

# TIRUMALA TIRUPATI DEVASTHANAMS

The auspicious festival Vaikunta Ekadasi was held on 23.12.2023. On this occasion, Sri Malayappa Swami and His consorts took out a celestial ride on the Golden Chariot to bless the devotees. As a part of the festival, devotees had a great eye-feast of 'Vaikunta Dwara Darshan' at Tirumala temple for ten days from 23.12.2023 to 01.01.2024. On this occasion, Sri Bhumana Karunakar Reddy, the Chairman of the TTD Trust Board, Sri A.V. Dharma Reddy, I.D.E.S, the Executive Officer of the TTD and other higher officials participated.

























#### **BHAGAVADGITA**

na hi prapaśyāmi mamā panudyād yac chokam ucchoşaņam indriyāṇām avāpya bhūmāv asapatnam ṛddhaṁ rājyaṁ surāṇām api cā dhipatyam I do not see what will drive away this sorrow which dries up my senses even if I should attain rich and unrivalled kingdom on earth or even the sovereignty of the gods.

(Chapter - 2, Sloka - 8)

#### **INVOCATION**

erugudu rindaru nerigineragaru hari dane nijaparamatumani..

..erugudu..

nalināsanu derugu nāradu derugu koladi śivu derugu guhu derugu yila gapilu derugu nintā manu verugu talapa visnudē paratatvamani..

..erugudu..

berasi prahlāduḍu bhīşmuḍu janakuḍu gurutuga baliyu śukuḍu gāluḍu varusa neruguduru vaḍi rahasyamuga hari yitadē paramātmuḍani ...

..erugudu..

teliyadagina didi teliyarani didi telisinanu mari deliya didi yila nindaru delisi ride paramamani kalavella delipe vehkatarayadu..

..erugudu..

- Annamacharya

All these will know! Though knowing, yet they will not know, that Hari alone is the true Paramatma!

Brahma who sits in the lotus know, Narada knows, His capacity Lord Shiva knows, Guha (Lord Subramanya) knows, here, Kapila knows, Manu knows! All these know in their thought that Vishnu alone is the Paratattva!

Having attained Him, Prahalada, Beeshma, King Janaka, King Bali, Shuka and Kaala (Lord Yama), all these people know the secret that He, Lord Hari alone is the Paramatma!

This is the one to be known, this is the one that cannot be known! Even after knowing it, this cannot be known! Here, these great ones realized that this is the Supreme, and all of that is made known by Lord Venkataraya!

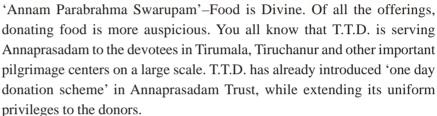
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Venkatesa Samo Devo Na Bhuto na Bhavishyati

# **SAPTHAGIRI**

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Front Cover: Sri Kalyana Venkateswara Swami with His

Consorts, Srinivasamangapuram.

Back Cover: A view of Rathotsavam during Sri Lakshmi

Venkateswara Swamivari Brahmotsavams, Devuni Kadapa.

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#### LET US TAKE CARE, PRAY FOR DIVINE PANACEA

Arthaagamo Nityamarogitaa Cha Priyashcha Bhaaryaa Priya Vaadinee Cha | Vashyashcha Putrorthakaree Cha Vidyaa Shad Jeeva lokasya Sukhaani Raajasa ||

(Mahabharata – Udyoga Parvam)

Getting money all the time, being free from diseases, getting married to a loving wife, having the company of a wife who talks sweetly, having a son who listens to what is said, possessing an education suitable for earning wealth: Mahabharata says that these six factors bring immense happiness to human beings. The second of these six, health is paramount to humans. If a person is healthy, he can live even without the others. If you don't have good health, others are of no use.

We are proud to say that in earlier days people were brave, strong, healthy and lived long. But in recent times many changes have come and affected human life. Among these changes, unheard of diseases are affecting mankind, diseases that once enter gradually debilitate the human body posing a severe threat to the human race. Thousands of diseases and pandemics are proving to be calamitous. One such pandemic was the Covid—2019. This has put the survival of humanity on the planet in jeopardy. It played havoc with human lives. It was the time when everybody felt threatened. A time when the world was confined between four walls. This is the great tragedy of our times, the time when towns, cities and nations mourned in misery and death. When the first phase of the pandemic was over and humanity was heaving as sigh of relief, the second wave hit hard creating another wave of tragic death toll. By the grace of God, with the treatment of doctors we could come over the crisis. As per Sanskrit phrase, "Vaidyo Narayano Hari", doctors are the embodiment of God who saved many in distress. But it is impossible to eradicate Covid completely.

The medical community has always warned that the solution is to take adequate precautions. Proving that to be true, the coronavirus continues to cause frequent jolts. As part of the process, it is again creating a stir in many states. A new variant of the virus, JN.1 cases have appeared in the world. Health experts say that this variant is not very lethal. However, we should not be casual and careless. Practicing basic precautions like wearing masks, hands hygiene and social distancing are the Sri Ramaraksha to the public health!

We hope and pray that the effect of JN-1 sub variant is mitigated by reciting and listening to Sundara Kanda, by the grace of Sri Venkateswara, instilling confidence and removing fear and agitation in the minds of every person. Let everyone surrender to Lord Venkateswara's lotus feet which is the only refuge and divine panacea for all the worries!

Rathasapthami on 16-02-2024

The Grandeur of Sun-God During RATHASAPTHAMI

the place and glory of the Sun-God is unique. The Vedas, the Puranas, the Itihasas and the classics elucidate the grandeur of Lord Surya enormously. Lord Surya is 'Prathyaksha Daivam,' the visible manifestation of the Almighty to us. The 'upasana' of Gayatri 'mantra' with the recitation of the three-fold manifestation of time related to Lord Surya will eradicate all our misfortunes. Even the Western scientists

having identified that the enormous knowledge related to the Solar power is hidden in the Surya 'mantrams' in the Vedas, are continuing their research. Lord Surya is the Parabrahman who is visible directly before our eyes every day. He is the Atman of the entire universe. According to the Suryopanishad (1-4), He creates all kinds of living beings, also nourishes them. The practitioners of the Aruna 'mantra' which glorifies the power of Lord Surya will get success, victory and recovery from illness.

Lord Surya inspires the entire universe to perform daily activities with His dawn. That's why He is called the Eye of the World (*Jagatcchakshuvu*). He is the direct witness to all our activities, 'Karma Sakshi.' The Puranas expound that all our actions done by our mind, word and action should bring in goodwill and fruitful results, hence auspicious. One should pray to Lord Surya always for the sanction of doing the auspicious activities. The Vedas and the Shastras unanimously elucidate that Lord Surya is the manifestation of all deities.

Lord Surya is the source of the Wheel of Time. The formation of all six seasons is due to the grace of Lord Surya. Lord Surya is the Paramatma who is the origin of everything. So, the Indians worship daily with the Surya Gayatri Mantra i.e., 'Om Adityaya vidmahe sahasra kiranaaya dheemahi tannah Suryah prachodayat.' The following sthotras are from the "Adhitya Hrudayam"

'Esha Brahma cha Vishnushcha Shivah skandah prajapatihi |
Mahendro dhanadhah kalo Yamah Somohyapam pathihi ||
Ena-mapatsu krichcheshu kantaareshu bhayeshucha
Kirthyan purushah kashchit naavasidati Raghava||'

In Valmiki Ramayana, in Yuddha Kanda, sage Agastya preached the sthotram Aditya Hrudayam to Lord Rama. Explaining the cosmic significance of the Lord, he says that worshipping Lord Brahma, Lord Vishnu, Lord Shiva, Lord Subrahmanya, Lord Indra, Lord Kubera, Lord Yama, and Lord Varuna is adoring Lord Surya in different manifestations. If one prays to Lord Surya, one will be free from all the tangles of fear, threats, sins, troubles in a forest and suffering from fear will be vanished.



Sri Bhumana Karunakar Reddy Chairman TTD Trust Board



The grace of Lord Surya is possible if one keeps the mind with concentration and piety while chanting the powerful 'Ashtakshari Mantra' i.e., 'Om Namo Narayanaya' 108 times during the offering of 'Argya' to the Lord every day in the morning,

Rathasapthami: On this auspicious day, the earth gets the luminous rays of the sun abundantly. From that day onwards there will be a transformation in the movement of the sun. Indians feel that Rathasapthami is the birth festival of Lord Surya i.e., the Incarnation Utsav of Lord Surya. On this day, 'rice payasam' will be prepared and offered it to the Sun-God in a bean leaf. Bean and 'jilledu' are divine plants as they receive the solar energy abundantly. It is believed that the 'prasadam' offered in such leaves to Lord Surya is auspicious and it is good for health.

The sages preached that the cold bath taken in the early hours of the Rathasapthami day has many scientific benefits. Before taking the bath with cold water, one should put seven 'Arka' leaves, three plum fruits, three plum leaves and some rice on head and chant the name of Lord Surya. The writers of the Almanac have opined that Rathasapthami is

also called Surya Jayanti. They further said that the sunlight is more illuminating on the Northern side from this day onwards and the stars in the sky seem to be in the form of a chariot and mankind will certainly enjoy auspicious results as they worship Lord Surya. To eulogize Lord Surya with twelve names is a renowned tradition. The great sages explained how these names were attributed to Him.

- 1. Mitra: Lord Surya is like a friend to the world. All living creatures want the grand 'darshan' of Lord Surya in Nature. Even some birds like ostrich cannot survive without the rays of the sun rays though they dislike the sun. Sri Mayurakavi praised the Lord that if one gets the 'darshan' of Lord Surya and performs good deeds, one can attain the grace of the Lord in the form of health, creative poetry, sharp and shrewd mind, brightness of the body, long lifespan, reputation and wealth.
- 2. Ravi: All praise Lord Surya with many forms of 'sthotras.' So, He is called Ravi. He preached the Vedas to Lord Brahma who was born to Lord Vishnu in a lotus emerged from His navel. Hence, Lord Surya is 'Vedavyaapaka.'

- **3. Surya:** Lord Surya makes all living beings work. He is the inspirer and the creator of the world.
- **4. Bhanu:** Lord Surya emits His rays throughout world. All living beings worship Him for His radiant rays. The entire world is charged with His scintillating rays.
- **5. Khagudu:** Lord Surya sits and shines in the broad sky. He regulates the universe and gets renown in the heaven as Lord Suryanarayana.
- **6. Poosha:** He is nourishing the entire universe with His luminescent light. It means that the Lord creates wealth in Nature and nourishes the world. Mankind needs food which is the basis of life. Lord Surya forms the basis for the future generation with the brightness of life and nourishes them.
- 7. Hiranyagarbha: During the final destruction of the world, Lord Surya will change the colour of the entire mankind into gold and keep them in His stomach. After the calamity is over, He will bring them out into the world.
- **8. Mareechi:** Mareechiman is one who has the conglomeration of luminous rays. He has the capability of eradicating darkness and curing all kinds of diseases that are like enemies. He is the Paramatma possessing conch, lotus, chakra and mace.

- **9. Adithya:** The world is getting many benefits from Lord Surya. It means that all things are under the control of Lord Surya. He is the Lord who makes all things glittering. He offers all kinds of things for the welfare of mankind.
- **10. Savitru:** Lord Surya provides livelihood and joy to all the creatures created by him.
- **11. Arka:** Mankind offers prayers first to Lord Surya. So, Surya Namaskarams are most popular since they grant the devotees health, wealth and spiritual experience.
- **12. Bhaskara:** With the grace of Lord Surya, all human beings are able to see the physical world. Further, we are able to understand many mysterious things in the world with the worship of Lord Surya.

All these names of Lord Surya are very powerful and mysterious. They have profound and innermost meanings. One should chant these twelve powerful names of Lord Surya at least on the day of Rathasapthami or Surya Jayanthi. Let us pray to Lord Surya for attaining salvation. Let us succeed in performing auspicious rituals of the day, Rathasapthami.

#### **Om Namo Venkatesaya!**

Translated by: Smt. J.C. Gnanaprasuna



#### RATHASAPTHAMI IN TIRUMALA

Tirumala is 'Kaliyuga Vaikuntam.' The priests are splendidly performing this 'Magha Sapthami Parva' with religious

fervour and enthusiasm. On this day, Sri Malayappa Swami adorns on Seven Vahanams to bless the devotees. After the completion of all the 'vahana sevas' of Lord Srinivasa, 'Chakra Snanam' is performed as per the tradition of 'Agama Shastra.' The inscriptions reveal that these Rathasaptami festivities have been taking place as 'Ardha (half) Brahmotsavams' since 1564.

On Rathasapthami day, Surya Prabha Vahanam promotes health. Chinna Sesha Vahanam destroys all kinds of harmful sins. Garuda Vahanam sanctions the devotees 'dasya bhakti.' Hanumad Vahanam gives them victory in their actions. Kalpa Vruksha Vahanam fulfils one's desires. Sarva Bhupala Vahanam gives authority, wealth and power. Chandra Prabha Vahanam removes the hurdles and sorrows related to spiritual and metaphysical world. It is Lord Srinivasa who mounts these 'vahanas' infusing divine energy into these chariots. Devotees who believe in the philosophy of uniformity between Lord Venkateswara and Lord Mahavishnu eulogize the Paramatma as Lord Suryanarayana.



'Sri Srinivasa Divyaanugraha Homam' is the latest sacred offering from the Tirumala Tirupati Devasthanams for the devotees seeking the Lord's divine blessings.

The Homam was formally inaugurated in the month of Nov. 2023, marking the auspicious occasion of Utthana Ekadasi in the sacred Kartheeka month under the aegis of TTD Trust Board Chairman Sri Bhumana Karunakar Reddy and TTD Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S.



# SEEKING LORD SRINIVASA'S DIVINE BLESSINGS THROUGH HOMAM

was with this intention that

'Homam' is a sacred ritual that has an important role in invoking the blessings of Lord Almighty through agni, according to Hindu Dharmic scriptures. For the devotees visiting Tirupati, having an eyeful of darshan at Tirumala gives enough contentment and they feel blessed for the life time. However, participating in a sacred ritual like a 'Homam' at the lotus feet of Lord Venkateswara that directly invokes the blessings of the Almighty takes the spiritual bliss to an all-time high. It

the TTD management came up with the idea of conducting a 'Homam' at Alipiri, Tirupati by roping in Sri Venkateswara Vedic University.

Performing a Homam is usually an expensive custom for an individual, but when it is a 'Samoohika Homam', i.e., performed collectively by a group, it turns out to be economical as the cost is shared by all the beneficiaries. When such a Homam is performed by none other than the TTD, the custodian of Lord Venkateswara, it also gets an enhanced devotional fervour.



The event is performed between 9 am and 11 am daily. The participation is restricted at present to 200 Grihasthas (400 persons) at a time, for which 150 tickets are reserved online and 50 made available offline for the devotees at Alipiri in Tirupati.

The TTD plans to expand it to 500 tickets a day soon, for which a bigger 'Homa Vedika' will be built close by. Participants at this Homam will get an opportunity to buy Rs.300 tickets for darshan at Tirumala.

FEBRUARY, 2024

**SAPTHAGIRI** 

For this Homam, teaching staff from the Department of Vaikhanasa Agama, Sri Venkateswara Vedic University, Tirupati are conducting the Homam in tune with the doctrine of Vaikhanasa Agama. The process includes conduct of Viswaksena Puja, Punyahavachanam, Sadhyonkurarpana and tying of 'Raksha Sutram' or 'Deeksha Kankanam' to the deity of Sri Venkateswara.

'Sankalpam' will be performed after reading out the 'Gotra Nama' of all the participants. 'Nava Kundams' are arranged at the spot, dedicated to each of the Lord's nine divine forms such as Vishnu, Purusha, Satya, Achyuta, Aniruddha, Kapila, Yagna, Narayana and Punya.

With Chaturveda and Sastra Parayanam, 'Kumbhaaradhana' will be performed and 'Ashtothara Namavali' will be read out while offering 'Harathi Samarpana' to the deity as well as the Kundams. Hymns from the Panchasuktam will be read out, along with 'Ekakshara Suktam', which is mentioned in Vaikhanasa Agama. Similarly, 'Paaramatmika Upanishad' found in the form of 108 Mantras in Vaikhanasa Agama is read out, narrating the divine qualities of Maha Vishnu, the glory of His Dasavatharas, details of the universe and the five elements 'Panchabhuta Tattva'.

