

TIRUMALATIRUPATI DEVASTHANAMS



SAPTHAGIRI

SPIRITUAL ILLUSTRATED MONTHLY

SAPTHAGIRI (ENGLISH)
SPIRITUAL ILLUSTRATED MONTHLY
Volume : 56, Issue : 10
MARCH - 2026, Price Rs.20/-
No. of Pages - 56

MARCH 2026

Rs. 20/-



VONTIMITTA

SRI KODANDARAMASWAMIVARI KALYANAM

31.03.2026



Tirumala Tirupati Devasthanams

VONTIMITTA

SRI KODANDARAMASWAMIVARI BRAHMOTSAVAMS

FROM 25-03-2026 TO 03-04-2026

DATE	DAY	DAY UTSAVAM	NIGHT UTSAVAM
25-03-2026	Wednesday	Nyasabhishekam	Ankurarana
26-03-2026	Thursday	Dwajaroanam	Seshavahanam
27-03-2026	Friday	Venugaanaalankaaram	Hamsavahanam
28-03-2026	Saturday	Vatapathrasai Alankaram	Simhavahanam
29-03-2026	Sunday	Navaneetha Krishnaalankaaram	Hanumadhseva
30-03-2026	Monday	Mohini Seva	Garudaseva
31-03-2026	Tuesday	Sivadhanurbhaanaalamkaram	Edurkolu, Kalyanotsavam, Gajavahanam
01-04-2026	Wednesday	Rathotsavam	-
02-04-2026	Thursday	Kaaleeyamardhanaalamkaaram	Aswavahanam
03-04-2026	Friday	Chakrasnanam	Dwajavarohanam



BHAGAVADGITA



Atha cet tvam imam dharmyam
samgramam na kariyasi
tataḥ svadharmaḁ kirtim ca
hitvā pāpam avāpsyasi

Now, if you refuse to fight this righteous war,
then, shirking your duty and losing your
reputation, you will incur sin.

(Chapter - 2, Sloka – 33)

INVOCATION

Annicōṭlabaramātma nīvu
yinnirūpula bhramayintuvugā..

...anni..

pālajalanidhi nuṇḍi badarīvanāna nuṇḍi
ālayamai gayalō brayāga nuṇḍi
bhūlōkanidhiyai puruṣōttamāna nuṇḍi
vēlasaṅkhyalarūpai viccētugā..

...anni..

vuttara madhuralō nayōdhyalōpala nuṇḍi
sattainanandavrajāna nuṇḍi
cittagiñci pañcavaṭi siṁhādrilōna nuṇḍi
vattugā lōkamulu pāvanamu sēyaganu..

...anni..

kavivalyamuna nuṇḍi kamalajalōkāna
mōvaga śrīraṅgamuna nuṇḍi
yīvala nāvala nuṇḍi yī vēṅkaṭādri pai
nīvē nīvē vacci nelakoṇṭigā..

...anni..



At all these places, O Lord, You alone are there!
In all these manifested forms, You fascinate us!

From the milky ocean, from the gardens of Badari,
from Gaya Your abode, from Prayaag, becoming the treasure
of this world, from the highest position of Purushottama,
You emerged in thousands of forms!

From Mathura, and from Ayodhya
from the blissful Nanda Vraja,
manifesting from Panchavati, and from Simhadri
You appeared to sanctify the worlds!

From eternal beatitude, sustaining Brahma-loka
and also from Sree Ranganam,
from here and from there, and from everywhere
You and You alone came as the Lord to reside on this Venkatadri Hill!

- Annamacharya

Sankeerthana Courtesy

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

SRI KONDANDARAMASWAMY TEMPLE
TIRUPATI



The holy Sri Kodandaramaswamy temple is situated in the middle of celestial town of Tirupati, A.P. as a big treasure for the desirous. In the sanctum sanctorum, Lord Kodandarama is in the standing posture. To his right is Sita Devi, none else than the manifestation of Sri Mahalakshmi! To his left is Sri Lakshmanaswamy!

The utsavams in this temple are performed as per Vaikhanasa Agama. All the weekly, Fortnightly, monthly and yearly rituals are being performed like in Srivari Temple, Tirumala. The Annual Brahmotsavam will be held during phalgunam month (Tamil panguni) this year i.e. from 17-03-2026 to 25-03-2026. All the Vahanams will conduct with great fervour. On the Garudaotsavam and Hanumanta vahanams, the golden feet of Lord and ornaments will be taken on a caparisoned elephant round the four Mada streets. The most important speciality of all the vahanams performed to Lord Rama will not be decorative or dressed like Lord Krishna or any other alamkarams. Lord Rama will give darshan as Sri Kodandarama only and not in any other forms as is done in Tirumala Srivari Temple, Tirupati Sri Govindaraja Swami Temple or Sri Padmavathi Ammvari Temple with different avatara postures.

Even during Mohini Avatarotsavam on the 5th day morning the decoration will not change as Mohini but Sri Kodandarama will remain as Rama only and will not adorn the dress or ornaments of a lady. He is called as "Maryada Purushottama" Rama. Lord Rama belongs to Tretayuga. In Kodanda Rama Swamivari Brahmotsavam, we can see Sri Rama as Kodandarama with out any extra attractive retinue of other Gods. The last day, Avabrutha Snanam (Chakrasnanam will be conducted to Sri Kodanda Rama, Sita Devi and Lakshmana in Alwar Theertham (Kapila Theertham). In the evening there will be Dhvajavarohanam. A visit to this temple will give us peace and tranquillity.



SAPTHAGIRI

Vol. 56

MARCH 2026

No. 10

CONTENTS

Sri Kodandarama Swami, Vontimitta	- Sri K. Ayyappa	- 7
Sri Pattabhirama Swami, Vayalpadu		- 11
Humans Serve as Tools to the God	- Dr. M. Krishna Kumar	- 12
Dharma Dwaja - Atop Sri Ram Lalla Mandir	- Sri R. Subramanian	- 14
Annamacharya of Tallapaka	- Ms. Mythili	- 18
Management - The 'Ramayana' way!	- Prof. Gayathri B.	- 20
Sant Ravidas	- Sri K. Damodar Rao	- 22
Worshipping Goddess Lakshmi	- Smt. D.K. Ahana Lakshmi	- 23
Ugadi - The Telugu New Year	- Smt. P. Sujatha	- 25
Sri Sthavam	- Smt. T.S. Rajalakshmi	- 28
Sri Rama's Impossible Task of Building A Sea-bridge to Lanka	- Mrs. Vajjyanthi Sampathkumar	- 31
Tandava Vishnu - A Rare Sculpture in Tirumala Temple	- Dr. Siva Kumar Challa	- 33
Sri Venkatesa Sahasranama - Commentary in English	- Sri Ananth Madabhooshi	- 36
108 Divyadesams	- Late Sri Ramesh D. Kandadai	- 39
Sri Venkatachala Mahatmyam	Translated by - Prof. M. Rajagopalachary	- 41
The Concept of Dharma	- Prof. V. Sujatha	- 43
Raagi (Finger Millet)	- Dr. Suma S. Sadar Joshi	- 46
The Boundless Compassion of Sita Devi	- Smt. P.S. Pranavi	- 47
Quiz for Children		- 50
General Predictions	- Brahmasri Thangirala Venkatakrishnapurna Prasada Sidhanti	- 51
The Ideal Friendship (Picture Story) Translated by	- Smt. J.C. Gnanaprasuna	- 52

Front Cover: Sri Sita Sametha Sri Kodandaramaswami,
Vontimitta

Back Cover: Saint Poet Annamacharya

- Art by Sri Deva

Honorary Editor

Sri MUDDADA RAVICHANDRA, I.A.S.
Executive Officer,
TirumalaTirupati Devasthanams, Tirupati.

Publisher - Editor, Chief Editor (F.A.C.)
Dr. V.G. CHOKKALINGAM, M.A., Ph.D.,
P.G. Dip. in Journalism

Printer

Sri R.V. VIJAYAKUMAR, B.A., B.Ed.,
Dy. Exe. Officer (Press & Sales wing of Publications)
T.T.D.Press, TIRUPATI - 517 507.

Photos

Sri P.N.SEKHAR
Chief Photographer, TTD
Sri B.VENKATARAMANA
Asst. Photographer, TTD

Subscription Details :

Single Copy : Rs.20/-
Annual Subscription : Rs. 240/-
Life Subscription : Rs. 2400/- (for 12 years only)

For details

Chief Editor, Sapthagiri Magazine
2nd Floor, TTD Press
K.T. Road, Tirupati - 517 507
Ph : 0877-226 4543, 226 4359

TTD Call Centre Nos.
0877 - 2233333, 2277777

APPEAL TO READERS

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

- Chief Editor

Toll Free No. 1800-425-4141
Website : www.tirumala.org
For Suggestions regarding
Sapthagiri Magazine
editorsapthagiri@gmail.com



MULTIPLE OCCASIONS : A QUICK VIEW

The celebration of holy days in Hindu culture is not limited to performing rituals; they are occasions to rejuvenate ourselves in righteousness. Srirama Navami is one such sacred day, marking the incarnation of Lord Rama. For the questions “What is righteousness?” and “How should one live with purity?”, Sri Rama stands as living evidence, revered as the embodiment of Dharma (Ramo vigrahavaan Dharmah).

Sri Rama is an ideal son, husband, brother, friend, and the supreme king. His willingness to sacrifice the kingdom and go to the forest to honour his father’s command is a powerful lesson for the present generation. In an era when ethical values are often set aside for power, wealth, and self-interest, the ideals exemplified by Lord Rama shine as a beacon. Throughout his avatara, he demonstrated that those who protect dharma are, in turn, protected by it.

Ramayana is not just an epic; it is the essence of life. Each character offers a moral lesson: the patience of Sita, the friendly and supportive nature of Lakshmana and Shatrughna, the unwavering devotion of Lord Hanuma, and the selfless sacrifice of Bharata all show how a human being should learn to lead life. Rama lives in the hearts of people and is not confined to temples alone. This year, as we celebrate Rama Navami, let us go beyond ritual and consciously imbibe the Lord’s qualities in our daily lives. By giving the highest place to truth, justice, and right action, let us restore our values and light the lamp of righteousness. To see Lord Rama as the supreme God and to live by his ideals is the truest tribute to him.

This month is further auspicious because the new year, Ugadi, also falls during this time. We are entering the Telugu new year named “Parabhava”, the fortieth year in the sixty year Hindu cycle. Let us recall the sweet and bitter moments of the previous Telugu new year, “Viswvasu”, and step forward on a more righteous path, seeking the blessings of the Supreme Lord for the coming year.

The Tirumala Tirupati Devasthanams are also celebrating the 523rd Vardhanti of Srirama Tallapaka Annamacharya this month, on Phalgun Dwadashi in Krishna Paksha. We should celebrate this event remembering the keertanas composed by him.

Among the many holy places in the seven hills of Tirumala, one of the most powerful theerthams is 'Kumaradhara'. Once a year, on Phalgun Purnami, special observances highlight this sacred spot, and devotees feel blessed to take a holy bath there and enjoy inner bliss.

Besides these grand events, Sri Lakshmi Jayanti, Matsya Jayanti, Holi, and Dharmaraja Dasami also fall in this month. Brahmotsavams are celebrated at Sri Kodandarama Swamy Temple, Tirupati. Valmeekipuram, Sri Pattabhiramaswamy Temple and Vontimitta Sri Kodandaramaswamy Temple. The Vasanthotsavams in Tirumala are also being performed in this month.

Let us take part in all these holy events and obtain the grace of the Lord, allowing these celebrations not only to delight us outwardly but also to transform us inwardly toward a righteous and devoted life.

Andhra Pradesh is home to many ancient temples that are not only places of worship but also centers of history, art, and culture. One such important monument is the Kodandarama Swamy Temple at Vontimitta in the Kadapa district, A.P. State. Known as one of the largest and finest Rama temples in South India, this temple reflects the deep spiritual influence of the *Ramayana* and the rich artistic traditions of the Vijayanagara period.

The temple is located about 25 kilometres from Kadapa, near Rajampet. More than a religious site, it is a heritage monument of national importance. The calm surroundings, tall gopurams, beautifully carved mandapas, and age-old legends attract devotees, historians, architects.

Sacred Origins and Local Legend

Local tradition attributes the construction of the Vontimitta Sri Kodandarama Temple to Vontudu



Vontimitta
Sri Kodandaramaswamivari
Brahmotsavams
From 26-03-2026 to 03-04-2026

and Mittudu, brothers belonging to the Nishada (Boya) community. According to legend, they were once forest dwellers and highway robbers, who underwent a profound spiritual transformation after developing unwavering devotion to Lord Rama.

Moved by their faith, they dedicated their lives to building a grand temple for Rama. It is believed that after completing this sacred task, the brothers turned into stone, merging eternally with the temple they built. This legend adds a powerful moral dimension to the temple's history, symbolizing redemption, devotion, and divine grace.

Such legends are integral to Indian temple traditions, where history and myth blend seamlessly, offering spiritual meaning beyond chronological facts.

Historical Background

Historically, the temple is dated to the 16th century, a period marked by the flourishing of temple construction under the Vijayanagara Empire, with earlier

SRI KODANDARAMA SWAMI

Vontimitta

A Living Monument of Devotion, Architecture, and Cultural Memory

- Sri K. Ayyappa

MARCH, 2026

7

SAPTHAGIRI



contributions from Chola rulers of the Agnikula lineage. This era witnessed a synthesis of political power, religious patronage, and artistic innovation. Vontimitta was recognised as a marvel of sacred architecture.

Over time, the temple came under the protection of the Archaeological Survey of India and is officially listed as an Ancient Monument of National Importance.

Vontimitta as a Literary and Devotional Centre

Vontimitta occupies a unique place in Telugu literary history, particularly in the devotional tradition centred on Lord Rama.

The great poet Bammara Potana, author of the *Maha Bhagavatam*, lived in Vontimitta and dedicated his

monumental Telugu work to Lord Rama. His presence transformed the town into a centre of Bhakti literature, where poetry and devotion became inseparable.

Another towering figure associated with the temple is Vavilakolanu Subba Rao, revered as the “*Andhra Valmiki*” for translating Valmiki’s *Ramayana* into Telugu. His worship at Vontimitta further strengthened the temple’s identity as a cradle of Ramayana scholarship.

Tradition also holds that Tallapaka Annamacharya, the saint-poet of the Vijayanagara period, visited the temple and composed devotional songs in praise of Lord Rama, enriching the musical heritage associated with the shrine. Thus, Vontimitta is not merely a physical structure but a living cultural space where literature, music, and devotion converge.

Architectural Grandeur: Vijayanagara Style

The Kodandarama Temple is built in the Vijayanagara architectural style, following the Sandhara order, within a large rectangular courtyard enclosed by massive stone walls. The layout reflects symmetry, balance, and grandeur, characteristic of imperial temple construction.

The temple features three ornate gopurams (gateway towers) - the eastern gopuram, built in five tiers, serves as the main entrance. The northern and southern gopurams provide additional access. These towering gateways symbolise the transition from the material world to the sacred realm.

One of the most striking features of the temple is the Rangamantapam, also known as the Madhyaranga Mandapam. Each pillar is a masterpiece of stone adorned with sculpture.

Sculptural Excellence

One of the pillars depicts Lord Rama in a standing posture, holding a bow and arrow, adorned with intricate jewellery such as *kundalas*, *haras*, and *yagnopavita*. Beside him stands Lakshmana, sculpted in *tribhanga* posture, symbolizing grace and devotion.



Saint Poet Bammara Potana

"HARIDHRA GHATANAM" IN VONTIMITTA

It is a tradition in Hindu marriages to prepare turmeric powder to give auspicious bath to both the bride and bridegroom before entering into the wedlock. The traditional pounding of turmeric roots is being performed in the Sri Kodandarama temple, at Vontimitta every year before Kalyanotsavam. The turmeric powder thereby obtained will be used in the celestial Sita Rama Kalyanam in Vontimitta. Here it is very special and feast to the eyes.



Another remarkable sculpture portrays Lord Krishna lifting the Govardhana Hill, with cows by his side. This depiction highlights the sculptors' mastery over anatomy, movement, and narrative expression.

The Garbhagriha (sanctum sanctorum) is approached through an *antaralayam* adorned with sculptures. The most extraordinary feature here is that:

- ◆ The idols of Rama, Sita, and Lakshmana are carved from a single block of stone.
- ◆ The sanctum itself appears to have been sculpted from a single rock mass.

Interestingly, Hanuman, usually present alongside Rama, is absent in the sanctum. Instead, a separate Hanuman shrine exists within the temple complex, a rare and intriguing feature.

Within the temple precincts are two sacred tanks:

- ◆ Rama Theertham
- ◆ Lakshmana Theertham

These water bodies are associated with ritual purification and are believed to possess spiritual significance linked to the Ramayana tradition.

Festivals and Living Traditions

The most important festival celebrated here is Sri Rama Navami, marking the birth of Lord Rama. After the bifurcation of Andhra Pradesh, when Bhadrachalam went to Telangana, the Government of Andhra Pradesh declared Vontimitta as the official venue for state-sponsored Rama Navami celebrations from 2015 onwards.

This decision elevated the temple's prominence at the state level and revived large-scale ritual traditions, attracting lakhs of devotees annually.

