatable metaphors. The main point he drives home is the predominant quality of a noble man. A worthy man does not brag about his achievements, greatness. His worth enables him do great things but he remains silent about his accomplishments. It's like pepper that is awkward outside, but inside it has benefits

manifold! Similarly, the general public need to have the ability to see through and assess as the noble person is not at all concerned about publicly exhibiting his talents and contributions.

Another poem that replicates a similar idea is also very popular. Repetition of an idea is very common in Vemana, but the modes of expression, metaphors and juxtapositions are quite different. Here's a similar poem, but one that compares two types of people the implications of which we'll examine in the next issue.

*Alpudepudu paluku
adambaramu ganu
Sajanundu paluku
challa ganu
Kanchu mogunatlu
kanakambu mrogunaa
Vishwadabhirama
vinura Vema!*





DO YOU
KNOW?

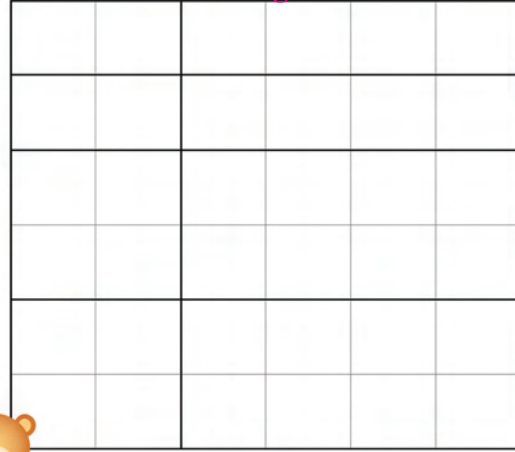


DRAWING

Colour the Picture



Draw the Picture as given



MATCH THE WORDS

In Column A with the Column B:

A

1. Lord Narasimha
2. Lord Venkateswara
3. Bathruhari
4. Vemana
5. Yajur

B

- a. Annamacharya
- b. Subashitam
- c. Sathakam
- d. Vedam
- e. Prahlada

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

RIDDLE

Find out the Lord using the clues:

1. Incarnated from the pillar
2. One of the incarnations of dasavataram
3. Very dear to Prahlada
4. Slaughtered Hiranyakasipa

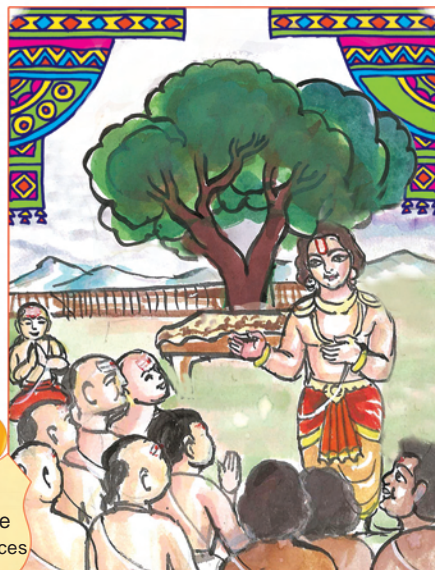
Answer : Lord Narasimha

PROVERB

THE GRASS IS ALWAYS
GREENER ON THE OTHER
SIDE OF THE FENCE



Find
out the
Differences



Clues

1. Mountain
2. Peacock
3. Rangoli
4. A boy among the boys
5. A Jewel
6. Wall
7. Design

RECITE

Srimat Payonidhi Nikethana
Chakra Pane
Bhogeendra Bhoga Mani Rajitha
Punya Moorthe
Yogeasa Saswatha Saranya
Bhabdhi Potha
Lakshmi Nrusimha Mama Dehi
Karavalambam
- Sri Lakshmi Karavalamba Stotram



Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 10

'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. Fill up the blank - Mirapa ginja juda
2. Name the work done by Sri Padaraja that deals with the biography of Prahlada
3. Sri Surya Mandala Ashtakam is an excerpt from
4. Who jumped across the sea according to Moral story?
5. Fig tree is called in Telugu
6. Where is Sri Gunja Narasimha Swami temple situated ?
7. Name the mobile app launched by the TTD
8. Who is the wife of sage Kashyapa ?
9. Who narrated the story of Yavakrita?
10. Name the sons of sage Raibhya?
11. Nachiketa was the son of
12. Sri Govindaraja Swamivari Brahmotsavams are from to
13. The bridal couple are asked to take how many steps in the marriage?
14. Vaisakha month is also considered to be a favourite of Lord Vishnu and also known as
15. Vasantotsavam at Tiruchanur is from to
16. What is the name of Vimanam at Sri Govindaraja Swami temple in Tirupati?
17. Name the Lord seen in the page no. 44
18. In which district is Sri Kurmam temple is situated?
19. Who wrote Subhadra Parinayam?
20. Who is wife of Vali?

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 25-05-2023.
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 MAY 2023

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : There may be lot many pressures but patience is the only key to solve. Health conditions are supposed to be maintained well. Things are to be sorted out according to the priority. They are supposed to keep silence and observe the changing of the situational differences. Unexpected expenses should not disturb the balance of mind. Praying Lord Venkateswara or Eswara will make a great difference.



Taurus (Vrishabha) : Students should work hard to get success. Professional issues may cause some mental agony but still patience is the only key to solve all the related problems. Senior officers should have to adapt to the conditions and better to postpone the issues for a better time than to take unnecessary involvement that lead to so many complications. Burdens may cause pain. Praying Lord Ganesha will make a great difference.



Gemini (Mithuna) : Positional improvement is highly promised. Artists, pundits, poets are very busy in their functions and felicitation programmes. For senior officials, there will be sudden change of responsibility for key positions for which they aspire. They are all very happy as their speculations and expectations are upto the mark. Women, sports sponsors will have a lime light. Praying Goddess Lakshmi along with Lord Vishnu will make a great difference.



Cancer (Karkataka) : Scientists, Inventors, persons who have the power of creativity will show something new to the world. They will have a great deal to come to the forefront in the race. Students who aspire for studies abroad will have great opportunities that will have a great impact in life for their future. Praying Lord Siva or Lord Subrahmanya will make a great difference.



Leo (Simha) : Lions have come out of their dens. They are free to enjoy the movements in the forests. Those who have aspirations to have foreign assignments will be on the forefront. But the health of the spouse is taken care of. Indirect enemies or professional rivalry should be carefully checked up from time to time. Newly married couple will have a good time to enjoy. Praying Lord Siva and Goddess Durga will establish a great impact in life.



Virgo (Kanya) : They should be very careful in their daily routine. But public relations are to be kept in a comfortable zone. Less talk and more productivity will have a great impact in the future. Honestly speaking students should be highly careful and they should give great importance for time and productivity for their future use. Praying Lord Siva or Lord Venkateswara will make a great effect.



Libra (Tula) : Librans have great power of balancing the conditions according to the situations. Artists and music or dance directors will have highly fascinating time. Foreign assignments or secret operations are on the cards. It is an appalcart for them. Women may be very happy. Students have to work hard. Praying Lord Siva with Goddess Durga will establish their victory over enemies.



Scorpio (Virshchika) : It is highly stinging for scorpions. Health conditions are to be taken care of. Timely maintenance of the rituals, food habits will give much impact on the health grounds. Better to maintain the same old procedures according to the time with smaller adjustments. They will make a good impact for the running of the business houses. Praying Lord Siva with Goddess Durga will ensure a smooth and comfort living.



Sagittarius (Dhanu) : Unexpected promotions are likely which will give a great boost. There is a possibility of a birth of a child in the house. It is the real enjoyment for newly married couple. Purchase of a new house or a flat or plot or a car is much expected. They will have an easy song to sing which will impress all. Children of the Sagittarians will have a remarkable turn in life. Praying Lord Subrahmanya will make a great impressive impact.



