



SAPTHAGIRI (ENGLISH)
SPIRITUAL ILLUSTRATED MONTHLY
Volume : 54, Issue : 10
MARCH - 2024, Price Rs.20/-
No. of Pages - 56

TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

SPIRITUAL ILLUSTRATED MONTHLY

MARCH 2024

Rs. 20/-



FLOAT FESTIVAL

IN

TIRUMALA

From

20-03-2024 to

24-03-2024



SHARASAD

TIRUMALA TIRUPATI DEVASTHANAMS



TTD Trust Board Chairman Sri Bhumana Karunakar Reddy participated in the consecration ceremony of 'Ramlala' held at Ayodhya Ram Mandir on 22.01.2024.



TTD Chairman Sri B. Karunakar Reddy participated in the 'Koti Hanuman Chalisa Parayanam' held at Sri Ramachandra Pushkarani in Tirupati on 16.01.2024.



The 6th Edition of "Ayodhya Kanda Akhanda Parayanam" was held on 21.01.2024 on the Nada Neerajana mandapam in Tirumala.



On the occasion of Prana Pratista at Sri Ram Mandir, Ayodhya, Srivari Laddu Prasadam meant for distribution to devotees was dispatched from Tirumala. TTD Joint Executive Officer Sri V. Veerabrahmam, I.A.S., Chief Public Relations Officer, Dr. T. Ravi and other officials participated in the programme.



On the occasion of the Prana Pratista ceremony at Sri Ram Mandir at Ayodhya, TTD has organized Annamayya Sankeertana Akhanda Maha Yajna on 22.01.2024 at Annamacharya Kala Mandiram under the auspices of Annamacharya project.



In honour of the prestigious programme of consecration ceremony at Ayodhya Ramalaya, a recitation of the complete 'Valmiki Ramayana' was held at Dharmagiri Veda Vignana Peetham in Tirumala on 22.01.2024.



BHAGAVADGITA

Samjaya uvāca :

evam uktvā hr̥ṣīkeśaḥ
guḍākeśaḥ param̐tapaḥ
na yotsya iti govindam
uktvā tūṣṇīm babbhūva ha

Samjaya said :

Having thus addressed Hrishiksha (Krishna), the mighty Gudakesa (Arjuna) said to Govinda (Krishna) "I will not fight" and became silent.

(Chapter - 2, Sloka - 9)

INVOCATION

ēdaivamuśrīpādanna (na?) khamuna buṭṭinagaṅga
trilōkapāvanamu cēyanu tripathagāmini āyanu
yēdaivamunābhinalinambuna janiyiñcinaajuṇḍu
akhilāṇḍambulu sr̥jiyimpa nadhipati āyanu

yēdaivamuvurasthalambu danakunu mandiramainayindira
mātamayye yījagambulakellānu
yēdaivamuavalōkana mindrādidivijagaṇambula –
kellappuḍunu sukhambu lāpādiñcunu
yēdaivamu dēhavastu (vastu) vani animiṣulandarū gūḍi
śrīnārāyaṇadēvuṇḍani nammiyuṇḍuduru
ādēvuḍē sirula kanantavaraduḍu tiruvēṅkaṭa –
girināthu ḍubhayavibhūtināthuḍē nānāthuḍu...

ēdaivamu

Which Lords sacred toe-nail did Ganga take birth from,
and become divided into three, to sanctify the three worlds?
which Lords lotus like navel did Brahma originate from,
to create the Universe and become the ruler?

Which Lords majestic chest did Lakshmi make Her abode,
and become the mother of this entire creation?
Which Lords glances bestow eternal bliss to
Indra and the host of other divinities?
Who is the Lord whom the Devas believe as the indweller
In all bodies, in the form of Lord Sree-Narayana?
That Lord alone, who is the eternal benefactor of wealth, the Lord of
Tiru Venkata, the Lord of the Ubhaya-Vibhutis, He alone is my Lord!!!

- Annamacharya



Sankeerthana Courtesy

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

Tirumala Tirupati Devasthanams

Visit....

Be Blessed....

Sri Kapileswaraswami 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 'Kapilesvara' 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, Dwajaroohanam Night : Hamsavahanam	06-03-2024, Wednesday Day : Vyagravahanam Night : Gajavahanam
02-03-2024, Saturday Day : Suryaprabhavanam Night : Chandraprabhavanam	07-03-2024, Thursday Day : Kalpavrukshavahanam Night : Aswa Vahanam
03-03-2024, Sunday Day : Bhutavahanam Night : Simhavahanam	08-03-2024, Friday Day : Rathotsavam Night : Nandhivahanam, Mahasivarathri
04-03-2024, Monday Day : Makaravahanam Night : Seshavahanam	09-03-2024, Saturday Day : Purushamrugavahanam Night : Kalyanotsavam, Tiruchi utsavam
05-03-2024, Tuesday Day : Tiruchi Utsavam Night : Adhikaranandhivahanam	10-03-2024, Sunday Day : Natarajaswami in Suryaprabha Vahanam, Thrisulasanam Night : Dwajavarohanam Ravanasuravahanam

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 : Dwajaroohanam Night : Peddaseshavahanam	05-03-2024, Tuesday Day : Hanumadvahanam Eve. Vasanthotsavam Night : Gajavahanam
01-03-2024, Friday Day : Chinnaseshavahanam Night : Hamsavahanam	06-03-2024, Wednesday Day : Suryaprabhavanam Night : Chandraprabhavanam
02-03-2024, Saturday Day : Simhavahanam Night : Muthyapupandirivahanam	07-03-2024, Thursday Day : Rathotsavam Night : Aswavahanam
03-03-2024, Sunday Day : Kalpavrukshavahanam Night : Sarvabhupalavahanam	08-03-2024, Friday Day : Chakrasanam Night : Dwajavarohanam
04-03-2024, Monday Day : Mohini Avataram in Pallaki Night : Garudavahanam	



Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

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at Sri Govindarajaswami Temple,
Tirupati

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

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

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

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

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APPEAL TO READERS

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IN THIS MAGAZINE BELONG TO AUTHOR ONLY.
T.T.DEVASTHANAMS IS NOT RESPONSIBLE FOR THIS.

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YAA DEVI SARVABHUTESHU

Vedas, Upanishads, Itihasas always acknowledged the power of women. She is hailed as the primordial force of the creation. She takes different forms and imparts her power to all. She uses her power for creating, sustaining, and destroying. She is addressed reverentially as Devi, Sakthi, Ammavaru, Naachiyaar, Maata.

It is only in Sanathana Dharma that woman power is considered as Supreme. That is the reason, in Bharath, we give importance to Goddess. It is a part of our culture that one should first worship Goddess, before worshipping the God. The importance of woman is shown in practice.

Various texts like *Sri Stuti*, *Sri Suktam*, *Kanakadhara Stotram*, *Soundarya Lahari*, *Devi Mahatmyam*, *Lakshmi Sahasram*, *Chathusloki* and many more hail the goddess as the form of Power, Knowledge, Wealth and Prosperity.

Worship of Goddess in all the forms is part of Sanathana Dharma. We pray as Ashtalakshmi, Pancha Kanya, Saptha Matha, Nava Durga invoking various positive energies. There are exclusive temples for Goddess like Kolhapur Mahalakshmi, Kanakadurga, Padmavathi Ammavaru, Vaishnodevi, Koothanur Saraswati, Meenakshi and Kamakshi Ammavari Temple.

Rivers are named after women which is a symbol of prosperity. The rishi pathnees (wives) like Katyayini, Maitreyi, Anasuya, Arundhati, Devahuti, Lopamudra were highly knowledgeable and equal to their husbands.

Itihasas mention great female warriors and princesses like Subhadra, Sathyabhama, Kaikeyi etc. Panchakanyas are always revered because of their knowledge, chastity and piety. The women related incidents in Itihasas shows the confidence, courage, empowerment, knowledge that women can boast of.

Various festivals related to women like Navarathri, Paavai Nombu, Kaathyaayini Vratam, Kedara Gowri Vratam celebrate the nobility of the spirit of Devi.

Poets and devotees like Avvayaar, Mathrusri Tarigonda Vengamamba, Timmakka, Andal, composed great writings which had impressed all.

Women excel in all areas of work these days with full vigour which shows that they marching ahead on the path of success and prosperity on par with men.

Jai Nari Sakthi!



Sivarathri on 08.03.2024



Sri Bhumana Karunakar Reddy
Chairman
TTD Trust Board

Tirupati is a sacred pilgrimage centre, a marvel to behold. It is the holy place of mysterious powers and countless boons. It is an axe which cuts down the jungle of sins. Puranas sing praise of this place as 'Kaliyuga Vaikuntha'. In modern times, the famous name Tirumala refers to the upper part of the hills, and the town below is known by the name, 'Tirupati'. But earlier, both the hill top and town below together were commonly known as Tirupati.

This holy city of Tirupati does not differentiate between Hari and Hara. The Kapila *tirtha* lake at the foot of the hills is the divine abode of Swami Kapileswara accompanied by goddess Kamakshi. Kapila *tirtha* is the first place where pilgrims stop to pray on their way to the hill town. It is for this reason that *upatyaka pradesastha Sankaradhyata*

murtayae namaha ("the worthy one who meditated on Lord Siva seated in the lower ranges"), is the one name among the thousand attributes that describe Swami Sri Venkateswara (Vishnu Sahasranama). Another aspect which needs to be recollected in this context is the mention of Swami Kapileswara in *Venkatachala Mahatmyam*. It is mentioned here that Srinivasa asks Vakula Mata to go to Akasa Raja as the mediator for his marriage. *Venkatachala Mahatmyam* also mentions that Srinivasa asks Vakula Mata to convey to God Kapileswara accompanied by Goddess Kamakshi, that young Srinivasa seeks the blessings of Kamakshivarada! As per Srinivasa's wish Vakula Mata goes to Narayanavana in the kingdom of Akasa Raja seeking alliance for the auspicious wedding



In Tirumala, Maha Sivaratri is celebrated as the festival of *kshetrapalaka*. Rudra, the *kshetrapalaka* is enshrined on the bank of Gogarbha *tirtha* in the south east corner at a distance of two kilometers from the temple of Lord Srinivasa. It is an age old tradition to worship Lord Rudra with *namaka chamaka* and *abhisheka* on the day of Maha Sivaratri.

event of Srinivasa! Lord Siva is the dispenser of knowledge, Sri Hari grants liberation. Isn't knowledge the sustaining force behind the boon of liberation!

It is well known that Vishnu in the temples of Siva and Siva in the temples of Vishnu are worshipped as the *kshetrapalakas*, in general. The *kshetrapalaka* of the Sri Vaishnava temple in Tirumala is Rudra.

All across India from the deep sea to the snow-clad mountains the *bahula chaturdasi* of Magha is the sacred Maha Sivaratri festival time. The *Linga Purana* describes Maha Sivaratri vrata. In the *Linga Karana* in the *Brahmottarakhanda* of *Skandha Purana* there is a great story which speaks of the glory of Maha Sivaratri. Devotees who observe Sivaratri vrata listen to the narration of this story with great reverence will be blessed by the Lord. Sivalinga is the symbol of synthesis of both the form and formless Divinity. The worship of Siva linga is of utmost importance on this night. In addition, fasting, keeping a prayerful night vigil, performing *abhisheka* to Siva in the four quarters of the night and worshipping Him are trusted to lead to the dissipation of all sins.

Siva is at the origin of creation. In the dark second fortnight of Magha, in the midnight of *Bahula chaturdasi*, is the moment of manifestation of Lord Siva so as to end the dispute between Brahma and Vishnu. Siva manifested for the first time as a flame in the form of *linga*. Hence this day is considered as the holy 'Maha Sivaratri'. The learned ones classified Sivaratri into five types. 1) **Nitya Sivaratri** is to be determined to pray Lord Siva everyday, and going to sleep at night uttering the name of Siva 2) **Paksha Sivaratri** is worshipping Lord Siva on both *Chaturdasi* nights every month (nights of fourteenth day of the bright and dark lunar halves of the month), and going to sleep uttering the name of Siva 3) **Masa Sivaratri** is worshipping Lord Siva on *Chaturdasi* nights (every fourteenth night of dark moon each month), and going to sleep at night with the name of Siva. 4) **Maha Sivaratri** is worshipping Siva on *Magha Bahula Chaturdasi* (fourteenth midnight in the dark fortnight as ordained in the *puranas*) and 5) **Yoga Sivaratri** is how the wise one, keeping his whole mind on the Supreme Siva, lives unmindful of the worldly life around him. The sages advise us that in accordance with their levels of devotion for Siva human beings should make their life fruitful through worship of Lord Siva.

Indians make an effort to overcome worldliness through their various means of devotion and worship on this sacred Sivaratri occasion. *Rudraksha*, holy ash, and *maredu* which is one of the five *bilvas* (*tulasi*, *vavili*, *uttareni*, *velaga*, *maredu*)-are considered to be dear to Maha Siva. The touch and smell of *maredu* is regarded as very beneficial for health. In addition, elders also say that the juice *bael* (*maredu*) is considered as being capable of curing fevers, biliousness, asthma, hypertension and diabetes. Puranas speak extensively about the wonderful benefits of Siva worship. The saying

“one Sivaratri at least in one’s lifetime” implies that one should, by their observance of fasting worship Siva as a token of gratitude for being born as humans at least once on this day. The Indian tradition of yore ordains going on pilgrimages to the twelve *Jyotirlinga Saiva kshetras*, or at least a single visit either to Kasi or Srisailam or Sri Kalahasti. With all its variety of observances, ways of apparel, and utterances of *mantras*, and echo of holy hymns, festivals like Maha Sivaratri create a spirit of unity

among Indians. In the stream of time’s infinity this festival stands as a glorious continuation of a sacred phase.

On this Maha Sivaratri day let us continue to practice the age old traditional worship of Siva begun by our forefathers, and be blessed.

Translated into English by Smt. B. Parvathi



Annual Float Festival at Tirumala

Teppa Utsavam or Plavotsavam is the float festival which is usually observed for Five days in Srivari Pushkarani in Tirumala every year. It is an annual festival being celebrated in the month of Paluguna (March/April) on the days of Ekadasi, Dwadasi, Trayodasi, Chaturdasi and Pournami (Full Moon Day). This year Srivari Teppotsavam (Float Festival) is celebrated from 20.03.2024 to 24.03.2024.

Significance: On every day the processional deities will be taken around the four mada streets encircling the holy shrine in grand procession before reaching the Srivari Pushkarani (Temple Tank). The deities are mounted on the colourful illuminated float boat.

On the first day the processional deities of Lord Sri Rama, Sita, Lakshmana and Anjaneya are taken round the Pushkarani in three rounds seated in well decorated float. On the second day, Lord Sri Krishna and Goddess Rukmini Devi are taken round the Pushkarani to give darshan to the myriads of devotees in three rounds. On the Third, Fourth and Fifth days, Lord Sri Malayappa Swamy along with his consorts Goddess Sridevi and Goddess Bhudevi, seated in the float go round on all sides of the temple tank in three, five and seven rounds respectively.

Tens of thousands of devotees congregated on the holy steps of the temple tank, hours in advance to enjoy the colourful festival. While asthana vidwans played the nadaswaram the temple priests recited verses from the holy scriptures. Visit and enjoy.

THE MANIFESTATIONS OF GODDESS LAKSHMI

- Ms. Akhila Madhu

One should be aware of Ashtalakshmis or the manifestations of Goddess Sri Lakshmi.

Veda Lakshmi in TretaYuga : A sage named Brahmarishi Kushadhvaja was fixated on the Vedas. He was apathetic towards the institution of marriage but enthusiastic about begetting Goddess Lakshmi. One day while pursuing the Vedas, the celestial Narthaki (dancer) Urvashi ambled past Brahmarishi Kushadhvaja. Bewitched by her beauty, he gets distracted for a second. As a consequence, Lakshmi descends to the Earth. She was born whilst pursuing the Vedas, hence the epithet Vedavathi. During Her formative years, being Lakshmi's apparent incarnation, She was engrossed in Lord Vishnu's thoughts. She performs austere penance in the Himalayas. Whilst exploring the Himalayas on Pushpaka Vimana, Ravana saw Vedavathi. She self-immolates in indignation and reaches 'Agni Loka.' At the time of the capture of Sita, Agni substitutes Sita with Vedavathi considering the intolerable imminent adversities. At the event of 'agni pravesha', Lord Agni replaces the true Sita who acknowledges and appreciates Vedavathi's selflessness granting Her a wish as a token of gratitude. Perpetually ambitious about Lord Narayana, Vedavathi gladly expresses Her desire to be His eternal divine consort.

