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Maaghasthaivathu yo Devi! Haram Bilvena Archayet
Baalaarka Sasiyukthena - Vimaanena Sagachati ॥
Tirupati Sri Kapilesvara Swamivari Brahmotsavams
19-02-2025 to 28-02-2025



TTD conducted special pujas at Gogarbham Dam in Tirumala on 05.12.2024 as water reserves reached full capacity. On this occasion, TTD Trust Board Chairman Sri B.R Naidu, Board member, Sri M. Shantaram & Addl. E.O. Sri Ch. Venkaiah Chowdary, I.R.S., participated.



The Chairman of the TTD Trust Board Sri B.R Naidu inspected the TTD Shravanam institute (Hearing training center for the impaired children) classes on 09.12.2024 along with Board Member Sri G. Bhanuprakash Reddy and TTD, Tirupati J.E.O. Smt. M. Gauthami, I.A.S.



TTD Executive Officer Sri J. Syamala Rao, I.A.S., along with his spouse offered sacred silk clothes to Sri Ranganatha Swamy at Sri Rangam in Tamil Nadu on 11.12.2024.



TTD E.O. Sri J. Syamala Rao, I.A.S., along with TTD Addl. E.O. Sri Ch. Venkaiah Chowdary, I.R.S., inaugurated the modernised Sub-Inquiry Office at Garudadri Nagar Cottage (GNC) in Tirumala on 22.12.2024. On this occasion, TTD Tirupati J.E.O. Smt. M. Gauthami, I.A.S., participated.



TTD Addl. E.O. Sri Ch. Venkaiah Choudary, I.R.S., inaugurated the KIOSK machine at Matrusri Tarigonda Vengamamba Anna Prasadam Complex in Tirumala on 01.12.2024.



TTD Tirupati J.E.O. Sri V. Veerabrahmam, I.A.S., inaugurated self-service KIOSK machine at Annadanam Complex at Tiruchanoor on 17.12.2024.



BHAGAVADGITA



na jāyate mriyate vā kadācin
nā yaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato yaṁ purāṇo
na hanyate hanyamāne śarīre

The soul is never born nor dies; nor does it become only after being born. For it is unborn, eternal, everlasting and ancient; even though the body is slain, the soul is not.

(Chapter - 2, Sloka – 20)

INVOCATION

nīvu sarvasamuḍavu nīvu dēvadēvuḍavu
yīvala nāguṇadōṣā leṇica nikanēlā..

.. nīvu ..

pūvulapai gāsī bori muṇḍlapai gāsīni
āvala vennelakēmi hānivaccīnā
pāvanula naṭu gāci pāpapuñjamaina nannu
gāvagā nīkrpakunu gaḍamayyīnā..

.. nīvu ..

gōvumīda visarī gukkamīda visarīni
pāvanapugālikini pāpamaṇṭānā
dēvatala rakṣiñci dīnuḍanainanāku
dōvacūpi rakṣiñcitē dōsamayyīnā..

.. nīvu ..

kulajuniyiṇṭanuḍḍī kulahīnuniyiṇṭanuḍḍī
yīlalō neṇḍaku nēmi hīnamayyīnā
valasi śrīvēṇkaṭādri varamulu yicci nālō
nilici varamulicci nēḍu gāvavē..

.. nīvu ..



You view everyone with an equal eye, You are the God of Gods!
Then, why do you see my faulty traits?

Whether on flowers, whether on thorns
when the moon shines, will any harm befall the light?
Just like You save the pious, upon me who is a heap of sins
if you show mercy, will any harm befall Your grace?

The breeze that blows upon a cow, and likewise upon a dog
for the pure breeze, will there be any sin?
You who protects the Devas, to me who is the lowest of beings
if You show the way and protect, will it be a fault?

Entering the house of a 'high caste', and also that of a 'low caste'
will the sunlight in any way become inferior?
O granter of boons, Sreevenkatesha, residing within me
bestowing Your grace, will You not rescue me today??

- Annamacharya

Sankeerthana Courtesy

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

CAUTIONS TO THE DEVOTEES

- ❖ Many pilgrims take a vow to go on foot from Alipiri to Tirumala and Srivarimettu through foot path. Pilgrims can use free facilities and bath at Pilgrim Amenities Hall at Srinivasam Complex, Opp. to RTC Complex, Tirupati.
- ❖ TTD runs free buses from Railway Station, Tirupati to Alipiri and Srivarimettu.
- ❖ Pilgrims are requested to keep their luggage in a box or bag with lock and key facility. They can deposit their luggage at the Alipiri foot path luggage centre, Srivarimettu and obtain a receipt from there. They can collect their luggage after submitting the receipt at luggage collection centre, Tirumala. Their luggage is transported at free of cost.
- ❖ Drinking Water and Toilets are available on the foot path. Pilgrims are advised to go in groups.

Devotees are requested to follow the instructions given below while climbing up the Tirumala Hills.

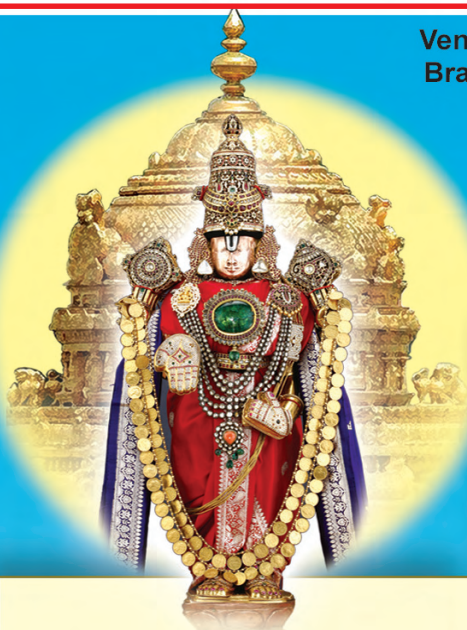
- 👉 Avoid climbing hills after age of 60 and with diseases like Diabetes, Hypertension, Asthma, Epilepsy(fits) and arthritis.
- 👉 Obese people and people undergone cardiac stent procedure should avoid climbing up the hills.
- 👉 Stress due to climbing the hills and low oxygen concentration at high altitude may aggravate cardiac disturbances and Asthma.
- 👉 Pilgrims with chronic ailment should bring their regular medicines to avoid missing of the dose which leads to further complications.
- 👉 In case of any difficulty please avail medical facilities at medical centres located at 1500 step, Galigopuram and Bashakarla sannidhi of Alipri footpath.
- 👉 Avail 24 X 7 Medical facility in Aswini Hospital and other dispensaries in Tirumala for any medical aid.



Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati



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Front Cover: Sri Kamakshi Devi along with Sri Kapileswara
Swamy, Tirupati.

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LORD SHIVA – INCARNATION OF TRUTHFUL VISION

The deities manifest in different avatars to promote the welfare of all living beings as shown in the Puranas. The Almighty appears in diverse incarnations to achieve a specific purpose depending on the exigencies of the time. Humanity receives a valuable message through these avatars. Lord Krishna in the Bhagavad Gita says ‘Rudranaam Sankaraschami’ to prove that the chitjyothi appearing in different manifestations is the same halo. There may be differences of opinion among humans, but there is consistency in God’s creation, also in the unison between Lord Shiva and Lord Vishnu.

The philosophical coherence is evident in Lord Krishna’s saying. “I am Shankara among the Ekadasa forms of Rudra” that also offers a universal message to mankind. Lord Rudra is the God of destruction, and He became Shankara because of His sublime, divine philosophy. The word, ‘Shankara’ means the Giver of Bliss. He is also ‘Kantekaala’ because he has safely kept the poison in his throat protecting the welfare of the universe. This gesture gives an invaluable message to humankind: Man should learn to absorb woes, shocks, grievances and not overtly exhibit these that are likely to sabotage self and society. Besides, keeping animosity and malice aside, one needs to cultivate balance of mind and equanimity which is the essence of Chandrasekharatvam and gangadharatvam.

Lord Shankara is ‘Digambara,’ ‘Sarveshwara,’ and ‘Sthanu.’ He is known for disinterestedness, severe penance and partiality towards His devotees. Perhaps, this is the ‘Karma Yoga’ enunciated by Lord Krishna in the Gita. The lesson one can learn from Lord Shiva is that one can benefit immensely by offering succour to the needy, a helping hand to the deprived.

The Lord is three-eyed. In order to visualize the Vishwarupa who pervades through mighty mountains to minute particles, one needs to open the inner eye of wisdom making the mind look inward: It also results in annihilation of mundane desires. The Arthanareeshwara tatwam implies that man is incomplete without the sustaining principle of female energy or Shakti Swaroopini either in righteous worldly life or in the eventual spiritual life.

In this way, many connotations of truthful vision are there in Shiva tatwam as exemplified in the deities of Puranas. On the part of the humans, if the search is continued relentlessly in search of truth, ‘amaratvam’ or the experience of immortality can be realized.

Om Namah Shivaaya



KAPILESWARAM

The Sacred Shrine for Ablution of Sins

- Sri Atthi Rangarajan

Our temples offer several remedies to the devotees. The TTD temple at Kapilathirtham, Tirupati, A.P. removes all obstacles, clears the negative effects of all sins and bestows prosperity to the devotees. The name of the kshetram is 'Kapileswaram'. It is Sarvadosha Parihaara Kshetram - The Sacred Shrine for Ablution of Sins.

*"Sarvadosha Parihaaraka Lingam
Naumi Maha Kapileswara Lingam"*

The above Sloka makes it amply clear that worshipping Lord Shiva at this shrine is enough to break free from all shackles in life. Sri Kapileswara Swamy temple at the foot of Tirumala Hills in Tirupati, derived its name from the sage Kapila, who is known for his ardent devotion to Lord Shiva.

The sage performed penance seeking to invoke the blessings of Lord Shiva, but the Lord, who is known to test the devotees' perseverance, did not turn up so easily. The undaunted sage Kapila continued his penance rigorously for a longer time, when Lord Shiva presented before him at this very location, which came to be known as Kapila Theertham in memory of the sage. Shiva resides here in the form of a Linga, which is known as 'Kapila Lingam'.

The sage walked through a cavity in a cave to reach the picturesque waterfall and performed his penance. The waterfall has become so popular today that devotees reaching Tirupati make it a point to take a

shower under the waterfall or a holy dip in the abutting 'Pushkarini' before embarking on their holy trek to Tirumala Hills for a grand 'darshan' of Lord Venkateswara.

There is one more reason for considering the waterfall as sacred. Puranas mention that on the Full Moon Day in the month of Karthika, water from all the holy water springs (Theerthams) found in the three celestial worlds i.e., heaven, earth and underworld converge atop Tirumala Pushkarini.

The Seshachalam Hills are the home to several 'theerthams.' The devotees believe that the water from 365 sacred 'theerthams' atop Tirumala join in the stream and finally reach Kapila Theertham as a gushing waterfall. It is believed that taking a shower under the waterfall rids one of the sins incurred during the previous births.

Apart from the sacred nature, the water is also known to have medicinal properties since it traverses through the hills and coming into contact with the rare herbs located atop the pristine Tirumala Hills. Standing under the gushing water for a short period instills a sense



of peace and tranquillity in one's mind and improves one's concentration and inner serenity.

The History of the Temple : The temple has been visited by several kings of the Pallava and Vijayanagara dynasties. The glory of the shrine can be found in the inscriptions dating back to the period of King Kulothunga Chola. These ancient inscriptions belong to the 10th Century and are among the oldest pertaining to this temple.

The Garbha Gruham of this temple 6.75 x 7.25 x 7 cubic feet, with a self-manifested (Swayambhu) Linga. The Puranas say that Lord Shiva got impressed with the sage Kapila's penance, created tremor and came out by breaking the earth. This is why the Linga is seen in the exact colour of the rocks found in Tirumala.

Next to it is the shrine of Kamakshi Ammavaru. At the Mukha Mandapam, the 'Nandi' faces Kapileswara, the Uma Maheswara image at the north and Surya Narayana image and a small Vinayaka image at the south. The idol of Chandikeswara is located in the north passage meant for 'pradakshina.' (Reference: 'The Tirumala Temple' by Dr.N. Ramesan, I.A.S., published by the TTD)

There is a secret room situated between Swamy and Ammavari Sannidhis which used to have an entry from Sri Kamakshi Ammavari Sannidhi. The chamber now remains closed with a heavy granite slab placed at its entrance and fully closed with brick and mortar. In front of it, there is an image of ant-hill, above which the statues of sage Kapila doing penance and Kapileswara Swamy appearing before him are neatly sketched, while a wooden idol of 'Kamadhenu' (wish-fulfilling cow) and its calf are also present. According to historical records, the temple had only a general income of 50 Pulivarahas, 11 Mailis and 20 Kasu or roughly Rs.200 during the 19th century. Since there was no contribution from Dharmam, there was no Dharmakarta for the temple. Only an 'archaka' and his clerk functioned in the temple. The responsibility of safeguarding the temple was vested with the Palegar of Karakambadi.

Naivedyam : The temple opens at 5 a.m. with Suprabhatham and later Abhishekam is performed to Swamyvaru, Ammavaru and the 'Parivara Devathas.' Alankaram, the process of adorning ornaments and garlands, will be completed by 7 a.m., after which 'naivedyam' is performed, where venpongal, pulihora and suddhannam are offered to the deity. Dhadyojanam (curd rice) is offered

during the 'Uchikaala Puja' performed by noon. Abhishekam is once again performed at 4 pm, followed by recitation of the Sahasranamams of the Lord and the Goddess, after which chakkara pongal, vada, payasam and suddhannam are offered to the deity as 'naivedyam'. Poli is made as a special offering to Goddess Kamakshi on Fridays.

Maha Deeparadhana is performed to Lord Shiva in the evening as a special ritual by beating Damarukam. Abhishekam is performed to the deities of Lord Vinayaka and Lord Subramanya on special occasions like Sankatahara Chaturthi and Krithika Nakshatram respectively.

Ekanta Seva is a special occasion, where the deity of Lord Shiva is taken in a procession to the Pavalimpu chamber (Palliyarai) and left to stay in the company of His spouse Sri Kamakshi. Ksheerannam is offered as 'prasadam' at this time. In the morning, the priests wake up Lord Shiva and take Him back to His Sannidhi.

Special Rituals : Special occasions like Vinayaka Chavithi and Subbaraya Shashti are celebrated with gaiety and Laksha Kumkumarchana is performed to Ammavaru on Friday in Tamil month 'Aadi'. Similarly, 'laksha bilvarchana' is performed to Lord Shiva in the month of Kartheeka. In Dhanurmasam, Theppotsavam is performed for five days before Arudra Star, where the 'Panchamurthi' idols of Vinayaka, Subramanya, Swamyvaru, Ammavaru and Chandikeswara are taken on each day in a flotilla in the pond.



The temple of Sri Govindaraja Swamy has special attachment with the Kapila Theertham Pushkarini, as the deities arrive here for several holy occasions in a year.

Lord Govindaraja arrives here for 'Chakra Snamam' on the last day of His Annual Brahmotsavams. Similarly, the deity Govindaraja, accompanied by those of Andal, Bhashyakara, Vishvaksena, Alvars and Acharyas, are brought here for the 'Thanneeramudhu' festival marking the completion of Annual Adhyayanotsavam. The other occasions are Kartheeka Pournami and Sravana Pournami.

Goddess Andal arrives here for the Kanuma, a day after Sankranti festival is celebrated. The deity Chakrathalwar (Sudarsana Chakra) is brought in the early hours of 'Ratha Sapthami' and given a holy dip in the tank, after which He immediately returns to Govindaraja Swamy temple. All the seven processions on this auspicious day are taken out only after His return.

*Venkatanayaka Manitha Lingam
Preritha Vakula Prarthitha Lingam
Vaivahikamanumodhaka Lingam
Naumi Maha Kapileswara Lingam*

This Sloka highlights how eligible bachelors and maids pray to tie the nuptial knot. Apart from removing the sins, this temple is also famous for the performance of weddings. This verse says that Vakula Matha, the foster-mother of Lord Srinivasa, prayed at this shrine ahead of her son's wedding with the princess Padmavathi.

The glory of the temple touches its peak during the Annual Brahmotsavams that coincides with Maha Shivaratri. Thousands of devotees converge here to offer prayers in this temple on the auspicious occasion. May Lord Kapileswara shower His abundant and graceful blessings on all His devotees!

Om Namah Shivaaya!



LIST OF ARJITHA SEVAS IN SRI KAPILESWARA SWAMY TEMPLE, TIRUPATI

DAILY ARJITHA SEVAS

S.No.	Name of the Seva	Cost	Timings
1.	Suprabatham	Rs. 10.00	05.00 am. to 05.30 a.m.
2.	Abhishekam	Rs. 50.00	05.30 a.m. to 06.00 a.m. 4.00 pm. to 4.30 p.m.
3.	Archana / Harathi	Rs. 5.00	Sarvadarsanam
4.	Ekantha SEva	Rs. 10.00	08.00 p.m. onwards
5.	Special Entrance	Rs. 5.00	



WEEKLY SEVAS

S.No.	Day	Name of the Seva	Cost	Timings
1.	Monday	Unjal Seva	Rs. 116.00	06.00 p.m. to 07.00 p.m.
2.	Tuesday	Subramanya Swami (Abhishekam)	Rs. 50.00	05.30 a.m. to 06.00 a.m.
3.	Thursday	Dhakshinamurthy (Abhishekam)	Rs. 50.00	05.30 a.m. to 06.00 a.m.
4.	Saturday	Navagraha (Abhishekam)	Rs. 100.00	05.30 a.m. to 06.00 a.m.
5.	Saturday	Navagraha (Archana)	Rs. 50.00	05.30 a.m. to 06.00 a.m.
6.	Tuesday	Sarpadosha Nivarana Pooja	Rs. 200.00	
	Friday, Sunday			

MONTHLY SEVAS

S.No.	Day	Name of the Seva	Cost	Timings
1.	Masa Sivaratri	Mahanyasa Abhishekam	Rs. 300.00 (2 persons)	04.30 a.m. to 07.00 a.m.
2.	Masa Sivaratri	Snapana Thirumanjanam	Rs. 100.00 (2 persons)	09.00 a.m. to 10.00 a.m.
3.	Masa Sivaratri	Kalyanotsavam (01 Laddu prasadam provided to the ticket holder)	Rs. 250.00 (2 persons)	05.00 p.m. to 07.30 p.m.
4.	Sankatahara Chaturthi	Abhishekam to Vinayaka Swamivaru	Rs. 50.00 (1 person)	05.30 a.m. to 06.30 a.m.
5.	Krithika	Abhishekam to Subramanya Swamy	Rs. 50.00 (1 person)	05.30 a.m. to 06.30 a.m.

PERIODICAL SEVAS

S.No.	Day	Name of the Seva	Cost	Timings
1.	Sanitrayodasi	Abhishekam to Navagraha	Rs.100.00 (2 persons)	05.30 a.m. to 06.30 a.m.
2.	2 Times / Year	Abhishekam to Nataraja Swamy	Rs.100.00 (2 persons)	09.00 a.m. to 10.00 a.m.
3.	During the month of Oct. & Nov. (30 days only)	Visesha Pooja & Homa Mahotsavam	Rs. 500.00 (2 persons)	

Devotees can have Sarvadarshan between 8.00 a.m. and 11.00 a.m.,
11.30 a.m. to 4.00 p.m. and again between 6.30 p.m. to 8.00 p.m.



