

TIRUMALA TIRUPATI DEVASTHANAMS



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JANUARY 2026

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Rathasapthami at Tirumala

on 25-01-2026



TIRUMALA TIRUPATI DEVASTHANAMS, TIRUPATI

ARJITHA SEVAS IN SRIVARI TEMPLE, TIRUMALA

DAILY SEVAS / UTSAVAMS

SL. NO.	NAME OF THE SEVA	SEVA TIME	GENERAL TICKET RATE Rs.	NO. OF PERSONS ALLOWED
1	Suprabhatham	3.00 a.m.	120-00	1
2	Thomala Seva (Tues, Wed & Thurs)	3.30 a.m.	220-00	1
3	Archana (Tues, Wed & Thurs)	4.30 a.m.	220-00	1
4	Kalyanotsavam	12.00 Noon	1,000-00	2
5	Unjal Seva (or) Dolotsavam	2.00 p.m.	500-00	1
6	Arjitha Brahmotsavam	3.00 p.m.	500-00	1
7	Sahasra Deepalankara Seva	5.00 p.m.	500-00	1

WEEKLY SEVAS / UTSAVAMS

8	Astadala Pada Padmaradhana (Tuesdays)	9.30 a.m.	1,250-00	1
9	Thiruppavada Seva (Thursdays)	7.00 a.m.	850-00	1
10	Abhishekam (Fridays)	4.30 a.m.	750-00	1

ANNUAL / PERIODICAL UTSAVAMS

11	Float Festival (February / March)	7.00 p.m.	500-00	1
12	Vasanthotsavam (March / April)	2.00 p.m.	300-00	1
13	Jyestabhishekam (Abhidheyaka Abhishekam) (June)	9.00 a.m.	400-00	1
14	Pavitrotsavam (August)	9.00 a.m.	2,500-00	1
15	Pushpayagam (October / November)	9.00 a.m.	700-00	1



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BHAGAVADGITA



svadharmam api cā vekṣya
na vikampitum arhasi
dharmyād dhi yuddhāc chreyo 'nyat
kṣatriyasya na vidyate

Besides, considering your own duty too
you should not waver, for there is nothing
more welcome for a man of the warrior
class than a righteous war.

INVOCATION

(Chapter - 2, Sloka – 31)

viṣṇuḍē yintānani bhāviñcuṭē buddhi
vaiṣṇavuḍai yācāryasēvasēyuṭē buddhi..
.. viṣṇuḍē..

koṇḍavaṇṭitanalōnikōpamu rēga vaccitē
daṇḍanē yeccari vūraḱuṇḍuṭē buddhi
meṇḍugā barakāntala mīditami vuṭṭitēnu
aṇḍukācanduku bhramayakuṇḍuṭē buddhi..
.. viṣṇuḍē..

aṭṭe yevvarayinā grhārāmādulapai nāsa
vuṭṭiñcitē vāniveṇṭa bōnidē buddhi
cuṭṭapusammandhāna sōkitē parabādhalu
cuṭṭukōka lōnugāka januguṭē buddhi..
.. viṣṇuḍē..

tappadintā daivikamē tanavaddanunnavāri
dappuluvaṭṭanidē taginabuddhi
yeppuḍū śrī vēṅkaṭēśu ḍedalōna nunnavaḍu
coppetti yātanimūrti cūcuṭē buddhi..
.. viṣṇuḍē..



Understanding that Vishnu is everything is the right knowledge
Being a Vaishnava and serving Acharya, is the right knowledge!

The mountain like anger within oneself, when it is aroused
to gain control quickly and remain unmoved, is the right knowledge!
When strong desires arise for women other than ones own
not coming under its sway, is the right knowledge!

When one tries to lure into the pleasures of 'houses' and 'luxuries'
not falling prey to it, is the right knowledge!
The miseries arising out of binding relationships with relatives,
not getting dragged into them, is the right knowledge!

'Whatever happens is God ordained', thinking thus
and not finding fault with others, is the right knowledge!
At all times, Sri Venkateswara who resides in our hearts
to behold his image, is the right knowledge!

- Annamacharya

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SAPTHAGIRI

Tirumala Tirupati Devasthanams

TIRUPATI

SRI KAPILESWARASWAMIVARI BRAHMOTSAVAMS

From 07-02-2026 to 17-02-2026

DATE	DAY	DAY UTSAVAM	NIGHT UTSAVAM
07-02-2026	Sat	-	Vinayakaswami on Mooshikavahanam, Ankurarpanam
08-02-2026	Sun	Pallaki Utsavam Dwajaroohanam	Hamsavahanam
09-02-2026	Mon	Suryaprabhavahanam	Chandraprabhavahanam
10-02-2026	Tue	Bhutavahanam	Simhavahanam
11-02-2026	Wed	Makaravahanam	Seshavahanam
12-02-2026	Thu	Tiruchi Utsavam	Adhikaranandhivahanam
13-02-2026	Fri	Vyagravahanam	Gajavahanam
14-02-2026	Sat	Kalpavrukshavahanam	Aswa vahanam
15-02-2026	Sun	Rathotsavam	Nandhivahanam (Mahasivarathri)
16-02-2026	Mon	Purushamrugavahanam	Kalyanotsavam, Tiruchi Utsavam
17-02-2026	Tue	Natarajaswami in Suryaprabha Vahanam, Thrisulasnamam	Dwajavarohanam, Ravanasuravahanam

Tirumala Tirupati Devasthanams

SRINIVASAMANGAPURAM

SRI KALYANA VENKATESWARASWAMIVARI BRAHMOTSAVAMS

From 07-02-2026 to 16-02-2026

DATE	DAY	DAY UTSAVAM	NIGHT UTSAVAM
07-02-2026	Sat	-	Senadipati Utsavam, Ankurarpanam
08-02-2026	Sun	Dwajaroohanam	Peddaseshavahanam
09-02-2026	Mon	Chinnaseshavahanam	Hamsavahanam
10-02-2026	Tue	Simhavahanam	Muthyapupandirivahanam
11-02-2026	Wed	Kalpavrukshavahanam	Sarvabhupalavahanam
12-02-2026	Thu	Mohini Avataram in Pallaki	Garudavahanam
13-02-2026	Fri	Hanumadvahanam Eve. Vasanthotsavam	Gajavahanam
14-02-2026	Sat	Suryaprabhavahanam	Chandraprabhavahanam
15-02-2026	Sun	Rathotsavam	Aswavahanam
16-02-2026	Mon	Chakrasnamam	Dwajavarohanam



JANUARY, 2026

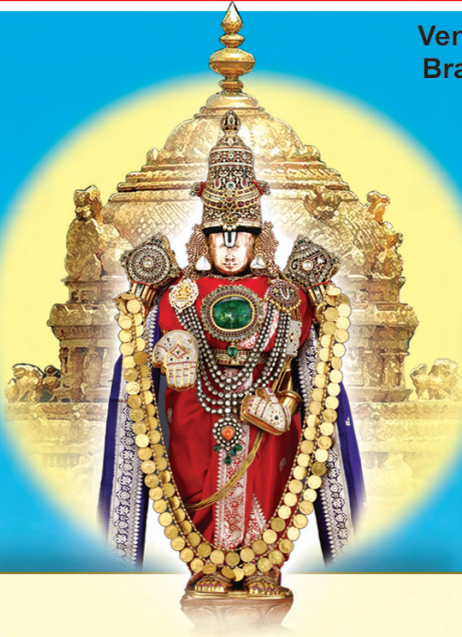
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SAPTHAGIRI

Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati



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at Tirumala

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at Tirumala

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SAPTHAGIRI



THE SIGNIFICANCE OF SURYA SANKRANTHI

“Aadityaanam aham vishnur jyotisham ravir anshumaan” (The Gita Ch.10-21) (Of the twelve sons of Aditi, I am Lord Vishnu. Of all luminaries, I am the radiant Sun...)

Hindu festivals are august and endearing by their nature and spirit. They are eternal symbols of our Indian tradition and culture. They invigorate philosophical and intellectual enlightenment in the society. They highlight the significance of ethical values among human beings. A festival is essentially a sacred event representing the confluence of societal pleasure, ‘dharmic’ lifestyle and spiritual rejuvenation. The most splendid and auspicious festival of all is Surya Sankranti called **Makara Sankranti**. Kranti means significant change with enlightenment. The festival is dedicated to the Sun-God and involves performing propitious and holy baths in rivers, offering donations and engaging in spiritual activities to seek blessings from Lord Surya for obtaining health, prosperity and spiritual bliss. According to the Vedic traditions, Lord Surya is the symbolic representation of Time.

Lord Surya is the Lord of the Planets. He is ‘Swayambhuvu’ as He is ‘Karma Sakshi.’ He is ‘Sahasrakiranudu.’ He has seven horses for His golden chariot. The Lord travels in the golden chariot. Aruna is His charioteer. Lord Surya transits from one zodiac sign to another in every thirty days. It is called Sankramanam. There are 12 Sankramanas. The transition of the Sun into the zodiac sign of Capricorn is called ‘Makara Sankramanam’. It is also called Swarna Sankranti. According to the Vaishnava tradition, Dhanurmasa Vratam is performed during the thirty days from Dhanu Sankramanam to Makara Sankramanam. It is very auspicious in the temples of Lord Vishnu. Special rituals will be performed to Lord Surya during the period. On the occasion of Ratha Sapthami, Lord Srimannarayana is adored as Lord Suryanarayana. Lord Surya is ‘Namaskara Priya’ and ‘Arghya Priya.’ ‘Surya Namaskarams’ are essential for one’s physical and spiritual energy. Lord Surya brings rains and thrives agriculture. His unique sublimity and His divine vivacity create beautiful and bountiful nature in the universe. He is the sublime promoter of health and wealth as health is wealth. He is the embodiment of opulent attributes of the Vedas. He is eulogized as ‘Veda Parayana.’ Lord Hanuman is the foremost disciple of Lord Surya. The twelve names of Lord Surya are Mitra, Ravi, Surya, Bhanu, Khaga, Pushan, Hiranyagarbha, Marichi, Aditya, Savitru, Arka, and Bhaskara. In the Bhagavatha Purana, the Lord’s names symbolize the twelve months of the year and represent different aspects of His eminence and prominence. In the second sloka of the Suryashtakam, Lord Surya is eulogized:

*Saptaasvaradhamarudham prachandam kasyapaatmajam
Swetha padmadharam devam tam Suryam pranamaamyaham*

On the occasion of Ratha Sapthami, Lord Venkateswara along with His two divine consorts takes a ceremonial procession in the four Mada streets in Tirumala, in seven different, divine and sublime ‘vahanas’ from dawn to dusk. Chakra Snanam will also be performed in the Swami Pushkarini in the evening. This occasion is also called ‘Ardha Brahmotsavams’.

May the scintillating Surya Sankranti bring about opulence, new radiance of relentless joy and eternal bliss among the lives of the devotees by the abundant grace of Lord Venkateswara!

India is a land where nature, time, and spirituality have always danced together in harmony. Every movement of the Sun, Moon, and stars was observed with keen insight by the ancient seers, who saw in them not merely celestial motions but expressions of divine order. Among the many festivals that reflect this harmonious understanding, Makara Sankranti stands out as a radiant symbol of *light, renewal, gratitude, and cosmic rhythm*.

Sankranti is not just a celebration of harvest or seasonal change; it is a profound declaration of a philosophical idea: time is sacred, nature is divine, and man is a part of the cosmic whole. This festival marks the Sun's transition from Dhanu Rashi to Makara Rashi—the beginning of Uttarayana, the auspicious northward journey of the Sun. Many cultures across India celebrate this day: *Pongal* in Tamil Nadu, *Uttarayana* in Gujarat, *Magh Bihu* in Assam, *Lohri* in Punjab, and *Pedda Panduga* in Andhra–Telangana. Though the names vary, the essence is the same: the triumph of light and the gratitude for nature's bounty.

Two Paths of Timekeeping

In the Indian tradition, the measurement of time has always been a sacred science. Two major systems evolved in the Vedic and later periods: the Chaandramaana (lunar calendar) and the Souramaana (solar calendar).

The Chaandramaana system follows the phases of the moon. Months begin with either the

new moon or the full moon, depending on the regional tradition. This system governs most festivals like Deepavali, Maha Shivaratri, and Sri Rama Navami, which fall according to the waxing and waning of the moon.

The Souramaana system, on the other hand, follows the movement of the sun through the zodiac. Each solar month begins when the Sun enters a new rasi. Sankranti specifically belongs to this system. “Sankramana”

means “the movement” or “transit” of the Sun from one sign to the next.

Thus, while the lunar calendar measures emotional, ritual, and domestic time, the solar calendar measures seasonal, agricultural, and cosmic time. Sankranti, marking the Sun's entry into Makara (Capricorn), serves as an anchor point of the year in the Souramaana system. In this way, the festival becomes a junction where astronomical precision meets social and spiritual festivities.

Sankranti in the Vedic Period

The Vedic civilization regarded the Sun not merely as a celestial body but as the visible form of the Divine. The Vedas describe him as the source of light, energy, order, and life itself. Therefore, the movement of the Sun from one phase to another was considered more sacred.

In the Vedic period, Makara Sankranti marked an important turning point in the yearly cycle. It indicated the beginning of longer days, symbolizing



- Dr. K Rama Krishna



the return of light and warmth after winter. For agrarian communities, this meant the arrival of the harvest season. Thus, even in ancient times, this period was celebrated as a time of abundance, gratitude, and renewal.

Texts like the *Taittiriya Aranyaka* and the *Surya Upasana* sections of the Vedas emphasise performing yajnas, giving daana, and observing vratas during the Sun's northern journey. The Vedic seers viewed this time as especially pure and uplifting, fit for meditation, learning, and spiritual progress.

Sankranti therefore became not merely a harvest festival, but a cosmic event that re-established harmony between human life and celestial order.

Holiness of Uttarayana Punyakaalam

The term Uttarayana Punyakaalam refers to the sacred period in which the Sun begins his northward course. The Sun is lovingly addressed as Suryanarayana, the Lord who nourishes all beings. His movement towards the north was traditionally seen as a shift towards illumination, knowledge, and auspiciousness.

The *Mahabharata* beautifully illustrates this belief. Bhishma Pitamaha deliberately waited for the Sun to enter Uttarayana before giving up his mortal body, stating that souls departing during this time attain higher worlds. This shows how deeply the ancient people revered Uttarayana as a gateway to spiritual ascent.

During Sankranti, people worship Suryanarayana with water oblations, prayers, and

offerings of rice and jaggery. These rituals symbolize:

- Gratitude for life-sustaining energy
- Recognition of the Sun as the cosmic witness
- Purification of mind and body

Thus, Suryanarayana stands at the heart of Uttarayana and Sankranti, reminding us of the eternal link between the Sun's path and human aspiration.

Understanding Time in Astrology

In Indian Jyotisha (astrology), kaalagamanam, the movement of Time, is viewed as the unfolding rhythm of the cosmos. Time is not merely a number or a measurement; it is a divine principle. The Sun's transit from one zodiac sign to another marks important changes in energy and influence.

Makara is ruled by Saturn, a planet associated with discipline, responsibility, and stability. The Sun entering Makara is therefore considered a moment when solar brilliance meets saturnine discipline, creating an atmosphere suitable for new resolutions, hard work, and long-term planning.

Kaalagamanam teaches that certain times are naturally conducive to particular activities. Sankranti marks the opening of a cosmic doorway where nature supports renewal, growth, and outward activity. This is why this period is celebrated with:

- Beginnings of agricultural cycles
- Planning for the year
- Prayers for blessings and fertility

Astrologically, it is a time when the energies of earth and sky cooperate to uplift human life.



The word Uttarayana arises from two Sanskrit terms:

- Uttara – north
- Ayana – movement or journey

Thus, Uttarayana literally means the northward movement of the Sun. Due to Earth's axial tilt, the Sun appears to shift its course towards the northern hemisphere after the winter solstice. This astronomical transition was recognized and celebrated in ancient India long before modern instruments existed.

The six-month northern journey is believed to be the daytime of the devas, filled with energetic and sattvic qualities. The other six months, Dakshinayana, are considered the night of the devas, suited for rest and inward activity.

Sankranti marks the Sun's landmark move into Makara, symbolizing the start of Uttarayana. With this, nature turns towards more sunlight, more vitality, and renewed life. It is a reminder that the universe moves in cycles and that human beings must align their lives with this divine rhythm.

Sankranti beautifully unites astronomical precision, agricultural joy, and spiritual wisdom.

- Through Souramaana, we understand its cosmic basis.
- Through Vedic tradition, we realise its sacredness.
- Through Suryanarayana's grace, we appreciate its spiritual upliftment.
- Through kaalagamanam, we sense its astrological significance.
- Through Uttarayana, we see its role in the larger rhythm of the cosmos.

This festival therefore stands as a timeless reminder that human life is most harmonious when it flows with the movements of nature and the eternal laws of the universe. Sankranti is not merely a seasonal celebration; it is a festival of light, renewal, gratitude, and cosmic awareness.

Sankranti is not merely a festival of harvest, sweets, and celebration. It is a profound reminder of the unity of cosmos and consciousness, the eternal movement of time, and the sacredness of every natural cycle. Through the twin calendars of Chaandramaana and Souramaana, through the reverent observation of the Sun's movement, through the Vedic spirit of yajna and gratitude, our ancestors created a culture where time itself became a guide toward wisdom and harmony.

Suryanarayana's entry into Uttarayana marks not only a physical change in the heavens but also an invitation to humanity: to move toward light, clarity, virtue, and higher aspiration.