Being monogamous in Treta Yuga, Lord Narayana comforts Vedavathi permitting Her desire to come to fruition in Kaliyuga instead. This narrative is documented in Kurma Purana, one of the indisputable compilations of Sri Veda Vyasa. The Valmiki Ramayana is not exhaustive, but a comprehensive account of Lord Rama and Goddess Sita. However, the remainder of the Puranas encompasses intricate details. In comforting Vedavathi, Lord Vishnu conceives an opportunity to descend to the earth in Kaliyuga. Ever since the spirit of Vedavathi endured as Veda Lakshmi anxiously awaited the Lord's descent. The Lord manifests as Matsya Narayana or Veda Narayana at Vedanarayana Swamy temple of Nagalapuram near Tirupati.

Srivatsa Lakshmi (Vaikunta) : Srivatsa Lakshmi resides as a mole on the chest of Lord Vishnu. Everyone is well-acquainted with the episode of Bhrigu Maharshi paying a visit to Vaikunta to see Lord Vishnu and Sri Lakshmi who were absorbed in a sobering conversation at the time of his arrival. Since it is the onset of Kaliyuga, Lord Vishnu advises Sri Lakshmi that it is high time to manifest on the earth. Anomalously, He suggests Lakshmi descend ahead for Him to follow His lead. Lakshmi apprehensively reminds the Lord that she customarily follows His lead in every avatar instead; subsequently, gets married and partakes in annihilating the evil. Lord Vishnu remarks the upcoming 'avatar' is distinctive and does not



On the occasion of
Sri Lakshmi Jayanthi on
25.03.2024

ensue a return to Vaikunta upon conclusion, unlike the earlier ones. With negative personality traits being an inherent attribute in everyone, it is futile to seek change. It would be pragmatic to change their thought patterns and safeguard the staunch devotees from evil instead.

Persistent about goddess Lakshmi's descent, the Lord takes the honorific 'Srinivasa' as an explicit homage to Sri Lakshmi. With Lakshmi being perturbed over the forthcoming separation, the Lord suggests Her to take solace from the fact that He shall descend as a mere mortal and invigorate His supremacy once they reunite. Bhrigu Maharshi arrives at that instant and eventually hurts Lord Vishnu. Bhrigu was comforted by the Lord, which enrages Sri Lakshmi. She determines to leave Vaikunta and descends to the earth in resentment. Bhrigu Maharshi's episode is merely a divine interlude. As Bhrigu was impertinent towards Lord Vishnu out of 'tamo guna,' Sri Lakshmi vows She shall return to Vaikunta in Her 'shuddha sattva' form alone.

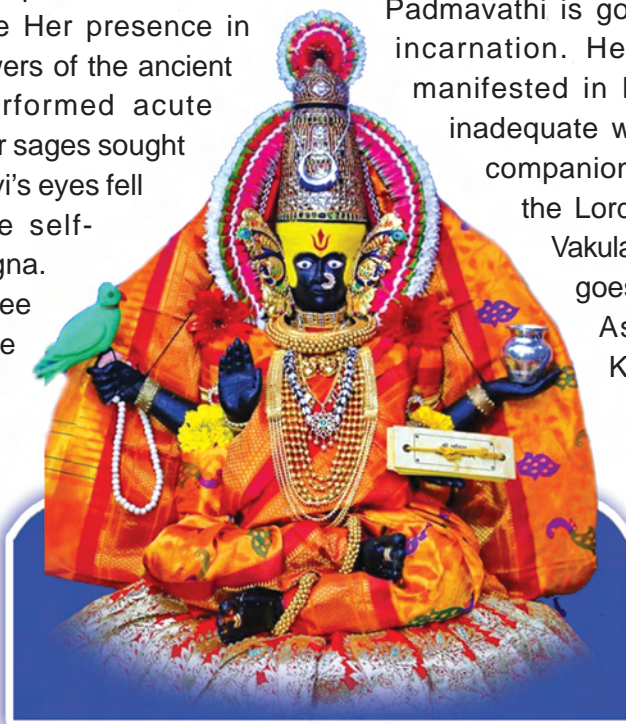
Mahalakshmi (Kolhapur) : Goddess Sri Lakshmi went to Kapilaranya i.e. Kapila Maharshi's hermitage. One can perceive Her presence in Kolhapur with the spiritual powers of the ancient sages. As Sri Lakshmi performed acute penance, Agastya and the other sages sought her refuge. Apparently, Sati Devi's eyes fell on Padmavatipuram as she self-immolated during Daksha Yagna. Once, Lord Brahma created three 'manasaputras.' They were Gaya, Lavana, and Kolha who regrettably turned unrighteous. Gayasura and Lavanasura were eliminated by Lord Vishnu, but Kolhasura wreaked havoc in Padmavatipuram under his reign. Kolhasura, along with his son Karavira, dissuaded

Agastya and the other sages from their divine austerities. As Agastya and the sages sought Sri Lakshmi to extinguish them. Since her imminent return, Sri Lakshmi slaughtered them. As a dying wish, Kolhasura and Karavira entreat Sri Lakshmi to name their province after them. Hence the eponymous Kolhapur! Sri Lakshmi obliges and manifests as Maha Lakshmi to safeguard Her devotees. The third manifestation since Veda Lakshmi and Srivatsa Lakshmi. The divine architect Vishwakarma replicated Manidweepa (the abode of Shakthi) for Kolhapur Maha Lakshmi. Vaikunta being desolate since Lakshmi's departure, the Lord expeditiously descended to the Earth.

Swatantra Veera Lakshmi in Tiruchanur :

Meanwhile, in Treta Yuga Veda Lakshmi's spirit prevailing on the earth was discovered as Padmavathi Devi by Akasha Raja. She was discovered in a lotus while ploughing the earth. Hence the epithet Padmavathi. The union of Lord Venkateswara with Goddess Padmavathi is a widely-known narrative. Since Maha Lakshmi manifested in Kolhapur, Lord Venkateswara had to borrow money from Lord Kubera as goddess Padmavathi is goddess Lakshmi's partial incarnation. Her absolute incarnation manifested in Kolhapur, The Lord felt inadequate without His eternal divine companion. Honoring Padmavathi, the Lord suggests Her remain at Vakula Mata's hermitage while He goes in quest of Sri Lakshmi. As the Lord reached Kolhapur, all deities were discernable except Sri Lakshmi despite Her manifestation.

The distraught Lord bathes in Padma Kund, Panchaganga and Rudraprayaga which is an



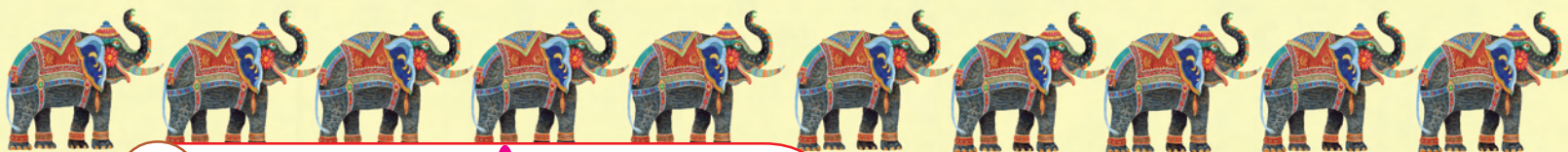
undiscovered sanctified confluence, to pacify His eternal consort. Ensuing ten years of vain penance, 'akashvani' apprises the Lord that goddess Lakshmi manifested in Her unsympathetic (rajo guna) form to eradicate the nefarious. Hence, the mace, 'paana paatra' and lion. Goddess Lakshmi shall be apparent merely in Her purest form. 'You visit Shuka Maharshi's hermitage, excavate a pond, and plant lotuses from Deva Loka and ensuring those lotuses do not wilt for about twelve years whilst meditating on Sri Lakshmi. Subsequently, She shall emerge on Karthika Panchami in Her 'shuddha Sattvika' form and reach You'. The Lord acts in accordance with the divine voice and visits Suka Maharshi's hermitage. Every Durgashtami, temple honours are sent to Kolhapur from Tirumala, in keeping with the long-established tradition since her manifestation. Eventually, the Lord visits Sri Shukapuram i.e. the present Tiruchanur. Distressed by the Lord's abandonment, Sri Padmavathi was prescribed severe penance on Venkatachalam by Vakula Matha to expedite His return. With the Lord at Shuka Maharshi's hermitage, Sri Padmavathi at Venkatachalam, and goddess Maha Lakshmi in Kolhapur, when do they unite? When the Lord arrives at Suka Maharshi's hermitage, He excavates a divine pond. Vayu Deva was entrusted to equip the excavated pond with the majestic golden lotuses from Deva Loka.

To prevent the lotuses from wilting, the Lord directs the Sun to remain in Kolhapur for twelve years. Reflecting upon Sri Lakshmi's 'shuddha sattva' form, the Lord recites the Maha Lakshmi Moola Mantra meditating on the heart of lotus for twelve years. Reaching Padmasarovaram, the

Gods and sages intensified their prayers pleading with Sri Lakshmi to return to the Lord. With the advent of Panchami of Karthika month in the twelfth year, while the Lord was immersed in deep penance. Brighu Maharshi earnestly apologised for his impertinence urging Maha Lakshmi to be His descendant offering to perform fervent penance. The golden lotus at the core of Padmasarovaram unfurled revealing a pacified Maha Lakshmi on Karthika Shukla Panchami in Her serene form. Bejewelled, illuminating, and adorned in white while the majestic elephants showered Her with the sacred Akasha Ganga. Maha Lakshmi manifested as a sixteen-year-old maiden. Subsequently, the Lord opens His eyes as the deities showered flowers from Heaven. The Lord embraced Goddess Maha Lakshmi and adorned Her with His garland.

With Maha Lakshmi's absence from Vaikunta, the gods and sages were ecstatic over the Lord's demonstrativeness. Consequently, they began a soul-stirring recital of Sri Lakshmi Hrudaya Stotra earnestly pleading with Sri Lakshmi to never abandon Vaikunta. Since Maha Lakshmi's illustrious emergence in Padmasarovaram, Shuka Maharshi and the gods plead with Her to manifest. She graciously obliges and manifests as Sarva Swatantra Veera Lakshmi in Tiruchanur. At Tiruchanur, all rituals are wholly devoted to the goddess regardless of the Lord's idol being consecrated later.

So the deity at Tiruchanur is 'shuddha sattva' Lakshmi flanked by lotuses She emerged as seated in a golden lotus, hence the epithet Alarmelu Manga. Padmam (lotus) being Sri Lakshmi's abode, She



is hence mellifluously referred to as Padmavathi Devi. Tiruchanur's Padmavathi Devi is not Akasha Raja's daughter, but Sri Lakshmi's partial incarnation Padmavathi Devi instead. The goddess emerged in a golden lotus in Padmasarovaram, the modern-day pillared hall in the temple tank, excavated by the Lord Himself. One dip in the holy 'pushkarini' will dissipate one's worries. Every Karthika Panchami, to commemorate the occasion of Her emergence, Lord Venkateswara accords temple honours to His divine consort.

Vyuha Lakshmi : Despite being Sarva Swatantra Veera Lakshmi, to remain inseparable, She also manifests as Vyuha Lakshmi in 'shuddha sattva' form on the Lord's chest. Vyuha Lakshmi apprises the Lord that she shall eternally remain on His chest to be able to convey the devotees' pleas ahead. The consecration and worship of Vyuha-Lakshmi are meant to secure unbounded and eternal prosperity. In the daily worship of the Hill-God, after the Venkatesa Sahasranama Archana in the morning, this Vyuha-Lakshmi on the Lord's chest is also worshipped reciting sixteen names of Sri Lakshmi (shodasha-nama) with the offering of Tulasi leaves after each name and also Goddess Padmavathi on the left chest is worshipped at the same time. This image is specially worshipped during the main deity's ceremonial bath on Fridays, as also during Makara-Sankranthi, when this Sri Lakshmi on the right chest of the Lord receives a bath with perfumed water.

Lord Venkateswara's idol has a 'Srivatsam' mark on His right chest, which is a permanent part of the idol. It can be seen embossed, but only on Thursdays when the jewels are removed completely, except the Melchat Vastram and on Fridays, during Abhishekam and Nijapada Darshanam. The 'darshan' of Vakshasthala Lakshmi can be seen if

one comes very near to Kulasekhara Padi and even from there also, one can only assume Her shape. Only 'archakas' can see the image of Vakshasthala Lakshmi on the Lord's divine chest. This Lakshmi is called Dvi-bhuja-Vyuha-Lakshmi in Vaikhanasa Samhithas. The presence of Lakshmi on the body of the Lord is responsible for the name Sri-Nivasa (the abode of Lakshmi) for Him. This image of Lakshmi is in the Agamas prescribed to be two-armed and seated in the lotus posture. This form is called Vyuha-Lakshmi.

Bhootha Karunya Lakshmi : Along with Vyuha Lakshmi, the Lord departs for Tirumala to reunite with Goddess Padmavathi who wept uncontrollably upon reconciliation. Lord Venkateswara consoles Her and apprises of Her illustrious previous births. To quell the separation from the Lord further, She manifests as Bhootha Karunya Lakshmi, unifying with Vyuha Lakshmi, the fifth and sixth manifestations of Ashta Lakshmis. Lord Venkateswara equally embraces His divine consorts Lakshmi and Padmavathi and bears them on His chest. The revered embodiment of Vyuha Lakshmi and Bhootha Karunya Lakshmi gets Srivari Abhishekam duly observed every Friday. With the exception of Tirumala, the Lord is customarily

accompanied by His divine consorts in any Vaishnava temple. One can visit Tiruchanur to offer prayers to Goddess Maha Lakshmi. The Lord married Padmavathi Devi in Narayanavanam. In the southwest corner of the temple Goddess Padmavathi manifests as a radiant new bride and sets out only during the festivities and processions. This is the contemporaneous exhaustive saga of the sublime Alarmelu Manga, Padmavathi, and Sri Lakshmi.

**Om Shreem, Hreem, Shreem,
Mahalakshmaye Namahe**





Surutupalli is located on the Tirupati-Chennai road at a distance of approx. seventy three kms from Tirupati, A.P. Visit this temple in your next visit and be blessed.

SRI PALLIKONDESWARA SWAMY TEMPLE Surutupalli

- Dr. I.L.N. Chandrasekhara Rao

There are many temples of Lord Shiva in our country. In most of the temples Lord Shiva is worshipped in the form of 'linga'. In the temple at Surutupalli, Lord Shiva appeared in the manifestation of a 'murthy' in the sleeping posture i.e., 'Sayanamurthy.' Lord Shiva receives worship in a sleeping posture. The Lord is named as 'Sri Pallikondeswara Swamy'. Goddess Parvathi is named as 'Sri Sarvamangala Devi'.

'Surutupalli' is located on the banks of the holy river Aruna in Nagapuram Mandal in Tirupati district, A.P. It is named as 'Kalakuta Sayana Kshetram' as it is the place where Lord Shiva slept and rested due to chaos after consuming 'Kalakuta Visham' (poison) emerged from the Ocean of Milk at the time of churning. During that time all the deities i.e. crores of 'suras' prayed to Lord Shiva. Hence this place was named as 'Surakotipalli'. Later Surakotipalli was changed to Surutupalli.

Legend : There was an interesting 'sthalapurana' behind the appearance of Lord Shiva as a sleeping

posture in Surutupalli. In the past, the gods got ready to churn the Ocean of Milk for 'Amrutam (Nectar).' The Mandara Mountain in the middle of the earth was used as a churning rod and the serpent Vasuki was used as a rope to churn the Milky Ocean. When the mountain Mandara was getting down into the Ocean of Milk, Lord Vishnu assumed the form of a tortoise and went into the sea to lift it up. He became the 'avatar' of Kurmanadha. He lifted the mountain Mandara with His hump and the gods and demons together started churning the Ocean of Milk. First of all, 'Halahalam' (poison) was emerged from the Ocean of Milk which was very dangerous and burnt fourteen 'Lokas.' During that time with the prayers of the deities Lord Shiva drank and kept it in His throat. Owing to the effect of 'halahalam,' Lord Shiva reclined in the lap of His consort Sri Sarvamangala Devi and She continued to serve Lord Shiva. In this way, all the other deities and sages offered prayers and 'sevas' to Lord Shiva. As per the wishes of the Suras and the Sages, Lord Shiva settled in Surutupalli in His sleeping posture.