Sri Venkateswara Saptha Go Pradakshinasala at Alipiri, Tirupati has been chosen as the venue for the event, so that the academics from the nearby Vedic University are accessible for the daily event. Apart from the seven existing faculty members, the university has appointed four more academicians to conduct the ritual. The 'Homam' also serves as an internship opportunity for the senior students of Vaikhanasa Agama Department, who get hands-on training in the ritual.

Devotees feel that participating in the Homam and getting the divine grace showered on them makes their pilgrimage complete a full circle. Let us participate in this Divine Homam and be blessed by Lord Srinivasa.













Obeisance to SURVA. Murainishna Sirk. V. Murainishna Sirk. V. Murainishna

n the beginning of creation, on the auspicious day of 'Magha Shukla Sapthami', the day Lord Surya was born to sage Kashyapa and his wife Adithi, Lord Brahma created a magnificent chariot and presented it as birthday gift to Lord Surya. On the same day He started His journey from southeast to northeast end of the earth.

The six months period pertaining to this part of Lord Surya's journey is referred to as 'Uttarayan' and this period of the year is considered as most auspicious. Since the day of 'Magha Shukla Sapthami', Lord Surya commenced His journey on His new chariot, people grandly celebrate 'Ratha Sapthami' as festival and worship Lord Surya so as to express their gratitude to Him because it is He who bestows light, rain, food, good health and wealth.

The Vedic scriptures declare that the chariot of Lord Surya is harnessed by seven horses and its charioteer is Aruna (Anura). Every day early in the morning, Aruna who shines in orange red colour, makes his first appearance sitting in front

of Lord Surya's chariot. This period of time is called 'Arunodaya' and after some time Lord Surya makes His appearance and this period of time is called 'Suryodaya'.

On the auspicious day of 'Ratha Sapthami', people wake up early in the morning, draw a column of replica of Lord Surya's chariot in front of their homes, take bath by placing one 'arka' leaf on head and two each on the shoulders, knees and on feet. Later they have a glimpse of Arunodaya and later at Suryodaya they offer oblations to Lord Surya with much reverence. On the day of 'Ratha Sapthami', people predominantly worship Lord Surya and offer Him 'Chakkerapongali' (Sweet Pongal) as 'naivedyam'.

Lord Shiva hails Lord Surya in his 'Suryashtakam' as, "Saptasva rathamarudham pracamdam".... This means that the resplendent Lord Surya elegantly rides over a chariot harnessed by the seven horses'. In Canto V of Chapter-21 of Srimad Bhagavat Purana, sage Vedavyasa described the grandeur of Lord Surya's chariot.

In this Purana it is said that the chariot of Lord Surya is endowed with a single wheel called as 'Samvatsara' and it represents a period of one year. The twelve spokes of this wheel denote the twelve months of the year. The six sections in the rim of the wheel are indicative of six seasons in a year. While, the three sectioned hub of the chariot symbolically represent three 'Chatur masyas' of the year. One end of the first axle of the chariot is firmly mounted upon Mount Sumeru, while the free end of the axle to which



the wheel of the chariot is affixed, rests upon Manasottara Mountain and rotates eternally just as the wheel in an oil-pressing machine.

Lord Surya's chariot has a second axle which is one fourth long in comparison with the length of the first axle. At its lower end the second axle is attached to the base of the first axle, while at its upper end is fixed using wind as rope to Dhruvaloka. The length of the second axle is about 3,937,500 Yojanas (one yojana is equal to 7.64 miles).

The total length of Lord Surya's chariot is 3,600,000 yojanas and its width is 900,000 yojanas. Lord Surya's chariot is pulled by seven horses named after the Vedic meters namely, Gayatri, Brihati, Ushnik, Jagati, Trishthup, Anushthup and Pankti. These horses are attached to a yoke by Aruna, the charioteer. The width of the yoke will be as wide as the width of the chariot.

The seven horses of Lord Surya's chariot also considered as symbolic representations of seven colours of a rainbow. The charioteer of Lord Surya's

chariot Aruna was born to the sage Kashyapa and Vinata. He was the elder brother of Garuda. Since Aruna was born without thighs and legs he got the name 'Anura'. The 'Parasara Samhita' also gives a detailed description of Lord Surya's chariot.

#### Sun temple

The 'Konark Sun Temple', a replica of Lord Surya's chariot, constructed in 13th century CE, on the shores of the Bay of Bengal, 35 km from Puri city, Odisha is a marvellous manifestation with 200 ft tall chariot, colossus wheels and horses, which is dedicated to Lord Surya. In the year 1984, the UNESCO has declared this temple as World Heritage Site.

The 'Matsya Purana' invokes, 'Arogyam Bhaskaradicched' which means health ought to be sought from Lord Surya. All of us especially children and youth should get habituated to wake up daily early in the morning so as to witness Aruna, the charioteer of Lord Surya's chariot at auspicious moment of Arunodaya and also to have a glimpse of Lord Surya at Suryodaya.

# 09 Sri Purandaradasa Aaradhanotsavam 10-18 Devuni Kadapa Sri Lakshmi Venkateswaraswamivari Brahmotsavams 14 Vasanthapanchami 16 Rathasapthami, Bhishma Ashtami 20 Bhishma Ekadasi 21 Kulashekar Alwar Varsha Tirunakshatram

Festivals and Rituals in February 2024

29 to Srinivasa Mangapuram

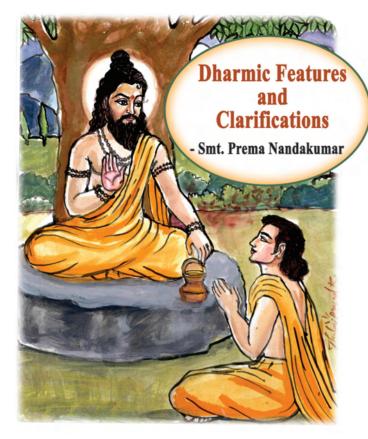
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Mar. 08 Sri Kalyana Venkateswaraswamivari Brahmotsavams

Kumaradharatheertha Mukkoti

Everyday they should perform the 'Suryanamaskaras' so that by the grace of Lord Surya they are bestowed with good health. They should treat Aruna and Lord Surva as their role models because both Aruna and Lord Surya show areat commitment towards duty, they are very punctual and always active.





# 1. What are the works written by Sri Ramanuja? In what language did he write them?

Ans. All the writings of Sri Ramanuja are in Sanskrit. They are: Vedanta Sangraha, Sri Bhashya, Vedanta Deepa, Vedanta Sara, Gita Bhashya, Nithyagrantha, Gadya Traya

## 2. Have the works of Sri Ramanuja been published in English, so that the students of the present generation can more easily study them?

Ans. Yes. Most of them are now available in English. The first edition of Sri Bhashya translated by Sri. M.Rangacharya and M.B. Varadaraja Iyengar, titled The Vedanta Sutras with the Sri Bhashya of Ramanujacharya Volume I came out in 1899. A few years later George Thibaut published the English Translation of all the Volumes of Sri Bhashya in the Sacred Books of the East Series (volume 48).

# 3. Who was the first biographer of Sri Ramanuja?

Ans. Vatuka Nambi, also known as Andhra Purna. He was a disciple of Sri Ramanuja, and considered him as his deity. Tradition says that whenever he accompanied his master to the Sri Ranganatha temple at Srirangam, Andhra Purna would be watching his Master looking upon the Lord reclining on AdiSesha for such was the concentration of Sri Ramanuja when he went to worship the Lord. His guru-bhakti was total. Once Lord Ranganatha was coming in procession on the streets of Srirangam. Andhrapurna did not run out as all the rest in the streets did. Well, how could he? Was he not busy preparing the food of his Guru and boiling the milk for the purpose? Ah yes, Guru was the visible Parabraman for the sishya! When someone came in and called him, he simply said, "if I come out to worship the Lord moving in the grand procession, who will boil the milk for my Lord?"

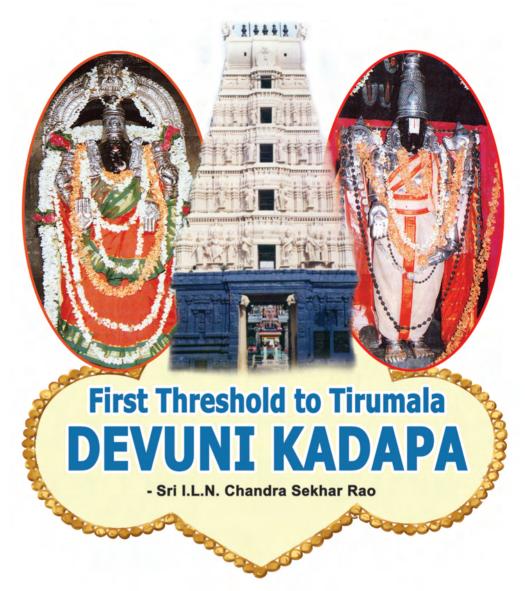
Andhra Purna's offering to the Sri Ramanuja Siddhanta is a beautiful biography of Sri Ramanuja in 114 verses. Titled Yatiraja Vaibhavam, it happens to be the first biography of the Master. It speaks of Sri Ramanuja's birth, the joy of his uncle Tirumalai Nambi, the faith of Alavandar that Sri Ramanuja will be the future Acharya who will uphold the Visishtadvaita Siddhanta, Alavandar's withdrawal from the world, Ramanuja's oath to fulfil the three wishes of Alavandar, and other important facets of Ramanuja's life.

# 4. Is the biography easy to read for the beginner?

Ans. Of course. Andhra Purna's style is simple, he is dealing with the important stages in his master's life. If you know how to read Sanskrit, you can do it easily with the help of a translation of the work in your mother-tongue.

#### T.T.D. TEMPLE

ord Venkateswara is the supreme deity in Kaliyuga. Tirumala is His main 'kshetram.' There are a great number of temples of Lord Venkateswara in the two Telugu states. In these temples Lord Venkateswara receives from His worship innumerable devotees. He protects them, fulfills their wishes and listens to their pleas. Among these temples Sri Lakshmi Venkateswara Swamy's temple at Devuni Kadapa is one of the most famous. ancient and historical temples. Devuni Kadapa is also known as 'Toli Gadapa' (First Threshold) to the temple in Tirumala. In ancient times, people used to visit Devuni Kadapa first and then used to proceed to Tirumala for the 'darshan' of the Lord of Seven Hills. So. it is called Devuni Gadapa. Later, it became popular as Devuni Kadapa. The temple is located at a distance of three kilometers from Kadapa, 283 kilometres away from Chennai, 145 KMs from Tirupati. Bus and train facilities are available from all main towns and cities. Air connectivity to Kadapa is also available from Hyderabad, Vijayawada and Chennai.



Legend: There was an interesting 'sthalapurana' about the temple and the Lord. As per the 'sthalapurana,' Sri Krupacharya installed Sri Lakshmi Venkateswara Swamy in Devuni Kadapa. Tirumala is called 'Varaha Kshetram.' It is also famous as 'Hanumad Kshetram.' During their stay in the forest, Sita was abducted by Ravana. Lord Rama, in search of Sita reached this place and stayed for some time. During this period, Lord Rama strongly believed that he would get help from Sri Hanuman. With this idea Lord Sri Rama installed the idol of Sri Hanuman. After some days he left this place. During Dwapara Yuga, Sri Krupacharya who lost the Kurukshetra battle wanted to take the 'darshan' of Lord Venkateswara, proceeded to Tirumala and reached this place on the way to Tirumala. But he was unable to proceed to Tirumala due to old age and offered prayers to Lord Venkateswara from here. During this time he found the deity and installed in front of Lord Hanuman. From that day onwards, people who were unable to visit Tirumala used to visit Devuni Kadapa and get the 'darshan' of Lord Venkateswara. It is believed that the devotees who wish to visit Tirumala used to come here first and make their spiritual trip successful.

Temple Structure: In Devuni Kadapa, Sri Lakshmi Venkateswara Swamy's temple is towards the West and it was built in a large ground. The Raja Gopuram at the main entrance consists of five-tiers. One can see five Gopura Kalasams. There are Paadaala Mandapam, Balipeetham, Dwaiasthambam and Garudalwar Mandapam in front of the main temple. The main temple consists of four mandapas i.e. Ranga Mandapa, Mukhamandapa, Antaraalayam and Garbhagruha. The Rangamandapam was built with pillars. At the entrance of Antaraalayam one can find the idols of two 'dwarapalakas' namely Jaya and Vijaya. In the main sanctum sanctorum, one finds the idol of Sri Lakshmi Venkateswara Swamy having four hands with Shanku, Chakra, Kati and Varada Hastam. One can see Sri Anjaneva Swamy on the back side of Lord Venkateswara in Garbhalayam.

At the South side of the main temple there is a separate temple for Goddess Padmavathi Devi. In this temple one can see the Goddess Sri Lakshmi Devi or Sri Padmavthi Ammavaru with four hands in a sitting posture. In two hands one can see two lotus flowers and in other two hands one can see Abhaya and Varada posture. On the roof of the

'Mukhamandapa', the idols of two lizards will be there and people will believe that their sins will be eradicated after touching them. In addition to the main deities one can see Lord Vinayaka, Lord Viswakshena, Goddess Goda Devi, Lord Chenna Kesava Swamy and the Alwars, There is a beautiful Pushkarini near the temple.

History of the Temple: As per the historical records from 14th Century onwards, the rulers of Vijayanagara namely Harihara, Bukkaraya, Saluva Narasimha Rayulu and Sri Krishnadevaraya developed the temple and offered prayers to Lord Venkateswara. In 1624 the King Matli Ananthabhoopala built Rajagopuram and rebuilt the Alwar Mandapam. In between years 1801-07, Sir Thomas Manro, the Collector of Dattamandala, developed the temple's Raja Gopuram. In 1987, renovation was done. In the year 2006 the Tirumala Tirupati Devastanams took over the temple and executed many developmental works. The TTD repaired Mukhamandapam and installed a new Dwajastambham.

The Visit of the Great Composers: Great scholars were very much associated with the temple.





Tirumala Tirupati Devasthanams

Be blessed...

#### **DEVUNI KADAPA**

Sri Lakshmi Venkateswara Swamivari Brahmotsavams
From 10-02-2024 to 18-02-2024

Date	Day	Day Vahanam	Night Vahanam
10-02-2024	Saturday	Tiruchi, Dwajarohanam	Chandraprabha vahanam
11-02-2024	Sunday	Suryaprabha vahanam	Pedda sesha vahanam
12-02-2024	Monday	Chinna sesha vahanam	Simhavahanam
13-02-2024	Tuesday	Kalpavruksha vahanam	Hanumantha vahanam
14-02-2024	Wednesday	Mutyapupandiri vahanam	Garuda vahanam
15-02-2024	Thursday	Kalyanotsavam	Gajavahanam
16-02-2024	Friday	Rathotsavam	Dhooli utsavam
17-02-2024	Saturday	Sarvabhupala vahanam	Aswa vahanam
18-02-2024	Sunday	Vasanthotsavam, Chakrasnanam	Dwjaavarohanam,
			Hamsavahanam
19-02-2024	Monday		Pushpayagamahotsavam

Padakavitha Pitamaha Sri Thallapaka Annamayya visited this temple many times and composed many 'kirtanas' in praise of the Lord. Sri Annamayya called the place Devuni Kadapa and called Lord Venkateswara as Kadapa Rayudu. The Lord is 'Venkatadri Kadapa Rayudu in his 'keertanas.' Here is his famous keertana:

"Kadanaku Na Mata Kadaparaya - neku Gadhebose valapulu kadaparaya Kappuramiya raadha kadaparaya - neku Kappamive kavachamulu kadaparaya — O! Kappa moilu meni chaya kadaparaya ..."

Abhinayaachaarya Kshetrayya (1600-80) visited this temple and composed many keertanas

Indukemi setunammaa Evaru toditecchedarammaa Induvadana kadapa

Venkatesudentha dooraana nunnaado ....

In the 14<sup>th</sup> century Sri Vedanta Desikulu also visited the temple and offered prayers to Lord Venkateswara at Devuni Kadapa.

