

TIRUMALA TIRUPATI DEVASTHANAMS

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SRI PADMAVATHI SRINIVASA PARINAYAM, TIRUMALA

From 25.04.2026 to 27.04.2026

NAGULAPURAM

SRI VEDAVALI WITH SRI VEDANARAYANASWAMIVARI BRAHMOTSAVAMS

FROM 30-04-2026 TO 09-05-2026



30-04-2026, Thursday

Day : - - -

Night : Ankurarpanam

01-05-2026, Friday

Day : Dwajaroohanam

Night : Peddaseshavahanam

02-05-2026, Saturday

Day : Chinnaseshavahanam

Night : Hamsavahanam

03-05-2026, Sunday

Day : Simhavahanam

Night : Muthyapupandirivahanam

04-05-2026, Monday

Day : Kalpavrukshavahanam

Night : Sarvabhupalavahanam

05-05-2026, Tuesday

Day : Mohini Avataram in Pallaki

Night : Garudavahanam

06-05-2026, Wednesday

Day : Hanumadvahanam

Night : Gajavahanam

07-05-2026, Thursday

Day : Suryaprabhavahanam

Night : Chandraprabhavahanam

08-05-2026, Friday

Day : Rathotsavam

Night : Aswavahanam

09-05-2026, Saturday

Day : Chakrasnanam

Night : Dwajavarohanam

JAMMALAMADUGU

SRI BHUSAMETHA SRI NARAPURA VENKATESWARA SWAMIVARI BRAHMOTSAVAMS

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Night : Dwajavarohanam





BHAGAVADGITA



akīrtiṁ cā pi bhūtāni
kathayiṣyanti te 'vyayām
saṁbhāvitasya cā kīrtir
maraṇād atiricyate

Nay, people will also pour undying infamy on you; and infamy brought on a man enjoying popular esteem is worse than death.

(Chapter - 2, Sloka – 34)

INVOCATION

ēmīne ṛaganimammu nekkuvāsēsi
pāmarula doḍḍajēse bhāṣyakāru..

.. ēmī..

gatacanna vēdālu kamalajunaku nicci
atanikaruṇacēta nanniyu gani
gatilēkapōyina kaliyugamuna vacci
pratipāliṅcagalige bhāṣyakāru..

.. ēmī..

lōkamella vellibōgā lōnanē surala gāci
ākumīda dēlinayatānikṛpa
kākarimatamulella gālibucci para miṭṭē
paikonaga garuṇiṅce bhāṣyakāru..

.. ēmī..

paṅkajapujēyi cāci pādapubaramiccina -
vēṅkaṭēśukṛpatōḍa velaya dānē
teṅkinē voḍayavarai tirumantradvayāna
paṅkamella bōgaḍige bhāṣyakāru..

.. ēmī..



We who did not know anything, he elevated us!
He turned the ignorant ones into great ones, Bhasyakara!

The Lord who restored the Vedas to Brahma,
comprehending everything by the grace of that Lord,
and appearing in the forlorn Kali-yuga,
he bestowed protection, Bhasyakara!

The Lord who protected the Gods when the worlds were inundated in water,
by the grace of that Lord who floated on the banyan leaf,
throwing away all other worthless doctrines to the winds,
he blessed us to attain the Supreme easily, Bhasyakara!

The Lord who, with His lotus hands, showed that the Supreme is at His feet,
by the grace of that Lord Venkatesha,
as Udayavar, he became the strong foundation, and with the
Tirumantra and Dvayam he cleansed all sins, Bhasyakara!

- Annamacharya

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SRI PADMAVATHI SRINIVASA PARINAYAM

This year it will be performed from April 25th to 27th 2026

The Kalyanam of Lord Srinivasa and Sri Padmavathi took place at 'Narayanavanam' near Tirupati. Since the native star of Sri Padmavathi is Margasirsha and Lord Srinivasa is Shravana the marriage was arranged at the conjunction of the two stars. The grand celestial wedding conducted by Akasaraju for his daughter with Lord Srinivasa at Narayanavanam was a feast to the eyes of all those that attended the unforgettable event.

The TTD on the request of a Bhakta started celebrating the 'Parinayotsavam' at Narayanagiri, Tirumala in the year 1992.

This annual festival called 'Sri Padmavathi Srinivasa Parinayam' is celebrated in the month of April - May. As the Lord's marriage took place in Narayanavanam and the TTD selected Narayanagiri a befitting place for the event in

Tirumala. The Narayanagiri gardens is the venue of the celestial wedding of Lord Srinivasa and Goddess Padmavathi. This three day Annual festival is performed in the evening under the moonlight in the Parinayotsava Mandapam. This three day festival is conducted on Navami, Dasami and Ekadasi in the month of Visakha. Sri Malayappa Swami arrives in the Gaja, Aswa and Garuda vahanams on each day and Sridevi and Bhudevi arrive on separate palanquins. Lord Malayappa Swami occupies the centre stage of the mandapam and His consorts in the opposite side in a decorated place. As per the tradition 'Edukolu' receiving each other, Poola Banthulata (game of flower balls), Vastradharanam (offering new clothes) are conducted. The same process will take place on all the three days. After the programme, Lord Malayappaswami and His consorts return to the temple as usual.



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

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Back Cover: Sri Padmavathi Ammavaru, Tiruchanur



THE GREAT SOULS !

The purpose of the arrival of the great souls like Lord Rama, Jagadguru Sri Adi Sankaracharya, Sri Ramanujacharya and the sage Bhruhu is to promulgate and protect 'Sanatana Dharma' which is the prime purpose of their divine existence in the world. With the advent of these great souls, the residing abode of devotees is blessed.

Our 'Sanatana Dharma' is a Vedic tradition which is ancient, eternal, incessant and infinite revolving the ethical way of life. It is both philosophical and spiritual. Since the Vedic times, truth, non-violence, the theory of 'Karma', the practice of righteousness, honesty, virtue and self-control are the universal principles based on the righteous values of 'Sanatana Dharma'.

The preachings of the great souls continuously guide the human life in a virtuous and upright way reflecting the ardent faith in the God. The Vedas, the Upanishads, the Bhagavad Gita, the Ramayana, the Mahabharata and the Mahabagavatha are the concrete foundations of our 'Sanatana Dharma' in Hinduism. The nature of the soul and the significance of the cycle of birth and death are very prominent principles in Hindu religion. Seeing the divine spark in all living beings, worshipping Nature, practising yoga and doing meditation are very significant in it.

Many great souls emerged in this month for the establishment of 'Sanatana Dharma'. Lord Rama is an ideal emperor. Sri Adi Sankaracharya is an eminent philosopher and a spiritual figure promulgated the Advaita philosophy. Sri Ramanuja is a great preceptor of 'Ashtakshari Mantra'. The sage Bhruhu is the chief promulgator of Vaikhanasa Agama. Lord Parasurama has exemplified the evils of wrath to the world.

The devout devotees like Sri Srinivasa Dikshit, Sri Ananthalar, Sri Madhurakavi Alwar and Matrusri Tarigonda Vengamamba have promulgated the 'Sanatana Dharma' in the world.

Let us contemplate on these great and memorable souls and protect their splendid legacy by following their footsteps for strengthening our 'Sanatana Dharma' .

'Dharmo Rakshati Rakshitah!'

The cultural heritage of India is based on religion and philosophy. Since the advent of Bhakti movement in the 6th century, Divine Saints, twelve in number, stressed the importance of Theertha Yatra to Divya Desas through their hymns. The Divine saints considered 108 Divya Desas, as sacred spots and sung in praise of each deity and its surroundings.

Among the Divine Saints, Tirumangai Alwar, who himself undertook pilgrimage to 87 Divya Desas says that wise men are daily visiting Tirumala and worshipping the Lord.

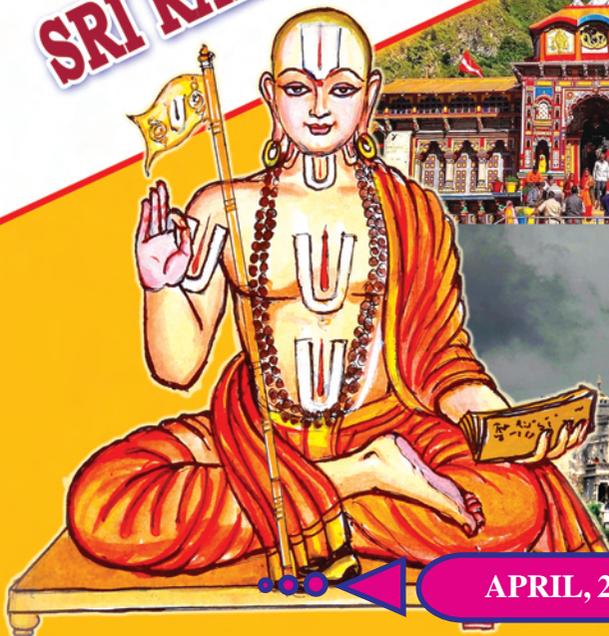
It is noteworthy that Tirumazhisai Alwar through a hymn in Nanmugan Tiruvandadhi advised the bhaktas that they must have a pilgrimage to Tirumala before attaining old age. Accordingly, Kulasekara Alwar mentions that Tirumala is being worshipped in competition by the celestial gods of Heaven, devotees, Urvashi and Ramba and thronging themselves to have the darshan of Lord Venkateswara. In such a way, the necessity of visiting sacred places was highlighted by Alwars.

Since the beginning of the 10th century, Sri Vaishnava Acharyas had significantly contributed through their visits to various Divya Desas and left a permanent and indelible impression. They also established the rituals and customs that have to be practiced from time to time in those places.

Among Sri Vaishnava Acharyas, Sri Ramanuja's Theertha Yatra is enlivening. Sri Ramanuja (1017-1137 A.D), a crusader of Sri Vaishnavism, followed the footprint of Alwars in visiting various places in India, Nepal and propagated the cultural heritage and spiritual integration among the people.

He began his visit from South to North, covering various Divya desas like Badrinath, Saligram, Ayodhya,

SRI RAMANUJA'S THEERTHA YATRA TO DIVYA DESAS
- Dr. Madabhushi Varadarajan



Ahobilam and Tirumala and sacred places like Srikurmam, Srikakulam, Warangal and Simhachalam is noteworthy. Having visited various Tirunangur places in the South, he reached Srirangam. He left an indelible impression by way of visiting 108 Divya Desas during 25 years.

Let's go back a thousand years and try to see the indelible services rendered at very significant of shrines which are continuing till today. Sri Ramanuja was followed by thousands scholar disciples and they used to accompany him on his famous visits to many places, which is depicted in the mural drawings at his birth place, Sriperumbudur.

i. Ramanuja with his thousands of disciples

Kashmir visit : Sri Ramanuja visited the famous Sharada peetham, a beautiful part of present day Kashmir in search of the exposition written on the sacred Hindu text, Bramha Sutra. The famous disciple Kuresa accompanied him and by his incomparable grasping powers, he could register and recall over thousands of pages of exposition content which was initially granted for a cursory glance of Sri Ramanuja only to be later snatched by its owners. It is worthwhile to note that the Goddess Saraswati appeared before Sri Ramanuja to acknowledge the worth of his work and awarded him the title "Sri Bhashyakara". Besides, the Kashmir visit is very special in one more way where his erudition came to the fore for everyone to witness. Sri Ramanuja was invited into a verbal debate by the local scholars and he debated with them and conquered them with his profound vedic wisdom. The king of Kashmir witnessed all this and realized that Sri Ramanuja is no ordinary man and pleaded to take him into the fold of his disciples which was verily accepted.

ii. The present day Sharda peeth in Kashmir

As per Wikipedia, "Sharada Peeth is an abandoned Hindu temple located in the village of Sharda, along the Neelam River in Azad Kashmir.

It is situated about 150 km from Muzaffarabad, the capital of Azad Kashmir, and is at an altitude of 1,981 meters above sea level. Sri Ramanuja travelled all the way from Srirangam to refer to Bodhayana's vritti on Brahma Sutras preserved here, before commencing work on writing his commentary on the Brahma sutras, the Sri Bhashya. Near Sri Sharada Devi temple, there used to be famous Sanskrit university.