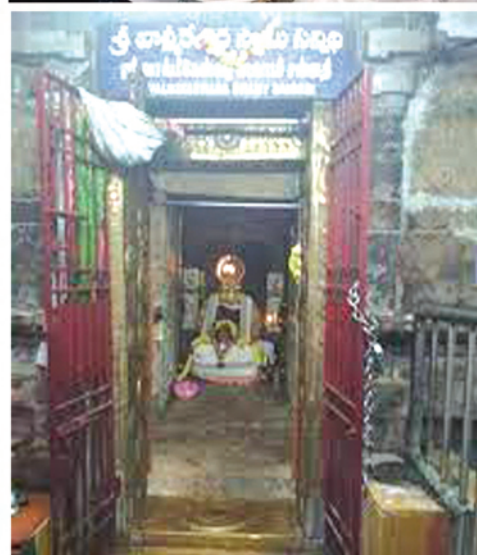
History of the Temple : According to the historical sources, Sri Pallikondeswara Swamy at Surutupalli had a wonderful history. It is said that Swami has been worshipping for thousands of years. The temple was first built during the Chola period in the 11th century. Later, all the rulers who ruled this region worked for the development of the temple and worshipped the Lord. In course of time, the temple was in a dilapidated condition and the local people took up its renovation about two decades ago and made it beautiful.

Temple Description : Sri Pallikondeswara Swamy temple is located in a spacious courtyard next to the main road in Surutupalli village. The temple faces the East. There are two entrances in the East and the North sides for the temple. An ancient Gopura can be seen on the eastern gate. There are two temples in the premises. One of them is a temple where Lord Shiva is in sleeping posture and in the other temple Lord Shiva is in the 'linga' form. Both temples have separate 'dwajasthambams.'

Sri Pallikondeswara Swamy temple consists of Mahamandapa, Mukhamandapa, Antaralayam and Garbhalayam. In the Garbhalayam, Lord Shiva appears as Sayanamurthy. One finds the idol of Sri Pallikondeswara Swamy who has four hands. Swamy holds a deer in one hand and an 'ankusham' in the other. Near to his head, there is one hand. There is another hand on His body.

Sri Pallikondeswara Swamy is surrounded by various deities and sages offering prayers. All these deities and sages are moulded on the walls of the sanctum sanctorum. Various deities like Lord Brahma, Lord Vishnu, Tumburu, Lord Chandra, Lord Vinayaka, Lord Subrahmanya Swamy and His two consorts and sages like Narada, Agastya, Gautama, Pulastya, the great devotee Markandeya, Lord Surya, appear around Lord Pallikondeswara Swamy. One can see on the top of Garbhalayam Gopuram like Rajagopuram instead of Garbhalaya Ekakalasa Gopuram.

In the temple premises to the right of Sri Pallikondeswaraswamy's temple, one can see other temple. In this temple, Lord Shiva is being worshipped as Sri Valmikeswara Swamy in the 'linga' form. The temple consists of Pradosha mandapa, Mukha mandapa, Antaralayam and Garbhalayam. In Garbhalayam Lord Shiva as Sri Vaalmikeshwara Swamy in the 'linga' form receives 'abhishekam' and 'puja.' When Maharishi Sri Valmiki worshipped Lord Shiva in this area, Lord Shiva appeared before him. He blessed the sage and He became self-made as Sri Valmikeshwara Swamy as per the wish of the sage. On the outer walls of the sanctum sanctorum one can see Sri Dakshinamurthy



with His consort Gouri Devi, Sri Lingodbhavamurthy and Sri Brahmadeva on the south, west and north respectively. On either side of the entrance of the temple one can see Sankhanidhi and Padmanidhi along with their wives Vasundhara and Vasumathi. In the front part of the temple and in Pradakshina 'mandapa' one can see Sri Varasiddhi Vinayaka, Sri Mahalakshmi, Sri Ramalingeshwar, Sri Nageswara, Sri Subrahmanya Swamy, Sri Kala Bhairava, Sri Vishalakshi, Sri Vishnumurthy, Lord Lingodbhavamurthy and Saptamatrikas. In the premises of Sri Valmikeswara Swamy temple, there is a separate temple for Deveri Sri Marakatambika at the right side. There are Kamadhenu and Kalpa Vruksham situated either side of the entrance of the temple. By visiting the temple and worshipping the Lord, the wishes of the devotees will be fulfilled and it will develop love and affection between wife and husband. Devotees believe that if they perform 'Padosha Puja' in this temple, all their troubles will be removed.



Utsavams : On the auspicious occasion of 'Mahashivaratri' in the month of Magha, Utsavams are performed every year. Special pujas are performed during the month of Kartika. In the temple, 'Pradosha Pujas' are specially performed during the evening i.e., in 'Pradosha' time on Trayodashi day.

Accommodation And Transport Facilities : There is a limited accommodation facility in Surutupalli. Surutupalli is located on the Tirupati-Chennai road at a distance of approx. seventy three kms from Tirupati, thirty six kms from Puttur, sixty four kms from Chennai and eleven kms from Nagalapuram. There is bus facility from Tirupati, Puttur, Nagari, Chittoor and Chennai. The Department of Tourism in A.P. operates package tour from TTD Vishnu Nivasam and TTD Srinivasam rest houses in Tirupati which covers the visit of the temple at Surutupalli.

Finally, the visit of Surutupalli gives peace and eternal bliss to the devotees.



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 official website for Darshan and other TTD provided facilities.

ttdevasthanams.ap.gov.in

Tirumala Tirupati Devasthanams

SRI SRINIVASA DIVYAANUGRAHA HOMAM

In its mission to take forward Hindu Sanatana Dharma in a big way, the TTD started 'Sri Srinivasa Divyaanugraha Homam' at Alipiri Saptha Go-pradakshina Mandiram, Tirupati, every day as a Nitya Homam for the well-being of devotees.

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.

The Homam is performed between 9.00 a.m. and 11.00 a.m. daily. The participation is restricted at present to approximately to 200 Grihasthas (400 persons) at a time, for which 150 tickets are reserved online and 50 made available offline for walk-in devotees. The price of the ticket is fixed as Rs.1000/- on which two persons will be allowed. Participants at this Homam will get an opportunity to buy Rs.300/- Special entry darshan tickets for darshan at Tirumala.

Seeking Lord Srinivasa's Divine blessings through Homam is a great boon. Participate in this Divine Homam and be blessed by Lord Srinivasa.

For more details contact
TTD call centre :
0877-2277777, 0877-2233333
TTD Website : www.tirumala.org



MARCH, 2024

SAPTHAGIRI

17

WATCH YOUR BEHAVIOUR!

- Prof. Gayathri. B.



Everyone of us human beings have consciously, at some point of time, have tried to be an ideal person like that of an enlightened soul or be an example for those around us. Everyday, we try to imitate the best qualities or behaviour of people whom we read or have seen or have heard of.

But we tend to forget that, based on our subconscious memory, we tend to imitate or follow the behaviour of people around us, our near and dear ones. For example, a child observes his parents or grandparents; the eldest sibling is observed by his younger sibling; at school, we are noticed by our fellow students; and at office, higher officials, our juniors, our counterparts are always noticing us. The greatest example are our ancestors, whose tradition, way of life, austerity etc are followed in each Hindu household from time immemorial. For example, every Hindu definitely has a room or corner in their house which is especially dedicated for prayer and worship of God.

In ancient times, people followed the behaviour of great souls or incarnations of the Lord

like that of Lord Rama, Sri Krishna etc. Even now every household will have the 'Ramayana' or 'Bhagavad Gita', which are read and getting inspired by the great teachings in these books, we try to inculcate it in our lives. Thus, ideal people are followed by many and hence, Sri Krishna, in His Bhagavad Gita says:

Yadyadaacharati shreshtastattadevetaro janaha I
Sa yatpramaanam kurute lokastadanuvartate II
- (Bhagavad Gita- 3:21)

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.



Here, the Lord is seen to be advising Arjuna and in turn, to all the human beings on the Earth that, whatever an ideal person does, so the people imitate and what he sets as standards, the same, people follow.

So, it can be seen that an ideal person should behave wisely and as per Dharma. Because 'like the king, so his subjects', people will follow his actions. That's why, Lord Himself has incarnated many a time, on this Earth, to show His children, the way to live life because 'actions speak louder than words'.

But the one thing we have to think of is the "ideal" person whom we follow. Though there are many avatars of the Lord, many saints and sages, noble men etc, the first person whom a child imitates and behaves like, is his/her parents or grandparents. Be it smiling like them or frowning like them or prayer habits, a child's parents are his first and ideal role model. From childhood, he observes their behaviour, be it good or bad and tries to imitate it in his life.

Unknowingly, we are the role model for a lot of people around us. For example, at home, if the father makes an angry face at his wife, the small child in its innocence will imitate it, which sets a bad example. At class, if one student gets high marks, the rest will try to copy her studying pattern so that they can also score high, paving way for a healthy competition. At office, targets will be set and the best employees will be rewarded, encouraging other employees to follow their footsteps. Someone will be punctual, some smart, some an avid reader etc, thus everyone is silently admiring others good qualities and are trying to follow it.

Therefore, we should always be aware of our surroundings and behave wisely, honestly and as per our Dharma. Our good deeds and

behaviour are being silently noticed by many people and is definitely influencing them in one way or the other. The same goes for our bad behaviour.

So dear devotees, always watch your behaviour and, like a drop of water is quickly absorbed by a barren land, the good deeds done by us have the power to attract other souls, inspiring them to spread that goodness.



STATEMENT ABOUT OWNERSHIP AND OTHER PARTICULARS ABOUT

SAPTHAGIRI

(MONTHLY)
FORM IV

See Rule 8

1. Place of Publication : TIRUPATI
2. Periodicity of its Publication : Monthly
3. Printer's Name : Sri P. Ramaraju, M.A.
Whether citizen of India : Yes
Address : S.O., T.T.D. Press Compound,
K.T. Road, Tirupati.
4. Publisher's Name : **Dr. K. Radha Ramana**, M.A., M.Phil., Ph.D.
Whether citizen of India : Yes
Address : Chief Editor Office, T.T.D. Press
Compound, K.T. Road, Tirupati.
5. Editor's Name : **Dr. V.G. Chokkalingam**, M.A., Ph.D.
Whether citizen of India : Yes
Address : Chief Editor Office, T.T.D. Press
Compound, K.T. Road, Tirupati.
6. Name and address of individuals who own the News paper and partners or share holders holding more than one percent of the Total Capital } **Tirumala
Tirupati
Devasthanams**

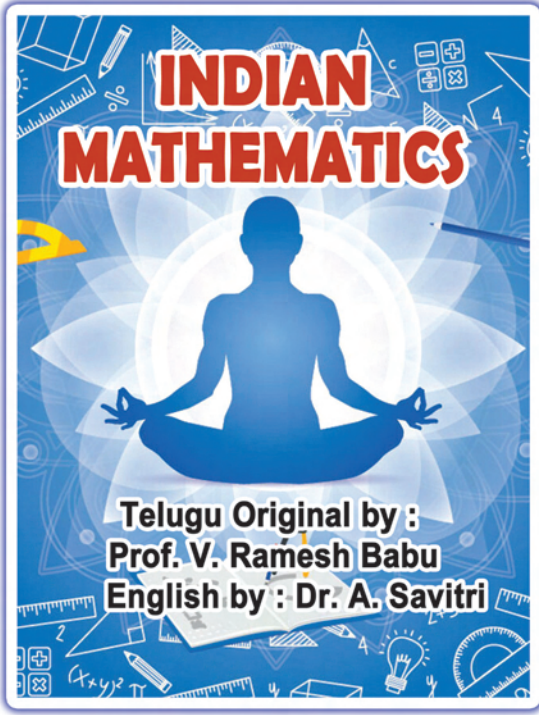
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TIRUPATI

Date : 29-02-2024

(Sd.) **Dr. K. Radha Ramana**

Signature of the Publisher



In the sloka of Vedavignanaseershamani from Vedangajyothishyam, Mathematics of India is described in Sanskrit as “yathasikha mayuranam naagaanam Manayoyadha thadhvedhvhadhanga ganitham Moordhani sthitham”

From the ancient days, out of all sciences, Mathematics plays a very

significant and prominent role in India. We have many reasons to accept. It is believed that there are some special powers for some specific numbers and images and on the other side we have fear that we can become victims of the ferocious anger of Gods and Goddess if we miscalculate while using such specific numbers and images during ‘yajnas’ and the consecration of Sri Chakras. There are many unanswered questions on the starting point of the universe. Mathematics has gained an egregious place as it has created a belief that the unanswered questions of universe can be answered through calculations. Mathematics showed reliable approaches in signifying the planetary transit and in locating the exact time of eclipses. Lord Maheswara stated that all astronomical conundrum in the world can be solved only through mathematics. The statement of Lord Maheswara clearly reveals the truth that mathematics and mathematical approaches are created by Him. Most of us know about the planetary transits and the solar theories of the world. Even before the Western theories proclaimed their solar theories on Astronomy, our country ‘Bharat’ stood as witness for the evolution of various solar theories through the principle of ‘Navagrahas’ that were consecrated in the temples of Lord Siva.

With the help of our ancient solar theory that developed thousand years ago, we estimated the diameter

AVOID PLASTIC

- Devotees are requested to avoid plastic materials like covers, water bottles and other plastic based material at Tirumala to safeguard the environment.
- Devotees walking along footpath routes are requested not to carry plastic bottles.
- They should not throw plastic covers and other related items in the ghat roads.
- Keep Tirumala clean and tidy.



of the earth with 99% of accuracy. Next came the theory of Bodhayana. Later, this theory came into practice with the name Pythagoras. Our ancient Bharatiyas created many such theories even before they become popular with other Western names. The theory of 'a Rightangled triangle' with its three sides popularly known as Pythagoras Theorem. But, 300years ago, the same theory was actually written in the book called 'Bodhayanasulpa Principles'.

Similarly, three hundred years ago, Govindaswami wrote the book called "Samdarsha Vidhanam". After 1800 years, the same theory got popularized on the name of the scientists 'Newton' and 'Gass'. So, it is very clear that Newton and Gass got popularized on the same theory of Govindaswami.

We feel pity on many old Indian mathematical scientists when we learn about them. The reason is very clear. The theories that were actually found by our Bharatiyas popularized on the Western names. Bhaskaracharya said accurately that the earth revolves round the sun in 365.258756484 days using nine decimals. Today, no new techniques can give such accurate result as Bhaskaracharya-1 (a prominent Indian Mathematical scientist) had given five centuries ago. Similarly,

Brahmagupta who belonged to 6th century divided numbers as positive and negative and brought them into use. Sridharacharya who belonged to 11th century propounded the theory of Dichotomous equations in Algebra. He also introduced Trigonometry and Calculus theories. Bhaskaracharya who belonged to 12th century, in his 'Theory of Continued Fractions', did efforts in researching the concept of 'infinity'. Likewise, there are many mathematical scientists whose theories and research works are not brought into light. It is the responsibility of the future generation to think about such great people and to bring them into light.



SOLUTION TO PUZZLE

¹ I	N	² D	R	³ A	S	⁴ E	N	⁵ A		⁶ A
N		U		P		V		A		K
⁷ D	I	R	G	E		⁸ A	L	D	C	S
U		V		X		D		Y		H
⁹ M	E	A	N		¹⁰ M	E	¹¹ N	A	¹² K	A
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46

108 Divya Desams

Thondai Nadu

Thiruvellukkai, Thiruppadagam

- Sri Ramesh D. Kandadai

Location: Vellukkai, Thiruppadagam is located just off the Chennai-Bengaluru national highway about a two hour drive due west and a little south of Chennai. Rail and bus connectivities are plenty. The nearest airport is Chennai. Fifteen Divya Desams are in Kanchipuram. Vellukkai is quite close to Ashtabhujam Perumal temple which is about four km due north of Vellukkai temple in Thiruppadagam.

THIRUVELUKKAI : **Sthalapuram :** Please see the article on Sri Varadarajaswamy temple published in Saptagiri magazine in the previous month.

When Saraswati wanted to destroy Lord Brahma's 'yaga-sala,' the 'yajna' remains incomplete, She sent the demon Kapalika. The Lord took the form of Nrusimha and defeated the demon. Since He found the banks of Vegavathi, He became peaceful and He decided to stay in Velukkai as Yoga Nrusimha for fulfill in the desires of His devotees. Velukkai means a preferred place for stay

Special features : The Lord is known as Mukunda Nayakan and Azhagiya Singar. The Universal Mother is Velukkaivalli or Amruthavalli. The Vimana is 'Kanaka Vimana' and the 'theertham' is Kanaka 'Saras.'

