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TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

SPIRITUAL ILLUSTRATED MONTHLY

APRIL 2025

Rs. 20/-



VASANTHOTSAVAM AT TIRUMALA
from 10-04-2025 to 12-04-2025



**Sri Kalyanavenkateswara
Swamivari
Brahmotsavams
was performed
at Srinivasamangapuram
in a
grand manner
from 17-02-2025
to 26-02-2025
– A View**

**Sri Kapileswara
Swamivari
Brahmotsavams
was performed
at Tirupati
in a
grand manner
from 18-02-2025
to 28-02-2025
– A View**





BHAGAVADGITA



Vāsāmsi jīrṇāni yathā vihāya
navāni gṛhṇāti naro parāṇi
tathā śarīrāṇi vihāya jīrṇāny
anyāni saṁyāti navāni dehī

As a man shedding worn-out garments, takes
other new ones, likewise the embodied soul,
casting off worn-out bodies, enters into
others which are new.

(Chapter - 2, Sloka – 22)

INVOCATION

talagarō lōkulu taḍavakurō mammu
kaliginadi didi mākāpuramu ..

..talagarō..

narahari kīrtana nāninajihva
vorula nutimpaganōpadu jihva
muraharupadamula mokkinaśīramu
parulavandanaku baragadu śīramu..

..talagarō..

śrīpatinē pūjīñcina karamulu
cōpi yācanaku joravu karamulu
yēpuna harikaḍa kēginakālū
pāpulayiṇḍlaku bāravu kālū ..

..talagarō..

śrīvēṅkaṭapati jintiñcumanasu
dāvati nītaramu dalacadu manasu
dēvu ḍataniyādhīnaputanuvu
yēvala nītarādhīnamugādu ..

..talagarō..



**Move away O commoners! Do not obstruct us!
This is our rich companionship. (Between me and the Lord).**

**The tongue that is soaked in the praises of Nara-Hari
it will not agree to praise others!
The head that has bowed down to the feet of Mura-Hara
it will not bow down to revere others!**

**The hands that have worshipped the Lord of Sree,
they will not extend forward to beg others!
The feet that have eagerly paced towards Hari,
they will not proceed to the house of sinners!**

**The mind that thinks of Sree Venkatapathi
it will not think of any other with any eagerness!
The body that is under the control of the Lord,
will not be under the control of anyone else!!**

- Annamacharya

Sankeerthana Courtesy

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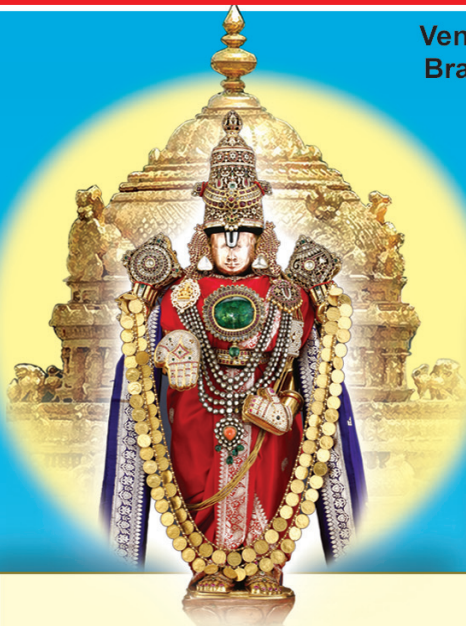
Vayalpadu
Sri Pattabhiramaswamivari
Brahmotsavams
from 03-04-2025
to 11-04-2025

VAYALPADU (VALMIKIPURAM) SRI PATTABHIRAMA SWAMI TEMPLE

Vayalpadu is located at a distance of about hundred kilometers from Tirupati, A.P. Vayalpadu was called 'Boyalapadu' because it had a large population. Boyalapadu became 'Vayalpadu' later. According to one interpretation it is called Vavilpadu due to the abundance of vavili trees which grow here. Vavilpadu later on became Vayalpadu. Another generally accepted story is that Sage Valmiki did penance here and found the idols of Sita, Rama, Lakshmana, Bharata and Satrugna. These were consecrated by Jambavanta.

Pattabhirama Swami temple is located at the heart of the village. It is surrounded by 'Nooru Koppula Kondalu' called Sata Sringa hills where Sage Valmiki's hermitage was said to be situated. The river Bahuda encircles the village. This region was ruled by Pallava, Chola, Bana, Vaidumba, Hoyasala and Vijayanagara emperors. It was followed by the reign of Kadapa, Gurramkonda, and Mysore Nawabs.

There is no place left for the God Anjaneya beside the main idols in the temple. He remained outside. Goddess Sita is onto the right of Rama. There is a four storeyed Rajagopuram. Sudarshana chakra the disc stands on the top of the main temple in place of the customary kalasa. There are three pavilions. A high wall surrounds the temple. Nine day Brahmotsavas and other rituals are being celebrated here in a grand manner. One who visits this place will be glorified with good name and fame. Visit this temple and be blessed.



Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

SAPTHAGIRI

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No. 11

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Front Cover: Sri Malayappa Swami with His Consorts,
Tirumala

Back Cover: Sri Pattabhirama Swami, Vayalpadu



Lord Sri Rama—The Protector of the Universe!

Lord Sri Rama is the embodiment of truth and virtue. There is no better example than Lord Sri Rama in respect of the exemplary, idealistic nature of a person. Everyone likes Lord Sri Rama because of His patience, perseverance and idealism. If the individual is virtuous in his life, it reflects on his family also. Even though one reads the Ramayana in the modern age, one is not able to find the quintessence of it. In a classic like the Ramayana, Lord Rama's principles are one wife, one word, one arrow, honest friendship, unbreakable vows, respect for virtues and abundant compassion. Next to Lord Sri Rama, Sita's unique traits like devotion, patience, piousness and righteousness are exemplary. King Dasharatha's fatherly affection, Lakshmana's devotion to his family and Bharatha's brotherly affection are noteworthy. Hanuman's devotion to the Lord as a servant, his dedication, his celibacy are the virtues enunciated evocatively in the Ramayana.

Lord Sri Rama has followed and taught the subtlety of 'sanatana dharma'. Vali committed a sin by kidnapping Ruma, the wife of Sugriva. Lord Sri Rama sentenced Vali to death. Even Ravana, who abducted Sita, could not escape from death. Lord Sri Rama went into exile as per the wish of His father and proved Himself worthy of the value of Vedic phrases like 'Matru Devo Bhava!' and 'Pitru Devo Bhava!' He was completely devoted to His wife, Sita. His affectionate attention is always on Sita only. He never thought of any other woman. When Vibhishana came for seeking Lord Sri Rama's refuge even though he was the brother of His hostile enemy He gave shelter to Vibhishana without any hesitation. Ayodhyarama is Kalyanachakravarti. He is a man of strong determination. He is the protector of his devotees.

In the Ramayana, the four dutiful brothers Lord Sri Rama, Lakshmana, Bharata, and Shatrughna are the symbols of ideal brotherhood. Lord Sri Rama is called 'Sarva Bhutheshu Hitah!' He looked after the welfare of His ardent devotees like Guha, Jatayu, Sabari, Vibhishana, Sugriva, Vanaras, Kakasura and all other living entities. As promised, He killed Vali and handed over the kingdom and wife to Sugriva. It is not simply enough to worship Lord Sri Rama but every human being should take Him as an ideal person in mundane life. If this is done, this world would be like Ayodhya and every one becomes the symbolic manifestation of Lord Sri Rama.

May Lord Sri Rama, the Protector of the Universe, shower His munificent blessings to all!

Sri Ramaraksha Sarvajagadraksha!

Everyone enjoys celebrating birthdays as they are about the joy of living. The birthdays of some people are extra special and even when they are not with us, we celebrate their birth anniversaries, eulogizing their achievements. When we are given a holiday to commemorate someone's birth anniversary, it is for us to reflect on their life and what they have left behind for us to follow in terms of their attitudes, habits and moral values.

Reaffirming Values in **LORD RAMA**

- Smt. D.K. Ahana Lakshmi

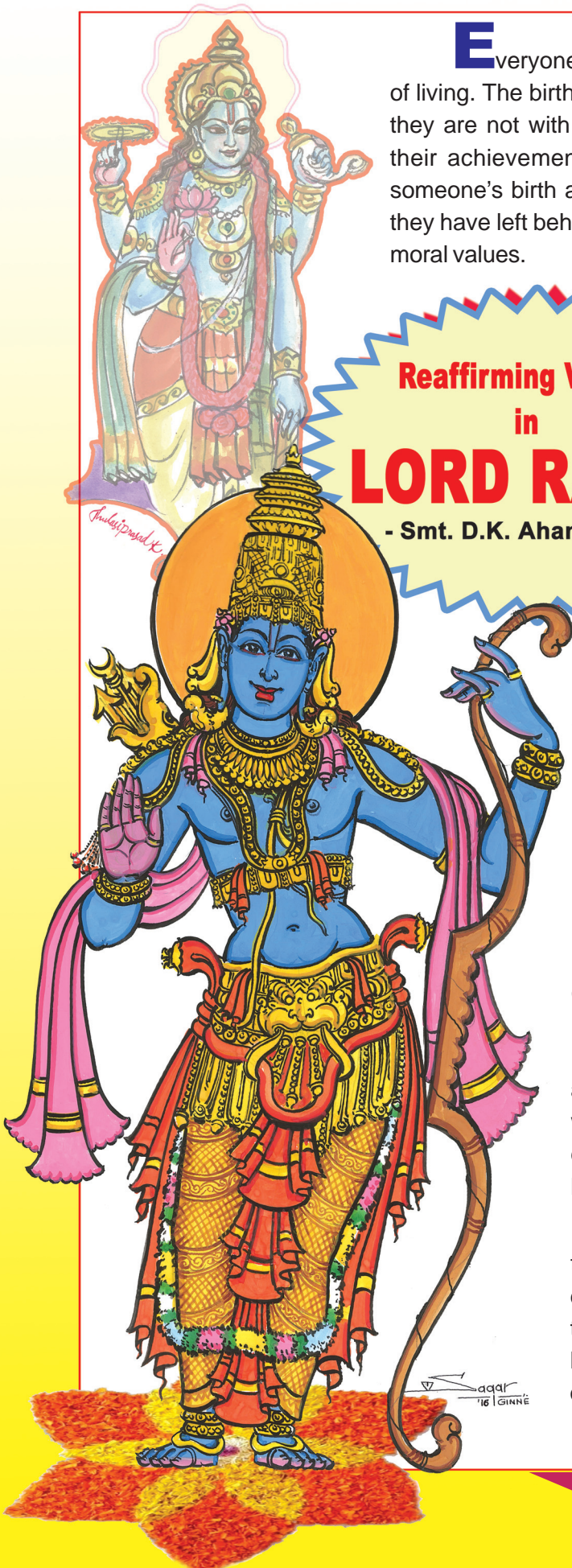
One such personality is Lord Rama, known to us as 'Maryada Purushottama', a man of unique dignity and a divine force in human form. His birth was something special, quite extraordinary with multiple forces coming together. Canto XIV of the Ramayana's Bala Kanda opens with the description of the Aswamedha

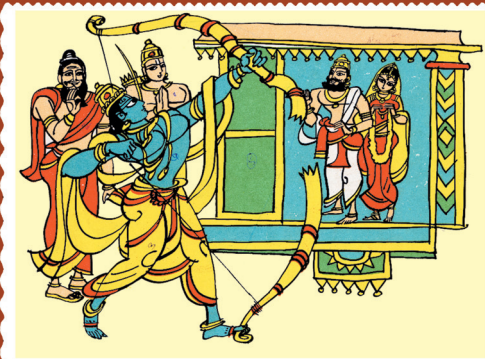
Yagna that king Dasaratha has undertaken as a prayer for the birth of a son and ends with the sage Rishyasringa blessing the king saying that four sons will be born to him. What was extraordinary about that?

The next Canto describes how, even as the sage is performing the required prayers, the gods went to Lord Brahma and requested Him to do something about Ravana, who, having acquired a boon from Lord Brahma, was harassing the three worlds. Lord Brahma realized that Ravana had left out the humans in the list of those who could not kill him and here was the solution. He requested Lord Vishnu to be born as a human, to Dasaratha, and become the demon slayer. Lord Vishnu agreed, split Himself into four personalities and made a wish for King Dasaratha to be his father when he descended to the Earth. In this way, Lord Rama and His three brothers were born.

Lord Rama, the eldest of the four brothers, and the 'amsa' of Lord Vishnu, was born on the ninth lunar day of Chaitra, when the asterism Punarvasu was in the ascendant. We celebrate this day as Rama Navami. Lord Rama's birth has always been considered a symbol of hope and righteousness prevailing over evil. His life

Sri Ramanavami on 06-04-2025





was dedicated to upholding righteousness and protecting the innocent. Even His birth was on Navami, a day normally considered inauspicious. That is because Lord Vishnu heard the pleas of Ashtami and Navami who had become isolated and unwanted. He descended on the earth on Navami Day in the case of Rama Avatar and on Ashtami for Krishna Avatar to ensure that 'dharma' rules over 'adharma.'

Why is it significant to celebrate Sri Rama Navami?

One should look at the virtues associated with Lord Rama and His absolute unquestioning obedience to His parents. He is compassionate towards all humans and animals and He rescued a squirrel caught under a boulder and to this day, it is believed that the Indian squirrel has three stripes representing Lord Rama's finger strokes. He was courageous, followed the directions of his 'guru' facing danger without a qualm. He was known for His loyalty, to His father, to His wife and His people, ready to put aside His needs to help those around. Many such values are relevant to each and every human being even today. Rama Rajya, the time of His reign in Ayodhya, is referred as the most ideal rule. This brings to mind poet Tyagaraja's song 'Elavatara' in Mukhari 'ragam.'

'Why did You incarnate as Rama? O! Raghava! Was it for waging battles with demons? Was it for ruling Ayodhya? Was it for sages to behold you? Or for the purpose of saving those afflicted by the disease of worldly existence? Or was it for blessing this poet Tyagaraja who has composed hundreds of songs in many 'ragas' in Your praise? Why did You incarnate as Rama?'

How do we celebrate Sri Rama Navami?

One celebrates it by reading the Ramayana and listening to its discourses. The actions in the Ramayana have penetrated deep into the Indian psyche that we try to emulate what Lord Rama did. Why do we have buttermilk, panakam and kosumalli (soaked moongdal with cucumber or mango bits) on the festival day of Sri Rama Navami? These do not have to be cooked and that is what they had when living in the forest! It is a life of practical simplicity and a good diet to follow in summer.

Lord Rama's teachings and actions during His lifetime serve as a guiding light for millions of people, inspiring them to lead a life of virtue and compassion. On this auspicious Rama Navami, let us pray and incorporate Lord Rama's ethical values in our lives.



The three-day Vasanthotsavam festival is usually performed in Tirumala on the auspicious days of Trayodasi, Chaturdasi and Pournami in the month of Chaitra Masam (March/April) every year.

Tirumala is said to be cold, but the temperatures remain high in the hill during April and May. At the same time, nature will start to show its colours. Vasanthotsavam is called the Spring Festival. The Moon enters the star Chitra in this month and the Sun takes position in Mesha where the temperatures rise.

Vasantha Utsavam is held during this time in Tirumala. Generally, the temple festivals are in consonance with the thoughts, aspirations of the human minds which, in turn, are shaped by changing seasons. The Vasantha Mandapam, where Swami takes holy bath (Tirumanjanam), is decorated with all kinds of natural materials such as flowers, fruits, leaves, and plants. The Tirumanjana Vasantha Mandapam is decorated with banana branches, magnificent herbs, colourful flowers, greenery, etc. is a spectacular sight for the devotees. Before the start of utsavam as in Brahmotsavam, there are special pujas, punyahavasnam, vastu Shanti, etc. are done.

Every day, in the morning, Sridevi, Bhudevi sametha Malayappa Swamy are taken in a procession through all four



Mada streets, arrives here to take special Tirumanjanam. While taking thirumanjanam, the Veda mantras, in particular, Purusha Suktam, Narayana Suktam, Vishnu suktam are recited in one voice which fills the air with divinity.

