



**SAPTHAGIRI (ENGLISH)**  
**SPIRITUAL ILLUSTRATED MONTHLY**  
Volume : 55, Issue : 10  
MARCH - 2025, Price Rs.20/-  
No. of Pages - 56

**TIRUMALA TIRUPATI DEVASTHANAM**

# **SAPTHAGIRI**

**SPIRITUAL ILLUSTRATED MONTHLY**

**MARCH 2025**

**Rs. 20/-**



**UGADI ASTHANAM AT TIRUMALA**

**on 30-03-2025**





In connection with Sri Surya Jayanti festival, on the auspicious day of Rathasaptami, Sri Malayappa Swamy was taken in a grand procession on seven different vahanams all along the four mada streets at Tirumala on 04-02-2025.



TTD inaugurated Srivari Model Temple at Prayagraj in UP in view of the 'Maha Kumbh Mela'. As part of this, special pujas were conducted traditionally. On this occasion, TTD Trust Board Chairman Sri B R Naidu along with his spouse, TTD officials, staff and priests participated.





## BHAGAVADGITA



Vedā vināśinaṁ nityaṁ  
ya enam ajam avyayam  
kathaṁ sa puruṣaḥ pārtha  
kaṁ ghātayati hanti kaṁ

He who knows that it is indestructible and  
eternal, uncreate and unchanging, how can  
such a person slay any one, O Partha (Arjuna),  
or cause any one to slay ?

(Chapter - 2, Sloka – 22)

## INVOCATION

ninnū nannū neñcukōninēramigāka  
panninasūryunikānti pratisūryuḍaunā..

.. ninnū ..

Jaladhilōpalimīnu jaladhi dā naunā  
jalamulādhāramainajantuvugāka  
nelavai nīlōnivāḍa nīvē nē naudunā  
polasi nīyyādharuḍvomma nintēkāka..

.. ninnū ..

rājuvaddanunnabaṇṭu rājē tā naunā  
rājasapucanavariracanē kāka  
sājamai ninnu golici sarigade nundunā  
vōjatō ninnu sēviñci vundu nintē kāka ..

.. ninnū ..

muttepujippalanīru munniṭivale nuṇḍunā  
muttemulai balisi lō monayugāka  
nittepuśrīvēñkaṭēśa nīśaraṇāgatulamu  
mottapulōkulamā muktulamugāka..

.. ninnū ..



Equating You and me, isn't it a crime !  
The sun light which has spread out, can it become the sun itself?  
The fish that is inside the ocean, can it become the ocean itself?  
Is it not a creature that depends on the water!  
Me who is within You, can I ever become You?  
A mere puppet with Your support, am I not!  
The slave of the King, will he become the king himself?  
Isn't his post one that is created by the King!  
Worshipping You naturally, how can I ever become You?  
Serving You in an orderly manner, thus I live!  
The water in the oyster, will it remain in its former state?  
Will it not grow into a pearl and shine!  
(So too) Constantly SreeVenkatesha, since we are Your  
Sharanagathas  
We do not belong to any other world, we are but Muktas !!

- Annamacharya

Sankeerthana Courtesy

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





## FLOAT FESTIVAL AT TIRUMALA

The Annual Float Festival at Tirumala is performed in the Telugu month of Phalguna for five days. It begins on the day of Ekadashi and concludes with Pournima day. The deities are taken around in specially decorated float in the sacred waters of Swami Pushkarini. On the first (Ekadashi) day, the float carries the idols of Lord Sri Rama, Maa Sita along with Lord Lakshmana and Lord Hanuman. On the second (Dwadasi) day, the silver idols of Lord Krishna and Maa Rukmini are brought for a celestial ride. On the remaining three (Trayodasi, Chaturdasi & Pournima) days Lord Malayappa Swami with His Consorts Sridevi and Bhudevi is taken out for the glittering float festival. On all the five days the float is decorated elegantly with flowers and colourful lights. Vedic hymns are chanted and Annamacharya Keerthanas are sung during these days. Devotees who see the Lord riding upon the divine float feel they are blessed. This year, the float festival will be performed from 09.03.2025 to 13.03.2025.

Sri Kodandaramaswamy temple is situated in the middle of the holy city of Tirupati as a big treasure for the devotees. In the sanctum sanctorum is the auspicious Lord Kodandarama in the standing posture. To his right is Sita Devi, the manifestation of Sri Mahalakshmi! To his left is Sri Lakshmanaswamy! In the middle is the resplendent Lord Srirama with his bow and arrow, the manifestation of Srimannarayana! We don't find such a beautiful spectacle anywhere else! A glimpse of Sita Devi is quite auspicious to fulfil all our desires!

**Utsavas:** Utsavas and rituals are held at Kodandarama temple throughout the year according to the Vaikhanasa Agama. Let us examine these Utsavas classifying them under (i) nityotsavas, (ii) varotsavas, (iii) masotsavas and (iv) samvatsarotsavas.

Every year TTD will perform Sri Kodandarama Swamivari Brahmotsavams in a grand manner. Swami along with Maa Sita and Brother Lakshmana will adorn on the vahanams in a grand manner. After Brahmotsavams, a rare ritual, Repakula Subbamma Garden Festival (RS Garden) will take place. About a century ago, a devotee named Repakula Subbamma donated the garden site covering the area of present Balamandir, Oriental College and Govindarajaswamy High School in Tirupati opposite to TTD A.D. Building. As a reward for this, a procession of Sri Kodandaramaswamy accompanied by Sita and Lakshmana is taken out after Brahmotsavas to the pandal in the Repakula Subbamma Garden. After Snapana Tirumanjanam, grand offerings of food will be made to the Lord. That evening, the Lord goes back to the temple in a procession. The temple priests will offer betel leaf prasadam to the family members of Late Repakula Subbamma.





Venkatadri Samamsthanam  
Brahmande nasti kinchana



Venkatesa Samo Devo  
Na Bhuto na Bhavishyati



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Subscription Details :

Single Copy : Rs.20/-

Annual Subscription : Rs. 240/-

Life Subscription : Rs. 2400/- (for 12 years only)

For details

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2nd Floor, TTD Press

K.T. Road, Tirupati - 517 507

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0877 - 2233333, 2277777

### APPEAL TO READERS

THE OPINIONS REGARDING THE ARTICLES PUBLISHED  
IN THIS MAGAZINE BELONG TO AUTHOR ONLY.  
T.T.DEVASTHANAMS IS NOT RESPONSIBLE FOR THIS.

- Chief Editor

Toll Free No. 1800-425-4141

Website : [www.tirumala.org](http://www.tirumala.org)

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Sapthagiri Magazine

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**Front Cover:** Sri Malayappa Swami with His Consorts,  
Tirumala

**Back Cover:** Sri Padmavathi Ammavaru, Tiruchanur





## GODDESS LAKSHMI AND THE PHALGUNA MASA

In Hinduism, the month Phalguna is significant in its religious and cultural aspects. The last month in the Indian calendar is Phalgunam and the last season is 'Sisiram.' In the season, leaves fall from trees. This feature heralds the arrival of spring season in the New Year in a symbolic way. The sprouting of trees is a sign of revival and regeneration.

Our Shastras ordain that one should perform many 'vratas' and rituals during the month. In the Matsyapurana, it is said that if one starts new constructions and projects in this month, it will bring virtuous progeny and fabulous wealth. This month embodies the glory and grandeur of the scientific, spiritual and philosophical perspectives of India. In this month, Poornima comes with the star Uttara Phalguni. So, the month is called Phalguna. According to the Puranas, Goddess Lakshmi, the Mother of Opulence, manifested on this auspicious day. Hence, the day is 'Sri Lakshmi Jayanti'. On this day, Lakshmi Puja should be performed and Jagadguru Sri Adi Sankaracharya's 'Kanakadhara Stotram' should also be recited to get bountiful blessings of Goddess Lakshmi. On this Full Moon Day, 'Holika Poornima' is also celebrated to drive away the demonic forces in the society. It is popularly known as 'Holi'.

Sri Annamayya, the renowned Padakavitha Pithamaha, was born in this month as the incarnation of Nandakam, the sword of Lord Venkateswara. He composed 32,000 devotional 'sankeerthanams' eulogizing the Lord. On Bahula Dwadasi day in this month he merged his soul as Nandakam in Lord Venkateswara. It is customary to celebrate his Vardhanthi on this day.

The Float Festival of Srivaru will be celebrated for five days in a grand manner in Tirumala. It is really a marvelous eye-feast to the onlookers. In the first two days of the festival, Lord Srinivasa appears as Lord Rama and Lord Krishna representing two yugas namely Treta Yuga and Dwapara Yuga respectively to the devotees on His glorious float. During the remaining days, Lord Srinivasa appears gracefully as Kaliyuga Swamy on His celestial float to the devotees showering His bountiful blessings.

In the hills of Tirumala, 'Kumaradhara Thirtha Mukkoti' will be specially celebrated in a grand manner. At the end of the month, on Chaitra Shuddha Padyami Thidhi, the 'Vishwaavasu Nama' Ugadi Asthanam will be gloriously performed in the auspicious presence of Srivaru in Tirumala. Phalguna is considered the month of accomplishments and spiritual happiness. May Lord Venkateswara and Goddess Sri Mahalakshmi bless the devotees with robust health, immense wealth and eternal bliss!



## CELEBRATING WOMANHOOD Woman-Centric Activities in TTD

- Sri Atthi Rangarajan



**S**anatana Dharma has always accorded due importance to womanhood and celebrated the role of a woman at every level, be it as a child, as a spouse, as a mother, as a mentor and treating her even as a Goddess. In TTD there are innumerable references of paying homage to womanhood.

Kausalya Supraja Rama Purvasandhya Pravartate  
Uttishtha Narasardula Kartavyam Daivamahnikam

Sri Venkateswara Suprabhatham (waking the Lord from sleep), which consists of twenty nine slokas, starts with the words 'Kausalya Supraja Rama', addressing Sri Rama as the son of Kausalya. Though Rama has all the noteworthy and virtuous characteristics (Kalyana Gunas), he is first identified as the son of his mother, which is an example of the prominence assigned to motherhood in Sanatana Dharma.

Similarly, in Sri Venkateswara Prapatti (surrender to the Lord), which consists of sixteen stanzas, the first sloka is a prayer to Sri Lakshmi, the Supreme Mother who showers her grace on account of her eternal vatsalya and entreats her as Bhagavati.

Eesanam Jagathosya Venkatapathervishnoh Paraam Preyaseem  
Thadhvakshasthala Nityavaasarasikaam Thath Kshanthi Samvardhineem  
Padmalankrutha Paanipallavayugaam Padmaasanasthaam Sriyam  
Vaatsalyadhi Gunojvalaam Bhagavatheem Vande Jaganmatharam

The subsequent verses are dedicated to the Lord. This can be explained as a child in need of a favour from his father approaching the mother first for recommendation. This is explained in the sixteenth and last part of the Prapatti.

"Woman first" trend can also be found in the historical references. Going by the epigraphical records, we can find that the first historical reference pertaining to Tirumala is of the Pallava Queen Rani Samavai who visited Tirumala temple in the year 966 CE, where she consecrated the silver idol of Bhoga Srinivasa Murthy.

Women have always been known for multi-tasking. A mother can handle her toddlers with ease. A home maker can handle all her daily chores with precision and to the satisfaction of all at home. A woman employee can adhere to the deadline and finish the assigned work with great zeal. This is the prominence assigned to women by the society that adheres to Sanatana Dharma. The practice is evident from the cherished place given in His heart by Sri Venkateswara to His consorts Sri Mahalakshmi and Sri Padmavati. Taking a cue from none other than the Almighty, the Tirumala Tirupati Devasthanams (TTD) also accords top priority to women in its daily activities. Be it women





devotees, women workers or female volunteers, their work deserve a special mention.

**Employment :** The entire TTD workforce has several women employees, who have been rendering impeccable services to the temple administration. Right from the top brass comprising officers to the lowest stratum, women have a proven record of efficient functioning.

At present, there are several women holding the post of Deputy Executive Officer, who manages scores of temples functioning under the TTD umbrella. Gender has proved to be no barrier for these women in executing the instructions of the TTD trust board under the guidance of the Executive Officer, and in taking the services to the reach of the visiting devotees.

Tirumala temple is known for devotees fulfilling their vow of offering their hair. Hair is a symbol of beauty and pride. Devotees get their head tonsured and offer the hair to the temple, which signifies humility and unconditional surrender to the Lord. Since ages, the tonsuring activity is conducted by male barbers at Sri Kalyanakatta. The TTD was the first major temple to open up the job to women barbers, who undertake the service to female devotees, who now feel comfortable with women.

The TTD's vigilance and security wing has long remained the domain of men for a long period, as the post was considered synonymous to grit and muscles. However, women have penetrated even into this arena. Right from the post of Assistant

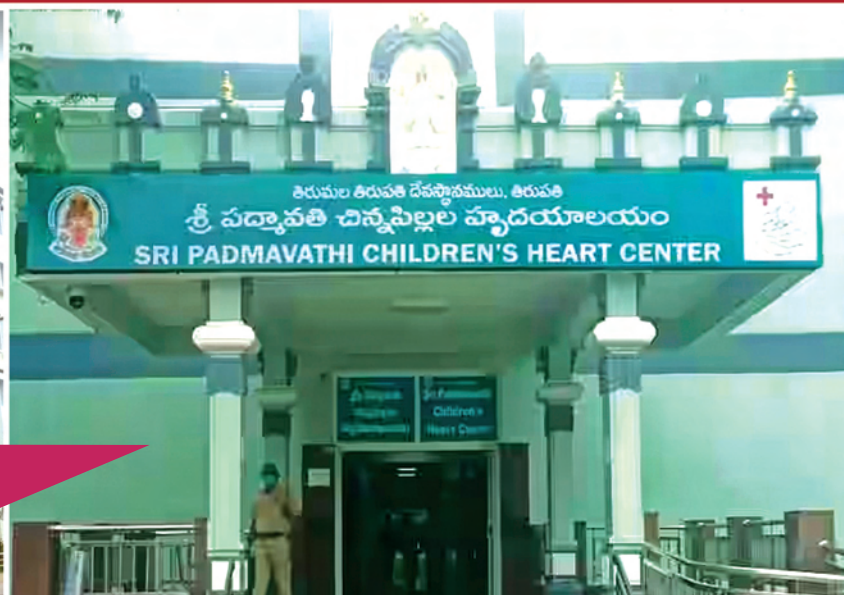
Vigilance and Security Officer (AV&SO) down the line, women have formed a formidable force in not only protecting the wealth of Lord Venkateswara, but also in providing security to the thousands of devotees visiting Tirumala.

Maintaining sanitation and hygiene at Tirumala, which is visited by tens of thousands of devotees every day, is an arduous task. As the holy hill town gets commendation from across the globe for its impeccable upkeep, the credit goes to the huge number of women employed for sanitation and upkeep of the temple surroundings, the cottages, guest houses and other places.

The TTD has also employed several women in the plants where agarbattis, toilet soaps, floor cleaners, portraits using dry flowers are made.

**Education :** Identifying that ensuring women's empowerment is possible only through imparting education, the TTD management built women-specific institutions several decades ago. The effort was meant to provide an educational platform for the uneducated girl students of the backward Rayalaseema region and keep them on an even keel with women of the neighbouring regions.

The TTD established Sri Padmavati Women's Degree and PG College, Sri Padmavati Women's Junior College and Sri Padmavati Women's Polytechnic in Tirupati which provided the base for the girl students to make it big in life. Parents from villages, who thought twice to send their daughters to far-off places like Chennai and Hyderabad in







those days, had no hesitation in sending them to Tirupati. This also turned Tirupati into an educational hub, with the establishment of so many universities in subsequent years. Thousands of girls who have graduated from these institutions have made successful careers and are settled in different parts of the globe. Hailing the significance of Goddess Padmavati, the consort of Lord Venkateswara, the TTD has named every such woman-specific institution after Her.

**Health :** Sri Venkateswara Institute of Medical Sciences (SVIMS University), a super specialty hospital run by the TTD, has also launched an exclusive medical college for girl students, which is also named after Goddess Padmavati. 'Sri Padmavati Medical College for Women' (SPMCW) is one of the very few all-women professional institutions in the country. The institute is helping many girls realise their childhood dream of becoming doctors and serving the society. Similarly, the teaching hospital attached to the college is also in the forefront in providing the best medical care to the patients.

The TTD's Sri Padmavati Children's Heart Centre, also known as Sri Padmavati Hrudayalaya, is yet another facility established in the name of Goddess Padmavati. Like a mother's heart beating for her ailing infant children, the hospital takes care of children with serious congenital disorders and provides them treatment free of cost.

The hospital has breathed life into more than 3500 children from across India, and some even from foreign countries. It has earned reputation as one of the ten best health centres in the country to get treatment under Aarogyasri scheme for Andhra Pradesh and 'Ayushman Bharat' scheme for patients of other states. The TTD has formulated 'Sri Venkateswara Apanna Hrudayalaya' scheme to attract donations towards heart surgeries, under which donors are required to donate Rs.1 lakh each, which is approximately the cost of one surgical procedure.

**Service :** Women are in the forefront in rendering voluntary service for the TTD. A huge chunk of 'Srivari Sevaks' (volunteers) applying to render service in Tirumala are women. This shows the natural inclination of women towards service.

Women are generally involved in queue line management, cutting vegetables for the massive kitchen where the devotees are provided food, serving meals in the dining hall, making garlands by tying flowers to be used in decorating the temple and other areas.

There appears to be no role in which women are found wanting or lacking in capabilities. And the TTD has provided every possible opportunity to women to don such roles and serve the presiding deity and humanity.





## Six Delicious Relishes On The Auspicious Day of

# UGADI

Original in Telugu by :  
Dr. K. Rama Krishna

English by :  
Sri M. Krishna Kumar



In every human being, instinctive and intuitive elements correspond to five senses namely sound, touch, sight, taste, and smell. These five elements are the foundational building blocks of the physical universe in the philosophy of Yoga. The 'Panchabhutalu' namely Earth, Water, Fire, Air and Sky are the forms of outward expressions. One should visualize their internal and external forms with the eye of the mind making the mundane life fruitful to reach the highest goal i.e., salvation. Our ancestors guided us in that direction, every step in our day-to-day life by following Nature and its power. In discharging our responsibility, Nature in the form of spring helps us in many ways. In Hindu mythology, the highest intellectual angle has been inaugurated in the month of Chaitram in an idealistic way.

