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TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

SPIRITUAL ILLUSTRATED MONTHLY

JUNE 2024

Rs. 20/-



JYESHTABHISHEKAM AT TIRUMALA

19-06-2024 to 21-06-2024



APPALAYAGUNTA

SRI PRASANNAVENKATESWARASWAMIVARI BRAHMOTSAVAMS
 From 17-06-2024 to 25-06-2024

DATE	WEEK	DAY UTSAVAM	NIGHT UTSAVAM
17-06-2024	Monday	Dwajaroohanam	Peddaseshavahanam
18-06-2024	Tuesday	Chinnaseshavahanam	Hamsavahanam
19-06-2024	Wednesday	Simhavahanam	Muthyapupandirivahanam
20-06-2024	Thursday	Kalpavrukshavahanam	Sarvabhupalavahanam
21-06-2024	Friday	Mohini Avataram in Pallaki	Garudavahanam
22-06-2024	Saturday	Hanumadvahanam	Gajavahanam
23-06-2024	Sunday	Suryaprabhavahanam	Chandraprabhavahanam
24-06-2024	Monday	Rathotsavam	Aswavahanam
25-06-2024	Tuesday	Chakrasnanam	Dwajavarohanam

TIRUCHANUR

SRI PADMAVATHI AMMAVARI FLOAT FESTIVAL
 From 17-06-2024 to 21-06-2024


DATE	WEEK	PERFORMED TO
17-06-2024	Monday	Sri Krishnaswami
18-06-2024	Tuesday	Sri Sundararajaswami
19-06-2024	Wednesday	Sri Padmavathi ammavaru
20-06-2024	Thursday	Sri Padmavathi ammavaru
21-06-2024	Friday	Sri Padmavathi ammavaru



BHAGAVADGITA

na tv evā haṁ jātu nā saṁ
na tvaṁ ne me janādhipāḥ
na cai va na bhaviṣyāmaḥ
sarve vayam ataḥ param

In fact, there was never a time when I
was not, or when you or these kings
were not. Nor is it a fact that hereafter
we shall all cease to be.

(Chapter - 2, Sloka – 12)

INVOCATION

kākuṇṭṭhē yīśūnyavādakaṭhinacittulacēta
pai koni vivēkulaku bradukagavaccunā..

.. kākuṇṭṭhē..

allanāḍu nirākāramaneḍi māṭalacēta
vellibōya lōkamulō vijñānamellā
kallani mītrivikramākāramu cūpi mīru
cellabeṭṭitiri vēdaśikhalandu mariyu..

.. kākuṇṭṭhē..

ālakiñci yahambrahmamanēḍibuddhulacēta
gālibōya bhaktiyallā kālamandē
yēli prahlādunikigā hiraṇyakaśipunodda
yēlikabaṇṭuvarusa linde cūpitiri..

.. kākuṇṭṭhē..

aṁtā nokkaṭṭiyanē adharmavidhulacēta
guntabaḍe buṇyamellā gollabōyi
iṁtaṭa śrī vēṅkaṭēśa yekkuḍu nēnani koṇḍa
Vintagāga boḍavekki viṛṇavīgītivi ..

.. kākuṇṭṭhē ..



If not for You, how under the influence of the rigid minded Sunyavadins,
could the wise people rise above and survive!

In the past, the worlds were filled with
the doctrine of 'Nirakara' (The doctrine of the formless God, the Niguna Brahman) !
Proving that it is untrue, by showing Your form of Trivikrama,
You established the authority of the Vedas!

Hearing the words of those who proclaim 'Aham Brahmasmi' (The doctrine which holds
that the Jiva itself is the Lord (Advaita),
all devotion had been blown away into the winds!
During that time itself, You showed to prahalada, in front of Hiranyakasipu,
the difference between the 'Ruler' and the 'Servant'!

Because of the unrighteous injunctions that proclaim 'Everything is one'
all merit was lost and people became lowly!
Then, saying "I am the Highest", O Sree Venkatesha,
You manifested Yourself and prospered as the wonder on the mountain!

- Annamacharya

Sankeerthana Courtesy

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Tirumala Tirupati Devasthanams

SRI SRINIVASA DIVYAANUGRAHA HOMAM

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

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

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



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

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Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

SAPTHAGIRI

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JUNE 2024

No. 1

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Front Cover: A view of Sri Malayappa Swami in Three
Armours during Jyeshthabishekam ritual at
Tirumala

Back Cover: A view of Sri Padmavathi Devi during
Teppotsavam at Tiruchanur



SERVICE TO MAN IS SERVICE TO GOD!

‘Yogo Yoga Vidam Vara’ is a prominent expression in Sri Vishnu Sahasranama. It is a hymn that describes the unique quality of Lord Vishnu. ‘Yogo’ means equanimity of mind, ‘Yoga’ means Meditation. ‘Vidam Varah’ means that the ‘yoga’ is the best. These words of Lord Vishnu provide stability and tranquility in meditation. ‘Yogakshemam Vahamyaham’ is Lord Krishna’s instruction to His disciple Arjuna in the Bhagavad-Gita. In Bhagavad-Gita Lord Sri Krishna gave a spiritual message to make the mind of Arjuna strong and stable after the battle through the concept of Yoga and the concept of self-surrender.

‘Yoga’ is an ancient Indian practice and a Tantric medium. It practices mental, physical and psycho-physical activities naturally. ‘Yoga’ includes exercise, ‘Pranayama,’ meditation and spiritual practice. Through ‘Yoga’, one’s mind can be made calm and peaceful’. One can attain a pure heart, good health, and spirituality by doing the practice of ‘yoga.’

‘Yogah Karmasu Kaushalam’ is the ability to perform ‘Karmanushtana’ effectively. In this way, one acquires merit to perform one’s duties dispassionately. This ‘Yoganusthanam’ is not only a part used in the system of ‘Yoga’ but also a part used in different ‘Karmas’. In this regard, India made its own unique mark first among the countries in the world. So, 21st June is being observed as the International Yoga Day.

The Tirumala Tirupati Devasthanams is not only significant for devotees in providing the ‘darshan’ of the Lord but also for the social services too. It has extended its spiritual vision in the matters of Yoga, Ayurveda, Allopathic medicine, prevention of diseases and the preventive treatments for the people by giving them treatment through the TTD hospitals like SVIMS (Sri Venkateswara Institute of Medical Sciences) A Super Specialty Hospital, BIRRD (Balaji Institute of Surgery, Research and Rehabilitation for the Disabled) is providing medical treatment to those suffering from Polio Myelitis, cerebral palsy, congenital anomalies, spinal injuries and the orthopedically handicapped. Sri Padmavati Hrudayalaya (Hospital for children) is diagnosing the children with cardiac ailments by performing complicated surgical procedures. TTD is also providing treatment to the devotees in Tirumala by establishing Ashvini Hospital, the Central Hospital and some dispensaries in Tirupati. TTD is also running Ayurvedic Hospital for the benefit of the people.

The great charitable institution i.e., the Tirumala Tirupati Devasthanams plays a vital role in organizing many health programs for the devotees of Lord Venkateswara. It is always going ahead following the idealistic axiom i.e., ‘Manava Seva is Madhava Seva!’ in thought, word and action.

Service to Humanity is Service to Divinity!

Sarve Janah Sukhino Bhavantu!

Jyeshtha means 'Elder' in Sanskrit. You would have heard the phrase '*Jyeshtha bratha pitasamah*', or the elder brother is akin to one's father. In Vishnu Sahasranama, we have the Lord referred to as *Jyeshthah shreshtah prajapathi*, best by age and attributes, Lord of all. There is a star in our list of twenty-seven nakshatras, called 'Jyeshtha'. There is of course the Jyeshtha month, that falls approximately in May/June, almost the hottest period of the year. It is the third month (after Chaitra and Vaisakha) in our calendar.

Like all months, Jyeshtha is important for many festivals and vows. One of them is the Vat Savitri vrat, celebrated in Maharashtra and Gujarat on the full moon (pournami) of the Jyeshtha month. Women fast for the well-being of their husbands, and even tie a thread around a Banyan tree; after all aren't banyans long lived!

Another beautiful festival that is celebrated during this month is that of Ganga Dussehra. We all know the story of Maa Ganga who was flowing in heaven. She is known as Vishnupadi, *nirgata vishnupadabjat tena vishnipaadi smrta*, emerging from the feet of Lord Vishnu during his Trivikrama Avatar. She came down to earth because of Bhagiratha's penance and in the process sanctifying and purifying all that she touched. This happened in the month of Jyeshtha and hence in memory of this event, devotees celebrate Ganga Dussehra during the first ten days of the Shukla Paksha of Jyeshtha month with the Dashami (tenth) day, the day of the descent to earth or Gangavatarana. It is especially important in places like Varanasi, Rishikesh, Prayagraj and Haridwar.

**Jyeshthabishekam to Sri Malayappa Swami
along with His Consorts
From 19-06-2024 to 21-06-2024**



Apah paramam pavitram, water is the purest of all things, says the Brihadaranyaka Upanishad. *Apsvantaramrtamapsu bhesajam*, there is both nectar and medicine in water. In the Jyeshtha month, one of the hottest months in the year, our bodies need extra water to keep cool, externally and internally. It is interesting to note that many rituals in the Jyeshtha month are associated with purification and cleansing by water. As everyone knows, in our temples, regular abhishekam or tirumanjanam to the icons is done throughout the year using various items like milk, honey, curd, sandalwood paste etc. This results in a certain amount of wear and tear to the vigrahas. Herbal oils are used to anoint the vigrahas and special tirumanjanam is performed to heal them from this wear and tear. This is usually done during the Jyeshtha star.

In Srirangam temple, the ritual is done in the Jyeshtha star in the month of Aani (Tamil equivalent of Jyeshtha, which falls in June-July), and hence it is also known as Aani Tirumanjanam. The golden kavacha or armour on the utsava murthi of perumal and thayar are mended. The murthis are anointed with herbal oils. Water from the River Kaveri is brought in special golden and silver pots for the tirumanjanam of the vigrahas. There is no public worship during the two days of Jyeshthabishekham.

The Three day Annual Abhideyaka Abhishekam

Coming to Tirumala, the rituals linked with the Jyeshtha star during the Jyeshtha month are particularly important. "Abhidhyeyakam" is the term used for the protective golden kavacham or armour that covers the forms of the utsava murthis of Sri Sri Malayappa swami, with which he is believed to have emerged to fight against evil in Kaliyuga. It is this Swarna kavacham that the Lord is adorned with through the year when we worship him.

As mentioned earlier, the regular tirumanjanam rituals as well as daily decorations

and special decorations during the processions through the streets do take a toll on the kavacham that adorn Lord Malayappa Swami and his consorts Sridevi and Bhudevi. Once a year, this golden kavacham that adorn the murtis is removed and restored. It is the only time of the year that Lord Malayappa can be worshipped without his kavacham.

It is a three-day event. On these days, after the naivedyam bell is rung, the Lord and his divine consorts are moved to the Kalyanotsava mandapam located in Sampangi Prakaram. Here, snapana tirumanjanam is conducted amidst the chanting of

1st day
Diamond - studded
Armour

A view of Swami with
Ammavarlu in
Three Armours

2nd day
Pearl Armour
3rd day
Golden Armour

The essential purpose of the Jyeshtha Abhishekam is to protect the utsava murties from damage which might occur during processions and Tirumanjanam through various pujas.

Vedic mantras. This involves performing a ritual bath to the deities using holy and consecrated water mixed with spices including turmeric, sandal paste, honey, milk and curd and is for preservation of the ancient panchaloha core of the murtis. Because it involves nine sets of twelve different materials (dravyam), it is an *ashtottara shata kalasha snapana tirumanjanam*.

After the tirumanjanam, on the first day, the Lord is adorned with the 'Vajrakavacham' or armour of diamonds. In this glittering attire, the Lord goes in procession around the streets giving darshan to His devotees. On the second day, the Lord is dressed in the 'Mutyal kavacham' or pearl armour. On the third day, on the Jyeshtha nakshatra, after the snapana tirumanjanam, the Maha Shanti Homam

is performed at the Kalyanotsava Mandapam in the Sampangi Prakaram inside the temple. Puja is done to the "Abhidhyeyakam," the special golden kavacha. Next, the Lord is once again adorned with it. And this is how we devotees will worship him in his Bangaru (Golden) kavacham or Swarna kavacham for the rest of the year. After the Sahasra Deepalankara Seva, the deities are taken in a celestial procession along four Mada streets to bless devotees.

Since this event falls during the Jyeshtha month, it is called 'Jyeshthabishekham'. Because the special tirumanjanam (ritual bath) is conducted to this special Swarna kavacham, the "Abhidhyeyakam" that always adorns the Lord, this festival is also called 'Abhidhyeyaka Abhishekam'. The Golden Armour will remain on the processional deities (Sri Malayappa Swami Goddesses Sridevi and Bhudevi) till next year when the same ritual is done.



FLOAT FESTIVAL at Tiruchanur



The annual Teppotsavam (float festival) is being held at Sri Padmavathi ammavari temple, Tiruchanur every year for five days. This float festival is celebrated to exhibit the grandeur of "Goddess of Riches". On these five days, pleasant ride on finely decorated float in 'Padmapushkarini' is done every day in the evening. Visit this festival and be blessed. The details related to this ritual is given in the 2nd (first inner) page.



“Hanuman Chalisa” was written by Tulasidas Goswami on praise of Hanuman. Why it is very popular? Because the hymn praises the devotee of the Supreme. If “Bhagavata” is praised, the Supreme Personality of Godhead becomes happy and blesses immediately. Lord is always fond of devotees. Such a devotee is Lord Hanuman who is the hero of “Hanuman Chalisa”. It is written in “Awadhi” language which is closer to Hindi. The “Chalis” means “forty” verses.

There is no other Bhakta greater than Hanuman who had served Lord Ram. He is “Chiranjeevi” who lives ever. He had adopted the “Dasya Bhakti – Servant to Lord. This type of Bhakti makes one immortal is what we have seen in the life of Hanumanji. He had completely surrendered to Lord Sita Ram, hence attained the highest life.

Chanting “Hanuman Chalisa” is considered sacred. It is also easy to understand as it is written in local language. It invokes the divine intervention and shows us the right path to overcome difficulties in life.

Each word in “Hanuman Chalisa” is auspicious. It gives energy to the soul. “Rama

Nama” gives life, but for Lord Ram, Hanumanji gave life to him in many incidents in Sundara Kanda and Yuddha Kanda. Thus, reciting “Hanuman Chalisa” is one of the best ways to please the Supreme Personality of Godhead.

The “Hanuman Chalisa” starts with “Sri-Guru Carann Saroja-Raja...” salutations to the lotus feet of Guru. It is a tradition in Sanatana Dharma to first bow to “Guru” to get enlighten. Because Guru shows us the right path of life.

Tulasidas praises Lord Hanuman like how Valimiki had praised in his original text of Ramayana.

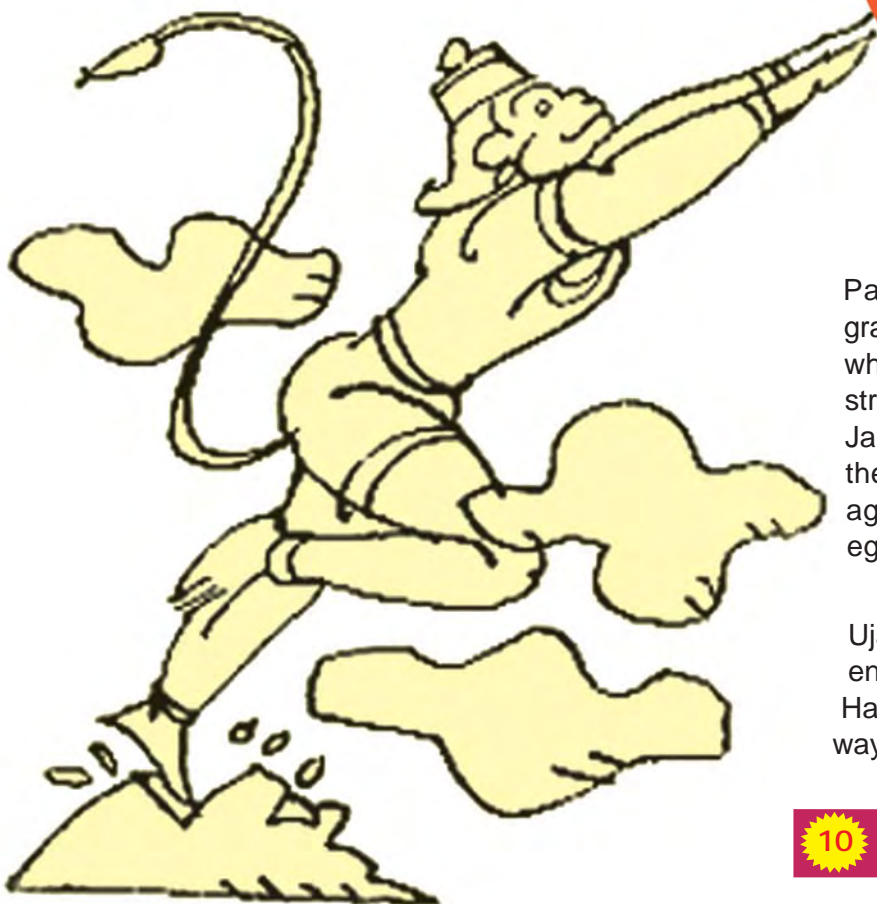
Gems of **HANUMAN CHALISA**

- Smt. T.S. Rajyalakshmi

Hanuma Jayanti
on 01-06-2024

Hanuman is praised as “Nava-Vyakarana-Pandita – nine types of knowledge including grammar” was very humble. One of the incidents where, each of the monkeys tried to show the strength to cross the ocean but was not confident. Jambavan knew that only Hanuman could cross the ocean and invoked his strength. Hanuman agreed to the task. This incident shows he is egoless.

