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TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

SPIRITUAL ILLUSTRATED MONTHLY

MAY 2025

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**Krushnoo rakshathu no jagathrayaguruhu, krushnam namasyaa myaham
Krushnenaamarasathravo vinihathaaha. krushnaaya thasmai namaha |
Krushnaadeva samuthitham jagadidam, krushnashya daasoo asmyaham,
Krushna thishtathi sarvametha dakhilam, hekrushna rakshasva maam ||**

THE CELESTIAL KALYANAM

Srinivasa Kalyanam was performed on 15-03-2025 with devotional fervour at Sri Venkateswara Swamy Temple in Venkatapalem, Amaravathi, A.P. State



The Celestial Kalyanam was an eye feast, performed on the stage fully decorated with six domes. The TTD in association with the Government of Andhra Pradesh organized the grand celebration. Honorable Chief Minister of A.P. Sri Nara Chandrababu Naidu and his wife Mrs. N. Bhuvaneshwari presented sacred silk clothes to Sri Venkateswara Swamy. In this programme, Sri Sri Pedda Jeeyar Swami, Sri Sri Chinna Jeeyar Swami, Andhra Pradesh Governor Sri S. Abdul Nazir, Endowments Minister Sri Anam Ramanarayana Reddy, TTD Trust Board Chairman Sri B.R. Naidu, T.T.D. Executive Officer Sri J. Shyamala Rao, IAS., Additional Executive Officer Sri. C.H. Venkaiah Chowdhary, I.R.S., Joint Executive Officer Sri V. Veerabrahmam, I.A.S., and other T.T.D. Trust Board Members participated.





BHAGAVADGITA



nai naṁ chindanti śāstrāṇi
nai naṁ dahati pāvakaḥ
na cai naṁ kledayanty āpo
na śoṣayati mārutaḥ

Weapons do not cleave this self, fire does not
burn him; waters do not make him wet; nor
does the wind make him dry.

(Chapter - 2, Sloka – 23)

INVOCATION

eṭṭu nēricitivayya yinni vāhanamulekka
gaṭigā niṁvukē hari kaḍu meccēmayyā..

..eṭṭu..

garuḍuni mīda nekki gamaniñcitivi nāḍu
arudaina pārijātaharaṇānaku
garimatō rathamekki kadaliti vallanāḍu
soradi brāhmaṇapaḍucula nuddhariñcanu..

..eṭṭu..

cakkagā gubēruni puṣpaka mekki kadaliti
makkuva sītādēvi maraliñcanu
takkaka vāyuju nekki dāḍi vetṭitivi nāḍu
cokkapu vānarula paujulu cūḍanu...

..eṭṭu..

koṭṭagana nīvu rāti guṛṛamu nekki tōliti
paṭṭiyeḍa na dharmamu naḍacaganu
meṭṭuka śrī vēṅkaṭādri mīda ballaki yekkiti
viṭṭe yindira gūḍi yēgu beṇḍli yēganu..

..eṭṭu..



How did You learn, O Lord, the skill of mounting so many Vahanas?
This is the reason O Hari, we appreciate You immensely!

You mounted onto Garuda on that day,
when You wanted to lift off the Parijatha tree!
With greatness, You mounted the chariot on that day,
when You blessed the Brahmin ladies with deliverance!

Beautifully, You mounted onto 'Pushpaka', the flying chariot of Kubera,
to lovingly bring back Sita-devi!
Befittingly, You mounted onto Hanuman to wage a battle,
and to see the mighty array of the vanara forces!

At the end, You mounted onto the might horse
to counter Adharma and destroy it!
And upon Sree Venkatadri, You mounted the palanquin
along with Lakshmi, to proceed for Your wedding!!!

- Annamacharya

Sankeerthana Courtesy

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Tirumala Tirupati Devasthanams

KARVETINAGARAM SRI VENUGOPALASWAMIVARI BRAHMOTSAVAMS From 19-05-2025 to 27-05-2025



19-05-2025, Monday
Day : Dwajaroohanam
Night : Peddaseshavahanam

20-05-2025, Tuesday
Day : Chinnaseshavahanam
Night : Hamsavahanam

21-05-2025, Wednesday
Day : Simhavahanam
Night : Muthyapupandiri
vahanam

22-05-2025, Thursday
Day : Kalpavrukshavahanam
Night : Sarvabhupalavahanam

23-05-2025, Friday
Day : Mohini Avataram in Pallaki
Night : Garudavahanam

24-05-2025, Saturday
Day : Hanumadvahanam
Eve. Vasanhotsavam
Night : Gajavahanam

25-05-2025, Sunday
Day : Suryaprabhavahanam
Night : Chandraprabhavahanam

26-05-2025, Monday
Day : Rathotsavam
Night : Aswavahanam

27-05-2025, Tuesday
Day : Chakrasnanam
Night : Dwajavarohanam

Tirumala Tirupati Devasthanams

RISHIKESH AND NARAYANAVANAM SRI KALYANA VENKATESWARASWAMIVARI BRAHMOTSAVAMS

From 11-05-2025 to 19-05-2025



11-05-2025, Sunday
Day : Dwajaroohanam
Night : Peddaseshavahanam

12-05-2025, Monday
Day : Chinnaseshavahanam
Night : Hamsavahanam

13-05-2025, Tuesday
Day : Simhavahanam
Night : Muthyapupandirivahanam

14-05-2025, Wednesday
Day : Kalpavrukshavahanam
Night : Sarvabhupalavahanam

15-05-2025, Thursday
Day : Mohini Avataram in Pallaki
Night : Garudavahanam

16-05-2025, Friday
Day : Hanumadvahanam
Night : Gajavahanam

17-05-2025, Saturday
Day : Suryaprabhavahanam
Night : Chandraprabhavahanam

18-05-2025, Sunday
Day : Rathotsavam
Night : Aswavahanam

19-05-2025, Monday
Day : Chakrasnanam
Night : Dwajavarohanam



Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati



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Front Cover: Sri Venugopala Swami with His Consorts,
Karvetinagaram

Back Cover: Sri Lakshmi Narasimha Swami
(Artist - Sri Maniyam Selvan)



THE SPLENDOUR OF VAISHAKHA MASA

Our birth and demise are symbolically interlinked with the movement of the Sun. Death is inevitable for every living being in the mundane world. So, it is said that the Sun is the personification of Time and the incarnation of Destiny. As there are seasons, the cycles of birth and death revolve like a wagon wheel. After Margashiramasam, Vaishakamasam has gained its significance again. It is also renowned as Madhavamasam. It means that it is the month which is very dear to Lord Vishnu. It is a 'Mahojwala Masa' which gives a great message to mankind. The birthdays of great spiritual personalities who have performed 'Prapatti' including 'Archavatara' fall in this month. It is the birth anniversary of Lord Narasimha Swamy who showed His first Omnipresent Form after the worship done by His devotee Prahlada. He killed the arrogant Hiranyakashipa. Prahlada, who realized the Omnipresence of the Almighty, surrendered himself for protection. The symbolic position of a great teacher of 'saranagata tattva,' is Lord Anjaneya. He, who is a selfless being despite having all the abilities, has accepted the great concept of servitude and has carried out the works of Lord Rama with utmost efficacy and efficiency. His birthday also falls in this month.

Jagadguru Sri Adi Shankaracharya realized the greatness of the Supreme Spirit called 'Antaryami' in every molecule. He declared the non-dualism of Lord Shiva, by instructing the people to surrender to the Almighty. Even after reaching the shore of the transcendental goal, the people used to recite his Bhajagovindam, Shivanandalahari, Soundaryalahari, Kanakadharastavam and Lakshminrusimha Karavalamba Stotram. He became a great 'acharya' for the spiritual prosperity of the world. His multi-characterization in his spiritual works has given a new message in proclaiming the unique consciousness in the world. He is a philanthropist who has given a real interpretation to 'Prasthanatrayam' (three sources). He has imparted spiritual knowledge for the destination of man who wants to reach the Godhead. A mentor is one who preaches duty to the individual and the society alike.

Sri Bhagavad Ramanuja is really the younger brother of Lord Rama. All his philosophy of Visishtadvaita reflects 'ananyasaranagati tattva.' The works of Nammalwar are like the graceful waves of music in describing the virtues of the Almighty. They are the different manifestations of the Lord. Padakavitha Pitamaha Sri Annamayya's 'sankeerthanas' are divine beacon lights that express the synthesis of husband and wife and the 'Jivatma and the Paramatma.' He has established the sense of equality among all living beings beyond the differences of caste and creed. His long surrender to the Lord of the Universe is the quintessence of his 'sankeerthanas.' He is great in imparting ancient spiritual wisdom to the people through his 'sankeerthanas' which is really unique. While Sri Adisankara, who is the epitome of Advaita Bhavana, performed 'saranagati stavas' on all gods. Sri Annamayya made all the gods dwell in Lord Venkateswara and demonstrated unity in diversity. Many great saints and philosophers favoured this sweet and delightful month with their wonderful manifestations.

In this month, there are auspicious 'muhurtams' for performing 'Griha Praveshams, the installation of God and Goddess in new temples and the rituals for 'Upanayanam.' Every day in this month, one should chant Lord Srimannarayana. In this month, many festivals and celebrations will be held by the TTD. Tiruchanur Sri Padmavati Thayar's Vasantotsavam, the Brahmotsavams in Hrishikesh, Narayanavanam, Jammalamadugu and Karvetinagaram. Matrusri Tarigonda Vengamamba Jayanti will be performed in this month. Let us participate in these festivals and be blessed by the grace of Lord Venkateswara!

Om Namo Venkatesaya!



VAISHAKHA MASA

A Bonanza for Celebration of Many Jayanthis

- Prof. M. Rajagopalachary

Vaishakha masa is an auspicious month for the Hindus as it marks a bonanza of jayanthis of great preceptors like Srimad Ramanuja and Annamayya, and gods like Srirama, Srikoorma, Nrusingha and Hanuman. Hindus all over India celebrate the descent of these noble personages and gods on the earth with great reverence and devotion. It is interesting to note that Annamayya wrote on the other forms of Lord Vishnu as well as Sri Ramanuja, the architect of Vishishtadvaita. Let us examine some of his sankirtanas, especially those that are relevant to the gods and personages of whose jayanthis we are celebrating in this Vaishakha masa (the telugu month).

Annamayya:

Vaishakha Pournami (Full Moon Day) happens to be the jayanthi of Annamayya as well as Koormaavatara of Lord Vishnu. Annamayya is regarded as *Padakavita Pitamaha* (Father of Pada Tradition of Poetry). He has also earned the titles like *Panchamagama Sarvabhauma* (the Emperor of the Fifth Veda), *Panchamaagamakarta* (the author of the fifth Veda), *Andhra Vedaantakarta* (author of Vedaanta in Telugu), *Hari Sankirtanacharya* (Master of Compositions on Hari).

Chinna Tirumalacharya in his sankirtana, “*Hari yavataarametadu annamaya/araya maa*

gurudeetadu annamaya” hails his grandfather as the incarnation of Hari. He is high in the heaven at Vishnupada always in the service of *Ksheeraabdhishayana*. He is there in the vicinity of Solar splendour. Another sankirtana on Annamayya describes him thus: “*Eetade muktidova yeetade maa yaacharyu / deetadu galugbatti indaru badikiri*”. Annamayya’s descendents consider him as the preceptor who showed them the path of liberation. They feel that they are blessed because of him. They seek Hari’s refuge on the pretext of their kinship with Annamayya.

*Sharananti maatani sammandhamuna jesi
Mariginchi mammeli maninchave!*

Sri Ramanuja:

Vaishakha Shuddha Panchami with the ruling star of Ardra is the Jayanti of Srimad Ramanuja. Being the follower of the Vishishtadvaita, Annamayya wrote quite a few panegyrics on this great Acharya. Let us go through one of the most beautiful songs on Sri Ramanuja.

*Unnatonnatudu Udayavaru
Yenna nanantude yee udayavaru
Sarvalokamula shaastrarahasyamu
Lurvi bodame nee udayavaru
Poorvapu Vedana punyashaastramulu
Nirvahinche nannitaa udayavaru
Vekkasapu shrivishnubhaktiye
Vokkaroopame Udayavaru
Chakkanaina sujnyaanamuna kiravai
Vukku meerenide udayavaru*



*Kadise mokshasaakaaramu daanai
Vudutuna niliche nee vudayavaru
Yidigo shriveniateshwaru yee(nee)dai
Podaluchun nunnaadu bhuvi nudayavaru.*

Udayavaru is a title the Lord Himself conferred on Sri Ramanuja. It means one who possesses His *nithyavibuthi* (one that is permanent: *sri vaikunta*) and *leelavibhthi* (everything that's subjected to His *leela*; earth and 14 *lokas*). He declared the hitherto kept secret *ashtaakashari mantra* from the temple tower of Tirukkoshtiyur with a view to extending the benefit of redemption to one and all with great compassion. When his master warned him that he would go to the hell for his disobedience, he was ready to take the risk of hell for the sake of others in this task. Annamayya glorifies the contribution of Sri Ramanuja to Srivaishnavism in this song. He describes him as the incarnation of the aspect of Adi Shesha, the Infinite. Ramanuja expounded the secretive meaning of all the spiritual sciences and established the rituals of worship at various srivaishnava temples as ordained by the ancient Vedanta and other agamas. He has come down to Tirupathi within our vicinity as the personification of salvation himself to match Lord Venkateswar.

Sri Rama:

Vaisakha Shuddha Shashti is said to be Sri Rama Jayanti. Annamayya showers encomiums upon Sri Rama in the following sankirtana:

*Ramachandruditadu raghuveerudu
Kaamita phalamuleeya galigenindariki*

*Goutamu bharyapaaliti kaamadhenuvitadu
Ghatala koushikupaali kalpavrukshamu
Sitadevi paaliti chintaamani yiadu
Yeetadu dasulapaaliti yihaparadaivamu*

*Paraga sugreevupaali parama bandhuvitadu
Sarihanumantupaali saamraajyamu
Nirati vibheeshanunipaali nidhaanamu yeetadu
Garima janaku paali ghanapaarijaatamu*

*Talapa shabaripaali tatvapu rahasyamu
Alariguhunipaali aadimoolamu
Kaladannavaaripaali kannuledute mooriti
Velaya shrivenkatadri vibhuditadu.*

Here, Annamayya praises Lord Sri Rama as the fulfiller of the wishes of all. He relieved Ahalya of her curse and restored her original form just by touching her with his feet. Naturally, he was like a cow of plenty for her. He was like a wishing stone for the choleric Vishvamitra whose sacrificial fire he saved from defilement by demons. He was a wishing stone for Sita fulfilling all her desires. He is the fulfilment in both the worlds for his servants. He rescued Sugriva from his brother Vali and crowned him king of Kishkindha. Thus, he became a close relative to Sugriva. He became an empire to the great devotee-servant Hanuman as he became everything to him. Accepting Vibhishana's surrender, he made him king of Lanka after killing Ravana and thus proved a permanent treasure to him. He became a coral tree of heaven to his father-in-law Janaka by breaking the invincible Shiva's arc and marrying his daughter Sita. Accepting Shabari's



tasted fruit and granting her redemption, he revealed the secret of spiritual philosophy. By embracing his friend Guha, he became a primeval source of creation for him. By manifesting himself as Lord Venkatesa on Tirumala, he has made himself easily available to his devotees.

Nrusimha:

Vaishakha Shuddha Chaturdashi with the ruling star of Swathi is Nrusimha Jayanthi. Of the many sankirtanas Annamayya wrote on Narasimha, let us relish the following one:

*Ilayunu nabhamunu nekaroopamai
Jalajagollu jalipinchitivi*

*Edasina nalamuka hiranyakashipuni
Dodikapatti chetula bigisi
Kedapi todalapai girigona nadumuka
Kadupu chinchu kahakaha navvitivi*

*Roppula noorpula rochchula kasarulu
Guppuchu laalalu guriyuchunu
Kappina bebbulika sarhunkrutula
Deppara pasurula Dhruti yanachitivi*

*Pela pelanaarchchu bedabobbaiuduchu
Dhaladhala meruvaga dantamulu
Phalaphala veeravibhava rasarudhiramu
Gulagula dikkula gurichinchitivi*

*Chatinuprevula jannidamulato
Vaatera simhapu vadanamuto
Chetulu veyuta jelagi ditisutuni
Potara manapuchu bhuvi merasitivi*

*Ahobalamuna natiroudramuto
Mahaamahimala malayuchunu
Tahataha medupuchu dagu venkatapati
Yihamu baramu maa kipu dosagitivi.*

In this *sankirtana*, Annamayya describes the colossal form of Narasimha which encompasses both the earth and the sky frightening the sea and the worlds. With his taunting warwhoops rending the skies, he kills the enemy Hiranyakashipu holding him in his invincible clutches and tearing out his entrails with a crash as the blood gushes forth. He has come down to Venkatadri in the form of Venkateshwara to grant the devotees the best of both the worlds.

Hanuman:

Vaishakha Bahula Dashami with the ruling star of Poorvaabhaadra is the



Jayanti of Hanuman, the staunch disciple of Sri Rama. In one of the sankirtanas, Annamayya brings out a fine comparison between the attributes of Sri Rama, the master and Hanuman, the servant. Let's enjoy that song.

*Itade yatadu gaabo lelika bantunu nairi
Mitileni raghavudu meti hanumantudu!!*

*Jaladhi bandhinchin date chalapatti raghavudu
Alari voorake date hanumantudu
Alukato raavanuni yada tanache natadu
Talachai mairavanuni dandinche nitadu.*

*Konda vellaginchin dolli govardhanu datadu
Kondato sanjeeviyetti gori yitadu
Gundu garache nahalyakoraku sitaapati
Gundu garagaga baade kori yitadu*

*Anjanaa chalamumeeda natadu sri venkateshu
Danjanee tanayu daaya nanilajudu
Kanjaaptakula ramaghanudu daanunu dayaa
Punjamaaya mangaambudhi hanumantudu!!*

Annamayya compares Hanuman with his master Sri Rama quite interestingly. While Rama

built the bridge and crossed the sea, Hanuman crossed the sea easily. While Rama killed Ravana, Hanuman punished Mairavana. While Rama lifted the Govardhana hill to save his villagers (in Krishna incarnation), Hanuman lifted Sanjivini Mountain to save Lakshmana. While Rama relieved the curse of Ahalya with his mere touch of the boulder, Hanuman melted the boulder with the melody of his music. While Lord Venkatesa is on the Anjanadri, Hanuman is the son of Anjana.