Capricorn (Makara) : Though there are lot many problems in and around, solutions are in the hand. But timely making decisions are more important. Women should not involve much in the unnecessary activities. Students should work hard for a bright future because no pains no gains. Professionals like Doctors, Lawyers etc will have to wait for better time. Praying goddess Lakshmi along with Lord Vishnu will gives them the strength.



Aquarius (Kumbha) : Postponement of the legal issues is likely more important. Hasty decisions should not give room for further complications. Keeping emotions very cool and calm is important. They should avoid unnecessary stuff and hurting the feelings of others will make a great difference. Balancing the income and expenditure is more important. Honesty is the best policy. Praying Lord Vishnu or Lord Venkateswara will be the best solution.



Pisces (Meena) : Situations may demand for a better way of living. You will become happier in certain situations. In case of earnings, they will be disturbed. It is the better time to invest further in a steady and secured note. Sports persons will have a better time of activity. Scientists, persons of creativity will enjoy slowly and steadily. Some conditions may damage the situations. Praying Lord Venkateswara or Goddess Lakshmi will improve the positive vibrations.

Subham Subham Subham

MAY 2023

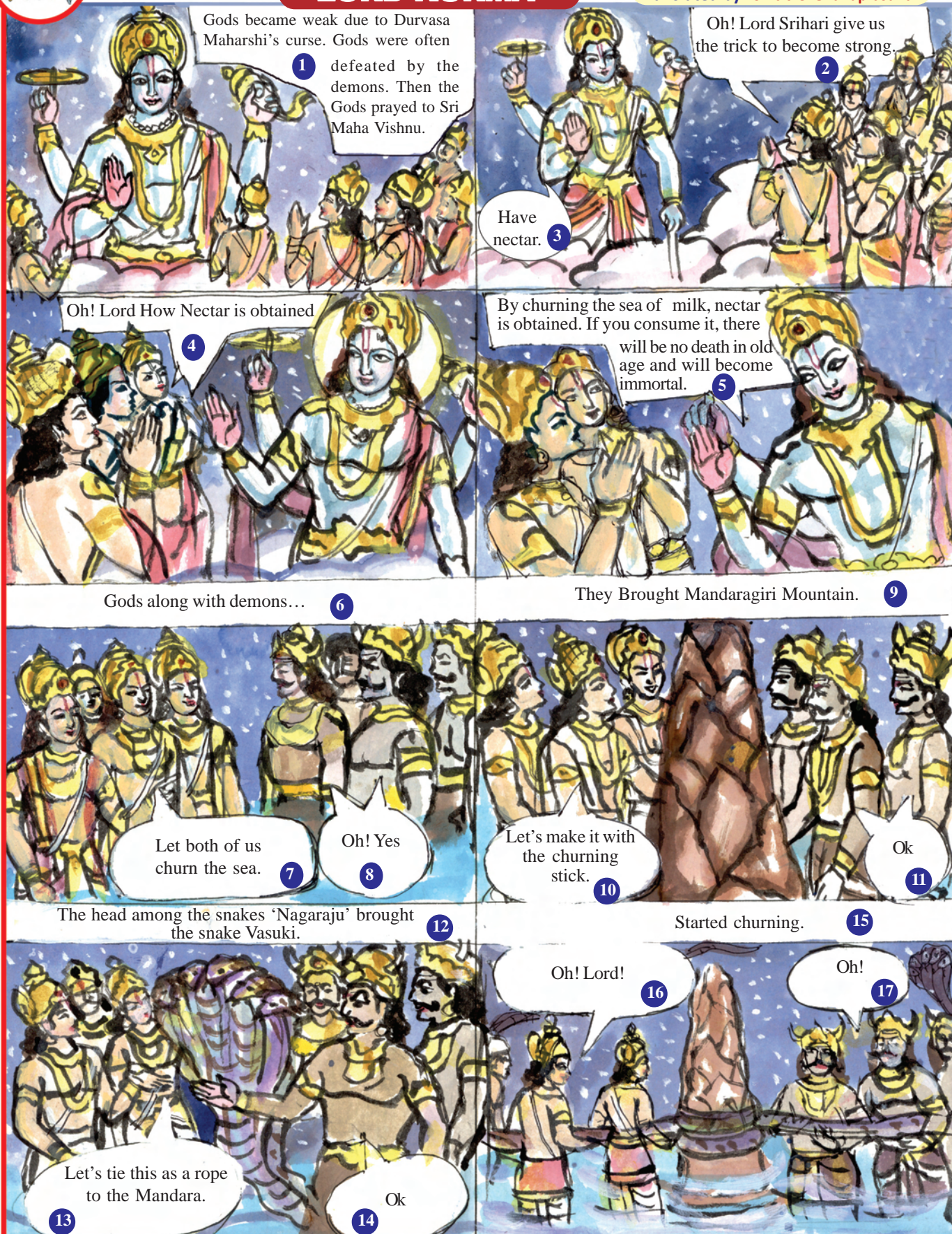
SAPTHAGIRI

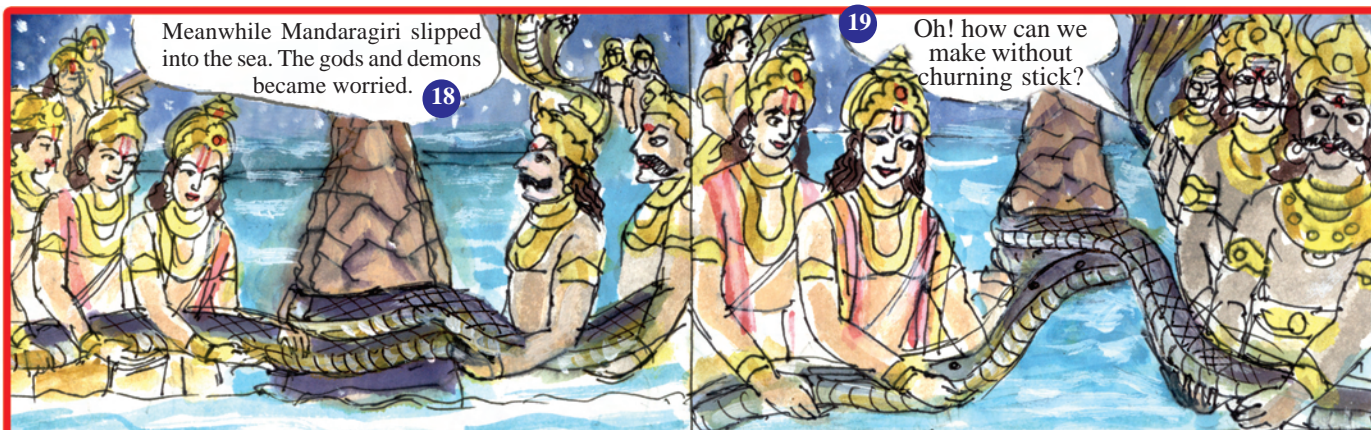
51



The Incarnation of LORD KURMA

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



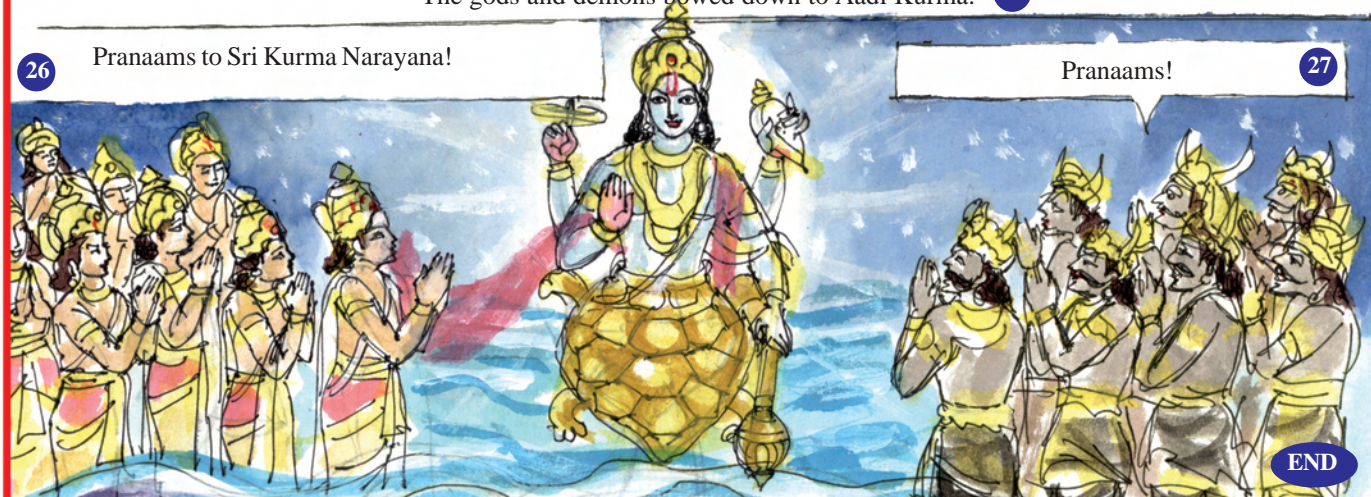


Srihari incarnated in the form of 'Kurma' carrying mandara mountain on his back.

Again churning started.



The gods and demons bowed down to Aadi Kurma.





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 March 2023

1. Tirupati
2. Seven
3. Phalguna Poonima Day
4. Sri Pundareeka Ammavaru
5. Maharshi Valmiki Ashram
6. Diamond Jubilee
7. Ahalya, Sabari, Anasuya, Urmila etc.
8. Poet Kampan
9. Therezhundur, Thiruchirupuliyur, Thalachangadu
10. Sri Bhagavat vishayam
11. 18.03.2023
12. Sarvabhupala vahanam
13. Sobhakruth
14. Salt and camphor
15. Brahma and Vishnu
16. Paanakam (Jaggery water), Vadapappu (soaked moongdal)
17. In Madhyapradesh
18. Kulasekharapadi
19. 23-04-2023
20. Squirrel

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CHANT
OM NAMO VENKATESAYA

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MAY - 2023 :: SAPTHAGIRI

TIRUMALA TIRUPATI DEVASTHANAMS