The Brahmotsavams: The Brahmotsavams of Lord Venkateswara at Devuni Kadapa are performed every year in the month of Maghamasam for a period of nine days. (This year the Annual Brahmotsavams will be held from February 10<sup>th</sup> to 18<sup>th</sup>) During the Bramhotsavams different 'vahana sevas' including the Radhotsavam and Kalyanotsavam will be performed in a grand manner.

On Rathasaptami Day i.e., the birthday of Lord Surya, Lord Venkateswara's Rathotsavam will be performed in a glorious manner which was extolled by Sri Tallapaka Annamacharya.

Devotees believe that the 'darshan' of Devuni Kadapa Sri Lakshmi Venkateswara Swamy is equal to the 'darshan' of Lord Venkateswara of Seven Hills. The grand 'darshan' of Sri Venkateswara Swamy at Devuni Kadapa fulfils the wishes of the devotees and gives them health and spiritual bliss.



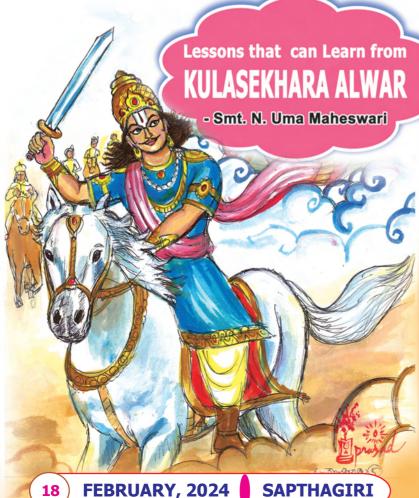
Every nation has its unique character and it is identified with that predominantly though it might very well prosper in other areas too. A nation might be known for its scientific inventions. another one for its aggressive nature and wish to establish supremacy over other countries, another for its scenic beauty and so on. What is Bharat's identity? How is our country seen by the outside world? Or how have we projected it? One can earn as much as possible but with the knowledge that everything is enveloped by divinity: with detached attachment one should enjoy the world; and not covet another's wealth."(Isha vaasyamidam....the essence of the first mantra from isavasya upanishad)

#### Application of this theory in the life of Kulasekhara Alwar

'Kulasekhara' was one of the twelve Alwars, bhakti theologian and a devotional poet; It is said that he is the incarnation of the Kaustubha Mani adorning the Vakshasthala of Sriman Narayana. He had proficiency in both Tamil and Sanskrit, his Perumal Thirumozhi and Mukunda mala bear testimony to this. He was the king of the Chera royal family. He learned various warfare skills like elephant riding, horse riding, sword fighting and so on. His virtuous nature, devotion towards Sri Vishnu, his love towards serving Vishnu bhaktas apart from being a good ruler made his subjects venerate him as their hero Kulasekhara, won the war against Cholas and annexed theirs with his kingdom. Seeing his prowess and his mighty army, Pandya King married off his daughter to him. When Ministers

> once complained to him that Lord's ornaments were stolen by Vishnu bhaktas and that their entry should be banned thereafter, he refused to accept this and stood by the devotees. He even proclaimed that if jewels were stolen by His bhaktas, venomous snakes would bite him. Saying so, he put his hand inside a pot filled with venomous snakes. Needless to add that he remained unaffected.

By His sankalpa, Kulasekhara started his inward journey in search of spiritual bliss. Renouncing the worldly life he set out to Srirangam with his insatiable spiritual thirst. Did kshetraatanam and finally settled at Brahmadesam near Tirukkarukur. Here, Kulasekhara pleased Lord Ram and He blessed him with the title Kulasekhara perumal. This blemish free character made him Kulasekhara Alwar. With his ananya bhakti and sharanagati, he attained Paramapadam.



Why do we see poverty in this world? is it because the Mother Earth is not fertile enough to feed her children across the globe? NO...it is because of man's unquenchable thirst for amassing wealth. Kulasekhara Alwar demonstrates the happiness of sacrifice, charity and feeding the needy. Despite being soft hearted, he discharged his duties as king very well. We learn to fulfil the requirements of the character we play—be it father, mother, employer, employee, citizen of a country and so on and play with maximum commitment. As a person from royal lineage he learned warfare skills to rule his kingdom effectively. Acquiring mastery in family profession and elevating that with modern technology is a sure way to preserve family profession and tradition. As a king and as a Vishnu Bhakta, he gave away things in charity to many devotees.

People may learn from him and extend a helping hand by indulging in charitable endeavours. Apart from the local tongue, he learnt Sanskrit and Tamil. Modern youths may be inspired to learn two or more languages in addition to their

mother tongue to have wider reach and to achieve greater success. His faith and trust on Vishnu bhaktas was unshakeable. At work place, a team leader's complete faith in his team mates exudes confidence in them which results in optimum output. While ministers suspected bhaktas for the theft, he stood by them proved their innocence by subjecting himself to a difficult test. In short, he led from the front always. If the employer stands by his employees in times of crisis, their loyalty will grow manifold. Kulasekhara surrendered himself at His lotus feet, realising the insignificant part played by an individual in His Cosmic sport. Youth need to realise that everything happens in this world by His design and we are all only playing our parts given by Him. Success will not go to our heads and failures should not affect our hearts.

Every avatara purusha has a definite message for humanity. It is for us to tap that and follow judiciously to become better humans.



#### RECITE

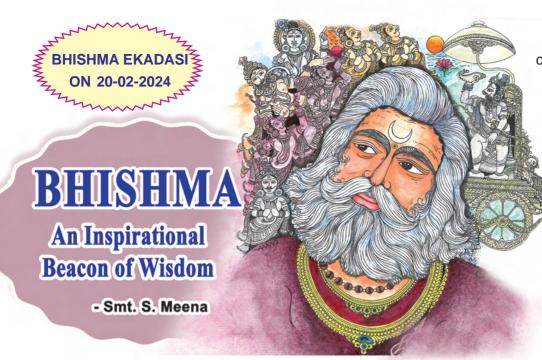
#### Salutation to Goddess Saraswati

Vasantha Panchami Sanua Fanura on 14.02.2024 It has been a practice to offer prayers to Sri Saraswati Devi, Goddess of knowledge and learning before commencement of studies. Children should be introduced to our Sanatana dharma practices at a tender age. This shloka states - "Saraswati Devi!! I bow down before you, who bestows the boons and fulfills all desires. Now I begin my learning! All my endeavours always bear rich fruits by your grace!!"

> This is one of the dhyana shlokas on Sri Saraswati Devi. Each and every student should learn this sloka.

> > Saraswati Namastubhyam Varade Kaama-Roopini Vidyaarambham Karishyaami Siddhir-Bhavatu Me Sadaa





Phishma, the grand personality of the Mahabharata stands out as a beacon of wisdom, valour, and commitment in the vast Indian mythology. His significance transcends his individual qualities and extends to his profound commitment to Hastinapura and Bharatavarsha. Throughout his life, he lived as the ultimate patriot, conscientious guardian and protector of Hastinapura. His existence was rooted in an unwavering concern for the well-being of his nation, and this dedication formed the very basis of his lifelong journey.

As an ideal son, Bhishma made unparalleled sacrifices for the sake of his father and the throne of Hastinapura. His words were a reflection of truth, and he adhered to his vow of celibacy, guarding Hastinapura till his last breath as promised to his stepmother Satyavati. His life exemplified a rare combination of duty, sacrifice, and loyalty.

Apart from serving as a guardian, Bhishma also distinguished himself as one of the most formidable warriors in the Mahabharata. Despite advancing age, he continued to be the central figure in the Kaurava army throughout the Kurukshetra war. Acknowledged as a great General of the army, he received a unique acclaim as the defender and

crucial figure in leading the army, emphasizing his pivotal contribution to the conflict.

Bhishma's character is a symbolic representation of 'sanatana dharma.'
The Kurukshetra war unfolded under the established rules as long as Bhishma was in the battlefield. His adherence to the principles of righteousness prevented deviations from

the path of 'dharma'. Only after his fall, the war witnessed aberration like the cruel slaughter of Abhimanyu and the unprecedented midnight battle following the death of Jayadratha.

Despite his awareness that 'dharma' is with the Pandavas, Bhishma's promise to Satyavati bound him to the side of the Kauravas. This internal conflict showed his unwavering commitment to his word and duty, even at the cost of personal convictions. Bhishma's life stands not only as a testament to his individual virtues but also as a saga of patriotism, sacrifice and the unyielding pursuit of 'dharma' that left an indelible impression on the epic canvas of the Mahabharata.

As the youth of today navigate through the complexities of modern life, they can draw inspiration from the timeless qualities exhibited by Bhishma. His life history offers invaluable lessons that transcend time and culture, making him a role model for those seeking to plan a course of virtue, resilience and honour.

#### **Unyielding Commitment to Principles:**

Bhishma's most defining trait was his unyielding commitment to the principles of 'dharma.' As the youth grapple with a world that often challenges ethical boundaries, Bhishma's resolve to uphold righteousness serves as a beacon light. In a society where values can sometimes be compromised for short-term gains, Bhishma's steadfast adherence to 'dharma' (righteousness) encourages the youth to stand firm in their beliefs and navigate life with integrity.

Loyalty and Duty: Bhishma's unwavering loyalty to the throne of Hastinapura, even in the middle of personal conflicts, serves as a powerful illustration of the paramount significance of duty. In the contemporary landscape, where the youth grapple with a multitude of choices, there is much to be understood from Bhishma's profound sense of responsibility towards both family and society. The timeless virtue of comprehending one's duty and executing it with unwavering dedication stands as a valuable lesson, capable of fostering not only personal growth but also contributing to the wellbeing of society at large.

Wisdom in Leadership: As a statesman and advisor, Bhishma displayed unparalleled wisdom in his leadership. The youth of today, stepping into roles of responsibility, can glean insights from Bhishma's decision-making process. His ability to balance tradition with pragmatism, foresight in strategic planning, and the wisdom to navigate complex situations provide invaluable lessons for the emerging leaders.

**Devotion and Sacrifice:** Bhishma's sacrifice of personal happiness for the greater good symbolizes an extraordinary level of devotion. In a world frequently characterized by personal ambitions, Bhishma's altruism stands as a cue that genuine satisfaction arises from actively contributing to the welfare of others. The youth can draw inspiration from his sacrificing spirit in shaping their meaningful

Inviting Change with Grace: Despite his unshakable principles, Bhishma demonstrated the ability to adapt to changing circumstances. Today's rapidly evolving world demands flexibility, and Bhishma's example teaches the youth the importance of adapting without compromising core values. Inviting change with grace and resilience is a vital lesson for those forging their paths in an everchanging landscape.

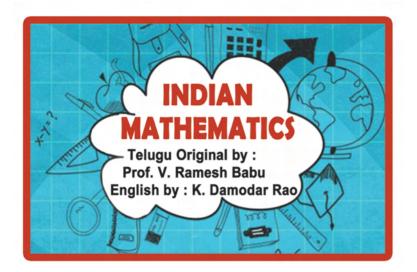
Bhishma's life serves as a reservoir of timeless wisdom that the youth can draw inspiration and guidance from it. His qualities of undaunted commitment, loyalty, wisdom, devotion, and adaptability are not confined to a specific era but resonate across generations that come in future. As the youth aspire to create a meaningful impact in their lives and society, they can look to Bhishma as an exemplar of virtue and a source of inspiration in their journey of self-discovery and personal growth.

#### THE NEW TTD WEBSITE

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 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 offical website for Darshan and other TTD provided facilities.

ttdevasthanams.ap.gov.in



he mathematicians contributed in various ways in the branch of knowledge. Let us know some great personalities in a glance.

**Katyayana (About 3<sup>rd</sup> Century CE)**: He worked in the fields of Geometry and Algebra. He authored "Katyayana Sulba Sutra" that dwelt on measurement of angles and lines and other mathematical calculations.

**Sridhara (8th Century CE):** He became famous for his contribution to Maths and Astronomy which is recorded in his book, "Pathiganitha." It covers the areas of arithmetic, computation, geometry, algebra and trigonometry and many other calculations. He also developed methods to compute quadratic equations.

**Sripathi (9th century CE)**: A mathematician of repute, he contributed chiefly to the number theory. His work is "Ganita Kaumudi" that focused on development of arithmetic and number division.

Pruthudaka Swamy (9th Century CE): His contribution to mathematics and astronomy is remarkable. Significantly combining the fields of arithmetic, algebra and geometry, he authored two books, "Ganita Sara" and 'Bija Ganita."

Mahaviracharya 2 (10<sup>th</sup> Century CE): Mahaviracharya 2 is an expert in the areas of arithmetic and algebra. He wrote a treatise called "Ganita Sarasangraha" in which he formulated arithmetic principles, algebra calculations and various other computations.

Vijayanandi (11th Century CE): Also known as Vijayananda Suri, he is a well-known mathematician and astronomer. His "Ganita Sarasngraha" contained aspects of various mathematical theories including arithmetic, algebra, geometry and trigonometry.

**Gopala (12**th **Century)**: He is also known as Gopala Hridaya whose chief contribution is to the study of quadratic equations. He developed a method called 'Chakravala' to solve uncertain quadratic equations.

Bhaskara Acharya (12th Century CE): He is also called Bhaskara Acharya 2. His work in different areas of mathematics is significant. These include algebra, trigonometry and calculus. His important works are "Bija Ganita" and "Siddhantha Shiromani" in which he dealt with astronomy, algebra and arithmetic.

Muneeshwara (13<sup>th</sup> Century CE): Also known as Muneeshwara Suri, he authored a treatise, "Ganita Sarasangraha" in which he covered arithmetic, algebra and geometry.

Bhaskara 3 (14th Century CE): Bhaskaracharya 3 chiefly worked in the areas of number theory, arithmetic and calculus. His chief contribution is to discuss and develop methods to propose and solve algebra equations.

Narayana Panditha (14th Century CE): He is famous for his work in algebra and calculus. He authored a book, "Ganita Kaumudi."

In this way, a number of ancient Indian mathematicians approached mathematical propositions and provided equations and solutions, each in his unique manner.



## Tirumala Tirupati Devasthanams

Visit....

Be Blessed...

Srinivasa Mangapuram is 12 kms. to the west of Tirupati. Legends say that Lord Venkateswara after his marriage with Padmavathi Devi stayed here for sometime before proceeding to Tirumala. Kalyana Utsavam that occurs every day is the main attraction of this temple. According to beliefs, if a devotee seeks blessing during the Kalyana Utsavam, then he or she is blessed with good life partner. It is also believed that visiting during this time, can eliminate all kind of problems in marital life.



## SRINIVASAMANGAPURAM

## SRI KALYANA VENKATESWARASWAMIVARI BRAHMOTSAVAMS

From 29-02-2024 to 08-03-2024

29-02-2024, Thursday
Day: Dwajarohanam
Night: Peddaseshavahanam

Night: Gajavahanam

Night: Gajavahanam

01-03-2024, Friday

Day: Chinnaseshavahanam

Night : Hamsavahanam
06-03-2024, Wednesday
Day : Suryaprabhavahanam
Night : Chandraprabhavahanam

Night: Muthyapupandiriyahanam

03-03-2024, Sunday
Day: Kalpavrukshavahanam

Night: Sarvabhupalavahanam

04-03-2024, Monday
Day : Mohini Avataram in Pallaki

Night: Garudavahanam

07-03-2024, Thursday

Day : Rathotsavam Night : Aswavahanam

08-03-2024, Friday
Day: Chakrasnanam
Night: Dwajavarohanam

#### Tirumala Tirupati Devasthanams

Visit....

Be Blessed....

Sri Kapileswaraswaml Temple dedicated to Lord Siva is located at about 3 kms from Tirupati town. As Kapila Maharshi installed the Sivalinga here, the deity is called 'Kapileswara' and the Theertham is known as 'Kapilatheertham'. It is believed that, one who bath in this theertham and worships Lord Shiva in this temple will get rid of sins.



