



SAPTHAGIRI (ENGLISH)
SPIRITUAL ILLUSTRATED MONTHLY
Volume : 54, Issue : 7
DECEMBER-2023, Price Rs.20/-
No. of Pages - 56

TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

SPIRITUAL ILLUSTRATED MONTHLY

DECEMBER 2023

Rs. 20/-



Golden Chariot on the occasion of
Vaikunta Ekadasi on 23.12.2023

TIRUPATI
SRI KAPILESWARASWAMI TEMPLE

This shrine for Lord Siva is located at about 3 kms from Tirupati town. As Kapila Maharshi installed the Sivalinga here, the deity is called 'Kapileswara Swami' and the Tirtham is known as 'Kapilatirtham'. Visit this temple and be blessed by the Lord.



FLOAT FESTIVAL IN SRI KAPILESWARA SWAMI TEMPLE, TIRUPATI

Date	Day	Utsavam performed to
22.12.2023	Friday	Sri Vigneswaraswami, Sri Chandrasekhara Swami
23.12.2023	Saturday	Sri Subrahmanyaswami
24.12.2023	Sunday	Sri Somaskandaswami
25.12.2023	Monday	Sri Kamakshi Ammavaru
26.12.2023	Tuesday	Sri Chandeeshwara Swami Sri Chandrasekhara Swami
27.12.2023	Wednesday	Sri Kapileswaraswamivari Arudhra darshana Mahotsavam





BHAGAVADGITA

Na cai 'tad vidamaḥ kataran no garīyo
vad vā jayema yadi vā no jayeyuḥ
yān eva hatvā na jijīviṣāmas
te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ

Nor do we know which for us is
better, whether we conquer them
or they conquer us. The sons of
Dhṛtarāṣṭra, whom if we slew we
should not care to live, are
standing before us in battle
array.

(Chapter - 2, Sloka - 6)

INVOCATION

nānāṭi baduku nāṭakamu
kānaka kannadi kaivalyam..

..nānāṭi..

puṭṭuṭayu nijamu pōvuṭayu nijamu
naṭṭanaḍimi pani nāṭakamu
yeṭṭaneduṭagala dī prapañcamunu
kaṭṭagaḍapaṭidi kaivalyam..

..nānāṭi..

kuḍicē dannamu kōka cuṭṭeḍidi
naḍu mantrapu pani nāṭakamu
voḍigaṭṭukonina vubhayakarmamulu
gaḍi dāṭinapuḍe kaivalyam..

..nānāṭi..

tegaḍu pāpamunu tīradu puṇyam
naginagi kālamu nāṭakamu
yeguvane śrīvēṇkaṭeśvaru ḍēlika
gaganamu mīdidi kaivalyam..

..nānāṭi..



The day to day existence is mere play,
The one which is perceived without being
seen is salvation!

Food we consume, clothes we wear,
the deeds in-between are mere play!
The self acquired dual-karmas,
if we cross, only then is the salvation!

Birth is a truth, death is a truth,
in-between, our doings are but a play!
Right in front exists the world,
but the final destination is only salvation!

Binding are sins, inexhaustible are merits,
in-between, the passing time is but mere play!
High up is Sree Venkateswara, the ruling deity,
there beyond the sky is the salvation!!

- Annamacharya

Sankeerthana Courtesy

T.T.D. Publications, Nectar ocean of Annamacharya by Smt. Ambika Ananth & Sri Adviteeya N. Dixit

SRI VENKATESWARA ANNAPRASADAM TRUST

మాతృశ్రీ తరిగొండ వెంగమాంజ: నిత్యాన్నదాన భవనము, టి.టి.డి

భాగ్యం కలిగి ఉన్న వారికి మాత్రమే ఈ సేవ లభిస్తుంది. మిగిలిన వారికి మాత్రం లభించదు.



‘Annam Parabrahma Swarupam’—Food is Divine. Of all the offerings, donating food is more auspicious. You all know that T.T.D. is serving Annaprasadam to the devotees in Tirumala, Tiruchanur and other important pilgrimage centers on a large scale. T.T.D. has already introduced ‘one day donation scheme’ in Annaprasadam Trust, while extending its uniform privileges to the donors.

Now, it is being hiked with an expenditure of Rs.38 lakhs (Rupees Thirty Eight Lakhs Only) for arrived at for ‘one day donation scheme’ to serve complete distribution of Annaprasadam free of cost to the devotees. Since Rs.38 lakhs is a big amount for the donors, for their convenience and facility, the one day expenditure is divided into three portions.

1) Breakfast	Rs. 08/-lakhs
2) Lunch	Rs. 15/-lakhs
3) Dinner	Rs. 15/-lakhs
In Total for entire day	Rs. 38/- lakhs

THE DETAILS OF ‘ONE DAY DONATION SCHEME’ IN S.V. ANNAPRASADAM TRUST:

To accept an amount of Rs.38 lakhs (Rupees Thirty Eight lakhs only) or more as donation towards expenditure for one day complete distribution of Annaprasadams such as Breakfast, Lunch and Dinner from the Individuals / Companies / Firms / Trusts / Joint Donors etc. The following additional privileges are being provided:

- * THE DONOR’S NAME WILL BE DISPLAYED IN MTVAC, TIRUMALA.
- * THE DONOR IS PERMITTED ON ANY ONE DAY OF THEIR CHOICE TO SERVE IN MTVAC, TIRUMALA FOR ONE TIME ONLY.

For Details Contact :

**THE DEPUTY EXECUTIVE OFFICER
(DONOR CELL) FAC., TTD, TIRUMALA
PHONE NO: 0877 - 2263001, 0877 - 2263472
Mail ID : cdmc.ttd@tirumala.org**



Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

SAPTHAGIRI

Vol. 54

DECEMBER 2023

No. 7

CONTENTS

The New TTD Website	- Smt. J.C. Gnanaprasuna	- 7
Marghazhi - The Month of Spiritual Endeavour	- Prof. Gayathri B.	- 9
Spiritual Significance of Ekadasi	- Sri K. Vamanan Nampoothiri	- 11
108 Divyadesams	- Sri Ramesh D. Kandadai	- 14
Devavrata Hailed as Bhishma	- Dr. Kannan Srinivasan	- 16
Sri Venkatesa Sahasranama - Commentary in English	- Sri Ananth Madabhoooshi	- 19
The Bhagavadgita in a glance	- Smt. Namagiri Lakshmi	- 22
Ayodhya - Sri Rama	- Sri R. Kannan	- 31
Rama Lakshmana Janaki - Jai Bhola Hanuman ki	- Smt. T.S. Rajalakshmi	- 35
Sage Patanjali's Yoga Sutras - Commentary	- Dr. K.V. Raghupathi	- 38
Indian Mathematics	- Sri K. Damodar Rao	- 40
Dharmic Features and Clarifications	- Smt. Prema Nandakumar	- 41
Sri Venkatachala Mahatmyam	- Prof. M. Rajagopalachary	- 42
Curry Leaf for Health Care	- Dr. A. Savitri	- 45
Hard Work Always Leads to Success	- Dr. P. Gopal	- 46
Quiz for Children		- 50
General Predictions	- Brahmasri Thangirala Venkatakrishnapurna Prasada Sidhanti	- 51
Always be Stable (Picture Story)	- Sri T. Vikram	- 52

Honorary Editor
Sri A.V. DHARMA REDDY, I.D.E.S.
Executive Officer (F.A.C.)
TirumalaTirupati Devasthanams

Publisher & Chief Editor
Dr. K. RADHARAMANA, M.A., M.Phil., Ph.D.,

Editor
Dr. V.G.CHOKKALINGAM, M.A., Ph.D.,

Printer
Sri P. RAMARAJU, M.A.,
Special Officer
T.T.D.Press, TIRUPATI - 517 507.

Photos
Sri P.N.SEKHAR
Photographer, TTD
Sri B.VENKATARAMANA
Asst. Photographer, TTD

Subscription Details :
Single Copy : Rs.20/-
Annual Subscription : Rs. 240/-
Life Subscription : Rs. 2400/- (for 12 years only)

For details
Chief Editor, Sapthagiri Magazine
TirumalaTirupati Devasthanams
K.T. Road, Tirupati - 517 507
Ph : 0877-226 4543, 226 4359, Editor : 226 4360

TTD Call Centre Nos.
0877 - 2233333, 2277777

APPEAL TO READERS

THE OPINIONS REGARDING THE ARTICLES PUBLISHED
IN THIS MAGAZINE BELONG TO AUTHOR ONLY.
T.T.DEVASTHANAMS IS NOT RESPONSIBLE FOR THIS.

- Chief Editor

Toll Free No. 1800-425-4141
Website : www.tirumala.org
For Suggestions regarding
Sapthagiri Magazine
sapthagiri.helpdesk@tirumala.org

Front Cover : A view of Golden Chariot at Tirumala on the occasion of Vaikunta Ekadasi

Back Cover : Sri Krishna narrating Bhagavadgita to Arjuna



SIGNIFICANCE OF 'DHANURMASA'

Dhanurmasa (Mid-December to Mid-January) is considered as highly auspicious. The beginning of Dhanurmasa is marked by the transit of the Sun into Dhanur Rasi. This is also called 'Dhanur Sankramana.' As per Hindu Scriptures, Dhakshinayana (the movement of Sun towards south) is the night time for Devatas (demi-gods). Dhanurmasa is the last month of Dakshinayana. Devas wake up in the early morning (Dhanurmasa) - Brahma Muhurtha - about one and half hours before the Sun rise and perform special prayers to Sri Maha Vishnu (Lord Sri Venkateswara). Prayers offered to the Lord even on a single day during Dhanurmasa is said to bring the fruits of prayers done for 1000 years in other period.

Dhanurmasa is also called Chaapa Masa and it is known as Margali masa (Maarga seersham) in Tamil. Bhagavan Sri Krishna has declared that "Maasaanaam maarga seersshoham" in Srimad Bhagavad Gita – "I manifest more in the month of Maarga seersham (dhanurmasa) among the different months of the year." Such is the importance of Dhanurmasa.

Sri Andal (Goda Devi) performed Paavi Nombu (sacred vrata/ritual) to get the Lord as her consort in this month. In fact, her Tiruppavai prabandham describes her Vrata during Dhanurmasa. It is said to be the most sacred one, for observing penance, worship, vratas and spiritual programmes etc., to obtain salvation.

Special rituals are offered to Lord Sri Venkateswara at Tirumala shrine during Dhanurmasa. The most prominent change is that instead of the daily 'Suprabatham', 'Tiruppavai' of Andal is recited. Dhanurmasa Aradhana comprising of Thomala Seva, Archana with Bilva leaves, Dhanurmasa Naivedyam, Sathumorai are performed. During Dhanurmasa Naivedyam, special prasadams like Jaggery Dosa, Mudgaannam (ven pongal), Seera (sweet made with ghee and soogi) are offered daily to the Lord. During Dhanurmasa, instead of regular sayana bera (idol), silver idol of Lord Krishna kept in the Sanctum, enjoys the Sayanotsavam (lying in the golden couch) daily for 30 days.

The Dhanurmasa celebrations conclude with Bhogi festival on the 30th day and Goda (Andal), Tirukalyanam is performed in Tirupati (down the Hills) in Sri Govindarajaswami temple Andal Sannidhi. Flower garlands from Andal Sannidhi from Tirupati is carried ceremoniously to Tirumala and is adorned on the Dhruva Bera - idol of Srivaru.

In connection with the auspicious Dhanurmasam, the Tiruppavi Pasura Parayanam (recitation of pasuram with commentary) will be held in Sri Pedda Jeeyar Mutt in Tirumala. This religious event took place in the presence of HH Sri Sri Sri Pedda Jeeyar Swamy and HH Sri Sri Sri Chinna Jeeyar Swamy of Tirumala. Apart from making all arrangements for smooth running of rituals, TTD takes pride in propagating Tiruppavai. As part of this, Tiruppavai upanyasams (discourses) during Dhanurmasa stands special.

Those who worship Lord Sri Venkateswara and Sri Andal during Dhanurmasa, are sure to get the choicest Blessings obtaining peace and prosperity in this world and Bliss, life after.

The New TTD Website

<https://ttdevasthanams.ap.gov.in>

- Smt. J.C. Gnanaprasuna

The reverberating chants of 'Govinda, Govinda' resonating through the Sheshadri Hills have a mesmerizing effect on the pilgrims during their journey to and stay in the holy precincts of Tirumala. The continuous recitation of His name reminds every pilgrim that he is in the divine presence and care of Sri Venkateswara. Daily, countless pilgrims chant the Govinda mantra as they enter the abode of Sri Venkateswara. The mantra gives them the energy to wait for hours for the darshan of the presiding deity of Tirumala who gives boons to everyone. It also provides the stamina to come on foot trekking along the steps from Tirupati.

The serpentine ghat roads surrounded by lush green forests captivate the pilgrims who arrive in large numbers to have a glimpse of Lord Venkateswara in the hope of receiving his blessings to achieve their goals.

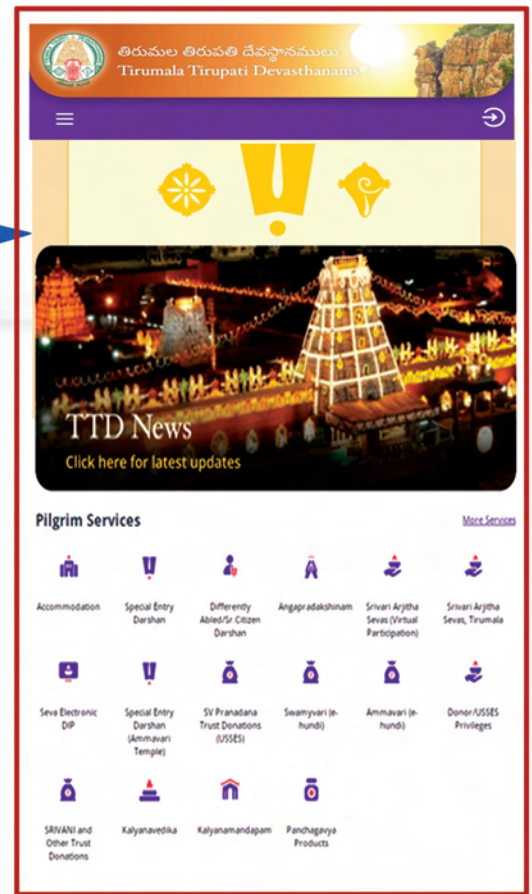
Lord Sri Venkateswara of Tirumala is worshipped in Kaliyuga as the Supreme Deity and thousands and thousands of devotees throng Tirumala temple throughout the year to fulfil their vows and offer their devout prayers in the hope that He would listen their prayers and their wishes would be fulfilled; Once fulfilled, they come again and again to offer their prayers.

Lord Sri Venkateswara receives daily pujas like Suprabhatam, Thomala, Archana, Kalyana Utsava, Unjal seva, Sahasradeepa Alankarana Seva etc. He also received weekly, monthly special sevas too. Apart from these, He enjoys the glory of annual Utsavams like Brahmotsavam, Pavitrotsavam, Adhyayanotsavam etc.

In spite of the heavy, increasing rush of devotees, and heavy schedules of Pujas, the rituals are carried out in accord with the regulations prescribed in the scriptures, by archakas and Vedic scholars. Thus, the sacredness of the shrine and the temple is safeguarded. The TTD management plays its part and authorities take every care to maintain the purity and sanctity of the temple in an exemplary manner.

Pilgrim Services in a Transparent Way

The main objective of the TTD is to offer the pilgrims and their families a peaceful and pleasant visit to Tirumala besides providing hassle-free darshan of Lord Sri Venkateswara so that they go back with pious, vibrant memories of their visit. The time slot darshan introduced by TTD has reduced the woes of



The TTD is appealing the devotees to use the 'New Website' and not to entertain the mediators and make their journey fruitful by utilizing the changed TTD official website for Darshan and other TTD provided facilities.

the long waiting hours of pilgrims in queue lines and compartments. Now, TTD is providing time slot darshan to nearly 60-70 thousand pilgrims every day without any inconvenience.

Providing best possible darshan and amenities to the pilgrims with transparency is the ultimate aim of the TTD.

To make the darshan, e-hundi, e-donation process more transparent and convenient for devotees of Lord Venkateswara, the TTD has changed its online website from **tirupatibalaji.ap.gov.in** to **ttdevasthanams.ap.gov.in**

The temple administration of Tirumala Tirupati Devasthanams (TTD) has been striving continuously with special thrust to provide better darshan and accommodation facilities to the multitude of visiting pilgrims by adopting modern technology. The resolve of the TTD to provide better amenities to the pilgrims is evidenced in its research and feedback system that resulted in a positive, constructive result-oriented programme. This, in turn, paved the way for more facilities to the pilgrims especially in providing trouble free darshan to pilgrims.

The infrastructural development like Rest houses at affordable prices and free rest rooms, amenities like free darshan, free prasadam and free meals (annaprasadam) have been attracting the

domestic pilgrims to Tirumala to have a darshan of the Lord at the first available opportunity.

The IT initiatives taken up by the TTD have resulted in providing transparent and efficient services to pilgrims. With the slogan, 'one institution, one website, one mobile,' TTD has changed its website name to **https://ttdevasthanams.ap.gov.in** with adaptation to cloud platform so as to make all the services available at one site, with more accuracy and at a faster rate.

It is worth noting, in this regard, that the exclusive apps for Darshan, laddus, accommodation, lockers, Srivari Seva, online lucky dip, student management app in TTD educational institutions, hospital management app etc. have been yielding fruitful results.



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.



MARGHAZHI

The Month of Spiritual Endeavour

- Prof. Gayathri. B.

On the
occasion of
Dhanurmasam



Lord Krishna in the Bhagavad Gita says: “Maasaanaam Maargasheersham.” The meaning is that ‘among the months, I’m Maargasheersham (i.e., Marghazhi in Tamil). This month is considered as the Brahmanuhurta time for the Devas (as one year on the Earth is equal to one day for the Devas). Thus, the month of Marghazhi (which happens to be in mid December-January as per English calendar) occupies a special place.

The first thing that comes to one’s mind, when he hears the name Marghazhi are “kolams.” The brightest highlights of this month are the huge colourful kolams that are drawn in front of every house. It is said that this assures in prosperity and happiness. During this month, all households light ‘deepams’ and perform pooja to their household deities early in the morning, i.e., during the Brahmanuhurtham. It is considered auspicious and is believed that Devi Sri Lakshmi will come and reside in such households.