Sri Shobhakrut Nama Ugadi Asthanam (the telugu new year) was held with spiritual fervour in Tirumala temple on 22nd March, 2023. On this day, Asthanam was performed. On this occasion, Sacred silk clothes were offered to the deities by HH Sri Pedda Jeeyar Swamy and HH Sri Chinna Jeeyar Swamy of Tirumala. TTD Chairman Sri Y.V. Subba Reddy, Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S. and others officials participated. The special floral decorations made by TTD inside and outside Tirumala temple was a feast for the eyes.



The annual Brahmotsavams was held at YSR Kadapa district, Vontimitta in A.P. state from 31st March to 8th April, 2023. Sri Kodandarama Swami along with Sri Sita Devi took a celestial ride in the mada streets in all the days to bless devotees. As part of this, Hon'ble Minister of A.P. Sri Peddireddi Ramachandra Reddy and Deputy C.M. Sri Satyanarayana, on behalf of the State Government offered sacred silk clothes & mutyala talambralu to the deities on the occasion of auspicious Kalyanam on 5th April, 2023 to Vontimitta Sri Kodanda Rama Swami. On this occasion, TTD Chairman Sri Y.V. Subba Reddy, Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S., J.E.O. Smt. Sada Bhargavi, I.A.S. and other officials participated.





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FLOAT FESTIVAL AT TIRUCHANUR

30-05-2023 to 03-06-2023