#### **TIRUPATI**

SRI KAPILESWARASWAMIVARI BRAHMOTSAVAMS From 01-03-2024 to 10-03-2024

01-03-2024, Friday Day: Pallaki Utsavam,

Dwajarohanam Night : Hamsavahanam

02-03-2024, Saturday

Day: Suryaprabhavahanam

Night : Chandraprabhavahanam

03-03-2024, Sunday

Day : Bhutavahanam Night : Simhavahanam

04-03-2024, Monday Day : Makaravahanam

Night : Seshavahanam

05-03-2024, Tuesday
Day: Tiruchi Utsavam

Night: Adhikaranandhivahanam

06-03-2024, Wednesday Day : Vyagravahanam Night : Gajavahanam

07-03-2024, Thursday Day: Kalpavrukshavahanam Night: Aswa Vahanam

08-03-2024, Friday Day: Rathotsavam Night: Nandhivahanam, Mahasivarathri

09-03-2024, Saturday

Day : Purushamrugavahanam Night : Kalyanotsavam, Tiruchi utsavam

i ii uciii utsavai

10-03-2024, Sunday Day: Natarajaswami in

Suryaprabha Vahanam, Thrisulasnanam

Night: Dwajavarohanam Ravanasuravahanam Decation: About a 2 hour drive due west and a little south of Chennai, it is located just off the Chennai—Bengaluru national highway. The nearest airport is Chennai. A total of 15 Divya Desams are in Kanchipuram. Ashtabhujam temple is located in Ennaikaran, about 2 km from Sri Varadarajaswamy temple and Thiruthannka is the older name of Thoopul.

#### 1. ASHTABHUJAM

**Sthalapuranam**: (Please see article on Sri Varadarajaswamy temple published in the previous month's issue of this magazine)

When Goddess Saraswati wanted to destroy Lord Brahma's 'yagasala' so the 'yajna' remains incomplete, She sent hordes of 'rakshasas' and eight armed Kali to do the job. Lord Brahma prayed to Vishnu who appeared in eight-armed form and destroyed the 'rakshasas' and brought Kali under control and drove her away. The original God of this temple is Sri Adhikesava Perumal and the Lord settled in the same Divya Desam in His eight-armed form.

There is another legend which is famous i.e., the act of saving the elephant Gajendra from the crocodile took place here and hence the Lord is also known as Gajendra Varadhan.

**Special Features:** This is the only temple in the 108 Divya Desams where the Lord appears with eight hands holding a multiplicity of weapons. It is also the only temple where there is 'mangalasasanam' done by an 'alwar' exclusively for the universal mother.



Mangalasasanam: In 'Moondram Thiruvandhadhi (2380), Pey Alwar sings about this Lord as, he who is victorious with all eight weapons and who has taken up residence in Ashtabhuja temple in Kanchipuram, He further adds that this is the Lord who saved the elephant Gajendra from the crocodile by flawlessly aiming the Sudarshana. The Alwar says that the release from samsara is possible only by surrendering to this Lord.

In Peria Thirumozhi (1118-1127), Thirumangai Alwar says that when he saw the form that held Lord Rudra (Tripurari) and Lord Brahma in awe, the form which all worshipped in all the worlds, Lord Nrusimha who tore the chest of Hiranyakasipa, asked who could this be? The Lord responded 'it is Me, the Ashtabhuja Perumal'.

"He is surrounded by bees from the Tulasi garlands that are on Him. I don't have the ability to describe the designs that are drawn on Him with sandal wood paste. His eyes are lotus flowers drawn by experts in painting. I am left wondering and I ask who this is? He says I am the One with eight hands!"

#### 2. THIRUTHANNKA (THOOPUL)

**Sthalapuranam**: (Please see article on Sri Varadarajaswamy temple published in the previous month's issue of this magazine).

When Saraswati sent a wave of darkness (by dimming our perception of sun and the moon), the Lord held out a light to illuminate. This can also be said to be the Lord holding out the light of jnana to dispel Sarawati sending Ajnana. It is said that Saraswati became cool water and so became the theertham in this Divya Desam.



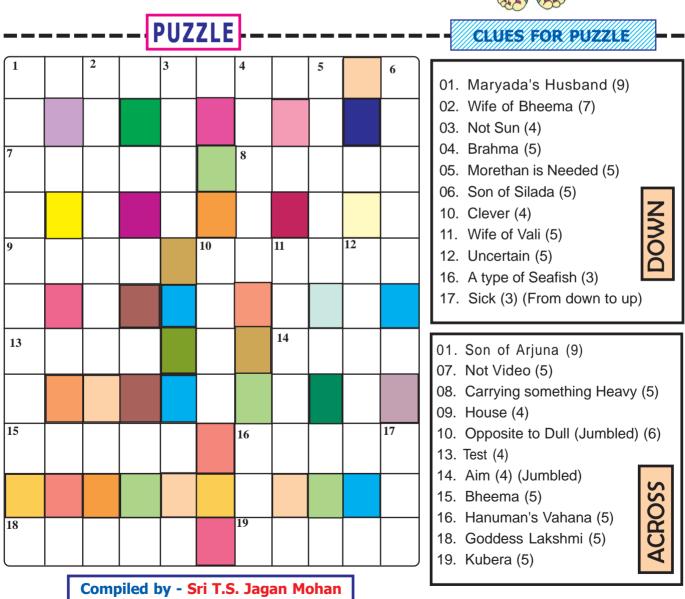


Sri Vedanta Desika was born and lived in a house near the temple. The well built by him is still there. He was an ardent devotee of Sri Deepaprakasar. The utsava idol of Sri Varadarajswamy is brought to the site of Sri Vedanta Desika's house on three days in a year as a mark of respect for the acharya.

Mangalasasanam: Thirumangai Alwar in Peria Thirumozhi (1949) says that the Lord is so good to see like gold atop Thiruvengadam Hills, one should leave Tirumala Hills and go to Thiruthannka to worship again.

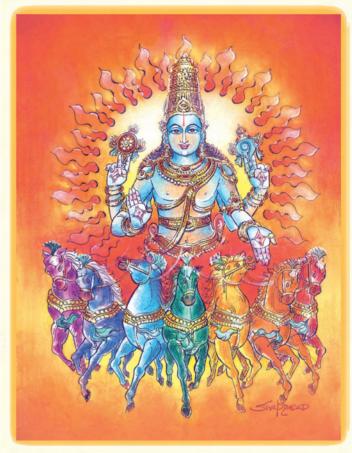
#### **Om Namo Narayanaya!**





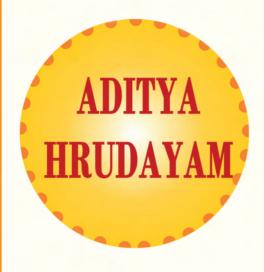
## SRI SURYA ASHTAKAM

Adi Deva Namasthubhyam Praseedha Mama Bhaskara Dhivakara Namasthubhyam Prabhakara Namosthuthe
Sapthashva Ratharoodam Prachandam Kashyapathmajam Shvetha Padmadharam Devam Tham Sooryam Pranamamyaham 2
Lohitham Radhamaroodham Sarvaloka Pithamaham Mahapapaharam Devam Tham Sooryam Pranamamyaham 3
Thrai Gunyascha Mahashooram Bhrama Vishnu Maheshwaram Mahapapaharam Devam Tham Sooryam Pranamamyaham 4
Bhrumhitham Theja: Puschascha Vayumakasha Meva Cha Prabuscha Sarvalokanam Tham Sooryam Pranamamyaham 5
Bandhooka Pushpa Sankasham Hara Kundala Bhooshitham Yeka Chakradharam Devam Tham Sooryam Pranamamyaham 6
Tham Sooryam Loka Karththaram Mahatheja: Pradheepanam Mahapapaharam Devam Tham Sooryam Pranamamyaham 7
Tham Sooryam Jagatham Natham Gnana Vignana Mokshadham Mahapapaharam Devam Tham Sooryam Pranamamyaham 8
Sooryashtakam Paden Nithyam Grahapeeda Pranashanam Aputhro Labhathe Puthram Dharidhro Dhanavan Bhaveth
Amisham Madhupanascha Ya: Karothi Raverdhine Saptha Janma Bhavedhrogi Janma Janma Dharidhratha
Sthri Thaila Madhumam Sani Yasthyajethu Raverdhine



One who chant Surya Ashtakam especially on Sunday with religious austerity, will get their desires fulfilled. Every morning, this stotram should be chanted in the standing posture before Lord Surya. As a result, the evil effects caused by the planets will be removed. One gets wealth and children. Diseases will be cured. Sorrows and sufferings will be removed. Chant this stotram and be blessed.

Na Vyadhi: Shoka Dharidhryam Soorya Loka Sa Gacchathi 11



#### DHYANA SLOKAM

Namah savitre jagadeka chakshushe jagatprasooti sthiti naasha hetave | Trayee mayaaya trigunaatma dhaarine virinchi naaraayana shankaraatmane ||



Tato yuddha parishrantam samare chintaya sthitam
Ravanam chagrato drishtva yuddhaya samupasthitam.....1

Daiva taishcha samagamya drashtu mabhya gato ranam Upagamya bravidramam agastyo bhagavan rishihi...2

Rama rama mahabaho shrinu guhyam sanatanam Yena sarvanarin vatsa samare vijayishyasi...3

Aditya-hridayam punyam sarva shatru-vinashanam Jayavaham japen-nityam akshayyam paramam shivam...4

Sarvamangala-mangalyam sarva papa pranashanam Chintashoka-prashamanam ayurvardhana-muttamam...5

Rashmi mantam samudyantam devasura-namaskritam Pujayasva vivasvantam bhaskaram bhuvaneshvaram...6

Sarva devatmako hyesha tejasvi rashmi-bhavanah Esha devasura gananlokan pati gabhastibhih...7

Esha brahma cha vishnush cha shivah skandah prajapatihi Mahendro dhanadah kalo yamah somo hyapam patihi...8

Pitaro vasavah sadhya hyashvinau maruto manuh Vayurvahnih praja-prana ritukarta prabhakarah...9

Adityah savita suryah khagah pusha gabhastiman Suvarnasadrisho bhanur-hiranyareta divakarah...10

Haridashvah sahasrarchih saptasapti-marichiman
Timironmathanah shambhu-stvashta martanda amshuman...11

Hiranyagarbhah shishira stapano bhaskaro ravihi Agni garbho'diteh putrah shankhah shishira nashanaha...12

Vyomanathastamobhedi rigyajussamaparagaha Ghanavrishtirapam mitro vindhya-vithiplavangamaha...13

Atapi mandali mrityuh pingalah sarvatapanaha Kavirvishvo mahatejah raktah sarva bhavodbhavaha...14

Nakshatra grahataranam-adhipo vishva-bhavanah Tejasamapi tejasvi dvadashatman namo'stu te...15

#### TIRUMALA TIRUPATI DEVASTHANAMS

Namah purvaya giraye pashchimayadraye namah Jyotirgananam pataye dinaadhipataye namah...16

Jayaya jaya bhadraya haryashvaya namo namah Namo namah sahasramsho adityaya namo namah...17

Nama ugraya viraya sarangaya namo namah Namah padma prabodhaya martandaya namo namah...18

Brahmeshanachyuteshaya suryayadityavarchase Bhasvate sarva bhakshaya raudraya vapushe namaha...19

Tamoghnaya himaghnaya shatrughnayamitatmane Kritaghnaghnaya devaya jyotisham pataye namaha...20

Taptacami karabhaya vahnaye vishvakarmane
Namastamo'bhinighnaya ravaye (rucaye) lokasakshine...21

Nashayat yesha vai bhutam tadeva srijati prabhuh Payatyesha tapatyesha varshatyesha gabhastibhih...22

Esha supteshu jagarti bhuteshu parinishthitaha
Esha evagnihotram cha phalam chaivagnihotrinam...23

Vedashcha kratavashcaiva kratunam phalam eva cha Yani krityani lokeshu sarva esha ravih prabhuh...24

Ena-mapatsu krichchreshu kantareshu bhayeshu cha Kirtayan purushah kashchinnayasidati raghaya...25

Pujayasvaina-mekagro devadevam jagatpatim Etat trigunitam japtva yuddheshu vijayishyasi...26

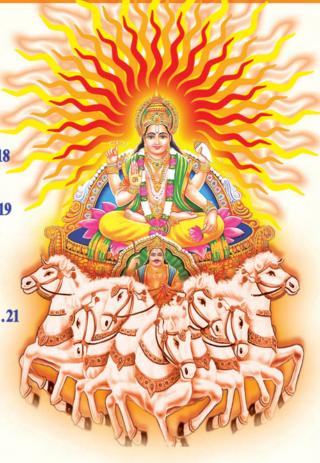
Asmin kshane mahabaho ravanam tvam vadhishyasi Evamuktva tada'gastyo jagama cha yathagatam...27

Etachchrutva mahateja nashtashoko'bhavattada Dharayamasa suprito raghavah prayatatmavan...28

Adityam prekshya japtva tu param harshamavaptavan Trirachamya shuchirbhutva dhanuradaya viryavan...29

Ravanam prekshya hrishtatma yuddhaya samupagamat Sarvayatnena mahata vadhe tasya dhrito'bhavat...30

Atha ravi-ravadan-nirikshya ramam Mudita manah paramam prahrishyamanaha Nishicharapati-sankshayam viditva Suragana-madhyagato vachastvareti...31



The Aditya Hrudayam, is a hymn in glorification of Lord Surya and was recited by sage Agastya to Lord Rama on the battle field before fighting with Ravana. The auspicious recital of Aditya Hrudayam destroys one's internal and external enemies. It has the capacity to remove negativity in all our endeavours. Recite this stotram and be blessed.

## SRI DEVARAJA ASHITAKAM

Srimath kaanchimunim vande kamalapathinandanam | Varadaanghrisada sanga rasaayana paraayanam ||

Devaraja dayaapaatram srikanchipoornam uttamam | Ramanuja munerh maanyam vandeham sajjanaasrayam ||

Namaste hastisailesa! sriman ambujalochana | Saranam tvaam prapannosmi pranataarthiharaachyuta || (1

Samasta praani samthraana praveena! karunolbana | Vilasanthu katakshaaste mayyasmin jagathaam pate || (2)

Minditaacharakaranam nivruttham krtyakarmana: |
Paapeeyamsam amaryaatham pahi maam varada prabho || (3)

Samsara marukanthaare durvyadhi vyagra bheeshane Vishaya kshuthra kulmaatyeh drushaapaada pasaalini

Putra dara gruha kshetra mruga trishnaambhu pushkale Krutyaakrutya vivekaandham paribhraanthamitastatah (5)

Ajasram jaatatrushnaartham avasannaangamakshamam Ksheena sakthi balaarogyam kevalam klesasamsrayam (6)

Samtaptam vividhair duhkkaih durvacairevamaadebih Devaraja! daya sindho! deva deva! jagatpathe! (7)

Tvadheekshana sudha sindhu veechee vikshepa seekaraih Kaarunya maaruthaaneethaih seethlairabhishincha maam (8)

Sri Devaraja Ashtakam was written by Thirukkacchi Nambi in praise of 'Kanchi Varadarajaswami' (the Lord residing in Kanchi, Tamilnadu). One who recites this stotram will get peace of mind by the grace of Lord Varadaraja Swami and will get eternal bliss.



#### (Continued from the previous issue)

The monkeys were surprised to see a cave in the hills. They entered the cave curious to know what is there in it. It was a very big and straight cave. Besides, it was pitch dark. Yet, the monkeys headed forward. They saw a divine light in it. They stepped forward to approach it.

The cave was not an ordinary one. It was not a habitat for the snakes, bats and spiders. There were traces of the compound walls with golden towers bedecked with nine precious gems. All the doors were made of diamonds. All the pavilions were made of cat's eyes, rubies, emeralds and pearls. Such were the palaces as well. There were a number of weird buildings. There were golden chariots with green festoons wherever you see. There were high ways where even the elephants and horses can wander freely. There was melodious music heard all through. It was a spectacle of fanfare of dance. Different musical instruments were playing. There was a clamour of beautiful ladies everywhere. Not only that. There were four-armed divinities, mace-bearers and holders of the conch and discus in their hands.

The cave did not appear to belong to the earth. It was quite distinct. It was radiating with brilliance. There was a 'vimana' in the middle of the cave. There appeared to the monkey warriors the consort of Lakshmi lying on Serpent Sesha. There was Lakshmi in his chest. There were Goddesses Earth and Neela on either side. They were being served by garlanded persons in white robes, holding the conch, discus and mace in their arms.

Gazing such a spectacle, the monkeys were at a loss what to do. Detecting the crowd of monkeys, a guard started chasing them. The monkeys were afraid of the guard holding a cane in his hand. They went berserk. The guard understood



their anxiety and with pity showed them the exit. The monkeys went out of the cave holding their breath. Feeling relieved, they started interacting about the specialities of the cave.