Marghazhi can be described as a month of divinity, with the Thiruppavai being recited in all Vaishnavite temples and made the environment itself

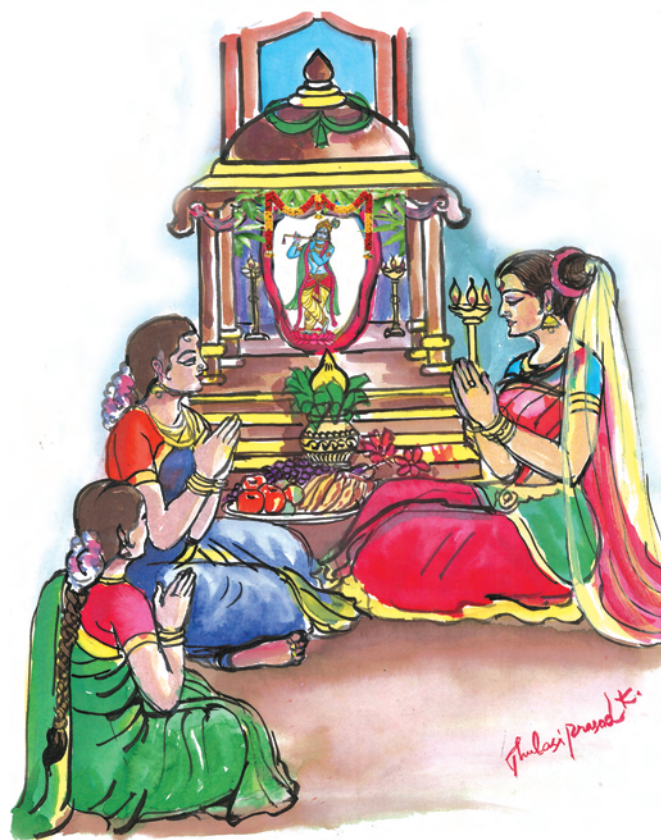
divine. Devotional ‘bhajans’, ‘Harikatha’ etc, will be conducted all throughout this month. What makes this month even more special is the observance of the “Paavai Nombu” (ritual). It is a ritual observed in all Vaishnavite households. Unlike other rituals, this is a simple yet powerful vow observed, especially by unmarried girls, all throughout the Marghazhi month, so as to get a good husband. Paavai Nombu is also called as “Marghazhi Nonbu.” On the 27th day of the Marghazhi month, a special ‘naivedhyam’ called “Akkaravadisal” is offered to the Lord. This occasion is celebrated very grandly in the temple of Lord Sri Ranganathaswamy temple.

As legend goes, the gopis observed a penance where they would wake up before sunrise and would go and bathe in the Yamuna river and make idols of Devi Katyayani from the clay found along the river banks and would pray to get Lord Krishna as their husband. Likewise, Devi Andal is considered as the reincarnation of Bhudevi, who was found in the Tulasi garden of Periyalwar. As a child, She was brought up by him with great affection and Sri Krishna bhakti. Andal wanted to marry Lord

Ranganatha. During the month of Marghazhi, she considers herself as a Gopika and her surroundings as Vrindavan. She would get up before sunrise and would also wake up her friends, bathe in the cold waters of the river and would go to visit the temple where she would sing one 'pasuram' a day. She adhered to many a restriction like not eating ghee, indulging in dharmic activities, always thinking and meditating on the Lord etc. It is mentioned by her in her 'pasurams.' This continued for the whole month and on the last day, as per legend, it is said that Lord Sri Ranganatha accepted her hand in marriage from Sri Periyalwar.

Pasurams by Andal

These 30 pasurams, which Andal Devi had sung came to be known as "Thiruppavai" and the vow which she undertook was called "Paavai Nonbu". The famous fast observed by the devotees during this Marghazhi month is the "Thiruvempavai



Nonbu". During this month, one gets up before sunrise, bathes in cold water, and goes to Lord Shiva temple, where one recites the verses of Thiruvempavai. This fast is observed during the nine days before the Thiruvathirai star of the Marghazhi month. On the Thiruvathirai day, a special 'naivedhyam' called Thiruvathirai Kali is offered to the Lord.

The most significant day during this month of Marghazhi, is Vaikunta Ekadasi, where one gets the chance to have the 'darshan' of the Lord up-close. It is celebrated with great pomp and gaiety and all the temples of Lord Vishnu will be flooded with devotees to get a glimpse of the Lord. It is believed that, one will attain 'moksha', if one gets to see the Lord during this day, by entering via the 'Swarga vaasal' (Heaven).

It is during this Marghazhi month that Adhyayanotsavam festival is observed in all the temples of Lord Vishnu. It is also called 'Pagal Patthu' and 'Ra Patthu'. It is the reciting of the Naalaayira Divya Prabandha Pasurams sung by the devout Alvars. Celebrated for 21 days in all temples, this festival is celebrated with grandeur for 24 days in Tirumala.

This month is also called Dhanurmasa or Margasheersham. It is divine time to wake up early, bathe and visit temples early in the morning where divinity is found in the air. Let us also embark on this spiritual journey, during our sojourn on this earth, by surrendering ourselves to the Lotus feet of Lord Venkateswara during this divine month, sing His glories and thus attain eternal bliss!

Sarvam Sri Krishnarpanam!



Ancient scriptures proclaim that there are specific days in a year dedicated to the Supreme Lord Sri Krishna. These days are known as “Hari Vasaram/ Vasar.” “Hari” is one of the names of Supreme Lord Sri Krishna, “Vasar” is the Sanskrit word for ‘day’; therefore, Hari Vasaram means, “day of Lord Sri Hari”- ‘Ekadasi day is also known as “Hari Vasara.”

The word ‘Ekadasi’ has its roots in Sanskrit language. ‘Ekadasi is the 11th day (*thithi*) after the full moon and the 11th day after the new moon. Thus, there are two Ekadasis falling every month, in Shukla Paksha (the period of the brightening moon also known as the waxing phase) and in Krishna Paksha (the period of the fading moon also known as the waning phase).

Spiritually, Ekadasi symbolises controlling our 10 senses & 1 mind—eleven senses constituting five sense organs 5 “Gyaanindriyaan’ (sensory organs.), five action organs. 5 ‘Karmaindriyaan’ (organs of action) and one mind (11 organs). People observe a fast to mark the day by controlling the eleven senses and consuming only permitted foods and refraining from others.

The eleventh *tithi* corresponds to a precise phase in the waxing and waning moon. In the bright half of the lunar month, the moon will appear roughly 3/4 full on Ekadasi, and in the dark half of the lunar month, the moon will be about 3/4 dark on Ekadasi. Thus, our ancestors selected ‘Ekadashi’ day when the pressure is least compared to other days. This day then was considered an auspicious day (both materially and spiritually) and the advice of sincere prayers and fasting was given on that day. Thus, the management of the natural body pressure inside our body could easily be done. The physiological system may become overworked due to a little overeating or indiscrimination in the diet. Thus, the fortnightly Ekadashi fasting gives the system a chance to catch up. It must be remembered that forceful denial of food is pointless because of the day-to-day physical activity. The meaning of the word *upavasa* (fasting) is to live nearby. It is advised that on the day of Ekadasi one should remain near the Lord aloof from all kinds of activities. Ekadasi is

**Vaikunta Ekadasi
on 23.12.2023**



Spiritual Significance of

EKADASI

- Sri K. Vamanan Nampoothiri

called ‘Maha Vrat’. It is said that there is no other fast that could offer blessings and benefits as much as Ekadasi fast.

“From the age of eight to the age of eighty, a person should fast on all of the Ekadasis on both the light (Shukla paksha) and the dark (Krishna paksha) parts of the month.”

*Kaayena Vaacaa Manaseindriyairvaa
BuddhyAatmanaa Vaanusrtasva bhaavaat |
Karoti Yad-Yat-Sakalam Parasmai
Naaraayannayeti Samarpayet-Tat ||*
- (Srimad Bhagavatam 11.2.36)

“Whatever one does with body, words, mind, senses, and intellect, in accordance with one’s individual nature, should be offered to the Supreme Lord Narayana.” However, this act of offering is not to be done at the end of the work by merely reciting

VAIKUNTA EKADASI

Vaikunta Ekadasi / Mukkoti Ekadasi is in the month of Margashirsha Shukla Paksha (between December and January)-it is part and parcel of Dhanurmaasa (Margazhi) vratham and Pooja. The Lord has said that

*Brihat-sama tatha samnam gayatri chhandasam aham
masanam marga-shirsho 'ham ritunam kusumakarah*

- (B.G. 10.35)

Dedicated to Lord Sri Maha Vishnu, this auspicious day is celebrated with a huge enthusiasm at Tirumala Tirupati Sri Venkateswara Swamy Temple, and other temples of Lord Sri Maha Vishnu. Vaikunta Ekadasi is said to be highly significant as the divine “Amrita” appeared (from *samudra mathan*) on that day. The spiritual significance of this day consists in the known tendency of humans to aspire for immortality or Amritatwa in a world governed by mortality or Mritatwa. It is believed that the gates of Vaikuntham are opened yearly only during the Vaikunta Ekadasi day - this belief gives a special significance to Vaikunta Ekadasi among all other Ekadasis. Eating rice is prohibited, because it is believed demon Muran who stands for the Rajasic and Tamasic qualities dwells in it. That night, people keep vigil and visit the temple of Lord Sri Maha Vishnu, mostly in the wee hours of the morning. On Ekadasi morning, the Mukkoti Pradakshina Margam (Vaikunta Dwaram) will be kept open. Devotees who observe fasting enter into temple for the Darshan of Lord from *Vaikunta Dwaram* (The entrance situated to the North side), it is also called *Uthara Dwaram*. It is believed that any person who passes through this ‘Vaikuntha Dwaram’ on this particular day attains salvation.

mantras, such as “shri krishnaya samarpanam astu, etc. *It is to be done while performing the action itself, by maintaining the consciousness that we are working for the blessings of the Lord.*

A legend connected with Ekadasi is given in Padma Purana. In Satyayuga, a demon called Murdanav (Mura) terrorized all good people and devotees on the earth as well as the Devaas. So Devaas took refuge with Lord Sri Maha Vishnu praying for protection. Lord Sri Maha Vishnu, after a very long fight with the demon, changed His strategy and acted as if He was exhausted by the battle and hid in a cave in Himalayas. The demon followed Him and reached the cave. He saw the Lord sleeping inside the cave and took his sword to kill the Lord. All of a sudden, an extremely beautiful and luminous lady with various divine weapons emerged from the body of Lord Sri Maha Vishnu and began to fight with the demon. Murdanav was defeated and slayed.

The Lord woke up hearing the noise of fight, and saw the lady (who emerged from Himself) who killed the demon. Pleased by her deed, the Lord granted her a boon—the divine being requested Lord

Sriman Narayana that ‘as she evolved from His Ekadash Indriyas (eleven senses of the body), she wanted to be known as *Ekadasi* and that she be the topmost of all the tithis. Also, that people should observe Ekadashi Vrat and control their Ekadash Indriyas (Senses) on this day. Lord Sriman Narayana, saying that she is His spiritual energy and since she appeared on the day of Ekadasi named her Ekadasi and granted her all the boons. That was the eleventh day of the waxing moon. Lord Sri Padmanabha also said that devotees who observe the Ekadasi day with fasting and prayers would have his choicest blessings. Ekadasi is thus considered to be the favourite tithi of Lord Krishna.

This story shows us that if one disconnects the senses and mind from the materialistic world, spiritual power will be generated. The more one enjoys the sense objects, the more wicked and powerless we become. It is not that we are relishing the sense objects. In fact, sense objects are relishing us and once it sucks us completely, it just throws us away.

Lord Sri Krishna is said to have informed King Yudhishthira about the significance of this Ekadasi by narrating about a benevolent King Vaikanasa who ruled in the city of Champaka.

One night the king had a terrible dream about his father suffering in hell. Next day he narrated his nightmare to a scholar who advised him to approach *Paravat Muni*. The King informed *Parvata Muni* about his nightmare. The Sage sat down in deep meditation. He told the king that his father was being tormented for his sin in hell. He instructed the King to observe *vrat on Mokshada Ekadasi* to absolve his father of his sins. The King was advised to donate the accumulated piety to him for the deliverance of his father. The King did likewise along with his wife and children, and his father was redeemed from the sins.

Sage Vasista in Narada Purana says,

*"Na ganga na gaya bhupa na kasi na ca
puskaram na ca api kauravam ksetram na reva*

*nacavedika yamuna candrabhaga ca tulya bhupa
harer dinat cintamini sama hy esa athavapi nidhih
smrta kalpa padapa preksa va sarva veda
upamathava"*

"Neither Ganga, Kasi, Kurukshetra, Yamuna, Reva, Vedika, Gaya, Pushkara and Chandrabhaga, none of them are equal to the day of Lord Hari, Ekadasi. Even if one fasts on Ekadasi unknown to others, all his sins are burnt at once and he attains the spiritual world."

*ajnanad athava jnanad
uttamasloka-nama yat
sankirtitam agham pumso
dahed edho yathanalah*

- (Srimad Bhagavatham 6.2.18)

(As a fire burns dry grass to ashes, so the holy name of the Lord, whether chanted knowingly or unknowingly, burns to ashes, without fail, all the reactions of one's sinful activities).



A small writeup related to cover page

During Dhanurmasa, the VAIKUNTA EKADASI festival is celebrated with pomp and glory at Tirumala. As part of this festival, Koil Alwar Tirumanjanam (purifying the entire temple premises) will be performed prior to the ensuing Vaikunta Ekadasi. The most auspicious Vaikunta Dwara will be opened. Devotees consider it pious to go for a 'Pradakshina' through this sacred door. It is believed that those who have the darshan of the Lord and does pradakshina by passing through Vaikunta Dwara on this day, will surely reach Vaikunta in due course and get the blessings of the Lord. The door is kept open for ten days for the convenience of the devotees at Tirumala. On this day, we can have the Darshan of Sri Malayappa Swami on 'Swarna Ratham' (Golden Chariot) along the four mada streets. On Vaikunta Dwadasi, the Sacred Chakrathalwar is taken out for procession around the four mada streets to the Temple tank called Swami Pushkarini for a Holy bat—Tirumanjanam. It is believed that on this Dwadasi day, all the Holy theerthas on earth congregate in Swami Pushkarini. Hence, devotees take bath in Swami Pushkarini after the Chakra Snaanam, to wash off their sins. It is said that, Darshan of the Lord through Vaikunta dwaram is meritorious.

VAIKUNTA EKADASI at Tirumala



DECEMBER, 2023

SAPTHAGIRI

13

THIRUKOVILUR

- Sri Ramesh D. Kandadai



Location: Thirukovilur is located 34km towards west from the district headquarters Villupuram in Tamilnadu. It is on the Panruti-Vellore route. It is a small town with a very ancient temple.

Sthala Puranam: King Mahabali was the grandson of Prahlada. The king was known for his prowess and had brought all the worlds under his control. Lord Indra, fearful of losing control over his domain appealed to Lord Narayana for relief. The Lord descended as Vamana, the dwarf bachelor. He went to Mahabali's 'yajna' and requested for a donation. The King asked what he wanted. Lord Vamana replied three steps of land as measured by His foot. Mahabali thought this bachelor does not know what he needs to survive and so offered a lot of wealth. Lord Vamana responded that if he can offer all this, surely, three steps of land should be

possible. Shukracharya, the preceptor of the 'asuras' realised who Vamana is and cautioned Mahabali to withdraw from the gifting ritual.

Mahabali, renowned as the man of his words, declined to do so and went ahead. As soon as the ritualistic exchange of water from Mahabali's hand to Lord Vamana's hand took place completing the process of donation, the Lord started growing to His Trivikrama form. With one foot, He measured all of this world. With other step He measured all of the heavens. It is in this form, with one leg raised, the Lord gives 'darshan' in Thirukovilur to Prahalada, Shukracharya and the first three Alvars in addition to Lord Brahma, Lord Indra and the sage Mrikandu. This temple finds mention in old Tamil literature which dates to the period 3rd century BCE to 3rd century CE. This makes the original temple over two thousand years old. Initially built of bricks, it was later converted to a stone structure by medieval Cholas. It spans 5 acres of land near South Pennar river.

Special Features: Nalayira Divya Prabhandham was born in this place. The very first 'pasuram' was uttered by the three first Alvars here. The three Alvars met on a rainy day in this small village and the Lord joined them.

Poigai Alwar while travelling landed up in Thirukovilur during heavy rains. He sought shelter in a small passage in front of an ashram. Then Bhoothath Alwar also arrived there asking for shelter. The two sat together in the available space. Then Pei Azhwar also arrived. The three stood in the passage. Suddenly they felt the presence of an unseen fourth person crowding the small space. Realising that the Lord was with them, they composed poetry in the 'Andhadhi' style (last word of the pasuram is the first word of the next pasuram) – each 100 stanzas. One took the path of Bhakti. The other took the Jnana route and the third took the Parabhakti route to visualize the Lord using the light of the lamps of 'bhakti' and 'jnana' lit by the other two. All three having seen the Lord, Pei Alwar outlines the vision of the Lord and His Divine Consort opening the stanza by saying Thiru-kandaen – 'I saw the divine lady. Pon meni kandaen – I saw the golden form.' Since they are the first three Alvars in the Srivaishnavaita canon, their works appropriately are called Mudhal, Irandam and Mundram (First, Second and Third) Thiruandhadhi. The temple is regarded as the 'avatar sthalam' of Nalayira Divya Prabhandham as the first three pieces of poetry were sung here.

42

THIRUKOVILUR
The place where the first of
'Nalayira Divya
prabhandham'
was written.

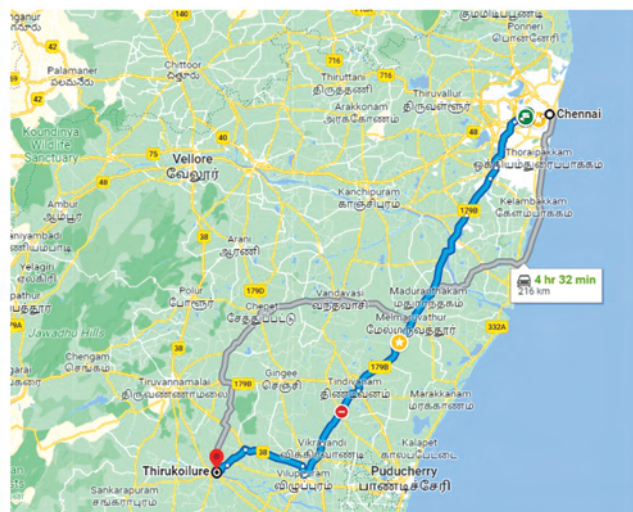
There are many who say that the original deity of this temple is Lord Krishna. It is part of the five Krishna 'sthalams' of Tamil Nadu. The temple, known as Ulagalanda Perumal

temple finds mention in the Sangam literature around 3rd century of the current era. The true age of the temple is unknown. There are contributions from various Chola kings during many years ending with the Vijayanagar dynasty.

The legend of Trivikrama is also connected to Thrikkakara temple of Kerala and Ulagalanda Perumal Koil of Kanchipuram. The main idol is more than 20 feet tall. Since the Lord holds the Panchajanya in His right hand and Sudarshana in His left, He is deemed to be giving knowledge to all those who approach Him. The Lord is in standing posture facing east with one leg raised. The Universal Mother is 'Cheng-Kamala Natchiyar' or 'Poong-Kothai'. The temple tank is 'Chakra Theertham'. The Lord is also called 'Idai-Kazhi Nathan' (in Tamil) or 'Dehali-Eswaran' (in Sanskrit). There is a shrine of Vishnu Durga in one of the 'prakaras.' There is also a 40 ft tall pillar on top of which, it is said, that Garuda prays to the Lord of this temple. Vaanavan Devi, the mother of King Rajaraja Chola and King Rajaraja himself were both born here as the mother hailed from this town.