Let us celebrate the advent of these great gods and preceptors with sincere devotion and earn the blessings of Lord Venkateswara!



TTD ANNAMACHARYA PROJECT : The saying “Dharmo Rakshati Rakshitah” teaches us all that exploring dharma is the duty of every one born on this earth. The Tirumala Tirupati Devasthanams, representative entity of Sri Venkateswara Swamy, is performing good work for the protection of Sanatana Dharma. Till today as part of the initiative to spread the divine glory of Sri Venkateswara Swami all over the world, TTD has been attempting to give utmost importance to preserve Sanatana dharma and make people aware of the dharmic values, with a view to motivating the entire land of Bharat to imbibe those values. As part of this, TTD established various spiritual dharmic programmes and projects. Annamacharya project is one among them. Annamacharya project was established in 1978 to propagate throughout the world the sankeertanas of Tallapaka Annamacharya and other Tallapaka poets who composed keertanas on Lord Srinivasa. The main aim of this project is to popularize Annamacharya keerthanas.

For Further Details, Readers can log on to the TTD Website www.tirumala.org related to the information of Sri Annamacharya. In the website, the TTD has divided the web pages related to Sankeerthanams, Audios, Literature, Life history, Copper Plates etc. separately for the convenience of the global readers. Utilize this opportunity provided by the TTD and be blessed by the Lord.

On the occasion of
Saraswati River Pushkaras
From May 15th to 26th, 2025



The Magnificence of the 'RIVER SARASWATHI'

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

Since the time of ancient civilizations, the river Saraswati like the Ganges and the Yamuna is the most sacred river although it flows as an inner channel. The reference of the river Saraswati is found in the Rigveda, Srimad Bhagavatam, the Brahmanda Purana, the Brahmapurana, the Devi Bhagavatam, the Mahabharata and the Ramayana. In these sources, there are many mythological stories about the creation and glory of the river Saraswati.

THE WORDS OF LORD BRAHMA :

There is an interesting story about the creation of the Saraswati in the Brahmanda Purana. Once Lord Brahma, the Creator went to Kailasam and discussed various issues for some time with Lord Shiva. During the discussion, Lord Brahma said: 'I will find your Linga Rupa the beginning and the end. Lord Shiva accepted it. Lord Brahma set out to find Lord Shiva's beginning and the end. He went to Pathala and 'urdva lokas' but He could not find Lord Shiva's beginning and the end. He returned to Lord Shiva. While looking at Lord Brahma, Lord Shiva questioned: Have you found My beginning and the end? Lord Brahma felt that He would be insulted if He had admitted that He could not find it. So, He replied: I have seen Your beginning and the end. Lord Shiva realized that Lord Brahma was lying. Lord Shiva, who was angry, cursed Lord Brahma. He said: 'Your speech, i.e., Saraswati, would turn into a river and flow on the earth.'

THE ORIGIN FROM THE BRAHMA LAKE :

According to the Mahabharata, the river Saraswati originated from the Brahma Lake. Once upon a time, while the Creator, Lord Brahma was sitting in the Satya Loka, the pot containing water in His hand fell and rolled on the ground three times. At this time, the water in the pot fell in three places. Three lakes were formed in those places. They were called the Brahma Lakes. Lord Brahma, Gayasura, Uddalaka, Vasishta, and Brihaspati performed 'yagnas.' During that time Goddess Saraswati went there with different names, and fulfilling their wish and started flowing as a river from the Brahmasarassu. The river is called 'Saraswati'.

THE STAGE FOR VEDA VYAS'S WRITINGS :

The banks of the river Saraswati were the stage for the writings of Sri Veda Vyasa, who separated the four Vedas and wrote the Puranas. It is said that he sat on the banks of the river Saraswati and wrote the Puranas. Sri Vyasa, who was born on the banks of the Yamuna, spent his childhood on the banks of the Ganges and the river Saraswati along with the Yamuna. When Sri Veda Vyas was in a state of grief in the Badarika Ashram on the banks of the river Saraswati, the sage Narada came there. Seeing the sage Vyasa in gloom, Narada advised him to write the 'Srimad Bhagavatam' describing the glories of Lord Srimannarayana. He further said: You will find peace

of mind.' It is said that after hearing Narada's advice, Sri Veda Vyasa composed the Srimad Bhagavatam and many other works on the banks of the river Saraswati. It is said that the river Saraswati is very sacred. In the past, there were hundreds of holy places along this river. It is said that many people benefited by taking a bath in them. The Puranas said that the Moon had got rid of his tuberculosis by taking a bath in this river. Lord Indra also had got rid of the sin of 'Brahmahatya.' Moreover, the Puranas revealed that Kubera had become the Chief of wealth and Lord Varuna had become the Chief of water by taking a bath in this river.

VARIOUS NAMES OF THE RIVER SARASWATI :

The river Saraswati is mainly known as 'Saptasaaraswata' along with the name Saraswati. There is a story about this. In the past, the river Saraswati attended the yagna performed by Lord Brahma with the name 'Subhadra'. Similarly, the river Saraswati attended the yagna performed by the great sages with the name 'Kanakakshi', the yagna performed by Gayasura with the name 'Vishala', the yagna performed by Uddalaka with the name 'Suratanvi', the yagna performed by Brihaspati with the name 'Suveni', and on another occasion, the puja performed by Lord Brahma with the name 'Vimalodhak'. Therefore, all these names are given to the river Saraswati. Moreover, it is said that Saraswati, who attended the seven sacrifices in this way with seven names and seven forms, acquired the names 'Saptasaaraswata' and 'Saptasaaraswatam'.

THE COURSE OF THE RIVER SARASWATI :

History says that the river Saraswati, which flows as an internal channel, used to flow directly in the past. Moreover, evidence has been found that many civilizations, people's homes, cities, and shrines flourished on this riverbank. Like the Ganges and the Yamuna, the Saraswati also originates in

the Himalayas. The Saraswati originates in Kapali Tirtha, near Siramur in the Shivalik range of the Himalayas. From there, the Saraswati joins Manasasarovar, where it turns and flows down the Himalayan peaks and enters the plains at Adibadri (in Ambala district). From there, it started its divine journey and joined the rivers Marakanda and Gaghar in the middle, and flowed through the states of the Punjab, Haryana, Rajasthan, and Gujarat, and finally met the Arabian Sea at Prabhasa.

Although there are no traces or direct streams today, there are many historical evidences. The Aryans who lived in our country during the Vedic period lived in the 'Saptasindhu' region. The 'Saptasindhu' is the region of seven rivers namely Saraswati, Sindhu, Vitasta (Jhelum), Asikni (Chenab), Varosni (Ravi), Vipas (Beas), and Sutudri (Sutlej), which is also called 'Aryavarta'. Therefore, it is said that the Saraswati, which originated in the Himalayas, flows in the Aryavarta and meets the Ganges and the Yamuna.

Moreover, the 'Harappan culture' flourished in our country before the Aryans. The settlements of this civilization, known as the Indus Valley Civilization, have been discovered not only near the Indus river but also in many excavations. In the research conducted in 1973 by scientist R.S. Chin, who was also involved in the excavations and research of the Harappan Civilization, it is stated that one of the settlements of the Indus Valley Civilization, Banawali, was located on the banks of the Saraswati, which is evidence that the Saraswati used to flow in the past. It seems that the Saraswati, which flowed during the period of the Puranas as well as in the historical period, disappeared later. This river might have disappeared during the 'Mali-Vedic' period. The proof for this is that the Mahabharata War is said to be an example of the wars that took place during the 'Mali-Vedic' period. It is said that the Saraswati dried up during the

Mahabharata War and that Balarama, during his pilgrimage, travelled along the path of the dried up river Saraswati. It is also said that Kurukshetra was located on the banks of the Saraswati and that the Saraswati disappeared there and the name 'Vinasana' was coined for the area where the river disappeared.

THE STORY BEHIND THE DISAPPEARANCE :

After the war with the demons, the gods hid their weapons in the 'ashram' of Dadhichi. After some time, Dadhichi wanted to go to the Himalayas to do penance and he mixed the weapons of the gods in water and made them drink. Later, when the gods went to Dadhichi and asked him to give them their weapons, he explained what had happened. Dadhichi died when the gods were angry. The gods told him to make weapons from his bones. When Dadhichi's son Pippalada came to know about this and thought that the gods were the reason for his father's death, he went to Badarikashrama to take revenge on the gods and performed severe penance. Owing to that penance, 'badabagni' emerged from his thighs. It started destroying the gods one by one every day. With this, all the gods sought refuge in Lord Vishnu. Lord Vishnu persuaded 'badabagni' to go into the sea and drink only water to quench his thirst. Only a virgin could take submarine fire into the sea. Therefore, Lord Brahma, the Creator took the help of His daughter Saraswati. Ganga and Yamuna also encouraged Saraswati. Saraswati agreed to it. But what if the evil spirits touch Her and defile Her while she is flowing with the submarine fire? She asked. Lord Brahma said: 'You have no fear. You flow from within the earth and the story goes that the river Saraswati on the earth went into the layers of the earth and flowed as an internal channel and took the submarine fire into the sea. It is said that since then the river Saraswati started flowing as an internal channel.

Although this is said in a mythological way, research has revealed that the river Saraswati disappeared due to geological changes. It seems that about 17 million years ago, a huge earthquake in the Shivalik mountain range in the Himalayas caused the Shivalik Mountains to break into pieces, damaging the existence of the river Saraswati. Therefore, the melting of the snow stopped the flow of water into the river, and the river dried up. However, it is said that during the rainy season, it would flow for a few years and then completely dried up and disappeared.

RESEARCH ON THE EXISTENCE OF THE SARASWATI :

Research on the Saraswati began in 1819. In 1972, satellite images taken by an American satellite provided evidence and added strength to the claims that the river Saraswati existed in the past. Research is still going on. In 1985, the Saraswati Research Movement was started with 18 members and efforts were made to revive the river and were somewhat successful. It currently flows from the Shivalik Mountains in the Himalayas. A Saraswati Kund was built at Bindu Sarovaram in Badri. In 2004, lakhs of people took their holy bath there on the Shukla Paksha Panchami (Vasanta Panchami) of Magha masam.

SARASWATI PUSHKARAS :

When the Bruhaspathi (Jupiter) enters the Mithuna Rasi (Gemini sign) Pushkaras are performed for the river Saraswati. It is said in the Rigveda that the river Saraswati is superior to twenty one rivers like the Ganges, the Yamuna, and the Indus. It is said that it is a great river that bestows wealth, children, longevity, knowledge, fame, and immortality to the people.

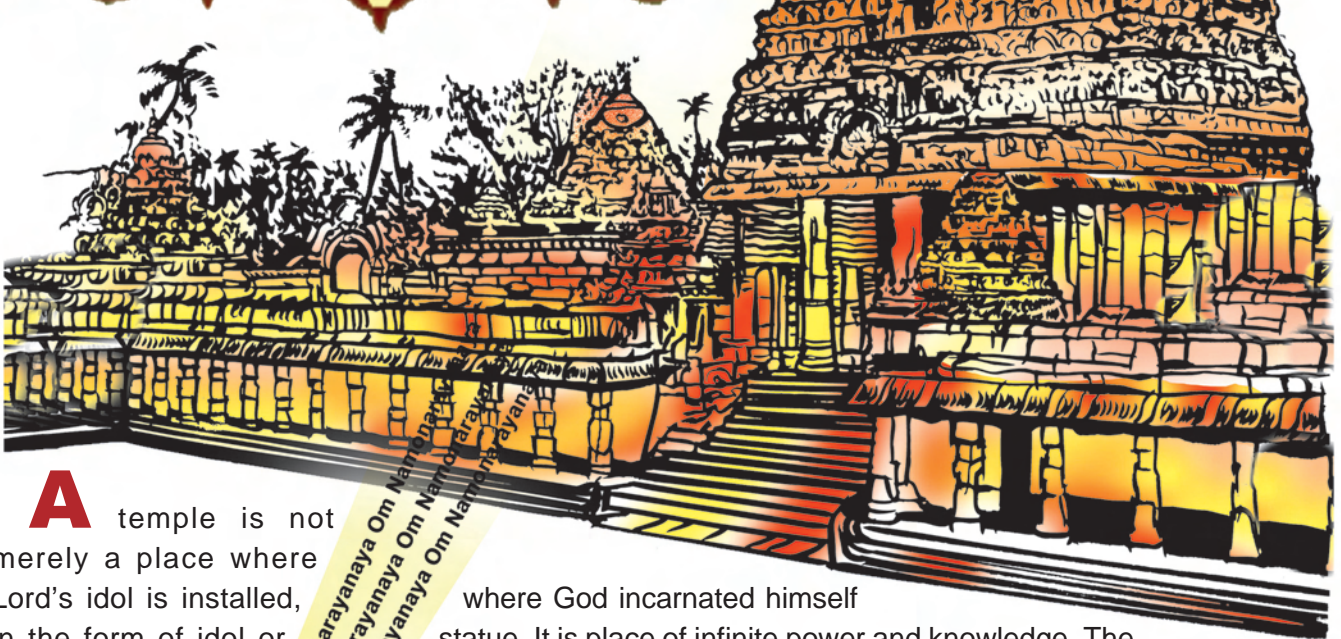


TEMPLE

The Centre of Power and Knowledge

Original Telugu by : Dr. K. Ramakrishna

Translated by : Sri P.T.S. Murthy



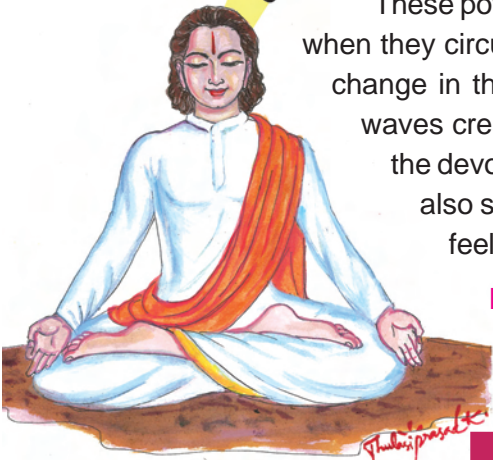
A temple is not merely a place where Lord's idol is installed, in the form of idol or scriptures dealing with or carver of temples

where God incarnated himself statue. It is place of infinite power and knowledge. The sculpture and temple rituals have explained this in detail. The sculptor and the sanctum sanctorum follow the guidelines given in scriptures.

The scholars and installation of a place for location. At m e t a l

well versed with rituals first select a suitable place for construction of a temple the idol of the deity. They follow several rules and regulations. They select such construction of a temple, where the gravitational forces are abundant in that that place of gravity they instal the Lord's idol and also copper Yantras. The copper absorbs the gravitational force and spreads all over the place.

These powerful weaves spread by the Yantra will enter into the body of the devotees when they circumambulate around the temple. This is one of the reasons for a marked change in the devotees who frequently visit temples. In addition to this, the power waves created out of rendering slokas by the priests also instil positive energies in the devotees. Devotees feel exuberated when they visit temples frequently. Elders also suggest that when they do so, they energise themselves with this positive feeling.



Mantras – Wisdom waves : Lord resides in the Mantra and when such mantra is recited, the power enters the human body. This cleanses the

mind and body while ignorance is destroyed. The inner devotional powers of men are invoked due to recitation of the mantras. They realise this personally as their contaminated mind with anger, lust, desire, ego and envy will slowly recede. The mind becomes fresh with pious thoughts.

The mantras are composed of Beeja Letters. There is a strong connection between sound and power. Sound produces vibration. If the mantras are recited perfectly, the hidden power in the Beeja Letters evokes superior power.

The sound waves spawned from the mantras have excellent energy. They influence the nature, humans and the creation of the universe. This fact has been acknowledged by the present scientific community.

The Beeja Letters not only conjure the inner energy of the mankind but also invoke the invisible powers in the nature. Our ancestors have amply demonstrated how with the rendering of the mantras, rains are created and lamps lighted. It happens because the sound waves have the strength to move the atoms in the nature. Hence it is said that every letter is Beeja and every Beeja letter is personification of God.

If the devotee recites the Mantra with concentration and devotion, his Sadhana (the methodical discipline to attain desired knowledge or goal) will be achieved. A simple recitation sans concentration and belief does not yield desired results.

The devotees should obtain the desired Mantra which they would like to practice only from the Guru. If one practices mantra by reading from books or media it is of no use. It may create negative vibes. The devotee after obtaining the Mantra from the Guru should practice with utmost devotion and belief. Then it will yield positive results.

The Om is a combination of “Aa”, “Vu” and “Ma.” When we recite this syllabi wise, “Aa” invokes movements in Heart and abdomen, “Vu”, the neck

and upper part of the Heart and “Ma” nostrils and mind. All the letters when combined and recited, it will create vibration in the upper part of the body. It means that the Six Chakras explained in Yoga Sastra will evoke.

The modern experiments conducted on the impact of reciting ‘Om’ apprise that if it is recited in a frequency of 425 Hz binural waves are created. Because of that Alpha (8-13.9 Hz). Beeta (14-30 Hz), Theta (4-7.9 Hz) and Delta (0.1 – 3.9 Hz) waves explore in the mind. Their experiments revealed that on recitation of OM, the mental capacities of a man are taken from Beeta to Delta and create mental peace.

Consciousness of Subtle elements : This universe is bifurcated into subtle and versatile. The body is versatile whereas the mind is subtle. The subtle mind is more powerful than the versatile body. Our mental capabilities are more powerful than the physical strength. Man is able to perform great deeds because of the subtle power. If the subtle power is united with the waves generated out of mantras, it leads to great achievements.

There are several doubts in the minds of the people regarding the secrets of mantras and Beeja letters. They comment differently. If the mantras are recited the way they should be, desired results are achieved. If one wants to understand the intricate knowledge embedded in the puranas one should have full understanding of the mantras.

It is clear that the sound waves have extreme influence on the mental and physical faculties of people. Some sound waves result in health deterioration, fear, desperation, while positive sound waves create energy vibes in tune with healthy environment.