"Ravana must have hidden himself in disguise in this cave afraid of fighting with Sri Rama," said a warrior.

"No; it isn't Ravana's guile. This is actually the illusion created by Hari," stressed another one.

"Why this futile talk? Let's go inside the cave once again to ascertain the truth," one of them suggested the way out.

"Why should we alone go there? Let's go with our companions," said one.

"Hey monkey friends! It seems you've dreamt. All this is an illusion!" said some.

"Not at all. Whatever we've seen is true," emphatically replied some others.

Thus, they were arguing out among themselves. In the meanwhile, they couldn't see the cave before them. It disappeared. All of them were dumbfounded at this.

Later, the monkey warriors reached the holy feet of Lord Srirama. They related their experiences to the Lord in detail.

Hearing their experiences, Srirama said to them cheerfully, "Comprehensive observation and research are necessary to know the truth in any issue. I don't deny it. But we should not say variously as we like in respect of the birth of angels, kings and rivers. We can't say that the consort of Rama is not here. The miracles of Hari and Siri are known to Hari alone. It's beyond the comprehension of even the angels. Unlimited are the miracles of Venkatachalam. It's not proper to be curious to know their mystery. Yet, I'll tell you about one thing. Listen! You're all blessed. You had the darshan of the consort of Lakshmi himself. Your lives are fulfilled with the darshan of the Lord." Thus, he cleared the doubts of the monkeys.

He spent a day in Venkatadri and reached the sea-shore travelling towards the south. He constructed a bridge with the aid of the monkey warriors. Very easily, he reached the Lanka along with the monkey warriors using the bridge-way. He tore the strength of the giants into smithereens. He killed Kumbhakarna. He killed Ravana who relegated Janaki to confinement. Later, he subjected Sita to trial and accepted the hand of Janaki. He entrusted the kingdom of Lanka to Vibhishana who assisted him. He anointed him as king of Lanka. He went back to Saketapuram in Pushpaka Vimana along with Sita and Lakshmana and the monkey warriors who aided him in the war. As Bharata and Shatrughna were serving him with devotion, he got anointed in Saketapuram. Later, he ruled the kingdom to the delight of his people. Everyone thought the kingdom of Rama was exemplary like Rama rajyam. Thus saying, Soota ended his story.

Having heard the entire story, the sages including Shaunaka curiously said, "Hey expert sage of Puranas! We've a small doubt. Who's the auspicious divine person that the monkeys saw in the cave?"

In response to it, Soota said, "Ok. It's my duty to clear your doubt. Listen. Shrimannarayana who left Vaikuntha is the resident of Venkatagiri himself. He appeared to the monkey warriors in the cave. He manifested before them to let them know that he is none other than the resident of Vaikuntha. Common men do not know this strange thing. Vaikuntha itself has manifested in the cave; so, the cave is called "Vaikuntha Guha". The lapse of Kali will not attach those who hear the glory of this cave. It is true that they will get the prosperity of progeny. Not only that. They'll live happily with inherent wealth and attain redemption at the end." Thus, Soota explained to them in detail and cleared their doubts.

(End of the First Ashwasa)

(to be continued)

#### (Continued from the previous issue)

#### 16. tatparam purusakhyateh gunavaitrsnyam | 1.16 ||

tat = this/that; param = ultimate, highest, purest; purusa = pure awareness; khyatei = clear seeing; guna = fundamental qualities of nature; vaitrsnyam = without wanting or attachment, freedom from the desire.

In Vairagya, giving up the last desire happens as a result of the awareness that follows.

The preceding Sutra (15) taught us those delusions and attachments, the source of bondage, are gradually destroyed by both Viveka and Vairagya. Kaivalya, the ultimate dissolution, will be the culmination of this. The sadhaka will have recognised his actual nature in that situation. Because of his total independence and lack of Gunas interaction, he will be least drawn to the things. The Purusic consciousness is characterised by a Vairagya called Para Vairagya, the greatest sort. This Sutra states that full Vairagya only arises when Purusa khyati is attained. This implies that even if the sadhaka has been liberated from active attachment in the lesser stages, the seeds of attachment still exist in a subtle form.

#### 17. vitarka vicara ananda asmitarupa anugamat samprajnatah || 1.17 ||

vitarka = analytical thinking or logical argument; vicara = insight, reflection; ananda = bliss, joy; asmita = sense of self, I-am-ness; rupa = form; anugamat = going with, following, accompanying; samprajnatah = cognitive, or Samadhi with Prajna or consciousness.

Samprajnatah Samadhi, that is concentration on a particular object, is accompanied by four principles, reasoning, reflection, bliss, and a sense of awareness of individuality or sense of Pure being.

Samadhi is a fascinating subject. To understand this Sutra and the following Sutra 18, we need to distinguish two types of Samadhi called Samprajnatah Samadhi and Asamprajnatah Samadhi. Patanjali has elaborately dealt with the subject of Samadhi in the following Sutras: three stages of meditation leading to Samadhi in Section III Vibhuti Pada, Sutras 1,2,3, & 4;



Samprajnatah Samadhi and Asamprajnatah Samadhi in Sutras 17 & 18; the essential process involved in Sabija Samadhi Sutra in 41; the different phases of Sabija Samadhi in Sutras 42, 43, 44, 45, 46, 47, 48, 49, & 50 in Section I Samadhi Pada; the technique of Nirbija Samadhi in Sutra 51 of the Samadhi Pada, Sutra 8 of the Vibhuti Pada, and Sutras 26, 27, 28, & 29 of the Kaivalya Pada; and the three kinds of transformation involved in Samadhi in Sutras 9, 10, 11, & 12 of the Vibhuti Pada.

A process of exploring the deeper levels of consciousness that operate through several mental layers is known as *Samadhi*. As a manifestation of the Ultimate Reality (*Brahman*), consciousness takes on a certain expression that is dependent on the mental grade at which it operates. The expression becomes more restricted the coarser the mentality. It operates at several *Kosas*, or levels of the body-mind complex, each of which has specific constraints on how consciousness can be expressed. The progressive release of the limitations of each *Kosha* will culminate in *Samadhi*.

The distinction between Samprajnatah Samadhi and Asamprajnatah Samadhi-which should not be mistaken for Sabija and Nirbija Samadhi—is first discussed by Patanjali. Patanjali employs these terms in rather distinct situations. We shall discuss the significance of Sabija and Nirbija Samadhi later. First, let's understand the distinction between Samprajnatah Samadhi and Asamprajnatah Samadh. The phrase "Samadhi with Prajna" is Samprajnatah Samadhi. "Not the Samadhi with Prajna" is the meaning of the Asamprajnatah Samadhi. In Sanskrit, the prefix 'A' signifies "not." Derived from the words *Pra* (high) and Jna (know), Prajna represents the higher consciousness operating at all levels of the mind. When the mind is fully detached from the material world, Samadhi is the state in which this unique higher consciousness manifests. It means consciousness is free from the interference of the mind.

The difference between the above two kinds of Samadhi lies in the presence or absence of Pratyaya in the field of consciousness. Pratyaya denotes the total content of the mind in its widest sense that includes everything, the intellect, the images, the impressions, the opinions, and so forth. In Samprainatah Samadhi, Pratyaya is present in its seed form and consciousness is directed to it. Whereas in Asamprainatah Samadhi there is no Pratyaya and therefore, there is nothing to draw the consciousness outwards and hold Asamprainatah Samadhi therefore represents a very dynamic condition of the mind and differs from Samprinata Samadhi only in the absence of Pratyaya in the field of consciousness. The void of Asamprajnata Samadhi is sometimes called a 'cloud' in Yogic terminology and it is temporary. Once the 'cloud' disappears, the sky is clear and the sun shines.

The sadhaka finds himself in an emptiness when his consciousness departs from one plane and the *Pratyaya* of that plane vanishes. He must stay in this blank until his consciousness spontaneously emerges into the next plane, with its new and distinct *Pratyaya*. The accomplished sadhaka is able to undergo this experience repeatedly, shifting from one plane to another until he finally descends from the most delicate plane into *Purusa's* consciousness, or Reality.

It can be observed that as consciousness gradually recedes from the lower mental plane to its origin, Samprajnatah Samadhi, with its distinctive Pratyaya, and Asamprajnatah Samadhi, with its void, follow one another until the final obstacle is overcome, the sadhaka is established in his Swarupa, and his consciousness unites with the Purusa's consciousness. Sadhaka's progress is the key to success. The skilled sadhaka can shift his consciousness from one plane to another with lightning speed, whereas the novice may become

entangled in the lower realms for months or even years. His advancement is dependent on both his previous *Samskaras* and his current effort. This demonstrates how difficult it is to understand the science of Yoga and how intricate it is to master it. Impatient people are unfit to travel the path of Yoga.

Let us now examine the features of consciousness that manifest in the four stages of Samprajnatah Samadhi, having briefly discussed the nature of Asamprajnatah Samadhi and Samprajnatah Samadhi in general. The four states of mind that correspond to these four stages are Vitarka, Vicara, Ananda, and Asmita. Only the primary and fundamental functions of the mind are listed by Patanjali; the names of the mechanisms by which these functions are carried out are omitted. On the other hand, their matching Kosas could be considered.

During the initial phase of Samprajnatah Samadhi, the Manomaya Kosa serves as the centre of consciousness and is responsible for the Vitarka function. At this point, the Sadhaka can depart from the physical body and operate through more subtle vehicles known as the lower mental body or astral body. This state need not be confused with Samadhi. He may use the clairvoyant abilities he has gained in these more subdued bodies in a typical manner. However, it's not always *Samadhi*. The mind in this state continues to work with the objects one after the other rather than being fixed on a single one.

The Sadhaka can further advance to Asamprajnatah Samadhi and withdraw his consciousness into the next higher pane, known as Vijnanamaya Kosha, or the causal body, after mastering the technique of Savitarka and Nirvitarka phases in the first stage. Vicara is the essential function of the mind operating through the vehicle. Once the Sadhaka has practiced this, he can proceed to another vehicle, Anandamaya Kosa, which has two primary functions, Ananada and Asmita. Anandamaya Kosa is very subtle and difficult to understand. Sutra 19 of Sadhana Pada Section II explains the significance of Vitarka, Vicara, Ananda, and Asmita and the four Guna stages that correlate to them.

(to be continued)

#### **SOLUTION TO PUZZLE**

1 A	В	2 H	I	3 M	A	4 N	Y	5 U		6 N
v		I		О		A		N		A
7 A	U	D	I	О		8 L	A	D	E	N
С		I		N		w		U		D
9 H	O	М	E		10 C	A	11 T	E	12 V	I
E		В			U		Н		A	
13 <sub>E</sub>	X	A	M		Т		14 A	L	G	O
N					Е		R		U	
15 A	N	I	L	I		16 C	A	M	E	17 L
						О				L
18 L	A	M	В	A		19 D	Н	A	N	I



Samkshepa Mahaabharatam

# KAURAVAS AND PANDAVAS

(Part-3)

- Dr. Kannan Srinivasan

#### (Continued from the previous issue)

Once Vyasa came to the palace of Hastinapura feeling so thirsty, tired and hungry. Gandhari took great care of him and gave him sufficient food and water. Vyasa was so pleased with her service that he offered to grant her a boon. Gandhari asked for one hundred sons from Dhrutarashtra and also a daughter as her boon. Vyasa granted the same. Accordingly, Gandhari became pregnant and even after two years she did not deliver any baby. In the meantime, Gandhari heard that Kunti has given birth to a child. This made her so depressed and sad. In a fit of rage, she pressed and crushed her womb and delivered a lump of flush. On knowing this, Vyasa came and cut the lump into hundred pieces and kept them in ghee pots. A small piece of the flush was also kept in a separate ghee pot. He asked her to keep these ghee pots secretly and went to the Himalayas. In due course all the pots were broken and one hundred sons and one daughter were born to Gandhari. The one hundred sons of Dhrutarashtra came to be known as 'Kauravas', meaning the descendants of the great Kuru vamsa.

The prominent among them were Duryodhana, Dussasana and Vikarna. A lot of evil omens were seen at the time of the birth of Duyodhana. In view of this, Vidura and other learned Pandits looked into the future of Duryodhana and predicted that he would bring great damage to the entire Kuru vamsa and that it would be in the best interests of Hastinapura to abandon him. But this advice was not accepted by Dhrutarashtra due to his blind love towards his first new-born son. The daughter of Dhrutarashtra was known as 'Dussala'. Dhrutarashtra also married a vaisya woman and through her had a son named 'Yuyutsu'. Duryodhana was the eldest and the strongest of all the sons of Dhrutarashtra.

One day king Pandu went to the forest for hunting. He inadvertently shot arrows when two deers were mating. Hit by the arrow, the male deer was killed. The deer was none other than sage Kindama who was making love with his wife both assuming the forms of deers. Before dying, Sage Kandama cursed Pandu that the moment he touched his wife for lovemaking, he would die immediately. Both Kunti and Madri were so sad and devastated on knowing this. They said that if Pandu wanted to leave them they had no option but to commit suicide. Pandu pacified them and went to Satasrnga along with them and started performing severe austerities. Dhrutarashtra also felt at times the pangs of separation from his brother, Pandu. As time passed, Pandu wanted his two wives to bear children through some righteous and noble person. But this idea was rejected by both of them. Kunti recalled the Mantra given to her by Sage Durvasa for begetting children using the grace of the Devatas. When she shared this with Pandu, he immediately agreed and permitted her to bear children accordingly using the power of the Mantra. Kunti chanted the Mantra and propitiated 'Dharma Deva' and got 'Dharmaputra' as her eldest son. By worshipping 'Vayu Deva' through the Mantra, she gave birth to 'Bhimasena' as her second son. She also got 'Arjuna' as her third son by propitiating 'Indra Deva' using the Mantra. Pandu was elated to have the three sons by divine grace. Over a period of time, Pandu felt that his second wife Madri should also be blessed with children by using the Mantra given to Kunti by Durvasa. Accordingly, the twin 'Asvini Devas' were propitiated through the Mantra and Madri was blessed with two sons 'Nakula and Sahadeva'. The five sons of Pandu were collectively called as 'Pandavas', meaning the sons of king Pandu. Dharmaputra was the eldest of all the five Pandavas.

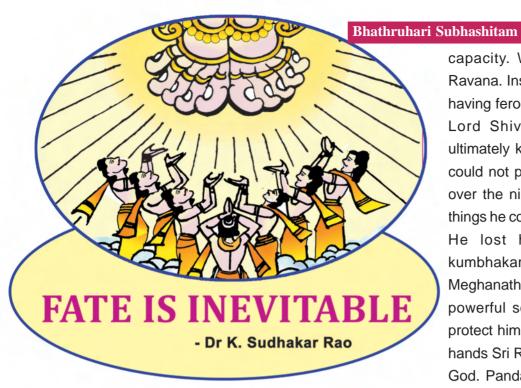
Pandu was living peacefully with his two wives Kunti and Madri along with his five sons at Satasrnga. One day during spring time Pandu went with Madri to a lonely spot surrounded by attractive plants bearing fragrant flowers, water-bodies with lotus and green trees bearing fruits. The chirping of the birds, humming of the bees and the melodious voice of the cuckoos and enchanting fragrance of the flowers all around created an atmosphere of romance all around. When Pandu looked at the enticing beauty of Madri, his heart melted for love towards her. Madri pleaded with him not to touch her. But enchanted by the bewitching charm of Madri, Pandu lost all control over his senses and embraced Madri for lovemaking. The curse of sage Kindama came into effect at once and Pandu dropped dead. Both Madri and Kunti were totally devastated, shattered and wept inconsolably. All the people of Satasrnga felt so sad at the great tragedy. The death of Pandu was conveyed to Hastinapura and his body was respectfully cremated with all religious rites. Both Kunti and Madri desperately wanted to immolate themselves in the pyre. Madri requested Kunti to live in order to take care of all the five children and jumped into the pyre of her beloved husband and reached the Heaven along with him.

The heart-broken and grief-stricken Kunti along with her five children returned to Hastinapura. All the people of Hastinapura felt as if it were their personal loss. Bhishma and Vidura developed greater compassion and love towards the fatherless five children of Pandu and took great care of them. Kunti started dedicating her life in bringing up the five sons with ethical and moral values. She never differentiated Nakula and Sahadeva, the sons of Madri from her own sons. She showered special love towards them who were rendered motherless at a young age.

