



SAPTHAGIRI (ENGLISH)
SPIRITUAL ILLUSTRATED MONTHLY
Volume : 54, Issue : 12
MAY - 2024, Price Rs.20/-
No. of Pages - 56

TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

SPIRITUAL ILLUSTRATED MONTHLY

MAY 2024

Rs. 20/-



TIRUPATI

SRI GOVINDARAJA SWAMIVARI BRAHMOTSAVAMS

16-05-2024 to 24-05-2024

TIRUMALA TIRUPATI DEVASTHANAMS

SRI KRODHNAMA TELUGU UGADI FESTIVAL CELEBRATED IN TIRUMALA AND OTHER LOCAL TEMPLES



- (1-4) Sri Krodhinama Telugu Ugadi festival was celebrated with devotion on 09.04.2024 in Tirumala temple. Ugadi Asthanam was held on the auspicious occasion where the Pundits rendered Panchanga Shravanam in front of Utsava Murthys in Garuda Mandapam of the Sanctum Sanctorum. On this occasion, Sri Sri Sri Peddajeeyar Swami and Sri Sri Sri Chinnajeeyar Swami of Tirumala offered sacred silk clothes to the Lord. On the occasion of Ugadi festival, the TTD garden department has come out with attractive, colourful floral themes that included Sri Bala Rama of Ayodhya Temple and Dasavatara concepts.
- (5-7) Sri Krodhinama Ugadi fervour gripped all the local temples of TTD on 09.04.2024. As part of this, Ugadi festival was celebrated in Tiruchanur, Srinivasamangapuram, Sri Kodandaramaswami Temple and other temples respectively.
- (8) Smt. M. Gowthami, I.A.S. took charge as Tirupati Joint Executive Officer (Health and Education) of T.T.D. on 09.04.2024.





BHAGAVADGITA

śrībhagavān uvāca

aśocyān anvaśocas tvaṁ
prajñāvādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nā nuśocanti paṇḍitāḥ

Śrī Bhagavān said : Arjuna, you
grieve over those who should not be
grieved for and yet speak like the
learned; wise men do not sorrow over
the dead or the living.

(Chapter - 2, Sloka – 11)

INVOCATION

narulāra nēḍuvō narasiṁhajayanti
suralaku nānandamai śubhamulosagenu..

.. narulāra ..

sandiñci vaiśākhaśuddhacaturdaśi śanivāra
mandu sandhyākālamuna naubhaḷēśuḍu
pondugā gambhamulōna boḍami kaḍapam īda
kanduva gōḷḷajiñce ganakakaśivuni..

.. narulāra ..

naramṛgarūpamu nānāhastamula
Aridi śaṅkhacakrādi āyudhālatō
garima brahlāduni gācirakṣiñci nilice
Gurutarabrahmāṇḍa guhalōnanu..

.. narulāra ..

kāñcanapugaddemīda gakkana goluvaḷiyuṇḍi
miñcuga nindira doḍamīda beṭṭuka
aṁce śrīvēṅkaṭagiri nādimapurushuṇḍai
vañacanasēyaka mañcivarāliccīnadivō..

.. narulāra ..

O people, today is Narasimha Jayanthi
Bringing happiness to all divinities, it bestowed propitious-ness!

On Vaishaka Suddha Chaturdashi, a Saturday,
during the twilight hours, the Lord of Ahobilam
emerged magnificently from the pillar
and on the threshold, ripped apart Hiranyakasipu with His nails!

The one in the form of a man-beast, with many hands
holding the Shanka-Chakra and other weapons,
He stood after having rescued and blessed Prahalada
inside the great 'Brahmanda' (the entire universe) like cave!

Upon a golden throne, in the royal court,
Placing Lakshmi on his thigh, He exists!
Behold! Upon Sree Venkatagiri, as the Adi-Purusha
He unfailingly bestows great boons!

- Annamacharya

Sankeerthana Courtesy

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



SRI GOVINDARAJASWAMYVARI BRAHMOTSAVAMS

Sri Govindarajaswamyvari temple is the biggest temple in Tirupati, with three majestic towers [gopuras]. This temple is situated at the foot of the Tirumala Hills. The Vaishnava preceptor, Sri Ramanuja founded Govindaraja Swamy temple and started a small settlement round it and named it Tirupati. Sri Govindarajaswamy Temple is very near to Tirupati Railway Station. The Deity Sri Govindaraja Swamy here is in a reclining pose. There are shrines of Sri Andal, Sri Parthasarathi and Sri Venkateswara in the Temple. *Ankurarpan*, *dhwajaroohan*, *peddasesha vahan*, *chinna seshavahan*, *hamsa vahan*, *simha vahan*, *pearl mandap*, *kalpavrikshavahan*, *sarvabhoopala vahan*. Also, *Mohini avatar vahan* in a palanquin, *garuda vahan*, *hanumad vahan*, *gaja vahan*, *Suryaprabha vahan*, *Chandraprabha vahan*, *rathotsav*, *ashva vahan*, *palanquin vahan*, *chakra [disc] snan [bath]* are performed. Sri Govindaraja Swamy is taken out in a procession in the town streets and He blesses all his devotees. Let's participate in all these *vahana sevas* and receive His blessings.

It's only God's name that purges our sins, purifies the sinners and gives us relief from mundane attachments and opens our internal [jnana] eyes. Therefore, let's worship the Lord who is omnipresent, who blesses us with peace and comfort.



TIRUPATI SRI GOVINDARAJASWAMYVARI BRAHMOTSAVAMS MAY 16th to 24th, 2024

Date	Week	Day Utsavam	Night Utsavam
16.05.2024	Thu	Dwajaroohanam	Peddaseshavahanam
17.05.2024	Fri	Chinnaseshavahanam	Hamsavahanam
18.05.2024	Sat	Simhavahanam	Muthyapupandirivahanam
19.05.2024	Sun	Kalpavrukshavahanam	Sarvabhupalavahanam
20.05.2024	Mon	Mohini Avataram in Pallaki	Garudavahanam
21.05.2024	Tue	Hanumadvahanam	Gajavahanam
22.05.2024	Wed	Suryaprabhavahanam	Chandraprabhavahanam
23.05.2024	Thu	Rathotsavam	Aswavahanam
24.05.2024	Fri	Chakrasnanam	Dwajavahanam



Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

SAPTHAGIRI

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MAY 2024

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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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TirumalaTirupati Devasthanams
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Front Cover: A view of Sri Govindaraja Swami
(utsavamurthies) with His Consorts, Tirupati

Back Cover: A view of Sri Kalyana Venkateswara
Swami (utsavamurthy), Narayanavanam



'FOOD IS DIVINE'

'Annam Parabrahmaswarupam' is a spiritual saying of our elders. Of all gifts, charity is the greatest. Those who give charity, will receive 'Devalokapuja'. Food is the essential thing that sustains the human body for achieving 'Purusharthas.' Without food, animals will also die. Therefore, offering of food means offering life. Food sustains life. Giving life is giving all things to the human beings. So they receive the fruits by the charity. It is said that whoever eats rice can perform any pious work with energy. Half of the virtue i.e., 'punyam' will go to the giver of the food and the other half of it will go to the person who has done the work.

'Service to man is service to God.' Offering of food to the hungry is equal to performing a 'yajna.' One can satisfy others with food only. But one cannot satisfy others by offering gold, clothes, or anything else. People still want more and more. But one can hear the word 'Enough' from them by just offering a meal. It is said that by doing 'annadanam', fame, radiance and strength will be attained in all the three worlds. 'Vedokti' emphasizes that the first entry into heaven is for those who conduct 'annadanam.' The Tirumala Tirupati Devasthanams literally put this maxim into practice.

There is a concept of 'Eham' and 'Param' regarding the consumption of 'prasadam' in temples. Offering 'prasadam' is an orthodox tradition for those who perform puja and other rituals and to the devotees visiting the temple. Some of the festivals are entirely related to 'annadanam.' 'Thiruppavada' in Tirumala is similar to this practice. Sri Saluva Narasimharaya built choultries for doing 'annadanam' to satisfy the hunger of the devotees in Tirumala. Under the supervision of Srimad Kandadai Ramanuja Iyengar, 'Ramanujakutamulu' were formed. The Tirumala Tirupati Devasthanams, the world's largest spiritual organization, has been serving the devotees by offering food freely to them for a long time.

Resuming the tradition of our 'sanatana dharma,' the Tirumala Tirupati Devasthanams initiated this auspicious deed on 06-04-1985. Initially started with mere two thousand devotees, the scheme gradually became a major programme. Earlier, this 'annaprasadam' scheme was applicable only to the devotees who visited the Lord in the temple. In 2006, the then Chairman of T.T.D. Trust Board provided the facility of offering Srivari 'annaprasadam' to all the devotees who came to Tirumala irrespective of the 'Darshan' of Srivaru.

Later, the T.T.D. started a new building complex for 'Nityannadanam'. At that time, Matrusri Tharigonda Vengamamba, a devout devotee generously used to offer food to the devotees. Later, the T.T.D continued the traditional culture of charity by offering food in Tirumala putting the name of Matrusri Tharigonda Vengamamba to the building complex. The scheme of Nityannadanam was also started in Sri Padmavathi Ammavaru at Tiruchanur in the past. Recently on 29-02-2024 in Sri Govindarajaswamy temple in Tirupati the programme 'Nityannadanam' was started and going on well every day from 11 a.m. to 4 p.m. It is the staunch wish of the TTD that all the devotees in Tirumala, Tirupati and other places should make use of the facility of 'annadanam' and get the graceful blessings of Lord Venkateswara.

ANNADATA SUKHIBHAVA!

The Glory of Tirupati TATAIYAGUNTA GANGAMMA

- Article in Telugu by : Dr. Vibheeshana Sharma

- Translated by : Sri Kotte Ayyappa



The “Tathaiyagunta Gangamma Jatara” is one of the festivals celebrated in the mythologically significant, historically popular city of Tirupati, A.P.

The main reason for the popularity of this jatara is that Gangamma is believed to be the younger sister of Tirumala Venkateswara Swamy. During the days of jatara organized by the authorities of the Tirumala Tirupati Devasthanams at the Tirumalesha Temple, various offerings are made to Gangamma on Saturdays as gifts from her parental house. These offerings typically include silk clothes, turmeric and kumkum, bamboo baskets, and symbolizing auspiciousness are brought and presented to Gangamma.

In Sanskrit, “jata” signifies ‘birth’. From a historical perspective, there is no exact evidence of the beginnings of Tathaiyagunta Gangamma fair. This ambiguity arises from the fact that for the first time that such a jatara is organised to commemorate the offerings from parents’ house to Gangamma. This fact has been authenticated by esteemed historical researchers and cultural authorities.

Origin : Every idol worship tradition typically involves a narrative. Similarly, the origin of Tathaiyagunta Gangamma is accompanied by a legendary tale.

Once upon a time, Tirupati was a humble village under the governance of a farmer who firmly believed in his own sense of justice and righteousness. He held a position of power and with that power, he hurted women in many ways. In those days, when the village chief’s word was law

and few dared to oppose him openly, those suffering silently turned to prayers for Mother Goddess for intervention. Responding to these pleas, the divine power known as ‘Adiparashakti,’ incarnated in the village of Avila near Tirupati, resolved to put an end to the tyranny of the village chief and deliver justice to the oppressed women. In the guise of a woman, She entered the village chief’s household and confronted him with her formidable presence, instilling fear in his heart. Fearing for his life, the village chief fled his home, evading the pursuit of the divine entity. Unyielding in her pursuit of justice, Adiparashakti continued her search, assuming different disguises each day. Seven days passed in this relentless pursuit until finally, near Tathaiyagunta, she apprehended the village chief and killed him, a fitting punishment bringing an end to his reign of oppression. This decisive act of justice occurred during the Tamil month of Chittirai.

As the unbearable hardships caused by the cruel landlord came to an end, the villagers fervently implored, “Mother, stay here and protect us always!” Their prayers were answered as the divine Parashakti manifested there thus transforming it into the revered site known as ‘Tathaiyagunta Gangamma’. In commemoration of this heroic event, Tirupati hosts fairs for seven days, showcasing rural culture through various guises.

The Gangamma fair held in Tirupati stands out as a unique tradition not found elsewhere in the

country. The bustling streets, filled with the daily hustle and bustle, wandering along the streets uttering scolds may appear strange to outsiders, yet within this rhythm, there are distinct moments of pause and reflection.

On the first day, individuals don the costume of a “Bairagi.” Humans, consider virtue, riches, and desires, as the ultimate goal in life. Salvation is the ultimate goal. To attain salvation, one must relinquish worldly desires, hence the choice of the “Bairagi” costume. He is likened to a drop of water on a lotus in the cycle of life and death (Samsara), symbolizing detachment.

On the second day, participants dress in the “Banda” (rock, boulder) costume. This attire embodies the idea of enduring hardships without affecting one’s inner peace like a rock that remains motionless. The purpose of this disguise is to promote tolerance.

The third day sees individuals dressing as a “fellow” (Thoti). Members of the Kaikala caste demonstrate their devotion by portraying women through this costume, while washermen adopt a masculine appearance. Even when engaged in professional duties, the essence of human service is emphasized, encouraging people to embrace a sense of service.

On the fourth day, participants wear ‘dora’ attire. Traditionally the Kaikala and Chakali clans wear this guise. It is customary for a Dora to dress as a minister if the Kaikalas opt for this attire.

The fifth day involves dressing up as “carrying lime pots.” Kaikalas place lime pots on their heads

at the fair. The pot symbolises the body. Jasmine flowers adorning the pots represent goodwill, while instrumental chants signify blessings for the welfare of the community.

The sixth day features the “Matangi” costume, honoring the goddess of thousand eyes. Similar to Vishnu with thousand eyes, Gangamma also embodies the concept of Vishvarupini.

On the seventh day, participants dress up as “sapparala,” carrying spires resembling gopurams. This symbolizes dualism and serves to protect against negative influences.

Additionally, on Tuesdays, participants don the “Perantala” costume, worn specifically by the Kaikalas.

The conclusion of the Jathara involves the ritual of cutting the cheeks of Chinagamma, followed by Pedagangamma. Among the devotees involved in crafting Gangamma dolls Dalits, potters, Kamsari, Mangali, and Golla communities play a significant role. Following the division of the universal form of the goddess by the Kaikala clans, devotees

eagerly receive soil from that sacred source with deep reverence. Subsequently, they take this soil to their homes, where it is kept for purposes such as warding off illness, fostering development, and resolving various pressing issues. Throughout the Ganga fair, the general public offers various customary offerings. According to the religious beliefs of Adi Shankara, all village deities are considered forms of Kali.





The conclusion
of the Jathara
involves the ritual of
cutting the cheeks of
Gangamma
called in Telugu
Champa narukuta
A view

Those on a pilgrimage to Tirumala to have a darshan of the Lord Srinivasa during the Gangamma Jatara, make it a point to visit Tathaiyagunta of Tirupati. They find it bewildering to hear the abusive words hurled by the participants in the jatara. There are reasons for this tradition.

This perplexity can be attributed to a cultural phenomenon observed in India, illustrated by the story of Duryodhana, who, fearing for his life after the demise of his family, concealed himself in a pond. When his adversaries hurt his pride by hurling abuses at him, he eventually emerged. Eventually he gets killed at the hands of Bhima. This narrative serves as a metaphorical rebuke-strategy aimed at the dora, who must have hidden somewhere, to come out with his pride wounded.

Certainly, Gangamma holds a significant place as the village head deity. It's wonderful to hear that the temple dedicated to her is experiencing gradual development. Such progress signifies the enduring devotion and reverence of the community towards Gangamma Tirupati.

As a testament to the devotion of the devotees, the Tathaiyagunta Gangamma

Devasthanam was constructed. This sacred site saw the installation of Yantra, Vighraha, Shikhara Kalash, and the consecration ceremony, known as Maha Kumbhabhisheka Mahotsavam, took place from May 1st to May 5th, 2023. Tirumalesha made significant contribution towards this endeavor.

To safeguard the village and ward off diseases such as smallpox, repel malevolent spirits, and shield against unfamiliar illnesses caused by insects, as well as to invoke rainfall for lush and fruitful fields, the tradition of seeking the blessings of Gangamma is established. Additionally, to protect crops from pest infestations and ensure auspicious outcomes, it is customary to visit Gangamma for divine intervention and favorable results.

*Plentiful riches for those who worship,
bestowed as the Kalpavalli of divine blessings,
Amritavalli brings joy to devotees
dressed in jatara attires,
Asrayavalli, the refuge of Anantalwar,
revered as "grandfather"
by Lord Srinivasa*

Let us serve Mother Gangamma and live in eternal happiness...