The month Chaitra starts with the famous festival Ugadi. The word 'Ugadi' is derived from the Sanskrit words 'Yuga' and 'Adi' which mean 'age' and 'beginning' respectively. The festival is celebrated with great religious enthusiasm and devotional spirit. It is one of the most significant festivals in Hinduism. Generally, some God or Goddess is referred and worshipped on the occasion of a festival. But no god is specifically referred to during this festival. The incarnations of the Almighty may be myriad. But Ugadi symbolizes the universal and the transcendental concept of God that God is One, the Parabrahma. The festival is a symbol of coordination between life and time. It stands as a pillar for patience, personality development and enlightenment in human life. The festival is like a garland of many intellectual features.

In spring, many kinds of beautiful flowers begin to bloom. Ugadi is a good sign of man's blissful rejuvenation. The cheerful chirping of birds and wonderful sights of local wildlife are delightful reminders of Nature's resilience and bountifulness. One listens to the melodious music of various birds like 'kokila' showing man's aptitude for auspicious and divine musical notes.

The spring season is a significant contributor to the magnificent eco-system.

On the Occasion of  
Telugu New Year  
Ugadi on  
30-03-2025





'Ugadi Pachadi' is the most delicious and auspicious relish on the day. It is a combination of six different relishes. Human life is an amalgamation of different feelings and cravings. In life, we are ruled by our passions. There is a philosophical message which is innate and inherent in the festival atmosphere. It tells us that different recipes represent different emotions in our life. There is a philosophical concept of 'arishadvargas' namely desire, anger, miserliness, passion, pride and jealousy. One should control them to lead a happy life. Otherwise, man becomes miserable. The best message of Ugadi is to enlighten man not to become a slave to these six dangerous traits.

**Ugadi 'Pachadi:'** Ugadi 'Pachadi is an ideal and healthy combination of six kinds of delicious relishes namely bitterness, sourness, acidity, pungency, sweetness and saltiness. Neem flowers stand for bitterness. New tamarind symbolizes sourness. Tender mango stands for acidity. New chilli stands for pungency and jaggery provides sweetness and salt is for saltiness. These six relishes signify that human life is a mixture of sorrow, dexterity, positivity, courage, delight and enthusiasm. Our health depends on the balanced ingestion of all these six kinds of relishes.

**The Intrinsic Yoga Concept:** According to Yoga, there are six 'chakras' in the human body. They are primary energy centers in the human body. They are believed to influence physical health, emotional stability and spiritual concentration. They are called 'Shadchakras.' They are Mooladhara, Swadhistana, Manipooraka,

Anaahata, Vishuddha, and Ajnaa Chakras. In human life, oxygen exists in five types called Prana, Apaana, Vyana, Udaana and Samaana and these types represent five different tastes i.e., acidity, sweetness, sourness, pungency, and bitterness respectively in us. They coordinate accordingly with the six 'chakras' and make us cognizant of things. Ugadi 'pachadi' is an ideal and healthy combination of six useful and delicious dishes.

**The Traditions and Customs of Ugadi:** There are many scientific and hygienic reasons for the practice of traditions and customs. The sesame oil bath and the bath with soapnut powder on the morning of the Ugadi has many health benefits. Devotees used to purchase traditionally palm umbrella and palm fan for Ugadi festival protecting from the ensuing summer heat. When our conscious mind concentrates on the 'dharmic' practices, it is easy for us to come nearer to the Almighty to receive His graceful blessings.



Wishing  
you a joyous and  
blessed  
**UGADI !**  
May this Telugu  
New Year bring  
you endless  
opportunities and  
abundant joy.

- Chief Editor



## KSHETRAYYA'S MADHURABHAKTI

- Sri K. Damodar Rao



**A**lthough not much biographical information is available about the Telugu medieval bhakti poet, Kshetrayya (1600–1680 CE), it is believed that he has composed more than 4000 padams and keertanas like Annamayya; of these, only a few are available to us. He was born at Muvva village in Krishna district of Andhra Pradesh. His parents named him Varadayya. Because of his habit of traveling from one place to another singing his songs at courts and temples, he came to be called *Kshetragna* or *Kshetrayya* (one who travels and knows holy places). Legend has it that he developed amorous feelings towards a courtesan, and in order to please her he composed his songs of divine ecstasy on his favourite deity, Gopala while using the signature expression of “Muvva Gopala.” Another legend says that he visited the courts of Thanjavur and other south Indian rulers.

Kshetrayya's main theme of compositions is Sringara as an

expression of madhurabhakti. In his compositions, Sringara is both a theme and a motif; and the female voice is that of a courtesan. The explicit eroticism in his keertanas is an expression of a courtesan's uninhibited exhibition of adoration for her beloved, in companionship and separation:

“It's so late/He's not coming,/no way/No use worrying about him .../  
Who will see this beauty?/He's not to be trusted,/this Muvva Gopala,/ who has ruled in my bed” (“A Courtesan to Her Friend,” p.75-76).

Sometimes, the ardent affection takes the form of a grievance, wishing him well despite her reservations:

“Let him go as he pleases./Friend, let my lord Muvva Gopla go as he pleases./I hear /he begged his girlfriend,/ bowed to her, folding both his hands,/.../and he promised her things, behind the temple./Let my lord be well, wherever he is, that's enough.” (“A Courtesan to Her Friend,” p.111)

This intense physical longing expressed in such padams is transcended into devotional love if one takes into consideration that it actually denotes the yearning of jeeva (the courtesan) to unite with the divine (the beloved) depicted here as Muvva Gopala.

Kshetrayya's work has played a major role in influencing poetry, dance, music of the South Indian tradition. His padams now form an integral part of the dance and musical traditions of South India, where his songs are rendered purely as musical works or as accompaniments to dance. His padams are sung in Bharatanatyam, Kuchipudi dance and music recitals.

(The excerpts are from the book, *When God is a Customer*. Edited and translated by A.K. Ramanujan, Velcheru Narayana Rao and David Shulman, New Delhi: OUP, 1995).





# The Importance of VIGILANCE AND PROTECTING KNOWLEDGE

- Smt. D.K. Ahana Lakshmi

What is knowledge? A dictionary will tell us that it can refer to the fact or condition of being aware of something. It can also refer to the sum of what is known: the body of truth, information, and principles acquired by humankind.

Knowledge is power. Knowing something can make one feel superior to another who does not know that. This knowledge is powerful; it can be used for good, but it can also be misused by applying it for evil purposes. Hence knowledge must be safeguarded so that it is not misused.

There are always adverse forces at play every moment of one's life. When you are in a busy place like a market or a railway station, you should be careful with your belongings in case somebody steals them. In these days of digitalization and cybercrime, one has to be careful with passwords and OTP because if they are stolen, many things could happen like losing access to your email or even your bank account. Which is why we are continuously told to be vigilant about sensitive information.

This need for vigilance regarding data, information and knowledge is not something new. It has been there since times of yore, going back to the earliest avatars of Vishnu. In fact, the first three avatars are largely about aspects of safeguarding knowledge and redeeming lost knowledge.

According to the Matsya Purana, once upon a time there was a king called Manu who left his kingdom and went to the Malaya country to perform penance. Lord Brahma was pleased and gave him the boon that he would be able to protect all creatures at the time of pralaya or dissolution.

Meanwhile, Somakasura (also known sometimes as Hayagriva), biding his time, stole the Vedas from Lord Brahma and ran to hide in the deep waters of the ocean. The Vedas are the core of knowledge and essential for creation at the

beginning of the new era or kalpa. Lord Vishnu who was already in his Matsyavata, was able to quickly swim deep down in the depths of the ocean, and retrieve the Vedas from the asura. Thus, Vishnu retrieved and saved knowledge that would help mankind to survive.

When he reached the surface, he realized that pralaya was imminent. What should he do next?

Ah there he was! Manu who had got the special boon from Brahma. Now Lord Vishnu in his Matsya form shrank into a tiny fish and swam into



Manu's hand as he was performing his puja and asked for protection. Manu immediately agreed. The tiny fish that fitted into his palm grew and grew. Soon, his kamandalu, a large vessel, a well, a pond and even the river were too small to hold the fish. Manu realized that it was no ordinary fish, it was Lord Vishnu himself. The fish spoke to Manu advising him that pralaya was imminent and Manu should prepare by gathering all kinds of seeds and wait for a big ship to arrive.

The ship, Veda naava, arrived, Vasuki the cosmic serpent was used to tie the ship to the horn of the big fish and they sailed to the highest point in safety. The Veda naava contained the core of knowledge for creation and hence had to be guarded and kept safe.

### Key things that we learn from Matsyavatara

The Matsya Avatar symbolizes the protection of dharma (righteousness).

●—————●  
Matsya symbolizes vigilance and the responsibility to safeguard



knowledge and life during times of cosmic upheaval or major crisis.

●—————●  
Knowledge must be safeguarded and

protected so that it is not stolen by those who want to do evil.

●—————●  
The growth of the fish from a tiny creature to a huge



animal is like the growth of consciousness. It grows over time, and should be given sufficient space to expand to its fullness.



The turbulence that the fish swims through is like the ups and downs we face in life. The avatara also showcases the importance of preparation and

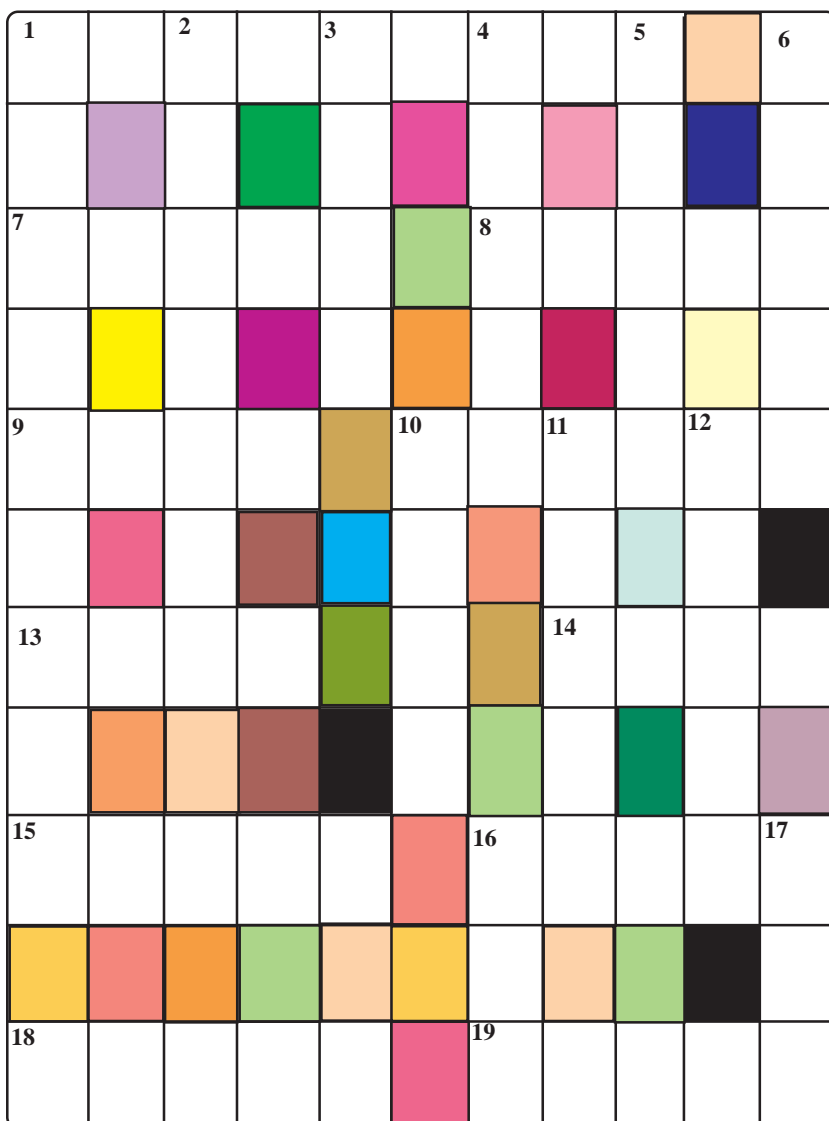
foresight. It also shows how seemingly unconnected things can come together to help.



In this era of climate change, the symbolism of Matsyavatara is very important. We must be watchful for signs of impending natural disasters – such as floods and take appropriate steps to safeguard ourselves and our property.



## PUZZLE



Compiled by - Sri T.S. Jagan Mohan

## CLUES FOR PUZZLE

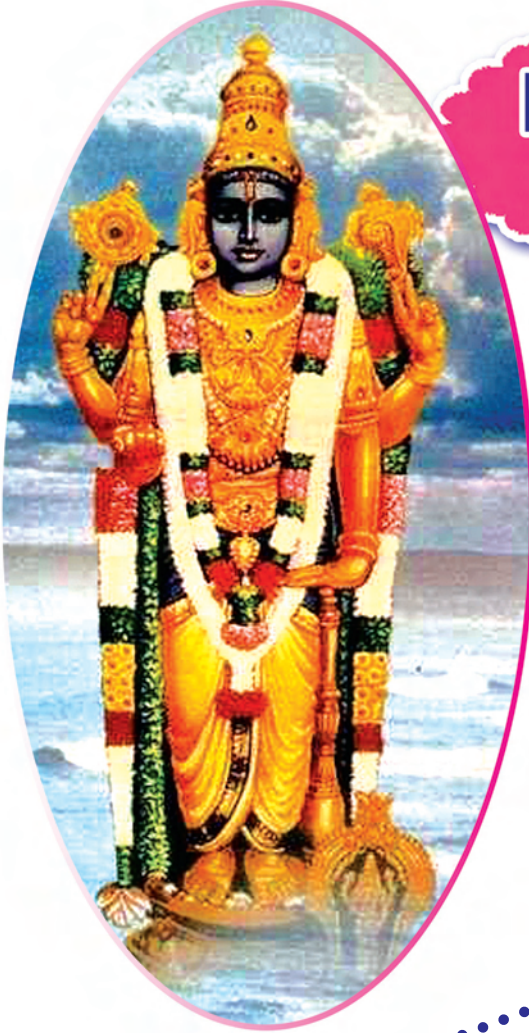
01. Father of Rama (9)
02. Sister of Gaandhaari (7)
03. Test (4)
04. Lakshmi (5)
05. Bharath (5)
06. Brahma (5)
10. Moon (4)
11. Daughter of Sathagopa (5)
12. Kubera (5)
16. Promise (3)
17. Owed (3)

DOWN

01. Father of Pippalada (9)
07. Ayyappa (5)
08. Godadevi (5)
09. Not common (4)
10. Vani (6)
13. Not this (4)
14. Loved very much (4)
15. Husband of Anasooya (5)
16. Strong (5)
18. Father of Balakaswa (5)
19. Use Badly (5)

ACROSS





# LORD JANARDHANA SWAMY

## Varkala

- Sri Srinivasa Gopalan

**T**here are many legends about this temple. Once the great sage Narada was playing on his veena called Mahati. Lord Vishnu was immersed by the divine music and started following him till Satya Loka. Lord Brahma immediately stood and offered 'pranams' to Lord Vishnu. By that time, Lord Vishnu went back to his abode Sri Vaikunta. When 'devas' were observing, it appeared that Lord Brahma was worshipping his son Narada, and laughed. Lord Brahma cursed them to be born on earth. To overcome this curse, they need to do penance seeking blessings from Lord Vishnu. Narada took his 'Valkalam' (a part of garment) and threw on the earth and it fell on the hill top. Hence, the name

Situated on the small hill top near the beach, Varkala Janardhana Swamy's temple, was constructed more than one thousand years ago. It is approximately 60 Kms from Thiruvananthapuram, Kerala. It is one of the 'Abhimana Sthalams' because of its uniqueness.

The speciality of this temple is we can see the Lord's Right hand in 'Achamanam' position. It is a rare thing that is very interesting here. People believe that this hand is rising slowly towards the Lord's mouth. It was believed that the Lord's hand when it moves up near the lips, the world will be in deluge.





was converted to 'Varkala'. Another legend is that a Pandya king was in distress and was searching for peace and found this temple in his despair. He had a dream and was instructed to re-build this temple to get cured. At this time, he found this idol with the right hand in 'achamanam' position (sipping water for purification before performing a ritual).

The main idol is in a charming and beautiful form with four hands. The right hand is in 'Achamanam' position with Chakra and the left with Conch and Mace. There are other shrines for Lord Ganapathi, Lord Shiva and Lord Nagaraja. It has Dwajasthambam and an ancient tree which are worshipped.

Lord's name is 'Janardhana'. It means one who destroys the cycle of birth and death and gives 'moksha.' Performing the rites for 'Pitru' (Bali for ancestors) are highly sacred. During Karkadaga Kerala state related Month (between July-August) according to Kerala month, performing the rites are the predominant ritual by many of the Keralites. There are local musicians who play special instrument to remove the 'Naaga Dosha.' People used to offer their prayers by worshipping through musical form. May Lord Janardhana Swamy grant us 'moksha' by removing our sins!



## SRI LAKSHMI JAYANTI IN THE TTD TEMPLE

When festivals are celebrated in temples, they are extra special as they are believed to bring protection and happiness to people. Much importance is attached to this 'Sri Lakshmi Jayanti' ritual which is performed in Sri Govindarajaswami temple, Tirupati. Sri Mahalakshmi or Pundareekavalli Ammavaru temple is located at Sri Govindarajaswami Temple Complex in Tirupati. Sri Lakshmi Jayanti utsavam will be performed to Sri Pundareekavalli Ammavaru on Uttara phalguni, the birth star of Sri Mahalakshmi will be celebrated for seven days every year. Every day in the evening Sri Pundareeka Ammavaru will be decked with resplendent ornaments, flowers and will be taken for unjal seva in front of Her temple. There will be Prabandha Ghosti in the evening and asthanam after Her arrival inside the temple.