When Satyavati was sharing her boundless grief at the loss of Pandu, Vyasa consoled her and said that the Kuru vamsa had to undergo many ordeals, sufferings, miseries and tragedies in the future. As time devours one and all mercilessly and without exception, he advised her to retire to the forest and spend the rest of her life in performing austerities and in meditation, contemplation and reflection. Accordingly, Satyavati went to forest along with both Ambika and Ambalika. In due course, all the three passed away and reached the Heaven without seeing the innumerable sufferings and destruction of the lineage of Kuru Vamsa in the years to come.

Bhishma took special care to groom all the five Pandavas in a manner befitting the royal kuru vamsa. Dharmaputra was always righteous and truthful. Bhima was the strongest among all the Pandavas who evinced special interest in wrestling and mace fighting. Arjuna was so fascinated by archery that whenever he had time, he always practiced it with unceasing dedication. Nakula was so handsome even as a young boy. Sahadeva had a great flair for serving the elders. Duryodhana, the eldest of the Kauravas was strong, valorous and just like Bhima, he too showed great interest in wrestling and mace fighting. The Pandavas and the Kauravas were taught dhanurveda by Krupacharya who was brought as a baby from the forest during the time of king Santanu along with his sister named Krupi. In due course, Krupacharya developed great mastery in archery and became a renowned master of dhanurveda. As young boys, there were always petty quarrels and fights between Pandavas and Kauravas. Every time when Pandavas were teased, Bhima taught the Kauravas a good lesson by his sheer muscular strength. Though both of them lived together, there was no deeper affectionate bonding between the Pandavas and Kauravas.

(to be continued)



Sage Bhartruhari in his 'Nitishataka' describes about the fate. According to him fate is inevitable. Let us see the sloka:

Netaa yasya bruhaspatih praharanamvajram suraah sainikaah Svargo durgamanugrahah kila harerairaavato vaaranah Ityaishwarya balaanvitopi balabhitbhagnah paraih sangare Tadyuktam nanu daivameva Sharanam dhig dhig vruthaa pourusham

In this verse sage Bhartruhari describes the power of fate. Indra has Bruhaspati as his guru. He uses vajrayudha as his weapon. His soldiers are gods who are considered powerful. His fort is svarga or heaven which is unbeatable. Nobody can conquer it. He has the blessings of Lord Vishnu who is one among the trinity. He had a powerful elephant namely Iravata. In spite of having all these things several times he was defeated by others. He was dethroned by demons. He was defeated in the war. Hence we should come to the conclusion that Fate alone rules the world and even gods are victims of the fate. It is something irreversible. So it is better to relinquish the fruitless trust in our individual

capacity. We can take the example of Ravana. Inspite of having boons. Inspite of having ferocious soldiers. Inspite of having Lord Shiva as his protector he was ultimately killed by Lord Rama. His valour could not protect him. He had Full control over the nine planets. Inspite of all these things he could not survive in the battle field. He lost his powerful brothers like kumbhakarna. He lost his ferocious son Meghanatha in the battle field. He lost his powerful soldiers, His weapons couldn't protect him. It was his destiny to die in the hands Sri Rama who was an incarnation of God. Pandavas lost their Kingdom due to Duryodhana. They were forced to go to the forest for a prolonged period. Due to fate they have to face several hardships in their life. The story of Nala and Damayanti is also a good example for the role of fate .They had to suffer with hunger and thirst. There are several mythological stories which indicate that Fate plays a key role in our lives.

Our youth should always remember this truth. Then here a question arises what should be done when we are surrounded by catastrophic situation? Answer is to surrender to the god. we should have staunch belief in the God. Then God will uplift you from the difficult situations. 'Sharanaagati' alone can bring happiness in our lives.

Let us not be overconfident in our lives. Let us have a humble and simple life which will take us to the hights of spirituality.

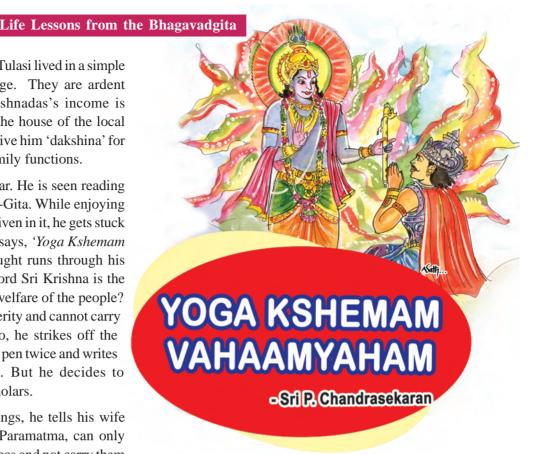


rishnadas and his wife Tulasi lived in a simple tiled-roof house in a small village. They are ardent devotees of Lord Krishna. Krishnadas's income is meagre. He performs 'pooja' in the house of the local zamindar daily. Villagers used to give him 'dakshina' for his services as a priest in their family functions.

Krishnadas is a good scholar. He is seen reading the ninth chapter of the Bhagavad-Gita. While enjoying the slokas and the interpretations given in it, he gets stuck in the twenty second verse which says, 'Yoga Kshemam Vahaamyaham'. Suddenly, a thought runs through his mind. He thought to himself: 'Lord Sri Krishna is the Paramatma. How can I carry the welfare of the people? He can only give riches and prosperity and cannot carry them like a servant'. Thinking so, he strikes off the word 'Vahaamyaham' with his red pen twice and writes in the margin 'Dadaamyaham'. But he decides to discuss this matter with other scholars.

Pleased with his new findings, he tells his wife that Lord Sri Krishna being the Paramatma, can only bestow His blessings on His devotees and not carry them on His shoulder like a servant. Hence, 'Vahaamyaham' should be replaced by 'Dadaamyaham.' Tulasi silently listens to his argument with a smile and urges him to perform 'pooja' at home. After the performance of 'pooja', she tells him to meet the zamindar with a request for a bag of rice and other grains reminding him that the villagers have also postponed their family functions since the rainfall has been very meagre continuously for a period of two years.

Krishnadas leaves the house to meet the zamindar, pondering over the correction made by him in the sloka. Half an hour later, a small boy, with dark complexion, approaches his house carrying a huge basket full of rice, pulses, fruits and vegetables. Hearing the voice of the boy, Tulasi comes out. The boy tells her that he has come to deliver a few things as ordered and effortlessly keeps the heavy basket on the floor. Very happy and relieved to see the over-loaded basket, Tulasi offers him a pot of buttermilk. When the boy bends down to take the pot, she notices two big fresh wounds perhaps caused by a whip. Feeling very sad, she asks him the reason for it, and with a smile on his face he replies that it's all given by his own people and moves out quickly taking the empty basket.



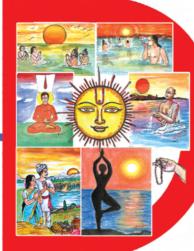
Krishnadas returns home empty-handed after sometime. On the contrary, his wife welcomes him cheerfully and tells him that the boy he had sent, delivered all the goods just before his arrival. Perplexed by her words, he tells her that he has not sent anybody. Tulasi further tells him that the poor boy who was carrying such a heavy load on his head and who appeared to be an obedient one, was perhaps beaten with a whip by his master which left two long fresh marks on his back.

Puzzled, Krishnadas, not able to believe his ears, runs suddenly towards the pooja shelf where he has kept the Bhagavad-Gita and turns to the page with a book mark. Those two strong lines that he made under the word 'Vahaamyaham' were not there anymore! With tears rolling down, he prostrates before Lord Sri Krishna and says, 'Yes! Yes! I was mistaken! You always carry the fortune and welfare of Your devotees with reverence on Your shoulder and protect them. You take immense pleasure in serving Your devotees. You not only not give fortunes but carry them to deliver to your devotees whenever they require!' He now understands clearly Lord Krishna's promise of 'Yoga Kshemam Vahaamyaham'.



## - Smt. P. Sujatha

ord Surva is worshipped innumerable devotees as a powerful planet and God who has



immense influence on our daily life. He influences both our physical and mental health. He invigorates our digestive system. He provides sufficient energy through required vitamins to the body. He improves the eye-sight also. Our ancestors advised the people to worship Lord Surya as a regular practice. Many devotees undertake 'Sandhyopasana', a practice to offer prayers to Lord Surya, three times a day at those times when Lord Surva provides maximum health benefits. One has to face Lord Surya and perform 'tarpana.' 'Tarpana' is giving water to the Lord through our hands. This is one way of making people to spend time in the rays of the Sun. The rays of the Sun provide several health benefits. Another significant method suggested by the 'rishis' is Surya Namaskarams. This is a form of yoga exercise coupled with several religious rituals. By creating such practices, our ancestors educated each one of us to take benefits of the natural resources for betterment.

Today, many medical experts agree with these practices. They suggest people to go on a morning or an evening walk when the the rays of the sun fall on the body and gives soothing touch to it. They affirm that deficiency of D vitamin in the body could be corrected only through direct exposure to sunlight. Vitamin D is an important element for the strength of the bones in the body.

Further they reveal that there are several health benefits which we can get free from the rays of the sun. (1) Researchers indicate that an hour of natural light in the morning will help one sleep well so that the levels of the hormone called 'Melatonin' which is critical for sleep are regulated. (2) When we exercise or play we are exposed to the sun rays that will help us reduce

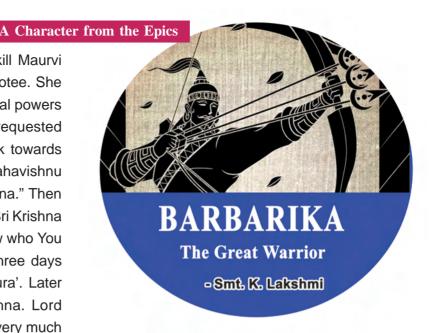
the levels of stress. (3) Those who are obese can reduce their weight when they walk or exercise in the morning for half an hour or so. (4) Vitamin D is not only important for bone-building it is also strengthens the immune system. Many dreaded diseases like cancer were caused due to lack of proper immune system. (5) The sunshine boosts a hormone called 'Serotonin' which improves the stamina of the people to stay cool and focussed. (6) It improves the longevity because the entire body absorbs the vitamins produced in the sun light when the people spend in direct light.

The Sun produces Ultraviolet (UV) rays which are important for bones, blood cells and immune system. Born babies suffer with the chemical bilirubin which turns them to yellow skin. Doctors advise keeping the baby exposed to the sunrays. The religious beliefs are based on scientific underlaying. In the olden times these practices were implemented as a belief. Today all scientific experiments prove that these were right practices. The sun is 4.5 billion year old planet which is 150 million kilometres from the earth is the centre of solar system. Without the energy of the sun, life could not exist on our earth today. The Rig Veda says that the Sun-God is the soul of all beings, moving and non-moving. The regular recital of the 'Aditya Hridayam' which was narrated by the sage Aagstya to Lord Rama and the 'Surya Sukta' will give immense benefits to mankind.



"Stop! Sri Krishna! Stop! Do not kill Maurvi with your Chakraayudha. She is my devotee. She has received many martial arts and martial powers from me as boons," Goddess Parvati requested Lord Krishna. Then Parvati turned back towards Maurvi and told her, "O! Maurvi! Sri Mahavishnu Himself is born on this earth as Sri Krishna." Then Maurvi immediately bowed to the feet of Sri Krishna and said, 'O! Lord Krishna! I do not know who You are, I have been fighting with You for three days because You have killed my brother Mura'. Later Maurvi offered apologies to Lord Krishna. Lord Krishna said to Maurvi, 'O! Maurvi! I am very much impressed by your skills in archery. You fought much better than Arjuna. Please accept my appreciation! Mourvi! This is My word. After some years, a son will be born to you. You yourself will be his 'guru' and teach him martial arts and martial powers. He will certainly receive all praise as a great warrior.' Later, Sri Krishna blessed Mourvi and returned to Dwaraka.

From that day onwards, Maurvi became a devotee of Lord Krishna. After some time, Maurvi married Ghatotkacha, the son of Bhima and Hidimbi. They had a son. The boy was named Barbarika. Barbarika's grandmother Hidimbi and his grandfather Bhimasena were very much fond of him. As advised by Lord Krishna, Maurvi as 'guru' excellently taught her son Barbarika the martial arts and martial powers. Thus Barbarika learned martial arts and martial powers from his mother Maurvi and rigorously practiced them daily. Lord Shiva got very much impressed by his splendid skills in martial arts and gave three special arrows endowed with extraordinary qualities to Barbarika as gifts. As the years rolled by, Barbarika grew up to become a young man. One day, Barbarika told his mother Maurvi, "O! Mother, a war is about to start between my grandfathers Pandavas and Kauravas in



Kurukshetra. As a true warrior, I am very much eager to witness the war. O! Mother! I promise you that I will fight to help the weaker side. Later Barbarika took permission to go to Kurukshetra from his mother. "Meet Lord Krishna there!" said Maurvi to her son and blessed him. After a long journey, Barbarika reached Kurukshetra and met Lord Krishna. 'I am the grandson of Bhimasena and the son of Ghatotkacha. My name is Barbarika,' Barbarika introduced himself to Lord Krishna. 'So you are Maurvi's son! Hearty welcome to you! Barbarika! Please be seated', said Lord Krishna. At lunch, he narrated Barbarika about his fight with Maurvi that took place before he was born. During the conversation Lord Krishna asked Barbarika, 'If you are given the opportunity to be the Commanderin-Chief of the battle, in how many days you will complete it?" "Just in one minute!" replied Barbarika. Wonderstruck, Lord Krishna exclaimed 'Wow! But how!' 'Let us go out from home, I will demonstrate,' said Barbarika. Then both of them went out and stood in an open ground. "O! Lord Krishna! Please look at that tree. Lord Shiva gifted me these three unique arrows. Let us suppose the leaves are enemies to be destroyed, then the first arrow when shot will identify a mark all those to be destroyed. Suppose the branches are our army to be protected, then the second arrow when shot will identify a mark all those to be protected. Then finally the third arrow when shot will execute the task". Barbarika demonstrated stage by stage before Lord Krishna. Surprisingly the third arrow started hovering around Lord Krishna's foot where He has secretly hidden a leaf of that tree. As soon as Lord Krishna lifted His foot the leaf caught fire and got destroyed. Lord Krishna admired Barbarika and asked him to whom he intends to support in the battle of Kurukshetra. Then Barbarika told Lord Krishna about his promise to his mother and his wish to witness the battle till its completion. Then Lord Krishna said, "O! Barbarika! Your promise to your mother will never be fulfilled because when you support Pandavas then Kauravas will become weak and when you support Kauravas then Pandavas will be weak. But your wish to witness the battle will be fulfilled if you are ready to do what I say. Any battle commences only after a supreme warrior offers his head as sacrifice to the battlefield. I very honestly declare you as the most greatest worrier above all. I promise you that, your head even after getting detached from your body will be able to see, hear and talk till the end of the battle of Kurukshetra". After listening to the words of Lord Krishna, Barbarika being a warrior in true spirits got very much disappointed because he can never participate in the battle. On that very moment he cursed himself over his quite hasty and foolish promise given to his mother. If I go back home, will my guru, my mother be happy? She will never look at my face. Let me die like a wirrior in the battle field. So thought Barbarika and then he cut off his head with the sword and offered it to Lord Krishna. Later Lord Krishna placed Barbarika's head on the top of a mountain so as to witness the happenings of the battle till its completion. Meanwhile, the battle continued for eighteen days.

The Pandavas won the battle while Kauravas got defeated. After the completion of the battle. Lord Krishna led Pandavas to the mountain top where he placed the head of Barbarika. He narrated them about Barbarika's amazing skill in martial arts and his great sacrifice. Pandavas in their hearts felt very much sad for Barbarika. Later with heavy hearts Lord Krishna and Pandavas bid farewell to the departed soul of Barbarika, the great warrior. Then the head of Barbarika rolled down from the top of the mountain and disappeared. The gods and goddesses grandly welcomed Barbarika into heaven.

One should offer only such promises which can be fulfilled in reality but not those promises which are given to someone out of ignorance and are impracticable.