Mangalasasanam : Poigai Alwar refers to the Bhakthi 'marga' to realize the Lord. He says with the earth as the vessel, the ocean surrounding as the ghee, he is using the sun with its rays as the light in the lamp to write these 'pasurams' in Tamil as garlands at the divine feet of the Lord. He is requesting the Lord to remove all obstacles of 'samsara' from his path so he can realize the Lord because of his bhakthi. In Mudhal Thiruandhadhi (2167), Poigai Alwar considers his meeting with the Lord. Peria Vachan Pillai comments that if the Lord had gone inside of the house, He would have met the 'rishi' staying there. If He had stayed outside, He would have met the people who live there. Instead, He chose to stay in the passage to be with His devotees who sang about him.

Bhoothath Alwar says that with his love for the Lord as the vessel, with his desire to realize the Lord as the ghee, he is using his melting thoughts as the wick to light the lamp of knowledge (Jnana) to realise Srimannarayana. In Irandaam Thiruandhadhi (2252), Bhoothath Alwar visualizes the consequences of Trivikrama 'avatar'. When the Lord (who rests on Adishesha emitting poison and fire), raised and grew His foot to measure the worlds—the left curved conch (Panchajanya) in his left hand made sound and the golden fire emitting discus (Sudarshana) started emitting fire in order to reduce the enemies to inaction. The Alwar describes Trivikrama in all His stunning glory spanning all directions. The implication is that all the 'nitya-suris' were alerted and alarmed to their intended state (conch blowing, discus emitting fire and Adishesha emitting poison and fire) hearing the Lord grow big as Trivikrama wondering who was attacking the Lord and if they should perform their duty of protecting Him.



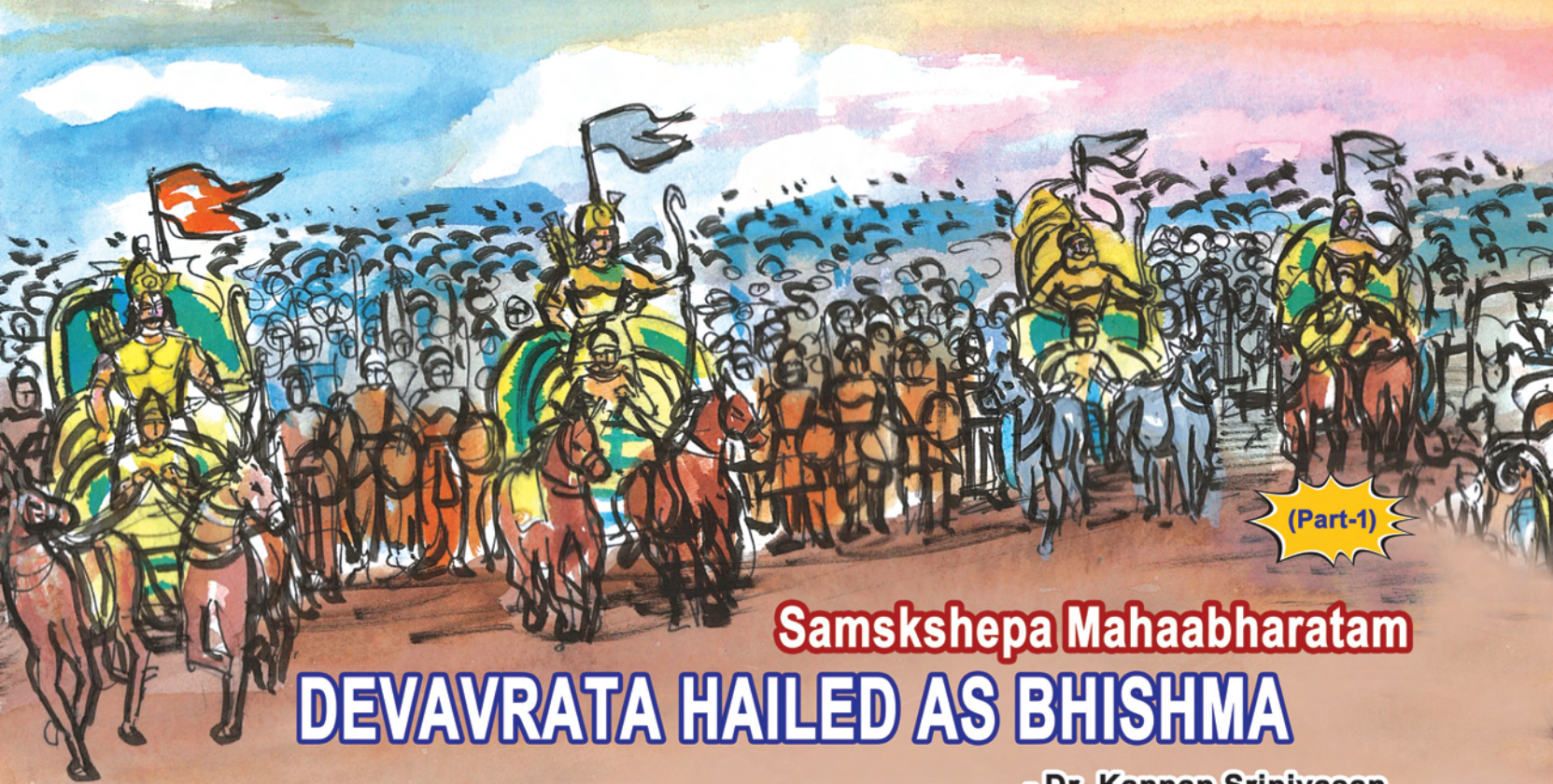
In Mundram Thiruandhadhi, Pei Alwar completes the exercise. Poigai utilized that path of devotion to achieve Para-bhakthi. Bhoothath utilized the path of 'jnana' to achieve 'Para-jnana.' Pei Alwar utilized what the other two have realized and sings of how the Lord is realized. 'Thiru-Kandaen—I saw Her (Mahalakshmi). I saw His golden form shining like the sun. I saw the Sudarshana that puts fear in the hearts of enemies in battle. I saw the left whorled conch in his hand also. I saw all this in the form of my dark complexioned, sea-hued Lord.'

Between the three of them they definitely set the tone for the evolution of Nalayira Divya Prabhandham—a combined and consummate effort by twelve Alwars of whom these three were the first. The routes to achieve the Lord are dealt with by the Lord Himself in the Varaha Purana (His discourse to Sri Bhumi Devi) and in the Bhagavad Gita. But here in three pasurams, four lines each, with the blinding brilliance of simple Tamil, the three Alwars give it to us.

Thirumangai Alwar in Thirunedunthandagam (2052-2081), refers to the Lord at Thirukovilur and encourages everyone to worship Him there. The Alwar speaks of Trivikrama 'avatar' in this and refers to Him as Ulagalandaan. The Alwar says: 'You are in the place filled with lotus-filled ponds, wide streets, parks and lush green vegetation and guarded by deities such as Kali.' Let us all concentrate on worshipping the Lord of Thirukovilur. In his Parakala Nayaki state, Thirumangai Alwar refers to Thirukovilur in more than one place in Sirya Thirumadal and Periya Thirumadal as the residence of the Lord who measured the worlds. Let us all concentrate on worshipping the Lord of Thirukovilur.

Om Namo Narayanaya!





(Part-1)

Samskhepa Mahaabharatam

DEVAVRATA HAILED AS BHISHMA

- Dr. Kannan Srinivasan

Introduction

Mahabharatam authored by the supreme Vedavyasa Maharishi, hailed rightfully as the fifth *Veda*, is a priceless treasure house of ancient wisdom which has an amazing and boundless story value in addition to a detailed exposition of our ancient culture, heritage, ethos, *dharma*, *raja niti*, archery, war, philosophy, spirituality, description of celestials, *rishis*, kings, society and so on. It is always a daunting challenge to present the great epic *Mahabharatam* with 18 awesome *parvas* in an abridged form in view of the massive depth and width of the various stories and sub-stories. It is proposed to present the entire gamut of *Mahabharatam* in a concise story form in 18 parts in a Series titled “*Samskhepa Mahabharatam*.”

King Santanu of Hastinapura fell in affection with Maa Ganga and craved to marry her. Ganga imposed certain tough conditions for marrying him. These are: (a) He should never ask her who she was and from where she has come (b) He should not object to any of her deeds whether good or bad (c) He should not get angry with her any time (d) He should not speak anything which she does not like. If the King breaks any of these conditions she will leave him at once. King Santanu lured by lust agreed to all of these conditions imposed by Ganga and married her. They led a happy and harmonious married life. In due course Ganga gave birth to seven children. As soon as each child was born,

Ganga threw the new-born into the Ganges and returned happily. Santanu noticed all these killings by the mother of the children herself with grave astonishment and remained a mute spectator. Though it pained him very much, he could not ask Ganga anything as he feared that she would leave him at once. When the eighth child was born and Ganga carried it to the Ganges, Santanu asked her to stop the killing of at least this eighth child. Ganga retorted that as he had broken his promise she would leave him immediately. She explained that due to the curse of Sage Vasishtha the eight Vasus (ashtavasus) were born as human beings. Ganga



spared the life of the new-born eight child but disappeared with him.

After leaving Ganga, Santanu led an austere life. One day when he was walking on the banks of the Ganges, a young bright boy playing by building a bridge of arrows over the Ganges and stopping the flow of the mighty river. Before the astonished King, Ganga appeared and told him that the boy named 'Devavrata' is none other than his own eighth child who has mastered the Vedas, archery, raja niti and various forms of arts. She blessed the boy, handed him over to Santanu and disappeared. Devavrata was looking lustrous and so handsome. Being the beloved son of Ganga, he was also known as 'Gangaputra'.

Santanu took Devavrata to his palace and showered on him all affection. King Santanu crowned him the prince of Hastinapura and wished him the best. After a few years, while Santanu was walking on the banks of the river Yamuna, he was enchanted by a divinely fragrance which filled the entire place. Chasing the source of the fragrance, he found a ravishingly beautiful maiden. Her original name was 'Satyawati' (also called as Kali) who was earlier blessed by the great Sage Parasara through whom the great Veda Vyasa also known as 'Krishna Dvaipayana' was born. By the grace of the Sage Parasara, she again became a maiden and a heavenly fragrance always emanated from her

captivating body. In view of this she was also called as 'Matsyagandhi'.

The moment Santanu saw her, he got immediately attracted towards her. He moved towards her closely, introduced himself and asked her who she was. He also expressed his burning desire to marry her. She replied in her honeyed voice that she was the beloved daughter of Dasaraja, the chieftain of fishermen and that he might take the consent from her father for the marriage proposal. When Santanu approached Dasaraja, he said so cleverly and selfishly that he would agree to get her daughter married to Santanu on the key condition that the son born out of this wedlock alone would rule Hastinapura after Santanu. This was a great



shocker for Santanu as in his mind the lustrous picture of his beloved son Devavrata born through Ganga flashed. He could not say anything to the chief of the fishermen though he pined immensely to marry the fragrant maiden.

He returned to Hastinapura with boundless sadness and disappointment. He did not tell anyone about this incident. As he was undergoing the feeling of desperate loneliness and suffered the pangs of separation from Satyavati. His worries and unhappiness fully manifested on his face as well. Devavrata noticed that something was wrong with his father and that he was not at all happy. He asked his father as to what worried him so much though he was the most powerful king of Hastinapura. After repeated probing of Santanu by Devavrata and after talking to the Ministers, Devavrata could figure out that there was something that his father had hidden from him. Then he approached the charioteer of his father and asked him as to where he took his father recently. On persistent questioning by Devavrata, the charioteer gave information about the king meeting Satyavati and the exact place where she was living with her father. Thereafter, he came to the conclusion that his father has developed deep love towards her and he was unable to bear her separation

Devavrata reached the place on the banks of the river Yamuna and met Dasaraja, the chief of fishermen. Devavrata inquired about his daughter and requested him to marry her to his father who was suffering because of her absence. The cunning Dasaraja repeated his condition that only the son born to her daughter should become the king after Santanu. Devavrata immediately said that he would relinquish his claim to the throne and that the son of Satyavati alone would be entitled to become the king of Hastinapura. The wicked Dasaraja was not satisfied even with this great sacrifice of Devavrata. He said that even though Devavrata was ready to relinquish his entitlement to the throne, there could be threats to the sons of Satyavati from the offsprings of Devavrata at a later point of time.

Remain as a Bachelor

Keeping in mind only the happiness of his beloved father king Santanu, Devavrata without any hesitation at once declared that he would never get

married and would remain as a chaste Brahmacari (Bachelor) forever and protect his celibacy. Hearing this great vow of Devavrata, the devas showered flowers on his head and the sound of “Bhishma” reverberated the entire place as a mark of celebrating this unheard-of selfless sacrifice. This spirit of utmost sacrifice for the sake of his father earned him the name “Bhishma”, which stayed with him deservingly throughout his life. Bhishma led Satyavati to Hastinapura with great respect. Santanu and Satyavati got happily married. Deeply touched by the supreme sacrifice of Bhishma at such a young age, Santanu gave him a boon of “*iccha maranam*” whereby Bhishma could choose the time of his death on his own volition and that until such time he would not face death due to any reason whatsoever. Bhishma started devoting his entire life in protecting the interests of Hastinapura kingdom.

Two sons were born to Satyavati by name 'Chitrangada' and 'Vichitravirya'. Thereafter Santanu died. Chitrangada was made the king but he was killed by the Gandharva. Bhishma himself performed his funeral rites. Vichitravirya ascended the throne. Bhishma went in search of a suitable bride for Vichitravirya and brought to Hastinapura the three princesses of Kasi king named 'Amba', 'Ambika' and 'Ambalika' in a svayamvara by defeating all other kings who were desirous of marrying them. When Amba told Bhishma that she was in affection with the King Salva, Bhishma immediately sent her back to him. But King Salva rejected her as she was taken away by Bhishma. When Amba was thus humiliated by both of them, she felt miserable and concluded that Bhishma was solely responsible for her pitiable condition and that she would take revenge on him. Amba started performing severe austerities with the sole objective that she alone should kill Bhishma as he has totally spoiled her life. Bhishma got Ambika and Ambalika married to king Vichitravirya. Hastinapura prospered well with the valued guidance of Bhishma under the kingship of Vichitravirya.

(to be continued)

SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhoooshi



(continued from the previous issue)

Sri Venkatesa Sahasranama is a part of the Brahmanda Purana. Sage Narada gets 'upadesa' of this stotra from Lord Brahma and Narada in turn gives 'upadesa' to the sage Vasishta.

The names 66 to 71 are dedicated to Matsya 'avatar' of Lord Venkatesa.

Sloka – 10

Sathyavratharthas Santhushta:

Sathyarupee Jhashaangavaan |

Somakapraanahaaree

Chaneethaamnaayo Abdhisanchara: ||

66. Sathyavratharthas Santhushta : The 'sadhus' of the world abide by Sathya, the Eternal Truth only.

Lord Venkatesa, as Lord Rama, was described by Narada as "*Dharmajna: Satyasandhascha...*" which means He always stood by His promises. The famous town Kanchipuram called Sathyavratha Kshetra, is named so after the king Sathyavratha who had great devotion towards Lord Vishnu as Matsya roopa. Kanchipuram is the place where Lord Venkatesa is worshipped as Lord Varadaraja.

67. Sathyarupee : Lord Venkatesa is the embodiment of Sathya, the Truth. The Upanishads say "*sathyam gnyanam anantham brahma...*" and Tirumangai Alwar says "*Nandavilakke alatharkkariyaay...*" in PT [#3.8.1].

68. Jhashaangavaan : The first of the 'avatars' of Lord Venkatesa, Matsya avatar is referred here. Jhasha indicates Matsya and Anga means the body. The poet Jayadeva says "...Kesava dhrutha Meena sareera..." in Geeta Govindam [#1.1]

69. Somakapraanahaaree : Lord Venkatesa took the form of a giant fish to retrieve the stolen Vedas from Somakasura. A battle ensued in this attempt and eventually Somakasura was killed and the Vedas were returned to Lord Brahma to continue his work of creation.

70. Aaneethaamnaya : Lord Venkatesa's action of descending as a divine fish resulted in retrieving the Vedas, which are otherwise irretrievable. In the same celestial event of the Matsya 'avatar', while the previous name elucidates warding off of the evil [*Anishta nivruithi*], this name indicates the desirable result of retrieval of the Vedas [*Ishta praapti*].

71. Abdhisanchara : This name signifies Lord Venkatesa as Divine Fish who traversed the wide oceans without any hindrance. His search for the Vedas is nicely explained by Sri Vedantacharya in Dasavatara Stotram [#2] as "*nimagna shrutijaala maarganadashaa...*".

Sloka – 11

*Devasuravarastutya:
pathanmandaradhaaraka:|
Dhanvantari: Kacchapaanga:
Payonidhivimantaka:||*

The names 72 – 80 indicate Lord Venkatesa as the Kurma 'avatar.'

72. Devasuravarastutya : Lord Venkatesa, in His 'avatar' as a gigantic tortoise to assist in the churning of the Milky Ocean by the demi-gods and demons, was eulogized by them together. Peyalwar says "*Malaimugadu mel veytthu vaasukiyai chutthi...*" in Mundram Tiruvandadi [#46].

73. Pathanmandaradhaaraka : This name alludes to the fact that Lord Venkatesa is the One and only capable support as He supported the unsupportable gigantic mountain Mandara during the celestial churning of the Milky Ocean. Tirumazhisai Alwar says "*Malaiyaamai mel veytthu vaasukiyai chutthi...*" in Nanmugan Tiruvandaadi[#49]

74. Dhanvantari : Lord Venkatesa assumes the form of Dhanvantari Bhagavan who is like the essence of churning of the Milky Ocean. He comes out last in the act of churning with His hand holding an urn containing the elixir [*Amrutha Kalasa*]. Sri Periyalwar praises Lord Venkatesa as the physician

who will cure all the ills: "... marutthuvanaay ninra maa manivanna ..." Periyaalwar Tirumozhi [#5.3.6].

75. Kacchapaanga : Lord Venkatesa is the One who took the form of a gigantic tortoise for the benefit of the Devas. The poet Jayadeva says "...*Kesavaadhruta Kacchapa roopa*". One who chants this name is blessed with control over one's senses.

76. Payonidhivimanthaka : Lord Venkatesa's role in the churning of the celestial ocean is not limited to sustaining the Mandara mountain. Instead, He participated in the act of churning itself by extending one of His limbs and holding the mountain thus preventing its sideward sway. Tirumazhisai Alwar says "...*thalayaamai thaamorukai pattri...*" in Naanmugan Tiruvandaadi[#49].

Sloka – 12

*Amaraamruthasandhaatha
Dhruthasammohinivapu: |
Haramohakamaayaavi:
Raksha:Sandhohabhanjana: ||*

77. Amaraamruthasandhaatha : Besides sustaining the mountain and assisting the churners by holding the mountain, Lord Venkatesa as the giant Kurma also ensured that the essence brought out finally by Lord Dhanvantari i.e., the Elixir, distributed to the Devas who practiced 'dharma'. Sri Kulasekara Alwar says "...*amararku amudhu aruliccheydavane...*" in Perumal Tirumozhi [#9.8]

78. Dhruthasammohinivapu : After the completion of churning, a dispute ensued between Gods and Demons about who will have the Elixir. Lord Venkatesa took the form of the most celestial beauty personified as a damsel to lure the demons. Sri Tirumangai Alwar says "... *viyan thuthi seyya pennuruvaagi amsuvai amudham ...*" in his Periya Tirumozhi [#2.3.3].