On the last day the star being the Uttara Phalguni, there will be Snapana Thirumanjanam and afterwards asthanam will be conducted. In the evening of this day, once in a year Lord Govindarajaswamivaru comes to Her place to greet Her on Her birth star day. There will be unjal seva for both of them facing each other at a distance of 10 mts. The Kalyanam or marriage of Sri Mahalakshmi with exchange of garlands will be a feast to the eyes to the devotees who throng in large numbers to the temple. Another important and interesting event will be the closing of entrance doors by Mahalakshmi when the Lord is about to be taken into Her temple. He will come with high speed but the doors will be closed. This will be done for three times and finally She allows Him to enter after He expresses 'Sorry' for His mistakes. Afterwards both Sri Mahalakshmi and Sri Govindaraja Swami will be seated on one throne (Simhasanam) and the ritual ends with Asthanam and distribution of Prasadam to all those present there.



**W**hat is not found in the Mahabharata is not found anywhere. It is the unique significance of the Mahabharata, the ancient scripture of 'Sanatana Dharma.' The Mahabharata has many incidents, geographical locations, historic dynasties, rituals, cultures and spiritual philosophy. It is the storehouse of ancient knowledge. Whatever may be the changes from ages, knowledge remains the same. 'Sanatana Dharma' referred to as the ancient and still glorified because of its knowledge mentioned in the ancient scriptures. The conversation between Draupadi and Satyabhama stands unique. It is considered as a healthy conversation which is necessary for all ages to lead a harmonious life. It shows how significant women's role in day-to-day life and one must respect women for all ages. They are capable of uplifting the family and society by taking responsibilities and play pivotal role in their life. In the Mahabharata, in the 'Vana Parva' where the Pandavas was exiled, Lord Krishna and Sathyabhama visited Draupadi and the Pandavas. Satyabhama was surprised to see Draupadi serving the sages and the Pandavas without any sorrow. She was stable in doing the activities with happiness and sincerity. This made Sathyabhama invoke the conversation. Though Draupadi was a princess and had many servants, she did not even think of any distress living in the forest. She still performs her duty with diligence.

**Sathyabhama:** How did you manage the Pandavas and serve them with ease?

**Draupadi:** It is a question of surprise. If one is a chaste wife i.e., 'Pativrata,' she will be devoted to her husband and do the needful as per the vows taken during their marriage.

**Sathyabhama:** Right, it is very nice that they all are very affectionate with you and you also treat all of them equal.



## DUTIFUL WOMEN

- Smt. T.S. Rajalakshmi

**Draupadi:** As a dutiful wife, one should ensure that husband does not deviate from 'dharma.' If so, she should guide him and show him the path of 'dharma.' That is why wife is called '*sahadharma*charini.'

**Sathyabhama:** Yes, I know that 'Krishnam Dharmam Sanatanam!' Please tell me your daily practices that every married woman can follow to lead a devoted life.

**Draupadi:** I always serve my husbands first. Whenever they come from outside, I offer them with water and food. I keep all the place tidy. I always serve food in order and on time. I always keep myself fresh, smiling and do not get angry. It is said in the Gita: '*Krodhadbhavati sammohaha*' means that anger leads to destruction, delusion, and loss of intelligence.

**Sathyabhama:** How do you engage yourself when your husband is away for work?



**Draupadi:** If it is a long tour, then I would observe penance and keep waiting for his return. I always ensure that he returns on time. I never like separation from my husband.

**Sathyabhama:** Well said, this type of penance makes you more confident.

**Draupadi:** Penance and ritual as per the elders make one respectable.

**Sathyabhama:** These are the best practices for everybody to follow. How do manage the servants at the palace as there were many?

**Draupadi:** You are right! Though many maid servants are there, I know each of them personally. I keep track of all the household items, palace items, fields, animal husbandry and more. I always ensure that they are happy and enquire their wellness.

**Sathyabhama:** It is true that treating others with respect is also important. Please tell me about the relatives and how you are able to manage them.

**Draupadi:** Relatives are to be handled with utmost care. We should shower love on them and treat them with respect. Especially Maata Kunti is my first honour. I never treat her as different. In fact, I ensure whether she has the best food, best comfort, best clothes, and best treatment. I make sure whether she has got whatever she needs on time. If relatives come to meet my husband or mother-in-law, I will treat them with kindness.

**Sathyabhama:** I know that Yudhishthira did a number of 'yagnas', so how did you manage the sages and other many revered guests?

**Draupadi:** There are thousands of guests who come to Dharmaraja for various reasons. I will first make them comfortable by sprinkling sandal water, offer flowers etc., so that they will be able to converse with the Maharaja in a friendly way. I make a note of their favorites and ensure that all items are being served during the feast. If any charity is

planned, I will ensure that the guests return with contented heart and they bless us whole-heartedly.

**Sathyabhama:** It is true that when giving charity, we are blessed when they go with the contented heart. Please tell me how you get more positivity?

**Draupadi:** It is important that you do not mingle with any wicked personality. This is very crucial, otherwise, all the above acts will be disorganized. It will not only impact me, but also the legacy. Hence, I do not take any chance of negativity to approach me at any point of time. I ensure, that I do not at any cost even think of negativity in my dream.

**Sathyabhama:** Rightly said. Oh! Virtuous lady!

**Draupadi:** The most important thing between husband and wife is trust. There should be no secrets between them. They should always converse with open heart and respect each other. Adjustments and compromises are some of the key things which are required for the smooth running of the family. As the Pandavas have a legacy, it is important for me to align to that. So, I work for that whole-heartedly to maintain the legacy. Both of them should avoid ego and work for the betterment of the world.

**Sathyabhama:** Legacy, culture, traditions are the key things that need to be followed for healthy generations which will keep our self as well as the nation healthy and prosperous.

**Draupadi:** Yes, it is important for every woman to maintain the honour of their birth home as well as the husband's home. A woman's role is very significant because she is solely responsible for upbringing the generations. She has to take important decisions while dealing with people with utmost care at home as well as for the society to safeguard them.



**Sathyabhama:** How about during the festivals and important days you manage?

**Draupadi:** Firstly, one should know about the importance of festivals, traditions, and culture so that one can follow as mentioned in the Scriptures. I ensure that the food is offered to the Lord before serving, it is offered to brahmins and the poor people, it is offered to the ancestors and ensure the animals that we keep are fed. This practice will automatically help one to get rid of sins done knowingly or unknowingly that was committed in previous or current birth. This will flourish the future generations. Proper tradition and culture keep the family and society prosperous, healthy, and happy.

**Sathyabhama:** Good. These are recommended to be followed for all ages. Tell me how you manage the complaints if received.

**Draupadi:** Ideally, complaints should not come from any of the maids if they are taken care of. If unexpected thing happens in one of the households, I will be the first person to console them and help them to the fullest. We must not let them go down or think that we don't support them.

**Sathyabhama:** Great! Do you handle any finance-related things?

**Draupadi:** She smiled and said, I was the only person who knows about all the counts, income, and expenditure clearly. As I am dealing with multiple departments, I know them even better than the Pandavas. As the Pandavas were righteous, we do not have any deficit and we always have surplus only.

**Sathyabhama:** Wonderful! You are a wonderful woman I have ever met, who is bold, beautiful, attractive, dutiful with all the virtuous qualities. Are you tired of such a hectic schedule?

**Draupadi:** Never, I was the first person to get up and the last person to go to bed. I ensure that I keep myself always active.

Sathyabhama consoled her by saying that all the lost kingdom will be obtained back as you have done so much of good deeds in your life for the welfare of community. 'Dharmo Rakshati Rakshitah.' It means that 'dharma' protects those who protect it. Hearing this conversation, Lord Krishna, the Embodiment of Dharma who was chatting with the Pandavas did a good gesture to these renowned ladies. There are many remarkable things discussed during this conversation which is very useful and essential even today. The conversation between them makes one understand a woman's role in the family and in the society.



**TTD  
Launches  
NEW MOBILE APP**

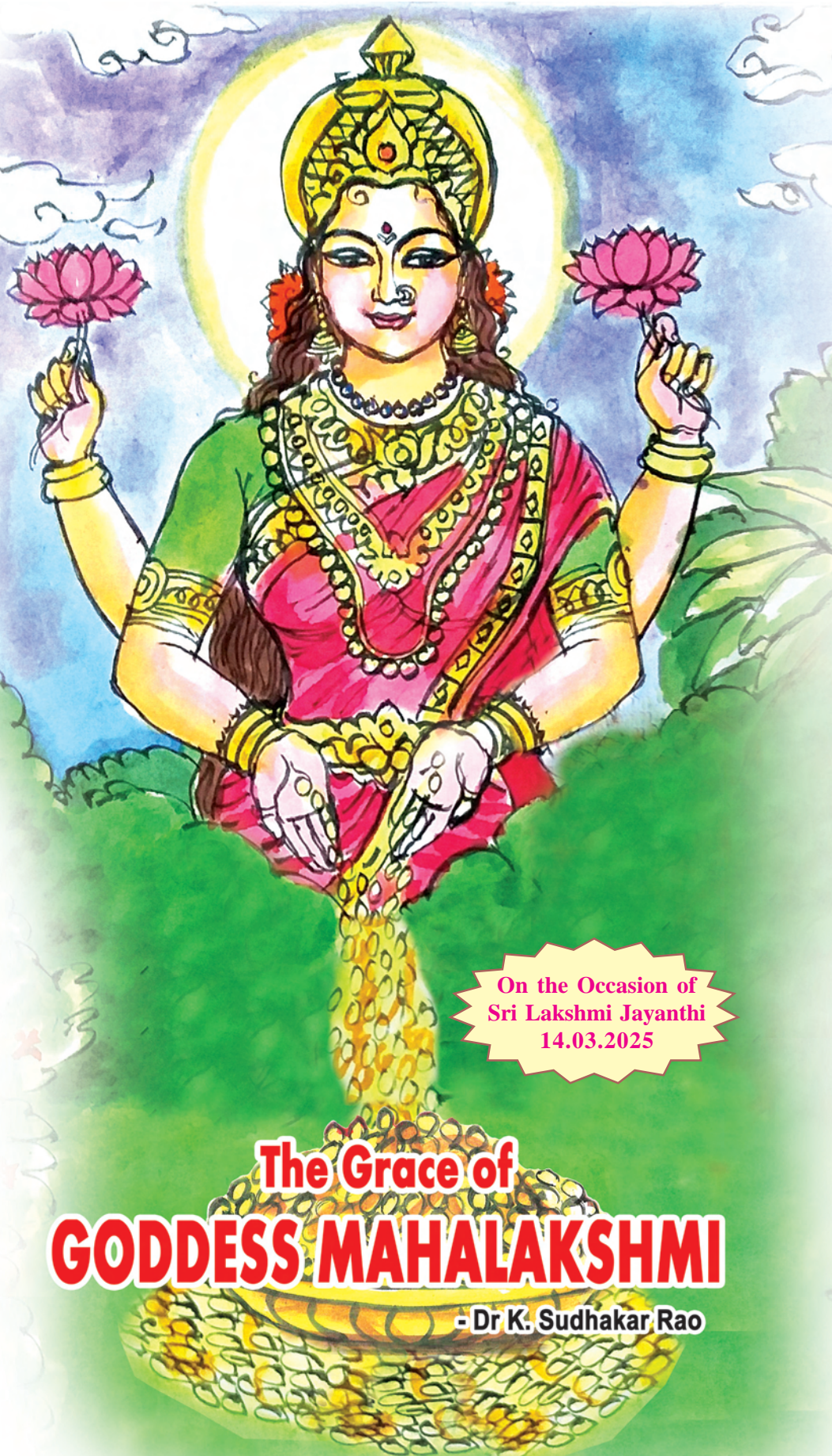
The new Mobile App, "T.T. Devasthanams" was released by TTD is a One stop solution for devotees. T.T.D. is providing all services evolving the needs of the pilgrims through this app. In this app, devotees can make their Darshan bookings, e-Hundi Payments, Donations etc. Devotees can also watch SVBC live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





**P**enury is the root cause of all sorts of problems. The importance of money cannot be underestimated. In order to drive away penury from our life, one has to placate goddess Mahalakshmi who stands as a personification of wealth and prosperity. There are several methods to please the Goddess of Wealth. Before knowing the rituals of pleasing Goddess Mahalakshmi, one should know where She was born.

As per the legend, Lord Indra lost all His wealth and splendour due to a curse. As suggested by 'deva guru' Brihaspati, gods and demons started to churn the Milky Ocean. The demons stood on the side of the serpent Vasuki. Gods assembled at the side of its tail. The mountain Mandara was kept in the middle of the ocean for churning. Lord Vishnu stood as a tortoise underneath the Mandara Hill for support and action. The process of churning commenced. All of a sudden, 'Halahalam' came out. Everybody was upset. Lord Shiva swallowed it and kept it in the middle of His throat. His throat became blue by the severe effect of the poison. From then onwards, Lord Shiva was called Nilakantha. All demons and gods became happy and praised Him with many 'mantras' and 'stotras.'



On the Occasion of  
Sri Lakshmi Jayanthi  
14.03.2025

## The Grace of GODDESS MAHALAKSHMI

- Dr K. Sudhakar Rao



Churning was resumed. One by one several things came out of the ocean. Goddess Mahalakshmi was born from the ocean. The Moon, the damsels, the divine elephant Irawata, the divine horse Uchhaishrava and Lord Dhanvantari, the Physician of the gods, came out of it. Right Shankha, (Conch) Gomati Chakras, Kalpa Vriksha and Kamadhenu also came out. There are certain divine items. By worshipping them, one can get the grace of the Goddess of Wealth and Prosperity. The right conch is called 'Dakshinavarta Shankha.' A normal conch will have an opening at the left side. But the right conch will have its opening at the right side. This was born from the Milky Ocean. It is very much liked by the goddess Mahalakshmi. One should get a conch which is Dakshinavarta Shankha from a divine 'puja' store. One has to place it in the 'puja' place on any Wednesday. It should be washed with Ganga water. It is good to apply kesar on it. You can put Swastik on it with vermilion. Please do 'shodashopachara puja.' It is a traditional practice to offer some flowers and 'naivedyam.' The following 'mantra' should be recited for 1008 times.

*Sreedharakarasthaaya payonidhi Jaataaya  
lakshmeesahodaraaya*

*Chintitarthaphalspradaaya dakshinavarta  
Shankhaaya te namah*

By putting this conch in the Gomati Chakra, devotees will be blessed with prosperity. This is also an important thing that by worshipping Gomati Chakras, one will get prosperity. Five Gomati Chakras should be kept in a red cloth. One has to worship them properly. Lotus seeds are called 'kamala' seeds. Doing 'homa' of Sri Suktham with 108 lotus seeds will bring prosperity.

**Kamalatmika Mahavidya :** There are ten wisdom goddesses namely 'Dasha Mahavidyas.' Among them, Kamalatmika is 10th Mahavidya. One should do 'mantra sadhana.' One should worship

'Kamalatmika yantra'. 'Shodashopachara puja' should be done. 'Mantra' should be obtained from a 'guru.' One should wear white clothes. One should do 'mantra japa' facing the north direction. Minimum 'purascharana' of one lakh twenty five thousand should be done in 10 days or 21 days or 41 days. During the 'sadhana' one time meal should be taken. Strict celibacy should be maintained. One should sleep on the floor. Pure vegetarian food should be consumed. 'Japa' can be done with pure 'sphatik mala' or 'kamal beeja mala.' After the 'sadhana,' 'dashaamsha homa,' 'tarpana,' and 'marjana' should be done. If this is not possible they should do some extra 'japa.' 'Kamalatmika Mantra' is 'Om eyem hreem shreem kleem hsouh jagat prasootyai namah.' In order to placate Goddess Lakshmi, one can recite Kanaka Dhaara Stotram daily.

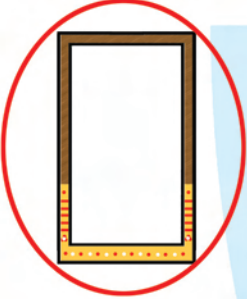


**Kanakadhara Stotram :** Once upon a time there lived an old lady in Kerala. One day Jagadguru Sri Sankaracharya went to her house for seeking alms. Standing before her house, he uttered: 'Bhavati Bhiksham Dehi.' Since nothing was available, the old lady took a dry 'amalaka' and offered it to Sri Shankaracharya hesitatingly. Having understood her penury, Sri Shankaracharya praised the Goddess Mahalakshmi. That was Kanakadhara Stotram. Being convinced by the stotram of Sri Sankaracharya, the Goddess blessed the old lady. Then there was a rain of golden 'amalakas' in front of her house. Such is the power of 'Kanak Dhaara Stotram.' Anybody can prosper by chanting this stotram. Whatever one does 'mantra' or 'stotram,' it should be done with full faith. Purity should be maintained during 'sadhana' or 'puja.'



The easy way to please Goddess Mahalakshmi is to worship Lord Venkateswara with devotion. The following 'mantra' can be recited with 'sphatik' rosary: 'Om Shreem Kleem Hreem Venkateswaraya Namah.' Reading 'Ashtalakshmi

Stotram' or Sri Suktam will lead to the removal of poverty. Goddess Mahalakshmi will bless those who are not corrupt and who follow moral and spiritual values in day to day life. Let us invoke Sri Mahalakshmi in our lives.



### Tips to get The Blessings of GODDESS MAHALAKSHMI

To make ourselves happy, we must perform some devotional practices. It is believed that, Goddess Lakshmi resides in the places which are clean and pleasant. Offering prayers, Reciting mantras like the "Sri Lakshmi Mantra" or the "Mahalakshmi Ashtakam" can help us in getting Her blessings. Some more key points are given here for practice.