Hanuman is “Jnaan Gunn Saagar....Lok Ujaagar” Hanuman is the ocean of Wisdom and enlightener of three worlds. When Lord Ram met Hanuman, he was very much impressed by the way Hanuman spoke. He found that Hanuman is





would kill if it were others. Because it was Hanuman, he was just pushed down by the powerful weapon.

Anjani Putra is “Shankar-Suvan” – Incarnation of Lord Shiva as he was born after praying to Lord Shiva by his mother Anjana Devi.

“Prabhu Caritra Sunibe Ko Rasiyaa” He likes to always listen to Ramayana. It is even today, when any Bhajan or Ramayana is read, we put a seat for Hanuman as it is told by him that he would attend to hear about Lord Rama, anywhere, anytime, by anybody.

“Raamalassann Siitaa Man Basiyaa” one of the incidents where Hanuman tears open his heart and shows that his heart is full of “Sita Ram” and one can see even today.

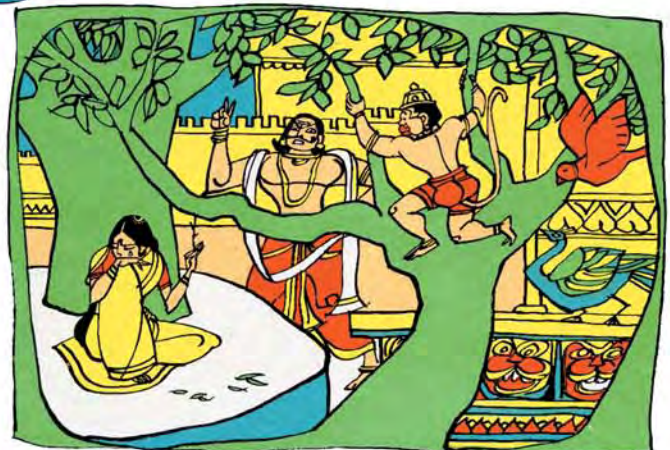
“Sookshma RoopadhariVikatt Roop Dhari” when meeting Sita Devi, he took a very small form initially, but when he burnt Lanka, he took a gigantic form. Thus, he knows “Ashta Siddhi”.

“Tum Mam Priya Bharatahisam Bhaaii” Lord Ram himself praised and hugged him saying, that you are like my brother Bharatha. Getting the best acknowledgment from the Supreme is what

no ordinary monkey. The way he expressed his greetings was like a person who must be a Vedic Scholar. Thus, Hanuman’s wisdom was showcased during the introduction to Ram.

Anjaneya is “Raama-Dhoota Atulit Bala-Dhaamaa” He is the messenger of Lord Ram and has immeasurable strength. It is obvious that when Lakshmana was stuck by the arrows of Indrajith, nobody could save him. Hanuman lifted the mountain and got the “Sanjeevini” herb which brought back life of Lakshmana. Such a strength he has. He was hailed as “Rama Dhoota” when he had taken the signet ring from Rama and gave to Sita, which brought back the life of both.

Hanuman is “Mahaa-biir Bikrama Bajarangi” Great Hero with strength of a Thunderbolt. When he was young, he mistook Sun as fruit and tried to catch him. He was stuck by Indra’s weapon which



Hanuman received after giving the “Choodamani-Hair Clip” of Sita.

“Bhuut Pishaaca Nikatt Nahi Aavai” Ghosts, evil spirits do not come near when one recites the glory of Hanuman says the author. As Hanuman had handled many Rakshasas like Lankini, Surasa, Simhika, Ahiravan, Aksay gained victory over them.

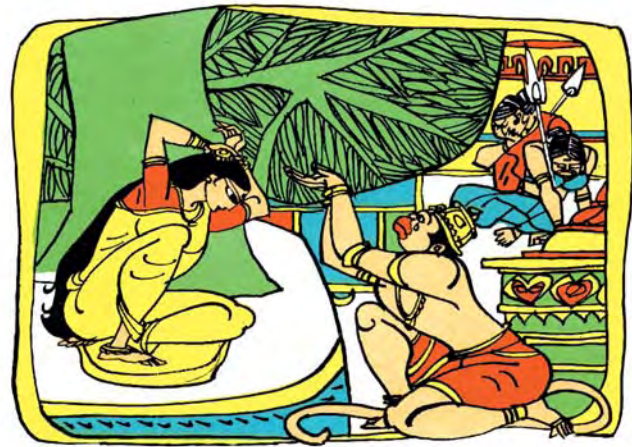
“Naashau Rog Harai Sab Piiraa” will destroy disease and pains as he had saved the life of Lakshmana in the battle, removed the pain of separation between Rama and Sita.

“Saadhu Sant Ke Tum Rakhavaare” savior of Sages because he helped Ram in the battlefield where Ravana was killed, and many saints were saved.

“Asstasiddhi Nava Nidhi Ke Daataa” by praying to him one can get the superpowers and prosperity. Sugriva, who lost his kingdom got back all the prosperity, when Hanuman helped him meeting Lord Ram.

“Sadaa Raho Raghupati Ke Daasaa” whatever he is praised, Hanuman likes to be the servant of Lord Ram. Such is the “Dasya Bhakti” shown by him.

“Janma Janma Ke Dukh Bisaraavai” if we have the “Dasya Bhakti” like Hanuman, we will be saved from the life of birth and death cycle. We have been born for multiple times and suffered in this world. That cycle will be broken and will attain “Moksha-Salvation”.



“Hanumat Sei Sarva Sukh Karaii” the author authenticates that one who worships Hanuman will always be happy.

“Sankatta Harai Mittai Sab Piiraa” to the above statement, the answer is because Hanuman removes all our sorrows which obviously makes our life Happy.

“Krpaa Karahu Gurudev Kii Naaii” author request Hanuman to show grace as he considers him as “Guru” the teacher. It is also said by our ancestors that in Ramayana, Lord Ram is “Paramatma”, Maa Sita is “Jeevatma” when she suffered, Lord Hanuman “as Guru” showed the path of light to “Jeevatma” to get united with “Paramatma”. Thus, Hanuman is considered as “Universal Teacher”. Ramayana is not only an incident but also a “Way of Life” to this modern world.

“Hrday Basahu Surabhuup” Tulasidas finally says that if one recites “Hanuman Chalisa” with devotion will be blessed by Lord Shiva as he is the witness and always be the servant of “Sri Hari”. He also requests the Lord to reside in his heart.

Hanuman’s life shows us how one should be brave, humble, energetic, positive oriented, goal focused, maintain inner strength, always happy and contented, take service to Lord as motto, protect the weak, uplift Dharma, always chant “Rama Nama”, always think of Lord, knowledgeable yet egoless and so on.....andon....

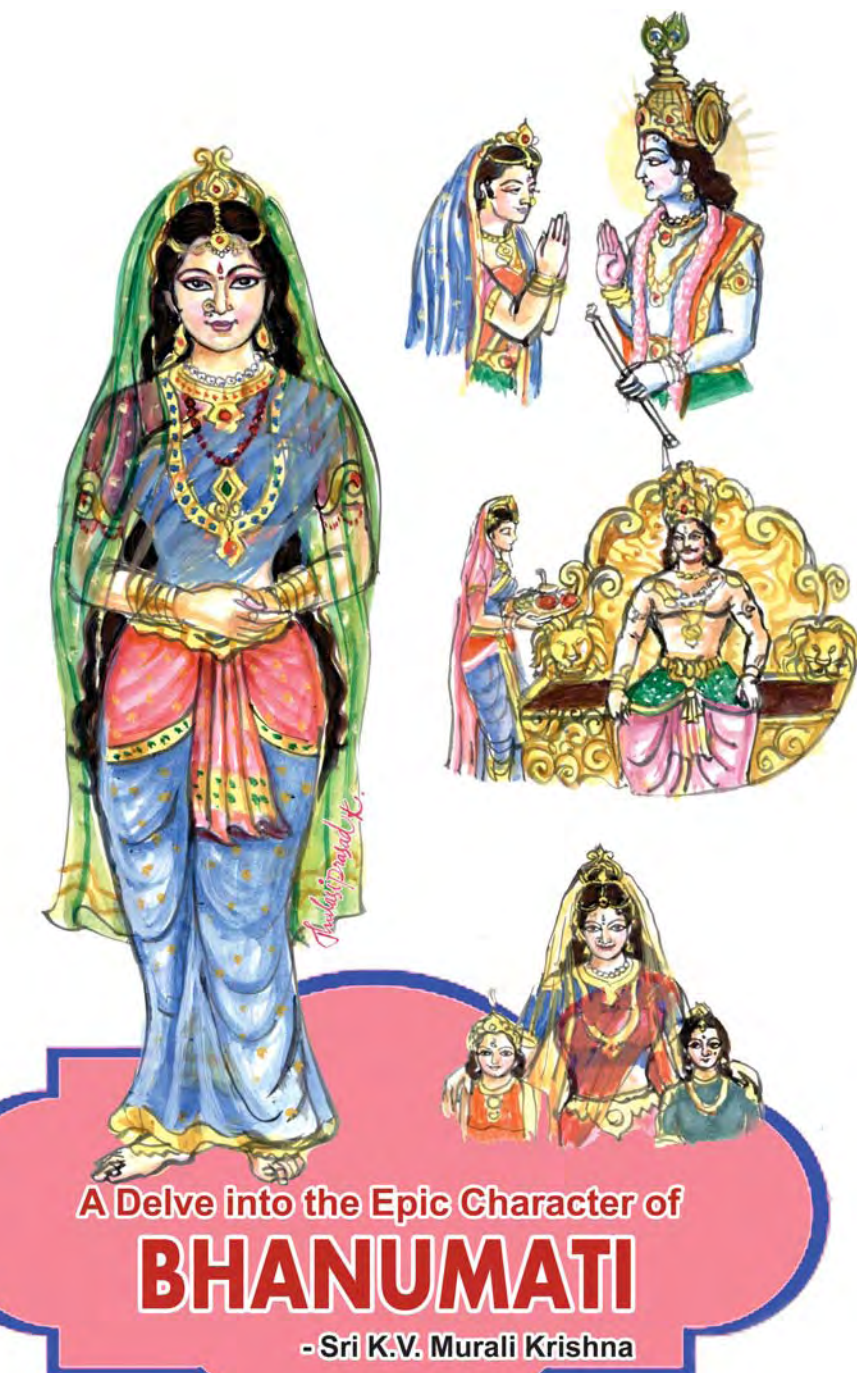
“Rama Lakshmana Janaki

Jai Bholo Hanumanki”



Mandodari the wife of Ravana, the demon king of Lanka and Bhanumati the wife of Duryodhana the prince of Kaurava dynasty, were the two women characters we come across in the great Indian epics Sri Ràmàyana and Sri Mahabharata respectively. They were highly pious and were helpless witnesses in the face of sorrows which they had to suffer because their adamant, arrogant and jealous husbands treaded the path of non righteousness or adharma.

Chitravarma the king of Kambhoj invited all the kings for the 'Swayamvara', a ceremony in which the bride selects bridegroom of her choice, for his daughter Bhanumati. She was not only most beautiful, intelligent but also had gained mastery over martial arts. The prominent kings among the invitees were Duryodhana, Karna, Shishupala, Jarasandha, Bhishmaka, Vakra, Kapotroman, Nila, Rukmi, Srnga, Asoka and Satadhanwan. As the swayamvara commenced Bhanumati, accompanied by her close friend Supriya entered the court hall, holding a garland in her hands. She slowly started to walk in front of the invited kings while the minister introduced one after the other. Thus, she moved ahead of Duryodhana. This rejection from Bhanumati has flared up his anger and



A Delve into the Epic Character of

BHANUMATI

- Sri K.V. Murali Krishna

he caught hold of her hand and forcibly led her onto his chariot, rode back to Hastinapura. The other kings who challenged Duryodhana's act of arrogance were defeated by Karna in the battle. Duryodhana justified his act as 'kshatra dharma' and by referring to an incident in the life of his great grandfather Bhishma wherein he abducted three princesses - Amba, Ambica, Ambalika of Kashi as brides for his step brothers.

Bhanumati with great concern towards reputation of her parents and also that of Kaurava family, at last gave her consent to marry Duryodhana.

After her marriage, Bhanumati came to know about Duryodhana's jealous, arrogant attributes, non-righteous acts and about his rivalry with Pandavas. Several times she advised him to tread the path of righteousness and to put an end to the rivalry with Pandavas. Though he loved his wife most did never care to heed her words. As the time lapsed, one day Bhanumati understood that the negative attributes of Duryodhana which crept into his mind by birth were hardest nuts impossible to crack. She was endowed with an apex level of matured thinking and like an ideal wife, she is reconciled to his ways, accepted him as he is and loved Duryodhana. Bhanumati at all times took every care of the needs, comforts and pleasures of her husband Duryodhana.

In due course, Bhanumati became the mother of twins, son Lakshmana Kumara and daughter Lakshmana. She was an ideal mother too. She nurtured her two children with utmost love and care. Consequently both Lakshmana Kumara and Lakshmana grew up into perfect individuals endowed with all ideal attributes. Samba, the son of Jambavati and Sri Krishna abducts Lakshmana on the occasion of her Swayamvara. But Kaurava soldiers capture him and detain him in the prison. Balarama who was very angry over this waged a war against Duryodhana. But Duryodhana was against for a battle with his guru. At this juncture Bhanumati by her pleasant conversation greatly impressed Balarama and he too accepts for the marriage of Samba with Lakshmana.

Bhanumati was a god fearing pious women. She always wished victory for dharma. At the same time, she was equally worried about the fate of her husband Duryodhana, because her strong belief was that evil deeds will invariably reap evil consequences. After the defeat of Dharmaraja in the game of dice, when Duhshasana tried to disrobe Draupadi in the Kaurava court, Bhanumati knows well that the flames of curse of anger and the tears of Draupadi would devastate the entire Kaurava clan. So she raised her voice against the ill treatment to Draupadi and came running to help Draupadi, and took her away from the court into the Draupadi's chamber inside the palace.

Bhanumati was an ardent devotee of Sri Krishna. She strongly believed that in Dwaparayuga Lord Vishnu himself took birth as Sri Krishna. Once when Sri Krishna visited the palace of Duryodhana, Bhanumati invited him into the palace with great respect, offered him her prayers and impressed him with her rich hospitality. Also when Sri Krishna comes to Hastinapura as an ambassador for a peace treaty between Kauravas and Pandavas, Bhanumati with an intention to avert the battle of Kurukshetra, advises Duryodhana to listen to the word of Sri Krishna. The battle of Kurukshetra became inevitable. Bhanumati pathetically lamented at the corpses of her son and husband who lost their lives in the battle of Kurukshetra. But she never blamed Pandavas over this.

Bhanumati was the noble royal lady, who considered family reputation and hindu marriage system in high esteem.



(Continued from the previous issue)

Dasharatha's Adulation : Dasharatha bowed down to Vasudeva and replied thus with adoration: "O Personification of Bliss! Cause of the Universe! Omnipresent! I've come here with an intense desire to have Your blessed darshan. You're the preceptor for whom even Brahma and others continue to do their penance languishing for darshan and who hear their desired sooktaas. You've suppressed the three cities (tripuraas)! You're the Creator. With Your beneficence, the Demigods of Directions, the Nine Planets, and angels discharge their respective duties regularly. You've the absolute authority over everything. Your abode is the highest heaven. I don't have the power to praise Your highest stature.