Badrinath visit : Sri Ramanuja had visited one of the 4 holy shrines of today [chaar dhaam, as they call], Badrinath. This shrine is located in the toughest terrains of Himalayas and Sri Ramanuja visited this shrine enlisting the support of the kings of that region who were initially hostile only to be remediated by the grace of Sri Ramanuja's mercy. He rendered a discourse on the sacred Ashtakshari and propagated the true meaning of surrender to the devotees thronged there then.

iii. Ramanuja with his disciples at Badrinath

Puri visit : Sri Ramanuja visited Purushottamapuri, the present day Puri in Odisha, during the reign of King Choda Ganga Deva. As a matter of his usual practice, Sri Ramanuja suggested reforms in the temple worship and rituals. Tantric way of rituals was in vogue then and Sri Ramanuja advocated the temple authorities to adapt Pancharatra agama, which is the sacred agama for Vishnu temples. This turned out to be unpleasant to some of the staunch priest of the temple. Eventually, the vehicle of Vishnu, Garuda, thwarted this move by carrying Sri Ramanuja overnight safely to a place called Sri Kurmam in the current day Northern Andhra Pradesh.

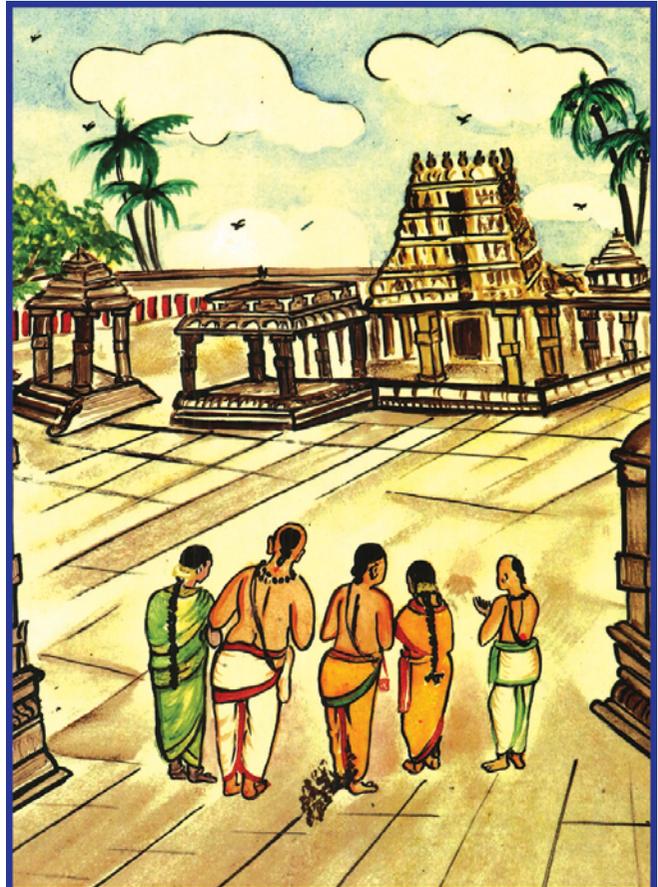
iv. Deities at Puri

Srikurmam visit : Srikurmam is 25 kms. away from Srikakulam in Andhra Pradesh, where the temple of Srikurmanatha that existed there is considered unique in that it has an anthropomorphic figure of God Vishnu in the form of tortoise and we do not

find this type of temple anywhere in India. Traditional accounts say that this temple was originally mistaken by locals as a Saiva shrine. Sri Ramanuja visited the place after having a dream where Lord Kurmanatha appeared and asked him to clear the mystery about whose shrine it originally was. Sri Ramanuja went to the place and established the moola moorthi at Sri Kurmam as none other than Lord Narayana in one of his famous avatars, Tortoise.

v. Sri Kurmanatha temple at Sri Kurmam

Thondanur and Melkote visit : Sri Ramanuja's most tedious of times, perhaps, were spent when he had to go out of Srirangam due to political turmoil. He headed to west of Tamil Nadu and entered Karnataka. King Bittideva of that region extended invite to Sri Ramanuja to visit his palace. Sri Ramanuja visited the king and exorcized his daughter of a evil spirit much to the relief of everyone. Sri Ramanuja was greeted by a tough challenge by twelve thousand Jain scholars in a hamlet in Bittideva's kingdom. They challenged his philosophy and thoroughly contested and confronted him with their questions. Sri Ramanuja, gracefully accepted the challenge and asked them to facilitate for his responses which he will do only behind a screen when none actually sees him. The secret of Sri Ramanuja's avatar is beautifully depicted in the below mural. Sri Ramanuja, at once, behind the screen, assumed the original thousand hooded serpent that he was, responded to all of their queries and came out to be greeted by just as many disciples. This remarkable episode spread far and wide Sri Ramanuja's inherent greatness. Further he was instructed through a dream to dig out Lord Narayana's idol buried for years under anthill in a place called Melkote. Sri Ramanuja retrieved the idol with the help of King and Melkote, also called Thirunarayanapuram, is one of the most sacred of places of worship for Vaishnavas till date.



Holy visit to the Melkotai named 'Tirunarayanapuram' in Karnataka state with his retinue by Sriman Ramanujacharya.

vi. Ramanuja debating at Thondanur

Other important episode at Melkote during Sri Ramanuja's visit is the successful attempt of ensuring equality among the devotees of Lord. The caste system was painfully prevalent back then and a section of devotees of lower caste were not allowed to worship the Lord till then. Sri Ramanuja brought in the spirit of spiritual integration by a diktat that ensured the relegated devotees could have Lord's darshan with dignity and they are bestowed a respectful name "Thirukkulathar".

Tirumala visit

When King Yadavaraya was ruling a portion of Andhra desa, he had encountered a difficult situation when the local Saivaites started claiming the Lord at Tirumala as Siva. The King knows full

well that the Lord at Tirumala is indeed Vishnu. However, he could not override the locals and wanted to settle this kind of perilous doubt once and for all. He invited Sri Ramanuja, who was then stationed in Srirangam, to help him out. Sri Ramanuja arrived at Tirumala and the Saivaites were taken aback after seeing such a personality. Sri Ramanuja logically countered their unfounded arguments and sensing them to be holding strong to their wrong belief, as a sign of his unshakeable faith in Lord Vishnu, he suggested that the decision about the Lord being Vishnu or Siva to be left to the Lord Himself so that the dispute doesn't come up ever again. This stand of Sri Ramanuja left everyone speechless but eventually agreed. The symbols of Vishnu, Sudarsana and Panchajanya and the symbols of Siva, Trisulam and Dhamaru were placed in front of the Lord overnight before closing the temple for the day. The faith Sri Ramanuja reposed on the Lord was aptly rewarded the next day when the temple was opened in the morning when Lord Venkateswara was appearing majestic with Sudarsana and Panchajanya.

The services and reforms inducted by Sri Ramanuja are practiced till date. It is noteworthy to mention that the Tirumala temple which doesn't host any other acharya consecrated within the temple, houses Sri Ramanuja's idol as a mark of respect. This was installed with the permission of Lord by one of the foremost disciples of Sri Ramanuja, Sri Ananthalan.

vii. Tirumala

Kerala and Thirukkurungudi visit : Sri Ramanuja also visited the holy shrines in Kerala and earnestly tried to change the rituals being conducted there to bring them on par with other shrines in Tamilnadu. However, the priests of Nambhoodri clan expressed their resistance and Sri Ramanuja had to be transported overnight to the adjacent village in Tamilnadu, called Thirukkurungudi.

This shrine in Thirukkurungudi has a very special significance due to the episode that followed. Ramanuja was alone on a small hillock and he was called his disciple Vaduganambi to help him. In the guise of his disciple the Lord of Thirukkurungudi appeared and served Lord Sri Ramanuja and later disappeared. Sri Ramanuja was spellbound later to know about this. This shrine is the place where Lord is treated as Sri Ramanuja's disciple and hence is very significant among the holy shrines.

viii. Thirukkurungudi temple and Ramanuja

Srirangam visit : An attempt to explain Sri Ramanuja's services, travels and life in general would be incomplete if it doesn't contain his ageless contribution at Srirangam. A larger part of his life was spent at Srirangam as it was the epicenter for Srivaishnavism back then [and even now]. In a way, the education at Kanchi happened to be a very pertinent precursor to the services that was to be rendered at Srirangam in his life. He had meticulously planned daily activities and optimized many services/rituals befitting the stature of the Lord. Unlike other places like Puri or Kerala where his suggestions were not well taken, here he was aptly supported by his large paraphernalia of disciples like Aandan, Kuresa, Vaduga Nambi and others. The period at Srirangam was enriching both to the temple services as well as the tradition of Srivaishnavism too where he was instrumental in getting many many sacred texts to be authored by the right candidates like Kuresa, Parasara Bhattar, Srirangamrutha kavi etc. He concluded his life with most precious of gems of his contributions in the form of 3 works in *Gadya traya*.

This is a small portion in the magnificent wave that Sri Ramanuja rode a thousand years back by an eventful life filled with lot of thirtha yatra [travels] and reforms across the whole of India.



LORD NARASIMHA

The Ferocious Faced Turns an Ocean of Love

- Sri Atthi Rangarajan

Kalyanotsavam, the Lord's divine wedding happens for a purpose. It is the time that brings peace to the citizens and prosperity to the world, and not to mention, cheer to the devout public who enjoy every moment of the celestial wedding. Whenever Kalyanotsavam is performed, it is not just two beings getting united by tying the nuptials, but is considered the divine harmony occurring through the congruence of two energy spheres, namely the Lord and His consort.

When we take a look at Narasimha Swamy's wedding with Chenchu Lakshmi, a manifestation of Goddess Mahalakshmi born as a tribal girl in Ahobilam forest, we get to know that the Lord's incarnation indeed happens for a purpose.

Narasimha Avatar

Narasimha Avatar is, in itself, an example of how the Lord sprang a surprise on both his devotee Prahlada and his demonic father Hiranyakashipu. This incarnation is said to be the quickest form taken by Lord Maha Vishnu and with the least time available for preparation ahead of his new form. When Hiranyakashipu questions his little son Prahlada on where to find Hari, the little boy says Hari is omnipresent and can be found anywhere and at any moment. Hiranyakashipu shoots the next question on whether he is found in a particular pillar in his palace. Prahlada, who is known for steadfast devotion towards Hari by silently bearing all the suffering from his father, quickly replies 'Yes'. It is then that Hiranyakashipu decides to smash the pillar to find Hari's presence.

It is this brief pause that Lord Maha Vishnu gets to choose the time and place of His incarnation as 'Narasimha Avatar'. Within seconds of the pillar getting smashed, the Lord makes His way inside it and emerges out in the form of a half-lion half-man, with a loud roar. There is one special intention behind the Lord choosing a random pillar to project his new Avatar within a split second. It is to safeguard his devotee's unwavering faith.

When Prahlada unhesitatingly announces Hari's presence inside a pillar in his palace, the little kid was not only so devoted to

the Lord, but also very confident that the Lord will come out of this very pillar to prove him right. What was of paramount importance to Lord Maha Vishnu was not just taking an incarnation and slaying the demon king Hiranyakashipu. He was also keen on not letting down the confident Prahlada, who expected Hari to be present at the moment the pillar was smashed. It was this unshakeable faith of a devotee that had to be safeguarded.

As Hari is always known to stand by the devout, he emerged out of the demolished pillar in the form of Narasimha. It is also during this brief period that the Lord engaged in the dual role of slaying the demon and also saving the life of his devout Prahlada. (Dushta Sikshana – Sishta Rakshana).

When a demon king had sought an intricate and elaborate wish to avoid death, doesn't the Lord know the nuances of breaking through the wish? Lord Narasimha brought death to the reach of Hiranyakashipu, who remained thoroughly confident of becoming immortal in view of his wish. However complex his wish was, it was simplified and neutralised by this genius incarnation.

According to Brahmanda Purana, the entire episode of Hiranyakashipu Vadha, slaying of the demon happened in Ahobilam, where it is mentioned in Kshetrakaandam. The Nava Narasimha Kshetras found in Ahobilam today have reference to the Puranic episodes.

Chenchulakshmi

Even after the slaying of Hiranyakashipu, the Lord continued to roar with anger and the terrified celestial beings appealed to Prahlada to pacify Him. Prahlada, though a little boy, gathered courage and appealed to Narasimha to calm down and grace the world. It was then that his ferocity came under control. Though the ferocious form of Narasimha, with a lion face and a human body, scared all, the only person who changed him into a total human form was Chenchita, a tribal girl, who later came to



be known as 'Chenchu Lakshmi', a form of Maha Lakshmi. Narasimha Deva, who wandered in the Garudachala hill around Ahobilam, saw the beautiful tribal girl Chenchita and fell in love with her. Upon seeing Chenchulakshmi, the Lord transformed His appearance from the ferocious 'Jwala Narasimha' form to the composed 'Prahlada Varada' form.

In a chance encounter, Narasimha Deva saw the girl from a distance while she was proceeding to the folk deity's temple. He admires her beauty, her graceful approach and her devotion to the folk deity.