The time of the construction of the temple is unknown. It is the oldest temple in Kanchipuram. It is believed to have been built by Pallavas before 7th century CE. There is contribution from the medieval Cholas and Vijayanagara kings. The Lord gave grand 'darshan' as Mukunda Nayakan to the sage Brighu. Even in Alvar's pasuram the temple is sung as a very large temple. At present the shrines of Yoga Nrusimha, Thayar and Garuda survived. The entire temple itself is very small.

Mangalasanam : In Moondram Thiruvandhadhi (2307), Pey Alvar sings about this Lord saying that He wears the cooling tulasi garland, He will never leave His devotees, and resides in Alwar's heart along with resting on Anantha in places like Tirumala, Vekka and Velukkai.

Alvar advises (2315) his heart to worship the Lord who stays sitting in Velukkai, resting in Vekka after probably becoming tired by measuring the three worlds standing in one place and killing the miser Kamsa. In another pasuram (2343) Alvar identifies Velukkai as amongst the many Divya Desams (such as Tirumala, Srirangam, Kudanthai) where the Lord took back the world with a handful of water resides.

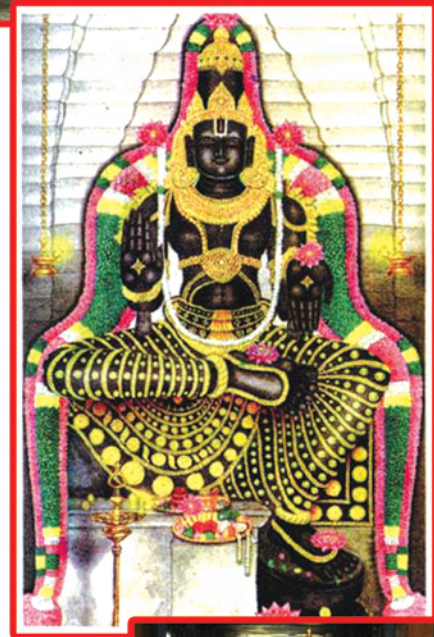
THIRUPPADAGAM : Sthalapuranam : Lord Krishna decides after discussion with the Pandavas to attempt to establish peace between the Pandavas and the Kauravas. So, He proceeds to Hastinapur as an ambassador for peace. King Duryodhana does not want peace. He decides to defeat and capture Lord Krishna. To harm an ambassador is against the code of 'dharma.' King Duryodhana quietly arranges for a concealed pit to be dug so that Lord Krishna could fall into it while sitting and be captured by Duryodhana. Lord Krishna realizes this and sits down and shows His 'Vishwaroopa' to the entire court. The blind Dhritarashtra requests the Lord to make blind again as he does not want to see anything after glancing the auspicious Vishwaroopa. This temple honours the incident.

Special Features : The Lord is Pandava Thoothar or Lord Krishna. The Universal Mother is Rukmini and Sathyabhama. The 'theertham' is Matsya Pushkarini and Vimana is 'Vedakoti Vimana'.

Since the Lord in this temple is one of its kind. There is no other like Him in India. Unlike other images of Lord Narayana in other temples, this Lord has only two hands. Since this is Vishwaroopa, He is nearly thirty feet tall. The deity is seated in what is referred to as 'ardha padmasana' mode. When one enters the sanctum sanctorum the Lord's left foot and toe are at the same level as our head.

The temple also has the image of Arulala Perumal Emperumaanar who is a disciple of the saint Ramanuja. It is said that he debated with saint Ramanuja for eighteen days here before accepting defeat and becoming Ramanuja's disciple.

Mangalasasanam : In Irandam Thiruvandhadhi (2276), Bhoothath Alwar says that the Lord swallowed the worlds carefully retaining them during 'Pralaya,'



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| 1 to 10 | Tirupati Sri Kapileswaraswamivari
Brahmotsavams |
| 08 | Mahasivarathri |
| 17-25 | Tarigonda Sri Lakshminarasimha
Swamivari Brahmotsavams |
| 20-24 | Tirumala Srivari Float Festival |
| 25 | Sri Lakshmi Jayanti
Tumbura Theertha Mukkoti |



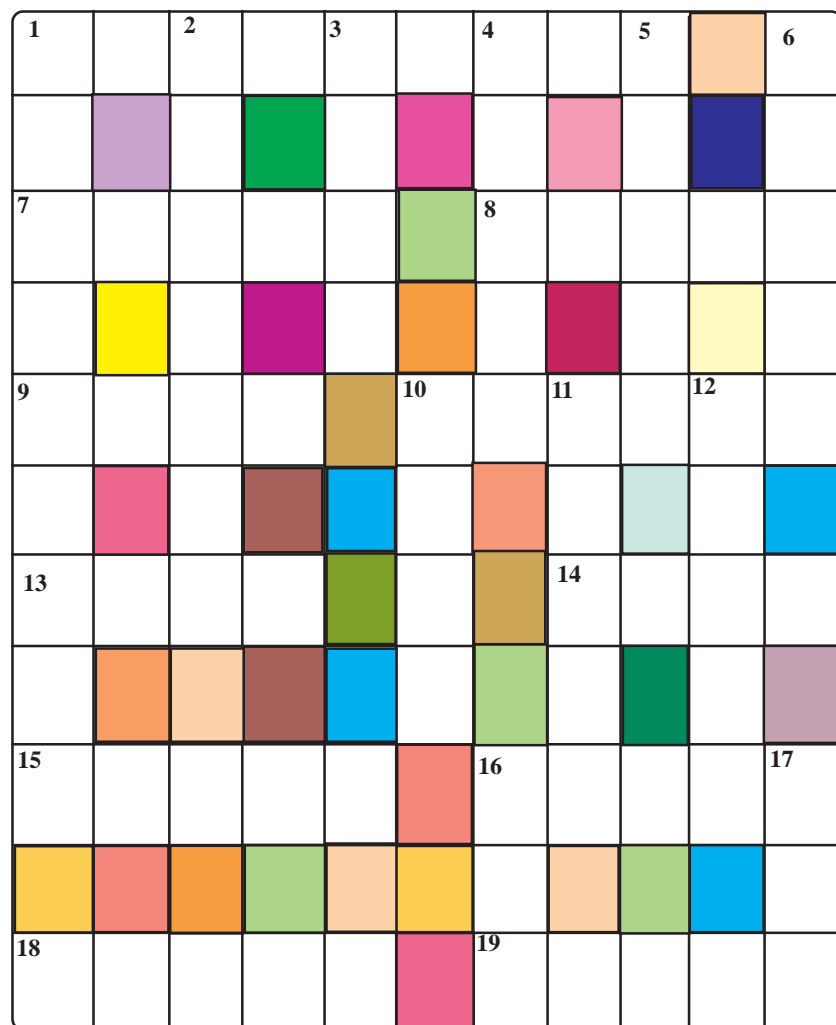
**Festivals
and
Rituals
in
March
2024**

Thirumazhisai Alwar, in Thiruchandaviruttam (814-815) says the Lord resides in the hearts of the righteous where He destroys the consequences of

their past sins. How much easier will He make it for His devotees than by sitting in Padagam and resting in Vekka. He also identifies his Lord as the one who stands in Uragam, sits in Padagam and rests in Vekka. The Alwar may not have been born during those times, now born won't forget the Lord's actions and finally resides in his heart doing those things. Only a small portion of the relevant pasurams is given here.

A pair of colorful, beaded sandals. Each sandal has a yellow footbed, a green strap across the foot, and a blue strap across the toes. They are decorated with various colored beads and have a yellow and orange border around the footbed.

CLUES FOR PUZZLE



01. Wife of Aja (9)
02. Son of Athri (7)
03. Top of a Triangle (4)
04. Escape (5)
05. Parvathi (5)
06. Garuda (5)
10. Madana (4)
11. Vishnu (5)
12. Dharmaja (5)
16. Taxi (3)
17. Behave (3) (From down to up)

DOWN

01. Daughter of Nala (9)
07. Slow song (5)
08. Born with Hot Liquid (5)
(Jumbled)
09. Intend (4)
10. Mother of Sakunthala (6)
13. Not this (4)
14. Shade of colour (4)
15. Son of Adithi (5)
16. Measuring Unit (5)
18. Wife of Indra (5)
19. Vani (5)

ACROSS

Lord Shiva is one among the Vedic trinity. Lord Brahma is the God of Creation. Lord Vishnu is the protector of all. Lord Shiva is the Destroyer of the Universe. Creation, protection and destruction are the three aspects of our eco system. They are also called 'Srusti', 'Sthiti' and 'Laya'. Lord Shiva is a very popular deity who can be easily pleased, Kshipra Prasada. His form is very simple, i.e. 'lingam.' He is pleased with simple ablution or 'abhishekam' with water. "Shivo Abhishekapriyaha!" say the Scriptures.



ATTENDANTS OF LORD SHIVA

- Sri Padmanabha Rao

Lord Shiva's consort is Maa Parvati. Ganapati and Skanda are Their sons. A host of attendants named '*Pramatha Ganas*' are always at the service of the Lord. All temples of Lord Shiva consist the '*upalayams*' of Parvati, Ganapati, Skanda, and Pramathas. The attendants of the Lord are quite a few in number Nandi, Bhrunji, Rita. Virabhadra and Chandisha are the main attendants among them. They have been described in Shiva, Linga, Brahmanda and Skanda Puranas.

Nandi or Vrishabha happens to be Lord Shiva's vehicle, looking like a white bull. He is very wise among His staff. He is the son of Shilada Muni, who is fortunate to serve Lord Shiva as His door keeper and vehicle, very close to the temple of Lord Shiva. He is highly blessed. We have an interesting story of the powerful king Ravana the king of Lanka confronting Nandi by his strength. When Ravana was returning after defeating Kubera, his vehicle stops at the birth place of Skanda- Sharavana forest. He tries to barge Kailasa to meet Lord Shiva who is in his private palace with Parvati. Nandi obstructs him.

Raged by this, Ravana fights with him and gets defeated in the fight. Nandi curses the proud Ravana for making fun of him that he will be destroyed by ugly looking monkeys and a bear. The form of Nandi is sometimes human and finds a place in all Shiva temples facing the Lord. He is Lord Nandeswara. Lord Veerabhadra is another attendant who emerges out of Lord Shiva, when Shiva's father in-law king Daksha performs Yajna without inviting Lord Shiva. Parvati as Sati immolates herself in the fire, as she was insulted by her father. Later, She got married as Parvati, the daughter of Himavantha.

Lord Virabhadra's shrines are found in many parts of India. He carries weapons and He is fierce in appearance. Rita is the son of Uddalaka Muni and a great devotee of Lord Shiva since childhood. He serves the Lord in the form of a horse. He is a musician like the sage Tumbura and plays on stringed

instruments. Lord Bhrungi is another close attendant of Lord Shiva, who takes the form of a bee to serve Him. He is always singing the praise of the Lord and kills a demon, who tries to approach goddess Parvati in penance.

Lord Chandisha or Chandikeshvara is another attendant of the Lord whose shrine is invariably built outside the temple in a cave-looking structure. It is well-known custom to the devotees of Lord Shiva to clap before Him three times to mark their attendance for reporting their visit to Lord Shiva. He is believed to have born an innocent shepherd and an ardent devotee of Lord Shiva. He used to worship a heap of soil as Shiva 'lingam,' with utmost devotion. Pleased by his devotion, the Lord makes him as one of His personal attendants in the Mount Kailas. He also accompanies Lord Virabhadra in destroying 'Daksha Yajnam,' by pushing hard Pooshan, one

among Daksha's staff performing the sacrifice, who had insulted Lord Shiva.

Pleased by his devotion, the Lord makes him as one of his personal attendants in Kailas.

Shiva Parshadas are very commonly seen in all Shiva shrines, particularly in Dakshina Bharata. It is a traditional custom to offer Deeparati to them, to make the Principal deity and their Master Lord Shiva happy. We notice a fact that all attendants of Lord Shiva are directly linked to rural regions of our nation, signifying a popular connection to Pashupati form of Shiva as guardian of Agriculture and farming life. Nandi is seen invariably in the premises to take out Utsava Murtis of Lord Shiva-Maa Parvati after Girija Kalyanam, Rathotsavam and other festivities during Makara Sankranti, and Kartika month.



TUMBURU TEERTHA MUKKOTI IN TIRUMALA

Among the 66 crore holy water falls located in the green belt of Seshachalam Ranges which also houses the world famous hill shrine of Lord Venkateswara, seven are considered to be most sacred which includes Swamy Pushkarini, Tumburu Teertham, Chakra Teertham, Gogarbhram, Papavinasanam, Akasa Ganga and Ramakrishna Teertham.

Tumburu Teertha mukkoti is being performed grandly in Tirumala every year with hundreds of devotees trekking the steep hills of Seshachala to reach the holy waterfalls located in the thick green forests in Tirumala.

This Tumburu Teertha mukkoti usually observed on full moon day usually in the months of March-April combined with the star Uttara Phalguni which is considered to be very auspicious. This theertham is named after Saint Tumburu who did penance here in these caves. Visit this theertham and be blessed in your next trip to Tirumala. This year Tumburu Teertha mukkoti on 25.03.2024.



TIRUMALA TIRUPATI DEVASTHANAMS

**SRI VENKATESWARA
DHARMIC SADAS
TIRUMALA
2024**



TTD is in the forefront of preserving the Sanatana Dharma. As part of this, the TTD organised 'Sri Venkateswara Dharmic Sadas' in Asthana mandap at Tirumala for three days from 03-02-2024 to 05-02-2024. The conclave commenced with special pujas to Lord Srinivasa along with His Consorts and then Jyothi Prajwalana – lighting of the lamp by HH Sri Pedda Jeeyar swami and HH Sri Chinna Jeeyar Swamijis of Tirumala along with the TTD Trust Board Chairman, Sri B. Karunakar Reddy and TTD Executive Officer, Sri A.V. Dharma Reddy, I.D. E.S. followed by Veda Swasti. On this occasion, TTD Trust Board Chairman and TTD Executive Officers delivered speeches. Sri Pedda Jeeyar Swami and Sri Chinna Jeeyar Swami in their Anugraha Bhashanam wished that the Dharmic Sadas would become a platform to implement more Dharmic programmes by TTD with the valuable suggestions by the various Pontiffs who hailed from different places of the country. Swamijis' Anugraha Bhashanam is presented to the readers of 'Sapthagiri' for a glance from page 31 to page 38.



'Sri Venkateswara Dharmic Sadas'
held from 03-02-2024 to 05-02-2024
at Tirumala Asthana mandapam
– A view



'Sri Venkateswara Dharmic Sadas'
held from 03-02-2024 to 05-02-2024
at Tirumala Asthana mandapam
– A view



TIRUMALA TIRUPATI DEVASTHANAMS

The three-day Dharmic Sadas organised by TTD in Astana Mandapam at Tirumala concluded with the Chairman of TTD Trust Board Sri B. Karunakara Reddy presenting the Resolutions in the presence of revered Swamijis and Matajis of various Mutts, Hindu religious organisations. On this occasion, TTD Chairman, TTD Executive Officer, JEO Sri V. Veerabrahmam, I.A.S., the then JEO Smt. Sada Bhargavi, I.A.S., and other higher officials participated.



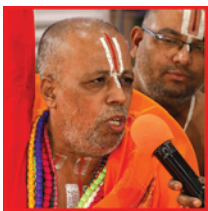


**‘Sri Venkateswara Dharmic Sadas’ was held from 03-02-2024 to 05-02-2024
Swamijis’ Anugraha Bhashanam is presented to the readers of ‘Sapthagiri’ for a glance**

HH Tirumala Sri Sri Pedda Jeeyar Swamy : Tirumala Sri Sri Peddajeeyar Swami in his Anugrahbhashana (blissful message) mentioned that Swamijis are doing Dharma Pracharam in their respective traditions, and assured that TTD will take up the responsibility of further spreading Dharma Pracharam in accordance with their valuable suggestions. He affirmed that charity programmes will be accelerated again following the current conference.



HH Tirumala Sri Sri Chinna Jeeyar Swamy : Tirumala Sri Sri Chinna Jeeyar Swami in his Anugrahbhashana (blissful message) avowed that it is an auspicious sign that such a large number of Swamijis are participating in the Dharmika Sadas. It is said that in the previous ages, performing Yagna rituals would lead to salvation, and in Kali Yuga, if Nama Sankeertana is performed, God will surely bestow his grace and blessings. He stated that devotees can get rid of their troubles and move towards the path of liberation by remembering and reciting the name of the Lord.



SWAMIJIS' ANUGRAHA BHASHANAM ON 03.02.2024



Sri Shushrutananda Mataji (Message given by her disciple matha Sivananda Saraswati Swami) : The TTD should take up more and more Dharmic programmes for the

propagation of Sanatana Hindu Dharma and it should reach all, especially the youth and children. She also wished the programmes be taken to every nook and corner.