"Hey Lord of Lords! Please pay heed to the appeal of this helpless poor fellow! I've all the wealth and pleasures with Your grace, but I don't have the progeny that upholds the honour of our dynasty. This is the only grief of mine. The Vedas proclaim that the issueless people don't reach the virtuous worlds. That's why I've come with these sages to seek the ultimate refuge at Your feet. Hey Lord! Enable me to get sons who're valorous and virtuous bound by truth and dharma with Your Grace!"

Lord Vishnu could understand the pitiable condition of Dasharatha. He replied, "Hey Dasharatha! It's due to your sin in the past life that you suffer from lack of progeny in this life!" No sooner had he heard it than he prayed to him again, "Hey Lord! I may have committed a few sins in the past life. But as soon as I had Your darshan, all my past sins must have vanished just as the Sunrise banishes the darkness. Where's the question of sin to me then? Please set aside my past sins and forgive my lapses! Bless me to beget children and fulfil my life!"

Hari in turn replied: "Dasharatha! Why're you so worried? I've mitigated your sins. You're sure to beget the progeny. They won't be ordinary men. They'll be equal to me. I bless you with four sons who'll be very strong. You go back to Ayodhya instantly and commence Putra Kameshti yaga with commitment. I'm pleased with your adoration now." As per the orders of the Lord, Dasharatha returned to Ayodhya and commenced the efforts to conduct the Putrakameshti yaga. After Dasharatha's exit, Srinivasa addressed four-faced Brahma thus, "It's not proper for you to leave Satyaloka and stay here. I want to stay back in these hills for some more time. So, better you go back!"



14 Tarigonda Vengamamba's
SRI VENKATACHALA MAHATMYAM
SECOND ASHWASA (In Prose)
- Telugu Original by : Prof. K. Sarvothama Rao
- English by : Prof. M. Rajagopalachary

Brahma remained unmoved despite the Lord's orders. He, however, bowed his head down. Seeing this, Hari asked him, "Hey son born of a lotus! What're you thinking in your mind? Tell me clearly. I'll approve it. Raise your head and ask me without any fear." Regaining his composure, Brahma said, "O Lord! As You stand on this peak of the hill, You may stay here till the end of this Kalpa. This is my appeal! If You don't stay here on the peak of the hill, men will be away from the truth and purity. They'll fall down in all possible ways. They'll face unbearable torture in the hell. They'll fall down caught in the cycle of birth and death. There's none to save such people other than You.

"Hey Lord! You're not unaware of the evil effects of Kali Yuga. Human beings in the Kali Yuga are short-

lived. They're lazy. They're unnecessarily angry and arrogant. They're stingy, lusty, deceitful and annoyed. They're dullards, evil-minded, greedy of other's money. They've lust for others' wives. They're destitute, sinful and full of malice for the noble men. They're licentious by nature. They're thieves. They indulge in all sorts of unmentionable sinful activities and undergo a lot of suffering. That's why, I appeal to You to stay back here till the end of Kalpa and protect them."

Listening to the appeal of Brahma, Hari said, "Hey son! This is what I exactly thought of. You've made it clear. I've come to know of Your compassion for all the creatures. I'll live on the Seshadri as per your wish. Hey Lotus-born! As long as the Holy Lake of Vaikuntha is here as Swami Pushkarini, how can sins attach to the people? This leads Ganga and other sacred waters. Whoever bathes in this with devotion will be free of all sins and diseases. He'll be enriched with all sorts of wealth. I'll reward them with all sorts of wishes they make." Then Brahma said, "Hey Lord! All this is true. But the giants on the earth have occupied all forests and forts and put the human beings to all sorts of torture. Isn't it our duty to relieve the human beings of their pain?"

Hari heard the appeal of Brahma and looking at his Sudarshana discus, one of his five divine weapons, said, "Move with Kumuda and others instantly. Go along with your retinue and weapons and kill the demons." The discus king moved immediately and killed the thieves and demons in all the forts and went back to the Lord after relieving the earth of all the thorns. He said, "O Lord! As per Your order, I've killed the forces of Ravana" and prostrated before Him. The Lord felt very happy. Then the discus got restored to its original form as the weapon of the Lord. Later, seeing Brahma Hari said, "As per your wish, the enemies are exterminated. The demons who are a curse of the humanity are killed. Now you can go back to Satyaloka without any worry." But Brahma lingered without uttering a single word and the Lord said, "How come that you don't move an inch despite my orders? Do you've any more wishes? Don't hesitate to ask me!"

Composing himself, Brahma submitted, "Hey Lord! Hearken my appeal. You're popular on Venkatagiri. With Your assent, I would like to conduct a car festival for you. Please let me know your opinion." Hari discussed it with Siri and consented to the proposal.

As soon as Hari nodded his approval, angels and sages were involved in the preparations. Brahma called Vishwakarma and instructed, "Hey Vishwakarma! Construct Chitrapuri on this hill!" That's all; Vishwakarma constructed a strange city in varied ways. Besides, he also built a big chariot of Meru hill's size. Brahma didn't stop there. He called Vikhanasa to fix an auspicious moment for the car festival as per the Vaikhanasa system. Vikhanasa browsed the Panchanga (Almanac) and informed, "O Four-faced Lord! The holy flagstaff has to be hoisted as per the Vedic system in the month when the Sun enters the sign of Virgo in the Chitta star; the car festival has to be conducted in the Uttarashadha star; teerthavari (Chakrasnaanam) in the Shravana star." Instantly, Brahma sent word to the heads of all countries through messengers. As per the orders of Brahma, the heads of fifty-six kingdoms like Dravida, Karnataka, Kuru, Kukura, Kekaya, Kosala, Barbara and others set out for Seshadri along with their families and army forces. In that context, facilities like inns for serving food, sheds for supply of drinking water, rest houses were arranged for the travellers including the common men. According to their status, they gave in charity food, water, clothes, ornaments, umbrellas, white whisks, utensils, footwear, carriages, etc. Not only that, they climbed Venkatadri chanting the name of Govinda without sect discrimination and reached Seshadri. They took rest in the resorts on the hill, bathed in Swami Pushkarini, visited Varaha Swamy, offered presents. Then they had the darshan of Srinivasa offering clothes, jewellery and heaps of wealth.

Schedule of Brahmotsavas: There was a lot of fanfare of Brahmotsavas on the hill. Addressing Vishwaksena, Brahma said, "Hey Commander of Army! My wish to conduct the Brahmotsavas for my father is going to be fulfilled. Make the necessary arrangements for the same." Complying with the orders of Brahma, Vishwaksena assigned the works to different people and informed Brahma that everything was ready.

In the meanwhile, Saint Vikhanasa conducted the rituals like *mrutsangraham* (collection of soil), *punyahavachanam* (sanctification ceremony) and sowing the nine kinds of grains in the earthen dishes. Then he launched the ritual (*ankuraarpana*) ceremonially and offered the oblations to gods. The next day he completed the *Vastu homam* (Sacrifice for Vastu Purusha), *Garuda Pratishtha* (installation of Garuda's image), *Garuda homam* (Sacrifice for Garuda), *Bheri*

Talatadanam (Beating of drums and cymbals), *kankana dharana* (tying the consecrated thread to execute the ritual) and other Vedic rituals.

New garments were offered to Lord Hari and His brides Sridevi, Bhudevi and Neeladevi. They were dressed in the new clothes. They were seated in the golden chariots studded with diamonds. Auspicious trumpets were blown. Oblations were offered to different directions. All the gods and goddesses were ready to proceed on the chariots as Garuda's emblem, Sudarshana discus and the Commander-in-Chief led the procession. Hari was on the circumambulatory way of Ananda Nilayam alongwith His divine consorts. Vishwakshena made arrangements for *dhwajaroohana* (hoisting Garuda's Emblem). That night the nine *kalashas* were installed (*nava kalasha sthapana*), the eight demigods of directions were welcomed with hymns. The divine fire was lit and the sacrifices personifying different gods were performed.

Sacrifices were performed pertaining to the day's ruling star, day and week. The divine discus was placed with the necessary oblations to all the directions. The chariot of Brahma was heading the procession. The auspicious music was being played. Lord Srinivasa was made to circumambulate on the Sesha's carriage. Brahma escorted Hari to his abode.

Similarly, the daily rituals like worship of the nine earthen dishes with vessels, oblation, sacrifice, *chakrabali* (food offered to the divine discus) were completed. Arrangements were made for the next day's procession on the lighter Sesha's carriage (*Chinna Sesha Vahanam*). That night Swan carriage was arranged. The Lion's carriage and the floral pearl carriage were conducted on the third day morning and evening respectively. *Sarva Bhupala Vahanam* (the carriage carried by all kings) and Wish-fulfilling Tree carriage (*Kalpavruksha vahanam*) were conducted on the fourth day morning and evening respectively. The Utsavas continued like this. Fifth Day: Morning: Palanquin carriage for Hari in the guise of Mohini, Evening: Garuda's carriage; Sixth Day Morning: Hanuman's carriage, Evening: *Airavata* carriage after *Vasantotsavam*; Seventh Day Morning: *Suryaprabha Vahanam* (Splendid Solar carriage), Evening: Bright Lunar carriage; On the eighth day the sixteen charities were given and Hari proceeded on the chariot resembling a golden hillock

alongwith His divine consorts as Brahma was leading the procession in his huge chariot, the demigods of directions and angels were serving them, Rambha and other divine damsels were dancing and showering flowers on the chariot. The car festival was thus a feast for the eyes. On the last day *avabritha snanam* (holy bathing) was performed. Addressing those who bathed in the Holy Tank, Srinivasa said, "Listen to me, O Brahma, Rudra and demigods of directions! The sins of all those who bathed along with the divine discus (*Chakravari*) on the day of Shravana star will vanish. Besides, they will be blessed with a good deal of fortune. They will reap pleasurable life both on this earth and heaven. This is true." Instantly Brahma and Rudra said 'yes'. Later, the Lord sat in the marriage pandal in the temple.

The concluding rituals of sacrifice and others were conducted to mark the end of Brahmotsavas as per the shastras. Later, the Lord sat on the golden throne and declared, "Hey Lotus-born son! Your will has been fulfilled. I'm very much delighted. Since you headed these utsavas being at the forefront, these will be known as Brahmotsavas in your name. Besides, the participants and witnesses in these Brahmotsavas will be blessed with eternal happiness without the problem of re-birth. I'll protect them forever.

"I'll always be interested in those who meditate upon my divine form, those who sing my glory, those who repose immense faith in me without any distraction and those who worship me with devotion. I'll clear their adversities. I'll grant boons to fulfil their wishes. I'll reward them with the fortune of gold, diamonds, articles, vehicles, foodgrains and progeny. The fourth *purushartha* of liberation is guaranteed to them. They will be rewarded as much as they trust me. Those who give food, clothes, shelter, utensils and money in charity will be rewarded with all good fortunes on the earth."

Addressing Shiva, Indra and others, Lord Srihari said, "Hey renowned gods! Brahmotsavas should be held every year in Virgo sign. All of you are welcome to them. With your cooperation, the utsavas should continue to be held gloriously."

Addressing the kings, he ordered, "You are welcome to the utsavas every year. Give me one fourth of your wealth. Your kingdoms will surely expand. It is true."

He further instructed, “Hey brahmins! Perform virtuous deeds. Hey kings! Protect the brahmin families!

Hey members of trading community! Conduct your business on just lines. Hey other people! arrange for flower and basil gardens on this hill!”

Thus, he ordered members of all communities and gave them presents. He said, “you may now go back to your respective native places and come back for the next year celebrations without fail.” He gave permission to them to leave the premises.

Later, addressing Brahma and his retinue he said, “I’ll be gratified with the act of those who give charity of food to the brahmins on this hill. If they impart education freely, their ancestors will reach the holy worlds. I’ll bless with heavenly kingdom those who erect *Brindavanams* (abodes for holy basil), rear basil plants and worship me with basil twigs devoutly. I’ll liberate them subsequently. Similarly, redemption is assured to those who build flower gardens and offer flowers to me devoutly and get rid of their ego. Similarly, if they offer food enriched with six relishes, all the worlds will be gratified.” Thus, he explained the implications of the paths of karma, jnana and bhakti.

He said to Brahma later, “Hey Lotus-born! You’ve come all the way from Satya loka for long and conducted the utsavas on a grand scale. I’m happy along with my triple consorts. What kind of boon can I give you?” Brahma replied, “Hey father! You’ve rewarded me with many boons. You’ve regarded me and my words duly. I don’t fall short of anything. My yearning is that you should settle down here itself without disappearing. You promised to protect the humanity from tumbling down into the hell. That in itself is a boon for me. I don’t need any other boon.”

To this Hari said, “Hey son! I don’t spare those who create obstacles to my devout believers living with a sense of devotion. As you know, I’ve punished duly the arrogance of even my own door-keepers Jaya and Vijay. I’ll throw into the hell those who disregard my devotees. Not only that. I’ll go to the rescue of those who seek my refuge even if they be outright sinners.

I’ll drown into the hell those who curse my devotees, their preceptors and betrayers of trust. I’ll continue to stay on Seshachalam till the end of this Kali Yuga in order to suppress the wicked and protect the

noble who are weaker. Now you may go back to Satyaloka and continue your act of creation.”

He then turned to Indra and said, “Hey Devendra! You go back to your heaven along with your angels. Improve your muscular strength. Rule the three worlds. Don’t wince at the atrocities of the demons. You’ll always be victorious from now onwards.”

Addressing Shiva, he said, “Hey consort of Giri! You’ve extended your all-out support for the success of my Brahmotsavas. I’m very happy. Now you may go back to your silver (icy) hill and protect your devotees for ever.

“Hey Shiva! This Seshachalam is more distinguished than Vaikuntha, Milky Sea, Solar orb and the white island (*Shveta dweepam*). That’s why I want to stay back here in this heaven on the earth. You may also stay on the banks of Suvarnamukhi river to the east.”

Seeing Agastya and other saints, he said, “Hey holy saint! You may stay wherever you like and continue your penance.

To Sanaka, Sanandana and others, he said, “Hey distinguished saints! You’re completely detached. You drink the ambrosia of wisdom. You’re well-contented. You go to any place as you like.” At the end of Brahmotsavas, Brahma reached back Satyaloka on his swan carriage. Indra set out towards Amaravati on his Airavata elephant. Rudra reached Kailasa on his Nandi on the path of Kapila Tirtha in a circumambulatory route of Seshagiri.

Agastya, Sanaka and other saints went to the tirthas like Papavinashanam to the north of Swami Pushkarini, dipped in their holy waters and moved towards Tumburu Tirtham. They continued their penance in the place where Arundhati Matha penanced for Goddess Lakshmi on the Full Moon day of Phalguna. Some other saints halted at their favourite Tirthas and venues convenient for their penance.

Sootha thus explained the schedule of Brahmotsavas to Shounaka and other saints. He also announced the fruits of this episode that those who write, read or hear about this schedule of Brahmotsavas will be blessed with longevity, health, wealth and prosperity.

(Part II completed)

(to be continued)

(Continued from the previous issue)

Sutra 26 : purvesam api guruh kalenavacchedat || 1.26 ||

api = also; *guru* = teacher; *purvas* = everyone who came before; *an-avaccheda* = not limited or conditioned; *kala* = time.

Being unconditioned by time, the Lord is the teacher of all, is the knower in the seat of the intellect of all beings.

The *Isvara* is the supreme Lord or Ruler from whom the Solar System, the Cosmos, and all lesser Entities such as *Manus* and *Devatās* operating in time and space derive their power. Many planets are born in Him, live, grow, and then vanish. All spiritual teachers are the embodiments of the Great *Guru* and have taught in His name and power. Only *Isvara* alone endures these stupendous changes. *Guru* means both Teacher and Master. Here, only Teacher can be applied to the Lord since He is the Supreme Teacher who bestows knowledge upon all the highest teachers who impart the light of knowledge and Divine Wisdom in the world. Regretfully, in the modern world, science takes all the credit for inventing and imparting knowledge. But in reality, science is merely a tool of the Supreme *Guru*, in whom all knowledge resides. It is a pity that modern man disregards the Supreme *Guru* and worships science instead. Modern man is hurting himself and the world because of his conceit in believing he is the source of all knowledge. When it comes to seeking information, modern man lacks humility and reverence.

Sutra: 27 : tasya vacakah pranavah || 1.27 ||

vacaka = expressive name, designator; *tasya* = of that; *pranava* = syllable Om.

The expressive name or the designator is *Om*.