'Vasanthika Parinayam', a Sanskrit play written by Sri Satagopa Yathindra Mahadesikan, the seventh pontiff of Sri Ahobila Mutt, in the year 1513, describes

Narasimha Deva's Kalyanam with Chenchita, who is described as Vasanthika.

The play not only helped focus on Lord Narasimha's choice of a tribal girl for his divine wedding, but also made the Chenchu tribes understand their important role in the growth and development of Ahobilam shrine.

The pontiff described how Narasimha had fallen in love with the girl, knowing fully well about her birth. Her birth in the Kiratha (hunter) family, as the daughter of Surasena, the king of hunters, hardly mattered for him. A pearl is still adored despite its birth in an oyster, a lotus is still adorned on the head notwithstanding its growth in a muddy pond and the honey is not discarded because it came out of a bee's mouth. The origin of a good person should not be a cause for biased treatment, is the message conveyed by the play, written 500 years back by the pontiff.

Even Chenchita was dreaming of marrying Ahobilesa, the localised form of Narayana who she had not seen or met. When the Lord appeared before her and sought her hand, the young girl, who was hardly successful in hiding her blush, agreed to the proposal. Narasimha then met her parents, fixed the date and everything was set for the wedding.

But the young and innocent tribal girl, who had never been out of the forest, made a request to her fiance. She not only wanted her wedding to be conducted in a grand manner, but also wanted the people of all the nearby villages to attend and bless the couple.

It was on a Sankranti day that Narasimha decided to visit all the villages and invite the people to his wedding to be conducted deep inside the Ahobilam forest. He started on Kanuma, the third of the three-day Sankranti



festivities, covered all the nearby villages and returned home on the 42nd day with all the villagers. The wedding was performed the next day in a grand manner in the presence of all the villagers, as desired by Chenchitha.

It is this event that is enacted even today at Ahobilam temple in the form of 'Paruveta Utsavam' on Kanuma day, where the deity is carried to 33 villages in 42 days. 'Kalyanotsavam' is performed on the day he returns to Ahobilam, winding up his 42-day-long sojourn.

In contemporary period, the Chenchu community owns up Goddess Chenchulakshmi hailing from their tribe as their sister, and hence Narasimha is considered their brother-in-law. The present day Kanuma Paruveta Utsavam is celebrated by the community as the brother-in-law's visit to their home for the Sankranti festival.

This 'Chenchulakshmi Kalyanam' episode lets us get a glimpse of the Lord's sensitive heart. After transforming His ferocious looks to gain the heart of His beloved, Narasimha also readily agrees to embark on a visit to the nearby villages, just to fulfil his bride's wish.

Lord Narasimha's heart is so generous, from which compassion oozes like nectar from a flower. Any wish sought by the devout person will be granted immediately. His lion-like appearance is just a facade that camouflages his kind heart.

This divine marriage represents the union of the transcendent (Narasimha) with the immanent (Chenchu Lakshmi), representing the divine spirit that welcomes everyone equally and without discrimination.



VASANTHOTSAVAM AT TIRUCHANUR TEMPLE

The Three day annual Vasanthotsavams takes place in the temple of Goddess Padmavathi Devi at Tiruchanoor this year from 28.04.2026 to 01.05.2026. Temple priests perform Snapana Tirumanjanam (Celestial Bath) to the processional deity of Goddess Padmavathi devi in Tiruchanur every year.

Vasanthotsavams are performed to give a soothing relief to the deity from red heat sun in an aesthetic environment giving celestial aromatic bath – Snapana Tirumanjanam.

The Sacred idol of Ammavaru is given a holy bath with Cow milk, Honey, Curd, Sandal paste, Vermillion, Turmeric powder, coconut water and pure water which are consecrated with Veda mantras, strictly following Pancharatra Agama Scriptures. Visit Tiruchanur and be blessed.



APRIL, 2026

14

SAPTHAGIRI



A Time of Transformation : When exam season approaches, a quiet transformation takes place in homes and hearts alike. Study tables are arranged with care, textbooks occupy places of importance, and daily routines slowly begin to revolve around preparation. For students, this period can feel intense and demanding. Yet, when viewed through the wisdom of our sacred epics, examinations are not burdens to fear but sacred opportunities to discover inner strength, clarity, and discipline. Just as Kurukshetra was not merely a battlefield but a field of dharma, exam season too is a testing ground—not only of knowledge, but of character.

The Gita’s Message: Focus on Duty : In the Mahabharata, the mighty warrior Arjuna trembles at the sight of the battle before him. Confusion clouds his mind, and doubt weakens his resolve. It is at that crucial moment that Lord Krishna delivers the Bhagavad Gita, reminding him of his duty and the importance of right action without attachment to results. This eternal teaching offers profound guidance to students. Anxiety about marks or comparison with others can disturb concentration. But when one focuses wholeheartedly on sincere preparation, peace replaces fear. “Karmanye vadhikaraste ma phaleshu kadachana” reminds us that we have control over our actions, not over the fruits thereof.

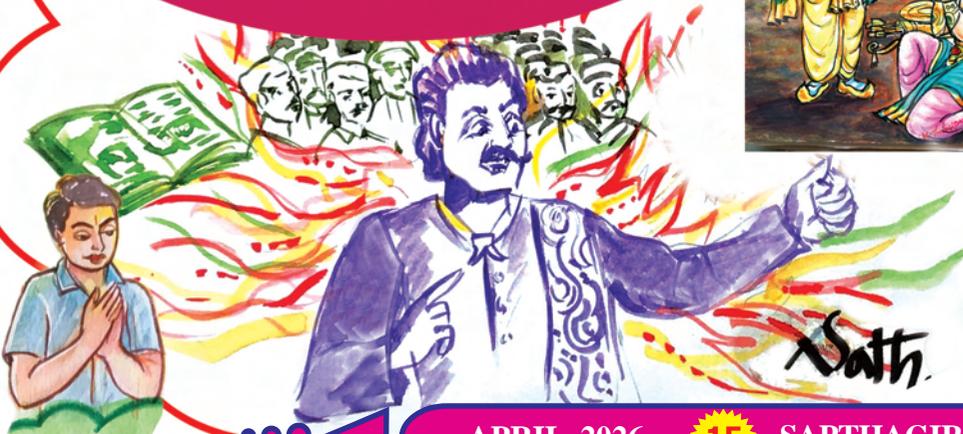
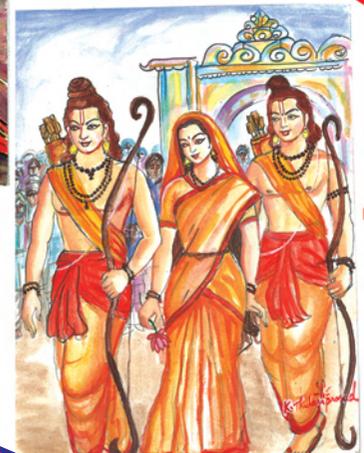
Learning from Lord Rama: The Power of Discipline : The Ramayana beautifully illustrates the strength of discipline and composure. During exile, Lord Rama faced hardships, yet remained steady and unwavering in dharma. For students, discipline means following a consistent timetable, revising regularly, rising early, and maintaining balance between study and rest. Systematic preparation prevents last-minute stress and builds lasting confidence.

Hanuman’s Leap: Awakening Inner Confidence : Before crossing the ocean to Lanka, Hanuman momentarily forgot his immense strength. When reminded of his potential, he accomplished the extraordinary. Similarly, students may underestimate themselves during exam season. Recalling past successes, practicing regularly, and maintaining faith can revive confidence and unlock hidden strength.

The Lesson of Preparation: Abhimanyu’s Story : The story of Abhimanyu teaches the importance of complete understanding. Courage alone is not enough; clarity and preparation are essential. Students must revise concepts thoroughly, practice previous papers, and clarify doubts without hesitation. True confidence arises from comprehensive preparation.

EXAM SEASON A Student’s Kurukshetra

- Ms. Akhila Madhu



APRIL, 2026

15

SAPTHAGIRI

Equanimity in the Examination Hall : The Bhagavad Gita emphasizes balance in success and failure. In the examination hall, remaining calm, reading questions carefully, managing time wisely, and reviewing answers can make a significant difference. A composed mind performs far better than an anxious one.

The Role of Sattvic Living : Simple and nourishing food, adequate sleep, limited distractions, and daily prayer create mental clarity. Seeking blessings from elders and

spending a few moments in silent prayer can bring peace and focus during exam season.

Beyond Marks: Building Character : Examinations are opportunities to cultivate patience, perseverance, humility, and resilience. Success should inspire gratitude, and challenges should inspire improvement. When approached with devotion, determination, and trust in the Divine, exam season becomes a sacred journey of growth. All the best for your exams.



PUZZLE

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CLUES FOR PUZZLE

- DOWN**
- 01. Rani of Kittoor (9)
 - 02. Vishnu (7)
 - 03. Goddess Saraswathi (4)
 - 04. Act of Coming in (5)
 - 05. Son of Sunaha (5)
 - 06. Sun God (5)
 - 10. Manmatha (4)
 - 11. Brahma (5)
 - 12. Sukra (5)
 - 16. Not Good (3)
 - 17. Not High (3)

- ACROSS**
- 01. Lord Shiva (9)
 - 07. Importance (5)
(Jumbled) (Value)
 - 08. Wife of Vali (5)
 - 09. Fame (4)
 - 10. Son of Himavantha (6)
 - 13. Flesh of Animals (4)
 - 14. Son of Rama (4)
 - 15. Goddess Lakshmi (5)
 - 16. Very Ordinary (5)
 - 18. Son of Silada (5)
 - 19. Speak in a very slow way (5)
(Jumbled) (Drawl)

Compiled by - Sri T.S. Jagan Mohan

In the broad and luminous realm of Sri Vaishnava spiritual philosophy, the relationship between a preceptor and a seeker often transcends mere instruction. While the tradition emphasizes devotion to the Supreme Being, a unique and poignant paradigm exists where the disciple elevates the Guru to a status even higher than the Divine. This phenomenon is most luminously embodied in the lives of Madhurakavi Alwar and Anantalwar. Their lives serve as scholarly testaments to the idea that the gateway to grace is more sacred than the destination itself.

Madhurakavi Alwar: The Melody of Total Surrender

Madhurakavi Alwar represents a radical shift in the Alwar tradition. Unlike

Sri Madhurakavi Alwar
Sathumora on 30.04.2026



THE ZENITH OF SHISHYA BHAKTI

A Study of Divine Subservience

- Smt. Shridevi Muralidhar

his peers who sang the glories of Vishnu, Madhurakavi dedicated his entire poetic corpus to his Acharya, Nammalwar.

The Southern Star: While on a pilgrimage in North India, Madhurakavi witnessed a mysterious light in the southern sky. This celestial beacon led him to the feet of Nammalwar, who sat in silent meditation under a tamarind tree in Alwar Thirunagar.

Kanninun chiruth thaambu: His primary contribution, a set of eleven verses, begins with the phrase “Kanninun chiruth thaambu” (The Knotted String). In these verses, he declares that he knows no God other than Nammalwar.

The Pedestal of Prose: For Madhurakavi, Nammalwar was not just a messenger of the Vedas but the very embodiment of the Veda. By placing Nammalwar on a pedestal, he established the doctrine of *Acharya Abhimana*, where the love of the teacher is the certain path to salvation.

Madhurakavi Alwar's Kanninun chiruth thaambu

‘Kanninun chiruth thaambu’ stands in the Nalayira Divya Prabandham like a slender yet unbreakable thread of devotion, woven with the intensity of a disciple who has found his eternal refuge. Madhurakavi Alwar, moved by a vision that sees the guru as the very heart of the divine, offers these eleven verses as a garland placed at the feet of Nammalwar of Tirukkurugur. In this sacred act he reveals a truth that shines with rare clarity. The path to the Lord begins with the grace of the Guru and reaches its fulfillment only through the Guru’s grace.

The opening image is gentle and intimate. Yasoda binds the young Krishna with a small rope, a rope that is too short for the boundless Lord, yet long enough for the love of a mother.

Madhurakavi recalls this scene not to dwell on the play of the divine child but to illuminate the bond between disciple and teacher. The rope becomes a symbol of surrender, a symbol of the willing and joyful binding of the seeker to the one who guides him. Through this image the entire hymn acquires a soft radiance, a radiance born of affection, reverence, and complete trust.

In the tradition of Srivaishnavism, 'Kanninun chiruth thaambu' is cherished as the living essence of the word "namah" in the Tirumantra. It embodies the spirit of devotion to the devotee of the Lord, a devotion that rises above all other forms of worship. Madhurakavi's declaration that he knows no god other than the master of Kurugur, Nammalwar, becomes the voice of the final stage of surrender. It is the moment when the disciple sees the guru as the compassionate bridge that carries him across the vastness of *samsara* and into the presence of the Supreme.