Brahmotsavams

The annual Brahmotsavams are celebrated in the month of Chaitramasam from Srirama navami

SRI SITA RAMA KALYANOTSAVAM IN VONTIMITTA



On the auspicious occasion of Jyesta Pournami, the celestial wedding of Sri Kodandarama Swamy with Sita Devi will be performed with grandeur at the famous Sri Kodandarama Swamy temple in Vontimitta. This year it will be performed on 31.03.2026. The festival deities of Sri Sita and Sri Rama were elegantly adorned with golden ornaments and colourful flowers and seated on a specially decorated platform within the temple premises. The temple priests performed various traditional rituals, including Vishwaksena Puja, Kalasha Sthapana, Kalasha Puja, Vasudeva Punyavachanam, Kankana Puja and Dharana, Yajnopavita Puja and Dharana, offering of silk clothes and Madhuparkam, Kanyadanam, Mangala Puja, Maangalyadhaarana, exchange of garlands, Vaaranamaayiram, Maha Nivedana, and Karpoora Harati as part of Kalyanam.

for nine days in a grand style. Various vahana sevas and Rathotsavam and Kalyanam are performed to the Lord during Brahmotsavams in a grand manner. Kalyanotsavam is performed on the Sixth Day Evening. It is tradition to celebrate Sitarama Kalyanam on Sri Rama Navami in Abhijith Lagnam at noon in all Sri Rama Temples. But in Sri Kodandarama Swamy temple in Vontimitta, Sita Rama Kalyanam is performed on Chaitramasa Sukla paksha Chaturdasi at night a day before full moon day.

Temple Administration

The administration of the temple is currently entrusted to the Tirumala Tirupati Devasthanams. Under TTD management, the temple has seen

improved facilities, organised rituals, and enhanced conservation efforts.

The Kodandarama Swamy Temple at Vontimitta is much more than an ancient structure. It represents the rich religious, cultural, and artistic heritage of Telugu society. The temple reflects the devotion of its worshippers, the skill of its sculptors, the inspiration of great poets, and the support of powerful rulers.

Even today, as prayers echo through its halls and the temple stands peacefully under the open sky, it reminds us that true heritage lives through faith, tradition, and shared values. Vontimitta is not just a place to visit; it is a meaningful experience where history, devotion, and art come together in harmony.



SRI PATTABHIRAMA SWAMI Vayalpadu



Vayalpadu, also known as Valmikipuram, is about a hundred kilometres from Tirupati, A.P. The name Vayalpadu is believed to have evolved from *Boyalapadu*, due to a large Boya population and because of the abundance of vavili trees. Another popular belief is that Sage Valmiki performed penance here.

According to another tradition, it is said that, Sage Valmiki discovered the idols of Sri Rama, Sita, Lakshmana, Bharata and Satrugna at this place, which were later consecrated by Jambavantha. The Pattabhirama Swami Temple gained importance over time and came under the TTD.

Several inscriptions (sasanas) highlight the historical importance of Vayalpadu. During the Vijayanagara period, rulers like Achyuta Devaraya and Saluva Narasimharaya granted lands to temples in this region. These inscriptions are valuable to historians as

they trace the lineage of Vijayanagara kings and reflect the religious patronage of the time.

The Pattabhirama Swami Temple stands at the centre of Vayalpadu, surrounded by the Sata Sringa hills, believed to be the site of Valmiki's hermitage, and encircled by the river Bahuda. The temple has distinct architectural features and celebrates several annual festivals, making Vayalpadu a place of great religious, historical and cultural importance. The annual brahmotsavams in this temple are performed in a grand manner. Here another important utsavam is coronation fete. A coronation Mahotsavam will perform every year grandly in this temple. As part of this, Snapana Tirumanjanam followed by unjal Seva and Sita Rama Kalyanam and Hanumantha Seva will be feast to eyes. One who visits this temple will get good leadership skills. So, visit this temple and get good leadership qualities.

There are frequent buses to this temple from Tirupati.

Special : In this temple, Lord Rama is seen holding a sword in the coronation ceremony posture facing north which is very rare.

**Vayalpadu Sri Pattabhiramaswamivari
Brahmotsavams
24-03-2026 to 01-04-2026**



MARCH, 2026



SAPTHAGIRI





Humans Serve as Tools to the GOD

- Dr. M.Krishna Kumar

According to the philosophy of Karma Yoga in the Bhagavad Gita, human beings are considered instruments doing actions through a divine force i.e., the Almighty. The core theory postulates that human beings should perform their duty without attachment to the results, dedicating all actions and their outcomes to the Supreme Being. The key teaching is that one should surrender one's actions to the Godhead without expecting its results, it is called 'Nishkamakarma.' In the Kurukshetra War, Lord Krishna reveals His divine form, Vishwaroopa, to impart profound knowledge to His dear disciple Arjuna to overcome his desperate mood and make him ready to fight for righteousness in the battlefield.

*Prakriteh kriyamanani gunaih karmani sarvasah |
Ahankara-vimudhatma kartaham iti manyate ||*

(The Gita Ch.3—27)

The Lord says that all human activities are carried out by the three modes of material nature. Out of ignorance, the soul, deluded by false identification with the body, thinks of itself as the doer. The entire human mechanism is made of *prakriti*, consisting of the three 'gunas' called 'sattva,' 'rajas' and 'tama.' He who is deluded by egoism thinks that he is the doer. One should never think highly of oneself. Lord Krishna is the Ultimate Doer as He is the Omnipresent, the Omnipotent and the Omniscient. Human beings merely play their roles in the context of a cosmic drama called divine 'Leela.'

*Tasmāt tvam uttishtha yaso labhasva |
jitva satrun bhunkshva rajyam samriddham ||
Mayaivaite nihatah purvam eva |
nimitta-matram bhava savya-sachin ||*

(The Gita Ch.-11-33)

The Lord preaches Arjuna: 'O! Savyasachi! Get up and be ready to fight with your enemies and win victory. They are already put to death by My previous arrangement. You are only a cause and an instrument i.e., 'Nimittamatra.'

*Dambho darpo bhimanash ca krodhah parushyam eva ca |
Ajnanam cabhijatasya partha sampadam asurim ||*

(The Gita Ch.-16-4)

The Lord further says: O! Partha! The qualities of those who possess a demoniac nature are hypocrisy, arrogance, conceit, anger, harshness and ignorance. All the demoniac personalities think that they are able to do anything denying the goodness and greatness of the Supreme Being. After highlighting the miraculous nature of divine qualities, the Gita shifts focus to the contrasting set of demoniac attributes relating to mind and behaviour that entangle a soul in ignorance and suffering. Dambha signifies pretence. It has the habit of projecting virtues or spiritual depth in a fraudulent manner. One should know that a person who puts on the attire of a saint, speaking scriptures fluently to win admiration or applause from others but not to live genuinely by those virtues. Such a person might sometimes use hypocritical language. Haughtiness comes from one's accomplishments, and extraordinary strength. It makes one fall into a hazardous belief, "I am superior, and others are less." But one's pride precedes one's fall. The demonic qualities of a person are rooted in passion and ignorance, bind one to recurrent cycles of pain and delusion. They narrow the heart, distort perception and harden the great journey of the soul. They can be recognized and transformed in course of time with ethical practice. Human beings ought to express humility and surrender of their ego.

Sometimes they express unwillingness to learn ethical and virtuous traits. But virtue has its own rewards. The modest and obedient characters like Lord Hanuman, Laksmana, Bharata, Vibhishana, Sugreeva, Dharmaraja and Draupadi are the symbols of righteousness, humility and devotion. The demoniac characters like Bhasmasura, Hiranyaksha, Hiranyakasipu, Ravana, Kumbhakarna, Kamsa, Narakasura, Duryodhana, Shisupala and Keechaka met their ultimate devastation due to their arrogance, conceit and egotism. The Almighty always blesses His devotees whose intentions are good and useful to others. Virtuous people deserve God's abundant mercy and the Supreme Being always fulfils even the hidden desires of His devotees.



**TTD
Launches
NEW MOBILE APP**

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



DHARMA DWAJA

Atop Sri Ram Lalla Mandir

- Sri R. Subramanian



The magnificent Itihasa Ramayana, the avathara of Sri Mahavishnu as Sri Ramachandra Murthi and the grand temple erected for Him in Ayodhya - fulfilling the 500 year old dream of the people of Bharath are things that elevate the minds of all and sustain their faith revolving around Sri Rama bhakti. The Rama Avatara, the epic that portrayed Him and His great message to the common man, and the majestic temple at Ayodhya that stand as a witness to the Avatara and its message will fill the minds of people and can never be erased. With the dwajarohanam of Dharma Dwaja on the Sikhara of Ayodhya Sri Ram Lalla Mandir marked the culmination and completion of the Rama Mandir construction was marked.

The avatara of Sri Rama, believed to have occurred during Treta Yuga is hailed not only through out the length and breadth of India but also beyond its borders. Several Shiva temples in India in both North and South India are identified as those consecrated by Lord Rama Himself. From Kashi, where it is believed that Lord Viswanatha whispers the Taraka Nama into the ears of departing souls, to Rameswaram - both Jyotir

Linga Sthalams where Lord Rama installed a Shiva Linga brought from Kasi, the story of Rama pervades everywhere.

The huge Sri Ram Lalla temple has been constructed in the Nagara style of North Indian temple architecture with three floors. The Bhoomi Puja for the temple was performed and the Maha Samprokshanam was done in a very grand manner when a record number of devotees congregated for the ceremony. It is estimated that not less than 1.5 lakh devotees visit this great temple of Sri Rama on the banks of Sarayu river every day. The influx of tourists to Ayodhya to have darshan of Sri Rama, it is claimed, has surpassed the number of visitors to the Taj Mahal.

With a length of 360 feet and a breadth of 235 feet and with a sikhara of 161 feet high, the Ram Mandir is unique in that no iron rods were used in the construction. Granite from Karnataka and Telengana and pink sandstone from Rajasthan were used. It is significant to note that each brick used in the

construction carries the name 'Taraka Nama' of Maryadha Purushothama.

The raw materials used for the construction came from several parts of Bharat. Stones and granite were sourced from Chhatarpur, (MP), Jalaon, Hamirpur, (UP), Telengana and Karnataka, Pink sandstone from Bharatpur in Rajasthan; and white marble was brought from Makrana (Rajasthan). Master stone and marble craftsmen gathered at Ayodhya from Rajasthan and Odisha. The Dharma Dhawaja sthamba (flagmast) was manufactured in Gujarat while the holy flag was produced at the Kanpur. Wood for the temple doors came from Ballarshah in Maharashtra and craft work was carried out by artisans from Kanyakumari and Rajasthan. Ram Lalla's attire was designed in Delhi, His ornaments were crafted in Lucknow and Surat and all marble idols were sculpted in Jaipur. Thus the construction of Sri Ram Mandir has been constructed on a pan-India level, and with the grace and blessings of Sri Rama, engineers, artisans and sculptors from various parts of the country joined together to make the five hundred year dream come true.

A massive compound wall measuring about 2,400 feet in length and 14 feet in width, called the "parkota" (parikrama) surrounds the Sri Ram Mandir. Besides this, a very lengthy 16 feet high wall running for about 3.5 Kms, encircling the entire complex spread over 70 acres, has also been built. Such a Parikrama outer wall is normally seen in south Indian temples. The plinth of about 1800 meters (approx. 6000 feet) is replete with wonderful, realistic mural relief sculptures depicting various scenes from the Rama Katha. Further, as many as 14 bronze murals, each measuring seven by eight feet, depict stories of Hindu deities. These are the masterly handiwork of a muralist from Gujarat featured in the Sri Ram Mandir.

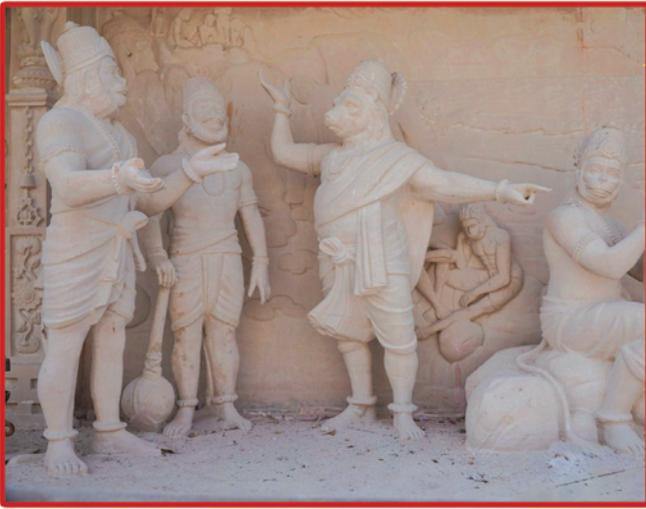
The Panchayatana form of worship is one of the various ways of worshipping a deity in Sanatana Dharma. Of the five main deities - Sri Mahadeva, Sri Parvathi Devi, Sri Vinayaka, Sri Surya and Sri Mahavishnu - while worshipping, the devotee places his ishta devata at the centre and positions the other deities at the four corners. This Panchayatana household

worship is also extended to temple architecture and is consisting known as Panchayatana temple, which has a specific layout consisting of a large shrine for the main deity and four smaller shrines at the four corners (northeast, southeast, southwest and northwest). The Dashavatara temple of Deogarh in U.P., Sri Lakshmana temple in Khajuraho of M.P., Sri Lingaraja temple in Bhubaneswar in Odisha and Sri Jagdishji temple in Udaipur of Rajasthan are the prominent examples of Pachayatana layout temples.

Ayodhya Sri Ram Lalla Mandir is a Panchayatana temple with Sri Mahavishnu in the avatar of Sri Rama occupying the central shrine while the other deities are enshrined in four separate shrines at the four corners of Sri Ram Mandir, the northeast corner, called Esana houses the shrine of Vinayaka; the southeast Agni corner has the shrine of Surya; the northwest Vayu corner contains Matha Baghavathi and in the southwest Niruthi corner, Lord Shiva is installed.

The Ground floor with 160 pillars contains the Ranga Mantap, Nruthya Mantap, Pratana Mantap and Kirtana Mantap besides the Garba Gruha (sanctum sanctorum). Here, there are also separate shrines for Sri Annapurna Devi and Hanuman. The temple bell, weighing 2100 kilograms and made out of an alloy of eight metals called ashta dhatu (gold, silver, copper, zinc, lead, tin, iron and mercury), has an extraordinary resonance that can be heard within a radius of 15 Kms of the temple.

From the garbagruha, Sri Ram Lalla blesses His devotees with His immense grace and love. The four and a half foot vigraha of Ram Lalla, weighing approx. 200 Kg is made of a special type of granite called Krishna shila, by the renowned sculptor. Rishi Vasishta, the royal purohit of (Rajpurohit) of King Dasaratha, named the child Rama, as he was a fountain of joy and ecstasy to everyone around Him. Sri Ram Lalla holds a Kodhanda bow in His left hand and an arrow in His right hand and His superb gentle smile is captivating. Devotees point out that Ayodhya, being His birthplace where He spent his boyhood days, is the most appropriate place for him to be portrayed as Ram Lalla, a five year boy.



The divine vigraha of Sri Ram Lalla, with the prabhavali, is a masterpiece of iconography. At the bottom of the Prabhavali, Garuda and Anjaneya are shown standing with Anjali hasthas and above them are depicted the dasavatara of Sri Mahavishnu. On both top sides of the prabhavali are Shanka, Chakra, Pranava and Swastika, while at the centre above Sri Surya Deva is seated, highlighting the Suryavamsa of Sri Rama. At the pedestal the Navagrahas are carved. The entire Prabhavali itself is brimming with intricately carved floral designs and sculptures.

The first floor with 132 pillars called the Ram Dharbar Mantap, houses the idols of Sri Ramachandra Moorthy, flanked by Devi Sita, Lakshmana and Bharatha, besides Hanuman and Shatrughna seated on the floor, blessing devotees in His Pattabisheka posture. The majestic and graceful idols, made of high - quality marble, are a spiritually rewarding treat to the eyes. On this floor, there are seven separate shrines collectively called Sapta Mandir dedicated to Rishi Vasishta, Aadi Kavi Valmiki, Nishadha Raja Guha, Matha Sabhari, Rishi Patni Ahalya, Jatayu — all intimately connected with Sri Rama and the Ramayana epic. All the pillars of the temple carry as many as 3600 intricately carved sculptures of various gods and goddesses, as well as scenes of epics, puranas and Hindu scriptures.

In the 74 pillared second floor, an opto-mechanical system is installed, containing precisely positioned mirrors and lenses that catch sunlight and direct it to the centre

of the forehead of Sri Ram Lalla accurately at 12.00 noon on the holy Sri Rama Navami day celebrated on Chaitra Shukla Paksha Navami (27th March 2026). An infrared filter glass at the top of the aperture restricts sun's heat waves from damaging the idol. This extraordinary feature of pointed sunlight on the forehead of the holy Vigraha is called Ram Tilak ceremony, where Surya Deva Himself blesses Sri Ram Lalla.

Hoisting of the Dharma Dwaja : In the south Indian temples, there is a permanent flag mast made of high quality timber and mostly covered with copper or brass plates. During the annual utsavam called Brahmotsavam and other important occasions, a flag is hoisted on this mast called “Dwajaroohanam”. After the festival concludes with the holy bath of the utsava murthis (theerthavari) in a tank or river, the hoisted flag is lowered with ceremonies called “Dwaja avarohanam”. However, in most grand north Indian temples, a saffron flag is permanently fixed on a mast adorning the Shikhara of the temple. The best example is the fluttering banner that is hoisted every day atop the Nil Chakra over the 215 feet high approx. sikhara of Sri Puri Jagannath temple. The flag itself is named “Pathitha pavana Dhawaja” (flag of the purifier of sinners) and the special ceremony of fixing the flag every day is called “Dwaja parivarthan”.

