



SAPTHAGIRI (ENGLISH)
SPIRITUAL ILLUSTRATED MONTHLY
Volume : 54, Issue : 11
APRIL - 2024, Price Rs.20/-
No. of Pages - 56

TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

SPIRITUAL ILLUSTRATED MONTHLY

APRIL 2024

Rs. 20/-



UGADI ASTHANAM AT TIRUMALA

ON 09-04-2024

SHARASAD



VONTIMITTA
SRI KODANDARAMASWAMIVARI
BRAHMOTSAVAMS
17-04-2024 TO 25-04-2024

17-04-2024, Wednesday
Day : Dwajaroohanam
Night : Seshavahanam
18-04-2024, Thursday
Day : Venugaanaalankaaram
Night : Hamsavahanam
19-04-2024, Friday
Day : Vatapathrasai Alankaram
Night : Simhavahanam
20-04-2024, Saturday
Day : Navaneetha Krishnaalankaaram
Night : Hanumadhseva
21-04-2024, Sunday
Day : Mohini Seva
Night : Garudaseva
22-04-2024, Monday
Day : Sivadhanurbhaanaalamkaram
Night : Edurkolu, Kalyanotsavam Gajavahanam
23-04-2024, Tuesday
Day : Rathotsavam
24-04-2024, Wednesday
Day : Kaaleeyamardhanaalamkaaram
Night : Aswavahanam
25-04-2024, Thursday
Day : Chakrasnanam
Night : Dwajavarohanam



TIRUPATI
SRI KODANDARAMASWAMIVARI
BRAHMOTSAVAMS
05-04-2024 TO 13-04-2024

05-04-2024, Friday
Day : Dwajaroohanam
Night : Peddaseshavahanam
06-04-2024, Saturday
Day : Chinnaseshavahanam
Night : Hamsavahanam
07-04-2024, Sunday
Day : Simhavahanam
Night : Muthyapupandirivahanam
08-04-2024, Monday
Day : Kalpavrukshavahanam
Night : Sarvabhupalavahanam
09-04-2024, Tuesday
Day : Mohini Avataram in Pallaki
Night : Garudavahanam
10-04-2024, Wednesday
Day : Hanumadvahanam
Eve. Vasanhotsavam, Night : Gajavahanam
11-04-2024, Thursday
Day : Suryaprabhavahanam
Night : Chandraprabhavahanam
12-04-2024, Friday
Day : Rathotsavam
Night : Aswavahanam
13-04-2024, Saturday
Day : Chakrasnanam
Night : Dwajavarohanam



BHAGAVADGITA

tam uvāca hṛṣīkeśaḥ
prahasann iva bhārata
senayor ubhayor madhye
viśīdantam idaṁ vacaḥ

Then, O Dhritarastra, Sri Krishna, as
if smiling addressed the following
words to sorrowing Arjuna, in the
midst of the two armies.

(Chapter - 2, Sloka - 10)

INVOCATION

śaraṇaṁ bitaḍē sakalamu nākunu
verapuna manasā vetakavo yitani..

...śaraṇaṁ..

abhayaṁ bosagēṭi yataḍevvaḍu munu
ibha rakṣaku ḍataḍevvaḍu
ubhaya vibhūtula koḍayaṁ ḍevvaḍu
prabhuvataḍē nā pāli dēvuḍu..

...śaraṇaṁ..

śaraṇāgatulaku sārīdāpevvaḍu
yiravuga śrīpati yevvaḍu
ari duṣṭa daitya hantaku ḍevvaḍu
varamunu nataḍē nā pāli dēvuḍu...

...śaraṇaṁ..

ādi śaṅkha cakrāyudhu ḍevvaḍu
yē desa būṛṇuḍevvaḍu
vēdamayuḍu śrī vēṅkaṭapatiyai
pādāya nide nā pālidēvuḍu..

...śaraṇaṁ..



He alone is the refuge and everything for me
Wisely O mind, search for Him!

The one who bestows refuge, who is He?
Previously the savior of the elephant, who is He?
The ultimate Lord of the Ubhaya Vibhutis, who else is He?
He alone is the Lord, and my worshippable God!

The one who is close to Sharanagatas, who is He?
The eternal Lord of Sree, who else is He?
The destroyer of the evil demons, who is He?
As a boon to me, He alone is my Lord!!

The primal one who wields the Shanka-Chakra weapons, who is He?
The one who is perfect in every respect, who else is He?
The one who fills the Vedas, SreeVenkatapathi,
forever, He alone is my Lord!!!

- Annamacharya

Sankeerthana Courtesy

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

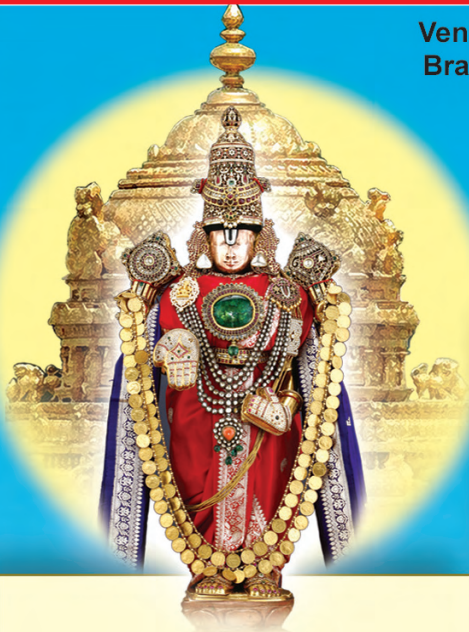
The Homam was formally inaugurated in the month of Nov. 2023, marking the auspicious occasion of Utthana Ekadasi in the sacred Kartheeka month.

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.



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Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

SAPTHAGIRI

Vol. 54

APRIL 2024

No. 11

CONTENTS

Sri Rama and Sri Venkateswara	- Sri Atthi Rangarajan	- 07
Crest Jewel of Ramayana	- Smt.T.S. Rajalakshmi	- 10
Magnificent Vaisakha Month	- Prof. N. Gopikrishna	- 13
Tallapaka Annamayya's Realization of Lord Srinivasa	- Sri K. Ayyappa	- 15
Sri Venkatachala Mahatmyam	- Prof. M. Rajagopalachary	- 18
Ancient Wisdom for Modern Youth	- Smt. N. Uma Maheswari	- 21
Dronacharya - The Supreme Master of Archery	- Dr. Kannan Srinivasan	- 24
108 Divyadesams	- Sri Ramesh D. Kandadai	- 31
Matsya Avatar in the Puranas	- Dr. Bharat Bhusan Rath	- 33
Sage Patanjali's Yoga Sutras - Commentary	- Dr. K.V. Raghupathi	- 36
Dharmic Features and Clarifications	- Smt. Prema Nandakumar	- 38
Sri Venkatesa Sahasranama - Commentary in English	- Sri Ananth Madabhooshi	- 39
Sri Kodandarama Temple, Chikmangalur	- Sri S.N. Deshpande	- 42
Be yourself	- Prof. B. Gayathri	- 44
Health Producer : Ugadi Pickle	- Dr. A. Savitri	- 45
The Divine will that Prevails	- Sri R. Narasimhan	- 46
Quiz for Children		- 50
General Predictions	- Brahmasri Thangirala Venkatakrishnapurna Prasada Sidhanti	- 51
Salvation to All (Picture Story)	- Smt. J.C. Gnanaprasuna	- 52

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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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Front Cover: Ugadi Asthanam at Tirumala - A view

Back Cover: Sriramanavami Asthanam at Tirumala - A view



“Ramo Vigrahavan Dharmah”

“Maryada Purushottam,” as Lord Sri Rama is affectionately addressed and revered, is the incarnation of Lord Vishnu. Of all the incarnations of Lord Vishnu, Sri Rama is considered as “Poorna Avatara,” the “Complete Incarnation.” Lord Vishnu is the protector of the World. Hence, He had to come often to the world during troubled times. As Lord Rama, he wanted to show to the world, how an “Ideal Man” should lead the life in accordance with Dharma of the times. Valmiki asked Narada about the person who could be described as the embodiment of piety, dutifulness, truthful action. With joy, Narada answered it was only “Lord Sri Ram” who could exemplify all such noble qualities 16 in all: honesty, bravery, dharmic practice, uttering truth, dedication, dependability, flawless character, empathy, knowledge, skill, pleasant disposition, sense of responsibility, control of senses, equanimity, commitment and fearlessness. All the above qualities can be perceived through Sri Rama’s character.

The Ramayana still lives after millions of years and will continue to enthrall people all over the world mainly through the characters of Sri Rama and Sita. His sacrifice in life teaches us the importance of patience and perseverance. His sense of duty shows how to shape one’s personality. His life is a manifestation of Dharmic way of life that should not be set aside despite the many odds. Sri Rama was a dutiful son, obedient student, caring husband, powerful warrior, good friend, and a righteous king, who set an example in each phase of his life. It is this uniqueness that prompted even his enemies to admire him. “Ramo Vigrahavan Dharmah” as described by Maricha shows how righteous Sri Rama is throughout his life. Sri Rama is always reverentially addressed as “Supraja”, “Satyaparakrama”, “Suram”, “Roopasampannau”, “Sukumarau”, “Mahabalau”, “Pundarikavishalakshau”, “Dharmacharinu” – that bring out various facets of Lord Rama. “Rama Nama” is considered as “Taraka Nama”, because of his Supreme Qualities.

Though Sri Rama is the incarnation of Lord Vishnu, he lived like a man, suffered the pain in the world. Lord Vishnu has shown that a man can become God if he follows the path of Dharma. “Dharmo Rakshati Rakshitah” (Dharma protects those who protect it) is the path of Lord Rama which made him the ideal Man for all ages. “Karpaar Rama Piraanai Allaal Matrum Karparo” Nammazhwar’s Thiruvaimozhi says, if one has to learn, then, it is from Lord Rama only!

There are numerous poets who have poured their devotion to Sri Rama through songs and keertanas like Annamacharya, Bhakta Ramadas, Tyagaraja, Purandaradasa, Muthuswamy Deekshitar. They have taken the essence of Ramayana and extolled the many phases of his life, the many qualities of his personality. The nava vidha Bhakti was expressed in their words. They have praised him as Purushottama. Some of the keertanas described the beauty of Lord Ram. Some others praised his bravery. Many of the songs highlight his qualities like Sousheelya, Vaatsalya, Veerya and Kaarunya.

Annamayya keertana, “Rama chandru Ditadu” starts praising his valour, his karuna, and other qualities. Bhakta Ramadasu, in his “Paluke Bangaramayena” hails Sri Rama as one who showered grace in each phase of his life and proceeds to describe him as the only protector. Thus, there are many poets who have effectively captured the qualities of Sri Rama in their songs. “Rama Rama Rama Sita” song by Purandaradasar tells that the name “Rama” itself will resolve all the problems, “Rama Nama” will save from the sorrows.

Let us hear and read every part of Ramayana and extract its essence to make our lives meaningful, to make the world a better place to live in.



SRI RAMA and SRI VENKATESWARA

- Sri Atthi Rangarajan

The year 2024 has to be etched in the annals of history for the construction of Sri Ram Lalla temple at Ayodhya, in his own birthplace, after protracted legal battles and amid expectations by the devout Hindus across the globe.

The 51-inch black stone idol was consecrated at a grand ceremony, which was attended by the Hon'ble Prime Minister of India Sri Narendra Modi as the 'Yajaman'. A three billion year-old rock was chosen for the idol, which was sculpted to perfection.

The story of Rama has influenced Indian life for over 2000 years. The epic that epitomises the values of the 'Maryada Purusha' of Treta Yuga, has immensely valuable messages to the public of Kaliyuga, living two eons later.

On this auspicious occasion, let us explore the links Lord Rama has with the Tirumala shrine, the abode of Lord Venkateswara.

While the deity of Sri Venkateswara is present in the sanctum sanctorum, as the supreme Almighty of Kaliyuga, there are idols for Sri Rama and Sri Krishna, representing the Treta Yuga and Dwapara Yuga also. In fact, any Hindu temple is a miniature universe revolving around the creator, who is represented by the Moolavirat in the Garbagriha.

Ramulavari Meda : The Tirumala temple has a specific place assigned to Sri Rama, which is called as 'Ramar Medai' or 'Ramulavari Meda', in front of the sanctum sanctorum (Garbha Griham). The Meda has two platforms on which figures of Angada, Hanuma and other 'Parivara Devatas' are exhibited. There is also a figure of Paricharaka holding the lights. According to historical details available in the temple, the Ramulavari Meda and the three pathways of the first Pradakshina path originally remained closed during 1262-1265 AD, when the area was converted into a closed room.

In Tirumala, Asthanam will be held on Sri Rama Navami day and coronation ceremony will also be held to Sriramachandra Murthy. On this ceremony, priest will read out Pattabhisheka chapter from Srimad Ramayanam.

There is also an interesting bronze image of a Vanara god remaining awestruck and admiring the beauty of something. The deity can be seen holding his right forefinger on the tip of his nose, a metaphor for surprise. Noted art historian Dr. C.Sivarama Murthy correctly identified the image as that of 'Sugriva', the Vanara King of Kishkindha. He also identified the style of the brone image as having its roots in Vadakkupaniyur village in Tanjavur district of Tamil Nadu, belonging to the Chola era. Similar images of Hanuman from this region are currently housed in the Madras Museum.

A copper idol of Sri Rama, who is known as Sri Raghunatha, is placed at Tirumala temple along with those of Sita, Sugriva and Lakshmana. These idols, however, have no reference in the inscriptions before 1476 A.D. Most probably, when the present 'Ramulavari Meda' was converted into a room by 1245 A.D., these idols might have been placed there. There is also a belief that Sri Ramanuja has installed these in the temple.

Devotion towards Hanuman peaked during the Vijayanagara period, as a result of which he came to be worshipped as 'Panchamukha Hanuman', as found in sculpture in Sri Govindaraja Swamy temple, Tirupati downhill.

The idol of Rama is in 'Madhyama Tala and Tribhanga' pose, the left arm raised to hold the bow and the right gracefully sloping downwards as if to hold an arrow. The idol is in standing (Stanaka) pose, with a crown on the head. Goddess Sita is to the right of Sri Rama in a standing pose, her right hand gracefully extended downwards, the left holding a lotus bud. The idol of Lakshmana is a replica of Rama's idol. The figure of Sugriva is in the standing pose and the hands folded in an attitude of prayer.

There are also copper idols of Angada and Hanuman exhibited separately in the Ramar Meda platform outside the shrine in the Antarala Mandapam, along with idols of Vishwaksena, Ananta and Garuda. The deities are however moved to different locations within the temple ranging over various periods of time.

Sri Rama and Sri Venkateswara : There are a number of analogies depicting that Rama of Treta Yuga is same as Venkateswara of Kali Yuga. In Bhavishyothara Purana, Rama was hailed in the form of number 'Ten'. Rama's fame spread across the ten directions for slaying the ten-headed demon Ravanaasura. He was also glorified as the controller of 'Dasendriya', the ten senses (five external and five internal) of humans. This is how he is projected as one of the Dasavathara Moorthis (ten incarnations of Maha Vishnu).

Mythology says that Rama and Lakshmana visited Venkatadri during their exile (Aranyavasam). This is why they are projected in the idols as 'Jadadhari' (tufted hair without crowns).

There is another interesting story pertaining to the depiction of Rama as Jadadhari. Sri Ramanuja came to Tirupati to learn the intricacies of Ramayana from his maternal uncle turned mentor Sri Tirumala Nambi, who stayed at Tirumala for performing 'Nitya Kainkaryams' at the temple. Due to the distance factor, they both decided to meet at Alipiri, the foot of Tirumala hills, for the classes that continued for several hours everyday.



After the completion of their discourse related to the Ramayana, Tirumala Nambi and Ramanuja used to go for the grand darshan of Lord Venkateswara and Lord Govindarajaswami at Tirupati - A view

During one such session, Ramanuja felt intensely immersed in the lessons pertaining to Rama's exile and felt so sad for the travails undergone by the prince. He also felt bad at his inability to go to Tirumala for worshipping Sri Venkateswara. It was then that the Lord of Seven Hills came in the guise of an old man and gave the idols of Sri Rama, Sita and Lakshmana to Ramanuja. As the 'Aranyavasa' lessons were going on, it was then that Ramanuja realised that the Rama and Lakshmana Murthis were in 'Jadadhari Rupa'. Later, Sri Ramanuja got the idols displayed at Ananda Nilayam next to the idol of Sri Venkateswara.

There is also a belief that King Dasaratha visited Tirumala hills before the birth of Rama, when he took a dip in Varaha Pushkarini, paid obeisance to Varaha Murthi and offered prayers to Maha Vishnu seeking His blessings for a child. Pleased with his prayers, Lord Vishnu assured Dasaratha that he will be born as four sons from Payasannam.

This is why, all the four sons i.e., Rama, Bharata, Lakshmana and Satrugna are considered the incarnation of Maha Vishnu. As per another belief system in Srivaishnava philosophy, Rama is hailed as the Supreme Almighty Srimannarayana. Lakshmana is revered as an Avatara of Adishesha, while Bharata and Satrugna are hailed as the Sankhu and Chakra.

Annual Vasanthotsavam :

There are instances giving top priority to the idol of Rama at Tirumala. During the annual 'Vasanthotsavam' festival observed on Chaitra Pournami, the deities of Sita and Rama are taken along with the deities of Lord Malayappa Swamy, Sridevi and Bhudevi, besides Sri Krishna and Rukmini. Similarly, during the 'Theppotsavam' performed in the month of Phalguna, the deities of Rama, Sita and Lakshmana are taken on a ride in the flotilla on the first day.

Sri Rama's appearance day is celebrated on Punarvasu star in the form of 'Ekanta Abhishekam' in the temple. Koluvu is performed at Bangaru Vakili and later, the deities are taken to Bedi Anjaneya Swamy temple, where the garland adorning the deity of Lord Rama is offered as a 'Bahumana Haram' to Anjaneya. When Hanumantha Vahanam is observed on the sixth day of the annual Brahmotsavam, the idol of Malayappa Swamy is dressed up as Rama and taken out in a procession.