RATHASAPTHAMI AND ITS PERSPECTIVES

on
04th

February
2025

- Dr. Venkata Harshavardhan

This article explores the importance of Ratha Saphthami from three perspectives. The first and foremost perspective is its connection to Lord Venkateswara and the history of Tirumala and Tirupati. The second one highlights the relevance of the Sun God in relation to Ratha Saphthami, and the third one examines the Sun God's influence on all living and non-living beings.



The Significance of Ratha Saphthami in Relation to Lord Venkateswara :

When Lord Vishnu descended to the earth as Lord Venkateswara, He sought to create a place for Goddess Maha Lakshmi (later known as Goddess Padmavathi). Initially, He created the Sarovar Pushkarani in the Tirumala Hills to bring Goddess Maha Lakshmi from Kolhapur. The term 'Pushkarani' is derived from two Sanskrit words: Push (to bud, bloom, or blossom) and Karani (which signifies 'blessed girl,' symbolizing power and intellect). Thus, Pushkarani not only signifies a place of divine waters but also a site for blossoming lotus flowers (Padma Pushpas).

Despite His efforts, Lord Venkateswara realized that the land leased to Him, by Sri Varaha Swami, was not suitable for Goddess Padmavathi. Consequently, He developed a Pushkarani at Tiruchanoor, transforming it into Padma Sarovar (Lotus Lake) and adorning it with divine lotuses from Vaikuntha. However, He found that these lotuses required sunlight to bloom. To redress this, Lord Venkateswara built a temple and invoked the Sun God near Padma Sarovar, ensuring that the divine lotuses blossomed. This act not only welcomed Goddess Padmavathi and the Sun God to Tiruchanoor but also highlighted the universal significance of the Sun God.



The Significance of the Sun God and Ratha Sapthami :

Ratha Sapthami marks the birth of the Sun God and symbolizes the reincarnation of Lord Vishnu's power. The term 'Ratha Sapthami' combines Ratha (chariot) and Sapthami (seventh day). It signifies the Sun God's chariot, which has a single wheel with twelve spokes and is drawn by seven divine horses representing the seven colours of sunlight. The seven horses correspond to the seven days of the week, while the twelve spokes symbolize the twelve months and zodiac signs (Rasis).

Although the Sun God's movement on His chariot is a year-round phenomenon, Ratha Sapthami holds a special significance. One might wonder why this specific day is celebrated. If the Sun God moves on His chariot throughout the year, why is Ratha Sapthami noteworthy? The answer lies in its spiritual significance and its association with

'dharma,' the universal order that governs nature, the planets and life.

Contrary to popular belief, Ratha Sapthami is not merely a Hindu festival. It is a Sanskar (spiritual process) meant to be revered by all. On this auspicious day, Lord Venkateswara's procession on the 'Surya Prabha Vahana' underscores the inseparability of the Sun God and Lord Vishnu, who manifests as Surya Narayana.

The Scientific and Cosmic Perspective :

The power and light emitted from Lord Vishnu originally created temperateness across the fourteen 'lokas'. However, due to the unbearable heat, Sri Vishwakarma crafted the Sudarshana Chakra from this energy, leading to the Sun God's birth. Even non-living entities like soil, water, air, and sky rely on sunlight for their roles in sustaining life. Soil below twenty four feet cannot nurture seeds without sunlight. Similarly, water supports life only when exposed to sunlight, while vast oceans sustain marine life on their sunlit surfaces. Even air and sky, which host countless invisible organisms, require sunlight for their ecological balance.

The Celebration of Ratha Sapthami :

Magha Sapthami, popularly known as Ratha Sapthami, marks the Sun God's



northern movement (Uttarayana) during the vernal equinox, starting from Capricorn (Makara Rasi). Celebrated as the Sun God's birthday, it signifies the energy, heat and effulgence radiating from Lord Vishnu, which led to the Sun God's creation.

In Bharata Khandam and Jambu Dweepam (ancient names for the Indian subcontinent), this

day is celebrated as the New Year for farmers. While some associate Saptami with the seven colours of sunlight, it is widely believed to symbolize the seven days of the week. The twelve spokes of the Sun God's chariot represent the twelve months and zodiac signs, completing the cosmic symbolism.



The celebrations of Surya Jayanthi in Tirumala are being held in a grand style on the day of 'Rathasapthami' festival every year. On that day, from sunrise to the end of the night, the Lord of the Seven Hills will visit the devotees in seven vehicles. On that day, Lord Malayappa Swamy, will come to the Mahapradakshina (Mada Streets) path of the temple on the golden Surya Prabha vahanam exactly at the time of the sunrise, He delights the devotees by appearing as the direct manifestation of Sri Lord Vaikunthanarayana. At the time of dawn, the rays of Lord Balabhaskara, which are rising from time to time, gradually radiate on Sri Malayappa Swamy's chest, on the conch and wheel and finally reflect on His lotus feet. The basic concept of Lord Venkatadri Narayana and Lord Suryanarayana is to look after the welfare of the world. The direct 'guru' of Sri Anjaneya is Lord Surya. Lord Venkateswara is the Chief Deity of Sri Anjaneya. Anjanadri is one of the Seven Hills of Lord Venkateswara. Lord Krishna in the Gita says '*Adityanam Aham Vishnuhu*.' It means that Lord Vishnu is one among the Adityas. It is also said that '*Jyothisham Ravi Ramsuman*.' It means that He is Lord Surya among 'Paramjyothis'. Both the Lords are the well-wishers of humanity. Lord Surya is being worshipped in Tirumala and other TTD temples in a glorious way.

It is not possible to describe the auspicious and divine appearance of Lord Surya manifesting in the rays as new and powerful things, unless one sees it with one's own eyes. The divine sight of Lord Suryanarayana Swamy, the quite visible Lord, worshipping Lord Brahmandanayaka with His scintillating rays on the golden and the sun-splendoured chariot, is a miraculous event that can only be seen in Tirumala on Rathasapthami Day. Thus, on Ratha Saptami Day, Lord Malayappa Swamy rides on glorious 'vahanams' like Suryaprabha vahanam, Chinna Shesha vahanam, Garuda vahanam, Hanumad vahanam, Chakrasnanam in Swami pushkarini, Kalpa Vriksha vahanam, Sarvabhupalavahanam and finally, Chandraprabhavahanam from morning till evening. The Lord comes out of the sanctum sanctorum to bless His devotees. The celebrations of Rathasapthami on Surya Jayanthi are called 'One Day Brahmotsavam' and 'Ardha Brahmotsavam'.



SANT JANABAI**- Sri K. Damodar Rao**

Janabai's life and poetry bear testimony to the far-reaching influence of the Bhakti movement in the middle ages and how it attracted people cutting across barriers of class, community and gender. Janabai was born in the village of Gangakhed in Maharashtra in 1252. At a young age she worked as a maid-servant in the household of Namdev in Pandharpur, a renowned Bhakti saint. Though not educated, she composed many sweet, high-quality abhangs.

Janabai developed ardent devotion to Lord Vitthal in the Warakari tradition. Her verses are marked by simplicity and authenticity, conveying complex spiritual and social messages in simple diction:

Such is the devotion of the kirtan
 Vitthala leaps right out of heaven
 He prefers the company of the devout
 Jani says: He seeks them out.

Janabai's Marathi poetry effortlessly incorporates her daily, domestic experiences in her spiritual songs addressed to Lord Vitthal of

Bhakti movement played a pivotal role in bringing the God from the abstract discourse of scholars into the lives of ordinary people. Each of the Bhakti poets had a distinct, mellifluous voice in expressing his/her devotion to the cherished deity. Sapthagiri magazine starts a new series from this issue reflecting on the bhakti poets and capturing their contribution in the form of few translations of their devotional poetry.

Pandharpur. As is the case with many of the Bhakti poets, she expresses a unique, personal bond with her deity. The deity is the devotee's confidant, companion, mentor, and beloved. Janabai sings that the deity partakes in her drudgery:

When Jani sweeps the floors,
 Vitthala fills the dustpan.
 He cleans the pestle
 When she pounds the grain ...

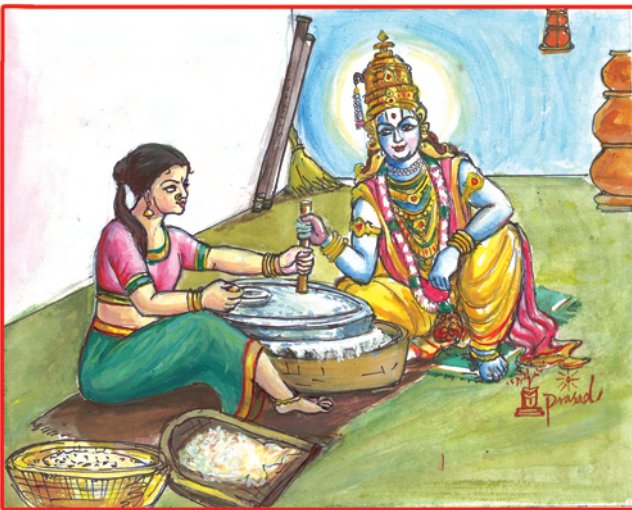
Jani goes the forest to collect cowdung?
 He's with her.
 Jani goes to fetch water?
 Hrishikesh is not far behind.

Janabai's innovative portrayal of the divine is evidenced in her feminization of Lord Vitthal as 'Vithabai'. It showcases the intimate relationship between the devotee and the deity that the bhakti poets visualised. Here is one example:

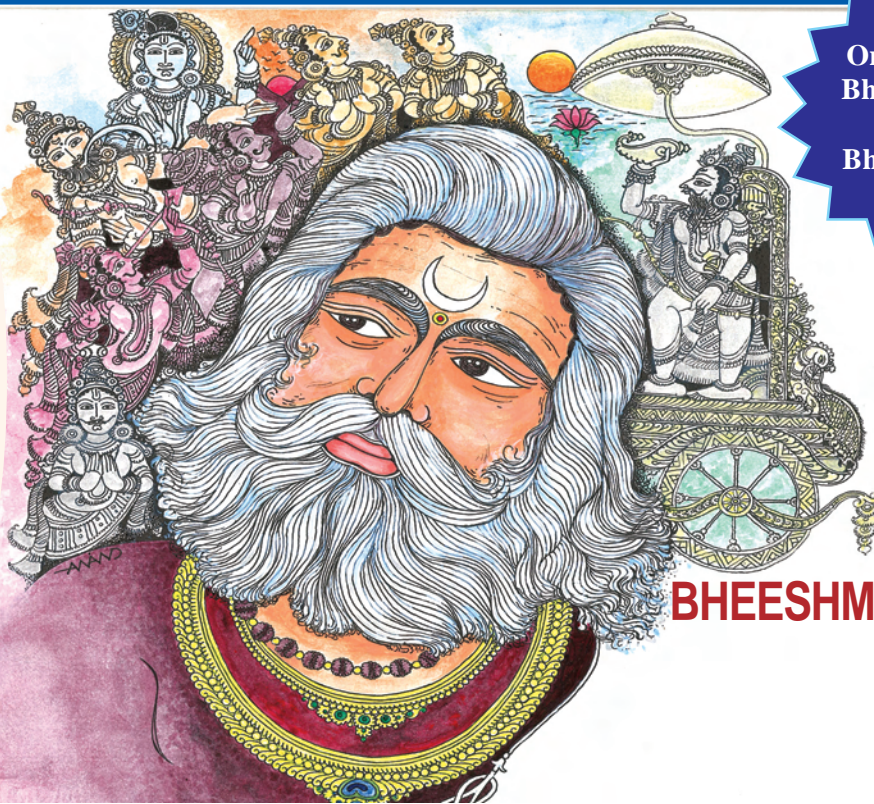
Come, my Lady Vithabai
 My mother of Pandharpura.
 The rivers Bhima and Chandrabhaga
 Leap from your feet, our Ganga...

In Maharashtra, Janabai's songs are sung during daily activities, and in temples and educational institutions. Along with Gnaneshwar, Namdev, Eknath, and Tukaram, Janabai has a special place in the long tradition of Bhakti poets.

(The poems quoted have been translated by Neela Bhagwat and Jerry Pinto. *The Ant Who Swallowed the Sun*. New Delhi: Speaking Tiger, 2020)



Bheeshma's uncompromising adherence to truth, his selfless service, his virtue of Dharma and his Devotion to God offer a valuable message to us in all walks of our life.



On the occasion of
Bheeshma Ashtami
05-02-2025
Bheeshma Ekadasi
08-02-2025

Some Precepts based on the Life of BHEESHMACHARYA the Great Warrior

Where there is Lord Krishna, there is Dharma : Bheeshma knows very well that Dharma would prevail as long as Lord Krishna is on the side of the Pandavas. During the war, Lord Krishna in His infinite compassion for the Pandavas and to uphold dharma, leapt from the chariot and attacked Bheeshma with a chariot wheel as His weapon.

Self-control and compassion are the basis of Dharma : Bheeshma appreciated the self-control of Dharmaraja when his brothers were defeated in the 'mayadhyutam' of the wicked Sakuni. On the other hand, he was compassionate towards the Pandavas as he knew that Dharma surely wins. He himself revealed the secret about his defeat by putting Shikandi before him for his continuation of compassion towards the Pandavas.

God is to be worshipped with steadfast confidence : Bheeshma truly believed that Lord Krishna is the Almighty. He never thought that Lord Krishna is not a human being as He appears to be. His confidence in Him was constant. His unwavering commitment to truth and

justice echoed the words of Lord Krishna in the Gita (3-21)

Dharma is that which is well-judged and reasoned by mind : Bheeshma was a man of reason, wisdom and devotion. He was a staunch supporter of Dharma. There were many incidents of his regard towards Dharma in the Mahabharata.

Death is certain for one who is born and birth is also certain for one who is dead : When Bheeshma on his bed of arrows i.e., 'Ampasayya,' he knew the final end of a human being. He never bothered about his death. Even in his final moments on the battlefield, he imparted timeless wisdom and profound insights drawn from the depths of the Vedic philosophy. As a true philosopher, he knew that the soul is eternal.

One should keep one's promises : Bheeshma kept his promise even though there were many difficult situations in his life. He observed life-long celibacy for the sake of his daring

promise. Despite knowing the righteousness of the Pandavas, he was bound by his vow to fight for the cause of the Kauravas.

Detachment is a precious thing. Without renunciation, one cannot reach God : Bheeshma though he was in the court of Dhruvyodhana, his mind was always philosophical. He renounced everything including throne, love and marriage for the sake of his father. He taught us that true renunciation is not about giving up one's duties but performing them with detachment and staunch devotion to God.

God always protects Dharma. 'Dharmo Rakshati Rakshitah' : Bheeshma is the originator of the most powerful stotra the Vishnu Sahasranama. It has highly philosophical significance. The 135th name, Dharmadhyaksha, means that one who directly sees the merits (Dharma) and demerits (Adharma), of human beings by bestowing their due rewards on them.

CHAYA SOMESWARA TEMPLE

Featuring Unique Temples-1

A Sacred Epitome of Mysterious Shadow

- Sri Baireddy Krishna Reddy



“Preserved here is the monumental sanctum sanctorum for posterity.” Thus begins the brief inscription on a brass foil at the temple’s threshold as a token of introduction in a capsule for visitors. The temple is Chaya Someswara Alayam, one of the Shiva temples, in the vicinity of Nalgonda in the Telangana region.

This iconic temple was built during the Chola dynasty, either during the mid-eleventh century or the first quarter of the twelfth century. However, the Kakatiyas invaded the region shortly after building the temple and consequently, the Cholas became the subordinate ruling class of the Kakatiya dynasty.

The temple has been in a dilapidated condition till about 1990s when a small group of devoted young men, under the banner of Chaya Someswara Alaya Abhivridhi Samstha, initiated the restoration to its past glory. The shrine has now become a major centre of attraction to pilgrims in thousands from far and wide every year, especially during the three days of Maha Sivaratri festive celebrations.



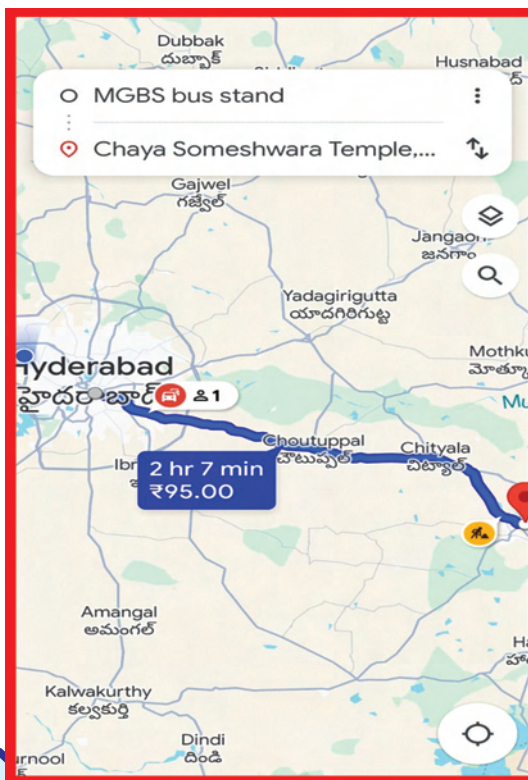


An unraveled mystery of the architectural engineering of unparalleled creativity in this temple is the world-renowned shadow (chaya) that backdrops the Sivalinga in the west side shrine. Probably the only one of its kind in the world, the shadow can be seen from sunrise to sundown, whether the Sun is visible in the sky outside or not. What mesmerizes the devotees most is that they can behold the shadow during the full-moon nights as well.

How to reach ?

This ancient temple is situated in a village called Panagal, 10kms to the east of Nalgonda, but now a part of the town. It is 113kms miles away from Hyderabad, on the Narketpally-Addanki Highway connecting the National Highway 65 at Narketpally in Telangana and the National Highway 16 at Medarametla in Andhra Pradesh.

The Garbhagriha or the sanctum of the temple houses three shrines, an architectural form known as Trikotalayam, a three-shrine sanctum sanctorum, each shrine seating the three deities - Siva, Surya and Vishnu each facing the east, the west and the south respectively, and the entrance facing the north. One enticing attraction of the sculptural creativity here is the micro carvings of the epic story of the Ramayana chiseled on the temple pillars.



This article marks the beginning of a New feature, a series, in Sapthagiri Magazine. Each issue, with a brief write up and photos, will focus on significant, locally known temples that must reach a wider audience.





THE IMPORTANCE OF EDUCATION

- Dr.K. Sudhakar Rao

The sage Bhartruhari has described education as a rare fund of precious stones. It can't be destroyed even in 'Pralaya.' Let us analyse his sloka from Niti Sataka.

Hartur yaati na gocharam kimapi
sham pushnaati yat sarvadaa
Pyarthibhyah pratipaadyamaanamanisham
praapnoti vruddhim paraam
Kalpaanteshvapi na prayaati nidhanam
vidyaakhyamantardhanam
Yeshaam taan prati maanamujjhata nrupaah
kastaissahasparadhate

In this sloka, the sage says that if someone wants to steal, it never appears before the eyes. It always gives some auspicious results. The more you give away the more it accumulates. In case of wealth, it decreases when it is given away. A situation may come in which one has to borrow money from friends and relatives. But education is not like that. When it is distributed it is multiplied besides benefiting others. Even during the time of 'Pralaya', education won't be destroyed. Education refers to both knowledge and spiritual wisdom. One can say that education cannot be stolen by anyone. Nobody will be able to acquire it by force. Money is visible. So it is susceptible for theft or misuse. In case of education, it is not so.