**Clean and tidy:** Keep your home clean and tidy.

**Light lamps:** Light oil lamps or diyas in every corner of your home.

**Offer flowers and incense:** Offer flowers, incense, and sweets to the goddess.

**Perform aarti:** Complete the puja with an aarti.

**Adorn your doorstep:** Adorn your doorstep with auspicious symbols like the swastika or Om.

**Performing gopuja :** Perform Gopuja very often.



# 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 – 69**

*Baanabaahuvidaarakascha  
Taapajwaravinasaka: |  
Ushodharshayita Avyakta :  
Sivavaaktushtamaanasa: ||*

**389. Baanabaahuvidaarakascha:** Venkatesa as Krishna fought with Banasura, the father of Usha, who kidnapped Krishna's grandson, Aniruddha. A battle of gargantuan proportions thus begun, between Krishna and Banasura. Bana in turn brought in Skanda, Agni and Rudra to fight for him against Krishna. Nammalvar cites the magnitude of this battle in Tiruvaymozhi [#7.4.8] as "Naersarindaan kodikkozhi kondaan... appan naersari vaanan thinthol konda anre!"

**390. Taapajwaravinasaka:** Banasura was a devotee of Siva and hence Siva joined the battle on his side and fought with Krishna only to be defeated soon. The fiery fever of Siva personified as demon fought against the Krishna and got quietened in due course. Venkatesa as Krishna brought everything under His control soon after the battle ensued. Bhattadri in his Narayaneeyam

[#82.7] narrates this incident beautifully as "Chaaapanaam panchashatyaa... jwarapathi: asanairajwari tvajjwarena..."

**391. Ushodharshayita:** The daughter of Banasura, Usha, was deeply in love with Aniruddha, the grandson of Krishna. After coming to know about the captivated Aniruddha, Krishna wages a war on Banasura, defeats him and gets Aniruddha to marry Usha in Dwaraka. Usha was extremely delighted by this act of Krishna and hence this name.

**392. Avyakta:** Venkatesa as Krishna is thus named as He conceals His true nature. He selectively reveals His nature to the likes of Arjuna and remains as unattached mortal to all others. This is also 727<sup>th</sup> name in Sri Vishnu Sahasranama.

**393. Sivavaaktushtamaanasa:** In the battle between Krishna and Banasura, Rudra intervened. When Rudra came to know Krishna was winning over Banasura, Rudra pleaded to Krishna to spare Banasura as he was his devotee. Krishna was pleased by Rudra's earnest request and spared Banasura to live the remainder of his life with only 2 arms instead of a thousand arms.

**Sloka – 70**

*Mahesajwarasamstutya:  
Sheetajwarabhayaantaka: |  
Nrugaraajoddhaarakascha  
Poundrakaadivadhodhyata: ||*

**394. Mahesajwarasamstutya:** In the fierce battle between Rudra and Krishna, Rudra let loose a heat personified entity called Mahesajwara and

Venkatesa as Krishna countered it effortlessly with a frigid entity that extinguished the opposing entity. Realizing its inefficacy, the entity of Rudra glorified Krishna and hence this name. This episode is beautifully narrated by Vyasa in Srimad Bhagavatam [#10.68]

**395. Sheetajwarabhayaantaka:** In continuation to the previous nama, Venkatesa is also the one who dispelled the fear arising due to fever personified entities.

**396. Nrugaraajoddhaaraka:** Nruga, the younger brother of Iksuwaku, was a righteous man. He donated a cow to a Brahmana and accidentally, the cow got mixed with the group of cows Nruga already had. Unknowningly, the same cow was donated to another Brahmana and thus Nruga became the target of the first Brahmana's wrath who cursed him to be garden lizard. Nruga would get liberated from curse when Krishna spots the lizard and touches it. During Krishnavatara, Krishna blessed the lizard and thus Nruga regained his original form. Hence this name.

**397. Poundrakaadivadhodhyata:** Poundraka was a king of one of provinces and he posed himself as the actual Vasudeva. He also decorated himself with the symbols of Sankha and Chakra. He invited Krishna to a fight to establish his supremacy, but he bit the dust along with his sympathiser, king of Kasi in the battle against Krishna. Tirumazhisai Alwar quotes this incident in his Tiruchchandaviruttam [#107] as "*kaaisinattha kaasi mannan vakkiran poundran... naasamuttru veezha...*"

#### Sloka – 71

*Vividhaaricchalodvigna  
braamhaneshu dayaapara: |  
Jaraasandhabaladwashee  
Kesidaityabhayankara: ||*

**398. Vividhaaricchalodvigna-braamhaneshu-dayaapara:** Krishna always stood by the weak and frail bramhanas who were oppressed by different

illusions of demons. He Himself declares in Srimad Bhagavad Gita [#4.8] that protecting the sadhus is the topmost objective of His avatars "*Paritraanaaya Saadhoonam Vinasaayacha Dushkrutaam...*".

**399. Jaraasandhabaladwashee:** Jaraasandha was the king of Magadha province. Krishna along with Arjuna and Bhima, in the guise of Bramhanas approached the king and revealed their actual identity and intent to have fight with the king. Jarasandha agreed and chose Bhima to fight with. The fierce battle went on for 27 days and Bhima informed Krishna about his inability to win over the king. Krishna, having known Jaraasandha's secret, hinted to Bhima about the way to kill Jarasandha. Accordingly, Bhima killed Jarasandha with the help of Krishna's timely advice.

**400. Kesidaityabhayankara:** In the guise of a horse, Kesi was prompted by Kamsa to kill Krishna. The enthusiasm of Kesi is known to have caused tremors in the hearts of those in Swarga too. Krishna killed Kesi and was thus named Kesava by Narada and other demi-gods who witnessed the great battle. This is narrated by Bhattadri in his Narayaneeyam [#71.6] as "*...surendra: tvaam tushtuvu: Kesava naamadheyam*"

#### Sloka – 72

*Chakree Daidyaantaka:  
Sabhyo Rajabandhavimochaka: |  
Raajasuyahavirbhoktha Snigdhaanga:  
Shubhalakshana: ||*

**401. Chakree:** Krishna wields the primary weapon called Sudarsana Chakra, which is known to be dispeller of the woes of His devotees. Great poet Pothana, in his Bhagavatam [#7.275.1] in the episode of Prahlada mentions Vishnu as "*Indu galadu andu ledani sandehamu valadu Chakri Sarvopagathundu...*" This name is also the 908<sup>th</sup> and 995<sup>th</sup> name in Sri Vishnu Sahasranama.

**402. Daidyaantaka:** Kashyapa Maharshi's wife Diti's lineage is called Daityas. They are demonic in nature



and Venkatesa in His various avatars killed innumerable demons. Tirumazhisai Alwar quotes this in his Tiruchchandaviruttam [#91] as “...Ennila arakkarai neruppinaal nerukkinai...”

**403. Sabhya:** Krishna is the appropriate person to be honored in an august assembly of kings and sages. This was rightly pointed out to Yudhishtira by Bheeshma during the time the former was performing Rajasuya ritual.

**404. Rajabandhavimochaka:** Venkatesa in His Krishnavataara granted freedom to lot of kings who were held hostage by evil forces. When Krishna killed Kamsa, He coronated again the previous king Ugrasena who was imprisoned by Kamsa. Similarly, after Jarasandha was killed, Krishna set free thousands of kings who were imprisoned by Jarasandha and gave them back their kingdoms.

**405. Raajasuyahavirbhoktha:** Krishna was offered the first honor during the Rajasuya ritual conducted by Yudhishtara. As per the convention, Krishna was offered the offerings in the ritual and He partook the offerings and blessed the Pandavas.

**406. Snigdhaanga:** Krishna is known to be sporting a radiating beautiful form that cannot be ignored. Venkatesa is adorned with immaculate ornaments everyday and this can be witnessed during the annual Bramhotsavams wherein He is adorned with rarest jewels from the vault. Especially, during Garudavahana seva on the 5<sup>th</sup> day evening in Tirumala, He will sport the rarest of the rare Makarakanti along with Lakshmihaaram.

**407. Shubhalakshana:** In continuation with the above name, Venkatesa's physical form is described with this name where He is appearing with all the benchmarks set for captivating beauty, as per the ancient *Samudrika Saastra*. When Hanuman meets Sita in Sri Lanka, upon Sita's inquiry, Hanuman describes the most enamouring features of Rama thereby gaining her confidence. This can be seen in *sarga* 35 of Sundarakanda.

## Sloka – 73

*Daanaabhakshanasampreetha:  
Kuchelaabheeshtadaayaka: |  
Satvaadigunagambheera:  
Droupadeemanarakshaka: ||*

**408. Daanaabhakshanasampreetha:** Sudama, also known as Kuchela, was the dearest childhood friend of Krishna. He was suffering in abject penury when his wife prodded him to approach Krishna to get some wealth. Kuchela approaches Krishna in Dwaraka with a handful of flattened rice tied in a cloth and he felt too shy to offer it to Krishna. However, Krishna grabbed it and relished it much to Sudama's astonishment. Hence this name.

**409. Kuchelaabheeshtadaayaka:** Further, Sudama left Dwaraka back home after enjoying the hospitality of Krishna, without mentioning about his needs. On his way back, he was contemplating about the situation at his home and he was utterly taken aback by seeing his place changed into a big mansion with his wife and family sporting all expensive jewellery. Bhattadri in his Naraayaneeyam [#87.9] mentions this episode as “*kim maarga vibhramsa iti bhraman kshanam gruham pravishta:...*” wherein Sudama was confused if he had lost his way. Venkatesa is glorified by Alwars to be bestowing all that His devotees would wish for.

**410. Satvaadigunagambheera:** Venkatesa is glorified to have displayed all the great attributes in His various avatars. Hanuman explains Rama's qualities to Sita in Sundarakaanda [#35.8] as “*Rama: Kamalpatraksha: Sarva Satva Manohara.*”

**411. Droupadeemanarakshaka:** This event of Krishna helping the hapless and helpless victim of consequences, Droupadee, is considered to be a heart-wrenching event for Krishna. He piognantly recalls after many many years that he could not physically come to her aid but could only help through manifestation of His mere *sankalpa*, as stated in Mahabhaarata.

(to be continued)



## UGADI CELEBRATIONS IN TIRUMALA TEMPLE

Telugu Original by : Sri Julakanti Balasubramanyam  
English by : Dr. GSRK Babu Rao

Sri Maha Vishnu while descending on our planet from Vaikunta brought with him beautiful mountains, valleys and water bodies. In addition, he brought along his chief attendant Sri Garuda and other retinue.

He has blessed Telugu land with his choice of the place and made Tirumala as Vaikunta of Bhoolok. Hence, it is thriving.

Ever since Swamy descended from heaven, a Telugu priest by the name, "Gopinatha Deekshitulu" conducted *utsavs* and festivals as per ancient Vaikhasana Agama Shastra. Since then, only the members of that family are performing archana and pooja rituals hereditarily.

As per Telugu tradition, all festivals of the year that were commenced on Ugadi end one day before Ugadi. The first annual event that takes place in the Telugu new year is "Ugadi". This is also called, "Ugadi Koluvu" or "Ugadi Asthanam".

This celebration is organized with much fanfare in front of Golden Threshold in Tirumala Temple. Only the archakas of the Lord, Jeeyar Swamies, Ekangas, Veda Pandits, high officials of T.T. Devasthanam, members of Board and temple staff only can participate and witness "Ananda Nilaya Ugadi Asthanam" celebrations. It is not just possible for the other devotees. Even videographing is not permitted.



But it is enough for us to read about the celebrations and they can visualize the ceremony with their devotional outlook.

### Tirumanjan in Ekantam

On Ugadi day in Tirumala temple, first Suprabhatam is recited and next Tomala Seva is performed. Then Tirumanjan (Abhishek) is done in ekantam (without any devotees around) to Sri Malayappa Swamy together with both His Consorts and to the Chieftain, Vishvak Sen.

If Ugadi falls on a Friday, ritual Abhishek is performed to Swamy's main idol before the ceremony. If the Friday that falls before Ugadi, Swamy is decorated with the diamond-studded crown, disc and sankh covers to both the hands, immediately after Abhishek. Swamy glitters with these special decorations. Next in the temple, Sahasra namarchana and naivedya are submitted to the Swamy.



### **Sri Malayappa Swamy along with both His Devis in Sarvabhoopala Vahanam !**

Sri Malayappa Swamy along with both His Consorts is seated in Sarva Bhoopala Vahanam in front of Garuda facing East. Additionally, the Utsav Murtis will also be decorated with finest silk clothes and ornaments studded with precious stones and diamond studded crowns in a dazzling way.

### **Chief of the Army of the Lord!**

Next to the Sarva Bhoopala Vahanam of the Lord, on another seat, facing the South, will the Chief of the Army, Sri Vishvak Sen be seated and adorned with fine jewellery and garlands. He will be wearing the ornamental helmet (crown) and the mighty sword, ready to execute the orders of the Lord. Next, special items will be offered to the main deity, the ustav murthis, the chief of the army who are positioned just before the golden threshold.

### **Naivedya with Special Dishes**

As the music is played along with the ritual formalities like the umbrella and the fans are offered to the celestial idols in the presence of religious heads and temple officials rhythmic chanting of the Vedas are recited, the temple cooks bring the special dishes in a procession already kept ready for submission to Swami.

A variety of prasadam like Laddus, Vadas, Appas, Dosa, Sweet Pongal, Pepper Pongal, Pulihora, Curd rice etc. are brought from the kitchen circumbulating the dwaja stambha and placed in the sanctum sanctorum and in the area in the front area for formal submission.

As the naivedya bells are rung reverberating the submission takes places in two places. After the ceremony of naivedya submission is completed, the next prominent event of submission of holy clothes begins.

### **Submission of Silk Clothes**

After naivedya is offered to Swami, a procession of Jeeyar Swamis, Archakas and T.T. Devasthanam officials move towards the Dwajastambha in a procession accompanied by divine music and other formal sevas. Sri Sri Pedda Jeeyar Swami sets out the procession from the “fragrant room” keeping six golden bordered silk clothes in a large silver plate. Five torches (kagadas) go in the front. The musicians stop at the Golden Threshold and continue to play. Sannidhi Golla (The blessed cowherd) holds the torch and leads Jeeyar Swamis and Ekangas who hand over the clothes to the priests. A curtain is drawn for privacy.

Inside, the priests decorate four of them on Swami Idol – one to the crown, another to the sword (Nandaka), the third one as a garland and the fourth one as Uttareeya (cloth on shoulders). Then the curtain is drawn and aarati is given in a golden plate and shown to everyone. The religious heads and officials who are present outside Kulasekhara Padi (threshold of sanctum sanctorum) devotionally accept it with their hands And next ...



### **Partaking of Chandana, Holy Water and receiving Satari**

After the aarati is given to the main idol, the priests partake the teerth (holy water), sandalwood paste and the satari (the cap with holy feet), they are given to the Jeeyar Swamis and officials along with betel leaves.

### **Submission of sacred clothes to Swamy in “Ugadi Celebrations”**

Later, Sri Sri Pedda Jeeyar Swami picks up the silver plate containing two silk clothes and carries it on his head and submits and adorns them to the Utsav Idols who are ready for ‘Ugadi Asthanam’ one to Sri Malayappa Swamy and the other to Vishvak Sena, the Chieftan.

### **Showering of Sacred Rice on Swamy**

Later, the chief priest wraps around his head a silk cloth and showers sacred rice (Akshathas) on Sri Malayappa Swamy and Sri Vishvak Sen. Then a sacred cloth is wrapped around the head of Vishvak Sen, the chief of angels army and the sacred rice that are lying on the feet of Swamy and are showered on him along with the ritual of touching the head with the Satari.

### **Gifting Rice to the Archakas – Blessings to Swamy**

Sri Venkateswara Swamy gifts Thandula (rice) to the priests along with betel leaves and Dakshina. After receiving these gifts strangely bless the lord himself “Nitya Aishwaro bhava!”

(May you thrive with richness, everyday”) How fortunate they must be to bless the deity in that manner! The other archakas tie the sacred cloth (Parivattam) around the chief priest and honour him.

### **Recital of Panchangam in Ugadi Asthanam**

The archakas hand over the new panchangam (almanac) that is placed at the feet of Sri Malayappa Swamy to the official sidhanti. He will read out loudly to the Lord the day’s tidhi, star and the details in the new year about the profit and loss, how the nine planets move, the details of all the people born in 27 stars, income and expenditure, the honours and insults etc. during the year.

Further, the official siddhanti says, “Oh God, you who are the leader of all the worlds, person who does not have the beginning or end, you are the one who get wedding ceremony every day, you, who is with Goddess Alimelu Manga and dweller of Ananda Nilaya, be attentive!! You are the one who descended to this land from Vaikunta on Sravana Star day, it’s very auspicious for all of us! You will purge all the sins of your devotees and fulfill all their desires, provide them all kinds of riches, grant good events one after the other. To have the darshan of your most divine appearance, your devotees keep visiting Tirumala in endless stream. Ceremonial events and processions will be celebrated for you with more and more gusto. Devotees will submit their gifts in abundance. The Navagraha adhipatis, who act as per your directions shall protect your devotees without causing any hardship to them.



Entire country will have good crops and greenery. Even though, there might be floods, draughts, threat of epidemics, with your grace, all your devotees shall be joyful and comfortable.

As the Sidhaanti keeps reads aloud the almanac to the Swamy, He listens to it and graces the devotees all over. Then the Sidhaanti reads out the forecast of the stars of Goddess Sreedevi and Goddess Bhoodevi, which are Uttara Phalguni and Revathi respectively. Then the Sidhanti reads out the star results of the TTD officials and of the Board members present there. After this is done, the archakas pick up the sacred akshitas placed at the feet of Swamy and bless the Sidhaanti and touch his head with satari (which will have the insignia of Swamy's feet).

Next, the treasury clerk prostrates before the Swamy and reads out the detailed account of hundi collection and statement of income and expenditure, details of the celebrations and prostrates before the Swamy once again.

Subsequently, a special aarati is given in a golden basket called "Koluvu pallem" and is shown to the Executive Officer first and next to the other officials. Next, a series of aaratis from Tallapaka, Tarigonda, Mahantu and Mysore people are given. Then one rupee coin is collected from each of the devotees present there and a special aarati "Rupee Aarati" is given on behalf of everyone present there. The rupees thus collected are deposited in the Devasthanam treasury.

Finally, parivattam (sacred silk cloth around the head) is tied to Sri Pedda Jeeyar Swami, Executive Officer and are blessed with satari and prasada is distributed to everyone there along with tambula (ceremonial betel leaves).