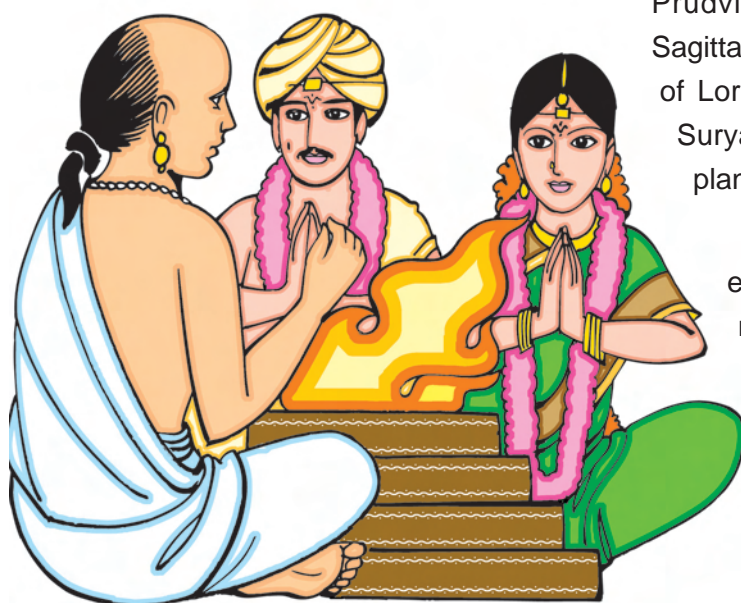
The mantra recitation creates sound waves which reach the mind through the ears. The waves from the mind will extend to each part of the body to regenerate, reinvigorate and energise.



The embodiment of fire is called Agni. Lord Agni is said to be one of the five elements (called Pancha Bhutas namely Agni, Vayu, Akas, Jala and Prudvi) on which the entire cosmic creation is based. Further He is said to be one of the Ashta Vasus and the ruler of the south-east direction.

Lord Agni is called Dvimukha for having two faces. One face is beneficent and the other is malignant. He is given a prominent place in the Vedas. According to the Vedic scriptures, He is considered the most invoked god along with Lord Indra and Lord Soma. Without Agni, no Hindu ritual will be performed because He transfers oblations given to Him during holistic Vedic rituals to gods and goddesses in heaven. Hence He is described as the mouth of the gods and goddesses.

A promise made in the presence of Lord Agni is considered sacred. Hence in Hindu marriages Lord Agni is worshipped



AGNI

The God of Fire

- Dr. C.V. Sulochana



for the divine witness and for His blessings to the married couple. In some Hindu marriages the bride and bridegroom walk seven steps (called Sapta padi) around Lord Agni. It signifies their commitment to each other and their journey together as wife and husband throughout life.

In Astrology, the twelve zodiac signs are categorized into four based on the four 'tatvas' namely Agni, Jala, Prudvi and Vayu. Aries (Mesha), Leo (Simha) and Sagittarius (Dhanu) come under 'Agni tatva' (the nature of Lord Agni) zodiac signs. Moreover, the Sun (Lord Surya) and Mars (Angaraka) are called 'Agni tatva' planets.

In Ayurveda Sastra, Lord Agni is said to be an entity which is responsible for all digestive and metabolic processes in the human beings. Lord Agni converts food in the form of energy which is responsible for all the vital functions of our body. Therefore Ayurveda considers that 'Dehagni' is the cause of life, complexion, strength, health, nourishment, luster, oja, teja and 'prana.'

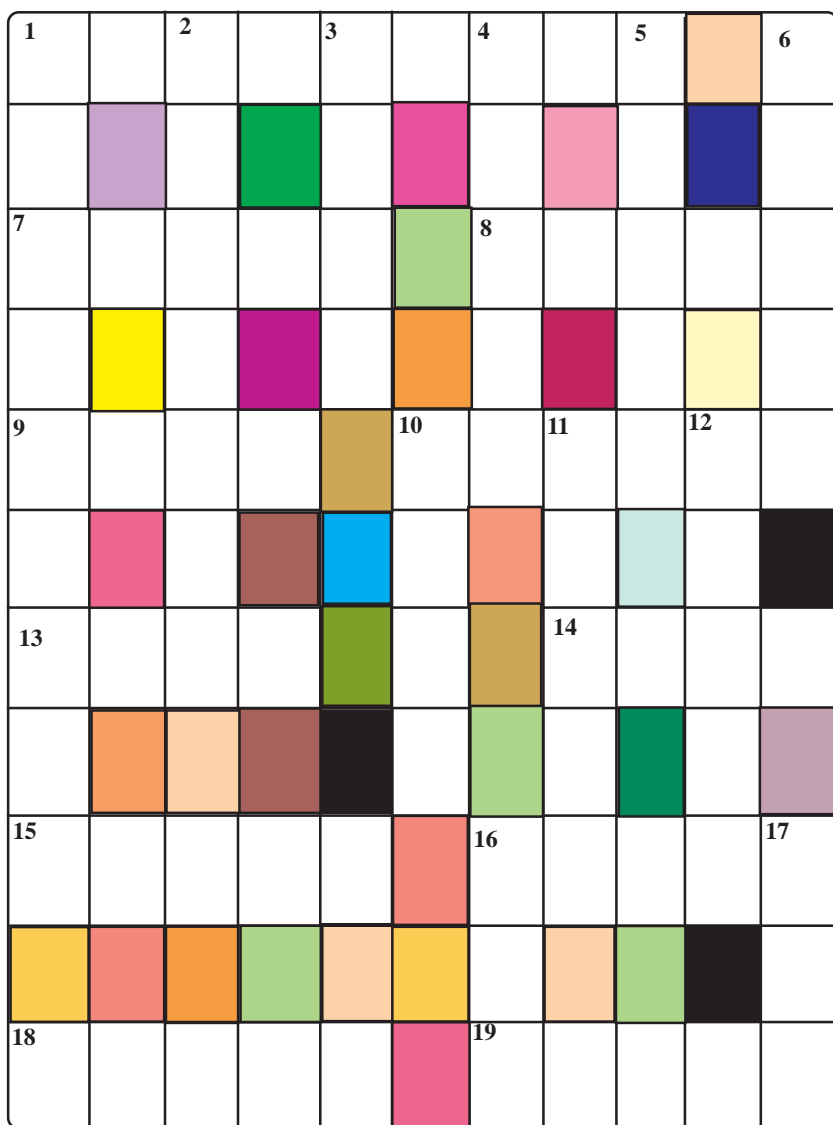
Acharya Charak has mentioned that after stoppage of the function of Agni in the body, the individual dies. When the Agni of an individual is there, then that person would be absolutely healthy and would lead a long, happy and healthy life. But, if the Agni of a person is vitiated, the whole metabolism in his body would be disturbed, resulting in ill-health and disease. Hence, Lord Agni is said to be the base of life. Dehagni is balanced by regular exercise,

adequate sleep, and stress management. Everyone should chant the following Agni Gayatri Mantra every day with dedication to get mental equilibrium to enhance physical well-being, to reduce stress, and to promote inner peace and radiance.

*Om Mahajwalaaya Vidmahe Agni Madhyaaya Dheemahee |
Tanno Agnih Prachodayat ||*



PUZZLE



CLUES FOR PUZZLE

01. Husband of Ruchi (9)
02. Wife of sage Chyavana (7)
03. Cry of Unhappiness (4)
04. Father of Chandra (5)
05. Lakshmi (5)
06. Bharath (5) (Down to up)
10. Chandra is also called (4)
11. Son of Varuna (5)
12. Poison (5) (Jumbled)
16. Male sheep (3)
17. What we breath (3) (Down to up)

DOWN

01. Son of Gandhari (9)
07. Brother of Sakuni (5) (Jumbled)
08. Illegal Storage (5)
09. Son of Sun God (4)
10. Parvathi (6)
13. True (4)
14. Father of Janaka (4)
15. Yama (5)
16. Not Sea (5)
18. Another Name of Parvathi (5)
19. Sani (5)

ACROSS

Compiled by - Sri T.S. Jagan Mohan



MANISHA PANCHAKAM A Concise Summary

- Dr. Sasi Sarma Bollapragada

Manisha Panchakam means the Five Verses of Conviction. It is a short but profound composition by Jagadguru Sri Adi Shankaracharya that encapsulates the essence of Advaita Vedanta philosophy. The Sanskrit word 'Manisha' means conviction and 'Panchakam' refers to a collection of five verses. These verses emerged from an encounter between Sri Adi Shankaracharya and a sweeper (Lord Shiva Himself in disguise) in Varanasi.

The Context

While walking towards the temple of Lord Vishwanatha with his disciples, Sri Adi Shankaracharya asked a sweeper to move from his path. The sweeper posed philosophical questions to Sri Adi Shankaracharya, asking:

1. "What do you want to move away—one food made body from another, or consciousness from consciousness?"

2. "Is there any difference between the Sun's reflection in the Ganges and in a puddle in the sect's quarter? Or between the space in a gold pot versus

a clay pot? What is this illusion of difference between a Brahmin and a sect in the same dwelling Self?"

Recognizing the profound nature of these questions, Sri Adi Shankaracharya responded with five verses that now constitute the Manisha Panchakam.

The Five Verses of Conviction

The True Guru : One who has firmly realized that they are not an object of perception but the pure consciousness that shines through waking, dream, and deep sleep states—the witness dwelling in all beings from Lord Brahma to the ant—is the true 'Guru,' whether they are some sects or a Brahmin.

The Nature of Reality : I am Brahman. The entire universe is merely the manifestation of Pure Consciousness. All this is conjured by me due to 'avidya' (ignorance) composed of the three 'gunas.' One with this firm understanding of Brahman which is the Eternal, the Supreme, the Pure, and the Blissful—is the Guru, irrespective of social status.

Transcending Karma : The enlightened person, having concluded that the universe is perishable, constantly meditates on the Eternal Brahman with a calm mind. Having burnt past and future 'karma' in the fire of knowledge, they simply allow their 'prarabdha karma' (that which has given rise to the present body) to play out.

The Concealed Self : The Self is experienced by all beings as “I.” It is the consciousness that makes the insentient body, mind, and senses appear sentient. Though this Self is often concealed by the very faculties it illuminates (like the Sun hidden by the clouds), the yogi who meditates on this Self with a calm mind is the true Guru.

The Ocean of Bliss : The Self is the Eternal Ocean of the Supreme Bliss. Even a tiny fraction of this bliss satisfies the gods. One whose mind has become identified with this Self is not merely a knower of Brahman but is Brahman itself—worthy of worship even by Lord Indra, the king of the gods.

The Key Principles of Advaita Vedanta in Manisha Panchakam

The Oneness of Self: The same consciousness dwells in all beings regardless of external differences.

Beyond Social Distinctions: True spiritual stature transcends social categories. An enlightened person is a Guru regardless of sect.

The Nature of Liberation: Liberation is not achieving something new but recognizing one's true nature as Brahman by removing the wrong identification with the body-mind complex.

Three States of Consciousness: The Self is that which witnesses the waking, dream, and deep sleep states while remaining unchanged.

Karma and Liberation: Self-knowledge destroys accumulated (Sanchita) and future (Agami) karma, while present (Prarabdha) ‘karma’ must be exhausted through experience.

Manisha Panchakam expounds the essence of Advaita Vedanta through the profound dialogue between Sri Adi Shankaracharya and the disguised Lord Shiva. Its central message is that anyone who has realized their true nature as the Eternal, Infinite Consciousness is worthy of reverence, transcending all social distinctions. Self-knowledge is the ultimate equalizer, revealing that all beings share the same divine essence.



Tirumala Tirupati Devasthanams

JAMMALAMADUGU

Sri Bhusametha Sri Narapura Venkateswara Swamivari Brahmotsavams

From 11-05-2025 to 19-05-2025

Date	Day	Day Utsavam	Night Utsavam
11-05-2025	Sunday	Dwajaroohanam	Peddaseshavahanam
12-05-2025	Monday	Chinnaseshavahanam	Hamsavahanam
13-05-2025	Tuesday	Muthyapupandirivahanam	Simhavahanam
14-05-2025	Wednesday	Kalpavrukshavahanam	Hanumadvahanam
15-05-2025	Thursday	Mohini Avataram in Pallaki	Garudavahanam
16-05-2025	Friday	Sarvabhupalavahanam	Kalyanam, Gajavahanam
17-05-2025	Saturday	Rathotsavam	Aswavahanam
18-05-2025	Sunday	Suryaprabhavahanam	Chandraprabhavahanam
19-05-2025	Monday	Chakrasnanam	Dwajavarohanam



Jayadeva of *Gita-Govinda*, a great poet, composer and musician, lived in the later half of the 12th century CE. His parents were Bhojadeva and Vamadevi or Ramadevi. The poet married Padmavathi. Scholarly opinion is divided on his birthplace as different places in Orissa, West Bengal and Bihar are mentioned. It is said that the maximum number of Gita Govinda manuscripts are available in Odisha in various shapes and sizes. Here, the tradition of the *Gitagovinda* is an integral part of regional culture. But scholars accept that Jayadeva was a court poet of Maharaja Lakshmanasena, the last Hindu king of Bengal.



Poet Jayadeva's idol at Kendubilwa,
Odisha

Reflections on Bhakti Poets - 4

Jayadeva's highly acclaimed aesthetic renditions are the religio-mystical songs of the *Gitagovinda* in Sanskrit, also known as Astapadis. These songs signify the richest quality of Sringara rasa kavaya. The soft and fluid style of the songs have charmed the lovers of poetry and music across the centuries. Jayadeva's signal achievement was that he infused the mellifluous popular music into the strong framework of Sanskrit poetry. Many commentaries have been written on the ragas, talas and abhinayas of *Gitagovinda* subsequently.

Jayadeva was greatly influenced by the Vaishnava tradition; he was devoted to the Radha-Krishnatattva. Despite the controversy surrounding Radha being the divine consort of Sri Krishna, we find the divine love sport of Radha and Krishna in Jayadeva's celebrated book. He was the source of the themes of Krishnalila or the doctrine of Krishna bhakti. The poem's supreme Nayaka is Sri Krishna and its Nayika is Radha or Prakriti. The divine sport of Rasha and Krishna is interpreted as a means of worship and sadhana. Therefore, Chaitanya school of Vaishnavas and other bhakti poets regarded *Gitagovinda* not only as a poetic composition but also as a religious work.

Gitagovinda exerted a great influence on the development of Vaishnava poetry in Bihar and Bengal. It also inspired pre-Chaitanya Vaishnava scholars as well as Karnataka composers and others all over the country. He is rightly hailed as the last of the ancients and first of the moderns in Sanskrit poetry.





SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhooshi

(continued from the
previous issue)

Sri Venkatesa
Sahasranama is a part
of the Brahmaanda
Purana. The sage
Narada gets
'upadesa' of this
stotra from Lord

Brahma and Narada in turn gives 'upadesa' to the sage
Vasishta.

Sloka – 78

Kalkee Mlecchapraharthacha Dushtanigrahakaaraka: |
Dharmaprathistaakaricha Chaaturvarnyavibhaagakrut ||

437. Kalkee: Lord Venkatesa is to adorn the 'avatara' of Kalkee, as prophesied, in various Puranas. He takes upon Himself the function of dissolution of the universe and kills those evil-doers who cannot be won over by His good nature. The Paushkara Samhita says "*Kalki cha Vishnu Bhagavaan...*". Sri Annamayya in one of his beautiful compositions says "...*konkaka Kalikiai kosari goode nannu Venkatesudu soodave sinnakka!*"

438. Mlecchaprahatha: *Mleccha* indicates the unforgivable evil-doers. As part of Kalki 'avatara' of Lord Venkatesa, the primary objective is the establishment of 'dharma' by vanquishing such evil-doers. The Paushkara Samhita quotes this objective – "...*urvyam Mlecha ganam hatva avastitoyah kalau yuge...*"

439. Dushtanigrahakaaraka: Lord Venkatesa in His Kalki 'avatara' descends with objective of annihilating evil-doers. Sri Vedanta Desika in his Dasavataara Stotra [#11] cites this as "...*Kalikathaa Kaalushya Kulankasha...*". Lord Krishna also indicates the same in the Bhagavad Gita [#4.8] when he says He will annihilate the wicked – "...*vinaasaayacha dushkrtaam...*".

440. Dharmaprathistaakari: In continuation to the previous *nama*, this *nama* is a consequential action of annihilation of evil. Resultantly, Lord Venkatesa as Kalki will establish 'dharma.' As Lord Krishna, He mentions this objective in the Bhagavad Gita [#4.7] "...*Abhyutthanam Adharmasya Tadaatmaanam Srujaamayaham*"

441. Chaaturvarnyavibhaagakrut: Categorization of people based on their occupation and the qualities people carry during their lifetime. Lord Krishna says this Bhagavad Gita [#4.13] as "*Chaaturvarnyam Maya Srushtam Guna Karma Vibhaagasa:*" This categorization of 4 broad variants was perfectly done in order to accommodate the 'dharmic' way of functioning.

Sloka – 79

Yugaantako Yugaakraantho Yugakrut Yugabhaasaka: |
Kaamaari: Kaamakaaree cha Nishkaama: Kaamitaarthada: ||

442. Yugaantaka: He brings an end to the yuga. As part of Kalki 'avatara,' Lord Venkatesa will usher in the new Krita Yuga again because of complete destruction of evil. Sri Vedanta Desika cites this in his Dasaavataara Stotra [#11] as – "...*Dharmam Kaartha yugam prarohayati yannisthrimsa Dhaaraadhara:*"

443. Yugaakraantha: This name indicates the Lordship of Venkatesa for all the yugas over the worlds created.

444. Yugakrut: He is the creator of different Yugas. Lord Krishna proclaims this in the Bhagavad Gita [#11.32], while showing Viswaroopa to Arjuna. He says “*Kaalosmi Lokakshaya...*” Kali yuga is the least in time span among the four yugas. Kaliyuga is 4,32,000 years long, while Dwapara Yuga is twice of that, Treta Yuga is 3 times of Kali’s term and Kruta yuga is 4 times of Kali’s term.

445. Yugabhaasaka: This name indicates Lord Venkatesa illuminates the otherwise gloomy earth with His each ‘avatara.’ Sri Vedanta Desika in his Daya Satakam [#81] cites how Lord Venkatesa relieves the world troubled by the heat of kaliyuga by being the rain bearing clouds – “*...Kalijwalana durgate jagati... Vrushaadripati...*”

446. Kaamaari: Lord Venkatesa is known to help the true devotees by dispensing away their other desires which are merely worldly. Such desires are acting as barriers between Him and His devotees and He bestows the devotees with true devotion.