At the end of the sloka, the sage alerts the kings. He says: "O! Kings! Don't underestimate the educated people. Don't insult erudite scholars. Nobody can compete with them." In olden days the kings used to nurture poets and scholars in their courts. In some cases, they were forced to compose poems in praise of the king or his kith and kin. But the poets like Pothana didn't approach the king for any favour nor did he yield to him. He was dependent on his own agriculture for his livelihood. In this sloka, he warns the people who are at the helm of affairs to take care of scholars and men of wisdom. When a person gets a 'guru', he will also get knowledge and enlightenment. Youth should never waste their time. Let us dedicate ourselves for the promotion of education and wisdom cultivating spiritual values.



TTD Launches NEW MOBILE APP

The new Mobile App, "T.T. Devasthanams" was released by TTD is a One stop solution for devotees. T.T.D. is providing all services evolving the needs of the pilgrims through this app. In this app, devotees can make their Darshan bookings, e-Hundi Payments, Donations etc. Devotees can also watch SVBC live programs in this app. Devotees may get utilise of this app and be blessed by Lord Srinivasa.



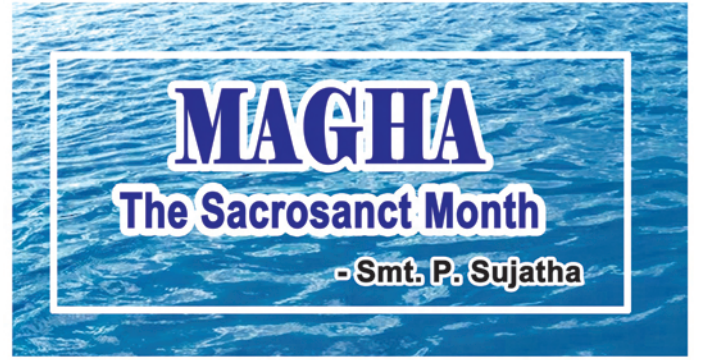
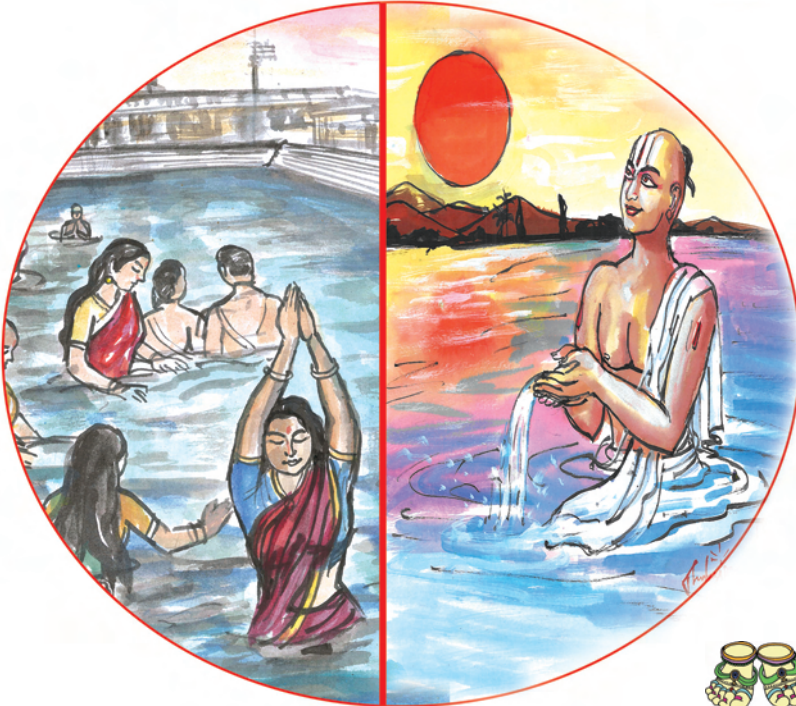
The eleventh month in the Hindu calendar is Magha. It is considered a pious month for taking holy baths in rivers and seas. During this month, Lord Vishnu is offered prayers with devotion and reverence.

It is believed that Maa Parvati Mata had incarnated as Sati during this month. Once Parameswari adorned as south-faced conch and was resting on a lotus flower in the river Sarayu. Daksha while taking a holy bath in the river saw the flower and plucked it. When he touched the conch, it turned into a beautiful girl named 'Sati Devi'.

There is a story about Garuda, the Divine Eagle and the Vehicle of Lord Vishnu. He was blessed with liberation (moksha) from the cycle of birth and death in this month. Auspicious festivals like Vasantha Panchami, Ratha Saptami, and Maha Shivaratri fall during the telugu month of Magha.

The Purnima Day in this month is considered very auspicious because the Moon transits from the star Magha with his enchanting brilliance of sixteen hues. The Pournima Day in Magha is also called

On the occasion of Magha Masam



Maha Maghi and it is the most auspicious day for taking baths in holy rivers, giving donations, 'japas' and recitation of sacred mantras. Brihaspati enters Simha Rasi on this day and he is worshipped. Jubilant celebrations are conducted in temples during this month.

In this month, devotees read Magha Puranam. The great sage Suta narrated the significance of Magha in Padma Purana. In the 12th chapter, he explained the importance of taking a bath in Prayaga, Trayambakeswar and the river Godavari. He said that during this month one should take a bath in holy waters in the early morning and pray to Lord Vishnu. Devotees read the Magha Purana and light lamps both in the temples of Lord Vishnu and Lord Shiva.

Taking a bath on Purnima Day in sacred waters is regarded as the most significant event and while taking a bath one should recite the following sloka.

*"Dukha daridra nasaya,
Sri Vishno strosanaayacha
Pratah snanam Karomyadya
magha papa vinasanam
Makaraste rave Maghe
Govinda Achyuta Madhava
Snanenanena me deva
yadhokta falado bhava"*

I am taking this holy bath in the month of Magha to please Lord Vishnu for removing my sorrows, sin and poverty. Lord Govinda, Lord Achyuta, Lord Madhava bless me with great benevolence.



Our poets have described beautifully the charm of the rising sun in a number of ways. While His mesmerizing brilliance fascinates and rekindles our hearts, His light provides health and rejuvenation to all the beings on the earth. He provides the sustaining energy with his myriad rays: The reason why our elders said, “*Aarogyam Bhaskarradicheth.*” The sun-energy invigorates our routine of morning walk, physical exercises and Yoga practice.

Scientific facts about the visible God, the Sun, are countless in number. Surya namaskars, river baths in Magha month, Aaru paraayana—many customs and practices have been handed down to us by our ancient rishis. It has been proved that these have a scientific base.

The several ongoing experiments by organisations like the NASA have unravelled many facts about the unbounded energy being unleashed by the sun. Most important of these is the life-energy that is released which is beneficial in many ways. In Puranas too we find instances of humans blessed with immense energy. In the Mahabharata, Kunti gave birth to Karna blessed with Kavacha kundala. He was

born with the grace of Sun-God. The impact of energetic sunlight over Karna made him strong, with muscular bones and brawny muscles. The protective natural shield of Karna's indefatigable power has been termed as Kavacha Kundala by Vyasa Maharshi.

In modern days we find instances of infants being treated in incubators because of jaundice and for want of Vitamin D. When they are treated with sunlight, the infants regain good health. The sun rays are instrumental in neutralizing harmful germs and strengthening their immunity. At present, over a billion people in the world are suffering from deficiency of Vitamin D. This is more prominent in European countries where eighty percent of people are not

The main nourishing factor for the human body, Vitamin D, is mostly derived from the sunlight. Technically it is known as seco-steroid that melts in fat. In its structure, one of the rings is broken. It acts as a nutrient needed by the body and also as a hormone. Hence, it acts as a natural immunity booster. The white cells in the blood get activated by the sun rays and prevent infectious diseases. The ultraviolet rays in the sunlight provide sustenance to plants too in making their food.

exposed to much sunlight, hence Vitamin D deficiency. Surprisingly, even in hot countries like ours there are millions who take medications for want of D vitamin. The obvious reason is not much exposure to the sun. Its deficiency causes bone related Rickets and other physical ailments.

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infectious diseases. The ultraviolet rays in the sunlight provide sustenance to plants too in making their food.

For the human body, sunlight is much needed like water, food and air. Besides providing physical strength, it is instrumental in maintaining mental health. It also keeps away heart-related problems. Exposure to morning sun rays will enable a healthy life style. Hence, the sun rays are not merely light-emitting particles. They are the healthy source of life energy and natural panacea to all living beings on the earth.



1. What is Dharma?

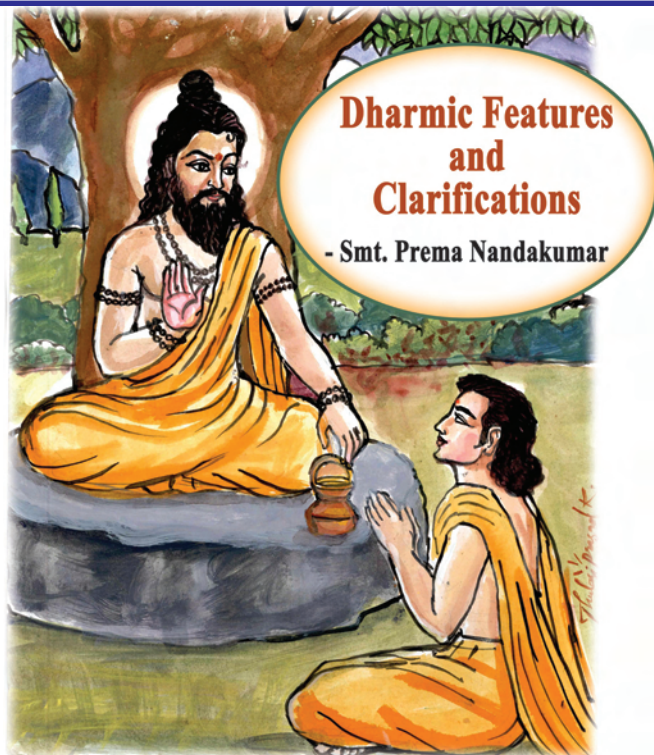
Ans. Dharma is the basic law of life. The word carries a sense of holiness, a way of life, a righteous life. Persons who have followed the Dharmic way of life have always been honoured in our culture and will always be honoured. It does not matter if they are the poorest among the poor, uneducated, ugly; but one who follows a righteous life gets praised as the true child of God. Such persons always adhere to truth with unwavering faith.

2. But not all follow the ways of dharma and that is why we are not able to say that our culture cannot be praised as following Dharma.

Ans. Our land remains a land of Dharma. Even before the dawn, millions of farmers and their assistants are already in the fields serving Mother Earth properly with faith, seeing to the work being done according to the season. Our farmers remain close to their field work as they did two thousand years ago. The ancient Tamil literature refers to all this and I do not see much change in their affection of Mother Earth.

3. But food is not everything. How about all these acts of killing and senseless violence?

Ans. When a large area has to be kept under control, especially when the law and order become hard to manage due to widespread corruption, and quick



punishment becomes hard, the culture terrifies the common man and he dare not act even when he sees violence. But, remember, our motherland has always emerged as an ideal nation sooner than later. Meanwhile, we will keep our hands clean, reject evil thoughts and deeds in the future. This is a land which is rich in cultivable land.

Sri Adi Shankaracharya's SRI SHIVA BILVASHTAKAM

- Sri K. V. Murali Krishna

‘Sri Shiva Bilvastakam’ is one of the most significant and divine compositions of Jagadguru Sri Adi Shankaracharya, eulogizing the magnificence of ‘bilva’ leaf. Lord Shiva is very much fond of ‘bilva’ leaf, the prime reason being that, in accordance with the ‘Skanda Purana’, the ‘bilva’ tree grew from the sweat droplets of mother Parvati which fell on the Mandrachal mountain the birth place of ‘bilva’ tree. It is believed that Goddess Parvati resides in this tree in Her various forms. She dwells as ‘Girija’ in the roots of the tree, as ‘Maheshwari’ in its trunk, as ‘Dakshayani’ in its branches, as ‘Parvati’ in its leaves, as ‘Katyayani’ in its fruit and as ‘Gauri’ in its flowers. The ‘bilva dalam’ endowed with a cluster of three leaves symbolically represents the holy Trinity i.e., Lord Brahma, Lord Vishnu and Lord Maheswara. The ‘Shiva Purana’ evokes that offering one ‘bilva’ ‘dalam’ to Lord Shiva is equal to offering one



thousand lotuses. The uniqueness of the ‘Sri Shiva Bilvastakam’ is that every verse of the ‘ashtakam’ ends with the line, ‘Eka Bilvam Shivarpanam’. Let us explore ‘Sri Shiva Bilvashtakam’, so as to invoke the divine significance of ‘bilva’ leaf.

I, with much reverence as a divine ritual during the worship of Maha Shiva, offer Lord Shiva one ‘bilva’ leaf which by itself is a cluster of three leaves. By offering one ‘bilva’ leaf to Lord Shiva, I heartfully surrender my three attributes namely ‘satva,’ ‘rajas’ and ‘tamas’ at His holy feet. The cluster of three ‘bilva’ leaves signifies the three eyes of Lord Shiva. ‘Bilva’ leaf symbolically represents the prime weapon ‘Trishul’ (Trident) of Lord Maheswara. The ‘bilva’ is as resplendent and powerful as the Sun, the Moon and Agni. Just by offering one ‘bilva’ leaf during the worship of Lord Shiva, all the accumulated sins of the previous three births get cleansed away. I, with heartfelt devotion, offer one ‘bilva’ which is devoid of holes in it, perfectly flawless, smooth and freshly collected from the tree and brings all auspiciousness by the bountiful grace of Lord Shiva. The devotee prays to Lord Shiva to accept ‘bilva’ which itself is his inner self which is full of pure and



Maha Sivarathri
on 26.02.2025

sacred thoughts and is flawless in its all aspects, which he is surrendering at the holy feet of Lord Shiva with ardent devotion.

I, with much reverence, as a divine ritual during the worship of Sri Nandikeswara, offer one wholesome, soft, fresh and fragrant 'bilva' leaf. By this offering all my sins will get cleansed away. Lord 'Nandikeswara' is the Lord of Nandi, the blessed son of the sage Shilada. Nandi is endowed with immense power. He is the means of transport to Lord Shiva and he has surrendered himself so as to serve Lord Shiva. In this verse, the devotee invokes Mahashiva as 'Nandikeswara' and the devotee identifies himself with Nandi, the true and committed servant of Lord Shiva. The devotee earnestly requests Lord Shiva to accept him as His servant like Nandi and to bestow upon him His divine grace. I worship Lord Shiva by offering one flawless 'bilva' leaf to him because this divine act is equal to the good deed of donating 'saligrama' (It is the sacred stone which is found in the river Gandaki near Muktinath in Nepal, considered the abstract form of Lord Vishnu and the worship with 'saligrama' imbibes the following six virtues namely righteous living, wealth, protection, good health, pleasures and spiritual enlightenment) to an enlightened Brahman and also it is equal to the bountiful auspicious blessings that could be imparted to the performer of 'Soma Yagna', the rituals of which is based on procedures as described in the Vedas and this Yagna' is most prominent among the 'yagnas,' performed so as to propitiate the deities.

I worship Lord Shiva by offering one flawless 'bilva' leaf to him because this divine act is many times greater than donating thousands of crores of mighty elephants. The Scriptures declare that by the act of donating an elephant the donor is blessed to reside in 'Shivaloka'. Offering one bilva leaf to

Lord Shiva is truly a much greater than performing hundreds of 'Vajapeya' sacrifice which is of the highest form among 'Soma Yajnas' usually performed by the brahmins and kings. The prime ritual in the 'Vajapeya' sacrifice is to organise a race among the horse-driven chariots. Then the king and the queen ascend the victorious chariot, travel extensively and at every place people celebrate to mark the event.

Offering one bilva to Lord Shiva is certainly higher than giving away one crore maidens by their parents in marriage to an eligible bachelor (bridegroom). The Hindu 'dharma' considers the

Trees are worshipped and are treated as embodiment of God since vedic days. There is no worship or ritual without the usage of Trees in some form or the other. Since vedic days several plants and trees are associated with certain deities and their usage is mandatory in their puja. Bilva is associated with the worship of Lord Shiva. Bilva is considered as an embodiment of Lord Shiva himself and it is one of the sacred trees having spiritual powers. Bilva



leaves will get washed from the sins. Reciting the Bilvashtakam with devotion would save one from all problems. Recite 'Bilva Ashtakam' daily and be blessed.

bridegroom in a marriage as Lord Vishnu Himself and the parents of the bride virtually give away their daughter to Lord Vishnu. Hence the 'Kanyadan' is considered as the most prominent among all kinds of donations. O! Bilva Vruksha! You are very much dearer to Lord Shiva and you are born from goddess Mahalakshmi the loving consort of Lord Vishnu. O! Bilva Vruksha! I pray you to grant me one flawless, wholesome 'bilva' leaf so as to offer it to Lord Shiva during His worship. In the 'Brihad Dharma Purana,' it is said that once Sri Mahalakshmi was worshipping daily with one thousand lotus buds.

According to the Vaikhanasa Bhṛigu Samhita, bilva flower is one among eight kinds of flowers which are to be used in the worship of Lord Vishnu. In Venkateswara Ashtottara, Lord Venkateswara is praised as '*Bilva patraarchana priya namaha.*' In Sri Suktam, the goddess Mahalakshmi is praised as, "*aadityavarne tapasodhijaato Vanaspatistava vrukshotha bilvaha* ||.

This means: "O! Lakshmi! You are as bright as the Sun, that noble tree, 'bilva' was brought forth by Your devout austerities". The very sight of 'Bilva Vruksham' and a gentle touch of it can cleanse away even the most heinous sins committed by an individual. In the bilva tree, Lord Brahma, the Creator of the Universe, resides in its roots, Lord Vishnu, the Sustainer of the Universe, resides in its middle portion and Lord Shiva, the Destroyer of the Universe, resides at the upper portion of the Bilva Vruksham. Hence I pray and beseech 'Bilva Vruksham' to grant me one fresh, wholesome 'bilva' leaf so as to offer that 'bilva' leaf to Lord Shiva. An individual who daily recites 'Sri Shiva Bilvastakam' and offers one 'bilva' leaf will be relieved from all his sins and will be granted with a boon that gives an abode in 'Shivaloka'.