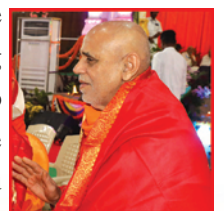
Sri Swaswarupanandagiri Swamiji, Sri Lalita Peetham, Srinivasamangapuram :

Govinda Nama Smarana recitations through recorders should be placed from Tirupati, Srinivasa Mangapuram, Tiruchanoor, Renigunta, Chandragiri and other places in and around Tirumala.



Sri Vidyashreesha Theertha Swamiji, Sri Vyasaraaja Mutt, Bengaluru :

TTD leads the country in spreading and protecting Sanatana Hindu dharma. Hereafter too it should lead and organize with the same spirit in propagating the values of Hindu dharma.



Sri Sivananda Swami, Saivakshetram, Thala Palem, Guntur :

More extensive publicity is to be given for the service programmes being organised by TTD so as to reach the village level. Dharma should be propagated by The setting up of temples and goshalas on a large scale will be instrumental in the wide propagation of Dharma. Goshala and Gau Ambulance should be established in every district.





Sri Swatmanandendra Saraswati Swami, Visakha Saradapeetham : More Dharmic programmes need to be undertaken by the TTD invigorating Dharmic fervour among youth and driving them towards righteousness. TTD can take up measures to fully utilise Artificial Intelligence software for Dharmic programmes as well. Archaka training might be given to the people who are living in and around temples.



Sri Prakasananda Saraswathi Swami, Gnana Saraswathi Peetham, Paramathmananda Ashramam, Penamaluru, Vijayawada : The motto of 'Vasudhaika Kutumbham' as enunciated in the Hindu dharma is to be propagated widely. Bhagavad Gita should be taught to all with meaning. TTD can also take steps to establish a large number of Gurukuls.



Sri Viswayogi Viswamji, Guntur : India will become powerful in the world soon; and TTD has the pious responsibility of taking up Sanatana Dharma propagation to the world from Tirumala.



Sri Shiva Darshanam Mataji, Produttur : It would be better if devotees are provided with japa nama books to write and spiritual books to read while waiting at the queue lines for Swami darshan. Syllabus in schools and colleges may be improvised to include the genesis of Hindu Dharma.

Sri Devanadharamanujajiyyar Swamiji, Shamshabad : In Tirumala more Meditation Halls may be established.



He said that small programmes could be taken to society through SVBC TV and YouTube channel. To increase devotion and spiritual fervour among students, youth and women concrete measures need to be initiated by the TTD. Students should be made participants in Srivari Seva programme.



Sri Ramachandra Ramanuja Jeeyar Swamiji : Spiritual education or value-based education oriented to Hindu dharma is need of the hour. Consequently, our culture and traditions will be protected. Dravidian Veda should also be encouraged.



Sri Virajananda Swamy, Brahmamgari Mutt, Kadapa : Dharma Prachara shall be taken to the field level. Bhagavad Gita and Sanskrit should be taught to children through Bhajan Mandalis and at Kalyana Mandapams. Children should be involved in Sankirtana and Bhajans. TTD should endeavour to take the philosophy of Sri Rama and Sri Venkateswara to the people.



Sri Stitapragnananda Saraswati Swamy, Uttara Kasi : Every citizen should be made to respect Hindu culture and tradition. Every year TTD should organize this type of Dharmika Sadas. Boys and girls should be guided towards Sanatana Dharma from childhood.



Sri Paripurnananda Swamy, Vyasashramam, Yerpedu : Dharma should be propagated in every nook and corner. Dharma is the reason for India standing as an example to the world. At the same time, importance of vegetarian food is being propagated.



Sri Hari Teerthananda Swamiji, Satyananda Ashramam, Nellore : If the devotees donate their assets in the name of Swami with single agenda of their devotion, TTD should ensure their protection. TTD Kalyanamandapams are lying inactive except on special auspicious occasions. They should be made functional with organisation of bhakti/spiritual programmes on other days.



Sri Satyananda Bharati Swami, Chidananda Ashram, Gannavaram : Pious activities should be continued in a big way by TTD. The devotional programmes should not be limited to the state only but should be extended far and wide. Conferences need not be limited to a one-day activity but as part of dharmic propagation it should be made a continuous activity. The resolutions of Veda Sadas need more effective implementation.



Sri Ramyananda Bharati Mataji, Sri Shakti Peetham, Rayala Cheruvu : The path of Dharma should also be digitized and TTD should take initiative and move

ahead in this direction. TTD could design dharmic programmes keeping in view small children so as to inculcate in them ethical values from a tender age thus making them true citizens of Bharat.



Sri Ashtakshari Sampath Kumar Ramanuja Jiyar Swamy, Vijayawada : Traditional clothing should also be applied even to common devotees while going for Darshan. Training should be given to archakas at the village level.



Sri Satchidananda Saraswati, Tapovanam, Tuni : The distribution of Pustaka prasad should be strengthened and expanded. TTD should enhance community Bhajans and Bhakti programmes in remote areas.



Dr. Gouri Shankar, Sringeri Peetam (Representative of Sringeri Peetham) : He advised that Veda Patashala to be elevated. TTD should take steps to issue certificates with recognition and value even if they go to countries like America and Britain. TTD should formulate procedures to welcome those who come forward to become Hindus. TTD has to design software that is useful for temples, ashrams and mutts.



Sri Challa Viswanatha Sharma, Sri Kanchikamakoti Peetam : Much research on Puranas and Ithihasas needs to be done by the TTD by establishing Oriental Colleges as part of propagation of Sanathana Dharma.



Sri Raghavulu, Viswahindu Parishath : The temple system is to be preserved and efforts are to be made to keep the community united. Measures should be taken to prevent religious conversions. Each Swamiji can adopt one district for charity promotion among youth and children.

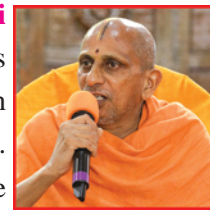
SWAMIJIS' ANUGRAHA BHASHANAM ON 04-02-2024



Sri Vedurupaka Swamiji, Vijayadurga Peetham : Idli, Vada, coffee should be arranged at subsidised price with Rs. 20/- to

the devotees. Milk and biscuits should be supplied to the devotees in the queue lines.

Sri Sujayanidhitheertha Swamiji, Sri Padaraya Mutt, Mulabhagal : Values of Sanatana Dharma should be given importance in every home first. Peetadhipaties should be included in the Sanathana Dharma programmes.



Sri Mukundananda Maharaj, Jyotir Mutt, Uttarakhand : TTD should promote Gomata as Vishwa Mata. In modern school education, we should teach the children about our traditional Hindu Dharma and cultural values.



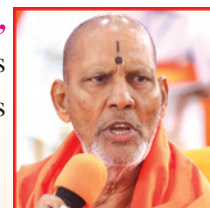
Sri Vidya Vallabha Theertha Swamy, Kaaniyur Mutt, Udipi : TTD can take forward the sanatana dharma to every nook and corner of the country. Programmes to uphold the traditional Hindu dharma should be organized in a vibrant manner.



Sri Mannar Gudi Sendaarankara Shanbhagamannar Jeeyar Swamy : TTD should strive hard to prevent conversions in remote areas. It would be good if TTD takes up the work for the propagation of Hinduism and cow protection all over the world. Medical and educational institutions to be expanded.



Sri Vidya Vijaya Theertha Swamy, Bengaluru : TTD has to continue its propagation and promotion of activities to uplift our Hindu Sanatana Dharma.



Sri Anupamananda Maharaj, Ramakrishna Mutt : More vigorous efforts should be made to pass on dharma to the future generations. The interest of the youth in Dharmacharana needs to be developed. Sanskrit language should be encouraged. Due to this, the youth can imbibe the culture as well as the language.





Sri Kamalananda Bharati Swamy, Bhuvaneshwari Peetham, Gannavaram, Vijayawada : More programmes should be introduced by TTD to enlighten the rural masses about Hindu Sanatana Dharma.

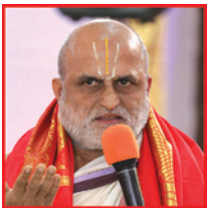


Sri Revathi Ramana Das, ISKCON : There is a need to glorify Govinda Nama across the world as Kaliyuga Nama Sankeertanam is the best way for salvation. Liquor shops and mutton stalls in Tirupati should be shifted to the suburbs of the city akin to Dwaraka, Kurukshetra, Ayodhya.



Sri Vasudeva Nandagiri Swamiji, Peddapulipaka Asramam, Krishna Dist. :

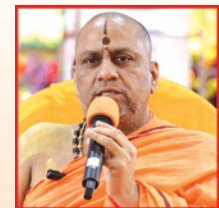
TTD should take steps for cow protection. Women and mothers should be made a part in the spiritual activities.



Sri Soundarajan, Rangarajan Swamy Chilukuru Balaji Temple : Priests

should be made partners in the protection of Sanatana Dharma in existing temples. A proper explanation on the essence of our Hindu Dharma should be taught to

the less privileged sections/classes. Priority is to be given to these classes as per the legend of Mala Haridasu Sthala Purana in Vontimitta Sri Kodandarama Temple. Nama Sankirtana and Bhajan programmes should be expanded.



Sri Subudendra Theertha Swamy, Sri Raghavendra Mutt, Mantralayam :

Everyone should work for the protection of Dharma. Special attention is to be given to the propagation of Dharma in

the temples in Tirupati. The interested devotees related to other religion also should be given priority in Srivari seva. Govinda nama smarana should be increased and encouraged.

Sri Sadagopan Sri Ramanuja Jeeyar Swamiji, Sivilliputtur, Tamil Nadu : We should all be united and remove the differences among us, and strive to be united to take forward Hindu Sanatana Dharma. Veda pundits and Nalayira divya prabhandha scholars should be appointed in the temples and their livelihood should be taken care of.



Sri Narayanjee Maharaj, Dwaraka Sankaracharya

Mutt : It is the need of hour that every Peethadhipati irrespective of the cult they are following, should unite to promote, protect and propagate Hindu Sanatana Dharma in a wide spread manner. TTD being the custodian of Hindu Sanatana Dharma has to lead the Dharma Prachara as a front runner.



Sri Vidya Prakasanandagiri Swamy, Shukabrahma

Ashram, Srikalahasti : Books on Sri Suktam, Sri Lakshmi Ashtottaram and Dharma should be printed and distributed. TTD should make efforts to promote Sanatana Dharma from school level itself to encourage children of the present generation to follow the ethical values embedded in our Hindu Sanatana Dharma.



Sri Shankara Vijayendra Saraswati Swamiji, Kanchi

Kamakoti Peetham, Kanchipuram : Dharmic campaign should be undertaken in the ancient temples of the Northern country. Devotees could strive to spread Hindu Sanatana Dharma by wearing Tilakam. Encouragement should be given for Ghar Vapasi slogan (encouraging and welcoming those back to our dharma).



Sri Ravi Sankar Guruji, Bengaluru : The time has

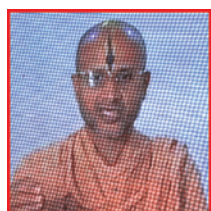
come to lead the youth towards righteousness path and spiritual values. In urban, rural and remote areas folk songs, Yakshaganam, bhajans and kirtans should be widely publicized by the TTD and



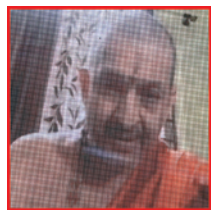
steps should be taken to encourage everyone to continue the spirit of bhakti. We should take forward the propagation of Hindu Dharma in a way that the youth can understand. Atheists can become theists by chanting Annamayya Sankeertans.



Sri Vidya Shankara Bharati Swamy, Pushpagiri Mutt, Kadapa : It is everybody's responsibility to work for the preservation of our tradition. The decisions taken in the Dharmic Conference should be implemented.



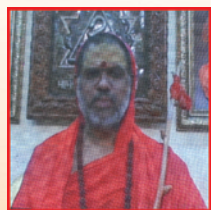
Sri Satyatma Theertha Swamiji, Uttaraadi Mutt : The curriculum in schools and colleges should be designed in such a way that the students are taught Sanatana Dharma. Efforts should be made to make Sanskrit language accessible to everyone which is possible only with TTD.



Sri Vidyadeesa Theertha Swamiji, Palimara Mutt, Udupi : The schools are to be encouraged to have a curriculum that teaches Dharma to the students. Also, teaching of yoga in schools is also useful for the physical and mental development of students.



Sri Vidushekhara Bharati Theertha Swamiji, Uttarahdikari of Sringeri Sarada Peetham : World peace is possible only because of Hindu Sanatana Dharma. Even common people should be informed more about the richness and necessity of our Sanatana Dharma.



Sri Vijayadattaananda Swamiji, Uttarahdikari, Dattapeetam, Mysore : Sri Venkateswara Swami appeared in Tirumala for the establishment of Dharma in Kaliyuga. Preservation of Vedic science is essential. Dharmic topics should be imparted to young men and women through different programmes. Distribution of 5 crore Gita books should

be done across the country. Charitable programmes are to be taken to common people under the auspices of TTD.

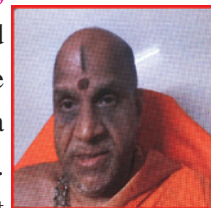
Sri Van Shathagopa Sri Ranganatha Yatindra Maha Desikan, Abhobilam : The great values mentioned in the Vedas should be propagated. If we protect the Vedas, they protect us. Vedo Rakshati Rakshitaha. Vedic recitation should be given a priority. Similarly Vedic scholars should be encouraged.



Sri Siddeswarananda Bharathi Theertha Swamiji, Mauna Swamy Mutt, Courtallam : In a country like India with 75 percent Hindu population, Sanatana Dharma should be propagated in a big way with united efforts of all Hindu Mutts and institutions. Dharma pracharam should be accompanied with Idol worship.



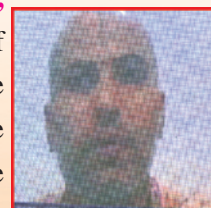
Sri Sugunendra Theertha Swamiji, Putige Mutt, Udupi : Ithihasas and Puranas help to guide the youth on the right path. Many books like Mahabharata and Ramayana are a guide for the youth. Children should be introduced to a text book about epics.



Sri Yadugiri Yathiraja Swamiji, Sri Yadugiri Yathiraja Mutt, Melkote : I bless this program be successful and hope for more programmes. The propagation of Sanatana Dharma should be taken up in a big way.



Sri Eeshapriya Theertha Swamiji, Udupi, Adamaru Mutt : In the land of Bharat, Vedas and Upanishads are like two eyes. Knowledge should be increased regarding these scriptures. Also everyone should be informed about the importance of Dharmic education.





Sri Madurakavi Vanamamalai Jeeyar Swami, Sri Vanamamalai Mutt, Tamilnadu : Sanatana Dharma is a guide for all. Nobody created it. Similarly it is our practice to say that there is no rebirth. So we must stick to our orthodoxy.

Srivaraha Mahadesikan Swami, Srirangam, Srimath



Andavan Ashramam : Geetacharya in Gita gives us good ways to live. So Gita should be propagated from village to village. Doing so will benefit us as well as the country. He advised all to do good deeds for the people and get the grace of Lord Venkateswara.

Sri Viswaprasanna Theertha Swamiji, Pejawar Mutt,



Udipi : Bhakti programmes should be extended to each and every corner. All men and women should participate in spiritual activities. The youth should be taught religious customs and values. God should always be remembered.

Sri Emberumaanar Jeeyar Swamy, Alwar Tirunagari

: We all should respect and follow our rich culture and traditions. We should also inform the coming generations about the basic things related to our Sanatana Dharma like Puranas, Mahabharata, Ramayana etc. We should take our culture to every village and train the people there to adopt a righteous path.



SWAMIJIS' ANUGRAHA BHASHANAM ON 05-02-2024

Sri Veda Vardhana Theertha Swamiji, Sri Shirur



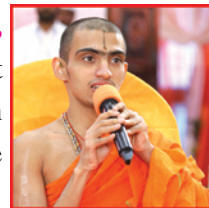
Mutt, Udipi : Efforts should be made to guide the youth on the virtuous path. Programmes should be conducted weekly to the children to inculcate a sense of bhakti and spiritual orientation.

Sri Paravakottai Chinna Andavan Sri Srinivasa Gopala Mahadesikan Swami, Pandarikapuram Ashram, Srirangam : Competitions should be



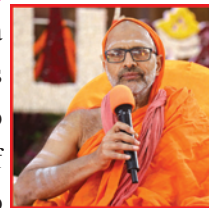
arranged for the children in schools, villages. By this they can become familiar with our culture and tradition. Temples should be constructed every where and restoration should be done wherever necessary. Vedas should be taken to the universal level.