In the next three *Sutras*, Patanjali describes how to make contact with the Supreme Lord, having explained His nature in the preceding three *Sutras*. The *Pranava*, or sound *Om*, is introduced in the current *Sutra*. *Om* should not be interpreted as only a sound in the sense of science. It extends well beyond this limited



Sage Patanjali's Yoga Sutras Commentary

- Dr. K.V. Raghupathi

Part - VIII

PUSHPAYAGAM

The annual Pushpayagam is being held usually soon after the completion of annual brahmotsavams in Sri Govindaraja Swamy temple every year at Tirupati. This ritual is being done to the deities to ward off the mistakes performed in the brahmotsavam. As part of this ritual, in the morning, Snapana Tirumanjanam will be held to the utsava deities and then Swami with His consorts will be performed Archana with tonnes of varieties of flowers.



application to science. We refer to this sound as *Sabda Brahman*. The expression of consciousness called *Chaitanya* (motion) exists wherever there is this *sabda*. There is a frequency connected to every instance of consciousness manifesting. Consciousness and vibration are closely related. Vibration is a means to access this awareness. Not only can vibration affect awareness, but consciousness itself may influence matter and cause changes in matter by starting specific vibrations. This is the fundamental idea behind *Mantra Sastra*, the science of employing *Mantra* to effect certain concrete transformations. Mantra Yoga is the science of using mantras to assist unify or unfolding consciousness. A *mantra* is a specific set of sounds arranged in a specific manner. The 52 alphabets in Sanskrit are basic elemental powers that can create a wide range of effects through *Mantras* in various permutations and combinations. Fundamentally, the notion is that a specific type of vibration may be generated within a vehicle in order to generate a specific type of force or state of consciousness within the vehicle.

The primary and most efficient method suggested by Patanjali to conquer mental distractions, or *Viksephas*, is to recite the *Japa* of *Pranava* and reflect on its significance. He refers to *Pranava* as *Isvara's Vacaka*. *Vacaka* literally means "name" or "designator," and it is employed in a specific way to make consciousness and the force of the Being visible. It is mystified by the *Vacya* and

possesses the innate ability to unlock the power and unveil the consciousness of the person it stands for. *Om* is such a *Vacaka*. It is the *vacaka* of *Isvara*, the Great Power, and the Supreme Consciousness, and is regarded as the most mystical, sacred, and potent *Mantra*.

Sutra:28 : taj-japas tad-artha-bhavanam || 1.28 ||

japa = oral or mental repetition; *tad* = that; *bhavana* = contemplation, dwelling upon it in mind; *tad-artha* = its meaning.

One should do oral or mental repetition of that *pranava* (*Om*), and meditate on its meaning.

How can one cultivate this, *Pranava Mantra*? There is potential here in *Pranava*; it only has to be nurtured by establishing the necessary conditions. The *Pranava Mantra* is like a seed that needs to be sowed, watered, and nursed; it must be nurtured by focused discipline and practice. There are two main techniques that the *Sutra* suggests are grasped and put into practice. The first one is *Japa*, in which the *Mantra* is repeated again and again, first by mouth, then silently, and lastly mentally until the desired results begin to appear. The emotional and mental conditions are equally important. The uttering must pass by stages into a form of meditation and unfoldment of the deeper layers of consciousness. When all of the powers that are present in the active form are integrated, consciousness begins to unfold. These particular effects cannot be obtained by merely repeating the

Mantra. Its ability to cause mild vibrations in the vehicles it impacts determines how potent it is.

Contemplating about the important significance is the alternative method. In *Mantra Yoga*, this is important, but in *Bhakti Yoga*, it is dependent on deep love or devotion. The *Bhavana* involves the cooperative effort of all the faculties towards the objective, rather than just being an intellectual process. It is the affection intense desire for the Beloved. This type of *Bhavana* generates the required concentration of purpose by polarising all forces and abilities. By doing this, the *sadhaka* will find it easier to focus inward.

Sutra:29 : tatah pratyak-cetanadhigamo'py antaryabhavas ca || 1.29 ||

tatah = from that; *api* = indeed, also; *adhigama* = comes to know, attainment; *cetana* = conscious being; *pratyak* = center, in-turned, or opposite direction; *ca* = and; *antarayas* = obstacles, hindrances; *a-bhava* = disappearance, absence.

From the disappearance of obstacles, turning inward, one can contemplate the conscious being, the consciousness at the centre.

In this *Sutra*, Patanjali provides us with the two outcomes of practicing the specified *Mantra* in the previous *Sutra* (28). The first is the gradual removal of impediments; the second is the emergence of a new awareness known as *Pratyak Cetana*.

Firstly, let us comprehend the two types of consciousness: *Paranga*, which is an outward turn, and *Pratyak*, which is an interior turn. Our thoughts are constantly directed forth (*Paranga Cetana*). It is engrossed with the outside world and consumed by its perceptions and pictures. At the centre, this outward-turned consciousness invariably results in *Viksepa*, or disturbance. On the other hand, the inwardly turned or center-directed awareness is known as the *Pratyak Cetana*. The goal of yoga is to turn awareness inward, from the outside to the inside, since the ultimate mystery of existence is concealed in our core. The *sadhaka* must gradually

move from the outward to the inward, first with effort and later effortlessly. The core of *Pratyak Cetana* is this place where the *sadhaka* can establish his connection with the higher principles (*Atma-Buddhi-Manas*). This will provide the necessary guidance and momentum for treading the path of Yoga. It is only at these increasingly profound levels that the *sadhaka* descends to that direct encounter.

Japa and meditation on *Pranava* also lead to the progressive removal of impediments such as impurities, disharmonies, character flaws, lack of development, etc. All these barriers are removed by *Pranava*, which also touches the innermost centre of existence and awakens vibrations capable of awakening all dormant energies. The *sadhaka* becomes attuned to Isvara's Supreme Consciousness. There is a whole renewal of identity, which qualifies one to follow the *Astanga Yoga* path.

(to be continued)

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Thondai Nadu

108 Divya desams

TIRUKALVANUR & TIRUPAVALAVANNAR

-Sri Ramesh D. Kandadai



Location & Introduction:

These two shrines are located in and around the Kamakshi Amman Temple in Kanchipuram. In particular, the Divya Desam of Tirukalvanur is located very close to the main sanctum of the Kamakshi Amman Temple.

Tirukalvanur Sthalapuranam:

The word Kalvanur originates from the Lord's name of 'Kalva' which means a lovable thief. The Lord here is 'Adhi Varaha Perumal'. The consort is 'Anjilaivalli Natchiyar'. The Vimana is Vamana Vimanam. The Theertham is referred to as 'Nitya Pushkarani'.

A legend says that once Goddess Lakshmi and Goddess Parvati were conversing on the banks of the tank and Lord Vishnu was eaves-dropping on the conversation. Goddess Parvati realized and called out the Lord as 'Kalva'.

Special features:

The Divya Desam is located inside the precincts of the Kamakshi Amman temple in an alcove in the wall near Garbhagruham. Some believe that this is the original Adhi Varaha Perumal temple and that He has blessed Goddess Parvati as Kamakshi Devi here.

The Lord here is unusually small in stature. He is probably the smallest of the 'archavatara' idols in worship amongst the 108 Divya Desams. The priests of Kamakshi Amman temple conduct daily pujas.

Mangalasasanam:

Only Thirumangai Alwar has the affection to

refer to the Lord of this shrine as "Kalva" just as Goddess Parvati is said to have done. He refers to many shrines in Kanchipuram in the eighth piece of Thirunedunthandagam (2059) and concludes by saying that they all have planted their divine feet and taken residence in his heart.



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Tirupavalavannar Sthalapuranam:

In Kanchipuram, there are two temples namely PachaiVannar temple and Pavala Vannar temple. They exist opposite to each other. In these two places, the Lord is mentioned by His colour. He is seen in *Emerald green* in the Pachai Vannar temple and in the Pavala Vannar temple, He is seen in *Coral* colour. When Thirumangai Alwar came to Pavala



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Vannar shrine, the Lord is seen in the colour of a coral. In Kali Yuga the Lord is supposed to be in the complexion of dark clouds. The Alwar realized that after destroying the demons sent to disrupt Lord Brahma's 'yajna', the Lord stood dripping



with blood. Hence the Lord appeared in the colour of coral or Pavazham in Tamil.

Special Features:

These are two temples–Pavalavannar and Pachaivannar. There is no mangalasasanam for one of them but both are worshipped and honoured by the devotees together.

Mangalasasanam:

In Thirunedunthandagam (2060) he refers to the Lord of the shrine as Pavalavannar. He wonders at this new colour which is a great mystery to him.

Om Namo Narayanaya!



FESTIVALS AND RITUALS IN JULY 2024

- 10-12 Srinivasamangapuram Sri Kalyanavenkateswara Swamivari Sakshatkaravaibhavam
- 16 Tirumala Srivari Anivara Asthanam
- 16-18 Tirupati Sri Govindarajaswamivari Jyeshthabishekam
- 17 Tholi Ekadasi
- 17-20 Tirupati Sri Kapileswaraswamivari Pavithrotsavams
- 21 Gurupurnima, Vyasapuja





Mother is a divine word of all times. She is compared on par with the Supreme Being Any living being who has the first relationship in this world is with its mother. Mother is divine. The word itself depicts love, compassion, ownership and truth. All human beings start talking with the word 'Maa.' When in distress, they call out the word 'Amma'. So, every moment one should honour mother as how one praises the Almighty. That is the reason why one addresses goddess as 'Ammavaru', 'Thaayaar', 'Ambal' and 'Naachiyaar'. When going to a temple, we used to visit the Goddess first and then visit the Lord. That is the procedure as She is the first and the foremost who forgives all our sins. Ancient scriptures are many that hail the glory of motherhood.

The Vedic scriptures glorify the sacredness of motherhood. There are many mother characters in the Puranas. Let us take a few of them and their divine significance.

Kausalya, the first wife of King Dasarath of Ayodhya. She was the proud mother of Lord Rama. She was hailed by the sage Vishwamitra when singing 'Suprabhatham' to Lord Rama in the Ramayana – 'Kausalya Supraja Rama'. It is mentioned in some of the ancient detail descriptions that Sriman Narayana wanted to give the highest gift for Kausalya because of her selfless devotion being born as her son.

In the Ramayana in Ayodhya Kanda, Kausalya is praised as the best of women due to her pious nature. As she had to play the role of the queen and the mother, she controlled all her grief when Lord Rama was sent to forest. One should learn the devout devoion from the mother, Kausalya.



Suniti was the first wife of King Uttaanapaada. She was very humble and pious. Though, the king was favourable to the second wife, she did not interfere. She was always chanting the name of Sri Hari and was following the 'Pativrata dharma.' Because of her devotion, she had a child named Dhruva. He was the fastest person to get the blessings of Lord Vishnu within a short span. That is his will-power. These all came from his mother's teaching. When Dhruva was ill-treated by his stepmother, Suniti advised him not to lose hope as the Almighty is the only person to call for help. Dhruva followed her guidance and started his spiritual journey.

Kayadhu, the wife of the demon Hiranyakashyap and the mother of great devotee Prahaladh. When, she was in the 'ashram', the sage Narada preached her the divine qualities of Sri Hari. At that time, she was pregnant, she was weak and felt asleep during the preaching. Prahaladha, who was known as 'Garbha Sreeman' heard the divine preachings of the sage Narada and became the gem of all the devotees of Lord Vishnu. The seed of devotion to Prahaladha grew from his mother's womb. She was a devoted wife who tried to change her husband's cruelty. Unfortunately, she could not do so. She did not lose hope. She continued to bring up her child as the best among the devotees. One should know from Kayadhu, that however cruel the surroundings are only the mother can bring up the child as a virtuous person, a Bhagavata.

Yashoda is the foster-mother of Lord Krishna. Even the Devas and the humans, felt jealous about her. Such was the 'Krishna Leela.' Whatever happiness that one should get as a mother, she got it. From Yashodha, one should selflessly surrender to the Almighty to get His blessings.



Sumitra was one of the queens of Dasaratha. She is considered more knowledgeable. She is hailed because, she was the person who wanted sons – one for serving the Lord and other for serving the Bhagavatha. Thus, Lakshman and Shatrughna were raised up. She preached Lakshmana that brother and brother's wife to be served as own father and mother. If any problems occur, Lakshmana should be the first one to face it before Lord Rama. Such is the character of Sumitra who is known for her friendly nature and large heart.

Devaki, the mother of Lord Krishna is praised by all. She was a strong woman who had seen her own child getting killed by her brother. She had faith in 'dharma', hence, had the courage to take up the agony for years. She was fortunate to be the highest. In the Bhagavatham and the Narayaneeyam, the praise of Devaki Krishna is an important chapter. Faith and patience are the two important key words that one should learn from the mother, Devaki.

Subhadra is the mother of Abhimanyu, the wife of Arjuna and the beloved sister of Lord Krishna. She is a confident woman who is well-known to drive

chariots. In those days very few had the courage to learn certain manly tasks. She was one among them. She was brave enough to make her son Abhimanyu to participate in the war at young age. Though, she knows Lord Krishna is the Saviour, she always guides her son to do the duty with utmost sincerity. Courage is the key that one should learn from the mother, Subhadra.

Uttara, the mother of Parikshit was unfortunate to lose her husband Abhimanyu in the war before the birth of Parikshit. It was the most fortunate that she is the only mother, who had carried Bhagavan as well as “Bhagavatha” in her womb. When the powerful missile from Ashwattama hit the womb, Uttara cried in pain. Draupadi, Kunti, Subhadra prayed to Lord Krishna to save the mother and child which was the only hope of the dynasty. Though Uttara was in utmost pain, she did ‘saranagathi’ i.e., self-surrender” to Lord Krishna. If a devotee does ‘saranagathi’, Lord does not have a choice. Lord entered the womb of Uttara, guarded the fetus of Parikshit until his birth. Thus Uttara, carried the Lord and the Devotee in her womb. Will-power is the one which made Uttara, the young widow with so much of pain, had the responsibility and only hope to survive the dynasty made the Lord take extraordinary step to protect her.

Kunti is the mother of Karna and the Pandavas. She had extremely difficult situations throughout her life, though she was a princess. She prayed to Lord Krishna that she should be given sufferings always, so that she remembers the Lord. That is the reason, Lord Krishna himself saved her sons in many ways. ‘Acceptance and Contentment’



is the key from the life of Kunti which made the Lord to be always friendly with her sons.

There are numerous instances in ancient scriptures that praise motherhood. ‘Mathru Panchakam’ by Jagadguru Sri Adi Sankaracharya is a beautiful hymn praising motherhood. “Maatru Devo Bhava” from the Taittiriya Upanishad gives first respect to the concept of ‘Mother’. ‘Mathru Shodasi’ has the slokas which hail motherhood. Some of the commands from the ancient texts say that at any cost one should not discard the relationship of one’s mother.

The present generation should realize that it is their responsibility to always keep their parents happy. It is called the selfless action. Let us hope that the present generation will secure this tradition as Bharath Bhoomi which is the birth place of great mothers.

- Sri T. Vikram





Sri Kodandaramaswamivari Brahmotsavams
performed at Vontimitta
From 17-04-2024 to 25-04-2024
- A view

SRI ANJANEYA SWAMI

The Foremost Devotee of Lord Srinivasa at Tirumala

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

Sri Anjaneya Swami who is blessed by Lord Sri Rama in the previous Yuga for His devout services is now receiving worship from His devotees in Tirumala, the Kaliyuga Vaikunta. He gives His grand darshan in various postures in different places in Tirumala, Let us have a glance.



SRI AAGNYAPAALAKA ANJANEYA SWAMI (Ramarmeda)

Lord Anjaneya Swami resides at Sri Ramulavari Meda as 'Utsav murthy' in Tirumala temple. It is a good custom to cover our mouth with our hands while talking to the elderly persons so that our saliva drops may not fall on them. In the same manner, Lord Aagnyapaalaka (the Obedient Hanuman) stands before Lord Rama with His hand covering His mouth. Without spluttering, Lord Anjeneya wants to say 'Yes, My Lord' in obedience. To perform this, He covers His mouth with His hand. So, He is known as the 'Obedient Hanuman'. It is the embodiment of Lord Anjaneya which obeys the orders of His Lord, Sri Rama. He plays an important role during Lord Rama's coronation and the pujas performed to Lord Rama. On the day of Sri Ramanavami also the 'Obedient Hanuman' will follow His Lord. If one worships the Obedient Hanuman, one will get good behaviour, knowledge, courage, health and prosperity.

SRI BEDI ANJANEYA SWAMI

With folded hands and fettered legs, Sri Bedi Anjaneya Swami stands facing the main entrance of the temple at Tirumala. Fed up with the pranks of Bala Hanuman causing troubles to the people, His mother Anjanadevi tied handcuffs and fetters to His hands and legs. She asked Him to stand before the Lord of the Seven Hills. According to the 'sthalapurana', He is known as 'Bedi Anjaneya Swami' because of His handcuffs and fetters. In the 19th century, the 'Mahants' were in charge of the temple administration. Regarding the tradition of the temple, they followed the tradition of the northern region. The 'Mukhamandapam' and 'Garbagruha' of the temple of Lord Bedi Anjaneya Swami are facing west to Tirumala temple. Around the temple there is a 'mandap' for circumambulation. Standing approximately in six feet tall posture, Lord Anjaneya Swami gives His grand darshan and blesses His devotees receiving their worship.