Sri Ramanuja
Jayanti on
12.05.2024

SRIMAD RAMANUJA AND TIRUMALA

- Smt. D.K. Ahana Lakshmi

Sri Ramanuja, the Vaishnavaita philosopher, was born in Sriperumbudur near Chennai. He spent his life between Kanchipuram, Srirangam and Melkote. A significant portion of his time was spent in traveling around India. Amongst the many places where his influence has been felt is Tirumala, the abode of Lord Venkateswara. He was not just a philosopher and teacher but a brilliant manager too. Wherever he went he helped stabilise temple rituals according to the agamas. Many of these temples follow his instructions even today. He improved the conditions he found, organised them better and made easier for devotees to show their affection and devotion to God. In the case of Tirumala, his contributions are well documented in the temple's history. Here are some of his key contributions to Tirumala.

Establishing Mada veedhi

Today we have the four mada streets around the Tirumala temple. But it was not so in Sri Ramanuja's

times. At that time, the Brahmotsavams were being held at Tiruchanoor. Sri Ramanuja established the four mada streets around the temple so that the standard route was available for the celebration. From the very next year, the utsavams were shifted to Tirumala where they are happening ever since.

Institutionalised the recitation of Tamil Divya Prabhandams

The 'Nalaayira Divya Prabhandam' is a compilation of the verse outpourings of the Alvars. Of the four thousand

verses, more than two hundred were sung exclusively about Tirumala and the Lord at Tirumala. In fact, Tirumala is the second most sung-about temple, next only to Srirangam. Sri Ramanuja

institutionalised the recitation of Nalaayiram. Since then, these sacred verses have become part of the daily worship of the Lord. During abishekam to the Lord, Nachhiyar Tirumozhi is recited. According to the Venkatachala Itihasa Mala, Sri Ramanuja arranged for adhyayana to be performed everyday by first reciting the verses from Perialvar and then hymns of the other Alvars.

Rituals

A number of rituals are ascribed to Sri Ramanuja. These include the Friday Tirumanjanam (ritual bath with milk and water), application of an upward mark made of (swetha mrutthika) earth to symbolize His Eternal Connection to us, first aradhana to the Lord's divine weapons and conducting temple festivals with the processional image of the Lord for his devotees to celebrate and Sayanotsavam to Lord Krishna during Dhanurmasam.

The Lord's Adornments

Tirumala Tirupati is well known as pushpa mandapam because of the Lord's love for flowers. Once a week, on Thursdays, the Lord is fully adorned only with flowers but, as instructed by Sri Ramanuja, the namam is made of ornaments.

It is said that the original naga-abharana on both hands of the Lord was offered by Akasa Raja himself but have been lost in the mists of time. Subsequently, it is believed that Gajapathi Veeranasimha Deva, a Vijayanagara king, offered the naga-abharana on the Lord's Vaikunta hastham or the hand that points to his feet as means of salvation. Seeing the single jewel, Sri Ramanuja is said to have offered its pair for the other hand.

Similarly, there was a time when the Lord is said to have offered his Sudharshana and Panchajanya to help Thondaman Chakravarthi. After that battle, the king requested the Lord not to wear them as a sign of how helpful he is to his devotees. The Lord agreed. However, during the life time of Sri Ramanuja, a dispute arose as to the identity of

the Murthy in the temple. Sri Ramanuja had the Sudharshana and Panchajanya made and left before the Lord overnight praying to the Lord to wear them. They locked up the sanctum and next morning when the doors were opened, the Lord was found wearing them.

Creating Tirupati

In 1130, Sri Ramanuja is believed to have built a temple at the foot of the Tirumala hill with the help of a Yadava king and installed Sri Govindarajaswamy there. He also created a town around the temple called Govindaraja pattana (also referred to as Govindapattinam), later known as Ramanujapuram and known as Tirupati from the 13th century.

Though there were many changes brought in the Tirumala temple activities due to changes in time, the principal tenets, sevas, rituals, regulations for smooth run of temple affairs brought by Srimal Ramanujacharya are still continuing even today in Tirumala temple without any deviation.



01 Sri Hanuma Jayanti



14 Tirupati Sri Govindaraja Swamivari Pushpayagam

17-25 Appalayagunta Sri Prasanna Venkateswara
Swamivari Brahmotsavams

17-21 Tiruchanur Sri Padmavati Ammavari Float Festival

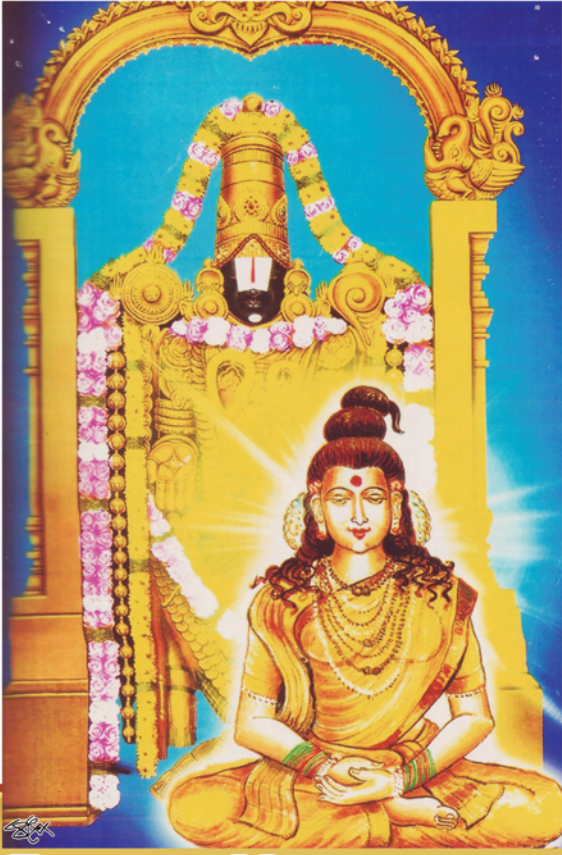


19-21 Tirumala Srivari Jyeshthabishekam

27-29 Tiruchanur Sri Sundarajaswamivari
Avatarotsavams



FESTIVALS AND RITUALS IN JUNE 2024



**13 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 previous issue)

Dasharatha's Visit to Venkatadri

Dasharatha, king of Ayodhya, one day expressed to his family preceptor Vashishta his agony of childlessness despite possession of all sorts of wealth. In response the preceptor said, "Hey King! I can understand your agony. Though you're virtuous, you're not able to get issues due to some bad karma. Doing penance on the banks of Pushkarini in Venkatadri is the only way of getting rid of this bad karma. Anyway, why do you doubt? You'll beget sons

who shine your clan. Haste makes waste. Even ambrosia turns poison with delay. May everything turn auspicious. Set out for Venkatadri immediately!" Delighted Dasharatha requested, "Hey Preceptor! Please decide the auspicious moment for the ordained journey!"

The preceptor agreed and said, "Today itself is the best moment. Better you start today itself! Listen! I'll tell you the route to Venkatadri. There's Suvarnamukhi river to the south of Ganga River. To the north of that river at a distance of two miles (one kosu) and two hundred yojanas to the south of the Ganga, you'll find Venkatadri. There're many tirthaas in it that are holier than Ganga. Swami Pushkarini is the best of all those tirthaas. There lies Venkatadri, higher than Meru Mountain. It's worth-visiting like an adorned chariot. It offers a feast for the eyes like Chaitra Ratha, the garden of Kubera. Kinneras and others while away their time with dance and music there. It may appear like a poisonous hill for some. Even then, it's beyond description." Hearing this, Dasharatha reached river Ganga instantly along with his preceptor.

Dasharatha had a holy dip in Ganga with a resolution. He started doing meditation and penance on the banks of the river. He donated sixteen types of charities. He set out from there to Godavari, Krishnaveni, Malapahari, Tungabhadra and other rivers and took a holy bath in them and at last reached Venkatadri. He saluted the distinguished sages on the banks of Swami Pushkarini. Besides, he visited many sages, mystics who practiced set mantras and the ascetics who practiced different kinds of postures of hatha yoga that are beyond the reach of ordinary human beings. There were a host of sages there. Among them was the four-faced Brahma. Vashishtha was surprised to see the Lord there chanting Ashtakshari mantra in meditation. Immediately he said to Dasharatha, "Look, the god no less than four-faced Brahma is doing penance here. So, there's no doubt that the Lord will appear before the Consort of Vani here itself without fail.

This is truth. So, Dasharatha! You may also meditate here itself in all sanctity.”

“Hey preceptor! It’s true. But please suggest the mode of chanting that wins the heart of Hari,” asked the King of Ayodhya holding his palms together.

Vashishtha initiated Dasharatha into the Ashtakshari mantra as the preceptor of his clan. Dasharatha continued the chanting in great austerity.

There erupted a big sound. Brahma and others opened their eyes hearing that sound. As Dasharatha saluted them, they blessed him, “May your clan prosper, O Dasharatha!”. But all of them were overcome with surprise as to what that sound was. Shortly there was a big splendour. Unable to see the divine splendour, the angels had to shut their eyes.

Brahma was able to see a town shining with five different colours. There was a strange bizarre divine vimana in the middle of the town. Addressing Agastya, Vashishtha and other sages, Brahma beckoned them in great ecstasy, “Hey Benign Sages! Come here. I’m able to see the abode of my father!” As the flight was moving towards the east, all of them went in that direction. Dasharatha also followed suit. As Hari appeared there seated on the pedestal of lotus studded with nine kinds of gems along with Bhudevi and Neela Devi, Dasharatha felt fulfilled in his life and applauded the Lord wholeheartedly.

Observing Brahma and other sages with His merciful looks, Hari ordained, “Hey son born of lotus! What brings you here? Tell me in detail!”

With cupped hands, Brahma said, “Hey God of Gods! Refuge for the Destitute! Kindly listen to our appeal! Ravana, son of Vishwaha, did austere penance and sought boon from me that he should not be killed by angels, yakshas, Garuda and gandharvas. I’ve granted the boon myself. Ravana misused the boon given him for self-defence. He exulted with arrogance thinking that none can challenge him. He started harassing the innocent gentlemen in the region of Srishailam. Hey Lord!

Ravana sought refuge from the clan of angels, but not men thinking that there’s no fear of death at the hands of human beings. I thought at that time that he would be killed by a common man in no time.”

After listening to Brahma, Hari asked the sages about the purpose of their visit. Praising the lotus-eyed, Agastya said, “Hey Lord! The ten-headed Ravana is a downright stupid. He is torturing human beings in different ways. Unable to see the plight of human beings on the earth, we’ve seized the opportunity and came here along with Brahma to appeal to you in this regard. Hey Lord! Put an end to the giant with ten heads and come to the rescue of the people. Bless the people like us who’re interested in the welfare of the world.” Hari heard them with a smile. He then turned to Sanaka, Sanandana and others and asked, “What brings you here? You’re the foremost of all ascetics. You’re the incarnation of eternal bliss. So, what’s the cause of your visit here?”

They pleaded thus: “Hey Lord! We always see your handsome form with the inner eyes of our wisdom. We wanted to know how you’ll appear to the external organs of our eyes.” Hari did not stop his enquiries with them, but continued to ask Devendra about the purpose of his visit. Devendra, king of heaven, said, “Hey Pure-hearted! Madhava! As told by Brahma, Agastya and other sages, Ravana is harassing men and sages of Srishailam regions moving as he likes and thinking that none can dare challenge him. We haven’t come across anybody who can challenge him. Hey Lord! You alone are capable of this. We’ve already faced enough of torture. Please put an end to the unrestrained behaviour of Ravana and protect the residents of the earth. Please take such a decision that favours the penance of saints. Extend your grace upon people like us. We know your strength and tact. You alone are capable of killing Ravana. In order to ventilate our grievances with you, we’ve searched all corners of the world. It’s due to our past merit that we’re able to have the good fortune of your darshan here. We’ve been able to see your holy feet that are beyond the sight of human beings.

Please kill Ravana out of compassion for all the creatures.

“Hey Lord! We’re unable to comprehend why you’d left the divine resorts like the Milky Sea and Vaikuntha and are loitering in the vicinity of these hills. Besides, you’re not to be seen even by human beings. How come that you’re loitering here? How come Ravana, a resident of the earth, should exult with arrogance? Excuse me, Lord! How come you forget your reputation to save the good and punish the sinners?”

“Hey Lord! Please be inclined to your ordained duty. As the protector, you’ve to protect us all. Kill the ten-headed Ravana!”

“Don’t get disheartened O Brahma and others! It’s my duty to take care of the welfare of all. I’ll come to the rescue without fail! I’m also waiting for the last moments of the wicked demon. As I crossed the sea and entered these hills, I’ll plan for the destruction of the demon.” As the Lord was assuring them thus, the Lord of Kailasa arrived there.

“Hey Lord! You’ve left the Vaikuntha and made the Sheshagiri your abode. Won’t there be an end to the torture of the residents of the earth at least now? It’s better that you’ve come to Sheshadri to obviate the fear of giants to the ordinary human beings. As long as you’re here, the giants can’t dare see in this direction. Not only that. The human beings will serve you with plenty of self-confidence. Thus, this place is getting the fame of being the heaven on the earth. Unable to bear the separation from you, I too will reside here. Why don’t you show me a convenient place? Let’s both become residents of the earth.”

Responding to Shiva, the Lord said, “Hey Paramesha! It’s good that you want to reside with me here. I like this decision of yours. You may stay down the hill. You’ll be served thinking that you’re with me in this cottage.”

Having heard this conversation, Devendra and others were filled with ecstasy.

Later, Vasudeva turned towards Dasharatha and asked, “Dasharatha! Why’re you here along with sages?”

(to be continued)



NARAYANAVANAM

SRI KALYANA VENKATESWARA SWAMIVARI BRAHMOTSAVAMS

Narayanavanam is the sacred abode of Lord Kalyana Venkateswara Swami and Goddess Padmavati Devi. It is located at a distance of 45 kms south of Tirupati and 5 kms. from Puttur in Tirupati district of Andhra Pradesh. Puranas and legends claim that Lord Venkateswara married Padmavathi Devi, the daughter of Akasa Raja, at this hallowed place and to commemorate this great event, Akasa Raja built the temple.

The Significance of Brahminsavams: It is customary to hold the most significant and sacred ‘utsavams’ in the temples called Brahminsavams. The Brahminsavams at Narayanavanam is spiritually splendid. Usually, it is a 9-day celebration. The major highlight of the ‘Utsavam’ is the procession of the presiding deity in an elaborately decorated chariot traditionally called ‘Ratha.’ Innumerable devotees participate in the ‘Ratha Yatra’ and pull the ‘Ratha’ from the temple to their destination and come back. Adorned in various magnificent ‘Vahanams,’ the deities go around the town accepting Harati offered by the devotees with devotion.

Those who are facing difficulties in marriages in their lives come to this temple and seek the blessings of the Lord to remove the obstacles. May Lord Kalyana Venkateswara Swami bless the devotees with prosperity, spiritual enlightenment and eternal bliss! Have darshan of Sri Kalyana Venkateswara Swami in the Brahminsavams and get relieved of your sins. The list of Swamivari Brahminsavams are given in the 55th page.

“DOING THE KARMA” Alone is in Our Hands!

- Prof. Gayathri. B.

During the Mahabharata war, just before the battle was about to begin, Arjuna asks his charioteer, Sri Krishna steers the chariot and makes it stand in the middle of the battlefield. On seeing both the sides, dejected and horrified thinking about the result of the war, Arjuna gets down, kneels on the ground, cries whilst the Gandiva in his hand slips and falls down on to the ground. At that moment, Sri Krishna stops the time and advises Arjuna, the Bhagavad Gita.

During their conversation, Arjuna says, “why are we fighting and killing so many thousands of people, including our great grandfather, cousins, relatives etc., just for a piece of land. I don’t want to fight. This is a sin. It will be better if they kill me.”

And as a reply to this, Sri Krishna says many a slokas out of which, this famous one also finds a place. That is,

Karmanyevadhikaraste maa phaleshu kadachana |
Maa karmaphalaheturbhoormaa te sangostvakarmani ||
- (Bhagavad Gita- 2:47)

The Lord says that, one has the right to action, to do one’s Karma, but never to its fruits. The Lord further adds that the fruits of the action (Karma) shouldn’t be one’s motive, and that one shouldn’t think of oneself as the cause of the fruits; nor should one be attached to inaction or non-performance of one’s assigned duties.



Arjuna was in a confused state of mind thinking that by his performance of the particular action of fighting the battle, he will go to hell; also, he thought as to what is the use of a piece of land after winning it by killing one’s own relatives. He was thinking that his action will lead to certain fruits (good or bad) and that, he is the cause of what is going to come as a result of his fighting. He was disturbed by all this and thus, he thought of inaction i.e., not fighting the battle. He thought that by not taking part in the battle, he could escape this situation and thereby he was even willing to die without giving a fight.

It is here that Sri Krishna advises Arjuna to fight the battle, to perform his Karma and that he is not the cause

of the fruits of his actions i.e., winning or losing the battle. He advises Arjuna not resort to inaction but to take his Gandiva and fight.