#### 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.



OM SRI VENKATESAYA NAMAR

AYA NAMAH

KATESA SAHASRANAMA

SRUKATESAYA NAMAH

OM SRI VENKATESAYA NAMAH

**Commentary in English** 

- Sri Ananth Madabhooshi

OM SRI VENKATESAYA NAMAH

KATESAYA NAN

(Continued from the previous issue)

Sri Venkatesa Sahasranama is part of Bramhaanda Purana. Narada gets upadesa of this stotra from Bramha and Narada in turn gives upadesa to Vasishta.

Sloka - 18

Ucchwasakrushtabhutesa Niswasatyaktaviswasrut / Antharbhramajjagadgarbho: Anantho Brahmakapalahrut // **109.** Ucchwaasaakrushtabhutesa: In this name Bhutesa refers to Rudra. In the times of pralaya, Venkatesa as Narasimha, through His inhalation of breath, attracted Rudra towards him in an attempt to protect him.

110. Niswasatvaktaviswasrut: Venkatesa, in exhalation of breath, created Lord Brahma. The purpose of Brahma's creation was to continue the process of creation of the rest of the universe as directed by Venkatesa.

111. Antharbhramajjagadgarbha: Venkatesa is the Lord who holds the entire, ever-moving universe inside His stomach in an attempt to safeguard it. Tirumangai alwar "Manjaadu varai enjamal ezhum... vayittradakki..." in Periya Tirumozhi [#2.10.1]

112. Anantha: This name signifies Venkatesa's trait of being endless. Endless, not only intends about the lifespan, but also to all the attributes that supplement a life. Venkatesa's auspicious qualities, His opulence, His power, His avataras etc., are all endless. Nammalvar says "... Tholgal aayiratthay mudigal aayiratthay thunai malar kangal aayiratthay..." in Tiruvaymozhi [#8.1.10]. Parasara Bhatta attributes the limitlessness by space, time or object in his commentary to Vishnu Sahasranama [#665]

113. Brahmakapalahrut: Venkatesa was the one who came to rescue Rudra when the latter was roaming around with a skull attached to his hand due to his blasphemous act of plucking the 5th head of Brahma. This act entailed Rudra roam around to seek liberation from that sin and eventually Sriman Narayana helped Rudra by pouring the nectarine water from His bosom to fill the attached skull. Tirumangai Alwar recounts this in Periya Tirumozhi [#1.5.8] as "... en endhaay saabam theer enra, ilangu amudhaneer thirumaarbil thandaan...'

Sloka - 19

Ugro Veero Mahavishnur Jwalana: Sarvathomukha: / Nrusimho Bheeshano Bhadro Mrutyumruthyu: Sanaatana: //

114. Ugra: The name signifies the extreme fury that manifests in Venkatesa towards the incorrigible sinners. This name is dealt by Parasara Bhatta in his commentary for Vishnu Sahasranama [#422] to signify Kalki avatar. Poushkara Samhita also alludes the same in the context of depletion of Dharma.

115. Veera: Venkatesa is the Veera who instils fear and terror in the hearts of enemies of MSRIVEN followers of Dharma. Vedanta Desika addresses Rama as "Mahaveera!!" in his Raghuveeragadya. Maareecha recounts as to what happened to Ravana with such fear, and exclaims that he sees Rama in every tree around him, which signifies a form of devotion, driven purely by fear [Bheeta Bhakti]. Annamayya says "Jayajaya Nrusimha Sarvesabhayahara Veera." Vishnu Sahasranama also employs this name twice [#402, 664].

FEBRUARY, 2024

SAPTHAGIRI

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- **116. Mahavishnu:** The name Vishnu indicates the allpervasiveness of Venkatesa. In Mahabharata, Udyoga Parva [#69.13], the name Vishnu is attributed due to His act of spreading across and measuring the three worlds with His feet. This name appears 3 times in Vishnu Sahasranama [#2, 259, 663].
- 117. Jwalana: Venkatesa is the radiating entity who emits incinerating fire that destroys the enemies of Dharma. Annamayya exclaims as "Palanetranala prabala vidyullata...". When devotees approach Him, this radiance will burn their sins without a trace.
- **118. Sarvathomukha:** Venkatesa's trait of being a witness to everything and everywhere in any direction is explained by this name. This name alludes to the allpervasiveness of Venkatesa. Nammalvar says "Karandhengum parandhulan" in Tiruvaymozhi [1.1.10].
- 119. Nrisimha: Venkatesa is Nrisimha who simultaneously rescued Prahlada while He also ensured that Brahma's boons are not violated. Venkatesa, as Nrisimha ensured He showered immeasurable grace on Prahlada on one hand while He was most frighteningly ferocious towards Hiranyakasipu. Tirumangai Alwar says "... Thinnthiral Ariyaayavan, Thiruvengadam..." in Periya Tirumozhi [#1.8.6].
- **120. Bheeshana:** As Bheeshana, Venkatesa orchestrates the world in such a way that the unrighteous people who frequently transgress the path of rectitude will constantly feel the fear of consequences of their unrighteous acts in their life. Vishnu Sahasranama [#837] says "*Bhayakrut*"
- **121. Bhadra:** The word "Bhadra" signifies auspiciousness. Venkatesa bestows His devotees with all the auspiciousness by eradicating the obstacles due to their past karma. Nammalvar says "...onrume thozha nam vinai oyume" in Tiruvaymozhi [#3.3.8]. Annamayya says "...niratam nityam nikhila subhakaram... parama mangalam bhavatitam..."
- **122. Mrutyumruthyu:** Venkatesa is considered to be the personification of End to Death. His grace effectively thwarts the untimely death to His devotees. Yamadharmaraja fears the Paramatma, Venkatesa. "...*Mrutyurdhaavati panchama iti*" says Aanandavalli in Taittiriyopanishad which indicates Death fears the Paramatma.
- **123. Sanaatana:** This name signifies the most ancient nature of Venkatesa. Brahma purana says that King Sanka built the temple for Venkatesa on Tirumala and established the idol form exactly as revealed. This is mentioned by Tirumalai Ananthalwan in his work, *Sri Venkatachala Ithihasa Mala*. Vishnu Sahasranama [#898] says "Sanaatana-tama:" which indicates even a higher degree of ancient nature.

Sloka - 20

Sabhasthambhodbhavo Bheema: Siromaali Maheswara: | Dwaadasaadithyachudaala: Kalpadhoomasataachavi: ||

- 124. Sabhasthambhodbhava: This name signifies the avatara of Narasimha from a pillar. In Srimannarayaneeyam [25.1], Bhattadri says "Sthambhe ghattayatho Hiranyakasipo...." When the demon questions the presence of Hari, the great devotee Prahlada informs the demon that Hari is present everywhere. Prativadi Bhayankaram Anna says "sarvaantaraatmane srimad venkatesaya namha".
- **125. Bheema:** Venkatesa is attributed with quality of being frightful to those who are averse to the great grace He showers. All the elements fear Him. Aanandavalli in Taittiriyopanishad says "*Bheeshamaad vaatah pavate*, *Bheeshodheti surya:...*" During Narasimha avatara, other Gods were perplexed in fear after witnessing a most improbable combination of lion face with eyes spewing fire on a human torso. Tirumangai Alwar explains this in Periya tirumozhi [#1.7.6] as "*Erintha paingan ilangu pezhvaay...*" This name appears twice in Vishnu Sahasranama [#357, 948].
- **126. Siromaali:** This name of Venkatesa alludes to the infinite heads. Purushasukta says "Sahasraseersha: purusha:..." The word sahasra in Sanskrit indicates a finite number 1000 as well as being infinite as well. Periyalwar says "aayiram thol parappi mudi aayiraminnilaga..." in Periyalwar Tirumozhi [#4.3.10].
- **127. Maheswara:** Venkatesa is the Lord of wealth. By wealth, not only the materialistic wealth but every kind of wealth like knowledge [gnaana], devotion [bhakti] and also the wealth of sense of detachment to all materialistic wealth [vairagya]. Venkatesa is seen as the bestower of anything to anyone who beseeches Him with devotion. The word "Maha" indicates a higher magnitude. Nammalvar says in Tiruvaymozhi [#8.1.5] "... manisarkku devar pola devarkkum deva o!..."
- **128. Dwaadasaadithyachudaala:** The 12 Aaditya devas are resting as ornaments atop the crown of Venkatesa. Srimannarayana is known as "*Savithru mandala madhyavarthee*," as the Lord who resides in the horizon of Sun [*Ravi Mandala*].
- **129. Kalpadhoomasataachavi:** During Narasimha avatara, this name signifies the beauty of His manes or hair locks in the battle with the demon. Narasimha realizes that He had killed the demon and shakes off His head in an act of ecstasy and resultantly the manes similar to the smog during the *pralaya*. Vedanta Desika explains this in Kaamasikaashtakam [#7] as "Sataapatala bheeshane sarabha saatta..."

(to be continued)

Ayurvedam

## Rose Flowers for Beauty and Health Protection

Telugu Original by : Dr. C. Madhusudhana Sarma English by: Sri K. Ayyappa

Nose flowers are beautiful, attractive and fragrant. They have wonderful medicinal properties that protect our health. They are really the gifts given by Nature.

To keep the Face fresh: In order to make one's face fresh, bright, radiant, beautiful and attractive, one can put the petals of two rose flowers in 200 ml water and cover it and wash face with the filtered water for an hour.

To reduce heavy menstruation: Heavy menstruation in women can be reduced quickly if they use 50-100 ml mixture of the petals of rose flower with a half teaspoon of palm jaggery mixed with curd two or three times daily.

To reduce mental stress and anxiety: One can get peace of mind if one takes the mixture of rose petal powder, sandalwood powder, Ashwagandha powder 20 grams each with alum jaggery powder in 60 grams, mixing half a teaspoon of this powder in 100 ml of water in the morning and at night before going to bed.

To reduce gastric trouble: The well-prepared mixture containing 25 grams of crushed grapes, dried rose flowers, sunamukhi, shonthi and saindhava salt with 250 ml of honey can be stored it with honey. If one consumes it one teaspoonful mixture daily, it will improve one's appetite, increase blood flow and reduce lethargy, sleeplessness and weakness. This medicine reduces problems like nausea, flatulence, indigestion,

> incomplete bowel movement and it is beneficial in solving digestive disorders.

> Rose Lassie to reduce heat: In order to reduce high heat one can take the mixture containing 20-30 ml rose water, one teaspoon of sugar, one or two teaspoons of honey, 50 ml. of curd and crushed seeds of a nutmeg with 100 ml of water along with 3-4 mints on

top. This mixture also reduces stomach burning, nausea, bloody and sticky diarrhoea and protects against various diseases during summer.

For flow of urine: If one can take the mixture containing 2-3 petals of rose flowers in 200 ml of water with food ingredients in the morning with half a teaspoon or a teaspoon of sugar at night, burning in urine, thirst and urine flow will be decreased. Urine will flow smoothly and problems in the urinary system will also be reduced.

For dark spots: One can get quick results if one uses the mixture containing rose flower powder and sri gandham (sandal) powder equally with enough milk and a few drops of lemon juice in enough powder once a day and wash for an hour.

For good immunity: In order to maintain good immunity, one can take the mixture containing 100 grams of dried rose petals, 100 grams of sugar and 200 ml honey one teaspoon in the morning and one hour before the meal at night after storing in the sun for three days. Diseases will not come.

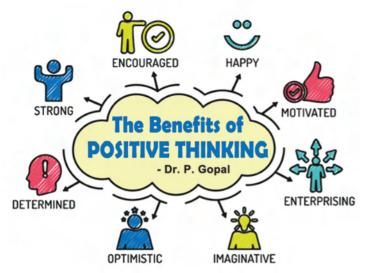
To reduce sneezing: In order to reduce the problem of annoying sneezing very quickly, one can use the drops prepared with two rose flower petals in 50 ml of sesame oil till the petals turn black on the flame and boil the oil. Let the oil be cooled. Let it be strained. Later, two or three drops can be poured in each nostril for children and four or five drops can be dispensed for adults in each nostril.

**Constipation**: It is very beneficial if one consumes the mixture containing 50 grams dry rose flower powder, 50 grams Sunamukhi powder, combined with 10 grams Saindhava salt powder with 100 ml of water from 2 ½ gm to 5 grams daily at bedtime.

'Gulkandu' is a delicious and fragrant tonic using rose flowers and it is available in Ayurvedic stores. Rose water or Panniru is also prepared using these flowers.







nce, there lived a poor Brahmin with his wife in a small village. He was knowledgeable but lethargic in his daily activities. He used to spend more time unwisely staying at home without doing any work for his livelihood.

One day, the Brahmin's wife, observing his idleness, instructed him to go and find a job in nearby towns. On the advice of his wife, the Brahmin decided to go to a nearby city to find a job for his livelihood. While he was passing through the village, he noticed a rich person rushing towards him on his chariot at full velocity. He overtook the Brahmin very rapidly touching his body. Consequently, the Brahmin fell on the ground suddenly. He sustained serious injuries to his hands and legs in the accident. The man who drove the chariot crossed him carelessly without showing any mercy towards the poor Brahmin.

This unexpected incident kept the Brahmin in great agony. He thought to himself that this all happened due to his state of severe poverty. Thinking so, he finally decided to commit suicide and reached a nearby tree to hang on to it tying a cloth around his neck. Meanwhile, a jackal, passing through the way, looked at Brahmin and took pity on the plight of the poor Brahmin.

It approached the Brahmin and said, 'Oh, man, you look like a scholar. Don't you know that committing suicide is a crime? What made you do so?' The Brahmin bowed his head calmly and said to the jackal, 'I am a poor Brahmin.' The jackal said, 'So what? God has given you two hands. I felt so jealous by seeing your two hands because I don't have hands like you. I cannot hurl even a small fly that sits on my body. You can do many great things with your hands. Have you ever thought of it? Don't think that only wealth can give you happiness. The rich people are so greedy. There is no limit to their greediness. They have an excessive desire for wealth, though they are rich enough. They want to earn more and more. Their craving for more wealth cannot be stopped.' The jackal further said, 'The desire to amass more wealth builds in the mind with an unquenchable passion. It will continue to burn hotter the more you pour into it. You may be a poor person, but it is of no use worrying over it continuously. Worry kills a person. Work never kills. Some poor people also feel happy. even though they face many troubles. Some people, though they are rich, they do not want to lead a contented life. Moreover, they spread the frustration of hopelessness and helplessness around them.'

The jackal continued: 'I was a great scholar in my previous birth. I spent most of my time in unnecessary arguments and conversations, hurting others by using my knowledge egotistically. I was born as a jackal as a result of that. Stop worrying and start thinking in a positive manner. Continue your life. Face troubles boldly. Surrender yourself to God and He will show you the right path. May God bear your burden!' The jackal left the place. The Brahmin thought to himself that the jackal who was god in disguise, came to teach him a lesson at the right time.

The Brahmin, having listened to the good words from the jackal, realized his mistake in committing suicide, as it is not at all a wise solution for facing any problem in life. Those words sowed the seeds of hope and courage in him stopping his negative thoughts of not only committing suicide but also getting through the journey of his life meaningfully with strong conviction and enthusiasm.

Moral: One must strive hard to become successful in life. Let noble and positive thoughts come to us from all directions.



### LET US LEARN SANSKRIT

LESSON - 30

Original Expression by: Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Sri Kompalle Suryanarayana

English by: Dr. S. Vaishnavi

मया = with me इतः पूर्वम् = Before this पश्यित = to see (ing)

अरमाभिः = with us इतः परम् = After this द्रक्ष्यित = will see

त्वया = with you इति = thus/so दर्शयति = to show

#### **QUESTIONS**

- 1. यूयं मया सह आगच्छत। 2. वृक्षे फलानि न सन्ति। 3. सर्वाणि फलानि अपतन्। 4. तत्र गोविन्दः अस्ति किं वा? पश्य। 5. मम मत्रचं दर्शय। 6. तव जनकः श्वः अस्माभिः सह आगमिष्यति। 7. पाकः कथमस्ति न द्रक्ष्यसि किम्? 8. झटिति पाकं कुरुत। इति वद। 9. एतत् क्षीरं पातुं सम्यक् नास्ति। 10. एतत्क्षीरे लवणम् अपतत्।
- 1. Show me this boy's house. 2. Why did he go to your house? 3. Go away a little. 4. Saw our bed in our home yesterday 5. So are you going to come with us? 6. Who will look after my house here if I come? 7. Aren't your younger brothers at home? 8. They walk in the mountains. 9. Why did you go there? 10. Just like that.