Padmapuranam and Venkatachala Mahatmyam mention that Vedavathi of Treta Yuga is same as Padmavathi of Kaliyuga. Annamacharya mentioned 'Ayodhya Vibhodu' and 'Venkatadri Vibhodu' as same.

Be it the sayings of Acharyas, Pasurams of Alvars or the compositions of Vaggeyakaras, there are numerous instances to construe that Sri Rama is same as Sri Venkateswara.

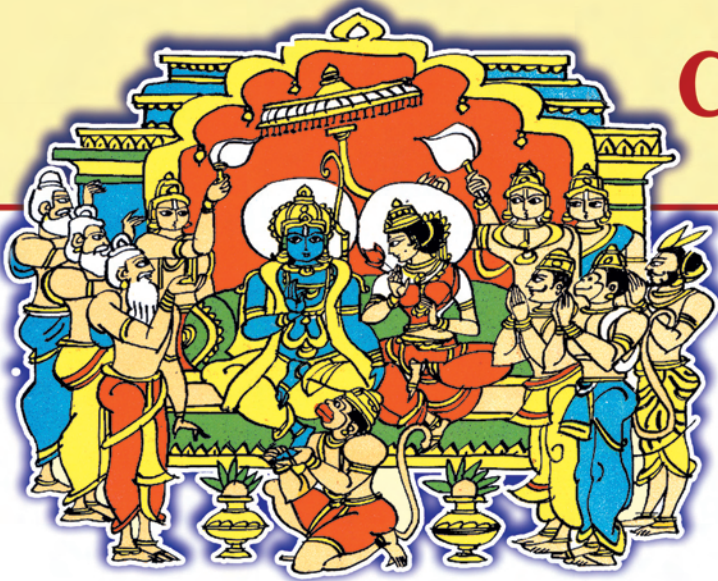


A view of Vasanthotsavam at Tirumala



Crest Jewel of Ramayana

- Smt. T.S. Rajalakshmi



Sundara Kanda is the crest jewel of all the Kandas in Srimad Ramayana. The hero of Sundara Kanda is Lord Hanuman. He plays a crucial role in Ramayana and gives hope to Lord Rama and Goddess Sita in this Kanda. So, if one reads, recites, or even listens this Kanda will get all prosperity.

The entire Kanda strengthens our confidence. Hanuman faced many difficulties in reaching Lanka. At some point of time, he even lost his confidence, but due to Sita Ram's grace, he was able to achieve his mission.

When started his journey, he was "Rama Duta - Messenger of Lord Rama," while coming back he was "Ramadasa - Servant of Lord Ram" by grace of Maata Sita. The complete change in Lord Hanuman is visible in this Kanda as evident in his "Dasa Bhakti" which is the highest form of devotion.

Valmiki kept the title "Sundara Kanda" due to various reasons: It is a beautiful Kanda, made celebratory because of Hanuman's finding of Sita in Lanka, hero of this Kanda being Lord Hanuman who was also called as "Sundara" by his mother Anjana Devi. In the course of Hanuman's adventure, one could discern many lessons that benefit humanity. Some of these may be summed up in this way:

Confidence is the Key

Hanuman and his team start to search Sita and reach the southern seashore. All the monkeys were less confident in crossing the ocean. Hanuman was also silent. Jambavan, the bear, ignited the strength of Hanuman and asked him that, only, he can cross the ocean.

Fly high to reach the Goal

Hanuman accepted that, it is Lord Ram's will, as he only got the ring as an insignia. He saluted all Devas and rose to the sky with lightning speed. This shows that one must get the blessings of elders, ancestors and Devatas before starting the task.

Do not rest until the Goal is Achieved

On the way, "Mainaka" mountain told him to take rest for a while, but Hanuman did not.

Intelligence paves Way

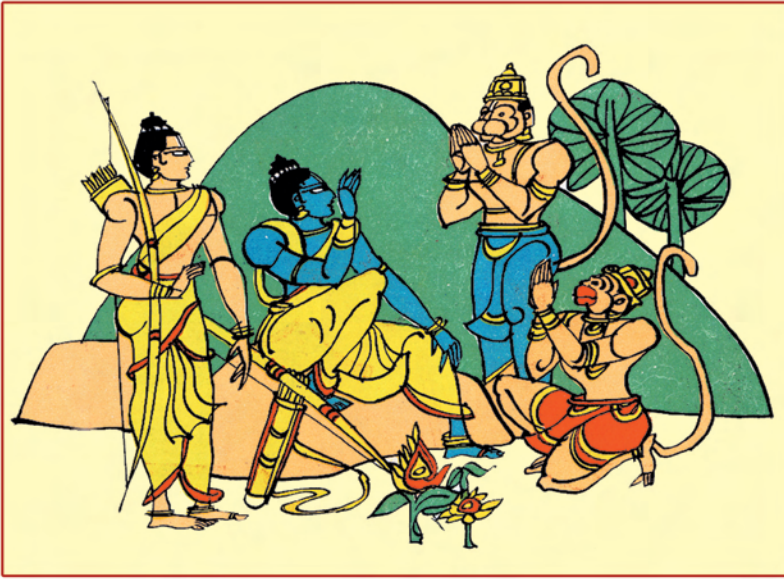
Surasa, obstructed the way of Hanuman. She said that Hanuman should enter her mouth and then only proceed. The intelligent Hanuman made himself very small and entered and came out quickly. Such is the quick presence of mind as shown by Hanuman.

Destroy the evil on your way

Simhika, the demon wanted to eat Hanuman. She pulled Hanuman which made him unable to fly. Hanuman used his full strength and killed Simhika. After all these hurdles, he finally reached Lanka, the Golden City of Ravana.

Move towards the goal with keen Observation

Hanuman reduced his size to that of a cat and observed Lanka and its activities waiting for right time to find Maata Sita. Observation is the first step to achieve the goal.



Good Speech is key to success

Lankini, the guardian of Lanka stopped Hanuman. Hanuman talked in sweet words. Lankini was impressed with the speech of Hanuman, but did not let him in. Hanuman banged her with his fist. She realized that if she was defeated by a monkey, it is the indication of fall of Lanka. Thus praised Hanuman as “hari shreshhTha- Best among the Vanaras” and let him in.

Hanuman was amazed to see the glowing city of Lanka. But he did not get distracted or lost hope, he was looking in and around the corner of the city and palaces hoping for Maata Sita.

Composure of mind enables to take right Decisions

When he reached Ravana’s chamber, he found a beautiful woman who Hanuman mistook as Sita. He then, put a stop to his wavering mind and prayed, which cleared his mind and showed that it cannot be Sita. He said to himself that he should be steady minded and not wavering.

Negative Thoughts hamper the Journey

After moving long, he could not find any clue about Sita for a long time. He felt discouraged and thought that Sita would have died and the thought depressed him for a moment.

Do not give up

Hanuman thought of others who were eagerly waiting to hear the good news from him. His news would give hope to many. Thinking that, he did not give up. He decided to keep searching until he sees Sita. He also prayed to Maa Sita to show up her presence.

Reached the Goal

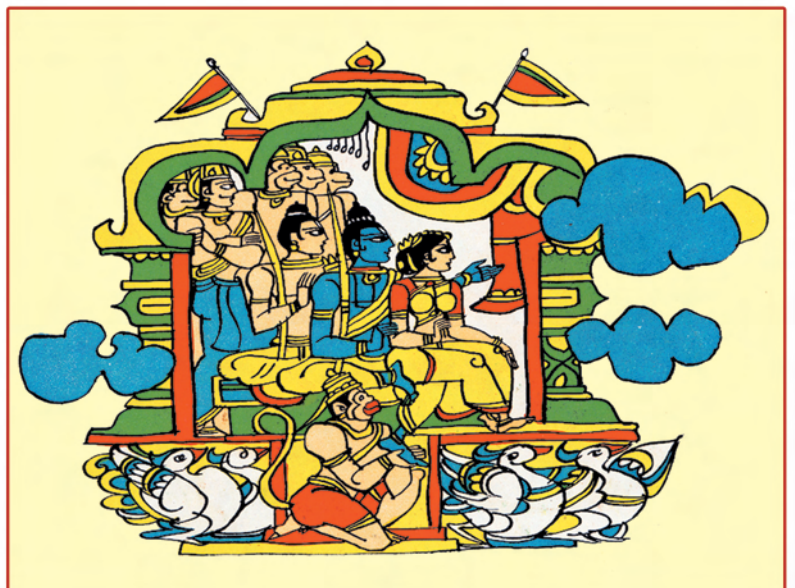
After a long search, Hanuman reached Ashoka Vatika hoping Sita would be there. He saw a huge tree where Sita glowing surrounded by demon ladies.

Right Time matters

Ravana entered and threatened Sita to marry him soon. Sita rejected and decided to give up her life. Hanuman thought that there is no time now, to wait. Hence, chanted “Rama Prabhavam – Qualities of Lord Ram” which rekindled Sita’s hopes.

The Signet Ring

Hanuman described the incidents of Rama and gave the ring given by Ram. He also gave hope that Ram would win in the battle against Ravana and get back her. He also asked if he could carry Sita on his shoulders to Rama. But Sita refused.



The Choodamani

Sita gave her “Choodamani – Crest Jewel from her head” as an identity to Ram. She also blessed him with “Ajar-Amar-Chiranjeevi”.

Implement the Strategy

Hanuman thought that he must inform Ravana and his army that he is the messenger of Lord Ram. He destroyed the garden which made him arrested and presented before Ravana. Another strategy to meet Ravana was implemented.

Convey the message to rethink

Hanuman warns Ravana that if Sita was not handed over, his defeat would be imminent, for sure.

Execute the plan correctly

Ravana punished him by putting fire to his tail. Due to the blessings of Maata Sita, fire did not burn him. Instead, Hanuman burnt the entire city of Lanka. Lanka was destroyed to ashes.

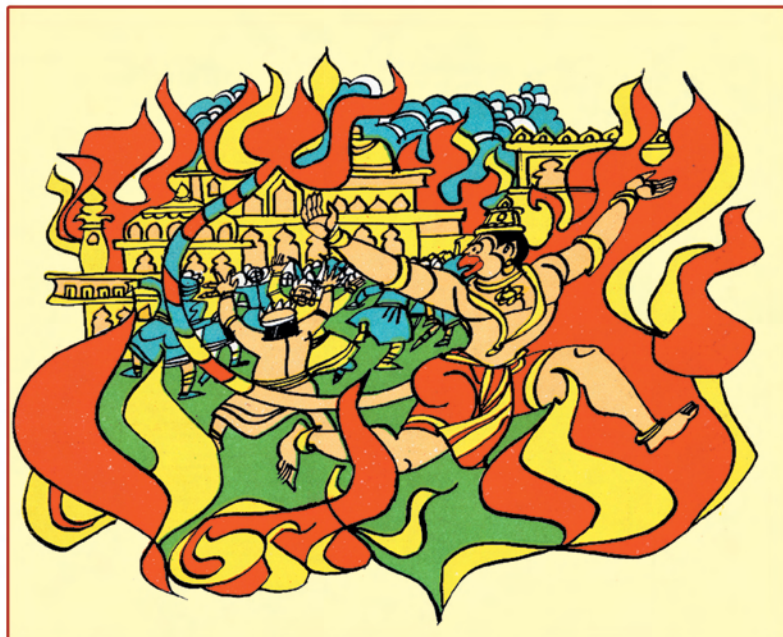
Task Accomplished

The successful mission should always be told to the subordinates. Thus, Hanuman after reaching from Lanka, describes the incidents of how he met Maata Sita, and other valorous deeds done to achieve the desired goal. All the monkeys became inspired so that they would also take part in future mission. Success stories should always be shared by the leaders which is part of confidence-boosting measures among followers.

Celebrating Success

The Vanara team enjoyed the success by spending time in Madhuvana.

Hanuman as always uses the words that are important for conveying. To overcome the curiosity,



he said “Saw Sita or Found Sita”. The choice of words is very important for the auspicious moment. Hanuman was praised by Rama “Nava-Vyakarana -Pandit – Scholar in nine knowledge systems”, so he used the words that pacifies Lord Ram. He narrated the incidents happened in Lanka, conveyed the message from Sita and gave the identity “Choodamani”.

Lord Ram, seeing this, though incarnation of Lord Vishnu, embraced Hanuman with affection.

There is no other gift in this world than the Supreme Personality of Godhead, himself praising, acknowledging, and embracing his devotee. Such a gift was given to Hanuman by Lord Ram.

The above described are not mere incidents, these are the life-skills marked with moral values that one should cultivate during times of distress. Hanuman overcomes all the hurdles and successfully accomplishes his task. If one does that, Lord himself will acknowledge our success.

“Rama Lakshmana Janaki Jai Bholo Hanumanki”



Magnificent Vaishakha Month

- Prof. N. Gopikrishna

Vishakha, also called Baisakhi, is the second month in the Hindu lunar calendar and has great significance in Hindu culture. Vishakha month is one of the most auspicious months and is dedicated to Lord Vishnu. It is mentioned in *Skanda Purana* that one should worship Lord Vishnu in this month with full faith and dedication. *Skanda purana* also says that Sage Narada praises Vishakha month by saying Bramha has created this month superior to other eleven months of the Hindu calendar. This month is considered to be the ideal month to perform charity, homas, fasts and other religious and spiritual activities. During the month of Vishakha, 'jala daan' supplying water to people and roadside travellers is of great service that pleases Lord Vishnu. Vishakha month comes in peak summer. Everywhere people face water scarcity and people suffer from severe thirst. Here comes the tradition to save lives of living beings in the name of charity.

In addition to this, providing shade, umbrellas, footwear, free accommodation in rest houses, food and other facilities

Veda Vidya among vidyas, Pranava among mantras, Kalpa vriksha among the trees, Sun among all radiances, Sudarshan Chakra among weapons, Gold among metals, Kaustubh among the jewels and Vishakha among months are the considered magnificent.

assume great importance as these activities confer prosperity when undertaken during Vaishakha masam. Those who undertake these activities in this month receive manifold benefits and would be free from difficulties of birth and death. In the wake of the importance of Vishakha month, if one takes a holy bath before sunrise, he gets immense benefits. This month is the most auspicious for holy bath in any river as water in the rivers will have many medicinal benefits during this period.

Akshaya Tritiya comes on the third day of Vishakha Masam i.e., vaisakha sukla tritya. "Akshaya" means inexhaustible and "Tritiya" means third day. This day is very auspicious for starting new ventures, marriages, business, new constructions, investing, property, applying for jobs etc. Sri Narasimha Jayanthi comes on Vishakha Sukhla Chaturdasi. Lord Vishnu incarnated as Lord Narasimha and killed Hiranyakashyap to establish dharma and protect the mankind. Sri Sanaishchara Jayanthi comes on Vishakha Bahula Amaavaasya. Lord Shani was born on this day. People who are suffering from Sadesati (Elinati shani), Ashtama Shani, shani dasha or antardasha should recite Sri Narasimha Stuthi to overcome the difficulties.

Vaisakha Saptami is known as Ganga saptami as the holy River Ganges came from the ears of Sage Jaahnu. Ganga Saptami is considered to be one of the most auspicious days in this month. It is believed that Ganga water has a power to heal the person from any ailment. Devotees who take a holy dip in Ganga river, gets relieved from the past committed sins. Ganga water protects from the negativity and it purifies the body and the soul. Devotees use Ganga water for Abhishekam. Ganga water is also used in immersing the ashes of dead people so that they can attain salvation.

Vishakha Pournami is the last day of Vishakha masam and it is also called Maha Vishakha because the moon will be near to the Visakha Nakshatra and so the masam is named as Vaisakha Masam. Generally, devotees observe fasting from sunrise to moonrise. The fasting usually begins with a bath in a holy river and ends after sighting the Moon. The ceremonial bathing has a profound meaning. It symbolises the process of purification of the body as well as the mind. By bathing in the sacred waters, people can seek Moksha from the vicious cycle of birth, life and death. Holy places such as Kashi (Varanasi) and the Triveni

Sangam (confluence of the Ganga, the Yamuna and the invisible Saraswati, in Prayagraj) in Uttar Pradesh and Haridwar (in Uttarakhand) witness an ocean of humanity during the Vishakha Purnima day. Besides taking a bath in the sacred rivers, the Purnima Tithi is also considered ideal for performing Satyanarayan Vrata or the Puja of the Ishta Devta.

The important days of Vishakha masam are Akshay Tritiya, Vaisakha Sukhla Dasami, Vaisakha Sukhla Chathurdasi, Vaisakha Bahula Amavasya, Vishakha Saptami, Maha Vishakham.



Sri Kodandarama Swami Temple Tirupati

There are a number of famous TTD Temples in and around Tirupati, A.P. Sri Kodanda Ramaswamy Temple is one of the famous and ancient historical temples. It is said about the puranic significance of the place that after defeating Ravana, Sri Rama left for Ayodhya taking Sita Devi with him. Along with Sri Rama, Lakshmanamurthy, Hanuman, Sugriva and Jambavanta also left for Ayodhya. It is said that on the way to Ayodhya, Sri Rama stopped here for a while to rest in the area where the present temple is located in Tirupati. Later Lord Rama

left for Ayodhya. After that Jambavanta built a temple here and enshrined the deities. In the sanctum sanctorum of the vast temple in the heart of Tirupati, Sri Ramachandramurthy is seen holding the kodanda and arrows in his hands. Unlike usual postures, Sri Sita Devi is seen standing on the right and Sri Lakshmana on the left side. It is remarkable that there is no Hanuman in the sanctum sanctorum. It is said that Hanuman does not exist because of Jambavantha's enshrinement. Opposite to the temple, on the other side of the road, Sri Anjaneyaswamy is seen in a separate temple.