Sri Vidyendra Theertha Swamiji, Chitrapur Mutt, Udipi : If we protect Dharma, it will protect us. Propagation of Hindu dharma should be done everywhere.



Sri Sadasivaasharma Swamiji,

Varanasi : Sri Vishnusahasra Nama Parayanam and Sanskrit Subhasitas should be specially taught. Action to be taken to prevent the spread of Western culture. There is a need to expand TTD's charitable and service programmes to the international level.



Sri Suvidyendra Theertha Swamiji, Bengaluru :

There is a need for TTD to preserve the Vedas. The preservation of Vedas is the preservation of Dharma. There is a great need for cow protection. Temples should be built in every village. Efforts should be made for the propagation of the Sanskrit language.



RESOLUTIONS OF THE THREE - DAY RELIGIOUS CONFERENCE HELD AT TIRUMALA

1. SPRINKLING OF SACRED WATER CEREMONY

All the Swamijis who took part in the proceedings of Dharmic Conference unanimously opined that if people from other religious faiths voluntarily come forward to practice Hinduism, such persons will be welcomed to the Hindu way of life, and will be trained in Hindu rituals, traditions and practices that were taught in Hindu Sanatana Dharma. This programme will be initiated at the Lotus Feet of Sri Venkateswara Swamy in Tirumala with the sprinkling of sacred water in a Ceremony.

2. PURANAS SHOULD BE PROPAGATED

Ithihasas and Puranas explain lucidly what is implied in Hindu dharma. Hence, these need be propagated in such a way that all the sections of the people from children to adults can easily understand the essence. For this there is a need to train Dharma Pracharakas.

3. SPIRITUAL ATMOSPHERE IN TIRUPATI

The first stop to reach Tirumala is Tirupati. Therefore, pilgrims should feel a spiritual atmosphere and a sense of piety in Tirupati too akin to Tirumala. The conference resolved to make the needed changes in Tirupati accordingly.

4. PREVENTION OF RELIGIOUS CONVERSIONS

The discriminatory attitude of some people towards certain castes has led to religious conversions especially in rural areas. Suitable measures are needed to prevent such religious conversions making them aware that Sanatana Dharma belongs to all sections of people.

5. CONSTRUCTION AND PRESERVATION OF TEMPLES

In Indian society, temples teach good culture and practices to all. Thousands of such temples are in dilapidated condition, and some are in ruins. Renovation and revival of such collapsed temples and construction of Mandirs in Harijan, tribal and fishermen habitats need to be taken in a big way. The TTD has already constructed thousands of temples in the backward areas under SRIVANI Trust and will continue the programme with greater pace.

6. GO-SAMRAKSHANA

Hindu society shows much devotion to cows. Cow protection activity will be taken forward in an extensive manner to protect "Gomata".

7. PRESERVATION OF VEDAS AND SASTRAS

Measures need to be taken for preservation of Vedic Dharma and shastras

8. PROTECTION AND PROPAGATION OF OUR DHARMA

Hindu Sanatana Dharma needs to be propagated so that its essence reaches every common man and village folk universally.

9. DHARMA NEED TO BE IMPARTED TO MOTHERS

The place of a mother is highly revered in our society. So, mothers should be given training in Hindu Sanatana Dharma so that they will teach their children from the tender age itself and make them good citizens of Bharat.

10. INCULCATING SPIRITUAL INTEREST IN YOUTH

In today's society, many of the youth belonging to Hinduism are changing their religion due to the influence of the environment around them and the temptations of wealth. The conference concluded that many training camps and other schemes are needed to put an end to this situation.

11. BIO-DIVERSITY TO BE SAFEGUARDED IN TIRUMALA

Tirumala is the natural habitat of a variety of animal and plant species. So, measures to be taken to preserve the forests and thousands of streams on the seven hills. Tirumala and its surrounding areas need to be safeguarded as special biodiversity zone.

12. STRENGTHENING OF SEVAS, BHAJANA MANDALS AND OTHER GROUP ACTIVITIES

It is resolved to strengthen all the plans and measures to prevent religious conversions taking place in Harijan, Girijan and fishermen regions.

13. MOBILISING PEOPLE'S STRENGTH

The conference concluded that Dharmic schemes and programmes will be successful only when they reach the target audience. So, it is necessary to train as many people as possible to protect their religion and promote spirituality in every person.

14. SPIRITUAL PROGRAMMES

As much as physical strength is necessary for a man's self-confidence, mental strength is also required to withstand ups and downs. Therefore, the Conference decided to conduct extensive training programs to increase self-confidence in the Hindu community.

15. PLANS FOR PROMOTING DRAVIDA VEDA

The Dravida Veda, akin to Vedas, which was given by the 12 Alvars for the welfare of mankind, also needs due encouragement and recognition.

16. PROGRAMMES FOR SCHOOL CHILDREN

The priority of Hindu Dharma should be emphasized in the existing curricula of various schools.

17. TELUGU & SANSKRIT LANGUAGES TO BE TAUGHT

All aspects of Hinduism are mostly explicit in Telugu or Sanskrit. Therefore the knowledge of these two languages is necessary for boys and girls and the young men and women to understand and practice them and they should be taught both languages.

18. USE OF SOCIAL MEDIA

In today's society, social media plays a very important role in reaching everyone. Therefore, in order to make the principles of Sanatana Dharma reach every nook and corner, all the channels of social media be utilised in a big way.

19. DHARMIC INSTITUTIONS AND DHARMIC CONFERENCES

Conferences such as these serve the purpose of preserving Hindu Dharma and such Dharmic Conferences need to be held in Tirumala or Tirupati once every year. Similarly, at village and district levels such conferences are to be organised to enlighten the people. The resolutions taken in this conference should be implemented not only by the Tirumala Tirupati Devasthanams but also by all the Hindu religious and charitable institutions present across the globe towards the preservation of Hindu Dharma.





SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhooshi

(Continued from the previous issue)

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

Sloka – 21

*Hiranyakorasthalabhinnakha: Simhamukho Anagha: /
Prahlaadavarado Dheemaan Bhaktasanghapratishtha: //*

130. Hiranyakorasthalabhinnakha : This name signifies the efficacy of the Narasimha's nails. Venkatesa is hailed as Narasimha with such fiercely strong finger nails which penetrated the strong chest of Hiranyakasipu and split it open wide. Annamayya says "...kutila daitya tati kukshi vidarana patu vajranakha ..."

131. Simhamukha : Venkatesa manifested as Narasimha and His form is the most improbable among all the avatars where in the torso is a colossal human whereas the head is of a ferocious Lion. This is described by Godadevi in Naachiyar Tirumozhi [#6.9] as "... Arimugan Achuthan...". Such is the immeasurable greatness which Nammalvar exclaims as "...En singappiraan perumai aaraayum seermaitthe!!" [Tiruvaymozhi #2.8.9]

132. Anagha : This name of Venkatesa indicates His being unaffected by any impurities of any form. His avataaras and His deeds are all divine and He Himself as Krishna says in Bhagavad Gita [#4.9] as "Janma Karma cha me divyam...". Periyalwar says in Tiruppalladu [#11] "...Pal vagayaalum pavithhiranae...". Also 148th name in Sri Vishnu Sahasranama.

133. Prahlaadavarada : Venkatesa in His Narasimha avataara, granted several boons to Prahlaada who had to pacify the enraged Narasimha even after killing the Hiranyakasipu. Nammalvar addresses Prahlada as "...Seetratthodarul pettravan..." in Tiruvaymozhi [#3.6.6] which means Prahlada was blessed with the benign grace of Narasimha while simultaneously ferociously punishing his father Hiranyakasipu. Annamayya says "Jaya Jaya Nrusimha sarvesa bhayahara veera Prahlaadavarada..."

134. Dheemaan : Viduraneeti says “...yam hi rakshitumicchanti buddhya samyojayanti tam...”. Venkatesa bestows the devotees who deserve to be protected and whom He choose to protect by granting the necessary wisdom at the opportune moment. Prahlada was blessed with this wisdom right from his birth. Whoever is blessed with Madhusudana’s graceful glances at their birth, they are bound to be bestowed with such wisdom as mentioned by “...Yam pasyeth Madhusudhana: Saatvikassathu Vignyeya:...”

135. Bhaktasanghapratishtha : This name indicates Venkatesa’s inclination of gracing the opportunity to the innumerable bhaktas to establish Himself through their works. Right from Valmiki, Sage Vyasa, Bheeshma, Alwars, poets like Annamayya, Thyagaraja, Purandaradaasa and many more luminaries were accorded an esteemed position for the eons to come as they were blessed to establish the supremacy of Sriman Narayana by their divine outpourings.

Sloka – 22

*Bramharudraadisamsevy: Siddhasaadhyaprapujitha: /
Lakshminrusimho Deveso Jwaalaajihvaantramaalika: //*

136. Bramharudraadisamsevy : The omnipotent Venkatesa residing atop the Venkatadri hill is always attended to by the likes of Bramha, Rudra. The Adi word in Rudra intends about Shanmukha. Prativaadi Bhayankaram Anna in Venkatesa Stotram [#2] states that Venkatesa is like the shining jewel on the crowns of Bramha, Rudra and other Devas: “sa Chaturmuka, Shanmuka, Panchamukha pramukhaakhila daivata mouli maney...”

137. Siddhasaadhyaprapujitha : Venkatesa is sought after earnestly by all Siddhas and Saadhyas. Siddha indicates a class of semi-divine beings who have, through sustained penance, accomplished great deal of spiritual powers and Saadhyas are a class of Gods who will not

partake the sacrificial offerings. Thondaradippodi alwar in Tiruppalliezhuchi [#9] “...Madhavar vanavar saaranar iyakkar sittharum mayanginar...”

138. Lakshminrusimha : Nammalvar says “Agalagillen iraiyum...” in Tiruvaymozhi [#6.10.10] about Venkatesa’s consort, Sri Mahalakshmi, indicating an inseparable union of Venkatesa and Alarmelmangai Thayar. This name explicitly assigns the context of inseparability to Sri Mahalakshmi and Narasimha, an avatara of Venkatesa.

139. Devesa : The word *isa* refers to the position of exerting control over something and owning it. Venkatesa is *Devesa* as He controls all other Gods. Nammalvar says “...manisarkku devar pola devarkkum deva O!...” in Tiruvaymozhi[#8.1.5]. He controls all elements as specified in Taittireeya Upanishad “*Bheeshaasmaad vatah pavate!...*”

140. Jwaalaajihvaantramaalika : The word *antra* refers to the intestine. Venkatesa is referred to as Narasimha who was brimming with anger to the extent that He, after killing the demon Hiranyakasipu, did not stop at that. Instead, with unabated rage, He took out the demon’s intestine and adorned it around His neck as a garland. Tirumangai Alwar narrates this incident in Siriya Tirumadal as “...kudal maalai seerar thirumaarpin mel katti ...”.

Sloka – 23

*Khadgee Khetee Maheshwaasee Kapaalee Musalee Halee /
Paashee Shulee Mahabahu: Jwaragho Rogaluntaka: //*

141. Khadgee : Venkatesa wields immense power with His sword. The sword is named as Nandaka. This sword Nandaka took form as Peyalwar and Annamayya to fulfill His expectations. This sharp weapon bestows on the devotees sharp intellect to aid them in conducting a righteous life. Vedanta Desika in his Shodashayudha

Stotram [#8] says “*Avidyam swaprakaasena vidya rupa: chinattaya:...*”

The names 142 to 180 are dedicated to Vaamana/ Trivikrama avatara of Venkatesa.

142. Khetee : The attribute of wielding a shield is described by this name. Typically, Shield and Sword go hand-in-hand and hence this name is positioned right next to the name indicating Venkatesa’s Sword. Tirumangai Alwar in Periya Tirumozhi [#2.8.3] says “...*kedagam on malar pattri...*”. Just like a shield protects its holder against any attacks, this name of Venkatesa protects His devotees.

143. Maheshwasee : Venkatesa is known to wield a mighty bow. The arrows from that mighty bow cannot be countered at all. Andal in Tiruppavai [#4] says “...*Saarangam udaitha Sara Mazhai Pol...*”. Right from the killing of Tataka, killing of Subahu, Viraada, Vaalee, Kumbhakarna, Ravana, there could not be any counter to the unrelenting flow of arrows from Rama’s bow. Also, 183rd name in Sri Vishnu Sahasranama.

144. Kapalee : “Ka” indicates Bramha. Venkatesa came to the rescue of Bramha when the latter lost the precious Vedas. Vedanta Desika recounts this in Hayagriva stotra [#8] as “*Mandho bhavishyan niyatham virincho Vaacham nidhey!...*” As an immaculate white horse, Venkatesa destroyed the demon brothers Madhu and Kaitabha and recovered Vedas. “Ka” also indicates the resplendence which is evident in Venkatesa.

145. Musalee : Venkatesa’s primary weapon, Sudarsana wields a pestle in his arsenal. Vedanta Desika quotes in Shodashaayudha stotram [#16] “...*musalo yena tena va:*”. This Pestle is said to rescue the devotees who are blinded by delusion.

146. Halee : Plough is the weapon of Balarama. Plough is the reason for a famine-free world. Venkatesa wields this weapon to deprive the world of any starvations arising out of famine. Vedanta Desika mentions in Shodashaayudha stotram [#13] “*Vihaaro yena devasya viswa kshetra krushee vala:...*”

147. Paashee : Venkatesa wields a rope which is called *Paasha:*. During Trivikrama avatara, when the King Bali could not keep his word of giving space to measure for the 3rd time, he was tied by the rope by Garuda. Vedanta Desika mentions in Shodashaayudha stotram [#12] “...*Paasha: paasha vimochanam*”.

148. Shulee : Venkatesa wields a trident and He is thus called Shulee. Vedanta Desika mentions in Shodashaayudha stotram [#17] “...*yena shulayathi dvisha:...*”

149. Mahabahu : In Ramayana [#1.1.9], Narada responds to Valmiki’s query and he refers to Rama as “...*vipulaamso mahabahu:...*”. Rama is known for His most attractive physical features, one cannot afford to miss at all. The same features of long, well rounded forearms and shoulders are indicated here. Periyaalwar says “...*mallaanda thin thol manivanna...*”. Tamil poet Kampan says “*Thol kandar thole kandar*”.

150. Jwaragha : Venkatesa is the cure to the grief afflicted to His devotees. Peyalwar exclaims Venkatesa as the accomplished Physician who will cure all ills: “...*varu naragam theerkum marundhu*” Mundram tiruvandaadi [#3].

151. Rogaluntaka : *Luntaka* means a plunderer. Venkatesa is known to steal the ills of His devotees. Nammalvar says “*vinayen vinai theer marundhaanaay vinnor thalaiva kesava...*” in Tiruvaymozhi [#1.5.6].

(to be continued)

In many cultural and spiritual traditions, the act of worship is not merely a set of rituals but a journey into the essence of divinity. Neglecting this practice could be perceived as missing an opportunity to deepen one's spiritual connection.

This question goes beyond the realm of age, touching the hearts of both the young and the wise. Each individual's interpretation may vary, but it is an inquiry that has the power to unite generations in the pursuit of spiritual understanding. As we delve deep into the intricacies of this question, it prompts reflection on the very fabric of our beliefs, the tapestry of our spirituality and the impact on our lives when we choose to explore or neglect the profound relationship with the divine.

In this ongoing exploration, one finds that the pursuit of understanding God and the significance of worship transcends age, offering a universal perspective that resonates with both the curiosity of the young and the wisdom of the elders.

The consequences of not performing a 'puja', or ritual worship, differ depending on individual beliefs and cultural practices. In many traditional and religious contexts, performing 'puja' is considered a sacred and spiritually significant act.

Many believe that performing 'puja' establishes a connection between the individual and the divine. Not performing the puja may be seen as a missed opportunity to strengthen this spiritual bond. 'Puja' is often viewed as a means of seeking blessings from deities or higher powers. Some people believe that regular 'puja' helps in warding off negative energies and obstacles. Cultural and traditional significance in certain spiritual traditions, the performance of rituals is linked to the concept of 'dharma' and accumulating positive 'karma.' Skipping 'puja' might be thought to lead to negative consequences. 'Puja' is often deeply impressed in cultural and traditional practices. For some individuals, the act of 'puja' serves as a form of meditation and mindfulness, fostering inner peace

Offering a Unique Blend of **TRADITION AND SCIENCE**

- Sri K. Ayyappa

and concentration. Neglecting this practice may result in the loss of mental and emotional balance. 'Puja' is not only about seeking divine blessings but also expressing gratitude for the blessings already received. In many families, 'puja' is a tradition passed down through generations. It is important to note that the interpretation of the consequences of not performing 'puja' is subjective and varies across different systems of faith. Individuals may attach different levels of significance to this practice and the effect is often influenced by personal faith, cultural background and religious beliefs.