The sacred flag called “Dharma Dhawaj” was hoisted on the flagpole atop the Shikhara of the Sri Ram Mandir, Ayodhya, with deep devotion, great gusto and pomp. The Dharma Dhawaj (Banner of Righteousness) signifies the triumph of Dharma over Adharma and the re-establishment of the concept of Ram Rajya, the rule of righteousness, truth and order. The hoisting of this holy banner marked the culmination of the construction of the Ram Mandir, as well as the fulfilment of a five hundred year dream of the Sanatana tradition. The flag was hoisted in Abhijit Muhurta at 12.00 noon with the help of a sophisticated automated mechanism. The flagpole atop the Shikhara itself is housed in a 360 degree rotating chamber designed to withstand for high winds. This innovative method of a flag hoisting is hailed as a blend of tradition and modern engineering. It is notable that this memorable and historic occasion coincided with Vivah Panchami, the wedding day of Lord Sri Rama with Sita Devi.

The Dharma Dhwaja is 22 feet long and 11 feet broad and is specially made from durable parachute-grade fabric combined with silk satin threads. The triangular - shaped saffron flag, handcrafted by Gujarati artisans and weighing 2 Kgs has been hoisted on a 42 feet high flag mast covered with gold leaf by skilled artisans. It contains the symbols of Kovidhara tree, the Sun and the Pranava OM. It can withstand Sun, rain and wind speeds of upto 60 Kms per hour. Devotees can view the Dhwaja from a distance of upto 4 KMs. The saffron color of the flag signifies the sanatanic concepts of dharma, sacrifice and renouncement. The Surya symbol on the flag signifies the Surya Vamsha of Sri Rama, and the Pranava or OM, which is adored as the essence of all the mantras and the ultimate Brahman, represents the spiritual reverberation of the cosmic order. There are interesting details about another symbol displayed in the flag namely the Kovidara tree. The tree, popularly called Orchid Tree or Mountain Ebony, belongs to the family of *Bauhinia variegata*. Legend says that it was Rishi Kashyapa who produced this tree by crossing Mandhara and Parijatha trees. The Kovidara tree, which adorned the royal flag of Ayodhya, symbolises ancient wisdom, tradition, purity and the deep historical connection of Ayodhya to its regal past. Both the Valmiki Ramayana and the Harivamsa mention this tree. When Sri Rama, along with Sita and Lakshmana, reached Chitrakoot on the first leg of his exile, Bharatha followed him to bring Him back to Ayodhya. When Lakshmana, who was on vigil, noticed Bharata and his retinue, he happened to see the Kovidara tree insignia on the flag of the Ratha of Bharata and alerted Rama.

An enormous surge of devotees gathered at Ayodhya to witness the holy event of Dwajaroohanam and the Dhwaja fluttering atop the dwajasthamba. It is claimed that within a week of this historic occasion, as many as 4.83 lakh devotees visited the holy temple of Sri Ram Lalla.

During the flag hoisting function, the entire temple complex was bedecked with a hundred tonnes of fresh fragrant flowers. As the dhwaja, the symbol of dharma, slowly moved up towards the top of the mast, the sound of conches and Veda mantras by the Vedic scholars and



pundits, along with the chants of “Jai Sriram”, reverberated and filled the air with excitement and delight of all those present.

Every devotee has the religious obligation to visit Kashi and Rameshwar, two of the holiest pilgrim centres in our country that bind the common man with faith and devotion. In every pilgrim’s itinerary to Kasi and Gaya, there is no doubt that Ayodhya will find a place. No devotee can afford to miss Ahodhya. Whether one visits Ayodhya or not, the following sloka on Sri Ramachandramoorthy will give peace of mind, solace and happiness:

“Sri Raamaya Raamabhadraya Ramachandraaya Vedase
Raghunaathaaya Naathaaya Sitaaya Pathaye
Namaha:”

“I bow in salutations to Sri Rama, who is known as Ramabhadr and Ramachandra, who is praised in the Vedas as the greatest Lord of the Raghu Vamsa and of the entire world, and who is the consort of Maa Sita”.



Annamacharya of Tallapaka

- Ms. Mythili

We are all familiar with a beautiful lullaby 'Jo Achyutananda, Jo Jo Mukunda...'. That lullaby was written by Annamacharya, a Telugu poet and composer. Annamacharya is well known for his compositions on Lord Venkateswara and the Goddess Alamelumanga of Tirupati. The lullaby contains a

line 'Anguga Tallapaka-Annayya Chala', which gives us a hint that Annamacharya was originally from the village of Tallapaka, more than 100 km from Tirupati. Even today, there is a huge statue of Annamacharya in Tallapaka.

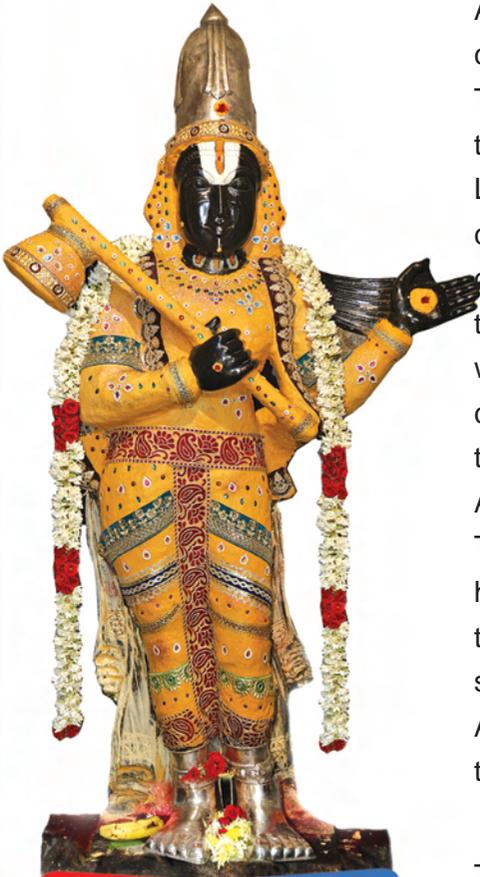
Annamacharya was born in Tallapaka in 1408, more than six centuries ago. It is said that he had a vision of the Goddess Alamelumanga when he was a child, after this, he moved to Tirumala. He spent some years there and had another vision of Lord Venkateswara, who commanded him to write at least one song every day. Perhaps this is why we have such a wealth of Annamacharya compositions to sing today! But then, even though Annamacharya considered Tirumala to be his spiritual home, he did not just stay there. He travelled across South India, spending time in places like Ahobilam, and composed songs throughout.

Annamacharya married Tirumalamma of Tallapaka – she was one of the earliest Telugu



women poets and was popularly known as Timmakka, even as he came to be known as Annamayya. His sons, Pedda Tirumalacharya and Tallapaka Chinnayya were also Telugu poets, and they, along with their descendants, helped preserve many of Annamacharya's compositions and documented his life. Many of Annamacharya's compositions, called 'sankirtanas', have survived as copper plate engravings and are sung in temples and concerts all over South India.

When we listen to Annamacharya's songs,



Sri Annamacharya Vardanthi
on 15.03.2026

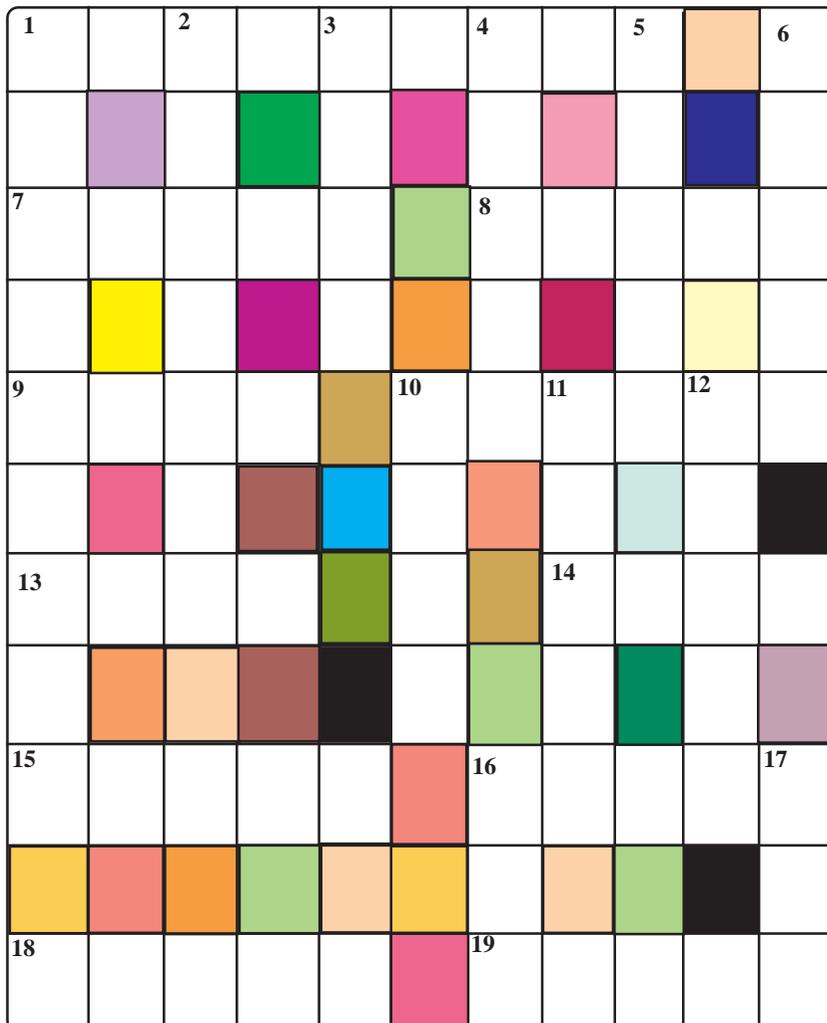
what is most prominent is his bhakti towards Lord Venkateswara and Goddess Alamelumanga. This comes out in so many ways. In some songs, he describes philosophical ideas. In some songs, he tells stories – such as in ‘*Jo Achyutananda*’, where he describes Lord Krishna’s childhood. Many of Annamacharya’s songs carry a strong social message too. For example, in ‘*Brahma mukkate...*’, Annamacharya points out that kings, elephants, servants and dogs all live on the same Earth, share the same sleep and are sustained by the same sun

– “all beings in this world are equal, and it is ‘*Srihari*’, who is the essence of every being”.

Annamacharya’s deep devotion to Lord Venkateswara and Goddess Alamelumanga can be seen from the composition ‘*Dachuko Ni Paadalaku....*’, in which he describes himself and all his compositions as offerings to the Lord – he says: “Speaking your name requires low effort, but yields the highest fruits. These kritis glorify your name, Sri Venkateswara”.



PUZZLE



CLUES FOR PUZZLE

- DOWN**
01. Wife of Aja (9)
 02. Sister of Duryodhana (7)
 03. Parvathy (4)
 04. Puroorava (5)
 05. Sankara (5)
 06. Husband of Bhaya (5)
 10. Sukra (4)
 11. Balarama (5)
 12. Lakshmi (5)
 16. Not old (3)
 17. Boy (3)

- ACROSS**
01. Meghanath (9)
 07. Covered with Dust (5)
 08. Containing nothing (5) (Jumbled) (Empty)
 09. Intend (4)
 10. Shiva (6)
 13. Drop of Water from the Eye (4)
 14. Lakshmi (4) (Jumbled) (Rama)
 15. Husband of Sachi (5)
 16. Connected with A Navy (5)
 18. Dharmaraja (5)
 19. Strange (5)

Compiled by - Sri T.S. Jagan Mohan



MANAGEMENT

The 'Ramayana' way!

- Prof. Gayathri. B.

'Ramayana', the eternally relevant epic by Sage Valmiki, is among the greatest gifts to the world, teaching us values, ethics and innumerable things in each of its verses. One of the fascinating facts is that the 'Ramayana' was, is and will always remain, not only confined to a spiritual endeavour, but consistently relevant in any yuga and practically applicable in any field. One such discipline is "Management". You'll find it amazing as to how Ramayana teaches us various management principles and techniques without expressly pointing out the same. Let's see some important ones among them.

The first and foremost example is "Rama Rajya". Even today, we wish for this type of resource management, be it in terms of land, labour and capital, Rama Rajya had it all. Like a management structure working towards the ultimate goal of an organisation, Rama Rajya had all those characteristics which ultimately aimed at the welfare of the Praja (people).

When we read the Ramayana, we come to know that Sage Vishwamithra had sought Dasharadha to send Rama and Lakshmana along with him in order to protect his yagna from the rakshasas. Though the King hesitated at first, the Sage had full confidence in the potential of Lord Rama. Similarly, the management too tries to find and recruit potential individuals, so they can, together, achieve the goals of the organisation.

Unpredictable : One natural thing about life is its unpredictability. And Ramayana teaches us to adapt and go with the flow of life. To be crowned as King, that day itself Lord Rama was exiled to the forest for 14 years. But, he accepted it and adapted to it. Similarly, management too, teaches that in the face of unpredictable changes in the business environment, an organisation should adapt to it, in order to remain successful.

Analyse : In management, it is well known that one should first analyse the uncertain conditions of its business environment and then only take appropriate action to align and guard the business from unforeseen threats and take full advantage of the opportunities present. If we take a close look at the Ramayana, this is what Hanuman had done, when Lord Sri Rama and Lakshmana had come to the Rishyamukha mountain. Though Sugriva had pre-concluded that they were the enemies sent by Vali to kill him, Hanuman didn't react instead, he responded. He first analysed them by taking the form of a Brahmana as to whether they were enemies or friends and only after thorough analysis, he concluded that they could help Sugriva and thus forged the strong friendship between Lord Rama and Sugriva.

Division of Work : Another important thing in management is the division of work and appointing appropriate personnel to supervise and guide the group. Alas! the same thing was done by Sugriva,

Srirama Navami on 27.03.2026

MARCH, 2026

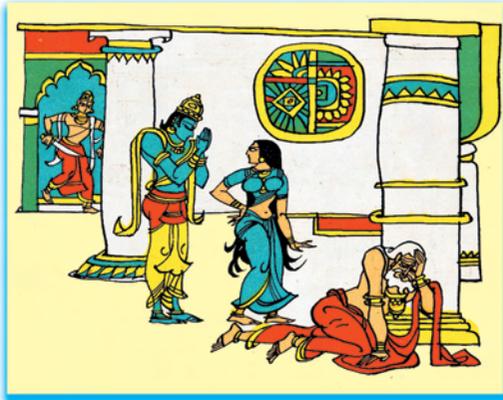
20

SAPTHAGIRI

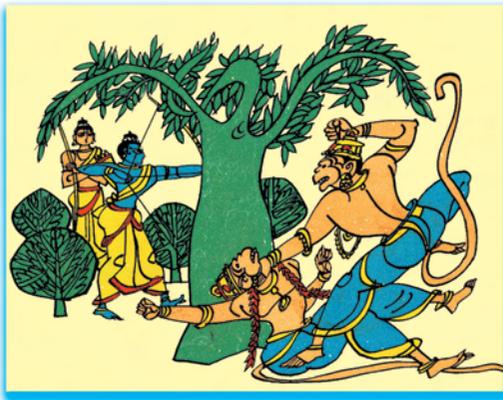


when he had sent his vast army of monkeys in search of Sita Devi. He divided the army into troops headed by capable leaders in various directions in search of Sita Devi.

Skills : The essence of management lies in the fact of a leader/manager knowing the skills of the various people working under him / her and assigning them the right task and motivating them to work towards the achievement of the organisational goals. Now, if we dive into the Ramayana, we could see that Jambavan had done a similar thing. He knew about Hanuman’s capability and appropriately motivated him to leap the ocean so as to work towards their goal of finding Sita Devi.



Negotiation : In times of conflict, an important skill that is emphasized in management is resolving it via negotiation by assigning it to an appropriately skilled personnel. Lord Sri Rama also, after knowing that Sita Devi was kept imprisoned in Lanka by Ravana, wanted to resolve the matter by giving a chance to Ravana surrender and thus sent Angadha to act as His representative and resolve the matter in adherence to Dharma.



Achieving the goals : If we see the Ramayana, everyone belonging to the army of Sugriva unitedly with a single goal of rescuing Devi Sita, set out and successfully accomplished the task. In an organisation too, management tries to build a team spirit and to converge individual goals with those of the organisational goals so as to put a collective effort towards achieving the goals of the business.

Rama Rajya is the epitome of Dharmic governance. Similarly, the management too always strives to achieve its business goals via ethical governance, thereby maintaining harmony throughout the organisation and between its various stakeholders.

Thus, these were some of the important points of management that the “Ramayana” teaches us. If we dive deep into it, Ramayana has many more of such gems of management embedded into it. Thus, this definitely reveals that, ‘Ramayana’ has a lot more to it than what meets the eye.

Let us all read the Ramayana with renewed perspectives and gain knowledge by the grace of Lord Rama.

Jai Sri Ram!!!





Reflections on Bhakti Poets - 12

SANT RAVIDAS

- Sri K. Damodar Rao

Born in 1376 and raised on the outskirts of Varanasi, Ravidas is one of the forerunners of bhakti tradition in North India. A cobbler by birth, he provides the rare example of a poet who combined social message with poetic excellence (“My labour is with leather. But my heart can boast of the Lord”). His personal bhakti combined with the sweetness of expression in his poetry attracted his contemporaries cutting across all barriers (“He who becomes pure through love of the Lord/exalts himself and his family as well”). Ravidas finds his dignity, as he mentions in his songs, by invoking the tradition of Namdev, Trilochan and Kabir underscoring his sense of solidarity. Oral and written accounts mention Ravidas meeting Kabir, Mirabai, Goraknath, and Ramanand.

The songs of Ravidas are explicit about his status in the social hierarchy and also about the spiritual power that provides authentic status:

...Everything’s tainted—candles, incense, rice—
But still I can worship with my body and my mine
and I have the guru’s grace to find the formless lord.