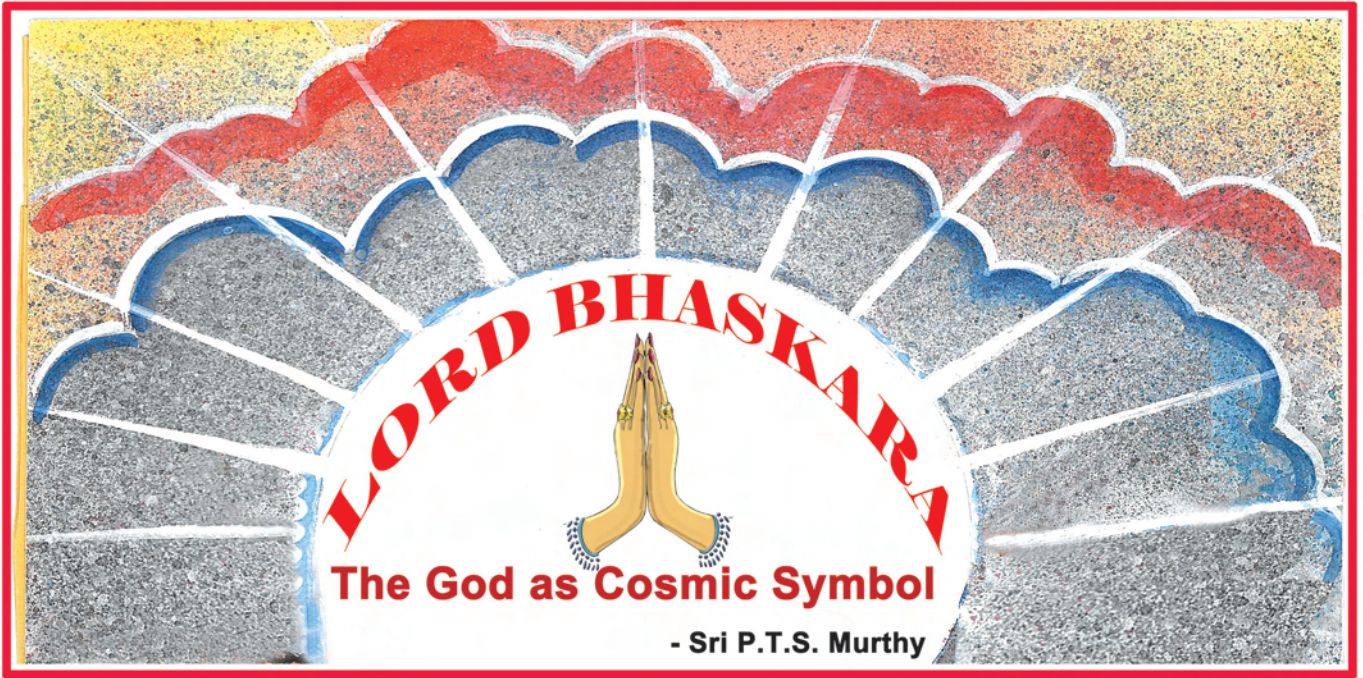
TTD's PANCHAGAVYA PRODUCTS NAMAMI GOVINDA

'Panchagavya' is an age-old and wholesome solution to many of our modern day's ailments. Panchagavya is a traditional mixture prepared by using five ingredients derived from a cow, such as dung, urine, milk, curd and ghee. 'Pancha' means five and 'Gavya' means products derived from a cow. The ancient medicinal text of Ayurveda prescribes 'Panchagavya' as an elixir for many ailments and also suggests it as a preventive medicine for many of the diseases.

The Tirumala Tirupati Devasthanams is offering some of the best cow-based products to the public. The TTD is producing herbal soap, tooth powder, hand wash liquid, nasal drops, Agarbathi, 'Go Arka' (refined cow urine), face pack, Dhoop cones, Dhoop cups, Dhoop powder, 'Vibhuthi' and many more.

The product is named as 'Namami Govinda', indicating to the public that the products are dedicated to the Almighty Lord 'Govinda.' The Dhoop Churnam is named as 'Avni', Agarbatti as 'Dharani', Sambrani cups as 'Dhaatri', Dhoop sticks as 'Vaishnavi', Dhoop cones as 'Varahi', Vibhooti powder as 'Prithvi', herbal tooth powder as 'Dhanshika', herbal face powder as 'Hiranmayi', herbal soap as 'Mahi', herbal shampoo as 'Kashyapi', nasal drops as 'Urvi', Go Arka' as 'Nandini', pain balm as 'Rheumassap', medicated nasal drops as 'Nimba Nasyam', powder for oral gargle as 'Swasthya Gandusha', tablets as 'Amrutha' and fumigation powder as 'Rakshogna Dhoopam.' The soap 'Mahi' is available in six variants, which are derived by infusing the essential oil representing the flavour into the soap mixture containing dolomite and wax. Devotees can get these Panchagavya products and be blessed by the Lord. For details contact call centre : 0877-2277777.





The day begins with the rising Sun. The twinkling rays wake up the whole universe to invigorate our energies to reach our expectations. Many ardent devotees pray to Lord Surya : ‘Our great salutations to You! Be kind to me. Oh! Lord! You create the morning. Our prayers to the Creator of the Day and the Creator of Light.’ The prayers bestow health, wealth and happiness by relieving the human beings from their umpteen diseases related to skin, eyes and heart. There are a number of devotees in all the temples of Lord Surya, mainly in Arasavalli and Konark throughout the year in a jubilant enthusiasm to obtain His abundant grace. The auspicious Hindu festival falls on Saphthami in the

first fortnight of Magha month. This day the Sun transits to the Northern Hemisphere.

The Significance of Ratha Saphthami : Ratha Saphthami is an auspicious festival celebrated by the Hindus. The day marks the birthday of Lord Surya to the sage Kashyapa and his wife Aditi. It is also narrated that Lord Surya turns His Ratha driven by seven horses towards a north-eastern direction from this day. The seven horses represent seven days of the week, seven colours of the rainbow and the week starts with Sunday. The chariot has twelve wheels representing twelve months in a year. Ratha Saphthami is a symbolic change of season to spring and the start of harvesting season. Devotees seek a special benevolent cosmic spread of energy and light from the Lord by praying with devotion and by surrendering to Him. The Lord’s rays falling on the body generate several medicinal benefits. The Ratha represents human mind and human thoughts are represented by horses which run in different directions unless controlled by the charioteer, Aruna. Aruna is the elder brother of Garuda. If righteous thoughts come into our mind, it is easy to reach the right destination.

Japakusuma-sankasam
kaasyapeyam maha-dyutim |
Tamognamsarva-paapaghnam
pranatosmiDivakaram ||

Let us chant the glories of the Sun-god,
whose beauty rivals that of a flower. I bow to
Him, the great effulgent son of Kasyapa, the
Enemy of Darkness and the Destroyer of
Sins”.



The Rituals on the Day : On this auspicious day, devotees should take a bath in a lake, or river and pray to Lord Surya. One should light a lamp and afloat it in the waters. One should place seven 'jilledu' leaves on the body. One is

placed on the head, the two leaves are to be placed on the shoulders, the other two on the knees and the remaining two are to be on the feet. Later, one should take a head bath so that the water flows over these leaves. Such a holy bath relieves the sin committed during the past seven births. Afterwards, water should be taken in a copper vessel decorated with red sandalwood paste, and turmeric rice, red

flowers and offered to the Lord facing Him by reciting the following sloka eulogizing Lord Bhaskara.

*Sapthasva Rathamaroodam
Prachandam Kasyapathmajam
Svetha Padma Dharam Devam
Tham Suryam Pranamamyaham ||*

Lord Surya is a divine vision. He is the Lord of wisdom and excellence. He is the Cosmic Symbol which a devotee can visualize as the Supreme. He is the source of inner enlightenment and the protector of life on the earth. The Ratha Sapthami imbues us with the knowledge of the Divine and leads us towards the Godhead. *One should recite the Surya Dhyana Mantram every day for health and prosperity.*



Sri Kalyana Venkateswara Swamy Temple, Srinivasa Mangapuram

The ancient temple of Sri Kalyana Venkateswara Swamy is located in Srinivasa Mangapuram, about 12 km to the west of Tirupati, A.P. Legend has it that Sri Venkateswara Swamy stayed here after his marriage with Sri Padmavathi Devi on the advice of sage Agasthya. It is believed that devotees who take part in the 'Kalyana Utsavam' and ties a 'Sacred thread' on their hand, can find their best, most beloved life-partner in life. Annual Brahmotsavams are performed to Swamy in the month of February every year for a period of 9 days. This year Swamivari Brahmotsavams will be performed from 17-02-2025 to 26-02-2025.

Festivals and Rituals to the Lord : Suprabhata Seva, (early morning service) Tomala Seva, (adorning the deity with garlands of flowers and Tulsi leaves) Sahasranamarchana, (recitation of 1008 glorious names of Lord) Nityakalyanotsavam, (celestial wedding ritual performed daily), Ekanthaseva are performed daily. Among the weekly rituals, Swarnapushparchana, (worshipping the Deity with golden flowers), Satakalasaabhishekam, (Pouring water from thousand small pots on the Deity while chanting Mantras), Tiruppavadaseva (offering of tamarind rice as Naivedyam to the Lord), Netradarsanam (seeing the lord all with ornaments removed except a small Namam), Poolangiseva (complete decoration of the deity from

crown to feet with garlands), Abhishekam (the sprinkling of holy water on the Deity), Vasthralankaraseva (decorating the Deity with flowers and clothes) are also conducted. During the monthly rituals, the Unjalseva (placing of the idols of the Lord and his consorts in the swing) is celebrated on the Sravana star. As part of the annual festivals, Ugadiasthanam, Sri Ramanavami, 'Dhanurmasapuja' and 'Brahmotsavams' for 9 days in the month of Magha ending on the star of Sravana during the month of Kumbha as per the solar almanac are celebrated. Every year, in the month of Phalguna, the Pushpayaga (Worshipping the deity with varieties of aromatic flowers and sacred leaves) is celebrated on the star of Sravana. In the month of Vaisakha, the 3-day annual Vasanthotsavams (celebrating the arrival of spring season) are celebrated to coincide with the waning of Sravana star. Every year, Sakshatkara Vaibhavotsavams (the cleansing ceremony followed by Garuda Seva and Hanumadseva) are celebrated for three days including the previous and following days of Ashada Shudha Sapthami (the seventh lunar day of the month of Ashada). The Anivarasthanam (submitting the annual accounts of the Lord's income and expenditure, assets etc.) is conducted. The 3-day 'Pavithrotsavams' (penitential as well as propitiatory festivals) are conducted annually in such a way as to end on Aswayuja Bahula Dwadasi. List of the Brahmotsavam is given in the centre pages.

The Procedure of SRI SARASWATI PUJA

Goddess Saraswati Devi is the Mother of Learning. She is the presiding deity of worldly as well as metaphysical knowledge. By Her grace, we come to know different aspects of learning. 'Magha Shuddha Panchami' is the Incarnation Day of Goddess Saraswati. It is popularly known as 'Vasantha Panchami'. By worshipping Her on this day, one will be blessed with knowledge. 'Sapthagiri' Magazine presents the procedure of Maha Saraswati Puja as a special gift for its readers, especially for the students and the youth.

SANKALPAM

Sri Mahavishnoraagnayaa pravarthamaanasya adya
brahmanah dwitiyaparaardhe, swetavaraaha kalpe, vaivasvata
manwantare, Kaliyuge, prathamapaade, Jamboodweepa,
Bharatavarshe, Bharatakhanda, asmin vartamana
vyavahaarika chaandramaanena swasti Sri.....nama
samvatsare, aayane,rutao,....maase,pakshe,
.....tidhau, ...vaasare, shubhayoga, subhanakshatra, yevam
guna visheshana vishishtayam subhatithau mama
(Asmaakam saha kutumbaanaam) chaturvidha purushaarth
siddhyartham sakala vidya paarangatvaartham Sri Saraswati
devataamuddishya Sri Saraswati devata preetyartham
kalpokta prakaarena yavachhakti dhyanaa vaahanaadi
shodasopachara pujaam karishye.

Tadangatvena kalasaaraadhanam karishye. Kalasam, gandha,
patra, pushpa, akshataih abhyarchya.

Keep the hand on the 'kalasam' (auspicious water vessel)...

Kalasasya mukhe Vishnuhu, kantte Rudraha samaasritaah,
moole tatra sthito Brahmaa, madhye maatra ganaah smrtaah
kukshou tu saagaraah, sarve sapta dweepo Vasundharaa,
Rigvedotha, Yajurvedah, Saamavedodhyatharvanaha
angaishcha sahitaasurve kalasaambu samaasritah
kalashodakena devam, aatmaanam, pujaadravyaani
sambhokshya.

(Reciting the names of Lord Kesava, the auspicious water in
the 'kalasa' should be sprinkled with a flower on the Deity, on
our head and on the puja items.)



DHYANAM

Pustaketu Yato Devi kreedate paramaardhatah
Tatra tatra prakurveeta dhyaanamaavaahanaadikam
Dhyaanamevam prakurveeta sadhako vijitendriyah
Pranavaasanamaaroodhaam tadardhatvena nischitaam

Ankusam chaakshasootram cha paasham veenaam cha dhaareem
Muktaahaara samaayuktaam modaroopaam manoharaam
Krutena darpanaabhayena vastreno paribhushitaam
Susthaneem vedavedyaam cha chandraardha krutasekharaam

Jataakalaapa samyuktaam purnachandra nibhaananaam
Trilochanaam mahaadeveem swarna noopura dharineem
Katakaissvaranaratnaadyairmuktaam valayabhushitaam
Kambukantheem sutaamroshteem sarvaabharanbhushitaam

Keyurairmekhalaadyaishcha dyotayante jagatrayeem
Shabdabrahmaatmikaam deveem dhyaanakarma samaahitah
Saangaam saayudham savahanaam pathiputra parivara sametaam
Sri Saraswatyai namah | Dhyayaami.

AAVAAHANAM

Atraagaccha jagadwandye sarvalokaikapujite
Mayaakruta mimam poojaam gruhaana Jagadeeswaree
Saangaam saayudham savahanaam pathiputra parivara sametaam
Sri Saraswatyai namah | Aavahayaami.

AASANAM

Aavahitaabhava, sthaapitaabhava, sannihitaabhava,
sanniruddhabhava, avakuntitaabhava, supreetabhava,
suprasannaabhava, sumukheebhava, varadaabhava, praseeda
praseeda

Kanakamaya vithardhisthaapite toolikaadhye vividha
kusumakeerne koti baalaarkvarne, bhagwati ramaneeye
ratnasimhasanesmin upavisa padayugmam hemapeethe nidhaaya.

Saangam saayudham savaahanaam pathiputra parivara sametaam
Sri Saraswatyai namah | Navaratnakachita suvarna simhaasanam
samarpayaaami.

PAADYAM

Gandhapushpakshataisaartham shuddhatoyena samyutam
Shuddhaspatikatulyaangeem paadyam te pratigruhyataam
saangam saayudham savahanaam pathiputra parivara sametaam
Sri Saraswatyai namah | Paadyam samarpayaami.

ARGHYAM

Bhaktaabheeshtaprade Devi devadevaadi vandite
Dhaatrupriye jagaddhaatri dadamyarghyam gruhaana me
Saangam saayudham savahanaam pathiputra parivara sametaam
Sri Saraswatyai namah | Arghyam samarpayaami.

AACHAMANAM

Purnachandrasamaanaabhe kotisuryasamaprabhe
Bhaktyaa samarpitam vaani gruhanaachamaneeeyakam
Saangaam saayudham savaahanaam pathiputra parivara sametaam
Sri Saraswatyai namah Achamaneeeyam samarpayaami.

MADHUPARKAM

Kamalabhuvanajaaye kotisuryaprakaashe
Visada suchi vilaase komale haarayukte
Dadhimadhughrutayuktam kshirarambhaphalaadyaam
Suruchira madhuparkam gruhyaataam devavandye
Saangam saayudham savaahanaam pathiputra parivara sametaam
Sri Saraswatyai namah | Madhuparkam samarpayaami.

PANCHAAMRUTAM

Dadhikshiraghruthopetam sarkaraamadhusamyutam
Panchaamrutasnanamidam sweekurushva maheshwari
Saangam saayudham savahanaam pathiputra parivara sametaam
Sri Saraswatyai namah | Panchaamrutasnaanam samarpayaami.

SNAANAM

Shuddodakena susnaanam karthavyam vidipoorvakam
Suvarnakalashaaneetaih naanaagandhasuvaasitaih
Saangam saayudham savahanaam pathiputra parivara sametaam
Sri Saraswatyai namah | Shuddodakasnanam samarpayaami.

VASTRAYUGMAM

Shuklavastradvayam Devi komalam Kutilalake
Mayi preetyaa tvayaa Vaani Brahmaani pratigruhyataam
Saangam saayudham savahanaam pathiputra parivara sametaam
Sri Saraswatyai namah | Vastrayugmam samarpayaami.

YAGNYOPAVEETAM

Shabdabrahmaatmike Devi shabdashastrakrutaalaye
Brahmasutram gruhanatvam brahmasakraadi poojithe
Saangam saayudham savahanaam pathiputra parivara sametaam
Sri Saraswatyai namah | Yagnyopaveetam samarpayaami.

AABHARANAM

Katakamakutahaairnuupurai rangadaadyaih
Vividhasumanityuktai mekhalaaratnahaaraih
Kamaladalavilaase kaamade sangruheeshva
Prakatita karunaardhre bhooriso bhooshanaani
Saangam saayudham savahanaam pathiputra parivara sametaam
Sri Saraswatyai namah | Abharanaani samarpayaami.

GANDHAM

Chandanaagaru kasturee karpuraishcha susamyutam
Gandham gruhaana varade Vidhipatni! Namostute
Saangam saayudham savahanaam pathiputra parivara sametaam
Sri Saraswatyai namah | Gandham dhaaraayaami.

AKSHATALU

Akshataan dhavalaan divyaan saaleetandula nirmitaan
gruhaana Varade Devi Brahma shakti subhaakshataan
Saangam saayudham savahanaam pathiputra parivara sametaam
Sri Saraswatyai namah | Akshataan samarpayaami.

PUSHPAM

Nandyaavartaadi pushpaishcha mallikaabhirmanoharaih
Karaveerasumaih ramairvakulaih ketakaih subhaih
Punnagairjaathikusumairmandaraischa sushobhitaih
Neelotpalaih Shubhaishchaanyaih tatkaala tharusambhavaih
Kalpitaani cha maalyaani gruhanamaravandite
Saangaam saayudham savahanaam pathiputra parivara sametaam
Sri Saraswatyai namah | Pushpaih | poojayaami.

ANGAPUJA

Sri Brahmanayai namah | Paadau poojayaami
Sri Bhaaratayai namah | Gulfou poojayaami
Sri Jagatswarupinyai namah | Jaanghe poojayaami
Sri Jagadaadai namah | Januni poojayaami
Sri Chaaruvilasinyain namah | Ooroon poojayaami
Sri Kamalabhoomyai namah | Katim poojayaami
Sri Janmaheenaayai namah | Jaghanam poojayaami
Sri Gambhiranaabhaye namah | Naabhim poojayaami
Sri Haripujyai namah | Udaram poojayaami
Sri Lokamaatre namah | Sthanau poojayaami
Sri Vishaala vakshase namah | Vakshahasthalam poojayaami
Sri Gaanavichakshanaai namah | Kantham poojayaami
Sri Skandaprapujyaayai namah | Skandhau poojayaami
Sri Ghanabaahave namah | Baahoon poojayaami
Sri Pustakadhaarinyai namah | Hastau poojayaami
Sri Shrotriyabaandhave namah | Shrotram poojayaami
Sri Vedasvaroopaayai namah | Vaktram poojayaami
Sri Sunaasinyai namah | Nasikaam poojayaami
Sri Bindusamaanostyai namah | Oshtou poojayaami
Sri Kamala lochanaayai namah | Netrau poojayaami
Sri Tilakadharinaayai namah | Phaalau poojayaami
Sri Chandramoorthyai namah | Chakshoon poojayaami
Sri Sarvapradaayai namah | Mukham poojayaami
Sri Saraswatyai namah | Shirah poojayaami
Sri Brahmarupinyai namah | Sarvaanyaangaani poojayaami.