447. Kaamakaaree: Lord Venkatesa is eulogized by many as the only refuge to grant all the boons that grant materialistic and spiritualistic ambitions. Tirumangai alvar in his Periya Tirumozhi [#1.10.9] addresses Venkatesa as “*...Chintamaniye! Tiruvengadam meya enthaai!...*”. This name indicates Lord Venkatesa as the One who will grant the wishes thought of in a true devotee’s mind. The devotee need not even spell the wish out.

448. Nishkaama: This name indicates Lord Venkatesa doesn’t exhibit any specific desires other than the intended purpose of the ‘avatara,’ which is 3 fold as specified by Krishna in Bhagavad Gita [#4.8] – “*Paritraanaya Sadhunam, Vinaasayacha Dushkrtaam, DharmaSamsthapanarthaya...*”. In the Vishnu Sahasranama 690th name, “Purna:” indicates He is complete in every aspect and has no deficiency of any kind. Purvacharyas address Him as “*AvaaptaSamastaKama*” – He is with all desires fulfilled.

449. Kaamitaarthada: This name is similar to 447th name wherein Lord Venkatesa’s inherent urge to fulfill the desires of devout is elaborated.

Sloka – 80

*Bhargo Varenyam Savitu: Saarngee Vaikuntamandira: /
Hayagreeva: Kaitabhaari: Graahaghna: Gajarakshaka: //*

450. SaviturvarenyayaBharga: He is the dwelling radiance within the Sun. In the Bruthat Parasareeya Sandhyopaasana mantra, it is mentioned that He, who resides in the bright Surya ‘mandala,’ should always be remembered in one’s heart – “*Dhyeya: sada savitru mandala madhyavarthee Narayana:...*”

451. Saarngee: This name is by virtue of Lord Venkatesa displaying the divine bow, called *Saarnga*. As Lord Rama, Lord Venkatesa adorned the bow and protected everyone. Sri Periyalvar in his Tirumozhi [#5.3.5] address Lord Venkatesa as the king who sports the divine bow – “*...Saarnga vil sevagane!*”

452. Vaikuntamandira: Sri Annamacharya, in his great composition “*Kattedura Vaikuntamu Kanaachaina Konda...*” describes the sanctity of the Tirumala hill ranges. The very hill itself is of immeasurable greatness which is equated to Vaikunta by Sri Annamacharya. Sri Kulasekara Alwar, in his Perumal Tirumozhi [#4.10] explicitly states, he doesn’t mind being anything [any inanimate object, bird, waterflow, plant etc...] as long as he’s on the sacred Tirumala – “*...Emperuman Ponmalaimel Edhenum aavene!*”. Lord Venkatesa is known to have left the Vaikuntha to bless His devotees and descended onto Tirumala as per Sri Annan’s Sri Venkatesa Mangalam [#12] – “*Sri Vaikunta Viraktaaya Swami Pushkarinee thate...*”

453. Hayagreeva: Lord Venkatesa is celebrated as Lord Hayagreeva who is the bestower of knowledge and wisdom to the people. Hence this name.

454. Kaitabhaari: Lord Bramha was immersed in creation while the demons Madhu and Kaitabha ventured to steal the Vedas from Lord Bramha. Lord Venkatesa descended as Lord Hayagreeva fought with both the demons, killed them and restored the glories of the Vedas. Hence this name.

455. Graahaghna: Lord Venkatesa rushed on His divine ‘vahana,’ Garuda, when He heard of the earnest supplications of His devotee Gajendra seeking His intervention. Gajendra was on daily divine duty to pluck a beautiful lotus for his *aaraadhya daivam*, when a hungry crocodile grabbed him by one of his limbs. The crocodile was finally killed by Sudarsana Chakra. The fury of Lord Vishnu was well portrayed by Sri Thondaradippodi Alwar in his Tirumaalai [#28] “...mudhalai mel seeri vandhaar...”

456. Gajarakshaka: In continuation of the above name, Lord Venkatesa rushed to save the Gajendra and hence this name. Sri Tirumangai Alwar in his Periya Tirumozhi [#1.8.6] recalls this instance of immeasurable mercy and prods his mind to reach Tirumala to have the divine darsan – “...Thinkaimma tuyar teerthavan Thiruvengkadam adai nenjame!”. While facing excruciating pain, Gajendra’s prayers were beautifully narrated by Andhra Mahakavi Pothana in his Bhagavatham [#8.73] as – “Evvaniche Janinchu Jagamevvani lopanundu leenamai...”

Sloka – 81

*Sarvasamsayavicchetthaa
Sarvabhaktasamutsuka: |
Kapardee Kaamahaaree cha
Kaalaa Kaashtha Smruthir Dhrithi: //*

457. Sarvasamsayavicchetthaa: In continuation to the 453rd nama, this nama indicates the grace of Lord Venkatesa through which He dispels the doubts of the devotees. In the episode of the Bhagavad Gita [#6.39], Arjuna unequivocally states that none other than Lord Krishna can dispel the doubts – “...tvadanya: samsayasyaasya chettha na hyupapadyate!”

458. Sarvabhaktasamutsuka: This *nama* of Lord Venkatesa has been exhibited by Him in all His ‘avatars’ and it is evident in the instances true devotees continue to experience in their lives even today. Sri Annamacharya in his famous composition, “Kondalalo Nelakonna Koneti raayadu vaadu” narrates various mesmerizing instances of true devotees like Sri Kuruvvarathi Nambi,

Sri Thondamaan Chakravathi, Sri Ananthalan, Sri Tirumalai Nambi, Sri Tirukkachi Nambi etc., who were all blessed by Lord Venkatesa.

459. Kapardee: This name signifies the one who holds divine water on His head. At the outset, this name appears to indicate Lord Rudra, however even by that way, Lord Venkatesa is attributed as He is the dweller [*Antaryami*] of one and all including Lord Rudra.

460. Kaamahaaree: Materialistic desires act as barriers between Lord Venkatesa and His devotees and He bestows the devotees with true devotion so that they approach Him with ‘bhakthi’ seeking *Moksha*. He is known to help the true devotees by dispensing away their other desires which are completely materialistic.

461. Kaalaa: This name and the next name indicates the personification of time. Lord Venkatesa is considered to be a form of small units of transient time. Lord Krishna, in the Bhagavad Gita [#11.32] described himself so – “Kaalosmi Lokakshaya Krt Pravardho...”

462. Kaashtha: Kaashtha is a unit of time. In ancient periods, time used to be measured by way of blink of an eye. Time taken to blink human eye either 15 or 18 times is named as Kaashtha. Sri Vishnu Purana in 3rd amsa, elaborates the entire spread of time from the smallest unit of measurement to the largest possible unit like the lifespan of Lord Brahma. Lord Venkatesa is a personification of all such units of time.

The following two names of Lord Venkatesa are attributed to His nature of bestowing His devotees with *Smruthi* [unfailing memory] and *Dhrithi* [mental stability]. In Sri Vishnu Sahasranama Phala Shruti [#12], this is stated explicitly – “...Yujyeta Atmasukha Kshanti Sri Dhrithi Smruthi Keerthibhi:.” This is equally applicable to the devotees reciting Sri Venkatesa Sahasranama too.

463. Smruthi: Lord Venkatesa bestows His devotees with unfailing memory.

464. Dhrithi: Lord Venkatesa bestows His devotees with mental stability.

(to be continued)

“INTELLIGENCE” A Powerful Tool !!!

- Prof. B. Gayathri

*“Yasya buddhirbalam tasya
nirbuddhestu kutho balam? I
Vane simho madhonmatthah
shashakena nipaaitah II”*

- (Panchatantra)

One who is intelligent is powerful. Where is the power of the one who is not intelligent? There lived a lion, proud of his power but, was killed by a rabbit.

Once, there lived a lion in a jungle by the name ‘Bhaasurak’. He was very powerful and used to kill many innocent animals, everyday. One day, all the animals like the deer, buffalo, rabbit and the others requested Bhaasurak to stop killing in such a rage as he used to eat only one animal a day. They put forward a system that each day, one among them, in rotation, will personally come to his den as his food. Hearing their proposal, Bhaasurak accepted the system but, warned them that if they failed, he will again start the rampage and kill them all.

Thus, the animals started to roam freely in the jungle, without any fear. Each day, in the afternoon, one animal, who was old or who was grief-stricken etc., would reach the den.

Thus, one day, rotation wise, it was the turn of a rabbit. He was not willing to go but because the other animals asked him to go, he was slowly and

Subhashitam

sadly walking towards the den, thinking of a way to kill the lion. On his way, he came across a well and peeped into it, only to see his clear reflection which gave him the idea to use his intelligence and lure the lion near the well and to provoke him in such a way that he himself jumps into the well and thus, die.

The sun was setting and because nobody had come yet, the lion decided to kill all the animals the next day. Just then, the rabbit entered and when enquired by the lion, he cooked up a false story and said that, “Sir, as we rabbits are small, for you to have a sumptuous meal, me and four other rabbits had set out but, on the way, another lion had stopped us. When I told him about you and the system, he mocked us and told that he was the real king and asked four of the rabbits to stay there as security and, left me to inform you that he has challenged you for a duel to decide the stronger one amongst you, who will be declared ‘King’ and will feed on us”.

Bhaasurak was enraged and ordered the rabbit to show the way to that den of the other lion. As they reached there, the rabbit said, “sir, see... the enemy lion has seen you and is hiding in his den there.” Both of them rushed towards the well and the rabbit told that the enemy lion was hiding in there. Bhaasurak roared and it echoed back again with more power from the well. Bhaasurak looked into the well and on seeing his reflection, mistaking it to be his enemy, leapt into the well and met his death. All the animals thanked the rabbit, celebrated the death of the lion and lived happily again.

Let us acquire knowledge and thereby develop our intelligence, and by the grace of Lord Govinda, we should use it wisely in times of need.



MALLURU HEMACHALA SRI NARASIMHASWAMY TEMPLE

- Sri A. Thirupathi Reddy

From times immemorial, our country is a land of numerous holy places, temples, rivers and shrines. One such temple is the temple of famous 'Malluru Ugra Narasimhaswamy' located at Malluru, Mangapet mandal in Warangal district.

Malluru is a small village nestled in Eturunagaram forests, on the Eturunagaram-Bhadrachalam Highway. It is 80 Kms from Bhadrachalam and 130 kms from Warangal. The temple is 1,500 feet above sea level on Puttakonda (a hillock) in the forest. Malluru Narasimhaswamy Temple is also called 'Hemachala Narasimhaswamy Temple'.



The speciality of the temple is that the idol of the deity is like the human body with hair on the chest. If one touches the chest of the idol with forefinger, one can see the finger stretching into the rock. If one removes the finger, one can find the trench formed, and also the impression on the chest.

The idol is 9.2 feet tall and produces water from the navel that serves as 'theertham' for the devotees who believe that the water can cure their diseases. The water flowing from the navel of deity gives sandal smell. Devotees come from distant places for this Chandana Dhavam (Sandal wood water).

According to legend, the temple is about 4000 years old, and that the sage Agastya has named the hillock as 'Hemachala'.

Historians are of the view that this pilgrim centre has existed since the sixth century. They also say that this temple dates back to the time of the Chola emperors. The entire place is in the shape of a

crescent moon. It is also said that the Lord appeared to the Satavahana King Dilipakarni Maharaja and told him that He was inside the cave. While the king was digging there with his soldiers, the Lord's navel was pierced by a needle. Some liquid started flowing from that navel. To control this liquid sandalwood was applied on the navel of the Lord. Since that time local legends say that a liquid has been leaking from that hole. It is believed that if this liquid is consumed one will be blessed with children.

The Lord in this temple has two wives—Aadilakshmi and Chenchulakshmi. There are other temples of deities in Hemachala Narasimha Kshetra. Anjaneya Swamy, Navagraha Mandapam, Mahalakshmi and Godadevi temples are also seen on the premises of this Hemachala Kshetra. About two kilometres away from this temple, there is an old temple of Shikanjaneya Swamy in the dense



forest. People say that - He is the 'kshetrapalaka' of this shrine.

The Specialities at the Hemachala Temple:

The Chintamani Waterfall (A k k a d h a r a - Chelledhara) in

Malluru is the special attraction of Sri Hemachala Narasimha Kshetra. This water source coming from the hills in the dense forest is called Chintamani Waterfall. If this water is drunk for hundred days all diseases will be cured. Bathing in the waterfall will reduce skin diseases.

Historians say that the Kakatiya queen Rudrama Devi not only visited the Malluru Hemachala Kshetra but also named the waterfall/stream Chintamani. This Hemachala Kshetra was under the rule of the Kakatiya kings. There are traces that a military base was established on this Hemachala Kshetra under the leadership of Gona Ganna Reddy.

Every year, the Brahmotsavams of the Lord are organized in this temple on the Full Moon Day of Vaisakha month with great pomp. The state government protects the Hemachala Narasimha



Swamy temple area as a bio-diversity zone of herbs. Narasimha Jayanthi and Vaikuntha Ekadasi are celebrated every year. Lakhs of devotees visit the temple during Vaisakha Maasam especially on Vaisakha Suddha Pournami. The best time to visit the temple is between October and June.



TTD Launches NEW MOBILE APP

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



THE PROCEDURE OF SRI HANUMAN PUJA

'Sapthagiri' is giving 'Sri Hanuman Puja' (procedure) for the benefit of our beloved readers. Read and get the blessings of Lord Hanuman.

Wake up early in the morning, perform bathing routines, purify yourself, prepare tulusi, flowers, fruits, pujadravya - things necessary for puja such as incense sticks, dhoop, camphor, bell, betel leaves, nuts etc., and Sri Hanuman's image or idol for worship.

After achamaneyam with the names of srikesavadi, pranayama should be practiced with the proper sankalpa. After ringing the bell, do pranayama and say, "Shubhatidhau..... Gotrasya... Namadheyasya... Dharmapatni Sametasya Sahakutumbasya Sapautrakasya Sapautrikasya Sabhratrukasya Sabandhavasya Sapatrivarasya Kshema, Sthairya, Dhairya, Vijaya, Abhaya, Ayuraarogya, Aisvaryabhivridartham, Dharmartha, Kamamoksha chaturvidhaphala purushaardha sidyartham, sri anjaneyaswamy devata muddisya sri anjaneyaswamy devata preetyarthe shodashopachara poojam karishye" and perform kalasha pooja - by keeping the right hand on the kalash.

KALASHAPUJA

Tadanga Kalasharadhanam Karishye
Kalashasya Gandha Pushpakshatairabhyarchya:
Kalasasyamukhe Vishnu, Kanthe Rudrah Samasritah: ||
Moole tatra sthito brahma madhye Matruganah Smritaah: ||
Kukshoutu Sagara Ssarve Saptadweepa Vasundhara
Rigvedokatha Yajurveda Ssamavedoadharvanah: |
Angaishcha sahita ssarve kalasambusamasritah ||
Gangascha Yamunechaiva Godavari! Saraswati!
Narmade Sindukaverayau Jalesmin Sannidhim Kuru ||
Kaveri Tungabhadra cha Krishnaveni cha Gautami ||
Bhagirathiti Vikhyatah Panchagangah Prakirthitah ||
Ayantu deva pojardham duritakshayakarakah ||

Take the kalasha water with flower or tulusi, sprinkle it on the deity, sprinkle it on the pooja items and at last on yourself.

Aadhau sankalpita pooja nirvighnena parisamapyartham sri mahaganapati poojam cha karishye (Ganapati is to be worshipped first so as to let the the entire pooja vidhi to continue smoothly) one should start the ganapati puja by saying Purva sankalpita sri Anjaneya poojam karishye.



Sankalpah Porvokta Subhatithau Sri Anjaneya devata Prityartham Shodashoopachara Poojam Karishye.

DHYANAM

Markatesha mahotsaha sarvashokavinasana
shatrun samhara mam raksha sriyam dapaya me prabho
spatikabham swarnakantim dvibhujam cha krutanjalim
kundaladwaya samshobhi mukhambhojam muhurmuahu ||
Sri Hanumate Namah, Dhyayami.

AVAHANAM (INVOCATION)

Ramachandra Padaam Bhoja Yugalasthiramaanasam
aavaahayaami Varadam Hanumanta Mabbhishtadam
Sri Hanumate Namah Aavaahayami.

SIMHASANAM

Navaratna Nibadashram Chaturasram Sushobhanam
Sauvarnamasanam Tubhyam Dasyami Kapinayaka
Sri Hanumathe Namah Suvarna Ratna
Simhasanam Samarpayami.

PAADYAM

Suvarna kalashanitam gangadi salilairyutam
Padayoh padyamanagham pratigrihya prasida me
Sri Hanumate Namah paadayoh paadyam samarpayami.

ARGHYAM

Kusumakshata samimshram prasannambu pariplutam
anarghya mardhya madhuna grhyatam kapipungava
Sri Hanumathe namah, muke achamaniyam samarpayami.

MADHUPARKAM

Madhvajyaksheera militam sarkara dadhisamyutam
arpaye madhuparkam te sveekuru tvam dayamaya
Sri Hanumate namah, madhuparkam samarpayami

PANCHAMRITASNANAM

Madhvajya ksheeradadhibhih sagudairmantra palitaih
Panchamrutaih prithaghjatai ssinchami tvam kapeeswara
sri hanumathe namah, panchamrutasnanam samarpayami.
sri hanumate Namah, Shuddodakasnaanam Samarpayami.
snaanantaram shuddhachamaniyam samarpayami

VASTRAM

Grathitaam navaratnaishcha mekhalam trigunikrutam
arpayami kapeesha tvam grihana mahatam vara
Sri Hanumate namah, Vastrayugmam samarpayami.
Vastradharanantaram achamaniyam samarpayami.

Having said this, a large garment should be tied and the
top should be worn hanging from both shoulders.

YAGNOPAVEETAM

Srauta Smartadi Krutyanam Sangopanga Phalapradham
Yagnopaveeta Managham Dharayan Nilanandana
sri hanumathe Namah, Yagnopaveetam Samarpayami.
Anataram (after that) achamaniyam samarpayami

GANDHAM (SANDALWOOD)

SINDOORAM (VERMILION)

Divyasindhura karpura Mriganabhi Samanvitam
Sakumumam Peetagandam Lalate Dharayanagha
Sri Hanumate Namah, Gandhasindurani Samarpayami

Saying that, sweet-smelling sandalwood and vermilion
should be placed on the forehead and feet of the idol.
Sandalwood should be prepared in advance.