Sri Krishna, even as He advises Arjuna, is advising the whole world too. We sometimes feel that we are the reason for the happening or non-happening of certain events in our/others lives, but actually to say, whatever happens is because of the Will of the Lord. We can see some people putting in earnest efforts towards achieving something they want, but when they don't, they lose hope altogether and remain passive. Thereafter, they don't want to try new things. Other times, some people would have done something with a good intention but, it would have caused distress and trouble to others.

A question may arise that if we are not supposed to think of the result or be motivated by the fruits, then why do that action? Isn't it better to be inactive? The answer is that the greatest teachers are right in front of our eyes, i.e., our Mother Nature and her manifestations. If we observe closely, everything in Nature teaches us a lesson. The tree gives man sweet fruits, even when he hurls stones at her. The bird, even if one destroys her nest, is persistently building another nest for herself. The tree, though it stands the sweltering heat, gives cool shade to every creature who seeks her refuge. Thus, the whole Nature teaches us to "learn to accept the fact that everything is Lord's Will and thus move on, doing one's Karma."

Many times, it happens that we start thinking as to "why should I do this work?" or take credit that "I had done this work." The greatest examples of non-attachment to fruits are right in our homes. We can see our mother, daily waking up early and preparing breakfast, lunch and dinner for us. Without any expectation, she goes on doing her duty. Father too, performs his duty of going to work to earn food

for the family, even if the children complain and throw tantrums at him.

We are taught from childhood itself that we should respect our elders, lit lights in the pooja room, pray to the Lord, chant the Lord's name etc. We are taught to do all these as our duty without expectation, leaving everything to the Lord. Every Hindu household teaches its members that "Doing the Karma" alone is in our hands. It's our duty. The rest is God's will.

Therefore, dear devotees, let's perform our duty, our Karma, selflessly, without desire for fruits of that action; not thinking of ourselves as the cause of fruits but rather, as tools in the hands of "Govinda," thereby attaining His Lotus feet.

KRISHNAARPANAMASTU



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.



May 1st to 12th
Narmada
Pushkaras

NARMADA DEVI NAMASTUBHYAM !

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

There are many legends behind the birth of Narmada River. The origin and glories of Narmada River are mentioned in Matsya, Kurma and Skanda Puranas along with Harivamsa, Shatapatha Brahmana, Ramayana and Mahabharata. While it is said in the Ramayana that the birthplace of Narmada was a part of the Ayodhya kingdom, Mahabharata says that after the Mahabharata war, the Pandavas spent some time in Amarkantak, the birthplace of Narmada.

Narmada is said to have originated from the body of Lord Shiva. Once upon a time there was a great famine on earth. At least there is no water to drink. With this famine all the inhabitants of the earth have suffered. Sages and Gods visited Satyaloka and prayed Lord Brahma to save the inhabitants of Bhuloka from the terrible famine conditions. After thinking for a while, Lord Brahma said that Lord Shiva is the only one who can save him from this situation and took all the sages and gods with him and reached Kailasa. He explained the famine situation in the world to Lord Shiva and asked him to save the inhabitants of the world. Granting their wish, Lord Shiva sent them all away and reached with his deveri Parvati to the top of 'Rikshaparvatam'

(mountain) and started doing penance. During this penance, drops of sweat fell from Lord Shiva's body. Those drops turned into a stream and became a river Narmada. Meanwhile the river turned into a woman, bowed down to Lord Shiva and received blessings - "you will flourish with undiminished water". After receiving blessings from Lord Shiva, Narmada turned back into a river. In this way, the Narmada river that emerged from Lord Shiva's body.

Lord Brahma's tears...

There is also a legend that the water from Lord Brahma's eyes became the Narmada river. In the past, when there was a terrible famine in the world, sages and gods went to Lord Brahma, the creator, and explained the conditions of the famine and prayed to remove the famine. Hearing their prayers, Lord Brahma reached Bhuloka to see the situation for himself. Lord Brahma saw the famine conditions in the world and the misery of the people there. Seeing all this, Lord Brahma was distressed. Tears fell from Lord Brahma's eyes. Those drops fell down and turned into a stream and became a river, and the water of that river removed the famine of the earth.



MAY, 2024

SAPTHAGIRI

17

Daughter of the moon

'Narmada' is said to be the daughter of Moon in the Harivamsam. Nagas rule the Naga kingdom in the pathaalaloka. There were also some Gandharvas in the pathaalaloka. Among them 'Moneyus' are Powerful. Once Moneyus invaded the Naga kingdom defeated Nagas and occupied Naga kingdom. After lost their kingdom, the Nagas approached Lord Vishnu and prayed to save them and restore their kingdom. Hearing their prayers Lord Vishnu advised that - "You consult Purukutsu, son of Mandhata who was born of my element. He will help you".

Later, the Nagas approached Moon and asked him to help in provoking Purukutsu, Moon replied that you should ask for his daughter Narmada. With this the Nagas prayed to Narmada, who instigated Purukutsu. It is said that Purukutsu, enamored by the charms of Narmada, reached the Patalaloka, defeated the Gandharvas and handed over the kingdom of Nagas to the Nagas. The Nagadevatas were pleased and gave a boon i.e., Those who remember the names of Narmada, Purukutsu will not be afraid of snake poison. It is said in the Harivamsa that Narmada and Purukutsu, who were in affection with each other, got married and had a son named 'Trasadanya'.

Meanwhile, it is remarkable that people who are afraid of snakes and poisons remember and worship river Narmada even today in Madhya Pradesh and Gujarat states.

Different Names of Narmada River

It is said that the name 'Narmada' river originated from the body of Lord Shiva and brought happiness to Lord Shiva. Narmada also has the names 'Rudrakanyaka' and 'Sankari' as it emerged from the body of Lord Shiva. The Narmada flows with loud roaring waves to reach her husband Samudra. Hence the name 'Rewa' came to the river Narmada. Narmada is referred to as 'Rewa' river in a hymn related to Pushkaras. Along with these names 'Somodbhava' and 'Mekhala Kanyaka' are also there. Narmada has many tributaries, Bangar, Sher, Shakkar, Tawa, Chotatawa, Kanjal, Hiras River are tributaries of Narmada.

Fifth Largest River

The river Narmada originates at an altitude of about 1060 meters above sea level in 'Amarakantak' in the eastern part of the Vindhya mountain ranges, about 137 km from Anupur in the Anupur district of the state of Madhya Pradesh. Narmada is the fifth largest river in the Indian subcontinent and the third largest river flowing entirely within India.

All the rivers of our country flow from west to east and join the eastern sea. But unlike that, the Narmada River flows from east to west and merges into the sea in the west. Along with this river, Tapi and Mahi rivers of our country also flow from east to west. Born in Amarkantak, the Narmada River joins the Arabian Sea at Chambat, about 30 km from Barochi in Gujarat. The river travels some distance



from there and plunges down from a height of 80 feet at Kapidhara falls. The Narmada, which travels from the Mandara mountains, flows through the valleys between the Vindya and Satpura mountain ranges. This place is called Narmadaloka.

Broach (Bharukachamu) at the mouth of the Narmada River flourished as a port town on the west coast during the Chalukya and Rashtrakuta empires, along with the Satavahanas, the first independent kingdom that ruled South India along with Andhra. Through this port the respective rulers conducted foreign trade profitably.

Meanwhile, there are many Shiv Lingas rolling in the streams of Narmada River. These are known as 'Banalingas'. These are the most sacred. These are collected and placed in the pooja mandir and worshipped.

Projects on Narmada River

History tells us that the construction of projects on the Narmada River started about a century ago. During the British rule in the year 1909, the construction of a project on the Narmada River for irrigation for agriculture was started for the first time. At present there are 281 projects including small and big projects on Narmada river. These include Tawa Project in Hoshangabad district, Sardar Sarovar Project in Gujarat State, Rani Avanti Bhai Sagar Project in Jabalpur district, Omkareshwar Project in Omkareshwar Kshetra and Indira Sagar Project in Khandwa District. The water of this river

contributes a lot to the development of Madhya Pradesh and Gujarat.

Narmada Pushkaras

Pushkaras are held for the Narmada River when Bruhaspathi enters in Vrishabha Rasi (Jupiter enters Taurus). The Narmada pushkaras were held earlier in the year 2012. Again this year i.e. 2024, Pushkaras will be held from 1st to 12th of May.

Narmada is the most holy river. As per Puranas just touching the water of Ganga gives sanctity and just seeing Narmada gives sanctity. Darshan of Narmada, born from Lord Shiva's body, bathing in the river, performing pujas on the banks of the river, and doing charity will result in infinite blessings.

Sivadehotsamutpanne sarvapapa Pranashani

Narmada Devi Namastubhyam Mahapapam Vyapohyayah

Temples on the banks of Narmada

There are many kshetras and temples on the banks of the Narmada River. Devotees will visit those places on the occasion of pushkars for Narmada river: Amarakantak, Maheswar, Bedhaghat, Omkareshwar, Nareswar and Garudewar are important kshetras.

Amarkantak is 575 km from Bhopal, 764 km from Ujjain and 120 km from Bilaspur. Pendroad Railway Station on the Indore Bilaspur Railway line is the nearest Railway Station to Amarkantak. Amarkantak is 30 km from Pendroad railway station and has bus and private vehicle facility. In



Amarkantak, accommodation facilities are available for devotees. In Amarakantak, Sri Narmadadevi temple and Sri Amarakanteswara Swamy temple along with many other temples are important.

Maheshwar is 91 km from Indore, 276 km from Bhopal, 149 km from Ujjain, 70 km from Omkareshwar, 57 km from the district headquarters Khargone. Maheshwar has bus facilities from Khargone, Indore, Omkareshwar. Accommodation facilities for devotees are available in Maheshwar. In Maheshwar, Fort and Big temple complex is also there. Rajarajeswara Swamy is the main deity of Maheshwar.

Bedaghat is just five kilometers from Jabalpur, has bus service from Jabalpur. There is a transport facility at all times due to the large number of visitors coming to see the waterfalls here. Accommodation facilities are available for devotees in private lodges in Bedaghat. In Bedaghat Chousath Yogini Temple is an important temple.

Omkareshwar is 80 km from Indore, 70 km from Khandwa, 150 km from Ujjain and 981 km from Vijayawada. The nearest railway station to Omkareshwar is Omkareshwar Road. It is about 16 km away from Omkareshwar. Only passenger trains stop here. So it is better



to reach Indore or Khandwa and from there take a bus to Omkareshwar. Accommodation facilities are available for devotees in Dharamshalas in Omkareshwar. Omkareshwar is the fourth Dwadasa Jyotirlinga Kshetra.

There are bus facilities from Vadodara to Nareswar, which is 60 km from Vadodara, 30 km from Curzon and 40 km from Baruha. Vadodara has train facilities from major railway stations in Telugu states. Limited Accommodation facilities available in Nareswar. In Nareswar Sri Dattatreya Swamy temple and Sri Rang Avadhootha temple are important places.

Garudeshwar is 188 km from Ahmedabad and 74 km from Vadodara, has bus facilities from Vadodara. Limited Accommodation facilities are available in Garudeshwar. In Garudeshwar, Sri Dattatreya Swamy temple and Sri Tembe swamy Avadhootha temple are important places.

Among the above places, Narmadapuram which is 18 kilometers from Itarsi on Itarsi-Bhopal railway line is important place for Narmada Pushkaras. There are direct train facilities available to Narmadapuram from Gudur, Vijayawada, Visakhapatnam and Warangal of Telugu States.



Q.1. A young man wants to know why our scriptures like the Ramayana and the Mahabharata are full of tales. Aren't they mere stories?

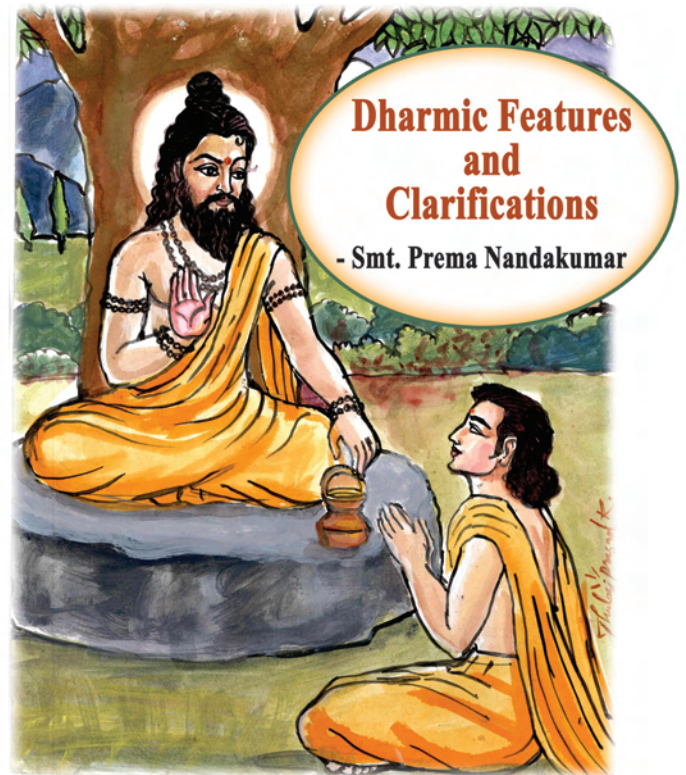
Ans. The Ramayana and the Mahabharata are actually known as 'itihisas', "it happened thus." Sainly writers like Vyasa and Valmiki recorded this received tradition as lessons for the future generations presenting characters who are role-models for the new generations. These itihisas teach us both what we should do and what we should avoid. Dharma is of prime importance and Dharma guards people who guard Dharma. To help us to be thus Dharma-oriented in life, our elders have given us the key: to be a follower of Dharma you should always remember that Truth alone wins: Satyameva Jayate. It is India's national motto, inscribed below the emblem of India.

Q.2. Why is it that often it is good people who suffer most?

Ans. No one who is born is free of karma which is an important base of the phenomenon of man according to Hinduism. Even an ideal person does commit mistakes knowingly or unknowingly. Both good and bad in every man does affect his soul. The karma theory is crucial in explaining the fate of man. We believe that the accumulated bad karmas are drained away by man leading a good life. It also becomes easier to accept when good things happen as the result of good deeds done in the previous life. This way we avoid pride and learn humility.

Q.3. Which character would you identify in Mahabharata as an unforgettable presence?

Ans. As always, this is a personalised question and the Mahabharata has innumerable characters most of whom you remember all your life. As for me, I would say it is Bhishma who is unforgettable. A gracious man who never thought ill of others, he



was compelled by Fate to be in the Kaurava camp. We are drawn to his nobility even as a young man who gave up his right to succeed his father, Santanu. And till his end, he was loyal to his word. Bhishma, the son of Ganga and a peerless warrior was destined to become the victim of Shikhandi's arrow in Kurukshetra.

Q.4. Have you come across in the Mahabharata a character who pleads for Ahimsa?

Ans. A few. Of them one is impressed by Satyavan, who, when freed from death by Yama, becomes the Crown Prince of Salva, ruled by his father Dyumathsena. Satyavan argues against capital punishment in the Court against the death penalty imposed by his father on three criminals. Certainly he was India's first human-rights activist! You can read this powerful dialogue between the King and the Crown Prince in the Shanti Parva of the Mahabharata.



Thoughts about the Saint Composer, Sri Annamacharya would not be far away, when there is mention of Lord Venkateswara and Tirumala. For, it is he, Annamayya, who has described vividly, the many facets of Lord Srinivasa's life— His numerous awe-inspiring virtues, His beloved consort, Alivelumanga / Padmavathi Devi, and devotees' faith— through thousands of his Shrungara and Aadhyatmika sankeertanas. Devotees' faith in Him is such that, even in the present age of easy transportation, lakhs of them, of own free will, traverse on foot, the "Seven Hills" to prostrate and obtain His blessings. Chants of "Govinda, Govinda", reverberate the entire route to the hilltop, right up to His Sanctum Sanctorum.

As one passes through each of the seven hills (Adris)— Seshadri, Neeladri, Garudadri, Anjanadri, Vrushabhadri, Narayanadri and Venkatadri— symbolizing the seven heads (hoods) of Lord Aadisesha, it is not a wonder, if these representative seven gems of Annamayya, flash through the mind. Tirumala Srinivasa appeared before the Saint, when the latter, was hardly five or six years of age and granted him the boon to compose sankeertanas, one per day. Annamayya describes this experience of his, as if it were a dream.

"Ippuditu kala ganti nella lokamunaku,
appadagu Thiruv Venkatadhreesu
kanti,..."



Sri Annamacharya
Jayanti
on 23.05.2024

**Significance of
ANNAMAYYA-SANKEERTANAS**
- Dr. Rallapalli Shyama Sundar

'I just dreamt thus; I saw the true
Lord of the entire Universe and beyond ;
wonderful sight of the Seshadri hill was before me, as
also the incomparable tower (gopuram) of the temple;
surrounding it was, light as bright as a million Suns; Four- faced, creator,
Lord Brahma was present; saw temple doors of gold, studded with pearls and
rubies, and huge lamps (deepams) ; extremely beautiful crown (kireetam) of
Lord and His bright coloured attire were prominent; Shankha and Chakram,
adorned His two hands; the all important Abhaya hastham (blessing hand) was
visible too. Such was the grandeur of the Lord of Venkatadri. By His side stood,
mu Guru, who had already attained His feet.'