79. Haramohakamaayaavi : Lord Venkatesa, as an exquisitely beautiful damsel [*Mohini*] had to lure the demons so that the *Amrutha* can be distributed only to the devas. Consequently, His appearance as damsel could not escape the enchanted eyes of Lord Rudra. Previously, Lord Rudra was known to have burnt Cupid [*Manmatha*] for inciting thoughts filled with affection and now, Lord Rudra could not avoid being awestruck by the exquisite beauty of Mohini. Sri Narayana Bhattathiri, in his Narayaneeyam [#29.9] mentions about this as “... *Ananga ripuranga samaali linga*”. The celestial beauty is explained in the Bhagavatam [#10.32.2] as “...*saakshaat Manmatha Manmatha*:”

80. Raksha:sandhohabhanjana : After the distribution of *Amrutha* to the devas, the demons realized they were deceived and thus waged an unendurable war on the devas who could not fight it. Then Lord Venkatesa, shed aside His Mohini ‘avatar’ and took the form of Nara Narayana and helped the devas win the battle by killing the demons in big bunches or groups. Thus this name. Alwar says “...*kulam kulama asurargalai neeragum padiyaaga*...” in Tiruvoymozhi [#4.8.1].

Sloka – 13

*Hiranyaakshavidhaaree cha yagnyo
yagnyavibhaavana: |
Yagnyayorveesamuddhartha leelakroda:
prathaapavaan ||*

The names 81 to 102 are dedicated to Varaaha ‘avatar’ of Lord Venkatesa.

81. Hiranyaakshavidhaaree : Lord Venkatesa in His Varaha ‘avatar’ killed the demon Hiranyaaksha. He secured the Earth [*Bhoomi devi*] which was deeply drowned in the cosmic waters and restored Her back to Her previous position. In the Narayaneeyam [#12.9], Sri Bhattathiri mentions as “*drushtvaatha daityahathajena rasatalante*...”

82. Yagnya : The Vedas say “*Yagnyo vai Vishnu*:”. Vishnu Sahasranama[#971] mentions that He is the very sacrifice, the Yagas that people perform to attain Him. Sri Tirumangai Alwar says “*Pandai naanmaraiyum velviyum kelvipathangalum... thaana ninra emperumaan*...” in Periya Tirumozhi [#5.7.1].

83. Yagnyavibhaavana : Lord Venkatesa is the One who performs sacrifices [*Yagnya*], especially for the benefit of those devout devotees who are unable to perform them for some reason or the other. He owns up for the defaulters and completes the Yagnya. He Himself states this in Mahabharata as Lord Krishna to Yudhishtira in Ashwamedika Parva. The 973rd name in Vishnu Sahasranama, Yajva, conveys the same meaning.

84. Yagnyayorveesamuddhartha : Lord Venkatesa is the One who as the wild boar lifted up the drowned Earth and made the Earth accessible to Manu and others to perform ‘yagnya’. Hence this name conveys the act of Lord Venkatesa as ‘Yagnya Varaha Murti.’

85. Leelakroda : Lord Venkatesa's effortless act of bringing up the Earth back to its previous state is explained by this name. It is nothing more than a mere play for Lord Venkatesa who took the form of a wild boar to rescue the Earth. Sri Nammalvar says “*naanrila ezh mannum thaanaatthave pinnum naanrila ezh malai thaanaatthave... eyittril konda naale*” in Tiruvoymozhi [#7.4.3] wherein the Alwar intends to convey, as Varaha the Lord effortlessly carried out His act without even slightest of the discomfort for the existing mountains and the seas.

86. Prathaapavaan : Lord Venkatesa's valour is unparalleled. His valour in His ‘avatars’ of Rama and Krishna are widely known. As Lord Rama, He singlehandedly killed 14000 demons in Janasthana and His valour as Lord Krishna is evident as a child.

(to be continued)

Mahabharata, the epic contains much valuable information to the mankind. It helps the past, present, and future lives. The sacred scripture has many chapters, in that, Bhishma Parva talks about the “Divine Song– Gita” which comprises of 700 Sanskrit verses (18 chapters). The specialty is that Lord Krishna himself reveals many secrets of the world which help the mankind. It looks like he is advising to Arjuna, the great warrior, but it is the song to be sung in everybody’s life. So, it is the “Song for Life.” Gita is full of hidden truth. Let’s try to understand at least a gist of all the chapters of Gita through a quick glance.

At Hastinapur, the capital of Kuru, Sanjaya who got divine eyes from Veda Vyasa was able to see what is happening in “Dharmakshetra” which is “Kurukshetra” (location Jyotisar) started to explain to Blind King Dhritarashtra with his Divine vision.

Chapter 1 - The Slipping of Gaandiva! : The battleground “Kurukshetra” had all the great warriors of that time present facing each other. Lord Krishna along with Pandavas stood in the path of “Dharma-righteous” and the other side is the Kauravas, well known for all the “Adharma-unrighteous.” So, the kings aligned accordingly. As Lord did not want to fight, he took the position of a charioteer to Arjuna. Hence known as “Parthasarathy”. Lord is not only a charioteer to Arjuna but also “Guru”. The upcoming dialogues will show the confusion, dejections, depressions that we face in our day to day life like Arjuna who had at that point of time. Arjuna was inquisitive to see the opponents, so asked Lord Krishna, “Madhava! can you

THE BHAGAVADGITA IN A GLANCE

- Smt. Namagiri Lakshmi

please drive the chariot in between the two armies? I want to see the opponents too!” The Lord parked the chariot in between and Arjuna exclaimed, “Oh Achyuta! how can I kill my own relatives? What is the use of that? I don’t want any kingdom, what happiness will I achieve after killing the respectable elders?” While saying, his famous divine bow Gaandiva...slipped from his hand.

Chapter 2 – Atma and who is a Perfect Person? : Arjuna requested “Oh Madhusudhana, I am confused, I am your disciple, please instruct me what is best for me”. Krishna replied, “Oh Partha! Understand that Atma (Soul) and body are different. Atma resides in the body just to perform duties. They work together. Atma is indestructible and unborn. It is superior. After ages, the soul enters another body. Thus, is the cycle. So do not worry about fighting. Dhananjaya! you are just aiming only the body which is



destructible. The Enlightened souls do their duty without expecting desired results. So, your duty is to stand up and fight.” Arjuna then asked “Oh Kesava! How does the person get Enlightened? And how does he behave?” Lord replied, “A true perfect person is a person who does his duty without expecting the results, and is free from desires, he also controls his senses!

Chapter 3 – Karma Yoga – The Path of Duty & Who is the Happy Person? : Krishna then detailed “Oh! Kaunteya – Son of Kunti, there are two paths that lead to peaceful and happy life. It can be chosen by the self.” Arjuna then asked “How to choose? I am very much confused!”, Krishna then replied, “Oh Bharatarchabha, the best of the Bharatas, it is very easy as if one takes the Karma Yoga which is the path of selfless service gives happiness. In addition, one should control the desires that gives pleasure to lead a peaceful life.” The overall concept is that service to others in this world is the foremost duty.

Chapter 4 – The Call of Action & Uplifting the Dharma! : Sri Bhagavan Krishna said, “I taught the eternal science to sun-god (Vivasvan), who passed it to Manu and there on to Ikshvaku descendants, which is beneficial for the world.” Arjuna asked “but now what happened?”, Krishna said, “as time passed, it got lost to the world, let me tell you the same secret again, as you are my friend and a devotee”. Arjuna again confused “I cannot believe!”. Lord then revealed “I am the Lord of all entities, imperishable in nature, I am unborn, the world is from my ‘Yoga Maya’ which is divine.” Saying, the Lord opens with the secret of his Avatar.

“When there is a decline in Dharma (righteousness), I manifest on earth to protect the righteous, punish the wicked and uplift the Dharma (righteous)”. (Bhagavad gita chapter 4 sloka 7)

Krishna then promised that those who understand his birth and leelas (divine acts), need not be born again and will reach highest abode. Arjuna then asked, “What to process to attain the highest?” Krishna preached “Oh Arjuna, “Do not fear, do not get angry, do your

duty without attachment, but at the same time, always think of me and take refuge in me!” Arjuna then realized that great sages have followed this path to get free from material bondage.

Chapter 5 – The Yoga of Wisdom and Knowledge!

: Sri Krishna said, “Both the Sage and the Karma Yogi, whether it is studying scriptures or fighting in the battlefield, do it without attachment to the results.” Thus, revealing that non-Karma Yogi is ignorant and acts bad by being so much passionate towards the result. He goes beyond to get the fruits of action which is non-righteous. The Lord highlights that the superiority of an Enlightened person is to treat everybody equal as he sees the “Lord” in all beings.

Chapter 6 - Dhyana Yoga (Meditation)!

: Bhagavan said, “Practice of Meditation is the best way.” Arjuna questioned “How to do meditation?” Lord replied, “This practice includes sitting in a clean place covered by cloth, not seated very high or low, it should be medium, keep the posture straight and concentrate on single object” (recommended by Yogis which is the form of Lord the Supreme). For this, you need to first control the self by eating and sleeping moderately. Do not overdo things.” Arjuna asked, “Madhava! it looks very difficult”, Krishna then convinced “Arjuna, though it is hard, it can be achieved by constant practice and discipline.”

Chapter 7 – Everything is God!

: Sri Krishna continued “Arjuna! I have superior energy. The soul energy is the basis of the life in this world. Knowing this, one need to understand that I am the source of all energy in the creation and finally dissolve in me. You need to

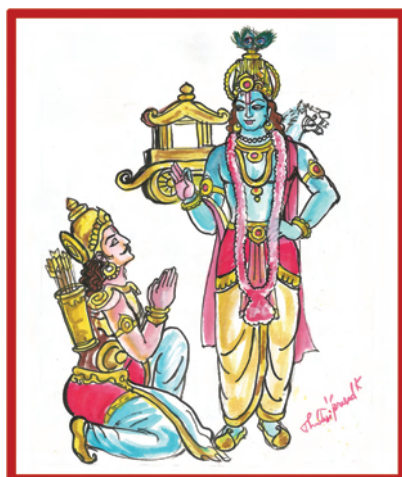
understand that there is nothing higher than me. Oh, Son of Kunti! I am the taste in water, I am the fragrance of the earth, brilliance of fire and I am the radiance in sun and moon, I am the sacred “OM” in Vedic mantras. I am that sound as well as ability in humans”. Partha understood that Lord Krishna is the life force of all beings. Lord then added that he covers the beings with “Maya” which creates ignorance in living beings based on their Karma. Arjuna then thought how that ignorance can be driven away? Sri Krishna



**Gita Jayanti
on 23.12.2023**

smiled “Oh Arjuna, it is very difficult to overcome Maya, but those who surrender to me can easily cross it”. Arjuna wondered who will not surrender to Lord? Parthasarathy continued telling that four kinds of people do not surrender. They are the Ignorant, the Lazy, deluded Intellects and people with demonic nature.” He continued, “Arjuna, do you know the people who are dear to me?” Arjuna was keen to know. Krishna revealed, “Those who worship me with utmost devotion are dear to me and also I am dear to them.” Thus, Krishna told that if a devotee worships him in any form is acceptable to him. So faith alone matters.

Chapter 8 – The Secret of the Supreme! : Sri Krishna talks about the cycle of creation. He explains what decides the destination of the soul after death. He promises the if one thinks of Him at the time of death is sure to attain the heavenly abode and will not return to material world. The easy way to remember always is to chant his holy names without stopping. This practice will



help during the time of death. The three concepts of adhyatma (the individual soul), Adhidaiva (the celestial gods) and Adhiyajna (the lord of all sacrificial performances) are explained in detail.

Chapter 9- Krishna is Impartial! : In this chapter, Krishna stresses that “Bhakti” is the highest form to attain Him. He told Arjuna, “Oh Partha! because I stand with the human form before you, do not assume that I am a normal human like you. I am the Supreme, I had created this world and when destroyed, everything gets absorbed by me.” Lord opened a statement which is for the welfare of the world.

Chapter 10 – Glories of Sri Krishna, the Absolute! : Arjuna was eager to listen to Krishna as his glories are like nectar. Lord started “Through my Sankalpa (mind), Saptharishis (seven sages), four great saints, fourteen Manus were born”. Arjuna understood that from thereupon the descendants started. Lord continued, “I always reside in the heart of a devotee whose mind is always united with me”. Arjuna added “Oh Janardhana! my ears are filled with nectar on hearing your power, knowledge, beauty, and glory.”

Chapter 11 – The Cosmic Form (Vishwaroopa Darshan)! : Lord Sri Krishna shows the “Divine Form” to Arjuna. Sanjaya who was describing the same to Dhritarashtra was spell bound of the vision. Sanjaya explained “Oh King, Lord Krishna grants divine vision to Arjuna to view the Cosmic Form of the Lord”. Dhritarashtra asked “What is happening?” Sanjaya “I cannot explain as his form is so magnificent. It is infinite, the entire universe, many suns, moons, unlimited arms, face, sages praying and many more.” Dhritarashtra was silent on hearing as he could understand as his inner eyes (the self) is also blind because of “Moha-passion” towards his sons. At the battlefield, Arjuna requested Lord to come back to original form as he was trembling. Lord Krishna came back to his normal form. Lord then told Arjuna “Oh Partha, nobody has seen this form. You are fortunate to view this form, hope you can now understand that whoever does his duty and offers to me and always think of me with pure devotion will definitely come to me and will be free from material world.” Thus, this is one of the important Chapters in which Lord’s great form is shown. Though, the normal humans do not have the divine eyes of Arjuna or Sanjaya, but we are fortunate enough to at least hear and realize ourselves through the “Divine Cosmic Form of the Lord.”

Chapter 12 – Bhakti Yoga! : Arjuna asked Lord “Oh Kesava! Which type of Yogis you consider perfect? Those who worship formless or those who in the personal form of God?”. Krishna replied, “I accept both, but best is the yogi who worships the personal form”. Lord continued “The formless worshipping is difficult as souls are already in tribulation state, but the personal form has a touch and closeness by surrendering their action to me.” Arjuna

"Among the 12 sons of Adithi, I am Vishnu"

"Among the Rivers, I am river Ganges"

- Bhagavadgita

then realized that surrendering is the only way to attain the Lord. Arjuna then thought, “if I cannot absorb Lord then how to overcome?” Sri Krishna understood and continued, “If you cannot keep the mind absorbed, then you can submit all the fruits of action to me and surrender.” Thus, the Lord shows the simple path for us. That is the reason, the great Acharyas and Alvars recommend us to go to temples, perform rituals as per Vedic norms, conduct festivals and do services, so that we will be able to absorb the Lord when doing these actions for him. Srivaishnava Sampradaya (custom) named it as “Kainkaryam” (Selfless service).

Chapter 13 – Creation, the Nature! : Arjuna questions “Kesava! What are prakriti (nature), purush (self), kshetra, kshetrajna?” The Lord answered, “Kshetra is body, kshetrajna – the knower of body. Vedic hymns have detailed on the above especially in Brahma Sutra. Lot of philosophies on the body is described. He also explains that he is everywhere and everything in this universe. He explains that he dwells within the heart of all beings and imperishable. Lord added that soul illuminates the entire body. Sri Krishna highlights, “One who understands that body and soul are different will attain the supreme destination as he is already a yogi.”

Chapter 14 – Three Gunas (modes)! : This chapter covers the material body and the soul. The material body consists of three Gunas (modes) – Sattva (Goodness), Rajas (Passion) and Tamas (Ignorance). Our body, mind and intellect also possess these three modes. The combination is one’s character. Sattva Guna mostly comprises of all the virtues. It gives the real bliss to the soul. Rajas has endless desires, greedy ambitions and strives for worldly pleasures. Tamas has laziness, sleeping, negligence, dullness, intoxication etc., Lord Krishna gives a solution, “Oh! Son of Kunti, Paramatma (Me) is unaffected by these. So, those who always think of Lord will also be freed from Rajas & Tamas Gunas and rise to divine level.” Arjuna asked “Kesava! Is there anyone who has raised above the three?” Lord replied, “Yes, the Yogis though living in this material world are not affected by these Gunas, if you follow the path of Devotion (Bhakti), you can overcome these easily.” Thus saying, the Lord establishes that He is the Supreme who is immortal, imperishable and of eternal bliss.

Chapter 15 – The Supreme Personality – Purushottama! : Krishna continued, “Yogis talk about Vedas & Ashwath Tree (Peepul or Sacred Fig tree) which has the roots above and the branches below. The tree is nourished by three Gunas with senses as buds. The roots hang down like one’s Karma (action), the roots branch out which is like the cause of action (Karma). As this tree (material existence) has lot of branches and strong, it’s difficult to cut, so one must use strong axe to cut which is compared to detachment in

this worldly life. Once done, the base of the tree (source of material world) can be found which is Supreme Lord. Sri Krishna continues “I alone am to be known by all the Vedas.” Thus saying, Lord confirms that He is “Purushottama”, the regulator of the world.

Chapter 16 – Divine and Demonic! : Lord Krishna explains that there are two kinds of human nature. They are virtuous and demonic. Virtuous nature will help the humans to be kind, good hearted, showing charity, non-violence, sacrifices, control of senses, discipline, good conduct, follow the holy scriptures with purity in their mind. These humans finally realize God and attain Him. But demonic nature has all sorts of greed, anger, arrogance, violence, bad conduct, pride, ego, lust, cruelty, hate, hypocrisy, selfishness, indiscipline which lead to re-birth. One must understand the Vedic scriptures which help humans to elevate their nature and overcome the evil and ignorance. “Oh Partha, don’t worry, you are born with saintly virtues,” said Lord smiling! Arjuna was relaxed.



"Among the Serpents, I am Vasuki"
 "Among the Vedas, I am Samaveda"
 - Bhagavadgita

Chapter 17 – Three Forms of Faiths (Gunas)! : Lord Krishna said, “Saattvika, Raajasika, Taamasika are the three forms of Faiths. Saattvika worships Devas, Raajasika worships demigods and demons, Taamasika worships ghosts and spirits. If one does not follow the Vedic scriptures and practice with ego, attachment will not be of Saattvika form. The food we eat is also categorized into these three. Saattvika food gives strength, health, and happiness. These foods are smooth, juicy, and fresh. Raajasika food is bitter, sour, salty, hot, pungent, and dry. This will induce pain, grief with diseases. Taamasika foods are rotten, stale, half cooked and impure. This will also induce anger, pain, grief, and diseases. Similarly, Yagna (sacrifices) also fall in these three categories. Sattvika Yagna will be performed as per Vedic Scriptures, with utmost devotion and will not ask for any boon. Raajasika is only for show and expecting results, Taamasika does not follow any standard scriptures and expect destructible boons. Saattvika austerity will not expect any boon and will only please the Supreme. Raajasika will expect boons but for their pleasures which is impermanent. Taamisika will harm others and will lead to destruction. If Charity is given as a duty, then it is Saattvika. If it is given unwillingly or to expect returns is Raajasika. If it is given without paying respect or to wrong person at wrong time is Tamaasika.

Chapter 18 – Moksha Sanyas Yoga (The transcendental state)! : Arjuna asks “Oh Hrishiksha! can you differentiate Sanyas (renunciation of action) and Tyag (renunciation of desires) as these both explain the same as ‘to abandon’. The Lord smiled and replied, “Arjuna, Sanyasi renounces his family and social distances himself, but Tyagi does his actions but without desires.” He continued, “I recommend not to leave your prescribed duties as these give more purification to your soul but when doing the Karma (action) do not have attachment or expect fruits out of it. Instead, offer the action and its fruits to me.” This will help you to negate the sins and virtues which leads to Moksha (liberation).