The practice of 'puja' extends beyond being a mere ritual. It is a profound yogic process and a mindful exercise. It involves tuning our minds, enhancing intelligence, and expanding knowledge. Each element of 'puja' holds significance, contributing to both mental and physical well-being.

Lighting the lamp is a yogic process : Lighting the lamp is not just a ritual. It is a yogic process. Focusing on the flame during this act is a form of meditation, enhancing concentration and mindfulness. Just as Lord Rama lit the divine lamp in *Ayodhya*, symbolizing the triumph of light over darkness, our act of lighting the lamp during 'puja' is a yogic



process, invoking mindfulness and symbolizing the victory of inner illumination. It is believed that staring at an oil lamp for three minutes daily prevent eye diseases. In the Mahabharata, sage Vyasa's deep contemplation is said to have enhanced his vision. This act is considered an exercise for the eyes, promoting their health.

Chanting difficult 'mantras' serves as an exercise for the tongue, preventing it from becoming dull. This practice not only strengthens the tongue but also increases retention power and helps in pronunciation. Similar to the recital of the powerful 'Gayatri Mantra' before the Kurukshetra war by Arjuna, our chanting of 'mantras' during 'puja' is an exercise for the tongue and it is similar to the warriors preparing for the battle of life. Mastering a language through the chanting of a 'mantra' contributes to more retention power. This helps in overcoming stage fear and boosts confidence in one's communication. The elders emphasize that 'puja' is not merely a ritual but a matter of health and knowledge. It holds the power to align the mind, body, and spirit and it fosters holistic well-being.

Significance of Temple Practices : Electronic and magnetic waves converge at specific points on the earth is known as Moolavirat.

Circumambulating a temple in a clockwise direction allows the body to absorb the energy waves present. The Vedic architecture of shrines influences the Shat Chakras in the body. Wearing jewels while visiting a temple is not to exhibit wealth but to absorb energy waves effectively. Gold is known to absorb these waves.

Symbolism : The coconut symbolizes purity and the water inside represents our untainted mind. The ritual practices in the temple involve invoking energy waves, utilizing the medicinal properties of substances used and aligning the body with positive vibrations.

Wet and dirty clothes are said to absorb more oxygen, contributing to their seemingly paradoxical property. This is a reflection of the intricate connections between traditional practices and their scientific support. 'Puja' and the ritual practices in the temple are not just cultural norms. They are intertwined with the principles of yoga, mindfulness and universal welfare, offering a unique blend of tradition and science.



Prayer while lighting a lamp

**Shubham Karoti Kalyaannam-Aarogyam Dhana-Sampadaa |
Shatru-Buddhi-Vinaashaaya Deepa-Jyotir-Namostute ||
Deepa-Jyotih Para-Brahma Deepa-Jyotir-Janaardana |
Deepo Haratu Me Paapam Deepa-Jyotir-Namostute ||**

This prayer with profound thoughts is uttered while lighting a Deepa in the morning or evening to remove the darkness of ignorance and spread light of wisdom!

"I salute deepajyoti which removes all my sins, showers auspiciousness, health and prosperity and helps in the annihilation of inner and outer enemies. It is that Ultimate Brahman; it is Janardana!" Recite this sloka while putting Deepam (light).



HEALTH BENEFITS OF DRUMSTICK LEAVES

Telugu Original by : Dr. C. Madhusudhana Sarma

English by : Sri MRK Sateesh Babu

Drumstick is an incredible source of vitamins available in villages, towns and cities. It is not only the source of vitamins but also helps in preventing the diseases and also acts as a medicine to reduce the severity of a disease. It is used in various kinds of cuisines. Let us know how the drumstick leaves are useful to solve the health problems.

Promotes Hunger :

It is healthy to drink the water that is boiled with drumstick leaves daily. The water should be filtered, cooled and mixed with pepper, salt and lemon liquid daily. It improves the digestive system and reduces the health problems.

Reduces Vision Problems :

Take daily, the mixture of 100ml carrot juice and 20ml drumstick leaves juice with 5ml honey. It is useful to reduce the vision problems.

Quick remedy from joint pains :

If one applies the paste of crushed drumstick leaves mixed with lemonade on the pains caused by blows or near joint pains, it gives quick relief from joint pains.

Controls Skin diseases :

Mix the juice of drumstick leaves in 3/4 of coconut oil in a bottle, boil it until only oil can be seen and filter the oil and store it to apply once daily. It reduces scabies, rashes and other skin diseases.

Drumstick for Pregnancy :

Boil considerable drumstick leaves with two pinches of salt, have it daily added with pepper and 1/4 spoon of ghee in the food. It improves the secretion of breast milk to women in post-delivery.

Helps in rising the hormones to get pregnancy:

Fry the drumstick flowers with one tea spoonful of cow ghee, boil it in 50ml of milk until the flowers get smooth and eat it daily after adding palm jaggery. It increases the hormones needed for foetus and helps to increase the chances to get pregnancy.

Foetus growth :

Apply the heated and crushed drumstick leaves added with castor oil to stomach daily and clean it after two hours. This will help in growing the foetus at the beginning stage.

Reduces ulcer :

To reduce ulcer in stomach, take 10ml of drumstick leaves paste with curd. It shows quick improvement in reducing ulcer.

Over urination :

Have 5 to 10ml of drumstick leaves juice daily twice added with 2 to 3 pinch of rock salt. It reduces the over urination.

Useful to reduce head and neck pains : A

Apply the juice of drumstick leaves mixed with 2 to 3 pinch of pepper on forehead and neck. It gives quick relief from head and neck pains.



The Adamant Seventh Fish!

- Sri K.V. Murali Krishna



Once upon a time there lived a king by name Kushalavarma, the ruler of the kingdom of Mahishmati. He had seven sons. One day they went for hunting into the nearby forest and they brought seven fish. Queen Vijayanti Devi set the fish to dry under the scorching sun. In this context, the seven sons represent the seven vices namely, 'kama' (Desire), 'krodha' (Anger), 'lobha' (Greed), 'moha' (Attachment), 'matsarya' (Jealousy), 'alasya' (laziness) and 'mada' (Ego) of the king. The seven fish are his seven evil attributes and to set them to dry means to give an effort to destroy them. The king Kushalavarma, who was badly addicted to his vices, totally neglected to strengthen the glory of his kingdom and well-being of his people. Queen Vijayanti Devi was very much worried about the king. One day, she met Rajaguru Sri Vidyanarya Saraswati in his hermitage and explained to him the situation and requested him to save the king, the kingdom and the people.

Rajaguru Sri Vidyanarya Saraswati summoned the king to his hermitage and initiated intense 'gnana bodha' sessions for him in the form of short but effective stories. As the days passed by, except for the evil attribute pertaining to one vice called ego, all the other evil attributes caused by the remaining six vices got eliminated from the king's heart. He was transformed into a good individual. "Six among the seven fish got dried, Rajaguru Sri Vidyanarya Saraswati said to himself. He asked the seventh fish, "Oh! Seventh fish! Ego! What's the problem? Why are you still wet?" Then the seventh fish symbolizing ego arrogantly replied, ' Oh! Gurudev! In this issue nobody can blame me. I am quite innocent. The whole of the episode started with the mischief of the little boy who tried to demolish the ant's hole. In fury, an ant bit the little boy and he instantly started crying. His grandmother got worried and didn't serve food to the cowherd. The cowherd, in anger didn't offer grass to the cow.

The pile of grass obstructed the fall of the rays of the sun over me. So I remained still undried!" Then Rajaguru, Sri Vidyanarya Saraswati thought "I must do something now to solve the problem with the seventh fish!". The next day he said to Kushalavarma, "Oh! King! Now you may return to your palace. These five disciples of mine will be with you at all times and will discharge their duties as instructed to them by me. But remember, you have no right to interfere in their duty". The king Kushalavarma accepted to obey Rajaguru's word and returned to his palace. The five disciples of Rajaguru, immediately after reaching the king's palace started praising the king the whole day as "Oh! King! Your glory competes with the sun. Your power is as heavy as thunder. You are like the Moon most dear to your people. Your benevolence is as vast as the mighty ocean! As the days passed, this became intolerable to the king. He realized that Rajaguru arranged all this so to eliminate ego from his heart. Then the king rushed back to Rajaguru's hermitage, offered prostrations at his feet with utmost respect and said, "Oh! Gurudev! Your greatness is as mighty as the mountain, Meru. I am as insignificant creature as an ant. I feel very much ashamed of my arrogance. Kindly pardon me!". "Ha! the adamant seventh fish got dried!" Rajaguru Sri Vidyanarya Saraswati said to himself. He blessed the king Kushalavarma and advised him to plunge into action immediately in order to safeguard his kingdom from the attack of his enemy and take necessary steps for the well-being of his people.

One's 'guru' is the only one who taught his teachings that can cleanse away all the evil attributes from one's heart and can transform one into a noble person. In fact, such a person alone can make us tread the path that leads to the divine abode of God! Hence, we should surrender ourselves at the holy feet of our Guru!



1. I have begun learning Carnatic music. I find there are innumerable composers of music in many languages. Could you tell me whose compositions are easiest to learn?

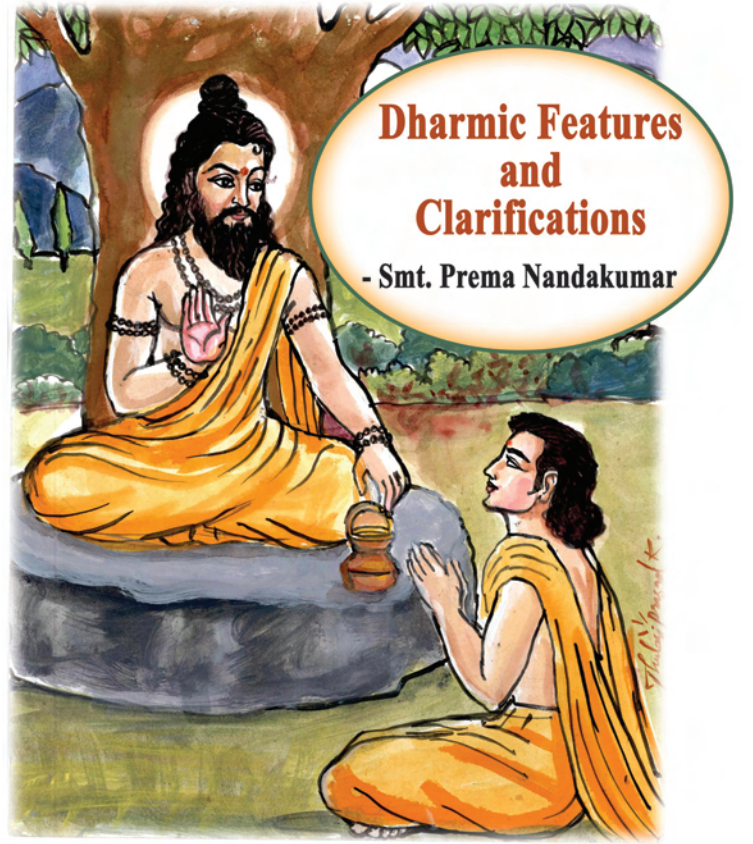
Ans. In the beginning stage, there are simple geethams, swarajatis and even keerthanas that have swara patterns. These early lessons and the sahityas that move in the same manner, will be easy for you to understand and sing. Many songs of Tyagarajaa are easy to sing. "Sarasara samarai" in Kuntalavarali raga, or Muthuswami Dikshitar's kriti "Sri Gananatham Bhajare" in Isamanohari are simple and unforgettable.

2. Is bhakti very important to sing Carnatic music?

Ans. It depends on your interest but as far as Carnatic music is concerned, songs that convey bhakti-laden ideas enrich your enthusiasm for music. Our great composers wrote songs as an offering to the Divine who is everywhere but also in our heart as a particular vision (Rama, Krishna, Subramania, Lakshmi, Meenakshi). Songs learnt in this way with sincerity remain with us throughout our lives as guardians. If you have such an approach when you sing Carnatic music, I can assure you that the Grace of the Divine envelopes you. When you sing the Kannada song, '*Krishna nee begane baro*', or listen to it sung by someone else, don't you thrill within yourself that little Krishna is coming speedily to you as your guardian angel? Turn to any composer in this field, bhakti is the life-force of the song.

3. Is Carnatic music used to compose songs which do not have bhakti as their message?

Ans. Bhakti is the very soul of Carnatic music. It could be any godhead you believe in or simply the Supreme who is the subject of the song; but the singer must dip himself (herself) in devotion. If there is no devotion in the song, it will remain bare, like a person with no soul. Whenever you attend Carnatic music recitals, you will find this clearly on the face



of the musician who seems to be actually watching the deity about whom the song is composed. Like M.S. Subbalakshmi when she sings Rangapura vihara in the Brindavana Saranga raga. It is like wandering in a heavenly Brindavan!

4. What is the role of instruments in Carnatic music?

Ans. They certainly are a great help: 'Tambura' for keeping the sruti, 'Violin' for following the kriti's contours even when it is a song that is almost sad; for that is the emotion of a singer who is pleading for the Lord to come and help him. A person who twangs the tambura carefully and in the right spirit, one who plays the violin or keeps the time gently with a pair of cymbals become the living waves of the perfect singer's voice. This calls for a life-long commitment to music which is considered by us as having a divine origin. Saraswati with her veena, Narada holding the tambura. Even Tyagaraja is always shown stringing the tambura with his right hand and clappers in his left hand.



Dwadasa Jyotirlingas

1. Somnath Jyotirlinga in Gir, Gujarat
2. Mallikarjuna Jyotirlinga in Srisailam, Andhra Pradesh
3. Mahakaleshwar Jyotirlinga in Ujjain, Madhya Pradesh
4. Omkareshwar Jyotirlinga in Khandwa, Madhya Pradesh
5. Baidyanath Jyotirlinga in Deoghar, Jharkhand
6. Bhimashankar Jyotirlinga in Maharashtra
7. Ramanathaswamy Jyotirlinga in Rameshwaram, Tamil Nadu
8. Nageshwar Jyotirlinga in Dwarka, Gujarat
9. Kashi Vishwanath Jyotirlinga in Varanasi, Uttar Pradesh
10. Trimbakeshwar Jyotirlinga in Nasik, Maharashtra
11. Kedarnath Jyotirlinga in Rudraprayag, Uttarakhand
12. Ghreshneshwar Jyotirlinga in Aurangabad, Maharashtra

PROVERB

The forbidden fruit is always the sweetest

TONGUE TWISTERS

No need to light a night-light on a light night like tonight.

He threw three free throws.

MATCH THE WORDS In Column A with the Column B:

- | A | B |
|----------------|-----------------|
| 1. Ksheerarama | a. Amaravati |
| 2. Amararama | b. Palakkolu |
| 3. Somarama | c. Draksharamam |
| 4. Bhimeshwara | d. Samarlakota |
| 5. Kumararama | e. Bhimavaram |

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

RIDDLE

Name the 'GODDESS' using the clues given below :

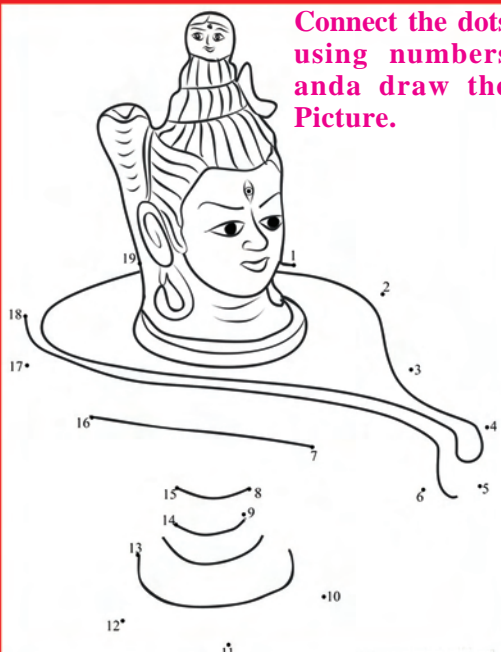
1. Born in the milky ocean
2. Consort of Lord Vishnu
3. The Goddess of wealth
4. Seated on the Lotus

Answer : Goddess Lakshmi

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



Connect the dots using numbers and draw the Picture.