This temple is situated two Kms away from Tirupati bus stand and railway station. A visit to Tirupati Sri Kodanda Ramaswamy temple will fulfill all the desires. The annual Brahmotsavam is performed grandly in this temple. Sri Kodandarama Swami will be adorned on various vahanams to bless the devotees. Another speciality of this temple is celestial Kalyanam of Lord Rama and Sitamma. On this occasion, Mutyala Talambralu (pearls) are taken in a procession to this temple. The list of the Brahmotsavam is given in the 2nd colour page.



Tallapaka Annamayya's Realization of Lord Srinivasa

Telugu Original by : Dr. Vibhishanasharma, Translated into English by : Sri K. Ayyappa

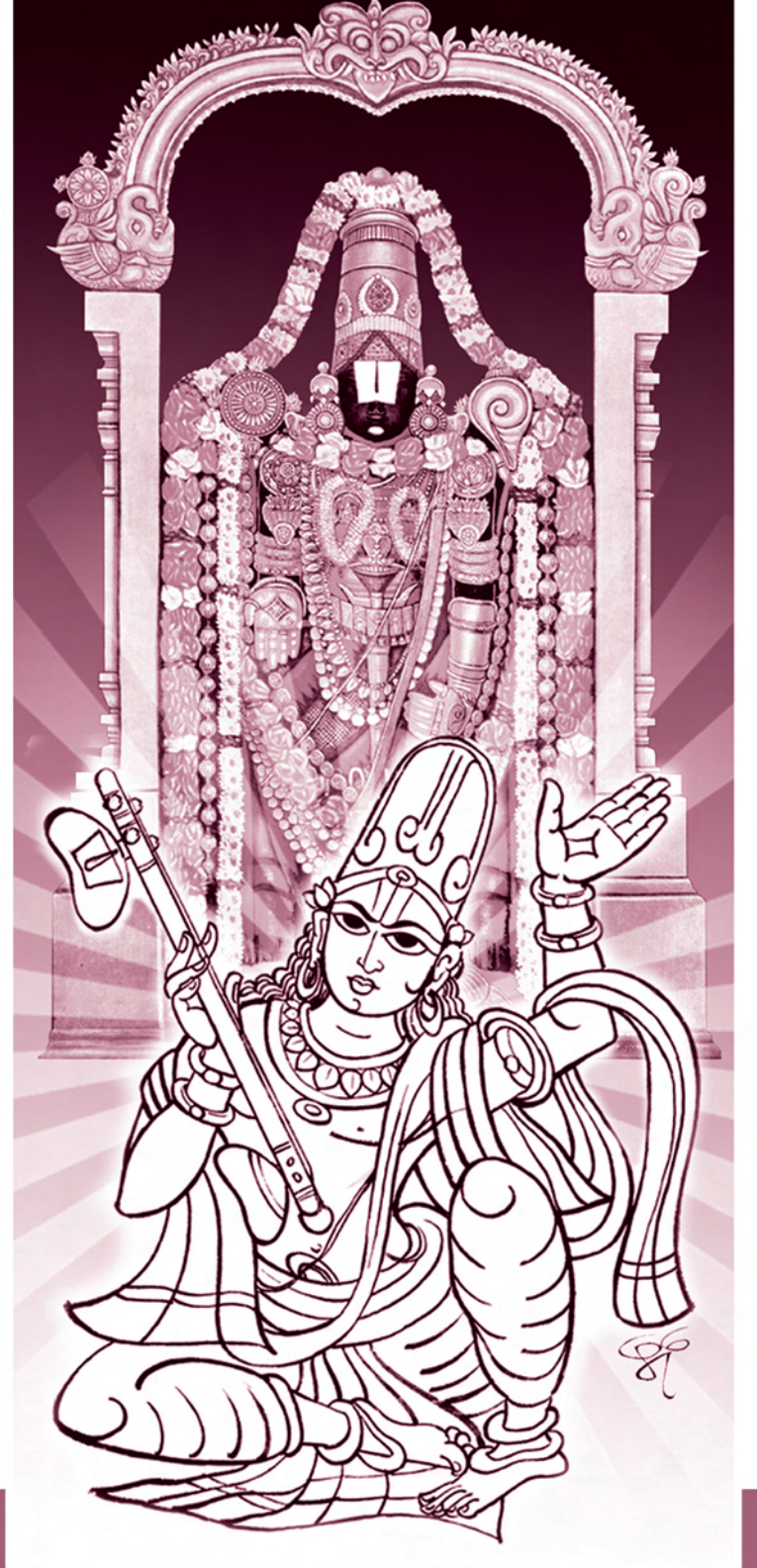
Bhakti empire is like a huge gem. The attitudes of the devotees who are searching for the realization of God's will and blessings are also different. Chanting can be a path to success for some. For others, wilderness, penance, yoga could be guiding factors. But the elders have suggested that in Kali Yuga, remembrance and meditation are easy for the people to attract divine grace. The most beautiful factor is the musical way. Vaikunthanath (Lord Srinivasa) clarifies that he likes the musical world and he will be in the songs and hymns of the most beautiful musicians. So, the Vaggeyakaras chose the path of Bhakti Sankeertana.

The diverse manifestations of the entire universe embody the essence of God. Yet, it is within the heart and perceivable through the senses that God's presence shines brightest, as the Puranas teach. This, indeed, is the primary aim of human existence. Bhakti serves as the principal means to realize God. Actions and knowledge devoid of fostering devotion to God are ultimately fruitless. Hence, Annamayya criticized those who prioritize rituals like scripture study, chanting, and austerity over genuine devotion as merely adorning themselves for a funeral.

In the Puranas, the stories of Dhruva and Prahlad illustrate how devotion to Vasudeva and Mahavishnu, respectively, led to their realization of Lord Vishnu. Both Dhruva and Prahlad were child devotees whose unwavering faith brought them closer to the divine. Similarly, Annamayya found refuge in the Venkateswara mantra, considering it the ultimate solace. Annamayya's devotion as observed in the hymn '*Anni Mantramulinde Yavahinchenu*', shows that he is a child devotee of Srinivasa, the harmonizing force among all deities. This underscores the potency of the "Venkatesa Mantra" in facilitating Annamayya's journey towards moksha in his lifetime.

Annamayya's childhood was marked by an extraordinary depth of spiritual wisdom, as evidenced by his innate understanding of "*Paramagnana Sampada Podalaga*" and his early

Annamacharya Vardanthi on 06.04.2024



rendition of songs elucidating the glory of Venkatapati. Such divine grace highlights the sanctity of Annamayya's upbringing. Similarly, early texts of Tamrapalaka Sankeertanas attest to the period when Srinivasa's realization dawned upon his brother.

First copper foil –

*"Svastishri Jayabhyudaya
Salivahanasaka Parushambalu
1346 Agu neti krodhi
samvastharamandhu
Taallapaka Annamacharyulu
Avatharinchina Padunaru
Yendlaku Thiruvencatanathundu
Prathyakshamaitheanu..."*

Based on the aforementioned evidence, historians have concluded that Annamayya attained realization of his deity at the age of 16, placing this event in the year 1424 AD. This alignment suggests that Annamayya was born in 1408 AD. The consistency of this narrative is so compelling that it is believed he composed one keertana each day.

In rituals and symbolic representations, the term "Shodasha" or sixteen holds significance rather than just a numerical value. The 16th year is considered pivotal in human life. With numbers like 16, 116, and 1116 accorded special reverence in Samshavana. However, in Annamayya's life, the realization of Sri Venkateswara in his 16th year is not merely fortuitous—it carries profound significance. A deeper examination of Annamayya's Sankeertanas reveals that the composer, known as Vaggeyakara, suggests that the realization of Tirumalesha occurred in three distinct stages.

The first one-

Swapna Sakshatkaram (Realization in a dream)

For the realization of the dream, the things heard by the elders, are possessed by the listeners, Empirical coherence may be the reason.

*Drishyate bhagavanyasya,
swapne sarvashubhavahah;
tasmineva dhridhabhakti;
jayate natra samsayah:*

According to the Agamas, a profound devotion to God often manifests through visions and dreams. Prior to Annamayya's direct realization of the Lord, there are accounts of Alamelumanga's divine encounter near the Mokali Mettu. It's believed that

devotees who witnessed the appearance of the Lord also saw the goddess before the event of 'Thirukkanden'. This occurrence raised concerns among Srivaishnavas, prompting them to caution Mangamma and others against visiting the Lord after visiting the goddess. Annamacharya's narrative recounts a moment when Annamayya, fatigued and resting by the roadside, received sustenance and guidance from Alamelu Mangamma, who provided him with Srivari Prasad and advised him on the proper way to walk. It is said that during this encounter, Annamayya spontaneously composed the 'Venkateswara Satakam', describing the divine pastimes of the Lord. Additionally, there's a tale of Annamayya composing a song after dreaming of his visitation by Swami –

*ippuḍiṭu kalagaṇṭi nellalōkamulaku |
nappaḍagu tiruvēṇkaṭādrīśu gaṇṭi || prelude ||*

*atiśayambaina śeṣādriśikharamu gaṇṭi |
pratilēni gōpura prabhalu gaṇṭi |
śatakōṭi sūrya tējamulu velugaga gaṇṭi |
chaturāsyu boḍagaṇṭi chayyana mēlkoṇṭi || ippuḍitu ||*

*kanakaratna kavāṭa kāntu lirugaḍagaṇṭi |
ghanamaina dīpasarīghamulu gaṇṭi |
anupama maṇimayammaḡu kirīṭamu gaṇṭi |
kanakāmbaramu gaṇṭi grakkana mēlkoṇṭi || ippuḍitu ||*

*arudaina śaṅkha chakrādu lirugaḍa gaṇṭi |
sarilēni yabhaya hastamu gaṇṭi |
tiruvēṇkaṭāchalādhipuni jūḍaga gaṇṭi |
hari gaṇṭi guru gaṇṭi nantaṭa mēlkaṇṭi || ippuḍitu ||*

This single keertana is a good example of the realization of a dream.

The second one -

Archavatara Darshan

Annamayya's pilgrimage to Tirumala was marked by his delight in listening to the praises of Swami from fellow pilgrims. However, it's notable that Swami in Tirumala is revered as Swayambhuvamurthy, the self-manifested form of the deity. Annamayya's keertanas often contain vivid descriptions of the divine beauty of the Archamurthy, emphasizing the splendor of every aspect of the deity's form. Particularly, Annamayya's compositions include detailed portrayals of Varada hasta varnana, the depiction of the divine hand bestowing blessings, and Srivari padas, the description of the lotus feet of Lord Srinivasa:

*Indarikī abhayambu lichchu chēyi
kanduvagu mañchi baṅgāru chēyi ...||*

*Brahma kaḍigina pādamu
brahmamu tñē ni pādamu ...||*

Apart from experiencing the divine presence through Archavatara darshan, Annamayya's realization of Lord Srinivasa encompassed descriptions of the daily, weekly, and monthly rituals (nitya, vara, and masadi utsavas) associated with the deity. As a poet deeply connected to the temple, Annamayya found enlightenment in every festival he attended, with the Abhishekotsava being particularly significant. Additionally, Annamayya was blessed with darshan of Malayappa during Kalyanotsavam and Brahmotsavam ceremonies.

The hymn "Okparinokpari" by Annamayya offers a divine experience to its readers, singers, and listeners, exemplifying the response to the grace of Archamurthy Darshanbhagya.

While the specific keertans sung by Annamayya at the age of sixteen when he realized Swami remain uncertain, there are speculations. Annamayya may have been filled with awe and devotion akin to Arjuna's experience when Lord Krishna appeared in Kurukshetra. Typically, during the realization of Swami, devotees feel sensations on their foreheads, and while Vishnu avatara is acknowledged, the focus is primarily on Narayanamsa.

It can be assumed that all the Narayana keertans composed by Annamayya were sung at such times-

*Namo narayanaya
narayanaya sagunabrahmane sarva-
parayanaya sobhanamurthaye namo ||*

*nityaya vibudhasashtutyaya nityadhi
pataya munigana pratyayaya
satyaya prataya sanmana sam-
gatyaya jagadavanakrittaya tenamo... ||*

*Patradanotsavaprathita venkataraya
dhatrisakamithartha pradaya
gotrabhinmaniruchiragatraya ravichandra
netraya Seshadrinilayaya Tenamo Narayanaya. ||*

Annamayya was a devotee of Swami since childhood. So when he realised the Swami, the mythological characters that drank that flood came to mind.

*Dhruvavarada Sanstuvatvarada
Navnaya Yartuni Kaavava for me... ||*

Including references to figures like Kariraja, Kakasura, Vibhishana, Akrura, Ambarish, Draupadi, and Arjuna in the hymn 'Prahладavaradha' can indeed be interpreted as a proclamation of profound devotion.

Annamayya, often described as a poet wielding a pen like a sharp knife, is believed to have had his realization facilitated by Lord Tirumalesh, making it accessible to the common person through the singing of Annamayya's kirtans. While there is no conclusive evidence, many researchers suggest that the hymn sung by Annamayya during his enlightenment might be -

*Kanti ganti niluvuchakkani menu dandalunu
Nantunjupulanu Juchenavvu Momudevuni
|| Prelude ||*

*Kanakapu badamulu Gajjelu Nandelu
Ghanpitambaram Paigtu Katari
Monasioddanapu Mogapula Molanulu
Onara nabhikamala Mudarabandhamulu
|| kanti ||*

*Garima Varadahasta katihastamulunu
Sarasa nethinasSankhachakra hastamulu
Uramupai kaustubha moppagu haramulu.....
|| kanti ||*

The composition of this kirtan adhered to the tradition of serving a standing idol starting from the feet, as instructed by the elders. It is reasonable to speculate that hymns such as 'Saranu Saranu' were also sung during the period of realization.

*Saranu Saranu Surendrasannuta
Saranu Srisativallabha
Saranu Rakshasa garvasamhara
Saranu Venkatanayaka....
|| prelude ||*

*Kalamadharundu Kamalamithrudu
kamalashathrudu puthrudu
Kramamutho mikoluvu kippudu kaachina
rechharikaya
|| sara ||*

*Animishendrudu Munulu Dikpathu
Lamarakinnarasiddhulu
Ghanathatho Rambhadikantalu Kachina
Recharikaya
|| sara ||*

|| Om Namo Venkateshaya ||





**12 Tarigonda Vengamamba's
SRI VENKATACHALA MAHATMYAM
SECOND ASHWASA (In Prose)**

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

(Continued from the February issue)

Shaunka and other sages enquired Sage Soota thus, “Hey diadem of Puranas! You’re capable of explaining many aspects of all the worlds. Yet we are eager to listen to the stories of Vishnu. Please tell us about them.

Hey Distinguished Sage! You told us that Maha Vishnu resides in His choice places appearing to the distinguished saints and remaining invisible to the common people.

Hey Treasure of Penance! May we know why the Lord left Vaikuntha and stood erect on the Hill

though He can be seen in the form of Anjanadri, Neelagiri. Thus the sages repeatedly questioned Soota.

“Alright. I’ll tell you what Sage Vyasa had told me once. Listen! Sanaka, Sanandana and others once cursed Jaya and Vijaya, the guards of Vaikuntha. Due to the curse, Jaya and Vijaya took birth as Hiranyaksha and Hiranyakashipu in the womb of Diti. As Hiranyaksha with his demonic nature tortured the gentlemen, Hari took the form of Varaha and killed him. As his elder brother was killed, Hiranya Kashipu burst into anger and unleashed violence. There was no limit to his atrocities. So, Hari took the distinguished form of Narasimha, killed Hiranya Kashipu and saved Prahlada. The cursed Jaya and Vijaya took rebirth as Ravana and Kumbha Karna in their second birth. They left the worlds in shatters. They tortured the noble. Unable to bear the torture, the nobility moved along with Indra and other angels to inform Hari about their suffering. Standing north to the Milky Sea, they began praising Hari with Vedic chant.

Hey Saviour of the Destitute! A demon named Ravana is torturing the noble. The people are trembling. There won’t be any relief for the world unless Ravana is killed, “ thus they prayed to the Lord. But there was no response. Bereft of any direction, the sages were at a loss what to do. In the meanwhile, a messenger of Vishnu appeared in the sky chanting “Vishnoh!” and said, “Hey Vishnu’s Devotees! The Lord whom you are praying to is not in the Milky Sea at present. So, don’t make noise here. The Lord is on a hill in the earth. Better you go there,” and disappeared.

Devendra and others were bewildered at the sudden appearance of the messenger of Vishnu

and his orders. Instantly, they set out for the earth. Taking cue from the messenger of gods that the Lord is among the hills, they explored all the hills. At last debating among themselves they came to a conclusion that the Lord is in Vaikuntha itself, they were going back. On the way, they came across Narada. Happily, they prostrated at the feet of Narada with a view to knowing the whereabouts of the Lord.

They said, "Hey Narada! You're capable of moving among the three worlds. You know the secrets of all gods and goddesses. Besides, you're a noble soul. We searched for the Lord all over at the instance of the messenger of Vishnu in vain. As we were returning to Vaikuntha for the Lord, we were blessed with your darshan."

Hearing those words, Narada said, "Hey Devendra! I too was disappointed when I had visited Vaikuntha for the Lord's darshan. A noted person there said that the Lord is in an unreachable place along with Goddess Lakshmi. But you said that you have searched all the nooks and corners of the forests. Don't get panicky. You needn't go back to those places. Let's go straight to Brahma," thus saying, all of them reached the Brahma Loka.

They had the darshan of the four-faced Brahma and folded their palms. Detecting their expression on the faces, the Lord of Satya Loka asked them, "Where've you set out for? Why've you all gathered together here? First, you relax." They sat down.

"Hey angels! How are you? Are you fine?" enquired Brahma. They replied, "Hey Lord! we are all well by the grace of gods like you. Yet, we want to make an appeal to you. Though all the worlds are safe without any turmoil, the earth is rocked by many strange things, troubles and hues and cries.