Swami with His consorts will then start with Vasanthotsavam ritual. Devotees are captivated by the unparalleled beauty of the Lord who shows wearing a Tulasi garland.

This festival is an eye feast to the devotees. The ritual starts with Abhishekam. In Vasanta Mandapam, Abhishekam is performed to Lord Sri Malayappa Swamy and His consorts on first two days while on the third day Sri Rama with Maa Sita, Lakshmana Swami and Anjaneya Swami and Sri Krishna Swami with Maa Rukmini and Maa Satyabama are also taken out in procession along with Lord Malayappa Swamy and His two consorts. At the end of the procession, all Utsava murtis will be brought to vasanta mandapam where holy bath is performed to the deities.

This year Vasanthotsavam will be held in Tirumala from 10-04-2025 to 12-04-2025.



SRI RAMA AND SRI RAMANUJA

- Dr. M. Varadarajan

It was in the beginning of the second millennium that Sri Valmiki Ramayana flourished in Tirupati by a Sri Vaishanva Acharya called Srisaila Purna. He was doing service to Lord Venkateswara by visiting Tirumala thrice daily by bringing water for the Lord's rituals and other services. Srisaila Purna had a special study of Sri Ramayana at the feet of his mentor Yamunacharya and it was Yamuna's order that Srisaila Purna should initiate Sri Ramanuja to discourse on Sri Ramayana. He was the maternal uncle of Sri Ramanuja.

Sri Ramanuja was born in Sriperumbudur in Tamil Nadu in 1017 and was a crusader of Sri Vaishnavism. It was Sri Ramanuja who was fond of knowing the intrinsic meanings of Sri Ramayana from his maternal uncle. So he visited Srisaila Purna and requested him to teach Sri Ramayana. Accordingly, Srisaila Purna used to come down after his morning ablutions and service at Tirumala for a discourse on Sri Ramayana to Sri Ramanuja the whole day under a tamarind tree. This was held for a year till he completes whole 'itihasa.' When the lessons were going on, an important incident took place. This establishes the existence of Sri Rama and others idols in the sanctum sanctorum in Tirumala.

On the banks of the river Vaigai, in the village called Kuruviththurai, near Madurai, there was a sage called Viswambara, who was reciting



Vasishta Ramayana and fascinated by the noble action of Sri Rama in accepting Vibhishana, brother of Ravana in his fold and the sage was immersed in such a situation. He was doing penance to get revelation of Sri Rama as he admitted Vibhishana before war front. On a particular day, he dreamt the situation in the following way that Sri Rama and his brother Lakshmana were standing by holding their bows. Besides Sugreeva standing with folded hands as if he says that Sri Rama can decide whether to accept Vibhishana to his fold or not. Hanuman is standing with so much of appeal in his face, showing that it is a proper place and right time to enroll Vibhishana in our fold, who is faultless. The dazzling Angada standing with a finger spotting towards Vibhishana who is nearing in the southern side. This dream intensified the sage's devotion that had enabled him to consecrate the idols of Sri Rama, Lakshmana, Sugreeva, Hanuman and Angada in a temple at Kuruvitturai.

Later, Sri Rama in a dream of a devotee told him to take them to Tirumala, as the village Kuruvitturai was in a state of disorder (*kalabha*), due to some conflict. Accordingly, he travelled all the way to Tirupati on foot along with idols and handed over them to Srisaila Purna and Sri Ramanuja. Actually, that was an auspicious day, in which Srisaila Purna was conducting the portion of this episode i.e., Vibhishana Saranagati. With pomp and pleasure and the coincidence of getting the idols, Sri Ramanuja and Srisaila Purna were overwhelmed. They felt the ecstasy and the spontaneous grace of Sri Rama towards them. They planned to unite Sri Rama with Sita as He was united after the defeat of Ravana. They arranged a sculptor to make an idol of Sita and consecrated all the idols. On an auspicious occasion, they celebrated the wedding of Sri Rama and Sita. At the same time, Srisaila Purna completed Sri Ramayana. It is said in Govindarajeeyam, an earliest commentary of Sri Ramayana that Sri Ramanuja heard Sri Ramayana eighteen times from his uncle.

To synchronize this occasion, they intended to consecrate the idols in the sanctum sanctorum



of Lord Venkateswara in Tirumala for daily worship, as it is in true spirit to the verse 84 of Tiruchchanda Viruttam of Tirumazhisai Alwar. Sri Saila Purna and Sri Ramanuja consecrated all the six images of Sri Rama, Sita, Lakshmana, Sugreeva, Hanuman and Angada in the sanctum sanctorum, called '*Ramar Meda*' and arranged for daily worship. They also performed the wedding ceremony of Sri Rama and Sita to be celebrated every year on the next day of Sri Rama Navami.

Even now, one can worship the idols of Sri Rama, Sita and Lakshmana in the sanctum sanctorum of Lord Venkateswara and other idols in the front '*prakara*.' On the birth day of Sri Rama, i.e., Punarvasu Star of every month, the idol of Sri Rama, Sita and Lakshmana together will swing in the (*Sahasradeepalankara Seva*) outer right side of the temple and below them Hanuman will be seated. Later, all will go round the Mada streets in Tirumala and reach the temple. This is a memorable occasion to witness and worship them.





THE KALARAM MANDIR

An Elegant Epitome of Spiritual Glory

- Dr. Jyoti D.Vora

Nashik is a unique and pious centre of our ancient culture and heritage in Maharashtra. It is prominently mentioned in our epics, the Ramayana and the Mahabharata and has the proud privilege of being one of the pilgrim towns where the Kumbha Mela takes place.

Trimbakeshwar is one of the twelve Jyotirlingas. It draws the faithful devotees from far and near. Native to the geography of this 'teerthsthana' are numerous exquisite temples. Each is an epitome of our rich roots and an illustrative symbol of beautiful sculptures and history. Prominent among them is the 'Kalaram Mandir', an example of our 'sanatan dharma.' The Kalaram Temple in Nashik is situated in Panchavati area in Nashik and is on the banks of the sacred Godavari. The temple derives its name from a black statue of Lord Rama. The literal translation of *kalaram* is '*Black Rama*'. The statues of the Goddess Sita, Lord Sri Ramachandra and Lakshmana are there in the sanctum sanctorum.

According to the epic of the Ramayana, Lord Ramachandra was sent to exile for fourteen years.

After the tenth year of exile, Lord Ramachandra along with Lakshmana and Sita lived for two and a half years on the northern bank of the Godavari near Nashik. This place is known as Panchavati. The name Panchavati finds its origins in Sanskrit. Pancha means five and Vati refers to a banyan tree. According to legend, the five sacred banyan trees of Panchavati served as the abode of sages and ascetics who sought spiritual enlightenment in the peaceful environs of these ancient groves.

The glorious history of this temple is worth exploring. The original temple was dedicated to an unknown deity. It was estimated to be in the period of the Rashtrakutas from the 7th to 11th centuries.



Researchers specified that the idol of Lord Sri Ram was at least 2000 years old. As per the research, during the early Turkish invasions, the idol of the deity was thrown into the river Godavari by some people belonging to the temple to save it. It is said that a prominent Peer of the glorious Maratha Empire had a dream. In it, he felt that he would be blessed with the acquisition of a statue of Lord Sri Ram if he prayerfully would take a holy dip in the Godavari. He carried out an expedition to revive the idol and he miraculously had got it. Sardar Rangarao Odhekar (Royal leader in that local area) took the statue from the river and requested a sage for the reconsecration of the statue as per the instructions of the Lord in the dream. Later, he built this temple. He funded the new temple which was rebuilt around the 1700s. The work was said to have lasted for twelve years, 2000 persons were being daily employed. It is one of the finest modern temples of Lord Ramchandra in the Western India.



The main entrance had a black idol of Lord Hanuman. Lord Rama's idol can be seen from Lord Hanuman's idol. One can see right across the sanctum the idol of Lord Hanuman which was similarly black in colour and enshrined in such a way that He looked at His beloved Lord Sri Ramchandra. The 51-inch idol was sculpted using Krishnashila stone, which was common in the districts of HD Kote and Mysore. This stone, which had a black look and was named 'Krishnashila' because it was the same colour as that of Lord Krishna, giving it a peculiarity as other statues of the deity differ from this one.

The Hemadpanthi (school of temple art) style, renowned for the aesthetic elegance of its black basalt stone usage, had made the architecture of Kalaram Temple exceptional. With a height of 70 feet, the temple was built without any cement or mortar binding material, a characteristic of Hemadpanthi architecture that made much importance on interlocking stone structures.

Sabha Mandap: The 'sabha mandap' of the temple is held up by 40 carved pillars. This 'mandap' serves as the prayer area for the devotees and for other religious rituals.





Entrance Gates: 'Dwaras' beautifully designed as entrance gates of the temple symbolize the gateways to the Divine abode. The carvings and motifs exhibited at the entry gates are typically Maratha.

As one offers one's obeisance to Ram Durbar in Kalaram Temple, one comes out spiritually enhanced and emotionally overwhelmed. The visit to the temple is essential to the devotees practising 'sanatana dharma.'



Garbhagriha: The sanctum sanctorum contains black idols of Lord Rama, Sita, and Lakshman. These statues stand at approximately two feet in height and are extremely and intricately sculpted.

Courtyard and Tank: A large courtyard is the temple complex's most vital part with a sacred tank meant for ritual purposes. Mostly religious congregations and community gatherings take place in the court-yard.



SOLUTION TO PUZZLE

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

Kancharla Gopanna was born at Nelakondapally in Khammam district in 1620. He eventually came to be known as 'Sri Ramadasu' because of his unwavering devotion to Bhadadri Sri Rama even in the face of many impediments and sufferings. Historians and scholars could reconstruct his life history through Yakshagnas and harikathas in the absence of recorded account. It was a tribal woman, Dammakka who had found the images of Sri Rama, Sita and Lakshmana in a remote area in the forest, and installed on the banks of Godavari. Gopanna became Tahsildar of Bhadrachalam area with the help of his maternal uncles 'Akkanna and Madanna' who served in the court of 'Tana Shah' of the Kutubshahi dynasty that ruled Golconda kingdom.

As Tahsildar, Gopanna made efforts to rebuild the dilapidated temple of Sita Ramachandraswamy on the banks of river Godavari at Bhadrachalam. He wanted to complete it by means of taking donations. But as the funds get exhausted he spent 6 lakh varahaas of revenue collection for the completion of temple work. For this act, he was sentenced to captivity in Golconda prison for twelve years by Tana Shah. During this period of incarceration, he composed many keertanas in praise of and in dialogue with Lord Sri Rama. According to legend, Tana Shah released him from prison as Lord Rama ordained him to do so in a dream.

In his keertanas, Ramadasu made attempts, rather employed all his techniques and strategies of appeasement so that He could save him from the pitiable predicament. In one of his well-known keertanas, he celebrates the ten avatars of Lord Vishnu while presenting his case at the end:



- Sri K. Damodar Rao

As long as the Lord,
Who fondly proclaimed to save
Ramadasu on this earth,

Is with us,
Where's the dearth for us?

Sometimes, in a complaining tone, he laments that in the past He had provided succour to those in need when they prayed Him for help, but why he was denied the same, His grace:

No response from You
To my plea to save me, O Sri Rama!
How can I define Your attachment as
this or that?

I heard You'd graced all those
Who applauded You in the past!
And I also made my earnest plea to You,
O Lord reclining on Serpent-bed!

(rendered into English by
Prof. M. Rajagopalachary)

To this day, Ramadasu keertanas are recited in temples and holy occasions especially during the period of Sri Ramanavami. As a tribute to him, the 392 Bhadrachala Ramadasu Jayanthi Prayuktha Vaggeyakara Utsavams have been celebrated at Bhadrachalam, during February 1-5, 2025.



*Raaghavatre abhavat Seetaa Rukmanee Krishna janmani /
Anyeshu cha avatareshu Vishnoh eshaa anapaayinee //*

When Lord Vishnu takes the 'avatara' as Lord Sri Rama, Goddess Lakshmi becomes Sita. When He takes the incarnation as Lord Krishna, She becomes Rukmini. Whatever Lord Vishnu has taken the 'avatars', She is inseparably associated with Him always.

(Sri Vishnu Purana, Amsa 1, Chapter 9, Sloka 144).

THE IDEAL MARRIAGE OF SITA RAMA !

- Smt. T.S. Rajalakshmi

When Lord Rama lifted the bow with ease, all were astonished and had a heavenly feel that Lord Sri Rama was the only match for the beautiful Sita. It is said that 'Marriages are made in Heaven.' The place where Lord Rama and Sita's marriage was greater than heaven. Marriage is the eternal bonding which should make one's family happy. 'Sita Kalyanam' is considered the divine wedding which is beyond time and beyond locations. The entire universe is happy and gets benefitted by the glance of the ceremony. Sita and Lord Rama were equal in their charm and they both had 'sattva guna.' They were highly knowledgeable and highly respectable. They had great lineage. Their stars and the dates of their birth were aligned. They had healthy offsprings. Both liked and respected each other. Sita had fine 'Maangalya Bhaagam.'

It is significant that marriage gives us delight not only for the bride and bridegroom but to their parents also. The king Janaka sends message to the king Dasaratha and he arrives in Mithila. The rituals belonged to Ikshvaku bloodline is narrated. The same is done from Janaka's side. This is one important ritual to be followed nowadays to know about our ancestors and welcome them to get their blessings. It is important that we should follow the same tradition today by inviting the relatives and highly respectable people so that the couple can receive their blessings. Quick decision is made in the court that Lakshmana will marry Urmila, Bharata will marry Mandavi

and Shatrugna will marry Shrutakeerthi. It is an immense delight for all of them.

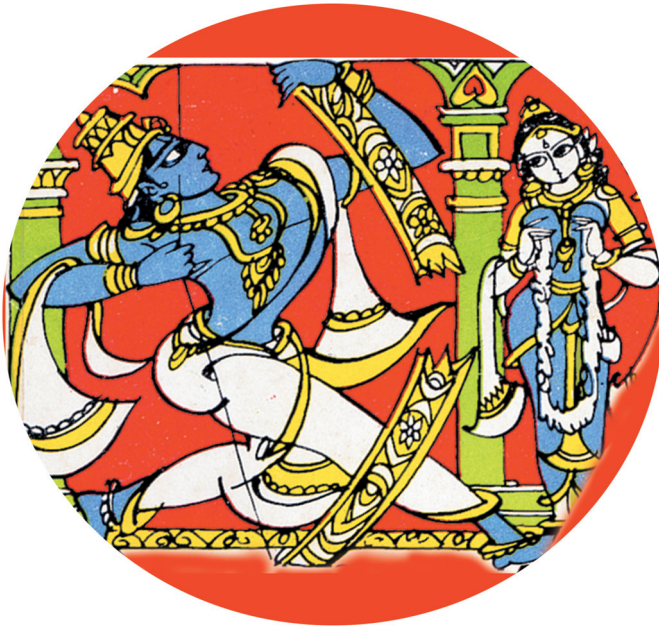
The Kalyana Mandapam was decorated well. The charity started by donating the cows, gold, food, garments, land to the people, to the sages and to the Brahmins. Even today, for every good function at home, one should do charity before starting the function. Charity may be restricted according to one's capacity. Sita and Lord Rama are royal personalities. They can donate wealthy items to the guests. On the auspicious occasion of the marriage, the Vedas were recited. It is a good custom to chant the sacred Vedas to protect 'sanatana dharma.' The spiritually sound hymns remove the obstacles in the air and purifies the environment. The same is for the Yagna. In every marriage, the 'varapuja' is considered the real worship to Lord Rama, the bridegroom as Lord Vishnu and Sita, the bride as Goddess Lakshmi. It is really the same who had taken the 'avatara' for protecting 'dharma.' Sacred threads are being tied to the bridegroom, 'Gauri Puja' was performed by the bride. This is a must even today which tells that the bridegroom and bride will be protected from evils. The altar of fire is ignited which is the 'divine witness' for the wedding. Fire is one of the most important 'Pancha Bhoothas' which ensures the safety of the marital status. Wedding hall was decorated. All arrangements were beautifully done. The entire area glittered like Vaikuntam.