Many Alwars, Acharyas, Great Sages have declared that the above tattva is the only solution to attain Salvation. Nammalwar in his Thiruvaaymozhi has performed Saranagathi to Lord Venkateswara along with

Goddess Alarmelmangai which is considered as the most important Paasuram “*Agalakillen irayum endru Alarmel Mangai urai marba...*” shows us the clear explanation of the importance of ‘Self Surrender’.

The Gita references in 108 Divya Kshetrams -

“*mam ekam sharaGam vraja*”, same lines are written in the lotus hands of Lord Uppilliyappan of Kumbakonam and “*ma shuchah*” is written in the “Abhaya Hastham” of Lord Varadarajaswamy, Kanchipuram. Even today, one can get the majestic Darshan of “Gitacharyan – Parthasarathy” of Thiruvellikeni in Chennai stand with the white moustache, holding the “Panchajanya”, the conch shows how Lord was present during the Dvapara Yuga at the battlefield. The grace of the Lord drives away our fears and sins.

Thus, Sanjaya finally concluded to the king Dhritarashtra predicting the outcome of the war.

*Yatra yogeshvarah krishno yatra partho dhanur-dharah
tatra srir vijayo bhutir dhruva nitir matir mama*

Wherever there is Sri Krishna, the Lord of all Yoga along with Arjuna, the great Archer, there is Victory, prosperity and righteousness.

And it happened so, because, at last Pandavas with the grace of Lord Krishna won the battle at Kurukshetra.

Witnesses on Gita : It is said that Holy Banyan tree on the banks of Jyotisar pond, Hanuman (as a flag) on Arjuna’s Chariot, Barbarik (son of Gatotkach) were the direct witness when Gita was recited. “Meimei peru vaarthai vishnuchittar kettiruppar”, the tamil text on Perialwar (incarnation of Garuda) says that the horses of the chariot were actually “Garuda” who has also listened to the divine song. Any vehicle driven by Lord is Garuda. They were fortunate like Arjuna to hear Gita directly which had bloomed from the sweet lips of Lord Krishna.

Let’s take the “boat” called “Gita”, where “Lord” is our “Boatman” and the “commentaries” are the “oars” which help us to cross the world of Ocean (Samsara).

“Krishnam Vande Jagadgurum”





ADHYAYANOTSAVAM AT TIRUMALA



Lord Sri Venkateswara residing in Tirumala enjoys daily, weekly, monthly and annual sevas in a grand manner. Among them, the most important and sacred utsava during Dhanurmasa, is 'Adhyayana utsava'. Adhyayana means repeated chanting of holy hymns. In Tirumala, the Naalaayira Divya Prabandham, the literary works of twelve Alvars will be recited by Vedic scholars under the leadership of Jeeyar Swamies in this utsavam with Vaikunta Ekadasi being the most auspicious day. The first ten days are known as Pagal-pathu (day time festival), and the second ten days are called Raa Pathu (night time festival). The first day of Raa Pathu is Vaikunta Ekadasi. Sri Malayappa Swami with His Divine Consorts will adorn the Seshavahanam in Ranganayakula Mandapam during this Adhyayana Utsavam. The idols of Sri Vishvaksena and Sri Ramanuja also take part in the Adyayana Utsavam.



TIRUMALA TIRUPATI DEVASTHANAMS

The Navaratri Brahmotsavams were performed in a grand manner in Tirumala from 15.10.2023 to 23.10.2023. As part of these festivities, artists from various states across the country participated and presented their performances and respective state art forms.



DECEMBER, 2023 28 SAPTHAGIRI



TIRUMALA TIRUPATI DEVASTHANAMS

On these utsavam festivities, TTD Trust Board Chairman Sri B. Karunakar Reddy, TTD Executive Officer Sri A.V. Dharma Reddy, I.D.E.S., TTD Tirupati JEOs Smt. Sada Bhargavi, I.A.S., Sri V. Veerabrahmam, I.A.S., TTD Trust Board Members and TTD Higher Officials participated.



TIRUMALA TIRUPATI DEVASTHANAMS



The Honourable Governor of Andhra Pradesh, Sri Abdul Naseer along with his family offered prayers in the temple of Sri Venkateswara Swamy at Tirumala on 22.10.2023. On this occasion, he was presented with Swamivari Theertha Prasadam, Laminated photo of Srivaru, 2024 calendars and diaries of TTD.



TTD Trust Board Chairman Sri B. Karunakar Reddy, praised Srivari Sevaks for their selfless services offered to the multitude of pilgrims. On this occasion PRO, APRO and other officials participated.

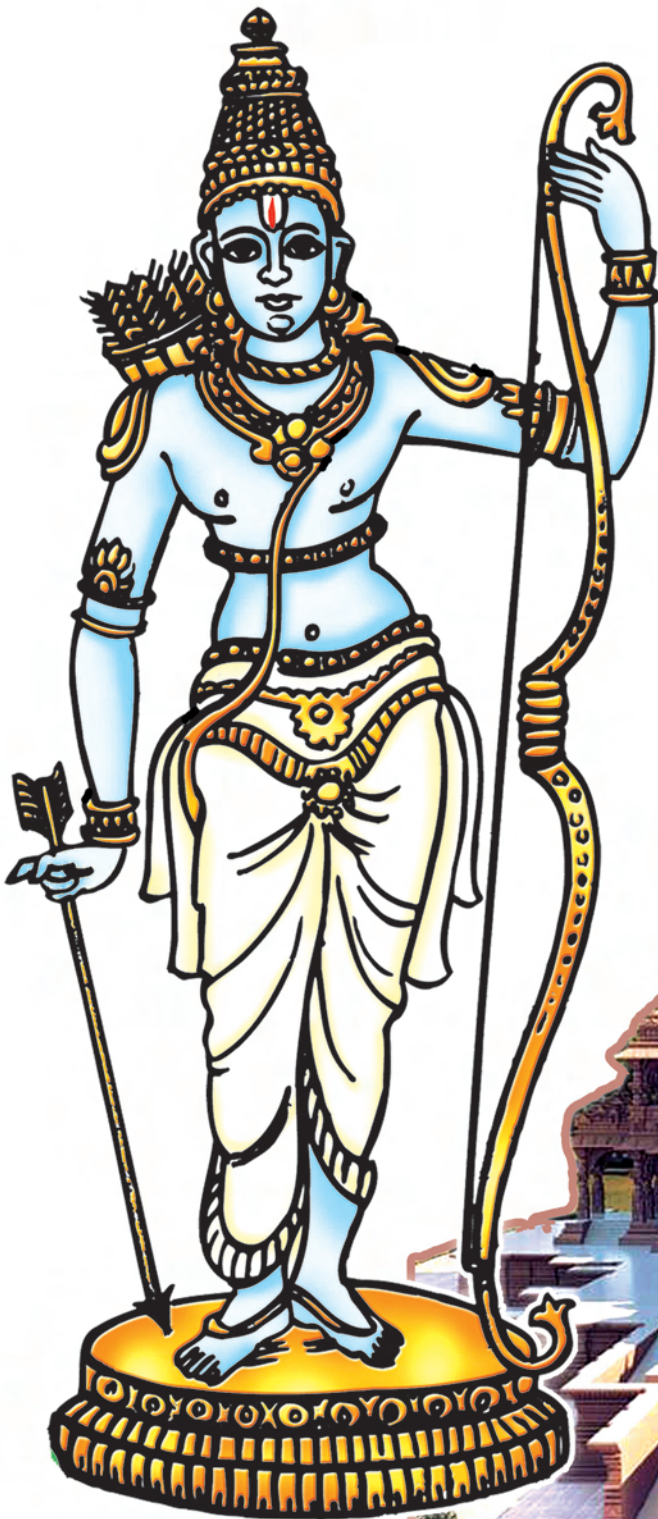


The TTD JEO (Health & Education) Smt. Sada Bhargavi, I.A.S., inaugurated the exhibition related to Shar Space showcased at SGS High School, Tirupati. On this occasion, she urged students of TTD educational institutions to enhance their knowledge in space sciences and become future space scientists of the country.



Ayodhya SRI RAMA

- Sri R. Kannan



Our Bharat could boast of a rich culture and long standing heritage. These have their origin from the times of Srīmad Ramayana and Mahabharata. Because of its glory, these epics are chanted at many temples, holy places and houses even today. Lectures and discourses on Srīmad Ramayana are arranged very often throughout the country. Even when we hear this great epic time and again, we feel it very fresh. Lord Brahma, directed sage Valmiki to write Srīmad Ramayana and blessed him that the Ramayana will stand the test of time and will be remembered as long as mountains are firmly fixed to the Earth and the rivers are flowing forever (V.R. 1.2.36). We can witness the sacred places like Ayodhya, Chitrakut, Panchavati (Nasik), Hampi (Kishkinda), Rameswaram, Sri Lanka, which have had connections with Srīmad Ramayana.

Devas surrendered to Lord Sri Vishnu and entreated Him to protect them from the clutches of Ravana during the Aswamedha Sacrifice conducted by Emperor Dasaratha and the Lord promised them that He will incarnate as Rama and do the needful. As such, He was born as the eldest son of the emperor with Kausalya as His mother. As his Amsa (part),

A view of
Sri Rama
Mandir
at
AYODHYA





Bharata was born to Kaikeyi, and Lakshmana- Satrugna were born to Sumitra, the other consorts of the Emperor.

Sage Valmiki wrote *Srimad Ramayana* with 24000 Slokas in seven Cantos – Bala Kanda, Ayodhya Kanda, Aranya Kanda, Kishkinda Kanda, Sundara Kanda, Yudhdha Kanda and Uttara Kanda, signifying the 24 letters of Gayatri Mantra. In these cantos, Sri Valmiki Bhagavan describes the great attributes of Sri Rama. The *Ramayana* is not an ordinary story of Rama killing Ravana, but it teaches greatest morals one should learn. Sri Rama incarnated as a human being, lived fully as a human and exhibited the best of qualities one should possess.



Sage Valmiki starts *Srimad Ramayana* with the description of Ayodhya where Sri Rama took birth. Let us know the greatness of the place: Ayodhya means one which cannot be conquered. It derives the name from Sri Vaikuntam which is also known as Ayodhya- Aparajita. It is told in scriptures that there are seven Mukti-kshetras – sacred places which will lead one to Salvation- Ayodhya, Mathura, Maya (Haridwar), Kasi (Varanasi), Kanchi, Avanti (Ujjain) and Dwaraka. It is significant to note that Ayodhya has been referred in the beginning. It may be noted that Sri Rama led all his citizens in Ayodhya to His abode at the end of His Avatara. This is described in Uttara Kanda of *Srimad Ramayana*. It is confirmed by Sri Nammalwar and Sri Kulasekara Alwar in their Prabandhams.



Let us discuss the significance of Ayodhya as described by sage Valmiki - "On the Banks of Sarayu River, the State of Kosala is situated. It has Ayodhya as its capital, which has a very vast area. It has fertile lands with multiple grains growing in plenty. It has a perennial water source to cater the needs of farmers and citizens. Streets have rows of trees on either side to give shade. The Fort of Ayodhya has a deep water shelter for protection. The fort is unassailable by enemies. Armed guards protect the city night and day. The doors of the fort are very strong. Ayodhya boasts of lovely gardens and fruit bearing trees. Arterial Roads are long and purposeful. Big bazars cater to all the needs of the people at all times. The city has big buildings studded with costly gems which add to its beauty. Recreational places also are found in plenty. Fine arts like Music, Dance, Drawing and Printing have been given their due importance. Animals like cow, elephants,



horses, camels have been well taken care of. Everyone enjoyed life, without any complaints whatsoever. There are schools to teach Vedas and other sciences. The city could boast of such great sages like Vasishtha, Vamadeva, Kasyapa etc. The warriors are well-versed in fighting.”

Ayodhya became very famous in the world as a very beautiful and great city in the world. It is, even today, has the world attraction with the new lovely Temple for Sri Rama being built with people's contribution. Having had a glimpse of Ayodhya, we move on to the Hero of Srimalad Ramayana, Sri Rama, who was born, brought up there. As most of us know the main story of Srimalad Ramayana, we do not go to that details but will dwell on the great qualities Sri Rama possessed.

Sage Valmiki, in the first sarga–canto itself describes briefly the auspicious qualities of Sri Rama: “He has all the auspicious qualities; has controlled senses; great warrior, handsome, balanced minded; well educated; good speaker; one who cares for the people; has respect for elders; follower of Sanatana Dharma, has gratitude; sympathy and mercy personified; has patience like earth and so on.”

Let us note some of His noble qualities in detail.

Gunavan – He has the auspicious quality – Here the quality mentioned denotes His affability – moving with one and all without seeing their social status. He befriended Guha-the Hunter, Sugriva, - the Vanara-king, Vibhishna- a Rakshasa (also the brother of His enemy Ravana) and treated them as own brothers.

Saranyan- He is one who gives refuge to anybody who surrenders at His feet. Kakasura hurts the body of His beloved wife Sita. He merits death. But, when kakasura surrenders at His feet for protection of Life, Sri Rama saves him with his life.

Similarly, when Vibhishana entreats Ravana to return Sita back to Sri Rama, he was highly humiliated by all. Vibhishana then left all his possessions including wife, children in Sri Lanka, comes to the northern bank of the Ocean and surrendered unto Sri Rama. Even though stoutly opposed by Sugriva and others (except Hanuman), Sri Rama accepts his surrender. In fact, He arranges consecration of Lanka State to Vibhisana even before the Lanka Victory.



Valour- He was a very valiant fighter. In Dandakaranya, when Kara, Dhushana and 14000 rakshasas comes to fight together, Sri Rama, singly (without the assistance of even Lakshmana, vanquished all the enemies in a very short time. Similarly, He fights with the mighty Ravana and his vast army, and came out victorious.

Pitru-vakya Paripalana- His affection for His parents is very high and cannot be described in words. In the court-hall, the emperor Dasaratha accepts the request of the public and announces that Sri Rama will be crowned as the Heir-apparent next day. But due to the words given to Kaikeyi, he sends Sri Rama to forest. Sri Rama is pleased to accept the directions of His father, without hesitation and with a smile.

He refuses to return to Ayodhya when even pleaded by Bharata, for whom Kaikeyi gets the kingdom from the king, stating that His prime duty is to obey the directions of His father. Of course, He hands over His Sacred Sandal (Paduka) to Bharata, which has been crowned by Bharata later. Sri Rama completes 14 years in forest and then only returns to Ayodhya.

Brotherhood – Sri Rama loves all His brothers. When He finds Lakshmana lying unconscious in the battle field, He is shocked and is not consolable. He is seen inseparable from Lakshmana throughout.

True Husband – He goes after Golden deer- Maya Marichan, to fulfil Sita's desire. When she is abducted, He goes all the way to Lanka, fights a fierce battle and brings back His beloved.

Another great quality – There is a big fight between Sri Rama and Ravana in the first instance. Ravana is completely defeated. He, who has separated His beloved, stands alone, without any support. Sri Rama could have killed him but He permits Ravana to go back, rest himself for the day and come back next day. Kurathalwan admires "what is this quality? Sympathy – no, there cannot be

sympathy in the battlefield. I don't know the name of this quality- 'ko ayam Guna:?' " Alwar feels that Sri Rama is even kind to His enemy and wants them to rectify even at the last minute. Sri Valmiki describes as Ripoonamapi Vatsala-which is a rare quality among war-fighters.

Reign – Sri Rama is coronated as the emperor of Ayodhya and He rules the kingdom for so many years without any blemish.

During His rule, His subjects were very happy, without any complaints whatsoever. People lived long without any disease. There was plenty of things available, needed by the people. Everyone went about their duty. Spiritual things were carried without any hindrance. Sanatana Dharma prevailed everywhere. That was Sri Ramarajyam, which is even now sought after by our people.

"Sri Ramo Vighrahan Dharma" – Sri Rama is the personification of Dharma- This is the essence of Srimal Ramayana. These words were not uttered by Vasishtha or any other scholars, but by Maricha, a rakshasa to Ravana. In other words, Sri Rama is adored by one and all, including His enemies.

To show the nations' respect to Sri Rama, a beautiful temple is being built at the Ram Janmabhoomi, considered to be the birth place of Sri Rama on a vast area of approx. about 2.75 acres, with all facilities for the visiting devotees, in a very attractive way. The opening ceremony of the temple has been fixed on 22nd January, 2024 being a very auspicious day. Millions and millions are expected to come to Ayodhya to witness the ceremony. The Government is making elaborate arrangements to make it a grand success.

Let us invoke the Blessings of Sita-Rama on this auspicious occasion.

Sri Ramachandra Parabrahmane Namaha



Rama Lakshmana Janaki Jai Bholo Hanuman Ki

Smt. T.S. Rajalakshmi

Ayodhya Mathura Maya Kaashi Kanchi Avantika
Puri Dwaravathi Chaiva Sphaithe Mokshadhayakaaha ||

The above sloka says, these seven cities are for giving Moksha (Liberation). In these stands first is Ayodhya, the city of Lord Rama. Hence, visiting this place would be most appropriate to get his blessings.

“Jai Sita Rama,” is a divine name in “Sanatana Dharma” which purifies all. It is because “Ramo Vighrahan Dharma” means, Rama is considered as Dharma personified. The entire universe runs on “Dharma.” Lord Rama is hailed beyond geographies. So, there is no wonder, we have many temples across Bharath itself. Down south, in Tamil Nadu, there are many Divya Desams but there are few, which were called as “Abhimana Sthalam” for Lord Rama. These temples are unique in each aspect. Now, here in this article we will know some Sri Rama temples in Tamilnadu. Come! Let’s visit them.

Ramaya Ramabhadraya Ramachandraya Vedase
Raghunathaya Nathaya Seethayah Pathaye Namaha!

Madhurantakam is a small town near Chennai, Tamil Nadu. The famous temple is “Eri Kaatha Ramar - the one who saved the village from flooding at Madurantakam lake”. Cholas, Pallavas had ruled this place. Ramanujacharya received “Pancha Samskaram—Shankhu (conch) and Chakra (Discus) imprinted on his shoulders” by his Guru Peria Nambigal.

Legend says that Lord Rama visited this place in search of Sita Devi. Sage Vipaandakar requested Lord Rama to stay here, and they all worshipped “Sri Bhu Devi Sametha Karunakar Perumal” in that place. Later, as per the request of Sage, he visited along with Sita Devi giving hand when descending from the Pushpaka Vimana. Lord Rama took the Karunakara Perumal and

worshipped in Ayodhya for some time and asked Hanuman to install the same deity in the same original place. Hanuman did so and did puja for the deity. After some time, Lord Rama holding Sita’s hand along with Lakshmana gave darshan to Hanuman in that place, like that of Sage. It is a unique Darshan which we can see even today.