Annamayya wonders at the seemingly contradictory nature of the Lord's
virtues, in this 'sankeertana'.

"Vishwa-prakashunaku veliyeda loneda,
Shaswatuna-koohipa janma-mika neda, ..."

Says the composer—‘The Lord illuminates the entire universe; so, for him, there is nothing like inside or outside (darkness or brightness); for one who is immortal, which form of life can one imagine? He is complete in all respects and thus, does not need any change; doesn’t require an abode, as He is in complete bliss; He pervades the Earth, but where is the space for him to keep his feet? He doesn’t need any words or speech, as He can convey everything while remaining silent; He is the embodiment of all Senses; doesn’t need to see or hear anything; He is the ultimate “yogi”; for him there is no distinction of self or non- self; praises or faults, do not affect Him; for such a Divine being, what idol or statue can one build? He is of that supreme stature.’

In the days bygone, present day facilities were not available. Devotees walking up to the Tirumala temple, would have braved scorching Sun, rain, cold and other natural elements. Yet, their single-minded devotion to the Lord, would not have wavered. Annamayya expresses his total faith in Him, through these lines—

*“Enda-gani needa-gani, emaina gani,
Kondala rayude maa Kula daivamu,...”*

‘Be it the scorching Sun, or shade of a tree, or, whatever, the King of the Hills, will always be our family Deity. Whether threatened by a scorpion or a snake, wind or dust; He is our true God; He who unhesitatingly drank the deadliest poison, thus saving the entire creation. Be it an ant, a mosquito, bedbug or a cat; the Lord having created them, protects all of them too. Lord Venkateswara is the only one, who guards us at all times. So, surrender to Him, in total, and He will be your saviour. Pangs of hunger and tiredness are common to the human body especially so, while undertaking strenuous

efforts, such as climbing to the hill top. To tide over the fatigue, devotees chant Lord’s name continuously.’ Annamayya sums up—

*“Aakati velala, alapaina velalanu,
Tekuva Hari namame dikku, mari ledu,...”*

‘When one has time to while away, or has strayed from one’s occupation, or when a slave to others and is imprisoned, chanting Sri Hari’s name is the only option. If one forgets and fails in this duty/ commitment, only regrets will ensue. When amidst danger, or deep in anxiety; when one has committed a sin, knowingly or otherwise; or, enveloped by fear; as far as possible, pray to Lord Hari. If not, one will keep suffering and there will be no escape route left. When harassed by lenders, or, arrested and chained and facing death penalty, only Lord Venkateswara will release you.’

As one nears the hill top, the sacred temple comes into view. Its grandeur, described in the Saint’s own words, leaves us awestruck.

*“Adivo alladivo Sri Hari vasamu,
Padi vela Seshula padagala mayamu,...”*

‘Look! Behold! There is Sri Hari’s abode! The seven hills and minor ones, resemble the multiple (multiple or hooded) hooded serpent, Lord Adisesha amidst the white clouds, He appears as the foaming the Ocean of Milk— Ksheera Saagaram. Lord Brahma and other Gods and Goddesses, stand in attendance; for the sages and saints, the temple became their permanent home; the hills shine like gold, from the treasures they store. For Lord Srinivasa, the “Seshasailam” became “Vaikuntam”, His abode.

Having witnessed such a rare spectacle, Annamayya was elated and so sang and danced in bliss. Having prostrated before the Lord, devotees

desire his benevolence. But the deity is still in deep sleep, and needs to be woken up. Saint Annamayya, taking it as his duty, on behalf of all devotees, sings to the Lord—

*“Vinnapaalu vinavale, vintha vinthaloo,
pannagapu doma thera paiketha vemayya,...”*

This waking up of the Lord is not just for Him but for the entire creation of life. ‘Oh, Lord! Please wake up; it is already morning. You have to listen and attend to many strange requests. Please lift your mosquito curtain and grant your presence. All the Gods and Goddesses, great sages, have lined up before you. Slowly open your eye-lids and cast your benevolent glance on them. Don’t you hear the sage Narada and others singing soulfully? The sound waves carrying the cluster of musical notes to you, are in fact the songs of lovelorn Garuda, Kinnera and beautiful women. Through your bewitching looks, satisfy their desires. Lift the curtain and present your radiating face. There, Lord Adishesha, all deities and also Alivelumanga, are eagerly waiting. It is time for you to cast your first glance at them.’

With such a varied and endearing entreaties, the Lord would have certainly smilingly woken up to a new day and shower His blessings.

*“Brahma kadigina paadamu,
para Brahmamu taaneni paadamu,....”*

‘Lord’s feet are the purest and so supreme, as they are washed by Lord Brahma Himself (taken in the sense that Lord Brahma daily worships these feet at night). These are the very feet that measured the entire Earth in one stride, and the entire outer space in another; the third stride, kept on King Bali Chakravarthy’s head, pushed him into the nether-world; the feet also blessed Lord Indra. As Lord Sri Rama’s feet, they rid sage Gauthama’s wife Ahalya, of her curse; as a young Lord Krishna’s feet, they trounced and broke the arrogance of Kaleeya serpent; the same feet that Goddess Lakshmi, Lord Vishnu’s consort, lovingly massages and worships. When great sages and other yogis worship these feet, they are blessed in innumerable ways. Attaining these feet of the Lord should be everyone’s life’s goal and final residence and resting place.’



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



Thondai nadu

108 Divya desams

ULAGALANDHA PERUMAL KOIL

Thiruoorageam 50

Thiruneeragam 51

Thirukkaragam 52

Thirukkaaranam 53 - Sri Ramesh D. Kandadai



Location: This is located in the town of Kanchipuram approximately 70 km due west of Chennai. All four shrines are within Sri Ulagalandha Perumal temple in Peria Kanchi. Three out of four shrines are within the same complex in the prakaras. One shrine is within the main sanctum.

Sthalapuranam: Legend has it that Mahabali prayed for the lost opportunity to witness the lord (he was under his foot) and so the lord appeared as a snake. This Adhishesha shrine is in the main shrine itself and is called Tiruoorageam. The main shrine where Ulagalanda Perumal resides in his 35 ft tall form has a specially elevated Vimana on top to accommodate the form. The central sanctum is also referred to as Peragam. The temple tank is Naga teertham.

Special Features: Unusually, there are four Divya Desams contained within this single temple. There many who believe that the deities were brought from other places and combined in a single temple as in some cases the main deity is not present. The four Divya Desams are Neeragam, Oorageam, Karagam and Kaarvanam. It is possible that once upon a time, all four divya desams had separate temples (location unknown) and the idols have since been relocated in this temple for reasons now unknown. The temple proper dates to Pallava times with later additions. It is probably the oldest temple in Kanchipuram. The main deity is Ulagalanda Perumal and the Consort is Amuthavalli Thayar.

'Tiruoorageam' is the small shrine to Adhishesha in the main shrine itself. Couples who wish for children offer with progeny.

This next shrine is called 'Thirukkaaranam' and is in the second prakara of the main temple. The Lord is Kalvar with his consort Kamalavalli Natchiyar. The tank is Taratara thatakam and the vimana is Puskala.

In the third prakara of this temples, Lord Karunakara Perumal resides and this is 'Thirukkaragam'. Legend has it that Garga maharishi prayed for Knowledge here and hence the name. The Lord is seated on Adhishesha with his consort Padmasini. The Vimana is Vamana Vimana and the theertham is 'Agrega theertham'.

'Thiruneerakam' is another shrine with no details of its origin. There is no presiding deity with only a processional deity present. He is



KANAKADHARASTAVAM

The 'Kanakadhara Stotram' is composed by Sri Adisankaracharya. Here 'Sapthagiri' is giving this stotram with meaning for the benefit of our beloved readers of Sapthagiri. Read this stotram and get the grace of Sri Mahalakshmi.



Angam hareh pulaka bhushana masrayanti
bhringanganeva mukulabharanam tamalam,
angeekrutakhila vibhuti rapangalila
mangalyadastu mama mangaladevatayah || 1 ||

My salutations to Mother Lakshmi! She dwells in the body of Lord Sri Hari like a delighted ornament just as a female bee takes shelter on a Tamala tree resplendent with buds. Goddess Mahalakshmi bears the meaningful name "Mangaladevata," the Goddess of auspiciousness. She resides at Lord Vishnu's bosom which is Her abode. Her body is the entire richness of the universe through Her glance which graces all gods. Let it shine upon me and bless me!

Mugdha muhurvidadhati vadane murareh
prematrapa pranihitani gatagatani,
maladrisho rmadhukariva mahotpale ya
sa me sriyam dishathu sagarasambhavayah || 2 ||

Mother Lakshmi is charmed by Lord Sri Hari continuously with the glances towards Lord Murari. The glances are filled with love mixed with bashfulness towards Lord Hari just like the female bees who go around the huge water lily. Let Her glance filled with fortune bestow on me. Her birthplace is the Ocean of Milk.

Vishwamarendrapadavibhrama danadaksham
ananda hetu radhikam muravidvishopi,
ishannishidatu mayi kshana mikshanartham
indivarodara sahodara mindirayaah || 3 ||

The side glance of the goddess is capable of granting the position of the chief of gods (all three worlds) by just a wish, who gives joy to Sri Hari, the enemy of Mura, let that glance rest on me for a moment with Her half-closed eyes which are like blue lotuses.

Aamilitaksha madhigamya muda mukunda
mananda kanda manimesha manamgatantram,
aakekara sthita kaninika pakshmanetram
bhutyai bhava nmama bhujanga sayanganayah || 4 ||

May I be blessed with the fully opened eyes of Sri Mahalakshmi who have captured the joyous forms of Lord Mukunda! The unwinking eyes shower great joy filled with great love, the corner of the eyes itself will shower the auspicious grace which takes wings and come to me who is the consort of Lord Bhujanga Sayana (one who rests on the Serpent).

Kalambudali lalithorasi kaitabhareh
dharadhare spurati ya tatidanganeva,
matu ssamasthajagatam mahaniyamurthyh
bhadrani me dishathu bhargavanandanayah || 5 ||

May the Mangal Swarup of Mahalakshmi in the bosom of Sri Maha Vishnu, the enemy of Kaitabha, whose bosom shines black like the flashing rain cloud, that auspicious form of Mahalakshmi from the Bhargava lineage grants me auspiciousness!

TIRUMALA TIRUPATI DEVASTHANAMS

**Bahvantare murajitah sritakaustubheya
haravaliva harinilamayi vibhati,
kamaprada bhagavatopi katakshamala
kalyana mavahatu me kamalalayayah || 6 ||**

My salutations to Mother Lakshmi! She rests on the chest of Lord Murari who killed the five-headed demon Murasura and wears Koustubhamani which shines like a string of pearls which are yellowish-blue and who gives affection to Lord Bhagavan with Her glances. Let Her side glances bring auspiciousness to me!

**Praptham padam prathamatah khalu yatprabhavat
mangalyabhaji madhumathini manmathena,
mayyapathe ththa diha manthara meekshanartham
mandalasam cha makaralaya kanyakayah || 7 ||**

Lord Madhusudhana, the slayer of the demon, Madhu gets happiness obtained from Sri Mahalakshmi by the glance of Her eyes half-opened which is soft and gentle as She is the daughter of the Milky Ocean. Let the eternal gaze of that goddess shines on me and save me!

**Dadya ddayanupavano dravinambudharam
asminna kinchana vihangashisau vishanne,
dushkarmagharma mapaneya chiraya dhooram
narayana pranayini sayanambuawah || 8 ||**

The baby black cuckoo is restless in the heat of the sun. As the wind-induced cloud rained the birds, and the raindrops sprinkled them and satisfied them, so may the kindness of goddess Indira Devi, the beloved of Lord Srimannarayana drives away the heat of multi-timed evil 'karma,' driven by the wind, and satisfy the child. May the shower of Her mercy fall on me from Her eyes!

**Ishta visishtamatayo pi yaya dayardha
dristya trivishtapa padam sulabham labhanthe,
dristih prahrishta kamalodaradipti rishtam
pushtim krishishta mama pushkaravishtarayah || 9 ||**

Even though they are mindless in performing the auspicious acts of 'yajnas' that bring happiness to the heavenly world, the human beings are able to attain heavenly status when Sri Mahadevi's vision shines on them. May the glance of Goddess Mahalakshmi, who is seated on the lotus nourish my wishes!

**Girdeva theti garudadhvaja sundariti
sakambhariti sasisekhara vallabheti,
Sristhithi pralayakelishu sanstitaya
tasyai nama sribhuvanaikaguro starunyai || 10 ||**

My salutations to Mother Lakshmi who is called "Gir Devata" (Goddess of Speech), "Garuda Dhvaja Sundari" (The beautiful consort of the One with Garuda as Emblem). "Shakambhari" (who sustains everyone with vegetable food) and "Shashi Sekhara Vallabha" (who is the beloved of the Moon on the head).who eternally abides during the Divine Play of Creation, Maintenance and Destruction, To Her, the Three Worlds offer their reverential salutations.

**Srutyai namostu shubhakarma phala prasutyai
ratyai namostu ramaniya gunarnavayai,
saktyai namostu satapatra niketanayai
pushtyai namostu purushottama vallabhayai ||11 ||**

My salutations to Sri Mahalakshmi, who is the Embodiment of the Vedas who is beneficial to all the 'yajnyaga'. I bow my hands to Sri Mahalakshmi, who is the Ocean of Love, Compassion, and Kindness. My salutations to Sakthi, who resides in the lotus which has hundred-petalled lotus body. My salutations to Goddess of Strength who nourishes the world and the beloved of the Supreme Lord Sri Maha Vishnu, the Purushottama.

Namostu Nalika Nibhananayai
Namostu Duggodadhi Janmabhumyai,
Namostu Somamrita Sodharayai
Namostu Narayana Vallabhai ||12 ||

My salutations to Sri Mahalakshmi who has the same face as Padmam. She was born from the Ocean of Milk, She resides in the beauty of the nectar of the Moon and She is the beloved of Lord Srimannarayana.

Namostu Hemambuja Peethikayai
Namostu Bhumandala Nayikayai,
Namostu Devadi Dayaparayai
Namostu Sarghayudha Vallabhai ||13 ||

My salutations to Mahadevi, who is seated on the golden lotus bed, who is the Leader of the Earth. Goddess Sri Lakshmi showers Her blessings to the Devas. My salutations to Her, the beloved of Lord Vishnu who carries the Shargam, the bow.

Namostu Devyai Bhrigunandanayai
Namostu Vishnorurasi Stithayai,
Namostu Lakshmayai Kamalalayayai
Namostu Damodara Vallabhai ||14 ||

I offer my salutations to Goddess Lakshmi, the daughter of Bhrigu, seated in Vishnu's bosom, the goddess of Padmasana, the beloved of Lord Keshava, who was tied to the mortar by Mother Yashoda (Damodara).

Namostu Kantyai Kamalekshanayai
Namostu Bhutiyai Bhuvana Prasutyai,
Namostu Devadibhi Rarchitayai
Namostu Nandatmaja Vallabhai ||15 ||

My salutations to the shining sight which gives wealth to the worlds, who is worshipped by the gods and who is the beloved of Lord Krishna, the son of Nandagopan.

Sampatkarani Sakalendriya Nandanani
Samrajyadananiratani Saroruhakshi,
Tvadvandanani Duritaharanodyatani
Mameva Mata Ranisham Kalayantu Manye || 16 ||

My salutations to Mother Lakshmi whose eyes are like lotuses which give prosperity, which is the cause of all joy, which gives kingdom and singing the glories which remove the difficulties and the sins committed in our lives. O! Mother, I should always be blessed to serve and sing Your glories.

Yatkatakshasamupasanavidhih
sevakasya sakalartha sampadah,
Santanoti vachanangamanasaih
tvam murari hrudayeshwarim bhaje || 17 ||

Mother! Sri Mahalakshmi! To those who measure Thee, Thy gracious glances give devotion and wealth. May my speech, body and mind indulge in Your worship, who always resides in the heart of Lord Murari who is Your beloved!

Sarasijanayane Sarojahaste
Dhavalatamanshuka Gandhamalya Sobhe,
Bhagavati Harivallabhe Manojne
Tribhuvana Bhutikari Prasida Mahyam || 18 ||

She is Mahalakshmi who resides in the Lotus, who holds the Lotus in her hands, who is dressed in dazzling white garments and decorated with most fragrant garlands, She is surrounded with the divine aura. Oh! Goddess, You are dear to Lord Sri Hari who is most captivating! You are the source of the well-being and prosperity of the three worlds, Oh! Mother! Please shower Your grace upon me!