Each verse of this hymn deepens the movement of the heart. The disciple's voice grows more tender, more certain, and more filled with the sweetness of surrender. The concluding verse speaks of the merit that flows from reciting these lines, a merit that purifies, uplifts, and ultimately transforms. Tradition remembers that Sri Nathamuni, longing to recover the lost Prabandham, recited this hymn twelve thousand times with unwavering devotion. In response to that devotion, Nammalwar is said to have revealed the entire Divya Prabandham, restoring the Tamil Veda to the world and renewing the lineage of sacred learning.

Thus, Kanninun chiruth thaambu is not merely a hymn. It is a bright, divine lamp that reveals the path of discipleship. It is a gentle thread that binds the seeker to the guru with affection and reverence. It is a testament to the power of grace, a grace that flows from the teacher to the disciple and from the disciple to the Lord. In its unyielding strength and luminous simplicity, it stands as one of the most precious offerings in the treasury of the Divya Prabandham.

"I know no other; I go about singing the praises of him who sang the thousand verses of the Vedas in Tamil."

- Madhurakavi Alwar

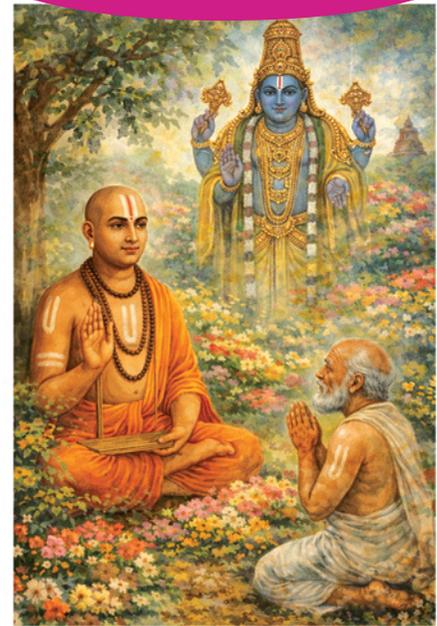
Ananta alwar: The Garden Born from a Guru's Command

Centuries later, the tradition saw a similar manifestation of total devotion in Ananta alwar, or Ananthalwan, a prominent disciple of Sri Ramanuja. His devotion was not expressed through poetry alone but through grueling physical service and unwavering adherence to his guru's command.

The Flower Garden of Venkatachalam:

Sriman Ramanuja desired a permanent flower garden for Lord Venkateswara at Tirumala. Ananta alwar, despite the harsh terrain and his advanced age, accepted this mission as a divine decree.

**Sri Anantalwar Sathumora
on 30.04.2026**



The Shishya's Resolve: Legend states that while Ananta alwar was digging a pond for the garden, Lord Venkateswara himself appeared in the guise of a young boy to help. Ananta alwar, focused entirely on fulfilling Ramanuja's specific request without outside aid, chased the boy away. This act highlights a profound theological point: the disciple values the process mandated by the Guru over a direct encounter with the Deity.

A Living Monument: Ananta alwar viewed Ramanuja as the "Walking God." His life at Tirumala was a physical extension of Ramanuja's will, proving that true discipleship is the ultimate form of worship.

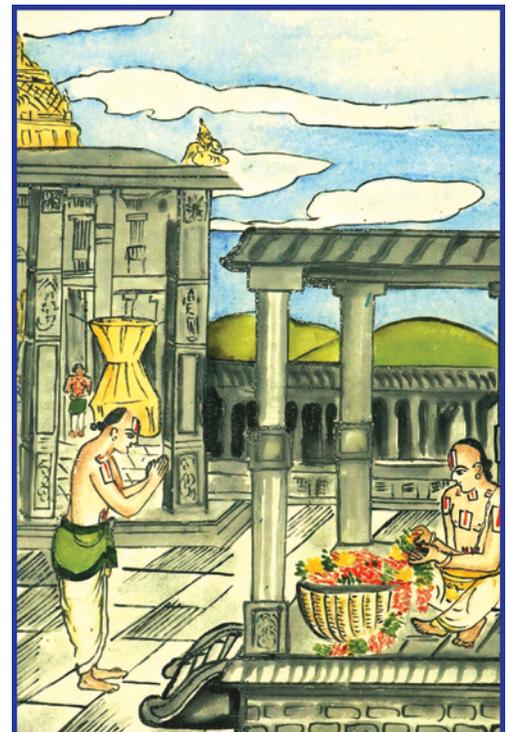
The Disciple as the Destination: The poignant beauty of these relationships lies in the reversal of traditional hierarchy. By placing the disciple on the pedestal of "one who serves," the tradition suggests that the highest spiritual achievement is not to be a leader but to be a perfect follower. Madhurakavi and Ananta alwar do not merely point toward the Divine; they demonstrate that for the truly devoted, the Acharya is the beginning, the middle, and the end of the spiritual journey.

The Sacred Garden of Tirumala : Among the early torchbearers of service at the Tirumala temple, Anantalwar stands as one of the most revered. He was a devoted disciple of Sri Ramanujacharya and lived during the eleventh and twelfth centuries, a period when the Sri Vaishnava tradition was taking firm root across the southern regions of India. Ramanujacharya entrusted him with a sacred task. He was asked to establish a flower garden on the Tirumala hill so that the daily worship of Lord Venkateswara would be adorned with fresh flowers grown through the labour of a devoted heart. Anantalwar accepted this command with unwavering obedience and travelled to the hill with his wife to begin the work.

The garden he created, known in tradition as the *Tirumala nandanavanam*, became a living symbol of his dedication. The terrain was steep and rocky, yet he cultivated the land with remarkable perseverance. He cleared the soil, dug channels for water, planted flowering creepers and shrubs, and tended to them with constant care. The flowers grown in this garden

were offered every day at the sanctum of Lord Venkateswara, and this practice continues to be honoured in the temple to this day.

The Tirumala tradition preserves a well-known account associated with this garden. While Anantalwar was working, he noticed that someone was entering the garden and plucking flowers before he could gather them for the Lord. Determined to protect the offering, he kept watch. One day he saw a radiant young figure among the plants. Not recognizing the visitor, he acted swiftly and attempted to restrain the intruder. The tradition explains that the visitor was none other than Lord Venkateswara, who had come to assist his devotee. The Lord accepted the act of restraint as a sign of pure devotion.



Anantalwar offering the floral service to Lord as per the instructions of Sriman Bhagavat Ramanuja

The incident is remembered with deep affection in the temple lore, and it is linked to the celebration known as the *Purasai Thota festival*, which honours the divine presence in the garden.

A significant relic connected with this episode is preserved in the Tirumala temple. Anantalwar used a heavy iron crowbar to dig and prepare the soil. According to the tradition, this very crowbar slipped from his hands during the encounter and struck the Lord, leaving a small mark on the deity. The Lord accepted the incident with compassion, and the crowbar was later placed within the temple as a reminder of the devotion of Anantalwar. It remains displayed

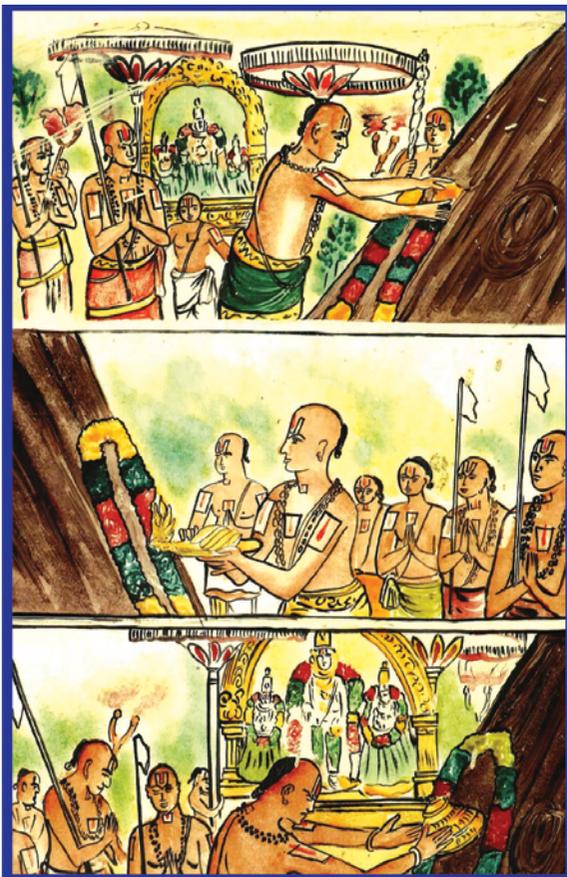
on the temple wall, where pilgrims can see it and remember the depth of his service.

Anantalwar's contribution to Tirumala extends beyond the garden itself. He established a model of personal service that combined physical labour, scriptural learning, and complete obedience to the command of the guru. His life became an example for later generations of devotees who sought to serve the Lord through daily acts of care and dedication. The garden he created continues to be maintained, and the memory of his devotion is honoured in the temple through annual observances and recitations.

In the history of Tirumala, Anantalwar is remembered not only as a gardener but also as a guardian of sacred tradition. His work affirmed that service performed with sincerity becomes an offering equal to the most elaborate ritual. The flowers he cultivated were simple, yet they carried the fragrance of devotion.

Through them he offered his heart to Lord Venkateswara, and through them his name remains woven into the living heritage of the hill. Anantalwar accepted the command of Sriman Ramanujacharya with complete obedience and created a flower garden and dug a tank, or *pushkarini*, for the daily worship of Lord Venkateswara.

Ramanujacharya recognized the strength of his devotion and affectionately called him '*Anpillai*,' a name that reflected both courage and loyalty. For Anantalwar, the fulfilment of life lay in carrying out the instruction of his preceptor, and his service became a lasting example of devotion shaped by discipline, courage, and unwavering faith.



It is believed that, Sri Anantha Alwar was reborn as a Pogada tree in Tirumala. This tree is being offered Sri Sathari of the Lord at Tirumala



Akshaya
Trithiya on
20.04.2026

AKSHAYA TRITHIYA

A Boon for Abundance and Prosperity



- Prof. Gayathri. B.

Aakshaya Trithiya is one of the famous festivals celebrated all over India in the Hindu households. "Akshaya" means 'that which never diminishes' and "Trithiya" means 'third lunar day'. Thus, Akshaya Trithiya is celebrated on the Suklapaksha Trithiya day, symbolising the welcoming of Goddess Lakshmi into the household to grant the boon of abundance of wealth and prosperity.

It is a common ritual in the Hindu household to buy gold on this auspicious day with the hope that in the coming days, there will be an incessant inflow of wealth. Furthermore, it is believed that by buying gold and bringing it home signifies Lakshmi Devi entering the home and showering the family with abundant wealth. Giving gold, sugarcane juice etc, in charity is considered to be very fruitful on this day.

According to the Ithihasa's, the Pancha Pandavas, after losing their kingdom in a game of dice with the Kauravas, had went to Vanavasa. It is said that, after reaching the forest, each one of the Pandavas had gone to do penance, concentrating on their respective 'Ishta Deiva', to get weapons as boon, in order to defeat the Kauravas. Yudhishtira, the eldest among the Pandavas had thought of serving the Athithi's, who come to his home, as penance. Hence, in order to have a constant supply of food in his house, Yudhishtira did a penance, concentrating on Lord Surya. Happy with his penance, Lord Surya had appeared before him and gave him the 'Akshaya Paathra', a vessel which gives unending food. That day is being celebrated as "Akshaya Trihtiya".

The sixth avatar among the Dasavatars of Lord Vishnu is "Parashurama". He had annihilated the tyrant Kshatriya rulers from the face of this Earth. It is believed that Lord Parashurama was born on this Akshaya Trithiya day as the son of Sage Jamadagni.

'Mahabharata' is the only Ithihasa which has the honour of being called as the "Fifth Veda". It is on this auspicious Akshaya Trithiya day that the great sage Vyasa Muni had begun to recite the Mahabharata with Sri Maha Ganapathi writing down the same.

Lord Sri Krishna had a childhood best friend named Sudhama. But, afterwards, they had not met each other for a long time. Lord Sri Krishna had become the King. On the other hand, Sudhama was





also married and had children but was extremely poor. His wife had urged him many a time to go and meet his childhood friend, Lord Sri Krishna, who was now the King and seek some help from Him. But Sudhama was very hesitant and reluctant. As per a story, it is believed that it was on this Akshaya Trithiya day that Sudhama had gone to Dwaraka to meet Lord Sri Krishna and thereafter was blessed with abundant wealth.