PUSHPAKSHATAH

Nilotpalaiah Kokanadaiah Kalhara Kamalairapi
Kumudaih Pundarikaistvam Pujayami Kapeeswara
Sri Hanumate Namah, Parimala Pushpakshatan Samarpayami

Having said that, the idol should be nicely decorated with
flowers.

ANGAPUJA

Sri Hanumate Namah - Padau Pujayami
Sri Sugriva Sakhaya Namah - Gulfou Pujayami
Sri Angadmitraya Namah - Janghe Pujayami
Sri Ramadasaya Namah - Ooroon Pujayami
Sri Aksaghaaya Namah - Katim Pujayami
Sri Lankadahanaya Namah - Valam Pujayami
Sri Ramamanidaya Namah - Nabhim Pujayami
Sri Sagarollanhanaya Namah - Madhyam Pujayami
Sri Lankamardhanaya Namah - Keshavalim Pujayami
Sri Sanjivaaharte Namah - Stanau Pujayami
Sri Soumitripranadaya Namah - Vakshah Pujayami
Sri Kuntitha Dashakantaya Namah - Kantham Pujayami
Sri Ramabhishekakarine Namah - Hastau Pujayami
Sri Mantrarachita Ramayanaaya Namah - Vaktram Pujayami
Sri Prasannavanadaya Namah - Vadanam Pujayami
Sri Pinganetraya Namah - Netre Pujayami
Sri Sruthiparagaya Namah - karnau Pujayami
Sri Urdvapundradharine Namah - Kapole Pujayami
Sri Manikanthamaline Namah - Shirah Pujayami
Sri Sarvabhishtapradaya Namah - Sarvyangani Pujayami

SRIMADANJANEYA

ASHTOTTARASATANAMAVALI

Om Sri Anjaneyaya namah |
Om Mahaviraya namah |
Om Hanumate namah |
Om Marutatmajaya namah |
Om Tattvagnanapradaya namah |
Om Sitadevimudrapradayakaya namah |
Om Asokavanikacchetre namah |
Om Sarvamayavibhanjanaya namah |
Om Sarvabandhavimoktre namah |
Om Rakshovidhvamsakarakaya namah |
Om Paravidyapariharaya namah |
Om Parasauravinasanaya namah |
Om Paramantranirakartre namah |
Om Parayantraprabhedakaya namah |
Om Sarvagrahavinasaya namah |
Om Bhimasena sahayakrute namah |
Om Sarvaduhyakharaya namah |
Om Sarvalokacharine namah |
Om Manojavaya namah |
Om Parijatadrumulasthaya namah |

10

20

Om Sarvamantrasvarupavate namah |
 Om Sarvatantrasvarupaya namah |
 Om Sarvayantratmakaya namah |
 Om Kapisvaraya namah |
 Om Mahakayaya namah |
 Om Sarvarogaharaya namah |
 Om Prabhava namah |
 Om Balasiddhikaraya namah |
 Om Sarvavidyasampatpradaya namah |
 Om Kapisenanayakaya namah | 30
 Om Bhavisyachaturananaya namah |
 Om Kumarabrahmacharine namah |
 Om Ratnakundaladiptimate namah |
 Om Sancaladvalasannaddhalambamanashikhojivalaya namah |
 Om gandharvavidyatatvagyaya namah |
 Om Mahabalaparakramaya namah |
 Om Karagruhavimoktre namah |
 Om Srunkhalabandhamochakaya namah |
 Om Sagarottarakaya namah |
 Om Pragnaya namah | 40
 Om Ramadutaya namah |
 Om Pratapavate namah |
 Om Vanaraya namah |
 Om Kesarisutaya namah |
 Om Sitasokanivarakaya namah |
 Om Anjanagarbhasambhutaya namah |
 Om Balarkasadrusananaya namah |
 Om Vibhisanapriyakaraya namah |
 Om Dasagrivakulantakaya namah |
 Om Lakshmanapranadatetre namah | 50
 Om Vajrakayaya namah |
 Om Mahadyutaye namah |
 Om Chiranjivine namah |
 Om Ramabhaktaya namah |
 Om Daityakaryavighatakaya namah |
 Om Akshahantre namah |
 Om Kanchanabhaya namah |
 Om Panchavaktraya namah |
 Om Mahatapase namah |
 Om Lankinibhanjanaya namah | 60
 Om Srimate namah |
 Om Simhikapranabhanjakaya namah |
 Om Gandhamadanasailasthaya namah |
 Om Lankapuravidahakaya namah |

Om Sugrivasachivaya namah |
 Om Dhiraya namah |
 Om Shuraya namah |
 Om Daityakulantakaya namah |
 Om Surarcithaya namah |
 Om Mahatejase namah | 70
 Om Ramachudamanipradatre namah |
 Om Kamarupaya namah |
 Om Pingalakshaya namah |
 Om Vardhimainakapujitaya namah |
 Om Kabalikrutamartandamandalaya namah |
 Om Vijitendriyaya namah |
 Om Ramasugrivasandhatre namah |
 Om Mahiravanamardanaya namah |
 Om Sphatikabhaya namah |
 Om Vagadhishaya namah | 80
 Om Navavyakrutipanditaya namah |
 Om Chaturbahave namah |
 Om Dinabandhave namah |
 Om Mahatmane namah |
 Om Bhaktavatsalaya namah |
 Om Sanjivananagahartre namah |
 Om Suchaye namah |
 Om Vagmine namah |
 Om Drudhavrataya namah |
 Om Kalanemipramathanaya namah | 90
 Om Harimarkatamarkataya namah |
 Om Dantaya namah |
 Om Shantaya namah |
 Om Prasannatmane namah |
 Om Satakanthamadapahrute namah |
 Om Yogine namah |
 Om Ramakathalolaya namah |
 Om Sitanveshanapanditaya namah |
 Om Vajradamstraya namah | 100
 Om Vajranakhaya namah |
 Om Rudraviryasamudbhavaya namah |
 Om Indrajitprahitamoghabrahmastravinivarakaya namah |
 Om Parthadhvajagrasamvasine namah |
 Om Sarapanjarabhedakaya namah |
 Om Deerghabaahave namah |
 Om Lokapujyaya namah |
 Om Jambavatprativardhanaya namah |
 Om Sitasametasriramapadasevadhurandharaya namah | 108
 Srimadanjaneya swamine namah astottarasatanama
 pojam samarpayami |

Lamp should be lit and should been shown to the god while ringing the bell.

DHUPAM

Divyam Saguggulum Ramayam Dasangena Samanvitam
Grihana marute dhupam supriyam ghranatarpanam
Sri Hanumate Namaha, Divya parimala dhopa Maaghrapayami
Having said that, incense should be given to the idol so that the incense smells well.

The three ghee vattis (cotton wicks) should be made into one, lighted and shown to the idol of the god and then should be turned around, for all others to see.

DEEPAM

Ghrithavarti Samujjvala Shatasurya Samaprabham
Atulam Tava Dasyami Vratapurtyai Sudipakam
Sri Hanumate Namah Deepam Darsayami
saying that, showing the lamp to God, then
Dhoopa deepanantaram Achamaneyam samarpayami

Saying this, show the water of Uddarani to God's face and put it in the arghyapaatra.

Note: There is no need to apply this lamp like the harathi to our eyes.

NAIVEDYAM

Manipatrasahasradhyam Divyanam Ghrithapayasam
Apupa Laddukopetam madhuramra phalairyutam
Hingujiraka Samyuktam ShadrasopethaMutthamam
Naivedyamarpayamyadya Grihaedam Kapeeswara
Yadhavidhi nivedanam kuryat, madhye madhye paneyam
samarpayami (Now play the bell)
Uttaraposhanam samarpayami,
hasta prakshalanam samarpayami,
mukha prakshalanam samarpayami,
pada prakshalanam samarpayami,
gandosham samarpayami,
suddhachamaniyam samarpayami

Reciting this five times water should be dropped into the arghyapatra
Either three betelnut pieces (billavakkas) and two betel leaves or
two billavakkas and three betel leaves should be placed in the
tambulam. This is the way of giving tambulam.

TAMBULAM

Nagavalli Dalopetham Kramukairmadhuraiyutham
Tambulamarpayamyadya Karpooradisvasitam
Sri Hanumathe Namah, Pradakshina Tambulam Samarpayami.
Tambula Charvanantaram achamaneyam Samarpayami.

Saying that, offer tambulam to God.
Ring the bell again

KARPOORA NEERAJANAM

Arartikam Tamohari Shatasurya Samaprabham
Arpayami Tavapretyai Andhakara Nishudanam
Sri Hanumate Namah, karpura Neerajanam Samarpayami

Saying this, neerajanam should be offered to the god from right side of the idol and from tip to toe, so that everyone can see God in camphor light. This should be done three times. The harati should be circled slowly along with devotional chants. This should not be done in haste.

MANTRA PUSHPAM

Anjaneyaya Vidmahe, Vayuputraya Dhemahi,
Tanno Hanumatprachodayat
Sri Hanumathe Namah, Suvarna Divya
Mantrapushpam Samarpayami

Saying this, handful of flowers are to be taken with full devotion and are to be surrendered at the god's feet. We should assume that our heart is offering the flower itself. Now Give flowers to all the participants in the puja and collect them all. Surrender all these flowers at the Lord's lotus feet. Later everyone should bow down with devotion.

PRADAKSHINA NAMASKARAM

Pradakshina Namaskaran Sashtangan Panchasankhyaya
Dasyami kapinadhaya grihana suprasada me
Sri Hanumathe namah atmapradakshina namaskaran
samarpayami.

Self circulation five times with salutation mudra from left to right should be done. Chatram Dharayami, ChamaraiRveeyami, Nrityam Darsayami, Geetam Sravayami, Darpanam Darsayami, ustranavahayami, Vadyam Ghoshayami, Samasta Rajopachara, Bhaktyoupachaara, Shaktyoupachara Pujam, Samarpayami

Saying this, flowers and Akshatas should be placed on the Lord's feet and we need to bow down in front of the God.

Anaya... Pujaya sri Hanumaddevata Supreetah:
Suprasanno Varado Bhavatu.
Sarvejanah Sukhino Bhavantu!!

PUSHPANJALI

Vaishakhe Masi Krishnayam Dashamyam Mandavasare
Purvabhadra Prasotaya Mangalam sri Hanumate
Karunarasapornaya Phalapopa Priyaya Cha
Manikyaharabhushaya Mangalam sri Hanumate
Suvarchala Kalatraya Chatarbhuj Dharaya Cha
Ustrarudhaya Veeraya Mangalam sri Hanumate
Divyamangaladehaya Peetambaradharaya Cha
Taptakanchanavarnaya Mangalam sri Hanumathe
Bhaktarakshanshelaya Janakisokaharine
Jalotpavakanetraya Mangalam sri Hanumate
Pampateera Viharaya Soumitri Pranadayine
Srute: Karanabhutaya Mangalam sri Hanumate
Rambhavana Viharaya Gandhamadanavasine
Sarvalokaikanathaya Mangalam sri Hanumate
Panchananaya bhimaya kalanemiharaya cha
kaundinyagotrajataya mangalam sri Hanumathe
Sri Hanumathe namah, pushpanjalim samarpayami

- Translated by Sri Sudha Kolachana

Sri Hanumad Jayanti on
22-05-2025



There are a number of Hanuman temples where devotees throng in huge numbers to offer their prayers to the Lord who is considered the most ordained devotee of Lord Rama.

The Anjaneya Swamy temple situated in a village 'Guravaigudem' is popularly known as 'Sri Maddi Anjaneya Swamy temple'. It derived its name because the Lord incarnated here under a 'Maddi' tree.

History of the temple : The following story is narrated by the main temple priest, Vedantam Venkatacharyulu:

Madvasura was a demon in the kingdom of Ravana. But he was a leading a pious life like Vibhishana. During the war between Lord Rama and Ravana, Madvasura fought on behalf of Ravana and he had seen admiringly how Lord Hanuma was destroying the demons and fighting the war with utmost devotion towards Lord Rama. He was so captivated by the valour of Lord Hanuman that as he was being killed in the war, he pronounced the name of Lord Hanuma. Because of this, he took another life as Madvakudu in Dwaparyuga. During the mighty battle

SRI MADDI ANJANEYA SWAMY TEMPLE

- Smt. P. Sujatha



of Kurukshetra, he took the side of Kauravas and fought with the Pandavas. During the war, he saw a flag hoisted on the chariot of Arjuna with Lord Hanuma. He died uttering the name of Lord Hanuma during the war. He took another birth as Madvudu in Kaliyuga and as a devotee he toured the entire country. On his tour, he reached the village Guravaigudem which is on the banks of rivulet called Yerra Kaluva (the water in this rivulet is

red in colour). He used to take a bath in this rivulet and meditate on Hanuma. He had done it for several years till he became old and could not walk even to take a bath before he meditated.

One day he went to take a bath with lot of effort but due to weak body, he was about to fall in the rivulet. A monkey saved him from falling into the river and served him with a fruit to eat. This was happening everyday until he realised that the monkey which had been feeding him with a fruit everyday was none other than Lord Hanuma. He pleaded the Lord to pardon him for taking his services to survive. Having been pleased with the appeal and devotion of his devotee, Lord Hanuma granted him a boon. He requested the Lord to be with him all the time. Hanuman said that he should take the form of maddi tree and he would seat himself at the base of the tree. The Lord holds 'Mace' in his right hand and a banana fruit in the left hand and blesses the devotees.

The temple was found in 1166 CE during the rule of Reddyrajulu. The architecture of the temple was designed by the famous temple architect, Ganapathi Sthapati. The temple has a very beautiful Gali gopuram, but the main temple does not have a gopuram because it is covered with the branches of maddi tree. Devotees take 108 circumambulating in clockwise around the temple for fulfilling their desires. Here the Lord 'Kalyanam' is performed with Suvarchala, the daughter of Lord Surya on Jyesta Sudda Dasami every month when the star is Purva Bhadra. Hanumath Deeksha is considered the most ancient form of devotion to please the Lord. Many devotees come to this temple and take the 'Deeksha.'

How to Reach : This temple is situated around 50 kms from Eluru on the way to Dwaraka Tirumala. The temple closes at 7 pm every day. Devotees can have 'Nija darshan' of the Lord before the main gates of the temple are closed.



Tirumala Tirupati Devasthanams

KEELAPATLA

Sri Konetirayaswamivari Brahmotsavams

May 05-05-2025 to 13-05-2025

Date	Day	Day Utsavam	Night Utsavam
05-05-2025	Monday	Dwajaroohanam	Peddaseshavahanam
06-05-2025	Tuesday	Chinnaseshavahanam	Hamsavahanam
07-05-2025	Wednesday	Simhavahanam	Muthyapupandirivahanam
08-05-2025	Thursday	Kalpavrukshavahanam	Sarvabhupalavahanam
09-05-2025	Friday	Mohini Avataram in Pallaki	Garudavahanam
10-05-2025	Saturday	Hanumadvahanam	Gajavahanam
11-05-2025	Sunday	Suryaprabhavahanam	Chandraprabhavahanam
12-05-2025	Monday	Rathotsavam	Aswavahanam
13-05-2025	Tuesday	Chakrasnanam	Dwajavarohanam



Koorathalwar's place. Alwar and Andal took the prasadam. The holy food eventually blessed the couple with two divine beautiful children, namely Parasara Bhattar and Veda Vyasa Bhattar.

Sri Parasara Bhattar took his incarnation or avatar at Srirangam, with vaikasi (May-June) Month Anuradha as his star, by the divine grace of Sri Ranganatha. Embar, another Acharya, the cousin and disciple of Sri Ramanuja, initiated both the children when they were just eleven days old, a great blessing indeed.

As Sri Parasara Bhattar was born due to the grace of Lord Sri Rangantha, he used to be cradled in swings between the sacred pillars in

Sri Parasara Bhattar is one of the great Acharyas in our lineage of spiritual preceptors and has done a great service to Sri Vaishnava Siddhanta. He was the son of great Vaishnavite Scholar Sri Koorathaalwar (original name being Srivatsa Misrar), a prime disciple of Sri Ramanuja. There is an interesting episode behind his avatara (birth), as told by elders.

Sri Koorathaalwar and his devoted wife Andal lived in Srirangam. Alwar used to collect just enough grains and pulses every day from people for their food. One day it was raining heavily and as such Alwar could not go out. So the couple were left hungry. Then, Andal heard the bells from Srirangam temple indicating prasadam were being offered to the Lord Sri Ranganatha. She entreated to the Lord a little food from Him. Accordingly, the Lord sent His prasadam to



SRI PARASARA BHATTAR

- Sri R. Kannan

**Sri Parasara Bhattar
Varsha Tirunakshatram on 14.05.2025**

the sanctum sanctorum of Srirangam temple. In fact, Bhattar used to be known as the adopted son of Sri Ranganatha.

Sri Bhattar was a bright and intelligent student of religious scriptures, since his childhood. Once he witnessed a scholar named Sarvja Bhattar on a palanquin in the streets of Srirangam, beating his own trumpet with pride. Parasara Bhattar, as a little boy challenged him to answer his question. He asked the scholar how much sand was in his hand. The scholar was perplexed and accepted defeat. Parasara Bhattar very wittingly explained “a hand full of sand”, The scholar not only blessed the child but also praised him in public.

Sri Parasara Bhattar could grasp and recite Vedic verses in the first attempt itself. He learnt all Sastras initially from his father, then from Embar and Sri Ramanuja himself. He had all the divine qualities in him. To illustrate his humility, an incident is quoted by elders: Once a dog entered the temple because of which the temple authorities arranged for sanctifying rites in the temple. Seeing this, Sri Parasara Bhattar asked Sri Ranganatha why do the authorities not performing such acts when he himself enters the temple day in and day out. This clearly indicates the humility of Bhattar who considered himself lower than a dog. This incident he himself narrates in his Sri Ranganatha Stotram.

Another time some brahmins, out of jealousy, started scolding Bhattar in the temple premises. Instead of getting angry and scolding them back, he thanked them. He then said, every devotee while worshipping the Lord should lament on faults of oneself. As he was deeply immersed in the worship of Sri Ranganatha, he forgot to lament on himself and that the brahmins had reminded him of that. This shows his highest humility and the respect he had towards others.