TIRUMALA TIRUPATI DEVASTHANAMS

**Dhīrgastibih Kanaka Kumbha Mukhavasrishta
Swarvahini Vimalacharujalapluthangim,
Prata rnamami Jagatam Janani Mashsha
Lokadhinathagrihini Mamritabdhī Putrim || 19 ||**

My salutations to Mother Lakshmi who takes Her bath by the divine elephants from all directions. The elephants poured the waters with golden pots, The water which is pure flows from the celestial regions, Her body becomes wet by this holy water and She appeared as a shining beauty. Early in the morning, I salute the Eternal Mother of the Universe, who is the consort of Supreme Personality of the Godhead and the Daughter of the Nectar Ocean.

**Kamale kamalakshavallabhe tvam
karunapuratarangitai rapangaih,
avalokaya ma makinchananam
prathamam patra makritrimam dayayah || 20 ||**

O! Kamalambika! You are the beloved of the lotus-eyed Sriman Narayana, Your eyes filled with the waves of compassion when looked at me who is a destitute and the first person who is unworthy for deserving Your graceful compassion.

**Stuvanti ye Stutibhi Ramubhi Ranvham
Trayimayim Tribhuvanamataram Ramam,
Gunadhika Gurutarabhagya Bhajino
Bhavanti Te Bhuvī Budhabhavitāsayaḥ || 21 ||**

Those whoever praises Goddess Lakshmi, the Mother of the Vedas, the Mother of all the gods, with this hymn every day, will be filled with abundant Virtues, and blessed with the destiny of Venerable persons and will become wise in the world by Your grace by awakening their wisdom.

**Suvarnadharastotram yachankaracharya
nirmitham,
trisandhyam yah pathennityam sa kubera
samo bhavet || 22 ||**

Whoever recites this ‘Kanakadhara Stotra’ written by Sri Shankarabhadra Padacharya in the morning, afternoon and in the evening, can become equal to Lord Kubera, the God of Wealth.

Iti Srimatparamahansa Parivrajakacharya
Varyasya Srimacchankara Bhagavatah Kritishu
Kanakadharastotram Sampurnam.

This Kanakadhara Stotra written by Sri Shankara Bhagwatpadu, Paramahansa Parivrajakacharya ends.

The following are the additional slokas collected and published by Bhasoddharaka Sri Vavilla from the Kanaka Dharastavam Talapatra texts.

**Bilvatavi Madhyalasatsaroje
Sahasrapatre Sukhasannivistam,
Ashtapadambhoruha Panipadam
Suvarnavarnam Pranamami Lakshmin || 1 ||**

My Salutations to Sri Rama Devi who is adorned in the middle of the thousand- petalled lotus in the middle of the bilva wood, holding golden lotuses in Her hand, scintillating with golden hue.

**Kamalasana Panina Lalate
Likhita Maksharavankti Masya Jantoh,
Parimarjaya Mata Ramghina Te
Dhanika Dwara Niwasa Dukkha Dogrim || 2 ||**

Mother Goddess! Please wash off my fate which has been written by Lord Brahma with Your feet as I have to stand and work at the doorsteps of the wealthy people and bless me with good fortune.

**Ambhoruham janmagriham bhavatyā
vakshasthalaḥ bhartrigriham murareḥ,
karunyataḥ kalpayā padmavase
līlagriham me hrudayā vindham || 3 ||**

Oh! MahaLakshmi! Your origin and birthplace is lotus flower. You also reside on the bosom of Sri Maha Vishnu as ‘mettinillu’ (A woman’s mother-in-law’s house). Likewise make my lotus heart as the house of playfulness and make me ever grateful to you. Lotus has a special bearing on Goddess Maha Lakshmi. She is born on the lotus and Her eyes are like lotus flowers and Her hands resemble those flowers.

**May Goddess Mahalakshmi shower good
health, wealth, prosperity and eternal
bliss to Her devotees!**

The word Avatara means descent. In the spiritual or devotional realm, it refers to the material appearance or incarnation of a deity on the earth for the re-establishment of Dharma, Peace and Truth. The avatars of Bhagawan Vishnu are said to be as many as 24 in number out of which 10 are more popular namely Matsya, Kurma, Varaha, Narasimha, Vamana, Parashurama, Rama, Balarama, Krishna and Kalki (yet to come). Every avatara has a definite purpose or avatara rahasya, and after successfully carrying out that, the Lord goes back to His abode, Vaikuntha, as stated in the Puranas. One such avatara is Kurma.

Once sage Durvasa received a garland from a celestial nymph which would bestow on the wearer respect and regard in all the three worlds. The sage thought that Indra would be the right person and gifted him. But Indra, puffed up with pride thought that he was already in that position and did not require the garland anymore, threw that off. His elephant trampled on that. Seeing that, sage Durvasa was infuriated and he cursed Indra that he and all his followers in heaven would be lost all their splendour. So, all the devas wanted to churn the milky ocean and the purpose was to extract nectar, so as to enable them to regain their lost splendour due to Durvasa's curse.

This story is narrated in the 'Bhagavatam' in several chapters and in 'Sriman Narayaneeyam' (It is a monumental work written by Melapathur Narayana Bhattathiri. This work in 1036 shlokas is a condensation of Srimad Bhagavatam having 18,000 shlokas) which may be said as an abridged version, dealing with this in three dashakams (10 shlokas) in total three dashakams means 30 shlokas.

When Lord Shiva, Brahma, Indra and other devas praised Lord Vishnu and requested for a solution, He instructed them to make peace with the Asuras for the time being and to arrange for churning the milky ocean and to use Mount Mandara as churning rod and serpent Vasuki as the rope. Thus by His advice they started churning but the mountain was extremely heavy and would always sink in the ocean. Devas and Asuras on each side would try many times with no success, though Garuda, the vahana of Lord Vishnu, helped them many times. At that time, Lord Vishnu, desirous of fulfilling their wishes, assumed the form of a wonderful and gigantic Tortoise with a hard back in order to raise the mountain and support it from the bottom during churning. Thus Lord Vishnu, who is ever ready to help His



SRI KURMA AVATAR

from
NARAYANEYAM
- Smt. N. Umamaheswari

devotees, showered His enormous grace on them enabling them to get nectar successfully. The following is the essence of the shloka taken from Sriman Narayaneeyam describes the Kurma rupa beautifully thus:

"Oh all pervading Lord! You lifted up the king of Mountains and supported on your back, assuming the form of a gigantic Tortoise, more than a lakh yojanas wide and whose back was harder than Vajrayudha of Indra. You are always present everywhere, you had no difficulty in assuming the form of a tortoise and to lift the mountain."

(Sriman Narayaneeyam, 27.7)

Thus, it can be seen that Lord Vishnu takes many avatars to protect His devotees and help them realise their wishes. It is often said that in Kaliyuga, chanting of His names (Nama sankeertanam) and unadulterated Bhakti towards Him alone are sufficient to be the recipients of His enormous grace.



from Goa's Capital city Panaji and 3 km south west of Mardol near Pona town.

History of the Temple

It is said that before bringing the idols of Lord Lakshmi Narasimha and other Gods and Goddesses, the original temple was in Sancoale village of Salcete in South Goa and this shrine was later moved with other idols in 1567 to their present locations such as Lakshmi Narasimha at Veling, Sri Shanta Durga at the foothill of Kavalem village and Sri Vijaya Durga at Kerim all in Ponda Taluka of North Goa. This is because of the Portuguese regime of the time and for fear of destruction of temples under its jurisdiction, the locals moved the idols at above safe places which were outside of Portuguese controlled territory.

About Temple

This 18th century temple and its architecture is undeniably magnificent. The wooden carving inside the temple is glorious with very intricate patterns and wooden bars. The roof still shines brighter than the most popular modern structures. Mahajans who are looking this temple from generations do all the rituals and they are of Shankpinga Kutsa Gotra. The paintings and carvings inside depict Sri Narasimha Purana and are beautifully written with photos. The Sanctum that is Garbh Gruha houses Lakshmi Narasimha Idol. The hall also displays the images of other incarnations of Lord Vishnu. The temple underwent renovations a number of times by extending facilities such as stay and special pujas.



SRI LAKSHMI NARASIMHA SWAMY TEMPLE

Veling

- Sri S.N. Deshpande

Goa is a small coastal state in the Western region of India between Maharashtra and Karnataka states. It is famous as a tourist destination due to beautiful, clean beaches. Goa is also changing its face as a spiritual as well as cultural destination. This is because there are number of famous temples surrounded by greenery and landscapes and also historical forts. There are very famous temples such as Mangush, Shanta Durga, Mahadev, Chandreshwar Butnath, Brahma, Kamakshi, Sri Sapta Koteswar and Mahalakshmi. However, there are also many Lord Ganesh Temples but among them Sri Gopal Ganapati temple in Farmagudi Ponda is very famous. Near Ponda town there is also Sri Balaji Padmavati Temple. Besides, there is a very old temple devoted to Lord Narasimha at Veling. This picturesque temple is about 23 km

At the end of the temple courtyard there is one interesting feature of fresh water spring that always fills the tank. So one takes holy bath before going to take darshan. This tank is surrounded by lush greenery and tall coconut trees giving it a calm and serene vibe. Near to this tank there is one Musicians' Gallery worth visiting.

As we know Lord Narasimha is the 4th incarnation of Lord Vishnu and is in the form of half man and half lion. The deity is known with names of Agnilochana – One with fiery eyes, Bhairavadambara – One who causes terror with his mighty roar, Karala – One who has a wide mouth and projecting teeth, Hiranyakashipudvamsa – One who killed Hiranyakashipu, Nakshatra – One whose nails are weapons, Sinhavadana – One whose face is of lion and Mrigendra – King of animals.

This deity is considered the Kula Devata of many Konkani speaking community and also from North Karnataka region of Marathi and Kannada speaking families. The temple darshan timings are from 6:30 am in the morning to 12:30 pm and from 04:30 pm to 08:30 pm.

Festivals

The main festival is celebrated every year on a large scale. It comes in middle of February. This festival is called Jagor/Zagore. The word literally means Vigil. This is local ritual filled with music and dance/drama where

people stay awake the whole night to celebrate and worship the God. This festival in Veling is a harvest festival. In Jagor festival the one interesting thing is in music and dramas only men perform and women's part is also taken by men. It is similar like in Marathi musical dramas in early 19th century female parts were performed by male actors.

The other festivals are Sri Ram Navami, Sri Narasimha Jayanti and Navaratri. A palanquin of Sri Lakshmi Narasimha is taken out in procession every Shula Chaturdashi. The one restriction laid down in this temple is Non Hindus cannot enter. So, Hindus who visit Goa and know that there is only one Temple of Lord Narasimha will not miss to take blessings of Lord 'Ugra Narasimha Swami'.



SOLUTION TO PUZZLE

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

The Essence of
Sri Adi Shankaracharya's
SRI VISHNU SHATPADI STOTRAM
- Sri K.V. Murali Krishna

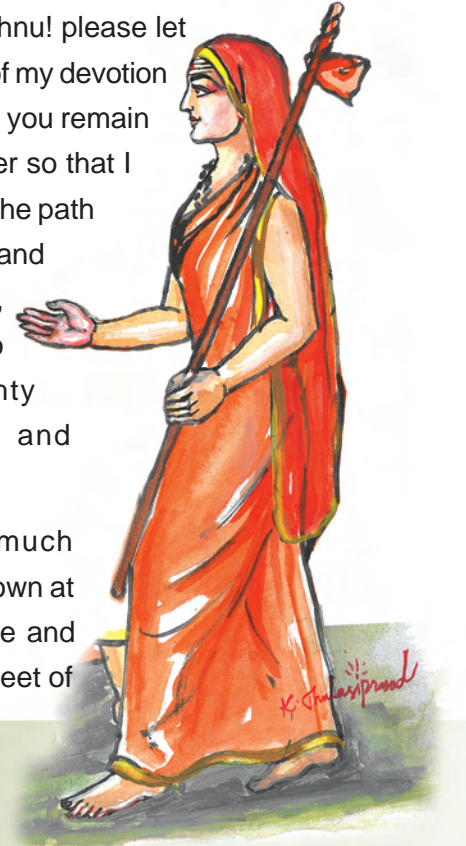
'Sri Vishnu Shatpadi Stotram' is the most fascinating stotram composed by Jagatguru Sri Adi Shankaracharya, He has composed this stotram of six verses with a great scholastic beauty in a literary and metaphorical style. In the Shatpadi Stotram each verse is soaked in the sweet sugar syrup of devotion. Sri Adi Shankaracharya prays Lord Vishnu to bless him and his devotees so that the six versed Shatpadi Stotram that resembles the six legged honey bee forever hovers around their Lotus like faces.

'Shatpadi Stotram' means a stotram comprising six verses. Sri Shankaracharya added seventh verse to this stotram through which he concludes the prayer. This stotram reflects the great scholastic beauty, in a literary and metaphorical style, with which Sri Shankaracharya has composed. The enthralling fragrance from an opened up Lotus draws the attention of a female bee, bhramari (as it has six legs it is also called Shatpadi) which hovers and settles on Lotus to collect the nectar. At dusk the petals of Lotus close but still the bhramari ignorant of this remains inside the Lotus throughout night enjoying the feast of nectar. Through this stotram Sri Shankaracharya instructs the devotee to adopt the commitment of shatpadi bhramari in collecting the nectar. The devotee should daily recite and meditate upon 'Shatpadi Stotram', with six verses, so as to inculcate devotion towards God in one's mind, realise the divine purpose of birth and ultimately attain liberation (moksha).

Sri Sankaracharya Jayanti on 12.05.2024

"O Lord Vishnu! my prostrations to you. Be propitious to me. Kindly relieve me from my six ill attributes which are the enemies of my mind - kama (desire), krodha (anger), lobha (greed), mada (ego), moha (attachment), and matsarya (partiality), also which are the root cause for my indecent attitude towards Vedic scriptures, rituals set by dharma, ordained duty, pitrus, parents, family and fellow citizens. O' Lord Vishnu!, please clear all the unrest of my mind, by enriching it with divine tranquillity. So that I at all times remain engrossed in your worship and meditation, also I never run after the enchanting mirages of worldly pleasures. O' Lord Vishnu! kindly fill my heart with bountiful compassion and love towards every creation of yours so that throughout my life I adopt and practice the doctrine of "Tat Tvam Asi" (You are that). O' Lord Vishnu! please let the commitment of my devotion and divine faith in you remain undeterred forever so that I at all times tread the path ordained by you and I with much ease, will be able to cross the mighty ocean of birth and rebirth.

"I with much reverence bow down at the beautiful, pure and divine Lotus like feet of



Lord Vishnu, whose consort is Mahalakshmi who benevolently grants prosperity, progeny, knowledge, Brahma Vidya in abundance. The river Ganga, the 'Vishnupadi', which originates from Lord Vishnu's feet is pure, sacred and as sweet as nectar of a Lotus. The all pervading celestial fragrance of Lord Vishnu's Lotus like feet is the divinely blissful 'Satchidanada', the eternal pure consciousness, which Lord Vishnu gracefully imparts to his devotee, so that the devotee enjoys by attaining a state of eternal ecstasy. I with much reverence bow down at the Lotus like feet of Lord Vishnu, being freed from all my negative and ill attributes, because O' Lord Vishnu!, your divine feet will ward off all my fears, struggles, sufferings and regrets of life's journey in this world and will lead me through that path which ultimately blesses me with emancipation (moksha)."

The scriptures declare that this jagat (world) is 'Nama roopatmakam'. That means, in this world a thing is identified by its name and form. A thing with a particular form is given a specific name whether a living or a non-living thing. The necklace, bracelet, anklet and so on are the names of ornaments on the basis of their form. But the ultimate reality is that the material with which all these ornaments are made up of gold. Hence the ornaments are only the different names given to gold based on their form. "O' Lord Vishnu! just as the waves originating from an ocean belong to that ocean, but the vast ocean does not belong to the waves. The wave is only a form with a name. It is unreal. But the absolute reality is that both wave and ocean contain water. Similarly, O' Lord Vishnu! by ardent worship and great penance, I may attain a state of 'Oneness' with you and in that divine state the differences between you and me will vanish. Even then O' Lord Vishnu! I merge in you losing my

very identity. But O' Lord Vishnu! you being omnipotent, omnipresent and all pervading it's impossible for you to be a part of mine. I have no existence without you. But you can exist without me. Because you are the true 'Consciousness' (Chaitanya) and you are 'Sat' (time less, eternal).

"O' Lord Vishnu! You uplifted the mountain 'Mandara' when devas and asuras churned milky ocean in pursuit of 'amrit' (elixir). Also, you humbled the arrogance of Indra, who in a fit of anger pelted stones as rain to kill the cattle and residents of Gokul, for worshipping the mountain 'Govardhana' ignoring him. Under this critical condition so to save the lives of cattle and men O' Lord Vishnu! you as 'Balakrishna' lifted the mountain 'Govardhana' with the little finger of your left hand, as a protecting umbrella."