King Janaka said : *'Iyam Sita mama suta sahadharmacarini ...'* It is an important sloka in the Valmiki Ramayanam. Janaka says: 'Sita is my daughter who follows 'dharma,' He continued: "Sita is your better half, she can guide you in many situations of your life. She is intelligent, knowledgeable, Lord Rama, please take her

happily.' There are numerous interpretations. These days, people think that bride is given as 'dhanam' which should not be, but in those days, they take it as pride to get marry their daughter because she gives him posterity. She is the person who is responsible for a successful life. Thus, taking the daughter to the next level by giving her more responsibilities which will benefit the society. The above ceremony is called 'Paanigrahana Mahotsavam' – holding the couple palm and offering water. Seeing this, everybody was delighted and hailed them as a couple 'made for each other.'

Other brothers also did the same and all performed circumambulation around the holy fire. Drumbeats were roaring and flowers were showered on the couple in the wedding hall. Everybody was delighted for the divine wedding. This day is celebrated as 'Vivaha Panchami', 'Panguni Uthram' in all the temples. Even today, whoever gets chance to be part of this celebration in the temples is highly blessed. This divine wedding is even more celestial because of Lord Rama and Sita who had come down to show us a righteous way of life. Their sacred union showers blessings on us.

Lord Rama is addressed as Dasaratha Rama, Kausalya Supraja, Kodanda Rama, Janaki Rama, Sita Rama and Kalyana Rama. But Kalyana Rama is considered as the holiest because of auspiciousness and divinity combined together when He married Sita. Lord Rama is addressed as an ideal man because of His union with Sita. This is to show how the union of husband and wife should be. The married life of Lord Rama and Sita shows us the eternal bonding they have: how much they lived for each other, how much they respected each other, how much they strived for uplifting the 'dharma', how much they followed the path of



righteousness. It is shown that their bonding never gets diluted even during the separation. Each part of their life is true education for us even today.

By participating in Sita Kalyanam, the boys and girls who are to be married will get a good companion of their choice and will enjoy the marital status. Those already married will get good progeny. The couple will live long having happy understanding in life. It is not only for the worldly pleasures, but also for the spiritual enlightenment. The marriage of Lord Rama and Sita is for the welfare of the world. May Lord Rama and Goddess Sita bless us all!

Celebration in Srirangam Temple

The temple of Lord Ranganathaswamy in Srirangam has a unique celebration each year. On this day called 'Panguni Uthram' where Sri Ranganayaki Thayaar and Sri Ranganathaswamy alight on the same altar (Serthi Utsavam). This happens only once in a year. Seeing this, Sri Ramanujacharya performed Saranagathi by reciting the Gadyams. It is clearly shown that when the Lord is united with the Goddess, one will get the boons easily as She is the symbol of compassion as mentioned by Swamy Vedanta Desika in Daya Satakam which makes the Lord to forgive our sins and uplift us from the ocean of sorrow. On the day of Sri Rama Navami, Sri Ranganathaswamy marries Chera Kula Valli who is the daughter of Kulasekhara Alwar which is also called 'Serthi Sevai.' She is also believed to be an incarnation of Neela Devi. As Sri Kulasekhara Alwar was devoted to Lord Ram, Sri Ranganatha Perumal marries his daughter on the day of Sri Rama Navami. "Eri Katha Ramar Temple" in Maduranthakam near Chennai, has a unique idol of Lord Rama holding the hand of Sita in Kalyana Kolam. Hence, it is very auspicious.



AVOID PLASTIC

- Devotees are requested to avoid plastic materials like covers, water bottles and other plastic based material at Tirumala to safeguard the environment.
- Devotees walking along footpath routes are requested not to carry plastic bottles.
- They should not throw plastic covers and other related items in the ghat roads.
- Keep Tirumala clean and tidy.



Virtuous Practices and Their Intrinsic Scientific Value

Telugu Original by:
Dr. K. Ramakrishna
English Translation by:
Dr. M. Krishna Kumar



By referring to the ancient Shastras, our Hindu culture put forward many rules to be followed for the benefit of mankind. From dawn to dusk, one should know what to do and what not to do in personal and social life. Our traditions exemplify these regulations: drawing 'rangavallulu' in front of our doorsteps, the application of turmeric paste to the thresholds by women, the application of henna paste on the palms of women and wearing 'kumkum' on the forehead are few such practices. They are part and parcel of the Hindu culture. But they are considered blind beliefs and superstitions nowadays. Behind them, there are amazing, intellectual and scientific features.

Every race has its own special way of living according to its culture. Every culture is formed on the basis of traditions, customs and moral values. Indian saints and sages witnessed knowledge beyond the limitations of their five senses. These intellectuals handed over their great legacy to the human race. It is the real Hindu scientific culture.

Salutation - A Refusal of Ill-health

The characteristic of a salutation or a greeting is to see the divine aspect in others. Divinity in a man is 'Atma.' The word 'namaskar' is derived from the word 'Namah' in Sanskrit. A salutation stands as a symbol since times immemorial. It is a sign of respect. One should salute one's parents, teachers, guests and finally the Paramatma. The language of a salutation is the language of a heart. When one touches the tips of one's fingers, scientifically there is a combination of energy points between them. The result is the positive energy and its jubilant vibrations between the two persons. The tips of hands scientifically have



connections with eyes, ears and mind. They will play a wonderful positive role between the two persons regarding the sense of memory which promotes cordial relations in them.

Aajna Chakram

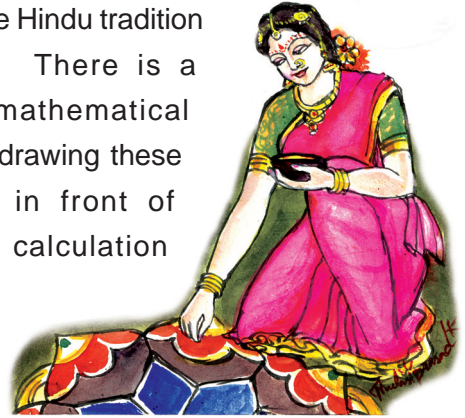
One's 'Aajna Chakram' must be under control. In Hindu tradition, there is a great significance of 'tilak' or a mark of 'kumkum' on the forehead of a man or a woman. There are many hidden concepts of 'yogic' knowledge in wearing 'tilak' or 'kumkum.' There are many different substances of wearing 'tilak' like 'vibhuti' taken from a sacrificial fire, the ashes prepared from the cow dung, sandalwood paste, turmeric paste or 'Tiru Choornam.' The mark should be worn in a place above the nose on the forehead and in between the eyebrows called 'bhrukuti.' If one wears 'kumkum' in a circular shape on the forehead, one's concentration will be increased. Here are the three significant nerves called 'Ida', Pingala, and 'Shushumna'. They symbolize three holy rivers called the Ganges, the Jamuna and the Saraswathi. There are three significant nerves called Surya, Chandra and Brahma. It is also called 'Triveni Sangamam.' It is ancillary to the Piyusha Grandhi ('Aajna Chakram'). It is also called 'Jnana Grandhi.' Those who inspire the 'Shushupta' nerve will become intellectuals. The influence of 'kumkum' falls on the 'Pityutari' gland. Red 'kumkum' on the forehead can attract the scintillating rays of the Sun. Solar energy enters our body due to the wearing of 'kumkum' on the forehead. Human brain gets stimulation because of the 'kumkum.' Power of retention will be increased and it becomes strong. Body temperature

will be under control. One cannot see the Sun directly. By using the coloured glasses or one-side coloured glass, one can see the Sun-god. Likewise, the place of 'kumkum' protects human beings without causing any harm to nerve of knowledge.



Miraculous 'Rangavallulu'- The Scientific Drawings

Rangavalli or 'muggu' is a symbol of the Hindu tradition and culture. There is a wonderful mathematical calculation in drawing these 'ragavallulu' in front of houses. The calculation depends on the dots which are even and odd. It is linked with the knowledge of mathematics.



The Knowledge of Henna

Naturally, women like henna in the month of Ashada (Telugu month). Henna is not only a thing of decoration but an item of medication to the hands and the feet of women. According to the Ayurveda, it protects them from bacteria and other skin diseases. It is a nice custom for the bride and the bridegroom, to decorate the hands and feet of the bride and bridegroom with henna



at the time of their marriage. The Ayurveda tells that there are many wonderful benefits of henna. It has been proved that the Indian culture has given utmost significance to henna.

Turmeric and its Benefits

In Hindu culture, much importance is given to turmeric powder. Whenever we start an auspicious occasion, the initial item we use is turmeric. One writes the item of turmeric before starting the list of

items for purchase. Essentially, 'Pasupu (Turmeric) Ganapathi Puja" is to be performed before commencing any work. There are many benefits in the use of turmeric powder. The use of turmeric powder saves one's liver from poisonous things. It increases the production of the bile in the liver. The powder is also used for curing wounds

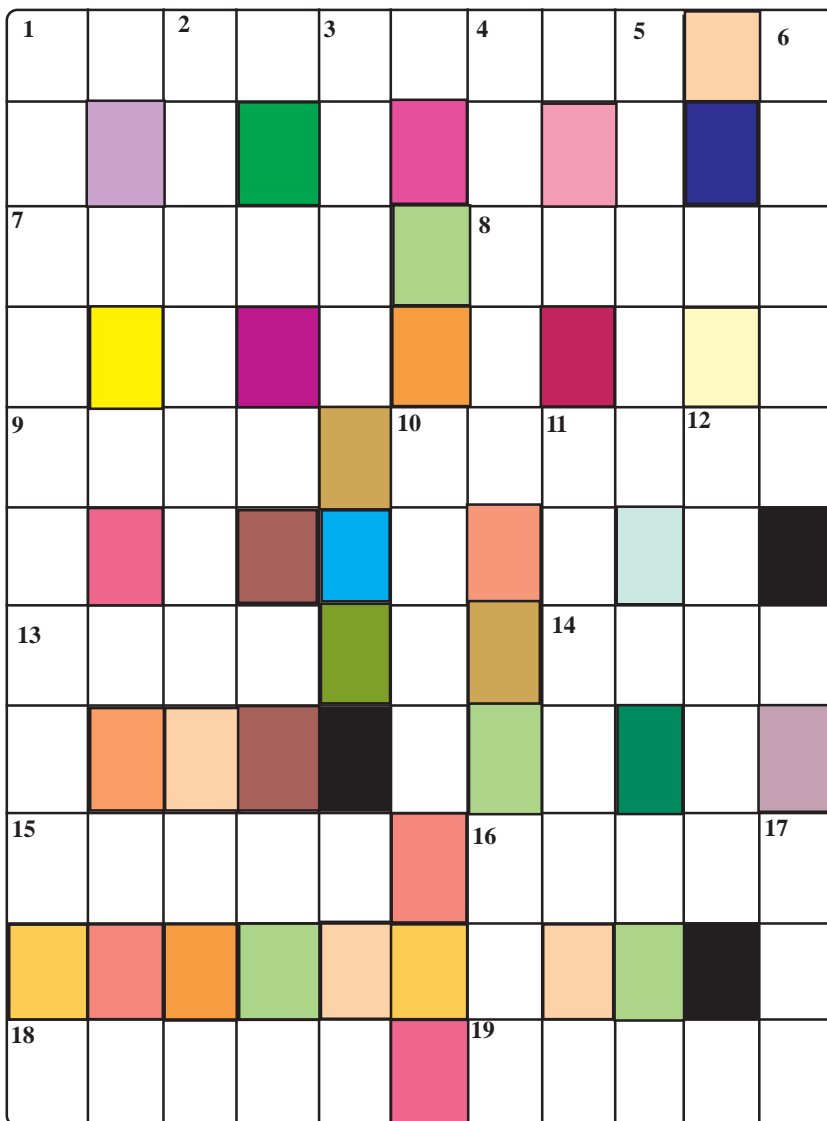


and controls the problem of bleeding. Turmeric has anti-bacterial and anti-inflammatory properties. Curcumin in turmeric cures the problems of heart.

It has also antioxidants properties. One can conclude that one can lead a happy and comfortable life if one follows the time-tested practices of Hindu tradition and culture.



PUZZLE



CLUES FOR PUZZLE

01. Garden of Sugreeva (9)
02. Garden of Indra (7)
03. Not Boat (4)
04. Husband of Sachi (5)
05. Keep Away from (5) (Jumbled)
06. Vani (5)
10. Varanasi (4)
11. Grandfather of Ranthideva (5)
12. Kingdom of Ravana (5)
16. Not High (3)
17. Make Fun of (3)

DOWN

01. Goddess Parvathi (9)
07. Lord Yama (5)
08. Guru of Arjuna (5)
09. Son of Seeghra (4) (Jumbled)
10. Lotus (6)
13. Cry of Unhappiness (4)
14. Not Any (4)
15. Not Dravida (5)
16. Of the Moon (5)
18. Brahma (5)
19. Not correct (5)

ACROSS

Compiled by - Sri T.S. Jagan Mohan

THIRUPULLANI AND THIRUTHANKAL

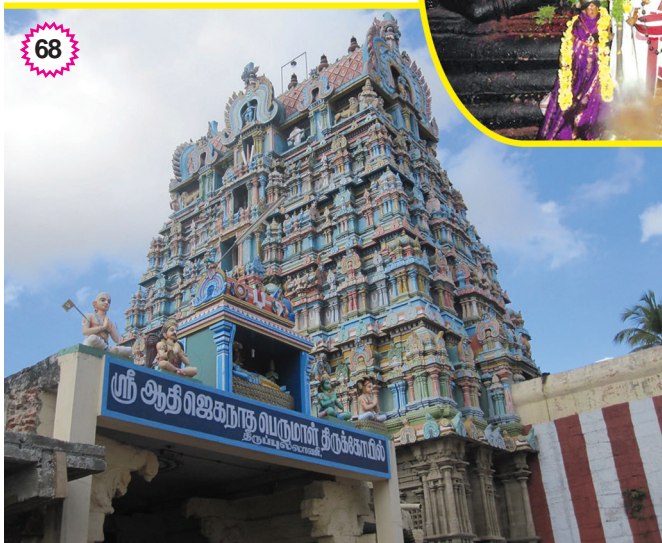
- Sri Ramesh D. Kandadai

Location

Thirupullani is about 125 km due east and little south of Madurai in Tamil Nadu near the town of Ramanathapuram. Thiruthangal is 80 km south and a little to the west of Madurai.

Thirupullani Sthalapuranam

The place has a double connection with the Ramayana. According to the legends, King Dasaratha did his Putra Kameshti 'yajna' here as a result of which four sons were born to him. Lord Rama in His quest for the abducted Sita landed upon the



shores of this bay with His monkey army looking for the ways to cross Lanka. He is said to sleep on a bed of 'durbha' grass calling on Samudra Raja. The word grass in Tamil is pul and the name of the place means the sacred place where he slept on 'sacred grass.'

Special Features

The temple is believed to have been built by either the Cholas or the Pandyas in the 8th century. There are many inscriptions in the temple dating from 8th to 14th century. The Lord is Adi Jagannatha and the Universal Mother is Padmasini. The Lord is seated with Sridevi and Bhudevi in the sanctum sanctorum. There is a separate shrine for Darbha Sayana Rama in the same temple.

Mangalasasanam

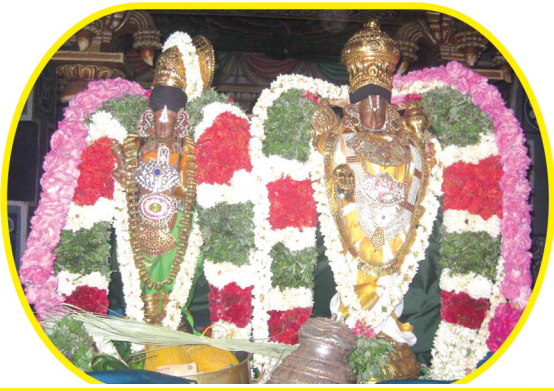
In his Peria Thirumozhi (1768-1787), Thirumangai Alwar exhorts all to join the Goddess (Nayaki Bhava) in worshipping the Lord at Thirupullani where pearl-like flowers are plenty. The same Thirupullani where the sea waves wash ashore pearls provide cure for the separation from the Lord.