SRI KONETIGATTU ANJANEYA SWAMI

Towards the north-east direction of Swami Pushkarini on the opposite side of the temple of Sri Varaha Swami, there is a temple dedicated to Sri Anjaneya Swami. As the temple exists on the 'Pushkarini,' the Lord gets the name 'Sri Konetigattu Anjaneya Swami'. Facing the western side, the idol of the Lord is seen in the posture of folded hands as per the belief installed by Sri Vysaraya in the 16th century A.D.

SRI THALAYERUGUNDU ANJANEYA SWAMI

This is the large rock seen after crossing the Padala Mandapam at Alipiri foot path way to Tirumala. It is called 'Thalayeru Gundu'. Here we can see an idol of Lord Anjaneya Swami in 'Anjali' posture on the rock. The devotees believe that they will be relieved of their pain in the legs if their legs touch the divine rock. The devotees can see the imprints made by the devotees due to their physical contact.



On the occasion of
HANUMAD JAYANTI
on 01.06.2024

Here 'Sapthagiri' is presenting some information related to Lord Hanuman.
May Sri Anjaneya Swami showers His graceful blessings on His devotees profusely.

TIRUMALA TIRUPATI DEVASTHANAMS



TIRUPATI

SRI GOVINDARAJASWAMIVARI PUSHPAYAGAM

ON 14-06-2024

JUNE 2024

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SAPTHAGIRI

Appalayagunta is the holy place of the Supreme Deity of Kaliyuga i.e., Lord Venkateswara Swamy in the name of 'Sri Prasanna Venkateswara Swamy'. Innumerable devotees worship Him with earnest devotion. The Lord of the temple is known for His graceful consideration towards His devotees who are in dire necessity of His blessings, and He blesses them all very liberally.

In olden days a devotee named 'Appulayya' while going to Tirumala rested for some time in the present Appalayagunta area. After some time he resumed his journey. At this time he forgot his bag

containing money. Fearing about the bag, Appulayya prayed to Lord Venkateswara Swamy if the bag is available I would dig a pond in the Appalayagunta area which is in drought. After the grand 'darshan' of Lord Venkateswara in Tirumala, Appulayya reached the place where he rested and he saw his bag. After that Appulayya dug a pond. The place was named as 'Appulayya Kunta' or 'Appulayyagunta'.

Legend : There is an interesting 'sthalapurana' regarding the temple. It also tells the reason why Lord Venkateswara stayed in Appalayagunta with 'Abhayahastam' instead of Varadahastam and how He got the name Sri Prasanna Venkateswara Swamy. There were hills near Appalayagunta called 'Yogula Konda'. Many sages used to perform penance in the caves on this hill. A saint named Siddulayya reached this hill after travelling many places. He identified that it is suitable for his penance. He started penance by worshipping Sri Venkateswara Swamy. After some days Sri Venkateswara Swamy

TTD
TEMPLE

Sri Prasanna Venkateswara Swamy Temple

APPALAYAGUNTA

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

Swamivari Brahmotsavams
From 17-06-2024 to 25-06-2024

appeared and received prayers from the 'maharshi' and stayed in Appalayagunta with Abhayahastam as per the wish of the saint.

The Structure of the Temple : The temple of Sri Prasanna Venkateswaraswamy in Appalayagunta is located in a spacious courtyard. The temple faces towards the East. Opposite the main temple, one can see Sri Prasanna Anjaneyaswamy temple and Pushkarini. The main 'gopuram' consists of three stairs. After entering the temple, one can see 'Balipeetham,' Dwaja Sthambham and Garudalwar Sannidhi. The main temple consists of Mukhamandapam, Antaralayam and Garbhalayam. In Mukhamandapam, one can see Sri Vishwakshena Swamy, Sri Ramanujacharlyulu along with Vaishnava Alwars. On the way to Antaralayam, there are Dwarapalakas on both sides. In main sanctum sanctorum, one finds Lord Prasanna Venkateswara Swamy having four hands with Shanku, Chakra, Kati Hastam and Abhaya Hastam. Sri Prasanna Venkateswara Swamy is similar to Sri Venkateswara Swamy at Tirumala in His features. Only difference is that Sri Venkateswara Swamy shows His feet with Varadamudra and Sri Prasanna Venkateswara Swamy bears the Abhayamudra. As the Lord is with the Abhayahastam, He gives refuge to the devotees and fulfills their desires. Thus, devotees overcome hardships and sufferings. They believe that if they visit the Lord on Saturday, all their wishes will be fulfilled quickly.

On the northwest and southwest premises of the main temple, there are two more temples. In these temples one can see the consorts of the Lord Sri Padmavathi Devi and Sri Andal. Sri Padmavathi Devi appears in sitting posture with four hands, wearing Padmas in two hands and Abhaya, Varada Mudras in the other two hands. Sri Andal appears in a standing posture with two hands, wearing a lotus in one hand and the other hand down in a graceful form.

History of the Temple : The temple was built nearly one thousand years ago by the descendants of Akasaraaja who had also built the temples in Tirumala and Narayanavanam. Later, their descendants and the kings who ruled the city of Karvetinagaram renovated the temple. Around 1750, Sri Venkata Perumalraju of Karavetinagaram renovated the temple and gave charity. Sri Sarangapani (1750-1820), a court poet of Karvetinagaram wrote hymns about this Lord. In the year 1988, the Tirumala Tirupati Devasthanams took over the management of the temple. Currently the temple is under TTD administration. In recent times, a 'rajagopuram' has been constructed over the main entrance of the temple.

The Sevas : The Brahmotsavams of Sri Prasanna Venkateswara Swamy at Appalayagunta are performed in the month of Jyeshtha for a period of nine days apart from daily rituals every year. During the Brahmotsavams different 'vahana sevas' including the Rathotsavam will be performed in a grand manner. This year the Brahmotsavams will be performed from 17th to 25th June. Besides the Brahmotsavams, Vaikunta Ekadashi, other festivals and special pujas will be performed during 'Dhanurmasam' every year.

Accommodation facilities are not available for devotees in Appalayagunta. So it is better to return to Tirupati after a visit of Appalayagunta. It is located approximately 18 km away from Tirupati and 12 km away from Tiruchanur. Local tour buses run by the Department of Tourism are available from TTD Vishnu Nivasam (Rest house) in Tirupati.

May Lord Sri Prasanna Venkateswara Swamy shower His graceful and plentiful blessings on His devotees! One who visit this temple, will be blessed with good recognition in life.





SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhooshi

(Continued from the previous issue)

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

Sloka – 32

*Taatakaari: Subaahughno Balaatibalamantravaan /
Ahalyaasaapavicchedee Pravishtajanakaalaya: //*

Names up to 269 are significant events in Ramayana, chronologically arranged.

200. Taatakaari : Venkatesa in His avatara as Rama, was chosen by Viswaamitra to protect the yagnyas he was performing. When the demoness Taataka confronted them, Rama was taken aback by the Dharma which forbids attacking women. When Viswaamitra prodded Him to act against evil, He consented and killed the Taataka, the mother of Maareecha and Subaahu. Kulasekara alwar says

“Vandhedirndha taatakai than uratthai keeri...” in Perumal Tirumozhi [#10.2].

201. Subaahughna : In continuation to the above name, Rama, while protecting the rituals of Viswamitra, killed Taataka's son Subaahu who was threatening to disrupt the harmony at the place of rituals. Kulasekara alwar says “...vallarakkar uyirunda mainthan kaanmin...” in Perumal Tirumozhi [#10.2]. Hence this name.

202. Balaatibalamantravaan : Viswamitra was very pleased with the conduct and valor of Rama and Lakshmana. He was a great sage who accomplished mastery over all the great mantras through his time tested *Tapas*. Kulasekara alwar addresses Viswamitra as “*Manthiram kol marai munivan*” in Perumal Tirumozhi [#10.2]. Viswamitra passed on a powerful mantra called “*Bala Atibala*” to Rama which bestows the chanter with tirelessness forever. Hence Venkatesa is named after this event through this name.

203. Ahalyaasaapavicchedee : While heading towards Mithila, Rama chances upon a pristine hermitage and inquires Viswamitra about that place. Viswamitra recounts the incidents and takes Rama to that hermitage. The very act of Rama visiting that place, brings back to life Ahalyaa, who was till then invisible owing to curse by her husband, Gautama Maharshi. Rama prostrates upon seeing the divine woman and together with Gautama Maharshi, Ahalya offers hospitality rituals to Rama. Venkatesa in his Rama avatara freed off Ahalyaa from a near perpetual effect of a curse and hence this name.

204. Pravishtajanakaalaya : After the episode of Ahalyaa, Viswamitra, Rama and Lakshmana headed towards Mithila and they were well received by Ahalyaa's son, Sataananda and Janaka himself. Sataananda was informed of the good news about Ahalyaa's freeing from the bondage of curse. He was elated on hearing this and paid encomiums on Rama.

Sloka – 33

*Swayamvarasabhaasamstha
Eesachaapaprabhanjana: /
Jaanakeeparinetacha
Janakaadeesamstuta: //*

205. Swayamvarasabhaasamstha : In continuation to depiction of the sequence of significant events in Venkatesa's avataara as Rama, this name indicates the presence of Rama in the great assembly of King Janaka for the ultimate purpose marrying Sita.

206. Eesachaapaprabhanjana : While attending the assembly of King Janaka, with the consent of Viswamitra, Rama attempted to lift the bow of Shiva. He not only lifted it, but also tried to string the bow and in doing so, the bow broke. Valmiki mentions this awe-inspiring event as "...*tadbhanja dhanuvedye narasreshtho mahayasaa:*" in Sri Ramayana [#1.67.17].

207. Jaanakeeparineta : Further, as a result of breaking the unbreakable bow, Rama was offered the hand of Sita and celestial marriage took place after Dasaratha arrived from Ayodhya. The following sloka is rendered during act of handing over of the bride to groom. "*Iyam Seeta mama suta sahadharmacharee tava/ prateecchachainaam bhadram te paanim gruhneeshwa paanina//*".

208. Janakaadeesamstuta : King Janaka, in his conversation with Viswamitra, mentioned what 2 young lads can do with the bow which required 5000 of his servants to carry of the court. However, he had to chew his words when he witnessed immeasurable prowess of Rama who lifted such a bow effortlessly. King Janaka, praised Rama abundantly. Hence this name for Venkatesa as Rama.

Sloka – 34

*Jamadagnitanujatayoddha
Ayodhyaadhipaagranee: /
Pituvaakyaprateepaala:
Tyaktaraajya: Salakshmana: //*

209. Jamadagnitanujatayoddha : After winning and marrying Sita, on His way back to Ayodhya, Rama encounters Parasurama [*son of Jamadagni*] who challenges Him with another bow. The conversation is not a very pleasant one as Parasurama was furious. The moment of truth was when Rama held the bow handed to Him. Parasurama felt his Vaishnava effulgence getting transmitted into Rama, admitted his defeat at the hands of Rama and departed.

210. Ayodhyaadhipaagranee : Ayodhya is the capital of Kosala desa and the Ikshwaku clan was ruling from the city of Ayodhya. Rama was to be anointed as the crown prince 12 years after marriage. Kulasekara Alwar addresses Rama as "...*Ayoddhi mane thaalelo.*" in his Perumal Tirumozhi [#8.7].

211. Pituvaakyaprateepaala : Rama was an embodiment of Dharma and the foremost bidding in Dharma is to abide by one's parents' words. Dasaratha promised Kaikeyee of 2 boons and when she asked the unimaginable, in order not to falsify Dasaratha's promises, Rama did not think twice to abdicate the throne. Such was the sense of Dharma and thus this name for Venkatesa. Vedanta Desika narrates this in his Mahaveeravaibhavam [#21] as "*Anruthabhaya Mushithahrudaya pitruvachana paalana...*"

212. Tyaktaraajya : Rama was the ideal son who executed His father's promises. In the process, if it means to lose the coveted position of crown Prince also, Rama did not swerve from the path of rectitude. He left Ayodhya donning the ascetic garb of tree bark. Kulasekara alwar narrates in Perumal Tirumozhi [#9.2] how Dasaratha laments the situation when Rama leaves the city "*Vevvaayen vevvurai kettu Irunilatthai vendaadhe virainthu...*"

213. Salakshmana : This name indicates the one of the key identifications of Rama, which is being accompanied by Lakshmana always. Valmiki says about this in Bala

Kanda [#18.27] “*Baalyaat prabhruiti susnigdha:...*” “Thus Venkatesa is known by this attribute of being with Lakshmana always.

Sloka – 35

*Saseeta: Chitrakutastho
Bharataahitaraajyaka: /
Kaakadarpapraharthaa cha
Dandakaaranyavaasaka: //*

214. Saseeta : Sita is the inseparable Consort of Rama and He is accompanied by Sita always. Janaka hands over Sita to Rama during the marriage ceremony promising that Sita will always stand by Rama. Sita herself tells Ravana that she’s as inseparable from Rama as sunrays are from Sun, in Sundarakaanda [21.16] “...*Ananyaa Raghavenaaham Bhaskarena Prabha yatha.*”

215. Chitrakutastha : Upon sage Bharadwaja’s advice, Rama proceeds to Chitrakuta and erects a hermitage to live. Vedanta Desika explains this in Mahaveeravaibhavam [#23] “...*Chitrakutagiri kataka thata ramyaavasatha*”

216. Bharataahitaraajyaka : Rama declines earnest requests from Bharata to return to the city and instead appoints Bharata as the king of Ayodhya till His return after 14 years. Besides, Bharata pleads Rama to grant His sandals which will rule the earth instead of him and Rama agrees to this. Periyalwar says in Periyalwar Tirumozhi [#4.9.1] “*Maravadiyai thambikku vaan panayam vaitthu...*”

217. Kaakadarpapraharthaa : On one occasion while Rama was resting, a raven greedily approached Sita and harmed her. Rama took cognizance of this and threw a blade of grass loaded with Bramhasra mantra to chase and punish the raven. Eventually the raven couldn’t find refuge in all the 3 worlds only to fall at the feet of Sita and Rama. Rama got the erring raven into submission and thus this name for Venkatesa.

218. Dandakaaranyavaasaka : Rama stayed in Dandaka forest for a while. Maareecha instructs Ravana not to pursue enmity with Rama and says Rama lit up the Dandaka forest with his radiance “*Shobhayan Dhandakaaranye...*” in Aranya kaanda [#38.15].

Vedanta Desika says “*Dandaka tapovana jangama paarijaata*”

Sloka – 36

*Panchavateevihaaree cha
Swadharmapariposhaka: /
Viraadhaghne*

Agastyamukhyamunisammanita: Pumaan //

219. Panchavateevihaaree : Rama spent a pleasant time at Panchavatee which draws its name due to the convergence of 5 banyan trees [*vata vriksh*]. Rama exclaims to Lakshmana in Aranya kaanda [#15.19] “...*Iha vatsyaama saumithre!...*” indicating His penchant to stay at Panchavatee.

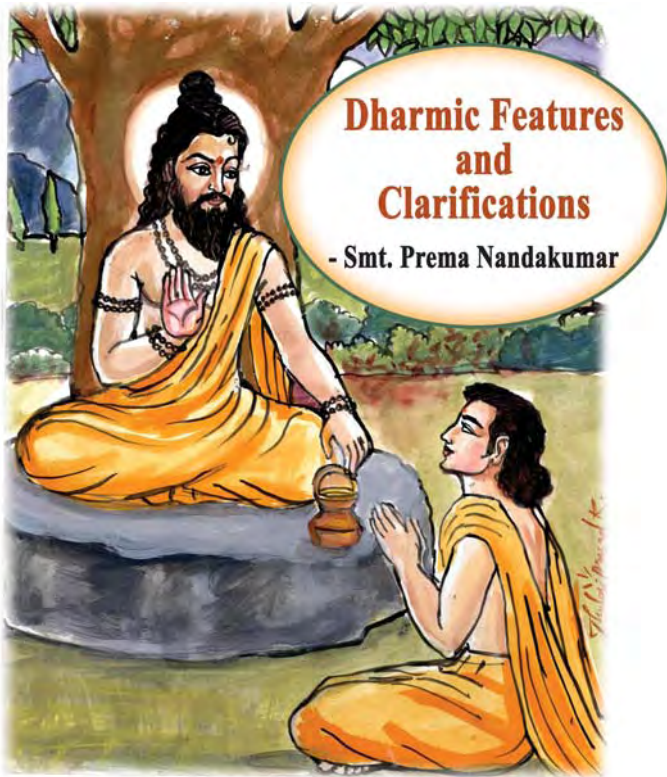
220. Swadharmapariposhaka : Narada mentions about Rama in Bala kanda [#1.14] that Rama is the one who stand by Dharma. “...*Rakshitaa swasya Dharmasya Swajanasya cha rakshitaa*”. During Yuddha kaanda [#120.11] also Rama identifies Himself as a human and says to Bramha “*Aatmaanam Manusham manye Ramam Dasaratha aatmajam*”

221. Viraadhaghne : Vedanta Desika brings in the simile of a tiger to connote Rama when He meets the demon Viraadha in the jungle. “*Viraadha harina shaardula!*”. Venkatesa as Rama is like a tiger that pounces on a deer.