He was not worried about the reaction of others belonging to privileged sections, whether they liked him or admired him mattered little to him. As it turned out, they could not ignore him,

came to hear and appreciate him. He values his own lowly position as a vantage point from which he could clearly visualize the truth. In one of his poems he speaks of how the person of faith may “flower above the world of his birth” as lotuses float upon the water.

...even though my birth is mean,
my ancestry by everyone despised,
I have always trusted in you, Kind Ram,
says Ravidas, a tanner of hides.

In many of his poems, Ravidas makes it clear, in the true bhakti tradition, that this world has all the trappings of maya and it is the ‘other’ world that is real, his life’ goal, should be others’ too:

...the world’s is a game, a magic show,
And I’m in love with the gamester,
the magician who makes it go.

He could escape this magic show by invoking the name of Rama:

The world, says Ravidas, loots and plunders all—
except for me, for I have slipped away
by saying the name of God.

Ravidas is a unique poet who has effectively used poetry as a means of expression of bhakti intertwined with social message.

(Translations by John Stratton Hawley and mark Juergensmeyer from *Songs of the Saints of India* as quoted in the *Oxford Anthology of Bhakti literature* edited by Andrew Schilling. New Delhi: OUP, 2011).



Sri Ramanuja in 'Saranagati Gadyam' opens: "*Bhagavan Narayana Abhimata Anurupa*": The Mother who is equal to the Supreme Lord of all-auspicious qualities. He goes on to say - she is Jagan-maata, the mother of the world. And quickly, 'asman - maata, my mother', when Ranganayaki thayar looked at him quizzically. He was in conversation with Ranganayaki thayar in Srirangam. Thayar or the universal mother is also the embodiment of Goddess Lakshmi, Goddess of wealth and prosperity. She is worshipped in the temple and at home as well. For example, Fridays, Shukravaaram, are considered very auspicious for the worship of Goddess Lakshmi. But in some areas, Goddess Lakshmi is worshipped especially on Thursdays, also known as Lakshmi vaaram (Guruvaaram). Of course there are special days like Lakshmi Jayanti or Deepavali and Varalakshmi Vratam.

How do we worship Goddess Lakshmi, the goddess of wealth and prosperity?

We need to understand what she likes and ensure we do those things as a priority. Cleanliness is the first item on the list.

Clean body : Bathing first thing in the morning as soon as you get up is a good routine to practice especially in a tropical country. It makes you feel fresh and ready for the day's work. Bathe and then say your prayers. Boil milk or cook food as per the routine practiced to offer to the deities.

Clean surroundings : Our house should always be kept clean and tidy. Everyone gets very excited before Deepavali to clean up the house for Goddess Lakshmi puja. But why wait for a special day? Why not make it a daily habit? The space allocated for puja, however small or big is should be kept clean, if possible, a fresh kolam (muggu) may be drawn in front of the image or picture of Goddess Lakshmi. Next, lamps are to be lit. Offer flowers and some prasadam in the form of fruit or a glass of milk. And recite prayers to Goddess Lakshmi. Walk barefooted (no shoes or chappals) near the puja area. These are not just important practices to honour and worship Goddess Lakshmi but actually meaningful hygiene routines, which have been practiced from time immemorial, whether we are worshipping at home or in a temple. Chant slokas and stotras to ensure

**Sri Lakshmi
Jayanti on
03.03.2026**

WORSHIPPING GODDESS LAKSHMI

- Smt. D.K. Ahana Lakshmi

MARCH, 2026

23

SAPTHAGIRI



you focus on the divine qualities of Goddess Lakshmi.

Clean mind : When we offer worship to Goddess Lakshmi, we need to remember other things as well. Goddess Lakshmi loves peace and harmony. So, if you want to ensure that Goddess Lakshmi listens to your prayers, ensure that there are no discords or fights. Good behaviour, good values and good morals are what we should always practice.

Muthuswami Dikshitar, one of the trinities of Carnatic music did not care about fame or money. But how is one to run the family? His wife asked why he should not accept the king's patronage. Dikshitar explained that he would sing only in praise of God and not a human being. He prayed to Goddess Lakshmi in this famous composition (in Lalita raga): *Hiranmayim Lakshimim Sada Bhajami Hina Manavashrayam Tyajami*- I will always praise and worship Goddess Lakshmi and avoid the company of people with inferior thoughts. What a beautiful piece of advice!

Goddess Lakshmi appeared in his dream and blessed him. He then composed "*Mangala Devataya Tvaya Bahu Manitoham Shri*" (in Dhanyasi raga) in which he refers to Goddess Lakshmi as - *Daridra dukkha-adi murdhanya-asiva nigrahaya*: She who

destroys inauspiciousness that leads to poverty and sorrow.

Let us meditate and recite the Mahalakshmi Ashtakam from the Padma Purana:

*Namastestu mahamaye
shreepeethe surapoojite,
shankhachakragadaahaste
mahalakshmi namostute*

We bow to you, O Mahaamaaye, whose abode is the Sri Peetha, worshipped by the Suras.

We bow to you, Mahalakshmi, adorned with conch, discus, and mace.

Mahalakshmi Namostute



SOLUTION TO PUZZLE

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



In the vibrant tableau of Indian festivals, Ugadi shines as a symbol of renewal, hope, and cultural tradition. Celebrated mainly in the Telugu-speaking regions, Ugadi marks the start of the Hindu lunar New Year. Ugadi derives from the Sanskrit words “Yuga” (era) and “Adi” (beginning). According to Hindu belief, Lord Brahma is said to have begun the creation of the universe on this day. Therefore, Ugadi signifies the dawn of creation and a chance for a fresh start in life. This festival unites communities in joyful rituals that combine tradition, spirituality, and optimism for the year ahead. This year, Ugadi will be celebrated on 19th March 2026, and it is known as 'Parabhava' year. One of the most important rituals linked with Ugadi is Panchanga Sravanam, the ceremonial reading and listening to the Hindu almanac (Panchanga).

Panchangam (the Almanac)

The Panchanga comprises five elements—Tithi (lunar day), Vaara (weekday), Nakshatra (constellation), Yoga (auspicious period), and Karana (half-day unit). Panchanga (Almanac) involves numerous mathematical and geometrical calculations based on the movement of planets. It is based on

UGADI

The Telugu New Year

- Smt. P. Sujatha

Surya Siddhanta or Dhruvaganitha. In certain parts of the country, the almanac is based on the movement of the Sun, while in others, it is based on the Moon. Typically, in Telugu states, mostly we follow the lunar-based almanac. Surya Siddhanta is an ancient Vedic astronomical text providing foundational formulas, whereas Drik Panchang (or Drik Ganita) uses modern, empirically observed astronomical data for accurate, current planetary positions.

Panchanga Sravanam (Listening to the Almanac)

A learned priest or an astrologer recites the Panchangam on Ugadi day, where people from all walks of life gather to hear how the coming year will unfold for them. They listen attentively, absorbing forecasts on weather, agriculture, health, economy, and even political events. This tradition dates back to ancient times when kings consulted the Panchangam for governance decisions. Astrologically, it offers psychological comfort, and helps individuals navigate uncertainties. For example, it suggests muhurthas (auspicious times) for weddings, business ventures, or travel, encouraging mindful decision-making. Its relevance also extends

Ugadi on 19.03.2026

MARCH, 2026

25

SAPTHAGIRI

to mental well-being. By framing the year ahead with optimism and caution, it fosters flexibility. It provides a roadmap illuminated by the stars. The Panchangam also indicates forecasts for eclipses, planetary transits, and their implications for individuals based on their birth stars and zodiac signs. During challenging times, such as pandemics or economic downturns, the predictions of the Panchangam promote hope and preparedness.

There is no doubt that human life is influenced by the movement of Planets. Periodically, they change their positions, bringing influence to the life events of human beings. During the Panchanga Sravanam, yearly predictions are given for each one of the twelve zodiac signs. The predictions depend on the movement of planets through a particular zodiac sign. By knowing so, one can take precautions for negative events and promote positive events for better well-being.

It is said that reciting the Panchanga and listening to it will bring umpteen benefits to people.

*Tithischa sriyam apnothi,
vara aayushya vardhanam
Nakshathra adharathe papam,*



UGADI ASTHANAM IN TIRUMALA

On the Telugu New Year Ugadi day, Koluva or Asthana is celebrated grandly in Tirumala. Lord Venkateswara with His Consorts is brought to the Bangaru Vakili (Golden threshold) and is seated on Sarvabhoopala Vahanam decked in sacred silk clothes. His commander in Chief, Vishwaksetna is placed on another pedestal. Lord will be presented with specially made silk clothes by Sri Sri Jeeyar Swamies. Akshataropana (auspicious turmeric rice) is offered to the Lord. The details from the Panchangam such as promises of the new year are informed to the Lord. Special decorations are made around the temple marking the beginning of the Telugu new year.

*yoga roga nivaranam
Karanaath kaarya siddhischa,
panchangam phalamuttamam
Etheshaam shrunuyaat nityam,
Ganga snaana phalamuttamam
phalam labhet*

Thithi brings wealth; Vara prolongs life; Nakshatra removes sins, Yoga cures ailments, and Karana ensures success in actions. Those who perform karma by understanding these will receive divine blessings. Reciting the Panchangam is equivalent to taking a holy bath in the River Ganges.

Let us all pray to the Lord Venkateswara to bless us with a blissful life in the coming New Year and with a world filled with peace, harmony, and love.





Srinivasamangapuram
Sri Kalyanavenkateswara Swamivari
Pushpayagam on 15.03.2026



SRI STHAVAM

Sri Sthavam" composed by Sri Kurathalwar has 11 slokas praising "Sri Ranganayaki Thayaar", the divine consort of Lord Ranganatha, who manifests in Archa form at Sri Rangam, and who is the embodiment of Goddess Lakshmi.

THANIYAN

shrIvatsachihna mishrEbhyO nama uktimadhImahE |
yaduktayastrayI kaNThe yAnti manggalasUtratAm ||

We offer our salutations to Srivathsacihna Misra (Sri Kuresa), whose divine sthотrams are like Mangalasutra for Veda Matha which reveals Sriman Narayana is Supreme Personality of Godhead.

svasti shrIrdishatAdashEShajagatAm sargOpasarga sthiti:
svargam durgatimApavargikapadam sarvam cha kurvan hari: |
yasyA vIkShya mukham tadinggita parAdhInO vidhattEakhilam
krIDEyam khalu nAnyathAAsya rasadA syAdaikarasyAttayA || 1

Sriman Narayan creates, protects and destructs the universe, based on the expressions shown by the Goddess Mahalakshmi. Swarga (Heaven), Naraka (Hell), Vaikunta (Liberation) and other worlds are swayed and he rules them. He is totally under her control as he takes actions based on her hints shown through her expressions from her auspicious face. He is "Sri Devi Paradheenan", which means, always pleases her by looking at her sweet face and completes the task as per her wish. May, the powerful Sri Devi who is always united with him at all times, should bless me, shower auspiciousness to complete the divine task.

hE shrIdEvi! samasta lOKa jananIm tvAm stOtumIhAmahE
yuktAm bhAvaya bhAratIm praguNaya prEmapradhAnAm dhiyam |
bhaktim bhandaya nandayAshritamimam dAsam janam tAvakam
lakShyam lakShmi! kaTakShavIchivisrutEstE syAma chAmI vayam || 2

Oh Mahalakshmi, you are the mother of the universe and all beings. I wanted to praise you, so please give me the best speech and words for this task. Please provide me with wisdom along with Bhakti to complete this task by showering your blessings. Please accept this, as one of the Kaimkaryam which I am offering to your lotus feet. Please accept this as an offering which makes me also happy. May the entire universe be showered by your divine glance which is the blessings to the universe.

stOtram nAma kimAmananti kavayO yadyanyadIyan guNAn
anyatra tvasatOAdhirOsya phaNiti: sA tarhi vandhya tvayi |
samyaksatyaguNAbhivarNanamathO brUyu: katham tAdrushi
vAgvAchaspatinAApi shakyarachana tvatsadguNARNONidhau || 3

Goddess Mahalakshmi has all auspicious qualities to praise her. Her "Kalyana Gunas" are innumerable, so there is no shortage of subject matter to praise her. Even Lord Hayagreeva, the lord of Knowledge cannot succeed in praising your Kalyana Gunas which is like a vast sea.

yE vAchAm manasAm cha durgrahatayA khyAtA guNAstAvakA:
tAn Eva prati sAmbujihva mudita hai mArika bhArati |
hAsyam tattu na manmahE na hi chakOryEkAAkhilAm chandrikAm nAlam
pAtumiti pragrahya rasanAmAsIta satyAm truShi || 4

Oh Sri Mahalakshmi, it is impossible to praise all of your Gunas with my ordinary tongue or even mind, which may not be a justifiable task. It becomes a joke, when one tries the impossible task taking it for completion. I am like a Chakora bird which knows that it cannot drink all the moonlight water as it has only limited powers to do so. But I will not hold back to praise you and will continue to praise your Kalyana Gunas.

kShOdIyAnapi duShTabuddhirapi nissnEhOZpayanIhOapi tE
kIrtim dEvi! lihasheham na cha bibhEmyaGYO na jihEmi cha |
duShyEtsA tu na tAvatA na hi shunA liDhApi bhAgIraThI
duShyEthshyApi na lajjatE na cha bibhEtyArtistu shAmyEchChuna: || 5

Oh Sri Mahalakshmi, I am not ashamed to praise you though I am incapable of doing as I may be short of Shashtra Gnanam. In Spite of that, I will praise you and I know, you will not become impure. It is like the dog which quenches its thirst from the holy Ganga. This act does not make Ganga impure but makes the dog quench its thirst. I am the undeserving dog and you are the holy Ganga.

aishvaryam mahadEva NaamlpamathavA drushyEta pumsAm hi yat
tallakShmyA: samudIkShaNAttava yatassArvatrikam vartatE |
tEnaitE na vismayEmahi jagannAthOpi nArAyaNO:
dhanyam manyata IkShaNAttava yatahassvAtmAna mAtmEshvara: || 6

Oh Ranganayaki Thayaar, There are two Kinds of wealth, one is earthly, other is at Sri Vaikuntam which is enjoyed by Mukthas and Nitya Suris. Both the enjoyments are due to your divine glances. I know, I am blessed with your glances. It is also that "Sriman Narayana" attained the status because of your powerful special glances he became "Supreme".

aishvaryam yadashEShapumsi yadidam saundaryalAvaNyayO:
rUpam yachcha hi mangalam kimapi yalLOkE sadityuchyatE |
tatsarvam tvadadhInamEva yadata: shrIsatyabhEdEna vA
yadvA shrImaditIdrushEna vachasA dEvi! prathAmashnutE || 7

Oh beloved of Sri Ranganatha, any blessings like beauty, wealth, glory, goodness, auspiciousness in the world is because of your "Anugraham" blessings. The "Sri Sabdham" linked showers auspiciousness. Everything in this universe becomes auspicious, if it is attached to the word "Sri or Thiru". Such is the greatness of your blessing.

dEvi! tvanmahimAvadhirna hariNA nApi tvayA GYAyatE
yadyapyEvamathApi naiva yuvayO: sarvaGYatA hIyatE |
yannAstyEva tadaGYatAmanugUNAM sarvaGYatAyA vidu:
vyOmAmbhOjamidantayA khila vidan bhrAntOZyamityuchyatE || 8

Oh Devi, even your beloved does not know your limitless qualities which are beyond the imagination. Even, you are not knowing the greatness of your auspiciousness, as it is innumerable. This is not harmful because many are non-existent like lotus blooming in the sky, mirage in the desert are like people taking pride in themselves which are within limits. But your qualities are unthinkable, beyond imagination which do not have any limits.

IOkE vanaspati bruhaspati tAratamyam yasyA: prasAdapariNAMamudAharanti |
sA bhArati bhagavatI tu yadIyadAsI tAm dEvadEvamahiShIm shriyamAshrayAma: || 9

One who performs "Saranagathi" to the lotus feet of Sri Mahalakshmi will be blessed to be a great Scholar as Goddess Saraswati is serving the Goddess Sri who will also be pleased to shower her grace to the person who performs Saranagathi to Goddess.

yasyA: kaTAKSha mruduvIkShaNAdIkShANEna sadyassamullasita pallavamullalAsa |
vishvam viparyaya samutthaviparyayam prAk tAm dEvadEvamahiShIm shriyamAshrayAma: || 10

As Saranagathi is performed, through which we are given back life after the "Pralayam". When the world is under deluge, all the beings including the living and non-living gets destroyed. Because of Goddess Mahalakshmi's compassion, the world is created again as she sees the suffering during the deluge, showers her compassion and then blooms the world again with auspiciousness.

yasyA: kaTAKSha vIkShAkShaNalakSham lakShitA mahEshAssyu: |
shrIranggarAjamahiShI sA mAmapi vIkShatAm lakShmi: || 11

Sri Kuresa dedicated this humble effort at the holy feet of Sri Lakshmi Devi, who is adorned with Lotus flowers, who is revered by all the Goals, who is the embodiment of auspiciousness, who bestows prosperity and dwells on the divine chest of Sri Ranganatha.

Readers of 'Sapthagiri' should recite this stotram with faith on the occasion of 'Sri Lakshmi Jayanthi' and get auspicious prosperities.