With this, the ceremony of "Ugadi Asthanam" ends.

If people take part in Panchanga Sravana on Ugadi festival day, the routing out of inimical forces vanishes, bad dreams vanquish, people receive the result of taking bath in Ganga and donating a cow and thus their longevity increases and they will have good children. This is much more so in the case of Panchang Sravan done for the God of Tirumala.

Don't get disappointed for not being able to be present at this ceremony. Think of the Lord. All the houses are Ananda Nilayas, all are Golden Thresholds and all the hearts are Sarva Bhoopala Vahanas. Bear Srinivasa in your heart! Listen to Panchanga in your respective homes. With the blessing of Srinivasa reap utmost benefits and blessings fully in the New Year.

#### Sri Thallapaka Annamacharya's Sankeerthana

Sakalabalambulu neeve sarveswara naaku  
Akalamkambagu sukham Annita nide naaku

||pallavi||

Ponduga chakramkithame bujabala mide naaku  
Aamdina hari neechinte aatmabalamu naaku  
Samdadi perubalamu kesavanaamamu naaku  
Indunu nandunu bhavabhaya mika ledide naaku

||sakala||

Angapu thirumanu livi panchangabalamu naaku  
Samga neepai paatale swarabali meedhe naaku  
Ramguga nee gunaraasule raasibalamu naaku  
Ingithamuga nihaparamula kedure dide naaku

||sakala||

Kanugonu nee vigrahame grahabali mide naaku  
Vinu nee daasula seevee venubali mide naaku  
Thanarina sri venkatapati daivabalamu naaku  
Ghaname cheppaga ninthata kaligebo idee naaku

||sakala||

Sreenivasoo vijayathee ! Sreenivasoo vijayathee!





**Location :** Both Tirukoshtiyur and Tirumeyyam towns are located approximately 70 to 100 kms due east and north of Madurai in Tamil Nadu.

### TIRUKOSHTIYUR

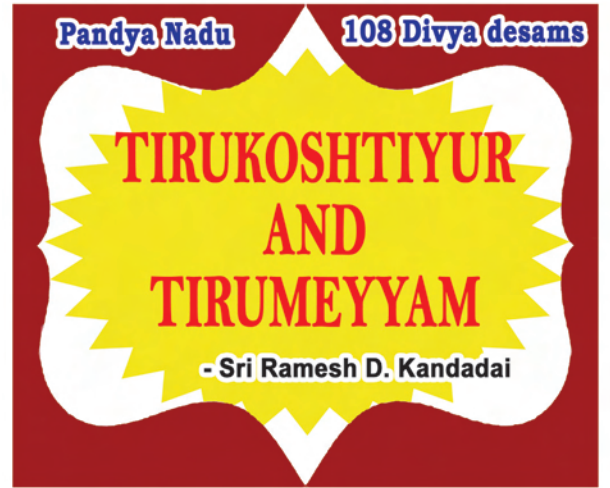
**Sthalapuranam :** A large group of sages gathered here to debate on Hiranyakasipu's torture and prayed to Lord Vishnu along with other 'devas' to show the form He would take to kill the 'asura.' The Lord showed three such forms of Lord Nrusimha in various stages of killing Hiranyakasipu.

**Special Features :** The Lord is known as Ugra Ulagamellayan Perumal or Sowmya Narayana Perumal. The Lord is seen with Prayoga Chakram in His hand. The Universal Mother is known as Thirumamagal or Nilamamagal. The 'theertham' is Deva Pushkarani and the 'vimana' is Ashtanga Vimana. An unusual feature of this temple is that the Vimana is taller than the Rajagopuram. There is a 'swayambu lingam' of Lord Shiva in front of Ashtanga Vimana.

Sri Ramanuja was taught the relevance of Ashtakshara by Sri Tirukoshtiyur Nambi. He had to visit this town 18 times before Sri Nambi taught him the meaning. He had to give an undertaking not to reveal it to anyone. Instead, he ran up to the tower of this temple and declared the meaning to everyone. When Sri Nambi asked Sri Ramanujan why he did it Sri Ramanujan responded that knowing the meaning saved many souls. Only he will be in trouble for breaking his oath. Sri Nambi approved his action and named him 'Emperumanar.' This temple is also known as Dwayam Vilainda Tirupati.

**Mangalasanam :** In Irandaam Thiruvandhadhi (2227), Bhoothath Alwar says that He has the colour of sapphire and has long hands. He is my Lord! He is there every day at Srirangam, Tirumalirumchola and Tirukoshtiyur. He also lives eternally in Thiruvengadam. He lives every day in the park-like settings in Tiruneermalai ennobling this world.

In Mundram Thiruvandhadhi (2343), Pei Alwar declares that Tiruvinagar, Tiruvekka and Tirumala are outstanding towns in this world with plenty of water-filled





streams. Tiruvelukkai has large streets, Grove-filled Tiruarangam famous for its honeyed waters and Tirukoshtiyur are the places where the Lord who received water (of the gifting ritual) in His hand from Mahabali resides in His greatness.

In Naanmugan Thiruvandhadhi (2415), Thirumazhisai Alwar says that he wants to sing in praise of the Lord resident in Kottiyur and Venkatam. He wants to feel the joy of praising Him continuously. What other way is there to be free from wrongful occupations of 'samsaara' except surrendering at His feet?

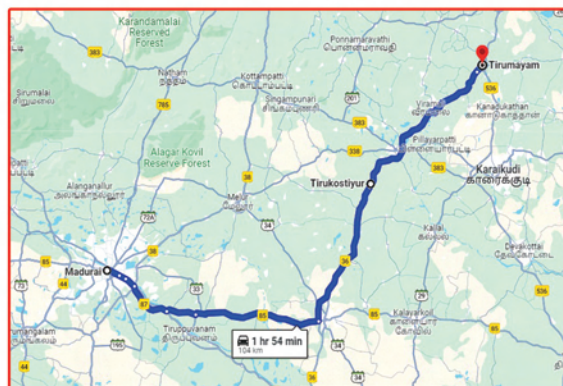
In Perialwar Thirumozhi (13), Perialwar visualizes Lord Sri Krishna, who is amongst the gem-studded walls of Thirukoshtiyur, was born secretly in the jail of Madhura and transferred to the auspicious house of Nandagopan. He is the primal cause behind Lord Brahma and Lord Rudra. When He was born, the oil and turmeric that they threw at each other auspiciously mixed and became slush on the middle floor of the house.

## TIRUMEYYAM

**Sthalapuranam :** It is said that the sage Satya prayed for

salvation and Lord Vishnu promised to grant him the same along with King Pururava. Lord Vishnu appeared in the form of 'Varaha' and created disturbance in the kingdom. The king chased the boar up to the sage's 'ashram' where He disappeared. He gave 'darshan' to both and commanded the king to build a temple.

Thus, this temple to Lord Satyamurthy Perumal came into existence. According to a legend, Adhishesha performed



'tapas' here to become 'satvik.' Lord Vishnu appeared in the form of Hayagriva and granted his request.

**Special Features :** The Lord is truth and so He is known as Lord Meyyappan or Lord Satyamurthy or Lord Satyagirinathan. The Universal Mother is known as Uyyavandaal Natchiyar. The 'theertham is Satya Theertham and the Vimana is Satya Vimana because the carvings were not exposed to the ravages of nature and they looked fresh and beautiful. The temple of Lord Siva was known as Lord Satyagireeswar who is right next door. Both temples are essentially cave temples built by the Pallavas.

**Mangalasanam :** In his Peria Thirumozhi, Sri Thirumangai Alwar (in his Nayaki bhaava) explicitly stated his longing and innate desire to be embraced by the Lord to His chest. He says that he is unable to bear the separation from the Lord who lives in Tirumeyyam Hill. In Peria Thirumozhi (11-7-5), Sri Thirumangai Alwar identifies the Lord as He stands at Tirumeyyam holding the conch.

**Om Namo Narayanaya!**





# The Illiterate Farmer and His Determined Daughter

- Dr. S. Vaishnavi

Maathaa Shathruhu pitha vowri  
yenbale na patithaha |  
Subhashitam cha yo naktham ya  
smareth sa cha baanhavaha ||



for her father and the villagers. The relief funds arrived, saving many families from hunger.

**Meaning:** “Parents who don’t educate their child are like enemies to that child. True relatives are those who inspire good thoughts, and wisdom remembered even at night is a blessing.” This subhashita highlights the value of education and good companionship. It reminds us that wise teachings shape our lives, and those who guide us positively are our real well-wishers. The wicked use knowledge for argument, wealth for arrogance, and power to oppress others. The virtuous, on the other hand, use knowledge for wisdom, wealth for charity, and power for protection.

**Example:** Parents, teachers, and friends who prioritize learning, values, and character development contribute to a person’s growth far more than materialistic support.

**Contemporary relevance :** In a small village, Krishna, a humble farmer, believed that educating girls was unnecessary. His daughter, Meena, was bright and curious, but Krishna discouraged her from attending school. He felt her time was better spent helping with household chores. One day, a severe drought hit the village. Krishna struggled to understand government policies about drought relief and couldn’t access aid due to his illiteracy. Watching her father’s frustration, Meena, now 16, took the initiative. Despite her limited education, she sought help from a local teacher who taught her how to read and write official forms.

Empowered with this knowledge, Meena successfully filled out the necessary applications

This incident transformed Krishna’s mindset. He realized that by denying Meena formal education, he had been like an enemy to her. He vowed to support her schooling and became an advocate for girls’ education in the village. Meena went on to complete her studies and became a teacher, inspiring many other children to value learning.

**Moral :** The subhashita reminds us that parents and guardians have a duty to provide education and opportunities to their children. True relatives and friends are those who guide us toward wisdom and personal growth, enabling us to overcome life’s challenges.

## Contemporary Relevance

**Importance of Education:** Education is not just a right but a tool for empowerment, breaking barriers of ignorance and poverty.

**Parental Responsibility:** Parents should prioritize their children’s learning over societal norms or outdated beliefs.

**Good Companionship:** Friends, mentors, or relatives who encourage education and wisdom are the true pillars of support in one’s life.

This story exemplifies how the subhashita’s wisdom applies to modern challenges, emphasizing education’s transformative power and the role of supportive relationships in personal development.







**22 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)**

In this context I would like to tell you the story of a brahmin named Madhava also. Purandara Somayaji was a well-known brahmin in Sri Kalahasti. Madhava was his son. Chandrarekha was his wife. Both of them were very good people. But one day, due to his past karma, Madhava unusually felt desire for his wife in the midday. Chandrarekha refused it as unwarranted and unjust especially in the presence of elders. She questioned, 'What's this deviant behaviour when

worship of God and fire sacrifice are going on at home?' Lastly, she made it clear to him that she was bound by the ordained rules and restrictions. She tried to persuade him against this kind of perverted behaviour. Yet Madhava was not ready to heed her advice.

At last, she said, "Dear husband, it's not proper to entertain such thoughts at home. Kindly go to the bank of the river on the pretext of collecting sacred grass and flowers. I'll also go there on the pretext of collecting water in the vessel." Both of them went there separately.

Right at that time, he happened to see a lovely pariah woman of the finest Padmini order. He was enamoured of her grace and beauty. In the meanwhile, his wife also arrived there. He sent her away saying it was a joke and he just wanted to test her. Chandrarekha was happy that there was no violation of dharma and went back.

No sooner had Chandrarekha left than Madhava approached the pariah woman on the banks of the river and expressed his intention. She recognised his brahminhood and moved aside and warned him to go back.

The brahmin asked her endearingly, "What's your name?" She replied, "I'm Kuntala. I belong to a mean descent. Abstain from your act as you're a brahmin."

The brahmin said in turn, "Kuntala! You're very beautiful. How can Brahma create you in such a class of pariahs? Just as the gods place on their heads like diadems the jewels in the bottom of the sea on their heads. I would like to marry you."



The pariah woman was aghast at the unexpected words. She tried to dissuade him in vain. “Hey noble soul! You’re born in the first varna by birth. Your body is immersed in Vedas. You’re very holy due to your good deeds. I belong to the fifth class in the order and I’m unholy. It’s not befitting to marry me by any means.”

Kuntala’s words had no effect on Madhava. He had his way with her forcibly. The helpless woman said to him hatefully, “hey brahmin, you’ve become an outcaste. Throw away your holy thread. Better you continue to lead the life of a pariah throughout your life.” As suggested, Madhava abandoned his sacred thread as well as the practices of a brahmin too. He lived with her for twelve years.

In the course of time, Kuntala died. Madhava felt his life barren without Kuntala. Insinctively, he began to realise his sin. He realised that Lord Srihari alone can save him. Just then Madhava detected a few kings going to Venkatadri along with their retinue. He joined their groups. He begged for the food left over by them and ate it. When the royal retinue bathed in the holy Kapila Teertha, he too followed suit. He offered the tonsure of his head and oblation to the deceased ancestors like them. He felt delighted that his deceased ancestors were gratified.

Having heard the story from his royal Purohit Shatananda, Janaka asked a question curiously, “Hey Lord! Madhava’s life is full of sins and lapses. How come the deceased ancestors felt gratified when such a person offered oblation?” The family brahmin said, “All his sins have vanished with a holy dip in the Kapila Tirtha. Further he offered the oblation

with a lot of diligence. As a result, the deceased ancestors felt gratified.”

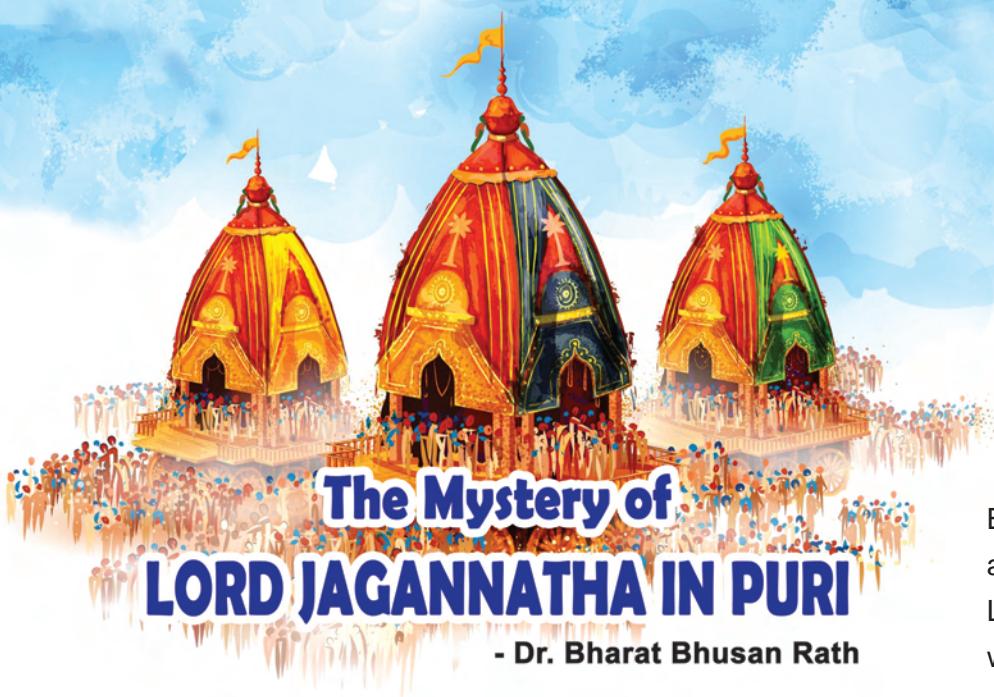
The next day as Madhava was ascending the Venkatagiri along with the royal retinue, he was absolved of all his sins at the touch of the hill. At the very sight of the forests on the Venkatadri, the forests of his sins were burnt away. Having seen this spectacle, Brahma, Vamadeva and others were awe-struck. They recognised it as the miracle of Venkatadri and showered a rain of flowers. Brahma descended on the earth and said to the brahmin, “Hey brahmin, You’re now very pure and sinless. Reach Venkatadri as quickly as possible. Take a bath in Swami Pushkarini. Worship Bhu Varaha Swami and shed your human body. Later you’ll be born as the son of Suvira of the descent of Pandava daughters. You’ll be the soulmate of Sudharma, the ruler of Narayana city. With your devotion for Hari, you’ll rule Tondamandalam. You’ll beget a daughter with the aspect of Lakshmi. You’ll marry her to Lord Srihari and then reach the Vaikuntha.” Thus, he gave boons to the brahmin.

The royal Purohit made it clear to Janaka that Venkatagiri is the best of all hills as it would clear all the sins just at its sight. The king then asked him to relate the significance of the three syllables of ‘Venka-tah’. The Purohit replied that ‘Vem’ means sins and ‘katah’ means that which burns the woods of sins called ‘Vem’. Hence the name Venkatagiri.

“Whoever remembers Venkatagiri will yield the benefit of bathing in Ganga a hundred times and the merit of a thousand tours of Rameshwara Setu. These are not my words. This is the story my preceptor Gautama told me.”

**(to be continued)**





Based on many scriptures and authentic legends, it is known that Lord Sri Neelamadhava was worshipped on Neelachal Hill surrounded by the melodious flow of the ever-flowing river Mahanadi. There was a wonderful greenery of the forest and the most sacred atmosphere. The unparalleled beauty of Nature had made the place of Lord Sri Neelamadhava unique. The location of Lord Neelamadhava in the forest environment on the banks of the Mahanadi delighted the gods. In ancient scriptures, Lord Neelamadhava on the banks of the Mahanadi has been given great importance. Many prominent saints and sages described Lord Neelamadhava flawlessly in their literature. Let us consider some interesting facts about Lord Neelamadhava described in the Scriptures.