Instigated by Ravana, the demons left Lanka for the region of Srisailam and harassing us, the dwellers of the earth. They are swallowing the human beings the moment they encounter them. They are committing all sorts of atrocities. Assuming themselves to be superior out of arrogance, they are troubling the sages continuously. Knowing it full well, Ravana has kept quiet without any response. He is the author of all these atrocities. He commands them. He is the dictator. Unless Ravana is killed, there won't be anything auspicious for the earth-dwellers. One more thing for your submission.

We're all sages. We're calm and quiet by nature. We don't have the stature of cursing Ravana. Sripathi alone is capable of punishing him duly. We've gone round all places for the Lord and are quite disappointed. We've come to you at last with the big hope that at least you'll guide us to his location. You alone know the Lord's address. Kindly inform us where He is. He alone has the necessary tact and strength to kill the wicked demon who is hindering our penance and provoking us. This is the purpose of our search."

Brahma said, "Hey Sages! Listen to me. Ravana whom you referred to is a very strong person. He's proud of his boons. Ordinary people cannot kill him. At the destined hour, the king of demons will be killed by a human being. All his heads will roll down on the earth. Yet, I think all your search is for Lord Hari. I'll let you know of an expedient for that.

Sri Hari is in Venkatadri. He alone is the saviour of those who seek His refuge. He can extinguish the fire of your suffering. That Lord will assume the human form to kill Ravana. He'll kill the thorn in the eyes of the world. This is the truth by all means. I'll also accompany you to Venkatadri. Listen to me about the present duty of ours.

Let's first go to Srinaga. We'll set out towards the series of mountains in the south. Let's search for the lotus-eyed among the hills. Reaching his abode, let's pray to Him. There's no way out other than this.

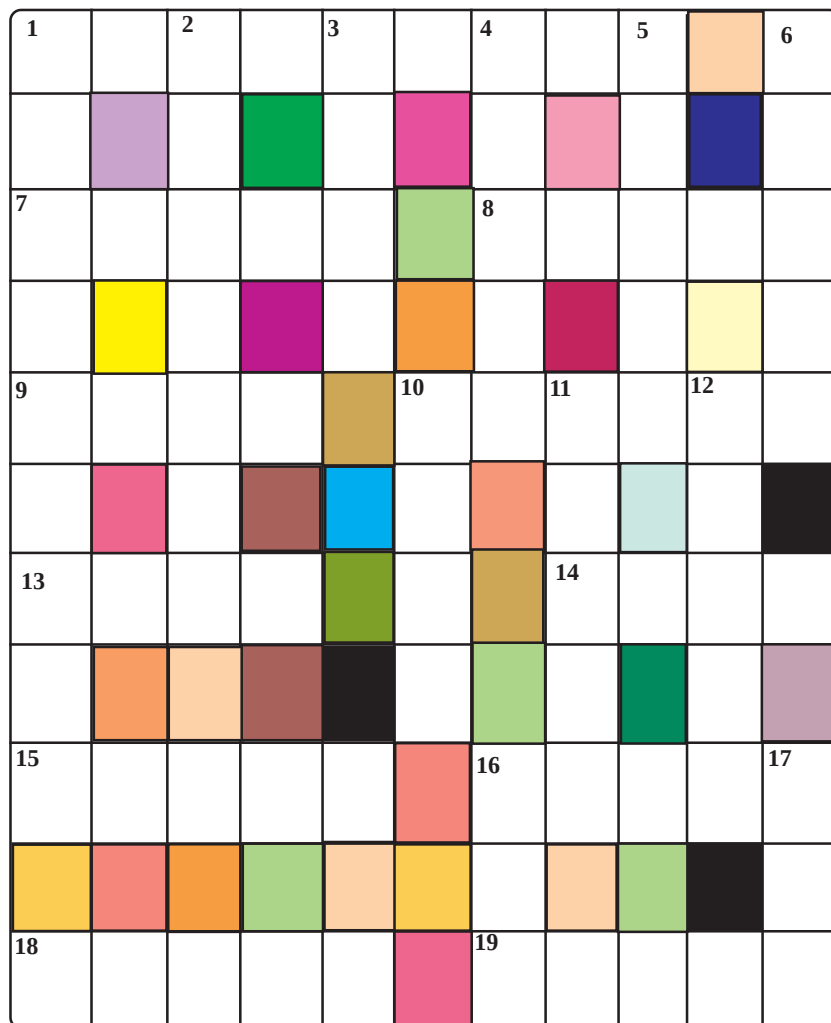
Another thing is, it's not easy to get the Lord's darshan. He's the architect of illusions. Along with Sridevi, He'll be loitering about the deep forests and caves and the terrible forests where rhinos wander freely. In this context, I'll let you know a small incident that you're not aware of and that's going to happen surely." The angels were all ears to know the event.

"This is a special news. It's about the penance that Dasharatha will undertake for the progeny on the banks of Swami Pushkarini. At that time, Hari will manifest before him without fail. Hence, let's us stay on the mountain till then and wait for the auspicious moment. Let's also pray to the Lord when He appears before Dasharatha."

Searching from the north, Brahma at last reached Venkatadri. The angels also followed him. They were engrossed in the act of penance for the favour of the Lord.

(to be continued)

PUZZLE



CLUES FOR PUZZLE

01. Lord Siva (9)
02. Daughter of Sun (7)
03. Arjuna (4)
04. Vishnu (5)
05. Vali (5)
06. Brahma (5)
10. Saraswathi (4)
11. Wife of Athiradha (5)
12. Lord Siva (5)
16. At present (3)
17. Not high (3)

DOWN

01. Son of Pracheena Yogi (9)
07. Very Good (5)
08. Goda Devi (5)
09. Sorrow for the suffering of others (4)
10. Vishnu (6)
13. Not that (4)
14. Ditch to carry away water (4)
15. Son of Adithi (5)
16. Connected with Navy (5)
18. Son of Bharadwaja (5)
19. Woman whose Husband is dead (5)

ACROSS

Compiled by - Sri T.S. Jagan Mohan



The word mantra means "mananaat traayate iti mantra:" a person is protected by the repetition of a particular syllable/s. In today's fast life, everyone is complaining of the lack of time, increasingly becoming non-socialising and always feel happy to be safe in his cocoon. Where would he spend time for religious or spiritual activities!! It is not necessary that one should always engage oneself in elaborate religious practices, but uttering few powerful mantras with utmost bhakti should suffice.

A few mantras like OM, Om Nama: Shivaya, Om Namo Narayanaya, Om jagajjananyai nama:, Rama nama japam etc may be chanted 108 times to reap rich benefits. It is interesting to know that of all these mantras, the word Rama, is termed as the seed or essence of both Panchakshari and Ashtakshari mantras. And it is stated in Sri Vishnu sahasranama how by uttering the Rama nama thrice, one could get punya phala of uttering it for one thousand times. There is an ancient Indian numerical system hidden behind this statement. Let's explore that....

Ancient Wisdom for Modern Youth

- Smt. N. Umamaheswari

Katapayaadi numerical notation is an ancient Indian system that assigns numbers to various letters of Indian languages especially Sanskrit. The formula states,

kadi nav | tadi nav | padi pagnach | yadrushtak | ksha shunyam |

Meaning of this runs like this: "Nine letters beginning from 'ka' will be assigned 1 to 9 numerical values respectively; again, nine letters beginning from 'ta' will be assigned numerical values 1 to 9 respectively; five letters beginning from 'pa' will have numbers 1 to 5 respectively; letters 'ya' to 'ha' will get 1 to 8 respectively; letter 'ksha' will have zero value.

The value of the letter remains the same irrespective of the fact whether it is long or short.

Now, as per this system, in the word Raama, 'Raa' gets 2 and 'ma' gets 5. This makes the combined value of the word Raama as 10. ($2 \times 5 = 10$).

Let us recall the shloka that appears in Sri Vishnu Sahasranama;

Shri Rama Rama Rameti, Rame Rame Manorame |
Sahasranama tattulyam, Rama Nama Varanane ||

(Many versions of Sri Vishnu sahasranama with slight variations are found in Padma Purana, Garuda Purana and Skanda Purana. The most popular version that is featured in the Anushasana parva of the epic Mahabharata is quoted here)

"If a person chants the name Rama three times in succession, it would be equivalent to chanting it one thousand times".

Here, by applying the Katapayaadi sankhya, the word Rama was valued as 10. If this is chanted thrice, $10 \times 10 \times 10$ becomes 1000. The shloka too states that chanting Rama thrice in succession, would give the same punya phala if chanted one thousand times.

A question may arise here as to why only the syllables 'Ra' and 'ma' should be taken? Any two syllables with values 2 and 5 can also be taken to get 10 as the combined value. What is so special about the 'di' syllabic word Rama.



Now the greatness of the word Rama which is considered to be the essence of the two sacred mantras is brought out.

Two most sacred mantras namely Panchakshari and Ashtakshari are:

1. Nama Sivaya

Salutations to Siva, who is embodiment of all that is auspicious.

2. Om Namo Narayanaya

Salutations to Narayana, the path that leads one to immortality.

Siva means Mangala and Ayana in Narayana means "the path" that leads to salvation. If the letter 'Ma' is taken away from Nama: shivaya, it would become *na: shivaya* meaning "not auspicious" and if the letter 'Ra' is taken out from Narayana, it would become *Om Namo na ayanaya* meaning it is not the path for salvation. So syllables 'Ra' and 'Ma' are the most important ones in Ashtakshari and Panchakshari and thus form the essence. It is to be noted that removing these two syllables will not only mar the beautiful sense but will also mean the opposite. Our ancient Indian numerical system of

Katapayaadi sankhya thus encapsulates the greatness of the mahamantras in 'di' syllabic word Rama.

Such is the greatness of Maryada purushottam Srirama, it is rightly observed that whenever a person opens his mouth to utter 'Ra', all his sins go out and when he closes his mouth uttering 'Mm', his purity remains within.

Interestingly, not only 'Katapayaadi Sankhya' but our ancestors had the habit of not revealing the number directly even in shlokas dealing with mathematical problems. For number 7, the name Rishi would be used. For 6, the word Ruchi, for 9 the word Natyarasas, for 5, the word bhutas etc were used. It would kindle the interest of the reader to delve deep into the subject to know the solution for the problem. Our literature is abundant with such quizzical content. People of all age groups, be it young modern youth or middle aged or people at the fag end of their lives, each can lay his hand on his favourite subject and bring to light many hidden truths.



Sri Pattabhirama Swami, Valmikipuram (Vayalpadu)

In the temple at 'Valmikipuram', Lord Rama is worshipped as Sri Pattabhirama Swamy, and named as the wish-fulfilling god of devotees. The *sthalapurana* says that once Jambavanta had reached Ayodhya, visited Lord Rama and left again. While reaching this area in the middle of the way, he realized that light

was coming from a Valmeekam (ant-hill). When he removed the Valmeekam, he found the idols of Sri Ramachandramurthy and a temple was built there. In the main sanctum sanctorum of the temple, located in the heart of Valmikipuram, Sri Rama appears along with Sita Devi and his brothers. Sri Ramachandra Murthy holds a grasa mudra in his right hand and offers a Varadahasta with his left hand. On the right side of Sri Rama is Sita Devi, and on her right is Bharata wearing a chamara. On the left side of Sri Rama is Sri Lakshmana wearing Dhanurbhanas and on the left of Lakshmana is Shatrughnu wearing chamara. Sri Anjaneya Swamy is present in Pradakshina mandapam. Valmikipuram is approximately 100 km from Tirupati and 20 km from Madanapalle. A visit to Sri Pattabhiramaswamy of Valmikipuram will be a blissful experience for the devotees. Sri Pattabhirama Swamivari Brahmotsavams will be held from 12-04-2024 to 20-04-2024.

తిరుమల తిరుపతి దేవస్థానములు, తిరుపతి.
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Published by Sri A.V. Dharma Reddy, IDES, Executive Officer,
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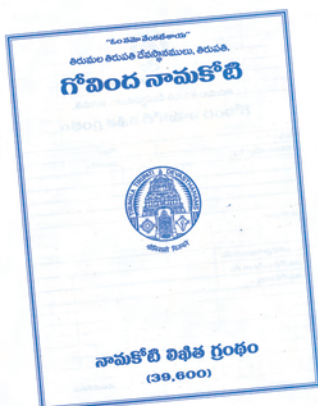
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గోవింద నామకోటి లిఖిత గ్రంథం

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Samkshepa Mahaabharatam

DRONACHARYA - THE SUPREME MASTER OF ARCHERY

(Part-4)

- Dr. Kannan Srinivasan

(Continued from the February issue)

Dronacharya was the son of the great sage Bharadvaja. Being a Brahmana, he learnt the Vedas and became proficient in the Vedic scriptures. However, his special interest was only in Dhanur Vidya. He learnt from his father and also from sage Agnivesa. Drupada, the prince of Panchala kingdom studied with Drona and both became close friends. Drupada promised Drona that he would give half of his kingdom to Drona once he became the king of Paanchala. Drona firmly believed that one day Drupada would duly honour his promise to him. In due course, after completing his studies, Drupada returned to his place. Drona perfectly mastered the art of archery and was later adored as Dronacharya.

Drona married Krupi, the daughter of Saradvan and sister of Krupacharya who was the teacher of martial arts to the young princes at Hastinapura. A son named Asvatthama was born to them. Drona was very loving and caring towards both his son and spouse. Due to poverty, Drona could not take proper care of them. He thought of acquiring some wealth for maintaining the family. At that point of time Lord Parasurama was distributing all his wealth to the Brahmanas. Drona came to know about this great act of philanthropy by Parasurama and decided to approach him. Unfortunately, by the time Drona met Parasurama, the latter had already distributed all his wealth and had nothing to give to Drona. Parasurama felt bad that he could not be of any help to Drona. He thought that he could teach Drona the nuances and secrets of Dhanur Vidya which was so dear to the heart of Drona.

When this opportunity came, Drona was too happy to be taught the martial arts from Parasurama, the great master of all times. Dronacharya now truly deserved to be hailed as Dronacharya, the grandmaster of martial arts. He conveyed his heartfelt gratitude to his preceptor and moved away.

When Dronacharya heard that his dear boyhood friend Drupada has now become the king of Panchala, he remembered the promise made by Drupada to him. He thought of meeting King Drupada. Dronacharya was assuming that Drupada would treat him as his dearest friend and went to meet him. But he was shocked when Drupada pretended not to have known him closely. Filled with arrogance, ego and pride, he said that there could not be any friendship between a royal king and an ordinary beggar-like Brahmana. He taunted that friendship could be there only between the equals. Deeply hurt by the harsh words and the insult heaped on him by King Drupada, Dronacharya took the vow of teaching Drupada a befitting lesson which he would never forget in his life.

Dronacharya decided to go to Krupacharya, his brother-in-law in search of a suitable livelihood commensurate with his knowledge and stature. He started going towards Hastinapur. At that time the young princes of the royal family of Hastinapur were playing with a Ball. Suddenly the Ball fell into the near-by well. When the princes tried to retrieve the Ball from the well, Dronacharya was passing by that place. He threw his ring into the well. As the water in the well was crystal clear, both the Ball and the ring were clearly visible. He asked the princes whether they could not take both of them out of the well. The princes tried hard to take them out of the well but could not succeed. Yudhishtir replied

that they would be grateful if Dronacharya could help them in this regard. Dronacharya took a blade of grass and recited a mantra and the blade of glass hit and held the ball tightly. In the same manner he made a long chain of grass blades tightly coupled with the Ball. He then took the Ball easily out of the well. Using a bow and arrow, Dronacharya shot an arrow and brought the ring also out of the well. All the princes were amazed at the archery skills of Dronacharya. They bowed before him in respect and asked him who he was and what they could do for him. Dronacharya asked them to go to Bhishma and inform him what had transpired and he would tell about him. When Bhishma heard about the happening, he could immediately understand it was Dronacharya. He decided immediately that Dronacharya should be the fittest master to train the princes in archery and martial arts. Accordingly, Dronacharya was received with all royal honours and he was made the teacher of both the Pandavas and the Kauravas.

When Dronacharya started teaching archery to the princes, Arjuna was the only student who readily agreed to complete the mission that Dronacharya had in mind once the studies were duly completed. As days passed on, Arjuna proved his proficiency in dhanurveda and became the dearest disciple of Dronacharya. He learnt many nuances of the art of archery along with Asvatthama from Dronacharya. Arjuna could clearly hit any target even in total darkness. The fame of Dronacharya spread far and wide. Many aspiring students wished to learn archery at his feet.

When Arjuna and others saw the superior archery skills of Ekalavya in the forest who had Dronacharya as his *Manasic Guru* and worshipped his image, Arjuna got greatly disturbed. When Arjuna told this to Dronacharya, he met Ekalavya in the forest and demanded his left thumb as Guru Dakshina. Ekalavya readily offered it. Even then Ekalavya had great archery skills but next only to Arjuna.

Once Dronacharya went to Ganges along with his disciples to take bath, A big crocodile caught hold of his leg and he was unable to extricate himself. Seeing his

beloved Guru in danger, Arjuna immediately killed the crocodile by his powerful arrows and released Dronacharya. Immensely pleased by the act of Arjuna, Dronacharya taught Arjuna how to use Brahmasirastra. He cautioned him to use it only against those superior to humans. Later on, by shooting an artificial bird placed by Dronacharya at a distance atop a tree for testing the archery skills, Arjuna demonstrated his prowess in the midst of all the princes.

As time passed on, Arjuna became the foremost of the disciples of Dronacharya with top-notch archery skills. Yudhishtira proved to be an expert in chariot-fighting. Bhima and Duryodhana acquired mastery in the usage of *Gadayaudha*. Both of them possessed great bodily strength. Nakula and Sahadeva acquired extraordinary skills in sword-fighting. Other Kauravas too developed proficiency in the various forms of martial arts. Bhima used his immense muscular strength to defeat the Kauravas on many occasions. Duryodhana and his brothers became very envious of the superior martial skills of the Pandavas and used every available opportunity to denounce and insult the Pandavas directly as well as indirectly. Duryodhana was deeply worried that despite the fact that the sons of Dhritarashtra are one hundred in number, they felt threatened by the Pandavas who were just five only in number. Thus, the Kauravas developed continued hatred and enmity towards the Pandavas.