- by Smt. T.S. Rajalakshmi



Sri Muddada Ravichandra is a senior Indian Administrative Service (IAS) officer of the 1996 batch, belonging to the Andhra Pradesh cadre. He has held many important administrative positions in Andhra Pradesh, handling key portfolios of Finance, Social Welfare and Health. He also worked as Assistant Collector, Asifabad, Adilabad District; Project Director, DPAP, Chittoor Dist.; Joint Collector, RR Hyderabad; Collector, Nellore Dist.; Collector & District Magistrate, Chittoor Dist.; Vice Chairman & Managing Director, APHM & HIDC, Hyderabad; Collector & District Magistrate, East Godavari Dist.; Member Secretary, AP Pollution Control Board; Managing Director, APHM & HIDC; Secretary to Government, Finance (Expenditure); Secretary to Government, Social Welfare; Secretary to Government, Tribal Welfare; Secretary to Government (COVID-19 Management & Vaccination), Health, Medical & Family Welfare; Principal Secretary to Government (COVID-19 Management & Vaccination), Health, Medical & Family Welfare; Principal Secretary to Government, Women, Children, Disabled & Senior Citizens. He has also been serving as Special Chief Secretary to the Chief Minister, A.P. State.

THE NEW EXECUTIVE OFFICER OF TTD

Sri Muddada Ravichandra, I.A.S. assumed charge as TTD Executive Officer in Tirumala temple on 06.02.2026. After taking charge as the new EO of TTD, he had darshan of Sri Venkateswara Swamy inside the temple. The EO also took oath as Ex-Officio Member of the TTD Board at Bangaru Vakili. The Oath was administered by TTD Addl. EO Sri Ch Venkaiah Chowdary, I.R.S. At Ranganayakula Mandapam, the EO was rendered Veda Aseervachanam and offered Prasadam by the Vedic Pundits to the new EO of TTD. On this occasion, TTD Tirumala JEO Sri Ch Venkaiah Chowdary, I.R.S., Tirupati JEOs Sri V. Veerabrahmam, I.A.S., Dr. A. Sharat, I.A.S., (H&E) and CV&SO Sri K.V. Murali Krishna, I.P.S. participated.

Sri M. Ravichandra, I.A.S. will also act as the Honorary Editor of Sapthagiri Magazine. 'Sapthagiri' offers a hearty welcome to him and wishes him success in all his endeavours.



THE NEW JOINT EXECUTIVE OFFICER OF TTD

Dr. A. Sharat, I.A.S. (Retd.) took charge as the new Joint Executive Officer for Health and Education in Tirumala Tirupati Devasthanams on 25.01.2026 in Tirumala temple. After having darshan of Sri Venkateswara Swamy, he was offered Srivari Prasadam.



SRI RAMA'S IMPOSSIBLE TASK OF BUILDING A SEA-BRIDGE TO LANKA

- Mrs. Vaijayanthi Sampathkumar

An interesting episode of Sri Rama being celebrated by Devas, Rishis, right after reaching Lanka is mentioned by Valmiki in the Ramayana, Yuddha Kanda, 22nd chapter. Sri Rama's quest for the missing Sita led him to Kishkindha along with Lakshmana. The search and rescue operation was facilitated by an immeasurable battalion of Sugriva's army in all directions. Hanuman proceeded under the leadership of Angada in the southern direction, flew to Sri Lanka and after a great ordeal, spotted Sita in Ashokavana, reassured her of a quick rescue, scorched Sri Lanka and returned to convey the good news to Sri Rama along with Sita's insignia. The entire army of Sugriva along with Sri Rama and Lakshmana reached the tip of India from where Lanka was 100 yojanas [1 yojana = 6 or 8 miles] away separated by an insuperable sea.

Vibhishana, Ravana's brother, joined Rama after his earnest requests to return Sita to Sri Rama were met with harsh criticism. Maharshi Valmiki recounts that Vibhishana and his four ministers Anala, Sarabha, Sampati and Vihaga were granted refuge by Sri Rama and in turn Vibhishana suggests that Sri Rama surrender to the Sea God to grant them a path to cross over to Lanka. Sri Rama agrees and performs proper surrender waiting for three days for the Sea God to appear. Sea God appears before Sri Rama and explains his inability to simply move away or remain static and instead grants an exception that till the time the entire army crosses over, the aquatic animals will not harm the army. Also the Sea God identifies that Nala in Sugriva's army was to architect this task as he is an amsa of Viswakarma. Then the impossible task of building the bridge started.

The nearby mountains were broken, large trees were cut and brought to form the layers for the bridge. The miraculous task was completed in five days with each day getting better than the

previous day in terms of distance covered. 14 Yojanas were bridged on day one followed by 20 Yojanas on day two 21 Yojanas on day three, 22 Yojanas on day four and finally day five concluded by covering the remainder of 23 Yojanas. Sri Rama was carried by Hanuman, Lakshmana was carried by Angada and the Sugriva's army swam in water, walked on the bridge, jumped and flew across to reach Sri Lanka.

Under the leadership of Sri Rama, otherwise unimaginable and impossible task was achieved as a team. Valmiki makes a special mention of Sri Rama being sprinkled with holy waters by Devas, Rishis, Siddhas and Chaaranas as they were extremely happy to witness this wonder. After vanquishing Ravana, while returning to Ayodhya in Pushpaka Vimana, Sri Rama specially shows this sea bridge marvel to Sita who becomes very happy and delightfully acknowledges the magnitude of the efforts.



FESTIVALS AND RITUALS IN APRIL 2026

- 01 Tumbura Theertha Mukkoti
- 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





TANDAVA VISHNU

A Rare Sculpture in Tirumala Temple

- Dr. Siva Kumar Challa

A temple is more than a classroom; it is a living ritual environment. The stone breathes when the priest waves the lamp. The bronze listens when the veena is played. Intricacy is one of the remarkable qualities of Indian temple iconography. The sculptor not only carves shapes in stone; he writes divinity on rock. At a glance, the devotee not only perceives the commentary; but also experiences it. In such a wonderful world of sculptures, a unique dancing Vishnu is revealed, it is not a mere sculpture; it is an articulation of the Lord Vishnu's very nature.

Tirumala, the abode of Sri Venkateswara, stands among the holiest of Vaishnava sites. Millions of pilgrims ascend the hills each year seeking *darshan* of the Lord whose eyes are mercy itself. Centuries of patronage, from Pallavas to Cholas, from Hoysalas to Vijayanagara emperors, from Nayakas to modern guardians, have endowed the complex with sculptures of extraordinary depth. Yet, the temple is not only a centre of devotion; it is also an archive of sacred art. Sculptures on pillars and walls carry Puranic narrative, and many minor reliefs depict *Purana- Itihasa* episodes and rare iconographic treasures.

Within one such corridor inside the sacred Tirumala Temple near the landmark *Pulabhavi* in the *pradakshnina prakara*, upon a pillar lies the sculpture we consider here the *Tandava Vishnu*.

Thousands walk past daily, a bas-relief, not a free-standing sculpture. Thus, sacred culture compels us to reconsider the theme. Dancing Vishnu in this pose is not a common depiction. Temple silence preserved it; pilgrims walked past it busily; the image remained and waited for the right perception.

The figure is carved in stone, slender, energetic, peaceful with limbs striking a dance posture. The deity bears four arms, the upper right (Para Hasta) holds the Chakra (Sudarshana), the upper left the Shanka (Panchajanya). These are the unmistakable attributes of Vishnu. The lower



Tandava Nritya Vishnu
(AI Generated Picture – Naaga /Ananta Depiction
is free hand drawing using paint tool)



Position of the Sculpture on the Temple Pillar (created through Paint tool)

arms (Nija Hastha) are in nrityaa-hasta, one extended outward in a rhythmic gesture, Gajahasta/ Dandahasta: The lower left hand is stretched across the chest in an elephant-trunk pose, pointing to the raised left foot, which symbolizes liberation (Moksha). The other hand is bent in Abhaya (Assurance). The left leg is grounded; the right leg is lifted gracefully and swung across the body in a swift, sudden manner, with the

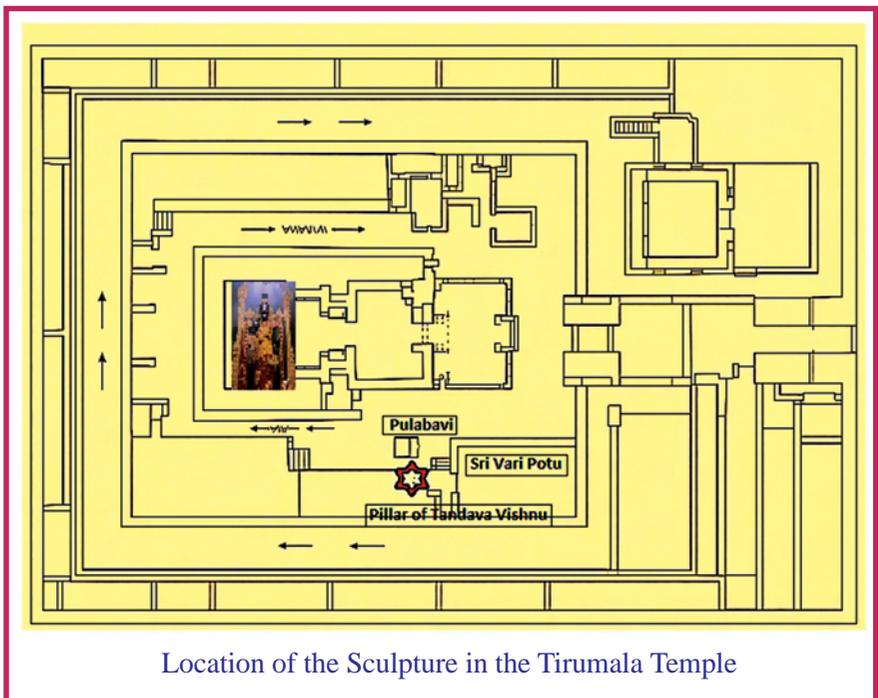
foot bent *kunchita*—a classic dance posture as per Natya Shastra. The hidden lower-left palm indicating downwards indicates Tirobhava (Beyond Existence) which relates to is certain energy that exists beyond perception.

If you notice carefully, you will find Vishnu with his left leg held across his body at hip level. This posture is known as “*Bhujangatrasita Karana*” which translates into ‘Bhujanga’ means Snake and ‘*Trasita*’ means frightened.

But the most remarkable aspect of the relief lies a serpent beneath the foot and around the body. Under the grounded foot lies the head of the *Naga / Anantha*, its hood spread sideways in subdued yet not crushed. Its slender body

coils upward and around the Lord, enclosing Him in a frame. The shape is neither perfect circle nor square, but a hybrid, straight on the sides and curved at the corners—a serpent frame-*Naga Prabha*. The tail returns downward and proceeds beneath the head without touching it, completing the loop. The serpent is *Ananta*, which means the endless one. In Vaishnava theology, *Ananta* is not merely a snake. He is time, eternity, cyclical existence, and cosmic support. Vishnu rests upon Him at the beginning and end of creation.

The NatyaShastra interprets that dance originated from Vishnu, revealed to Brahma and given to the world through Bharata muni. If the cosmic dance of Sri Maha Vishnu and Lord Shiva dancing form Nataraja is compared the latter is the perfected form of cosmic dance of dissolution at various stages of life and cosmic order. The difference is perceived as Vishnu’s dance is not mainly destructive; it is cosmic instruction; it sets the meter for all movement. It preserves order. It



Location of the Sculpture in the Tirumala Temple

harmonizes dharma. It sustains the well-being of the worlds. Where Nataraja stands within a circle of flame, Vishnu stands within a coil of eternity.

Vishnu dancing upon Ananta is to say that preservation itself is a rhythmic mastery over time. This sculptural vision mirrors the philosophical distinction between *sachara* and *sthiti*. Fire burns; serpent coils. Fire consumes; serpent endures. Fire ends the cycle; the serpent repeats it. The two forms of divine dance thus articulate cosmic duality. Nataraja's gestures produce dissolution and liberation. Tandava Vishnu's gestures produce balance and continuity. They are not opposites but complements.

Drawing upon Bhagavata Purana, Vishnu Purana, Harivamsa, NatyaShastra, and Vishnudhamottara Purana, establishes that Vishnu's dance—most explicitly visible in episodes such as Kaliya-mardana—embodies measured, rhythmic, and stabilizing motion. SilpaShastra principles further validate the legitimacy of depicting Vishnu in dance, provided his iconographic grammar remains uncompromised.



Comparing the Nataraja and Ananda Tandava Vishnu sculptures

It is very commonly associated with Lord Shiva dancing the Tandava in his form of Nataraja. But various dance forms of Vishnu we can find from the various instances of his *Avataras/Avatarika* times like *Vamana – Trivikrama; Ugra Narasimha Nrutyam; Ananda Tandava Krishna; Kaliya Mardhana Krishna; Mohini Nrutya*. The connection of dancing Vishnu who is none other than Lord Venkatchalapathy of Tirumala is established in a *pasuram* from *Periyathirumozhi* written by *Periyalwar*

*kudiyadi uraiththadhe uraiththay en nenjam
enbay! thunindhu kel
padiyadip palarum panindheththik kangilar
adu thamaraiyonum isanum amaran konum
ninreththum vengadaththu
adu kuththanukku inru adimaith thozhil pundaye
- 2.1.9*

In the *pasuram* Periyalwar calls Lord as Vengadathu adu Kuththan. When a devotee starts adoring the sculpture surely in his mind these thoughts go like: The Lord does not destroy; He sustains. His dance is not fierce; it is graceful. His rhythm is not explosive; it is balanced. His smile is not fierce; it is gentle. Devotees of Lord Venkateswara often say that the Lord's eyes alone grant refuge. To imagine Him dancing is to imagine movement bathed in compassion.





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 –101

Upendra Indrarajascha Vaagindra:

Chandralochana: |

Prathyak Paraak Parandhaama Paramaaritha:

Paraatpara:||

635. Upendra: Venkatesa took the avatara of a dwarf, a very small kid, as the youngest brother of Indra and hence He is called Upendra. The benevolence behind this avatara is more endearing as He took that form to beseech King Mahabali for 3 feet land. Further, after getting the wish fulfilled formally by Mahabali, He transformed into a form of immeasurable magnitude, as Trivikrama. Poigaiwar establishes the fact that Venkatesa took the form of Upendra, in his Mudhal Tiruvandaadi [#76] - "...mannalandha seeraan ThiruVenkadam". The holy feet of Trivikrama got aptly glorified by Annamayya in his mellifluous

keerthana "*Bramha kadigina paadamu...*". This is also the 153rd nama in Sri Vishnu Sahasranama.

636. Indraraja: Venkatesa is the king to Indra, the king of Devas. In Tirunedunthandagam [#4] of Tirumangai Alwar establishes this beyond any ambiguity by stating "*Indirarkkum Pimarkkum mudhalvan thannai...*". In the famed keerthana "*Nigama Nigamaanta varnita...*", Annamayya mentions that Indra and all other deities pray and eulogize Venkatesa - "...divijendra vandhya Sri Tiruvenkatadreesa...".

637. Vaagindra: Venkatesa is the King of all knowledge. Vedantacharya, in his Hayagriva stotra [#4] addresses Him as "...Vageesaakhya Vasudevasya Murti."

638. Chandralochana: Venkatesa's eyes are akin to the cool moon whose rays are pleasant in nature. Venkatesa blesses the devotees by glancing them pleasantly. Andal beseeches Krishna in Tiruppavai [#22] to glance them with eyes resembling the Sun and Moon "...thingalum adithyanum ezhundarpol...". Vadhikesari Jeeyar, in his Narasimha ashtakam [#7] mentions that the 3 eyes of Narasimha are Sun, Moon and Agni - "*Indu Ravi Pavaka vilochana...*". Vedantacharya also shares the same thought in his Kaamasikashtakam [#2] - "*Tapana Indu Agni Nayana:...*". Annamacharya, in his celestial song about

Venkatesa's consort Padmavati devi "*Emani Pogadudame*", compares her eyes to that of the cool white moon - "...*telikannula nee tetale kadave velayaga vibhuniki vennelalu...*"

639. Prathyak: In spiritual context, the word Prathyak means something that is directed inwards. This *nama* of Venkatesa indicates His playing the role of Jeevatma too apart from being Paramatma. It is to be noted that this *nama* doesn't allude that Jeevatma is same as Paramatma. The difference exists and He is always the in-dweller of all the Jeevatmas.

640. Paraak: Similar to the previous *nama*, the word Paraak means something that is directed outwards. This *nama* of Venkatesa indicates He is the Paramatma. There is nothing supreme beyond Him. Svetasvatara Upanishad [#3.9] mentions "...*yasmaat param naaparam asti kinchit...*". Yatindramata Deepika [#3] of Srinivasacharya, mentions as "*Parasmay swayam Bhaasamaanam Paraak...*".

641. Parandhaama: This *nama* of Venkatesa indicates His dwelling place which is the supreme abode. Tirumala is also known as Kaliyuga Vaikunta. Arjuna addresses Krishna in Bhagavad Gita [#10.12] as "*Param Brahma! Param dhaama...*"

642. Paramaatha: He is the most valuable possession to one can get to possess. The obtainable possessions are classified as Dharma, Artha, Kaama and Moksha. Among these Moksha is ultimate desirable paramaatha and only Venkatesa can grant it. Thyagaraja, in his keerthana

"*Chani thodi theve O Manasa!...*" prods his mind to go and fetch Rama who was a great follower of the teachings of his guru Vasishtha, "...*Paramaatha mata Vasishthaanusaarini...*"

643. Paraatpara: In Mundakopanishad [#3.2.8] it is mentioned that the ultimate destination of any devotee who attempts to know God reaches the God Himself, who is Paraatpara - "...*Paraatparam Purushamupaiti Divyam*". In Mukundamala [#8], Kulasekara Alwar mentions "...*nandagopa tanayam Paraatparam...*". Venkatesa is the Paraatpara and Nammalwar in his Tiruvaymozhi [#6.10.8] establishes this by invoking the earnest supplications of Rudra, Brahma, Indra and their consorts who yearn to witness the holy feet of Venkatesa - "*Nolaadhu aatren una paadam...Neelaar kantatthu ammanum nirai naanmuganum...*"

Sloka –102

*Apaaravaak Paaragaami Paaraavaara:
Paraavara: |
Sahasvaan Arthadaata cha Sahana:
Saahasee Jayee ||*

644. Aparavaak: Venkatesa is the abode of boundless skill of articulation. Nammalwar beautifully narrates how each of his faculties are competing in doing service to Lord. In Tiruvaymozhi [#3.8.2] he states that Lord blessed him to sing His glory - "...*ennum eppodhum en Vaachagame*". Further as Nammalwar traverses with his matchless outpouring of hymns, there comes a stage where he brims with a sense of extreme gratitude towards Lord who chose him over other great poets to sing his glory. Nammalwar dedicates

a section of 11 songs in Tiruvaymozhi [#7.9] cherishing this act of Venkatesa.