Thiruthangal Sthalapuranam

Legend has it that Lord Vishnu's three wives wanted to find out who amongst them is most devoted to Him. So, Sridevi came to this place and went into penance praying to the Lord. Since Sridevi stayed here, it became the place where Sridevi resided. Seeing this Bhudevi and Neeladevi joined her acknowledging her superior devotion.

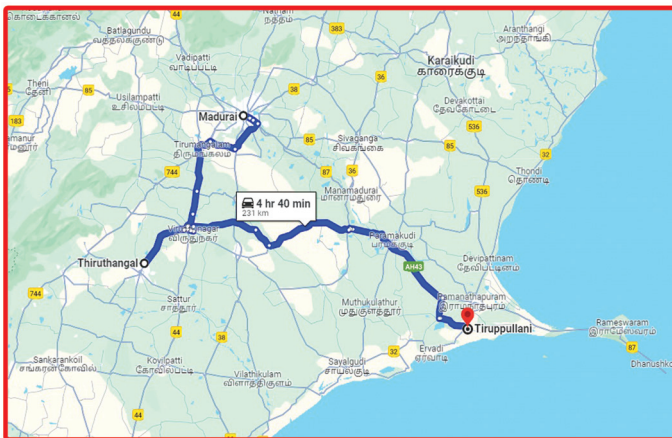
Special features

The Lord is called Nindra Narayana Perumal and the Universal Mother is Arunakamala Mahadevi. The temple has no raja gopuram and is located on a rock. It is said to be built by Devendra Vallabha, a Pandya king.



Mangalasasanam

In his Irrandaam Thiruandhadhi (2251) Poigai Alwar says that Thanjai Mamani Koil, the main temple at Srirangam, Tiruthanka, Tirumala where the devotees think as ultimate, the Ocean of Milk, the temple at Tiru-kadal-mallai, Tirukkivilur and the temple at Tirukkudanthai surrounded by walls are all places where the Lord who shot arrows so well and decided to reside in.



PLACES OF INTEREST AT TIRUMALA

SWAMI PUSHKARINI

It is adjacent to the temple and highly sacred. Pilgrims should take bath here before entering the temple. A bath in the holy tank purifies one's body and soul.



AKASA GANGA

This is a waterfall about 3 kms. to the north of the temple.



PAPAVINASANAM

This is about 5 kms. to the north of the temple.



GEOLOGICAL ARCH (SILATHORANAM)

This rare geological formation is situated 1 km. north of the temple.



T.T.D. GARDENS

The Devasthanams maintains beautiful ornamental gardens with rare species of plants and trees.



SRIVENKATESWARA MUSEUM

This building, an architectural beauty, houses a museum, meditation centre and photo gallery.



TRINITY IN ONE PLACE

Poonamalle Varadaraja Perumal Temple

- Sri Srinivasa Gopalan



Poonamalle or Poovirundha Malli is a place in Chennai named after 'Pushpavalli Thaayar' of Varadaraja Perumal temple. Thirukachi Nambi was born around 1009 AD at this divine place. He was named as 'Gajendra Dasar'. He was an ardent devotee of Kanchi Varadaraja Swamy. He was also one of the 'acharyas' of Swamy Ramanuja. His devotion is so pure that Lord Himself talked to him every

day. He bought a land in Poonamalli and created 'Nandavanam'. He used to pluck fresh, pure, fragrant flowers, tie them as garland and used to walk till Kanchi to offer it to the Lord. He had a great boon that Lord Archavathara Murthy would talk to him. He always perform 'Pushpa Kainkaryam' and 'Aalavatta Kainkaryam' by fanning the Lord.

According to legend, after the Kurukshetra War, Yudhishtira was not peaceful at heart. So, he went to the place and performed a 'yagna' and attained peace. The place was called Dharmapuri. It is also believed as part of the 'yagna,' the Lord came in the form of an elephant and preached 'dharma' to Yudhishtira. Hence, it was called 'Varana Kshetra'.

Thirukachi Nambi was not able to go to Kanchi due to old age. He prayed to the Lords of Kanchi, Tirumala and Srirangam wholeheartedly thinking of his plight. God is so compassionate that if a devotee is not able to come, He will visit the devotee, hence He is called 'Bhakta Jana Vatsala.' When, Thirukachi Nambi opened his eyes, he was astonished to get the darshan of all the three Lords namely 'Varada (the Sun's Chakra behind Him), Sri Ranganathaswamy (Kurma at the base) and Sri Venkateswara Swamy'. This Varadaraja temple at Poonamalle records this incident and even gives to the devotees the same feeling of Thirukachi Nambi when the devotees visit the place.

As Lord Varadaraja Perumal manifests with the Sun's Chakra behind him, those who are under the Surya Dasha can pray to this Lord for boons. Those who have no good father-son relationship and those who are suffering from ailments also worship here. It is said in the Upanishads '*Arogyam bhaskarad ichcheth.*' It means that if one wants just health, one has to worship the Lord in the Thirumanjanam and offer Sevvarali, the red Aarali flower and garments to Lord Varadaraja Swami.

Visiting this place one can get the Darshan of three foremost Divya Desa Perumal.

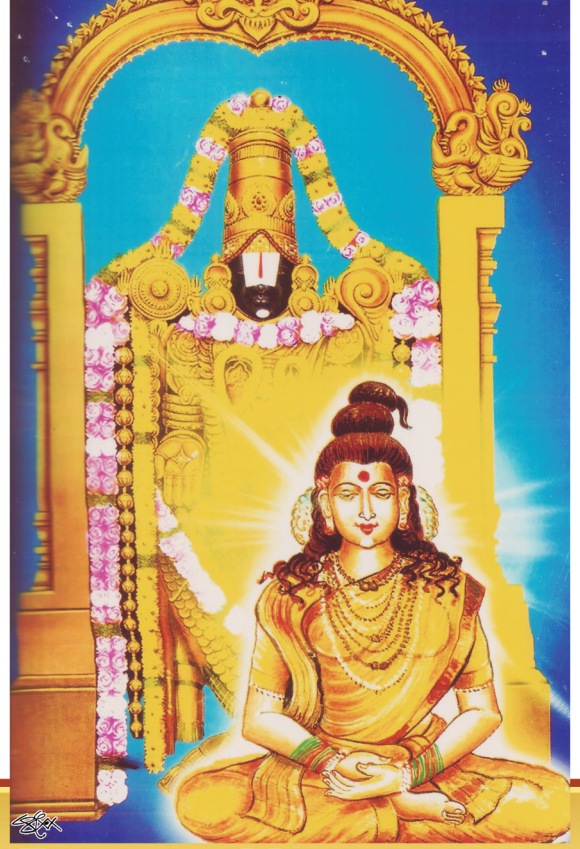


(Continued from the previous issue)

Having heard all this, Janaka immediately resolved to go to Venkatadri. He went to Venkatadri along with some prominent ministers and family Purohit, bathed in the Swami Pushkarini, visited Varahaswamy shrine on the banks of it, spent a few days in the vicinity of Lord Srinivasa, and returned to Mithila. It is due to the merit of having the darshan of Venkatadri, he could marry off his daughter to Lord Srirama in a grand manner. At the same time, Urmila was married to Lakshmana, Mandavi to Bharata and Shrutakeerti to Shatrughna. Janaka was delighted that all this was made possible due to the listening of the story of Glory of Venkatadri. Later, Shatananda left for his abode.

Having heard it from Sage Suta, Shaunaka and others asked him, "Hey Sage! You had told us that Brahma conducted the car festival for the Lord solemnly. How long did the Lotus-eyed Lord stay on Venkatadri?" "He stayed till the end of Kaliyuga!" said the sage.

Lord Venkateshwara stayed among the earthly people in his heavenly form making everyone spell-bound. He spent his days on the hill remembering though the glory of Vaikuntha. Then he boarded his invisible Vimana along with his divine consorts and reached Vaikuntha. He was delighted to see the liberated souls (Nityas) there. He lay down on the Serpent-couch in the inner palace laden with heavenly jewellery. In the meanwhile, Varaha Swamy turned invisible the city built by Vishwakarma. Later, he set out to fight with Vrushabhaasura. Several years passed by and Narada went to Satyaloka and informed about the



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Tarigonda Vengamamba's SRI VENKATACHALA MAHATMYAM FOURTH ASHWASA

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

return of Lord Srinivasa to Vaikuntha. Brahma was quite unhappy to hear the news. "Hey sage! As long as the Lord was there on Sheshachala, men led a simple, virtuous life of a *saatvika*. Now, Lord Varaha alone cannot conduct the Brahmotsava proposed by me. Lord Srinivasa should invariably stay on Venkatadri. I'll create the splendour of Vasudeva and Dasharatha as the tamarind trees. I'll turn the halo of Devaki and Kousalya into an anthill. Think of a

way out for Srinivasa to reach that anthill. As soon as the Lord reaches the hill, I'll arrange for the conduct of Brahmotsavas as a feast for the eyes of the people. Unless Lord Srinivasa goes back to the earth, men do not stop their wicked deeds due to the illusion created by Kali. They wean away from virtuous deeds. Yama will toss the people of the earth into the hell. So, think of a means of getting Srihari back to Venkatadri." Hearing this, Narada touched the feet of his father. Then playing on his lute, he went to the sages like Kashyapa doing fire-sacrifice on the banks of the Ganga. The sages welcomed him with great reverence. Narada said, "Hey noble souls! You've been doing a number of fire-sacrifices for the welfare of the world. Please let me know to whom you are offering the fruits of your fire-sacrifice." The sages were at a loss to answer this question. They discussed this with Sage Bhrigu. When they could not arrive at any decision, Narada intervened reciting *ashtakshari mantra*, "Hey Prajapaties! You've worked towards the welfare of people of all the worlds through your fire-sacrifices. Who, do you think, can reward liberation? Is it Brahma, Shiva or Vishnu? To him you can offer the fruits of fire-sacrifice and feel contented." He then left to tour the three worlds. Brahma also created an anthill and two tamarind trees. After the exit of the divine sage, the sages discussed the issue among themselves. They were in two minds about the person who is qualified to judge the trinity of gods to decide upon the liberator among them. They at last came to the conclusion that Bhrigu alone was the right choice to judge and solve this problem.

As Brahma is said to be the first among the trinity of gods, Bhrigu went to Satya Loka first. He

saw Brahma seated among the sages. Even before Brahma offered him a seat, he took one. Taking offence at this insolence, Brahma abstained from extending him minimum courtesy. Dismissing Brahma as a person of sensual desire (*rajoguna*), he cursed him, "Let there be no temples on the earth to worship Brahma" and moved towards Kailasa. There he found Parvathi and Parameshwara engaged in amorous sport. Parvathi felt shy as the sage intruded into their privacy. Parameshwara was also piqued by this act and showed his silent reluctance towards him. Bhrigu counted Shiva to be a god invested with indolence and passion (*tamoguna*) and ordained that Shiva should be worshipped not in his original form but in the form of a *linga* only.

Then, he went to Vaikuntha. Seeing Srinivasa along with his consort Rama, he rushed to him and kicked him at once on his chest. Left in dismay due to this sudden mishap, Srihari got up, saluted the sage and worshipped him offering water to his hands and feet. He kept the sage's foot in his lap and said, "Hey sage! I was just lying in my bed without recognising your arrival. It was my lapse. Please forgive me. You've duly punished me for this lapse of mine. I welcome it. I think my hard chest must have pained you a lot in this process. Your act didn't cause any pain to me as your feet are tender like a bud. It's a sort of ornament to me." Thus saying, he cleaned his feet with water and sprinkled the remnants of water on his head. Sage Bhrigu felt contented at the soothing words and act of Vishnu who said, "I wear the dust of brahmin's feet on my head."

(to be continued)

THE SIGNIFICANCE OF MAHA KUMBHA MELA

The Maha Kumbha Mela was held in Prayagraj, U.P. from January 13 to February 26, 2025. It is a glorious and renowned Hindu festival. It is a grand symbol for spiritual renewal. It's celebrated for every 12 years. Pilgrims bathe in the sacred confluence of the holy rivers namely the Ganges, Yamuna, and mythical Saraswati at Prayagraj to cleanse their sins and achieve spiritual liberation. The positioning of the Sun and the Moon during Makara Sankranti symbolizes cosmic harmony which enhances the sanctity of the rivers. The festival includes huge processions, rituals, and other cultural activities. Especially 'Nagasadh' and 'Sadh' participate extensively in the Kumbha Mela. The area resembles a gigantic fair where they camp and perform wonderful processions. The fair is renowned as 'Kumbha Mela'. During the Maha Kumbha Mela, pilgrims come from all over the country to participate in the mega spiritual event.

Kumbha means pot. This is also known as an auspicious 'kalasa'. Every 12 years the Kumbha Mela is celebrated according to the position of the planets, just like 'Pushkarams' celebrated for the celestial rivers. The gods prepare to churn the Milky Ocean for nectar to become mighty and powerful. With the agreement of sharing half of the 'amrita', both the gods and the demons prepared to worship the Ocean of Milk, using the Mandara mountain as a churning rod and Sarparaju Vasuki as a rope. In the end, their efforts were fulfilled and they obtained the Amrita Kalasa. Then the fight between the two began. While Lord Vishnu was carrying this 'Amrita Kalasa,' a few drops of it fell into the rivers of Haridwar, Ujjain, Nasik and Prayagaraj. This story appears in the Ramayana, the Mahabharata and the Bhagavatam.

Kumbha Mela is performed based on the positions of the planets the Sun and Jupiter. It will be held at Tryambakeshwar, Nashik when the Sun and Jupiter are in Leo sign. When the Sun is in Aries sign, it will be held in Haridwar. When Jupiter is in Taurus and the Sun in Capricorn sign, it will be held in Prayagraj. When Jupiter and the Sun are in Scorpio sign, it will be held in Ujjain.

Generally, Kumbha Mela is held once every four years and Ardh Kumbha Mela once every six years at Haridwar Prayagaraj. Purnakumbha Mela is held once every 12 years in Prayag, Haridwar, Ujjain and Nashik. After completion of 12 Purna Kumbhamelas that means once in 144 years the

TIRUMALA TIRUPATI DEVASTHANAMS



Maha Kumbha Mela is held at Triveni Sangam in Prayag, Allahabad. It starts on Magh Purnima i.e. 13th January and is celebrated uninterruptedly for 45 days and ends on Maha Shivaratri on 26th February. For these 45 days, not only from all over the world but also from different parts of the country, people come in droves to take holy baths at Triveni Sangam on the journey and gain health and strength. It is estimated that about sixty crore people for taking holy bath in the Maha Kumbha Mela held almost every year. It is also believed that by offering 'tarpanas' to the 'pitru devatas' here in order to make them reach their holy worlds.

The officials of the Tirumala Tirupati Devasthanam have set up a model temple of Srivara in Prayagraj during the 45 days of the Mahakumbha Mela. All the offerings and rituals are done here in this model temple. These festivals are broadcast by the S.V.B.C. Devotees have been given the golden opportunity to watch these spiritual programs through the channel. In Maha Kumbha Mela, everyone who came from various places took holy bath and felt the happiness of seeing Lord Srinivasa Swamy, the direct manifested God of Kali Yuga, and they were blessed with His grand 'darshan.'

- Telugu Original by Dr. Mylavaram Lalitakumari

Sri B.R. Naidu, the Chairman of the T.T.D. inaugurated by raising the flag for the 'Srivari Kalyanam' chariot started in Tirupati on 8-1-2025 along with Sri Ch. Venkaiah Chowdary IRS, the Additional Executive Officer, T.T.D. to reach the model temple at Prayagraj. On 12-1-25, special 'rituals,' and 'archanas' in model temple were performed in a grand manner during the celebrations of the Mahakumbhamela under the auspices of the Tirumala Tirupati Devasthanams, Tirupati.





On 3-2-2025, on the occasion of Vasantha Panchami, Lord was adorned as Saraswathi Devi in the model temple built in Prayagraj in U.P. during the celebrations of the Mahakumbhamela. On 16-1-25, Snapana Tirumanjanam and Chakrasnanam were performed to the Lord along with His consorts Sridevi and Bhudevi at the Dasaaswamedha Ghat of the river Ganges.