SRI SARASWATHI DEVI ASHTOTTARA SATHA NAMAVALI

Om Sri Saraswathyai namah	Om Sri Vasudhaayai namah	Om Sri Dhoomralochana
Om Sri Mahabhadraai namah	Om Sri Teevraayai namah	mardhanaayai namah
Om Sri Mahaamaayaayai namah	Om Sri Mahaabhadraayai namah	Om Sri Sarvadevastutaayai namah
Om Sri Varapradaayai namah	Om Sri Mahabalayi namah	Om Sri Soumyaayai namah
Om Sri Padmanilayaayai namah	Om Sri Bhogadaayai namah	Om Sri Suraasura namaskrutaayai namah
Om Sri Padmaakshyai namah	Om Sri Bhaarathyai namah	Om Sri Kaalaraatryai namah
Om Sri Padmavaktraayai namah	Om Sri Bhaamaayai namah	Om Sri Kalaadhaaraayai namah
Om Sri Shivaanujaayai namah	Om Sri Govindaayai namah	Om Sri Rupa sowbhaagyadaainyai namah
Om Sri Pustakadhruthe namah	Om Sri Gomatyai namah	Om Sri Vagdevyai namah
Om Sri Gnanasamudraayai namah	Om Sri Shivaayai namah	Om Sri Varaaroahayai namah
Om Sri Ramaayai namah	Om Sri Jatilaayai namah	Om Sri Vaaraahyai namah
Om Sri Paraayai namah	Om Sri Vindhyavaasaayai namah	Om Sri Vaarijaasanaayai namah
Om Sri Kaamaroopaayai namah	Om Sri Vindhyaachalavirajitaayai namah	Om Sri Chitraambaraayai namah
Om Sri Mahaavidyaayai namah	Om Sri Chandikaayai namah	Om Sri Chitragandhaayai namah
Om Sri Mahaapaatakanaashinyai namah	Om Sri Vaishnavyai namah	Om Sri Chitramaalyavibhushitaayai namah
Om Sri Mahaasrayayai namah	Om Sri Braahmayai namah	Om Sri Kaantaayai namah
Om Sri Maalinyai namah	Om Sri Brahmagnyanaaika sadhanaayai namah	Om Sri Kamapradaayai namah
Om Sri Mahaabhogaayai namah	Om Sri Soudaaminyai namah	Om Sri Vandyayai namah
Om Sri Mahaabhujaayai namah	Om Sri Sudhaamurtyai namah	Om Sri Vidyaadharasupoojitaayai namah
Om Sri Mahaabhaagyayai namah	Om Sri Subhadraayai namah	Om Sri Shwetaananaayai namah
Om Sri Mahotsaahaayai namah	Om Sri Surapujitaayai namah	Om Sri Neelabhujaayai namah
Om Sri Divyaangaayai namah	Om Sri Suvaasinyai namah	Om Sri Chaturvargaphalapradatre namah
Om Sri Suravanditaayai namah	Om Sri Sunaasaayai namah	Om Sri Chaturaananasaamrajyai namah
Om Sri Mahaakaalyai namah	Om Sri Vinidraayai namah	Om Sri Raktamadhyaayi namah
Om Sri Mahaapaasaayai namah	Om Sri Padmalochanaayai namah	Om Sri Niranjanaayai namah
Om Sri Mahaakaaraayai namah	Om Sri Vidyaaroopaayai namah	Om Sri Hamsaasanaayai namah
Om Sri Mahaamkushaayai namah	Om Sri Visaalaakshyai namah	Om Sri Neelamjanghaayai namah
Om Sri Seetaayai namah	Om Sri Brahmajaayaayai namah	Om Sri Sreepradaayai namah
Om Sri Vimalaayai namah	Om Sri Mahaaphalaayai namah	Om Sri Brahma Vishnu
Om Sri Viswaayai namah	Om Sri Trayeemurthyai namah	Sivaatmikaayai namah
Om Sri Vidyunmaalaayai namah	Om Sri Trikaalagnanai namah	108
Om Sri Vaishnavyai namah	Om Sri Trigunaayai namah	Ithi Sri Saraswati Devi Ashtottara
Om Sri Chandrikaayai namah	Om Sri Saastrarupinyai namah	Sathanamavali Sampoonam
Om Sri Chandravadanaayai namah	Om Sri Shumbhaasurapramadinyai namah	Saangam saayudham savahanaam
Om Sri Chandralekha vibhushitaayai namah	Om Sri Subhadaayai namah	pathiputra parivara sametaam
Om Sri Saavitryai namah	Om Sri Sarvaathmikaayai namah	Sri Saraswathyai namah/ Ashtottara
Om Sri Surasaayai namah	Om Sri Raktajanihantryai namah	Satanaama poojaam samarpayaami.
Om Sri Devyai namah	Om Sri Chaamundaayai namah	
Om Sri Divyaalankarabhooshitaayai namah	Om Sri Ambikaayai namah	
Om Sri Vaagdevyai namah	Om Sri Mundakapraharanaayai namah	



DHOOPAM

Dashaangam guggulopetam sugandham sumanoharam
Dhoopam gruhaana devesi sarvadeva namaskrute
Saangam saayudham savahanaam pathiputra parivara sametaam
Sri Saraswatyai namah/ Dhupamaaghrapayaami.

DEEPAM

Ghrutakthavarti samyuktam deepitam deepamambike
Gruhaana chitswarupe twam kamalaasanavallabhe
Saangam Saayudham Savahanaam pathiputra parivara sametaam
Sri Saraswatyai namah/ Saakshat deepam darshayaami.

NAIVEDYAM

Apoopaan vividhaan svaadoon saleepishtopapaachitaan
Mrudulaan gudasammisraan sajeeraka mareechikaan
Kadalee panasaamraanam pakwaanishu phalaani cha
Kandamoolam vyanjanaadi sopadamsam manoharam
Annam chaturvidhopetam ksheeraannam cha ghrutam dadhi
Seetodakam cha suswaadu karpoorailaadi vaasitam
Bhakshya bhojyasamaayuktam naivedyam pratigruhyataam
(Milk, payasam (sweet), Rice, fruits etc. should be offered to
Ammavaru as Naivedyam. This should be done reciting
Gayathri Mantram and sprinkling the water with betel leaf.)
Saangam saayudham savahanaam pathiputra parivara sametaam
Sri Saraswatyai namah / Naivedyam samarpayaami.
Madhye madhye paaneeyam samarpayaami. Uttaraaposhanam
samarpayaami.
Hastau prakshaalayaami. Paadau prakshaalayaami.
Suddaachamaneeeyam samarpayaami.

TAAMBULAM

Taambulam cha sakarpooram punnagadalairyutam
Gruhaana devadevesi tattvaroope namostute
Saangam saayudham savahanaam pathiputra parivara sametaam
Sri Saraswatyai namah/ Taambulam samarpayaami.

NEERAAJANAM

Neeraajanam gruhana tvam Jagadaanandadayini
Jagattimira Martaanda mandale te namo namah
saangam saayudham savahanaam pathiputra parivara sametaam
Sri Saraswatyai namah | Anandakarpura neeraajanam
samarpayami.

PUSHPANJALI

Shaarade lokamatastvamaasritaabheeshtadaayinee
Pushpaanjali gruhaana twam
mayaa bhaktyaa samarpitam.
Yaa kundendu tusharahaara dhavalaa yaa
shubhavastranvitaa
Yaa veenaa varadandamandita karaa yaa sweta
padmasanaa
Ya Brahmaachyuta Sankara prabhritibhi devyai
sadaa poojitaa
Saa mam paathu Saraswati
Bhagvati nisshesha jadyaapahaa
Saangam saayudham savahanaam pathiputra
parivara sametaam
Sri Saraswatyai namah/ Mantrapushpam samarpayaami.

PRADAKSHINA

Paahi paahi jagadwandye namaste bhaktavatsale
Namastubhyam namastubhyam namastubhyam namo namah
Saangam saayudham savahanaam pathiputra parivara sametaam
Sri Saraswatyai namah/ Aatmapradakshina namaskaaraan
samarpayaami.

One can also perform fourteen 'pradakshinaas' by reciting the following sloka.

Paashaankusadharaa Vaanee! Veenaa pustakadharinee
Mamavaktre vasennityam dugdhakundendu nirmalaa

CHAAMARAM

Chaturdhasu vidyaasu ramate yaa Saraswati
Chaturdaseshu lokeshu saa me vaachi vaset sadaa
Chatram dharayaami. Chamaram veechayami.
Geetam shravayaami.
Nrutyam darshayaami. Aandolikaamaaropayaami.
Aswaanaarohayaami. Gajaanaarohayaami.
Samasta Raajopachaara shaktyupachaara
Bhaktyupachaaran samarpayaami.
(One should take 'akshatalu' and water into the right hand
and drop them in a plate with a pious feeling of offering
them to Goddess Saraswathi.)
Anayaa dhyanaavahanaadi shodashopachaara poojaya cha
Saangam saayudham savahanaam
pathiputra parivara sametaam
Sri Saraswati devata supreetaa suprasannaa varadaa bhavatu.
Saangam saayudham savahanaam pathiputra parivara sametaam
Sri Saraswatyai namah/ Prasaadam sirasaa gruhnaami.
The devotees should sprinkle the 'Puja akshatalu,' on their
heads with utmost devotion and piety for the graceful
blessings of Goddess Saraswathi Devi.

- Translated by : Sri Sudha Kolachana

CHIDAMBARAM

The Sublime Abode of Nataraja Swami

- Sri Padmanabha Rao

In Chidambaram, there is a very significant temple of Lord Shiva in His dancing form as Nataraja Swami, a very unique form of the Lord in His cosmic dance. Surrounded by forests, sea and rivulets, Chidambaram is a beautiful and a serene pilgrim centre with lush greenery nearby. It is located in Cuddalore district, Tamil Nadu.

Chidambaram does not find much mention in prominent Shaiva Puranic literature except that of Nayanmars, great devout saints of Lord Shiva in Tamil language through their songs, the Tirumurai. Chola kings like Parantaka Chola worshipped Lord Shiva and gave land, jewels and grants to Nataraja, treated Him as their family deity.

The place is called *Tillai* according to ancient Tamil texts. Gradually, the place was visited by several Shaiva kings, saints and devotees in general. This city was made a capital for sometime by the kings, as it is guarded by land, rocks, forests and sea. A shrine of Lord Shiva as Nataraja and Parvati as Shivagami was built stage by stage by several rulers who occupied this place. It was developed and improved through the centuries with shrines dedicated to the family of Lord Vishnu, Lord Ganapati and Lord Subrahmanya.

One finds several inscriptions which mention this place as Tillai Vanam, Ponnambalam, Brahmapuri and later as Chidambaram. There are several folk and semi-historical anecdotes about the place. One finds a very interesting story related to how Lord Shiva manifested as dancing god in Chidambaram. The two 'rishis' Patanjali and Vyaghrapada were in deep penance in the nearby forest in prayer to Lord Shiva. Lord Shiva wished to test their devotion and appeared as a begging 'sanyasi.'

On seeing the sages in their deep 'tapas,' Shiva and Parvati were so much impressed and began to dance in ecstasy (*Ananda Tandavam*). It is said that Lord Vishnu, who saw the ultimate dance of Shiva-Parvati, decided to settle here in a relaxed mood of Govindaraja Perumal in reclining posture. This was probably on an Arudra star day of Magham. To mark



Chidambaram Rahasyam (secret of Chidambaram) is a belief that there is a secret message conveyed through in the temple. It is believed that this is the place where Lord Shiva and Maa Parvati are present, but invisible to us. That is the Rahasyam of this temple.

offering some jewellery to Lord Nataraja according to copper plates available here.

This temple is unique in some aspects. It has four orbits. Ponnambalam has a 'mantapam' built in gold, inner pillars and walls have intricate carvings of episodes from Nayanmars, the sixty three devotees of Lord Shiva, and also one hundred and eight dancing postures as described in Natyashastram of Bharata Muni. Dance enthusiasts really find a feast to their eyes here. A couple of ponds with clear water are located inside temple premises, including *Shivaganga*, a prominent lake.

The Dance Hall is dedicated to performing arts, and local dancers perform their debut performance (*Ranga Pravesham*) here seeking blessings from Nataraja Perumal. A separate shrine for sixty three Shiva devotees called Nayanmars is a

this divine event, a silver replica of Lord Shiva as Nataraja was installed and consecrated at this place, instead of regular Shiva lingam, and is being worshipped as Mula Virat here. This form of Lord Shiva is also called *Akaasha Lingam* and *Kanaka Sabhai Nathar*. Arudra festivities are held each year during Mahashiva Ratri occasion. Priests follow Shaiva Agama and are called Deekshitaras.

As a later development, a Spatika Shiva Lingam is installed here, in addition to Mula Virat. This Spatika Lingam is offered six times 'puja' in a day, which is unique in this temple in Chidambaram. Apart from Nataraja and Shivagami, one finds shrines dedicated to Lord Govindaraja Perumal, Goddess Pankajavalli Tayar, Lord Garuda, Lord Surya, Lord Subrahmanya and Lord Ganapati built during later Pandyas and the king Achyutaraya among the rulers of Vijayanagara. There is a mention of the king of Angkorwat

speciality of this temple. We have stone images of Appar, Manikavachakar, Jnana Sambandhar and other great devotees of Lord Shiva, being offered 'puja' every day.

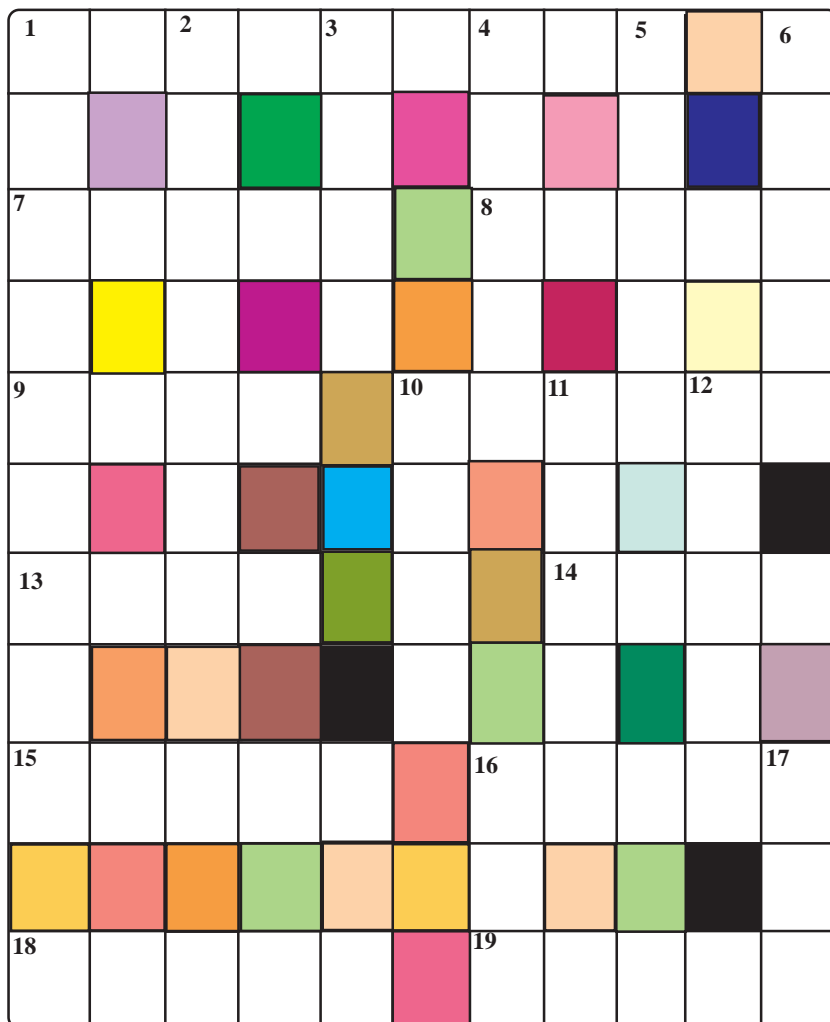
Puja Customs

Every day, Lord Nataraja is offered 'puja,' 'arati' and other offerings thrice and six times 'puja' for Spatika Lingam. Nayanmars will have daily 'puja' and prayers with their songs. Devotees sing poems from *Periya Puranam* and other *Tevaram/ Tirumurais*. Annual festivals during Shivaratri, Arudra Star and

some other days of Amavasya are held in the temple with a few thousand devotees gathered regularly. The Vedic 'mantras' are used less than Tamil prayers in the temple. Five chariots are drawn simultaneously during *Arudra Rathotsavam*. Several hundreds of devotees are fed each day during noon. The months of Adi and Kartika have important festivals here, and during Mahashivaratri each year the festival is celebrated in a grand manner attracting several thousands of pilgrims.



PUZZLE



CLUES FOR PUZZLE

- 01. Skanda (9)
- 02. Sri (7)
- 03. Not Tiger (4) (from down to up)
- 04. Yama (5)
- 05. Agni (5)
- 06. Sarada (5)
- 10. Son of Lord Surya (4)
- 11. Kingdom of Ravana (5)
- 12. Son of Apu (5)
- 16. Quarrel (3)
- 17. No (3)

DOWN

- 01. Siva (9)
- 07. Son of Bheema (5)
- 08. Mother of Sukra (5)
- 09. Lord Vishnu (4) (Jumbled)
- 10. Father of Nandi (6)
- 13. Not Entry (4)
- 14. After Eight (4)
- 15. Lord Vishnu (5)
- 16. Father of Meghanath (5)
- 18. Puroorava (5)
- 19. Upset (5)

ACROSS

Compiled by - Sri T.S. Jagan Mohan



**21 Tarigonda Vengamamba's
SRI VENKATACHALA MAHATMYAM
FOURTH ASHWASA**

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

(Continued from the previous issue)

As Shatananda related this story, King Janaka eagerly asked him, “Hey noble saint! I’ve now learnt about how Vrushabhadrī got its name. I wish to know how this hill got the name of Anjanadri?” The sage agreed to explain the cause delightfully.

“Kesari is a noble monkey dwelling in the forests. Anjana is his wife. One day, she went to Sage Matanga and requested him, ‘Hey sage! It is said that the heavenly gates are not open for the child-less. I’ve no issues. My long-pending desire is to beget a gifted child. What kind of penance should I do for this?’

Matanga suggested a way out to Anjana in reply, ‘Your desire for children is justifiable. There is a Nrusingha cottage fifty yojanas away from Pampa lake and to its south is Narayanadri. There is Swami Pushkarini nearby and Akasha Ganga to its north at a distance of

four miles. Do penance there for twelve years taking a holy dip three times a day. You’ll surely beget children.’

As per the instructions of Matanga, she reached Narayanadri. She took a holy dip in Swami Pushkarini and circumambulated the peepul tree on its bank. She paid obeisance to Varaha Swami. Later she went to Akasha Ganga and continued her penance for a year by bathing thrice a day on a vow of fasting. Vayudeva used to give her a sweet fruit every year. Thus, she completed her austere vow for twelve years. Vayudeva gave her a fruit and she became pregnant.