Sri Adi Shankaracharya hails Lord Vishnu as 'Nagabhidanuja', the younger brother of Indra who had cut off wings of the mountains with his 'Vajrayudha'. Once, the demon king Bali invaded heaven and dethroned Indra. Aditi, Indra's mother felt very sad over this and did penance so as to please Lord Vishnu. One day Lord Vishnu appeared before Aditi and told her that he will take birth as her son, as 'Upendra', the younger brother of Indra. Later, Upendra as 'Vamana' humbles the arrogance of Bali and returns heaven to Indra.

"O' Lord Vishnu! you are not a friend to the wicked 'asuras' (demons). The Sun and the Moon are your very eyes. O' Lord Vishnu! your looks towards demons are as furious as Sun's intensely hot rays. At the same time your looks are as cool and auspicious as Moon's pleasant light. O' Lord Vishnu! pleased by my worship and devotion, when you manifest yourself (sakshatkara) before me, do I still possess the feeling of craving for the birth and

remain still holding on to the bondages and sufferings pertaining to this perishable and non eternal physical world?. Not at all.

“O’ Lord Vishnu! over a vast span of yugas (Eons), whenever there arose a crisis, whenever the righteousness (Dharma) was at stake, whenever the situation demanded the destruction of evil demonic forces and whenever the righteous and holy sages needed protection, you descended on this earth in your various manifestations (avatars). O’ Lord Vishnu! You incarnated in different forms in the four yugas. In Satya yuga you manifested as Matsya (to restore the procreation of Life on earth), Kurma (to uphold mountain ‘Mandara’ in pursuit of ‘amrit’), Varaha (to kill ‘hiranyaksha’ and to bring earth up from deep sea), Narasimha (to kill ‘hiranyakashyapa’). In Treta yuga you came on to the earth as Vamana (to humble the arrogance of Bali and to return heaven to Indra), Parasuram (to slain the arrogant ‘kshatriyas’), Sri Rama (to kill Ravana). In Dwapara yuga you took birth as Sri Krishna (to kill asuras and to enlighten mankind through counselling) and you manifested as Balarama and at the end of Kali yuga you will take birth as Kalki so as to restore ‘Dharma’ on this earth. O’ Lord Vishnu! you are omnipotent. I with much reverence surrender at your Lotus like feet. Please save me. I am very much frightened about the sufferings caused by the endless cycles of birth and rebirth.

“O’ Lord Vishnu! you are praised as ‘Damodara’ (one who with a rope tied around the stomach) because, during your incarnation as ‘Sri Krishna, as Balakrishna your mother Yashoda who got annoyed by your mischief tied you to a mortar with a rope. O’ Lord Vishnu! you very easily surrender to your true devotee (Bhakta sulabh). You are the embodiment and treasure of all noble and

auspicious attributes. You are endowed with the most charming and divinely auspicious Lotus like face. O’ Lord Vishnu! you are praised as ‘Govinda’ because you are the saviour of earth, Vedas, cows and men. Also you are the one who can be known by Vedic words alone. You uplifted the mountain ‘Mandara’ to churn the milky ocean. O’ Lord Vishnu! kindly help me by being mountain like supporter in churning my ocean of ‘samsara’ (cycles of birth and rebirth) so that I am freed from all its fears and sufferings. Also, fill my mind with great reverence (Adar) so that I with self imposed fear, forever worship you with ardent devotion in you.”

Behold! the immensity of kind grace of Sri Adi Shankaracharya towards a layman who cannot read and recite the six versed Shatpadi Stotram, the Jagatguru added this one line of six words for them to recite - “*Narayana karunamaya saranam karavani tavakau charanau*”. This means that, O’ Narayana! most merciful one, I take refuge at your feet. Also, Sri Adi Shankaracharya prays Lord Vishnu to bless him and his devotees so that the six versed Shatpadi Stotram that resembles the six legged honey bee forever hovers around their Lotus like faces. This means that all the devotees of Lord Vishnu should invariably recite the Shatpadi Stotram daily so that, just as the buzzing of honey bee stops while sucking nectar from the Lotus, similarly the buzzing of worldly fears calm down and silence prevails in the minds of devotees who recite Sri Vishnu Shatpadi Stotram with devotion.

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- 1.<https://www.hinduismoutlook.com/shatpadi-stotram-lyrics-meaning-vishnu/>
- 2.<https://templesinindiainfo.com/vishnu-shatpadi-stotram-lyrics-in-english-with-meaning/>



(continued from the previous issue)

Sutra 21: *tivrasaAveganam asannah* || 1.21 ||

samvega—tenacity; *tivra*—acute; *asanna* = sitting near

For those who practice forcefully and whose desire for *Samadhi* is intensely strong, *Samadhi* can be achieved soon. This *Sutra* and the subsequent *Sutra* 22 outlines the factors driving *Sadhaka*'s advancement towards achieving the objective. The level of sincerity is the first consideration. The *Sadhaka* will advance more quickly the more fervently he pursues his aim. In every aspect of life, including yoga, a genuine effort is required to achieve one's objectives. The *Sadhaka* must first have a strong desire to accomplish the goal. If he possesses this, he can easily surpass all his challenges. The effort will come naturally. The unwavering effort will eventually eliminate all obstacles. Only those who strive for the goals in the world have to deal with the minds of several hundreds and thousands of people. However, the *Sadhaka*'s primary focus in Yoga is on his internal endeavours. It is much easier for him to deal with it because he has to deal with his thinking.

Sutra 22: *mrdu-madhyadhi-matratvat tato'pi visesah* || 1.22 ||

tatah api = and thus; *visesa* = gradation, distinction; *mrdu* = mild, soft, weak; *Madhya* = medium, middling, or mode rate; *adhi-matratvas* = intense or powerful.

A further distinction arises from the mild, medium, and intense nature of means employed. The type of tactics *Sadhaka* uses to achieve his objectives is another element that affects how quickly he advances. *Astanga Yoga* by Patanjali offers flexibility to fit the needs of *Sadhakas*. The *Sadhaka* can choose the fastest route to his destination. For example, we can utilise any kind of transportation—a bicycle, scooter, vehicle, train, or airplane—to get where we're going. Patanjali divides the methods for yoga into three categories: mild, moderate, and intensive. It is not a rigid rule that only moderate tactics are appropriate for every situation. In a similar



Sage Patanjali's Yoga Sutras Commentary

- Dr. K.V. Raghupathi

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vein, not all practitioners can benefit from the intense measures. For a *Sadhaka* at one stage of development, what is deemed “intense” could seem “moderate” to someone who is further along and motivated by a stronger level of desire.

Sutra 23: *isvara-pranidhanad va* || 1.23 ||

Va = or, also; *isvara-pranidhana* = by self-surrendering to God, or contemplation on the Lord or by self-surrender to God or contemplation on God. According to Patanjali, *Samadhi* can be attained by pursuing the path of self-surrender. The *Vrittis* won't be purposefully suppressed by the *Sadhaka*. Rather, he will just give himself up to *Isvara's* will and merge all of his wishes with the Divine Will. The usage of *Isvara* by Patanjali contradicts the *Samkhya* school of atheism, which is the foundation of yoga philosophy. The wisest course of action is for the *Sadhaka* to concentrate on the one reality (*eka-tattva*), which is the ultimate reality, rather than obsessing about the philosophical controversies. One may think of this reality as either *Saguna* or *Nirguna Brahman*. It is up to the *Sadhaka* to decide.

Sutra 24: *klesa-karma-vipakasayair a-paramrstah purusa-visesa isvarah* || 1.24 ||

Isvara = Lord; *visesa* = characterized or particular; *purusa* = self, an individual unit or Divine Consciousness; *a-paramrsta* = untouched; *klesas* = afflictions, or misery; *karma* = action; *vipaka* = fruition; *asaya* = store-house, or impressions or desires

Isvara is characterised by *Purusa* who is untouched by the afflictions of life, actions or attachment, aversion, and the fear of death and the impressions produced by these actions. In this *Sutra*, Patanjali gives us two ideas about *Isvara*. The first is that He is a *Purusa*, an individual unit of Divine Consciousness like the other *Purusas*. The second is that He is not bound by *Klesa*, *Karma*, etc. But humans are afflicted by *Klesa* and *Karma*,

and are hence involved in the cycle of evolution. Such humans become free from *Klesa* and *Karma* upon attaining *Kaivalya*. Such humans will become *Mukta Purusas*. If this is so, in what sense does the supreme *Purusa* differ from the *Mukta Purusas*, who have attained *Kaivalya*? The answer is that *Purusa* is a special kind of *Purusa* who has not gone through the cycle of evolution. He is above everything, even *Mukta Purusas*, whose unfolding consciousness is not the end. New vistas of achievement and work open out before such liberated *Purusas*. According to *Samkhya* philosophy, each *Purusa*, even after attaining liberation, is a separate and independent unit of consciousness and remains so eternally.

Sutra 25: *tatra nir-atisayam sarva-jna-bijam* || 1.25 || (*sarvajnathvabheejam*).

Tatra = in that, or in Him; *bija* = the seed; *sarva-jna* = knowing all, the Omniscient; *nir-atisaya* = unsurpassed.

In Him is the highest limit of Omniscience. *Isvara* is described as both a material cause (*upadana*) and an efficient cause in the agama. When we talk about material causation, we mean that *Isvara* is the actual actuality, the presence (*sat*) of all that takes on form. To create, no further material is required. Apart from this reality (*sat*), there is no such thing as *prakrti* or *pradhana* (unmanifest and manifest Mother Nature). According to this interpretation, there isn't even a creation—a distinction between the produced and the maker. There is just a cosmos as perceived by each individual's senses, entirely contained inside the one reality that we refer to as *Isvara*.

When we talk about efficient causation, we imply that *Isvara* is the intelligence that gives rise to this well-organized manifestation. The process of creating a clay pot is the most frequently cited example of a material and effective cause. The intelligent potter is the effective cause there, and

the clay itself is the material cause. The material and efficient causes are distinct in this instance. Dreaming is one instance where both the dreamer and dreaming are not distinct. You are the material of your dream world. You are the dreamer; the material of your dream world does not exist elsewhere. And the efficient cause of the dream is you, the wise dreamer. In the present context, Isvara is the material (*upadana*) and efficient (*nimitta*) cause (*karana*) of the cosmos. From the quantum to the celestial, all of the intelligence (*jnana*) manifested as the spectacular order (*dharma*) of this specific universe is but one facet, one expression of the intelligence (*jnapti-svarupa*, the nature of the source of knowing that expresses as intelligence) that is Isvara. The nature of an individual, the nature of the witness-*purusa*, and the nature of the *sarva-jnatrtva* (the knower of all) are all identical to this same *jnapti-svarupa*.

The entire creation is the omniscient reincarnation of *Isvara*. Consciousness is manifested in this *Isvara*. However, manifestation invariably entails limitation, and this manifestation of *Isvara* is inside the *Maya* domain. But the *Isvara* has the desire to separate this *Maya* to disclose the *Nirguna* aspect, which is the only one that truly qualifies as the ultimate Reality. Therefore, *Isvara*'s omniscience is relative, and the *Sutra* makes reference to this sense of limitation. Consciousness opens up at more subtle levels when Yoga is performed, and it accelerates remarkably to pass beyond the limits of knowledge and achieve *Samadhi*. Upon reaching Kaivalya after *Dharma-Megha-Samadhi*, an immense expansion of consciousness occurs, as indicated in *Sutra* 31 of *Kaivalya Pada*. The unfolding of consciousness continues even after one achieves *Kaivalya*. Conversely, it is consistent with the growth of pure knowledge that is unrelated to material information.

(to be continued)

PADMAVATHI SRINIVASA PARINAYOTSAVAM

The annual three-day festival, Sri Padmavathi Srinivasa Parinayotsavam will be held in Tirumala this year from 17.05.2024 to 19.05.2024. This colourful divine wedding ceremony is conducted every year on Navami, Dasami and Ekadasi in the holy month of Vaisakha. Sri Malayappa Swamy, the processional deity of Sri Venkateswara Swamy, arrives on Gaja vahana on the first day evening while His consorts Sridevi and Bhudevi arrive on separate palanquins to the wedding venue. On the second day, Swamy will arrive on Aswa vahanam and on third day on Garuda vahanam to bless the devotees. This divine wedding ceremony takes place as per the Hindu marriage traditions in an interesting manner. As



part of this, Edurukolu (receiving bride and groom facing one another), Poo Banthata (game of flower balls) Vastra Dharanam (offering of new clothes) will be conducted by Archakas. After the completion of the wedding ceremony, the deities will return to the main temple. This ritual is a feast to the eyes.





Samkshepa Mahaabharatam

ARJUNA'S GURU DAKSHINA

- Dr. Kannan Srinivasan

Part-5

(Continued from the previous issue)

Dronacharya entered the designated arena decorated in a grand manner for the demonstration of the martial arts of the Hastinapura princes and propitiated the Gods. As per tradition, he also sought the blessings of the learned Brahmanas for the young princes. Thereafter, the princes offered their obeisance to their Guru Dronacharya. Dhrutarashtra was seated along with Vidura, Bhishma, Krupacharya and others. Among the royal women were seated Kunti and Queen Gandhari with her eyes closed and covered by a piece of cloth. Many enthusiastic people from Hastinapura were also seated in their allotted space. Royal band of musicians played music to cheer up. The Pandava princes and the Kaurava princes along with Karna who was known by name of Vasusena and who also learnt the Dhanurvedya from Dronacharya appeared in the scene to showcase their martial capabilities. Starting with Yudhishtira, based on the age seniority, they exhibited their archery skills one by one. The detailed description of the happenings over there were conveyed to King Dhrutarashtra by Vidura and to Gandhari by Sanjaya.

The mace fight started between Bhima and Duryodhana. As time passed, it became more serious and violent. On noticing this, Dronacharya sent his son Asvatthama to bring truce and separate them. Each of the other princes showcased their martial arts prowess, capturing the appreciation of the public. Arjuna displayed his extraordinary skills

in archery never witnessed before and won the admiration of all those assembled there. Karna followed suit and exhibited with ease not only all those feats of Arjuna

but some more advanced as well. Karna immediately won the adoration of the public. Arjuna got disturbed looking at the amazing archery skills of Karna. Krupacharya rose and objected that Karna was not qualified to challenge and compete with the royal princes as he was not a Kshatriya. Hearing this, Karna felt very sad and agitated as he was not allowed to prove his archery skills based on the ground that he was born in a low class not belonging to a royal family. Realizing the gravity of the situation, Duryodhana spontaneously stood up and declared that he was crowning his dear friend Karna as the King of Anga and asserted therefore that there was no bar from then onwards on Karna challenging Arjuna.

Karna felt overwhelmed with joy at the grand gesture of Duryodhana. At that moment, Karna took the resolve that he would always support Duryodhana and prove his unflinching loyalty and deep sense of gratitude towards him forever. Adiratha, the foster father of Karna came to the scene with tears in his eyes and Karna bowed before him with full respect. The competitive demonstrations finally ended. But this resulted in creating more enmity between the Pandavas and the Kauravas. All the princes paid their obeisance and dakshina to their respected Guru Dronacharya and took his blessings and benedictions.

Now Dronacharya demanded the Guru Dakshina that was so close to his heart. He reminded the princes that King Drupada of Panchala should be defeated and brought before him tied with a rope in order to avenge the insult that was done to

him by Drupada earlier. Initially, the Kauravas comprising of Duryodhana, Dussasana and others along with Karna went to Panchala and fought with Drupada. But they retreated after getting defeated by Drupada. Thereafter the Pandavas readily marched towards Panchala and fought with Drupada. Bhima caused huge damage to the Panchala army with his Club. Nakula and Sahadeva also actively participated in the fight. In the fierce battle, Arjuna defeated Drupada by deploying his powerful archery skills. When Bhima was ready to kill Drupada, Arjuna stopped him. Arjuna paid his Guru Dakshina to Dronacharya by bringing Drupada hand-folded before him. Dronacharya was immensely pleased at this and blessed Arjuna from the bottom of his heart for fulfilling his wish.

Dronacharya reminded King Drupada of the fact that now he was no longer the king of Panchala. He continued that there was no need to fear about his life as he would still consider Drupada as his equal friend and would give him half of Panchala. Thereafter Dronacharya released Drupada in a graceful manner. Drupada was given Uttara Panchala while Dronacharya assumed control of Dakshina Panchala. Drupada requested Dronacharya that their friendship should continue in future as well. Even after both became friends, Drupada could not take lightly his defeat and the humility faced by him at the behest of Dronacharya whom he considered inferior to him. He decided to do austerities so that a powerful son is born to him who would kill Dronacharya. After many consultations, he approached the Sages Yaja and Upayaja who were brothers, to help him achieve his objective. His request was not at all readily accepted.