Erikaatha Ramar Temple : Another interesting recent incident to British officer named Colonel Lionel Blaze. As there were always an overflow of Lake in Madurantakam, the collector was worried. He saw a huge granite stone kept in the temple and asked to use as a barricade. Priests did not agree as it is for “Janakavalli Thayaar” shrine. The Britisher told that why Lord did not save the people so far as there were floods every time. Priests replied that if one prays with utmost devotion, will be saved. That night, it was pouring, and the collector went to see the flooding of the lake, he could see two warriors with bow and arrows stopping the overflowing. Later, when he retold the incident, everybody understood that it is none other than “Lord Rama and Lakshman” who saved from the flooding. Collector, out of devotion, himself arranged for constructing temple for Sita Devi. Thus, the temple got name as “Eri Kaatha Ramar”.

Apadamapa HataRama DataRama SarvaSampadam
Loka Bhi Ramam Sri Ramam Bhuyo Bhuyo Namam-yaham!

Ramaswamy Temple, Kumbakonam resides in the heart of the town. It was constructed by the Nayak dynasty and Marathas. Legend says that Lord Rama,



Sita and Lakshmana performed daily pooja at the point where temple stands. Also, it is believed that Rama had performed Yagna after gaining victory over Ravana. This temple is very famous for its Architecture. The

inner sanctum has Lord Rama, Sita and Lakshmana beautifully sculptured. Ramayana is pictured, sculptured in this temple with a style. It is also believed that the idols were found in the temple tank near the village. Lord Rama and Devi Sita is seen in seated posture. Bharata, Lakshmana, Shatrughna, Hanuman was also found in this temple premises. Rama graces with “Vyakarna Mudra” and Hanuman holding the manuscripts. Praying at this temple will grace with best life partner.

Kausalya Ajanayath Ramam, Sarva Lakshana Samyutham, Vishno, Ardham Maha Bagam PurthRama Iskhvaku Vardhanam!

Vaduvur Ramar reminds of the most “Handsome Vighraha – Idol of Lord Rama.” Kodhandaramar Temple at Vaduvur, near Tiruvarur, Tamil Nadu is hailed for this Rama Temple. It is even called as “Dakshina Ayodhya.” The idol of Rama and family was found inside a forest hidden underground. Maratha clan King when he was resting near a tree, heard the chanting of Rama Nama. He dug up and found the idol of Rama, Sita, Bharata, Lakshmana, Shatrugna and Hanuman. The villagers did not allow the King to take the idols. Later Villagers allowed the king to take the idols with him. After travelling some time, when he reached vaduvur king had a dream telling that, Ram would like to stay in that place. So, the King, placed the idol and renovated the temple. The Vimana itself is called “Pushpaka Vimana” for this temple. Sarayu tank was built for the temple. “Thiru Kalyana Kolam – The Divine Wedding” style for Rama, Sita is seen here. It is one of the “Pancha Rama Kshetras” in that area. The other temples are Sri Kodanda Ramar Temple at Mudikondan, Adambar, Thillaivilangam and Sri Ramar

Temple in Paruthiyur. All these temples hold references of Ramayana. These temples are glorified by Sage Valmiki and has references to many Sages’ Ashramas. Poet Tyagaraja is deeply connected with this temple.

As mentioned in Ramayana, when Lord Rama came to forest, by wearing the forest robes, his charm attracted even the sages. They said that they always wanted to enjoy the beauty of the Lord. Maybe for that reason, Lord agreed to give a beautiful form as “Utsava Murthy” in Vaduvur. Such is the attraction, style of this deity. It is believed that one gets “Sathputra” (good, obeying children) when blessed by Vaduvur Rama. Special “Thirumanjanam – holy bath” is performed for this deity to beget children.

There are many shrines dedicated to Lord Rama across the world. But Lord Ranganatha of Sri Rangan, known as “Narayana” or “Jagannatha” during Ramayana times is the “Kula Daivam” for Ikshvaku dynasty. Hence, Lord Rama himself has worshipped Ranganatha during his times. He had given the idol to Vibheeshana on account of friendship. It was Lord’s will, which made Sri Ranganathaswamy reside in Sri Rangan between the two coolant rivers Kaveri and Kollidam. Sri Rangan is also considered to be important for Lord Rama. There are many shrines inside the temple for Lord Rama.

In all the above temples, Rama Navami is celebrated with glory. The birthday of Lord Rama, Sita Kalyanam and Rama Pattabhishekam (Coronation) is celebrated in grand style. Each temple has its unique art and architecture with legendary inscriptions which make our Bharat unique, rich in tradition and culture.

Wherever Rama resides, it is Ayodhya, he is the King of the Universe and Rama Rajya is a need in today’s world. “Rama Nama” is considered as “Taraka Mantra” to get rid of all the sins in this universe.

Let’s get ignited by visiting these “Abhimana Sthalam – of Lord Rama” before visiting the new grand temple for “Rama Lalla” at Ayodhya on the banks of River Sarayu.



Ayodhya, is also called as “Saketa”. It is also believed that Ayodhya was the part of land from Vaikunta. It is also believed, the name where none can defeat or capture this place. Such is the glory of Ayodhya. The dynasty itself called “Solar Dynasty” or “Ikshwaku Race” or “Manu Dynasty” or “Raghuvamsa”. Every king had contributed many things for the benefit for the world. They have uplifted the Dharma and they are called the kings who does as per their words (Dharma). The words that they utter is from heart and they mean it. They always served the people. Lord Ram was born as super star in this dynasty. Though all the kings have their own glory, Ram had all the good qualities of all of them. Thus, Rama is hailed as “Raghukula Tilaka”.

*Sri Rama Rama Ramaeti, Ramae Ramae Mano Ramae
Sahasrenama tattulyam, Rama Nama Varanane||*

“Jai Sita Rama”

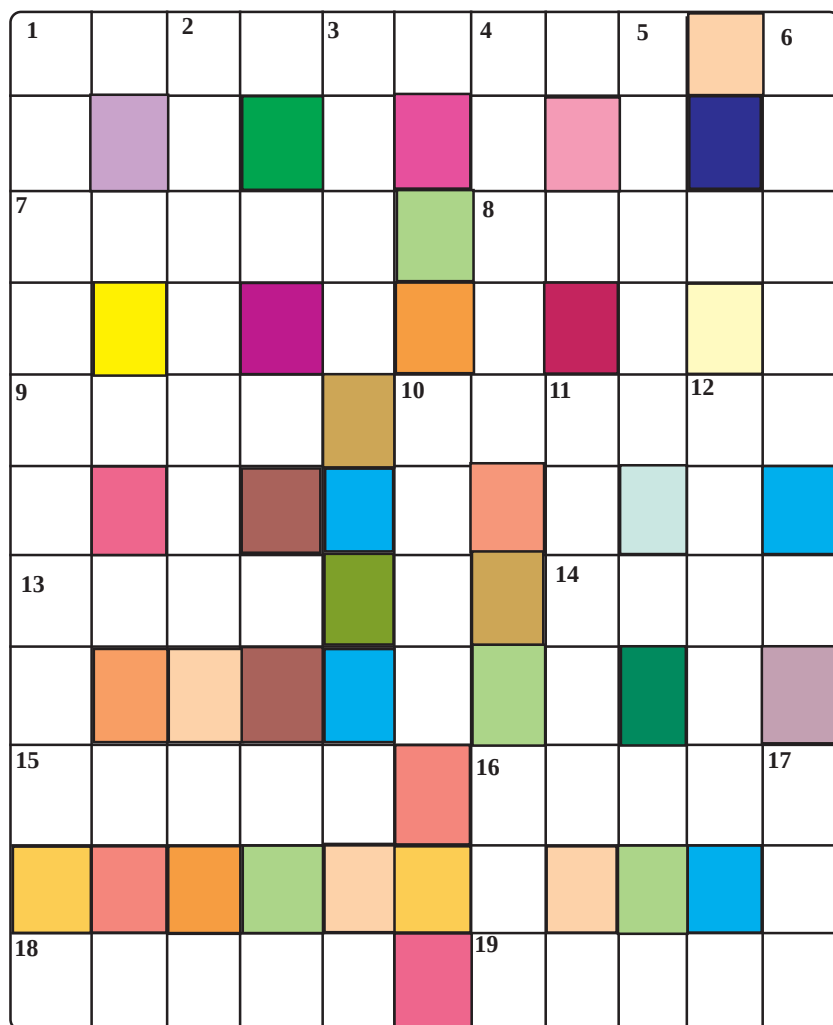
How to reach Ayodhya?

Ayodhya is in Uttar Pradesh state. Lucknow is the nearest airport, but they are building a special airport in Ayodhya itself. One can also reach via train by getting down in Ayodhya station or Faizabad station. Buses are also available. There are various places to see in Ayodhya related to Ramayana. One can take a holy dip in Sarayu River and also give, "Go Dhanam" which is very auspicious. "Deepotsav" in Ayodhya is very famous. Stage Plays of Ramayana is also very authentic.



PUZZLE

CLUES FOR PUZZLE



01. Lord Balaji (9)
02. Make Unhappy (7)
03. Amba (4)
04. Vajrayudha (5)
05. Puroorava (5)
06. Brahma (5)
10. Sankara (4)
11. Son of Gandhari (5)
12. Wife of Huru (5)
16. Not Good (3)
17. Sick (3) (From down to up)

DOWN

01. Dhanwantary (9)
07. Synonym to 'Signify' (5)
08. In front (5)
09. Plan (4)
10. Parvathi (6)
13. Wife of Rama (4) (Jumbled)
14. Not any (4)
15. Ravana's Son (5)
16. Very Ordinary (5)
18. Yama (5)
19. Kubera (5)

ACROSS

Compiled by - Sri T.S. Jagan Mohan



Sage Patanjali's Yoga Sutras Commentary

- Dr. K.V. Raghupathi

Part - III

38

DECEMBER, 2023

SAPTHAGIRI

(Continued from the August issue)

8. विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥१.८॥

viparyayo mithya-jnanam atad-roopa-pratishtam

viparyayo = wrong knowledge; *mithya* = false, illusory; *jnanam* = knowledge, conception; *atad* (of) not its own; *roopa* = form; *pratishtatham* = possessing, occupying.

An incorrect knowledge is an erroneous conception of a thing whose actual shape does not match such a flawed conception.

Viparyaya is the second type of *Vritti*. Although it is based on physical contact with an object outside of the body, the mental image does not match the physical thing. For instance, people can believe that a mirage in a desert indicates the existence of water, yet this is untrue. Similarly, a white cloth hanging in a pitch-black room may be mistaken for the devil, it isn't genuine. So, it results in incorrect knowledge. However, it should be mentioned that in *Viparyaya* we are only concerned with the correlation between the object and the mental image generated in our minds and not with the accuracy of our mental impressions. This deceptive appearance causes disturbance.

9. शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥१.९॥

sabdajnana anupati vastusunyah vikalpah

sabda = word; *jnana* = cognisance, knowledge; *anupati* = following upon; *vastusunyah* = emptiness of substance, devoid of objectivity; *vikalpah* = fancy

A fancy image is conceived by words without any substance.

In the earlier *sutras*, we have learned about two categories of mental modifications in which we have noticed the presence of an object. There is no such contact with an object in the current *sutra*. The mental image, on the other hand, is purely a product of the mind. There are two types. One is based on memory—previous information. The other is entirely the product of someone's imagination or fantasy. Both lead to mental changes. They don't line up with any real-world experience. For example, we may imagine a lion with a human head. The blending of the two into a single composite image does not reflect a real experience, hence it results in *Vikalpa*. Both are entirely irrational in character. Similarly, when a word is spoken, we don't wait to think about what it means before drawing a conclusion. It is a symptom of the *chitta*'s weakness.

10. अभावप्रत्ययालम्बना वृत्तिनिद्रा ॥१.१०॥

abhava pratyaya alambana vrittih nidra

abhava = absence, nothingness; *pratyaya* = content of the mind; *alambana* = support; *vrittih* = modification; *nidra* = sleep

Sleep is the absence of any content that causes vibrations (modifications) in the mind.

It is a significant *sutra* that requires more elaboration. The *sutra* states that the absence of *vritti* need not be misconstrued for the absence

of the content (*pratyaya*) of the mind. This condition could be confused with *samadhi*. *Nidra/susupti*, or deep sleep, is characterised by a complete cessation of mental activity. In this state, the mind is not entirely destroyed. The only part of the body that is not related to the mind is the brain, which does not keep track of mental processes. The content (*pratyaya*) is pushed to a more subtle level. We can only have recollections of perception when we come out of deep sleep. As soon as the brain is activated in the wakeful state, all mental processes, including recognition and recording, begin to work. It is somewhat analogous to the gear stopping. Although the engine is running, the effect on how the car operates temporarily pauses. As a result, the *sutra* discreetly warns us that we should keep an eye on how the mind is operating while we are awake. This requires a great deal of conscious power, which prevents us from mindlessly engrossing ourselves in the ordinary world.

11. अनुभूतविषयासम्प्रमोषः स्मृतिः ॥१.११॥

anubhuta vishaya asampramosah smritih

anubhav = experience; vishaya = subject matter; asampramosah = not letting go or escape; smritih = memory

Memory is the enduring imprint of the things we have experienced.

The retention of previous experiences while awake is referred to as memory. However, these memories that are stored in the mind are called impressions (*samskara*), and they have the potential to be disruptive. Another memory type that activates during sleep is dreaming. It is an account of the events of the day. Thus, dreams and memories are two aspects of the same phenomenon. Both pertain to the content or *pratyaya*. As long as they are present, *Vrittis* are bound to happen.

12. अभ्यासवैराग्याभ्यां तन्निरोधः ॥१.१२॥

abhyasa vairagyabhyam tannirodhah

abhyasa = persistent practice; vairagyabhyam = detachment or non-attachment or absence of desire; nirodhah = control or suppression or inhibition.

The elimination of the modifications can be achieved by effective practice and detachment.

Patanjali teaches us two ways to eliminate the various forms of modification after describing them. They

are detachment (*Vairagya*) and steadfast practice (*Abhyasah*). The ensuing *sutras* describe the significance of these two methods, but only after understanding all the *sutras* can their full meaning be understood. If goodness triumphs, one develops goodness; if evil, one develops wickedness; if joyousness, one develops happiness. The only way to overcome bad habits is to develop good ones; positive habits must take control of any bad behaviours that have already made an imprint. Continue being good and having pure ideas. That's the only way to keep impressions from coming back. Character is a collection of habits that can be replaced with better ones. Repeated behaviours makeup character, and only repeatable better behaviours can change character.

13. तत्र स्थितौ यत्नोऽभ्यास ॥१.३॥

tatra sthitau yatnah abhyasah

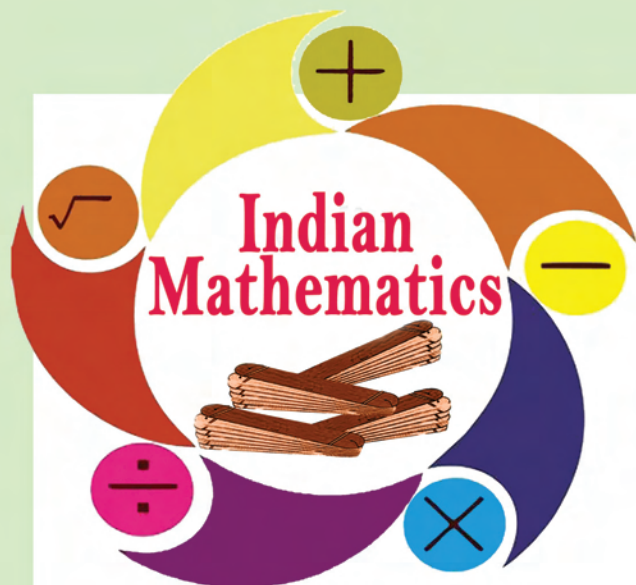
tatra = of those two; sthiyati = fixed, firmly established; yatnah = effort; abhyasah = practice

Practice is the persistent endeavour to establish oneself in the state of *Chitta-Vritti-Nirodha*.

Abhyasah is a comprehensive word that covers a variety of tools. 'Practice' in English, which refers to monotonous repetition, should not be confused with this term. While there is room for growth and learning in *Abhyasah*. It is active. It doesn't end with a few days of learning and growth. The *sadhaka* can continue, *Abhyasah*. Learning and improvement are lifelong processes. *Astanga Yoga*, which is Yoga with eight components, is the eight different types of practices that Patanjali outlines. While there are many different types of *Abhyasah* in the East, Patanjali's Yoga is thorough and universal. However, it is suggested against the *sadhaka* regularly altering the forms of *Abhyasah*. Instead, in order to achieve self-realization, he or she should stick to one system and work really hard within it.

Yoga is a field of experimentation. Therefore, it will undoubtedly receive a customised touch from the experienced *sadhaka*. But as long as the basic tenets of Yoga are upheld, the novice should continue with their *sadhana*. Many Yoga schools quickly degrade when they teach Yoga in this way, adding a personal touch through modified forms. The *sadhaka* should take extreme caution as a result.

(to be continued)



One cannot imagine our everyday life and scientific progress without mathematics. Because it is at the root of all knowledge and sciences. If the creation in the world originated from atomic particle, mathematics appears from the division of subatomic particles itself. Hence, there is no exaggeration in saying that mathematics played a major role since the beginning of creation. At present, the subject developed in manifold ways into different branches. The contribution of Indians to the development of this subject is immense and invaluable. Greece, China, Babylonian civilisations could boast of advances in mathematics, and in India far more advanced methods could be found in many treatises. So, Indian mathematics played a major role in the advancement of the subject.

In ancient classical texts of the Vedas, numbers, arithmetic are subtly hinted at. In “Sulba sutras”, a supplement to the Vedas, the mathematics suitable to the performance of Yagnas and Yagas, the exact area of *homa gundam* where the rituals are to be performed have been clearly enunciated. In our Ithihasas like the Ramayana, there were analyses of calculation methods. The many modern mathematical methods make use of Vedic mathematics and other ancient texts but the reasons for their lack of popularity could be attributed to the following two reasons:

1) There has been gradual declining interest in the study and analysis of Indian mathematical treatises, and not much has been done to make them popular. 2) Most of our ancient methods and calculations were of anonymous origin and the mathematicians of the time never bothered to reveal their names.

Although this could be considered as evidence of the noble feature of Indians, it became a hindrance to locate the talents who first proposed some original theories. For instance, the now popular Pythagoras theory was fully explained in the “Sulba sutrams.” But it is not known outside. Similarly, Pascal triangle was first explained in ancient Indian texts, what is strange is that it is not known to the Indians.

In the Vedas, mathematical principles were proposed in the form of slokas and mantras. In course of time, with the tapas of the Rishis, it evolved into Astrology, a supplement to the Vedas. It is not possible to comprehend the full import of the Vedas with one explanatory note. Many exponents have authored texts explaining the different layers of meanings hidden therein. Still, what is passed on to us of that immense knowledge is only meagre.

At present, ancient Indian Mathematics chiefly refers to the tract, “Vedic Mathematics” authored by Sri Bharati Krishna Teertha Swamy, the head of Puri Govardhana Peetham besides a few other works. In that text, the general principles embedded in the Vedic mantras are sought to be explained in terms of “Ekadhikena Purvena” principles in which multiplication and division were prominently mentioned. These are all astonishing facts if one takes the period into account. If one makes an effort to study closely the Vedas from mathematics point, many other details will see light of the day.