222. Agastyamukhyamunisammanita : During His stay in jungle Rama spent about 11 years in various sages’ hermitage and used to engage in discussions on Dharma. When Rama visited Agastya and paid His obeisance, Agastya was very pleased with Rama and blessed Him with all the ammunition he had thus far acquired through his tapas. Agastya has a deep connection with Tirumala too as enunciated in Sri Venkatachala Ithihasamala of Ananththalwan. Agastya is known to have been circumambulating the hills in order to have Venkatesa’s darsana. Agastya pleaded to God to stay visible in archa form to the devotees of kali yuga and Venkatesa agreed and hence this name.

223. Pumaan : This name indicates the manliness in a divine sense. Sastras says God is the only Man and rest all His creation is women-like. Bramha says in Yuddha Kanda [#120.15] “...*Saarnga Dhanva Hrisheekeso Purusha: Purushottama.*”

(to be continued)



Q.1. Recently there has been a passionate controversy over the phrase 'Sanatana Dharma'. What exactly does it mean?

Ans. Linguistics assures us that Sanatana means 'ancient', and Dharma means 'that which is right'. The terms have been in use for millennia, and their significance has been the same; this ancient way of life was based on righteous living. Some sixty years ago, I remember a rickshaw puller take extra care in giving me the exact balance though I told him not to worry about the 'pavala' (four annas) for change. The elderly worker smiled, shaking his head, "*adi dharmam kaadandi!*" I was simply taken aback to realise how deep 'right and 'wrong' have gone into the psyche of the people. It is this Ancient Way we should follow and not cheat others even for four annas!

Q.2. I am told the entire Mahabharata is about Dharma. I thought they were just stories written in ancient times as time-pass.

Ans. When you read the classics of Indian literature, with due humility, you will understand even a brief stanza has great lessons for us. Here is a scene in the Ramayana. Sita has been abducted by Ravana. Searching for her, Rama and Lakshmana meet Hanuman who introduces them to Sugriva. Just when the Vanara King is speaking to his visitors, a few monkeys bring a little bag. It is opened by Sugriva who finds jewels in it, and asks Rama whether he can recognise them as the monkeys had seen a lady in a vimana drop them. Rama is not able to see them as memories of Sita trouble him. He asks Lakshmana to identify them. Lakshmana gives a classic reply: *Naham jaanaami keyure...*. 'I do not recognise the ornaments including the ear-rings. But I see the anklets of my sister-in-law which I saw daily when bending down to salute her feet.' What an ideal young man who never glanced at Sita as she was a mother like Sumitra to him. Read with care and explained by a sympathetic teacher, the young man would be a Lakshmana all his life.

Q.3. Is the Bhagavad Gita an independent poem or just a part of the Mahabharata?

Ans. It is very much a part of the epic of Vyasa. The two speakers are both very important characters of the Mahabharata. One is a matchless hero, Arjun. The other is introduced as a cousin of the Pandava brothers but then we also see him as the Supreme Vasudeva whose Viswarupa Darsana remains an unforgettable experience for us all.

Q.4. When was Mahabharata written down as an epic?

Ans. Vyasa was a scholarly poet who also belonged to a distinguished family of sages like Vasishta. Perhaps he rewrote or expanded parts of the epic but he was a careful compiler of received tradition. The Mahabharata as we know it today is not uniform; versions differ from one another on some topics but the work generally comes to them at crucial moments as clear as the story of Pandavas and Sri Krishna as their leader.



Lord Krishna, as mentioned in Ananda Ramayana has prescribed a simple and powerful 'mantra' to Yudhishthira for the benefit of mankind: 'Sri Rama Jaya Rama Jaya Jaya

Rama.' Originally given to Lord Hanuman by Lord Rama himself, this 'mantra' is popularly known as the 'Vijaya Mantra' amongst the saints. Meru Tantra has declared it as 'Hanumad-Upasita-Mantra-Nayaka' i.e., the greatest 'mantra.' Narada Purana mentions that the seer of this 'mantra' is Lord Brahma, its meter is Virat and the deity is Lord Sri Rama. The same 'mantra' is also available in Rama Rahasya Upanishad, Meru Tantra and Srividyanava Tantra with some variations its meter. Sometimes, devotees are advised to keep their 'mantras' secret. But the Vijaya Mantra is free from such restrictions as Ananda Ramayana clearly declares that it could be used for public chanting i.e., 'sankirtanam.' The 'mantra' includes three words: 'Rama', 'Jaya' and 'Sri Rama' which could be easily located in the Vishnu Sahasranama and Rama Sahasranama. It is none other than a 'Nama-Mantra.' It doesn't need

any initiation. One can chant or recite this great 'mantra' at any point of time or place irrespective of one's purity or impurity.

Ananda Ramayana mentions that the

VIJAYA MANTRA

The Best Remedy in Kaliyuga

-Sri Ankur Nagpal

'mantra', as recommended by Lord Krishna can drive out even the sins made by if the 'mantra' is chanted for twenty one times devoutly. Lord Krishna has prescribed to recite this 'mantra' for ten million times for its complete activation. Therefore, one should chant this 'mantra' 21 times per day on fingers only, either while waking in the morning or going to bed or both. One can chant 40 rounds (40 x 108 times) of this 'mantra' on a rosary of beads per day either in single or multiple sittings. Here a 'day' implies the time period between two sunrises. In this case, the counts will reach ten million in number during the period of one month. If the devotee is willing to do more per day can go for 112 rounds per day to reach ten million counts during the period of nine days. Kids or beginners are advised to go for ten rounds per day to reach ten million counts in four months approximately.

Devotees should keep the following points in their mind:

1. One can chant the Vijaya Mantra any time at any place, even with or without taking a bath. There are no bars of impurity.
2. One must have a personal 'maala', which shouldn't be touched by anyone else. One should not chant any other 'mantra' on the same rosary of beads. One should learn how to chant on a 'maala' from a person who knows the right procedure.



3. One should not try to change one's 'maala.' In case of damage to the 'maala', it should be repaired. One can use the repaired one soon after sprinkling holy water of the rivers.

4. The devotees who are willing to complete the Vijaya Mantra Anusthanam other than the daily routine—like in Navaratri, Adhika-Masa, Kartika or Magha etc.—should follow a basic set of rules like three-time bath, eating fruits, celibacy and lying on the floor. These rules are mentioned in the Rama

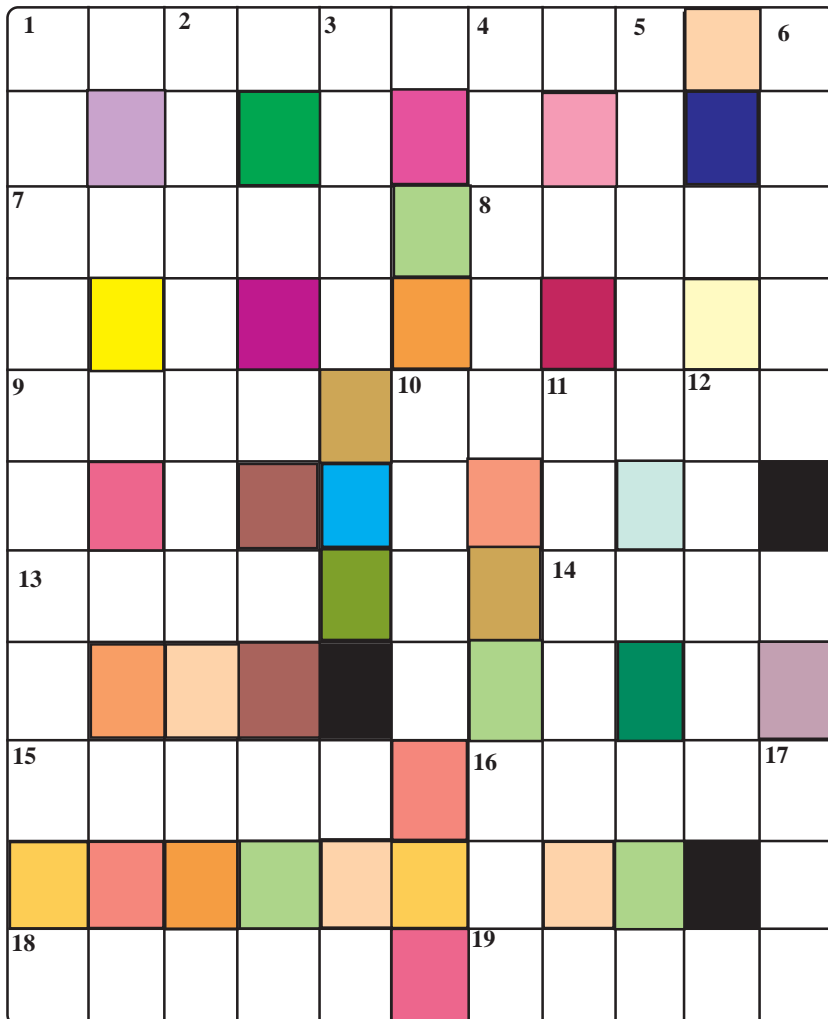
Rahasya Upanishad. In case of confusion, one should take the opinion from the experts in the field.

The Vijaya Mantra is the most powerful 'mantra' in Kaliyuga. In Rama Rahasya Upanishad, Lord Hanuman said that one should not ask Lord Rama for the materialistic objects from the chanting of his 'mantra' as it is highly useful for the devotees who are willing to get enlightenment and salvation.

Sri Rama Jaya Rama Jaya Jaya Rama!



PUZZLE



CLUES FOR PUZZLE

01. Kingdom of Sisupala (9)
02. Meghanadh (7)
03. Swaha's Husband (4)
04. Yama (5)
05. Bharatha (5)
06. Arjuna (5)
10. Goddess Lakshmi (4)
11. Lord Brahma (5)
12. Balarama (5)
16. Promise (3)
17. Father (3)

DOWN

01. Son of Methathidhi (9)
07. Asura (Jumbled) (5)
08. Not Over (5)
09. Plan (Jumbled) (4)
10. Goddess Parvathi (6)
13. Single Person / Thing (4)
14. Not Accepting (4)
15. Lord Vishnu (5)
16. Bright (5)
18. Saraswathi (5)
19. Strange (5)

ACROSS

Compiled by - Sri T.S. Jagan Mohan

HOW WE LEARN AND GROW ?

- Dr. S. Vaishnavi

*Aachaaryat paadamaadhatte
paadam sisyah svamedhaya |
Paadam sabrahmachaaribhyah
paadam kaalakramena cha ||*

A disciple gets a quarter part of his knowledge from his preceptor, a quarter part of his knowledge through his self-intellect, a quarter part of his knowledge through his colleagues and a quarter part of his knowledge with the passage of time by self-experience. Thus he learns from different sources and he needs to continue this process of learning throughout his life consciously.

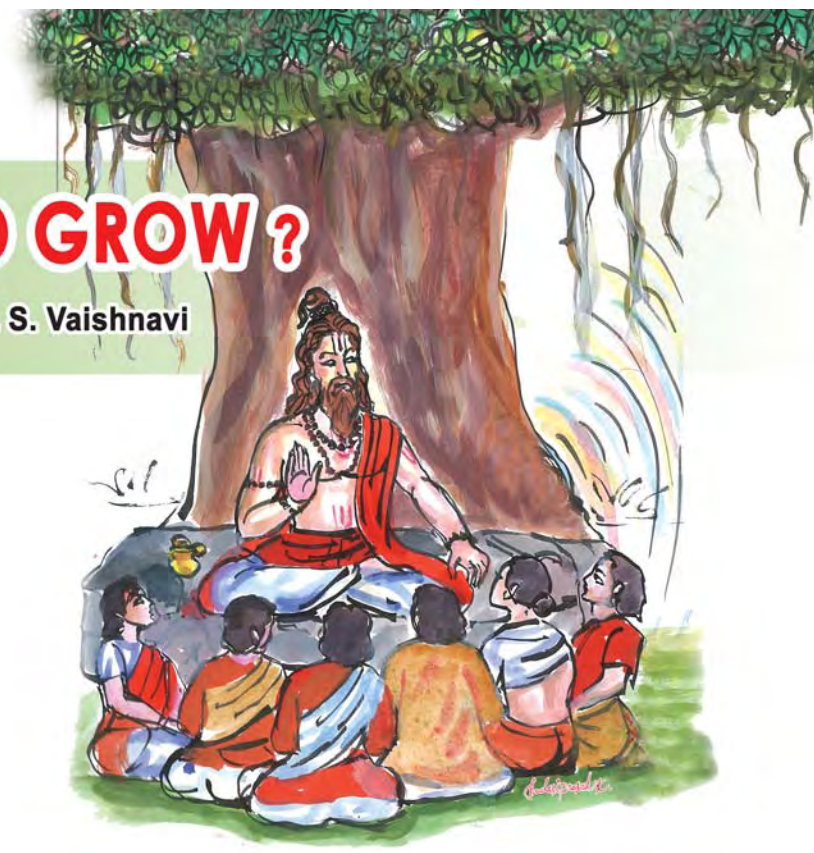
Here's a relevant example for the above Subhashita -

The Wisdom of Each Step

In a small village in India, there lived a young boy named Arjun who was deeply fascinated by the stars. His desire to learn about the heavenly bodies led him to a wise old astronomer named Guru Dev, who was reputed to have reputed knowledge about the mysteries of the cosmos. Here we will apply this concept with some examples.

Knowledge from the Teacher : Guru Dev welcomed Arjun as his pupil, teaching him the names of the constellations, the movements of the planets, and the cycles of the moon. From him, Arjun learned how to observe the sky with a telescope and how to record his observations. This was the first quarter part of his knowledge.

Knowledge from Own Intelligence : As Arjun's understanding grew, he began experimenting on his own. He started making predictions about celestial events. Sometimes he succeeded; he failed in other times. But with each step of success and failure, his understanding deepened. Thus he developed insights and his own reasoning and thinking contributed the second quarter part of his knowledge.



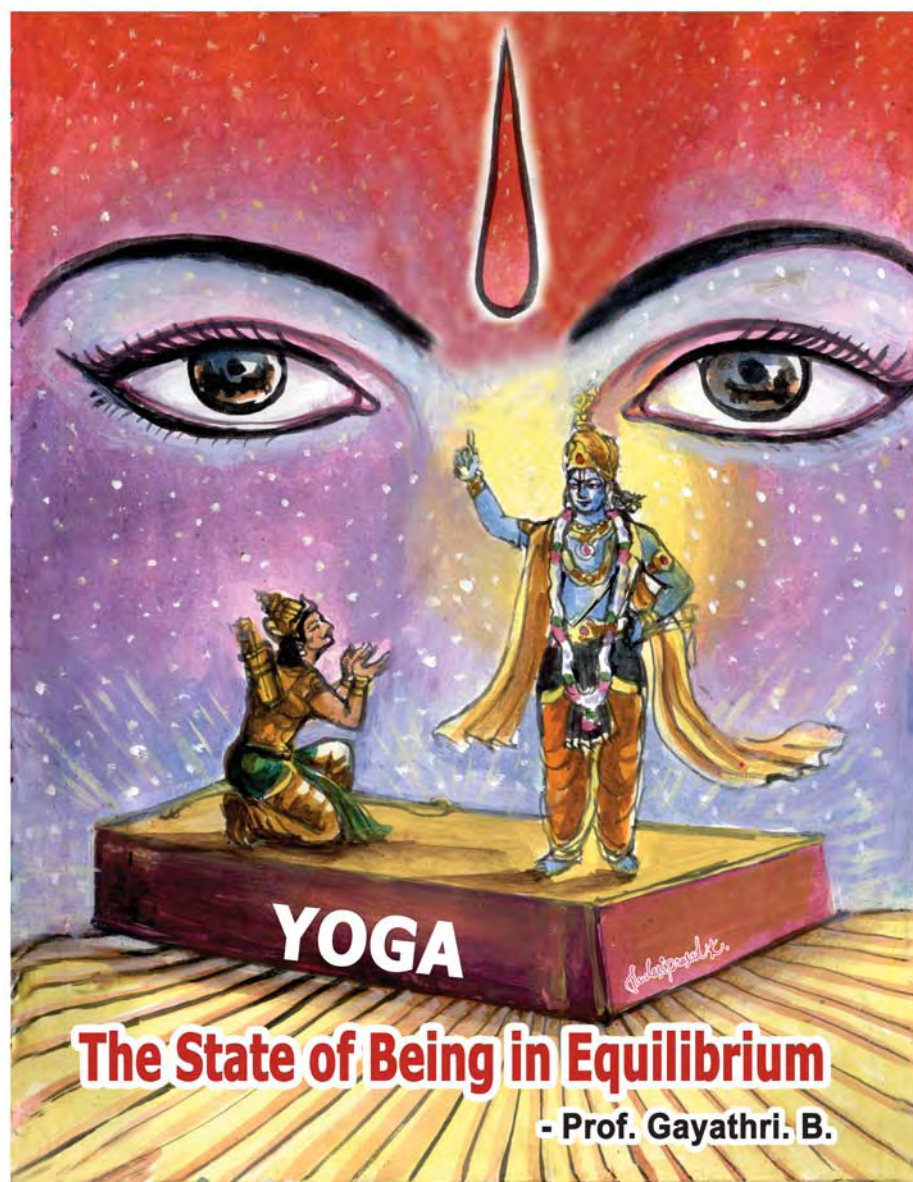
Knowledge from fellow students : Arjun was not the only student of Guru Dev. He often discussed his observations with his peers, and through these discussions, he learned new perspectives and methods. He found that his fellow students provided him with different approaches to problem-solving and introduced him to new resources on celestial bodies. This interaction with his peers provided the third quarter part of his knowledge.