The TTD performed
Srinivasa Kalyanotsavam
gloriously in the
Model temple
built during the
Mahakumbhamela
celebrations in
Prayagraj, U.P. on 18-1-2025.



JATAYU

'Le Pakshi'

- Sri K.Vamanan Nampoothiri

"Le pakshi" so heard the wounded bird Jatayu from Sri Rama and these gave it the vigour of life to narrate the events that made it suffer a fatal blow – these divine words are said to have unveiled the name of this place as *Lepakshi* (a small village in Anantapur District, Andhra Pradesh - considered as the place where Jatayu's wings were clipped by the demon King Ravana in the futile battle the bird fought against Ravana who was carrying away Sita Devi. Jatayu was seriously wounded. When Sri Rama reached the spot, he saw the helpless bird and said compassionately, "*Le pakshi*" ('*Rise! O! Bird!*'). That "*Le pakshi*" became "*Lepakshi*" in due course.

Jatayu (believed to be a demigod with the iconography of an eagle or vulture) a prominent character in the Ramayana fought fearlessly for righteousness and sacrificed his life to protect Sita Devi from Ravana. Revered as a heroic figure for his valiant efforts for protecting Sita Devi, Jatayu's selfless attempt highlights the importance of putting others' well-being above personal considerations. This serves as a reminder of the timeless values of courage, loyalty and selflessness and continues to inspire people to stand up for what is right, even in the face of overwhelming challenges. (There are different narratives related to the birth and life of Jatayu).

Hindu mythology contains scientific truths wrapped in easy-to-remember stories of fascinating

characters. Protected by the aura of sanctity, they are passed unchanged down the generations. To the ancients, the meaning of the story was most important, not the literal truth of the details of a certain version of a tale.

The great sages of India famed for their outstanding knowledge and wisdom left an indelible mark on the sands of time and history by using familiar examples from day-to-day life and poetically presented abstract philosophical truths in absorbing manner through tales that work with the people, for the people and always stories work on people. Though many ancient tales might seem magical, miraculous or fanciful to us, people used to follow them and helped them as worth doing or best avoided. One of the reasons depicting God with a divine form is based on the average human mind which finds it impossible to meditate upon or develop a personal relationship with a Divine that is formless.

Jatayu was born as a divine bird blessed with majestic size, immense strength and wisdom. He was the son of Aruna (the charioteer of the Sun God), and the nephew of Garuda. He was revered by both humans and Gods alike for his noble character and his unwavering devotion to dharma, the righteous path. In the Aranya Kanda of Srimad Ramayana the legend of Jatayu comes to the forefront.

The majestic role of Jatayu unravelling his extraordinary powers of determination and physique

arose when Jatayu heard Sita's cries for help as Ravana was carrying her away in his flying chariot. Filled with righteous anger, Jatayu immediately confronted Ravana and tried to rescue Sita from his clutches. Jatayu's 'fighting blood' of generations of Lordly ancestors who ruled the air and knew not fear, was on fire.

However, Ravana, who possessed immense power, was not easily deterred. He engaged in a fierce battle with Jatayu, using his celestial weapons to attack the mighty bird. Despite his valiant efforts, Jatayu was overpowered by Ravana's strength and was severely wounded. Nevertheless, he continued to fight bravely, determined to protect Sita at any cost. Fighting with all his might, he used his sharp talons and beak to counter Ravana's attacks. However, Ravana, overpowered the bird and clipped its wings, causing the bird to plummet to the earth below. Jatayu's gravely injured body crashed onto the rocky terrain, on the verge of death.

This mindless action of Ravana illustrates that one has to face consequences and one's actions in this life may affect future life or after life. The prophecy serves as a warning to Ravana that his act of killing a bird would have repercussions and haunt him for eternity, denying him rest and peace.



The sloka Maanishaad prathistham thavam agamaha shashvathihi samaha tells what happens if one kills a bird and he/she will find no rest for the long years of Eternity. While it may not be the sole reason for Ravana's eventual downfall, it was considered one of the many consequences of his immoral actions. It is said that the botheration, the distresses or the wrong deeds that one commits is bound to have its after effects in future life.

The wounded Jatayu, lying helplessly was breathing his last moments. He was determined to inform Sri Rama the whereabouts of Sita Devi. With all his strength left, he kept calling Sri Rama's name. When the grief-stricken Sri Rama and Lakshmana who come in search of her arrived and met Jatayu, the Lord is said to have taken him in His divine hands and encouraged the wounded bird saying "*Le Pakshi*".

Jatayu remembered his friendship with King Dasaratha and addressed them as his children. He shared all the details of the abduction of Sita Devi by Ravana giving the vital information about the direction he had taken her and passed away in the divine hands of Sri Rama. This selfless act of Jatayu brought Sri Rama out of darkness, only now he knew that Sita Devi was alive and taken away by a demon named Ravana.

When the divine brothers learned that the noble bird had put up a valiant battle single-handedly and unarmed against Ravana's might, they were moved to tears. Sri Rama remembered that His father King Dasaratha and Jatayu became friends after the King was helped by Jatayu in his efforts to bring water to Ayodhya during the time of a drought.

Moved by the gallantry and courage of the aged Jatayu,/ the deeply touched Lord Sri Rama performed the bird its last rites as though the bird was his own father. He blessed Jatayu and gave him *Moksha*.

Among the various forms of bhakti, this is deemed to be the highest and is extolled as 'Atma samarpana'.

Through the legend of Jatayu, the Ramayana throws many important facts that will help all. It shows that *"Real power is not about physical strength but about the deep desire to help."* A "suhrida" is a well-wisher who does not expect anything in return from us, but is intent on doing actions that benefit us. Such people are rare. Great minds of the past years often compare the life and times of two legendary souls of the Mahabharata and the Ramayana - the great Bhishma Pitamah and the great Jatayu, respectively.

It is said that all anger is not bad and we cannot forgive everyone every time. Parents are angry when their children neglect their studies or misbehave. It is the fear of this anger that motivates children to behave better in future.

According to the scriptures, both Bhishma Pitamah and Jatayu were blessed with choosing the time of their death. Jatayu died in the lap of Sri Rama and Bhishma Pitamah died on a bed of arrows. It is said that King Bhishma could not protect princess Draupadi sitting with bowed head when the Kauravas were humiliating her. It is said that the result of this was that even after getting the blessing of death, the bed of arrows was reserved for him. Jatayu respected the woman, sacrificed his life, and while dying, he got the bed of the lap of Lord Rama. King Bhishma could not do anything at the right moment, when Princess Draupadi was being humiliated while Jatayu known for his virtues turned it into a blessing when it was done for the cause of ethics and morality. On the other hand, tolerance may turn into a sin when it cannot safeguard ethics and morality. Those who turn a blind eye on seeing wrong with others could have a fate like King Bhishma. One who struggles for others despite knowing the result, will have glory like Jatayu.



One can reach one's goal only with constant effort and luck along with it. Effort and luck are the two wheels of the chariot of success. Success cannot be achieved by just one. Jatayu's life shows to never hide ourselves and courageously face every problem that comes our way and not to stay silent or turn a blind eye to injustice and cruelty. Always stand up for what's right, fearlessly. His valiant effort to protect 'dharma' and uphold righteousness serves as a timeless symbol of selflessness. The tale of Jatayu illustrates how unwavering dedication to what is right can rise above individual constraints underscoring the timeless influence of bravery, integrity, and faithfulness.

This teaches us that one must always stand up for the weak-whether we have the capability or not, standing up for what is right is something we should be able to do fearlessly. On witnessing injustice in the society, we should stand up to at least try and make things right and not just stand by as a meek spectator.

The Ramayana is not only about Lord Sri Rama, the morally upright Sita Devi, the dutiful Sri Lakshmana, the great Bhakta Sri Hanuman, the fearless Jatayu and the devilish Ravana, it is as much a philosophical discourse on moral issues of an epic battle between good and evil.





KNOWLEDGE IS LIKE AN OCEAN

- Dr. S. Vaishnavi

Many persons after obtaining a degree from some university feel that they know everything. But they never realize that whatever they know is equal to the drop of an ocean. Knowledge is infinite.

The renowned sage Bhartruhari in his Nitishataka described the depth of knowledge. Let us know what he said in his sloka.

*Yadaa kinchignoham gaja iva madaandhah samabhavam
Tadaa sarvagnosmeetyabhavadavaliptammama manah
Yadaa kinchit kinchit budhajanasakaashaadavagatam
Tadaa moorkhosmeeti jvara iva mado. Me vyapagatah*

'When I knew a little I had become blind with arrogance like the musth elephant. At that time, my mind was haughty with the idea that I knew everything. When I started having the company of the wise now and then, I understood that I was truly a fool and my pride was gone like fever by the intake of the correct medicine. This is true. Even when one knows a subject, one can not be considered a perfect scholar. Knowledge is like an ocean. The more you learn, the more you are yet to learn. Human beings have several limitations. So one should never boast of oneself.'

In one of the Upanishads, it has been declared that a person who is humble knows many things in the world. Humility is a great virtue. Pride precedes a fall.

It is foolish to say that I know everything. It is not proper. When a person thinks that he knows many things, he should be considered a fool. In the above sloka, this truth has been elucidated actually a knowledgeable person won't have arrogance. He never boasts about himself. Such people who have humility will keep quiet. They will go on learning throughout their life. Such people will have memory. For a student, humility is very important. By humility he will learn many things. This man should dedicate his life for knowledge. So by giving an example of an elephant, he describes a fool. Let us have humility in our day-to-day life. Let us motivate the students.



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.





Mahaabharatam

PANDAVAS IN DISGUISE IN VIRATA DESA

- Dr. Kannan Srinivasan

Part-15

(Continued from the previous issue)

When Arjuna returned from Indraloka after getting the Divya Astras, the Pandavas were very much delighted and lovingly welcomed him. On completing twelve years of exile in the forest, Yudhishtira declared that it was the time for them to spend one more year in disguise in accordance with the agreed terms with the Kauravas. He requested all the Brahmins and the sages to bless and permit them to do so. When Yudhishtira explained to them their sufferings and worried whether they would overcome out of their troubles, their 'purohit' Dhaumya said that the Pandavas should not worry as they would always be protected by Lord Krishna who had taken various incarnations in the past and destroyed the wicked and restored the path of 'dharma.' The Brahmins after blessing the Pandavas went to their respective abodes. The Pandavas along with Draupadi and Dhaumya moved forward and went to a secluded place and sat down to discuss the further course of action.

Yudhishtira, after considering various options said that he would prefer Virata Desa for their twelve months of exile in disguise as the king of Virata was a respectable king of great qualities who always supported the Pandavas. He stated that each one of the Pandavas and Draupadi should choose a disguised role and live there without anyone having suspicion about their true identity. Yudhishtira said that he would disguise himself as an acetic named Kanka and he would become the Head of the Virata King's assembly. If others asked him, he would tell them that he was a close friend of Yudhishtira and would live there carefully. Bhima said that he would take the name of Vallava and get introduced as an expert cook in the royal palace of the king preparing various delicious dishes. Bhima stated further that when asked, he would tell that he worked as a cook for Yudhishtira and also was engaged in wrestling. Arjuna said that he would take the disguised form like a eunuch assuming the name as Brihannala and teach amazing music and dance to women. Arjuna added that she was earlier serving Draupadi. Nakula said that he would assume the name of Damakranti in

disguise, he would lead in maintaining the royal horses in an expert manner. When asked by others, he would say that he had the responsibility of maintaining the horses of the Pandavas earlier. Sahadeva stated that he would take the name of Tantripala in disguise as a tactful cowherd maintaining the cows and bulls of the king. When asked by others, he would say that he was maintaining the cows of Yudhishtira earlier. Draupadi assured that she would be very careful in her disguise known by name Sairandhri wherein she would serve the wives of those who have gone on tour outside Virata Desa. When asked by others, she would say that she was serving Draupadi in the royal palace of Yudhishtira earlier.

Yudhishtira said that Dhaumya would go to Panchala Desa and protect the 'agnihotra' there. He also sent Indrasena and others to Dwaraka. Dhaumya explained to the Pandavas how to live safely and securely in the new royal environment. Dhaumya blessed the Pandavas with the Vedic invocations. Yudhishtira said that there was none other than his parents who would be so lovingly advising them. The Pandavas along with Dhaumya went from one forest to another. Finally Dhaumya left for Panchala Desa. When the Pandavas reached near Virata Desa after crossing the forest, as instructed by Yudhishtira, Arjuna carried Draupadi on his shoulders and moved forward. Yudhishtira cautioned Arjuna that he should no longer carry his Gandiva bow with him as he would get noticed very easily by others as Arjuna. If that happened once again the Pandavas had to undergo their exile in the forest for another twelve years. Understanding the importance of this, Arjuna identified a huge Vahni tree with so many branches in an isolated place and tied all the weapons on the top of the tree in a safe manner, duly covered and disguised by animal skin. In order to use during days of danger, they decided to use the secret names as Jaya, Jayesa, Vijaya, Jayatsena and Jayatphala for calling among themselves. Thereafter they started towards the city of Virata for completing the thirteenth year of their disguised exile in forest without revealing their original identity to anyone.

Yudhishtira prayed to Durga Devi and invoked Her blessings. Goddess Durga Devi manifested and declared that the Kauravas would get killed in the war

in due course and the Pandavas would rule again. Saying so, She disappeared. The Pandavas took their baths in the Ganges and offered oblations to the 'rishis,' celestials and the 'pitrus.' Yudhishtira disguised as a Brahmin ascetic and entered the assembly of the king of Virata. He looked at the radiant king from a distance. The king was amazed to see the lustrous personality of Yudhishtira disguised in the form of a Brahmin ascetic. The king along with all those assembled there stood up in reverence to welcome him. He introduced himself as a Brahmin named Kanka of Vyaghrapada Gotram and a friend of Yudhishtira well-versed in the game of dice. He explained the circumstances under which he became an ascetic. He further stated that he would like to stay in the Virata Desa for one year during which he would be performing severe austerities. The king immediately offered his obeisance to him and said that he was most welcome to stay in Virata Desa. Both of them became very close thereafter.

Bhima in disguise as Vallava entered the royal kitchen as a cook. Arjuna entered the assembly of the king disguised in the form of a eunuch named Brihannala. He was made to teach dance and music to the royal women. Nakula disguised as Damakranti was given the responsibility of maintaining the royal horses by the king. Sahadeva disguised as Tantripala in the form of a cowherd was entrusted by the king the responsibility of maintaining the cows. When Draupadi disguised as Sairandhri entered, she was seen amazingly by the queen Sudheshna, the beloved wife of the king. The queen was stunned at the celestial beauty of Sairandhri and she asked her who she was. Sairandhri replied that she belonged to the clan of Sairandhri and that she was earlier the close friend of Draupadi. She added that she was an expert in making beautiful garlands and that she wanted to stay in Virat Desa for a limited period of time. Sudheshana said that she was scared that seeing the bewitching beauty of Sairandhri even the king could get attracted towards her. Hence the queen could not accommodate her in the royal palace. Draupadi said that noble persons like the king would never look at her with ignoble motives. She further stated that she was always protected by her five powerful husbands who were Gandharvas and that anyone trying to misbehave with her would be killed that night itself. She requested the queen to have full trust in her and give her the opportunity to serve her. Sudheshna was delighted and she said that Sairandhri could safely stay with her in the palace. Both of them became very friendly and close within a short span of time.

Bhima entertained the king and others by his culinary and wrestling skills. When one great wrestler named Mallaraja challenged all the wrestlers to fight against him, none of the official wrestlers of Virata came

forward to fight with him as they were afraid of him so much. The king was upset. On seeing this, at the instance of Yudhishtira, Bhima fought with Mallaraja and killed him. Everyone appreciated the prowess of Bhima disguised as Vallava.