Sri Bhattar had a lot of followers in Srirangam, to whom he had taught spiritual things. Once, one of his devotees who had earlier travelled to Thirunarayanapuram (Melkote), told him that in that palace there was a great scholar calling Himself as Vedanti, well versed in Advaita philosophy, and was challenging every scholar in debates with haughtiness. Sri Bhattar, then went to Thirunarayanapuram and defeated Vedanti with his versatile speech. Vedanti, having been fully convinced, became his disciple and joined his Srirangam Ghoshti (group) and was given the name 'Nanjeeyar'. He mastered all scriptures of Visishtadvaitam under the guidance of Bhattar. In fact he wrote a commentary on Nammalvar's Tiruvaimozhi, from what he learnt from Bhattar- which has come to be known as 'Onpathayirapadi'.

Sri Bhattar has a lot of beautiful works to his credit. Some of them are :

Bhagavat Guna Darpanam – It is a lovely commentary on Sri Vishnu Sahasranamam. He explains that each sacred name of the Lord relates to a particular quality (attribute) of Sri Vishnu. This treatise is considered as the best authority to explain the thousand names in the Visishtadvaita method.

Srirangaraja Stavam – This is a grand stotram in praise of Lord Sri Ranganatha containing two parts – Poorva Satakam (the first Canto) with 126 slokas and Uttara Satakam (second Canto) with 105 slokas. Here he discusses the different incarnations of the Lord and various special qualities, every one of which is quite enjoyable.

Sri Gunaratna Kosam – This is a Stotram dedicated to the consort of Sri Ranganatha, Sri Ranganayaki Thayar, bringing out Her highest qualities in blessing Her devotees. It contains 61 beautiful slokas, which are said to be unparalleled.

Ashta Shloki – Bhattar wrote about eight verses as a Rahasya granta, confidential work. In

that he explained Tirumanthram (depicting the relationship between God and the Jeevatma and surrender to God), Dvaya mantram (the process of self-surrender to God and the duty thereafter at Moksha) and the last Charama sloka (the order of Sri Krishna to self-surrender to obtain Moksha). These are to be learnt under a good preceptor.

Once the local king Veerasundra Brahmarayan wanted to build a big wall around the temple, disturbing the residence of Pillai Pillai Alvan, a staunch devotee of Sri Ranganatha, against the will of Sri Parasara Bhattar. But the king went ahead with his plan. Hurt heavily by this, Sri Bhattar left Srirangam and shifted to Tirukoshtiyur. He did not return to Srirangam till the death of the king. While he was in Tirukoshtiyur, he was unable to bear the separation of Sri Ranganatha. Then he composed a Stotram entreating the Lord to get him united. That stotram has come to be known as Srirangaraja Stotram.

Sri Bhattar's explanatory notes to many pasurams of Nalayira Divya Prabandha are highly thought-provoking and are used by the Vidwans in their discourses even today.

Sri Bhattar seems to have lived a short life. In his last days, while singing the praise of Lord Sri Ranganatha, he left his body and back to the Godhead.

Sri Parasara Bhattar's Thanian (a sloka praising him) -

*"Sri Parasara bhattarya srirangesa prohita:
Srivatsanga sutha sriman mesthu bhuyase"*

Let us invoke the blessings of Sri Parasara Bhattar to grow spiritually and develop love and devotion towards the Lord.



The Kalyanotsavam which was celebrated in that (Brihaspathi's) time is celebrated every year during April-May on that particular days in addition to the 'Nitya Kalyanotsavam' of the Lord every day in Tirumala. The devotees attend in large numbers the wedding (parinayam / kalyanam) to seek the blessings the Lord and His consorts. The TTD on the request of a Bhakta started celebrating the 'Parinayotsavam' of Lord Srinivasa and Sri Padmavathi at Narayanagiri gardens in the year 1992. The great wedding Day of the Divine couple was to get a glimpse of the marriage performed some centuries ago so that we the Bhaktas enjoy and experience it. This festival called 'Sri Padmavati Srinivasa Parinayam' is celebrated in the month of April - May. This year it will be celebrated from **May 6th to May 8th 2025**. The Narayanagiri gardens is the venue of the celestial wedding of Lord Srinivasa and Goddess Padmavati. The three day Annual festival is performed in the evening under the moonlight in the Parinayotsava Mandapam decorated artistically. This three day festival is conducted on Navami, Dasami and Ekadasi in the month of Visakha. Sri Malayappa Swami the processional deity of Lord Venkateswara arrives in the Gaja, Aswa and Garuda vahanams on each day and Sridevi and Bhudevi arrive on separate palanquins. Visit and enjoy the ritual.

THIRUMOHUR AND THIRUKKODAL

- Sri Ramesh D. Kandadai

Location : Both these Divya Desams are located in the city of Madurai in Tamil Nadu – Thiru mohur on the outskirts in the North of the city, and

He has sixteen hands and carries sixteen weapons. A lot of power to guard and protect devotees is credited to Sudharshana here and people take the yantra and install them at their homes.

It is believed that the Lord of this temple went to Thirunagari and personally escorted Nammalwar from this world. So it is believed that worship at this temple is to attain salvation.

Thirukkoodal in the heart of the city near Meenakshi Amman temple.

THIRUMOHUR

Sthalapuranam : When Devas and Asuras combined to churn the Milky Ocean for 'Amrit', it was the Amruta Kalasa that arrived last. Once it came up, the Devas and Asuras started fighting over the possession of the Amrit Kalash (Nectar Pot). Lord Vishnu wanted to make the Devas immortal and strong. So, he took the form of a beautiful maiden (Mohini) and deceived the Asuras. Hence this town is called 'Thirumohur'.

At another time Bhasmasura (a demon) was intent on placing his hand on Lord Shiva's head. Lord Vishnu appeared as Mohini (and hence Mohur) and distracted Bhasmasura. Mohini danced with him and in the course of the dance made him place his own hand on his head. The place where it all happened is Mohur.

Special Features : This temple finds mention in Sangam literature indicating that it was already in existence then. There is mention in Akananuru and Silapadhikaram. This means that the temple may well be older than 2000 years.

The Lord is Kalamegha Perumal and the Universal Mother is Mogavalli. The 'theertham' is Ksheerapathi theertham and the 'Vimana' is Ketaki 'Vimana'.

There is a separate shrine to Sudharshana with Yoga Nrusimha in the other face of the Sudharshana. temple and the shrine is almost like a separate temple.



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Tirumohur where the rice fields bowed over by the weight of paddy looking like Devas bowing their heads to the Lord there. The place is filled with lotus flowers which are ennobled by the fact that they bear the Lord's divine feet.

Alwar goes to say that Tirumohur is the jewel of this samsaric existence. He exhorts us to join in circumambulating the temple and appreciating its various features only to worship the Lord of Tirumohur.

KOODAL AZHAGAR KOIL (MADURAI)

Sthala Puranam : There was a Pandya King in Madurai who became curious about spiritual matters like how to attain salvation. Perialwar who was in Srivilliputtur was sent to the court of the King by Lord Vishnu to offer the route to salvation and explain that it needs one to be committed to Lord Vishnu. By doing so Perialwar won the reward and the King paraded him on an elephant. The Lord decided to see how His devotee is being honoured and so appeared on Garuda with Sridevi and Bhudevi. Startled, Perialwar bust in to song wish auspiciousness on the Lord so that no evil eye attaches itself. This temple is in commemoration of that event.

Back in Srivilliputtur, Perialwar is believed to have constructed the gopuram at Vatapatrasayi temple from the proceeds of the rewards.

It is also believed that the Lord of this temple appeared to slay Somuka, an 'asura' who stole the Vedas from Lord Brahma.

Special Features : The temple has inscriptions dating back to 8th century and is believed to be a lot earlier construction.

The Lord is 'Koodal Azhagar' and the Universal Mother is 'Madhuravalli'. The utsavar is named 'Vyuha Sundararajan'. The temple tank is 'Hema Pushkarani' and the Vimana is 'Ashtanga Vimana' whose shadow never touches the ground.

Mangalasasanam : In Naanmugan Thiruandhadhi (2420), Thirumazhisai Alwar says that he wants to go and see the



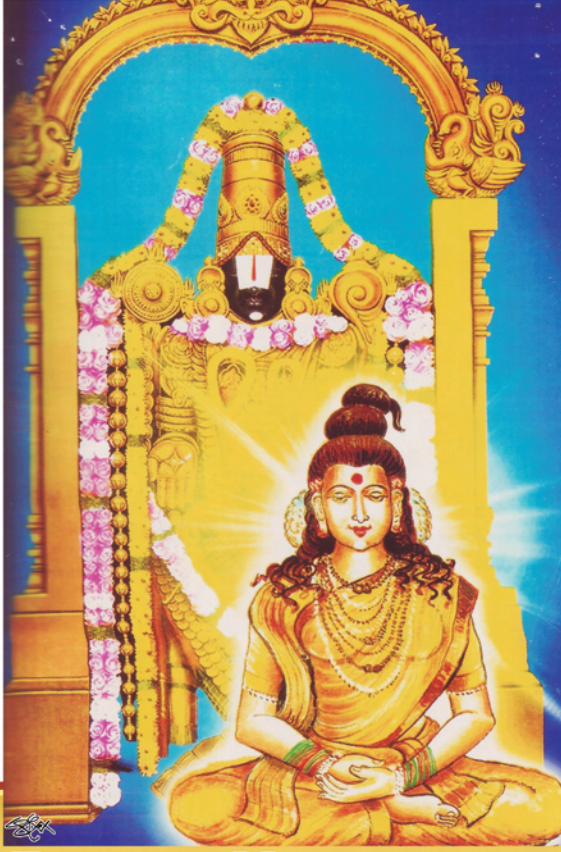
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Lord of Tirumala and Koodal Azhagar. These are the hills where the scattered gems are gathered by the rivers. The lights reflecting from them stops the elephants and scares the snakes. The Lord (who has made such hills his home) is the one I wish to see.

In Andal's Natchiyar Tirumozhi, there are ten pasurams in the fourth decade which end with the word 'koodal'. The author expresses Her earnest desire very vividly to unite with the Lord eternally through Her unstinting devotion and love.





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

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

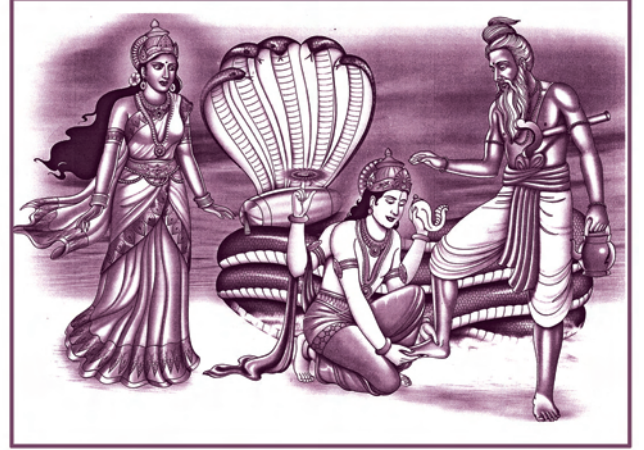
(Continued from the previous issue)

Bhrigu said to Lord Vishnu, "I'm now convinced that you're the one endowed with the eternal virtues among the triad of deities. You're the best of all. Words fail to praise you!" He left Vaikuntha and went straight to the saints on the banks of the Ganges. He conveyed the great virtues of Hari to them and expressed his firm resolve that Hari alone is the personification of pure *sattva guna*.

The saints were delighted at the verdict of Bhrigu. They remembered Narada's words. All their doubts were dispelled. They offered the fruits of all their sacrifices and

the resultant virtue to Lord Vishnu. In the meanwhile, having witnessed the spectacle of Bhrigu's visit, his kicking Hari on the chest, and Hari felicitating him as if nothing had happened, Goddess Lakshmi was quite disappointed. Her anger knew no bounds.

'Considering You the ultimate Supreme Soul, I stayed permanently on Your chest. But today a saint



kicked the place and you felicitated him willingly. I can't stand this insult any more. I'll go to some far-off region and do penance meditating upon You,' said Goddess Lakshmi in a huff.

With a view to appeasing her, Hari said, "Don't worry. The saint's act will result in auspicious consequences."

"Well-said! You're the soul of souls, the cause of this universe. Instead of worshipping You, he kicked You and You seem to defend his blunder and justify his action," said Lakshmi.

Having understood the wrath of Lakshmi, Hari paused a while. She continued, "Why don't you think coolly for a moment? Brahma is your son. Bhrigu is his son. He doesn't know the disparities. He has no knowledge of Your supreme Godhead at that moment. But I can't stay in a place touched by the saint's foot. I think it's better for me to go away from You and spend my time in Your worship. With your consent, I'll leave right away."

Hari said, "Yes. He is my grandson. I count him to be a small child. If the child in the womb kicks the

mother, does she find fault with him? Having hidden all the creatures in my stomach, can I be angry with them? Further Bhṛigu is no ordinary man. He's the son of Brahma, a brahmin, the best of saints. He has self-knowledge. He's a great devotee of mine, very dear to me. You know very well that I'm partial to my devotees. It's unjust to find fault with him for this small act. Forget everything and stay back calmly." Lakshmi was not pacified. She persisted, "Whatever it may be. Bhṛigu is the other man in my view. I don't relish the touch of such a person. I can't be a chaste wife, if that's the case."

Finding fault with Hari's praise of Bhṛigu as the best of brahmins, she cursed all brahmins thus, "Let the brahmins be enemies of angels and friends of demons! Let them be unfriendly to the angels. Let them leave their daily routine of rituals and become impoverished. Let them sell away their education."

"Whatever you say in defence, you can't justify your mistake. It can't be right. It's a mistake not to punish a brahmin. Everyone will look down upon you as a coward. Even an ordinary person or a shepherd will pick up courage to beat you up on this count. Even women will throw stones at you. Neither you nor I have peace. I'll meditate upon You forever. I can't approve Your line of defence and stay back on Your chest." Finding no response to her words from her husband, Lakshmi went away to Kolhapur to preserve her self-respect. She became a goddess of worship for the residents of Kolhapur. Listening to the story recounted by Suta, Shaunaka and other saints asked him, "What happened to Lord Vishnu? Did he stay in Vaikuntha along with Bhudevi and Neeladevi without Lakshmi? How could he spend his time separated from Lakshmi?" To these enquiries, Sage Suta commenced the latter part of the story.

Hari suffered the pangs of separation of Lakshmi intensely. He ruminated: "Why should Narada tell Brahma that Vishnu is not in Venkatadri? Why should Aja instruct Narada to go to the saints? Why should Bhṛigu come here to judge who among the gods is the liberator? Why should Bhṛigu kick on my chest out of anger? Why should Lakshmi leave feeling piqued? None can escape the

consequences of karma. Lakshmi may have left me physically, but just as moonlight cannot leave the moon, Lakshmi is within me as Soubhagya Lakshmi. I'll always be in the heart of Lakshmi and I'll retain Lakshmi in my heart." Later, he concealed his omniscient nature. He thought that everyone will consider me cruel if I don't show concern about Lakshmi's whereabouts. He understood the way of the world.

Now he wanted to know the whereabouts of Lakshmi. He left his consorts Bhu Devi and Neela Devi to the care of his companions. He made them believe that he is going in search of Lakshmi. He ordered the companions to protect the Vaikuntha in his absence. He thus left Vaikuntha and arrived at Venkatadri. Hearing this, Shaunaka and other saints wanted to know from Suta how Vishnu spent his time in Venkatadri.

Delighted at the enquiry of the saints, Sage Suta said, "Hey saints! He hid himself in an anthill at the foot of a tamarind tree to the south of Varahaswamy Pushkarini. He spent there not to be seen by anybody till Kaliyuga. Due to the presence of the Lord, Chola kingdom became quite prosperous. There were rains in time and there was good yield of crops. Milk flooded from the udders of the cows. Women being chaste and men attached to their wives led happy lives. They gave birth to sons who are devoted to their parents.

Kolhapur Lakshmi was sad to hear that her husband left Vaikuntha to take refuge in an anthill in Venkatadri. She worried, "My husband had left Vaikuntha for my sake and hidden in an anthill. He is left alone and is suffering from hunger. If I go to him now, he'll certainly accept me. But I can't leave my wager." She left Kolhapur to join the cottage of Chola queen in the guise of a shepherdess and was worried as to how she could serve Hari. Grasping her intention, Brahma took the form of a cow and Rudra a calf and stood before her. Lakshmi drove them out announcing that she would sell them away to the prospective buyers. The queen liked the deal and purchased them. She entrusted them to the charge of a shepherd who is taking care of her two thousand cows. Lakshmi was happy that Brahma and Rudra in the guise of cow and calf would take care of Hari and left for Kariveerapuram. While grazing the grass along with the

other cows, Brahma in the guise of the cow went up the anthill and released the milk from her udders. Hari started drinking the milk from inside the anthill. He was quite delighted at the plan of Brahma and Rudra.

In the meanwhile, the queen wanted to feed her baby with the milk of the cow she had bought. The shepherd drove the cow and calf inside the palace as per the wish of the queen. The queen patted the cow affectionately and tried to milch the cow. But the cow did not yield any milk, though her udders were full like a filled pot. She was surprised at this. She called the shepherd and asked him if he had drunk milk of the cow in the forest. But he vowed that he had not done so. He expressed the doubt that the calf must have drunk it. Disbelieving him, she beat him out and out and left him with a warning.

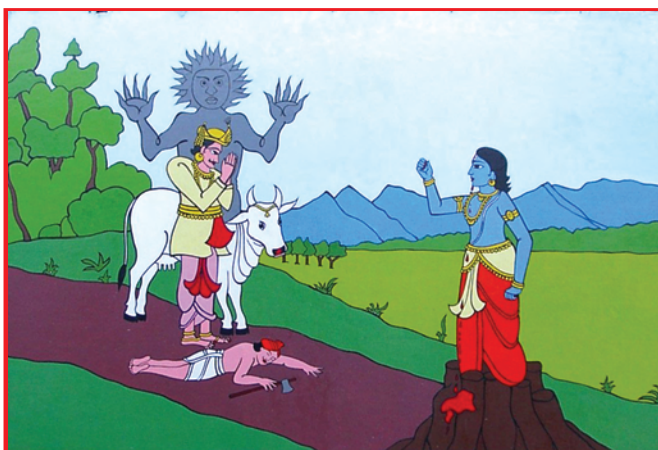
The next day, the shepherd followed the particular cow. He discovered that the cow went up the anthill and released the milk there. Angrily, he beat it with an axe. Observing this, Hari came out of the anthill to protect the cow from the blow. In this process, he had to receive the blow on his head. Blood gushed forth from his head as high as seven toddy trees. Shocked at the spectacle, the shepherd fell down dead. The cow fled to the court of the king, rolled on the ground mooing and shedding tears. The king asked his spies to go with it to know what happened. They followed the cow to the anthill and found the flow of the blood and the death of the shepherd. They conveyed the same to the king who immediately left for the place in his palanquin along with his

companions. He shuddered at the horrible spectacle unable to understand what happened. Just then, Hari with his four weapons—the conch, discus, mace and sword, came out with tears on His cheeks and said, “Hey king! This shepherd came and attempted to kill the cow that gave me milk in this anthill. I came in the way resulting in my injury and the death of the shepherd for his sin. I am an alien taking refuge here. I am penniless and destitute. The shepherd died of the sin. Now you’ve to bear the consequences of the lapse on your part. You’ll turn into a mean devil,” thus he cursed.