After Drupada served Upayaja for a year, they finally consented to perform the special sacrifice for Drupada. From the sacred sacrificial fires, a boy and girl emanated. The boy had a crown on his head and was holding a bow and sword in his hand. The

girl was so dazzling, beautiful and youthful. Immediately thereafter a celestial voice was heard which said that the boy would kill Dronacharya when he grew up. The boy was named Dhritadyumna and the girl was named Krishna who also came to be known as Panchali and Draupadi. Queen Prishati and King Drupada were extremely happy having been blessed by an amazing son and a lovely daughter. They returned to Panchala and took great care of them. Drupada was delighted that he was so fortunate to have a daughter who could marry Arjuna, the great archer and a powerful son who could kill the mighty Dronacharya in future.

King Dhritarashtra made Yudhishtira the crown prince of Hastinapura. Arjuna proved his might by effortlessly defeating the Kings Sauvira, Vipula and Sumitra as well as the King of Yavana. Arjuna's fame as an ace archer and powerful warrior spread far and wide. On one occasion, Dronacharya made Arjuna accept his command that even when there was a situation to fight, Arjuna should never hesitate to fight against Dronacharya who was his own beloved Guru. The Pandavas started getting the goodwill and appreciation of people from all walks of life. The growing power, popularity and recognition of the Pandavas made Duryodhana so spiteful and envious. He could not tolerate the praises showered on the Pandavas and their exemplary conduct. He started polluting the mind of his father Dhritarashtra by convincing him that the Pandavas pose imminent threat to the continued well-being of the entire Kaurava clan and that some effective measures should be taken quickly to put an end to them. By transgressing neutrality and being devoid of any morality, Dhritarashtra began to support his eldest son Duryodhana in his nefarious designs in a blind manner. Duryodhana held many deliberations with Sakuni and Karna and with their connivance devised of a dastardly secret plot to eliminate the Pandavas in a wicked manner.

(to be continued)



SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhooshi

(Continued from the previous issue)

Sri Venkatesa Sahasranama is part of Brahmanda Purana. Sage Narada gets upadesa of this stotra from Chaturmukha Brahma and Narada in turn gives upadesa to sage Vasishtha.

Sloka – 28

*Vidhisammanita: Punya: Daityayoddha Jayorjita: |
Suraraajyaprada: Shukramadahrut Sugateeswara: ||*

174. Vidhisammanita : The word “Vidhi” refers to Brahma. When Venkatesa took the form of Trivikrama and measured the celestial worlds, Brahma used holy water from his pot to cleanse the foot of Venkatesa. Tirumazhisai Alwar says in Naanmugan tiruvandaadi [#9] “*Kurai kondu naanmugan...senni mel era kazhuvinaan andatthan sevadiyai aangu*”. Annamayya narrates this in his famous Keerthana as “*Bramha kadigina paadamu Bramhamu taaneni paadamu...*”.

175. Punya : The word Punya refers to Virtue. In general, it is the accumulated benefit one derives by being righteous and charitable. However, here Venkatesa Himself bears this name as He is the one who bestows all good things to His devotees by erasing their otherwise insurmountable sins. Tirumazhisai Alwar addresses Him as “...*ananthan mel kidandha em punniya!!...*” in his Tirucchandaviruttam [#45]. Vishnu Sahasranama employs this name twice in 692 and 925 names.

176. Daityayoddha : Those born to Diti, one of the wives of Kashyapa are called Daityas. Some of them are born with evil qualities and Venkatesa took different avataars at different points in time to vanquish the Daityas. As Varaaha, He vanquished Hiranyaksha and as Narasimha He vanquished Hiranyakasipu. Manavalayogi glorifies Him as “...*Daityavarakaala Narasimha! Narasimha!*”

177. Jayorjita : This name is special by being open to 2 way interpretation. Venkatesa effortlessly wins over anyone especially the enemies, while He simultaneously exhibits the quality of being immensely easy to be won over by His ardent devotees.

178. Suraraajyaprada : This name indicates the objective of Venkatesa undertaking the Vamana avatara. Bali usurps the dominion of Heaven which was with Indra and takes full control of heaven and earth. He was considered to be a noble ruler however the *Devas* who lost their kingdom beseeched Vishnu to restore the natural order. This led to Vaaman’s conquest and resultantly *Devas* got their wealth and kingdom back.

190. Atyudagra : The word Udagra refers to something that is tall and lofty. This name of Venkatesa indicates His enhanced superiority over all others. Sri Ramanuja says “*Svetara vastu vilakshna...*” which means He is the most distinguished in comparison to everything other than Himself.

191. Samagra : Venkatesa, as Sri Rama is considered to be complete in all aspects. The ascetic Valmiki inquires Narada to describe a role-model who is well behaved, valorous, good in character and graceful towards every being around. Narada lists all the great prominent attributes one should possess and informs Sri Rama of Ikshwaku clan, son of King Dasaratha fits the bill.

192. Nyagrodha : Venkatesa is compared to a great banyan tree through this name. Just as the tree would not distinguishing while giving shade, He would not distinguish in protecting His devotees. 827th name of Vishnu Sahasranama says “*Nyagrodhodumbarah*” which translates to a unique blend of supremacy and simplicity.

193. Dushtanigraha : Any avatara of Venkatesa is for the sole purpose of safeguarding the righteous there by establishing the Dharma. The consequence of safeguarding the righteous is extermination of evil. Especially, in His avatara as Sri Rama, the act of “*Dushtanigraha*” is replete from the killing of demoness Tataka in Bala kaanda to Ravana in Yuddha kaanda and further Shambuka in Uttara kaanda.

Sloka – 31

*Ravivamsasamudbhooto Raghavo Bharataagraja: |
Kausalyaatanayo Ramo Viswaamitrapriyankara: ||*

194. Ravivamsasamudbhoota : Venkatesa in His avataara as Sri Rama is named thus due to the lineage of the Ikshwaku clan whose forefather is the Sun God, Vivaswaan. Hence this clan is referred to as *Ravi vamsa*. Rama is illustrious shining star of this clan. Kulasekara alwar says “... *venkathiron kulatthukkor vilakkaaytthonri...*” in Perumal Tirumozhi [#10.1]

195. Raghava : Raghava is an epithet of one who is born in the lineage of Raghu. The King Raghu was famous for his righteous rule and philanthropy and thus the Surya vamsa was also called as Raghu vamsa after King Raghu. The most notable king in that lineage is Rama. Hence this name. Kulasekara alwar sings a lullaby addressing Him as “...*Yevarivenchilai valavaa! Raghavane! Thaalelo.*” in Perumal Tirumozhi [#8.10]

196. Bharataagraja : Bharata, younger brother of Rama is known for his inimitable subservience to Rama. He is known to be a consummate brother of Rama for his pleasing qualities. Bharata is referred by Kulasekara alwar in his Perumal Tirumozhi as [#8.5] “...*Bharata nambikke aruli...*” wherein Bharata’s perfection is conveyed by the word Nambi, which indicates *aatmagunapurti*. Venkatesa’s avatara of Rama is addressed through this name as “Elder brother of Bharata”.

197. Kausalyaatanaya : Rama was born to the Chief Empress Kausalya of the emperor Dasaratha. Venkatesa is awakened everyday with a sloka uttered by Viswamitra in Ramayana [#1.23.2], later utilized by the Sri Vaishnava Acharya Prativadi Bhayankaram Anna in his work Sri Venkatesa Suprabhatam. The sloka begins by addressing Rama as Kausalya’s benign son “*Kausalya Supraja Rama...*”

198. Rama : The importance of the 2 letter name [in Sanskrit] “Rama” has been retold many times in many literatures. Many purvacharyas concur on the fact that Venkatesa is to this age what Rama was to the age of Treta and there’s no difference between the two.

199. Viswaamitrapriyankara : Viswamitra is the ascetic who walks into the Dasaratha’s assembly and demands Rama to be sent to protect His rituals, much to the discomfort of Dasaratha. Viswamitra is well aware of the Rama’s divinity and declares it in the assembly as “*Aham vedmi mahaatmaanam Ramam Satya parakramam*” in Ramayana [#1.19.14]

(to be continued)

EASY WAY TO ACHIEVE MELODY IN VOICE

Telugu Original by : Dr. C. Madhusudhana Sarma

English by : Dr. A. Savitri

Teachers, singers—people who address the public, and commentators who make interpretations—such kind of people always think about the healthy condition of their Larynx. As these people use their tone often, the muscles in the larynx will get hoarse. It damages melody in the voice. Usually, this kind of problem reduces quickly among many people. But for some people, it turns into a long lasting problem.

Drinking alcohol, smoking, allergy in nose & neck, digestive disorders, mental stress, thyroid problems etc. are some reasons to get hoarseness in voice.

In Ayurveda, problem in larynx is called with different names – voice decay, voice difference, destruction of tone muscles, hoarseness of voice, & technical name is Larinjantis.

Therapeutic (Treatment to reduce the problem of larynx (voice muscles))

Some Home remedies to be follow :

Mix 5 ml Ginger oil, 5 ml honey and have it thrice a day.

Mix 4 to 5 pepper powder, two pinches of tamarind powder in 50 ml hot milk and have it twice or thrice a day.

Mix Cloves, Pepper & Cardamom paste in equal measure with honey and have 500 ml grams of it thrice a day.

Ayurvedam:

Daily morning and evening, mix 1gm of Naga Kesari paste, Gandhaka Chorula Paste or Pushkaramula paste or gooseberry paste in water or honey.

Mix Vacha Choornam or Pipalla choornam in honey and have 500 mgs of it daily thrice.

Slap one or two Ayurveda medical pills like lavangadhivati, yeeladhivati, khadharadhivati that are available in Ayurveda medical shops. This is also helpful in keeping Larynx safe.

Preventive measures:

To protect the melody in voice, have water little by little. Fruits that contain water content & raw coconut helps to protect Larynx. Along with preventive measures, it is good to practice yoga daily.

- Hoarseness in voice can also be reduced with steam inhalation mixed with camphor or 10-15 drops of Nilagiri oil.

- It is not good to eat ice-creams, the food that is stored in Fridge, cool drinks, hot solid & liquid food, fast foods, curd and sour food.

- Oily food, sweets and stored food also damage the voice melody.

- Along with fresh food, eat naturally grown food. Having fresh food within time also protects the melody in voice.



A WISE MONK'S MORAL

- Dr.P. Gopal

There was a young boy who wanted to play a trick on an aged, wise monk. To show his mischievous act, he caught a bird in hand and held it behind his back and asked the monk, "Tell me, O, Wise man, Is the bird that I hold in my hand alive or dead?" by thinking to himself as it is a good opportunity to play a trick on the wise Monk.

He thought, if the monk says that the bird is alive, he will simply wring its neck to die. Or, if he says that the bird is dead, he will simply let it fly away. Sensing his wrong thinking,

the wise monk waited patiently and then said to the young boy, "My dear son, the answer is in your own hands." Then, the boy held his head down in realization and repentance.

The Monk then spoke; "Remember my boy, peace/war/ punishment and forgiveness, good and bad, all they are in your hands. It is not your intelligence, but the direction and usage of your intelligence that determines the direction of your life."

So, always remember that all human beings have the power to do good or bad. There is always a choice and that choice is in our hands.

Moral: Don't try to play tricks with others.



THREE DAY ANNUAL VASANTHOTSAVAM AT TIRUCHANUR

The Three day annual Vasanthotsavams takes place in the famous temple of Goddess Padmavathi at Tiruchanoor this year from 21.05.2024 to 23.05.2024. Temple priests perform Snapana Tirumanjanam (Celestial Bath) to the processional deity of Goddess Padmavathi devi at Friday Gardens in Tiruchanur every year. Vasanthotsavams are performed to give a soothing relief to the deity from red heat sun in an aesthetic environment giving celestial aromatic bath – Snapana Tirumanjanam.

VASANTOTHSAVAM CELEBRATIONS AT SRINIVASA MANGAPURAM

Vasantotsavam is the confluence of worldly beauty of flowers and scents coupled with divinity of the gods and goddesses. In accordance with this age old tradition, the temple of Sri Kalyana Venkateswara Swami at Srinivasa Mangapuram conducts annual Vasantotsavams during the Telugu month of Vaishakha which generally corresponds to May-June months. This year, vasanthotsavams will be held from 27.05.2024 to 29.05.2024. Sri Kalyana Venkateswara Swami temple is located at a sacred place called Srinivasa Mangapuram which is 12 Kms away from famous temple town of Tirupati. As part of the annual Vasantotsavams, on the first day and second day special ritual bath will be performed to the processional deities of Sri Kalyana Venkateswara Swami and His two Consorts, Sridevi and Bhudevi. On third day along with Sri Kalyana Venkateswara swami, special pujas will be offered to Sri Kodanda Rama Swami and Sri Krishna Swami. There will be a grand procession of the deities in the evening of the last day of Vasantotsavam. Visit this temple and be blessed.



LET US LEARN SANSKRIT

LESSON - 32

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Sri Kompalle Suryanarayana

English by : Dr. S. Vaishnavi

तस्मै = for him	मत् = from me	भूत्वा = after being	अस्तु नाम = its ok
तस्मात् = therefore	भवतु नाम = Let it be	भवितुम् = To be	यच्छति = Gives
तेभ्यः = For them	चलितुम् = To move	चलित्वा = After walking	दास्यति = Will give
त्वत् = from you	कारयति = Make it happen	उषित्वा = after being	

QUESTIONS

a

1. अहं मर्कटाय अन्नं यच्छामि। 2. त्वं तस्मै पानीयं दास्यति किम्? 3. क्षीरं कुत्रास्ति वा? 4. बालकेभ्यः अद्य प्रातः क्षीरं कः दास्यति? 5. त्वं शीघ्रं गत्वा मम जनकं स्नानं कारय। 6. त्वं न चेत् कः कारयिष्यति? 7. गृहात् बहिः अनेके ब्राह्मणाः सन्ति। 8. तेभ्यः सर्वेभ्यः भोजनं यच्छत। 9. तव जनकाय एतत् फलं यच्छतु। 10. अस्तु नाम कः यच्छति चेत् किम्? 11. तथैव भवतु। 12. अहम् अद्यैव खलु फलम् अयच्छम्।

b

1. Monkeys go in the mountains. 2. Many monkeys fell from the trees. 3. Why you all fight with us? 4. We all will never fight you. 5. You are the ones who come to fight us. 6. None of them are here. 7. How many monkeys are there on that mountain? 8. Who saw it? 9. Oh! Give milk for the cat. 10. I have to go to the village today. Quickly arrange. 11. If you all bring water first, I will cook. 12. Tell those Brahmins to bring water.

ANSWERS

1. मर्कटः पर्वतेषु गच्छति। 2. बहवः मर्कटाः वृक्षेभ्यः अपान्ते 3. यत् अस्माभिः किमर्थं यच्छेत् 4. वत् यस्माभिः कदापि यच्छेत् न कुर्मः। 5. यद्यस्मै व अस्माभिः यच्छेत् कुर्मः। 6. ते केषु सन्ति। न अत्र 7. तस्मै पर्वते कदापि मर्कटः सन्ति? 8. कः कः दृष्टवान्? 9. अहो! तस्मै 10. अस्माभ्यः क्षीरं दातुं कदापि कः कदायत् अत्र गताम् गच्छतु। 11. यत् प्रथमं जलं आनयतु चेत् अहं पाकं कारयिष्यामि। 12. त्वं त्वं ब्राह्मणेभ्यः अन्नं दातुं वदत।

b

1. I give food for monkey. 2. Will you give water for him? 3. Where is milk? 4. Who will give milk today for the boys? 5. You go quickly and give bath to my father. 6. Who will do if you don't? 7. There are many Brahmins outside the house. 8. Give food to all of them. 9. Give this fruit to your father. 10. Its ok! What if who gives? 11. Let it be so. 12. I have given fruit today itself.

a

CHILDREN CORNER

NAVA NARASIMHA KSHETRAS

1. Ahobilam
2. Simhachalam
3. Antarvedi
4. Vedadri
5. Penchalakona
6. Mangalagiri
7. Dharmapuri
8. Yadadri or Yadagirigutta
9. Malakonda

Jumble Solver

Dolg
Buramat
Darnadirht
Xea

BECOMES

Gold
Tambura
Thridandam
Axe

PROVERB

Beauty is in the eye of the beholder

TONGUE TWISTERS

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

He threw three free throws.

Ans. ANNAMACHARYA

Sri
Padakavitha
Pithamaha

A	C	H
N	A	A
N	M	A
A	Y	R

MATCH THE WORDS In Column A with the Column B:

- | A | B |
|------------------|-----------------------------|
| 1. Badrikashram | a. Sringeri Sharada Peetham |
| 2. Dwaraka | b. Govardhan Peetha |
| 3. Chikkamagalur | c. Sharda Peeth |
| 4. Puri | d. Jyotirpeeth |

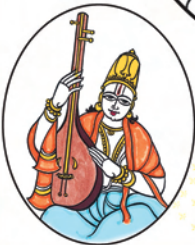
Answers : (1) d (2) c (3) a (4) b

RIDDLE

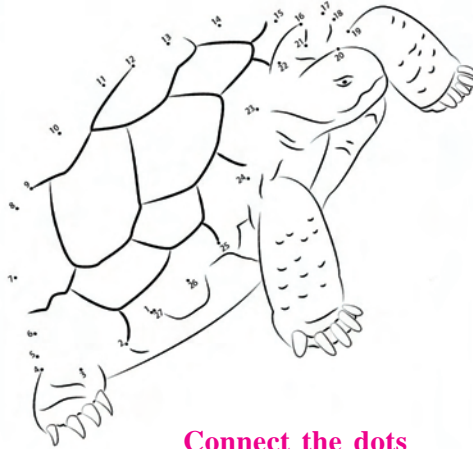
Name the 'ACHARYA' using the clues given below

1. The birth place of the Acharya was Kalady
2. He established mutts / peethams
3. His mother name is Aryamba
4. He was caught by a crocodile

Answer : Sri Adisankaracharya



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



Connect the dots using numbers and draw the Picture.