The martial arts training of the Pandavas and the Kauravas was about to conclude. Dronacharya decided to test the skills of his students and took the blessings of Bhishma and the permission of King Dhritarashtra to hold the demonstration in public. Both the Pandavas and Kauravas were engrossed in a series of mock exercises to demonstrate their respective skills in martial arts before the public. An auspicious date was fixed and elaborate arrangements were made in the arena chosen for the public demonstration. All the people of Hastinapur were too eager and excited to watch the martial skills of their princes.

(to be continued)

SRI KODANDA RAMASWAMI TEMPLE, VONTIMITTA

Sri Kodandarama Swami temple, Vontimitta, dedicated to Lord Sri Rama, is situated in Kadapa district of A.P. state. T.T.D. had taken up this temple on 9-9-2015 and developed into a tourist spot attracting pilgrims. Once this place Vontimitta was a dense forest and many sages were living there. They were disturbed at the time of 'yagams' by the Rakshasas. At that time, sage 'mrugandu' and other sages prayed to Sri Rama to come and protect them. As Sri Rama was in Dandakaranya, the Lord immediately came with Sita and Lakshmana and punished the Rakshasas. The sages were happy and requested Sri Rama to stay there permanently but Rama proceeded further to fulfil his father's promise. As Lord Rama, Sita and Lakshmana were carved from one stone it is called 'Ekasilanagaram'. The Chola, Vijayanagara and Matla Rajas constructed the temple in three phases from 11th century to 17th century. A king

of Udayagiri Kamparaya also constructed the Sanctum Sanctorum, and in 1356 the founder of Vijayanagar Empire Bukkaraya inaugurated the temple.

The annual Brahmotsavam is celebrated on a big scale. It is a tradition to celebrate Sri Sitarama Kalyanam on Srirama Navami in Abhijith Lagnam at noon in all Sri Rama temples. But, in this temple Kalyanam will be performed on Chaitra Sukla Chaturdasi at night a day before full moon day. A visit to this temple gives peace and prosperity. Visit this temple and be blessed. The list of Brahmotsavam is given in the 2nd colour page for the readers of Sapthagiri.

5.00 am to 9.00 pm

5.00 am to 7.30 am (DARSHANAM)

7.30 am to 8.15 am 1st Bell

8.15 to 10.30 am (DARSHANAM)

10.30 am to 11.15 am 2nd Bell

11.15 am to 5.30 pm (DARSHANAM)

5.30 pm to 6.15 pm 3rd Bell

6.15 pm to 8.45 pm (DARSHANAM)

8.45 pm to 9.00 pm (EKANTHASEVA)

DETAILS REGARDING
SWAMIVARI
DARSAN TIMINGS



This temple is approximately
30 k.m. away from
Kadapa and located on the
Kadapa – Tirupati Highway.



TIRUMALA TIRUPATI DEVASTHANAMS

A View of Sapthavahanasevas performed at Tirumala
on the occasion of Rathasapthami Festival on 16.02.2024. On this occasion,
Sri Malayappaswami adorns on various vahanams to bless the devotees.



TIRUMALA TIRUPATI DEVASTHANAMS

**A View of Sri Kapileswaraswamivari Brahmotsavams
performed at Sri Kapileswara Swami Temple, Tirupati
From 01-03-2024 to 10-03-2024.**





TIRUMALA TIRUPATI DEVASTHANAMS

A View of Sri Kalyana Venkateswaraswamivari Brahmotsavams performed at Srinivasamangapuram from 29-02-2024 to 08-03-2024. On this occasion, T.T.D. Joint Executive Officer, Sri V. Veerabrahmam, I.A.S., and other officials participated.



TIRUMALA TIRUPATI DEVASTHANAMS



The annual float festival was held at
Sri Govindaraja swami temple pushkarini at Tirupati
from 17.02.2024 to 23.02.2024.



The three-day Sri Purandaradasa
Aradhana Mahotsavam was
performed at Tirumala from
08.02.2024 to 10.02.2024.



The celestial Kalyanam of Lord Siva and
Maa Parvathi was held on 09.03.2024 in
Sri Kapileswaraswami temple, Tirupati
as part of Brahmotsavam.



The TTD Executive Officer, Sri A.V. Dharma Reddy,
I.D.E.S., presented silk clothes to Sri Kalahasti
temple, A.P. on behalf of TTD on 10.03.2024 on the
occasion of Siva Parvathi Kalyanotsavam as part
of Mahasivarathri celebrations.



The TTD Executive Officer, Sri A.V. Dharma Reddy,
I.D.E.S., presented silk clothes on behalf of TTD
on 04.03.2024 as a part of on-going Sivaratri
Brahmotsavams of Sri Bramaramba Sametha
Mallikarjuna Swami in Srisailam, A.P.



48

108 Divya Desams

Thondai Nadu

Thiruveekka & Nilathingalthundan

- Sri Ramesh D. Kandadai

Location : About a 2-hour drive due west and a little south of Chennai, it is located just off the Chennai–Bengaluru national highway. Rail and bus connectivity is plenty. The nearest airport is Chennai.

5. Thiruveekka - Sthalapuranam

When Goddess Saraswati took the form of a swift river (Vegavati) to flood Lord Brahma's yajna-sala, Sri Vishnu laid down in Her path. On seeing Him, the river went underground to avoid coming in to contact with him. Hence the Lord here is known as 'Vegasetu'. Originally the Lord is said to have been resting on His right hand like in other temples in the Kidantha Ithirukkolam.

Much later when Thirumazhisai Alwar was living in Kanchipuram he had a sishya by name Kanikannan. At one point the local king forced Kanikannan to write pasuram in praise of him. Kanikkannan refused. The angry king told the sishya to get out of town. Kanikannan went and told Alwar this. Alwar went to the temple and informed the lord that Kanikannan is leaving and so is he. Consequently, Alwar said the Lord need not stay there any longer. The Lord left with the two and they left the town of Kanchipuram. The town went dark as the deity departed. The king panicked. He chased after them and fell at their feet and asked for forgiveness and requested their return. Alwar told the Lord that since they are returning so

can He. The Lord returned to the temple and this time, to witness the history of the event rested on his left hand instead of right. The Lord is known in Tamil as Sonna Vannam Seidha Perumal (The Lord who did as he was told to do).

Special Features

The Lord is Yathokthakari or Sonna Vannam Seidha Perumal. The Universal Mother is Komalavalli. The temple tank is Poigai pushkarni. The vimana is Vedasaara Vimanam.

This is the avataara sthalam of Poigai Alwar who has a separate shrine. This is only shrine wherein the Lord is in Kidantha thirukkolam resting on His left hand.

Mangalasanam

Poigai Alwar in his Mudhal Thiruvandhadhi (2158) says that if one just mentions Venkadam, Sri Vaikuntam, Thiruveekka, Thirukkavalur with its moats filled with flowers where the Lord stands, sits, is at rest, and walks, all that ails one will fall away.

In Moondram Thiruvandhadhi (2307), Pey



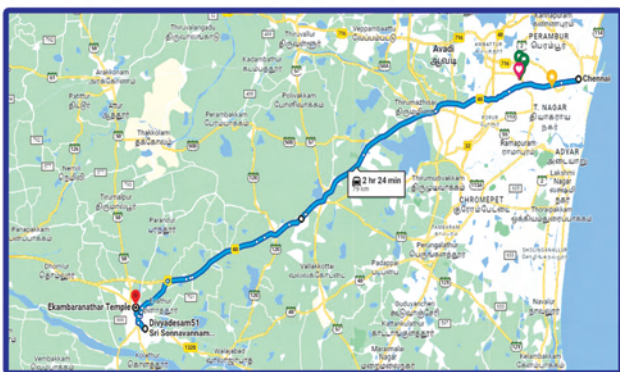
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Alwar sings about this Lord saying that He wears the cooling tulasi garland, He will never leave His devotees, and resides in Alwar's heart along with resting on Anantha in places like Tirumala, Vekka and Velukkai.

Alwar advises (2315) his heart to worship who stayed sitting in Velukkai, resting in Vekka after probably becoming tired by measuring the three worlds standing in one place and killing the miser Kamsa.

6. Nilathingalthundan - Sthalapuranam

There was an ancient mango tree at Sri Ekambaranathar temple site. Parvati was said to be praying under the tree for union with Siva. In order to test her commitment, Siva sent severe heat at Parvati. She prayed and Vishnu responded saying



he will protect her like a brother. He wore the moon so that its cooling rays will fall on Parvati and reduce the effect of heat. Thus, she was protected. The Tamil words Nilathingal thundathan means he who wore a piece of the moon. Since he protected Parvati, He has a shrine in the temple's north east corner.

Special Features

The Lord is Nilathingal Thundathan and the Universal Mother is Nilathingal Thunda Nayaki. The theertham is Chandra Pushkarni. The vimana is Purushasukta Vimanam. The Universal Mother sits on the lotus coming from the navel of the Lord which is usually the seat of Lord Brahma.

It is believed that this darshan will change the fortunes of devotees for the better. The temple is one of two temples located inside a temple to Siva. This temple has Saivaite priests. Since the Lord is here to cure, there is no separate shrine for the universal mother. Hence, She is also known as 'Ner Uru Illa valli'. The Ekambaranathar temple is deemed to be one of the oldest temples as it dates around 600 CE which mid Pallava period.

Mangalasasanam

Thirumangai Alwar in Thirunedunthandakam (2059) says the Lord is in water (Neeragam), on the peak of a mountain (Tirumala), in crescent moon (Nilathingalthundathaan), in the prosperous city of Kanchi (in Ooraggam), on the banks of a pond in Vekka, on the southern banks of Kaveri (in Thirupper) and in the steadfast hearts of devotees. Like a thief, You are hiding everywhere, and I am ever at Your divine feet. Only a small portion of the relevant pasurams are given here.

Om Namo Narayanaya



MATSYA AVATAR in the Puranas

- Dr. Bharat Bhusan Rath



Matsya Jayanthi
on 11.04.2024

India is famous for its ancient knowledge system. India's ancient wisdom shows the path of development and peace. We have many scriptures in which the path of world peace is advised. The Vedas, the Upanishadas and the Puranas are the most ancient scriptures of this world. Among them, the Puranas are most popular in the society. The Puranas are explained in simple language so everyone can understand them. Vishnu, Siva and Devi are particularly mentioned in the Puranas. Our scriptures have taught that Lord Vishnu is the sustainer of the world. There is scriptural evidence that Lord Vishnu took ten incarnations for the protection of Dharma and the destruction of evil in the world. This is clearly stated in the Srimad Bhagavad Gita –

*Yada yada hi dharmasya glanirbhavati bhārata
Abhythanamadharmasya tadatmanam srijamyaham*

*Paritrāyā sādhuṇāṃ viṇaśhāyā cha duṣhkṛitāṃ
Dharmasāṅgsthapanārthāya sambhābāmi yuge yuge*

- Srimad Bhagavat Gita – 4.7

The ten incarnations of God are – Matsya, Kurma, Varaha, Narasimha, Vaman, Parashuram, Rama, Balarama, Krishna and Kalki. Among them, Matsya Avatar is revered as the first incarnation of God Vishnu. The significance of this Matsya Avatar is described in various Puranas. It is elaborately described in the Matsya Purana. Apart from the famous Eighteenth Purana, there are special descriptions of Dasavatar in other scriptures also. Srimadbhagavata mahapurana and Vishnu Purana describe Matsya Avatar in a simple and emotional manner.

The 24th sub chapter of 8th chapter of Srimadbhagavata mahapurana describes in detail about the matsya avatara. Once Suta muni asked by king Parikshit about the Matsya incarnation of Sri Vishnu. Seeing the interest of the king; Suta Muni explained the story of Matsya avatara. The Suta muni said–

God is everywhere but for the protection and honor of all beings in the world, He has assumed many bodies. Thus told –

*Goviprasurasadhuunam
chhandasamāpi cheswaraha
Rakshyamichhamstanurdhartte
dharmasyarthasya chaiba hi*

- Srimad Bhagavat Mahapurana (24.8.5)

Once Lord Brahma fell asleep at the end of Kalpa. At this time the pralaya started. The Pralaya named as Brahma. As a result, the whole world was submerged into the sea. The holy Vedas came out of Lord Brahma's mouth while He was asleep. At this time, the daitya called Hayagriva, who was near to Lord Brahma, stole the Vedas by His power. But God Vishnu knew that the Vedas had been stolen by Hayagriva. Then the Almighty Sri Vishnu tried to rescue the Vedas. However, since there was water all over the world, God took the form of a fish and tried to save the Vedas. It is said -

*Asidatitakalpanto brahmo naimittiko layaha
Samudropaplutastatra loka bhuradayo nrupa
kalenagatanidryasya dhatuhu sisayishorbalii
Mukhato nihsrutan vedan hayagrivontike harat
Jnanyatwa tad danavendrasya hayagrivasya chestitam
Dadhara saphari rupam bhagavan haririswaraha*

- Srimad Bhagavat Mahapurana – 24.8.7-9

At that time, a king who was a devotee of God named Satyavrata was doing penance only by taking water. Once upon a time, King Satyavrata was doing (Tarpan) giving water to his forefathers in a river called Krutamala. At this time, a small fish came in Satyavrata's hand. Satyavarata released the fish into the stream of the river with a very compassionate heart. At this time the fish very compassionately said to the merciful king Satyavrata – 'O king! You are very kind. You know that aquatic organisms in the water eat small organisms. So I am afraid that they will eat me. So please don't leave me in the river water. Please save me.' King Satyavrata did not know that God Himself appeared to Satyavrata in the form of a small fish. So the king in his generous heart tried to protect the fish. The king Satyavrata put the fish in his water pot and came to the ashram. Thus said:

*Tatra rajarishi kaschinamna satyavrato mahan
Narayanaparotapyat lapaha sa salilasanaha
Yosavasmin mahakalpe tanayaha sa vivaswataha
Sraddhadeva iti khyato manutwe harinarpitaha
Ekada krutamalayam kurvato jalatarpanam
Tasyanjalyudake kechichhphryekebhypadyata
Satyavratonjaligatam saha toyen bharat
Utsasarj naditoye sapharim dravideswaraha*

*Tamaha satikarunam mahakarunikam nrupam
Yadobhyo jnyatighatibhyo deenam mam deenavatsala
Katham visrujase rajan bhitatamasmin sarijjale
Tamatmanonugrahartham pritya matsyavapurdharam
Ajanan rakshyanarthaya saphryaha sa mano dadhe
Tasya deenataram vakyamasrutya sa mahipatihi
Kalasapsu nidhayeiinam dayalurninya ashramam*

- Srimad Bhagavat Mahapurana – 24.8.10-16

When he came to the ashram, he saw that the fish had taken the shape of a water container in one night. In the morning the fish said to the king, 'O! king! Because I have grown up, I cannot live in this vessel. I'm having a hard time trying to figure it out. So choose for me a big place where I can live happily.' The king took the fish out of the bowl and put it in a big water bowl. But within a few hours the fish grew bigger. The fish again said to the king, 'O! king! arrange a large place for me.' The king removed the fish from the water tank and released it into a large pond. But after some time, he saw that the fish had become as big as the pond. The fish said again, 'O! king! There is no place for me in this pond. Find a bigger swamp for me and arrange to keep me there.' In this way the king made arrangements to keep the fish in many huge ponds one after the other. But in every swamp the body of the fish got bigger. Finally, the king took the fish and released it into the ocean. But at this time the fish said again, 'O! king! The big crocodiles in the sea will eat me, so don't leave me in the sea water.' Hearing this, King Satyavrata was surprised and delighted. He said, "O! God! in the form of a fish, I do not know who you are." You must be the Almighty in fish form. Then King Satyavrata praised and

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.



bowed down to the fish-shaped Sri Vishnu. Satyavrata praised and said – ‘Oh! God! You are the creator of the world. I salute you. You exist in the bodies of all beings. But I do not know what the characteristic of this form is. I am amazed at seeing this strange form.’ Thus said: -

*Na teravindakshya padosamrpanam
Mrusam bhavate sarvasuhrutpriyatamnaha
Yathetaresam pruthagatmanam sata-
Madidruso yad vapuradbhutam hi naha*

- Srimad Bhagavat Mahapurana – 24.8.30

Then the Matsya told to His dearest devotee –

“O Satyavrata! Seven days from today this earth will be submerged in the ocean. When the whole earth is flooded, a boat will come to you from me. Then you will sit in that boat with Saptarshi. The time of the calamity will be very terrible. But I will protect you during that calamity and instruct you the doctrine of Parabrahma.” By giving such an order, the Matsya disappeared from there. Then the king started meditating on God.

Exactly seven days later, the Great Flood came. According to God’s instructions, the king sat in the boat with Saptarshi and remembered God. At this time, Lord appeared to the Rushis in the form of a fish. God assumed the form of a golden fish. God had a big horn on His body. By tying His boat to that horn, king Satyabrata and Saptarishi saved them from the great calamity.

Then the Rishis prayed to God. This prayer is very emotional. If a man will regularly pray, all the sorrows of man will removed. That is like –

*Anadyavedyopahatatmasamvida
Stanmulasamsaraparishramaturaha*

*Yadruchhyehopasruta yamapnuyur
Vimuktido naha paramo gururbhavan*

- Srimad Bhagavat Mahapurana – 24.8.46

Sukamuni again explained to the king and said - During the calamity, Hayagriva ditya stole the Vedas and hid them in the patala. In Matsya avatara, Sri Vishnu protected the Vedas from Hayagriva returned them to Brahma again. Later with the grace of Sri Vishnu the king Satyavrata came to be known as Lord Vaivaswat Manu. Then a new era began. A person who worships the fish-incarnation (Matsya Avatara) of God every day will be blessed.