One of the sacred rivers of India is the Ganges. It is believed that She purifies humans from all of their sins. She is the mother of Bhishmacharya. It is said that it was on this Akshaya Trithiya day that Ma Ganga had descended upon this Earth.

The most famous pilgrim centre of Odisha is the Puri Jagannath Temple. And one of its major attractions is the “Jagannath Temple Rath Yatra” or the “Chariot Festival” which attracts lakhs of devotees around the globe. The three chariots carrying Lord Sri Jagannath, Lord Balabhadra and Devi Subhadra are made out of wood. And it is on this auspicious Akshaya Trithiya day that the construction work of the chariots is started.

‘Gangotri’ and ‘Yamunotri’ are the famous temples dedicated to Ganga Devi and Yamuna Devi respectively. They are situated in the Himalayas. Being closed for winter, after the severe cold climate and snowfall, it is on this Akshaya Trithiya day that both the temples are re-opened to the pilgrims for darshan.

One among the famous temples of Andhra Pradesh is the Simhachalam Sri Narasimha Swamy Temple. The uniqueness of this temple is that the main deity will be covered in sandalwood paste around the year. And it is only on this Akshaya Trithiya day that the devotees will be able to get the ‘Nijaroopa’ darshan which is pompously celebrated as the “Chandanotsavam”.

This year, “Akshaya Trithiya” falls on April 20. Therefore, dear readers, let’s all pray to Goddess Lakshmi Devi on this auspicious day to shower Her blessings, of unending wealth and prosperity, upon us!!!



APRIL, 2026

22

SAPTHAGIRI



(Continued from the previous issue)

The sooth-sayer invited Adishakti, Parashakti and other goddesses and said, "Hey Mother! As soon as I saluted, all the angels have come here. Place the honorarium and betel leaves before the holy altar and pay your obeisance." Dharani Devi did as desired and said, "Hey soothsayer! Reveal what is there in my mind! Tell me what I want to ask you. I'll give silver trinkets to your son. I'll give you colourful sarees."

The soothsayer said, "Ok. I can tell what's there in your mind" and asked Dharani Devi to sit on the golden plank. She gave her the magic wand to hold and started praying, "Hey Vigneshwara! Veerabhadra! Malayala Bhagavati! Madhura Meenakshi! Amnayakshee! Kamakshi! Kanakadurgamba! Choudamba! Jnanamba! Kolhapur Lakshmi! Come here all of you and give me the necessary strength for soothsaying."

Looking at Dharani Devi, she said then, "Hey Mother! Don't look hither and thither. Look straight at me! May God come to my aid! Listen to me! I'll tell you the truth. What you think of in your mind will be surely fulfilled. Hey Mother, O Mother! Now your daughter is worried about something. Shall I tell you what ails her? Yesterday your daughter saw a black man on a horse in the flower garden and fell for him. That black man stays on the serpent-shaped golden hill to the north-west. Want to know who he is? He sports upright mark on his forehead. He mounts on a small bird and moves in all directions! He is none other than Lord Srimannarayana! He's not a human being. He wants to marry your daughter. Give her to him in marriage and she'll be happy. Otherwise, she'll invite troubles."

Dharani Devi continued to ask her. "Hey soothsayer! What you say is quite strange. Have we



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

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

ever heard of an ordinary woman marrying Narayana. Your words are strangely illusory! I've never heard of such things." Dharani Devi wanted to clear her doubt.

"Mother! Hear me! I'll tell you more! Chasing an elephant in rut yesterday, he came to the garden in which your daughter was strolling with her maids. He told her point-blank

that he wanted to marry her and revealed her his lineage and gotra. But your daughter talked to him irreverently and further she pelted stones at his horse. The horse fell down. Yet, the man rode back silently. Later your daughter became love-sick. She suffered from the pangs of separation in love. There's no medicine for such fever. Call her here."

Dharani Devi didn't heed her advice. Where's the lotus-eyed and our daughter? What's this story of my daughter seeing Narayana and getting love-sick? How does it get mitigated? All this is humbug. I've never heard such words. This is all strange!"

"My words won't fail! In just a few seconds a lady at the instance of the Lord is going to come to you for alliance with your daughter. This is true. It

can't be a lie. Though I've told you so explicitly, you fail to understand. Enough of it! Send me back with due reward. I'll go back, anyhow. I'll come back for your daughter's marriage. Ask your dear daughter if what I told is true or not. Even then, if you think I'm lying for the sake of my belly, I can't help it. My words won't go wrong. I don't speak for show off. I swear on my holy altar. Everything I say will turn out true." Thus saying, she got up suddenly and left for Venkatadri in her original form. The advent of the soothsayer, her soothsaying, her daughter attesting what the soothsayer said—all this appeared strange for Dharani Devi. But she went to her daughter to enquire about the incident to ascertain the truth and unravel the actual secret.

(to be continued)

FESTIVALS AND RITUALS IN MAY 2026

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



Location : The two towns are located 220km apart north and south of Kochi in the state of Kerala.

CHENGANUR

Sthalapuranam : Yudhistara is said to have uttered the lie that caused Dronacharya's death. Troubled by what he did, he is said to have come here after war to do penance and atone for his sins. He refurbished the temple and re-installed the principal deity.

Special Features : The Lord is Imayavarappa and the universal mother is Senkamalavalli. The theertham is chitraru and the vimana is Jagajyothi vimana. There is not much detail available on this shrine except that one of the Pandavas built it. The correct name of the place is Thiru-sengunroor.

Mangalasanam : In his Thiruvoimozhi (3596 – 3605), Nammalwar identifies the Lord of Chenganur as the one made all other kings run away after killing Kamsa. Before that he killed the elephant by breaking his tusk and killing the Mahut also. This is also the same Lord who Mahabali over and churned the ocean. Alwar says he has no other salvation other than this Lord's divine feet. This is the same Lord who protected the Devas, Brahma and slept in yoga nidra in Ksheera sagar.

THIRUNAVAI

Sthalapuranam : Legend has it that 9 yogis installed Vishnu idols in the area and eight of them sank immediately. The ninth one started sinking and was stopped at knee level. This idol, at Thirunavai, is called Navamukunda. The visible Lord himself is 6 feet tall. The sthalam is called 'Navayogisthal'.

Special Features : The Lord is Mukunda Narayanan or Navamukundan and the universal mother is Malarmangai. The vimana is Veda vimana. The shrine's antiquity cannot be determined. It is even



more unusual because the temple is Mum-murthy sthalam as Brahma and Siva are also present here. Once when Mahalakshmi and Gajendra were worshipping the Lord, the lotus flowers became scarce.



The Lord appeared in response to their prayers and took Mahalakshmi to join him and granted Gajendra his prayers.

Mangalasanam : In his Thiruvoimozhi (3750-3760), Nammalwar says the Lord who is the consort of Sridevi and Bhudevi, who is the life giving principle of all the worlds, who all including the Devas agree as their Lord who can be seen to our satisfaction in Thirunavai. Alwar says he entered in to service of the Lord of Thirunavai without knowing time ahead or behind him. He pleads with the Lord to shower His grace on him and absorb him at His divine feet.

Om Namo Narayanaya



TIRUMALA TIRUPATI DEVASTHANAMS

FREE FACILITIES TO THE PILGRIMS IN TIRUMALA

Free Luggage Transport Centre : The devotees coming to Tirumala from Alipiri footpath and Srivari Mettu can utilize free luggage Transport facility available at Alipiri Free luggage Transport Centre and Srivari Mettu. They can handover their luggage at Alipiri, Srivari Mettu and collect them back at free luggage Transport Centre situated in Tirumala.

Accommodation Facility : Accommodation is being provided in free choultries with locker and toilet facilities to the devotees coming to Tirumala.

Kalyanakatta : Free tonsuring and free hot water facility for bath is being provided for devotees at Kalyanakatta.

Free Medical Facility : Free dispensary is being provided at 3rd Galigopuram from Alipiri footpath to Tirumala and First Aid Centre at 7th mile. Medical facilities and emergency care for heart patients at Aswini Hospital in Tirumala is also being provided.

Bus Facility : T.T.D. arranged free buses for every 5 minutes round the clock in Tirumala for the devotees to travel from one place to another place.

Distribution of Prasadam in Q Complex: The devotees awaiting darsan in Q complex are being provided the facility of prasadam.

Free Food (Prasadam) Facility: Free food (prasadam) is being provided at Tirumala for devotees at Sri Tarigonda Vengamamba Nithya Annaprasadam complex near the temple.

Vehicle Facility for Physically Handicapped and Aged Persons: Battery run vehicles are being provided from Rambagicha rest house to Srivari Temple at free of cost for physically handicapped, aged and sick persons.

SRI RAMANUJA CHATHUHSLOKI

Four Verses From The Foremost Disciple

- Smt. Prema Nandakumar



Do you know that Tirumala is also known as Pushpa Mandapam? This is because of Anantalwan, the foremost disciple of Sri Ramanuja. Once, Sri Ramanuja was giving a discourse on Nammalwar's hymns. He called for volunteers to build a garden in Tirumala, some thousand years ago. Anantalwan got up and asked permission to take on that work. Sri Ramanuja, embracing him, declared that he was truly an 'Aanpillai', a man for taking on such an arduous task. When he visited Tirumala, he offered flowers to Sri Venkateswara Swamy and the tradition of Pushpa Kainkarya (Flower service) was started.



Anantalwan was born not far from Srirangapatna (Adi Ranga). He was so mesmerized by Sri Ramanuja that he went to Srirangam (Anta Ranga). But he spent most of his life in Tirumala !

As a chronicler, Anantalwan wrote the Venkatachala Ithihasamala which describes the practices in Tirumala and also composed the Goda Chathuhsloki. But his total dedication to Sri Ramanuja made him compose 'Sri Ramanuja Chathuhsloki'.

THANIYAN:

**Akhilatma gunavasam agyana timirapaham |
ashritanam sucaranam vande anantarya deshikam ||**

**Shrimad ramanujacarya shripadamboruhadvayam |
saduttamanga santaryam anantaryamaham bhaje ||**

I bow to Anantacharya and offer my prayers at his feet, who, like the supreme is the abode of all modes of nature, and dispels darkness of ignorance.

I bow to Anantacharya of excellent qualities at the lotus-feet of Sri Ramanuja; to whom all devotees pay obeisance.

The following four verses form the 'Chathuhsloki', each refers to a place with which Ramanuja was closely associated.



**Anisham bhajatam anyabhaajam
caranambhoruhamadarena pumsam |
vitaran nibhrutam vibhutimishtam
jaya ramanuja rangadhamni nityam ||**

Srirangam, bhooloka vaikuntam. Of highest importance to SriVaishnavites. Anantalwan says 'Hail Ramanuja from the divine Srirangam. Ramanuja is an ocean of compassion and supports entirely those who take refuge at his feet.'



**Bhuvi no vimatastvadiya sukthiha
kulishibhuya kudrishtibhis sametan |
shakalikurute vipakshvididya
jaya ramanuja shesha shaila shrunge ||**

'Sesha shaila shrunge'! The reference is to the string of hills of Tirumala. Anantalwan says 'Hail Ramanuja at the seven hills. His intellectual mastery enables him to handle all doubters in a skilful manner.'

Srutishu smrutishu pramana tattvam
krupayalocya vishuddhaya hi buddhya |
akruthaha svata eva bhashya ratnam
jaya ramanuja hastidhamni nityam ||

Hastigiri - the abode of Lord
Varadaraja Swami at Kanchipuram,
near Sri Ramanuja's birthplace.
Anantalwan says 'Hail Ramanuja of
Kanchipuram. He churned srutis and
smritis and drew out their essence.
His is Sri Bhashyam, the splendid
gem.'



Jaya mayimatandhakara bhano
jaya bahya pramukhatavi krushano |
jaya samshrita sindhushita bhano
jaya ramanuja yadavadri shrunge ||

Tirunarayanapuram or Melkote. A
setting so peaceful even today.
Anantalwan says 'Hail Ramanuja amidst
the Yadavadri hill range. Glory to him
who annihilates, like a forest fire, fear in
his followers; a cool refuge from heat.'



PHALASRUTI:

Ramanuja chatuhshlokim yah patennyataha sadah |
prapnuyat paramam bhaktim yatiraja padabjayoh ||

Who recites the Chathuhsloki everyday will achieve greatest devotion at the
feet of the king of the ascetics, Sri Ramanuja.