The king fainted, hearing the curse. He recovered soon and pleaded with the Lord, “Hey Lord! It was an unintended act, but You gave me a terrible curse and left me in trouble. Why should I take birth as a devil? Shower Your mercy and relieve me of the curse.” Then the Lord said, “I can’t take back my curse. However, I feel pity for you. You can’t avoid the devil’s form till the end of Kaliyuga. You’ll take birth as Akasha Raju on the earth. Then you marry your daughter Padmavathi to me. At that time, adorn me with a crown. The crown, studded with most precious stones, should weigh 100 *baaruvas* (1 *baaruva* = 20 maunds). I’ll wear this on my head every Friday for a period of six *gadiyas* (1 *gadiya* = 24 minutes). At that time, tears will flow from my eyes and you’ll enjoy unlimited bliss.” Hearing this, the cursed Chola king left for his palace.

Hari hid himself in the anthill as before. But he suffered from headache due to the blow. He remembered Brihaspati and he was there instantly. He explained the whole episode and asked for the remedy to his injury. Then Brihaspati said, “Hey Lord! Ordinary men are subject to the karma, Time and planet-movement. But You’re above all this. Others can’t assess your miracles. You’re omniscient. Yet, I’ll suggest the remedy since You asked me. Seep the cotton of *arka* (*jilledu*) flowers in the milk and keep them on Your head. You’ll be relieved of the pain.” Brihaspati then left for his abode. Shaunaka and other saints felt pity for Hari learning that he too had to undergo such treatment. They wanted to know more stories about the tamarind tree anthills. They conveyed that their hearts melted to hear about the troubles of Hari.

(to be continued)

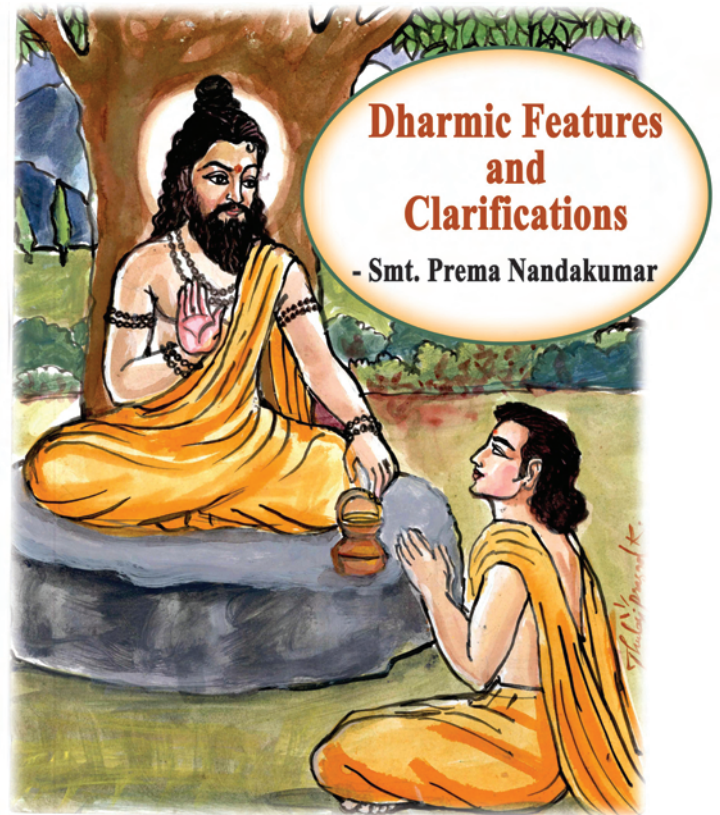


Que. While the wisdom of the ancients has given us innumerable guidelines to follow dharma, still adharmas are flourishing. Can there be no end to the destructive behaviour of evil?

Ans. Your question carries the answer. This is the reason why man has not been given a timetable check for the end of adharmas and the victory of dharma. Yes, we have innumerable rules of dharma but also pointers to the possibilities of adharmas taking the role in human activities. Hence Dharma keeps warning man from his childhood onwards.

In fact, any quick remedy for adharmas or the person who indulges in it is only a brief solution. The rules of Dharma give a long rope to such people. One example is Hiranyakasipu. He wanted nothing. Rich, all powerful Asura that he was, his one desire was now to make his son stop worshipping Vasudeva. He would have lost nothing for his son Prahlada did not force him to worship Vasudeva. This one weakness in Hiranyakasipu brought him down. Such a force is Dharma. Dharma recognises the weakness of man who is still emerging into a Divine personality; meanwhile he has to cross innumerable obstacles. And Dharma cannot rest till all the forces of obstacles get eliminated and man gains the divine nature. Meanwhile the emerging man watches what is good and turns away from what is bad.

In the same way, the evil persons get eliminated and others having learnt the lesson, join the forces of moving upwards on the ladder of dharma.



Que. But Dharma to triumph in this manner, will take yugas!

Ans. Exactly. Hence, Dharma, dharmic lessons help man to remember the past, move on the right path and avoid evil. Going back to where we began, Hiranyakasipu represents man who is still evolving, and Prahlada of the perfect man of the future as a permanent example. Remember, it is Prahlada who leads as the list of the greatest Devotees in Dharma: "Prahlada Narada Parasara Pundarika".

Que. When will mankind be free to advance on the right path?

Ans. As humanity progresses to lead dharmic life will also help the forces of new creation Like the heroes in our epics, Prahlada for instance, will become familiar inhabitants of this earth."





Mahaabharatam

LORD KRISHNA'S PEACE METHOD

Part-16

- Dr. Kannan Srinivasan

(Continued from the previous issue)

The Pandavas returned to the assembly of Virata from Dvaraka. Lord Krishna suggested that a messenger should be sent to Duryodhana to impress upon him that half of the kingdom held by the Kauravas should be returned to the Pandavas. When Balarama conveyed his support to Duryodhana, Satyaki objected to it and declared that Duryodhana should be taught a lesson. Drupada appreciated Satyaki and decided to send his Purohita (priest) as a messenger to Hastinapura. Thereafter, Krishna returned to Dvaraka. When Krishna was in Dvaraka both Arjuna and Duryodhana went to meet him, who was sleeping in his bed. Duryodhana came earlier and sat on a chair behind the head side of Krishna. Arjuna followed and stood on the

leg side of Krishna with folded hands looking at the lotus face of Krishna. On waking up from sleep, Krishna first saw Arjuna and then Duryodhana.

When Krishna asked why they had come to see him, Duryodhana said that he came to request Krishna's help in the likely war between Kauravas and Pandavas. Krishna said as Arjuna was younger, he would be given the first option to choose between his powerful Narayana Sena (army of soldiers) which would fight the war and Krishna himself who would remain unarmed. When Arjuna happily chose the unarmed Krishna to be by his side, Duryodhana felt greatly relieved and gladly accepted the Narayana Sena to support him in the war. Balarama told Duryodhana that he would stay neutral and would not support the Pandavas in the war. Duryodhana also got the powerful one akshauhini Sena from Krtavarma and returned to Hastinapura. Arjuna requested that Krishna should be his charioteer in the war and be with him always. Krishna accepted his request and Arjuna left Dvaraka.

King Salya, the maternal uncle of the Pandavas came to meet them with a large army. Duryodhana provided grand hospitality in a disguised manner to King Salya and his army. Duryodhana requested Salya's military help during the war. Impressed by the amazing hospitality extended, Salya agreed to the request of Duryodhana. When Salya visited the Pandavas, he was extended all respect by them. Salya told what had happened. Yudhishtira requested Salya that he should frustrate Karna during the war and make him lose his focus while fighting against the Pandavas. Salya said that he would become the charioteer of Karna and give him improper advice which would go against his interests. Satyaki came with his army to support Yudhishtira and Bhagadatta supported Duryodhana with his army.

The Purohita of Drupada went to Hastinapura and was received with due respect. He conveyed in the Sabha of Dhrtarashtra that following the righteous principles, the Pandavas should get back their kingdom. When Bhishmacarya supported it, Karna intervened and said

that the Pandavas did not duly complete the terms of the exile and hence they had to once again go to forest and comply with the terms. Bhishmacharya said that in case the Kauravas were adamant and interested in waging a war with Pandavas, Arjuna would easily defeat them all. King Dhrutarashtra declared that he would decide on this shortly and sent the priest back to the Pandavas. Thereafter Dhrutarashtra sent Sanjaya to enquire about the well-being of the Pandavas. Sanjaya went to Uplavasya and met the Pandavas accordingly. Yudhishtira enquired about the welfare of Dhrutarashtra and others. Sanjaya conveyed to Yudhishtira that Dhrutarashtra and Bhishmacharya felt that there should be peace between Pandavas and Kauravas. Yudhishtira declared that it would not be possible for Duryodhana to defeat the Pandavas and that he would opt for peace if Indraprastha was restored to them. When the matter was referred to Lord Krishna as to what was dharma in this case, Krishna replied that he maintained a neutral position and that he would like to protect the well-being of both the Pandavas and the Kauravas. Krishna conveyed to Sanjaya that he would visit Hastinapura as the messenger of peace.

Yudhishtira asked Sanjaya to tell Duryodhana that he was ready for peace and if not, for the war. He stated further that he would pardon the atrocities committed by Duryodhana against the Pandavas and he would agree for peace even if five villages were given for the Pandavas. Yudhishtira requested Sanjaya to convey his respect to Bhishmacharya and Dronacharya. Sanjaya left for Hastinapura after receiving cordial hospitality from the Pandavas.

Sanjaya returned that night to Hastinapura and conveyed to Dhrutarashtra the respectful enquiries of Yudhishtira. He stated that he would

give further details the next day morning in the assembly. Dhrutarashtra was very much troubled by worries and lost sleep. He called Vidura for his advice as to how one could get happiness and continued well-being. Vidura started his amazing discourse on *Niti sastra* with the explanation on those who would not get sleep. He enunciated various aspects and dimensions of *Niti* as applicable under a wide spectrum of circumstances. Dhrutarashtra asked Vidura about what was good for the Pandavas and the Kauravas. Vidura said that he should treat Pandavas in a fair manner as their own sons. When Dhrutarashtra further asked for various nuances of dharma, Vidura requested Sanatsujatha to explain them. Sanjaya explained in the assembly what transpired between him and the Pandavas.

Bhishmacharya reiterated that Arjuna and Krishna were none other than Nara and Narayana and it was impossible to defeat them in any war. The only judicious option was to have peace with the Pandavas. Dronacharya also endorsed the same view. Dhrutarashtra with great anxiety explained the immense powers of the Pandavas and concluded that it would be wiser to make peace with them. Duryodhana asserted that the Kauravas would subdue them in the war with the help of Karna and their allies. Karna vowed that he would win over the Pandavas. When Bhishmacharya condemned Karna, the latter declared that he would not take arms till Bhishmacharya was alive. Vidura said that there should be peace and harmony between the cousins. Dhrutarashtra said that as Arjuna was so dear to Krishna, it would be impossible to subdue Arjuna. The egoistic Duryodhana declared that he would definitely defeat the Pandavas in the war.

Later, Dhrutarashtra asked Sanjaya to describe the relative powers of the Kauravas and

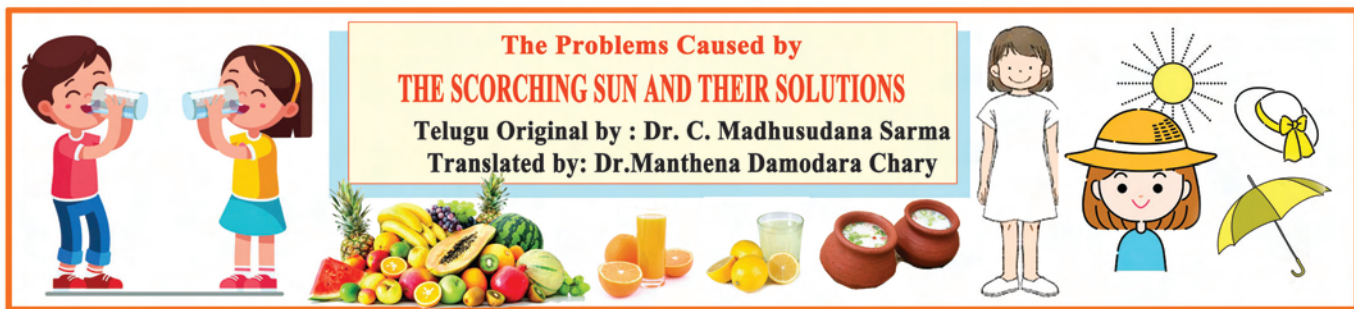
Pandavas. Sanjaya said that he would not tell anything to him when he was alone and brought in Vyasa and Gandhari. When Vyasa permitted Sanjaya to narrate the truthful position, Sanjaya explained the massive powers of the Pandavas and the greatness of the glories of Lord Krishna who backed them always. Yudhishtira in consultation with the allies of the Pandavas requested Lord Krishna to go to Hastinapura and explore the possibilities of permanent peace between the Pandavas and the Kauravas. Krishna declared that he would happily act according to whatever Yudhishtira wished. After thanking Krishna, Yudhishtira reiterated that even if the Kauravas gracefully give five villages he would pardon their misdeeds and accept peace. Krishna stated categorically that the great war between the Pandavas and the Kauravas would happen and no one could prevent it. But he would make a final attempt at achieving peace. He added that he could see a lot of bad omens which clearly conveyed the forthcoming disasters. He advised Yudhishtira to make all preparations in advance in case peace could not be accomplished. Though Bhima knew about his previous vow to kill Duryodhana, he still preferred peace out of

compassion. Arjuna said that the cruel Duryodhana and his accomplices should be eliminated in the war as the latter would not accept any fair peace proposal. Nakula wished for peace and said that Krishna was quite capable of achieving it. Sahadeva roared that even if the Kauravas wished peace with the Pandavas, Krishna should ensure that there would be war between them. When this was endorsed by Satyaki, all the warriors and soldiers cheered it loudly. When Draupadi weepingly narrated the atrocities committed towards her by the Kauravas, Krishna assured that Duryodhana and his accomplices would definitely be killed in the war. When Krishna started to leave for Hastinapura, Yudhishtira requested him to meet his dear mother Kunti and convey his affection and respects to her.

(to be continued)

SOLUTION TO PUZZLE

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



The sharpness of the sun is growing day by day. It is a fact known to the world that the heat waves, the heat spells and the sweltering heat affect our physical and mental health considerably.

With the increase of heat in the atmosphere, the water level in the body decreases causing tiredness, feebleness, great thirst, the parching of tongue, burning sensation in the body, irritation in urination on account of reduction in urination, constipation and sun stroke.

In summer we should take precautions in food and tours to save us from these perceptible risks for leading cheerful and enthusiastic lives.

Food Precautions : Take drinking water excessively. Take easily digestible food. The dishes made with a high quantity of oils, salt, chilli powder, spices, fried food and stored pickles are not relishable. Coffee and tea should be reduced to the minimum. Savour butter milk, curd, milk, coconut water, sugarcane juice, lemon juice and fruit juices. Fresh vegetables, greens, watermelon, melon fruit etc. should be consumed in plenty. Palm fruit are also beneficial to us.

For Movements : Light cotton clothes should be worn. White clothes are usually good in such a hot atmosphere. Exercises should be undertaken before 9 a.m. and after 5 p.m. We should use cool glasses and a cap on the head while going out. Use an umbrella if possible. Drink water frequently while performing journeys.

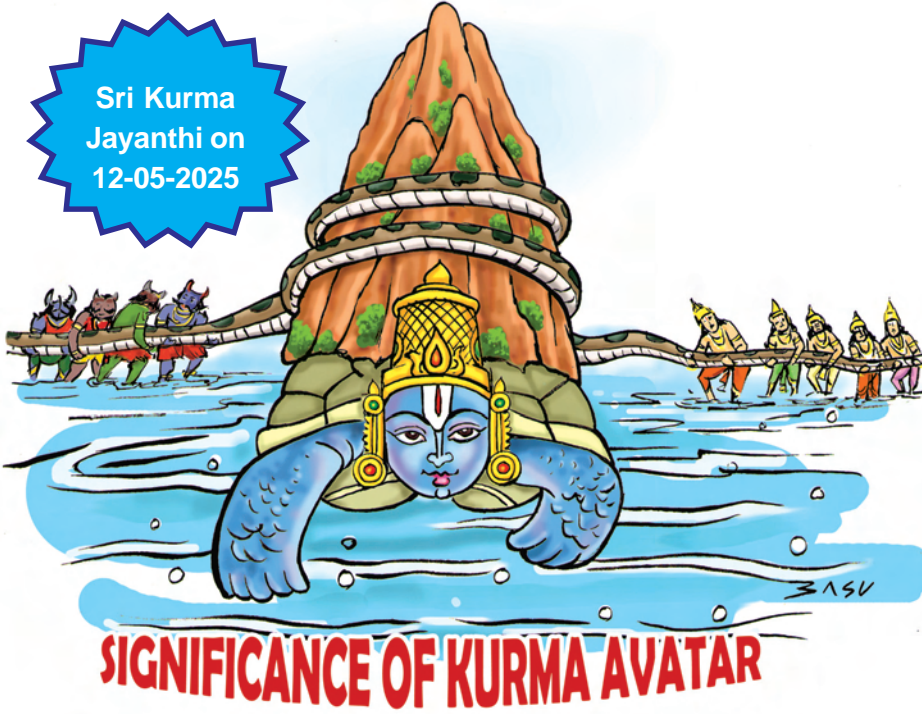
Food Medications : 1) Savour two glasses of buttermilk mixed with $\frac{1}{4}$ teaspoon of cumin seed powder, dried ginger powder, pepper powder and

salt in two or three pinches. 2) Relish once 50 ml. of curd mixed with a glass of water further blended with a quarter teaspoon of cumin seed powder, two pinches of pepper powder, rock salt powder and dry ginger powder with ten coriander leaves spreading the surface. 3) A glass of water should be mixed with one teaspoonful of sugar candy powder, two cloves and three peppers and a pinch of green camphor before it is savoured frequently. 4) A glass of water should be poured into an earthen pot and a teaspoonful of coriander powder should be added to the water. It should be allowed to be soaked during the night. In the morning the water should be filtered. A teaspoonful of sugar or sugar candy powder should be added along with a pinch of green camphor before it is savoured. 5) One or two tea spoon full of jaggery should be melted in a glass of water. Cucus powder and lemon juice should be added to the preparation for use. 6) In a glass of boiled milk a teaspoonful of Indian sarsaparilla should be added. A teaspoonful of jaggery should be added to the preparation after it is cooled. 7) In 500 ml of warm milk a teaspoonful of rose water is added before it is savoured everyday. 8) In 100 ml of milk curd should be added at night. To such a preparation pieces of medium size onion should be added for good use.