The saints doing penance there witnessed all this in their dream and without any hesitation they revered her as before and continued their penance. She delivered a son in the tenth month. Delighted at the advent of a valorous child, the angels showered a rain of flowers. The child of Anjana had an invulnerable body as strong as a diamond. He had a long tail and was shining with great splendour. As he had great vigour and steadfastness, the saints were sure that he would become a most important person in future and named him Hanuman. All this happened in Tretayuga. As this is the place where Anjana penanced and begot a child, the hill came to be known as Anjanadri. Not only this, O king, as Adishesha, king of all serpents, assumed the form of a mountain vanquished by Vayudeva in Dwaparayuga, this hillock is also popular as Sheshadri. At this, King Janaka exclaimed, ‘How come Adishesha and Vayudeva fought each other, Adishesha was defeated and Vayudeva had won! What’s the cause of their duel?’ To this, Shatananda explained in detail the tussle between Shesha and Vayudeva.

‘Adishesha was discharging his duties as the door-keeper very well in Vaikuntha. Once Vayudeva came to the entrance of Vishnu’s palace and was eager to enter. But Adishesha prevented him saying, ‘Hey Vayudeva! Stop here itself. You can’t enter the palace.’ Vayudeva was aghast at the reprimand.

“Shesha! I’m going to have the darshan of the Lord. How come you prevent me? Are you so heroic that you can stall me? What’s so great about you? You seem to underestimate me. I’ve to visit the Lord of Lakshmi instantly.’ Thus saying, he rushed to get inside, brushing him aside. Enraged Shesha hissed at him, held him by his neck and knocked him down.

Vayudeva did not anticipate this kind of rudeness from Shesha. Yet, he didn’t lose his temper and shouted, ‘Hey Worst of the serpent clan! How dare you knock me by my neck! What if I reciprocate the same? Just imagine the situation. Get aside at least now.’

‘Anila! This is the inner chamber of Hari. You don’t belong here. I won’t let you go inside. However, I’ll inform Hari about your advent. If Hari permits, I’ll escort you inside. But I can’t let you in right now.’ Vayudeva wanted to teach him a lesson, and said, ‘Are you arrogant of your position as a guard of this inner palace? A cat will be in the palace, but an elephant will

walk in the streets with head held high. Does it mean a cat is greater than an elephant? Ok. You said you won't allow me in. I won't come to you. You stay wherever you're! I'll stay here itself. This is not an insult to me. Hey mean fellow! Don't exult."

Shesha felt provoked at this. His self-respect ignited him further. 'Who're you, Marutha! You're my feed. Don't boast of your greatness before me.' To this Vayudeva said, 'you're very arrogant, Shesha! You're talking as you like without any discrimination between the young and old. Assess your stature and my strength comparable to a mosquito and an elephant! I'm an indweller of all beings. The entire world is dependent on me. I'm greater than you in all respects.'

'Hey Vayudeva! Don't underestimate me. I bear on my hoods the whole earth alongwith its hills, forests and all the creatures who walk on it. In fact, I'm greater. I bear the Lord who has the entire world in his stomach. Don't treat me with contempt.' With this, Vayudeva decided to put an end to the argument. 'Hey Serpent King! I'm in you and hence give you strength. You'll lose your vigour in my absence. I'm the elemental force. You're inferior whatever way you think.'

Shesha said, "Why this empty prattle? Let's clinch the issue either way. Let's wrestle with each other. The spectators will also come to know who is stronger. Come on!" Hearing the noise, Madhava came out of the palace. Seeing Hari, both of them paid obeisance. They recounted the entire matter. Further, they informed him about the duel they wish to undertake and sought his blessings. The Lord saw both of them and understood their adamant attitude. He took it for a sport. He detected that there's a hidden purpose behind this fight. He knew that it's not possible to prevent them at this juncture.

He addressed them, thus, 'Hey Shesha and Maruti! Both of you are great warriors. If you fight without any reason, the worlds will be blown to smithereens. Since you referred it to me, I'll suggest a way out. There's Venkatadri born of golden city. Adishesha will entwine it fast without losing his hold. If Vayudeva can blow it away with his strength, he can be considered stronger. There is no better solution than this for testing your strength.' Since both of them were virile, they agreed to the proposal. As suggested, Adishesha encircled Venkatadri very fast with his thousand hoods. Vayudeva examined the coils of Adishesha around the mountain and attempted to blow him out picking up all his strength.

The entire earth had a quiver. Brahma, Indra and others went to Maruthi and appealed, 'Vayudeva! It's not just for you both to do like this. Your act of display portends calamities for the world. This you've to do at the fag-end of this Kalpa. Please stop this show of strength.' Vayudeva did not heed their words. He wanted to clinch the issue either way. He began to exert all his pressure lest he should lose the battle. Brahma and others approached Shesha thinking that at least he would oblige them. 'Shesha! You're very strong. Even Lord Srihari

knows your strength. Lord Shiva also knows it. We too know it.' But Shesha paid a deaf ear to them. The angels wanted to reiterate their appeal. 'Shesha! You are strong. Vayudeva is helpless as you've surrounded Venkatadri, son of Meru. Since both of you are very strong, you won't concede defeat. Vayu also won't lose his self-respect and claims victory. Please put an end to your rivalry and get pacified. Don't subject people to panic.' 'Another submission! Hey King of serpents! You are no ordinary serpent. Knowing that all your brothers are stupid, you've become a trusted servant of Lord Vishnu. With this generous attitude, you've left your foolish stubbornness. Why this unbecoming wrath? Even if Vayudeva wins, you won't lose your greatness.' Thus, they tried to bring home their intent for the sake of universal welfare.

Shesha yielded to the instruction of Brahma, Rudra and others. He loosened the hold of one of the ten thousand hoods. Vayudeva seized the opportunity and exerted his pressure. He nailed his thumb to the ground and blew away the mountain. Due to the pressure of wind, Venkatadri fell down in the forests to the south of the banks of Suvarnamukhi river five yojanas beyond eastern sea that is 200 yojanas away to the south of the Ganges. Vayudeva left the place proud of his assumed victory. As Shesha felt distressed with mortification, Brahma, Rudra and others consoled him.

'Shesha! Don't grieve that you've lost. Don't leave Venkatadri and regard it as your everything. Out of love for you, the disc-bearing Lord will shine on you till Kaliyuga.' They predicted future thus. Then, Shesha said, 'Hey gods! It was not proper for me to challenge Vayudeva. It was my first mistake. Entering into a wager is my second mistake. How can I think that Hari will shower his grace upon me? My arrogance has led me to this insult.' Then Brahma said, "Why worry? I'll persist in my effort to let the Lotus-eyed Lord reside on this hill. Till then regard this hill as the protector of all. I assure you to get Hari here!' Brahma patted on the head of Shesha, gave him assurance of fearlessness and left for his world. Indra and others also left for their abodes. Shesha paid his obeisance to the Lord of Vaikuntha and assumed the form of a mountain. The head portion of Sheshadri is Venkatadri and the tail portion, Ahobalam. This entire mountain is full of holy shrine. The gods gave the boon that on this holy land live the angels as trees, saints as animals, deceased ancestors as birds, kinneras and others as rocks, and left for their abodes.

Swami Pushkarini drives away all the sins. The Ganges and other rivers will be in this Swami Pushkarini. Those who bathe in this will be eligible for redemption. If *shraaddha karma* is performed here for the deceased ancestors, they will be delighted as if they had drunk ambrosia. A brahmin named Narayana took a holy dip in Swami Pushkarini and reached the abode of Hari.

I have recounted the glory of Sheshadri so far. Next, I will switch over to the glory of Venkatadri.

(to be continued)

AZHAGAR KOIL

- Sri Ramesh D. Kandadai

65



Location : This Divya Desam is located approximately 20 km north of Madurai in Tamil Nadu on the slopes of Azhagar Malai which is also the part of a reserve forest. Since time immemorial, monkeys abound in this area.

Sthalapuranam : It is said that Lord Yama did penance here to have the grand 'darshan' of Lord Vishnu. He requested the Lord that the hill is named as Rishabadri and that the Lord should appear here as 'Sundararajan'. The Lord agreed. The word Sundararajan literally means 'a beautiful king.' During Trivikrama 'avatara,' when the Lord stretched His leg up to Lord Brahma and Lord Brahma washed the Lord's feet, a drop of water fell on this hill and that became 'Nupura Ganga'. Even today, the water is pure and tastes sweet. For Abhishekam to the Lord, the water is brought from Nupura Ganga, inspected by Karuppannasamy and then used for the Lord's Thirumanjanam.

According to a legend, a Kerala king immensely liked the beautiful 'vigraha' of Azhagar and sent eighteen trained people in certain arts to steal the idol. They failed in their attempt. The town people caught and buried them under the eighteen steps leading up to the gopuram of

Azhagar koil. The deity Karuppannasamy promised to stay and guard Azhagar. He also requested that in return all the garlands left over from Azhagar worship be sent to him. He also supervises the assets of the temple. Whenever Azhagar leaves the temple, a list of jewels worn by him is provided which is checked in return. As he sits guarding atop 18 steps, he is known as 'Padhinettam padi Karuppannasamy'.

Special Features : The Lord is 'Sundarabahu or Sri Paramaswamy' and the Universal Mother is 'Thirumamagal or Sundaravalli'. The Teertham is 'Nuppuraganga' and the 'vimana' is 'Soma Sindha' Vimana. Sudarshana can be worshipped here without Nrusimha on the other side. The idol is said to be made of Aparanji or pure gold and is extremely handsome to worship. When bathed in any water other than from Nupura Ganga, the idol turns darker in complexion. The Chithrai Festival, when Azhagar travels to Madurai, is very famous. The devotees gather to watch Azhagar's entry in the river Vaigai to reach Madurai. The Rajagopuram of the shrine to Karuppannasamy has a set of festivals for itself. No one knows the age of the temple. Its antiquity is attested by the references made

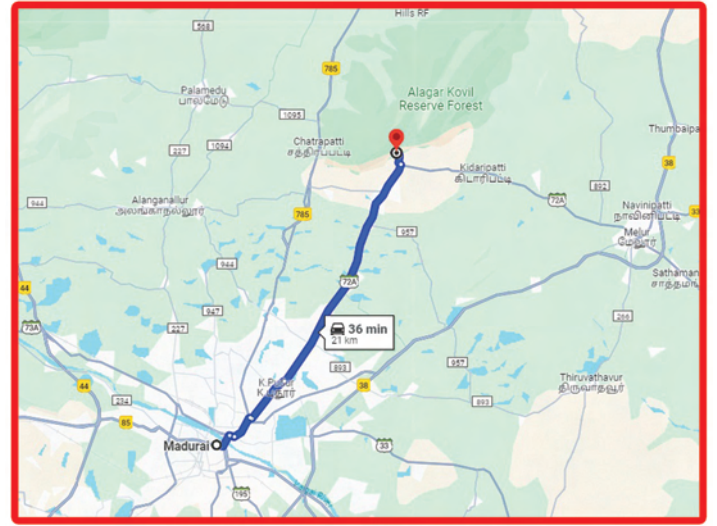
in the Sri Varaha Purana, the Brahmanda Purana, the Paripadaal and the Silappadhikaram.

There are contributions from various kingdoms through the ages. The fondness of Perialwar and Andal for this Divya Desam can be readily seen from their respective poetry. When Sri Ramanuja was in Tirunarayanapuram, Kuresa had lost his eyesight in the court of the Chola king. He was denied access to Srirangam temple by the king's soldiers. He retreated with his wife and children to Tirumaliruncholai and lived there for more than a decade. He wrote all four 'stavas' namely Sri Stavam, Vaikuntastavam, Athimanushastavam, Sundarabahustavam. The last one was in praise of Lord Sundararaja of Tirumaliruncholai. The beauty of the surrounding region with lush vegetation is magnificent.

Mangalasanam : This Divya Desam has tied for the third place along with Thirukannapuram by having 128 pasurams amongst the 4000. In pasuram 2229, a reference to Tirumaliruncholai comes up from Bhoothath Alvar. 'You remembered the four Vedas from pralaya to pralaya and conveyed them each time to keep them alive. You also propagated the Smritis with supporting texts to extend the further meaning of the Vedas through Manu and the Rishis. You are always with Mahalakshmi who was born and resides on a lotus in Your heart. On the bamboo-filled slopes of Tirumaliruncholai which people circumambulate, You reside happily, O! Lord!'

In 2235 of the same, Thiruvandhadhi Alvar adds that Tirumaliruncholai and Tirumala (Archa) are the two places where "You have elected to stay to be accessible to Your 'chethanams.' Tiruparkadal and Paramapadham (Vyuha) are the two places where we all wish to end up in service to You. My heart is the temple where You will reside when Your interest in being close to Your devotees reduces in other places."

In his Thirumozhi (71), Periyalvar says: "Carrying You on Her waist and going around talking about You with others in their houses makes them happy. I have the fortune of having You as my son. You reside in Thirukkurungudi which does not get destroyed even during 'Pralaya.' You are the resident of Tiruvellarai! You are the resident of tall-walled



Tirumaliruncholai! You stand tall like nectar in Thirukannapuram. You remove all my sufferings! Dance! O! Lord! Dance!" Again in 339 of Periya Thirumozhi, the Alvar adds that it is the hill where the sound of the auspicious recitation resonates in the air always. Its fame cannot be narrated, hence indescribable. He who received the sword from Lord Rudra and who cut off Ravana's heads and Surpanakha's nose lives on Tirumaliruncholai eternally.

In 341, Periyalvar adds that the Karpaga Vruksham whose flowers are filled with nectar which flows like a river in Thirumaliruncholai. When the Yadavas made all the food to be served to Lord Indra, He who diverted the offerings to the Hill of Govardhan lives eternally on Thirumaliruncholai Hill. In 344 the Alvar calls Thirumaliruncholai as part the land of Malayadwaja who carries the 'Vel' which assists him in killing, his kingly dharma is flawless, he fights as per the rules and He is the Lord of Madurai also known as Koodal. On this hill, He lives eternally the one seeing whom kings were wondering if they can kill him, who sat on the front end of the chariot in the guise of a charioteer and who created water from the foot print of the horse using Varunastra to feed them and take rest before resuming the battle.

Om Namo Narayanaya!





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 – 65

Bhadrapriya: Subhadraayabhraata

Naagnajitheevibhu: |

Kireetakundaladhara: Kalpapallavalaalitha: ||

367. Bhadrapriya: Bhadra is one of the eight chief queens [Rukmini, Jaambavati, Satyabhama, Kaalindi, Mitravinda, Naagnajiti, Bhadra and Lakshana] of Krishna. She is very dear to Krishna and hence this name. Bhadra in Sanskrit means, general welfare of all and since Venkatesa as Krishna is the bestower of the welfare, He is Bhadrapriya.

368. Subhadraayabhraata: Subhadra was the daughter born to Vasudev and Devaki and hence she is Krishna's younger sister. Subhadra is the mother of the incomparable hero of the Mahabharata, Abhimanyu.

369. Naagnajitheevibhu: Nagnajit is the emperor of Kosala province and his daughter Satya is also called Naagnajiti. He had seven bisons which are mighty and unconquerable. He set a precondition

of conquering the bisons he had for anyone who wants to claim his daughter's hand in marriage. Venkatesa as Krishna, realizing the love Naagnajiti had for Him, travelled to the province, did the impossible act of conquering the wild bisons and thereby marrying Naagnajiti in return. In Sri Vaishnava tradition, she is celebrated as Nappinnai.

370. Kireetakundaladhara: The first sign of the Lordship of Venkatesa, is the long decorated diadem. The devotees thronging at the temple also gets to have a glimpse of this first, when they approach in queue lines. At the start of Sri Venkatachala lthihasamala, Ananthalwan places a request to let the magnificent face of Venkatesa reside in his heart. He describes the vision of Venkatesa's face decorated with a towering crown, the ear lobes decorated with jewellery resembling a lengthy gator, red-cherry lips displaying bewitching smile and eyes showering ever-flowing grace on His devotees. "*Haimordhvapundram ajahan makutam sunaasam...makarakundala chaaru gandam...*". Sri Ramanuja in his Vaikunta Gadyam mentions about these as "*atimanohara kireeta makuta choodavathaamsa makarakundala...*"

371. Kalpapallavalaalitha: Kalpavruksha holds a significant place in the Bhakti literature. The tree grants the wishes of the devotees. Kalpapallava is the twig of Kalpavruksha which is said to be taking good care of Venkatesa, as defined by this name. The Puranic verses "*chaayaayaam*

paarijaatasya hema simhaasana...” and “*Vaidehi sahitam sura druma tale...*” indicate Krishna and Rama are well- seated under the ever- protecting Kalpavruksha.

Sloka – 66

*Bhaishmeepranayabhaashaavaan
Mitravindaadhipa: Abhaya: |
Swamurthikelisampreetha:
Lakshmanodaaramaanasa: ||*

372. Bhaishmeepranayabhaashaavaan: Rukmini is also called Bhaishmee as she’s the daughter of emperor of Vidarbha province, Bheeshmaka. Rukmini sent Agnidhyota as a messenger to Krishna carrying the fact of her being lovelorn due to unrequited love towards Krishna and her intent to marry Him. Krishna was pleased at the message and took her off just a day before the scheduled date of marriage. This name indicates Venkatesa as Krishna being the recipient of Rukmini’s message of love.

The Alvars sang in praise of Venkatesa and attributed Krishna’s wonderous deeds to Venkatesa. The whole silver idols of Krishna and Rukmini in Tirumala are taken in procession on Rohini star of each month with grand fanfare and Krishna accompanies Venkatesa in the Annual Srivari Bramhotsavams when Venkatesa graces in Mohini avatar on the 5th day morning.

373. Mitravindaadhipa: Mitravinda is one of the eight chief queens of Krishna [given in nama # 367] and she is the sister of the king of Avanti province. Krishna married her in a ‘swayamvara’ and hence this name.

374. Abhaya: This name indicates that He is fearless. There are innumerable instances that substantiate this epithet. In fact, all the ‘avatars’ of Venkatesa are to provide this comfort of being fearless to His devotees. Venkatesa as Rama

promised to protect anyone who just believes for once that he is Rama’s entity “*Sakruteva Prapannaya... Abhayam Sarvabhootebhyo dadaami...*”

375. Swamurthikelisampreetha: Venkatesa is existing eternally without a beginning and end. He has no birth and no end and yet He takes different forms effortlessly at different points in time to establish the Dharma in the world. Tirumangai Alvar says “*...pirappiliyaay irappadharke ennaadhu...*” in Tirunendunthandagam [#1].

376. Lakshmanodaaramaanasa: Lakshana, also known as Lakshmana, is the daughter of king of Mandara province. She was also filled with immense love for Krishna and Krishna married her.

Sloka – 67

*Praagjyothishaadhipadhwamsee
Tatsainyaantakara: Amrutha: |
Bhoomisthuta: Bhooribhoga:
Bhooshanaambarasamyutha: ||*

377. Praagjyothishaadhipadhwamsee: The king of Praagjyothisha city was Narakaasura. He was evil-minded and defeated Indra and Varuna. At Indra’s request, Venkatesa as Krishna along with Satyabhama fought and killed him and anointed his son, Bhagadatta as the king of Praagjyothishapura.