Ithi Sri Ramanuja Chathuhsloki Sampooranam ||



The annual float festival at Tirumala was performed in a grand manner from 26.02.2026 to 02.03.2026. The Utsava deities of Sri Rama Chandra Murthy, along with Sita Devi, Lakshmana Swamy and Anjaneya Swami gave darshan to the devotees on the sacred waters of Swami Pushkarini on the first day. On the second day, Sri Krishna Swamy along with Rukmini Devi bestowed divine blessings upon devotees. Remaining on three days, Sri Malayappa Swamy along with Sridevi and Bhudevi was taken on a float procession. TTD Trust Board Chairman Sri B.R. Naidu, TTD EO Sri Muddada Ravichandra, I.A.S., Addl. EO Sri Ch. Venkaiah Chowdary, I.R.S., CV&SO Sri K.V. Muralikrishna, I.P.S. and other officials participated in the programme.



Sri Muddada Ravichandra, I.A.S., who had earlier assumed charge as EO (F.A.C.), now took Full charge as Executive Officer in Tirumala temple on 06.03.2026. Later, he also took oath as Ex-officio Member of the TTD Trust Board. The oath was administered by TTD Addl. EO Sri Ch. Venkaiah Chowdary, I.R.S.

The Honorable Chief Justice of India, Justice Sri Suryakant visited Tirumala temple and had darshan of Sri Venkateswara Swamy on 01.03.2026. On this occasion, TTD Trust Board Chairman along with TTD EO, Addl. EO., CV&SO presented a laminated photo of the Swami and Ammavaru to him.



TTD Trust Board Chairman Sri B.R. Naidu along with TTD EO Sri Muddada Ravichandra, I.A.S., Addl. EO Sri Ch. Venkaiah Chowdary, I.R.S., TTD Trust Board members and Officials released 'Sri Parabhava Nama Samvatsara Panchangam' (2026-2027) of TTD in Tirumala on 28.02.2026.

The 972nd Avatara Mahotsavam of Sri Ananthaalwar was held at Ananthaalwar Gardens (Purushaivari Thota) in Tirumala on 22.02.2026. On this occasion, both the Pontiffs of Tirumala, HH Sri Pedda Jeeyar Swami, HH Sri Chinna Jeeyar Swami, TTD JEO (H&E) Dr. A. Sharath, I.A.S. participated.

NIRVANA DASHAKAM

- Dr. Sasi Sarma Bollapragada

Sri Sankaracharya
Jayanti on
21.04.2026

Before interpreting the book, it is very important to examine what the book proposes and the method proposed by the Acharyas. The entire content of this book lies in its last line. The fourth foot of each verse is called the “makutam” in sanskrit. This applies to all the verses. “*Thadeko vashishtah shivah kevaloham*” this is the makutam of our present stotra. This is the key point, so if you understand the meaning, everything will be as if you understood.

Remnant means that which is ultimately left. It is one, meaning that there is no other substance different from it. If we think that there is no other thing different from it, then it is not there either. The word simply means that there is no inherent difference. When there is no inherent difference, it becomes formless. According to this, it is known as unique, formless. That is why it is Shiva. Both happiness and sorrow are called 'Asivam'. We get them only when there is a secondary one. When it is unique, there is no such danger. It is simply one, unique, formless, and untainted substance.

But the question is, what is its form? The word “Aham” is what reveals its form. Aham means “I”. A spirit called “I” is now present in everyone which it keeps coming into experience moment by moment. We doubt whether there is anything else, but no one doubts that I exist. Abalagopala is famous for this. The Vedas have named this consciousness “Atma”. Based on this spirit within us, we can imagine the Supreme Soul that pervades the entire universe. That too is in the consciousness called “I”. It is not possible for two to have the same form and two substances, that is why Bhagavadpada

said “Shivoham”. Shivoham means that I am one and the same. Then why is there a different view of “I”? In reality, this is not the view formed by science. Science interprets the natural view of difference that is common to all people like us. No one in the world thinks that I am the undivided Shiva essence. Moreover, they are deluded by seeing the mind, life, senses, soul, etc. that I am. But if we look at all these, these are only upadhas. All these upadhas, which are created out of ignorance, do not really exist. Since they do not exist in reality, if we discard them, what remains is the condition free truth. We can take a ghatakara (pot-form) as an illustration of this. We call the emptiness in a ghatakasha (great space in pot). It appears to be limited only by the ghata (pot). In fact, it is not limited, it is an unlimited great space. Similarly, Aham Aham and the Athma Chaithanya are the same. It is limited by the same upadha called the body and considers it a living form. Since it is also formed like these upadhas, it is enough to remove the upadhas. Again, it comes to our experience as perfect consciousness, so the work we should do is to be non-reactive.

But will it disappear just because we prohibit it? The question arises. It will inevitably disappear, said Bhagavadpadacharya. Because it is not real. It is apparent, if it is not real, it does not disappear, but the apparent is definitely disappear. If there is a snake on a rope, even if we think that it is not real, it does not disappear, but if we think that the palm is a snake, it is a snake created by our illusion, so it is not (that is, everything here is in our perception). Its disappearance also disappears in a special way. If it disappears, all that remains is the palm. It came

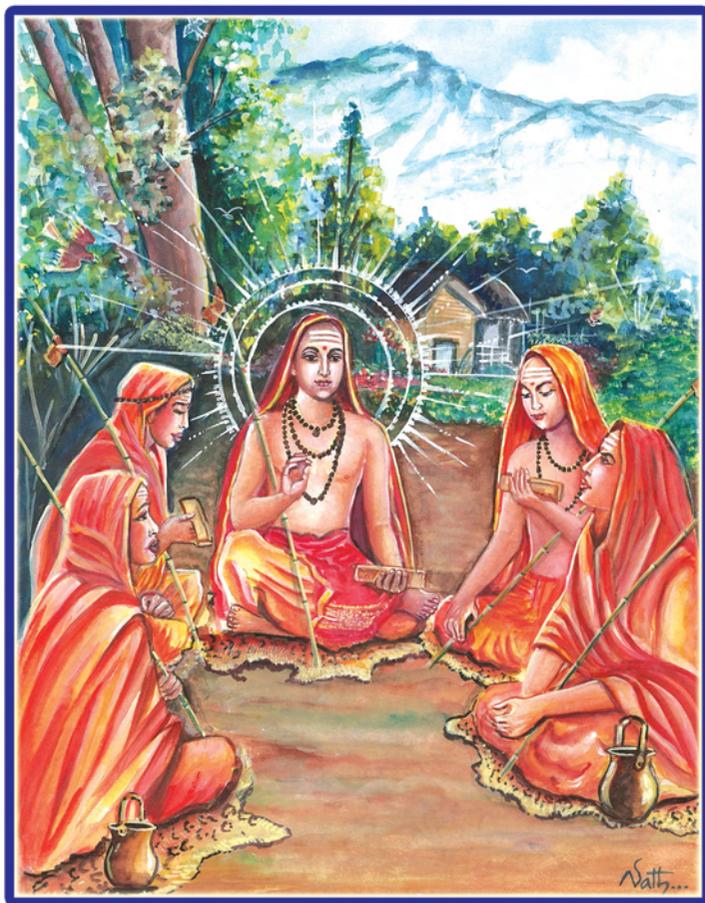
into the field of snake because we lacked the knowledge of the rope. When we again knew that it was a palm, then this snake had no place and had to disappear. Similarly, the present, impermanent, cosmic world also appears to us like this if we forget the consciousness of the self and look at it. If we can again remember that almighty consciousness as I am, then it is enough. This endlessly spread employment class is disappearing here and there.

The truth is that as you said, the world is ready for perception, and if it is ready for perception, then it will disappear. There is no doubt. But what is the belief that it is ready for perception? Doesn't it appear as reality in our experience? The question arises again. Here is the subtlety. People think that the world is independent of our knowledge, not only the world, but also ninety percent of scientists think so. But that is a misconception. The world is not real in itself. It

depends on knowledge. Only if there is knowledge, there is a beginning. Otherwise, there is no reason. The reason is that this whole world, which is a metaphor for animate objects, is a big inert substance. It does not have the knowledge that it exists. Without the knowledge that it exists, nothing exists. If we say that something exists, there must be a witness for it. An unevident existence is impossible in creation. And the witness is not something, but knowledge.

The whole world must be visible to some knowledge. If it is not visible to knowledge, then to argue that the world exists is like saying that form is visible but I do not have eyes, Bhagavadpadacharya joked. Therefore, if I say that the world exists, it must be visible to your knowledge. Because it is visible to knowledge, it is called object of knowledge (Jnana Jneya Swaroopini is mentioned in the *Lalita Sahasranama and Jnana Jjneya parijnata Trividha Karmachodana Karanam Karma Karteti Trividhah Karma Sangraha* – Gita 18.18). It has no independent status except as knowledge. If it is independent, it has to be external to knowledge. When knowledge becomes external, it becomes unreal and its original existence is not seen.

Scholars have classified Bhagavad-pada's writings into three types: 1) Prasthanatrayam Bhashyam for the best scholars 2) Prakarana Granths for the middle scholars 3) Stotra Vagnyama for the below-middled scholars. The Prakarana Granth to the Nirvana Dasha Shloki, The non-dualistic doctrine is the ultimate goal of Sri Adi Shankara. Whatever he said or wrote was the establishment of Advaita, it is indisputable. And what he wanted to say in the Nirvana Dashakam, he understood the secret, and even now, spiritual scholars are disciples and disciples of Sri Adi Shankaracharya. The purpose of writing this essay is to once again make a statement of pride.



When Shankara Bhagavadgita approached his guru Govinda Bhagavadpada, he was asked, "Who are you?" It is said that these are the words that Shankara suddenly uttered. In the Brihadaranyaka, Yajnavalkya Maharshi teaches the process of truth search called "Neti Neti" to explain the Brahma principle. This is the practice of seeking the wisdom of the self. This practice is to put aside each and every thing to throw away all the non-self, saying "This is not, this is not." If we keep doing this, the self is the substance. For example, it is like searching through a pile of books for the book we want, or it is like putting aside all the things we want that are mixed together and taking only the one we want. This is the method that Shankara has explained in this Prakarakam. What is non-self? That which is not self. The concept of self as "self" and "I" as "I" is the concept of "I" that we have. The definition of self is "*Atasmin Tadbuddhiradhanas*". The feeling of self remaining where there is no self. Adhabasa. If we examine this verse in this context, the principle is taught.

1) The five elements are not, are not. Why is the world five elements? The soul, mind, senses, intellect, and consciousness are not asleep. The sense of "I" remains. That is the Shiva principle, that is me.

2) I am not the varnasrama dharmas and dhyana yogas of the eternal Vanavihara. This is Konatma. This shows that the uttara mimamsa theories of Patanjali have been refuted.

3) Passion, hatred, breath, and dominion are all characteristics of life. I am not a life, I am only the Shiva principle.

4) Only the life force stops during sleep. If it does not, it is called long sleep. I am not the life force, that is, not the five koshas of food and drink. I am the Brahman which is the basis of everything.

5) The six elements of purushardha, kama and shadvarga are not me. Dharma is also a bond, through which salvation comes. The attainment of heaven is inevitable in this cycle of rebirth. Sin is an iron fetter. Virtue is a golden fetter. Therefore, the six elements of purushardha are not me. The desire for salvation (moksha) is also kama (purushardha), a good desire, the best desire, that too is an obstacle to the knowledge of Brahman. It is ignorance to think that salvation is within me and that someone else will give it to me. You are eternally liberated. If you are the one who knows the truth, then salvation is the bliss of knowledge. It is not possible.

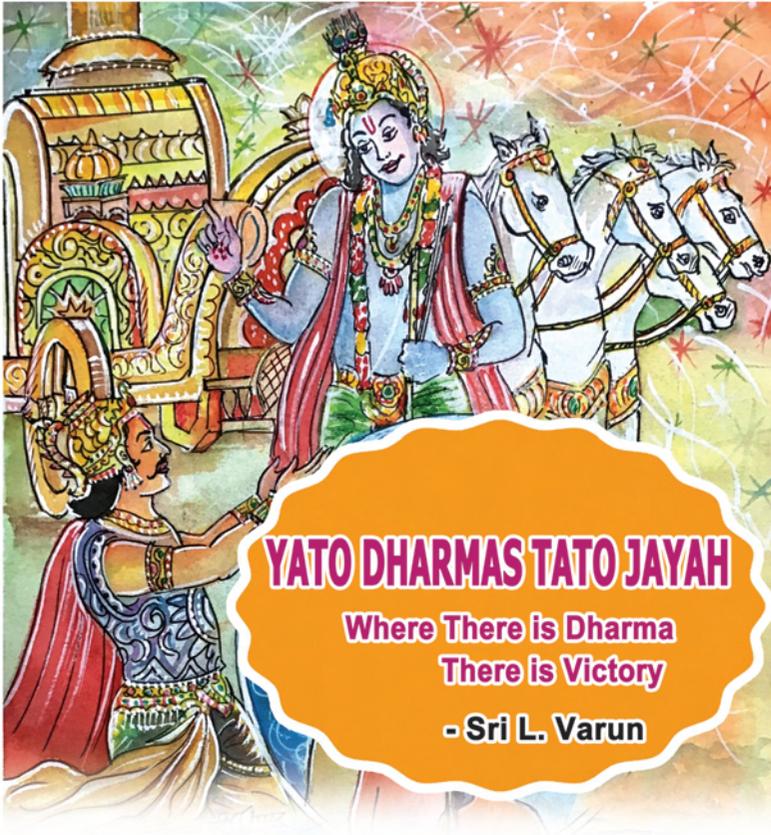
6) I am the one who is free from all the family ties of samsara, the fears of birth and death, and the differences of actions and worldly life. That is Shiva.