Astrology's insights into Kaalagamanam teach us to align our actions with cosmic rhythms, while the concepts of Uttarayana and Dakshinayana remind us that life is balanced between movement and stillness.

Thus, Sankranti becomes a festival of nature, spirituality, discipline, prosperity, gratitude, and renewal—a celebration that connects human hearts with the Sun's divine radiance and the eternal order of the universe.



THE VISHNU SAHASRANAMA

A Timeless Hymn of Devotion

- Dr. Ravindra A Kushtagi



The Vishnu Sahasranama literally means - “the thousand names of Lord Vishnu. “The Vishnu Sahasranama is regarded as a highly powerful chant that bestows peace, prosperity, and liberation (moksha) upon its devotees. It is used to praise and invoke the divine by enumerating a thousand names of a deity. Each name encapsulates a unique attribute, virtue, or philosophical aspect associated with the divine form. Many traditions encourage its daily recitation as a means of spiritual upliftment and inner purification.

Bheeshma, though grievously wounded by Arjuna during the Kurukshetra war, was blessed with the boon of iccha-mrityu-the ability to choose the time of his death. He chose to wait for the auspicious period of Uttarayana. In the meantime, the great war ended, leaving most of the royal lineage decimated, except for the five Pandavas and the unborn child of Abhimanyu. Yudhishtira, the eldest of the Pandavas, was crowned the king of Hastinapura. Seeking guidance on righteous rule and spiritual matters, he naturally turned to Bheeshma, the grand patriarch and fountain of wisdom.

The Anushasana Parva unfolds as a dialogue between Yudhishtira and Bheeshma in a question-and-answer format. When Yudhishtira asks, “What is the greatest stotra one can chant?” Bheeshma responds that the Vishnu Sahasranama is the supreme hymn, and proceeds to teach it to him.

Interestingly, though it is called a Sahasranama, the hymn actually contains 901 distinct-sounding names. Of these, 815 names occur only once, 75 names appear twice, 9 names are repeated thrice,

and 2 names occur four times. The Acharyas have skillfully interpreted these repeated names in different contexts, attributing varied meanings and insights to each usage.

In short What is Vishnu Sahasranama?

Vishnu Sahasranama literally means - "The thousand Names of Lord Vishnu." It is a powerful and revered section from the Mahabharata, found in the *Anushasana Parva*, where Bheeshma *Pitamaha* reveals this treasure to *Yudhishtira* while lying on the bed of arrows. It was Sri Krishna Himself who blessed him.

It begins with divine dialogues like:

Sri Vaishampayana Uvacha, Yudhishtira Uvacha, Bheeshma Uvacha, Arjuna Uvacha, Sri Bhagavan Uvacha, Vyasa Uvacha, Parvati Uvacha, Ishwara Uvacha, and Brahma Uvacha.

These references show how universally accepted and venerated the Vishnu Sahasranama is across sages, gods, and devotees. Bheeshma declared that whoever chant these names with devotion and purity of heart will be blessed with: self-confidence, well-being (Shreyas), wealth (Dhana), fame (Yashas), liberation (Moksha).

Why one need to Recite Vishnu Sahasranama?

The Vishnu Sahasranama is a revered text that glorifies Lord Vishnu through his thousand divine names. Regular chanting promotes:

- Spiritual purity and strength.
- Mental peace and stress relief.
- Focus during meditation and prayer.
- Devotion and connection to the Divine and many more.

It is believed that reciting these names with sincerity can calm the mind, purify thoughts, and lead to spiritual growth.

Lord Vishnu: The Cosmic Sustainer and Granter of Wishes

Every event that unfolds in the universe is, according to belief, under the divine orchestration of Lord Vishnu, the sustainer and preserver of creation. He is not only the granter of desires but also the remover of obstacles and misfortunes. The Vishnu Sahasranama, a sacred hymn listing His thousand names, is considered a powerful remedy for life's difficulties. Reciting it regularly is believed to:

- Strengthen the Guru (Jupiter) in one's horoscope.
- Improve financial conditions and remove poverty.
- Eliminate obstacles and calamities from life.
- Grant peace, prosperity, and spiritual upliftment.

A Divine Gift from Dwapara Yuga to Kali Yuga

This stotra is considered a boon from Dwapara Yuga to the people of Kali Yuga. When other paths become difficult and dharma weakens, reciting this stotra with devotion becomes the most effective spiritual practice. "Vishnu has a thousand names, a thousand heads, a thousand abodes, He is the Purusha who pervades the entire cosmos." (*Sahasra nama, sahasra shirsha, sahasra sthanah, jagat vyapta purushah* Vishnuhu). It is popularly known as Sattvikananda Nama, the Name of Bliss for the Pure-hearted.

According to Charaka Muni in the *Charaka Smriti*, the recitation of Vishnu Sahasranama:

- Heals all ailments.
- Provides strength to the mind and body.
- Promotes overall wellness and longevity.

When and How to Perform Parayana?

Parayana is most effective when performed with devotion and proper discipline. It is especially auspicious during:

- Bheeshma Ekadashi
- Vaikuntha Ekadashi
- Prathama Ekadashi
- Vratas and Festivals

Guidelines for Parayana:

To derive the full benefit of chanting, it is important to observe the following guidelines:

- Cleanliness: Take a bath and wear clean clothes before reciting.
- Sacred Space: Choose a quiet and clean place, ideally in front of a deity or altar.
- Regular Time: Recite at a fixed time daily, early morning or evening is preferred.
- Posture: Sit in a meditative posture facing east or north.
- Pronunciation: Recite the names with correct pronunciation and devotion.
- Mental Focus: Keep your mind focused on the divine form of Lord Vishnu.
- Offerings: Light a lamp, incense, and offer flowers or tulsi leaves.
- If possible, gather as a group or family and recite together. Collective chanting multiplies the grace manifold.

The Power of Eleven (Ekadasha Mahatva)

In the Vishnu Sahasranama tradition, a significant practice is the eleven-day cycle (Ekadasha Parayana), where the stotra is chanted 11 times daily for 11 days. This sacred observance is said to bestow:

- Dharma (righteousness)
- Bhakti (devotion)
- Jnana (wisdom)
- Vijnana (awareness)
- Medha (intelligence)

- Dhriti (determination)
- Sthiti (stability)
- Shravana (ability to listen and absorb)
- Sheela (good character)
- Vidya (knowledge)
- Bala (strength)

Benefits of Chanting Vishnu Sahasranama

The thousand names of Lord Vishnu are not just words; they are sacred vibrations that uplift the soul, purify the mind, and attract divine grace. Here are some of the most significant benefits as described in scriptures and experienced by countless devotees:

Spiritual and Personal Benefits

According to religious texts, chanting the Vishnu Sahasranama Stotra on Thursdays or during special occasions, especially while observing fasts:

- Brings relief from troubles, afflictions, and obstacles.
- Improves physical and mental well-being.
- Removes unrest, negativity, and harmful influences.
- Promotes inner peace, devotion, and purity of thought.

"He is the One. He is the movement. He is the stillness. He is bliss itself." Parayana is not just an act, it is a sacred experience of the Divine.

Removal of Jupiter Dosha (Brihaspati Dosha)

The Vishnu *Sahasranama* is considered especially powerful in:

- Reducing the malefic effects of Jupiter in one's horoscope.
- Strengthening the positive influence of the Guru (*Jupiter*), which governs wisdom, wealth, and spiritual knowledge.



- Chanting brings focus, calms the mind, and sharpens the intellect.
- It reduces anxiety, improves decision-making, and instils self-assurance.
- Stress is naturally relieved through the rhythmic vibrations of the sacred names.

Brings Good Luck and Auspiciousness

- Regular chanting attracts positive energy and removes negativity from the home.
- Ensures family well-being, harmony, and financial stability.
- It is believed that the very sound of the *Sahasranama* sanctifies the space and brings divine grace.

“He who chants these names with devotion and discipline shall be blessed with prosperity, health, courage, fame, and ultimately, liberation.”

In this age of chaos and confusion, the Vishnu Sahasranama is a powerful anchor. It connects the soul to the Divine. By simply chanting it daily with faith, one performs the greatest penance of Kali Yuga and invites grace, joy, and liberation. Vishnu Sahasranama is not merely a stotra. It is the essence of the Vedas, a path to liberation, and a source of all Siddhis and blessings. In the age of Kali, this stotra is both shield and sword, a protector, purifier, and bestower of divine grace.

Om Namo Bhagavate Vasudevaya



Fulfillment of Material Desires

Each of the thousand names glorifies a unique aspect of Lord Vishnu. Regular chanting helps in:

- Fulfilment of material and spiritual aspirations.
- Success in professional and personal endeavors.
- Smooth completion of important tasks.

Freedom from Fear

- Daily listening or recitation of the *Sahasranama* helps overcome internal fears and uncertainties.
- It fills the devotee with courage and spiritual strength to face challenges in life.

Increased Self-Confidence and Mental Clarity

- The house becomes sacred
- The mind becomes still
- The heart becomes light
- One attains the grace of Lord Vishnu, who becomes *pleased with the devotee*

*‘Vanamaali gadi sarngi sankhi chakri ca nandaki,
Srimaan naaraayano vishnur vaasudevobhirakshatu’*

“Protect us Oh Lord Narayana, who wears the garland, who has the mace, conch, sword and the wheel, who is called Vishnu and Vasudeva” thus the last sloka describes Lord Mahavishnu in the *Vishnu Sahasra nama* which is part of Mahabharata. The deities adorn *Ayudhaas* (weapons) for protection of the devotees, God always looking forward to protect them and ready to go to any distance for saving his beloved.

‘Paaru Veta’ Utsavam is celebrated in many Sanatana temples and it is very popular in the Southern part of India. It is also known by other names Paruvettai, Parivettai, Paruvettai Tiruvizha, Parveta Utsavam. It is a ritual of divine hunting festival celebrated in many South Indian temples mainly in Andhra Pradesh, Tamil Nadu, Kerala and Karnataka.

“Paaru” = open field, outskirts “Vetta / Vettai” = hunting. Thus Paaru Veta

literally means “The Divine Hunt Conducted in the Open Fields.”. Paruveta Utsavam (Sacred Hunt Festival) is one of the most distinctive and culturally layered celebrations of the Tirumala Sri Venkateswara Temple. This festival is unique from other festivals that emphasize His serene or benevolent form. The festival is deeply woven into the royal heritage, agricultural, and forest traditions of Tirumala’s ancient society. Tirumala, historically surrounded by dense forests, was a region where kings, chieftains, and temple administrators maintained symbolic hunts as a ritual obligation.

It is a ritual in Tirumala Temple to conduct ‘Koluvu (Darbar)’ every morning by ordaining the Koluvu Srinivasa Murthy (one of the *Panchaberas*) on the Golden Simhasana (throne) and conveys him all the days affairs including the income accounts. Thus, Lord Venkateswara is treated as the *Bhuvanaika Chakravarthy* or mighty King of the Universe.

Paruveta reveals the warrior-king dimension of the Lord

PARUVETA UTSAVAM

The day on all the Weapons of the Lord are drawn out

Dr. Siva Kumar Challa

— one who protects creation not merely through compassion but also through righteous action. In the same spirit during the Paru Veta festival, Lord Venkateswara displays his royal Grandeur and *kshatriya* aspects.

In the Vaishnava theological context, the hunt is never about inflicting harm, but represents the unending pursuit of *adharma* — greed, ego, injustice, and ignorance — which must be symbolically chased, captured, and subdued. In Vaishnava temples the ritualized re-enactment of Lord Vishnu's cosmic hunt, performed outdoors, holds a very ancient and profound place in Vaishnava *sampradayas*, especially in:

- Sri Vaishnava Divya Deshams
- Narasimha kshetras
- Varaaha kshetras
- Village-perimeter Vishnu temples
- Vishnu shrines of Tulu Nadu and Kerala

This sacred hunting is not considered as a cruel act but a festival symbolically re-enacting a divine hunt that represents the perpetual triumph of *dharma* over *adharma*; it's an act in which the deity subdues evil forces, removes inner impurities of devotees, protects cows, land, village boundaries, forests and establishes *dharma* in the region. The Vaishnava Paruveta is not merely a ritual hunt; it is a cosmological darma, a dharmic re-enactment, and a *kshetra-palana* rite (protection of the temple territory).

Paruveta Utsavam in Tirumala blends theology, ecology, kingship, and folk traditions into a single grand ritual narrative.

Symbolism of ParuVeta : Paru Veta is conducted on the Second day after the Makara Sankaramana day which is a very significant cosmological event, The movement of sun from south to north ward starts on this day. The day is part of Sankranti festivity including Bhogi, Sankranti and third festival day called Kanuma.

Only during this Paru veta festival, Lord Malayappa Swami (*Utsava Bera*) is taken in procession outside the main temple boundaries, to the Paruveta Mandapam located in the forested pathway in Tirumala. This movement outside the temple walls is highly symbolic — it suggests that the protection offered by the Lord extends beyond the sanctum, reaching every corner of creation.

- It is Agamically necessary for kshetra protection.
- Maintains village & agrarian harmony.
- Preserves the martial aspect of Vishnu's personality (often overshadowed by his benevolence).
- Teaches devotees the reality of divine intervention in protection.
- Connects temple worship back to ancient rural ecology and land protection.
- Brings deity out to bless the natural world, not only humans.

Surrounded by priests, devotees, and temple guards, the Lord enacts the hunt, signifying his readiness to defend His devotees against negative forces, whether external enemies or internal weaknesses. This aligns with the spiritual message found in many Puranic narratives: that the Lord incarnates again and again to restore righteousness. Thus, the Tirumala Paruveta Utsavam becomes a living ritual expression of the Lord's *avatara-dharma*, bridging scriptural ideals and community participation. The devotional atmosphere transforms the simple act of a hunt into a powerful symbol of divine guardianship, where thousands gather to witness the Lord in his majestic, dynamic, and protective form. Paruveta is also a reminder of the Lord's intimate relationship with His devotees.

The reference to this ritual is found in various ancient Scriptures like Puranas and Temple Agama texts.

In *Skanda Puraana*, *Kartikeya-khanda* during Lord Subramanya's demon hunt, Kumaara swamy defeats Soorapadma's remaining hostilities by performing a "forest purification" activity and acclaims as "He purified the forest to protect the devas." This act is re-enacted as Paru Veta in Murugan temples.

According to Dasavatara order - Varaha, Narasimha, and Krishna temple traditions, the "hunt" symbolizes removal of dangers around the sacred kshetra (Narasimha), protection of cows (Govinda) and Protection of Earth (Varaha).

In Shaivite Tradition in the *Kiraataarjuneeyam* episode, Siva as Kirata (hunter form) is the symbol of divine hunter protecting the forest.

Various Agamas prescribe *ksetra-yatra* (procession to boundaries) and *sastrabhisheka* (blessing of weapons).

Kamikagama, *purvakhanda* reads "when the deity's weapon-procession is conducted, the village remains protected." In *Karanagama*, "the land is protected eternally when the deity roams with his divine forces."

The Divine Hunt : In an open field, the priest symbolically "hunts" a target normally represented by :

- a clay pot
- a coconut
- a straw effigy of wild Animals
- a symbolic demon (Asura-pratinidhi)

The striking of the target represents elimination of evil forces that disturb the land or the devotee's mind.

During the process of routing the evil, Lord Srinivasa adorn various Ayudhas which are collectively called *Panchayudhas* and a Sphere. These weapons adorned by the Lord are very significant.

Symbolic components of the aayudhas used in Paru veta : In Hindu iconography, the weapons (*Ayudhas*) held by deities are not mere instruments of war or they are not

symbols of violence; instead. they represent divine powers (saktis). Deities adorning weapons is not decorative; they are *manifestations of their inherent energies (Saktis)* and attributes (*gunas*).

References to Lord Vishnu's Aayudhas in Scriptures and Puranas : Lord Vishnu's discus is referred in Rig Veda "*His (Vishnu's) presence, facing all directions, stands over the earth.*"

Though indirect, this hymn forms the basis for Sudarsana as "all-pervading awareness," later fully described in Puranas.

Rama receives divine weapons in Valmiki Ramayana "*Lord Siva gave (Rama) the divine sword and discus. Lord Varuna gave the conch. Lord Indra, the mighty one, gave the celestial bow.*"

In Bhagavata Purana it is said that "*When Bhagavan Vishnu incarnates, His weapons manifest as extensions of His consciousness — they are not forged tools, but divine emanations symbolizing His all-pervasive control over creation and destruction*".

Sri Sudarsana Chakra in Vishnu Purana: "*The discus is radiant, divine, all-formed, shining like a flame.*"

Symbolism of Pancha Ayudhas of Lord Vishnu : Chakra is equated with supreme consciousness. Bhagavan Hari bears the sword Nandaka, the embodiment of knowledge. The bow symbolizes Sraddha (focus) Mind drawn tight towards liberation. Nandaka cuts spiritual darkness. Iconographic Rule — Sarnga Bow of Vishnu "In the right hand, the deity holds the Sarnga bow; in the left, the discus."

Iconographical Representation : As per Iconographical tenants Aayudhas must follow strict positions in icons. As per *Silpa Sastras*, each

weapon represents a cosmic principle used to uphold dharma, protect devotees, and destroy adharma. For instance, Lord Vishnu's Sankha (conch) symbolizes the primordial sound *Om*, the beginning of creation. His Chakra (discus) represents time (*kaala*) and the annihilating aspect of divinity that restores cosmic balance. The presence of these weapons in the deity's hands (*hasta mudras*) communicates philosophical depth beyond the visual — a codified theology in sculptural form.