Lord Neelamadhava is Lord Vishnu. This evidence is described in famous scriptures such as the Kapila

**L**ord Jagannatha's Dham in Puri is one of the four renowned Dhams in India. The word Jagannath means the God of the Universe. The Scriptures say that Lord Jagannatha is the presiding deity of the Purushottam Kshetra. There are many holy places in the Purushottam Kshetra. Among them, Lord Sri Jagannatha is worshipped in the Shankha Kshetra on the beach of the Mahodadhi (the Sea of Puri). The boundary of the Purushottam Kshetra starts from the southern sea coast extending between the temple of Goddess Birja, the river Rusikulya, the river Swarnarekha and the river Mahanadi. This Purushottam Kshetra is ten 'yojanas' in extent. Ten 'yojanas' are approximately one hundred and twenty kilometers. The Skanda Purana provides strong evidence by determining the boundaries of the Purushottam Kshetra. The boundaries of the Purushottam Kshetra are defined in detail in the sixth and the twelfth chapter of the Utkal Khanda of the Skanda Purana. The following verse provides the proof from it:

*Daksinasyodadhestire nilacalavibhusitam  
Dasayojanavistitam yavad virajamandalam ||*

There are many pilgrim sites in the vast Purushottam Kshetra. It is the story which belongs to Satya Era. Sri Jagannatha was earlier worshipped in Puri in the form of Lord Neelamadhava.



Samhita, the Niladri Mahadaya, the Brahma Purana, and the Skanda Purana. There is a classical evidence of the existence of Lord Neelamadhava on the banks of the river Mahanadi. The famous one is in the 26<sup>th</sup> chapter of the Kapila Samhita. That is:

*Daksinasyam mahanadyam maninagottare tatha  
Tatra madhye vasamyeva madhavo'ham sada dvija ||*

Lord Neelamadhava tells a Brahmin named Alalaya about His abode, "Oh! Dwija! I reside in the form of Madhava between the south of the Mahanadi and the north of Maninaga Hill. There I hold my grand festival in the month of Magha. There, on the bright fortnight of the month of Magha, those who take a Magha bath in the Mahanadi, attain me. From there, I will vanish and reside in the form of a wooden idol on the Blue Hill." This evidence indicates that Lord Neelamadhava resided in the north of the Maninaga Hill situated near the south of the Mahanadi. Vidyapati visited Lord Neelamadhava but later, King Indradyumna, unable to find Lord Neelamadhava, went to Srikshestra Puri and worshipped Lord Nrusimha. One fine day King Indradyumna got the grand 'darshan' of Daru Vighraha floating in the sea water.

In Niladri Mahodaya, one can find many verses. The sage Narada told Soota Muni that in the west, there is a great mountain called Vindhya Hill. Lord Brahma worshipped the feet of Lord Vishnu on this mountain. The Mahanadi originates from that holy mountain and flows into the eastern sea. This Mahanadi, like the Ganges, is the source of liberation. There are two very holy pilgrim centres on the banks of the river Mahanadi. These two centres destroy the sins of the entire world. One of them is the place of a famous Mahadev named Subarneswar. The other site is Madhava, who gives grace to the devotees. Both the sites are very divine and provide enlightenment and liberation. The famous example of the text is:

*Mahanaditi vikhyata purvasagaragamini  
Tathaste Madhavah Sriman Bhaktanugrahakarakah ||*

The Mahanadi, which flows from the Vindhya Mountains, merges with the sea. This river is very holy. There are beautiful forests on both banks of this river. Many saints practice penance here. The banks of this Mahanadi are part of the Purushottama Kshetra. Under the Kalpa (Banayan) tree, the blue idol of Lord Vishnu is worshipped. In the Brahmapuranam (Ch.44.1), the important verse is:

*Mahanaditi namna sa punyatoya sarid vara ||  
Daksinasyodadheh kanta duhitrshatasobhita  
Kalpavrkso mahakayo nyagradho yatra tisthati ||  
Pratima cendranilakhya svayam devena gopita*

According to the Skanda Purana, the Purushottam Kshetra, which is ten 'yojanas' (120 kilometers) wide, was between the northern shore of the ocean and the southern shore of the Mahanadi. There Lord Neelamadhava was worshipped.

### Vidyapati's Arrival in Odisha

On the request of King Indradyumna, Vidyapati, the brother of the royal priest, set out in search of Lord Neelamadhava in Odisha. Vidyapati came in search of the Purushottam Kshetra and first reached the banks of the Mahanadi. It is true that in ancient times, civilization was built on the banks of the river. Therefore, after visiting Goddess Charchika on the banks of the Mahanadi, Vidyapati set out in search of Lord Neelamadhava. After searching for a few days, Vidyapati entered a sabar (tribal) village. In Sabbarpalli, there lived a tribal named Vishwavas. He was the king of the sabar and a great devotee of Lord Neelamadhava.

When Vidyapati met Vishwavas, Vidyapati was very happy. He felt that his hard



work for many days would become fruitful. When Vidyapati requested to Vishwvasu to let him see Lord Neelamadhava, Vishwvasu refused. He said that only the gods could see Lord Neelamadhava. It is very difficult to reach the place where Lord Neelamadhava is worshipped. The cave where Lord Neelamadhava is worshipped is always a place of wild animals. Therefore, it is impossible to go there. Hearing this, Vidyapati started crying. He felt that all his hopes and aspirations were in vain. He would not be able to see Lord Neelamadhava. Then, seeing Vidyapati's sad state, Shabar king Viswvasu remembered an incident he had heard before. He remembered that a king would come and establish a temple of Lord Jagannatha in Purushottam Kshetra. It is Lord Neelamadhava who will remain in the form of Lord Jagannatha. Remembering this fact, Shabar Viswvasu agreed to allow Vidyapati to have a glimpse of Lord Neelamadhava.

### **Vidyapati saw Lord Neelamadhava with the help of Viswvasu**

This situation is reflected in a beautiful legend. When Vidyapati came to the tribal countryside, he fell in affection with a tribal girl named Lalita. Lalita was the unmarried daughter of 'sabar' king Viswvasu. In the next moment, Viswvasu accepted Lalita's request and took Vidyapati to see Lord Neelamadhava. But for the 'darshan,' Viswvasu blindfolded Vidyapati and took him to Lord Neelamadhava. The intention was that in future, Vidyapati or anyone else would not come to his revered deity Lord Neelamadhava. When Vidyapati went to Lord Neelamadhava, he was holding mustard seeds in his hand. He scattered those mustard seeds on the narrow road in the forest and went. He hoped that the seed would grow into plant and then he could come back with the help of

that mustard plant. But this was without Viswvasu's knowledge. Vidyapati was delighted to see Lord Neelamadhava's blue and beautiful unparalleled beauty. He repeatedly bowed to Sri Neelamadhava.

Later, Vidyapati went to Malva Pradesh and brought King Indradyumna to Purushottama Kshetra. The king came to the banks of Mahanadi and blessed by Goddess Charchika. He visited the present Lord Lingaraja worshipped in Ekamra Kshetra and reached the place where Vidyapati got the 'darshan' of Lord Neelamadhava. When he arrived, Lord Neelamadhava was not there where He was previously worshipped. He had disappeared. That place had become completely deserted. The sage Narada told that, Lord Neelamadhava had disappeared that day when Vidyapati got the grand 'darshan' of Lord Neelamadhava. On the advice of Narada, the king went to Sri Kshetra Puri and worshipped Lord Nrusimha with devotion. He performed the Ashvamedha Yajna there. After this, Lord Vishnu was pleased with him. Once, the king heard that a divine trunk of a tree was floating in the waters of the Mahodadhi (the Sea of Puri). Then king Indradyumna reached the Mahodadhi. Then the king came to know that Lord Neelamadhava had taken the form of a Daru (Divine Tree Trunk) and emerged in the sea of Puri. The Daru was brought to the seashore with devotion. The idols of Sri Balabhadra, Devi Subhadra, Lord Jagannatha and Sri Sudarshan were built in the Gundicha temple from that divine 'Daru.' To build the idols, Lord Vishnu Himself came in the form of Vishwakarma, built His own idol and disappeared. From that day onwards, Lord Vishnu was worshipped in Puri as Lord Jagannatha.





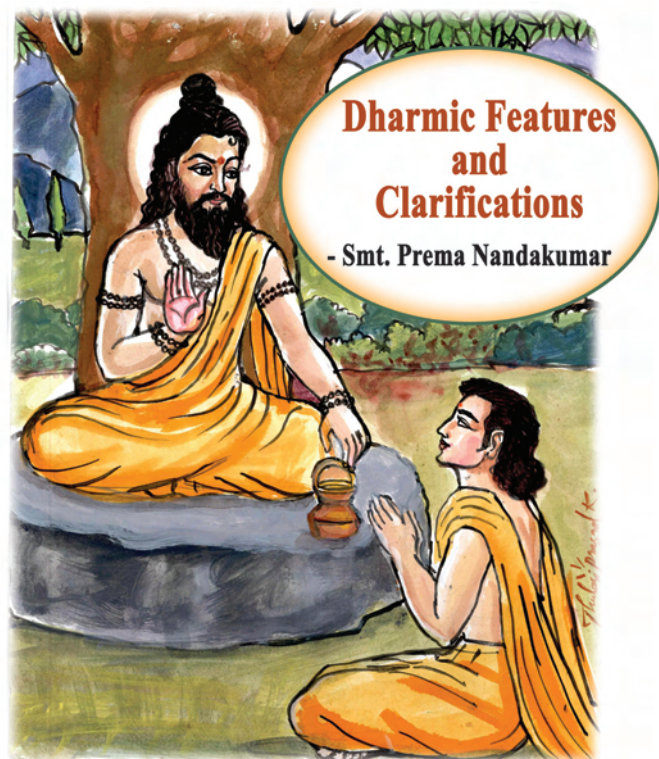
**1. Of the twelve Alvars who have gifted us the Nalayira Divya Prabandham, considered as the Sacred Book of Srivaishnavas, how would you place Kulasekhara among the Alvars?**

**Ans.** It is not a question of 'placing' in this matter. Each one of the Alvars was unique. In fact, each one is unique and all contributed to the devotional wealth of the Alvar phenomenon, making them to be perennial streams of bhakti. For instance, Kulasekara comes from a royal family and was an inspiring devotee of Sri Rama. His narration is the first Ramayana in Tamil and also gives an idea of how the original story had blossomed. There is no abduction of Sita by Ravana and the story ends in a perfect manner with the destruction of Ravana who had been a menace to good people in the land.

**2. Could you tell us a little about this remarkable king who wrote the first Ramayana in Tamil?**

**Ans.** Though born in a royal family, he was very fond of serving in the temple. Being a Rama bhaktha, it is said that once when he was walking near his royal gate, he had a vision of Rama, Sita and Lakshmana walking at a distance. It seemed very real to his eyes that he called for his bow and arrows. When his soldiers brought them, he swiftly walked towards the road taken by Rama and others and went in pursuit. However, the vision vanished. Legends say that it was a crucial moment and the King gave up his kingdom, made his son the king and went on a pilgrimage. After travelling to many holy places, Kulasekara settled for good in Mannarkovil in Tirunelveli District where he spent the rest of his life serving Lord Rajagopalaswami in the local temple.

**3. What a beautiful life, and he stayed there for the rest of his life, writing more poems and educating others on the sweetness of bhakti?**



**Ans.** You can feel his presence there even now. I have gone there in my childhood and even more recent times. It is a great inspiration. His memorial is close to the temple and has his shrine where worship is performed regularly. As he has referred to his favourite flower Champaka in one of his decads, the memorial shrine is surrounded by a huge garden of Champak trees. Also, the area might have reminded him of Srirangam where he lived for a long time worshipping Sri Ranganatha. Here also, the area where he lived his last years is an island formed by the rivers Tambraparni and Ghatana rivers which form the island. Beautiful, historic, every moment the area reminds us of Kulasekara Alvar and his pasurams. An ideal situation to remember the poet and recite his poetry in your copy of the holy book Nalayira Divya Prabandham.







# Sage Patanjali's Yoga Sutras Commentary

- Dr. K.V. Raghupathi

Part - XV

40

MARCH, 2025 :: SAPTHAGIRI

(Continued from the previous issue)

## 50. *tajjah samskarah anyasamskara pratibandhi* || 1.50 ||

*samskara* = latent tendency, impressions; *tad-ja* = born of that; *pratibandhin* = counter-acts, preventer, or that which stands in the way; *anya* = other.

That impression which is produced from the reality-perceptive insight (*Sa-bija Samadh*), acts as the preventer of the other impressions.

Patanjali further explains how *Sa-bija Samadhi*, itself hinders the attainment of *Nir-bija Samadhi* (thoughtless state). In *Sa-bija Samadhi*, a specific pattern always shapes the *Citta*. This pattern is determined by the 'seed,' the object of *Samyama*. However, the one-pointed focus on the object or idea can alter this pattern. The deeper the concentration, the greater the difficulty for any other thoughts or ideas gaining prominence. Even if the mind ceases to function, the subconscious mind begins to appear in the conscious mind. Therefore, *Sa-bija Samadhi* can serve as a tool for gaining power and wisdom that will lead to Self-realization. Patanjali says that the *Sadhaka* can only transition into *Nir-bija Samadhi* after practicing *Sa-bija Samadhi* sufficiently. For this reason, in Yoga, *Saguna Upasana* is recommended before taking to *Nirguna Upasana* in the early stages.

## 51. *tasyapi nirodhe sarva-nirodhan nir-bijah samadhih* || 1.51 ||

*Nirodha* = dropping; *tasya api* = of even that; *sarva* = everything; *nir-bija samadhi* = contemplation free of seed

The continuous effortless suppression of all this mento-emotional energy and lower modifications of the mind will lead to seedless *Samadhi*.

This *Nir-bija samadhi* is the natural, inevitable result of *Sa-bija samadhi*. When *Samyama* is performed with full capacity, the *Sadhaka* can easily pass into the last stage of, *Sa-bija Samadhi* which is equivalent to the *Asmita* stage of *Samprajnata Samadhi* (Sutra 17) and the *Alinga* stage of the



*Gunas* (*Sadhana Pada* 19). He then reaches the last stage, transcending the realm of *Prakrti*, and accomplishes Self-realization. In the *Asmita* stage, consciousness functions in the subtlest form of *Citta*, and the *Sadhaka* reaches the highest degree of realization. But consciousness is still in the realm of *Prakrti*, and therefore, it is somewhat limited. An imperceptible veil prevents complete Self-realisation, and until this is dropped, the *Sadhaka* can hardly establish himself in his self (*Sutra* 3). It is impossible to imagine this state. The consciousness becomes much more vivid and clear with each new level of its unfoldment, which also carries with it a new surge of power and knowledge. It is evident that *Nir-bija Samadhi* is nothing but the last stage of *A-samprajnata Samadhi*. It is the fulfillment of the change from *Samprajnata* to *A-samprajnata Samadhi*, from 3rd person understanding to 1st person assimilated knowledge. *Nir-bija Samadhi* is so called not only because there is no 'seed' (thought or idea) in the field of consciousness, but also because in this kind of *Samadhi* no new *Samskara* is created. *Para-Vairagya* gradually dissipates the old *Samskaras* of *Sa-bija Samadhi*. The consciousness thus gradually becomes free to function unburdened by the kind of *Samskaras* that tend to draw it back into the realm of *Prakrti*. The subtle

*Samskaras* that remain are destroyed before *Kaivalya* is attained.

The mind and both of its latent inclinations stay united in its own nature in *Nir-bija Samadhi*, according to Vyasa Maharshi (*saha samskaraih cittam svasyam prakrtau avasthitayam praviliyate*). *Samskaras* are not destroyed rather, they are only enmeshed in their own essence, the '*gunas*.'

The mind, which is known to be inherently insentient before, during, and after *nir-bija samadhi*, cannot mistakenly resurface confused as the sentient entity, if the resolution of the mind is grasped in the non-dual *agama* tradition. *Nir-bija samadhi* is made possible by this deeper insight, which is an acknowledgement of the nature of the *prajna* (knowing) itself. It is understood that the only reality is the reality of oneself, and that reality is infinite and instantaneous. This means that even outside the seat of meditation this knowledge will remain.

### SOLUTION TO PUZZLE

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



Many unreal (imaginary) things appear in *Sadhaka's* mind, but he does not mistake them for reality. Every thought (imaginary or relatively real) is known as unreal, as not absolutely real, not as real as oneself. This means that since one is inherently unreal, one is in *Nir-bija samadhi* without thoughts as being real, in and out of the seat of meditation. For this reason, the enlightened souls who know (*srotريا*) and have assimilated (*brahma-nistha*) this reality pass on this teaching to the next generation. If the resolution of the mind into its own nature is not interpreted as the destruction of the mind, then, great teachers would have to remain in the seat of *Nir-bija Samadhi*, thoughtless and silent without imparting such knowledge. However, this is not useful to appreciate *Kaivalya* (freedom).

If the freedom that is *Kaivalya* is knowledge, then, that *kaivalya*, that knowledge, is the very nature of the *Puruca*. It is from the knowledge itself that *Nir-bija Samadhi* arises. *Nir-bija Samadhi*, understood mechanically as simply quietude of the mind, would be just a state of the mind. The mind is not the *Purusa*—at least Patanjali makes it clear about that! Any state of the mind, quietude or not, therefore, cannot constitute the *kaivalya* in this context. In real *kaivalya*, which is the very nature of the self without identifying with any state of the mind, there is only the subject, oneself, as the only reality. Even when thoughts and their objects come and go, they are nothing but oneself, like all the bodies and all the thoughts in a dream. *Samadhi* has no meaning if it lacks this insight. For this reason, thought-less

*Samadhi* without the teaching has no efficacy here. Only clear knowledge (*Prajna*) has efficacy since the problem is only one of ignorance.

The first book sage Patanjali's Yoga Sutras 'Samaadhi Paada' completed.