645. Paaragaami: Venkatesa is Paaragaami in the sense that He is totally distinct from all other things in the creation. Unlike all the creation that exists which are made up of pancha bhutas, His form is transcendental in nature and unfathomably different. SriRamanuja, in his Saranagati Gadya aptly coins a phrase to succinctly render this meaning as - "...svetara samastavastu vilakshana...".

646. Paaraavaara: The word Paaraavaara means the sea. The saint poets take sea as an object of comparison for different attributes like majesty, depth, beauty and many others. Rama was compared to a sea to show his majesty in Sri Ramayana Bala Kanda [#1.17] - "...samudra iva gaambheerye...". Thondaradippodi Alwar in Tirumalai [#19] mentions Ranganatha as sea-hued - "...kadal nira kadavul enthai...".

647. Paraavara: Right from the four faced Brahma to the tiniest of the creature, this *nama* indicates that He is everything. Purvacharyas clearly explains this concept that everything is Him should be correctly construed as everything is under His complete control, by means of *Prakara-Prakari bhava*. There is nothing that does not have Him. Vishnu Sahasranama starts with the *nama* "Viswam" which clarifies that Venkatesa is the Be-all and End-all of all existence.

648. Sahasvaan: This *nama* indicates Venkatesa is of the boundless strength.

649. Arthadaata: He bestows to His devotees all types of material wealth based on their qualities

without compromising the essential Dharma. In the concluding section of Sri Vishnu Sahasranama, where the benefits of recitation are listed, it is mentioned as "*Dharmaarthee prapnuyaat Dharmam Artharthi cha arthamaapnuyaat / Kaamaanavaapnuyaat kaamee Prajaarthee chaapnuyaat prajaa.*" which means those who recite Sahasranama with single minded devotion, will eventually get their Dharmic wishes granted. This is equally applicable to those who recite or listen to Sri Venkatesa Sahasranama also.

650. Sahana: Sahana means the quality of forbearance. There are many instances in the Rama and Krishna avatars of Venkatesa, where He endured the unendurable on many occasions. His quality of being easily accessed [*Soulabhya*] comes to fore on such occasions and that quality supercede His supremacy and resultantly the extraordinary forbearance could be witnessed. His handling of Sisupala, Jayantha [the Kaakasura who troubled Sita] can be recalled. Valmiki in Sri Ramayana Balakanda [#1.18] highlights this quality of Rama by stating "... *kshamaya prithvi sama.*".

651. Saahasee: This *nama* indicates the quality of His capability to perform tasks which are not even possible to imagine. His avatars are replete with such tasks and to name a few, as Rama, He conquered single handedly 14000 rakshasas, engineered a bridge on sea and as Krishna, as an infant He killed all demons who came for His life, lifted mountain for 7 days to protect the people and livestock of Brindavana.

652. Jayee: He the victorious one. He always succeeds in establishing Dharma.

(to be continued)

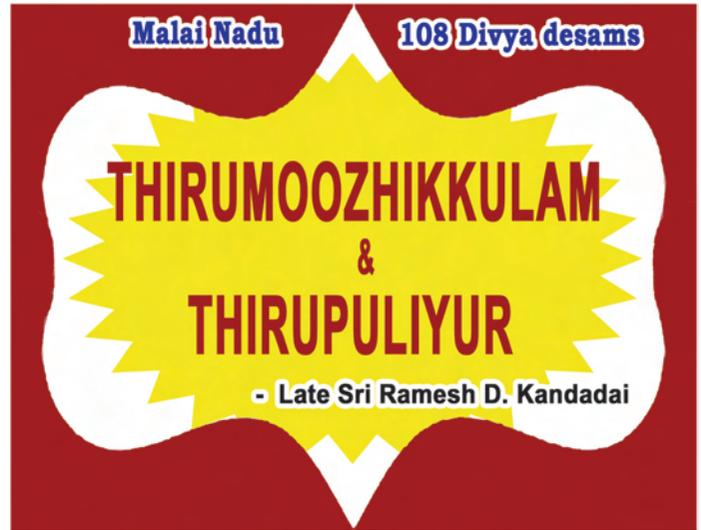
Location : Thirumoozhikkulam and Thirupuliyur are located in the northern half of Kerala state, about 135 km apart. Thirumoozhikkulam is just north of the city of Kochi.

THIRUMOOZHICKULAM

Sthalapuranam : The Lord appeared before Hareetha Maharishi, who asked for ways for people to reach the Lord through Varnashrama dharma. The Lord advised the rishi. In return, the rishi requested the Lord to remain there and give darshan to the devotees.

Special features : The Lord is known as Thirumoozhikkulathan or Sreesuktinathan and the universal mother is Mathuraveni. The vimana is Soundarya vimana and the theertham is Shanka theertham. The temple is known Lakshmana Perumal temple.

It is believed that the Lord preached Sri Sukti to Hareetha Maharishi at this place. Hence, the name of the place – Thiru-mozhi-kalam meaning the holy place of sweet words.



Mangalasanam : Nammalwar, in his Thiruvoimozhi (3738-3748), Alwar starts by appealing to the Naarai birds (probably saras crane) with red legs to carry messages from him describing his condition to Him who is in the Thirumoozhikkulam temple. He laments that the Lord has claimed him as His own but has not acknowledged his longing for Him. In these ten pasurams, he continues to address birds and clouds, appealing to them to carry his message to the temple and the Lord at Thirumoozhikkulam. Alwar presents a detailed conversation as a girl longing for her Nayaka.





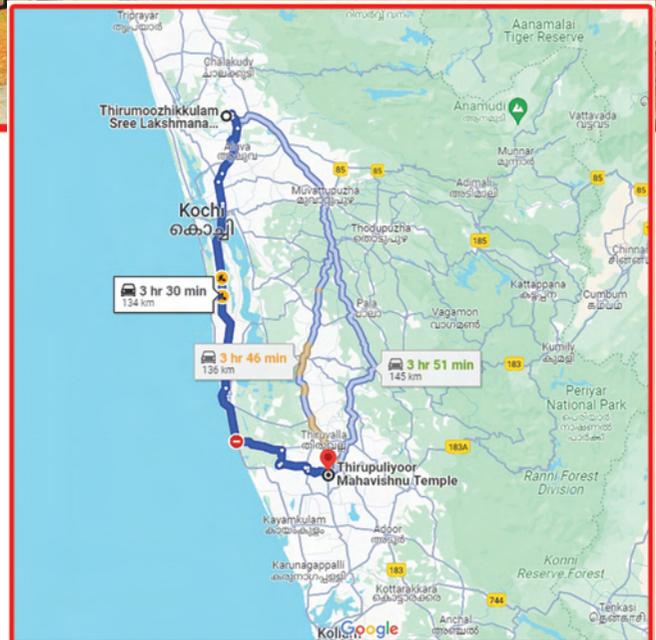
THIRUPULIYUR

Sthalapuranam : This Lord granted salvation by proving that he is the prime principle. When Sibi's son prayed to Saptarishis for rain in return for donating some gold to them, the rishis refused. The king then brought forth a being from a yajna to kill the rishis who prayed to the Lord for redemption. The Lord sent Indra in the form of a tiger to devour the being and thus saved the Saptarishis. Hence, the name Thiru-puli-oor came into being.

Special Features : The Lord here is known as Mayapiran and the universal mother is Porkodi. The theertham is Rishya Saras, and the vimana is Purushothama vimana.

Legend has it that the temple was created by Bhima of the Pancha Pandavas. This place was a major town in Kuttanadu, which was part of the Tamil kingdom of that age.

Mangalasanam : Nammalwar, in his Thirvoimozhi (3651-3660), he describes the various aspects of this town that make it a worthy place for the Lord to reside in. In his Nayika bhava, he describes the Lord in much the same way as



Thirupaan Alwar would do in later days. He compares the Lord to a huge Ruby that eliminates all darkness. Alwar speaks of tall mountains studded with precious stones, amidst which the Lord resides in His temple in Thirupuliyur, surrounded by his bhaktas like an ornament to the southern direction. As Nayika, he says that Lord (Mayapiran) can resolve her needs only if she is with Him eternally.

Only a small number of pasurams are given here.

Om Namo Narayanaya



(Continued from the previous issue)

Shounaka and other saints from Naimishaaranya asked Sage Soota, "Hey holy saint! After Vakula maataa went down from Sheshagiri to Narayanavanam, what were the efforts put in by Lord Vishnu? Please tell us!"

"Dear companions! Don't worry. I'll surely tell you all the miracles conducted by Hari. After Vakula maataa left, Hari began arguing thus with himself. 'I've sent Vakulamma for settling my alliance with Padmavathi. I don't know if Vakulamma could tactfully talk to them with patience. These are the issues to be settled generally by men. Is it possible for women to succeed in such matters? Padmavati's parents do not know anything about me. How can they come forward to give their daughter in marriage to a stranger without any address?"

If they send her away refusing the proposal, it comes to naught. What should I do then? We've to ensure success in the very first attempt.' Thus he began racking his brain. Though he was omniscient, he was thinking like an ordinary man. After some time, he got up suddenly and did a miracle unable to resist the desire to see his lady-love.

He disguised himself into a sooth-saying woman and went to Narayanapuram. He began loitering in the streets shouting, "Soothsayer here!" The women of the town were very much impressed by her looks. They rallied round her and asked her to foretell their future. Just then the maids of the royal palace approached her and said, "Hey woman! Can you tell us what is there in our minds? We'll give you silk sarees if you can do so." Suspecting their intention, the soothsaying lady said in innuendos, "My entire life is sooth-saying. My vocation is soothsaying to common men. This entire world is my soothsaying and I am a soothsayer!" She asserted, "I don't foretell the future for every Tom, Dick and Harry. Only those who are knowledgeable can comprehend my soothsaying ability. I don't do it for you."



33 **Tarigonda Vengamamba's**
SRI VENKATACHALA MAHATMYAM
FIFTH ASHWASA

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

The maids went to Queen Dharani Devi and informed about her. "Hey queen! We don't know from where, but a soothsaying woman has come. Let's invite her into the palace and try to know through her what ails the mind of our princess." Dharani Devi was convinced about the proposal.

Immediately she sent for the soothsaying lady who resisted initially. "How can I come now. My infant is crying hoarse. Maybe due to hunger! Even then, if I don't foretell for a few, how can I fill my stomach?" Thus she groaned. But fearing they might leave, she changed her tone and said, "Hey ladies! I'm very poor

and destitute. They're very rich. How dare I go there? Look at me! Toothless mouth, white hair, hanging stomach, cup-shaped ears and hunch back! My ornaments are the strings of ivory and liquorice seeds. Don't the well-adorned rich laugh at me? I feel shy to go there. What business I've in royal palace there? I foretell for commoners like me."

Listening to her prolonged account, the maids of the royal palace said, "Our mistress is no ordinary woman. If you foretell properly, she'll felicitate you with a lot of ornaments. In addition, she'll give you silk sarees as well. Why doubt? It's our responsibility to see that such gifts are given you." Thus, they convinced her and took her to the palace. Seeing her from a distance, Dharani Devi seated her on a golden pedestal.

The soothsayer was happy at the arrangements. She smiled and said, "Hey lady! You're very rich. I'm very poor. First feed me and my child with some milk and rice. Give a betel pack and then ask me for soothsaying." Dharani Devi beckoned the maids to get food for the lady.

The lady fed herself and her baby. She asked for a betel pack with camphor. The queen did so and asked her, "Now tell me where're you from? Where do you reside? What brings you here?" "Mother! You see me right before you. I'm a sooth-sayer. Do soothsayers have a permanent home? We move from place to place foretelling the future. No specific home for us! Every village is our village. I came here to foretell the future of the people of this town. As for my home, all that I know is a hill, Seven Hills. It looks like the hood of a serpent. That has been the abode of all our elders.

We eke out our livelihood trusting the hill and our vocation of soothsaying. That's all about us! Let's leave this. Tell me what you want to know. First get a bowl of pearls immediately." The maids brought it accordingly. The soothsayer saw the pearl-garlands. She squeezed and divided them into three heaps. She saluted the middle heap thrice. She meditated on the holy rivers like the Ganges, holy shrines like Kashi and Gaya, gods like Hari, Hara, Brahma and others, and goddesses like Para Shakti, Adi Shakti.

(to be continued)



VASANTHOTSAVAMS AT TIRUMALA

The three-day annual Vasanthotsavam festival is being held in Tirumala this year from 30-03-2026 to 01-04-2026. This ritual is performed to Sri Malayappa Swami with His Consorts at Tirumala on the auspicious days of Trayadasi, Chaturdasi and Pournami in the month of 'Chaitra' (March / April) every year. As part of the festivities, daily Snapana

Tirumanjanam for utsava murthies of Sri Malayappa Swami and His consorts will be performed in the morning and procession along Mada streets in the evening. On the third day, the parivara devatas (the other processional deities) of Sri Sita – Rama – Lakshmana – Anjaneya and Rukmini – Sri Krishna are also offered Snapana Tirumanjanam along with Sri Malayappa Swamy along with Sridevi and Bhudevi at a time is feast to the eyes.

THE CONCEPT OF DHARMA

- Prof. V. Sujatha

In Sanskrit, Dharma means 'to hold' or 'to support'. The foreign scholars of yester years, who had read Sanskrit literature, had severally translated the word based on the texts of the Vedas and the Puranas. It means: custom, right, justice, morality, ethics, religious merit, character, etc.

Oxford Advanced Learners Dictionary defines Dharma as truth or law that affects the whole universe. The whole universe is said to be running under the common constitutional laws prescribed by God. It is the Code of Virtue for upholding Dharma. Paying obeisance to God becomes the first and foremost duty of man. Disrespecting and dishonouring the elders, teachers and other commoners is considered adharmic, unrighteous and unconstitutional.

Several centuries ago, the ancient puranas and scriptures have laid down certain customs and traditions to be followed by the Hindus in every area of their activity. For instance, while in prayer, either at home or in temples, if an individual argues that he has a right to do it the way he likes it, then 'justice' intrudes. Through one's arrogance, if one disobeys the order, then everyone will follow suit. Then the individual in question or the ones around him or her are bound to suffer. It's a universal truth. Whatever be the incident or action, the result will be the same.

Similar would be the situation in any other action or pursuit undertaken by a human. For instance, in using a road or a transport, one needs to follow the rules.

While communicating too, one is required to use a decent language. Otherwise, the feelings of the others would be hurt. It may go to the extent of arguments and misunderstandings. Similar would be the case, when one doesn't conduct himself properly with others by following etiquette. One's behaviour or conduct or nature is calculated based on how well this code or law is followed by him or her, at the individual or at the group or at higher levels.

Man is a social animal. He is so called as he wishes and relies on a society, a community; here, it is possible

for him to share his work, emotions, etc. with another or others in a group. There is co-operation and co-ordination in thriving on and in surviving in the society. Each man and woman on the earth has his or her wishes, desires, attitudes and aptitudes. In trying to achieve a wish or an ambition, one strives hard. However, his effort alone not being enough, he needs the help, support and advice of others. In doing so, sometimes problems arise when an individual or a group doesn't co-operate with him and snubs his attempts. At such times, there arises a debate, a fight; it may go to the extent of waging a war against the opponent or enemy.

Man lives in an environment, wherein the code of law prescribed for each and every aspect of our life squeezes in; thus affecting the peace between two people or groups, i.e. (that is, to speak), Dharma raises its head and questions on what is right and what is not. The plates in the scale of balance of Dharma don't balance. Man who is said to exist in a society is unified through different religions, different geographical regions, different lifestyles, viz. food habits, dress codes, and so on and so forth. The administration in each town, city, state and country prescribes laws known as Constitution for its perfect governance. If these are not followed by an individual or an institution, one is bound to suffer the punishment meted out to him or her. So, it becomes clear that the whole universe gets influenced by one major factor: that is, the law. The simple word 'law' denotes many meanings such as one's behaviour, virtues, duties and character; or in following the order of things prescribed.

This law gets ignored in multitudes of incidences taking place in houses, institutions, offices, temples, public places, etc. To take a few instances:

A son or daughter might not be attending school or college regularly and is not successful in his or her academics. Then he or she would be guided by the parents that education becomes the key factor to one's success in life. To go further, this individual might not be following the rules of the road: maybe he would ride his vehicle faster or in the wrong direction than the one prescribed.

This would lead to questions of safety to him and to the others on the road. Further, he may injure someone by speaking or acting harshly towards him just because the other didn't listen to his words.

Any one or more of these experiences becomes the sole cause of a man's unhappiness. Both the advisor and recipient of the advice will be under stress. Neither lives in peace. Something or the other keeps his mind disturbed. So, these injunctions have to be applied to the family first, next to the society.