The Purpose of deities adorning the Weapons expresses : Cosmic functions (creation–preservation–destruction); Divine powers transferred into visible forms; Inner psychological battles devotees must undertake; Protection of the world; Identification of deities and their Saktis; Dharma-rakshana, protection of the universe. Weapons symbolize their duty to preserve cosmic order (dharma). Internal spiritual meaning: Weapons symbolize the destruction of internal enemies

(Chakra - Cutting through ignorance; Conch - Divine call to awakening; Bow - Focus of mind; Sword - Knowledge, Destruction of ego, desire, delusion.

Aayudha-Devata Concept: Many weapons are themselves deified beings — Sudarsana, Nandaka, Pinaka, Vajra, Sula. Weapons are the manifest forms of the deity's cosmic powers.

Esoteric Meaning of Paruveta : Esoteric (*Adhyatmica*) symbolism, belief and meaning of Paruveta in Vaishnavate tradition is explained as the forest as the mind filled with wild instincts, fears, distractions. The demon is the inner *rajas/tamas* impurities like anger, hatred, forgetfulness. The weapon represents divine knowledge or discrimination. Chakra symbolically represents clarity & cutting confusion; Bow signifies focus; Sword represents knowledge (jnana); Conch is awakening of consciousness, finally the hunt is completion of the removal of ego's hidden places. Thus, Paruveta becomes an inner sadhana, a cleansing of mental jungles.



The Paruveta Utsavam (mock hunting festival) is being performed in Tirumala temple every year. Lord of seven hills will go to Paruveta mandapam located in the near by forest at Tirumala on this day for traditional mock hunt symbolizing the victory over evil. There Swami along with Krishna Swami will also comes along with Him. This will perform on Kanuma day. After this, the they will return to the Temple. On reaching back to the temple, a special *mangala-deepa* Arati is offered at the Temple.

In Tirumala, the Paruveta Utsavam thus stands as a unique confluence of spiritual symbolism, temple tradition, folk culture and historical memory, preserving an ancient ritual in a living, vibrant manner. It reminds devotees that the Lord is not only the inner ruler of hearts, but also the eternal protector of dharma, always vigilant and active in safeguarding the world.



The Sri Vaishnava Sampradayam is based on *Ubhaya Vedanta*, meaning the “twofold Vedanta” — comprising both the Sanskrit Vedas and the Dravida Vedas (Tamil *Divya Prabandham*). These are considered the two eyes of the tradition, holding equal importance. However, the Tamil hymns of the Alvars are given special reverence because they express the essence of the Sanskrit Vedas in a way that benefits all beings.

Adhyayana Utsavam is one of the most important and unique festivals celebrated in almost all *Divya Desams* and Vaishnava temples, especially among followers of the Sri Vaishnava Sampradaya. The word “*Adhyayana*” means study or recitation, and “*Utsavam*” means festival. Thus, Adhyayana Utsavam is known as the “Festival of Recitation,” dedicated to the chanting of the *Naalayira Divya Prabandham*—the Tamil 4000 *pasurams* (hymns) composed

by the twelve Alvars, the great saints devoted to Lord SrimanNarayana.

Thirumangai Alwar, with the blessings of Srirangam Lord Sri Ranganatha Swami, initiated Adhyayana Utsavam as a 10-day festival, reciting 1,102 hymns of Tiruvaymozhi Divya Prabandham, especially at Srirangam. Later, Acharya Nathamunigal revived and codified the recitation of all 4,000 Divya Prabandhams, extending the festival to 21 days and ensuring proper sequence and practice. Their combined contributions make Adhyayana Utsavam a cornerstone of Sri Vaishnava devotion, further strengthened by Swami Ramanuja, who standardized its procedures.

This festival is usually celebrated in the Tamil month of Margazhi (Dhanurmasam, December – January) lasts about 21 days, centred around Vaikuntha Ekadashi festival. It is divided into Pagal



Pathu (Tirumozhi Tirunal): a ten-day pre-Ekadashi celebration with morning Prabandham recitations, and Irapattu (Tiruvaymozhi Tirunal): a ten-day post-Ekadashi celebration with evening recitations, emphasizing devotion and spiritual reflection. The Utsavam concludes with Sattumurai and Nammalwar Thiruvadi Thozhal (Paramapadotsavam), re-enacting Nammalwar attaining Moksham at Lord Sriman Narayana's feet in most Sri Vaishnava temples, excluding Tirumala.

During Adhyayana Utsavam, the *Divya Prabandhams* are recited in temples by Jeeyar Swamis, Acharyas, Adhyapaka Swamis, priests, and devotees, forming a *goshti* (group). The Lord, adorned with beautiful decorations and ornaments, is brought out in procession each day. In some temples, idols representing the Alwars and Acharyas are taken in procession, symbolizing that the Lord Himself listens to their divine songs with devotion.

A temple art

Arayar Sevai is a unique traditional Vaishnavite temple art that combines music and expressive gestures to depict *Divya Prabandham* hymns. Performed by *Arayars* during festivals like *Adhyayana Utsavam*, it is prominently showcased in temples such as *Srirangam*, *Alwar Thirunagari*, *Melkote*, and *Srivilliputhur Divya Desams*.

In Tirumala

Adhyayana Utsavam used to be celebrated for 25 days in Tirumala Divya Desam. It is usually held starting from the night of Amavasya preceding Vaikunta Ekadashi in Dhanurmasam. After the evening *Thomala Seva* and *Naivedyam*, *Sridevi Bhudevi Sametha Malayappa Swamy varu*, is

seated on the *Pedda Sesha Vahanam* and placed in the *Ranganayakula Mandapam*, facing east, on the *Divya Simhasanam*.

In the absence of *Nammalwar's* *vigraham* (idol) in Tirumala, to fill this gap, *Nammalwar's* *Acharya*, *Sri Senai Mudhaliar* (*Vishwaksetna*), along with *Sri Bhagavad Ramanuja*, is seated, both



File photos

facing south near the Perumal (*Lord*) *Simhasanam* in the same *Mandapam*. After the *Naivedyam*, HH Sri Chinna Jeeyangar Swami, Ekangi's, Acharya Purushas (elderly preachers), Prabandham Adhyapaka's (teachers), and other Sri Vaishnavas, recites the Divya Prabandham, beginning with Tirumala HH Sri Pedda Jeeyangar Swami's invocation, "Saadithu Arulai." At the conclusion of the *Sevakalam* each day, after the *Naivedyam* and *Mangalaharathi* are offered to Lord *Sri Malayappa Swami*, the same are then offered to *Sri Vishwaksenar* and *Sri Ramanuja Swami*, along with *Shatari (Honor) Mariyada*. Subsequently, *Shatari Mariyada* is offered to the TTD officials as per the temple traditional protocols.

- o Pagal Pattu Utsavam (10 days): The *Adhyapaka goshti* recites the Mudal Ayiram (First Thousand), Periya Thirumozhi (Second Thousand), and Iyarpai (Third Thousand) according to the daily schedule. The festival concludes with Chinna Sattumurai.
- o Vaikunta Ekadashi is celebrated.
- o Irapattu Utsavam (10 days) : Begins with Tiruppallandu recitation. Each day, 100 *pasurams* (one decad) from Thiruvaimozhi are recited. Concludes on the 10th night with Pedda Sattumurai.
- Subsequent Days:
- o 22nd day: Recitation of Kanninun Siruttambu Divya Prabandham.
- o 23rd day: Recitation of Iramanusa Noottandhadhi and Upadesa Rathnamalai; *Sattumurai* includes Iyal saththu and Vazhi Tirumala.

- o 24th day: Adhyayana Utsavam for Lord Varaha Swamy, featuring recitation of Koil Thiruvaimozhi.
- o 25th day: Thanneeramudu Utsavam is one of the special Utsavams, celebrated at the end of Adhyayanotsavam, honours Sri Vaishnava Acharya Tirumala Nambi for his devotion to Perumal Kainkaryam. During the festival, the processional deity of Lord Malayappaswamy is taken around the four Mada streets, while the descendants of Tirumala Nambi bring holy water from the Akasa Ganga for a special abhishekam. This ceremony marks the conclusion of the Adhyayanotsavam festival.

During the Irapattu Sattumurai and Ramanuja Nootandhathi Sathumurai, Swami Bhagavad Ramanuja circumambulates the temple while Stotra Patham like Dhathi Panchakam and Yathiraja Vimsathi goshti are recited and stands before Sri Venkateswara swami Moolavar in Garuda Mandapam, where ceremonial items like Parivattam, Garland, and Sesha Vasthram are offered along with Shatari Mariyadha. Jeeyar Swami recites special Pasurams, Thaniyan, and Vazhitirunamam, while Shatari Anugraham is given to all devotees. As recorded in Tirumalai Ozhugu, Mangalasanams enhance the significance of the Moolavar, concluding with the distribution of Theertham, Paduka (Ananthawan), and Prasadam to devotees.

Participation in these 'Adhyayanotsavams' grants devotees the boundless grace of Lord Sri Venkateswara Swamy.





SRI SURYANARAYANA SWAMY TEMPLE

NANDIKOTKURU

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

There are few Sri Suryanarayana Swamy temples in India. Among them, Nandikotkuru Sri Suryanarayana Swamy Temple is one of the famous and ancient historical temples.

Nandikotkuru is in the Kurnool district of Andhra Pradesh located 27 kilometers from Kurnool. In ancient times, Nine Nandi idols were placed around the village. Since the village lay in the middle of Nine Nandi's, it was called 'Navanandula Kotkuru'. Later Navanandula Kotkuru changed to 'Nandikotkuru'.

LEGEND : In olden days this entire region was a dense forest. While travelling from their kingdom to

the famous Shaiva kshetram Srisailam through this area, the Kakatiya kings used to take rest here. Chola Siri Singarayalu of the Velanati Chola, the vassal rulers of Kakatiyas ruled this region. Singarayalu was a great devotee. Once, while hunting in the forest, Singarayalu grew tired and rested under a tree, where he fell asleep. In his dream, Lord Surya Narayana Swamy appeared and ordered him to build a temple, consecrate the deity, and begin worship.

After waking up, Singarayalu informed his dream to the Kakatiya rulers, took their approval, built the temple, installed the deity and arranged for daily worship.

THE SECOND ARASAVILLI : In the Telugu states, when one thinks of Surya temples, Arasavilli comes first. After Arasavilli, the most ancient and prominent Surya temple, comes Nandikotkur Sri Surya temple. Hence it is known as the Second Arasavilli.

HISTORY : Historically, the temple was built in the 13th century by the Velanati Cholas. Later rulers contributed to its development. Over time, the temple fell into ruins, but around 30 years ago the local people renovated and restored it beautifully, resuming daily worship.

TEMPLE DESCRIPTION : In Nandikotkur Sri Suryanarayana Swamy temple is facing the east in Kotaveedhi. At the main entrance there is an ornate welcome arch. On the top arch, there is the Idol of Lord Surya Bhagavan, riding a chariot drawn by seven horses. On either side of the Lord Surya Bhagavan, there are the idols of Goddess Saraswati and Lord Narasimha Swamy.

Inside the temple complex in front of the main temple, we can see the Balipeetham and Dwajastambham. The temple has mukhamandapam, ardha mandapam and Garbhalayam. On the upper parts of the mukha mandapa and the vimana above the sanctum, we can see the idols of various deities.

In the mukha mandapa we can see Lord Vinayaka. In the main Garbhalayam of the temple, Sri Suryanarayana Swamy is seen in standing posture with padma in the right hand and abhayamudra in the left hand. Sri Suryanarayana Swamy stands gracefully on a seven-horse chariot.

A special feature is that during the Dhanurmasam period until Uttarayana begins, the rays of the rising sun directly fall on the deity in the sanctum every day.

**Rathasapthami
at
Tirumala**

**LORD MALAYAPPA SWAMY WILL BLESS THE DEVOTEES ON VARIOUS VAHANAMS
THROUGHOUT THE DAY ON RATHASAPTHAMI**

LIST OF VAHANA SEVAS FROM MORNING TO EVENING

Visit Tirumala	Surya Prabha Vahanam Chinna Sesha Vahanam Garuda Vahanam Hanumantha Vahanam	Chakrasnanam Kalpavriksha Vahanam Sarvabhoopala Vahanam Chandraprabha Vahanam	Be Blessed
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PUJAS – FESTIVALS : Special Pujas and Sevas are performed on both Saptami tithis in every month to Sri Suryanarayana Swamy along with daily pujas. On the occasion of Rathasapthami, special pujas, abhishekas and decorations are performed along with gramotsavam. During Dhanurmasam, special pujas are performed.

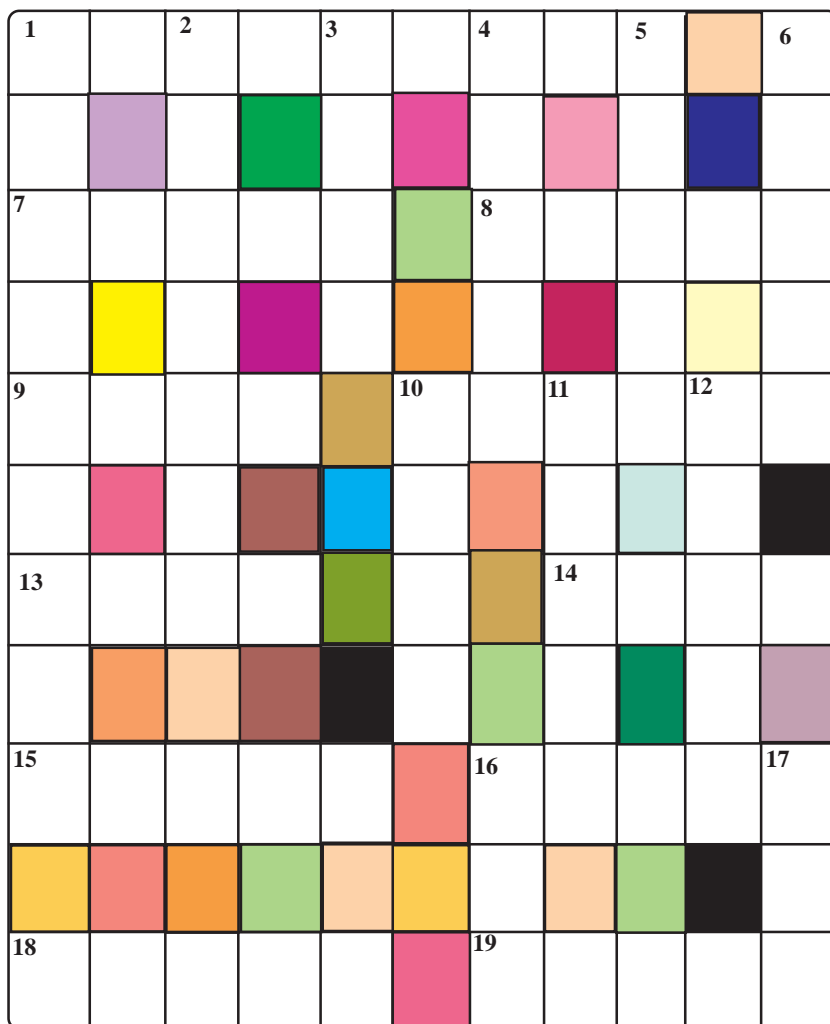
TRANSPORTATION : The town lies on the Kurnool–Srisailem highway and is well connected by bus from Hyderabad, Kurnool, Kadapa, Tirupati, Vijayawada, Nandyal, and Srisailem.

The visit to Nandikotkur and the Darshan of Sri Suryanarayana Swamy will result in the endless blessings of the Lord on the Devotees.

There are many beliefs among the devotees about Swami. There is a widespread belief among the devotees that whoever worships the lord will be cured of all diseases restoring health. His/her wishes will be fulfilled and the lost things will be recovered.