7) The world is not of two types, the inner world and the outer world. The inner world is the subtle causal bodies. I am the Shiva principle that is the cause of everything.

8) I am not the world, dreams, and sleep. I am not even the beyond (All these explanations are in the Mundakopanishad). I am only Shiva.

9) When I cannot know who I am due to illusion "*ya ma sa maya*" is the definition. Whatever is not is Maya. That which is not there is an illusion. It is due to its influence that the living entity is bewitched. That has not spread to me. That is under my control. Therefore, I am Shiva. In the philosophy of Shiva's powers, the power philosophy is Maya. "*jnaninanut chethamsi deva bhagavatheesha, baladakrushya mohaya mahamaya prayatchati*" this is in deva sapta shloki. The root of Shankara's Advaita siddhanta is Mayavada. Its corollary is practical truth.





This Sanskrit sacred declaration, born from the wisdom-stream of the Mahabharata, is not a slogan of pride but a quiet lamp that comforts the soul in every dark hour. At its heart it says: righteousness is not a strategy for gain; it is the very power that protects, uplifts and finally wins for us when all human strength fails.

Speak it softly in the morning, and the day's small trials find their bearing; carry it before sleep, and conscience rests easy. The line guided kings and seekers alike in the great story that unfolds on the plains of Kurukshetra, where the outer war of weapons was only the mirror of an inner war for the soul.

The heroes of that age were not gods without grief; they were human, weighed down by love, fear and duty. Yet when Yudhishtira — the eldest of the Pandavas — took his stand, it was not only his sword that mattered but the

steadiness of his vow to truth and justice. The name of that steadiness is Dharma. When Arjuna's heart trembled before battle and he sank into doubt, it was the divine counsel of Krishna that reminded him: action performed for the sake of righteousness, without clutching its fruits, is itself the path to victory. The epic does not promise an easy road; it promises a right road. Those who walk it may be tested, may lose kingdoms and comforts, may endure humiliation — yet the story shows that fidelity to Dharma brings a victory that outlasts crowns and armies: peace of heart, the approval of conscience, and the favour of the Divine.

Think of the many moments in the epic when the world's measure of success seemed to favour the unjust. The Kauravas amassed wealth, alliances, cunning strategy and raw force. On paper their win seemed inevitable. Yet the moral weight of their choices — envy, deceit, obstinacy — undermined their claim on destiny. The Pandavas, though battered by loss and exile, kept returning to what was right, to duty over convenience, to truth over reward.

Their triumph was thus two-fold: the reclaiming of a just kingdom and the quiet reclaiming of themselves. This is the living meaning of '*Yato Dharmas Tato Jayah*' victory that matters is the kind that leaves the soul intact and draws the grace of God.

For devotees who come to the sacred hill of Tirumala Tirupati Devasthanam, the message rings with intimate clarity. To stand in the presence of the Lord is to remember that power without purity is empty. The Lord at Tirumala, beloved as Lord Venkateswara, accepts the surrendered heart more readily than the outward show of success. In the alleyways of our daily lives — in small duties to family, in the patience of caring for elders, in keeping promise when it costs us — we practise Dharma. These quiet acts are the votive offerings by which the Divine grants a deeper victory: courage to face hardship, clarity to choose rightly, and the inner peace that comes when action and conscience are aligned.

This teaching also consoles those who feel life's tally is unjust. Dharma does not always protect us from pain; sometimes it asks us to bear pain so a deeper justice may be done. Yet even in suffering, Dharma preserves what is precious: dignity, compassion, and the capacity to love.

The Pandavas' exile, their trials and losses, did not erase their integrity. Their endurance became the very merit that restored them. Likewise, when the heart chooses what is right though the world scoffs, it stores spiritual strength for seasons yet to come. In that storehouse of virtue lies the seed of eventual victory — not merely in headlines or ledgers, but in the lasting harmony of life.

To the elderly reader whose days are threaded with memory and prayer, this truth is both balm and torch. Life widens into many roles: child, parent, caregiver, witness. Each role calls for small faithful

acts: speaking truth when silence would be easier, serving without complaint, forgiving when hurt is fresh. These are the humble dharmas that accumulate into a life that the Divine approves. They are the victories that matter at the journey's end. They are the quiet heritage we leave for the young: not a tale of winning at any cost, but a lesson that victory is found where duty, compassion and truth meet.

Let this verse then be more than an inscription on a page. Let it be a breath we take before every choice: *Yato Dharmas Tato Jayah*. When you stand at the bus-stop, decide whether to help a stumbling stranger; when you sign a document, choose honesty over an easy omission; when family quarrel rends the household, choose reconciliation over pride.

Each decision is a battlefield, each surrender to Dharma a step toward victory. And when the night grows long and the mind rehearses its mistakes, remember that the Divine judges not the size of our wealth but the size of our hearts.

Place your trust at the Lord's feet, walk the path of duty with humility, and you will find that victory follows — sometimes slowly, sometimes mysteriously — but always in the company of peace.

May the light of *Yato Dharmas Tato Jayah* illumine our paths, may the grace of the Lord at Tirumala enfold our homes, and may our last breath be a faithful echo of that ancient promise: where Dharma stands, victory follows.



SRI VENKATESWARA SWAMI TEMPLE KERALA

- Sri Prasanth



Thazhathangady is a serene village located within Kottayam district in the state of Kerala. Kottayam, located in the central part of Kerala, is well-connected by trains and buses to major cities of the country. This temple is located at hardly 3 to 4 kms from the Kottayam Railway Station.

The principal deity, Sri Venkateswara Swami, is worshipped here in the form of 'Veera Venkateswara'. The Pancha-Loha idol of the Sthapana Murthi is unique, as it possesses a 'Khadgam' (sword) on the right side of the waist, a feature rarely seen in any Vishnu idols. According to the priest, the 'Khadgam' is surprisingly sharp even today, irrespective of the centuries gone by. Sri Devi (Ammavaru) who is accompanying the principal deity possesses a Jhanuve (Yagnopaveetham) here.

Another significant aspect of this temple is the presence of Shaiva Chaithanyam, represented by a small Shiv Linga in the Garbhagriha. Even though daily pujas are not offered to this Shiva Linga, a dedicated Arathi is performed at the end of Mangalharathi every day. Again, the manifestation of this Rudra Shila is still a mystery!

The upadevathas consecrated in separate shrines are Maha Ganapathi in the southwest corner and Sri Mahalakshmi, in the northwest corner. Another unique feature of the temple is the presence of a Kurma beneath the lotus of Sri Mahalakshmi, a detail that is exceptionally rare. The significance of the presence of Kurma is yet to be known.

Within the Namaskara Mandapa, the Hanuman Swami mandir is situated in the southeast corner, while Sri Garuda is positioned in the northeast corner, both facing each other.

Furthermore, Simhavahini Jayadurga positioned under an Ashwatha tree, and Nagadevatha Prathishta are other upadevathas consecrated in the Bahyaavarana of this temple.

On normal days, the temple opens at 06.00 AM and closes at 10.30 AM in the morning and reopens at 06.00 PM and closes at 08.45 PM in the evening. The temple follows the Trikala puja system. The routine pujas are Usha puja (Payasa Puja) at 08.00 AM, Madhyahna Puja at 10.30AM and Mangalharathi at 08.00 PM. The temple finally closes at 08:45 PM with the completion of Shayanharathi and Varamangalastakam.

This temple is well-known for the pujas like Sri Sathyanarayana Puja & Ganapathi Puja on every Pournami Day, Sri Lakshmi Puja (on the first Friday of every month). Pavamana abhishekam for Anjaneya Swami is also a famous ritual here.

The Garuda Vahana Puja, Hanumantha Vahana Puja, Chandra Vahana Puja, Unjal Seva, Deepalankara Seva, Kalyanotsavams, Akhanda Bhajana, Nama Sankeerthana Pradakshina, are key highlights of the 10 days long annual festival. Annaprasada, named as Samaradhana, is offered to each and every devotee during this duration.

TEMPLE SEVAS

The temple, with a history of over 400 years, is a traditional Vaishnavite temple. The pujas, sevas, and rituals performed here closely follow the customs and traditions observed at the sacred Tirumala Sri Venkateswara Swami Temple. Various rituals and festivals like -

Sathyanarayana Puja : This is conducted on First Pournami of Every Month.

Sahasra Deepalankara Seva : Lord Venkateswara with Sridevi and Bhudevi blesses devotees. It is conducted during Annual Festival and Special Occasions.

Garuda Vahana Puja : Lord Venkateswara with Sridevi and Bhudevi blesses the devotees sitting on this Vahana possession during Annual Festival and Special Occasions. During the last day of 10 day long Annual festival there is a Special Arathi called “Garuda Vahana Arathi” will perform. Mere participation in this ritual, it is the belief that Lord blesses we all.

Hanuman Vahana Puja : Lord Venkateswara with Sridevi and Bhudevi blesses the devotees sitting on this Vahana during Annual Festival and Special Occasions.

Chandra Vahana Puja : Lord Venkateswara with Sridevi and Bhudevi blesses the devotees sitting on this Vahana during Annual Festival and Special Occasions.

Pavamana Puja for Hanuman : This is conducted as a “Vow” on birth stars of devotees.



Lakshmi Puja (for Mahalakshmi) : This is conducted on every First Friday of Every Month.

Pushpalankara Puja : This is occasionally conducted during Festival Days.

Udayasthmana Puja : The temple gives, Anna Prasadam Modakam as Prasada after Madhyana Puja and “Unniyappam” and Sankalpa/Bhaumana after Sayana Arathi. Most of the people are offering this Puja on their Birthstar on every Month. Visit this temple and be blessed.





- Prof. G. Narasimhan

‘Saranagati’, the doctrine of complete surrender to God, occupies a central place in the spiritual philosophy of the *Bhagavad Gita* and the Bhakti tradition of Vedanta. The term literally means “taking refuge,” but in its deeper sense it signifies the soul’s total dependence on the Lord as the sole protector, sustainer, and liberator. The Gita’s final teaching, “*maam ekam saranam vraja*”, encapsulates this doctrine, declaring surrender to God as the supreme path to liberation.

The notion of Dharma in the *Bhagavad Gita* is closely linked to the performance of one’s prescribed duty. In the eighteenth chapter, the expression ‘*Svabhavajam Karma*’ appears in verses 41–43, while *Svabhavajam* is reiterated in verse 47, and *Karma* is emphasized again in verses 47 and 48. These references indicate that Dharma is fundamentally connected to actions arising from one’s inherent nature (*svabhava*). Thus, Dharma may be understood as the conscientious fulfilment of duties determined by one’s disposition and social responsibility, as ordained by divine order.

The *Gita* consistently upholds the principle that renunciation of duty is neither desirable nor spiritually valid. Arjuna’s initial argument—that it would be preferable to live by begging rather than engage in battle against his venerable teachers and elders,

“gurunahatvaa hi mahaanubhaavaan
shreyo bhoktum bhaikshyamapiha loke
hatvaartha-kaamaamstu gurunihaiva
bhunjiya bhogaan rudhira-pradigdhaan “

(Bha. Gita. 2.5)

reflects a moral and emotional conflict rather than true renunciation. Lord Krishna categorically rejects this position, asserting that withdrawal from one’s rightful duty constitutes moral weakness rather than spiritual advancement. Instead, Krishna instructs Arjuna to perform his *svadharma* without attachment to the fruits of action, thereby harmonizing duty (*karma*) with surrender ‘Saranagati’.

Sri Krishna and Karna : A person depends on the God, not depending on the Dharma, He decides what ought to be done and what ought not to be done.

This sacred truth is vividly illustrated in the life of Arjuna on the battlefield of Kurukshetra. It has practically happened in Arjuna’s life. During the battle in the Kurukshetra field, Arjuna was fighting against Karna. Karna’s chariot wheel gets down from his chariot and tries to take out the wheel. So he said to Arjuna, “You are in the chariot, but I am not in a chariot. You have knowledge of the scriptures and through knowledge in the science of arms. You know the ethics. So it is injustice to pour arrows on me.”