Although Indians made much progress in mathematics since ancient times, this knowledge evolved more into astrology than pure mathematics. That’s why, in “Triskandha” of astrology, prominent part was known as Mathematics part. So, Indian mathematical methods are in use underneath many modern theorems. For many, Indian mathematical treatises mean “Leelavathi” and “Beeja Ganitham” authored by Bhaskaracharya. There are other significant works dealing with algebra, but many fail to recollect the titles even. These titles are mentioned in “Sulba Sutras” only: 1) Apastamba Sulba Sutram 2) Bodhayana Sulba Sutram 3) Manava Sulba Sutram 4) Katyayana Sulba Sutram 5) Maitrayaneeya Sulba Sutram 6) Varaha Sulba Sutram 7) Vaadhula Sulba Sutram 8) Hiranyakesiya Sulba Sutram.

Some of these principles are preserved still in the form of palm leaves. Not merely Sulba Sutrams, but there are many other mathematical treatises which are not part of our study. It is unfortunate that our mathematicians and their innovative methods suffered negligence on this score.

Of the Indian mathematical methods, “Kutaka Ganithamu”, “Chakravala Ganithamu”, have gained so much importance in recent times that these are being appreciated by mathematicians the world over leading to a viable Indian mathematical method. Similarly, if other mathematical works are brought to limelight, studied and analysed, their importance will be known to the world, and Indian mathematics would regain its lost glory. Let us make headway in that direction.

- Telugu Original by - Prof. V. Ramesh Babu
- Translated by - Sri K. Damodar Rao



1. What is the aim--- of life?

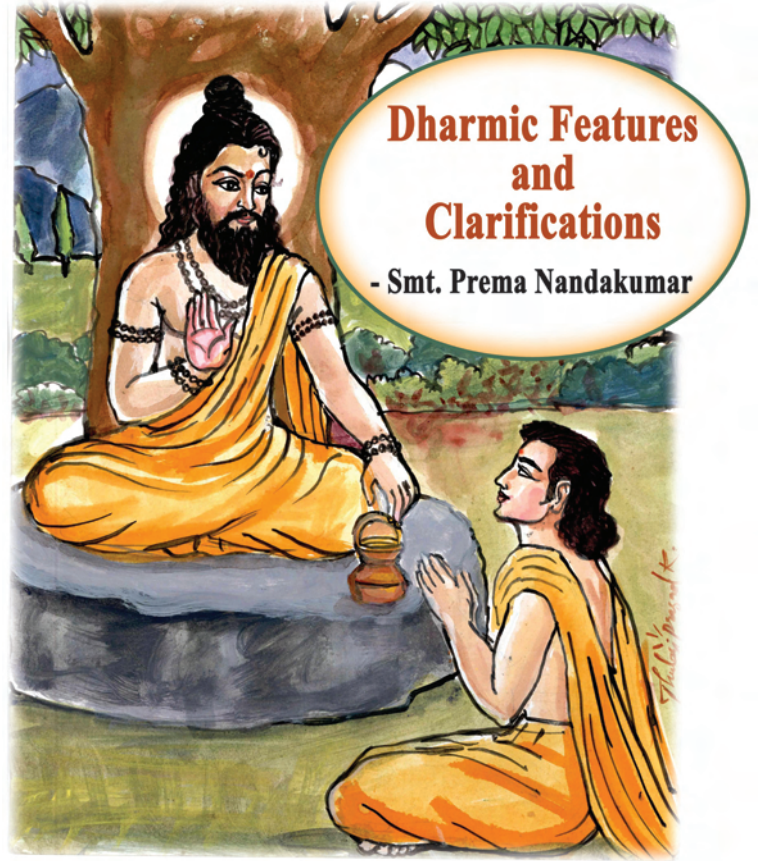
Ans. Born as a human being, one may have many aims. But the aim that makes you forget all your own desires is to help others. Our elders have a perfect phrase to explain this: *paropakaaram idam sareeram*. Help others who are in need of help; that pleases the Lord. Narsi Mehta, a Gujarati poet has given us a stirring call in his song: "*Vaishnava janato*" ... He is the true bhakta of Lord Vishnu who recognises the pain of others.

2. My friend tells me that when reading the Ramayana, I must recite the opening stanzas in the beginning and closing stanzas in the end. Should I do it always?

Ans. When you want to read the Ramayana in your home in the room for prayers, you must follow the rules. By reading the opening and the conclusion, it is like a complete reading of the itihasa. The opening speaks of how Valmiki wrote this scripture; and it concludes with the crowning of Sri Rama and Sri Sita.

When you read the Ramayana informally, while travelling or for writing about it, you must remain conscious of the opening and the conclusion. For, the Ramayana is not a novel you read for time-pass. When you take the name, you are following the footsteps of great devotees who spoke of it as 'taraka', life-sustaining.

3. My grandmother would always repeat a verse whenever she had to give me a medicine. *Achyuthanantha Govinda namocharana beshajaath, Nasyanthi sakala roga: sathyam sathyam vadamyaham.*



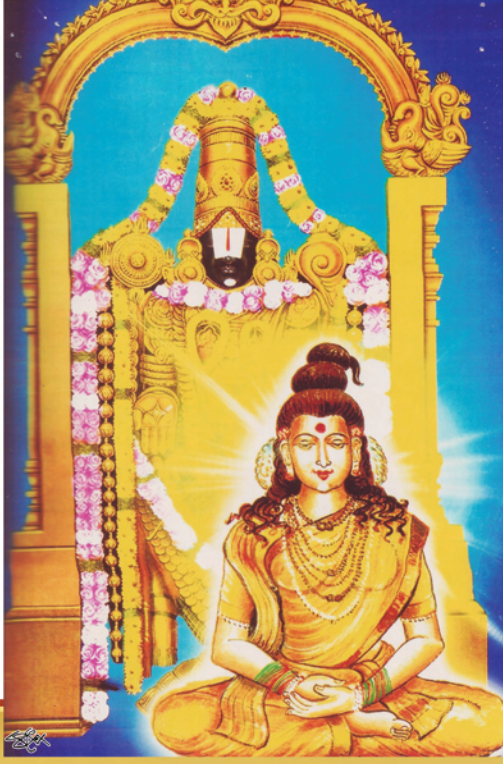
Ans. This means the names of the Lord are themselves curative and help the intake of medicine for curing the body. The sounds of these names destroy all sickness. This is the truth; I am assuring you.

4. Is meditation in a lonely place better than meditating in a group?

Ans. For deep meditation, a lonely place is better. That is why in ancient days people preferred to meditate in caves. A room where one is not bothered by the sounds of life helps one to do dhyana in peace, undisturbed.

Meditating in a group calls for a firm physical self-control. Trying to avoid even the smallest movement of the limbs, and at the same time, being a sincere member of a group also helps in controlling the mind and not disturb others in any manner.





9 **Tarigonda Vengamamba's**
SRI VENKATACHALA MAHATMYAM
(In Prose)

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

Continued from the previous issue

(Indians have always recognised the importance of water. They consider water resources as the gifts of Nature and venerate them. They worship the water-falls from the mountains as the flow of God's mercy. They consider them holy tirthaas. They used to bathe in those tirthaas. They have inculcated the belief in the common men through different stories that those who bathe in those tirthaas will be rid of different kinds of dangers. Kapila Tirtham in Tirumala is one of them. The present story describes in detail about different tirthas above Kapila Tirtham.)

Realising the penchant of Shaunaka and other sages, Soota said, "Hey, sages! I'll let you know about the story of Atmaram that I heard from Valmiki. Atmaram is a brahmin in Moudhya state. He is a gentle brahmin and a great scholar. He is committed to the deeds of dharma. He used to worship gods and respect the brahmins. His interest in dharma is immeasurable. He spent his life with the wealth he bequeathed from his father only. As a result, he became penniless.

Started climbing the Hill

Atmaram didn't know what to do. As there was no scope for worship of gods and brahmins, he had to quit his village. He went to Tirupati, bathed in Kapila Tirtham at the foothills of Seven Hills and had the darshan of Kapileshwara. Bereft of any direction, he wandered through the forests adjoining the Kapila Tirtham and started ascending the hill bathing in 700 Tirthams on the hill.

There was a cave among the hills in which a sage by name Sanatkumara was in meditation. Atmaram was surprised to see the sage all alone in that uninhabited place. Realising the merit of seeing great souls, he went to him and prostrated before him. The sage had glanced at him gracefully and Atmaram was overwhelmed by joy.

He appealed to him like a destitute, "Hey, distinguished sage! Unblemished great soul! An exalted personage! I'm a sinner. Shower your grace upon me! I've left my home due to my penury. I'm far from my domestic life. While I was wandering aimlessly, I'd the good fortune of seeing you. Considering my plight, suggest a way out for me."

Sanatkumara heard his prayer attentively. He trusted the veracity of his words and felt like favouring him with his grace.

He said, "Hey, distinguished brahmin! Why're you so agitated? It's time to shed your sin. Listen, I'll tell you what your sin is.

You were a miser in the past life. You never whisked a penny to anyone. Not only that! You never meditated upon Madhava. I'll also tell you about your bad quality. You committed the sin of creating differences between the donor and the recipient and polluting their minds. On the other, you were also not clean. You used to gulp whatever is given, without following any norms. You used to laugh at others. But you were meticulous about preserving your money. There was no meaning for the word 'charity' in your life. In spite of all these sins, you were rid of them because of your holy dip in Kapila Tirtham. This is not enough. If you want to be rich once again, the grace of the Lotus-seated Lakshmi alone is the refuge. Vyuhalakshmi residing on the chest of Lord Srihari alone can grant it to you. Are you thinking who that mother is. Are you doubtful of her capacity to fulfil your desire? Don't entertain any fear about it.

She is generous. She is the mother of the world. She has lotus-face and holds lotuses in her hand. She is Maha Lakshmi. But due to the differences in vyuhas, she is known as Kirti or Jaya. She is the divine embodiment of grace. More than anything, she is the protector of the destitute. Maybe you're afraid that you've to undergo severe austerities to serve her. No need for it. She favours even those who pray to her with little effort. I'll initiate you into a mantra for quick favour. It's called Lakshmi mantra. Chant this mantra fervently. Your desire will surely be fulfilled."

He taught the brahmin the entire procedure of meditation. "Hey, brahmin! May you be fulfilled with the grace of Lakshmi mantra! Go to Venkatachalam immediately. Lord Srinivasa will listen to your appeal and fulfil your desire." Thus, he blessed and disappeared. The brahmin moved towards Venkatagiri as per the instruction of Sanatkumara.

Chanting Lakshmi mantra, bathing in holy tirthas, at last he took a holy dip in Swami Pushkarini and started meditating upon Hari. Satisfied with Atmaram's meditation, Hari appeared before him along with Bhudevi and Neeladevi.

Atmaram prostrated before them. He was stunned with the sudden realisation and stood without pronouncing a single word. Realising his predicament, the Lord said to him "Atmarama! Why're you unnecessarily afraid? Vyuha Lakshmi's grace has flown upon you. May you thrive with longevity, health and wealth. Not only that. With your commitment towards knowledge, you'll progress." Blessing him thus, the Lord disappeared. Relieved from the dazed state, Atmaram thought, "the Lord appeared before me feasting my eyes, blessed me and disappeared at once. Is it a dream or reality?" He remembered the preceptor who initiated him into the mantra and proclaimed his gratitude wholeheartedly. Later he descended the hill and went home. Since then, he indulged in acts of charity and lived a life of contentment." Thus, Soota concluded the story of Atmaram.

Shaunaka and other sages then asked Soota, "Why don't you tell us about the significance of other hills of Vikunthapuram? You referred to many tirthaas. We're curious to listen to the story of their significance as well." Soota began to narrate then.

"Hey, sages! Kapila is the son of Kardama. He was a resident of the underworld. He was a virtuous man who practiced Sankhya Yoga. As he meditated upon the Patala Linga enthusiastically and with desire, that Linga at once erupted from Patala, Rasatala, Talatala, Sutala, Atala, Vitala and other lokas to Bhutala. The angels worshipped it. The people served it with fear and reverence.

This lingam was none other than the one that emerged with Bhagavati who granted redemptive

state to Sanaka, Sanandana and others. It was the one that Sage Kapila saw. Since the holy waters appeared along with the Lingam, it got the nomenclature of Kapila Tirtham. It cleanses men of their sins. That is why, people bathe in this Tirtham and worship the Lingam that was served by Kapila.

Chakratirtham

You wanted to know about the other Tirthas also. Didn't you? Listen to me. The first one is Chakra Tirtham. It is also full of great significance. Indra who lustily desired Ahalya bathed in this Tirtham and got rid of his sin.

Vishwaksena Tirtham

The second one is Vishwaksena Tirtham that enhances the holy merit of the people of the earth. Vishwaksena, son of Varuna, has done his penance here itself. Gratified by his penance, Hari gave his discus and conch to him. Not only that. He made him commander of all his army. So, it got the name of Vishwaksena Tirtham.

Panchayudha Tirthas

There are Panchayudha Tirthas above the Vishwaksena Tirtham. Above it is Brahma Tirtham. It can remove the sin of murder as well. Above it is the Tirtha of Seven Sages. Each one of them is more fruitful and virtuous than the other.

A brahmin who heard about all these Tirthaas wanted to visit all of them and set out at once. To fulfil his intense desire, Hari appeared to him in his dream.

Take a dip in Seventeen Tirthaas

"Hey, noble brahmin! Why should you go to such far off Tirthaas? There's Pushkaradri nearby. There are seventeen Tirthaas in it. If you take a holy dip in it, you'll get the reward of bathing in seventeen Tirthas without any doubt."

Waking up, the brahmin decided to get all the siddhis by bathing in the nearby Tirtham. He bathed in it as decided and attained all siddhis. What more? There are three crores of Tirthaas in Tirumala hills." Thus, Soota concluded his episode of the glory of Tirthaas.

(to be continued)

SOLUTION TO PUZZLE

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

CURRY LEAF FOR HEALTH CARE

Ayurvedam

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



Curry leaves look small in size but often used for tasty food preparation in our daily life. Curry leaf has many with medicinal properties. It belongs to the family of Rutaceae and its scientific name is *Murraya Koenigii* or *Bergera Koenigii*. Let's see the uses of curry leaf to reduce the most common health problems in our daily life.

To reduce white marks on Skin : Collect the components like sweet milk powder, goofs or false daisy powder, crystal sugar powder which are available at the Ayurveda store and mix them with curry leaves powder with equal measure. On using 2-3 grams of powder twice a day morning and evening, Melanin, an element that produces colour to the skin releases and reduces the white spots on skin.

To reduce flames and numbness of hands and legs : Fry curry leaves along with cumin seeds and make it as powder. Mix the powder with dried ginger powder and have it with water twice a day mixing 1/4th of tea spoon of honey or sugar. Diabetes patients use only 50 ml of sugar or honey.

To reduce blood pressure : Crush the fried curry leaves, tulasi, podhina, cumin seeds, coriander and mix them well. During night time, mix one tea spoon powder of the mixture in 50ml of water and have it. With this kind of medicinal mixture, the side effects (like head ache, dizziness, bile disorders) that come due to blood pressure reduces mostly.

Yellow Vomit : Soak 25gms of pepper in decanted lime water and then crush after getting dried in sun. Mix 25 gms of curry leaves powder in the crushed pepper powder with suitable quantity of lemon liquid. Then dry it after making it as small balls which are of the size of peas. One ball, three times a day maybe taken exactly fifteen minutes before taking food. It reduces the yellow vomits.

Reduces Cholesterol : Mix one tea spoon of curry leaf powder in 100gms of slightly heated water. It gives good result in reducing cholesterol.

Controls Diabetes : Mix the fried curry leaf powder with fenugreek powder in equal quantity and dry it in the sun. Drink twice a day mixing one tea spoon of crushed powder in 50ml of water. It reduces diabetes gradually.

Reduces sinusitis : Mix curry leaf powder and sugar in equal quantity in 50ml slightly heated water and drink twice a day. It gradually reduces sinusitis.

To have thick hair : Take the mixture of hibiscus flowers and curry leaf, make it as a paste and apply it to the hair two or three times a week. Let the hair get wet with the paste for one hour before taking head bath. If it is done regularly, the hair grows healthily and beautifully.

Reduces burn feeling at urinary gland : Daily, soak 20-30 curry leaves along with one tea spoon of palm sugar crystals in 200ml water. Boil it on stove until the water in it evaporates to 100ml. Filter the heated water. Drink the filtered water daily morning time. It reduces the feeling of burn at the gland.

To raise hemoglobin : Soak 25gms of crushed curry leaves and 15 dried grapes in 200ml water and then heat the water by mixing half tea spoon of palm sugar crystals. After the heat reduces, filter it and then drink it. Do this once in a day. It increases hemoglobin and reduces in-activeness.

Reduces Vatha, pitha, shleshma : Mix 50gms of dried curry leaves, 10gms each of cumin and coriander, 10gms of rock salt and 5 gms of crushed cloves and have 2-3gms of it in the first fist of rice. It reduces the diseases formed by Vatha, pitha and shleshma doshas.





Hard Work Always Leads to Success

- Dr. P.Gopal

Akhil was a bright student. He was good at games and sports. As he was one of the fastest runners of the school, he was overconfident that he could always win. The Sports Day was fast approaching in his school. All children were excited and were practising for the running race.

Akhil was not practising at all as he was so confident that he could win the trophy. Observing this, one day, his mother warned him, 'Akhil! You have to work hard to come first in the race. You are not practising well. It is not good on your part.'

There were a few days left for the sports. Nikhil was Akhil's friend. He practised day and night though he was also a very fast runner. At last, the Sports Day was fixed.

All students gathered in the ground. The signal was given to the participants to begin the race. The coach blew the whistle and everyone began to run towards the finishing line. Akhil and Nikhil were among the racers. They were neck and neck in the race.

Finally, Akhil was ahead of Nikhil. The crowd also cheered him. When they were just a few meters near the finishing line, Nikhil surprisingly gathered his speed. Nikhil ran ahead of Akhil and reached the finishing line finally. He surprised everyone with his brilliant performance. He proudly received the trophy and the prize money.

After seeing Nikhil's victory, Akhil's mother said to her son: "Look, talent without hard work is simply useless. That boy put efforts and got rewarded for his hard work. 'Hard work is the only way to success. Akhil understood the significance of hard work. This unexpected incident brought about a major change in Akhil's life.

Moral: The Secret of Success lies in hard Work.



Festivals and Rituals in JANUARY 2024

- | | |
|----|---------------------|
| 01 | New year Day 2024 |
| 14 | Bhogi |
| 15 | Makara Sankranthi |
| 16 | Goda Parinayotsavam |
| | Kanuma |
| 25 | Sri Ramakrishna |
| | Theerthamukkoti |
| 28 | Thirumalisai Alwar |
| | thirunakshatram |
| 30 | Thyagarajaswamivari |
| | Aaradhana |

LET US LEARN SANSKRIT

LESSON - 28

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Sri Kompalle Suryanarayana

English by : Dr. S. Vaishnavi

त्वाम् = You

वदितुम् = To speak

पृच्छति = He asks

माम् = Me

उत्थित्वा = Getting up

प्रक्षयति = Asks

युष्मान् = You

आह्वातुम् = To call

पिबति = Drinks

QUESTIONS

- a** 1. ममाग्रजः त्वामाहवयति शीघ्रमागच्छ। 2. अत्र बालकाः न सन्ति। त्वमेव उत्थित्वा आगच्छ। 3. जनकः कत्रास्ति इति अनुजं पृच्छ। 4. बालकाः क्षीरं सर्वम् अपिबन्। 5. इदानीं युष्मान् कः प्रक्षयति? 6. मां के अपृच्छन्? 7. अरे शीघ्रं क्षीरं पिब रे। 8. एषः त्वाम् आह्वातुं न आगच्छत्। 9. त्वम् अस्मद्गृहे भोजनार्थमागमिष्यसि वा? 10. अहं नागमिष्यामि किन्तु ममानुजमाहवयसः आगच्छति।

- b** 1. Who has gone to call my elder brother? 2. If no one else goes, go yourselves. 3. I'll be there later, too. 4. Ask if they are coming for dinner now. 5. Ask yourselves. 6. You shall be silent; They will be the ones to come. 7. Who invited you to dinner? 8. Your older brother did call. 9. My elder brother is not in the village, how did he call? 10. He left today, my younger brother said at our house.