PUZZLE



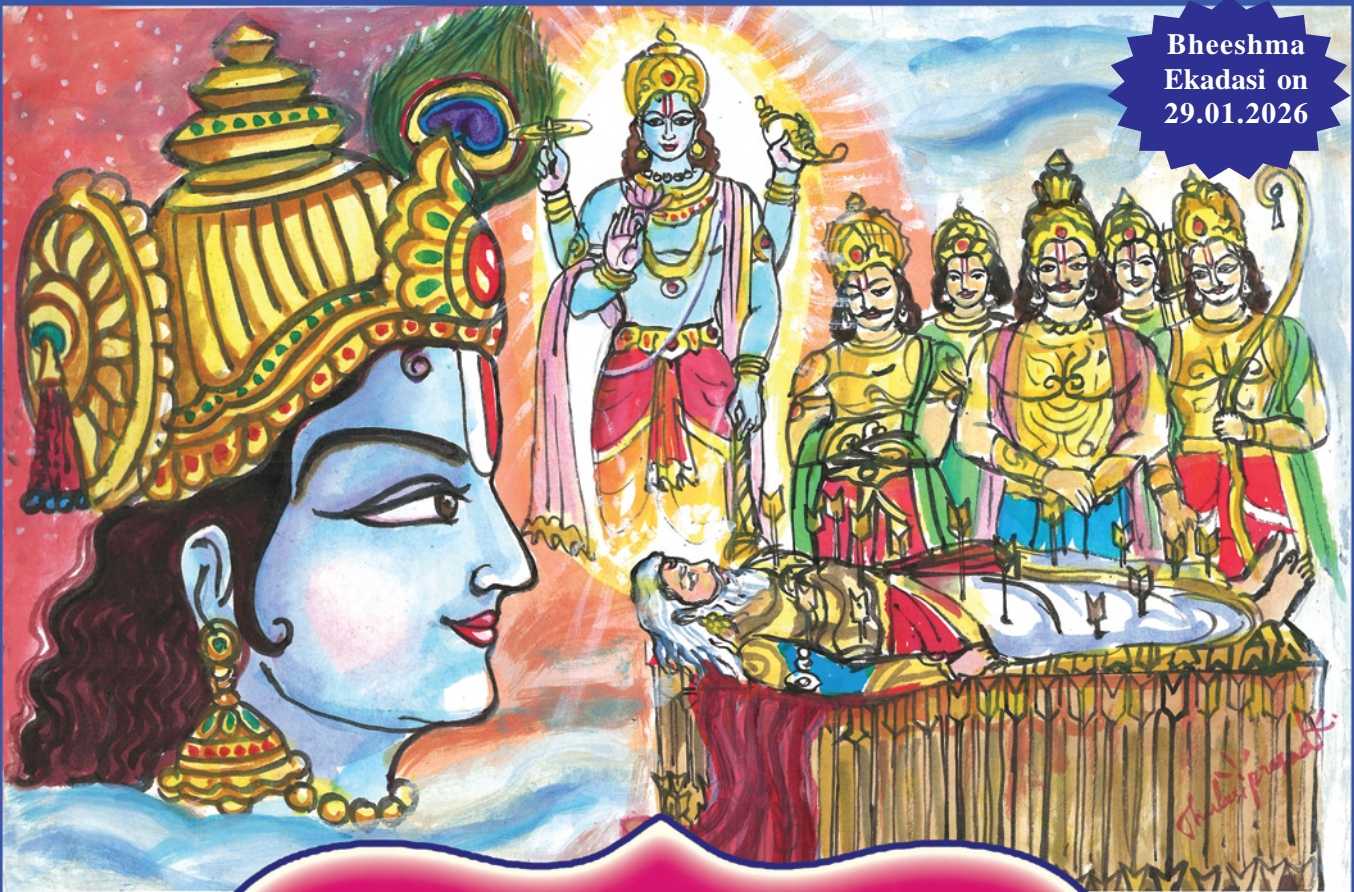
Compiled by - Sri T.S. Jagan Mohan

CLUES FOR PUZZLE

- DOWN**
01. Son of Gandhari (9)
 02. Lakshmi (7)
 03. Price (4)
 04. Fact (5)
 05. Father of Balakaswa (5)
 06. Wife of Agni (5)
 10. Speak (4)
 11. Father of Aja (5)
 12. Disgrace (5) (Jumbled) (Shame)
 16. Beam of Light (3)
 17. Sudarsanachakra (3) (ARI) (Down to up)

- ACROSS**
01. Father of Rama (9)
 07. Break (5) (Jumbled) (Split)
 08. Wife of Bhrgu (5)
 09. Surface (4)
 10. Son of Mathinara (6)
 13. Dry (4)
 14. Kumaraswamy (4)
 15. Lakshmi (5)
 16. Brother of Rukmini (5)
 18. Wife of Manmatha (5)
 19. Siva (5)

Bheeshma
Ekadasi on
29.01.2026



BHEESHMA PITAMAHA

The Paradox of Loyalty and Dharma Rakshana

- Dr. Sandhya Bombay

In ancient Indian literature, few figures embody complexity and moral ambiguity like Bheeshma Pitamaha. The Mahabharata illustrates him not just as a warrior but as a symbol of the eternal conflict between loyalty and righteousness. His life is a tapestry woven with sacrifice, valor, and the profound burden of choices that lead to both admiration and regret.

The Tale of Bheeshma Pitamaha : Bheeshma's story begins with a vow—a sacred promise that would bind him for life. In a moment of emotional turmoil, he swore unwavering loyalty to the throne

of Hastinapura, prioritizing commitment over personal desires. This noble vow became a double-edged sword, placing Bheeshma in a realm where he was neither king nor commoner but a guardian tangled in duty and ethics. His loyalty to the monarchy was a guiding force, yet it rendered him powerless to intervene when the virtues he cherished were under siege.

Silence or Indifference : As the heiress of the Panchala kingdom, Draupadi faced egregious humiliation while Bheeshma stood as a silent witness. Torn between loyalty to the throne and

a moral duty to uphold justice, Bheeshma's heart ached for Draupadi, yet his silence spoke volumes. This internal conflict—between loyalty and a sense of justice—raises profound questions. Why did this revered figure of virtue not intervene during Draupadi's disgraceful disrobing? In the Kaurava assembly, Bheeshma held the moral authority to confront injustice but chose inaction. This pivotal moment invites critical examination of integrity and ethical leadership, challenging the essence of loyalty and the responsibilities it demands. The repercussions of silence resonate across time, prompting us to reflect on our choices and their impact on the future, inspiring a leadership that upholds values for generations to come.

Trapped in Loyalty and Injustice : Consider the game of dice, a pivotal moment where Yudhishtira, the eldest Pandava, lost his kingdom and brothers to the Kauravas. Bheeshma, displaying his wisdom, warned Yudhishtira of the perils. However, when confronting Duryodhana's duplicitous nature, a paralyzing fear gripped him—his loyalty overshadowed his moral compass. Bheeshma could not prevent Shakuni from playing against Yudhishtira, nor did Yudhishtira, despite having Krishna's support, insist on having Krishna take his place. Such moral dilemmas seldom yield clear solutions, revealing how loyalty can unwittingly reinforce injustice.

Bheeshma: A mirror to Human Ethical Struggles : Bheeshma represents the struggle with ethical decision-making under societal constraints. His trials echo our own experiences and encourage mindfulness as we navigate life's complexities. The battle between dharma—righteousness, moral duty, and the law of life—and loyalty resonates with contemporary dilemmas, prompting reflection on the balance between duty to authority and accountability to truth.

Bheeshma's Final Moments : In a moment of fury, Bheeshma unleashes chaos, slaughtering numerous warriors and kings. Krishna confronts him, reminding him that the pursuit of noble death does not justify such brutality. Wielding the Sudarshan Chakra, Krishna symbolizes divine intervention, curbing human hubris—even in revered figures like Bheeshma. This confrontation highlights that true strength lies not just in power, but in recognizing the consequences of unchecked emotions. It marks a turning point in Bheeshma's moral journey, showcasing the complexities of duty and self-awareness amid turmoil.

ANDAL NEERATTOTSAVAM

Godadevi desired to marry Lord Srikrishna as her husband and performed 'Dhanurmasa Vratam' with devotion. In memory of that event 'Andal Neerattotsavam' is being performed for seven days before the Bhogi festival in Dhanurmasam. On this day, Goda devi in Sri Govindarajaswami temple, Tirupati starts in a procession on a Palanquin through mada streets reaches Neeratta mandapam at Ramachandra Pushkarini at Tirupati. There Neerattam or Abhishekam, Nivedanam, Saattumora and Asthanam will be conducted as per traditions. They remain there till evening. Later the deity is being adorned with flowers and carried back in a palanquin to Sri Govindarajaswami temple. The Neerattotsavam is being performed for seven days continuously. On the eighth day i.e. on the Bhogi day, Andal along with Srikrishna Swami, ascends the Bhogi palanquin in the evening moves round through mada streets and reaches sannidhi. This day Godadevi marries Lord Srikrishna and Utsavams are being celebrated grandly. The next day 'Godaparinayotsavam' is being celebrated on Kanuma festival day. This tradition is being followed till today.

Andal Neerattotsavam
from 07-01-2026 to 13-01-2026

The Legacy of Bheeshma : As Bheeshma lies on his bed of arrows during the Kurukshetra war, he embodies sacrifice and the moral dilemmas of his existence. The chaotic battlefield mirrors his internal turmoil, with each arrow symbolizing the wounds inflicted by his divided loyalties and choices. His tragic demise urges reflection on the importance of dissent against injustice, the need for righteous action over blind allegiance, and the essence of ethical integrity in leadership. Bheeshma's legacy serves as a testament to the intricate balance between loyalty and ethics in human life. His struggles delicately point to the importance of accountability and the courage required to stand up against injustice, inspiring future generations to uphold integrity in the face of adversity.

Contemporary relevance of Bheeshma's Dilemmas : Bheeshma, a key figure in the Mahabharata, exemplifies profound dilemmas that are still relevant to modern society. His vow of celibacy reflects the tension between personal desires and societal obligations. His unwavering loyalty to the Kuru dynasty raises questions about blind allegiance versus moral righteousness. Bheeshma's internal conflict during the Kurukshetra war illustrates the complexities of ethical decision-making amid conflicting

duties. His struggles with forgiveness and revenge resonate with contemporary conflicts, blurring lines between right and wrong. Moreover, his commitment to dharma prompts reflection on the evolving nature of justice today.

Navigating Life with Bheeshma's Caution : Bheeshma's life serves as a powerful reminder of the importance of caution in our choices. Each decision we make can ripple through our lives and the lives of those around us, so it's essential to act with mindfulness. Reflecting on his experiences, we should tread carefully, weighing the consequences of our actions. Let his story inspire us to live with intention, ensuring that our paths are guided by wisdom. In doing so, we can create a legacy of thoughtfulness and care.



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7 S	P	I	L	T		8 U	S	A	N	A
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13 A	R	I	D		L		14 G	U	H	A
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15 A	M	A	L	A		16 R	U	K	M	17 I
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18 R	A	T	H	I		19 Y	A	J	N	A

TIRUMALA TIRUPATI DEVASTHANAMS, TIRUPATI

JANUARY 2026

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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Sri Lakshmi Venkateswara Swami with His Consorts
Devuni Kadapa

FEBRUARY 2026

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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MARCH 2026

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JANUARY 2026

01	New Year Day
04	Tirumala Srivari Pranayakalaha Mahotsavam
07-13	Sri Andal Neeraattotsavam
14	Bhogi
15	Sankranti
16	Kanuma, Sri Godadevi Parinayotsavam, Paruveta Utsavam
18-Feb. 10	Tirupati Govindarajaswamivari Adhyanotsavams
19-27	Devuni Kadapa Sri Lakshmi Venkateswaraswamivari Brah.
23	Vasanth Panchami
25	Rathasapthami
26	Bhishma Ashtami, Republic Day
29	Bhishma Ekadasi

FEBRUARY 2026

1	Sri Ramakrishna theertha Mukkti
06	Koorath Alwar Varsha Tirunakshatram
08 to 16	Srinivasa Mangapuram Sri Kalyana Venkateswaraswamivari Brah.
08 to 17	Tirupati Sri Kapileswaraswamivari Brahmothsavams
15	Mahasivarathri
24-Mar.04	Tarigonda Sri Lakshminarasimha Swamivari Brah.
26-Mar.02	Tirumala Srivari Float Festival
28	Kulasekhar Alwar Varsha Tirunakshatram

MARCH 2026

03	Kumaradharatheertha Mukkti, Sri Lakshmi Jayanti, Holi Poornima
15	Sri Annamacharya Vardanthi, Srinivasa Mangapuram Sri Kalyana Venkateswara Swamivari Pushpayagam
17-25	Tirupati Sri Kodandaramaswamivari Brah.
19	Sri Paraabhava Nama Samvatsara Ugadi (Telugu New Year)
21	Matsya Jayanti
23	Sri Panchami
24-Apr.01	Vayalpadu Sri Pattabhiramaswamivari Brahmothsavams
24-28	Float Festival in Nagulapuram Sri Vedanarayana Swami Temple on the occasion of Suryapuja
26-Apr.03	Vontimitta Sri Kodandaramaswamivari Brahmothsavams
27	Sriramanavami
30-Apr.01	Tirumala Srivari Vasanthotsavam, Tirupati Sri Kodandaramaswamivari Float Festival

TIRUMALA TIRUPATI DEVASTHANAMS, TIRUPATI



Sri Vedanarayana Swami with His Consorts
Nagulapuram

APRIL 2026

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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MAY 2026

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JUNE 2026

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APRIL 2026

- 01 Tumbura Theertha Mukkti
- 02 Vayalpadu Sri Pattabhirama Swamivari Pushpayagam
- 04 Vontimitta Sri Kodandarama Swamivari Pushpayagam
- 14 Tamil New years Day
- 20 Sri Parasurama Jayanti, Akshaya Thruthiya
- 21 Sri Sankara Jayanti
- 22 Sri Ramanuja Jayanti
- 23 Srirama Jayanti, Tirupati Sri Kodandaramaswamivari Pushpayagam
- 25-27 Sri Padmavathi Srinivasa Parinaya Mahotsavam in Tirumala
- 28-May 01 Tiruchanur Sri Padmavati Ammavari Vasanthotsavams
- 30 Sri Nrusimha Jayanti, Mathrusri Tarigonda Vengamamba Jayanti

MAY 2026

- 01 May day, Tirupati Sri Kapilesvara Swamivari Patra Pushpayagam, Kurma Jayanti
- 01-09 Nagulapuram Sri Vedanarayana Swamivari Brahmotsavam
- 02 Sri Annamacharya Jayanthi
- 07-09 Srinivasa Mangapuram Sri Kalyana Venkateswara Swamivari Vasanthotsavams
- 05-12 Tirupati Gangajathara
- 12 Sri Hanuma Jayanti
- 23-31 Tirupati Sri Govindaraja Swamivari Brahmotsavams
- 28-June 05 Hrushikesh / Narayanavanam Sri Kalyana Venkateswara Swamivari Brahmotsavams

JUNE 2026

- 02-13 Yamuna River Pushkarams
- 05 Nagulapuram Sri Vedanarayana Swamivari Pushpayagam
- 06-14 Karvetinagaram Sri Venugopala Swamivari Brahmotsavams
- 15 Karvetinagaram Sri Venugopala Swamivari Pushpayagam
- 22 Tirupati Sri Govindarajaswamivari Pushpayagam
- 25-29 Tiruchanur Sri Padmavati Ammavari Float Festival
- 25-July 03 Appalayagunta Sri Prasanna Venkateswaraswamivari Brahmotsavams
- 26-28 Tirumala Srivari Jyeshthabishekam

TIRUMALA TIRUPATI DEVASTHANAMS, TIRUPATI

JULY 2026

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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Sri Malayappa Swami with His Consorts
Tirumala

AUGUST 2026

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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SEPTEMBER 2026

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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JULY 2026

05-07	Tiruchanur Sri Sundarajaswamivari Avatarotsavams
16	Jaggannatha Rathayatra
17	Tirumala Srivari Anivara Asthanam
17-19	Srinivasamangapuram
	Sri Kalyanavenkateswaraswamivari Sakshatkaravaibhavotsavams
24-26	Tirupati Sri Govindarajaswamivari Jyeshthabishekam
25	Tholi Ekadasi
25-28	Tirupati Sri Kapileswaraswamivari Pavithrotsavams
29	Gurupurnima, Vyasapurnima
30	Appalayagunta Sri Prasanna Venkateswara swamivari Pushpayagam

AUGUST 2026

07	Aadikruthika
07-10	Tirupati Sri Kodandaramaswamivari Pavithrotsavams
12	Chakrathalwar Varsha Thirunakshatram
15	Independence Day
16	Nagachaturdhi
17	Garudapanchami
21	Mathrusri Tarigonda Vengamamba Vardanthi, Sri Varalakshmi Vratam
22-25	Tirumala Srivari Pavithrotsavams
25-27	Karveti Nagaram Sri Venugopala Swamivari Float Festival
28	Sri Vikhanasa Mahamuni Jayanti, Sri Hayagreeva Jayanti, Sravana Poornima, Jandhyala Poornima
29	Gayathrijagam

SEPTEMBER 2026

04	Srikrishnashtami, Gokulashtami
13	Sri Balarama Jayanti, Sri Varaha Jayanti
15-23	Tirumala Sri Venkateswara Swamivari Brahmotsavams
14	Vinayaka Chavithi
19	Tirumala Srivari Garudaseva
21-24	Tirupati Sri Govindarajaswamivari Pavithrotsavams
23-26	Tiruchanur Sri Padmavathi Ammavari Pavithrotsavams
23	Sri Vamana Jayanti
24	Tirumala Srivari Backsavari Utsavam
25	Anantapadmanabha Vratam

TIRUMALA TIRUPATI DEVASTHANAMS, TIRUPATI



OCTOBER 2026

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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NOVEMBER 2026

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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DECEMBER 2026

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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OCTOBER 2026

- 02 Gandhi Jayanati
- 10 Mahalaya Amavasya
- 12-20 Tirumala Srivari Navarathri
Brahmotsavams, Tiruchanur Sri Padmavati
Ammavari Navaratri Utsavams
- 16 Tirumala Srivari Navarathri Garudaseva
- 17 Tirumala Srivari Pushpaka Vimanamu,
Saraswathi Pooja
- 19 Durgashtami, Maharnavami
- 20 Vijayadasami
- 26 Tirupati Sri Kapileswaraswamivari
Annabhishekam

NOVEMBER 2026

- 04-07 Srinivasa Mangapuram Sri Kalyana
Venkateswaraswamivari Pavithrotsavams
- 08 Narakachaturdasi, Deepavali
- 09 Kedaragowrivratam
- 13 Nagulachavithi
- 14 Children's Day
- 15-16 Tirumala Srivari Pushpayagam
- 21 Kaisika Dwadasi,
Sri Chakratheertha Mukkoti
- 24 Kruthika Deepotsavam in Tirumala
Temple, Kapilatheertha Mukkoti,
Kruthika Deepotsavam in
Sri Kapileswaraswami temple, Tirupati
- 27 Lakshabilvachana in
Sri Kapileswaraswami temple, Tirupati

DECEMBER 2026

- 06-14 Tiruchanur Sri Padmavati Ammavari
Brahmotsavams
- 06 Sri Dhanvantari Jayanti
- 09 Adhyanotsavams starts in Tirumala Temple
- 10 Tiruchanur Sri Padmavathi Ammavari
Gajavahanaseva
- 14 Panchami Theertham
- 15 Tiruchanur Sri Padmavathi Ammavari
Pushpayagam
- 16 Dhanurmasam Starts
- 19-23 Tirupati Sri Kapilesvara Swamivari
Float Festivals
- 20 Vaikunta Ekadasi, Sri Gita Jayanti
- 21 Sri Swami Pushkarini theertha mukkti
- 23 Sri Datta Jayanti

(Continued from the previous issue)

Hari: "Mother! I was born as a son of Dasharatha in Tretayuga. I guarded the sacrifice of Sage Vishwamitra. I broke Shiva's arc and married Sita. As per the dictates of father, I went for exile in forest along with Sita and Lakshmana. When Sita wished for a deceitful golden gazelle in the forest, I went far away chasing it. In the meanwhile, Ravana abducted Sita. As Ravana was flying away with Sita in the chariot, Sita rent the sky with her desperate cries of 'Sri Rama.'