The two great epics The Ramayana and The Mahabharata reveal through various minor and major characters many facets of life in a human's life. While going through life, there are some who strictly adhere to their duties; while there are some others who deviate from the prescribed path, thus causing chaos, confusion, terror and danger to the others around them. In The Ramayana Sri Rama, Sita and Lakshmana experienced many problems. Yet, they upheld Dharma.

For instance, in one incident, when Hanuman met Sita, he offered to carry her away on his shoulders to be handed over to Sri Rama. However, she refused it saying that Sri Rama would get her back through righteous ways. Sita's trust in Sri Rama's qualities and righteousness become clear here. In another incident, Sri Rama, after getting Sita back from the clutches of Ravana, the King of Lanka, tells her: "I have rescued you not only to protect the dignity of the Raghuvamsa clan, but also to destroy the evil-minded Ravana."

Sri Rama lived a harmonious and integrated life enjoying wealth and power. Yet, He adhered to the directives of Dharma. He is respected more as he made the others also to follow it, by dispelling their ignorance.

In The Mahabharata, each one of the Pandava brothers stood by the laws: the religious and social laws laid down in the scriptures. Here are a few instances:

In one incident, the eldest of the brothers Yudhisthira played a game of dice with the Kauravas, their cousins. Here, he pawned himself first, next all his brothers, one by one and finally lost his wife Draupadi too, at the end. When she was brought to the assembly hall, she cried for justice. None of the elders responded. Yudhisthira was at a loss to protect her dignity and rescue her, as he respected Dharma.



When the Pandava brothers were living incognito, they were sheltered in the kingdom of Virata. However, Kichaka, the queen's brother, attracted by Draupadi's beauty, tried to molest her honour many times. Neither she nor her husbands could confront him directly because they feared their identity would be revealed. However, later, Bheema killed him at night at a secret place in disguise. Thus, they could find some strategy to abide by the law.

'The Bhagavad Gita', the scripture of Mankind, is another important text which illuminates man on the significance of Dharma. It enlightens him with the knowledge of wisdom, through the divine question-answer episode between Lord Krishna and Arjuna. In the eighteenth chapter, the Lord reveals to Arjuna that He dwells in the hearts of every human being, whirling them all by His Maya. He counsels him to give up all duties and take refuge in Him. Arjuna replied to Him that all his delusions have been destroyed; and he has gained knowledge.

Sanjaya told Dhritarashtra that there would be wealth, victory, prosperity and unending morality and sanctity, wherever Sri Krishna and Arjuna were present. Thus reminding humans that the concept of Dharma and devotion to God go hand in hand; they are inseparable.

In the earlier yugas, whenever Dharma appeared waning on the earth, Lord Vishnu descended on the earth and lived as one among the millions of people. This was because He doesn't tolerate anarchy. The Lord's appearances as avatars in many forms, viz. as a rishi, a muni, a seer, a preceptor etc. helped mankind

to get relieved from the sufferings they were facing. His purpose was to rescue the people who were getting oppressed and harassed by evil forces.

Adi Sankara took 'sanyasa' at a young age to save Hinduism from harmful forces and hostile environments. He popularized Advaita Vedanta by travelling through the length and breadth of India and spread and enlightened many a soul on the tenets of Advaita. He founded mutts in the four corners of India.(viz. Sringeri Sarada Peetam in Sringeri, Karnataka and others). The 'matadipathis', the Heads of these mutts, spread the message of Hinduism in this age of Kali.

Once, Adi Sankara was going round houses begging for 'biksha' (food). He stood in front of a house. But the lady came out with a sorrowful face because the principle followed in those days was there was no question of saying 'No, I don't have anything.' So, she hesitantly offered him only a dried berry. Observing the predicament she was in, he began reciting 21 verses of 'Kanakadhara Stothram' when a shower of gold coins poured down from above. 'Kanaka' means gold and 'dhara' means flow.

Man's character lies neither in his physical and mental strength, nor in his beauty. A man who is good, honest and maintains discipline can stand a testimony and a receiver of the fruits of his actions. Not only this, only by being bound by Dharma, he will become the pathfinder who can lead and direct the others towards the righteous road. The rishis and the gurus of yester years punished or even went to the extent of cursing someone whom they found doing something unacceptable to the laws. That's because they were the ones who had studied the principles, the codes of law laid down in the scriptures.

Humans are created in such a way that they are prone to making the gravest of the mistakes. viz. uttering false statements. Alas! They are unaware of the fact that it is a chain reaction. One lie leads him to another, another and so on. Another bad habit in man is committing the sin of stealing from others. Speaking the truth and avoiding theft become the two greatest social moralities to follow Dharma.

Other than these, man shows signs of greed, jealousy and anger in certain circumstances in life. Whatever hardships or ordeals one faces, one must

remain calm and be patient; more importantly, forgive the opponent. Alas! It isn't that easy in man's nature. However, it is in man to surrender to his senses. Only by controlling one's mind, body and the senses, it is possible for him to become ethical and gain religious merit.

To conclude, let us always remember the famous maxim: "Dharmorakshati, rakshitaha!" It means if you follow Dharma, then Dharma will protect you.



STATEMENT ABOUT OWNERSHIP AND OTHER PARTICULARS ABOUT

SAPTHAGIRI MONTHLY

FORM IV

See Rule 8

1. Place of Publication : TIRUPATI
2. Periodicity of its Publication : Monthly
3. Printer's Name : Sri R.V. Vijayakumar, B.A.,B.Ed.,
Whether citizen of India : Yes
Address : Dy. E.O., T.T.D. Press Building
2nd Floor, K.T.Road, Tirupati - 517 507.
4. Publisher's Name : Dr. V.G.Chokkalingam, M.A., Ph.D.
P.G. Dip. in JMC
Whether citizen of India : Yes
Chief Editor (F.A.C.)
Address : Chief Editor Office, T.T.D.Press Building
2nd Floor, K.T.Road, Tirupati- 517 507.
5. Editor's Name : Dr. V.G.Chokkalingam, M.A., Ph.D.
P.G. Dip. in JMC
Whether citizen of India : Yes
Address : Chief Editor Office, T.T.D.Press Building
2nd Floor, K.T.Road, Tirupati - 517 507.
6. Name and address of individuals who own the News paper and partners or share holders holding more than one percent of the Total Capital : Tirumala
Tirupati
Devasthanams

I, V.G. Chokkalingam, hereby declare that the particulars given above are true to the best of my knowledge and belief.

TIRUPATI
Date : 28-02-2026

(Sd.) Dr. V.G.Chokkalingam
Signature of the Publisher

RAAGI

(Finger Millet)

A Nutritious Grain from Ancient Times to Modern Health Practices

- Dr. Suma S. Sadar Joshi



Raagi, commonly known as finger millet (*Eleusine coracana*), is a highly nutritious cereal belonging to the family Poaceae. Cultivated in India, Asia, and Africa for over 4,000 years, it has deep roots in traditional rural diets, especially in South India, with archaeological evidence tracing its use back to the Harappan period. As a drought-tolerant crop suited to dry and semi-arid regions, raagi grows well even in low-fertility soils. Nutritionally, it is rich in complex carbohydrates, dietary fiber, and plant protein, and is particularly valued for its high calcium and iron content, along with essential minerals, B-complex vitamins, and antioxidants. In Ayurvedic literature, raagi is identified under millet groups such as Syamaka and Mandika, mentioned in classical texts like Charaka Samhita, Sushruta Samhita and Astanga Hridaya as wholesome dietary grains. Ayurvedic nighantus describe its properties. It is traditionally advised in dietetics for strength, digestion and metabolic balance when used appropriately.

Health Benefits :

- * Raagi's calcium content rivals or surpasses many cereals and even some dairy sources, supporting strong bones and teeth. This makes it especially beneficial for children and the elderly.
- * With a low glycemic index, raagi releases glucose slowly, helping to maintain stable blood sugar levels and making it ideal for diabetes management. High fiber supports healthy digestion and helps prevent constipation. The fiber also aids in weight management by keeping you full longer.
- * Low in fat and high in complex carbs and fiber, raagi helps in controlling appetite and managing weight naturally.

- * The iron in raagi helps boost hemoglobin levels, aiding in the prevention and management of anemia. Raagi contains polyphenols and other antioxidants that may help reduce oxidative stress and support immune health.

Methods of Using Raagi for Health

1. Raagi Malt (Cool Drink): Prepare raagi flour malt with water or buttermilk for a refreshing drink that cools the body and keeps energy levels stable.
2. Raagi Porridge: Cook raagi flour with water or milk to make a light, digestible porridge — ideal for breakfast or a post meal.
3. Raagi Smoothie or Shake: Blend cooked raagi with fruits such as banana and coconut water for a nutrient-rich summer beverage.
4. Raagi Salad Bowl: Mix cooked raagi grains with cucumbers, tomatoes, lemon juice and herbs for a cooling salad packed with fiber and micronutrients.
5. Sprouted Raagi: Soak and sprout raagi grains overnight and use them in salads or light breakfast bowls. Sprouted raagi can aid digestion and nutrient absorption.
6. Raagi Water or Infusion: Add a spoon of roasted raagi flour to water and chill — a traditional cooling drink to guard against the summer heat.

Precautions : Excess intake of raagi may aggravate Vata dosha, causing bloating, flatulence, constipation, or indigestion due to its heavy and dry nature. Its high phytate content can reduce mineral absorption if taken frequently without proper processing. Overconsumption may also lead to gastric discomfort and excessive cooling effects, resulting in lethargy or Kapha aggravation. Moderation and proper preparation are advised. For any queries, please contact concerned physician.



The Boundless Compassion of Sita Devi

- Smt. P.S. Pranavi

In the Ramayana, after the mighty Ravana had been killed by Rama, Hanuman rushed to the Ashoka Vatika to deliver the joyous news to Sita Devi. Overwhelmed with happiness on hearing of Rama's victory, Sita Devi expressed her gratitude to Hanuman and offered him any boon he desired.

Filled with anger towards the demonesses who had tormented Sita Devi during her captivity, Hanuman asked for permission to punish them. However, Sita Devi, demonstrating her boundless compassion and magnanimity, refused his request. She explained that the demonesses were merely following Ravana's orders and were not inherently evil. To illustrate her point, she narrated the following story.



The Story of the Hunter, the Lion, and the Bear

Once, a hunter went to the forest to hunt a lion. In his pursuit, he tripped and lost all of his weapons. The lion, seizing the opportunity, began to chase the defenseless hunter. Desperate for his life, the hunter climbed a nearby tree, seeking refuge. There, he encountered a bear resting on a branch.

The hunter, fearing for his life, begged the bear to protect him. The bear, compassionate and noble, agreed to spare his life. Shortly after, the lion arrived at the base of the tree, on seeing the hunter, the lion urged the bear to push the man down so that they could both feast on him. The bear, upholding his promise and principles, refused to harm the hunter.

As time passed, the bear fell asleep, seizing the moment, the lion urged the hunter to push the sleeping bear down in exchange for his safety. The hunter, driven by fear and selfishness, pushed the bear. However, the bear managed to catch hold of another branch and saved himself.

The lion, seeing the bear's survival, again encouraged him to push the ungrateful hunter. The saintly bear responded, "Great souls do not harbor enmity toward others, even if they are mistreated. It is in our nature to be compassionate." The bear's noble behavior deeply shamed the hunter, making him realize his own ingratitude.

The response of Sita Devi reveals the true nature of greatness. Despite enduring immense suffering, she chose compassion over vengeance and understanding over anger. By seeing beyond the actions to the causes behind them, she upheld the highest ideals of forgiveness. Her words remind us that saintly souls do not act out of hatred but seek to uplift even those who have caused harm. Such compassion has the power to heal hearts, dissolve enmity, and guide all beings towards righteousness and devotion to the Lord.

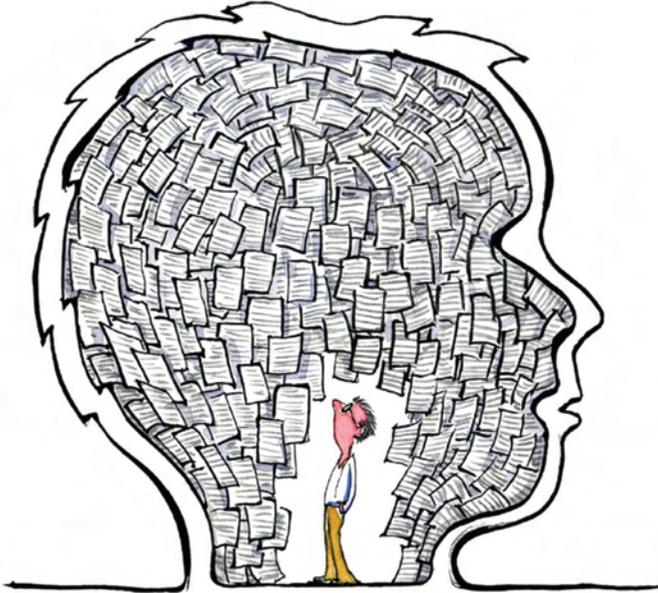
True greatness lies in forgiveness. By choosing mercy over revenge, we purify our own hearts and inspire transformation in others. Compassion born of wisdom brings us closer to the Lord and elevates everyone it touches.

Jai Sita Rama!





Frame the Proverb using the jumbled words given below



words thousand worth a a picture is

Ans. A picture is worth a thousand words

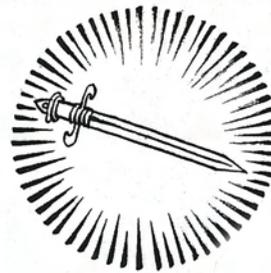
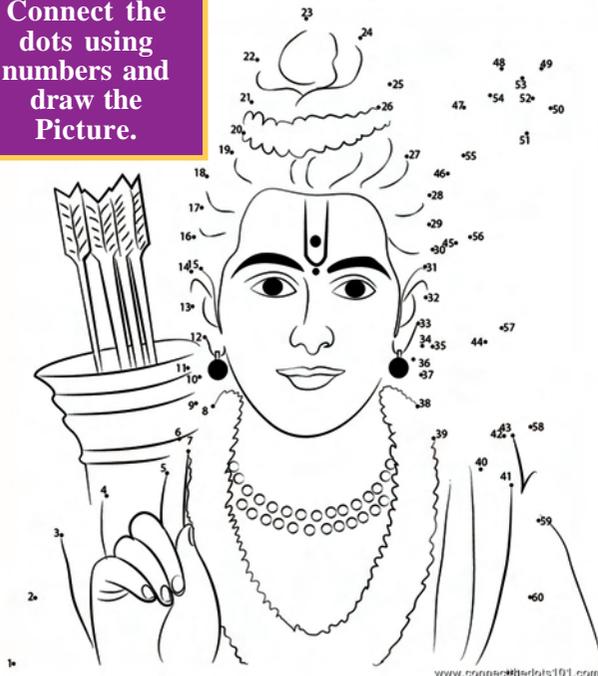
MATCH THE FOLLOWING ASHTADIKPALAKAS WITH PRESIDING DEITIES

- | | |
|-------------------|--------------|
| 1. Lord Indra | a. West |
| 2. Lord Yama | b. East |
| 3. Lord Varuna | c. South |
| 4. Lord Kubera | d. North |
| 5. Lord Isana | e. Southeast |
| 6. Lord Agni | f. Northeast |
| 7. Lord Vayu | g. Southwest |
| 8. Goddess Nirrti | h. Northwest |

g (8) h (7) e (6) f (5)

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

Connect the dots using numbers and draw the Picture.

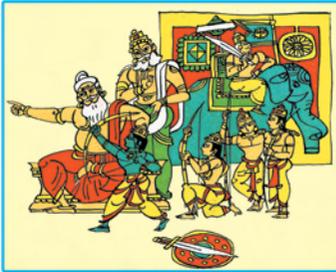


Colour the Picture using the colours according to the given colour image





SEVEN KANDAS OF RAMAYANA IN A QUICK GLANCE



BALA KANDA

The origins and childhood of Rama, Sita's birth and marriage to Rama.



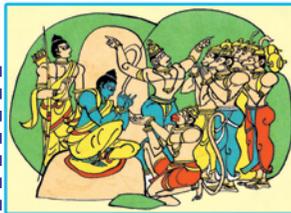
KISHKINDHA KANDA

Rama and Hanuman in Kishkindha.



AYODHYAKANDA

The preparations for Rama's coronation, his exile in forest, and the power of Bharata.



SUNDARA KANDA

Detailed account of Hanuman's adventures, including his meeting with Mata Sita.



ARANYAKANDA

The forest exile of Rama with Sita and Lakshmana. The abducting of Sita by the demon king Ravana.



YUDHA KANDA

The battle between Rama and Ravana, Agni Pariksha, Rama and Sita's return to Ayodhya.

UTTARAKANDA

Sita's banishment, Lava and Kusha, and Rama's dharma fulfilled.

Do you know ??



1. What is the specialty of the Nagulapuram temple situated in A.P. state?

A. The sanctum sanctorum houses an image of the Matsya form of Vishnu, with Shridevi and Bhudevi on either side. A peculiar feature of the idol is that Swami holds the 'Sudarshana Chakra in Prayoga' (ready for release).

2. Who built this temple?

A. Vijayanagara Emperor Sri Krishnadevaraya in memory of his mother Nagalamba Devi. Hence, it became Sri Nagalapuram.

3. What is this temple famous for?

A. It's famous for its unique architecture and the annual event where the Sun's rays directly hit the main idol for three days and it's believed to grant relief from skin ailments and financial woes. The rays progressively move from the deity's feet on day one, to the navel on day two, and finally the forehead on day three.