## STATEMENT ABOUT OWNERSHIP AND OTHER PARTICULARS ABOUT

**SAPTHAGIRI**

(MONTHLY)  
FORM IV

See Rule 8

1. Place of Publication : TIRUPATI
2. Periodicity of its Publication : Monthly
3. Printer's Name : Sri P. Ramaraju, M.A.  
Whether citizen of India : Yes  
Address : Special Officer, T.T.D. Press Building  
K.T.Road, Tirupati - 517 507.
4. Publisher's Name : **Dr. K. Radha Ramana**, M.A., M.Phil., Ph.D.  
P.G. Diploma in Epigraphy  
Dip. in Yoga  
Whether citizen of India : Yes  
Address : Chief Editor Office, T.T.D. Press Building  
2<sup>nd</sup> Floor, K.T.Road, Tirupati - 517 507.
5. Editor's Name : **Dr. V.G.Chokkalingam**, M.A., Ph.D.  
Whether citizen of India : Yes  
Address : Chief Editor Office, T.T.D. Press Building  
2<sup>nd</sup> Floor, K.T.Road, Tirupati - 517 507.
6. Name and address of individuals who own the News paper and partners or share holders holding more than one percent of the Total Capital } **Tirumala  
Tirupati  
Devasthanams**

*I, K. Radha Ramana, hereby declare that the particulars given above are true to the best of my knowledge and belief.*

TIRUPATI

Date : 28-02-2025

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

Signature of the Publisher

# **PANDAVAS COMPLETE TWELVE YEARS IN FOREST**

**Part-14****- Dr. Kannan Srinivasan**

**(Continued from the previous issue)**

Sage Lomasa went to Indra Sabha and saw Arjuna seated in the throne of Indra. He started thinking about the reason for the same. Indra explained to Lomasa the greatness of Arjuna. Indra requested Lomasa to take Yudhisthira and the Pandavas for Tirtha Yatra and protect them by always accompanying them. Lomasa took leave of Indra and came to meet Yudhishtira in the forest. In the meantime King Dhritarashtra started lamenting to Sanjaya about his sons when he heard that Arjuna obtained the Pasupathastra from Lord Mahadeva. Sanjaya explained the exalted glories of the Pandavas.

The Pandavas spent their time in the forest along with the Brahmanas and others. None of them who lived with the Pandavas fell ill any time. Draupadi took care of them with great respect and hospitality. During their stay Lord Krishna and Drishtadyumna came and extended their support to Yudhishtira. Sage Bhadasva narrated to the Pandavas in detail the story of Nala and Damayanti, their sufferings due to Kali Purusha and how they finally got united. He consoled the Pandavas that one should boldly face the calamities of life without losing hope and emerge victorious. Bhadasva also consoled them by telling the story of Harischandra and the unceasing miseries he faced while upholding truth.

Yudhishtira got disturbed when he heard about the severe austerities and penance of Arjuna whose presence he missed very much. Tormented by the separation of Arjuna, the Pandavas thought of leaving the Kamyaka Vana. Later, when Sage Narada came there, he was greeted with great respect by Yudhishtira. Narada explained about the significance of undertaking Tirtha Yatra which would destroy sins and bring all auspiciousness based on the dialogue in the past between Sage Pulasthya and Bhishma. The greatness of the various Tirthas as narrated by Pulasthya to Bhishma was explained by Narada. Yudhishtira once again expressed

his intention to leave Kamyaka Vana as he could not bear the separation of Arjuna. He requested Sage Daumya to advice him on an alternate location in the forests. Daumya said that he would be happy to narrate to him the various auspicious Asramas, Tirthas and Hills which would bring great Punyas just by hearing them. This would multiply hundred-fold if one could reach these sacred places.

Sage Daumya explained the various auspicious Tirthas in the southern direction. He further narrated the sacred Tirthas in the western direction. Subsequently, he listed out the numerous punya tirthas in the northern direction. At that time, Sage Lomasa arrived there and he was received with great respect by the Pandavas. He presented how Pasupathastra was bestowed to Arjuna by Lord Mahadeva. Further, he conveyed the message of Indra to the effect that Arjuna would gain all celestial powers by his austerities and emerge as the greatest warrior and that Karna could never match him. Lomasa also conveyed the message from Arjuna that Yudhishtira along with the Pandavas should undertake sacred Tirtha Yatras under the guidance of Lomasa and sanctify themselves.

As advised by Lomasa, Yudhishtira told the Brahmanas and others living with them to leave them and go their respective abodes safely. But while leaving for the Tirtha Yatra along with Lomasa, many Brahmanas wanted to accompany the Pandavas. Yudhishtira consented to their request. Lomasa explained to Yudhishtira and dharma and adharma are responsible for one's wealth and poverty respectively. After residing in various places, the Pandavas reached Naimisharanya. They all took bath in the sacred Gomathi river and performed many austerities. Thereafter they reached the most sacrosanct Brahmasiras and worshipped Mahadeva. Lomasa narrated the story of Gayaraja performing many Yagas in Brahmasiras. Thereafter



Lomasa explained the amazing story of Sage Agastya, Lopamudra and also how Agastya eliminated Vathapi and Ilvala.

The Pandavas reached Bhrgu Tirtha. Lomasa narrated the story of Lord Parasurama losing his Tejas at the instance of Sri Rama and how he got back the Tejas after taking bath in the Bhrgu Tirtha. Lomasa further stated the story of Sage dadhichi and his great selfless sacrifice. When challenged by Vrthrasura, Indra worshipped Brahma and as advised by him he made the Vajrayudha from the backbone of Sage Dadhichi and killed Vrthrasura. The amazing stories of Agastya drinking the Sea water to expose the hidden demons, the matchless penance of Bhagiratha to bring the sacred river Ganga to the earth, Lord Mahadeva holding the Ganges on his matted hairs and finally Bhagiratha doing Tarpana to Sagaras, his Pitrs using the Ganges waters and filling the Ocean with waters.

Yudishthira along with others reached the Nanda and Aparananda rivers in the Rshabhakuta Hills. Lomasa narrated in great detail the glories of these rivers. Thereafter they reached the celestial river Kausiki river which was so pure. Then they went to the Asrama of Rishyasrnga, whose awesome story of bringing rains to the deserted place was brought to light by Lomasa. The Pandavas took holy dip and did austerities in a host of sacred rivers in their long trip. They went to various sacred Tirthas like Ganga Sagara Sangamam and the auspicious Asramas. Yudhishthira met Akrtavrana, the close associate of Lord Parasurama, who explained the full story of Jamadagni and Parasurama.

Yudhishthira along with the Pandavas and Lomasa reached Prabhasa Tirtha. Lord Krishna and Balarama came there to meet them. In the assembly of the Vrshnis and Pandavas, Lord Balarama condemned Bhishma, Dhritarashtra and the Kauravas and felt bad for the sufferings of the Pandavas. When Satyaki proposed to kill the Kauravas on his own and make Abhimanyu the interim King till the Pandavas completed their Vanavas, Krishna intervened that the Pandavas would deal with the Kauravas on their own strength and that they would not like to depend on others. When Yudishthira reached the banks of the sacred river Payoshni, Lomasa elaborated the story of Sage Chyavana. Later, he explained the stories of Mandhata and Somaka. Thereafter, when they reached the Asrama of Markandeya, Lomasa presented the story of Sage Markandeya. Subsequently, he narrated the glories of

various sacred Tirthas. Lomasa elaborated the story of the sacred river Sarasvati as they reached it. He also explained the selfless story of King Sibi and the dove. Thereafter, Yudhishthira and others reached the Asrama of Svetakethu. Lomasa told the story of the Sage Ashtavakra. After visiting the Asrama of Raibya, Lomasa explained the story of Yavakritha.

Inspired by Lomasa, Yudhishthira and the Pandavas visited the sacred Mountains like Kailasa. When Draupadi was unable to walk, Bhima carried her. Driven by the passion towards seeing Arjuna, Yudhishthira decided to climb the Gandhamadana Hills and the Pandavas accompanied him. They went to Mandara Hills and reached the Akasa Ganga. Lomasa explained the story of Lord Vishnu taking the Varaha Avatara and lifting up the Bhumi. When the Pandavas were marching towards the Gandhamadana Hills, there was heavy downpour of rains and they took shelter under trees and moved forward after it stopped. When Draupadi was unable to walk further, Bhima called his son Ghatotgacha to carry her. The Rakshasas belonging to Ghatotgacha carried the Pandavas and the accompanying Brahmanas. All of them reached Naranarayana Asrama and lived there comfortably.

When Draupadi saw a beautiful fragrant Saugandhika flower, she wished to get more of them. When Bhima went in search of it, he met Lord Hanuman who wanted Bhima to lift his tail and put it across. When Bhima could not even move it, Hanuman explained his story and that of Lord Rama. Both of them hugged each other and Hanuman gave the boon that he would reside on the Chariot Flag of Arjuna during the future war between Pandavas and Kauravas. Thereafter Bhima proceeded forward and obtained the Saugandhika Flowers with the consent of Kubera.

On seeing bad omens, when Yudhishthira got worried and asked Draupadi regarding the whereabouts of Bhima, she explained that he had gone to fetch the celestial Saugandhika flowers. With the help of Ghatotgacha, Yudhishthira reached Bhima and they were well-received by Kubera. Thereafter all of them reached Gandhamadana and lived comfortably. When Yudhishthira decided to move further north, there was a celestial voice commanding them to go back to Naranarayana Asrama (Badarikasrama). Sage Daumya said that they should forthwith return. Yudhishthira and the Pandavas reached Naranarayana Asrama and lived there comfortably.

(to be continued)

In Southeast Asia, the coconut has strong association with prosperity, and good fortune. The coconut (scientific name: *Cocos nucifera*) is a tropical, flowering plant that belongs to the family Arecaceae (the palm family). Its oil comes from the nut of the coconut palm. It contains medium-chain fatty acids, including capric acid, caprylic acid, and lauric acid. About 52% to 85% of coconut oil is made up of specific saturated fats, called medium-chain fatty acids. It has a moisturizing effect when applied to the skin.

### REFINED OILS :

These possess no coconut flavour or aroma. They are produced from dried copra, not from fresh coconuts, and the oil typically undergoes various levels of processing, including deodorization and bleaching. Unrefined coconut oil is normally considered pure and it possesses a light coconut taste and aroma. **Fractionated Coconut Oil:** This form of coconut oil has the long-chain fatty acids removed, leaving behind the medium-chain triglycerides (MCTs), which remain liquid at room temperature. It's often used in skin care, massage oils, and as a carrier oil in aromatherapy.

### HEALTH BENEFITS

- It boosts metabolism
- As it is high in saturated fat, some research suggests that it may improve cholesterol profile by increasing good HDL cholesterol.



- The lauric acid in coconut oil has antimicrobial properties that can help fight bacteria, viruses, and fungi.

### BRAIN HEALTH :

- Medium-chain triglycerides (MCTs) have been linked to improved cognitive function, especially for people with Alzheimer's disease or other neurodegenerative conditions.
- Coconut oil can be used for oil pulling which is an ancient Ayurvedic practice. The practice of oil pulling promotes better oral hygiene and fresher breath. It can also reduce bacteria and plaque and improve gingival scores.
- Coconut oil imparts a distinct coconut flavour to dishes which can enhance taste.
- Coconut oil is often used as a natural moisturizer due to its hydrating and nourishing properties for skin.
- It can help in conditioning hair, reduce dandruff and prevent protein loss in hair strands.
- Coconut oil can effectively remove make-up, including waterproof mascara.
- Its emollient properties make it a great option for dry and cracked lips.

### SIDE EFFECTS :

- Some people may be allergic to coconut oil though it is relatively rare.
- Coconut oil can clog pores for people with oily or acne-prone skin, leading to breakouts.
- Like any fat, coconut oil is calorie-dense, so overconsumption can contribute to weight gain if not used in moderation.





# THE AFFECTIONATE AND CARING MOTHER

- Sri S. Ramanujan

**A** rabbit with her kids lived in a vast meadow. The meadow was under a cool tree. The mother has the daily habit of bringing fresh green grass from some distant places to feed her lovely children. One day she left for some distant fresh meadow to collect the grass. On her return, she was shocked as she could not find her kids there. She began to weep. She called her kids with a loud voice, "Where are you? My beloved kids?"

After some time, she heard the crying of the kids somewhere around. She searched and found a hunter who was keeping a net in which the kids were weeping with a voice 'Oh! Mother! Save us!' The weeping voice of the kids was heard by both the mothers, i.e. the mother of the rabbits and Goddess Alamelmanga. The Mother of the Universe suddenly came there and entered the heart of the hunter's wife. The hunter's wife came near to the hunter. The hunter showed the beautiful kids to his wife. At the same time, the mother of the rabbits

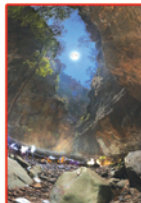
ran towards the hunter and wept. Her tears rolled on his legs. But he did not care for her. Suddenly she left the hunter's leg and caught the legs of his wife. With her folded palms, she prayed to the hunter's wife and requested her to let them go.

The hunter's wife understood that the mother had surrendered with a request to leave her children. She immediately pulled the net from the hunter and let the tender kids free and took one by one and cuddled them softly. She took some green grass and spread before them. The mother and the kids were happy. The mother folded her palms. The Universal Mother i.e., Goddess Alamelmanga smiled and left for Her abode Alamelmagapuram to shower Her graceful blessings on Her children i.e., Her waiting devotees.

A mother always shows love and affection towards her children like a Goddess who showers Her blessings on Her devotees.



- 06 Sriramanavami
- 03-11 Vayalpadu  
Sri Pattabhiramaswamivari  
Brahmotsavams
- 06-14 Vontimitta  
Sri Kodandaramaswamivari  
Brahmotsavams
- 10-12 Tirumala Srivari Vasanthotsavam
- 12 Tumbura Theertha Mukkoti
- 14 Tamil New year Day
- 30 Sri Parasurama Jayanti,  
Akshaya Thruthiya



FESTIVALS AND RITUALS IN APRIL 2025

# LET US LEARN SANSKRIT

## LESSON - 35

Original Expression by : Mahamahopadyaya Kasi Krishnacharya  
Modified Expression by : Sri Kompalle Suryanarayana

धातवः - Actions

‘अस्’ - Remain (or) Done

वर्तमानः	भूतः	आशीराद्यर्थकः
ए ब	ए ब	ए ब
प्र अस्ति - सन्ति	आसीत् आसन्	अस्तु - सन्तु
असि - स्थ	आसीः - आस्त	एधि - स्त
उ अस्मि - स्मः	आसम् - आस्म	असानि - असाम

विध्याद्यर्थकः

प्र स्यात् - स्युः  
म स्याः - स्यात्  
उ स्याम्-स्याम

भविष्यत्कालः

‘अस्’ इति धातोः ‘भू’ धातोः  
भविष्यत्कालः एव न तु अन्यः।

कृ - To be perform

वर्तमानः	भूतः	आशीराद्यर्थकः
प्र करोति - कुर्वन्ति	अकरोत्-अकुर्वन्	करोतु - कुर्वन्तु
म करोषि - कुरुथ	अकरोः - अकुरुत	कुरु - कुरुत
उ करोमि - कुर्मः	अकरवम् - अकुर्म	करवाणि - करवाम

विध्याद्यर्थकः

प्र कुर्यात् - कुर्युः  
म कुर्याः - कुर्यात्  
उ कुर्याम - कुर्याम

भविष्यत्कालः

प्र करिष्यति - करिष्यन्ति  
म करिष्यसि - करिष्यथ  
उ करिष्यामि - करिष्यामः

यु - Done, remain

वर्तमानः	भूतः	आशीराद्यर्थकः
ए ब	ए ब	ए ब
प्र भवति - भवन्ति	अभवत् - अभवन्	भवतु - भवन्तु
म भवसि - भवथ	अभवः - अभवत	भव - भवत
उ भवामि - भवामः	अभवम् - अभवाम	भवानि - भवाम

विध्याद्यर्थकः

ए ब  
प्र भवेत् - भवेयुः  
म भवेः - भवेत्  
उ भवेयम् - भवेम

भविष्यत्कालः

ए ब  
भविष्यति - भविष्यन्ति  
भविष्यसि - भविष्यथ  
भविष्यामि - भविष्यामः

अधः लिखिताः धातवः प्रायः ‘भू’ धातुरिव भवन्ति।

## SURYA PUJA at Nagulapuram

Nagulapuram is about 65 kms. South east of Tirupati. The sacred TTD temple dedicated to Lord Veda Narayanaswami is situated here. The Sanctum Sanctorum houses an image of the ‘Matsyavataara’ form of Lord Vishnu accompanied by Sridevi and Bhudevi on either side. Sun worship is an important aspect at this temple. Every year in the month of March the rays of the Sun passes through the Gopuram entrance for three days and fall on the idol in the Sanctum and this is considered as an act of adoration by the Sun. The effulgent rays of Lord Suryanarayana Swami fall on the feet, Navel and face of Lord Vedanarayana Swami respectively. Large number of devotees will throng to this temple in these days to watch this rays.





# ASHTADASA SHAKTI PEETAS

STATE	PLACE	GOD
Assam	Harikshetram	Kamaroopadevi
Andhra Pradesh	Alampuram	Jogulambadevi
Andhra Pradesh	Daksharamam	Maanikyadevi
Andhra Pradesh	Pitapuram	Puruthikadevi
Andhra Pradesh	Srisaalam	Bramarambadevi
Uttara Pradesh	Prayaga	Madhaveswaridevi
Uttara Pradesh	Varanasi	Visalakshidevi
Orissa	Odyanam	Girijadevi
Karnataka	Kamsapattanam	Chamundidevi
Bengal	Pradhyumnram	Simhaladevi
Jammukashmir	Kashmir	Saraswatidevi
Tamilnadu	Kanchipuram	Kamakshidevi
Bihar	Gaya	Sarvamangaladevi
Madhyapradesh	Ujjayini	Mahakalidevi
Maharashtra	Kolhapur	Mahalakshmididevi
Maharashtra	Maahuryaam	Yekaveerikadevi
Silone (Lanka)	Srilanka	Saankaridevi
Himachalpradesh	Jwalakshetram	Vaishnavidevi

## DO YOU KNOW

### TONGUE TWISTERS

- Grace gracefully greeted the grateful guests.
- How can a clam cram in a clean cream can?

### PROVERB

You can lead a horse to the water, but you can't make him drink it.