Then the Fire-God appeared before Ravana and said, 'Hey Ravana! The one you are taking away is not actual Sita. Sri Rama had kept her in my refuge and left a brahmin-lady like Sita in the hermitage.' He thus made him believe his words and left Vedavathi with him. Thoughtless Ravana took Vedavathi away and arrested her in Ashokavanam. Vedavathi cried hoarse for Sri Rama.

Actual Sita was in the safe custody of Fire-God's wife. In the meanwhile, I arrested the movement of the sea and killed Ravana, Kumbhakarna and other demons. For public applause I asked Sita to undergo Fire-ordeal. Vedavathi entered fire and it was a trial both for her and Sita. I rebuked Sita and asked her who the other Sita was. Sita told me the whole story and that Vedavathi suffered at the hands of Ravana in Lanka. She revealed that she was the lady who did penance to marry me and requested me to marry her.

I told her, 'Sita! I am committed to one wife in this life. I can't marry her. I'll marry her after leaving my body. I'll manifest in Kaliyuga at the end of Dwapara on Venkatadri to protect the devotees. At

that time, she'll also be born on the earth. I'll surely marry her then. Trust me!. This is a secret none knows except we three and I've revealed it to you now. Keep it a secret in your own heart.' Later I left Vedavathi in the custody of Fire-God himself and took the hand of actual Sita. After the coronation of Vibhishana, I left for Saketapuri along with Soumitri and monkey legion. I performed my duties as the ruler of Ayodhya. I was Krishna in Dwaparayuga. I was



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

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

the one that hid in the anthill.' Thus, Venkateswara recounted the past.

But Vakula insisted on telling the detailed story of Vedavathi. Venkateswara agreed and started the story of Vedavathi.

'Vedavathi was a brahmin lady who fell for me. She commenced penance to attain me with great conviction. But Ravana longed for her. The abandoned hopes for her body. She vowed that she would be the cause of Ravana's death through Hari. When she was ready to consign herself to the fire, the Fire-God prevented her and retained her in his custody. At the time of abduction of Sita, the Fire-God turned her into a beautiful lady and handed over to Ravana. Actual Sita was kept in the custody of his wife, Swaha Devi.

That Vedavathi reached Lanka and became the cause of ten-headed Ravana through me. She entrusted the actual Sita to me, went to Brahmaloaka and continued her penance for me. Later she entered the lotus. While Akasha Raju was carrying

out Putrakameshti sacrifice, she manifested as a baby in the venue of sacrifice. Seeing me in the forest, she fell for me. I also fell in love with her.' Thus, Rama narrated the story of Vedavathi.

Having heard the story patiently, Vakula said, 'Hey Noble Persona! In all my ignorance I counted you for a common man, an ignorant child. I couldn't comprehend that You're the Supreme Soul Yourself.

You're the father of Brahma.

You're the means of ultimate Liberation.

You're Vishnu.

You're Ramachandra.

You're Krishna.

You're the soul of Vedas.

You're omnipresent.

You're the doer.

You're the One who enjoys.

You're all-pervasive.

You're the God Varaha.

You're the ruler of Venkatadri.

Hey Venkatesa! Carried away by your illusion, I've nurtured affection that you've been my son. I was unable to know that you were the Master of this universe.'

I said to her, 'Mother! You've brought me up like your own son and healed my head injury. You've fed me with maternal affection. I don't know how to redeem myself from your debt.' Thus, he treated her like a common lady with his illusion. He made her treat him like her son. He told further, 'You've to perform my marriage. You've to act like the custodian of my marriage.' As he was thus trying to persuade her, she asked him about the glory of Narayanapuri.

(to be continued)



*Happy
PONGAL
to all our
Beloved
Subscribers,
Agents &
Readers of
'Sapthagiri'
May Lord
Venkateswara
Bless you All
Always....
- Chief Editor*

Ratha Saptami also known as 'Magha Saptami' which falls on Magha Sukla Paksha Saptami (on Sunday 25th of January 2026) is the day on which it is believed Surya Baghavan turns his Ratha (chariot) towards the northern hemisphere in a north-easterly direction. It is also hailed as the birth day of Lord Surya and celebrated throughout Bharat as Surya Jayanthi.

The role of Surya in the lives of both living and non-living beings is awesome and overwhelming. Without the life-giving rays of the sun, the whole earth would meet its doom losing light and warmth. We cannot imagine a single day without sunlight. Our Vedic seers have extolled Sun god in a lot of verses. Sun worship was worldwide. There are a lot of puranic stories about the origin and prominence of Sun in our day-to-day life. The Sun occupies a prominent place in Rigveda, the oldest of the four vedas. Sun is worshipped as the cosmic life sustaining force that helps plants and animals grow and propagate.

According to Vedic traditions Sun is described as the son of sky and dawn, born from the dead egg of the cosmic mother Aditi and Rishi Kasyapa. Hence, he was called Martanda. Other puranic legends refer to the birth of dwadasa aadityas (twelve aadityas) to Aditi-Kashya couple and Sun got the name Aditya from his mother Aditi. The twelve Aadityas are Vivasvan, Aryaman, Tvashta, Savitr, Bhaga, Dhata, Mitra, Varuna, Amsa, Pushan, Indra and Vishnu (in the form of Vamana). Of these twelve forms, Vivaswan is identified as Surya and Vishnu as his Vamana Avatara. However Sri Maha Vishnu the sustainer is identified as Surya and is called Surya Narayana. He is the divine provider and sustainer of the earth. Seven horses which symbolically represent the seven basic colours of sunlight as well as the seven days of the week, and the seven famous types of chandas (Vedic meters of Sanskrit prosody) which contain syllables ranging between 24 and 48 syllables. The single-wheeled golden chariot of Sun is called Arka.



LORD SURYA The Healer

- Sri Subramaniam Ramamoorthy

Lord Surya married Samjna, daughter of the celestial architect Vishwakarma and also Chaaya the shadow form of Samjna. Samjna gave birth to Vaivasvata Manu, twin brother and sister Yama and Yami and the celestial physicians Ashwini Kumaras. By Chaaya, besides Saturn, Savarni Manu and daughters Tapati and Vishti were born.

Sage Agastya to Sri Rama

There are stories about Surya Baghavan in the itihisas, Ramayana and Mahabharata. Agastya Maharshi taught the famous sloka called Aaditya Hrudayam (Heart of Aaditya) to Sri Rama at the battlefield before his final battle with Ravana. With the help of Aaditya Hrudayam Rama slayed Ravana and won the battle. This chant containing 31 verses is hailed as a unique composition in praise of Surya and if chanted with devotion and faith will yield

very good results in improving the physical and mental health of the devotees. Hanuman was a very devoted disciple of Surya and under the tutelage of Surya, Hanuman gained mastery of all the Vedas, Vedangas and scriptures. At the end of the discipleship in lieu of Guru dakshina, Hanuman promised Surya that he would dedicate himself to the service of humanity. Amazed at the conversational clarity and extraordinary erudition coupled with humility displayed by Hanuman, Lord Rama conferred on him the title “Nava Vyakarna Pandita” in recognition of his scholarly achievements, especially his deep understanding of grammar. In the Mahabharata it was by the grace of Surya, Kunti Devi begot Karna and bestowed on him at birth the impenetrable kavach and pair of Kundals. Karna was hailed as Surya Putra. However, in an attempt to weaken Karna’s prowess, Indra sneaked up on him and persuaded him to part with them.

Sage Yagnavalkya, who was the Guru of King Janaka, was a student of Vaishampayana. In a moment of annoyance against Yagnavalkya, Vyasa demanded him to return all that was imparted by him. He did so and prayed to Lord Surya to teach him. He became a devoted student of Surya and Surya appeared before him and taught Shukla Yajurveda. Yagnavalkya was even hailed as the son of Surya.

Lord Surya is identified with Sri Mahavishnu and is worshipped as Surya Narayana. We come across thousands of temples through the length and breadth of Bharat but the number of temples exclusively dedicated to Surya is very meagre. However, there are notable Surya temples in many States.

The great Advaita Acharya Sri Adi Sankara introduced the simple Panchayatana pooja for householders where the symbolic representations of Shiva, Devi, Vinayaka, Vishnu and Surya are worshipped daily. Thus, Surya is worshipped everyday in each household. In all important Shiva temples, Surya vighraha is at the centre of Navagraha sannidhi and in many temples in Tamil Nadu Surya and Chandra idols are found installed facing the sanctum sanctorum in separate sannidhis on the north and south sides of Mahamantapam. This arrangement signifies the belief that Surya is the right eye and Chandra is the left eye of Maheshwara.

SURYA TEMPLES IN INDIA : The Martand Surya temple (Martand is one of the names of Surya) in Anantanag district of Kashmir was built in eighth century by King Lalitaditya but it is now in a dilapidated condition. In Odisha there is the famous Konark Surya temple of 13th century, Modhera Surya Temple of ninth century in Modhera of Gujarat, Dakshinaarka temple of Bihar, Uttarakhand Katarmal temple, Assam Surya Pahar temple, Arasavalli Surya temple of Andhra Pradesh, Adityapuram Surya temple in Kerala and Suryanarayana temple in Tamil Nadu. The Surya temple at Gwalior.

ADITYAPURAM SURYA DEVA TEMPLE : In Kerala State there is only one temple solely dedicated to Surya Baghavan called 'Adityapuram' which bears His name Aaditya. The place is also known as 'Iravimangalam' again where we come across another name of Surya viz., Ravi. Iravimangalam near Kaduthuruthy is in Kottayam district of Kerala.

The legend behind the origin of this temple is exciting. It is claimed that this temple was consecrated in Treta Yuga. But a later story behind this is very different.

Puranas narrate the story of Sri Parasurama reclaiming landed area from the sea and settling learned Brahmin families

from the north on the new land. He created 64 Brahmin settlements or graamams in Kerala. The word Nambuthiri is defined as a combination of 'Nam' meaning Vedas and 'purayathi' meaning one who completed the vedic studies and practises them. They are identified by the name of the Manas or Illams e.g., Suryakaladi Mana, Varikkasseril Mana, Punnorkottu Mana (Swarnathu Mana), and Olappamanna Illam are some of the famous Manas. Historically it is claimed that Kadamba King Mayuravarman (345-379 AD) established large colonies of Brahmins in Kerala and Tuluva regions.

Once a Nambuthiri Brahmin who hailed from "Kapikadu Marangattu Mana" performed penance to propitiate Surya. Surya pleased with His devotee's prayers appeared before him and instructed him to install and consecrate an idol of Surya in this place. After the construction of the temple for Surya devotees in large numbers used to visit and pray to the deity. At present the descendants of the above Nambuthiri mana hold the pooja rights of this temple.

The temple has been constructed according to the Kerala temple architectural style and structures like Dwajasthamba, Belikkal Pura which houses the main Balipectam, Namaskara Mantapa, Sobana or steps leading to the garbagriha and the circular sanctum called Vatta Srikovil.

Surya Deva sits in padmasana posture with four hands, the back hands holding Sankha and Chakra while the front hands are held in tapo



Moolavar Paintig



Lamp and Balipecta



Elephant Stable

(penance) mudra and on His hands he holds a salagrama which it is claimed helps Surya to maintain the effulgence and warmth that help the people and plants to keep good health. Of all the deities Surya alone is first visible to all living beings on the earth while all the other deities are visible only after sunrise. Therefore, in order to give light to all the world well in advance Surya needed added energy for which he prayed to Mahamaya (Durga) to grant this power. He chanted Devi Mahatmyam and performed penance. Devi appeared before Him and granted him the power of all deities to remain with Surya Himself for six hours since sunrise.

The idol of Surya, is made of a special type of granite which has the capacity to absorb oil applied on it before the ritual bath. Oil is applied copiously on the idol and when the holy water chanting mantras is poured on it, no trace of oil is found on it. Miraculously all the oil vanishes without a trace.

Sri Durga whose idol was found in a nearby dilapidated temple structure was recovered and installed facing east inside the Srikovil in 1875 and from that year the Aaditya Deva temple grew very popular attracting more and more devotees. On the outer prakara there is a shrine for Sasta and Yakshi Devi.

Generally, in all Kerala temples chandan paste with flowers is given as prasadam. But in Aadityapuram Surya Deva temple the main prasadam is Rakta Chandan (red sandalwood or red sanders). Devotees also offer red sandalwood pieces to the temple. A kajal-like paste made of lampblack and ghee is also given as prasadam for eye elements.

There is a special offering by the devotees, called Rakta Chandan Mutti Nadakku Vekkal in which they take a piece of raktha chandan chip, circle it clockwise above their head and place it in a vessel in front of the sanctum. This is a kind of offering that helps devotees to get rid of their illness.

FESTIVALS : All Sundays are festival days attracting a very large number of devotees. The last Sundays of Malayalam months Vrischikam (Karthika between October and November) and Medam (Chitra between May and June) are considered the most propitious days for worshipping Surya and on these days thousands of devotees throng the temple to have darshan and offer prayers. On festive days special Abishekams and Rakthachandana Kaavadi are performed. There is also a custom that one member from the family of Marangattu Illam must participate in the Kaavadi.

LOCATION : Aadityapuram Sri Suryadeva Temple is located at a distance of about 21 KMs from Kottayam, and about 3 KMs from Kaduthuruthi town. It is at a distance of 16 KMs from Vaikom, a well-known Shiva kshetram and 17 Kms from Ettumanoor, another famous Shiva sthal where the Pandavas and sage Vyasa had worshipped Sri Mahadeva.

TIMINGS : The Temple is open for darshan by devotees from 5.30 AM to 12.00 noon and again from 5.30 pm to 7.30 pm.

Devotees believe that the darshan of Surya Deva of Aadityapuram will cure them of all diseases, particularly eye ailments and skin diseases. Oil Abishekam, Baghavati Pooja are some of the prarthanas performed by the devotees.



In the timeless and deep-rooted ethos of our Sanatan Dharma, the path to true enlightenment is through Knowledge and Wisdom. Goddess Saraswati Devi is worshipped as the Personification of this Wisdom. She is also known as Sharada Devi. In this humble offering to Saraswati Devi, I wish to present an overview of one of the most beautiful and unique temples in our beloved Bharatvarsha....namely, Maihar Mataa Temple in the Satna District of Madhya Pradesh. This ancient seat of worship dates back to 502 A.D.

The history of Maihar's Sharada Devi temple is linked to the ancient myth of Goddess Sati, and its name is said to come from the Goddess's necklace falling at this location. Maihar was anciently known as Mahidhara, and the temple is situated on the Trikuta hill and considered one of the 51 Shakti Peethas. The temple is dedicated to Goddess Sharda, believed

to be an incarnation of Goddess Saraswati, the goddess of knowledge and learning.

The study of the nomenclature of this ancient temple is a gainful and enriching experience for every student of Sanatana dharma.

According to legend, a necklace from Goddess Sati's body broke off as Lord Shiva carried her body, and it fell at this spot. The name 'Maihar' is created from the mixture of 2 words 'Mai' (Mother) + 'Har' (Necklace). This led to the town being named "Maihar," which means "the place where the necklace fell". The temple is considered a Shakti Peeth, one of the epi-centers of Divine energy.

The temple draws faithful Bhaktas from all over the world and has an incomparable tranquil aura. It is surrounded by Nature's own terrain....mountains, greenery and a sense of prayerfulness. One must climb 1063 steps to

Vasantha Panchami
on 23.01.2026

A Respectful Pranams to **MAIHAR MATHA** **SARASWATI DEVI**

— Dr. Jyoti D. Vora

JANUARY, 2026

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SAPTHAGIRI



reach it. Today, modern facilities like a Ropeway make the access to the Temple more convenient. The name “Sharada Mai” became popular after the Goddess was supposedly first worshipped by the Alha and Udal brothers in the area.

The ancient name of the town was Mahidhara. The main mystery of the Maihar temple is the 900-year-old riddle of who performs worship at the Maa Sharda



Temple at midnight, even when the doors are closed. The temple has shrines for Lord Bala Ganapathi, Lord Muruga and Acharya Sri Sankara at right places as described above with a three time puja in accordance with the procedures followed in Sringeri main Mutt preaching the philosophy of Advaita in the foot steps of Acharya Adi Sankara.