4. Location and details of the temple

A. Country – India, State – Andhra Pradesh, District – Tirupati



'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. Which day of the week is called 'Lakshmivaaram' in English?
2. Who composed this verse 'Hiranmayeem Lakshmeem Sadaa Bhajami Hira Manavashrayam Tyajami?'
3. Who is the husband of the woman poet Timmakka?
4. Ugadi falls on
5. Who wrote the Ramayana?
6. Who composed the 'keerthana' 'Jo Achyutananda JoJo Mukunda...?'
7. In which epic, Rishyamukha Mountain appears?
8. What is Ragi in English?
9. The place Vayalpadu in A.P. is also called
10. Sri Lakshmi Jayanti on
11. Who is the wife of Aja?
12. Who is the sister of Duryodhana?
13. Where did Sri Krishna lift the Govanrdhana Hill?
14. What are the names of the two 'theerthams' located in Vontimitta?
15. Who wrote the Maha Bhagavatam in Telugu?
16. Who is called 'Andhra Valmiki'?
17. Name the two brothers associated with the construction of the temple in Vontimitta
18. Name the mountain where Rama and Lakshmana went in search of Sita Devi
19. Finger Millet in Telugu is called
20. Where did Hanuman spotted Maa Sita in Lanka

RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-03-2026.
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



GENERAL PREDICTIONS FOR THE MONTH OF MARCH 2026

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



Aries (Mesha) :

You will get all kinds of wealth. Your lifestyle will be smooth. You will help in religious activities. You will benefit from real estate. You will have the support of your family members.



Libra (Tula) :

All planets are favorable. You will appear fresh and healthy. You will take the lead in social activities and gain the respect of everyone. You will get good yields.



Taurus (Vrishabha) :

There will be expansion of power, promotion or increment in job and will bring progress in career. Businessmen and artists need high income and should work hard for that.



Scorpio (Virshchika) :

More attention is needed in health matters. There is a possibility of getting diseases related to blood and stomach. You are likely to be worried.



Gemini (Mithuna) :

Facial beauty, body symmetry, intelligence, leadership qualities that influence others will develop. They will accumulate money. They will be beneficial to others.



Sagittarius (Dhanu) :

You can set your mind to complete tasks. Success in business with courage, advancement in job matters, growth in life and personal gain for all professions, rise in status and abundant health.



Cancer (Karkataka) :

Mutual emotions will be responded to. The company of good minded people will benefit society. You will always appear fresh and youthful to others.



Capricorn (Makara) :

Towards the end of March, you will experience success in business, progress in life, and the ability to help others to the best of your ability. You will be able to work on unresolved issues with your own strength and gain everyone's respect.



Leo (Simha) :

Mental distress, physical ailments, and illness will occur. There will be pressure at work. It is not advisable to be rude to your superiors or colleagues. This will lead to complications.



Aquarius (Kumbha) :

Natives will enjoy peaceful relations with family members. It will have a positive impact. They will gain respect in the society. They will get a new position in the profession.



Virgo (Kanya) :

You will buy a house with beautiful decorations and amenities. You will impress everyone with your pure language and pure mind. You will get results that are worthy of your hard work.



Pisces (Meena) :

Detachment and dullness prevail. Avoid traveling if you have a headache or sore throat. Travel should be postponed. Expenses will increase significantly.

Subham Subham Subham



The demon king Ravana abducted Sita Devi. Lord Rama and Lakshmana reached Rushyamukha mountain in search of Sita Devi. Sugriva saw them from the mountain and told Anjaneya to look at the two strange persons coming towards them. 1

'I suspect that they are new and may belong to Vali'. 2



'Your doubt may not be true, my king!' 3



'Maruthi! Go there in disguise and bring their full details.' 4



'Ok! My Lord.' 5



Hanuma went there in the guise of an ascetic and met Rama and Lakshmana. 6

'Oh! Noble men! Who are you? Why are you coming here? Who sent you here?' 7



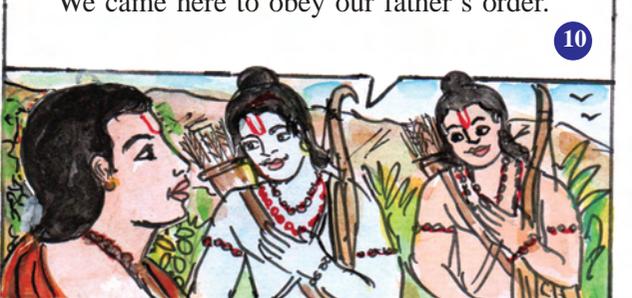
'We belong to Kosala kingdom. We are the sons of King Dasaradha. This is my brother, Sri Rama and my name is Lakshmana. Ravana abducted my brother's wife, Sita Devi. We came here in search of her.' 8



Hanuman asked them, why did you come here? 9



'We came here to obey our father's order.' 10

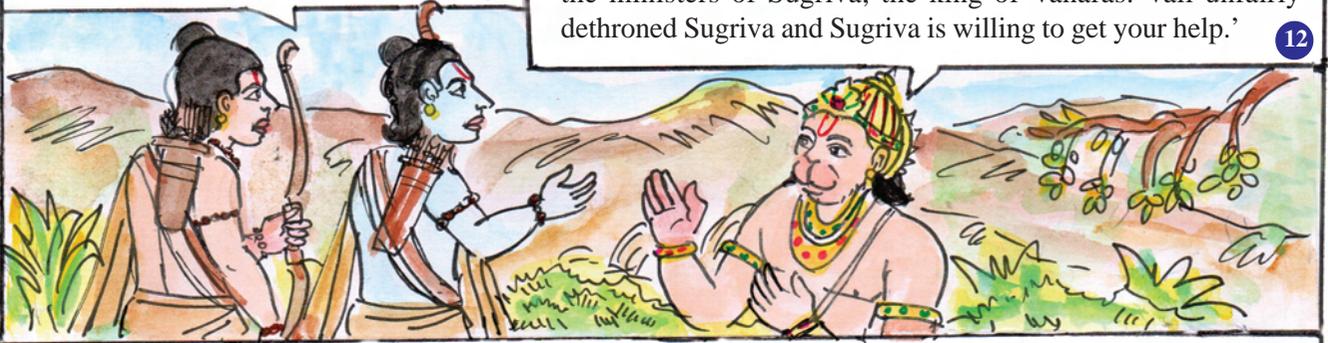


Who are you?

11

'Oh! Honourable persons! My name is Anjaneya. I am one of the ministers of Sugriva, the king of Vanaras. Vali unfairly dethroned Sugriva and Sugriva is willing to get your help.'

12



Later Hanuman took Rama and Lakshmana to the place where Sugriva was residing. King Sugriva cordially welcomed them.

13

'Oh! Sri Rama! My brother Vali usurped my kingdom and my wife. You yourself have to rectify this unjust deed. I will search for Sita Devi.'

14



Sri Rama felt happy by listening to the words of Sugreeva.

15

'I will kill Vali and restore righteousness.'

16

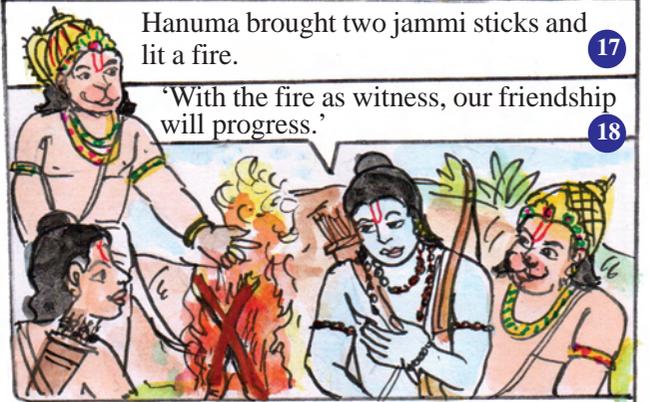


Hanuma brought two jammi sticks and lit a fire.

17

'With the fire as witness, our friendship will progress.'

18



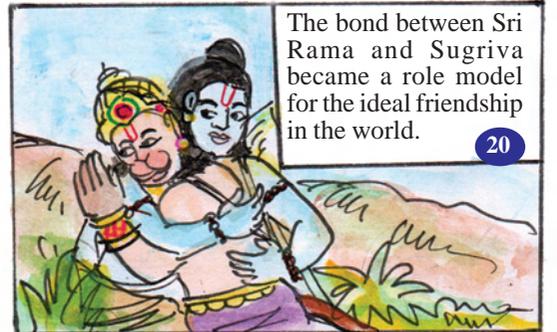
Both of them made a promise to each other. Hanuman was a witness to it.

19



The bond between Sri Rama and Sugriva became a role model for the ideal friendship in the world.

20



Sarve Jana Sukhino Bhavantu!



TIRUMALA TIRUPATI DEVASTHANAMS
SAPTHAGIRI
SPIRITUAL ILLUSTRATED MONTHLY



Subscription Form

1. Name and Address : _____
(Must write neatly in
CAPITALS)

PINCODE COMPULSORY

MOBILE NO.

2. Language : English Tamil Kannada
 Telugu Hindi Sanskrit

3. Annual / Life : Rs.240/- Rs.2,400/- (12 years only)

4. Subscription Renewal :
Number :
Language :

5. Mode of Payment :

E.M.O's / DD's / IPO's :

Date :

Place :

Date :

Signature of the Subscriber

- ◆ Each Copy Rs. 20/- Annual Subscription Rs.240/-, Life Subscription Rs.2400/- (for 12 years only); Please send E.M.O's / DD's / IPO's drawn in favour of Chief Editor, T.T.D., Tirupati.
- ◆ Those who wish to join as New or Renew the Subscription, Please furnish the full details in the coupon or on a separate white paper. For complete information please contact the address given below. Please send the amount to the Chief Editor's Office, T.T.D, Tirupati only. Don't be cheated by paying the amount to others.
- ◆ Please furnish your details in the moneyorder coupon and send to the address given below. For details contact : 0877-2264543, 2264359.

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
JANUARY 2026

1. 16.01.2026
2. Pongal
3. North and movement
4. In Anushasana Parva
5. Bheeshma Pitamaha
6. Kurnool District in Andhra Pradesh
7. Ratha Sapthami
8. Sage Agastya
9. Andhra Pradesh
10. Recitation
11. Verdappa Nayaka
12. Tirumazhisai Alwar
13. Sri Ramanujacharya
14. Purandara Dasa
15. 26.01.2026
16. Purandaropanishat
17. Aditi
18. 25-01-2026
19. Lord Surya
20. 29.01.2026

**Winners for the Month of
January 2026**

BHUVANA SETLEM

Subscription No.IM24052541733771
KURNOOL

B. SURYAKRISHNA VIRAJ

Subscription No.S0701201910
BENGALURU

The Readers can subscribe the
'Sapthagiri' magazine through
D.D. / E.M.O. / I.P.O. and
through TTD online website
ttdevasthanams.ap.gov.in

Printed by Sri R.V. Vijayakumar, B.A.,B.Ed., and Published by Dr.V.G. Chokkalingam, M.A., Ph.D., on behalf of Tirumala Tirupati Devasthanams and Printed and Published at Tirumala Tirupati Devasthanams Press, K.T. Road, Tirupati – 517 507. Editor : Dr.V.G. Chokkalingam, M.A., Ph.D.



Tirumala Tirupati Devasthanams

TIRUPATI

SRI KODANDARAMASWAMIVARI BRAHMOTSAVAMS

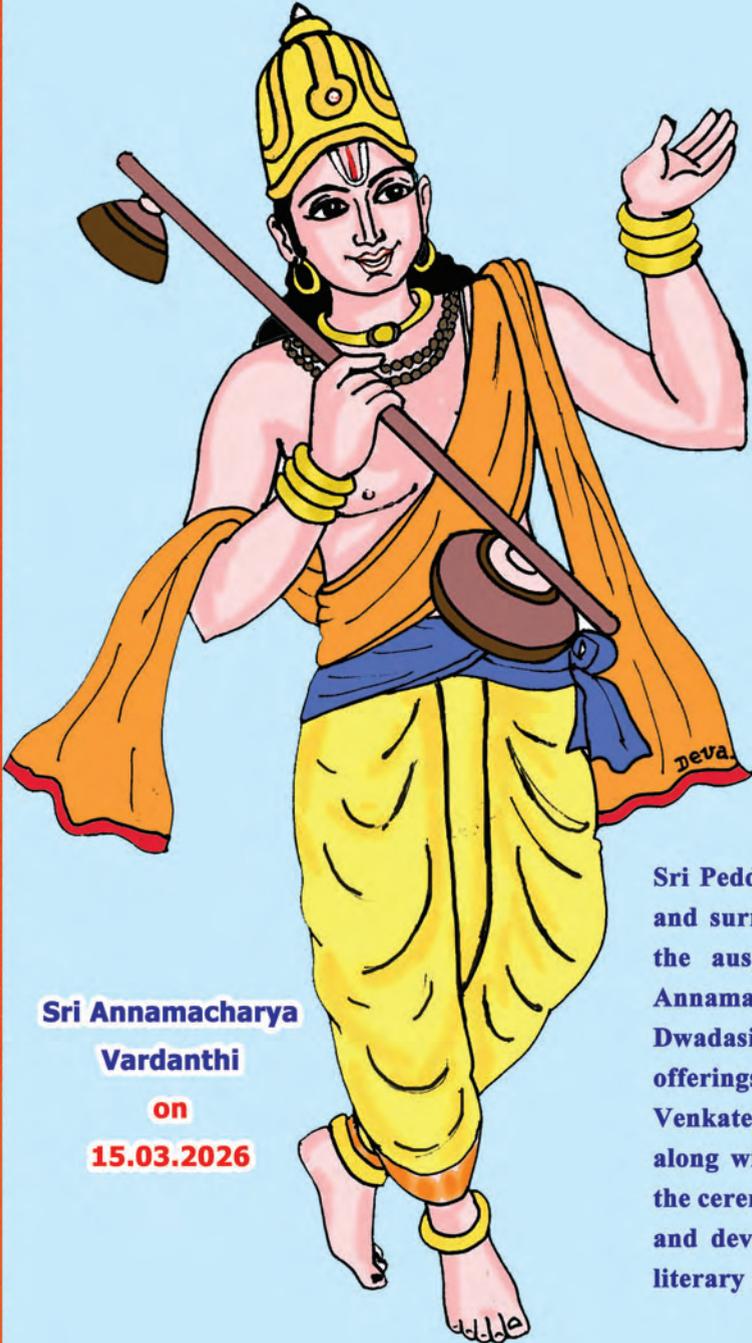
FROM 16-03-2026 TO 25-03-2026

DATE	DAY	DAY UTSAVAM	NIGHT UTSAVAM
16-03-2026	Monday	-	Ankurarpana
17-03-2026	Tuesday	Dwajaroohanam	Peddaseshavahanam
18-03-2026	Wednesday	Chinnaseshavahanam	Hamsavahanam
19-03-2026	Thursday	Simhavahanam	Muthyapupandirivahanam
20-03-2026	Friday	Kalpavrukshavahanam	Sarvabhupalavahanam
21-03-2026	Saturday	Mohini Avataram in Pallaki	Garudavahanam
22-03-2026	Sunday	Hanumadvahanam	Gajavahanam
23-03-2026	Monday	Suryaprabhavahanam	Chandraprabhavahanam
24-03-2026	Tuesday	Rathotsavam	Aswavahanam
25-03-2026	Wednesday	Chakrasnanam	Dwajavarohanam





SAPTHAGIRI (ENGLISH) SPIRITUAL ILLUSTRATED MONTHLY
Published by Tirumala Tirupati Devasthanams Printing on 25-02-2026
& posting at Tirupati RMS Regd. with the Registrar of Newspapers for
India under RNI No.21137/1970. Postal Regd.No.TRP/153/2024-2026
"LICENCED TO POST WITHOUT PREPAYMENT No. PMGK / RNP / WPP
/ 04(03) / 2024-2026" Posting on 1st of Every month.



Sri Annamacharya

Vardanthi

on

15.03.2026

*Dinamu dvādaśi nēmḍu tīrtha divasamu nīku
Janakuḍu Annamācāryuḍu viccēyavē*

*Ananta Garuḍa mukhyulaina sūrījanulato
Ghana Nāradaādi bhāgavatulato
Danuja mardanuḍaina daiva śikhāmaṇitōḍa
Venukoni yāragiṅca viccēyavē*

*Vaikuṅṭhāna nuṅḍi yāḷuvāralalōpala nuṅḍi
Lōkapu nitya muktulalōna nuṅḍi
Śrīkāntatōḍa nunna Śrī Vēṅkaṭēsu gūḍi
Īkaḍa nāragiṅca niṭṭiki viccēyavē*

*Sanākīrtanamuto Sanakādul ella pāḍa
Poṅkapu Śrī Vēṅkaṭādrī bhūmi nuṅḍi
Laṅke Śrī Vēṅkaṭagiri Lakṣmī vibhūḍu nīvu
Naṅkela māyiṅṭi vinḍu lāragiṅcavē*

Sri Pedda Tirumalacharya displays immense devotion and surrender toward his father, Annamacharya. On the auspicious death anniversary (punya tithi) of Annamacharya, which falls on Phalguna Bahula Dwadasi, Tirumalacharya offers food and sacred offerings to the Acharya. He then invites Lord Venkateswara, accompanied by Goddess Lakshmi, along with leading Vaishnava devotees, to partake of the ceremonial feast. This song, sung with deep emotion and devotion by Tirumalacharya, stands as a lasting literary testimony to his filial devotion (pitru bhakti).

- Sri Pedda Tirumalacharya
(Adhyatmika Sankeerthana, Vol. 2 - 151)