Once Kichaka the brother of Sudheshna came to meet her in the palace. Seeing the ravishing beauty of Sairandhri, he enquired about her. Driven by unceasing lust, he told Sairandhri that he would like to take her as his wife and provide her all royal luxuries. Sairandhri said that she was already married and that he should not trouble her. But Kichaka pursued her on different occasions. Sairandhri escaped all such attempts. Once when she refused to budge, Kichaka chased her to the assembly of the king and kicked her causing injury. All these happened in front of Yudhishtira and Bhima who kept silent fearing that their real identity could be exposed if they reacted in public. When the king kept quiet without punishing Kichaka, Sairandhri blamed him for his action. The king tried to console her. Sairandhri said to Sudheshna that Kichaka would be killed by her five husbands. She devised a plot by which Bhima had killed Kichaka during the night. When Upakichakas and others tried to immolate Sairandhri, she was rescued by Bhima who killed all of them. The king ordered the release of Sairandhri. When Sudeshna told Sairandhri to leave their kingdom as they were scared of Gandharvas, Sairandhri requested the queen to grant time for one more month after which she would leave the place. She also assured that Gandharvas would do only good things to her and the king.

When Duryodhana heard about the killing of Kichaka through his secret agents, he doubted and sent Sushena to Virata to see whether the Pandavas were hiding there, ignoring the warning of Bhishma that the Pandavas were incapable of being defeated and lakhs of cows on the southern side of Virata Desa. In the fight that followed to take the cows back, when Sushena captured the King of Virata, Bhima came to his rescue and defeated Sushena. Owing to the sympathy shown by Yudhishtira, Sushena got released. In the meantime, Duryodhana along with Karna, Bhishmacharya, Dronacharya, Krupacharya, Asvatthama, Sakuni and others went to the northern side of Virata Desa and forcibly captured lakhs of cows. Knowing the impending danger, the prince of Virata went to fight the Kauravas. Brihannala was his charioteer. On seeing the huge army of the Kauravas, the prince was afraid very much. Seeing this, Brihannala brought the prince to the Vahni tree where his 'divya' weapons were safely hung earlier. He asked the prince to climb the Vahni tree and bring the 'divya astras.' On seeing them, the prince was amazed and enquired about them. Arjuna explained about each of the divine weapons and to whom they really belonged. Arjuna

revealed the true identity of each of the Pandavas who had come in disguise to Virata Desa. The prince apologized to Arjuna for all the mistakes committed by him. Arjuna explained the reason why he became a eunuch. Arjuna made the prince his charioteer and came to fight with the Kauravas. Arjuna removed the 'Simha Dwaja' and substituted it with the 'Kapi Dhwaja' and blew his conch. On hearing the same, Drona quickly recognized that it was Arjuna and conveyed the same to Duryodhana along with the bad omens that he noticed there. Duryodhana insulted Drona and cheered his army. Karna eulogized himself and insulted Arjuna. Krupacharya denounced Karna and declared that Arjuna could not be defeated. All of these great warriors decided to fight together against Arjuna. When Karna insulted Krupacharya, Asvatthama rebuked both Duryodhana and Karna. Bhishmacharya condemned Duryodhana and pacified Asvatthama. Thereafter, Duryodhana and Karna requested Dronacharya and Krupacharya to bear with them. Though Bhishma advised not to fight with Arjuna, Duryodhana did not listen to him and went ahead.

Lord Indra and the 'devas' came in their 'vimanas' to see the fight between Arjuna and the Kauravas. Arjuna asked the prince to drive the chariot near Duryodhana. When Arjuna offered his obeisance through arrows to Dronacharya, the latter praised him. Not seeing Duryodhana on the battlefield, he came in front of the cows. Bhishmacharya followed him with his army. Arjuna drove his cows back into the city of Virata. Thereafter he explained to the prince the powers of Dronacharya and others by identifying their respective flags. Arjuna fought with Bhishmacharya and others and insulted Karna. Arjuna defeated Vikarna and Karna ran away from the battlefield unable to face the prowess of Arjuna. Later, Arjuna defeated Dronacharya, Asvatthama, Kripacharya and Bhishmacharya. He single-handedly fought against all the great warriors on the Kaurava side. He easily defeated Duryodhana who ran away from the field. He finally used the 'Sammohana Astra' which captured the dresses of all those on the Kaurava side. Recognizing the defeat, the Kauravas immediately left Virata Desa and went to Hastinapura. At the instance of Arjuna, the prince of Virata sent through messengers the great news of his victory over Kauravas including Bhishmacharya, Dronacharya, Kripacharya, Karna and other warriors. The king believed that it was the prince who defeated them all and highly praised his valour. When Yudhishtira said that due to the presence of Brihannala only it could have been possible, the king got angry and threw the gambling dice on the head of Yudhishtira and it hit his face. When blood flowed from the face of Kanka, he held it with his hands. On seeing this, Sairandhri rushed to the spot and held it in her upper garment. When the king asked why she did so, Sairandhri

replied that if a drop of blood had touched the ground, this kingdom would not have rains for a year and it also would bring disaster to the person who was responsible for it.

The prince of Virata came to the palace along with Brihannala and got frightened when he saw the injury of Kanka. When Bhima and Arjuna came to know that the king had caused the injury to Yudhishtira, they rushed to kill him. Yudhishtira stopped them. The prince told the King that it was Brihannala who defeated all the great warriors on the Kaurava side and brought back their cows into the country. He revealed that the five Pandavas and Draupadi were with them all during the past one year in disguise. The king intensely apologized to Yudhishtira and the Pandavas for all his misdeeds. When the king requested Arjuna to marry his beautiful daughter, Arjuna said that he had considered Uttara, his daughter. Hence, he suggested that she may be given in marriage to his beloved son Abhimanyu. This was welcomed by all. Duryodhana sent messengers to convey to Yudhishtira that he had broken the promise as Arjuna was spotted before they completed one year of exile in disguise. Yudhishtira did not agree to this and sent a reply to the effect that if only Bhishmacharya could confirm that the Pandavas had not fully completed thirteen years of exile, it would be acceptable to him. Bhishma reflected on this and confirmed that the Pandavas had duly completed thirteen years of exile including one year of disguise and Arjuna was spotted only after such completion. He advised Duryodhana to make friends with the Pandavas and give them their due share of the kingdom. Duryodhana was adamant that he would never do so.

After completing thirteen years of exile, the Pandavas along with Draupadi left for the city of Upaplavya belonging to the king of Virata. They sent message to Lord Krishna at Dwaraka about the proposed marriage of Abhimanyu with Uttara and sought His blessings and gracious presence. All relatives, friends and kings were invited by both Yudhishtira and the king of Virata. Lord Krishna, Lord Balarama, Subhadra and Abhimanyu along with the Yadavas came to Upaplavya. All of them were cordially welcomed with due honour and treated with great hospitality. When Draupadi paid her obeisance to Lord Krishna, He assured that He would definitely join hands with Arjuna to kill the Kauravas and restore the kingdom to Yudhishtira. Surrounded by his disciples, Dhaumya conducted the marriage based on the Vedic Scriptures and blessed the newly married royal couple. The marriage was celebrated in a grand manner with all royal grandeur. Both the royal clans felt very happy,

(to be continued)

JAYANTEYA UPAKHYANAM

—Prof. Padmanabha Rao

Srimad Bhagavatam is termed as Puranaraja by virtue of its Gnana, Bhakti and Vyragya thoughts imbibed in each of the anecdotes narrated therein by the sage Sri Shuka, the son of the great sage Sri Veda Vyasa. It describes several manifestations of Lord Narayana and it has several anecdotes of the great devotees of Lord Vishnu.

Lord Krishna spent some time at Dwaraka with His family and relatives. Once, Vasudeva and Devaki asked sage Narada who had come there to have Lord's 'darshan' and requested him to narrate them about the 'Bhagavata Dharma.' Narada narrated Jayanteya Gita (Jayanteyas are sons of Vrishabha Deva and Jayanti) or Upakhyanam, which was a significant topic of discussion in the palace of Videha Janaka.

Vasudeva asked Narada: 'O! Respected sage! I know that my son Krishna is the manifestation of Lord Vishnu as a reply to my prayers. Can you please tell me how to attain liberation?' Narada narrated him in detail about the discussion held earlier at the court of the king Videha-Janaka, who is also called Nimi, a powerful and benevolent king, in the presence of nine yogis. These nine yogis lived like 'avadhutas' who were away from the luxury of their parental palace. They spent time in meditation and preaching the Bhagavata Dharma to the people. They are Kavi, Hari, Antariksha, Prabuddha, Pippalayana, Avirhotra, Drumila, Chamasa and Karabhajana.

Once, the king Videha Janaka mindfully invited the nine yogis, the sons of Vrishabhadeva and Jayanti, the royal couple of Manu lineage, to his palace. Vrishabha Deva is an incarnation of Lord Srihari. These young celebrate yogis called themselves *Jayanteyas* named after their mother *Jayantidevi*.

1. King Nimi asked them a question: 'Could you please tell me what makes Sri Hari please much? If it is devotion, what is the nature of true devotion?'

Kavi said: 'When a devotee constantly serves the lotus feet of Lord Sri Hari, he will be out of fear. Whatever you speak, do, eat or enjoy just dedicate them to Him. Do not worry about the results of your actions. Chant His names. Listen to His prayers. This makes a devotee free from fears. He can develop intense love towards Him. He gets detachment from worldly things. This is the basic discipline found in the Bhagavata Dharma.'

2. Nimi puts another question: What are the signs of such devotion?

Hari said: 'One who sees the Lord everywhere is indeed the best devotee (Bhagavatottama). He is indifferent to evil, the enemies of God, and the heretics. He ties himself to the lotus feet of Sri Hari and never gets disappointed. He will have no feelings of separation from Him. There are three types of devotees of the Lord. One who loves God, who is indifferent to non-believers and hates his enemies. One is a mediocre devotee when one worships Lord only in images. One who sees the Lord everywhere is the Bhagavatottama, the best among them. Such a one can never be taken away from the Lord.'

3. 'What is Maya, the deluding power of God'? asked Nimi.

Antariksha replied. Lord Sri Hari creates the world through the power of Maya. Jiva, the individual falls in the trap, thinking that it is his original abode.

Thus, he moves in the cycle of births and deaths, till the final day of 'Pralaya,' the Great Dissolution of the world.

4. 'How to get rid of this Maya of the Lord?' asked Nimi.

For this question, Prabuddha gives him a meaningful answer. 'O! King! There are certain ways to get rid of Sri Hari's Maya. Seek knowledge from those who are well-versed in the Shastras. Give up worldly attachments slowly but steadily. Cultivate to be kind to all. Be humble and have conviction in the Scriptures. Practice self-control. Start singing only the glory of God. Dedicate and surrender whatever you do to Him. Remember Him always. In this way, one can surely get away from His Maya.'

5. The king Nimi asked: 'What is the real nature of the Supreme Lord?'

This question was answered by Pippalayana like this. 'Paramatman is the cause of Creation (Srishti), Sustenance (Sthiti), and Dissolution (Laya) of the entire world. He is the Supreme Reality. He is unaffected by any action. Indeed, He gives life to

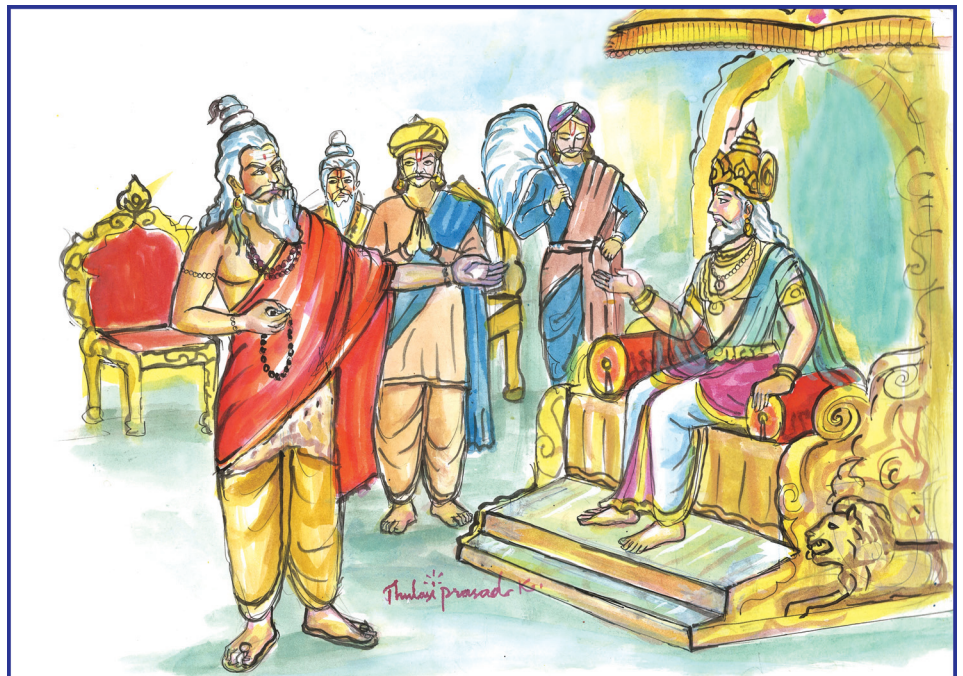
our body, soul and mind. He is the cause for their manifestation. One who is beyond birth and death and all other related changes is the Supreme Lord i.e., Sri Hari.'

6. Felt satisfied with the above answers by the Yogis, Nimi has another question: 'How can a seeker (sadhaka) get purified by the Yoga of Action?'

Avirhotra answered him: 'My dear King! One can get purified by 'anushtanam', the procedure prescribed by the Scriptures, on periodical basis, without any attachment or expectation and the result from them comes at the right time.' At the end of each task, called 'Nityanushtanam' one has to offer it at His lotus feet saying 'Sri Krishnarpanamastu.' This way, one can be free from the bondage of one's 'karma.'

7. The seventh question was put by Nimi again: 'Please enlighten us about the various 'leelas' done by the Lord in His various manifestations for the benefit of the human beings?'

Drumila answered the king: 'O! King! The Lord manifests in several incarnations by His 'sankalpa,' the decision to help His 'sadhakas,' who yearn to have His presence felt from time to time. There are several incarnations. They are all for the purpose of destroying evil forces troubling the noble. They are Nara-Narayana, Dattatreya, Rishabhadeva, Hamsa and so on. They are the embodiments of knowledge, apart from the known Dasa Avatars like Matsya, Kurma and Varaha. He also assumed the form of Lord Hayagriva to restore the



Vedas. Kurma form was taken to help the 'devas' in churning of the Ocean of Milk. Again He showed Himself as Narasimha to bless the great devotee, Prahlada. He crushed the ego of the king Bali as Lord Vamana, the Dwarf Boy. The Lord manifested as Rama to kill Ravana and save the sages. God takes the form of Lord Krishna among the Yadavas to help the Pandavas in restoring 'dharma.' He preaches non-violence. At the end of Kaliyuga, He assumes the form of Kalki to kill the unrighteous rulers.

8. Nimi was pleased with the above answers and asked a question again: 'How to control five senses, which are always restless and make the human beings intolerant and put them under stress. What happens to such people after death?'

Chamasa answered this query. 'In this world, many forget to show their gratitude towards God. They never worship or even remember Him. Some hate or intentionally ignore Him. Both are non-dharmic and they face the turmoil of several births and deaths. Many of them are literate, they know about morality and science. For some of them, the prime goal of life is to make money and get enjoyment. Since they are deeply attached to their bodies, they never attain peace. They work hard, make

money, and build mansions. Alas! Whether they like it or not, one day death comes to them and takes them to Hell'.

9. Nimi, who was enlightened to a large extent, felt curious to know about the true nature of God. He asks them: 'Please tell me about the form and complexion of God, and by what name we have to address Him.'