Indeed, this temple is a boon to those who are unable to visit Sringeri to have the darshan of Mother Sharadambika. Besides usual monthly important special pujas on such days as mentioned above, 10 day Navarathri festival is celebrated very devotionally commencing with Maha Abishek, followed by Lakshaarchana and Devi Mahathya Parayana for 4 days. On the Navami day (9th day) Chatha Chandi Yajna and Vidyaramba Pujas are conducted. Huge number of devotees bring their children for commencing their education. During the Navarathri festival days, Jaganmatha Sharadambika appears in alluring alankaras as Brahmi, Maheswari, Gaumari, Vaishnavi, Indrani, Chamundeeswari and Gajalakshmi. Mother also comes in procession on the golden rath.

The idol of presiding deity Mother Sharadamba is made of five metals – Aimpon in Tamil. It should be understood that Mother Sharadambika is nothing but Mother Maha Saraswathi who came down to earth as Upaya Bharathi playing a vital part in the mission of Acharya Sri Sankara (incarnation of Lord Shiva) to establish Sanatana Dharma through His Shanmatha Sthapana. Mother Sharadambika is Goddess of High Wisdom. Mother is all merciful and smiling holding the honey pot in one hand, showing the Chin Mudra to the devotees and book in the left hand. The devotee will become learned at the very look of / at our Great Mother and have good knowledge with settlement is their lives.

Devotees traditionally offer kheer to Maa Sharada Devi. The pilgrimage to Maihar Devi is indeed a boon for the faithful.

Jai Maa Sharada



Location

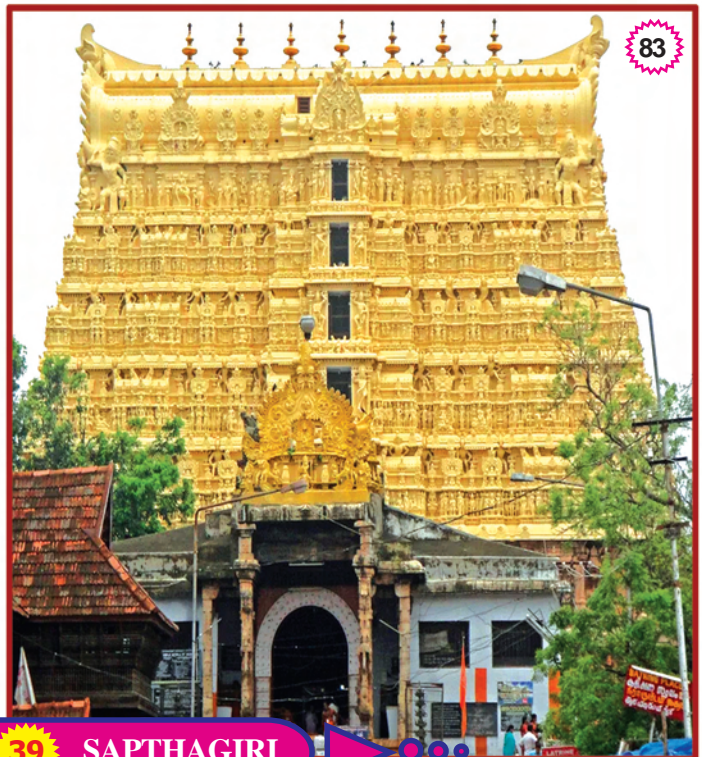
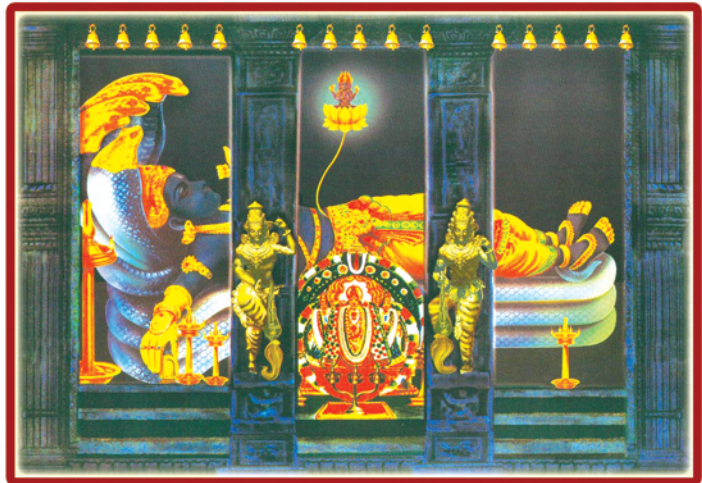
This is the capital city of the state of Kerala located about 330 km due south and a little to the east of Madurai. It is slightly inland on the coast of Arabian sea not far from Kanyakumari. The location was once a forest of illupai trees.

Sthalapuranam

Diwakara Muni was praying to Lord Vishnu who appeared as a lovely small child in front of him. He said he would stay with the Muni as long as he was treated with respect. Once when Diwakara muni saw the boy treat his puja things improperly, he got angry. When scolded the boy simply disappeared saying he can be found in 'Ananthankadu'. This happened at the lake temple at Ananthapura which is at the northern end of Kerala.

When Diwakara Muni travelled down the coast south searching for Ananthankadu he came to the southern end of the peninsula. He overheard the mention of the word Ananthankadu and was overjoyed. He ran to the illupai tree where he spotted the child. The tree fell and took the form of 8-mile-long form of Padmanabha. Diwakara Muni used his yoga stick to request the Lord to shrink to size much smaller. The result is original form of Ananthapadmanabhaswamy.

There are a lot of legends concerning this temple. Most scholars accept what is given in the grantha Ananthasayana Mahatmya.





Special features

The Lord is 'Ananthapadmanabhaswamy' and the universal mother is 'Harilakshmi'. The theertham is 'Padma theertham' and the vimana is 'Hemakuta vimanam'.

There is a Siva lingam below the Lord's right hand. This makes the temple special indeed.

Tulu Brahmins hold an important position in the temple.

There is a strict dress code in the temple. White dhoti and angavastram for men and sari for women. Also, no electronics equipment is allowed inside. All equipment to be surrendered and collected at the entrance.

This temple has now become world famous because of the cellars that contain treasure. None of them can be seen by anyone.

Amongst the treasure is a golden idol which is a replica of the main idol in the sanctum studded with precious stones. This however is not of display for the public. A pic of this idol is attached here.

The sanctum has two concentric rectangular corridors around. These have exquisitely carved wood and stone work all around. As a result of the corridor the temple has an open look about it.

Because the form of the main idol is so big that he can only be worshipped through 3 doors – Face, body and feet.

In 1686 the temple was almost fully damaged by fire. In 1729 the old wooden idol was replaced with the present form consisting of approx. 12008 saligramas from Gandaki river in Nepal.

In 1750, King Marthanda Varma came to this temple and surrendered all his possessions including country to the Lord. The Kings call themselves Padmanabha dasa after that. There are shrines to Ugranrusimha and Krishna in addition to other shrines.

The actual date of the original temple is very difficult to ascertain as it is mentioned as a temple even in silappadhigaram.

Mangalasasanam

Nammalwar in his Thiruvoimozhi (3794-3804) says let us all say the name Kesava and go to Thirvananthapuram. It is that town where bees swarm across flowers near the tanks surrounded by lush fields. He adds in other pasurams that now that the desire to go to thiruananthapuram has come. Let us go right away. In that town with buildings like mountain ranges no grief will touch us. He adds that there are good people in that town and let us all join them and become like them.

Om Namo Narayanaya





SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhooshi

(Continued from the previous issue)

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

Sloka-95

Mahaakrodha: Mahaajwaala:
Mahashaanta: Mahaaguna: |
Satyavrata: Satyapara:
Satyasandha: Sataamgati: ||

590. Mahaakrodha: Venkatesa is known to display extreme anger towards those who relish troubling His devotees. Nammalwar in his Tiruvaymozhi [#3.6.6] "...seetrathodu arul pettravan..." cites this by quoting the instance of Narasimha avatar where extreme anger towards the demon and bliss towards devotee Prahlada were displayed simultaneously. Vadikesari Jeeyar

in his Narasimhaashtakam [#7] and Vedanta Desika in his Kaamaasikaashtakam [#2] mention about the third eye of Narasimha and Annamacharya also mentions about the third eye in the forehead of Narasimha in his Sanskrit composition "*Paalanethrala prabala vidyullatha...Kaarana Prakata Venkata Naarasimha*". This depiction of 3rd eye is a sign of extreme anger towards *adharmic* forces.

591. Mahaajwaala: This *nama* indicates the highest form of brightness exhibited by Venkatesa. He is the radiating entity who emits incinerating fire that destroy the enemies of Dharma. Purushasuktam says "...*Narayana paro jyothi:...*" and Tirumazhisai Alwar says in Tirucchandaviruttam [#34] "...*sothiyaathi sothi nee!...*". On one hand He is himself an eternal *Tejas* and on the other hand He liberates His devotees from the insurmountable fire of Kaliyuga. Vedanta Desika describes in Daya Satakam [#81] that Venkatesa's Daya rescues His devotees from the Jwaala of Kaliyuga - "...*kalijwalana durgate jagati Kaalameghayitam...*"

592. Mahashaanta: Venkatesa in Tirumala is resting and gracing His devotees under the most divinely beautiful Ananda Nilaya Vimana, about which Puranas speak high of. The mula viraat of Vishnu, Sri Venkatesa is exalted as a Shanta Murthy, benevolent towards His devotees. The otherwise ugra swaroopa Narasimha murthy residing North-east to Venkatesa within the temple precincts, is pacified as He faces the Ananda Nilaya of Venkatesa and blesses the devotees.

593. Mahaaguna: Venkatesa is the abode of all the great qualities and He is a treasure trove of all great attributes. Yamunacharya lists the great attributes in his Stotraratna [#18] as "*Vashee vadaanya: Gunavaan...Samastha Kalyaana Gunaamruthodadhi:*". Purandaradasa in his famous composition "*Venkataachalanilayam...*" states that the great attributes of Venkatesa is innumerable "... *Aganita Guna naamam*". The most prominent of attributes: being easily accessible [*Soulabhyam*] despite His greatness and being unprejudiced [*Souseelyam*] with His devotees are highlighted by Prativaadi Bhayankaram Anna in Sri Venkatesa Mangalam [#6] - "...*Sulabhaaya Suseelaya Venkatesaya Mangalam*".

594. Satyavrata: Venkatesa abides by the vow of protecting the Dharma and those who follow Dharma. Vedanta Desika addresses Rama in Yuddha Kanda of Raghuveeragadya as "*Satyavrata!*". When Vibhishana beseeched Rama to accept him in to His fold, Rama agrees and declares that He will grant

refuge to anyone who just approaches Him only once with a true and unflinching desire. Annamayya, in his composition “*Rama Dasaratha Rama...*” also mentions “...*nija satya kaama...kalita pratapa Sri Venkatagiri Rama*”. Kanchipuram is called Satyavrata kshetra, as He appeared as Varadaraja abiding by the promise made to His devotee Bramha.

595. Satyapara: This *nama* of Venkatesa indicates His inclination and intent of being devoted to Satya and bestow overall wellbeing to all. Tirumangai alwar mentions the Lord of Tiruvahindrapuram as “...*Adiyavarku meyyanaagiya Deivanaayagan...*” in his Periya Tirumozhi [#3.1.3]

596. Satyasandha: This *nama* of Venkatesa indicates His unfaltering resolve to the cause of Truth and protecting those who are faithful towards such a cause. In Sri Rama Raksha Stotra [#26], Rama is rightly eulogized as “...*Rajendram Satyasandham Dasarathanayam...*”. This *nama* holds a special significance in Sri Ramayana. In Yuddhakanda [#78.3], a very long arduous battle ensued between Lakshmana and Indrajeet. The seemingly unconquerable Indrajeet was killed by Lakshmana only after he called upon this *nama* of Rama - “*Dharamaatma Satyasandhascha Rama:...*”. In Kishkindhakanda [#31.51], Hanuman addresses both Rama and Lakshmana as Satyasandha - “*Satyasandhau mahabhaagau...*”

597. Sataamgati: This name indicates that Venkatesa is the refuge of all those who are pious in nature. He always does what is pleasing to those who bow before Him and His acts are voluntary. Sri Parasara Bhattar states “*Swacchanda Cheshtitairapi Pranata Priyankara:*” while expounding this *nama* in Sri Vishnu Sahasranama [#186th *nama*] in his treatise BhagavadGunaDarpana.

Sloka-96

*Satyasha: Satyasankalpa: Satyachaaritralakshana: /
Antaschara: hi Antaraatmaa Paramaatma Chidaatmaka: //*

598. Satyesha: The word ‘isa’ conveys the lordship. Being Satyesha means Venkatesa stands by the Truth and protects those who stand by Truth. There is a kshetra called Tirumeyyam [place of truth], close to Pudukottai, where Lord is resting as Satyamurthi.

599. Satyasankalpa: Chandhogya Upanishad [#8.7.1] lists the eight indisputable traits of the atma to be attained as “...*apahatapapma... satyakama: satyasankalpa:...*”. The last 2 traits of Satyakama [unfalling desire] and Satyasankalpa [unfalling volitions] are the unmatched traits of God. Hence He is called Satyasankalpa. Sri Ramanuja mentions this attribute of God multiple times in his Gadyatraya stotra.

600. Satyachaaritralakshana: Similar to *nama* #594, this *nama* too indicates Venkatesa’s thorough resolve to stand by truth and save those who do so. This can be seen from the legend of a great devotee, Bhavaji of 16th century. When he happened to be falsely accused as a thief who stole Venkatesa’s precious ornament, Bhavaji stood his ground by truthfully claiming that Venkatesa Himself left the ornament accidentally, during the time He played dice with Bhavaji. The King of that time did not believe that and sets a condition to Bhavaji to finish a room full of Sugarcane within one night. Venkatesa comes to the rescue of the truthful devotee in the form of an elephant and thus earning him the sobriquet “Hathiram Bhavaji”. There are many such factual historical references that substantiates this *nama* for Venkatesa.

601. Antaschara: Venkatesa’s omnipresence is established by this and the subsequent *nama*. This *nama* indicates His primary and unique attribute of all-pervasiveness in all the objects of His creation. Nammalwar poetically establishes this truth in his Tiruvaymozhi [#1.1.7] as “...*udalmisai uyirena karandhengum parandhulan...*”

602. Antaraatmaa: Venkatesa as the *Antaryami*, the indweller inside of everything around. Poigai Alwar, in his mudhal tiruvandadi [#99], mentions this about Venkatesa as “...*venkadatthu meyanum ullathin ullaan ennor*”. Annamayya, in his final stages, sought the refuge of Venkatesa as an *Antharyami* through this composition “*Antharyaami! Alasithi Solasithi...*”. Thyagaraja attributes this all pervasiveness to Venkatesa’s Rama avatar and exclaims thus in his composition “*Sarvaantaryami neevane saamrajyamu nijame Rama...*”

603. Paramaatma: He is the Supreme God. He makes it explicit in unequivocal terms in Bhagavad Gita [#7.7] - “*Mattah Parataram naanyat kinchidasti...*”. Annamayya addresses Venkatesa as Paramatma in his composition - “*Anni Chotla Paramatma neevu... ee Venkatadri pai neeve neeve*”.

604. Chidaatmaka: This *nama* further corroborates the purport of 601st and 602nd *namas*. Venkatesa is the indweller of all the sentient beings. The sentient beings, called as *chit*, being one of the 3 eternal constructs, the other 2 being the insentient, called as *achit*, and Venkatesa, the Lord who creates, controls and finally closes the entire creation. Sri Ramanuja during his pilgrimage to Tirumala, initiated in front of Venkatesa his first work Vedartha Sangraha by reciting this attribute of Venkatesa in a invocatory verse that goes as “*Asesha chidachidvastu seshiney...*”

Sloka-97

*Rochano Rochamaanascha Saakshi Shouri: Janardana: /
Mukundo Nandanishpanda: Swarnabindu: Purandara: //*

605. Rochana: The pleasing disposition of Venkatesa is indicated by this *nama*. In Srimad Bhagavatam [#1.10.11] it is mentioned that those who had the fortune of hearing to the pleasing glories of Lord even once, cannot avoid that anymore - “*...yasho yasya sakrd aakarnya Rochanam*”

606. Rochamaana: In continuation to the previous *nama*, this *nama* highlights the similar beatitude. The popular Sanatana Dharmic *aaseervarchana mantra* goes thus - “*Rochano Rochamaana: Shobhano Shobhamaana: Kalyaana:...*”. Specifically the lustrous and pleasing disposition of Venkatesa is the core of these 2 *namas*.

607. Saakshi: Venkatesa is the omniscience is highlighted by this *nama*. He, as the all-knower, plays the role of a witness and watches over one and all. This should not be mistaken for inaction on His side. As Krishna He clarifies in Bhagavad Gita [#3.22] that He is always very much engaged in performing His duties - “*...varta eva cha karmani*”. While he remains as a witness, He knows everything. Thondaradippodi Alwar says in Tirumalai [#34] “*...Ulluvaar Ullitthellam Udanirundhu arithi...*”. Vedanta Desika exclaims with awe in his

Raghuveeragadya, as to how Rama witnessed the divine journey of Sabari - “*...Sabari Moksha Saakshibhuta!*”.

608. Shouri: This *nama* indicates the special attribute of Venkatesa, because of which He approaches His devotees. Soora is another name of King Vasudeva and since He descended as King's son, He is called Shouri. This *nama* appears twice [#341, #649] in Sri Vishnu Sahasranama.