Reference:

1. Srimad Bhagavat Mahapurana. Gita Press, Gorakhpur
2. Srimad Bhagavat Gita. Gita Press, Gorakhpur
3. Encyclopedia of Puranas. P.R.P. Sharma, Amol Publication, New Delhi



SOLUTION TO PUZZLE

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



Sage Patanjali's Yoga Sutras Commentary

- Dr. K.V. Raghupathi

Part - VI

APRIL, 2024

SAPTHAGIRI

36

(Continued from the February issue)

Sutra : Viraamapratyaya abhyaasapurvah samskarasesah anyah ||1.18 ||

virama = cessation; pratyaya = perception, thought, intention, representation or content of the mind; abhyasa = practice, action, method; purvah = earlier; samskara = latent impressions; sesah = store, residuum; anyah = other

The other condition is the total withdrawal of the Pratyaya from the mental-emotional energy level, leaving only residual impressions.

This Sutra defines the nature of Asamprajnatah Samadhi. To understand this Sutra, we need to go back to the previous Sutra (17) to establish the continuity. The term “complete cessation of Pratyaya” refers to viramapratyaya. It demonstrates how practicing Asamprajnatah Samadhi removes the “seed” of Samprajnatah Samadhi from one’s field of consciousness. The term Abhyasapurvah refers to the practice of retaining the “seed” of Samprajnatah Samadhi in the mind. This statement indicates that practicing Asamprajnatah Samadhi can only come via practicing Samprajnatah Samadhi for a considerable amount of time. It is a highly active condition as opposed to a passive one. Before being used in Asamprajnatah Samadhi, the pressure in Samprajnatah Samadhi has to be increased. Before the arrow is released to penetrate the target, the bow must be pulled. Samskarasesah means ‘the remnant impression’. When the Sadhaka moves deeper and deeper, a void is produced in each plane, but this emptiness is not static; rather, it is dynamic, as consciousness is transported from one plane to another at varying speeds. It is not possible for consciousness to be suspended in space forever. Why, then, does Sadhaka, who practices Asamprajnatah Samadhi, fail to reach Reality? Because of the final vestiges of Samskaras, it is illusive and fleecy. To get a clear view of Reality, these Samskaras must be totally eliminated. According to this perspective, every successive Asamprajnatah Samadhi is a prelude to the Nirbija Samadhi, which is the only one that offers an unhindered glimpse of Reality.

Sutra 19. Bhavapratyayah videha prakrtilyanam || 1.19
|| Pratyaya = follows; bhava = birth; videhas = subtle beings; prakrtilyanam beings absorbed in unmanifest nature.

Of those who are diffused into subtle material nature (videhas) and those who are absorbed in a bodiless state (prakrtilyas), birth is the cause.

This Sutra distinguishes between two types of Yogis, as does the one that follows (20). Sadhana Pada (19) refers to the first category of Yogis, known as Videhas and Prakrtilyas. Their Samadhi does not come via the ordinary self-discipline or sadhana prescribed in the Yoga- Sutras.

Depending on how they were “born”. Because of their unique mental constitution, they can effortlessly and spontaneously enter *Samadhi*. In addition, they carry *Siddhis* (psychic powers).

Literally, the words *Videha* and *Prakrtilaya* mean “bodiless” and “merged-in-*Prakrti*,” respectively. *Videhas* are merely conduits. A person who possesses a unique physical constitution and is able to partially dissociate from the *Pranamaya Kosa*, also known as the etheric double, is called a medium. This gives the medium the ability to enter a trance and use psychic abilities. The ability to become partially “disembodied,” which is typically coupled by the ability to use fictitious psychic abilities, is the origin of the word *Videha*.

Prakrtilayas, however, are not extraordinary Yogis. They are a kind of pseudo-Yogi who can enter a trance or passive state that superficially resembles *Samadhi* but is not real. A *Jada-Samadhi* is one such type of *Samadhi*. The Yog’s consciousness gradually merges with the Universal Mind and eventually with *Caitanya*, the Universal Consciousness, in a true *Samadhi*. The *Samadhi* powers exhibited by *Jada* are uncontrollable, and the consciousness they bring down is indistinct. It is a hazy realisation of the Great Mystery that is concealed within. These abilities are the result of *Samskaras* that have been carried over from past lifetimes in which they attempted yoga but were unable to advance. Because of these *Samskaras*, they have a unique constitution of the lower vehicles but not the real will to tread the path of Yoga. As stated in *Sutra* 20, the second type of Yogis obtain *Samadhi* through consistent yoga practice, which calls for excellent character qualities like faith, energy, memory, high intelligence, etc. The *Yoga-Sutras* outline the typical route of Yoga, which is followed by individuals who are superior to the pseudo-Yogis mentioned in the *Sutra*.

Sutra 20. Sraddha virya smrti samadhiprajna purvakah itaresam || 1.20 || *itaras* = the rest of us; *purvaka* = follows; *sraddha* = trust, faith; *virya* = tenacity or indomitable energy; *smrti* = memory; *samadhi* = contemplation; *prajna* = assimilated knowledge.

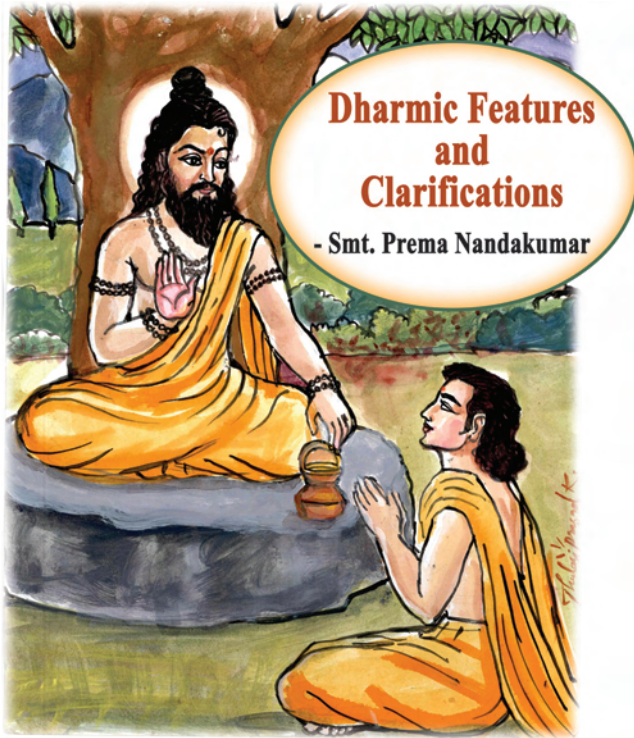
For others, confidence (*Upaya-Pratyaya Yogis*), traits such as stamina, introspective memory, the continuous effortless linkage of the attention to a higher intelligence, and profound insight, all being previously mastered, serve as the cause.

Unlike the preceding *Sutra* (19), which speaks about pseudo-Yogis, the current *Sutra* speaks of qualities that are required to reach several stages of consciousness

that culminate in *Samadhi*. In the *Sutra*, Patanjali lists just four of these characteristics. Beyond the word’s literal meaning, each of these characteristics suggests much more. However, it should be noted that achieving the true Yogic ideal requires a protracted and difficult process of character development and discipline for the unfoldment of the powers within, and cannot be attained by chance, favours from others, or haphazardly adhering to cheap methods. In this way, Patanjali lays out the discipline and training that aspirants need. It serves as a subdued alert for those who wish to take this path more lightly. The *Sutra* lists four qualities: faith, memory, indomitable energy or will, and the sharp intelligence necessary for *Samadhi*. Faith is a strong belief in the effectiveness and application of strategies to achieve the desired outcome. It should not be mistaken with regular belief, which is readily shaken, but rather with spiritual intuition or a condition of pure mind illuminated by the light of *Buddhi*. Without it, no one can tread the path of Yoga. The word “*Virya*” embodies the qualities of vigour, resolve, bravery, and an unwavering will that eventually conquers all challenges and pushes its way toward the intended objective. It is nearly impossible for anyone to complete the Yogic discipline without this quality.

Smrti is the third attribute. Once again, it should be associated with a spiritual sense of memory rather than the common psychological one. The *Sadhaka* keeps the experiences of the lessons learned from them in his mind for future reference. For yoga to advance, a state of mind must rectify this deliberate repetition of habitual behaviour rather than one that is accustomed but repeated—albeit forgotten. Life is full of suffering, even though we are aware that it is not real. By giving in to our cravings, we repeatedly allow ourselves to be involved in these sufferings. Therefore, the candidate needs to be able to swiftly learn from every experience without having to repeat them. Profound insight, or *Samadhi Prajna*, is necessary for practicing *Samadhi*. Every time there is an external distraction, the mind should be continually directed inward. The goal of yoga is to reach the state of *Samadhi*, which is preceded by *Prajna*. It does not, however, refer to the consciousness experienced during *Samadhi*. *Samadhi* can indeed be obtained by abiding by the four virtues mentioned above. The *Sadhaka* may go from one plane to another without experiencing any lapses in consciousness since he has complete control over the lower vehicles. However, as was mentioned in the previous *Sutra* (19), *Samadhi* is not real if it is the outcome of merely birth (*Bhava Pratyaya*). It’s not true *Samadhi*.

(to be continued)



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 first?

Ans. If you are at the very beginning stage, there are simple geethams, swarajatis and even keerthanas that have simple swara patterns and easily understood bhakti-laden songs. If you have learnt these early lessons that teach you the swaras and the sahityas, it will be easy for you to understand and sing Tyagaraja's songs many of which are easy to sing. "Sara sara samarai" in Kuntalavarali raga, or Muthuswami Dikshitar's Sri Gananatham Bhajare in Isamanohari raga are fine examples.

2. Is bhakti very important to sing Carnatic music?

Ans. For Carnatic music, bhakti is literally the soul force. Carnatic Music is not

meaningless cacophony. Our great composers were bhakti incarnate. Their songs are invariably an offering to the Divine who is everywhere but also in our heart as a particular vision (Sri Venkateswara, Rama, Krishna, Mahalakshmi). Such songs learnt with sincerity this way remain with us throughout our lives as guardians. This is so even when we grow very old and singing becomes difficult. But the mere humming of a song "Rama Nannu brovara" is a request uttered so softly. I can assure you that the Grace of the Divine will envelop you and you need fear no one, not even sickness. Yes, turn to any composer in this field, bhakti is the life-force of their songs.

3. Has anyone composed a song or songs on the subject?

Ans. A welcome question. Here is a beautiful song, Tyagaraja has composed on bhakti. It is in Sankarabharana raga, that begins, 'Bhakti Bicchamiyyave': Give me the bhiksha of bhakti, that will make me superior even to the Trimurtis! There is nothing that cannot be achieved if you have bhakti for Rama!"

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 of the moods of various ragas. As, for instance of a singer who has chosen a song in which the devotee is waiting for the Lord to come and help him. The background tune produced by a tampura almost speaks to the audience! How can you remain untouched when the tampura by itself, well-tuned, keeps the sruti for a singer? 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. Well, Saraswati with her veena, Narada holding the tambura; Nandikeswara drumming his maddala; Sogasuga mridanga talamu" and the one who plays the mridangai thus is a Hero, a Dheera!





SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhooshi

(continued from the previous issue)

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

Sloka – 24

*Mounjeeyuk Chaatrako Dhandee Krishnaajinadharo Vatu: |
Adheetavedo Vedantoddharako Bramhanaishtika: ||*

152. Mounjeeyuk : Munja is a variant of grass, which is considered to be auspicious and used to encircle the stomach of those who practice strict celibacy. Venkatesa as Vamana is known to have adopted the befitting rituals and during His sacred thread wearing ceremony, He was given this entwined grass by the holy seven rishis [Saptharishis].

153. Chaatraka : Venkatesa as Vamana is identified holding an umbrella. In the ancient vedic tradition, a celibate boy living a life under a tutelage is typically identified with an umbrella. Poigai Alwar mentions in Mudal

Tiruvandaadhi [#53] that when Sriman Narayana takes up the act of walking, Adisesha protects Him by being an umbrella.

154. Dhandee : Venkatesa as Vamana is said to be holding tight a long wooden stick. The stick is an indication of discipline-enforcing authority. It is also an indication of the mercy. Nammalvar says in Periya Tiruvandaadhi "...Arul ennum thandaal aditthu" [#26] that he could drive off gruesome sins he had accumulated just by His mercy.

155. Krishnaajinadhara : This name highlights another suitable component of dress-code prescribed for a young chaste lad, a *Brahmachari*. A small piece of the skin of a dark cervid is mandated. Venkatesa, as Vamana conforms to Vedic mandates, there by setting an example for the world to follow.

156. Vatu : This name of Venkatesa signifies how He was midget-like young lad in His Vamana Avatara. Tirumagai Alwar says "...Kuralaai ninra andhanarkku indru adimai thozhil poondaye."

157. Adheetaveda : Venkatesa as Vamana is known as the one, who has assimilated the whole Vedas and there by a scholar-par-excellence. Annamayya says "...Venkatapatiyani Veda nilayudani Pankajanaabhuni Paadero..."

158. Vedantoddharaka : Venkatesa is Himself the subject of Vedas. Through this name, it is indicated that Venkatesa as Vamana nourished the system of learning and abiding by the

instructions propounded in Vedas. Venkatesa nourished the propagation of Vedanta with accurate interpretations through Sri Ramanuja, who initiated his *magnum opus* “Vedartha Samgraha” in front of Venkatesa. Annamayya says “*Veda Vedantha vedyo namo namo*”.

159. Bramhanaishtika : This name indicates the act of strict adherence to the teachings in Vedas. A learner of Vedas would practice celibacy during the course of learning and is steadfast throughout that period. Venkatesa, as Vamana, is known to be a perfect *Brahmachari*. Periyaalwar says in his Periyaalwar Tirumozhi [#4.9.7] “*Kural brahmachariyaay...*”

Sloka – 25

Aheenashayanapreetha : Aaditeyo Anagho Hari: | Samvitpriya: Saamavedyo Balivesmapratishthita: ||

160. Aheenashayanapreetha : Venkatesa is described to be having a natural intent and love towards resting on the soft serpent, the Adishesha. Poigaiwar lists all the duties of Adishesha as “*Senral kudaiyam irundhal Singasanamaam...*” in Mudal Tiruvandadi [#53].

161. Aaditeya : Aditi’s son is Aaditeya. Venkatesa took birth as Kashyapa-Aditi’s son and thus He is known as *Upendra*, younger brother of Indra. Sri Vishnu Sahasranama [#153 & #154] says “*Upendro Vamanah...*”

162. Anagha : The word *Agha* indicates sin. Sri Vishnu Sahasranama [#148, #835] also employs this name twice. Though He takes birth in the midst of this *samsara* he remains unblemished by the faults of this environment. By this name, He is mentioned to be making His devotees also untainted by sins. Sri Ramanuja exalts Srīman Narayana as “*Akhilaheyapratyaneeka...*” in his work *Gadya Trayam*.

163. Hari : This name indicates the green hue of Venkatesa. Thondaradippodi Alwar says “*Pacchai maamalai pol meni...*” in Tirumalai [#2]. This name also indicates the quality of stealing one’s sins without leaving a trace, thereby making the devotee further pure. Being invoked in sacrifices, He accepts the offered oblations. This name is 656th name in Sri Vishnu Sahasranama.

164. Samvitpriya : The name Samvit indicates the knowledge, *Gnana*. He, being the omniscient, naturally He makes it clear in unequivocal terms that He also loves the person of knowledge. In Bhagavad Gita [#7.17], Krishna says “*...Priyohi gnaanino athyarthamaham sa cha mama priya:*”

165. Saamavedyo : Krishna says in Bhagavad Gita [#10.22] “*Vedaanaam Saamavedosmi...*” Sri Ramanuja in his Gita Bhashya interprets this as He is the paramount one among the 4 Vedas. However, the name indicates Venkatesa being expounded in Saama Veda.

166. Balivesmapratishthita : Venkatesa as Vaamana is known to be safeguarding at the doorstep of Bali’s home. As Vaamana, He stepped into the field hosting Bali’s sacrificial rituals and sought land measuring 3foot. Bali granted that despite his guru’s objections and thereby Vaamana transformed into Trivikrama to push Bali into *sutala loka*. Srīman Narayana is safeguarding Bali’s house since then so that Bali is not harmed. This is stated by Bhagavan to Prahlaada in Srimad Bhagavatam [#8.23.10].

Sloka – 26

Balikshaalithapadabjo Vindhyaavalivimaanita: | Thripaadabhumisveekartha Viswaroopapradarsaka: ||

167. Balikshaalithapadabja : Vaamana approached Bali while the *yagnya* was in progress and Bali was surrounded by his Guru Sukracharya and other ministers. Bali was mesmerized by the dwarf-like appearance of Vaamana and offered to cleanse Vamana’s feet and thereby this name came into being. Venkatesa is glorified by this act of Bali towards Vaamana.

168. Vindhyaavalivimaanita : Vindhyaavali was the righteous wife of Bali who helped Bali when he offered to cleanse Vamana’s feet. She poured water while Bali cleansed His feet and this act of ablution is glorified by this name.

169. Thripaadabhumisveekartha : This name is an indication of the extreme extent of “*Soulabhyam*” displayed by Venkatesa. In order to grace His devotees, He would condescend to the extent of requesting an

ordinary mortal emperor on earth. Keeping this in mind, Andal extols Him in Tiruppavai [#3] as “*Ongi Ulagalandha Utthaman...*”.