Knowledge with Time : As years passed, Arjun continued his study and observation of the stars. With time, he gained experiences that could only come with patience and longevity in his field. He observed cycles that only occur once in many years and noticed subtler aspects of the sky that he had overlooked in his earlier studies. Time bestowed upon him the final quarter part of his knowledge.

In the end, Arjun became a respected astronomer. He always remembered the lessons of his journey: that knowledge comes not only from his teacher but also from within oneself, from one's peers, and from the patient unfolding of time.

Thus, the verse encapsulates the multifaceted nature of learning, showing that knowledge and wisdom are not instantaneous but are accumulated from various sources across different stages of life.





Once upon a time, there lived a Guru who had many shishyas in his Gurukul. One of the shishya, though young, was very good in studies. Once, when he took part in a debate he had won it. Extremely proud of his achievement, he went to the Guru and stood eagerly to hear his Guru praise him. The Guru said “Okay” and began doing meditation. Extremely disappointed, the shishya continued doing excellent work and again had the opportunity to participate in another debate. He prepared extremely hard so that he can impress his Guru and participated in the competition, but alas, he lost.

He again came to his Guru to inform him regarding the results. This time, with his head hung down and in a low voice he muttered, “I lost!” The Guru’s reaction was the same as before. A simple “Okay!” The shishya had thought that the Guru would scold him but seeing his odd reaction, in a confused state, gulping down the question that he wanted to ask, as he was leaving, the Guru called him back and asked him what his question was.

Surprised, the shishya asked “then, when I had won and now, when I have lost, your reaction is the same. Are you not angry with me?” For this, the Guru replied, “Winning or losing, success or failure, they are but transient. We should always keep our mind balanced.

We should always perform our Karma without attachment to fruits. Otherwise it will bind us. Therefore, do your Karma and leave everything else to God.

Sri Krishna tells us that this is what is called ‘Yoga.’ The shishya got a certain level of clarity.

Tirumala Tirupati Devasthanams

ELECTRONIC GOODS

Devotees are strictly forbidden to carry any mobile phone, camera or any electronic devices in the Srivari temple as a Security measure.

Devotees are requested to leave them in their Rest houses or T.T.D. provided free mobile, luggage deposit centers.

Thus, the Guru had preached the sacred lines of Bhagavad Gita to his shishya :

*Yogasthah kuru karmaani
sangam tyaktvaa dhananjaya I
siddhyasiddhyoh samo bhutva
samatvam yoga uchyate II*

- (Bhagavad Gita - 2: 48)

Here, Sri Krishna says to Arjuna to do his Karma (work) situated in yoga, without attachment to it. That one should neither be excited in success nor saddened by failure. That one should receive them with equipoise.

Being in equilibrium is called 'yoga.' An equilibrium of the mind in all circumstances, not being disturbed by the outside transient changes in situations or positions, and fully concentrating one's mind on 'Govinda', doing one's Karma and surrendering it unto Him.

Life is a mixture of fleeting opposites, dualities i.e., good and hard phases of life, losing and

winning, happiness and sadness, success and failure etc.

We must learn to have a calm mind in the midst of all these trifles of life. We must also learn from the many examples around us.

For example, the trees bear the scorching heat and the biting cold, the heavy winds and the outburst of rains, yet they go on giving shelter to innumerable beings that seek its refuge; or bear fruits and flowers. The spider, no matter how many times one destroys its web, goes on to build another one. Mother Nature, without fail, gives us the six seasons upon which the world thrives.



SOLUTION TO PUZZLE

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



Samkshepa Mahaabharatam

THE GREAT ESCAPE

Part-6

- Dr. Kannan Srinivasan

(Continued from the previous issue)

King Duryodhana got very much disturbed when ordinary people of Hastinapura started talking among themselves about the need to make Yudhishtira as their king because he had a lot of noble qualities befitting the prestigious royal position. Duryodhana conveyed the public opinion to his father Dhritarashtra and said that if these talks were allowed to grow further, it would directly go against the interests of all the Kauravas and their future. Duryodhana sought the help of Kanika, the trusted minister to advise the king that the virtues of the Pandavas were the true stumbling blocks for his own son Duryodhana to become the king in due course. Kanika asserted that only when all the Pandavas were mercilessly eliminated, his one hundred sons could live in peace devoid of any threat. Duryodhana convinced the King that something must be done urgently so that the Pandavas were kept away from Hastinapura, which would be a step in the right direction to divert public attention from singing the glories of the Pandavas in general and Yudhishtira in particular. He also confirmed that he had started winning over the confidence of the ministers and royal attendants by giving them rich gifts and recognition. He suggested that the King should convince the Pandavas to move to Varanavata which was away from Hastinapura and live there in a new palace constructed beautifully.

Finally, Dhritarashtra made up his mind to go by what Duryodhana had said so that they could

have full control over the public opinion and also make it impossible for the Pandavas to claim the royal throne any time. When the Pandavas heard the ministers and royal attendants of Hastinapura frequently glorifying the beauty of Varanavata, they also took it to be genuine and decided to relocate themselves there. Duryodhana devised a horrendous plot to kill the Pandavas by building a beautiful palace made of quickly inflammable materials like lacquer and made the Pandavas stay there. He had the evil idea of burning them alive while they were asleep. For implementing this, he secretly took the help of Purochana and deployed him as the architect to build the attractive lacquer palace. Vidura came to know of this evil design and sent a secret code message to Yudhishtira through one of his confidants to the effect that by digging a burrow, they could escape from a sudden fire and save their lives. Yudhishtira properly understood the secret message and felt so grateful to Vidura for the timely advice. Though the Pandavas found out that the lacquer palace was built of highly combustible materials, they did not reveal to anyone their assessment of the palace. But they kept a constant vigil over the activities happening in the palace made of lacquer.

The Pandavas along with Kunti lived in that palace cheerfully and gave no room for any suspicion to anyone. Later on, in order to help the Pandavas, Vidura sent a miner who was his close confidant to dig a secret tunnel to facilitate the escape of the Pandavas from the lac palace. The

digging of the tunnel was also kept highly confidential and no one had any clue about the same. Purochana and his men were awaiting an opportunity to set the lacquer palace on fire and kill the Pandavas mercilessly. The Pandavas without giving room for any suspicion, guarded themselves day and night and never gave a chance to Purochana to set the palace on fire. During the day the Pandavas went outside in disguise and familiarized themselves with the topography of the entire locality so that they could know where to go further in case of an urgent escape.

Purochana was under immense pressure to complete the assigned task of killing the Pandavas and was ready to carry out his evil design. The Pandavas sensed the imminent danger and devised a counter move to have a safe exit as soon as possible. Kunti organized a grand feast at night as part of 'annadana.' Many people of Varanavata came and dined in the palace. During that windy night the Pandavas made up their mind to leave the palace along with Kunti. Bhima quietly set the highly combustible palace on fire. Using the fully completed underground tunnel, the Pandavas along with Kunti secretly left the lacquer palace and started moving towards a safe location in the open. The fire quickly engulfed the entire palace and there were thick smokes and high flames on all sides. No one could come near the palace for a long time. Unfortunately on that fateful day a hunter woman along with her five sons who came for dining were sleeping inside the lacquer palace and were fully burnt to death in the unceasing fire. Purochana who was totally trapped inside the palace was quickly consumed by the massive fire. The miner who constructed that tunnel and helped the Pandavas to escape closed it from outside without any trace so that no one could have any clue about the existence of the tunnel.

The news of the devastating fire which totally engulfed the lacquer palace spread far and wide.

The people of Varanavata were shocked, saddened to witness the huge flames of fire on all sides. They put out the fire with great difficulty. When they surveyed the fully burnt palace, they saw the dead bodies of the hunter woman and her five sons and mistook them as those of Kunti and the five Pandavas. They were quick to conclude that the Pandavas were burnt inside along with Kunti and suspected foul play by the evil-minded Duryodhana with the connivance of King Dhrutarashtra. On locating the dead body of Purochana they said that the evil man was duly punished for his heinous act. They conveyed to King Dhrutarashtra the tragic news that the five Pandavas along with Kunti have been burnt to death by the catastrophic fire which had reduced the lacquer palace to ashes. Duryodhana internally felt immense joy on knowing the news of the death of the Pandavas. But externally he pretended to be sorrowful.

Bhishma was shattered on hearing the grave tragedy. Vidura alone knew the truth that the Pandavas and Kunti have safely escaped. He secretly told Bhishma about the great escape of the Pandavas along with Kunti from the lacquer palace. Bhishma felt very happy inside. Dhrutarashtra, Duryodhana and all the close members of the family performed the ritual ceremonies in a grand manner to mark the death of the Pandavas and Kunti. Duryodhana and Dhrutarashtra posed to the outside world as if they were deeply grieved by their cruel and untimely death. They along with Karna and Sakuni celebrated secretly after the grave tragedy.

The Pandavas along with Kunti in disguise made the great escape from the lacquer palace and left Varanavata and reached the banks of the Ganges in darkness. They crossed the Ganges by boat that night and after great ordeal reached a dense and frightening forest.

(to be continued)

The Ambrosial Glory of Tirumala A Review by

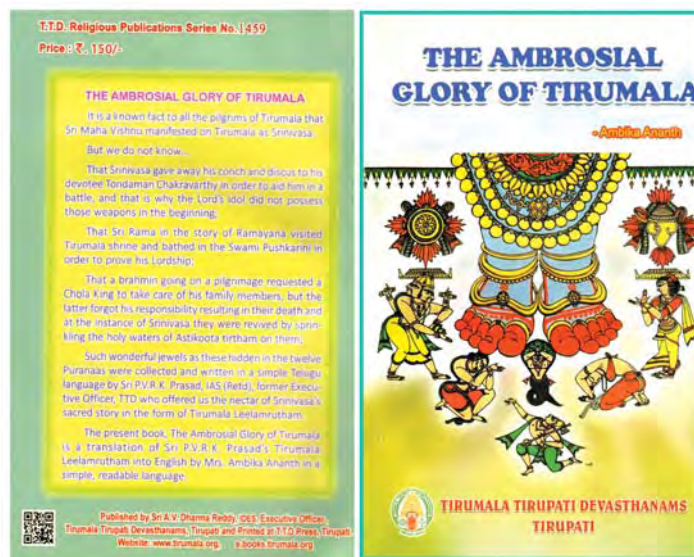
- Sri K. Damodar Rao

The translator Ambika Ananth's translation of Sri PVRK Prasad's Telugu work, '*Tirumala Leelamrutham*' into English is a fine rendering capturing the spiritual nuances and intricacies of the original. If PVRK Prasad's painstaking work, compiling all the information about Tirumala from puranas and other sources is a praiseworthy effort, in English translation too, it emerges as an equally authentic and lucid presentation. For this labour of affection, of making the book available to a larger audience, the translator Ambika Ananth deserves our accolades. After going through the book, we concur with the translator when she says in her Note: "Though Sri PVRK Prasad held positions of high esteem, he carried his credentials and scholarship with commendable modesty--he considered himself only a 'Srinivasa Dasa'. So, in the original and in translation, this is a laborious enterprise undertaken by true devotees of Lord Venkateswara.

Sri PVRK Prasad, IAS, served as the TTD Executive Officer for four years and subsequently in different capacities post retirement. It must be the divine power that inspired him to study the power and glory of Venkatachala as mentioned in the puranas and present it in a cohesive pattern elucidating, in the process, the many stories associated with the kshetra and the Lord. While describing the *kshetrapurana*, narrating stories and legends, the author touches upon some significant spiritual concepts that can best be appreciated by

scholars and laymen alike. While mentioning that presiding deities have a specific power over specific body parts and body elements, the author says: "The presiding deities for the eyes are Surya, the sun god; for the mind, it is Lord Shiva; for our legs it is Jayantha; and for our inhalation and exhalation process of breathing it is *Mukhya Prana Deva* - Lord Hanuman." The book, divided into 35 chapters, abounds in such observations and many intricate details. In one of the chapters, after describing the stories of the seven sacred hills, the author addresses the question, "Why is Lord's Presence Maximum in this Kshetram?" and recounts the story of sage Bhrgu.

A true devotee's humility is evident on every page of the book. The translator seems to echo the words of the author in saying that as mortals, to attain moksha, 'we have to sincerely surrender our hearts at the lotus feet of Lord Venkateswara.'



Readers can log on to the TTD website :
ebooks.tirumala.org
for a copy



GRAPES : THE FORTUNE OF HEALTH

Telugu Original by : Dr. C. Madhusudhana Sarma

English by : Sri L. Varun

In our bustling markets, three types of grapes catch our eye: green, black, and red. Each of these types, though different in colour, share a treasure of medicinal benefits.

Often, we find the dried form of green grapes, while the dried black grapes present a mix of black and reddish-brown hues.

These humble grapes, in their fresh or dried forms, are nature's answer to many health issues we encounter daily. So, let's embark on a journey to discover how to harness their medicinal goodness in our everyday lives. Remember, good health is just a grape away!

For Gastric Trouble : Mix 100g of dried grapes, 20g of ginger, 20g of fennel seeds, 10g of pepper, and 10g of rock salt in a mixer. Consuming this mixture once a day with food like rice, chapati, or roti increases appetite and improves digestion. It also helps in reducing gastric problems like indigestion, stomach pain, and bloating.

For Urinary Infections : Soak 10 dried grapes, half a teaspoon of crushed neem leaves, and half a teaspoon of palm candy in 200ml of water. Boil the mixture until it reduces to 100ml, strain it, and consume it twice a day. This helps in reducing urinary infections like stones, burning sensation, and pus cells.

For Hemorrhoids : Consuming a paste made of 10g of dried grapes, cumin powder, and coriander powder mixed in 100ml of water 3-4 times a day helps in reducing hemorrhoids-related problems.

For Cold and Cough in Winter and Rainy Seasons : Boil 10-15 dried grapes, one betel leaf piece, and two cloves in 200ml of water. Strain the mixture and consume it when it is warm. This quickly reduces problems like cold and cough. It also reduces asthma attacks and improves breathing.

For Constipation : Soak 20 dried grapes in sufficient water before going to bed at night, grind them in a mixer with half a teaspoon of coriander seeds in the morning, mix it in 200ml of water, add half a teaspoon of palm candy, boil it for a while, strain it, and consume it when it is warm. This provides an excellent remedy for constipation.

For Blood in Stool, Urine, and Mouth : Soak 20-40 dried grapes in sufficient water at night, make a paste in the morning, mix one gram of licorice powder and sandalwood powder, and consume it. This provides a quick remedy.

For Anemia : Soak 50g of dried grapes in 100 ml of water at night, consume the soaked grapes in the morning, and drink the remaining water. This reduces the problem of anemia, and as a result, the weakness, dizziness, and fatigue caused by it are reduced.

For Regular Menstruation : Mix 100g of dried grapes and 100g of licorice powder (available in Ayurvedic medicine shops), store it, and consume 2-3g of this mixture with food. This ensures regular menstruation in women and even the menstrual flow occurs regularly.