#### **ANSWERS**

1. एतस्य बालकस्य गृहं माम् दर्शय। 2. सः तव गृहं किमर्थं गतवान्। (अगच्छत्) 3. किम्वत् दूरं गच्छ। 4. हयः अस्मांकं मञ्जं युष्मांकं गृहं अहम् अपश्यम्। 5. तिहें अस्माभिः यह आगच्छिम् १. ते अहम् आगच्छामे नेत् अत्र मम गृहं के पश्यक्ति? 7. तव अनुजाः गृहं सिक्त खनु। 8. ते प्रतिष्ये चलित। 9. तं तत्र किमर्थं चलित। 9. तं तत्र किमर्थं चलित। 9. तं तत्र किमर्थं चलित।

q

into this milk.

1. You all come with me. 2. There are no fruits on the tree. 3. All the fruits fell. 4. Is there Govinda? Check. 5. Show my bed. 6. Your father will come with us tomorrow. 7. Won't you see how the food is? 8. Tell to cook quickly. 9. This milk is not good for drinking. 10. Salt has fallen





Different names of Lord Surya

ADITYA
ARKA
BHANU
SAVITR
PUSHAN
RAVI
MARTANDA
MITRA
BHASKARA
PRABHAKARA
KATHIRAVAN
VIVASVAN

#### Jumble Solver

Fael kara
Pmul Ruitf
Lagnop Teews

Devavrata

and

Gangadevi

were

the

parents

of ....

Ans. BHISHMA

Sweet Pongal
Plum Fruit
Arka Leaf

B S HI AM H

#### **PROVERB**

Better late than never

#### **TONGUE TWISTERS**

I thought I thought of thinking of thanking you

I wish to wash my Irish wristwatch.

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

A

В

- 1. Konark
- a. Tamilnadu
- 2. Suryanar Kovil
- b. Arasavalli
- 3. Dakshinaarka
- c. Odissa
- 4. Suryanarayana temple
- d. Gaya

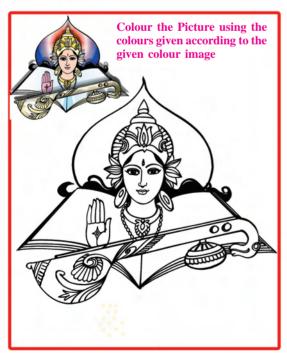
**Answers**: (1) c (2) a (3) d (4) b

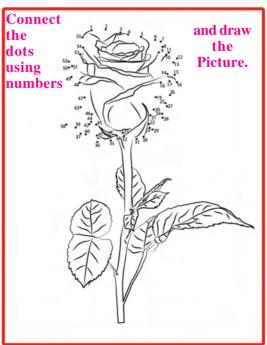
#### RIDDLE

Name the 'SAINT COMPOSER' using the clues given below:

- 1. He is composer and singer
- 2. He hailed from Karnataka
- 3. He is noted for composing Dasa Sahithya
- 4. His wife is Saraswati Bai

Answer: Purandaradasa

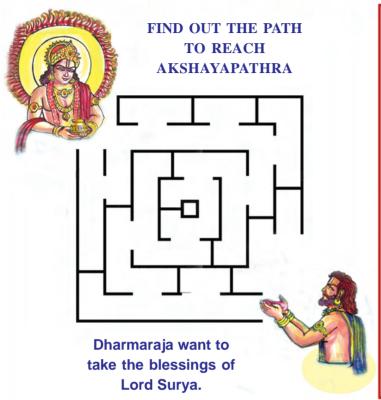




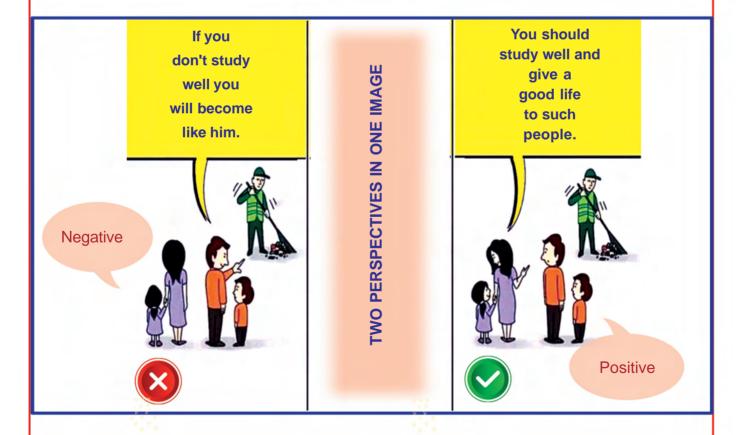
#### **CHANT**

ra Kundendu Tusharaharadnavala Ya Shubhravastravrita, Ya Vinavaradandamanditakara Ya Shvetapadmasana, Ya Brahmachyutashankaraprabhritibhir Devaissada Pujita, Sa Mam Patu Sarasvati Bhagavati











'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.	Who is the son of Arjuna?		
2.	Who is the wife of Vali?		
3.	Kulasekhar Alwar is the incarnation of		
4.	Who narrated the sthotram 'Aditya Hrudayam'?		
5.	Which rays in the sun are important for bones, blood cells and immune system?		
6.	What is the name the weapon used by Lord Indra?		
7.	Who is the sister of Mura?		
8.	Who are the parents of Ghatotkacha?		
9.	Who are the parents of Barbarika in the Mahabharata?		
10.	). What is the significance of Magha Shukla Saptami?		
11.	1. People celebrate the birth day of Lord Surya as		
12.	12. What is the name of place in Odisha where the sun temple is located?		
13.	3. What are the names of the wife and husband in the picture story?		
14.	What is the name the 'homam' performed in the 'Saptha Gopradakshinashala' in Tirupati?		
15. What is the name of the leaves that one should put on head before taking one's bath on Rathasaptami day?			
16. Vasantha Panchami falls on			
17. Sri Kalyana Venkateswara Swamivari Brahmotsavams start from to			
18.	Who wrote the Mukundamala?		
19. What is the name the charioteer of the Sun-God?			
20. Who is the mother of the Pandavas ?			
DIN EG AND DEGIN ATIONG			
RULES AND REGULATIONS			
	his quiz is meant for the children aged below 15 years nly.	7. The last date for submitting the answers for the quiz is 25-02-2024.	
	he children who wish to participate must belong to Hindu eligion only.	8. Three winners will be selected through lucky dip among the participants who submit all the correct answers.	
	the parents of participating children must be the abscribers of 'Sapthagiri' magazine.	9. The names of the winners will be published in the magazine.	
	answers for the quiz questions must be written in the rescribed place provided.	10. The children of the employees working in the office of	
5. T	the photocopy of the answer scripts for quiz will also be considered with Subscription Number only.	the Chief Editor, T.T.D. are not eligible to participate in the quiz.	
6. T	there should be no marks of striking and corrections in the nswers. Only use ball pointed pen. Avoid pencil, Sketch r Jel pen.	11. No information will be provided over phone regarding the quiz. Participants should send their details legibly.	
	Name of the Child :	Your answers should be sent to the	
	Age:Subscription No.:	Address given below:-	
	Full Address:	The Chief Editor, Sapthagiri Magazine,	
		TTD Press Compound K.T. Road, Tirupati – 517507	
	Cell No.:	Tirupati District, Andhra Pradesh	



#### **GENERAL PREDICTIONS FOR THE MONTH OF FEBRUARY 2024**



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



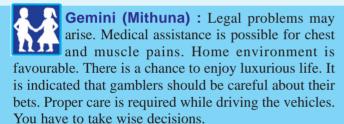
Aries (Mesha): Your arguments done with others will have no impact on others. It is beneficial if you develop virtues and proceed spiritually. Journeys will become profitable.

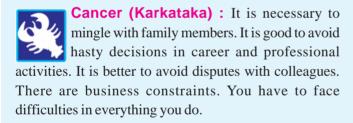
There is a possibility of acquiring wealth accidentally. Your financial status will become better. Acquiring land is possible. You have the grace of God. You are bound to higher aspirations.



Taurus (Vrishabha): It is better to postpone long journeys. You will get peace of mind by spending with the members of your family. You will get improvement in the matters of your

family. You can expect better results in the aspect of getting jobs. Immediately you will get a job. You will be relieved of your debts if you read the 'Runa Vimochaka Angaraka Sthotram with concentration.





**Leo (Simha)**: There will be progress in regard to your children. Their success in competitive exams for higher jobs will bring you happiness. Your friends, advisors, the members of the family respect your word and treat you well. They impress you with the way they treat. You will enjoy luxurious life.

Virgo (Kanya): Spiritual grandeur will happen in your house. It is a remarkable thing that you will experience both devotion and detachment at home. You will get success with good planning and courage. Luck is favourable to you. You achieve power and authority. Huge profits are possible

in your business. Farmers get good yield in their crops.

Libra (Tula): There is an indication that you will receive good messages. There is good cooperation from your friends and relatives.

You will attend functions along with the members of your family. Unmarried people will get fruitful results in this month. You are expected to purchase new clothes and vehicles.



Scorpio (Virshchika): Your wealth will be increased. You can expect success in education, recognition in society. Your attempts will yield

good results. You can experience sufficient health and psychological enlightenment. Expected tasks will be completed soon.



Sagittarius (Dhanu): You complete your tasks bravely. You will get admiration from everyone. Your efforts will yield positive results. You get results that you have expected. Your

relatives, friends and the members of your family will respect you most. In your home, you are blessed with a child.



Capricorn (Makara): Contacts with new people will increase. Business deals will be confirmed with new persons. You will get

Wealth, happiness, success in education, analysis of new things and special efforts. Health should be taken care off.



Aquarius (Kumbha): You will purchase land or flat. Your friends will be involved in everything you achieve. You will have the moral

strength from your friends in everything you do. This is a good time for professional and business people. Hard work along with excessive stress is indicated to the people working in any field.



Pisces (Meena): You will enjoy all kinds of riches. Businessmen enjoy high profits. You will enjoy high income from many ways. You will

attend dinner parties and spend money. Your sociability brings everyone closer to the society. You are helpful to others. Others will follow your advice and suggestions.

Subham Subham Subham



#### **NOTHING IS IN OUR HANDS**

Original Story in Telugu by : Dr. Kampalle Ravichandran
Pictures by : Sri Thumbali Sivaji
Translated by : Smt. J.C. Gnanaprasuna

Once a Brahmin came to Saraswatibai, the wife of Srinivasanayaka for help.

Oh Mother! Saraswatibai! I need some help from you. My son's marriage is fixed. I have no money to perform it. I have come here to seek your help. Please donate 100 'varahas.'

'Swami! How can I keep such a huge amount of money with me?'

You are the wife of the great Srinivasanayaka who is known as Navakoti Narayana. Is it a huge amount for you? If you really think, you can help.

'Swami! My husband takes care of household needs. So I have no need to think about money. So it is not possible for me to hold the money you have expected from me.



You cannot say anything about your husband's personal finance. Aren't you independent to spend your own wealth ....



An immediate idea entered into her mind. She pulled out her diamond nose-jewel and gave to him.

Swami! This is what I can give.

May God bless you! Amma! Thrive on! Thrive on!

Seenappa garu!

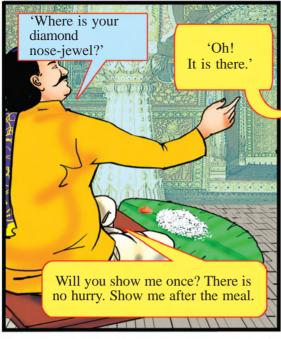
Please evaluate

this jewel and give me money.

I have seen this jewel somewhere! I do not remember. We used to see many jewels every day. It may be one among them.

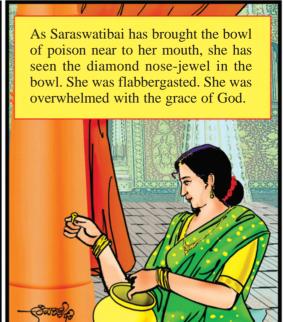
FEBRUARY, 2024

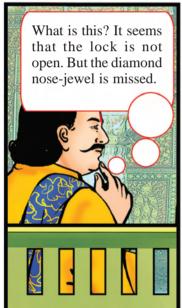
**SAPTHAGIRI** 

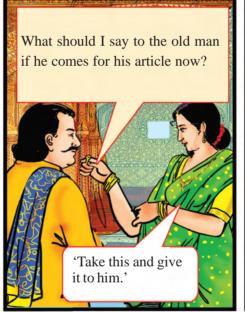




Oh!
Panduranga!
Forgive me! I
consume this
poison as there is
no alternative.









Oh! I am a sinner. I deluded that I have possessed all the riches due to my greatness. I failed to know the grace of God. As a result, I failed to share the sorrows and sufferings of the fellow human beings. So. I am far away from God...

The Lord's glory brought a terrible change in Seenappa. He donated his entire wealth to the poor and the needy. He went to Pandaripuram along with his wife. Both of them spent their remaining days in the service of Lord Panduranga and attained salvation.



FEBRUARY, 2024

**SAPTHAGIRI** 

— Please cut here



#### TIRUMALA TIRUPATI DEVASTHANAMS

## SAPTHAGIRI



here

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Chief Editor, Sapthagiri Office, T.T.D. Press Compound, K.T. Road, Tirupati - 517 507.

## Answers for the QUIZ

Published in the Month of December 2023

- 1. 18
- 2. Uttarpradesh
- 3. Sulba Sutrams
- Mathrusri Tarigonda
   Annaprasada Complex
- 5. Karma Yoga
- 6. Murraya koenigi
- 7. Sudhapani
- 8. Maargasheershoham
- 9. Andal
- 10. Tiruppavai
- 11. Maargasheersham
- 12. Goda Devi
- 13. 23.12.2023
- 14. Paavai Nombu
- 15. Tamilnadu
- 16. Thirukovilur temple
- 17. Devavrata
- 18. The sage Valmiki
- 19. Bhishma
- 20. Donkey

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

CHANT OM NAMO VENKATESAYA

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# Sri Abdul Nazeer, the Hon'ble Governor of A.P., offered prayers to Lord Venkateswara Swami in Tirumala on 19.12.2023. After the darshan of the Lord, Sri B. Karunakar Reddy, the Chairman of the TTD Trust Board and Sri A.V. Dharma Reddy, I.D.E.S. the Executive Officer of the TTD presented Srivari Theertha Prasadams and the TTD Calendars and Diaries, 2024 to the Hon'ble Governor.



Sri B. Karunakar Reddy, the Chairman of the TTD Trust Board along with Sri A.V. Dharma Reddy, I.D.E.S the Executive Officer of the TTD, the other members of the Trust Board of the TTD and the Officials of the TTD released books related to 'Govinda Koti' (for writing Govinda Namalu one crore times) and the books related to the Bhagavad-Gita named as "The Bhagavad-Gita for Mankind" on 26.12.2023.



As a part of Gita Jayanti, the recital competitions related to the slokas in the Bhagavad-Gita were held under the auspices of the TTD. On this occasion, on 23.12.2023 Smt. Sada Bhargavi, I.A.S. the Joint Executive Officer of the TTD awarded prizes to the students who excelled in these competitions.

#### TIRUMALA TIRUPATI DEVASTHANAMS



The temple cleansing ritual called the 'Koil Alwar Tirumanjanam' was held in Srivari temple in Tirumala on 19.12.2023. On this occasion, Sri Bhumana Karunakar Reddy, the Chairman of the TTD Trust Board and Sri A.V. Dharma Reddy, I.D.E.S. the Executive Officer of the TTD participated.



Dr. M. Jayachandra Reddy, the Specialist in Oncology and OSD at Srinivasa Balaji Institute of Oncology, SVIMS won the prestigious award of 'Young Surgeon of India'. On this occasion, Sri A.V. Dharma Reddy, I.D.E.S. the Executive Officer of the TTD and Smt. Sada Bhargavi, I.A.S. the Joint Executive Officer for Health and Education of the TTD congratulated him on 18.12.2023.



The CME training program for Medical Officers under the Ayush ministry was held at S.V. Ayurveda College in Tirupati. On this occasion, TTD Joint Executive Officer, Smt. Sada Bhargavi, I.A.S. inaugurated the programme and rendered speech.