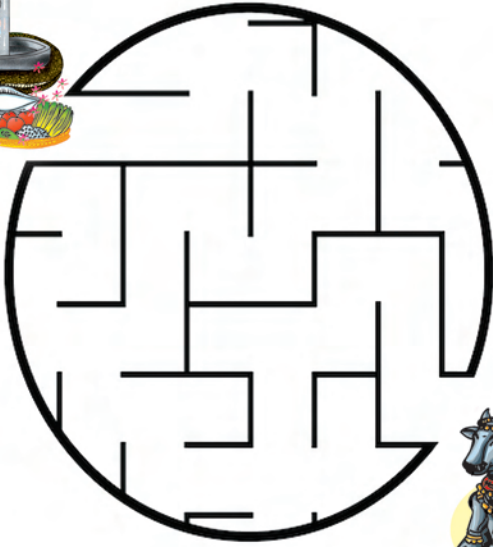


CHANT

Aum Tryambakam yajamahe
sugandhim pushtivardhanam |
Urvaarukamiva bandhanaan-
mrityormuksheeya maamritaam ||



**FIND OUT THE PATH
TO ATTAIN SALVATION**



**Nandeśwara is praying Lord Siva and
want to take the blessings of Lord
Siva.**

**FIND OUT THE COLOURS IN THE IMAGE
AND NAME THEM**



Answers : (1) Yellow (2) Brinjal Blue
(3) White (4) Black
(5) Brown (6) Green



Find out the differences



1. Flower in the tree near hand 2. Birds in the sky 3. A tree near mountain 4. Clouds in the sky
5. Flowers on the top of the plant (Bush) 6. Water 7. Flowers in the bottom



Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 20

'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. In Pallikondeswara Swamy temple, one can see the Swami as.....
2. Name the king mentioned in the moral story?
3. Who is the son of Athri?
4. Who is the mother of Sakunthala?
5. What is the name the Goddess in Sri Pallikondeswara Swamy temple?
6. Who is the vehicle of Lord Shiva?
7. Who is the wife of Dronacharya in the Mahabharata?
8. Who is the son of Hiranyakasipu?
9. What is the name of the Alwar who has taken the form of Lord Vishnu's sword 'Nandaka'?
10. Who are the parents of Asvathama in the Mahabharatha?
11. Who are the guards of Vaikunta?
12. Who is the Guru of the Pandavas and the Kauravas
13. Mahasivarathri falls on
14. Who killed Hiranyakashipu to save Prahlada?
15. What is the name of the divine abode of Sri Kapileswara Swami and Goddess Kamakshi Devi?
16. Lord Rudra, the Kshetrapalaka is enshrined on the bank of Tirtha
17. Whose arrogance is destroyed in the picture story?
18. When will Sri Kapileswara Swamivari Brahmotsavams start?
19. Sri Lakshmi Jayanthi falls on
20. From whom did Lord Venkateswara Swami borrow money?

RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-03-2024.
8. Three winners will be selected through lucky dip among the participants who submit all the correct answers.
9. The names of the winners will be published in the magazine.
10. The children of the employees working in the office of the Chief Editor, T.T.D. are not eligible to participate in the quiz.
11. No information will be provided over phone regarding the quiz. Participants should send their details legibly.

Name of the Child :

Age : Subscription No. :

Full Address :

.....

.....

Cell No. :

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

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



GENERAL PREDICTIONS FOR THE MONTH OF MARCH 2024

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



Aries (Mesha) :

Expenditure of excess money should be taken care of. Health is wealth. Your finance position is encouraging.



Libra (Tula) :

Students excel in their examinations. Progress in education is indicated. Your business will grow. Your income will suit your needs.



Taurus (Vrishabha) :

Gaining sudden money is indicated. Financial support will be successful. Students should work hard.



Scorpio (Virshchika) :

Building a new house is indicated. Students are in the forefront. Sudden financial gain is indicated.



Gemini (Mithuna) :

Working hard in your career and job is necessary. Expenses should be reduced. You can save your money.



Sagittarius (Dhanu) :

There is a favourable planetary position. Your growth in business is possible. Your health will be good. You will get a new perspective in life.



Cancer (Karkataka) :

Lucky period is indicated. You get success in all your endeavours. There will be relief in court affairs. Your earnings will be improved.



Capricorn (Makara) :

You will pass in academics. There is an access to new goods and clothing. Your behaviour brings happiness to all.



Leo (Simha) :

Take care of your health. It is better to postpone your long journeys. Be careful in your financial and investment matters.



Aquarius (Kumbha) :

You spend your money liberally. Your health will be good. Peaceful atmosphere in your family is indicated.



Virgo (Kanya) :

Positive conditions will be created in your family. Businessmen will get profits. Employees get appreciation from their superiors.



Pisces (Meena) : Mercury and Rahu in the birth sign will give results. The auspicious 'yogas' come together in the household. You will be prosperous in real estate.

Subham Subham Subham

MARCH, 2024

SAPTHAGIRI

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PICTURE STORY

KUBERA'S DISRUPTIVE ARROGANCE

Original Story in Telugu by :

Sri D. Sreenivasa Deekshitulu

Pictures by : Sri K. Dwarakanath

Translated by : Smt. J.C. Gnanaprasuna

Kubera is the chief of Yakshas. He is a great devotee of Lord Shiva. Ravana sent away Kubera from his Lanka. Kubera ran away to forest and did penance for Lord Siva. Lord Shiva appeared before Kubera.

Kubera! I make you the wealthiest person of all. Be happy.

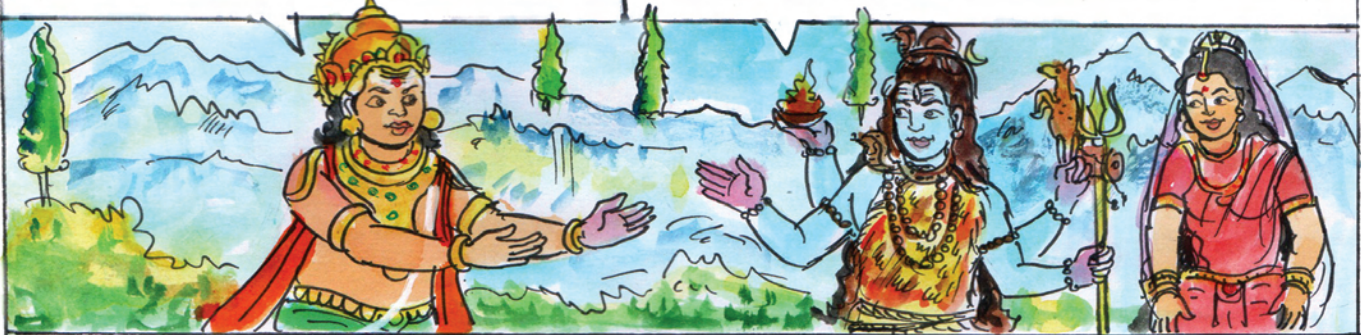
I am blessed. Swamy!



Kubera became arrogant as no one in the three 'lokas' is as rich as Kubera. He went to Kailasa...

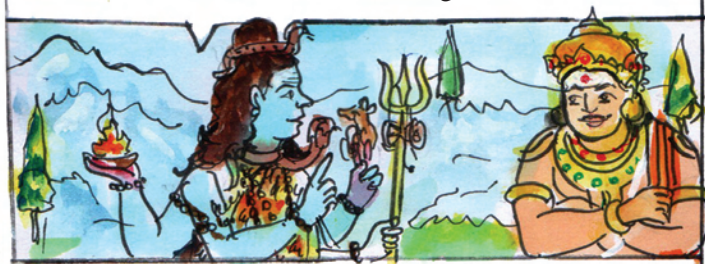
Swamy! I want to offer you the valuable thing.

What can you offer to me as I have no desires?



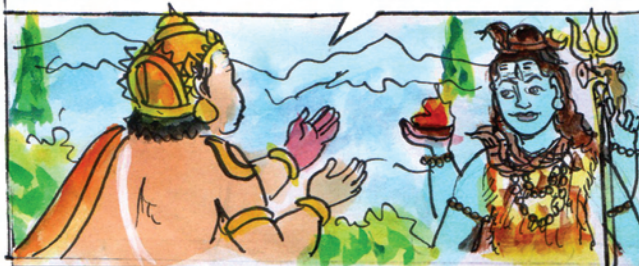
Swamy! I can offer you anything as I am the richest person in this universe.

Kubera! then Do one thing.



Please tell me, Swamy! What is it?

My son, Ganapathi, has great hunger. You offer food to him till he satisfies.



OK! Swamy!

Kubera arranged delicious food next day with all sorts of dishes. 'Undrallu' are also being served. Ganapathi is eating. Ganapathi said....

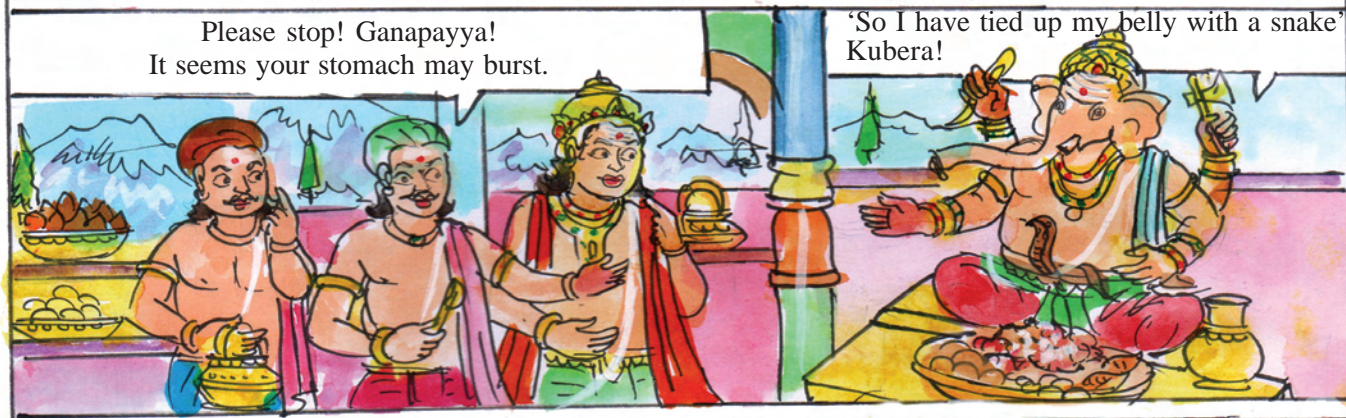
Serve me fast.

What a surprise! What kind of eating is this?



Please stop! Ganapayya!
It seems your stomach may burst.

'So I have tied up my belly with a snake',
Kubera!

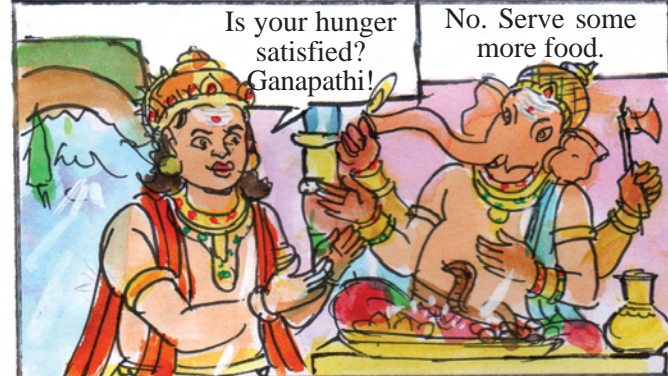


Ganapathi has eaten the food which will be served for
thousands of people.

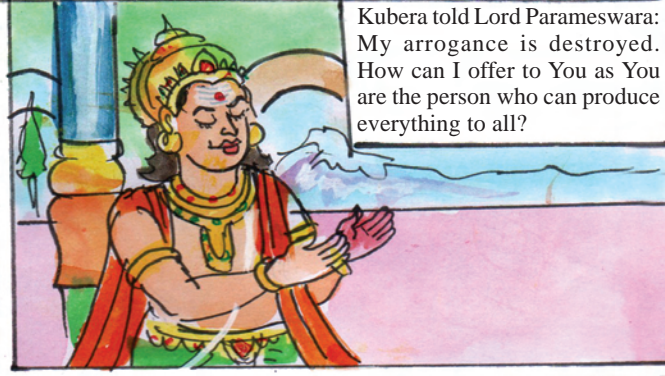
All cooks became helpless.

Is your hunger
satisfied?
Ganapathi!

No. Serve some
more food.

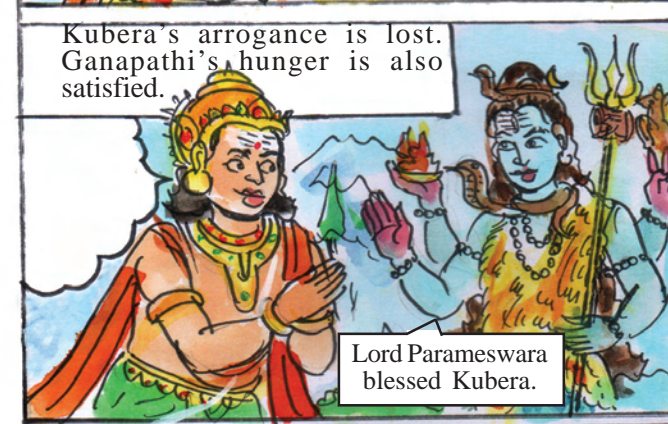


Kubera told Lord Parameswara:
My arrogance is destroyed.
How can I offer to You as You
are the person who can produce
everything to all?

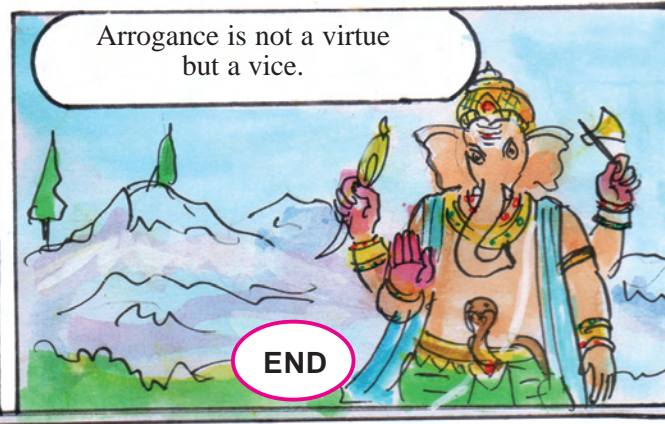


Kubera's arrogance is lost.
Ganapathi's hunger is also
satisfied.

Arrogance is not a virtue
but a vice.



Lord Parameswara
blessed Kubera.



END

Sarve Janaah Sukhino Bhavanthu!

Please cut here



TIRUMALA TIRUPATI DEVASTHANAMS
SAPTHAGIRI
SPIRITUAL ILLUSTRATED MONTHLY



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OUR CONTACT ADDRESS

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

**Answers for the
QUIZ**

**Published in the Month of
January 2024**

1. 15.01.2024
2. Tiruppavai
3. Aryabhatta
4. Thirukachchi
5. Sage Ruchi
6. Lord Narasimha
7. Non-attachment
8. Kunti Devi
9. Satyavati
10. Edible roots
11. Anger
12. Tamilnadu
13. Aryabhatta
14. Goddess Lakshmi
15. Lord Sri Krishna
16. Vichakshana
17. Capricorn
18. Sulabha
19. Sasirekha
20. Sri Mathrusri Tarigonda
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**CHANT
OM NAMO VENKATESAYA**

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

MARCH - 2024 :: SAPTHAGIRI

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TIRUMALA TIRUPATI DEVASTHANAMS

TTD Trust Board Chairman Sri B. Karunakar Reddy participated as Chief Guest in the 75th Republic day celebrations. As part of this programme, TTD Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S. unfurled the national flag at Tirupati TTD administrative building on 26.01.2024. On this occasion, TTD JEO Sri V. Veerabrahmam, I.A.S., the then JEO Smt. Sada Bhargavi, I.A.S., CV&SO Sri Narasimha Kishore, I.P.S., and other officials participated.





SAPTHAGIRI (ENGLISH) SPIRITUAL ILLUSTRATED MONTHLY Published by Tirumala Tirupati Devasthanams Printing on 25-02-2024 & posting at Tirupati RMS Regd. with the Registrar of Newspapers for India under RNI No.21137/1970. Postal Regd.No.TRP/153/2024-2026
"LICENCED TO POST WITHOUT PREPAYMENT No.PMGK/RNP/WPP/04(03)/2024-2026"
Posting on 5th of Every month.



SRI LAKSHMI JAYANTI ON 25-03-2024