378. Tatsainyaantakara: The commander of Naraka’s army was Mura who was extremely strong. Krishna fought him and vanquished the entire army. Tirumangai Alvar says in Tirumozhi [#3.9.8] “*Aaraatha sinatthinmigu Narakanuram azhittha...*”

379. Amrutha: Venkatesa is the Amrutha [nectar] to the devotees to an unlimited extent. Nammalvar says “*...Ennam pugunthu thiththikum amuthe...*” and “*Adiyen mevi amarkinra amuthe!...*” in Tiruvaymozhi [#6.10.3] and [#6.10.7]. Anna in Sri Venkatesa Suprabhatam Sri Venkatesa Mangalam

states “... *AtrupthyAmrutha roopaaya Venkatesaya Mangalam* “.

380. Bhoomisthuta: After Krishna and Satyabhama jointly defeats Narakasura, Bhudevi who was tormented by Naraka’s evil deeds till then, praised Krishna profusely thanking Him for the act of establishing Dharma. This is in Srimad Bhagavatam [#10.59.25 – 10.59.31]

381. Bhooribhoga: Krishna is the end-all of any and every experience. All acts of the devotees, all *bhogas* are eventually experienced by Krishna.

382. Bhooshanaambarasamyutha: Venkatesa is adorned with priceless and timeless jewels and garments. Sri Nammalvar says about the abundance of ornaments in Tiruvaymozhi [#2.6.6] as “*pala pala ve aabharanam...*”

Sloka – 68

*Bahuraamakruthaahlaada:
Gandhamaalyaanulepana: |
Naaradaadrushtacharito
Deveso Viswaraat Guru: ||*

383. Bahuraamakruthaahlaada: Venkatesa as Krishna in his period rescued lot of damsels in distresses and thereafter secured them with His presence and love forever. Apart from the eight chief queens, He also secured the 16,000 damsels held hostage by Naraka. He brought them to Dwaraka and tried to see if any suitable princes of different provinces would marry them, but none agreed suspecting the damsels. Then, Krishna Himself married them and secured a respectable position to them in the society. Such was His generosity.

384. Gandhamaalyaanulepana: Krishna was an expert at discerning the worth of various exotic sandal perfumes. The old lady who brings Kamsa the most exquisite sandal pastes was approached by Krishna and she shared the best of the pastes

sensing the real worth of Krishna. Periyalvar in his Tirumozhi [#1.8.4] cites this incident as “*Naariya saantham namakkirainalkenna...*”

385. Naaradaadrushtacharito: Venkatesa as Krishna learnt about Narada’s misplaced confusion on how Krishna could be with 16008 queens. When Narada went to each of the queen’s house, he could see Krishna doing different things at all their houses and resultantly Narada was taken aback by this. Periyalwar cites this in his Tirumozhi [#4.9.5] “...*semamudai naarathanaar senru senru thuthithiraicha...*”.

386. Devesa: Krishna as Venkatesa is the sovereign master of all other gods who are performing their duties as ordained by Venkatesa. Sri Annamacharya lauds Venkatesa in his ‘keerthana’ “*Deva Devam bhaje Divya Prabhavam... Venkatesam Sadhu Vibudha Vinutham Ramam*”. This is the 493rd name in Sri Vishnu Sahasranama.

387. Viswaraaja: Venkatesa is the Sole Emperor of all Bramhaandaas. Tirumazhisai Alwar address Him as the King of the world, in Tirucchandaviruttham [#22] as “...*pundareeka paavai serum maarpa! Bhoominaathane!*”.

388. Guru: Venkatesa as Krishna is the first and foremost preceptor with none anterior to Him. His instructions to Arjuna, celebrated as the Bhagavad Gita, is the divine testimony of code of conduct for one and all. Hence Krishna is also called Geethacharya. Sri Annamacharya refers to Venkatesa as “*Saamaveda Guruda!*” in his famous composition “*Kondalalo Nelakonna Konetirayada!*”. This name is also the 495th name in Sri Vishnu Sahasranama.

(to be continued)

ARJUNA GETS CELESTIAL WEAPONS

Part-13

- Dr. Kannan Srinivasan

(Continued from the previous issue)

In the pursuit of getting powerful and celestial weapons, Arjuna started very intense penance. This frightened even the sages who in turn brought it to the notice of the Supreme Mahadeva who assured them that he would take care. Lord Mahadeva assumes the form of a hunter and chased a 'varaha' in the forest where Arjuna was also trying to shoot the arrow at the same 'varaha'. The hunter tried to stop Arjuna from shooting the 'varaha.' Both of them shot arrows which hit the 'varaha' almost at the same time. The hunter claimed that the 'varaha' belongs to him as he had shot it first. Arjuna disputed and said that the 'varaha' belongs to him only as he had shot it first. There was a fierce fight between the two regarding the ownership of 'varaha'. Muka 'rakshasa' in the form of the 'varaha' was indeed killed by the piercing arrow of Lord Mahadeva disguised as a hunter. Arjuna aimed at the hunter all his powerful arrows which the hunter withstood without any slightest disturbance. Arjuna looked at him in surprise. He thought who the hunter was. Both of them engaged in ferocious physical fight in which the hunter overpowered Arjuna and made him unconscious for some time. Thereafter, Arjuna woke up, worshipped Lord Shiva and offered flowers to the Lord. Arjuna saw those flowers on the head of the hunter. When Arjuna realized that the hunter was none other than Lord Mahadeva, he apologized to the Supreme Lord and offered his prayers to the Supreme Lord. Lord Mahadeva was immensely

pleased with Arjuna and He gave him the most powerful Pasupatha Astra. Arjuna felt so blessed and even after the disappearance of Lord Mahadeva he was engrossed in the thought of the Lord.

Lord Varuna came to that place where Arjuna was doing penance and contemplating about Lord Mahadeva. Kubera also appeared there in His Vimana. Lord Yama also came there in His Vimana. Thereafter, Indra, the Supreme Lord of the Celestials reached there along with Indrani and 'Airavata' elephant. Lord Yama said to Arjuna to see them as He has now given him the power to see the Celestials. He further greeted Arjuna that his fame as a great warrior would always remain and that even Karna, the son of Suryadeva would be killed by him. He blessed Arjuna by giving His powerful Astra known as Danda. Arjuna received it with due respect and conveyed his gratitude to Lord Yama. Lord Varuna also blessed Arjuna with His highly powerful Varunasthra and said that he could effortlessly defeat his enemies with it. Arjuna received it in the proper manner and conveyed his due respect to Lord Varuna. Lord Kubera said a lot of good things about Arjuna as through him the key works of the celestials were going to be achieved. Lord Kubera blessed Arjuna with his most powerful Antardadhanastra which was deployed by Lord Mahadeva when he burnt Tripura. Lord Kubera stated further that Arjuna definitely deserved to receive it. Arjuna with due respect received it from Lord Kubera. Arjuna felt very happy to receive the divine 'astras' from the Celestials.

Lord Indra who was surrounded by the Celestials blessed Arjuna and said that He would send His divine chariot along with the charioteer Mathali to take Arjuna to the Svargaloka. Arjuna was surprised to see these great 'Lokapalas' and he duly worshipped Them with utmost respect. Thereafter all of the Lokapalas left that place. Arjuna considered himself to be so fortunate that he was extremely happy that he could get those immensely powerful celestial 'astras' from Them.

Thereafter Arjuna was thinking about the arrival of the chariot of Lord Indra. Immediately he saw the celestial chariot of Indra Deva along with his charioteer Mathali who invited Arjuna to board it as Indra was very much desirous of seeing him in the Svargaloka. Arjuna felt very happy and he took his bath in the sacred river Ganges, did 'japas' and offered his respect to his forefathers. He also conveyed his gratitude to the King of the mountains known as Mandara as it provided him the needed shelter for doing penance and provided him pure water and fruits for his sustenance. He also eulogized that it was the ideal abode for anyone who aspired to reach the auspicious Svargaloka. Thereafter, he boarded the celestial chariot like the dazzling sun. Arjuna was wonder struck to see the Gandharvas, Apsaras and Rishis and their celestial lokas. Mathali explained to Arjuna that due to their Punya Karmas done from their respective abodes, they have ascended to the higher lokas, from the earth they were seen as bright stars. After seeing the various celestial worlds, Arjuna reached Amaravati, the amazing abode of Lord Indra.

Arjuna was astonished to see the celestial opulence, celestial Vimanas, Rishis, Gandharvas, Apsaras and so on. He was given a grand reception there accompanied by celestial musical instruments. He saw the amazing elephant 'Airavata'. He also saw a galaxy of Sadhyas, Rajarshis and Brahmarishis and also Maruts,

Visvadevas, Vasus, Rudras, Adityas, Narada, Tumbura and so on. He offered his obeisance to all of them. Arjuna was delighted to see Lord Indra, the Supreme Lord of the Devas and his beloved father seated on his precious throne. He respectfully prostrated before Lord Indra, who hugged him closely and exhibited his boundless love towards him. He made him sit in his celestial throne. Arjuna was seen brilliantly like the second Indra. Both of them sat together on the Indrasana and brightened the assembly just like the Sun and the Moon brightening the sky. The Gandharvas sang enchanting songs while the beautiful Apsaras like Menaka, Rambha and Urvashi danced so gracefully in a captivating manner. Arjuna was given a rousing reception and led inside the glittering palace of Lord Indra.

As ordered by Lord Indra, Arjuna stayed in the Indraloka for about five years. Arjuna learnt the art of celestial 'astras.' He was taught the nuances of celestial song, instrumental music and dance by Chitrasena, the expert Gandharva. In this journey, Urvashi got furious and cursed Arjuna that he would become in future a eunuch and a dancer commanding no respect in the midst of ladies and left the place swiftly.

Arjuna told Chitrasena regarding the curse given by Urvashi. Chitrasena briefed Lord Indra about the same. Lord Indra called Arjuna and said that the curse given by Urvashi was indeed a blessing in disguise which could be effectively used by Arjuna during the 13th year of exile wherein all the Pandavas should live in disguise and not noticed by anyone. Lord Indra added that after one year of living as a eunuch, Arjuna would again become a male. On hearing this, Arjuna felt happy and greatly relieved. He never got perturbed about the curse of Urvashi. He spent time happily in Indraloka learning in depth the celestial music and dance.

(to be continued)

(Continued from the previous issue)

48. *rtambhara tatra prajna* || 1.48 ||

tatra = there, when that takes place; *prajna* = higher states of consciousness, right knowledge experienced in *Samadhi*; *rtam-bhara* = Truth-bearing.

According to *Sutra* 47, *Samadhi* transforms solely intellectual consciousness into spiritual consciousness. *Rtambhara* is a crucial characteristic of that consciousness that the current *Sutra* gives us. This word comes from two Sanskrit roots: *Bhara*, which means 'to bear' or 'to hold,' and *Rtam*, which means 'right.' Therefore, 'Right-bearing' is what *Rtambhara* signifies. The two key terms in the *Vedic* faith are *Rtam* and *Satyam*. Despite being used interchangeably, there is a small distinction between them. The *Vedic* tradition holds that all that occurs in it in terms of time and space is ultimately caused and derived from a divine reality that exists inside it and manifests itself in both visible and invisible ways. *Sat* is the name given to that reality, which appears in two basic ways. First of all, it is the essential substance of everything, or truth. We call this *Satyam*. Secondly, it establishes the orderly progression of events in both their material and ethical facets. We call this *Rtam*. *Satyam* is the relative truth underlying manifestation constituting the realities of all things. *Rtam*, on the other hand, is the cosmic order, which encompasses all moral, spiritual, and natural principles. They are untouchable and immortal. As a result, *Satyam* and *Rtam* are viewed as two static and dynamic facets of *Sat* in manifestation. Together, they form the fundamental basis of the manifested universe and are inseparable. *Rtambhara Prajna* is that kind of consciousness which gives an unerring perception of the Right and the Truth underlying manifestation.



Sage Patanjali's Yoga Sutras Commentary

- Dr. K.V. Raghupathi

Part - XIV

Whatever is perceived in the light of this *Prajna* must be right and true.

The deeper realities of existence cannot be perceived by the mind without the illumination of *Buddhi*. In our quest for the correct understanding, the intellect permits us to see only a portion of the truth at a time. As a result, the information gained from it is never flawless. By definition, it can never be correct. But only when we go beyond the intellect in *Samadhi* and delve further into the areas of consciousness that lie outside the intellect can we realise the truth of what is observed. All knowledge and conduct based on intellect apart from wisdom must be characterised by a lack of perspective and a failure to perceive totality.

In addition to being devoid of error and uncertainty, the knowledge acquired in *Samadhi*, when the light of *Buddhi* illuminates the mind, is connected to the fundamental Cosmic Law that regulates manifestation. It is grounded in both right and truth. The *Prajna*, or consciousness operating at the higher levels of *Samadhi*, is hence referred to as *Rtambhara*. As a result, the *Sadhaka's* knowledge is not only accurate but also keeps him from abusing it. On the other hand, information acquired by the intellect may be abused. Based on this unwavering truth, life and behaviour will be morally upright and adhere to the Great Law that governs the entire universe.

This means that the Self, which illuminates everything, including the ideas in the mind, illuminates itself as well. In other words, it illuminates itself without the help of another source. The most direct knowledge, *saksat a-paroksat* (instant and not remote), can be revealed without the need of any other tool. However, this self-disclosure is not

what one might assume must occur in the fictitious white fire of meditation. It is not a special kind of meditation that leaves the practitioner feeling extremely sensitive or changed in some way. Every idea and every thought between them contain the self-revealing reality, or is-ness; in “Body is” and “I am,” everything is the is-ness I am. “Body” and “I” are only adjectives (*upadhis*) that have no is-ness limitations and do not divide. One will be limited if they add any additional knowledge to that. And even “I am infinite” is a limiting thought until this is absorbed (see *Yoga Sutra* 1.9).

49. *sruta anumana prajna hyam anyavisaya visesarthatvat || 1.49 ||*

arthatva = object; *visesa* = unique; *visaya* = object; *anya* = other; *prajna* = knowledge, higher consciousness; *srutas* = words of the scripture heard; *anumanas* = inferences.

Since inference-based or testimony-based knowledge is limited to a certain object or aspect, it differs from direct knowledge acquired in higher states of consciousness.

The difference between intuitive and intellectual knowledge is further explained in this *Sutra*. Direct cognition, inference, and testimony are the three sources of correct knowledge, as we have learnt in *Sutra -7*. The domain of intellect offers all three of these. Direct cognition plays a limited role in this realm because it is confined to unreliable information received through the sensory organs. These reports must be regularly reviewed and updated using the other two previously described techniques, inference and testimony because they do not provide us with accurate information on their own. We observe that the Sun rises in the East every morning, moves across the sky, and sets in

the West, but we know that this is only an illusion and that the earth's axis rotation is what causes the Sun to appear to move. Similarly, the world of forms that our sensory organs see does not actually exist. Science has found that it is all a play of electrons, atoms, molecules, and different types of energies. We almost ever think about how crucial testimony and inference are to understand our everyday knowledge and how we acquire it. The higher levels of the mind do not require these two intellectual tools for information, acquisition and correction.

Direct cognition is the only basis for knowledge in the spiritual planes beyond the intellect. Neither inference nor testimony is used. However, unlike direct cognition through the sensory organs, this direct cognition is error-proof and does not need to be corrected by testimony and inference. The *Sutra* contains an important phrase, *visesarthatvat*. What is the meaning of this phrase? It means, "Because of having a particular object". The intellect can only understand one thing at a time, either an object or a feature of an item, as we have already learnt. The biggest drawback of intellectual vision is this fragmentation of knowledge, the incapacity to view things in the context of the whole, whereas intuitive perception is unrestricted by this.

Every item is viewed on the higher planes of awareness as a component of a totality, where all rules, facts, and principles have their proper place. The intellect is like a telescope that can be directed only on a particular star in isolation from other stars. Intuitive consciousness is like the eye that can see the whole of heaven simultaneously and in true perspective. Although intuitive knowledge may not be flawless and may not be as precise and detailed as intellectual knowledge, it is, in theory, impervious to error and distortion. A dim light in a big room may not give a clear picture of its contents, but it enables things to be seen in their proper proportion and perspective. Everything becomes clearer but in the same proportion and viewpoint as the light gets stronger.

(to be continued)

SOLUTION TO PUZZLE

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

HOW TO DRIVE AWAY WEAKNESS AND FATIGUE...

Telugu Original by :
Dr. C. Madhusudhana Sarma
English by :
Dr. M. Krishna Kumar



health. They are given below.

One should take the mixture containing half a piece of lemon juice in a glass of water with three or four tea spoonfuls of honey two or three times daily. The juices of coconut, sugarcane, pomegranate, orange and water melon provide strength and stamina. Soak a handful of ground nuts in a cup of water in the night and in the

Ayurvedam

Our ancient Indian Vedic literature pronounces that 'Dharmartha Kama Mokshanam Arogyam moolamuttamam.' If one is healthy, one cannot get weakness, tiresomeness and fatigue mentally and physically.

Nowadays, without taking age, differentiation of gender, physical weight, physical and mental conditions of health into consideration, the highest percentage of people used to fall into the conditions of weakness and fatigue very frequently for various reasons. In addition to these circumstances, there are pilgrimages, 'deekshas,' fastings, jagaranalu (awake in night time), festivals, auspicious days and the rigid activities and observances relating to Hindu traditions and customs. It is natural to become weak and fatigued because of these activities. To overcome them, we have to observe some rules and regulations relating to

morning add one glass of water with a banana, one or two spoons of honey and grind them in a mixer and drink the juice. It will give energy and strength.

Prepare the mixture containing the pieces of a banana, one teaspoon powder of sugar candy, two dried pieces of dates in 200ml. boiled milk and drink the mixture daily in the morning. It will drive away your weakness and fatigue from your body. Put a pinch of 'edible camphor' powder and half tea spoonful of jaggery powder in a cup of hot milk and drink the mixture while going to bed.

Eat the ground nuts soaked in water for 7 or 8 hours with four or five spoonful of grated kernel of coconut along with ten or fifteen date fruits for getting strength and energy. Prepare the mixture with one hundred grams of almonds, one hundred grams of sugar candy powder, and ten grams of cardamom powder and add a tea spoonful of that powder in a cup of milk and drink it once daily. It will yield good results. Your weakness and fatigue will be gone if you eat the seeds of almond, pista, cashew, sun flower and pumpkin up to 30 to 40 grams which are soaked in a cup of water for seven or eight hours. Eat them along with fresh dates, kismis and anjeera.

In olden days, people used to drink the soaked mixture of uttaren and rice like 'paayasam' (sweet) when they observe fasting, and 'deekshas' in order to avoid hunger, weakness and fatigue.

Note: - Diabetic patients should consult the doctor in the matter of using sugar, jaggery, honey and sweet fruits.