For Cough with Phlegm : Boil 10-15 dried grapes, one betel leaf piece, and two cloves in 200ml of water, strain the mixture, and consume it when it is warm. This quickly reduces problems like cough with phlegm. It also reduces asthma attacks and improves breathing.

For Intestinal Worms : Mix 100g of dried grapes and 100g of vayuvidanga powder (available in Ayurvedic medicine shops), store it, and consume 2-3g of this mixture with food. This helps in eliminating worms and improves digestion. The consumed food is properly digested and provides nutrition and strength.



TIME FLIES

- Dr. P. Gopal

A long time ago, an Ant and a Grasshopper lived in a garden close to some grain fields. The Ant was always busy gathering food grains and the Grasshopper spent his time singing and dancing merrily. Even during summer, the Ant used to carry food grains from the nearby fields on her back and stored them safely at home, whereas the grasshopper made fun of the hardworking Ant.

The Grasshopper asked her to leave the work and join him in singing and dancing. But the Ant refused to join and continued gathering grains instead. She kept herself busy storing food for the harsh winter as it could be difficult for her to venture

out. The Grasshopper laughed at her and told her that there was enough food for a lifetime.

The Ant never stopped working throughout the summer. Summer gradually came to an end. Then, the Ant advised the Grasshopper in a friendly manner to start storing food for the ensuing winter for himself. The Ant said to the Grasshopper: 'Dear friend! Stop wasting your precious time and start gathering some food. You will need it in winter.'

Soon, the summer season was gone. The winter brought in freezing temperature. The Grasshopper realized that he had no food. He looked around to find some, but he could hardly move as everything was covered with snow.

Suddenly, he thought of his good friend, the Ant, and she would surely provide him a roof and food for some time. He quickly reached the Ant's house and knocked at her door.

Seeing the Grasshopper, the Ant opened the door a little bit and she did not allow the Grasshopper inside. She refused to offer him any food. The Ant asked the Grasshopper "Do you remember how hard I worked during the hot summer. I had asked you too to do the same, but you ignored my words and laughed at me. I am sorry, I can't help you now".

The Grasshopper then realized that he should have utilized his precious time better instead of wasting it on singing and dancing in the garden. Every minute can be an investment for those who market it for better returns.

Moral: It is not about 'having time' but it's about 'using' time. One should give priority to one's activity which is important.



THE NEW TTD WEBSITE

Providing best possible darshan and amenities to the pilgrims with transparency is the ultimate aim of the TTD. To make the darshan, e-hundi, e-donation process more transparent and convenient for devotees of Lord Venkateswara, the TTD has changed its online website from tirupatibalaji.ap.gov.in to ttdevasthanams.ap.gov.in

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

ttdevasthanams.ap.gov.in

Tirumala Tirupati Devasthanams, Tirupati

SRI VENKATESWARA ANNAPRASADAM TRUST



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

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

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

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

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

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

NOTE : The continuation of the existing donation amount i.e. Rs.38 lakhs per day will be remain upto 30-09-2024 only.

For Details Contact :

**The Deputy Executive Officer (Donor Cell),
Adishesu Rest House, TTD, Tirupati**

Phone No. : 0877-2263001 (24/7), 0877-2263472 (Office Hours)

Mail ID : cdmc.ttd@tirumala.org, dyeodonorcell@tirumala.org

CHILDREN CORNER

THE 8 LIMBS OF YOGA

1. Yama
2. Niyama
3. Asana
4. Pranayama
5. Pratyahara
6. Dharana
7. Dhyana
8. Samadhi

Jumble Solver

Namunah
Yeanajna
Vanapatrapu
jeeanvirich

BECOMES

Hanuman
Anjaneya
Pavanaputra
Chiranjeevi

PROVERB

Don't put off until tomorrow what you can do today

TONGUE TWISTERS

Zebras zig and zebras zag.

He threw three balls.

Ans. ANJANA DEVI

The Mother of Anjaneya Swami

A	I	
N	J	A
D	V	E
A	N	

MATCH THE WORDS In Column A with the Column B:

A

B

- | | |
|------------------------|----------------|
| 1. Hanuman's Mother | a. Lord Surya |
| 2. Sanjeevini Mountain | b. Vayudeva |
| 3. Hanuman's Guru | c. Hanuman |
| 4. Hanuman's Father | d. Anjana Devi |

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

RIDDLE

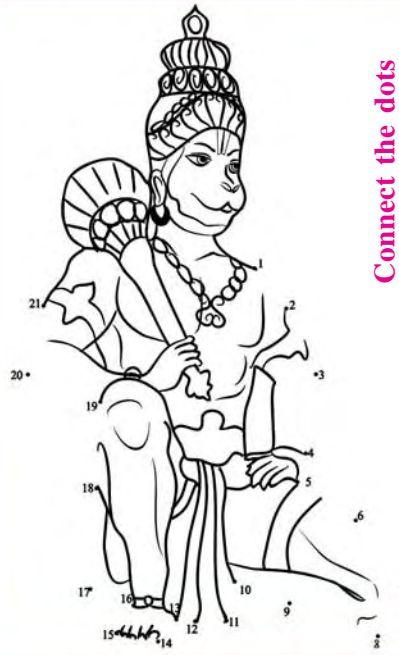
Name the 'SWAMI' using the clues given below :

1. Here Swami will appear in Abhayahasta posture
2. This temple is situated approximately 16 kms. away from Tirupati, A.P.
3. All the rituals here are performed according to Vaikhanasa agama tradition.

Answer : Sri Prasanna Venkateswara Swami



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



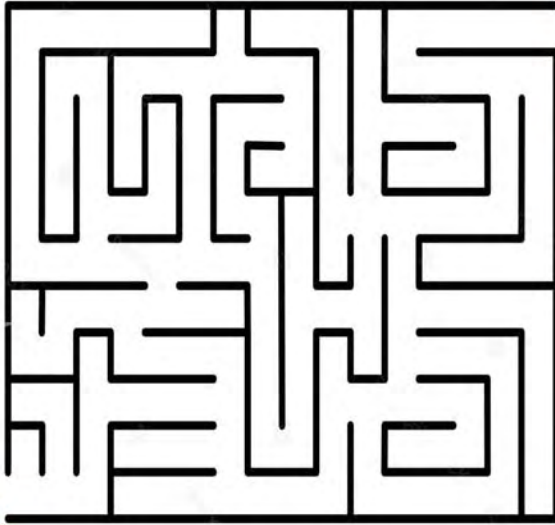
Connect the dots using numbers and draw the Picture.

CHANT

Manojavam Maruta Tulya Vegam
Jitendriyam Buddhi Mataam Varishtham |
Vaataatmajam Vaanara Yootha Mukhyam
Sri Raama Dootam Sirasa Namami ||



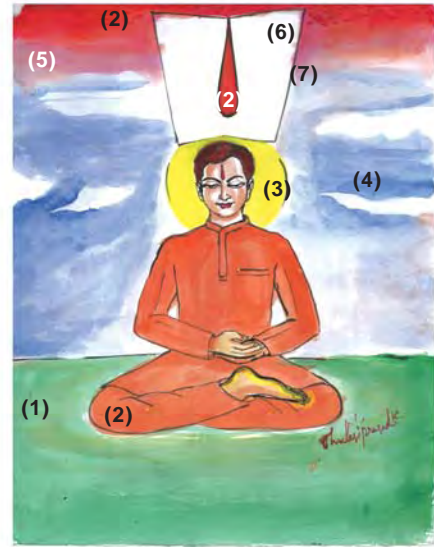
FIND OUT THE PATH



Sri Anjaneya Swami is praying the Lord. Findout the Path to reach the Lord.

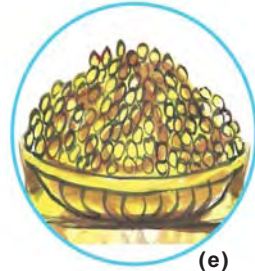


FIND OUT THE COLOURS IN THE IMAGE AND NAME THEM



Answers : (1) Green (2) Red (3) Yellow (4) Blue (5) White (6) Pink (7) Outline Black

MATCH THE GODS WITH RELEVANT IMAGES



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

To which place Hanuman went in search of Sita Devi to Lanka?

A S H O K A V A T I K A



Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 23

'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. What is the name of the Kingdom of Sisupala?
2. What is the name of the wife of Hiranyakashyapa?
3. Who is the wife of Lord Agni?
4. Who is the mother of Lord Rama?
5. Who is the foster-mother of Lord Sri Krishna?
6. Who is the mother of the Pandavas?
7. Who did Putrakameshti Yaga in the Ramayana?
8. Hanuman Jayanthi falls on
9. Who wrote Hanuman Chalisa?
10. What is the name of the boy character in the picture story?
11. What is the name of the father of Duryodhana?
12. Who escaped from the lacquer palace in the Mahabharata?
13. Sri Prasannavenkateswara Swamivari Brahmotsavams begin from to
14. Jyesthabhishekam is also called
15. How many armours are decorated to Lord Srinivasa during Jyesthabhishekam ritual?
16. What is the name of Duryodhana's wife?
117. Mention the names the three armours decorated to the Lord during Jyesthabhishekam ritual
.....
18. Who is the father of Bhanumati?
19. Mention the names of the daughter and the son of Duryodhana?
20. What is the name of the brother of Dhrutharashtra and Panduraju?

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 25-06-2024.
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,
2nd Floor, TTD Press
K.T. Road, Tirupati – 517507
Tirupati District, Andhra Pradesh

50

JUNE, 2024 :: SAPTHAGIRI



GENERAL PREDICTIONS FOR THE MONTH OF JUNE 2024

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



Aries (Mesha) :

Prepare to face sudden consequences. Limited relationships with brothers and sisters are likely to be occurred. Less peace of mind. You will be able to generate enough money for your needs. Able to think timely and make appropriate decisions.



Taurus (Vrishabha) :

Blood pressure, health problems, wandering around without purpose, delay in planned activities, work leaning, more expenses than income, family matters will improve during the last days of the month.



Gemini (Mithuna) :

Investments are profitable during this time. Financial condition will be improved. It is also a favorable period for health matters. Travels in cold regions become fruitful during this period.



Cancer (Karkataka) :

You will dazzle your opponents in meetings with your immense intelligence. They get popularity and admiration. People have a positive attitude towards you. Grains will grow. Absolute aim to get success.



Leo (Simha) :

Chance to get relief from diseases, gains income and growth. Have good relations with everyone. Income can be generated in many ways. Businessmen get profits. They follow the path of profit.



Virgo (Kanya) :

You will get awards from the higher officials. It is better to avoid arguments and disputes with family. Suitable for long journeys. There will be growth in education. Engaged in spiritual matters and charity.



Libra (Tula) :

Extraordinary results at the beginning of the month followed by ordinary ones. Get a happy life. You should control your anger. Chance to get severe medical treatment. Children should work hard.



Scorpio (Virshchika) :

More efforts and attention is required in the matter of studies. Success follows in all endeavors. This is not the right time for investments. Think about long journeys. Enemies increase.



Sagittarius (Dhanu) :

Financially very favorable situation, you will get good family support. Encouraging situation among children matters. Investments yield good results. Health should be taken care off.



Capricorn (Makara) :

Personal life is full of problems. Investments and speculation in stock markets are not good. In the second half of the month there will be good income, good relations with superiors and colleagues.



Aquarius (Kumbha) :

Your efforts will pay off well and give you more motivation. Stamina and health are satisfactory. Relieving chronic diseases will give you a new outlook on life. You will get good rewards.



Pisces (Meena) :

Accepting new responsibility at work, exhibiting excellent expressiveness, winning over others, undergoing hospital treatment for chronic diseases, skin diseases. They will get good luck.

Subham Subham Subham



The Significance of Chanting the Name of the Lord

Original Story in Telugu by : Sri D. Sreenivasa Deekshitulu
Pictures by : Sri K. Dwarakanath
Translated by : Smt. J.C. Gnanaprasuna

PICTURE STORY

Once, there was a temple of Lord Srihari in Anandapuram where all the devotees of the Lord used to recite the name of the Lord., One day a young boy named 'Vidhyapathi' met these devotees. **1**

Hai Sir! Why are you straining yourselves by reciting the name so loud? What is the use of it? **2**

Hey Boy! You will be blessed with prosperity and happiness in life if you do this. **3**



The young boy laughed at the devotees mockingly. **4**

So, will I get food if I recite the name of Lord Sri Hari? **5**

Sure! There is no doubt about it. The glory of praying to God is absolutely inexpressible. **6**



Fine! I will let you know the fact behind this very soon. **7**

Sure. As you wish. **8**



Vidhyapathi goes to a jungle which is very near. Sitting on a tree, he keeps continuously reciting **9**

OM
NAMO
NARAYANAYA... **10**



Three days passed and Vidhyapathi's hunger increased. Meanwhile, a traveller reached the same tree. He started eating food from his bag and said, **11**

'Thank God! My hunger is satisfied now' **12**



Meanwhile, the man heard a terrible roar of a Tiger and he ran away out of fear. **13**

Oh! Tiger
.....
Tiger..... **14**



In spite of all these things, Vidhyapathi remained on the tree and the sachet of food was left under the tree. After a couple of minutes, some thieves came there and shared all their stolen items. While returning, they saw the sachet of food over there.

There is some pack of food leftover here! Our enemies might have planned this to betray us by mixing poison in the food.



Afraid of getting captured, these thieves searched in and out and finally caught Vidhyapathi. They asked him to get down the tree.

Hey! Eat this food. Have you added any sort of poison in it?

No, I have not added anything and I will not eat this.



The thieves somehow managed Vidhyapathi to consume the food forcefully.

Come, let us go! Thieves left the place.

Oh! Finally I have realized. One cannot express the glory of chanting the name of God. The devotees are right! With God's grace I am able to eat food.



Vidhyapathi is completely transformed and has started chanting the name of Sri Hari and has offered prayers to God. He finally chooses to go in the right path.

Hey all ! Let us Chant the Lord's name.

Moral : Chanting the name of Lord Sri Hari showers prosperity and eternal bliss.



Please cut here



TIRUMALA TIRUPATI DEVASTHANAMS
SAPTHAGIRI
SPIRITUAL ILLUSTRATED MONTHLY



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OUR CONTACT ADDRESS

Chief Editor, Sapthagiri Office,
2nd Floor, T.T.D. Press, K.T. Road, Tirupati - 517 507.

**Answers for the
QUIZ**

**Published in the Month of
April 2024**

1. Hiranyaksha and Hiranyakashipu
2. Ugadi Pachhadi
3. Karnataka
4. Srimad Ramanuja
5. 11.04.2024
6. Matsya avatara
7. Vontimitta
8. Bharatha
9. Krupi
10. Drupada
11. Dronacharya
12. Ekalavya
13. Bhima and Duryodhana
14. 17.04.2024
15. Hanuman
16. Bharadvaja
17. 17-04-2024 to 25-04-2024
18. Sri Tirumala Nambi
19. Matsya avatar
20. Sri Pattabhiramaswami

**Winner for the month
of
April 2024**

A. PADMASINI

LE2096 (S.No.3850)

MYSORE - 570 008.

**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.



The annual three-day Vasanthotsavam-spring festival was performed in Tirumala to the Deities from 21-04-2024 to 23-04-2024.



Sri Kodandarama Swamivari annual Teppotsavams was performed in a grand manner from 21-04-2024 to 23-04-2024 in Sri Ramachandra Pushkarini, Tirupati.



On the occasion of Vontimitta Sri Kodandarama Swamy Brahmtsavam in connection with Sri Sita Rama Kalyanam, on behalf of the State Government, the Andhra Pradesh Endowment Special Chief Secretary Sri R. Karikala Valavan, I.A.S., presented sacred silk clothes and pearls to the deities on 22.04.2024.



On the occasion of Vontimitta Sri Kodandarama Swamy Brahmtsavam in connection with Sri Sita Rama Kalyanam, on behalf of TTD, Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S. presented ornaments comprising Jewels and Puja Utensils to the deities on 22.04.2024. In this program, TTD, JEOs Sri V. Veerabrahmam, I.A.S., Smt. M. Gauthami, I.A.S. and other officials participated.



The Honourable Vice President of India Sri Jagdeep Dhankar along with his spouse offered prayers in Tirumala on 26.04.2024 and was presented with Srivari Theertha Prasadam by the TTD Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S.



The Honourable Governor of A.P. Sri Abdul Nazeer on 26.04.2024 visited the TTD-run BIRRD hospital and Sri Padmavati Children's Heart Speciality Hospital. On this occasion, TTD JEOs Smt M. Gautami, I.A.S., Sri V. Veerabrahmam, I.A.S. and other higher officials participated.



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FLOAT FESTIVAL AT TIRUCHANUR

17-06-2024 to 21-06-2024