170. Viswaroopapradarsaka : The extraordinary spread of Trivikrama is described by this name. Venkatesa as Trivikrama was aptly described by Peyaalwar in his Moonram Tiruvandaadi [#41] as “*Mannu manimudi neendu andam poi Enn thisayum...*”. Pothana in his *magnum opus*, Andhra Maha Bhagavatam beautifully narrates the gigantic spread of Trivikrama as “*inthinthinthal vatudu inthayai mariyu dhaanithai...*”

Sloka – 27

Dhrutathrivikrama:

Swaanghrinakhabhinnandakharpara: |

Pajjaatavaahinidhaaraapavitritajagattraya: ||

171. Dhrutathrivikrama : Venkatesa as Trivikrama is described to have graced the exceedingly large unimaginable appearance when He got the grant from Bali. Nammalvar says about Venkatesa adorning

Trivikrama avataara as “... *anru nyaalam alandha piraan paran senru ser Thiruvengada maamalai...*” in Tiruvaymozhi [#3.3.8]

172. Swaanghrinakhabhinnandakharpara : While Trivikrama is expanding in unimaginable proportions, there came a time when His foot reached the ceiling of the *Bramhaanda*. The nail in His toe broke open the outer shell when it extended further.

173. Pajjaatavaahinidhaaraapavitritajagattraya : The act of measuring universe in Trivikrama benefitted many. The best among the benefits is said to be creating a scope for bringing the holiest Ganga to the earth, which got completed through *Ikshvaku* clan king Bhagiratha later. Vedanta Desika says in his Dasavataara stotra [#6], “...*traiiyaksham makutam punanavtu nastravikramo vikrama:...* “. Desika compares the flow of Aakaasa Ganga in all directions to the banners or flags hoisted commemorative of successful act of purifying one and all.

(to be continued)

FESTIVALS AND RITUALS IN MAY 2024



01

May day

10

Akshaya Thruthiya, Sri Parasurama Jayanti

12

Sri Ramanuja Jayanti



12

Sri Sankaracharya Jayanti

16-24

Tirupati Sri Govindarajaswamivari Brahmotsavams

17-19

Tirumala Sri Padmavathi Srinivasa Parinaya Mahotsavam



07-14

Tirupati Gangajathara

20-23

Tiruchanur Sri Padmavathi Ammavari Vasanthotsavam

21-29

Hrushikesh / Narayanavanam Sri Kalyana

Venkateswaraswamivari Brahmotsavams



22

Sri Nrusimha Jayanti, Mathrusri Tarigonda

Vengamamba Jayanti

23

Sri Kurma Jayanti, Sri Annamacharya Jayanthi

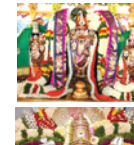
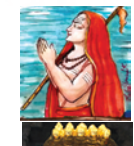


29 to

Karvetinagaram Sri Venugopala Swamivari

June 06

Brahmotsavams



If we are looking for a place not much known or not much crowded where one could find serenity that soothes our senses to purify our thoughts, we must visit the Kodanda Rama temple in Hiremagalur just 5km from Chikmagalur in Karnataka. Chikmagalur is about 250 km from Bengaluru. This land is also very well-known for coffee plantations. There are many temples in Karnataka devoted to Lord Rama but the temple here has a very special historic and mythological background.

History, Architecture and Main Idols

According to the Skanda Purana, in this place Lord Rama shattered Lord

Parshuram's bow. It was a symbolic act of shattering His pride and haughtiness. Lord Parshuram realized His mistake. It is also believed that nine Siddhas performed penance here so the village pond is known as Siddha Pushkarini. The devotees who come here take holy bath. The water of this pond contains anti-venomous properties and highly effective in curing snake bites. As Lord Parshuram lived here, this small town was also known as Bhargavapuri.

This temple is located on the banks of river Tungabhadra and the largest in this region built in Hoysala style although Garbhagriha and Sukanasi (an external ornamented feature over the entrance to the garbhagriha or inner shrine) sections are built in the Dravidian style. The navaranga and Mukhamandapa were later additions. These are surrounded by a wall made of bricks and mortar. Temple has three Gopuram supported by columns with depiction of Lord Rama, Laxman and Krishna. The central Gopuram faces East and other two faces North and South. This temple seems to have been constructed in several stages. It is now under the administration of the State government.



SRI KODANDARAMA TEMPLE CHIKMAGALUR

- Sri S.N. Deshpande



One can see the life-size statues of Lord Rama, his brother Laxman and his wife Sita before they went to the forest. One will wonder how Lord Rama's 'sevak' Lord Hanuman is not here. This is because Lord Rama met him after visiting this place. Another surprising thing one can notice here is that only in this temple (when one sees these deities) that Sita is standing right side of Lord Rama. There is a belief that Lord Parashuram expressed a wish to see Lord Rama and Sita's wedding scene and it was granted. In Hindu tradition bride sits to the right of the groom, like this position as it is believed is reflected here in the Garbhagriha. Lord Rama and Laxman are seen with their bows and arrows also. Lord Rama's bow is called Kodanda. Therefore, this temple is called as Kodanda Rama Temple.

In the premises of this temple there are a number of small shrines of Sri Yoga Narasimha, Sri Sugriva, Kaliya Mardan Krishna, Srimad Ramanujacharya, Sri Madhwacharya and Sri Vedanta Desika. Among these deities, Yoga Narasimha is four foot-high figure with Prabhavati on which there are ten incarnations of Lord Vishnu sculpted.

Main Festivals

Though the devotees visit this temple throughout the year but the temple hosts an annual celebration known as Jatra in February. Along with this, other yearly functions of Ram Navami, the marriage of Rama and Sita are also held to attract devotees. This temple remains open daily from morning 6 to 11:30 am and 4:30 to 8:30 pm in the evening. Another rare thing here in this temple is, the rituals or mantras or slokas of daily puja or any other religious functions held here are carried out by the priests of the temple in local language Kannada instead of Sanskrit.

Important places near the temple

The temple of Lord Shiva. In this temple a beautiful image of Goddess Saraswati is installed and a very rare eight-legged bull can be seen. The temple of Lord Parasurama. One more place is, according to Puranic tradition and folklore is the spot where Janamejaya performed the Sarpa Yaga.

As mentioned in the beginning, this region is very famous for coffee plantation. So there is a museum for coffee lovers called Coffee Museum in Chikmagalur. The museum opens on all days from 10 am to 5pm except Saturdays and Sundays where one can explore everything about the history of coffee.



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.



BE YOURSELF!

- Prof. B.Gayathri

In life, we often behave in a way that is not our real nature. As human beings, we are always in search of something. We always feel that we are incomplete, unhappy and lonely. But it is the one side of a coin. We are the part and parcel of the Supreme Brahman i.e. Sat-Chit-Anandha Swaroopa.

Being a conditioned soul born in this materialistic world, under the magic of Maya, we feel restless, anxious and without peace in this mundane world. Being a social animal, we are always in search of a companion, a sense of belongingness by being in a group under the societal framework.

In childhood, it will be the playgroup. In school days, we are in the company of friends. In office, we are associated with our colleagues. In the society, we are naturally surrounded by the people who are good or bad. We tend to behave in a negative way only to stay or to belong in that particular social group. For example, small children try to imitate the negative behaviour of their playmates sometimes though unknowingly and unintentionally like making faces or throwing things or being adamant and making fuss for nothing at all.

In schools, we will be in the company of friends. Even if we do not bother others, the rest will not leave us at peace. Sometimes, we hear from other students being jealous of their classmates. Sometimes, it goes to the extent that we behave rudely towards them for no reason at all, but that is not our real self.

In college, certain circumstances may arise like breaking the college rules or traffic rules. For example, when we see our friends driving without helmets, usually we develop a habit to follow the group. Some will advise their friends and continue using helmets, but their friends group will make fun of them and make them feel so low that they will get second thoughts about driving without a helmet, unless they are mentally strong regarding their decision.

In office, we would have seen that our counterparts are taking the easy way without obliging to the rules of the

company. This also forces honest people into thinking that, “if he can do it, why shouldn’t I. Why should I alone do all the hard work”? We tend to swerve from our real nature, polluted by the materialistic and negative behaviour of others. But it should not be done.

On the whole, we tend to contemplate on the negative behaviour of others, which has the power to shake our pillar of morality though deep down we know that particular behaviour is wrong. This is where we should remember this thought provoking ‘Subhashitani’ which is simple yet will inspire us to the core:

*“Vikruthim Naiva Gachchanti
Sanghadoshena Sadhava: I
Aaveshtitham Mahasarpai:
Chandhanam Na Vishaayathe II”*

Bad company does not change the behaviour of the good person, just as the sandalwood tree doesn’t become poisonous even though it is surrounded or embraced by poisonous snakes.

As it is said in the above ‘Subhashitani’, we should never let go of our good qualities and behaviour just for the sake of making friends with others. We should always take a stand for the right thing and continue to be strong.

Whatever we do, there is always a witness i.e., the Lord. Why should we do something against our real nature and feel guilty. Never let yourself be influenced by the negative qualities of other people. Sandalwood tree though surrounded by snakes, will emit its own divine fragrance. Similarly, we should be our real selves, free of guilt, grudge or jealousy. In life, negative feelings will definitely come and people will test your patience at times, especially when you are good, but we should learn to outgrow

them and stay strong as an individual, as we grow. Companions will come and go. But your deeds, good or bad, will definitely follow you for the rest of your life.

We should do what is right, always have a clear conscience and stay put in the path of ‘Sanatana Dharma’ just like the sandalwood tree which emits magnificent fragrance in spite of the negative situations and vicious circumstances surrounded it.

Always be your real self !!



Health Producer : Ugadi Pickle

Telugu Original by : Dr. C. Madhusudhana Sarma

English by : Dr. A. Savitri



Vedic Dharma mentions that Health plays a prominent role in attaining 'Dharmarda Kama Moksha' and food is the main source of protecting our health. Ayurvedic volumes made it clear that our body gets nurtured through food but at the same time diseases also rise through food. Our ancestors created a sense of piousness to the food that we eat in our daily routine and also cultivated a tradition of using the medicated mixture in the food that is offered to God during festivals, spiritual and celestial ceremonies.

According to Telugu calendar the day of Ugadi is considered as one of the auspicious days and the beginning of a new year. It is well remembered for its (Pacchadi) pickle which is the mixture of six tastes – sweet, sour, salty, spice, pungent & bitter.

Ugadi pickle is called 'Nimbakusuma Bhakshanam' or Ashoka Kalikaaprasam. Seasonal changes affect our health usually (like vata, pitta, Kafa and many other more). So, according to our tradition, it is very essential to take some medicated mixture like Ugadi pickle.

Just as the changes occur in seasons, changes take place in every being naturally. Most of the diseases spread, while the season changes from 'Sisira' to 'Vasantha' (winter season to spring season). To reduce and control the spreading of diseases, the custom of making Ugadi pickle on the festival day has been practiced.

Ugadi comes in the month of Chaitra Masam (Mostly the month of March / April according to English calendar). There is slow rise in temperature, heat and suffocation in this month. The purpose of celebrating this festival is to understand the healthy practices that control diseases from spreading. This festival also suggests us to be optimistic and conveys the message to accept the success or failure, good or bad and win or loss with equanimity.

Preparing Ugadi Pickle according to our tradition:

To prepare Ugadi pickle, use neem flowers that are separated from its twigs as a first part, take raw mango pieces as the second part, third part is the pepper powder, Tamarind grave is the forth part

(in olden days either tamarind grave or goose berry was used), and use salt & jaggery as the fifth and sixth part. Mix all the ingredients in an earthen bowl with water that is required to make a pickle and eat it on empty belly on the day of festival chanting the sloka given below.

"Sathaaya vajra Deihaya sarva
samphthkaraayacha!

Sarvarishta vinasaya nimbakam dala bakshanam"

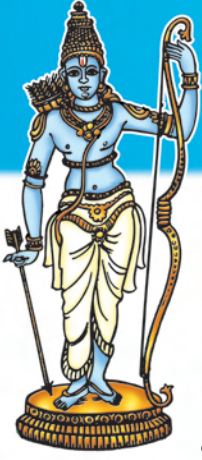
It is said in the books that Ugadi pickle is also useful to win over the six vices - lust, anger, greed, pride, arrogance and foolhardiness.

In olden days, Ugadi pickle is eaten daily from Chaitra Suddha Paadyami to Pournami i.e., from the day of Ugadi to Sri Rama Navami so that it increases the immunity of the body and fight with the diseases the whole year. The six ingredients of Ugadi pickle produces six different tastes and medicinal uses. Neem flowers produces bitter taste. Neem flowers kill the bacteria, purifies the blood and prevents the skin diseases. Raw mango produces digestive juices and rises the hungry. This is very tasty to the mouth buds. It promotes the working process of liver. Raw mangoes produce pungent taste. Tamarind produces sour taste. It cleans the intestines and creates interest in food. Gives taste to the mouth. Jaggery produces sweet taste. Jaggery increases the happiness and pacifies the mind. It protects us from anemia. It provides instant energy and also increases the immunity of our body. Pepper produces spice. Pepper is good to reduce Ashma, cough & breathe problems. It not only kills the harmful bacteria but helps to energize the blood with the food taken by us. And finally salt gives the taste of salty. Salt energizes the body and produces taste. It solves the digestive problems and reduces the stomach pain.

Some people in some places add other ingredients like cardomam, cumin seeds, cashew nuts, ajwain, slices of banana, sugarcane slices, rock candy, palm jaggery and turmeric. Those are only added ingredients to the pickle but are not suggested according to the tradition.

Whatever may be the method of preparing the Ugadi pickle, the purpose of the festival is to remind us the way of using and protecting the health with the raw food ingredients that are available in nature.





The Divine Will that Prevails !

- Sri R. Narasimhan

We often hear people say, “Man Proposes, God Disposes”; “Powerful is the Nemesis” and so on. This is in fact proved to be true in our day-to-day life. When fate overpowers, man becomes defeated and tries to get himself out from its clutches. We, as human beings, have limited powers. We are neither aware of what we were before the present life and what we are going to be next. Everybody realizes that God, the omnipresent and all powerful and without His direction, even a grass cannot move. The supreme being, by whatever name He is being called, is said to possess all auspicious attributes and is always ready to come to the rescue of those who surrender at His feet and feels his helplessness [refer to Sri Gajendra episode and the life of Prahlada], finding no other refuge.

The Great Seers and Rishis of our country did penance and practised severe austerities and thus were able to realize God in men, as well as His vision. The sacred texts of our religion are the outcome of the outpourings of their spirited ecstasy. They declare the need for God realization to cross the cycle of birth and death. All our religious texts speak in one voice that the Divine will alone prevail, and man is not free to act on his own. We are His humble servants and bound to do service to the Lord, our master, benefactor, and well-wisher. The God incarnate Sri Rama suffered like any other human being and subjected himself to the rule of

fate [“Niyathi Balavan Eti Me Mathi”]. There are several places in Srimad Ramayana which portrays the change of events at the cruel hands of inexorable fate. Sri Vedanta Desika in one of the verses of his “Paduka Sahasram” has brought out very clearly the way in which events took place backed by fate.

With the concurrence and consent of the subjects, Dasaratha wanted Sri Rama to be the king of Ayodhya. But Kaikeyi sought the same for his son Bharatha and he, being one who was borne by truth, did not accept it. It was the Sandals of Sri Rama which were coronated on the throne. This was nothing but providential. “Daivam atre Pramanan”. Sri Rama’s foot dust brought back life to Ahalya who was redeemed from her sin leads us to the realization: “Vinasa kale Vipareetha Buddhi”; “Dharma Rakshathi Rakshitha”. Kakasura [Indira’s son Jayanth] was given protection by Lord Rama even when he committed grave sin. Here even a piece of grass was used as mighty weapon by chanting of mantra. Hence the Tamil phrase “Vallavanukku Pullum Ayutham”. Acharya Devo Bhava’ was the prime motto of Sri Rama and He acted at the command of Maharishi Vishwamitra, and this resulted in the marriage of Sri Rama with Sri Sita. “Sri Rama Nama” is considered as a Taraka Mantra and is supposed to enable the Souls to attain moksha.

One who repeats Sri Rama Nama is supposed to have repeated thousand namas of Lord Sri Vishnu as declared by Sri Rudra.

Jai Sri Rama Rama Nam Amar Ho !!



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

LET US LEARN SANSKRIT

LESSON - 31

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Sri Kompalle Suryanarayana

English by : Dr. S. Vaishnavi

युष्माभिः	=	You all	युद्धं	=	War	दृष्ट्वा	=	After seeing
मार्जलेन	=	By the cat	मास्तु	=	No	दृष्टम्	=	Seen
मूषकैः	=	By rats	भवति	=	Let it be / Happen	प्रष्टुम्	=	To ask
पीत्वा	=	After drinking	वसति	=	to live / to be	चलति	=	to Walk / walking

QUESTIONS

- a** 1. मूषकाः मार्जलैः युद्धं कुर्वन्ति। 2. वृक्षाः चलन्ति। 3. बालकाः क्षीरं पीत्वा अङ्गणेषु चरन्ति। 4. श्वः प्रातः अहं त्वां द्रष्टुम् आगमिष्योमि। 5. त्वम् अद्य मम जनकं दृष्ट्वा आगच्छ। 6. अस्मदनुजः ब्राह्मणान् प्रष्टुम् अगच्छत्। 7. एते तत्र किं करिष्यन्ति वा पृष्ट्वा आगच्छ। 8. मास्तु! अहम् एव गमिष्यामि। त्वम् अत्र वस। 9. एषः बालकः श्वः ब्राह्मणः भविष्यति? 10. त्वम् इदानीं कुत्र गन्तुं चलसि वा वद?

- b** 1. Rats fight with cats. 2. Trees walk. 3. Children drink milk and walk in the courtyard. 4. I will come to meet you tomorrow morning. 5. You meet my father today and come. 6. My younger brother has gone to ask the Brahmins. 7. Ask what they will do there and come. 8. No! I only will go. You sit here. 9. This child will become a brahmin tomorrow. 10. Tell me where are you heading now?