One of the following Ayurvedic medicines like *Sharibadyarishta*, *Usheerashana*, *Draksharishta* etc. should be taken after meals per two sessions in a quantity of ten to twenty millilitres of water with good advantages.



Sri Kurma
Jayanthi on
12-05-2025



- Dr. V. K. Bhaskara Rao

In Hindu mythology, the 'Kurma Avatara', is the second 'avatara' among the ten incarnations of Lord Vishnu. Kurma means tortoise in Sanskrit. Lord Vishnu in the form of 'Kurma' came into being during Satya Yuga primarily known for His divine role supporting the mount Mandara at the time of churning of the Ocean of Milk (i.e., samudra madhanam) to obtain the nectar (i.e., 'Amrut') for immortality. The 'Kurma avatara', a form of Lord Vishnu depicted as giant tortoise who played a crucial role in the process of 'Samudra Madhanam.' It is observed on the Sukla Paksha Purnima (Full Moon Day) of Vaisakha month according to the Hindu calendar.

Lord Kurma, the divine incarnation of Lord Vishnu who took the form of a tortoise to rescue the 'devatas' and uphold 'dharma' in course of 'samudra madhanam.' At this decisive moment, Lord Vishnu in the form of Kurma supported the Mount Mandhara which was used as a churning rod on His back to prevent it from sinking. The gods and demons churned the Ocean of Milk successfully and obtained the nectar of immortality (Amrita).

There is a temple in Srikurmam, a village in Srikakulam district in Andhra Pradesh, devoted to this incarnation of Lord Vishnu. The statue of Kurma is two feet long which is made of black stone but appear to be yellow in sandalwood.

Reciting Vishnu Sahasranama Stotram, the verses from the Gita, or Kurma Gayatri Mantra is highly recommended on this religious day eulogizing Lord Vishnu for gaining good results. Besides this,

giving charities and donating food, clothes or money to the poor is also believed to be extremely worthy on this auspicious festival. It is a day to sow seeds of compassion, humanity and gratitude towards God, the Omniscient, the Omnipresent and the Omniscient who bestows immense grace on the devotees. The main purpose of Kurma Avatara was to defeat the demons so that they cannot secure Amritam in their fight against the gods and ultimately rescue them by all means and restore 'dharma.' Kurma Jayanti is considered one of the most auspicious days for starting new projects embarking on new ventures and asking for blessings of Lord Vishnu for personal and professional success. It is believed that any positive action initiated on this day has a great potential to bring long- term success and stability to the devotees by the abundant grace of Lord Vishnu in the incarnation of Kurma.

Kurma Jayanti is a day with positive cosmic influences that benefit the students and others involved in academic and intellectual activities. It is said to improve concentration and comprehension of difficult ideas and to help in one's learning and development.



LET US LEARN SANSKRIT

LESSON - 36-A

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Sri Kompalle Suryanarayana

English by : Dr. S. Vaishnavi

- | | |
|--|--|
| १. ते सर्वेपि शमायणं पठन्ति। | 8. Did you wash your face this morning? Otherwise Janaka will beat you |
| 1. They all read the Ramayana. | |
| २. यूयं किं लिखथ? | ९. घण्टां मा नादय। |
| 2. What do you all write? | 9. Don't ring the bell. |
| ३. एकः वानरः अस्मान् त्रासयति। | १०. वैश्यः धृतं तोलयति |
| 3. A monkey is scaring us. | 10. The Vaishya weighs the hold. |
| ४. अरे युष्मद्गृहे मार्जालं के पोषयन्ति? | ११. एकः चोरः मां वञ्चयित्वा मम वस्त्राणि अचोरयत्। |
| 4. Who feeds the cats in your house? | 11. A thief deceived me and stole my clothes |
| ५. अस्माकं मार्जालः प्रतिनक्तम् एकं मूषकं मारयति। | १२. अहं रामाय दश धारयामि। |
| 5. Our cat kills one mouse every night. | 12. I hold ten for Rama. |
| ६. पात्राणि सम्यक् धाव। | १३. किमर्थं बालकम् अधः अपातयः? |
| 6. Run the containers properly. | 13. Why did you throw the child down? |
| ७. देव एव सर्वान् रक्षति। | १४. रामः जनकं सर्वदा तोषयति। |
| 7. God is the one who protects everyone. | 14. Rama always pleases his father. |
| ८. अद्य प्रातः त्वं मुखं अक्षाळयः किम्? नो चेत् जनकः त्वां ताडयिष्यति। | |

(to be continued)

- | | |
|------------|---|
| 02-10 | Tirupati Sri Govindarajaswamivari
Brahmotsavams |
| 06-10 | Tiruchanur Sri Padmavati
Ammavari Float Festival |
| 07-15 | Appalayagunta Sri Prasanna
Venkateswaraswamivari
Brahmotsavams |
| 09-11 | Tirumala Srivari Jyeshthabishekam |
| 17-19 | Tiruchanur Sri Sundarajaswamivari
Avatarotsavams |
| 30-July.02 | Srinivasamangapuram
Sri Kalyanavenkateswaraswamivari
Sakshatkaravaibhavam |

TTD Festivals and Rituals in June 2025



Raamaaya Raamabhadraaya Raamachandraaya vedhase
Raghunaathaaya naathaaya sitaayaah pataye namaha

Sri Rama was called -

RECITE



Dasaratha as : Raamaa
Kousalya as : Raamabhadraa
Kaikayi as : Raamachandraa
Vasishta as : Vedase
Rushi as : Raghunaatha
Seethamma as : Naathaa
Ayodya people as : Seethapathi

Sri Rama Jayanthi on 03.05.2025

TONGUE TWISTERS

If you notice this notice, you will notice that this notice is not worth noticing.

PROVERB

Doing is better than saying.

Ans. SRIMAN RAMANUJACHARYA

Name the Acharya who studied the Ramayana at Alipiri

N	A		
A	Y	R	A
H	C	A	J
U	N	A	M
A	R	S	M
I	R		

RIDDLE

Name the deities in Karvetinagaram temple in A.P. state :

- Here in this temple Lord Krishna holding flute and his favourite pot of butter kept at the feet.
- Here Swami is also renowned as Santhana Venugopalswami.

Ans. Sri Venugopala Swamy with His Consorts Sri Rukmini Ammavaru and Sri Sathyabhama Ammavaru.

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



Connect the dots using numbers and draw the Picture.



LET US KNOW NAVANARASIMHA KSHETRAS.....

Ahobilam
Kurnool District
Andhra Pradesh



Simhachalam
Visakhapatnam
District
Andhra Pradesh



Yadagirigutta
Nalgonda District
Telangana



Dharmapuri
Jagityal District
Telangana



Mangalagiri
Guntur District
Andhra Pradesh



Vedadri
Krishna District
Telangana



Antarvedi
Konaseema District
Andhra Pradesh



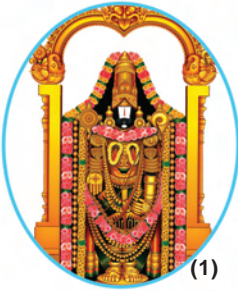
Kadiri
Anantapuram
District
Andhra Pradesh



Malakonda
Nellore District
Andhra Pradesh



MATCH THE FOLLOWING



(1)



(2)



(3)



(4)



(5)



(a)



(b)



(c)



(d)



(e)

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



Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 34

'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 Sri Parasara Bhattar?
2. Who is the brother of Sri Parasara Bhattar?
3. The place 'Melkote' in Karnataka is also called
4. Name the lion character in the Subhashitam series
5. According to mythology, the wife of the sage Chyavana is
6. Who is The Father of Chandra (the Moon)?
7. Who is known as 'Udayavar'?
8. Name the Telugu month and thidhi that fall on the day of Nrusimha Jayanthi
9. On which Telugu star Hanumad Jayanti occurs?
10. Lord Hanuman brought Sanjivini mountain to save
11. Who is the charioteer of Arjuna?
12. King Salya is the maternal uncle of
13. King Salya is the charioteer of
14. Who is the author Perumal Tirumozhi?
15. Who is the author of Daya Satakam?
16. What is the schedule of the Pushkarams of the river Saraswathi?
17. Who is the son of the sage Dadhichi?
18. Who composed Manisha Panchakam?
19. What are the Pancha Bhutas?
20. Sri Sankara Jayanthi falls on

RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-05-2025.
8. Three winners will be selected through lucky dip among the participants who submit all the correct answers.
9. The names of the winners will be published in the magazine.
10. The children of the employees working in the office of the Chief Editor, T.T.D. are not eligible to participate in the quiz.
11. No information will be provided over phone regarding the quiz. Participants should send their details legibly.

Name of the Child :

Age : Subscription No. :

Full Address :

.....

.....

Cell No. :

**Your answers should be sent to the
Address given below:-**

The Chief Editor, Sapthagiri Office,
2nd Floor, TTD Press Building
K.T. Road, Tirupati – 517507
Tirupati District, Andhra Pradesh

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MAY, 2025 :: SAPTHAGIRI



GENERAL PREDICTIONS FOR THE MONTH OF MAY 2025

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



Aries (Mesha) :

There are adverse effects. An atmosphere of confrontation with others should be avoided. Reduce high expenses without getting into debt, be optimistic, impress others with your words and get success.



Libra (Tula) :

Power will be yours. It is ignorance to want to dominate others. There will be family comfort. There will be economic development.



Taurus (Vrishabha) :

Fluency of speech increases. Others are especially impressed. Shows pure honesty and overcomes obstacles and becomes grateful. The family bonding will grow.



Scorpio (Virshchika) :

Health needs to be taken care of. A little bit of instability bothers you. Children must work hard. Chant Lalitha Sahasranamam.



Gemini (Mithuna) :

Money gain is high, visits to north-east country and away from family. There will be some obstacles in professional business. Help others without expecting anything in return. Money is spent in charitable works.



Sagittarius (Dhanu) :

Wishes prosperity to surrounding community and family members. A rapid change in business matters. Traditions will follow.



Cancer (Karkataka) :

Short-term disorders like minor injuries, black spots on the face, heat-related fevers etc. Power expands in a good way. Good results in business.



Capricorn (Makara) :

Be punctual and impress everyone. Increases respect in society. Be a role model for everyone. Help in charitable works.



Leo (Simha) :

You will get results worthy of hard work. Enjoy life and enjoy it. A promotion or some kind of increase in income comes very easily. There will be an increase in financial status.



Aquarius (Kumbha) :

Do good deeds in the family without interruption, visit superiors and get benefits, will be physically and mentally healthy.



Virgo (Kanya) :

Landed immovable property can be established. Higher crop yields will increase income. A family atmosphere is encouraging. Employees get financial boost as a source of incentives.



Pisces (Meena) :

Economic status will increase. Enemies cannot harm you. Bravely move forward. Support will come from the fraternity. Efforts related to professional businesses attract positive results to others.

Subham Subham Subham



PICTURE STORY

FOLLOWING MALICIOUS WORDS IS HARMFUL!

Original Story in Telugu by : Kalarathna Dr. Kampalle Ravichandran

Pictures by : Sri Thumbali Sivaji

Translated by : Smt. J.C. Gnanaprasuna

The festive exhilaration regarding the coronation of Lord Rama started splendidly in Ayodhya.

'Oh! Is it Ayodhya or Amaravathi or Alakanagaram? 'Why this great enthusiastic enjoyment?'

'Tomorrow is Lord Rama's coronation.'

In the harem,

Kaikeyi is still sleeping. Manthara, Kaikeyi's servant-maid said: 'Are you still sleeping?' Have you lost your senses? You are going to face a big problem in future.'

'Why are you screaming like that? What has happened?'

'Don't you know what is going on in the kingdom? There is a conspiracy against you. Simply by taking a small things, you will enjoy it as a great festive celebration innocently. Your husband is trying to perform coronation to Rama in the absence of your son, Bharatha. What a fraud?'

'Is it? The coronation of Sri Rama! What great news! Please take this necklace as my gift.'

Manthara throws away that necklace.

'Manthara! How haughty you are? Why did you throw away the necklace? Do you have any sense?'

'Yes! My mind is all right. But your mind is not in proper condition. You are feeling happy even though you are in great trouble. Don't you know the statecraft? If Rama becomes king, you and I will become slaves to Kausalya.'

'If Rama becomes king, all will feel happy. Soon after Rama, our Bharatha will become the king.'

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'You are really senseless. You are not able to understand what my real intension is.' Don't you know the statecraft? Next to Rama, his son will become king. Your son will become shelterless. All of us should go to forest. Open your eyes at least now.'

Kaikeyi becomes terrified when she has heard those words.

'I understand your words now. 'My son Bharatha will wander in the forest. Such a situation should not arise to my son.'

Now I am understanding the words of Manthara. That situation should come to Rama.

What to do now?'

'There is only one way. Please remind of the three boons given by your husband. You have not asked him to fulfill them so far.

Get your desires fulfilled in your angry mood. Ask king Dasaratha for Bharata's coronation and send Rama to exile.'

'Shall the king give me those boons?'

'First ask him to fulfill your desires. The king cannot escape because of the witness of the five elements' (Panchabhutaas).

'I will follow your directions... Manthara! After the completion of our work, I will provide you a golden armour for your hunchback.'

Kaikeyi is in dreams. 'My son Bharatha will become the king of Ayodhya tomorrow. I will be the mother of a king.'

53

Kaikeyi became unpopular by following Manthara's malicious words. Consequently, she lost her husband. She became a culprit after listening to the words of a wicked woman. There are such women in society who can destroy families by injecting their malevolent words into their minds. One should not listen to such vindictive words. If one is aware of listening to such wicked words, one can lead a happy life.

Sarve Jana Sukhino Bhavantu!



TIRUMALA TIRUPATI DEVASTHANAMS
SAPTHAGIRI
SPIRITUAL ILLUSTRATED MONTHLY



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Answers for the QUIZ

Published in the Month of MARCH 2025

1. Usha
2. Sri Krishna
3. Dasarna
4. Sudama
5. Sundarakaanda
6. Pounded rice
7. Bhima
8. Sri Thallapaka Annamacharya
9. 14-03-2025
10. Sri Annamayya
11. Lord Vishnu in Mastavata
12. Sage Dadhichi
13. Prabhasa Tirtha
14. Lomasa
15. Badarikasrama
16. Arjuna
17. Mahati
18. Cocos nucifera
19. Sri Padmavati Hrudayalaya
20. Sri Malayappa Swamy along with His consorts

Winner for the month of MARCH 2025

MADHAV R.

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On the occasion of 11th birthday of Devansh, the grandson of Hon'ble Chief Minister of Andhra Pradesh Sri Nara Chandra Babu Naidu garu, son of Hon'ble Minister Sri Nara Lokesh, visited Tirumala on 21-03-2025 and offered prayers to Lord Venkateswara Swamy. Later, they went to Matrusri Tarigonda Vengamamba Annaprasada Complex and rendered Annaprasada seva to the devotees at Annaprasada Complex in Tirumala. On this occasion, a donation of Rs.44 lakhs for one day Annaprasada scheme was handed over to T.T.D.

The Chairman of the T.T.D. Trust Board Sri B.R. Naidu and other Trust Board members Smt. Suchitra Ella, Sri M. Santaram, Sri N. Narsireddy, Smt. Panabaka Lakshmi, Sri. G. Bhanuprakash Reddy, Sri N. Naresh Kumar, Sri P. Ramamurthy, Sri Saurabh H. Bora, MLAs Sri Arani Srinivasulu (Tirupati), Sri Pulivarthy Nani (Chandragiri), Sri Gurajala Jaganmohan (Chittoor), Sri Murali Mohan (Poothalapattu), T.T.D. Executive Officer Sri J. Shyamala Rao, IAS, T.T.D. Additional Executive Officer Sri C. H. Venkaiah Chowdhary, I.R.S., accompanied the Chief Minister during his visit to Tirumala.



Special Grade Sub Editor in the T.T.D. Chief Editor Office, Dr. Kampalle Ravichandran has been awarded 'Golden Hamsa' and honored with 'Kalaratna' for life time achievement. Honorable Chief Minister of the State, Sri Nara Chandrababu Naidu garu presented it on the day of Ugadi festival (30-03-2025) at Tummalapalli Kalakshetram, Vijayawada. T.T.D. Sapthagiri Magazine Chief Editor Dr. K. Radharamana, Editor Dr.V.G. Chokkalingam, Editorial staff and employees congratulated him on this occasion.

International Women's Day Celebrations were organized in T.T.D. Mahathi Auditorium in Tirupati on 07-03-2025 in a grand manner. On this occasion, Padmavati Women Awards were given to 12 women employees who are providing special services in various departments. In this program, T.T.D. Addl. Executive Officer Sri C.H. Venkaiah Chowdhary, IRS., TTD Trust Board Members Smt A. Rangashri, Smt T. Janakidevi and other women employees participated.



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**Maathaa nrusimhastcha pithaa nrusimhaha
Braathaa nrusimhastcha sakhaanrusimhaha
Vidyaanrusimhoo dhraavinam nrusimhaha
Swami nrusimhaha sakhalam nrusimhaha**