609. Janardana: Parasara Bhatta while writing commentary to this *nama* in Sri Vishnu Sahasranama [#128], states that He destroys those who impede His act of protection of His devotees. He employs His own *Tejas*, inimitable brilliance, without any external aid, to vanquish the enemies of Dharma.

610. Mukunda: Venkatesa grants liberation, *Mukti*, to those who earnestly seek that and pray to Him with single minded devotion. Kulasekara Alwar in his Mukundamaala [#1], beseeches Him to grant him the devotion to call out His various *namas* - “*Srivallabheti, Varadeti... aalaapinam pratipadam kuru me Mukunda!*”. This is also 518th *nama* in Sri Vishnu Sahasranama.

611. Nandanishpanda: This *nama* highlights that Venkatesa's bliss is eternal and steady. There is no such desire that could bring Him additional happiness as He is the abode of happiness.

612. Swarnabindu: This *nama* alludes to Buddha avatara of Venkatesa. As Buddha [not the Gautama Buddha of this age], He spoke sweet words with persuasive eloquence and concealed the truth. This was done to delude the demonic people and there by restore the cosmic balance. This is also 806th *nama* in Sri Vishnu Sahasranama.

613. Purandara: This *nama* indicates Venkatesa's act of destroying the dwellings of the demons. Further, in Sanskrit, Pura means the body. Krishna says this Bhagavad Gita [#5.13] - “*...Navadware purey dehi...*”. This *nama* also indicates that Venkatesa dispels the 3 kinds of miseries people are subject to due to the body. This is also 337th *nama* in Sri Vishnu Sahasranama.

(to be continued)

SRI PURANDARA DASA

- Sri K. Damodar Rao

The Haridasa movement originated in Karnataka during the early rule of the Vijayanagara kings in 14th century CE. Though it flourished in Karnataka from 14th to 18th centuries, it had a profound impact on the culture, music and literature of South India, medieval Bengal and Assam. Lord Vishnu was at the centre of the devotional movement as the Haridasas primarily worshipped Vishnu and his forms, Vitthala of Pandaripur and Krishna of Udupi. They followed the Dvaita (dualism) philosophy of Madhvacharya that lays emphasis on the eternal distinction between God and individual soul, and treats the world as a reality rather than an illusion. The Haridasas employed common people's language, Kannada, to compose their keertanas called *devaranamas* making the abstract philosophy accessible to commoners. In the social sphere, their impact is significant in that they advocated that bhakti was open to all regardless of birth. Notable figures in the movement include Madhvacharya, Purandara Dasa, Kanaka Dasa, Sripadaraya, Vyasa Tirtha, Vadiraja Tirtha and Raghavendra Tirtha. Within the broader context of Vaishnavism, Haridasa movement was a vibrant bhakti tradition that has left an indelible imprint on Indian music and literature.

The Haridasa movement developed the Carnatic music as a distinct art from the Hindustani style. Purandara Dasa (1484-1564), foremost in the Haridasa tradition, is known as the Father of Carnatic music. He belonged to a royal family. His father, Verdappa Nayak was a

Jagirdar of the Purandaralaya Ghatta on the Sahayadri hills. Purandara Nayak inherited the wealth and established himself as a jeweller and moneylender. He was known for his miserliness. But later he gave away all his possessions on account of a traumatic experience in which his wife played a pivotal role. He distributed all his wealth and offered himself to the service of Lord Hari. Living the life of a mendicant ever since, he composed more than four lakh songs of which few are available. His works are simple and appealing devotional songs in Kannada blending song with music and dance. The devotional keertanas centred around the worship of young Krishna at Udupi. He converted his sons as Haridasas and they too enriched the Haridasa literature.

Purandara Dasa is an excellent example of total surrender to the Lord and the blissful experience of this surrender:

I am swayed by desire, I am attached to this life,

I am bound to lose some day...

I have approached your feet, you are my refuge

(Quoted in *Poet Saints of India*. Sterling Publishers, 1996. Ed. M. Sivaramakrishna and Sumita Roy. P.177)

Purandara Dasa says that he is always the Dasa of Purandara Vitthala of great glory and beauty:

He is the Lord of the earth

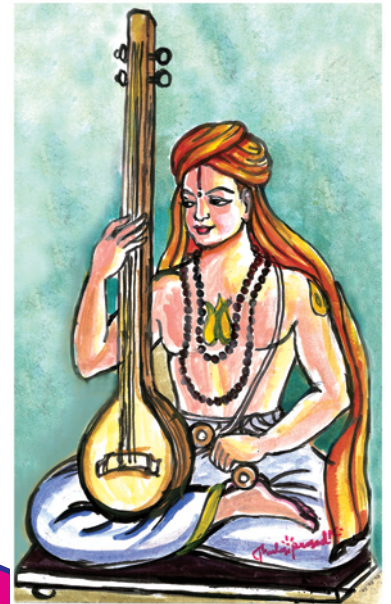
He is the Lord of the Goddess of prosperity

I God heads, he the master of gods

Which God other than

Purandara Vitthala ...

Vyasaraya, his guru as well as the rajaguru of the Vijayanagara kings paid a rich tribute to his disciple when he described the literature produced by Purandara Dasa as *Purandaropanishat*.



MIGRAINE HEADACHE

An Integrative Approach with Special Emphasis on
Ayurvedic and Home-Based Management

- Dr. Suma S. Sadar Joshi

Migraine is a common neurovascular disorder characterized by recurrent, moderate to severe throbbing headache, often unilateral, associated with sensory and gastrointestinal symptoms. Common triggers include stress, lack of sleep or excess sleep, dehydration, irregular meals, hormonal fluctuations, bright light, loud sound, excessive screen exposure, certain foods (chocolate, cheese, caffeine, fermented items), alcohol, weather changes, and strong odors. In Ayurveda, migraine correlates mainly with Ardhavabhedaka (one-sided splitting headache).

Symptoms include pulsatile unilateral headache lasting 4–72 hours, nausea, vomiting, photophobia, phonophobia, visual aura, dizziness, fatigue, irritability, and scalp tenderness. Some patients also experience sensitivity to smell and blurred vision. Pain worsens on exertion and may be relieved by rest in a dark environment.

- ◆ Internal medications like *Pathyadi Kashaya*, *Guduchyadi Kashaya*, *Mahasudarshana Churna*, *Sutashekhara Rasa*, *Shirashooladi Vajra Rasa*, *Godanti Bhasma* etc.
- ◆ Panchakarma & external therapies like Shirodhara, Nasya Karma, Shirolepana (with Chandana, Musta, Amalaki, Kushta, Jatamansi pastes relieve burning and inflammatory vascular dilation) and Rakta Mokshana (in selected cases) helps when Raktadushti is dominant and other relevant procedures
- ◆ Diet&Habits: Cooling diet, regular routine, adequate hydration, meditation, avoiding spicy–sour, alcohol, fermented food, day sleep and late nights.

Home Remedies

- ◆ Cold Ksheera (milk) with ghee (1 tsp) at night to pacify Vata-Pitta.
- ◆ Pudina–dhaniya drink, coriander seed water, or ginger tea during onset.
- ◆ Ice pack on forehead or nape reduces vascular throbbing.

- ◆ Sesame or coconut oil gentle scalp massage to relieve neural tension.
- ◆ Hydration therapy: Sip warm or room-temperature water frequently, as dehydration can precipitate attacks.
- ◆ Ginger tea: Relieves nausea and pain
- ◆ Peppermint oil massage: Improves blood flow and relaxes nerves
- ◆ Lavender oil inhalation: Calms the nervous system and reduces intensity
- ◆ Cold compress / Ice pack: Reduces nerve irritation and throbbing.
- ◆ Coriander (Dhaniya) seeds decoction: Useful when heat/stress is trigger (*Boil seeds, strain, sip slowly*)
- ◆ Cinnamon paste: Good for cold-induced migraine (*Make paste with warm water, apply on forehead*)
- ◆ Almonds / Milk with almonds: Contains magnesium, supports nerve function
- ◆ Magnesium-rich diet: Banana, spinach, pumpkin seeds, sesame seeds help prevent attacks
- ◆ Lemon peel paste: Reduces throbbing feeling (*Grind peel + apply on forehead*)
- ◆ Tulsi (Holy basil) tea: Stress-buster, relaxes muscles
- ◆ Ajwain (Carom) steam inhalation: Clears sinuses that may trigger migraine
- ◆ Mild exercise or stretching, Especially neck/shoulder stretches; reduces tension migraine overlap
- ◆ Desi cow ghee nasal drop (if suitable), Helps pacify irritated nerves (*1–2 drops each nostril at bedtime*)
- ◆ Avoid strong light & sound. Rest in dark, quiet room during attack
- ◆ Fennel (Saunf) water: Reduces nausea and inflammation

Note : Here the matter is given for information. Contact your physician for more proper and individualised support.



The Price of Honest Work

- Dr. S. Ammani

Raghav was a fisherman who lived in a small coastal town. He was not rich, but he was known everywhere for his honesty and kindness. Every day, before the sun rose, he

went to the sea with his small wooden boat. He threw his nets and waited patiently for the catch. Some days he returned with many fish, enough to sell in the market and feed his family. Other days, the sea was quiet, and he came back with very little. Even then, he never cheated anyone or complained about his bad luck.

One day, something unexpected happened in the town. A rich businessman from the city had come by ship to trade goods. While unloading, a chest full of gold coins slipped from the ship and fell into the sea. The man was extremely upset and announced a large reward for anyone who could find and return it. For days, many people tried their luck in vain.

The next morning, as usual, Raghav went fishing. The sea was calm, and the sky was bright. When he pulled his net, he felt it was unusually heavy. He struggled to lift it and was surprised to see a shining wooden chest tangled in it. When he opened the chest, his eyes widened. It was the lost box filled with gold coins.

For a moment, Raghav just stared at it. His heart beat fast. With this much money, he could buy a new boat, repair his house, and send his children to school. No one had seen him finding it, and no one would ever know. The sea could easily hide secrets. But soon his heart spoke to him. If he kept the gold, he might live in comfort, but he would never have peace. He would always know he had done wrong. So, Raghav decided to do what was right. He carried the heavy chest to the businessman's house and returned it. The businessman was shocked. He asked, "Why did you bring it back? You could have kept it for yourself." Raghav smiled and said, "Because I want to live with a clear heart."

Moral Story

The businessman was deeply touched. He offered Raghav a bag of gold as a reward. Raghav politely refused, saying, "I did not do this for a reward. I did it because it was the right thing to do." But the businessman insisted, saying the gold was not payment—it was gratitude.

Years later, Raghav's children grew up cherishing their father's honesty. Though



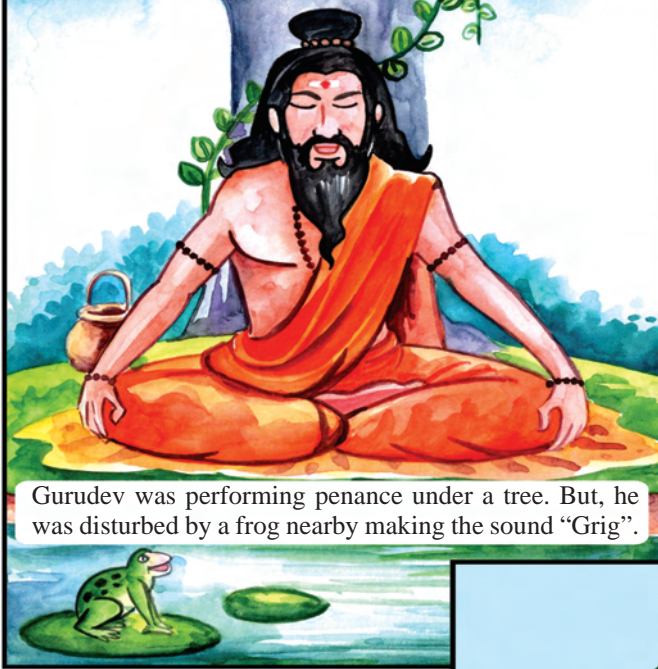
they never became rich, they lived with respect and peace. After Raghav passed away, the people of the town built a small stone near the sea with his words engraved on it: "Do what is right, even when no one is watching."

To this day, fishermen pause by that stone before going to sea, reminding themselves that honesty is the strongest boat a man can sail.

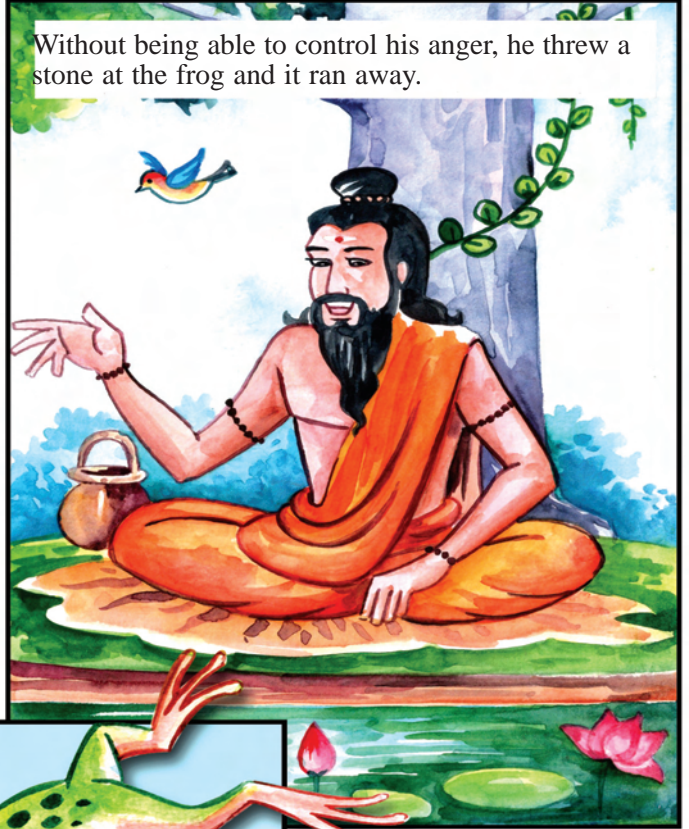




PLEASE
REVIEW



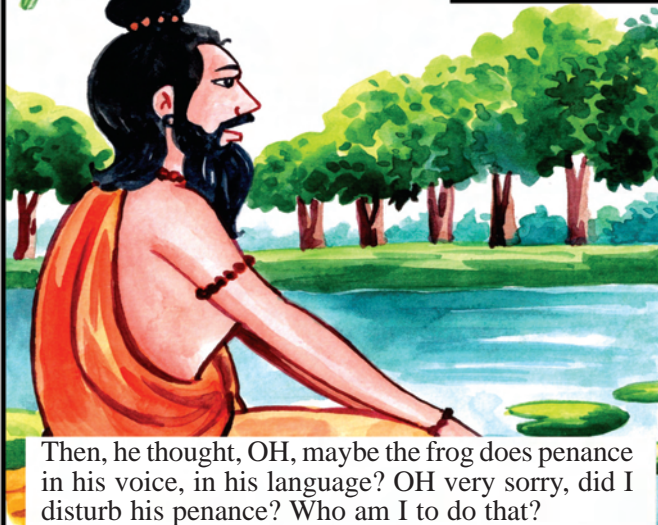
Gurudev was performing penance under a tree. But, he was disturbed by a frog nearby making the sound "Grig".



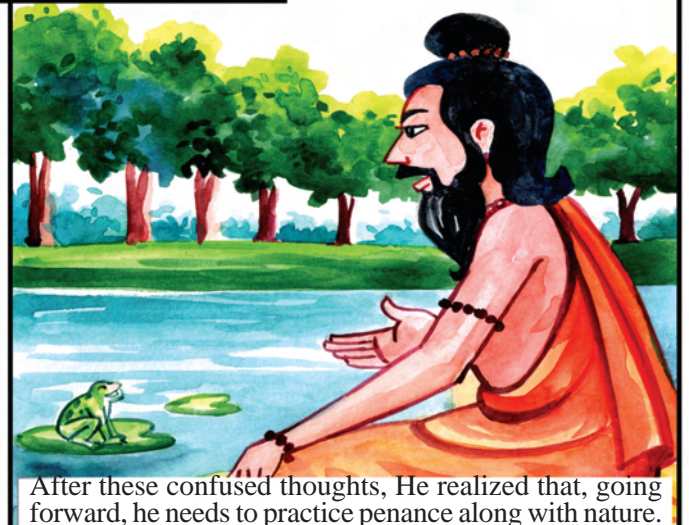
Without being able to control his anger, he threw a stone at the frog and it ran away.



After that he got confused.



Then, he thought, OH, maybe the frog does penance in his voice, in his language? OH very sorry, did I disturb his penance? Who am I to do that?



After these confused thoughts, He realized that, going forward, he needs to practice penance along with nature.



Frame the Proverb using the jumbled words given below



An apple Doctor away keeps the a day

Ans. An apple a day keeps the Doctor away

What are they called ?



Dawn
(Early Morning)



Morning



Afternoon



Dusk (Evening)



Night



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





FIND OUT THE ANSWERS ACCORDING TO THE QUESTIONS



1. Name the Seven Horses of Lord Surya

1. Gayatri
2. Brihati
3. Ushnih
4. Jagati
5. Trishatubha
6. Anushatubha
7. Pankti

Ans.



2. Who gave 'Akshayapatra' to whom?

Yudhisthira
gave to
Lord Surya

Ans.



3. Here who is going to catch Lord Surya

Hanuman

Ans.