ANSWERS

- a** 1. Will you all fight with us? 2. I have to go there. 3. You all should now come with butter. 4. They should see our house. 5. Who did you go to see? 6. Call these and tell our father to come here. 7. Don't! Why did you fight with him? 8. You are a child indeed. 9. Move quickly, someone would come. 10. Today we have to go to their house for dinner, take a quick shower.
- b** 1. ययमं अस्माभिः युद्धं करिष्यन्ति वा? 2. मया तत्र गन्तव्यम्। 3. युष्माभिः इदानीम् आन्यं स्वीकृत्य आगन्तव्यम्। 4. तैः अस्मद् गृहे दृष्टव्यम्। 5. केषां दृष्टव्यम् अगच्छ? 6. एतान् आहूय अस्मद् पितरम् अत्र आगन्तव्यम् इति वद। 7. मास्तु! त्वं किमर्थं तेन युद्धं कृतवान्? 8. त्वं बालकः खरि। 9. शीघ्रं चल केदपि आगच्छन्ति। 10. अद्य अस्माभिः तेषां गृहे भोजनार्थं गच्छामः।

CHILDREN CORNER

Seven Kandas in Ramayana

1. Balakanda
2. Ayodhya kanda
3. Aranya kanda
4. Kiskinda kanda
5. Sundara kanda
6. Yuddha kanda
7. Uttara kanda

Jumble Solver

Sait Diev
Uarmli
Miandva
Skrtuthaeerhi

BECOMES

Sita Devi
Urmila
Mandavi
Sruvakeerthi

Sri
Rama
Janmabhoomi

A	Y	H
Y	A	
D	O	

Ans. AYODHYA

PROVERB

Keep your friends close, and your enemies closer

TONGUE TWISTERS

Six sick hicks nick six slick bricks with picks and sticks.

Seventy-seven benevolent elephants

MATCH THE WORDS In Column A with the Column B:

- | A | B |
|----------------|----------------|
| 1. Sampati | a. Sugreeva |
| 2. Vali | b. Jatayu |
| 3. Tataki | c. Vibheeshana |
| 4. Panchavati | d. Maricha |
| 5. Kumbhakarna | e. Exile |

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

RIDDLE

Name the 'TEMPLE' using the clues given below :

1. This temple is also called Ekasilanagaram
2. This temple is situated in YSR Kadapa Dist., A.P.
3. This temple was built by the thieves
4. Kalyanotsavam will be held in the night in this temple.

Answer : Vontimitta



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



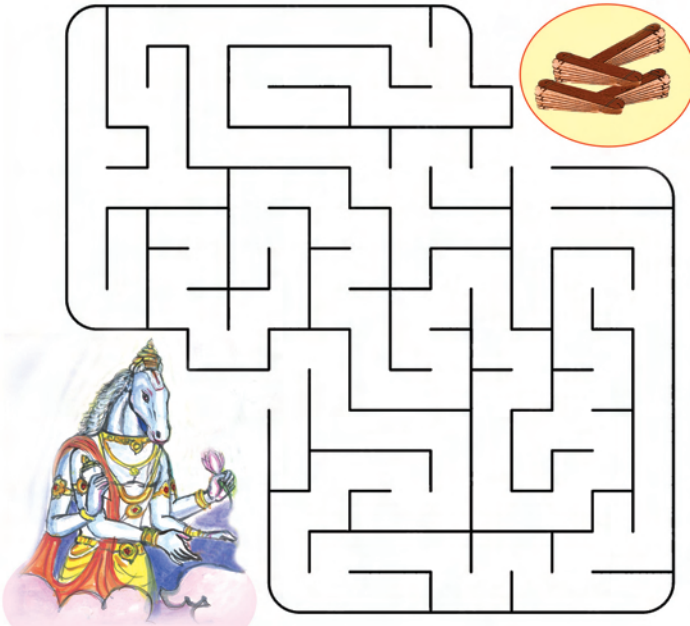
Connect the dots using numbers and draw the Picture.

CHANT

Sri Rama Rama Rameti,
Rame Rame Manorame;
Sahasranama tattulyam,
Rama Nama Varanane

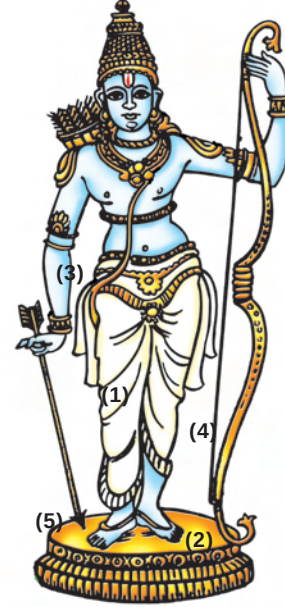


FIND OUT THE PATH TO SEARCH VEDAS



The Daitya called Hayagriva (not to be confused with Lord Hayagriva, the avatar of Lord Vishnu who is considered as a symbol of wisdom and knowledge) want to stole the Vedas.

FIND OUT THE COLOURS IN THE IMAGE AND NAME THEM



Answers : (1) White (2) Yellow (3) Light cyan (4) Black outline (5) Brown

FIND OUT THE DIFFERENCES



1) A bird 2) Cloud 3) Mountain 4) Banana tree 5) Peacock 6) Squirrel 7) Deer





Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 21

'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. Jaya and Vijaya were born as and
2. The Telugu New Year called Ugadi is famous for its
3. In which state Chikmangalur is situated?
4. Who climbed the temple gopuram to instruct the Ashtakshara mantram?
5. Matsya Jayanthi falls on
6. What is the first incarnation of Lord Vishnu among His Dasavatharas?
7. Which temple is called Ekasilanagaram
8. Who is Kaikeyi's son?
9. Who is the wife of Dronacharya?
10. Who is the Prince of Paanchala?
11. Who is the 'guru' of the Pandavas and the Kauravas?
12. Who cut his left thumb for his teacher as 'Guru Dakshina?'
13. Who acquired knowledge in the practice of 'Gadayudha' according to the Mahabharatha?
14. Sri Ramanavami falls on
15. The Hero of Sundarakanda in Ramayana?
16. Who is the father of Dronacharya?
17. Vontimitta Sri Kodandaramaswamivari Brahmotsavams commences from to
18. Srimad Ramanuja came to Tirupati to learn the intricacies of the Ramayana from
19. What is the first incarnation of Lord Vishnu?
20. Name the Lord residing in the TTD Valmikipuram Temple

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 25-04-2024.
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 APRIL 2024

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



Aries (Mesha) :

Financial conditions are normal in this month. Employees have strong relationship with their superiors. Students excel in science and in engineering fields. In the second half of the month there will be health problems and expenditure of money is indicated.



Libra (Tula) :

Economic growth, supremacy over others, professional and business activities will come together. Favorable time is indicated for employees. Increase in popularity in society is possible. Good social relations are indicated.



Taurus (Vrishabha) :

You will get good results from the beginning. Wealth, fame, health, career and business will yield good results. Investments in stock market are favourable.



Scorpio (Virshchika) :

Relief in your health issues is indicated. Your efforts will be paid off. Court affairs are favourable. Good social relations will be maintained. Pleasant atmosphere may give you strength.



Gemini (Mithuna) :

Transit of Ravi and Jupiter in Gemini will yield good results. Festive atmosphere in the house is indicated. Every day you will enjoy delicious food. Financial gain gives you happiness.



Sagittarius (Dhanu) :

You will implement your plans. Honours will be given by the government and respect will be increased. With your support, your brothers and sisters will get good luck.



Cancer (Karkataka) :

It is advisable to maintain regular check-up in regard to your health. Always worship Lord Surya, Lord Subrahmanya and Lord Dhanvantari for health. Students should work hard to reach their goals.



Capricorn (Makara) :

You will get reputation in the community and carry out your duties bravely. Employees will be promoted and businessmen will get their financial gain. Foreign journeys or long journeys are possible.



Leo (Simha) :

There is a chance to visit distant places. Professional and business activities are not encouraging. It is wise to make a good solution in regard to legal problems and court matters in a smooth manner. Health should also be taken care of.



Aquarius (Kumbha) :

Waste of time is indicated. Consequently, your opportunities will be slipped away. It requires a concentrated effort to overcome your obstacles. Chanting of Ramanamam is essential to get good results.



Virgo (Kanya) :

Reproductive disorders, some obstacles in journeys, distress to your spouse, recognition or reward from your higher authorities during this period are indicated.



Pisces (Meena) :

Irritation will occur. It is better to control it. Lack of understanding leads to misconception. Good understanding is necessary. Don't entertain arguments with parents and the members of your family.

Subham Subham Subham



Salvation to All

Original Story in Telugu by : Sri D. Sreenivasa Deekshitulu

Pictures by : Sri K. Dwarakanath

Translated by : Smt. J.C. Gnanaprasuna

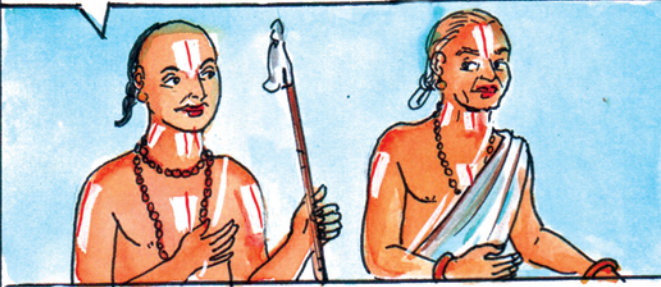
In a village called Tirukottiyur, there was a great scholar. His name was Sri Goshti Purna. Sri Ramanuja went to the scholar with the command of his 'Guru' Sri Periya Nambi.

Sri Goshti Purna turned his face reluctantly.

'O! Acharya! I am your servant. Could you please teach me Thirumantra?'

'O! Acharya! Sri Periya Nambi sent me to meet you.

'It is all right!'



Sri Ramanuja continued to visit him many times but his visit became futile.

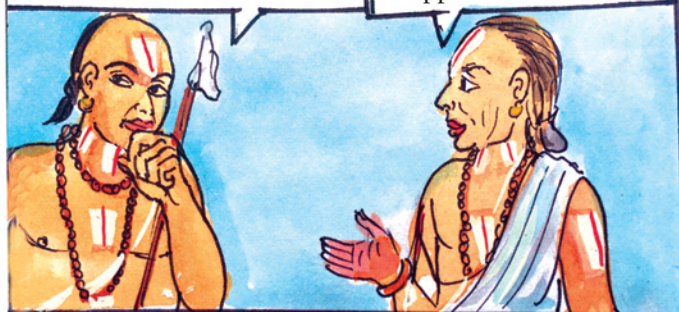
He went to Sri Goshti Purna seventeen times for the instruction of the 'mantra' but he failed to get it. He was very much disappointed.

'I would like to see how much interest and yearning you have in this regard'.

Yes please.

I don't have luck to learn the 'mantra'.

'O! Acharya! Don't be disappointed'.



One day Sri Goshti Purna sent his disciple for Sri Ramanuja to instruct 'Thirumantra.' This is the eighteenth time for Sri Ramanuja to see Sri Goshti Purna.

'O Yathiraja! This mantra is most secret. It should not be revealed to others'.

'Acharya! I obey your order.'

Don't reveal this mantra at any circumstances.

Ok Swami.



Sri Goshti Purna instructed the powerful 'Thirumantra' to Sri Ramanuja.

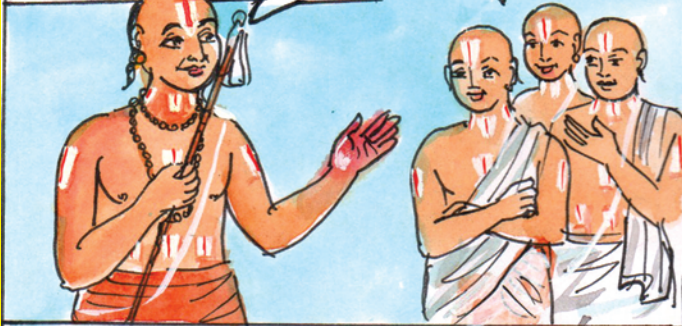
'I'm lucky and blessed.'



After getting the 'upadesa,' he thought deeply that the welfare of the world is more important than mere personal selfishness. For his noble thought, his disciples appreciated him.

'I will instruct this 'mantra' to those who are in great distress and it will give them salvation.'

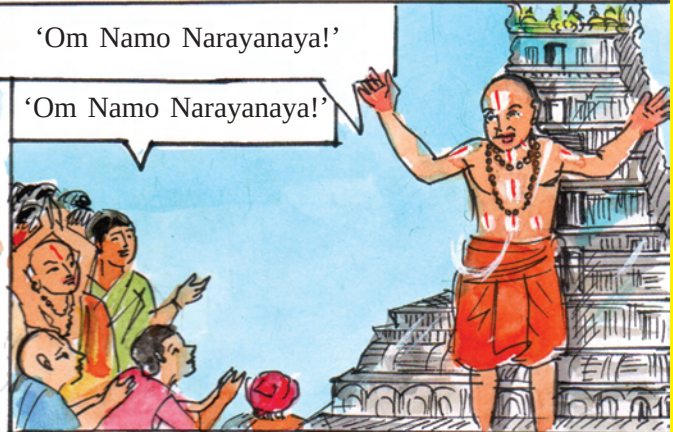
'Acharya! Your decision is great.'



Sri Ramanuja climbed the temple 'gopuram' immediately and summoned all the people there. He instructed the powerful "Ashtaksharimantra" i.e., 'Om Namo Narayanaya!' to them.

'Om Namo Narayanaya!'

'Om Namo Narayanaya!'



Knowing this, Sri Goshtipurna got angry and admonished Sriramanuja for revealing the mantra to others.

'Yathiraja! You have not followed my command. You will go to hell. It is inevitable.'

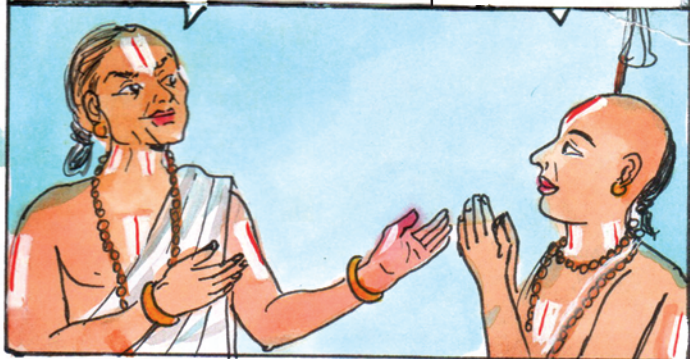
O Gurudeva, I do not bother about it. I will be happy if all the people get salvation.



After listening the words of Sriramanuja, Sri Gosthipurna said...

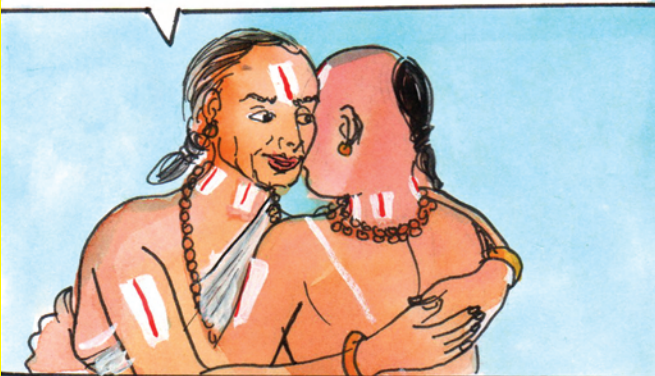
O! Yathiraja! Your generosity is great and your sacrifice is unique.

O! Acharya! This is possible only because of your blessings.

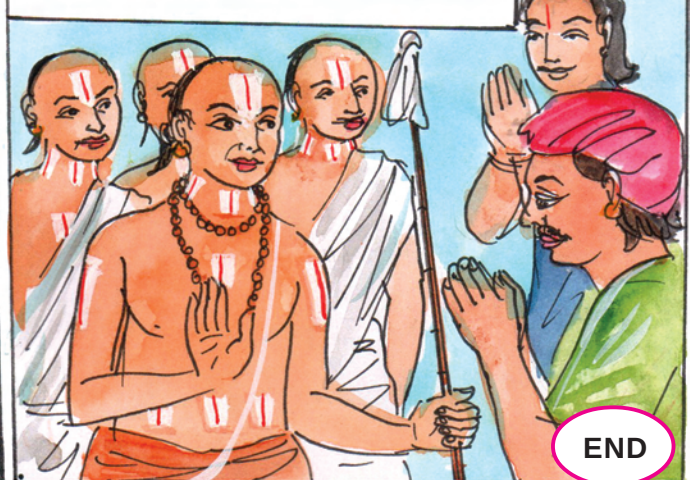


Sri Goshti Purna embraced Sriramanuja happily.

Sri Goshti Purna bestowed the name 'Emperumanar' to him.



The entire world prostrated before the great teacher and the noble disciple.



END

Loka Samastha Sukhino Bhavantu!

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Answers for the

QUIZ

Published in the Month of
February 2024

1. Abhimanyu
2. Thara
3. Kaustubha Mani
4. Sage Aagstya
5. Ultraviolet rays
6. Vajrayudha
7. Maurvi
8. Bhima and Hidimbi
9. Mauri and Ghatotkacha
10. It is the birth day 'thidi' of Lord Surya.
11. Rathasapthami
12. Konark
13. Srinivasanayaka and Saraswatibai
14. Sri Srinivasa Divyaanugraha 'Homam.'
15. Arka
16. 14-02-2024
17. 29-02-2024 to 08-03-2024
18. Kulasekhara Alwar
19. Aruna
20. Kunti devi and Madri

Winner for the month of
February 2024

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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.

APRIL - 2024 :: SAPTHAGIRI

54

A View of Vasanthotsavam at Tirumala
From 21-04-2024 to 23-04-2024



A View of Pushpayagam
at Srinivasamangapuram on 04.04.2024





SAPTHAGIRI (ENGLISH) SPIRITUAL ILLUSTRATED MONTHLY Published by Tirumala Tirupati Devasthanams Printing on 25-03-2024 & 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 RAMANAVAMI
ASTHANAM
ATTIRUMALA
ON 17-04-2024**