Karabhajana, answered the king in detail. 'God takes innumerable forms. He has different complexions in various yugas i.e., *Krita*, *Treta*, *Dwapara* and *Kali*. God appears white in *Krita* Yuga, in *Treta* Yuga he assumes red complexion, blue in *Dwapara* Yuga and black in *Kali* Yuga. His form also varies. He has four arms in *Satya* Yuga or *Krita* Yuga and holds a staff and 'bhiksha patra,' known by names like *Hamsa*, *Suparna* and *Eshvara*. In *Treta* Yuga, He is four-armed, having names like *Vishnu*, the *Yajna* and *Prishnigarbha*. In *Dwaparayuga*, He is *Vasudeva*, *Sankarshana* and *Narayana* etc., dressed in yellow garments. Finally, in *Kali* Yuga, He is dark-coloured as a diamond, accompanied by the attendants. People adore Him according to that particular Yuga. In *Satya* Yuga, His seekers worshipped Him by 'tapas' or meditation, in *Treta* Yuga by the Vedic rituals like *Yajna*. In *Dwaparayuga*, the seekers worshipped Him by way of chanting the Veda 'mantras' and 'tantra' (rituals) ways. In *Kaliyuga*, the seekers offer just *Namasmaranam*, chanting His holy names, and singing His glories.

Kaliyuga is indeed blessed since the ways of worshipping the glory of God is very simple: '*Kalau Sakeertya Keshavam*.' Devotees get the same benefits by *Nama Sankirtanam* which is equal to 'Tapas,' 'Yajna' and other rituals in earlier 'yugas.' Thus, *Kali* Yuga is greater than other Yugas. After repeating the holy names of God, people make it a habit till their last breath and surely be freed from *Samasara*, and attain liberation i.e., *Moksha*.

On hearing this from *Jayanteyas*, *Vasudeva* and *Devaki* realized that they are lucky to have Lord *Vishnu* as their son. They led the rest of their life in peace, devotion and 'satsang.' This is the gist of *Jayateyagita* or *Upakhyanam* in the 11th Book (*Skandha*) of *Srimad Bhagavata Mahapurana*. May Lord *Vishnu* bless us all!





SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhooshi

(Continued from the previous issue)

Sri Venkatesa Sahasranama is part of the Bramhaanda Purana. The great sage Narada gets 'upadesa' of this stotra from Lord Bramha and Narada in turn gives 'upadesa' to the

sage Vasishtha.

Sloka – 74

*Bheeshmadhyeya: Bhaktavasya:
Bheemapujya: Dayaanidhi: /
Dantavaktrasiraschettha Krishna:
Krishnaasakha: Swaraat //*

412. Bheeshmadhyeya: Bheeshma was aware of the supremacy of Lord Krishna and hence in the Mahabhaarata, after the war, he passes on the baton of Krishna Bhakti to all of humanity and future generations through an 'upadesa' to the Pandavas. Bheeshma revealed the treasure lore of Sri Vishnu Sahasranama while he was lying with fatal wounds in the battlefield.

413. Bhaktavasya: This name indicates Lord Venkatesa's trait of being submissive and obeying the expectations of His devotees, despite being the Omnipotent. There are innumerable instances to quote to substantiate this propriety of this name to Lord Venkatesa and His 'avataras.' As Lord Krishna, He happily partook the offerings of Kuchela who was in a state of penury when he met Lord Krishna and Kuchela did not ask Lord Krishna for any favours and yet He made Kuchela, the wealthiest in the town. Further, Lord Venkatesa demonstrated extraordinary levels of

conformity while dealing with Sri Ramanuja and his disciple Ananthazhwan from whom He even went to the extent of suffering an injury for His excesses.

414. Bheemapujya: Lord Venkatesa as Lord Krishna conducted Himself as a friend, philosopher and guide to His most beloved Pandavas during the various instances of their lives, exclusively due to their inclination to walk on the path of rectitude. All of the Pandavas were dear to Lord Krishna and Arjuna was the first among the equals. Bheema was guided by Lord Krishna during his crucial duels with the seemingly unconquerable Jaraasandha, Dusshasana, Duryodhana and others. Bheema praised the Varaha 'avatara' in the Pandava Geeta [#6] as "*Samruddhataa yena Varaaha rupinaa sa me swayam bhoorbhagavan praseedataam*".

415. Dayaanidhi: Lord Venkatesa is the treasure trove of compassion towards His devotees. Sri Vedanta Desika dedicated a treatise of 108 verses called Daya Satakam wherein he elucidates Lord Venkatesa's trait of immeasurable compassion in each verse. He personified Lord Venkatesa's compassion as a goddess called 'Daya.'

416. Dantavaktrasiraschettha: Dantavakra was Lord Krishna's paternal aunt's son and was destined to be killed by Lord Krishna. After knowing about Sisupaala's fate in the hands of Lord Krishna, Dantavakra attacks Lord Krishna and invites for a mace fight. With a mace, Lord Krishna breaks open the skull of Dantavakra thereby killing him in the fight.

417. Krishna: This name indicates His form, His state and His actions. He is dark-hued with the bodily complexion like that of a blue cloud. He is always in a state of exhilaration and also keeps everyone happy

around Himself. He took birth of Lord Krishna with the sole objective of substantially lessening by exterminating the sinners who are burdening the earth. Sri Tirumangai Alwar prods us through his Periya Tirumozhi [#2.1.9] “... *Venkadaththu aadu koothaanukku inru adimai thozhil poondaaye!*” to be a devotee of Lord Krishna who is standing as Lord Venkatesa. This name comes as 58th name and also as 554th name in Sri Vishnu Sahasranama.

418. Krishnaasakha: Lord Krishna is the true friend of Arjuna and Lord Krishna is also the true friend of Lord Krishna, which is the name of Draupadi. Lord Krishna comes to the rescue of Draupadi who was getting humiliated by the evil doings of the Kauravas.

419. Swaraat: The Narayana Suktam says “*Sa Bramha Sa Siva: Sa Indra: Sokshara Parama Swaraat*”. Lord Venkatesa is the uncontested Universal King as the entire universe was created and sustained by Him.

Sloka – 75

*Vaijayanthipramodhee cha
Barhibarhavibhushana: /
Parthakauravasandhaanakaari
Dusshaasanaantaka: //*

420. Vaijayanthipramodhee: The extraordinary Vaijayanthi garland is one of the unique identifications of Lord Venkatesa. The fragrance out of this garland makes Him feel pleasant always. This is also called Vanamaala and He always adorns Vaijayanthi garland which is the presiding deity over Panchabhutas and Panchatanmaatras (the five elements in their gross and subtle forms). Sri Kulasekaraalwar, while expressing his desire for Lord Krishna, describes Him in his Perumal Tirumozhi [#6.9] as “*Mangala nal vanamaalai maarvil ilanga...*”

421. Barhibarhavibhushana: Lord Krishna always distinctly sports the multi-color feather of a peacock. Sri Periyalwar describes Lord Krishna in his Tirumozhi [#3.6.10] as “*Karunkan thogai Mayil peeli anindhu...*” Sri Oothukkadu Venkatakavi in his famous composition “*Aadaadhu asangadhu va*” describes the beauty of how the peacock feather gets displaced due to Lord Krishna’s dance as “*...mayil peeli asaindhasaindhu nilai kulaindhidume...*”

422. Parthakauravasandhaanakaari: Lord Venkatesa as Lord Krishna, for the benefit of both the Kauravas and the Pandaavas, agreed to play the role of a messenger and attempted to bring in truce. Sri Tirumangai Alwar describes Lord Krishna’s act of being a messenger, in his Tirumozhi [#2.2.3] glorifying God resting in Tiruvallur, as “*...avane pinnor thoothu aadhimannarkaaki...*”

423. Dusshaasanaantaka: Lord Krishna embarked on the journey to put an end to those who are evil, prescribing evil orders that eventually disturb the harmony prevailing for mankind. By this name, specifically the brother of Duryodhana is not to be construed. The names 424 to 436 are dedicated to the Buddha ‘avatara’ of Lord Venkatesa. This is not the Gautama Buddha of Kali Yuga. Sriman Narayana descended as Lord Buddha to help Lord Shiva to win over demons who were tormenting the people. Lord Buddha is described in Sri Vishnu Sahasranama also between the 787th name and 810th name.

Sloka – 76

*Buddho Visuddha: Sarvgnya:
Kratuhimsaavinindaka: /
Tripurastreemaanabhanga:
Sarvasaastravisaarada: //*

424. Buddha: One who is perceived by great Yogis is Buddha. Lord Venkatesa incarnated as Buddha ‘avatara.’ Sri Annamayya recalls this in his beautiful composition *Dolaayaam*. He lists the ‘avatars’ of Lord Venkatesa and says “*...Daaruna Buddha kaliki dasavidha avataara...*” It is to be noted that this Buddha ‘avatara’ of Lord Vishnu is not as same as the Gautama Buddha who belonged to this age. Jayadevakavi lists Lord Buddha as one among the primary ten ‘avatars’ of Lord Kesava – “*... Kesava Dhruta Buddha Sareera...*”

425. Visuddha: The name means the purest one. Sri Tiruppan Alwar starts his ‘prabandham’ by listing this quality as the first quality of Lord Venkatesa by saying “*Amalan aadhi piraan...virayaar pozhil Venkadavan...*”. Sri Ramanuja addresses Sriman Narayana as “*Akhila heya prathyaneeka...*” in his works which makes it clear that He is with the antidote

for all impurities that one can think of and thus the purest one, the one who does not and cannot be sullied at all.

426. Sarvanya: He is the Omniscient. Sri Thondaradippodi Alwar, an 'amsa' of Vijayanthi garland, in his Tirumaalai [#34] says He stays inside each of the innumerable creatures of His creation fully aware of each and every thought each come to think of – "...Ulluvaar Ullitthellam Udanirundhu arithi...". There is nothing to be known to Him. This is also 454th and 821st names in Sri Vishnu Sahasranama. In the Bhagavad Gita [#15.15], Lord Krishna makes this clear in unequivocal terms by stating that He is seated in each and everyone's heart – "Sarvasya cha aham hrudi sannivishito..."

427. Kratuhimsaavinindaka: In His 'avatara' as Lord Buddha, He advocated against the sacrifice of animals for rituals.

428. Tripurastreemaanabhanga: Taarakaasura prodded his three sons to observe severe tapas towards Lord Shiva and they were blessed by Lord Shiva to have an unassailable flying city through which they began tormenting the people. They were unconquerable primarily due to the unshakeable attachments their wives had towards them. Lord Venkatesa took the 'avatara' of the most handsome person, the Buddha. Hitherto virtuous wives got lured by the Buddha's beauty and thereby their husbands became vulnerable. Then, Lord Shiva could conquer and kill them. This whole episode of burning the city by Lord Shiva was aided by the 'avatara' of the Buddha.

429. Sarvasaasthravisaarada: Naturally, the one who is Sarvanya (as stated in name #426 above), is the all-knower and hence He is the very creator of all *Shaastras*. Lord Krishna in the Bhagavad Gita [#15.15] says this "...Vedaischa sarvair ahameva vedya:"

Sloka – 77

*Nirvikaaro Nirmamascha
Niraabhassas Niraamaya: |
Jaganmohakadharmee cha Digvastro
Dikpateeswara: ||*

430. Nirvikaara: The great sage Parasara conveys this to Maitreya in Sri Vishnu Purana [#1.1.2] that Lord Vishnu is not subject to any change due to nature. "Avikaaraya Shuddhaya Nityaaya Paramaatmane...". This name connotes Lord Venkatesa's innate quality of not being impacted by anything, anytime and anywhere, thereby remaining as He has always been.

431. Nirmama: He is not swayed by any special inclinations or attachments towards anyone. All are equal before Him and yet He performs the actions of rewarding or punishing them based on their deeds. Lord Krishna explains this in the Bhagavad Gita [#9.29] as "Samoham sarva Bhuteshu..."

432. Niraabhassas: He does not exhibit illusory tactics to propagate a fake sense of belief among anyone. Sri Ramanuja lists multifarious qualities of Srīman Narayana in Gadya Traya as "...Vaatsalya Mardava Aarajava Souhaardra..."

433. Niraamaya: Lord Venkatesa is not touched by any illness, disorder or disease. He is Lord Dhanvantri who cures any illness and hence He is Niraamaya. He is considered to be the master-physician as per the sloka "...Oushadam Jaahnavi thoyam Vaidyo Narayano Hari:"

434. Jaganmohakadharmee: Lord Venkatesa as Lord Buddha displayed matchless beauty that no one can ignore. He could thus influence the steadfast demons to abdicate their rituals so that they will lose power thereby helping to establish 'dharma.'

435. Digvastro: Lord Venkatesa as Lord Buddha is so called as He had to exhibit His naked Self to achieve the objective of the 'avatara.'

436. Dikpateeswara: Lord Venkatesa as Lord Buddha is the master of the head of each of the directions and hence this name.

(to be continued)



The Benefits of PALM JAGGERY

- Dr.Suma S. Sadar Joshi

Palm jaggery is a natural sweetener made from the sap of the palmyra palm tree, which is scientifically known as *Borassus flabellifer* L. It's also known as karupatti, patali gur, khejur gur, and taad gud. It's also made from the sap of the date palm (*Phoenix dactylifera* L.) and coconut palm (**Cocos nucifera* L.)

History: The history of palm jaggery can be traced back to ancient civilizations in Southeast Asia and Bengal. The palmgur industry in India dates back about 4000 years. Nolen gur was used as a sweetener in preparing sweet dishes before the popularity of refined sugar in Bengal. Tamil Nadu has the highest share of production of palm products in the country.

Types:

- **Coconut jaggery** : From the coconut palm tree.
- **Date palm jaggery** : From the sap of date palm trees.
- **Toddy palm jaggery** : Also known as tal gur, this traditional sweetener comes from the sap of the Palmyra palm tree.
- **Karupatti** : A healthy traditional product made from palm juice without using any chemicals.
- **Karupatti (Palm Jaggery) Mysurpa** : A natural palm jaggery powder that's often used in Indian and Southeast Asian cuisine.

METHOD OF PREPARATION : After careful sap extraction, sapling is collected in earthen pots which are coated with slaked lime to ensure that the sap does not ferment. The unfermented juice is filtered, and once cooled, it is poured into moulds (coconut shells). Once

'set' in these moulds, the karupatti is ready for consumption.

THE BENEFITS OF PALM JAGGERY

- It boosts haemoglobin and treats anaemia
- It is high in magnesium and helps in regulating the neural system.
- Calcium contributes for healthy bones.
- Potassium, improves heart health, relieves cramps, and has many other advantages.
- Strengthens the immune system.
- It will make one healthy by removing toxins from every section in the body section, including the respiratory tracts, stomach, lungs, and intestines.
- It aids in the development of healthy and smooth skin.
- It helps in preventing pimples, wrinkles, and acne makes skin naturally radiant.
- It also prevents dark spots and wrinkles which are the indications of ageing.
- It cures the problems of constipation and indigestion by controlling bowel movements and purifies the system by removing impurities.
- A medium-sized piece of jaggery keeps the stomach cool throughout summer.
- Palm jaggery has a lot of compound carbs, which makes it easier to digest. Consumption daily releases energy, keeping a person active and energized for hours.
- It has a surprising amount of weight-loss potential.

**NUTRITIONAL VALUE OF
PALM JAGGERY**
(Half cup of Palm Jaggery :
approx 100 grams)

- Energy : 372.8 kcal
- Sugar: 83.78%
- Carbohydrates: 91.48%
- Fat : 0.48%
- Protein : 0.65%
- Amino Acid: 0.359
- Vitamin B Complex : 0.94 mg
- Iron: 4.77 mg
- Calcium : 1167.31 mg
- Potassium : 805 mg
- Phosphorus: 65.89 mg

- It helps in maintaining the electrolytic balance and reduces water retention.
- It is high in calcium, which helps in improving and in maintaining bone health.
- Adding it to the warm water or tea helps in combating the symptoms of cold-related disorders.
- It is full of dietary fibres that helps with constipation and indigestion
- It may help in relieving migraine.
- In summer, palmyra jaggery gives you the cooling respite while date palm jaggery keeps you warm during winters
- It is helpful in premenstrual syndrome.

Eating too much palm jaggery can cause side effects like weight gain, digestive issues, and blood sugar spikes. It is better to use it in moderation.