4. What is the special dish people being cooked during 'Rathasapthami' day?

Pongal

Ans.

DO YOU KNOW?

- | | |
|--|----------------|
| 1. The Mother of Lord Rama | a. Aditi |
| 2. The Mother of Srikrishna | b. Kousalya |
| 3. The Mother of Lord Surya | c. Devaki |
| 4. The Mother of Adi Shankaracharya | d. Renuka |
| 5. The Mother of Parasurama | e. Gangadevi |
| 6. The Mother of Dhruva | f. Aaryaamba |
| 7. The foster mother of Lord Srinivasa | g. Suneetha |
| 8. The mother of Bheeshma | h. Vakulamatha |

Ans. : (1) b (2) c (3) a (4) f (5) d (6) g (7) h (8) e

Match the Following Related to their Mother Names



Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 42

'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. Paruveta Utsavam at Tirumala will be held on
2. What is the name of the Sankranti festival in Tamilnadu?
3. In the compound word, Uttarayana, what do Uttara and Ayana mean?
4. In which Parva in the Mahabharatham, the Vishnu Sahasranama is found?
5. Who told Sri Vishnu Sahasranama to Yudhishtira?
6. In which district Nandikotkuru is situated in A.P. State?
7. Which festival is called Magha Saptami?
8. Who taught Aditya Hrudayam to Sri Rama?
9. In which state, Sri Arasavalli Surya temple is situated?
10. What is the meaning of the word 'Adhyayana' in Adhyayanotsavam?
11. Who is the father of Sri Purandara Dasa?
12. Who is the author of Tirucchandaviruttam?
13. Who is the author of Gadyatraya Stotra?
14. Who is called the father of Carnatic Music?
15. Bheeshma Ashtami falls on
16. The literature produced by Purandara Dasa is called
17. The Mother of Lord Surya
18. Rathasapthami at Tirumala on
19. Dharmaraja got Akshayapatra from
20. Bheeshma Ekadasi 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 25-01-2026.
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

JANUARY, 2026

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SAPTHAGIRI



GENERAL PREDICTIONS FOR THE MONTH OF JANUARY 2026

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



Aries (Mesha) :

You will protect the well-being of your family members. Be patient and take an active role at the right time and you will be successful. Luck will accompany you. Power will come into your hands.



Libra (Tula) :

Health will be good. You will have a good meal. You will meet relatives and friends. You will manage your work with courage and planning. Students will get good opportunities.



Taurus (Vrishabha) :

You will earn high income in your professional business and enjoy a very comfortable life. You will collect money by selling the crops you have harvested. You will travel far.



Scorpio (Virshchika) :

Those who set their minds to things will complete them on time, they will succeed in business with courage, they will be ahead in career matters, all professions will have growth in life, personal gain, and rise in status, and they will have abundant health.



Gemini (Mithuna) :

There are chances of professional promotion or profits in business. You will enjoy new sources of income that will be beneficial. You will have worldly comforts.



Sagittarius (Dhanu) :

This zodiac sign has an irresistible charm, strong beauty, and the ability to influence others and be successful in everything they do. Children must be very cautious. Don't make noise in all situations.



Cancer (Karkataka) :

You will complete long-term goals quickly. You will impress everyone by giving excellent speeches in meetings. You will demonstrate professional diversity. You will receive honors in the first week of January.



Capricorn (Makara) :

Avoid traveling, roadblocks and accidents may occur. You will receive high income from professional businesses. The fruits of your hard work will be shared with everyone.



Leo (Simha) :

Enemies will be weakened. Wealth and fame will be gained. Friends will be beneficial. Court cases and debts will be cleared. Health and vitality will be seen in the body.



Aquarius (Kumbha) :

Sudden financial gains and business success. Professional businesses will be favorable. People of all professions will be satisfied with financial gains.



Virgo (Kanya) :

You will think innovatively and succeed in research. You will impress your subordinates at work and turn them towards the path of progress and achievement of goals. You will have an ideal life.



Pisces (Meena) :

All the faults will be removed and all the wealth will be bestowed upon you. Your income will increase greatly. You will overcome all kinds of problems. There will be economic growth.

Subham Subham Subham



"THE LAST ADVICE"

Original Story in Tamil by :

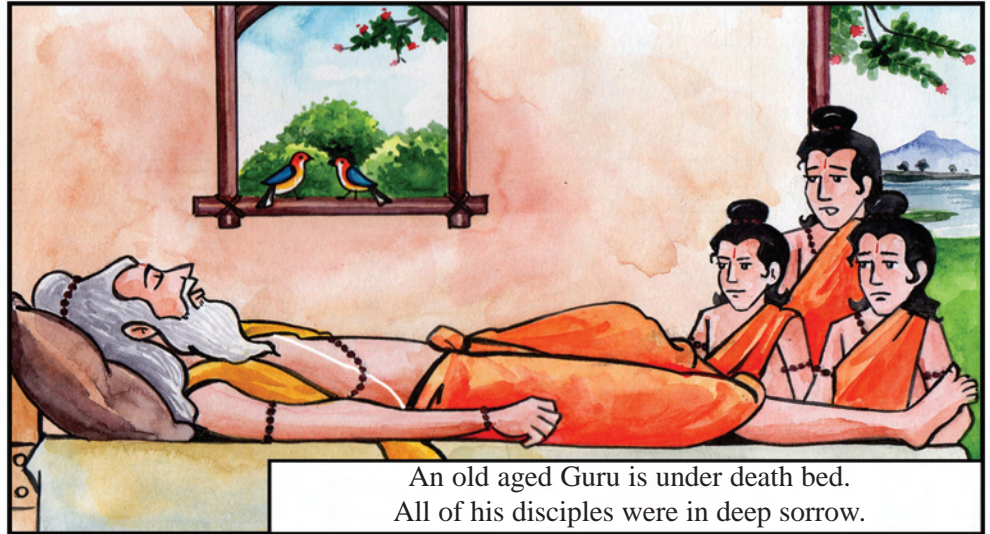
Smt. Srinidhi

Pictures by :

Sri Kamala Kannan

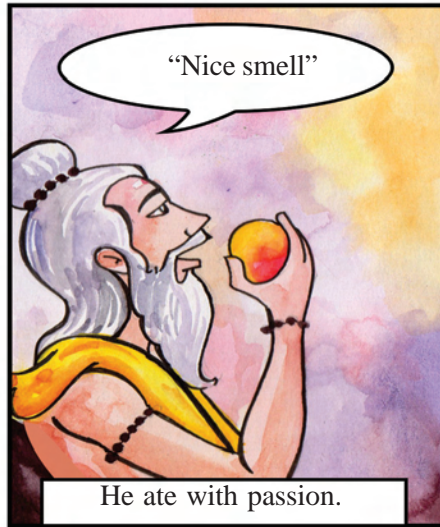
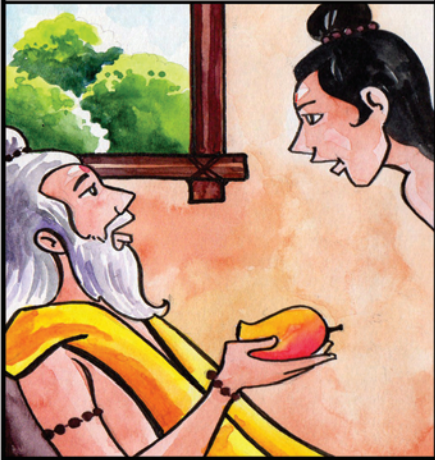
Translated by :

T.S. Rajalakshmi



An old aged Guru is under death bed.
All of his disciples were in deep sorrow.

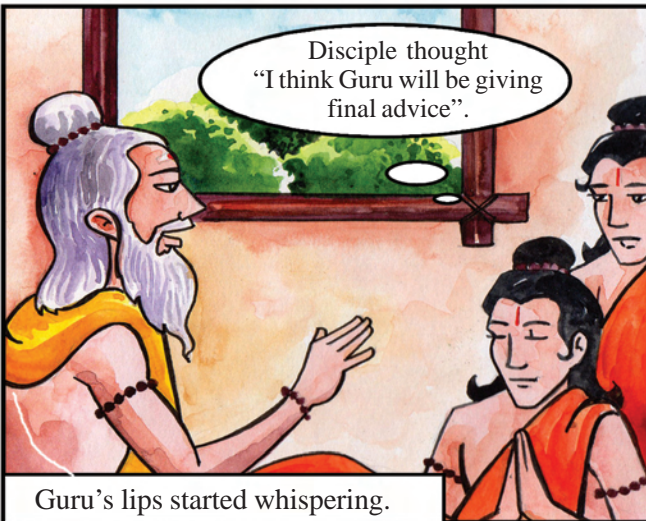
One of his disciples gave him his favourite Mango fruit.



"Nice smell"

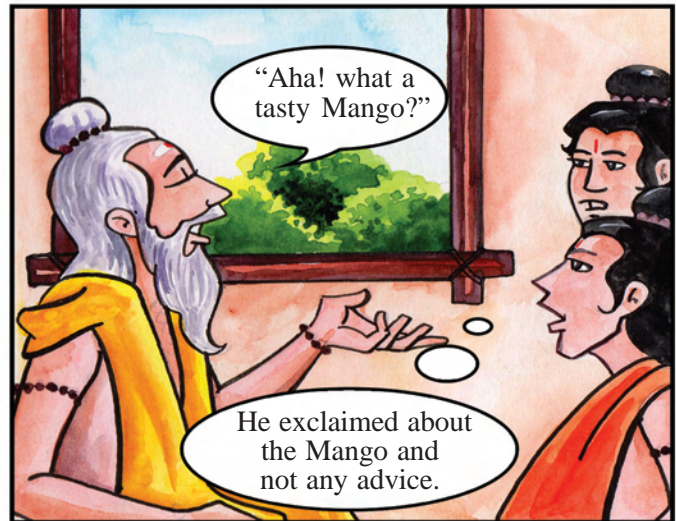
He ate with passion.

Then, he called his disciple.



Disciple thought
"I think Guru will be giving
final advice".

Guru's lips started whispering.



"Aha! what a
tasty Mango?"

He exclaimed about
the Mango and
not any advice.

Then, the student deeply thought and finally got the answer that,
"Learn to Savour even the last second of life without fear of death".



TIRUMALA TIRUPATI DEVASTHANAMS, TIRUPATI

TEMPLES IN AND AROUND TIRUPATI

SRI GOVINDARAJASWAMI TEMPLE : This temple is situated at the foot of the Tirumala Hills. It is an ancient town associated with the Vaishnava preceptor, Sri Ramanuja. Sri Govindarajaswami Temple, is very near to Tirupati Railway Station. The Deity Sri Govindaraja is in reclining pose. There are shrines of Sri Andal, Sri Parthasarathi and Sri Venkateswara in the Temple.

SRI KODANDARAMASWAMI TEMPLE : This Temple dedicated to Sri Rama is situated within a distance of about a kilometre from Tirupati railway station. The temple was built to commemorate the visit of Sri Rama, Lakshmana and Sita to Tirupati, while returning from Lanka. According to inscriptions, the temple was built by Narasimha Mudahan for the benefit of Saluva Narasimha in sixteenth century.

SRI KAPILSWARASWAMI TEMPLE : This shrine for Lord Siva is located at about 3 kms from Tirupati town. As Kapila Maharshi installed the Sivalinga here, the deity is called Kapileswara and the Tirtham is known as 'Kapilathirtham'.

ALAMELUMANGAPURAM (TIRUCHANUR) : Tiruchanur, also known as Alamelumangapuram, located about 5 kms from Tirupati is also an ancient sacred place. The Temple of Sri Padmavathi Devi, the consort of Lord Venkateswara is situated in this place. It is said that the visit to Tirumala is fruitful only after a visit to Sri Padmavathi Devi Temple at Tiruchanur. Therefore, after visiting the temples at Tirumala and Tirupati, the pilgrims proceed to Tiruchanur to worship Goddess Padmavathi Devi. The sacred tank adjoining the Padmavathi Devi Temple is called Padma Sarovar. The legend is that the Goddess revealed Herself on a lotus in this sacred tank.

SRINIVASAMANGAPURAM : Srinivasa Mangapuram, a small village, is 12 kms. to the west of Tirupati. Legends say that Lord Venkateswara after his marriage with Padmavathi Devi stayed here for sometime before proceeding to Tirumala. The shrine was renovated by Tallapaka Chinna Tiruvengatanatha in the 16th century.

NARAYANAVANAM : Narayanavanam is a small town about 22 kms. south east of Tirupati. A shrine dedicated to Kalyana Venkateswara is located here. Puranas and legends claim that Lord Venkateswara married Padmavathi Devi, the daughter of Akasa Raja, at this hallowed place and that to commemorate this great event, Akasa Raja built the temple.

NAGALAPURAM : The sacred temple dedicated to Lord Veda Narayanaswamy is situated here. Nagalapuram is about 65 kms. south east of Tirupati. The sanctum sanctorum houses an image of the Matsyavatara form of Vishnu accompanied by Sri Devi and Bhu Devi on either side. Sun worship is an important aspect at this temple. Every year in the month of March the rays of the Sun pass through the Gopuram entrance for three days and fall on the idol in the sanctum and this is considered as an act of adoration by the Sun.

APPALAYAGUNTA : The temple of Lord Prasanna Venkateswaraswami is located at Appalayagunta, 15 kms. from Tirupati. Festivals like Brahmotsavam and Teppotsavam are being celebrated on a grand scale. The idols of Goddess Padmavathi and Sri Andal are also seen in this ancient temple. The temple constructed by the Rajas of Karvetinagar consists of a shrine for Anjaneya. The imposing mammoth image of the wind-god is worshipped by devotees for relief from 'chronic diseases'.

KARVETINAGARAM : This temple, situated near Puttur at a distance of 58 kms. from Tirupati, is dedicated to Lord Venugopalswami with Rukmini and Satyabhama. This was maintained by the Narayanavanam rulers in the olden days. It also houses a shrine with monolithic idols of Sita, Rama, Lakshmana and Anjaneya.

VAYALPADU : The ancient Temple dedicated to Lord Sri Rama is located here. Vayalpadu is about 100 kms. from Tirupati.

Note : Visit all the TTD Local Temples and be blessed.



JANUARY, 2026

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SAPTHAGIRI





TIRUMALA TIRUPATI DEVASTHANAMS
SAPTHAGIRI
SPIRITUAL ILLUSTRATED MONTHLY



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OUR CONTACT ADDRESS

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

**Answers for the
QUIZ**

Published in the Month of
NOVEMBER 2025

1. Golden Lotus
2. Lord Vishnu
3. Sri Purandara Dasa
4. Skanda
5. Lord Varaha
6. Uttarashada
7. Tiruchanur
8. Vasudan
9. 12 years
10. Maharashtra
11. Akasaraja
12. Lord Kubera
13. Padma Sarovaram
14. Sri Vedanta Desikan
15. Sitting
16. Vanamalini and Balakini
17. Shantinilayam
18. Pancharatra
19. Kamsa
20. Kishkinda

B. SHANMUKHA VIRAT

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JANUARY, 2026

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SAPTHAGIRI



The Hon'ble President of India, HE Smt. Droupadi Murmu, offered prayers in Sri Padmavati Ammavari temple at Tiruchanur on 20.11.2025. As part of this, she was honoured with a Sesha Vastram and the photo of the deity by the TTD E.O. Sri Anil Kumar Singhal, I.A.S. On this occasion, AP Minister Sri Anam Rama Narayana Reddy, TTD Board Member Sri Bhanuprakash Reddy and other officials participated.



The Honourable President of India HE Smt. Droupadi Murmu, offered prayers in the hill shrine of Sri Venkateswara Swamy in Tirumala temple on 21.11.2025. As part of this, she was honoured with a Sesha Vastram, Portrait of Swami and Ammavaru by the A.P. Minister Sri Anam Rama Narayana Reddy, TTD Trust Board Chairman Sri B.R. Naidu and E.O. Sri Anil Kumar Singhal, I.A.S. On this occasion, TTD Trust Board Members, Addl. EO., officials participated.



The A.P. Minister for Endowments, Sri Anam Rama Narayana Reddy presented Silk Clothes to Sri Padmavati Devi at Tiruchanur temple on behalf of the State Government on the occasion of annual Brahmotsavams on 17.11.2025. On this occasion, he was welcomed by the TTD Tirupati JEO Sri V. Veerabrahmam, I.A.S.



The procession of the Sare (divine gifts) for Panchami Theertham from Swami to Ammavaru took place on 25.11.2025 from Tirumala to Tiruchanur. On this occasion, Sri Sri Sri Pedda Jeeyar Swami, Sri Sri Chinna Jeeyar Swami, the TTD Trust Board Chairman, TTD E.O., Addl. E.O., TTD Board members and other higher officials participated.



TTD Chairman Sri B.R. Naidu on 01.12.2025 offered Sacred silk clothes to Sri Ranganatha Swamy in Srirangam, Tamil Nadu as part of Kaisika Ekadasi. On this occasion, he was traditionally welcomed by Srirangam Temple Joint Commissioner and Chief Priest.



TTD started Srivari Seva trainees orientation programme, 'Train the Trainees' at Seva Sadan-2 in Tirumala on 02.12.2025. On this occasion, TTD Additional EO Sri Ch Venkaiah Chowdary, I.R.S. Chief PRO Dr. T. Ravi, PRO (FAC) Ms. Neelima, Srivari Sevaks and other officials participated.



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Paruveta Utsavam at Tirumala
on 16.01.2026