CHANT

Gange Cha Yamune Chaiva
Godavari Saraswathi
Narmade Sindhu Kaveri
Jalesmin Sannidhim Kuru

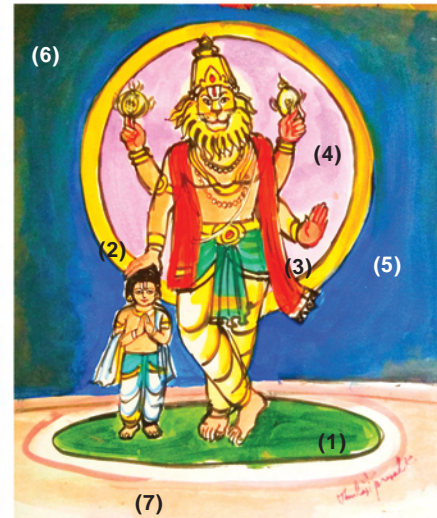


FIND OUT THE PATH



Sri Annamacharya want to take the blessings from Lord Srinivasa. Findout the Path to reach the Lord.

FIND OUT THE COLOURS IN THE IMAGE AND NAME THEM



Answers : (1) Light Green (2) Yellow (3) Red
(4) Rose (5) Blue (6) Bottle green
(7) Light yellow (8) Outline black

FIND OUT THE DIFFERENCES



1) Cloud 2) Swan legs 3) A Bird 4) Coconut tree 5) Hen 6) Window 7) Wooden Fence





Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 22

'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. Srimad Ramanuja was born in
2. Who is the Charioteer of Arjuna in Mahabharata war
3. The birth place of river Narmada
4. Tirupati Tataiyagunta Gangamma is believed to be the younger sister of
5. Goddess in Alampur
6. Sri Kurma Jayanti on
7. In Mahabharata, who covered her eyes with a piece of cloth
8. Son of Dronacharya
9. Who declared that karna as the king of Anga
10. Son of Drupada
11. Sri Govindarajaswamivari Brahmotsavam from to
12. Where is Tataiyagunta gangamma temple situated
13. The Birth place of Sri Adi Shankaracharya
14. Name the female character in the Picture story
15. Narayanavanam is the sacred abode of Swami

RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-05-2024.
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 MAY 2024

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



Aries (Mesha) :

You are honoured by highly respectable people in society. Students should work hard for their success in their academic matters. Normal income in professional and business activities is possible. You will take proper care about the health of the members of your family. Sincere efforts will give fruitful results.



Taurus (Vrishabha) :

Financial self-reliance will be achieved. Your income comes from different sources. You will be leading regarding your investment, profession, and business activities. Health and other activities will be successful. Good understanding will be there in your family.



Gemini (Mithuna) :

You will get unexpected benefits. You will be appreciated in your activities. Your business also will be profitable and your sources of income will be increased. Chances are there to get hike in your salary or in promotion.



Cancer (Karkataka) :

Most of the debts in the previous year will be cleared. Transit of Saturn in the eighth house overcome all your obstacles and you will get success if you are committed to do the work with interest.



Leo (Simha) :

Indigestion, problems regarding blood circulation and piles may trouble you. It is good to practise yoga to avoid discomfort and the feelings of depression. Students should work hard.



Virgo (Kanya) :

There is success in all your endeavors. Business and knowledge will grow. Progress in education as well as in your lifestyle becomes enriched with comforts like vehicle, wealth and luxurious life.



Libra (Tula) :

Illness to father is indicated. You may have to stay away from your native place. Keeping the welfare of family in view, you can prevent conflicts. You strive for the high ambitions of the family. There is a chance to get financial benefits.



Scorpio (Virshchika) :

Normal health condition is indicated. Do not get problems with children and with the arguments among the members of the family. It is suggested that you should avoid bad company. The efforts of the students may not be materialized.



Sagittarius (Dhanu) :

Immovable properties including money will grow in leaps and bounds. You will get money and new clothes. There are chances to fulfil your desired goal. Your efforts and hard work will yield good results. You will get a job. Your professional matters will be favourable.



Capricorn (Makara) :

There is full satisfaction in profession and job. You will become financially good. You will start new schemes. You will show bravery and be admired by all. Contagious diseases or wounds related to fire will cause ill-health.



Aquarius (Kumbha) :

Gradually you will achieve self-improvement and gain stability. You learn good lessons from the past and practise yoga for rest and concentration and lead a happy life. You will lead a spiritual life.



Pisces (Meena) :

You will have to go faraway places. Even though there is lack of strength of the planet Guru, you can influence others with your eloquence. Your expression in face lacks radiance. Huge expenses are indicated.

Subham Subham Subham

MAY, 2024

SAPTHAGIRI

51



**GOD NEVER SPARES
WHO INSULT HIS DEVOTEES**

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

PICTURE STORY

Tarigonda Vengamamba is sitting in the house writing something.

'My dear disciple! 'Vengamamba seems writing something. What is it?'

'It is something like poetry, Guruji!'

Oh! Is she capable of writing poetry? What has she written?

Oh! Don't you know? She wrote many things.

I will see what she writes. I will decide her matter.

Meanwhile, the servant is taking out a dust bin from the house.

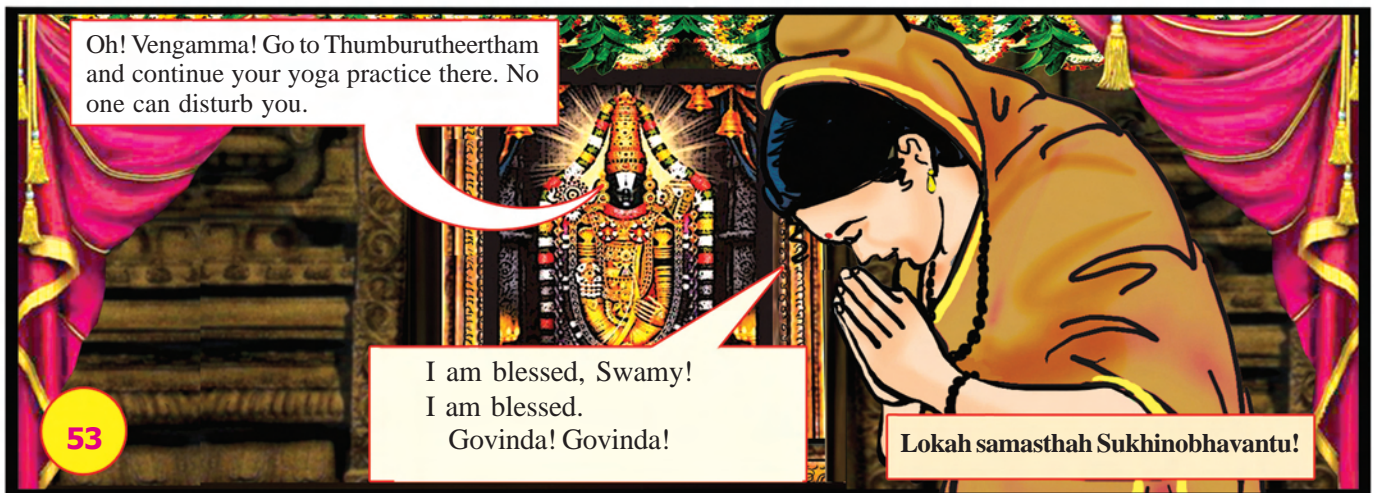
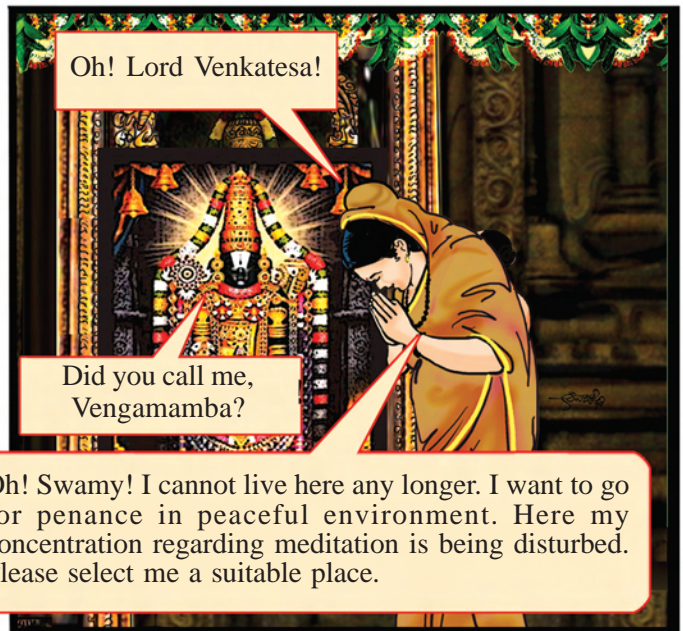
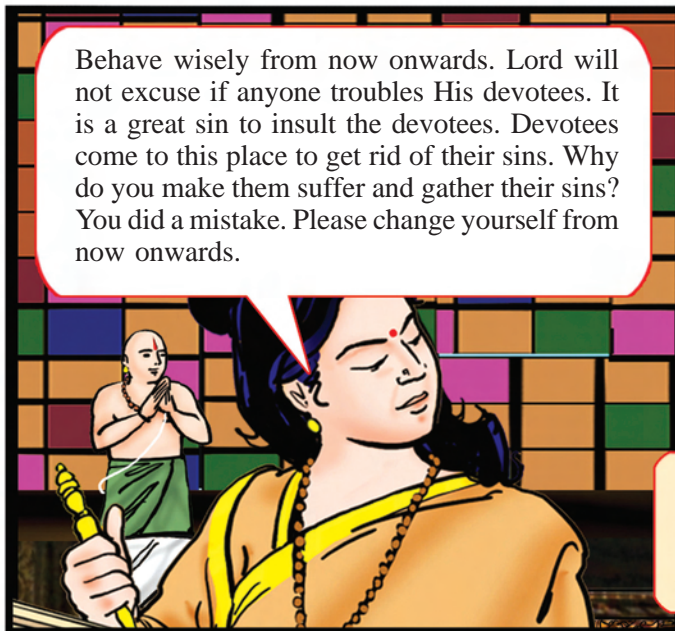
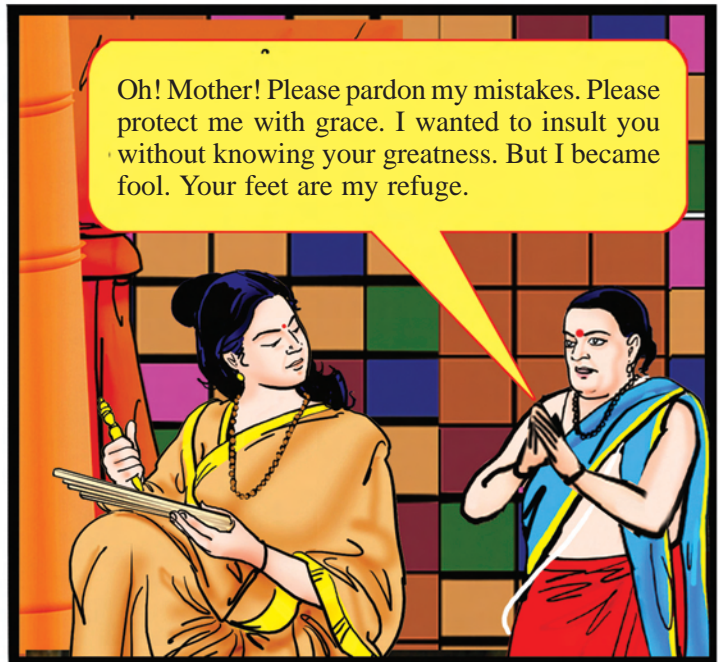
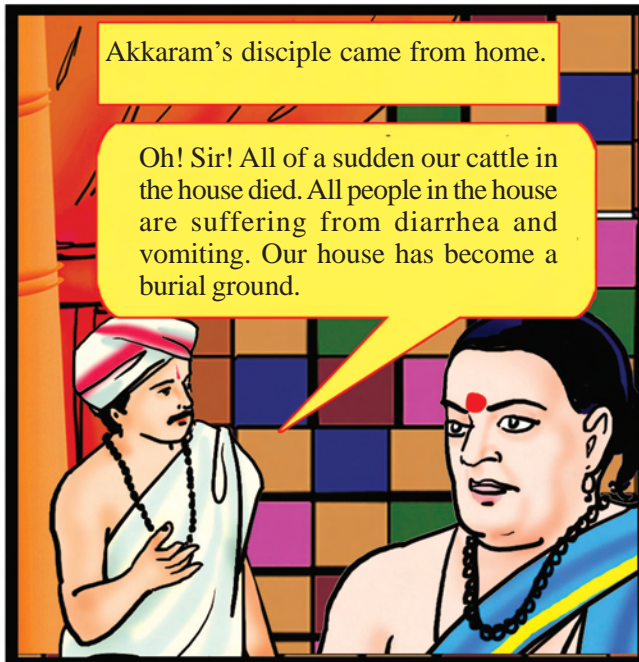
Oh! Servant! Come here. Give me that dust bin.

He took the dust bin and poured the waste material on the head of Vengamamba.

Oh! How unfair it is!

Oh! Man! Please stop. He used to insult me a lot day by day. I will stop his foolish play from today.

Oh! Akkaram! Your sin has ripened today. Your difficulties will start now.





TIRUMALA TIRUPATI DEVASTHANAMS
SAPTHAGIRI
SPIRITUAL ILLUSTRATED MONTHLY



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

**Answers for the
 QUIZ**

**Published in the Month of
 March 2024**

1. Sayanamurthy
2. Kushalavarma
3. Durvasa
4. Menaka
5. Sri Sarvamangala Devi
6. Nandi
7. Krupi
8. Prahlada
9. Pey Alwar
10. Dronacharya and Krupi
11. Jaya and Vijaya
12. Dronacharya
13. 08.03.2024
14. Lord Narasimha
15. The Kapila Thirtha Lake at the foot of the hills
16. Gogarbha
17. Kubera
18. From 01.03.2024 to 10.03.2024
19. 25.03.2024
20. Kubera

**Winner for the month of
 March 2024**

T. MUKILESHWAR

IM1606190383

CHENNAI - 600040.

KRISHNANAND A. SHENOI

Subscription No. 5317

KERALA - 682002.

**CHANT
 OM NAMO VENKATESAYA**

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



RISHIKESH

NARAYANAVANAM

**SRI KALYANA VENKATESWARASWAMIVARI
BRAHMOTSAVAMS**

May 21st to 29th, 2024

21-05-2024, Tuesday
Day : Dwajaroohanam
Night : Peddaseshavahanam
22-05-2024, Wednesday
Day : Chinnaseshavahanam
Night : Hamsavahanam
23-05-2024, Thursday
Day : Simhavahanam
Night : Muthyapupandirivahanam
24-05-2024, Friday
Day : Kalpavrukshavahanam
Night : Sarvabhupalavahanam
25-05-2024, Saturday
Day : Mohini Avataram in Pallaki
Night : Garudavahanam
26-05-2024, Sunday
Day : Hanumadvahanam
Night : Gajavahanam
27-05-2024, Monday
Day : Suryaprabhavahanam
Night : Chandraprabhavahanam
28-05-2024, Tuesday
Day : Rathotsavam
Night : Aswavahanam
29-05-2024, Wednesday
Day : Chakrasnanam
Night : Dwajavarohanam

TIRUMALA TIRUPATI DEVASTHANAMS



JAMMALAMADUGU

**SRI BHU SAMETHA SRI NARAPURA
VENKATESWARASWAMIVARI BRAHMOTSAVAMS**

May 21st to 29th, 2024

21-05-2024, Tuesday
Day: Dwajaroohanam
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Day: Suryaprabhavahanam
Night : Chandraprabhavahanam
29-05-2024, Wednesday
Day: Chakrasnanam
Night : Dwajavarohanam



SAPTHAGIRI (ENGLISH) SPIRITUAL ILLUSTRATED MONTHLY Published by Tirumala Tirupati Devasthanams Printing on 25-04-2024 & 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.



NARAYANAVANAM

SRI KALYANA VENKATESWARA SWAMIVARI BRAHMOTSAVAMS

21-05-2024 to 29-05-2024