ANSWERS

- a** 1. My brother is calling you. come fast. 2. There are no boys here. You get up and come here. 3. Father asked, where is the brother? 4. The children drank all the milk. 5. Who will ask you all now? 6. Who all asked me? 7. Hey drink milk quickly. 8. He didn't come to call you. 9. Will you come to our house for dinner? 10. I will not come but call my younger brother. He will come.
- b** 1. ममाग्रजः त्वामाहवयति शीघ्रमागच्छ। 2. अत्र बालकाः न सन्ति। त्वमेव उत्थित्वा आगच्छ। 3. जनकः कत्रास्ति इति अनुजं पृच्छ। 4. बालकाः क्षीरं सर्वम् अपिबन्। 5. इदानीं युष्मान् कः प्रक्षयति? 6. मां के अपृच्छन्? 7. अरे शीघ्रं क्षीरं पिब रे। 8. एषः त्वाम् आह्वातुं न आगच्छत्। 9. त्वम् अस्मद्गृहे भोजनार्थमागमिष्यसि वा? 10. अहं नागमिष्यामि किन्तु ममानुजमाहवयसः आगच्छति।

CHILDREN CORNER

Navagrahas with week days

SUN - SUNDAY
MOON - MONDAY
MARS - TUESDAY
MERCURY - WEDNESDAY
JUPITER - THURSDAY
VENUS - FRIDAY
SATURN - SATURDAY
RAHU - TUESDAY
KETHU - SATURDAY

Jumble Solver

IAVAUPPRIT becomes TIRUPPAVAI
MSARSUAP becomes PASURAM
HANDRUAMMAS becomes DHANURMASAM
DEDAGOVI becomes GODA DEVI

Fill the boxes with appropriate letters to get Andal's sacred writings

T	V	A
P	I	
A	R	P
I	U	

Ans. TIRUPPAVAI

PROVERB

A good name is better than riches

TONGUE TWISTERS

I wish to wash my Irish wristwatch

We surely shall see the sun shine soon.

MATCH THE WORDS In Column A with the Column B:

- | A | B |
|--------------------|---------------|
| 1. Vishnuchitta | a. Naivedyam |
| 2. Tiruppavai | b. Periyalvar |
| 3. Pongal | c. Divyadesam |
| 4. Sri Villiputtur | d. Godadevi |

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

RIDDLE

Name the 'MAASAM' using the clues given below

- This masam is also called 'Shoonya masam'
- This masam is also called 'Maargasheersha masam'
- Andal's 'Tiruppavai' is recited in all the temples
- This masam ends on the day of 'Bhogi'

Answer : DHANURMASAM

Colour the Picture using the colours given according to the given colour image



Connect the dots using numbers and draw the Picture.

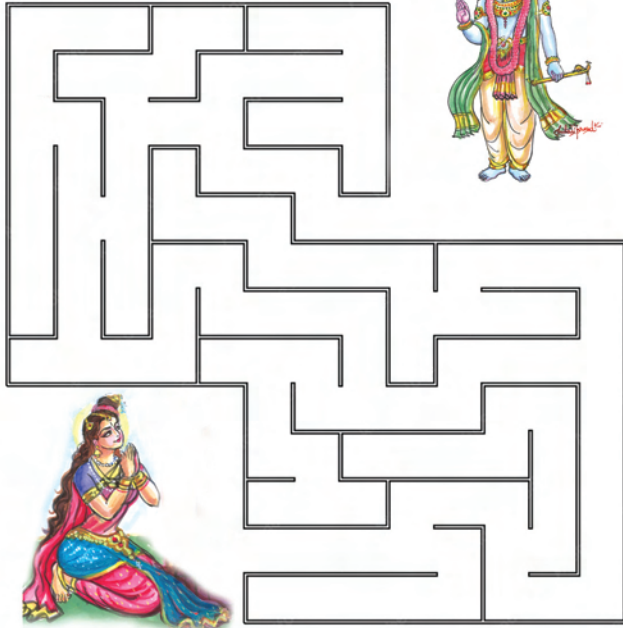


RECITE

Yenmoole Sarvatheerthaani
Yenmadhye Sarvadevatha
Yadagre Sarva Vedaascha
Thulaseem-tham Namamyaham
- Thulasi slokam

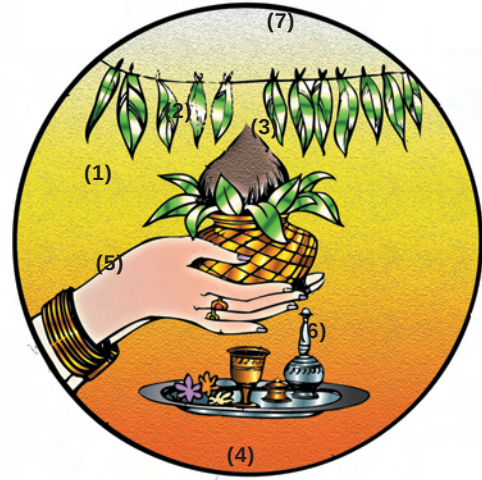


FIND OUT THE PATH TO
REACH AMMAVARU



Godadevi want to take the blessings of Lord Krishna.

FIND OUT THE COLOURS IN THE IMAGE
AND NAME THEM



Answers : (1) Yellow (2) Green (3) Brown
(4) Red (5) Light pink (6) Cement (7) Light yellow

FIND OUT THE DIFFERENCES



Clues

1. Swan 2. Fish 3. Lotus 4. A bird 5. Flag of a ship 6. Waves 7. Thread in the boat



Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 17

'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. How many chapters are there in the Bhagavadgita?
2. What is the name of the state in which the present Ayodhya is located?
3. What are the 'sutrams' referred in the Pythagoras theorem?
4. What is the name of the 'Nithya Annaprasada Complex' in Tirumala?
5. What is the name of the 3rd chapter in the Bhagavadgita?
6. What is the scientific name of curry leaf?
7. What is the other name of Lord Dhanwantary?
8. Lord Krishna in the Bhagavad Gita says – Maasaanaam
9. Whom did Perialwar find in Tulasi garden?
10. What is the collective name of Andal's pasurams?
11. What is the other name of Dhanurmasam?
12. Who performed 'Devi Katyayani Vratha' on the banks of the river Yamuna ?
13. Vaikunta Ekadasi falls on
14. What is the name of the Vratam / Nombu performed by Goda Devi in Maargali masam?
15. In which state Thirukovilur temple is located?
16. In which temple Nalayira Divya Prabhandhm was born?
17. Who was the son of the king Santanu and Maa Ganga?
18. Who wrote Srimad Ramayanam?
19. In course of time, the name Devavrata became famous as
20. Name the animal mentioned in the picture story?

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 25-12-2023.
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 DECEMBER 2023

- Brahmasri Thangirala Venkatakrishnapurna Prasada Sidhanti,
The T.T.D. Astrological Scholar, Relangi



Aries (Mesha) : Your willpower will increase and it brings you closer to success. Your brothers will be helpful for your success. Your health is satisfactory. Your sources of income will increase unexpectedly. There is a possibility of getting into bad habits and suffering from respiratory diseases due to the transit of Ravi and Kuja in Astama raasi. Undue quarrels and debts seem to be inevitable.



Taurus (Vrishabha) : Quarrels related to your maternal side and your wife's side are possible. There are signs of abdominal and genital ailments. It is good to have patience while working with your superiors and colleagues. The transit of Ravi and Kuja planets is not favourable in this month. The worship of Lord Subrahmanya and Lord Surya will do good in preventing this kind of 'dosha.'



Gemini (Mithuna) : Happiness, contentment, wealth and profit are possible. You will expect affection from your favourite. You will get respect and recognition from friends and relatives. Speculation is possible. There is growth in your progeny. Students should work hard.



Cancer (Karkataka) : The position of the planets is favourable. You get profits by your friends. There is good growth in business. You get victory over your enemies. Courage and fortune will be increased. You can receive good news. Timely help is possible from the government. Your brothers and sisters like to spend good time with you.



Leo (Simha) : You can buy new clothes and instruments. During this time there is some possibility to spend your money on buying gems and jewellery. Love affairs will flourish during your journey. Financial growth is possible. Building a house or purchasing a house is indicated.



Virgo (Kanya) : This month brings new opportunities for the growth in your revenue. You get prosperity in your academic matters. You can study new things and can learn new skills. Your success in your competitive examinations is certain. You can invest money in real estate field as there is a chance for getting good returns.



Libra (Tula) : Your eloquence will earn you good esteem. Employees have a chance of getting promotion or increase in their salary. This is the time for promotion in your career. Happiness, good health and increase in your income are possible. Your efforts will yield positive results this time.



Scorpio (Virshchika) : Auspicious activities are possible in your house. This period can give you a good lift to your income. During this time you will get a lot of appreciation from your colleagues and friends. You will be in the company of inspiring people and communication will become profitable for you. However, you should be careful about the health of your brothers and sisters.



Sagittarius (Dhanu) : Attempts are made to reduce your organizational expenditure. You can get success by implementing plans with discipline and courage. By keeping a close eye on your partners in business, you will get the business under your control by eliminating the feelings of anger and hatred. The environment in your house is ordinary. There is a possibility of facing problems from your brothers.



Capricorn (Makara) : All evils will be removed and all riches will be showered upon you. You excel in business without much effort. Students will shine in their studies. The environment in the family is encouraging. The problems of the past will come to an end. There is a possibility of buying a new house. Students can take the good lead in their studies.



Aquarius (Kumbha) : Your authority will expand. Extensive participation in official activities is possible. Your efforts to strengthen public relations will yield best fruits. Your authorities will influence you. You can enjoy happiness and pleasure in this period. There is an increase in divine power that helps you a lot. You can discover new things in the field of your research.



Pisces (Meena) : Your authority will be expanded. You can participate extensively in your official activities. Your efforts in strengthening public relations will get best results. Your authorities will influence you. You can enjoy luxuries. Your children will achieve success. There will be peace of mind and good news is expected.

Subham Subham Subham



ALWAYS BE STABLE

Original Story in Telugu by : Smt. Sreenidhi

Pictures by : Sri Kamalakannan

Translated by : Sri T . Vikram

PICTURE STORY

In Gurukul, everyday after the classroom session, Guru will talk with the students.

Guruji, Can you please tell me who is your Guru?



For that, Guru tells his disciples

Whoever teaches is Guru. The one who learns from him, is disciple. In that case, to whoever I have learnt so far, all are my Guru.



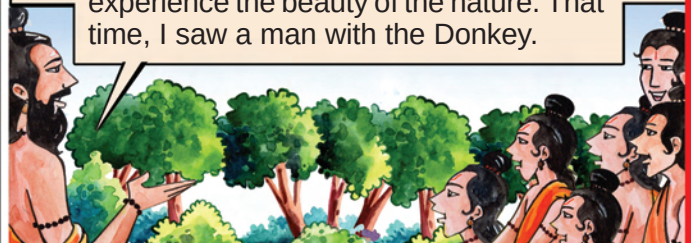
In that case, even a donkey is my Guru.

Disciples did not understand anything. So, they asked Guru again to explain.

Disciples are eagerly waiting for the Guruji's reply...



One day, near the riverbank, I used to do Tapas. After my Tapas, I would experience the beauty of the nature. That time, I saw a man with the Donkey.





It was morning time, so the donkey was loaded with lot of clothe to be cleaned (dirty clothes). These clothes were from the Royal chamber (palace). There were other clothes also from local people (villagers). All were dirty and had some unpleasant smell.

But the donkey did not think any of these, whether it is Royal or Local, whether it is dirty or clean, whether it is fragrance or unpleasant smell. It was just doing its duty.

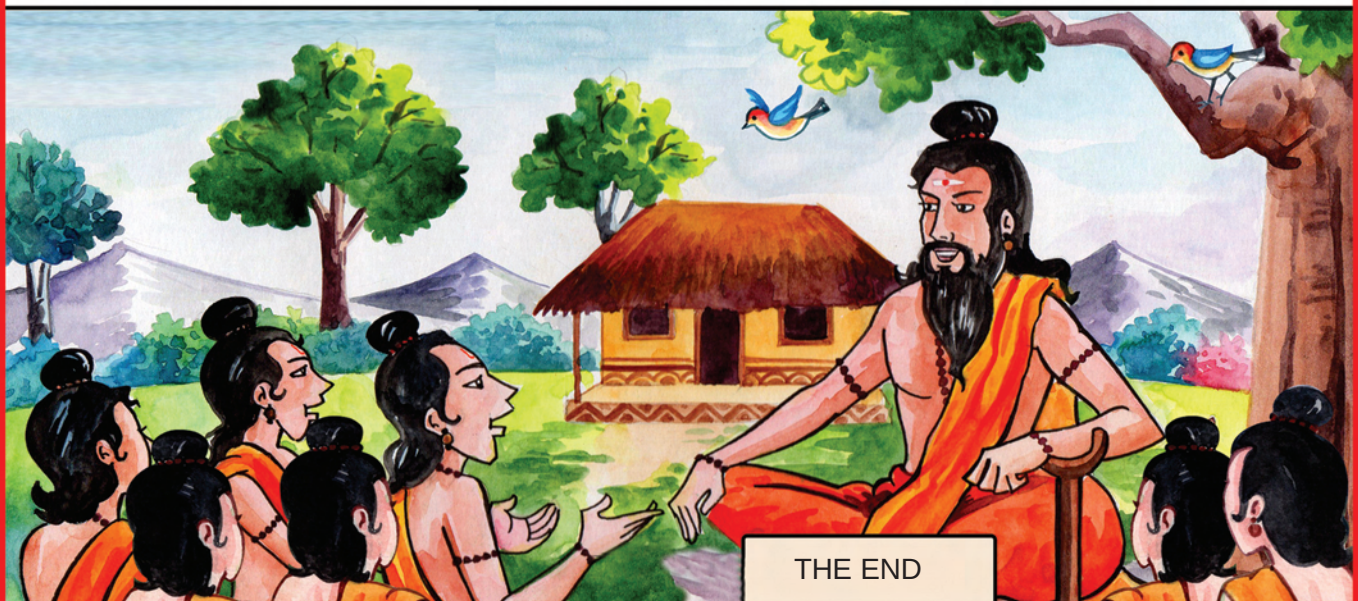
But, the owner of the donkey, was closing his nose with the cloth because of dirt and foul smell.

Evening time, all the clothes were washed, cleaned and was with fragrance. The owner of the donkey did not close his nose. He was coolly, going behind the donkey without any hesitance. Because the owner saw differences in the clothes and the state of it.

But the donkey did not think of anything, it was doing only its duty with sincerity. The donkey was working with stable mind. Hence, he treated the morning and evening items that he carried was treated in same state.



Guru said that what he learnt from the incident is the moral. One should not jump when happy and should not fall when sad. One should be always stable. One should always treat the people equally whether it is rich or poor. This is the best quality which the Guru learnt from the donkey.





TIRUMALA TIRUPATI DEVASTHANAMS
SAPTHAGIRI
 SPIRITUAL ILLUSTRATED MONTHLY



Subscription Form

1. Name and Address : _____
 (Must write neatly in CAPITALS)

PINCODE COMPULSORY

--	--	--	--	--	--	--	--	--	--

MOBILE NO.

--	--	--	--	--	--	--	--	--	--

2. Language : ☐ English ☐ Tamil ☐ Kannada
☐ Telugu ☐ Hindi ☐ Sanskrit

3. Annual / Life : ☐ Rs.240/- ☐ Rs.2,400/- (12 years only)

4. Subscription Renewal :

Number :

Language :

5. Mode of Payment :

E.M.O's / DD's / IPO's / BC's :

Date :

Place :

Date :

Signature of the Subscriber

- ◆ Each Copy Rs. 20/- Annual Subscription Rs.240/-, Life Subscription Rs.2400/- (for 12 years only); Please send E.M.O's / DD's / IPO's / BC's drawn in favour of Chief Editor, T.T.D., Tirupati.
- ◆ Those who wish to join as New or Renew the Subscription, Please furnish the full details in the coupon or on a separate white paper. For complete information please contact the address given below. Please send the amount to the Chief Editor's Office, T.T.D, Tirupati only. Don't be cheated by paying the amount to others.
- ◆ Please furnish your details in the moneyorder coupon and send to the address given below.

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
October 2023

1. Tirumala Tirupati Devasthanams
2. Royalty and Majesty
3. Anna Unjal Mandapam / Dwajastambam Mandapam
4. Tirumala Devi and Chinna Devi
5. 23.10.2023
6. Kanakadurga
7. Gadekars
8. Seven
9. Annadanam
10. Parabrahma
11. Rakshitaha!
12. 2007
13. Ranganayaka
14. Jamadagni
15. 12-11-2023
16. Addala Mandapam
17. Garuda
18. Mathrusri Tarigonda Vengamamba Annaprasada Complex
19. Hemanga
20. Varanasi

Winner for the month of October 2023

ADITYAN

Sub. No.S-2910202076
 Kerala

Note : All the images in the magazine are 'file photos'

CHANT
OM NAMO VENKATESAYA

Printed by Sri P. Ramaraju, M.A., and Published by Dr. K. Radharamana, M.A., M.Phil., Ph.D. on behalf of Tirumala Tirupati Devasthanams and Printed and Published at Tirumala Tirupati Devasthanams Press, K.T. Road, Tirupati – 517 507. Editor : Dr.V.G. Chokkalingam, M.A., Ph.D.

DECEMBER - 2023 :: SAPTHAGIRI

TIRUMALA TIRUPATI DEVASTHANAMS

The TTD Tirupati Joint Executive Officer, Smt. Sada Bhargavi, I.A.S., inaugurated the three-day convention of Ayurveda Parv-2023 programme organised jointly by TTD Sri Venkateswara Ayurveda College, Ayush Ministry and Akhila Bharat Ayurveda Maha Sammelan at the Kachchapi Auditorium in Tirupati from 27.10.2023 to 29.10.2023. On this occasion, Ayush Ministry Joint Secretary Sri Biswajit Kumar Singh, SV Ayurveda College principal, Dr Renu Dixit and others participated.





SAPTHAGIRI (ENGLISH) SPIRITUAL ILLUSTRATED MONTHLY Published by
Tirumala Tirupati Devasthanams Printing on 25-11-2023 & posting at
Tirupati RMS Regd. with the Registrar of Newspapers for India
under RNI No.21137/1970. Postal Regd.No.TRP/153/2021-2023
"LICENCED TO POST WITHOUT PREPAYMENT
No.PMGK/RNP/WPP-04(3)/2021-2023" Posting on 5th of Every month.