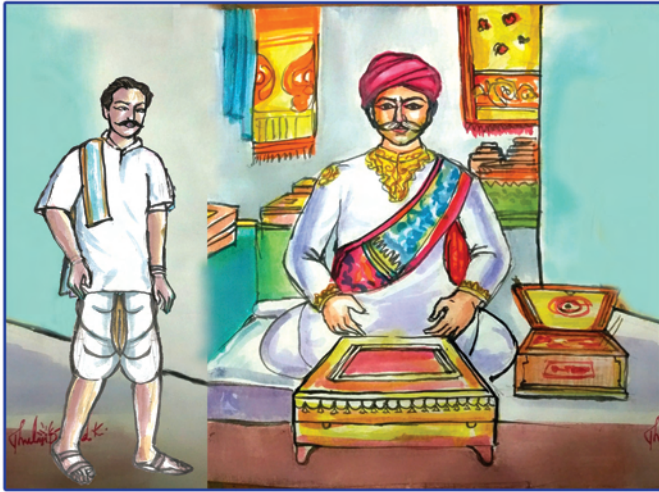
It is better to take the Ayurveda medicines like Chyavana Praasa and Kushmanda Lehyam one teaspoonful once a day to drive away weakness and fatigue. It is also better to take Aswagandha powder or Sathavari powder half a spoon after mixing it in a cup of milk. It will do well. Prepare the mixture of Aswagandha powder and amla powder equally and take the liquid half a spoon in 100 ml water once a day for avoid weakness and fatigue.



Moral Story

There was a poor farmer staying in a small village with a cow. He was working on the farm of a landlord. He was getting very poor income by selling the cow's milk and butter.

The farmer used to sell milk and butter to the owner of a big shop. He used to deliver the required butter in one kg block once in two weeks. In return,



he took 1 kg of grocery items such as sugar and pulses from the shop owner.

As times goes by, the shop owner suddenly had an idea to weigh the block of butter given by the farmer. To his surprise, he found that the block of butter weighs only 870 grams and not a kilogram.

What You Sow So You Reap

- Sri S.N. Deshpande

Next time, when the farmer came to deliver butter, the shop owner angrily told him that he had cheated him and asked him to stop giving butter. The farmer replied to him politely, "Sir, I am very poor and I do not have enough money to buy even the required weights for weighing butter which I usually give you. When you give me one kilogram of groceries, I have kept them on one side pan of the balance and on other side of pan I used to keep butter to balance both items equally in quantity." To this, the shop owner realized what he was doing to the poor farmer.

Moral: - This simple story beautifully illustrates that what we give to others will certainly come back to us. That's what we call 'karma.' In other words, the consequences you face in future are directly related to the actions you did in the present times.



FESTIVALS AND RITUALS IN MARCH 2025

06-14 Tarigonda Sri Lakshminarasimha
Swamivari Brahmotsavams
09 Kulashekar Alwar
Varsha Tirunakshatram
09-13 Tirumala Srivari Float Festival
14 Sri Lakshmi Jayanti,
Kumaradharatheertha Mukkoti

24-28 Float festival in Nagulapuram
Sri Vedanarayana Swami
Temple on the occasion of Suryapuja
26 Sri Annamacharya Vardanthi
27-Apr. 04 Tirupati Sri Kodandaramaswamivari
Brahmotsavams
30 Sri Viswavasu Ugadi
(Telugu New Year)
31 Matsya Jayanti



CHILDREN CORNER

DO YOU KNOW

1. Lord Rama's mother - Kousalya
2. Lord Krishna's mother - Devaki
3. Lord Surya's mother - Adithi
4. Adisankaracharya's mother - Aaryamba
5. Sri Parasurama's mother - Renuka
6. Dhruva's mother - Suneethi
7. Prahlada's mother - Leelavathi
8. Lord Vamana's mother - Adithi
9. Lord Hanuma's mother - Anjana
10. Sri Datha's mother - Anasuya
11. Lord Srinivasa's mother - Vakulamatha
12. Bheeshma's mother - Ganga Devi
13. Sage Vyasa's mother - Satyavathi
14. Sage Gowthama's mother - Mayadevi
15. Karna's Guardian mother - Radha
16. Lord Sanideva's mother - Chaya

PROVERB

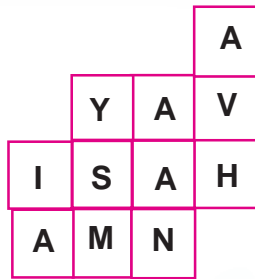
1. A blind man would be glad to see
2. A clean fast is better than a dirty breakfast

TONGUE TWISTERS

Green glass globes
glow greenly

Ans. NAMAH SIVAYA

Name
the
Panchaakshari
Mantram



RIDDLE

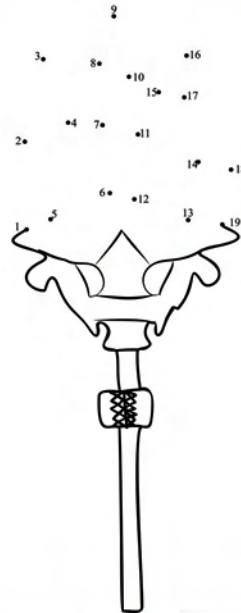
Name the festival using the clues given below :

1. This festival is performed in honour of Goddess Saraswati
2. This festival marks the end of winter season and ushers in spring season.
3. This festival performs on Magha Shukla Panchami
4. This festival is also called as Sri Panchami

Answer : Vasantha Panchami



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



Connect the dots using numbers
and draw the Picture.

CHANT

Tridalam trigunaakaaram
trinetram cha triyaayudham
trijanna paapasamhaaram
eka bilvam shivaarpanam



Pancharama Kshetras are 5 Temples Dedicated to Lord Shiva Temples in Andhra Pradesh, each of these temples are over many years old and have been considered very sacred Shiva temples for centuries. Each temple is associated with an event of mythology. Visit these temples to this Sivarathri and be blessed by Lord Siva.



KUMARARAMA

Kumarama Bhimeswara Swamy, Samalkota, East Godavari Dist., A.P.



AMARARAMA

Amaralingeswara Swamy, Amaravati, Guntur Dist., A.P.



KSHEERARAMA

Ksheera Ramalingeswara Swamy, Palakollu, West Godavari Dist., A.P.



SOMARAMA

Someswara Swamy, Bhimavaram, West Godavari Dist., A.P.



DRAKSHARAMA

Bhimeswara Swamy, Draksharama, East Godavari Dist., A.P.

MATCH THE FOLLOWING



(1)



(2)



(3)



(4)



(5)



(a)



(b)



(c)



(d)



(e)

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



Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 31

'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. On what festival day Andal arrives at Sri Kapileswara Swamy temple in Tirupati?
2. Who is the foster- mother of Lord Srinivasa?
3. Who composed Bilvashtakam?
4. In which state, Chidambaram is located?
5. What is the name of the kingdom of Ravana?
6. Who is the father of Meghanath?
7. Bheeshma Ashtami on
8. Who is the father of Nandi?
9. What does the word 'Sundararajan' literally mean according to 108 Divya Desam - Azhagar Koil? ...
10. Who wrote 'Sundarabahustavam' in praise of Lord Sundararaja of Tirumaliruncholai
11. Who is the father of Rukmini?
12. The silver idols of Lord Krishna and Maa Rukmini in Tirumala are taken in a procession on star each month.
13. Who is the king of 'Praagjyothisha'?
14. Who gave 'Pasupatha Astra' to Arjuna
15. 'Sri Panchami' is also called
16. Who was the charioteer of Lord Indra?
17. On which hill did Anjana Devi do penance?
18. What is the name the woman character in the picture story?
19. What are the two things that are sold by the farmer in the moral story?
20. What is the name of God worshipped by Punitavati in the picture story?

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 25-02-2025.
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 Office,
2nd Floor, TTD Press Building
K.T. Road, Tirupati – 517507
Tirupati District, Andhra Pradesh

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FEBRUARY, 2025 :: SAPTHAGIRI



GENERAL PREDICTIONS FOR THE MONTH OF FEBRUARY 2025

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



Aries (Mesha) :

Show courage and self-confidence in professional business and get profits. Start new businesses. Job matters are promising. Care should be taken related to health. Married life is blissful. Finance related matter will effect at the end of the month.



Libra (Tula) :

Complications due to lack of understanding with friends and relatives. Health is limited. Medical assistance is required. Health will suffer. There is no shortage of money.



Taurus (Vrishabha) :

Job opportunities will improve. Will excel in politics. There is a chance to excel in competitive exams and get a higher government position as a revenue officer, or in the police department. Health should be taken care of.



Scorpio (Virshchika) :

Farming will be fruitful and wealth will come. Investing or taking shares in new industrial enterprises may get success. Students must work hard to get good results. Chant any mantra.



Gemini (Mithuna) :

Legal problems arise. Health care is required. Complications like headaches, indigestion, blood circulation problems and sickness can occur, leading to some unnecessary expenses and losses.



Sagittarius (Dhanu) :

Will have good relations with family members and relatives. Attracts money. Your children will excel in studies. There is also a possibility of spending time happily with siblings.



Cancer (Karkataka) :

End of the month will gives good results good health and more sources of income. You will get support from friends. Right time for real estate investment.



Capricorn (Makara) :

Students excel in elocution competitions and debates and win prizes. This is what personal value is all about. Passes in recruitment exams. Software employees should be very cautious in their jobs.



Leo (Simha) :

Likes to spend time with spouse and children. You will also make new friends and have an enjoyable lifestyle. Brings happiness in children's matters. Students should take care.



Aquarius (Kumbha) :

This time brings unexpected opportunities and profits in professional businesses. Economic condition will improve. Health matters are also favorable. Long journeys are combined.



Virgo (Kanya) :

Let go of the illusion of investing in the stock market in the first week of the month. There may be development and promotion in the job. Shows dominance over others in professional business. Income will increase.



Pisces (Meena) :

Your brothers and friends will be your pillars of strength. Your creative power will increase and you will excel. Get high income. Health is also satisfactory. Your social status will be good. Brings unexpected profits.

Subham Subham Subham



PICTURE STORY

DEVOUT DEVOTION ACHIEVES ANYTHING

Original Story in Telugu by : **Dr. Kampalle Ravichandran**

Pictures by : **Sri Thumbali Sivaji**

Translated by : **Smt. J.C. Gnanaprasuna**

The parents performed the marriage of their daughter Punithavathi, an earnest devotee of Lord Shiva, in the village called 'Kaaraikkal'.

My dear wife! The auspicious time of your arrival in my life has brought immense development in my business.

It is all due to the grace of Lord Shiva.

My dear friend! I have just completed my world tour. Here are some sweet mangos. They taste very delicious.

Give these mangos to Madam and ask her to serve them at dinner tonight.

Meanwhile, a 'Siva yogi' visited the place.

Amma, I am very hungry now. Could you please serve me some food?

Oh! Rice is being cooked now. Please wait for some time.

No! No! I am unable to bear my hunger any longer.

Oh! My husband sent me two mangos. One of them is mine. So please eat that fruit.

My dear! This mango tastes very sweet. Bring the other one also. I will eat it.

Oh! God! When both the fruits belong to the same tree, why is the second one not so delicious as the first one?

Yes, my dear! You are really very lucky. The second one was given by God.

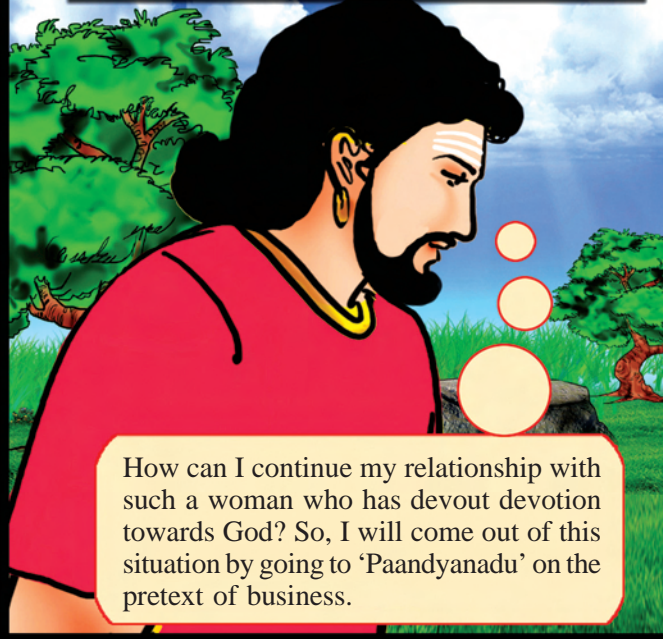
She explained the entire story to her husband.

I will not believe you. If this story is true, get the other fruit now.

Oh! Lord Sankara! Are You testing my devotion? Please provide me with a fruit and declare my devotion towards You.

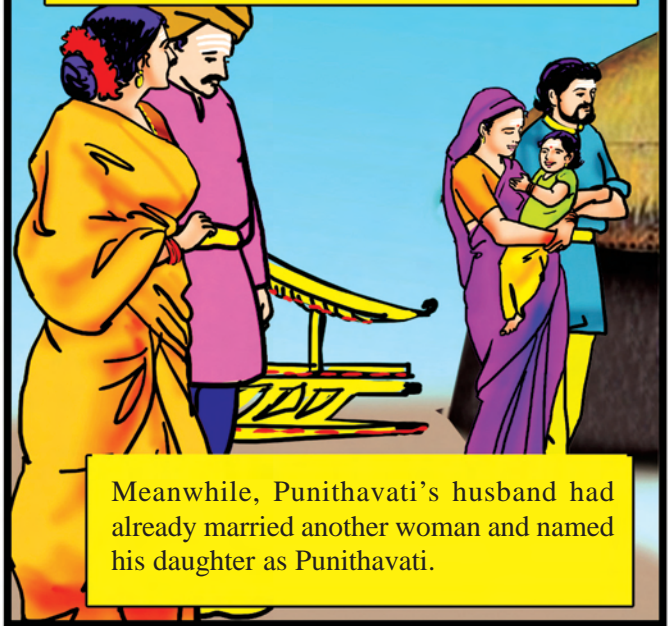
52

Punitavati's husband was shocked as soon as he had seen the fruit in his wife's hands which is given by Lord Shiva.



How can I continue my relationship with such a woman who has devout devotion towards God? So, I will come out of this situation by going to 'Paandyanadu' on the pretext of business.

Puneethavati's father takes her daughter to Paandyanadu in a pearl palanquin after knowing that his son-in-law is settled in that place.



Meanwhile, Punithavati's husband had already married another woman and named his daughter as Punithavati.

Oh! Lord! I do not want this futile beauty when my husband had already married another woman. Please convert me into a 'yogini.'



Punithavati became an old Shiva yogini.



Lord Shiva! I am coming to Kailasam with my body. Please give me Your grand 'darshan.'

Oh! Parvati! Look! Our mother, who worships us, has come.



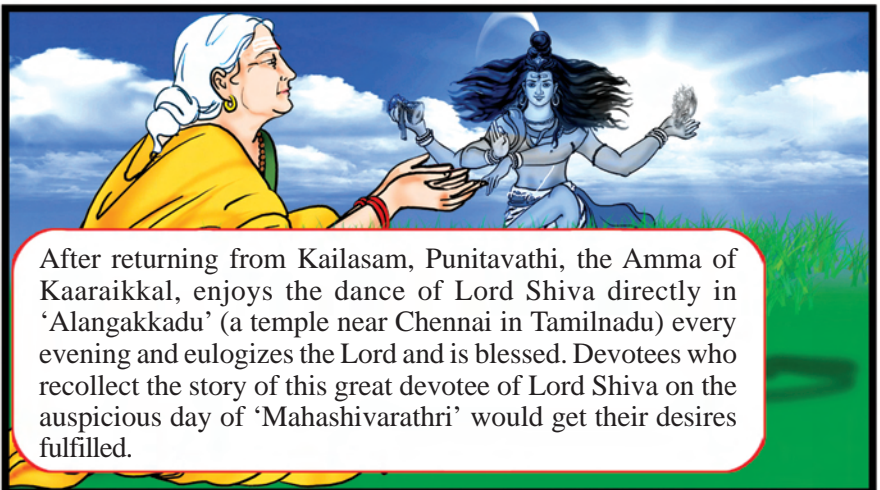
What do you want, Amma?

Oh! Lord! Please bless me to chant Your name in Your divine presence forever!



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After returning from Kailasam, Punitavathi, the Amma of Kaaraikkal, enjoys the dance of Lord Shiva directly in 'Alangakkadu' (a temple near Chennai in Tamilnadu) every evening and eulogizes the Lord and is blessed. Devotees who recollect the story of this great devotee of Lord Shiva on the auspicious day of 'Mahashivarathri' would get their desires fulfilled.





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SAPTHAGIRI
SPIRITUAL ILLUSTRATED MONTHLY



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Answers for the QUIZ

Published in the Month of DECEMBER 2024

1. Uttarashadam
2. Katyayani Vratam
3. The Tiruppavai
4. 10.01.2025
5. Visrvasu
6. Sandalwood
7. Nala
8. Veerasena
9. Tamilnadu
10. The Tiruppavai and the Naachiyaar Thirumozhi
11. 06.12.2024
12. Ramaiah, Krishnaiah and Sivaiah
13. Eighteen
14. Vermilion
15. Thirty
16. 108
17. Yudhisthira
18. 11-12-2024
19. Diamond ring
20. Maya (also known as Mayasura)

Winner for the month of December 2024

DEVESH BALAJI

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SRINIVASAMANGAPURAM
SRI KALYANA VENKATESWARASWAMIVARI BRAHMOTSAVAMS
FROM 17-02-2025 TO 26-02-2025



17-02-2025, Monday Night : Senadipati Utsavam, Ankurarpanam	22-02-2025, Saturday Day : Mohini Avataram in Pallaki Night : Garudavahanam
18-02-2025, Tuesday Day : Dwajaroohanam Night : Peddaseshavahanam	23-02-2025, Sunday Day : Hanumadvahanam Eve. Vasanhotsavam Night : Gajavahanam
19-02-2025, Wednesday Day : Chinnaseshavahanam Night : Hamsavahanam	24-02-2025, Monday Day : Suryaprabhavahanam Night : Chandraprabhavahanam
20-02-2025, Thursday Day : Simhavahanam Night : Muthyapupandirivahanam	25-02-2025, Tuesday Day : Rathotsavam Night : Aswavahanam
21-02-2025, Friday Day : Kalpavrukshavahanam Night : Sarvabhupalavahanam	26-02-2025, Wednesday Day : Chakrasnanam Night : Dwajavarohanam

TIRUPATI
SRI KAPILESWARASWAMIVARI BRAHMOTSAVAMS
From 18-02-2025 to 28-02-2025

18-02-2025, Tuesday Night : Vinayakaswami on Mooshikavahanam, Ankurarpanam
19-02-2025, Wednesday Day : Pallaki Utsavam, Dwajaroohanam Night : Hamsavahanam
20-02-2025, Thursday Day : Suryaprabhavahanam Night : Chandraprabhavahanam
21-02-2025, Friday Day : Bhutavahanam Night : Simhavahanam
22-02-2025, Saturday Day : Makaravahanam Night : Seshavahanam
23-02-2025, Sunday Day : Tiruchi Utsavam Night : Adhikaranandhivahanam

24-02-2025, Monday Day : Vyagravahanam Night : Gajavahanam
25-02-2025, Tuesday Day : Kalpavrukshavahanam Night : Aswa vahanam
26-02-2025, Wednesday Day : Rathotsavam Night : Nandhivahanam (Mahasivarathri)
27-02-2025, Thursday Day : Purushamrugavahanam Night : Kalyanotsavam, Tiruchi Utsavam
28-02-2025, Friday Day : Natarajaswami in Suryaprabha Vahanam, Thrisulasnanam Night : Dwajavarohanam, Ravanasuravahanam





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Padmapatra Visaalaakshee Padmakesaravarninee |
Nithyam Padmaalyaam Devee saa Maam Paathu Saraswathee ||

Vasanthapanchami on 03-02-2025