- 01 May day
- 02 Sri Ramanuja Jayanti, Sri Sankaracharya Jayanti
- 03 Srirama Jayanti
- 06-08 Sri Padmavathi Srinivasa Parinaya
Mahotsavam in Tirumala
- 06-13 Tirupati Gangajathara
- 09-12 Tiruchanur Sri Padmavati
Ammavari Vasanthotsavam
- 11 Sri Nrusimha Jayanti, Mathrusri Tarigonda
Vengamamba Jayanti
- 11-19 Hrushikesh / Narayanavanam
Sri Kalyana Venkateswaraswamivari
Brahmotsavams
- 12 Sri Kurma Jayanti, Sri Annamacharya Jayanthi
- 19-27 Karvetinagaram Sri Venugopalaswamivari
Brahmotsavams
- 22 Sri Hanumad Jayanti



**Festivals
and
Rituals in
May 2025**



MASTER AND SERVANT

- Smt. P. Sujatha

Lord Rama is the personification of 'dharma.' During His entire incarnation, He exhibited this righteous path in His actions, deeds and words. There was never an instance where Lord Rama deviated from the principles laid down in the Vedas. His love and affection towards His servants and friends had been shown by Him in many ways, sometimes praising them, sometimes rewarding them and many times advising them spiritually.

The fierce battle between Lord Rama and Ravana was over. Many warriors from both the sides died in it. Finally 'dharma' won the battle. Many Gods including Lord Indra with His courtiers appeared by Lord Rama and prayed Him. They found Him as the Saviour of the entire clan of the 'devas' and mankind. Lord Indra said to Lord Rama: "Oh! Lord! You saved and relieved us from the clutches of the wicked

Ravana. With his immeasurable powers, he tortured everyone. We are all happy now and can continue the path laid down in the Vedas. Oh! Lord, please let me know what I should do in return in gratitude for what you have done to us now.'

Lord Rama then said, "Oh! Indra! If you are pleased with me, please shower the nectar on the dead in the battle, so that they will be alive as they sacrificed their life for my sake.'

After listening to the words of the Lord, Lord Indra sprinkled the nectar on all the dead in the battle field. Surprisingly, only Lord Rama's warriors, monkeys and bears could only come to life while none of the 'asuras' were alive.

Lord Rama said that the 'asuras' could not come to life because while battling, and in their death His followers always recited His name and hence they obtained salvation. They have no other life. His force need to be alive again because they sacrificed their family, children and their own life in the service of God.

Lord Rama further said: 'While giving salvation I do not have partiality to bless. Those who recite my name irrespective of their clan, they will not have second life as they merge with me.'

Rama said that His warriors who served Him need to be rewarded for their sacrifice and hence they should be alive to spend blissful life with family. Hence, Lord Rama is called Purushottama who can reward people as per their entitlement. He had neither partiality nor favouritism. This story tells us that one should not entice anyone for their misdeeds but should try to transform them and at the same time one should reward who help one in every walk of life.



LET US LEARN SANSKRIT

LESSON - 36

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Sri Kompalle Suryanarayana

(धा) (व-प्र.ए) (अर्थः)

पठ् - पठति	=	Reading
लिख् - लिखति	=	Writing
मार् - मारयति	=	Killing
तोष् - तोषयति	=	Making happy
रक्ष् - रक्षति	=	Protecting
त्रास् - त्रासयति	=	Scaring
पोषृ - पोषयति	=	Feeding
हास् - हासयति	=	Making laugh
शिक्ष - शिक्षयति	=	Make him to learn
धाव् - धावति	=	Running, cleaning, washing
क्षाळ् - क्षाळयति	=	Washing
ताड् - ताडयति	=	Beating
नाद् - नादयति	=	Making sound
तोल् - तोलयति	=	Weighing
पञ्च - वञ्चयते	=	Deceiving
पात् - पातयति	=	Throwing
धार् - धारयति	=	He is in debt
चोर् - चोरयति	=	Stealing

(धा) (व-प्र.ए) (अर्थः)

भूष् - भूषयति	=	Praising
मुण्ड् - मुण्डयति	=	Tonsuring
द्राव् - द्रावयति	=	Melting
पाय् - पाययति	=	Make to drink
शाय् - शाययति	=	Lie down
पाच् - पाचयति	=	Cooking
पाठ् - पाठयति	=	Reading
लेख् - लेखयति	=	Writing
शोष् - शोषयति	=	Dried
दूष् - दूषयति	=	Abusing
पूर - पूरयति	=	Filling
पीड् - पीडयति	=	Make him to cry, pressing
दण्ड् - दण्डयति	=	Punishing
मण्ड् - मण्डयति	=	Decorating
गम् - गमयति	=	Let him to go
चोद् - चोदयति	=	Driving away
पाल् - पालयति	=	Taking care off
चार् - चारयति	=	Make him to walk

EKA SLOKI
RAMAYANAM

Aadau raamatapovanaadigamanam
 hatvaa mirigam kaanchanam
 Vaideecharanam jat'ayumaranam
 sugreevasambhaashanam
 Baaleenigrahanam samudratanam
 lankaapureedaahanam
 Pashchaadraavana- kumbhakarnahanam
 chaitaddhi raamaayanam

Here is the simplified version of Ramayana and the meaning of the above sloka.

1. Rama visits Tapovana.
2. Rama kills the golden deer.
3. Ravana kidnaps Sita.
4. Ravana kills Jatayu.
5. Sugriva and Rama talk.
6. Rama kills Bali.
7. Hanuman crosses the ocean.
8. Hanuman burns Lanka with fire.
9. Rama kills Ravana and Kumbhakarna

TONGUE TWISTERS

1. He threw three free throws.
2. The 33 thieves thought that they thrilled the throne throughout Thursday.

PROVERB

Learn to walk before you run

Ans. BHAKTARAMADAS

Saint poet
 Kancharla Gopanna
 is popularly known as ...

		A	D
S	A	R	M
A	B	H	A
A	K	T	

RIDDLE

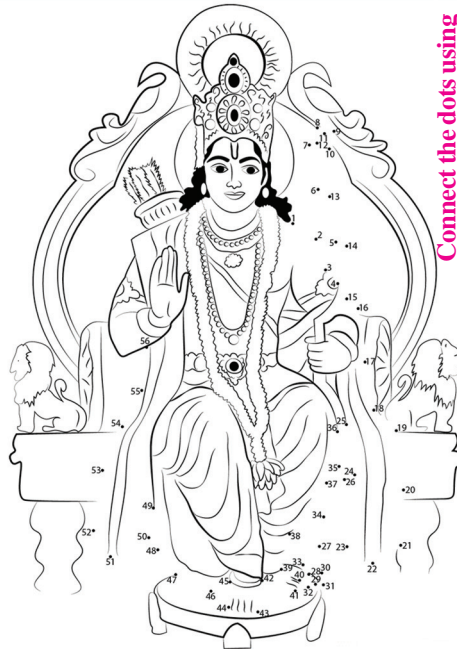
Name the temple using the clues given below :

1. This temple is in Andhra Pradesh.
2. This temple is also called Eka Silanagaram.
3. This temple was built by two Robbers who turned as devotees.
4. Here Srirama Kalyanam will coincide with full moon day.

Answer : Vontimitta, Sri Kodandarama Swami Temple, A.P. State



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



Connect the dots using numbers and draw the Picture.

CHANT

Raamaaya raamabhadraaya
 Raamachandraaya vedhase.
 Raghunaathaaya naathaaya
 Seetaayaah pataye namah.



SRI RAMA DWADASA NAMAVALI

1. Om Sri Sridharaya Namaha - Salutations to one who carries Lakshmi
2. Om Sri Raghu Nayakaya Namaha - Salutations to chief of Raghu clan
3. Om Sri Ramachandraya Namaha - Salutations to moon like Rama
4. Om Sri Ravanathakaya Namaha - Salutations to killer of Ravana
5. Om Sri Loka poojaya Namaha - Salutations to one worshipped by the world
6. Om Sri Janaki pathaye Namaha - Salutations to husband of Sita
7. Om Sri Vasudevaya Namaha - Salutations to one who hides world by illusion
8. Om Sri Ramaya Namaha - Salutations to Lord Rama
9. Om Sri Jaladha shyamayai Namaha - Salutations to one black like cloud
10. Om Sri Lakshmanagraya Namaha - Salutations to elder brother of Lakshmana
11. Om Sri Govindaya Namaha - Salutations to one who can be attained by Vedas
12. Om Sri Sethu Bandanaya Namaha - Salutations to one who built the dam

MATCH THE FOLLOWING



(1)



(2)



(3)



(4)



(5)



(a)



(b)



(c)



(d)



(e)

Ans. : 1) Lord Sri Rama (e. Tirumala)
2) Sri Kodandaramalayam (c. Chandragiri)
3) Sri Kodandaramaswami (d. Vontimitta)

4) Sri Pattabhiramaswami (b. Vayalpadu)
5) Sri Kodandaramaswami (a. Tirupati)



Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 33

'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 father of Jatayu?
2. In which 'kanda' of Srimad Ramayana, the legend of Jatayu will appear?
3. Who killed the bird Jatayu?
4. In which state Nashik is situated?
5. Lord Rama and Sita lived on the northern bank of the river Godavari near Nashik. What is the name of the place?
6. What is the birth star of Lord Rama?
7. People celebrate Lord Rama's birthday as
8. Who is the 'guru' of Arjuna?
9. What is the name of the garden of Sugriva?
10. What is the name of the garden of Lord Indra?
11. In the Ramayana, Urmila Devi was married to
12. What is the name the sage who went to the Trinity of Gods to decide upon the liberator among them?
13. On which tree Arjuna placed their weapons while they were moving to Virata kingdom?
14. What is the name of the wife of the king Virata in the Mahabharata?
15. Who is the brother of Sudheshna?
16. Sri Rama Navami falls on
17. What is the other name of Kancharla Gopanna?
18. Who is the wife of Shatrugna in the Ramayana?
19. Sri Hanumad Jayanthi falls on
20. Who is the wife of Sugriva?

RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-04-2025.
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



GENERAL PREDICTIONS FOR THE MONTH OF APRIL 2025

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



Aries (Mesha) :

Enjoy wealth, property and luxurious comforts. Earns profits with business talent, reduces excessive expenses without incurring debts, succeeds by impressing others with his works.



Libra (Tula) :

Financial support will be provided. There will be a gathering of close friends. Health principles such as yoga and meditation are followed. Blooming leaves are seen with eternal youth. No matter how difficult a task is, it can be done very easily and the life span will increase.



Taurus (Vrishabha) :

Favorable period, financial strength. The contribution of family members contributes to a strong financial situation. Harmonious family relations, spending time with them, and increased respectability in the society.



Scorpio (Virshchika) :

Chances are there to perform celestial functions like kalyanam and a festive atmosphere is created amidst the cheers of friends. Good ideas are shared with others, put into action, and lead to long-term plans. Vigilance is needed in the matter of health.



Gemini (Mithuna) :

Become healthy, wealthy and intelligent. Transit of Guru in birth sign increases knowledge, wealth and prosperity. Financial situation will increase significantly.



Sagittarius (Dhanu) :

They have enthusiasm to actively perform every activity in life. Successfully achieve high ambitions. Popularity increases in society, family, friends etc.



Cancer (Karkataka) :

Family expenses will increase, foreign travel, being away from family may face obstacles in professional business and may suffer from chronic diseases.



Capricorn (Makara) :

Intelligence and knowledge will grow, high level of willpower will increase leading to success in many areas of life, will increase the desire to work hard and lead to success, success will be achieved in all fields.



Leo (Simha) :

There will be peace and harmony in the family. Have a happy married life. Incentives increase in career. There are chances of promotion in the job. Businessmen will get unexpected profits. It will be a lucky period.



Aquarius (Kumbha) :

Benefits like buying a house will be fulfilled. Money is spent only on auspicious things. Excessive expenses can be kept under control, vigilance is required on roadways, child is expected to be born. Money will grow.



Virgo (Kanya) :

Make a plan to make your dreams come true. They work with determination until the goal is achieved and achieve success with self-reliance rather than depending on others. They will achieve the planned tasks with the power of God.



Pisces (Meena) :

Able to act with confidence and motivate and lead a team of ten. There will be no financial benefit. Care should be taken in the matter of financial transactions with others. You will get troubles if you guarantee for others loans.

Subham Subham Subham

**LORD RAMA
THE VIRTUOUS KING!**Original Story in Telugu by : **Sri Koganti Venkata Appalacharyulu**Pictures by : **Sri K.V. Kotilingachari**Translated by : **Smt. J.C. Gnanaprasuna**

Picture story explaining the Characteristics of 'Sri Rama' related to the epic Ramayana



King Dasharatha's sons Rama, Lakshmana, Bharata and Shatrughna are the symbols of brotherly affection.



There is no disciple like Lord Rama and there is no teacher like sage Vishwamitra in the entire creation. They are like the flags of 'Guru-shishya' relationship.



Lord Rama, who never questioned His father, went into exile along with His wife, Sita and His brother Lakshmana for fourteen years.



Lord Rama is virtuous as He obeyed the orders of the sages. He is called 'Ashritavatsaludu' as He protected the sages from demons.



Ahalya who was in the shape of ashes in the ashram of the sage Gautama was released from her curse as soon as the foot of Lord Rama touched her.



Both Lord Rama and Lakshmana received the blessings of Ahalya and Gautama.



Lord Rama was called 'Bhaktavatsala' as He affectionately performed the last rites to His father's friend Jatayu and gave him salvation.



Lord Rama, who made friends with Sugriva, is a symbolic reflection of virtuous friendship.



Lord Rama was affectionate who took Hanuman as His true servant for his unflinching devotion and showered parental affection on him.



Lord Rama was a fine architect who had built a bridge over the southern ocean with the help of Vanaras.



Lord Rama came to Ayodhya along with His wife, Sita after killing Ravana and was crowned.



One word, one wife, one path, and one arrow are the principles of Lord Rama. He is 'Jagadabhirama' who ruled His kingdom for eleven thousand years and was renowned as the Creator of 'Rama Rajya'. One must follow the principles of Lord Rama.



TIRUMALA TIRUPATI DEVASTHANAMS
SAPTHAGIRI
SPIRITUAL ILLUSTRATED MONTHLY



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OUR CONTACT ADDRESS

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

Answers for the QUIZ

Published in the Month of FEBRUARY 2025

1. Kanuma day
2. Vakula Matha
3. Sri Adi Sankaracharya
4. Tamilnadu
5. Lanka
6. Ravana
7. 05-02-2025
8. Shilada
9. A beautiful king
10. Sri Kuresa
11. Bhishmaka
12. Rohini
13. Narakaasura
14. Lord Shiva
15. Vasantha Panchami
16. 'Matali'
17. Anjanadri
18. Punitavati
19. Cow's milk and butter
20. Lord Shiva

Winner for the month of FEBRUARY 2025

ISHIKA BALAJI

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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 organized Sri Srinivasa Kalyanam in Varanasi on 18.02.2025 at the Birla Mandir of the Benares Hindu University as a part of its religious festivities in the Maha Kumbhamela. TTD EO Sri J. Syamala Rao, I.A.S. participated in the divine event.



Sri Ramakrishna Theertham, one of the sacred Theerthas in Tirumala was celebrated Theertha Mukkoti at Tirumala on 12.02.2025 on the advent of full moon day of Magha month.



TTD EO Sri J. Syamala Rao, I.A.S. presented sacred silk vastrams on behalf of TTD to Srisaillam Swami on the occasion of Sri Bhramaramba sameta Mallikarjuna Swamy annual Brahmotsavam on 22.02.2025.



TTD EO Sri J. Syamala Rao, I.A.S. presented sacred silk vastrams on behalf of TTD in the Vayulingeswara Swamy temple at Sri Kalahasti on 28.02.2025.



The Chief Justice of AP High Court Sri Justice Dhiraj Singh Thakur had darshan Tirumala Sri Venkateswara Swamy on 10.02.2025. On this occasion, TTD Addl. EO Sri Ch. Venkaiah Chowdary, I.R.S., presented him with the Srivari Tirtha Prasadam.



Sri V. Vinay Chand, the Secretary AP Endowments took oath as TTD Trust Board Ex-Officio member on 23.02.2025. The oath was administered by the TTD Addl. EO Sri Ch. Venkaiah Chowdary, I.R.S., and after oath and darshan, he was presented with the Srivari Tirtha Prasadam.



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VAYALPADU

SRI PATTABHIRAMASWAMIVARI BRAHMOTSAVAMS

from 03-04-2025 to 11-04-2025