Ans. KULASEKARA ALWAR

Name the Alwar who wished to be as a doorstep in Tirumala Temple

		A	W
L	A	U	K
A	L	E	S
A	K	R	A
R			

## RIDDLE

Name the temple using the clues given below :

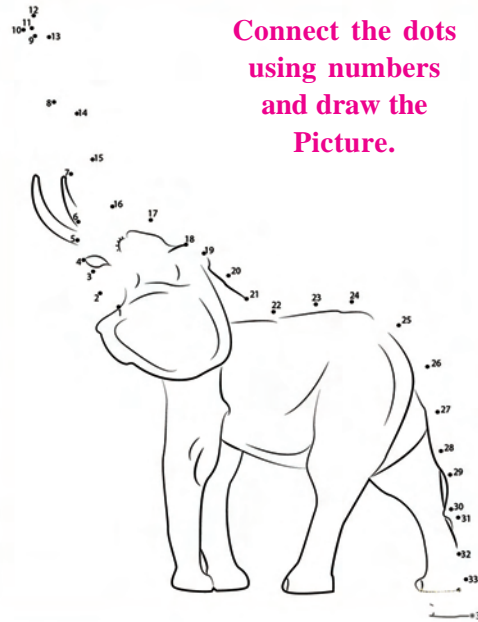
- This temple which is dedicated to Lord Vishnu in the form of Matsya avatara.
- This Temple is famous for Surya Pooja Utsavam, considered as an astronomical marvel.
- Every year during Phalguna Sukhla Dwadasi, Trayodasi, Chaturdasi step by step Sun Rays touch the Lord in Sanctum Sanctorum.

Answer : Sri Vedanarayana Swami temple, Nagulapuram

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



Connect the dots using numbers and draw the Picture.



## CHANT

Lakshmi Ksheera Samudra Raaja Tanayaam  
Sree Ranga Dhaameshvari  
Daasi Bhootha Samasta Deva Vanithaam  
Lokaika Deepaankuraam



Find out the images order related to Sri Thallapaka Annamacharya



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



(a)



(b)



(c)



(d)

### NOTE

Readers can log on to the TTD Website [www.tirumala.org](http://www.tirumala.org) related to the information of Sri Annamacharya. In the website, the TTD has divided the web pages related to Sankeerthanas, Audios, Literature, Life history, Copper Plates etc. separately for the convenience of the global readers. For example, if you want to download sankeerthanas, you can just type the 'keerthana' and the related website will show you all the information you require. Please utilize this opportunity provided by the TTD and be blessed by the Lord.

### MATCH THE FOLLOWING



(1)



(2)



(3)



(4)



(5)



(a)



(b)



(c)



(d)



(e)

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





Tirumala Tirupati Devasthanams  
SPIRITUAL SAPTHAGIRI MAGAZINE

## QUIZ for Children - 32

'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. Who is the daughter of the demon king Banasura according to the Bhagavatam? .....
2. Aniruddha is the grandson of .....
3. Who is the Sister of Gaandhari? .....
4. Kuchela, Lord Krishna's friend, is also known as .....
5. In which episode, according to the Ramayana, Lord Hanuman explains the qualities of Lord Rama to Sita? .....
6. Kuchela gave ..... rice to Lord Krishna
7. Who killed Jarasandha in the battle? .....
8. Who is Diti? .....
9. Sri Lakshmi Jayanthi falls on .....
10. Who is called as 'Padakavitha Pithamaha' .....
11. Who saved the Vedas? .....
12. Vajrayudha was made from the backbone of .....
13. Yudhishtira along with Lomasa reached which thirtha during exile period .....
14. Who explained the story of Lord Varaha Avatara and lifting up the Bhumi to the Pandavas? .....
15. Narayana Asrama is also called .....
16. Who received 'Pasupathastra' from Lord Mahadeva? .....
17. The sage Narada's Veena is called as .....
18. What is the scientific name of coconut? .....
19. Sri Padmavati Children's Heart Centre of the TTD is also known as .....
20. To which deities, Ugadi Asthanam will be performed at Tirumala? .....

### RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-03-2025.
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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MARCH, 2025 :: SAPTHAGIRI



## GENERAL PREDICTIONS FOR THE MONTH OF MARCH 2025

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



### Aries (Mesha) :

Venus gives mixed results to this sign. New investments are possible for businesses. It is good to get out of danger, grief to relatives, compromise to solve problems. By removing illusions and looking at reality, problems will be solved.



### Libra (Tula) :

Sources of income will increase. Attempts to go to other countries are mixed. There is an atmosphere of enthusiasm for the studies of students as well. Promotion will come in the job.



### Taurus (Vrishabha) :

Freedom from debts, financial stability, you will achieve what you set out to do. Your image will grow. Attempts to purchase land will be initiated. Chances of buying a house or flat.



### Scorpio (Virshchika) :

Businesses are done which will bring profits in a short period of time. Students should work hard to get good results. You have to spend a lot of money for health.



### Gemini (Mithuna) :

There is a possibility of spending too much money, accusations and difficulties. There are also some health problems related to the head, throat, spine, knees and hips.



### Sagittarius (Dhanu) :

Because of Venus curve in Pisces, attention is required in educational matters. They gradually excel in studies. Elegant, eloquent, up-to-date information and up-to-date subject knowledge is required.



### Cancer (Karkataka) :

Job and professional business will be profitable during this period. Your status and respect in the society will increase. Government support and recognition will come. Family matters are satisfying.



### Capricorn (Makara) :

You will hear good news about children at home. Life is blissful. Have to go to far places. Foreign travel is mixed. You will get support from friends. Take care of the children.



### Leo (Simha) :

Study hard and succeed in exams. There are many types of benefits and incentives that come to the self-employed. Your friends, mentors and elders treat you well.



### Aquarius (Kumbha) :

You are likely to spend your money on purchasing household items, decorative items, gems and jewellery. Interest in music increases. Participate in family gatherings.



### Virgo (Kanya) :

Problems in travel, increase in expenses and dissatisfaction in love matters. You need to spend time with your spouse and children and establish better communication.



### Pisces (Meena) :

Improves relations with others by imposing self-control. One has to get emotional in matters of marriage and love. Students of this sign excel in pharmacy and medical studies.

Subham Subham Subham





## SRI ANNAMAYYA THE BLESSED SOUL!

Original Story in Telugu by : Sri D. Sreenivasa Deekshitulu

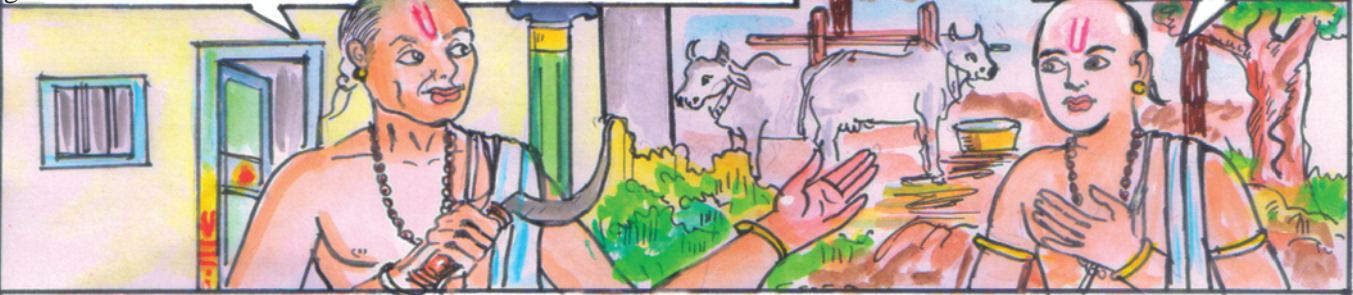
Pictures by : Sri K. Dwarakanath

Translated by : Smt. J.C. Gnanaprasuna

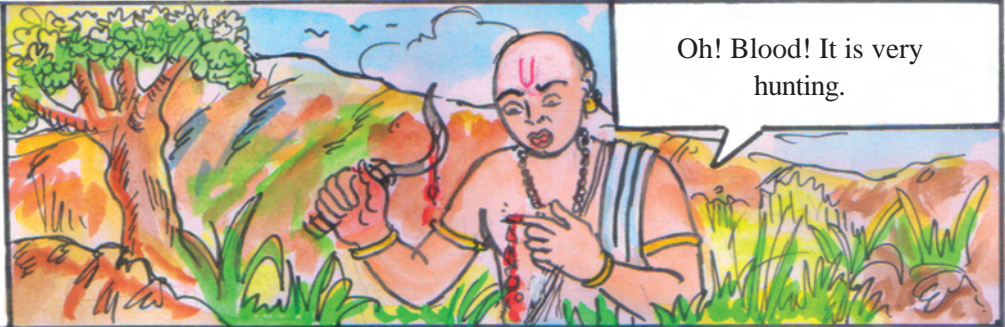
'Nandakam' is the name of the sword of Lord Sri Hari. Padakavitha Pithamaha Sri Annamayya was born as the incarnation of the sword. Wandering in the streets, he used to sing songs to while away the time in his childhood days.

Don't waste time by wandering. Go to forest and bring green grass for cattle.'

'Ok! I am going now.'



Annamayya went to the forest without interest. While he was cutting green grass, his finger was wounded. He was bleeding. He was crying loudly when he saw the blood coming.

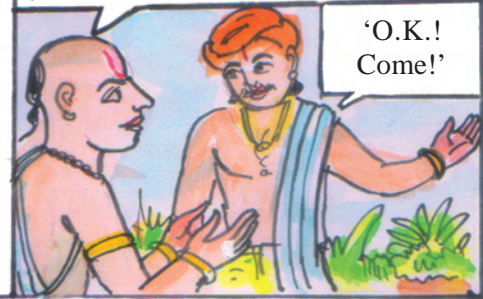


Oh! Blood! It is very hunting.

Meanwhile, some devotees are going to Tirumala chanting 'Govinda namas.' They dressed the wound and said, 'Don't worry.'

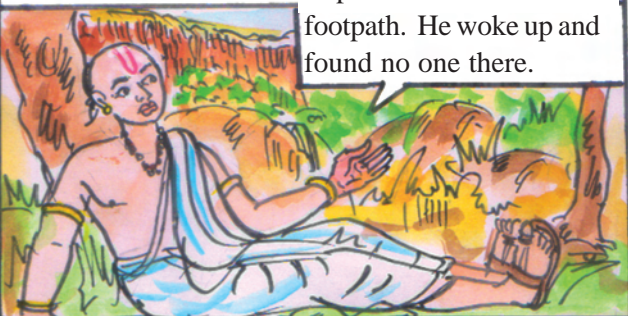


Annamaiah said to the climbers that, 'I too will climb Tirumala along with you'.



'O.K.! Come!'

Having tired of climbing to Tirumala, Annamayya slept for some time on the footpath. He woke up and found no one there.



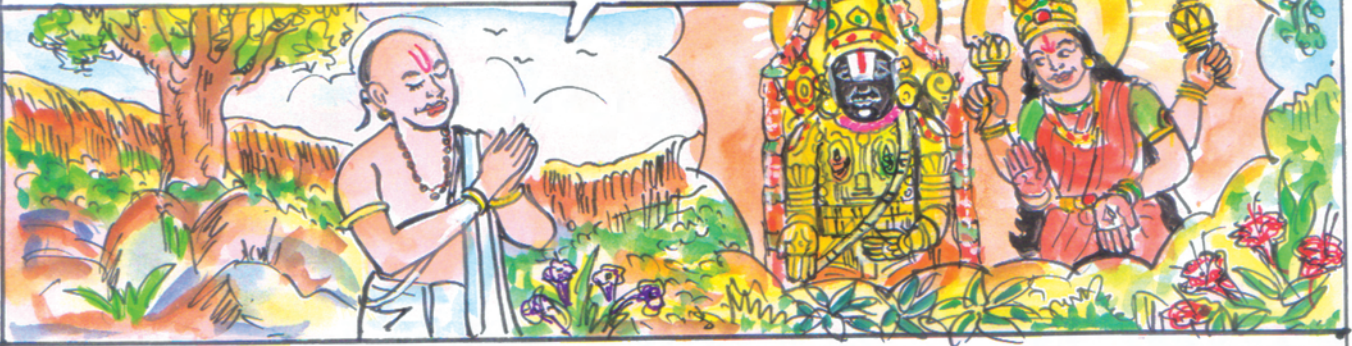
He thought how he could travel and he climbed the hill along with his footwear.



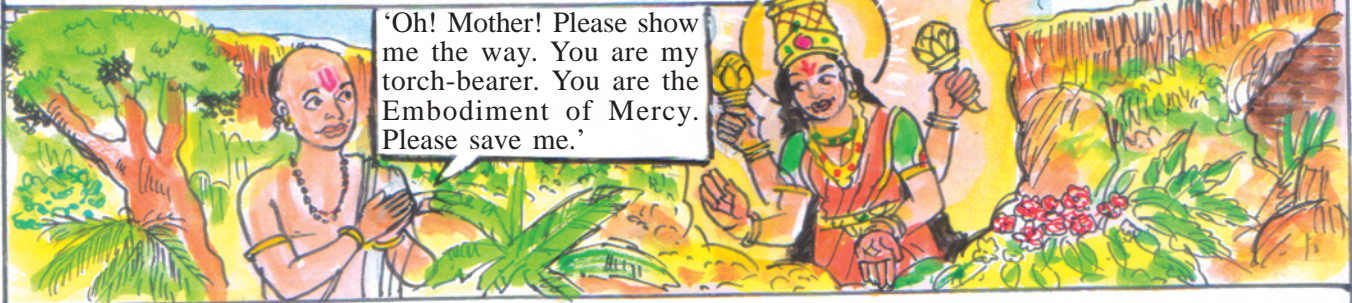
Oh! I missed the way.



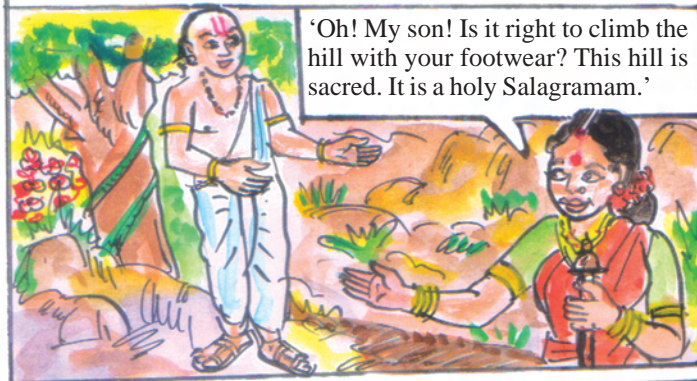
The way is not visible. He was very much tired. He was feeling giddy. Annamayya prayed to Lord Venkateswara Swamy loudly. He implored the Lord and Goddess Padmavathi to show him the right way.



The goddess appeared before Annamayya.



Alamelu Manga appeared before Annamayya as an aged woman.



By telling this, Goddess disappeared. Then Annamaiah find a way in front of him with devotees. Oh! Swamivari Ananda Nilayam appeared before me.



He climbed the hill very fast and took a holy bath in the Swami Pushkarini. Entering the temple, he had a grand glimpse of Lord Venkateswara.



Annamaiah's heart was thrilled. On the spur of the moment, tears rolled down his eyes.



It is a fact that the graceful Goddess Alamelu Manga speaks and showers Her blessings on Her devotees when they are in dire necessity.

Loka Samastha Sukhinobhavanthu!

MARCH, 2025 :: SAPTHAGIRI

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**SAPTHAGIRI**  
**SPIRITUAL ILLUSTRATED MONTHLY**



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**Answers for the QUIZ**

**Published in the Month of JANUARY 2025**

1. Sage Daumya
2. Dhristadyumna
3. Maitreya Rishi
4. Vyasa muni
5. River Saraswati
6. Rukmini
7. Lord Vishnu
8. Ten
9. Ramu, Somu and Damu
10. Kushadhwaja
11. Lopamudra
12. One of the Daughters of Sage Kardama
13. Lanka
14. Ganesa
15. 'Namami Govinda'
16. Adhyantsavam
17. 29.01.2025
18. Srikakulam
19. Kanuma Festival Day
20. 10.01.2025

**Winner for the month of JANUARY 2025**

**RAJATH KRISHNA S. PAI**

Subscription No.5136  
 KERALA

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





TTD Trust Board Chairman Sri B R Naidu along with his spouse presented sacred silk clothes to Ayodhya Sri Rama on 19.01.2025 on behalf of TTD. TTD Trust board member Sri G. Bhanu Prakash Reddy and TTD officials, priests accompanied him on the occasion.



Tirumala Tirupati Devasthanams performed 'Sri Goda Kalyanam' in the Parade Grounds of TTD's Administrative building in Tirupati on 15.01.2025.



TTD EO Sri J. Syamala Rao, I.A.S., along with Tirupati JEO Sri V. Veerabrahmam, I.A.S., conducted surprise inspections at SVIMS Hospital, Tirupati to verify the amenities being provided to the patients and devotees respectively on 19.01.2025.



To provide better facilities for devotees visiting Tiruchanur temple, and to undertake development programme in the vicinity of the temple, TTD EO Sri J. Syamala Rao, I.A.S., along with Tirupati JEO Sri V. Veerabrahmam, I.A.S., inspected the surroundings of Tiruchanur temple on 27.01.2025.



TTD EO Sri J. Syamala Rao, I.A.S. unveiled the National Flag as part of the 76th Republic Day celebrations observed at the Parade Grounds of TTD's Administrative building in Tirupati on 26.01.2025. After the parade, he highlighted the services that TTD is providing to the devotees.



Sri K. Rama Chandra Mohan, A.P. Endowments Commissioner took oath as an Ex-Officio member of the TTD Trust Board at the Tirumala Srivari Temple on 02.02.2025. On this occasion, Additional EO, Sri Ch Venkaiah Chowdary, I.R.S., offered Calendar and prasadam to him.





SAPTHAGIRI (ENGLISH) SPIRITUAL ILLUSTRATED MONTHLY Published by Tirumala Tirupati Devasthanams Printing on 25-02-2025 & posting at Tirupati RMS Regd. with the Registrar of Newspapers for India under RNI No.21137/1970. Postal Regd.No.TRP/153/2024-2026 "LICENCED TO POST WITHOUT PREPAYMENT No. PMGK / RNP / WPP / 04(03) / 2024-2026" Posting on 5<sup>th</sup> of Every month.



**SRI LAKSHMI JAYANTI**

**on 14-03-2025**