After listening to these words, Arjuna did not shoot any arrows. Lord Krishna replied to Karna, "It is righteous, rather than sinful, to kill such a desperado as you Great six chariot – warriors, including you, have destroyed Abhimanyu, who was alone. So, there is no use for you to support righteousness at this moment. You are ineligible to preach righteousness to others" after uttering these words, The Lord’s command to Arjuna reflected the deeper law of divine justice:

“Yadaa yadaa hi dharmasya
glaanir bhavati bhaarata”-

(Bhagavad Gita 4.7)

(Whenever there is a decline of righteousness, O Bharata, I manifest Myself.)

Lord Krishna ordered Arjuna to shoot arrows on Karna. This episode reveals a profound spiritual truth: Dharma reaches its highest fulfilment in surrender to God. Moral rules guide human life, but divine wisdom transcends them. When the devotee places complete faith in the Lord, even difficult actions become acts of righteousness, and justice unfolds according to a higher, eternal law.

Arjuna obeyed the Lord's words and killed Karna. If Arjuna had taken the decision about his duty by applying his intellect, he would have committed an error of judgment. But Arjuna left it to the Lord, and it was He, who took the right decision.

Vibhishana and Rama : “*Mam ekam sharanam vraja*” you alone surrender to me. Once a person surrenders to the Lord his soul, knowledge, five senses, and body all are surrendered; there is no single unit living alone. For example,

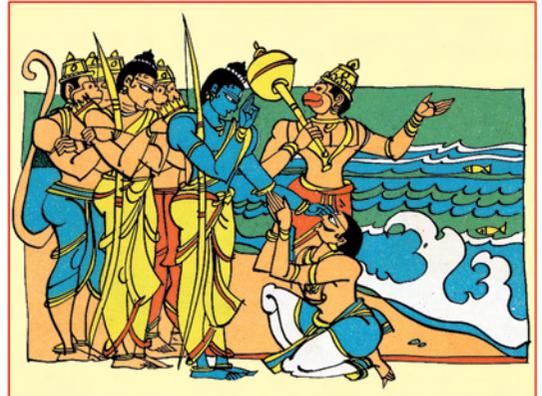
When Vibhishana took refuge in Lord Rama, Rama bore his full responsibility. Once, in a small village called ‘Vipraghesa,’ a priest was killed by Vibhishana. First he was severely beaten up and then was imprisoned. When Rama came to this, He flew to ‘Vipraghesa by pushpaka Vimana by air. The villagers extended a cordial invitation to Lord Rama and described to Him that punishment was imposed on Vibhishana, but he did not die. Rama said, “Oh priest class, I have granted him an age of Kalpa and also a kingdom. How can he be killed? Moreover, he is my ardent devotee. If he commits a crime, the punishment goes to his master also, and the master deserves punishment. So, instead of Vibhishana, punish me. The brahmins having understood the affection of Lord Rama for a person who surrendered to Him, were wonder struck and all of them sought refuge in Him.

Parasara Bhattar and the Mother Rabbit : Parasara Bhattar, also known as Periya Bhattar, was a devoted follower of Sri Ramanuja, the great Vaishnava teacher of the 12th century. He was the son of the renowned scholar Koorathalwar. One day, while passing through a forest, Bhattar witnessed a scene that overwhelmed him so much that he fainted and did not return home for a long time. His disciples, worried about his absence, searched for him and eventually found him lying unconscious. They carefully carried him back home. When they asked him what had happened, whether he had been attacked by wild animals or caught in a natural calamity, Bhattar explained what he had seen: A hunter had caught a young rabbit and placed it in a sack, carrying it away. The mother rabbit chased after him, pleading and clinging to his feet, praying desperately for the life of her child. Moved by the mother's unwavering devotion, the hunter relented and released the young rabbit. Bhattar said that witnessing the mother rabbit's selfless devotion and the hunter's compassionate response made him realize how little he had understood the greatness of Lord Vishnu. In Sanskrit, the name ‘Achyuta’ means “the one who never forsakes.” Lord Vishnu is called ‘Achyuta’ because, He always protects those who surrender to Him completely. Bhattar understood that Lord Vishnu, manifesting as 'Thirumalai Appan', guides devotees toward surrender. The Lord points with His right hand to His feet, symbolizing that true refuge and surrender lie at His divine feet.

Seeks Refuge with Rama : The devotee must realise that God's holy feet is their only refuge and constantly meditate on His divine feet. Lord Rama even has a name, ‘Saranagata vatsala’ that means

one who is affectionate towards those who surrender. In the Ramayana from Balakanda to Yuddakanda it is beautifully observed. The devas surrender to Lord Sriman Narayana in the Bala kanda. Bharata's surrender and Rama's friendship with Guha are depicted in the Ayodhya kanda. The rishis succumb in Aranya kanda. Sugriva submitted in Kishkinda kanda. Finally Vibhishana surrendered in Yudda kanda. Vibhishana's capitulation holds a unique significance.

A scene from the Ramayana, we never forget it. Vibhishana gave up all and had come to Lord Rama, considering His feet is his only refuge. He along with four others approaches Rama's abode, calling out for refuge. If Rama had wished. He could have accepted Vibhishana immediately. It was the time of Sugriva's kingdom was flourishing. Sugriva tells Rama, ‘He has come leaving his brother. This is not an appropriate time. So, you should not be accepted Vibhishana’ Jaambhavan says, “He has come from enemy's lineage, do not accept him. Then Rama asks Hanuman. He says, “He is the embodiment of Dharma in the city of Lanka. We may accept some one who has come for seeking refuge” and “I have



personally seen that his dwelling is always established in dharma. There is no treacherous intent in that foremost of Rakshasas, O King.” Rama honoured Hanuman’s words and ordered Sugriva to invite him as the king of Lanka. Vibhishana obediently replies, “O Lord just as bestowed your feet upon Bharatha. I too only wish your holy feet; I do not want the crown”. Then he placed Rama’s foot on his head. That is why Rama offered “Sri Ranganatha to Vibhishana when he worshipped and who was his family treasure. The subtle point conveyed here is that for complete devotion and surrender.

Kaakabhusundi and his courage : Kaakabhusundi was a Brahmin in his previous birth. Due to a curse from the sage Lomasa, he was reborn as a crow. However, Kaakabhusundi did not grieve over this change, as he accepted it as the grace of God. Even after becoming a crow, he remained joyful and devoted. When Lomasa later saw him, Kaakabhusundi was still peaceful and happy. He respectfully invited the sage and spoke to him about the glory of Lord Rama and the importance of meditating upon Him. Pleased with his devotion, Lomasa blessed Kaakabhusundi, saying that he would always remain close to Lord Rama, possess all noble virtues, have the power to assume any form at will, and remain free from the illusion of Maya. At that moment, a divine voice proclaimed, “O saint, your words have come true. What was once a curse has now been transformed into a blessing.”

Clay, Monkey and Cat : A devotee is like clay in the hands of a potter, allowing himself to be shaped according to the potter’s will. In the same way, a devotee who surrenders to the will of the Lord becomes free from all obstacles and hindrances. One who takes refuge in God does not worry about worldly matters, for he fully trusts that the Lord will take care of everything. Such a devotee surrenders completely to God and prays with faith and humility. There are two kinds of devotion illustrated through examples. A devotee may be like a monkey’s child, who clings to its mother and bears the responsibility of holding on. Another devotee is like a kitten, who depends entirely on its mother. The kitten folds its limbs and allows the mother cat to carry it wherever she wishes. Similarly, a true devotee places complete trust in the Lord and remains under His protection.

Only the fish that are caught in the fishing net become trapped, whereas the fish that remain close to the fisherman’s feet are safe from the net. Similarly, those who become entangled in *Maya*—the illusion created by the three *gunas*—are bound to the cycle of birth and

death. Worldly attachments, desires, and ignorance keep them caught in this endless cycle.

Rama, Sita and Hanuman : In *Rama Charita Manas* (4.3.2), there is an anecdote about Hanuman. Once, Rama, Sita, and Hanuman were sitting under a tree in a garden. A creeper vine was climbing over the branches of the tree, adorned with beautiful flowers and leaves. Rama remarked to Hanuman, “The creeper is beautiful.” Hearing this, Sita replied, “The beauty of the creeper depends on the tree. It is the tree that is the base; without it, the creeper could not thrive.”

Finally, Hanuman said, “Mother, both the shade of the tree and the climbing creeper are delightful. I enjoy the beauty of both together.”

This teaches a deeper spiritual truth: just as the tree and creeper enhance each other’s beauty, the Lord and His divine power of bliss (*Shakti*) mutually enrich each other. A devotee who takes refuge in both—the Lord and His power—attains true fulfillment and grace.

The Lion and a Goat : Once, a goat wandered away from its herd at dusk and slowly reached the riverside. In the wet sand, it saw the footprint of a lion. Taking refuge in it, the goat lay down near the footprint. Soon, wild animals like jackals and wolves approached to attack the goat. The goat bravely said that it had taken refuge at the feet of the lion. Afraid of the mighty lion, all the animals immediately fled. Later, the lion himself arrived and asked the goat why it was lying near his footprint. The goat humbly replied that it had sought refuge in the lion, whose footprint it had found there. Recognizing his own mark, the lion assured the goat that it need not fear anyone, for he would protect it. That night, a leviathan (giant elephant) came to the riverside to drink water. The lion commanded the elephant to carry the goat on its back and feed it with fresh green leaves. The elephant obeyed, and the goat happily ate, remaining carefree and safe under the protection of the mighty lion.

Similarly, when a devotee seeks refuge in God, he is freed from all obstacles and becomes fearless—like a fish that swims against the current of a river, unhindered even by the strongest leviathan.

Saranagati represents the culmination of all spiritual disciplines, where action, knowledge, and devotion find their fulfillment in divine grace. Thus, Saranagati is both the means and the end—where the seeker ceases striving and begins abiding in God. In surrender, the soul finds its true freedom, peace, and eternal refuge.



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 Vasishtha.

Sloka -103

*Tejaswee Vaayuvishikhee Tapasvee Taapasottama: |
Aishwaryodbhuthikrut Bhooti: Aishwaryaangakalaapavaan ||*

653. Tejaswee: The attribute of radiating brilliance is indicated by this *nama*. Nammalwar in his song about Venkatesa in Tiruvaymozhi [#3.3.5] indicates that Venkatesa is the brilliant source of light that is always sought after by all the worlds - “*Sothiyaagi ella ulagam thozhum...*”. Vedanta Desika in his Varadaraja Panchashat [#18], exclaims about the *Tejas* of Varadaraja of Kanchipuram as being superior to that of the Sun with a thousand rays - “*Mohaandhakaara ... tvatTejasi dviradha sailapathe...*”.

Om Tejaswine Sri Venkatesaya Nama:

654. Vaayuvishikhee: In Rama avatara, He was proficient in both releasing and recalling the arrows. He was gifted several arms by both Viswamitra and Agastya. This *nama* indicates His skill in releasing the particular arrow which is elementarily derived from the power of wind, is getting highlighted. Venkatesa, as Rama, killed many demons using this *Vaayavyaashtra*.

Om Vaayuvishikhine Sri Venkatesaya Nama:

655. Tapasvee: Venkatesa is a *Tapasvee*, and he did tapas after digging the Padma Sarovar, the temple tank of Sri Alarmel Mangai Thayar in the present day Tiruchanur for 12 years. It is said that Mahalakshmi was deeply hurt by the act of Bhrugu Maharshi who kicked Narayana on His chest, which is the abode of Mahalakshmi and She left Vaikuntha in protest of this act. Without Mahalakshmi, Vaikuntha lost its sheen and Narayana descended on earth in search of Her. After He performed tapas, Mahalakshmi emerged from Padma Sarovar. Hence the *nama Tapasvee*.

Om Tapasvine Sri Venkatesaya Nama:

656. Taapasottama: This *nama* indicates Venkatesa is the foremost among the *Tapasvees*. He is called so, as He incarnated Himself simultaneously as a Guru [named Narayana] and also as the Sishya [named Nara] and established the practice of *Guru Sishya sambandha* in the holy Badrinatha *kshetra*. Narayana ritualistically initiated Nara into the most sacred *Ashtakshari* mantra.

Om Taapasottamaya Sri Venkatesaya Nama:

657. Aishwaryodbhuthikrut: Venkatesa is the source of wealth for the worlds. He and His abode, Tirumala is considered as the wealth for the devotees. Annamacharya, in his famous composition “*Kattedura Vaikuntamu...*” describes the holy hills filled with caves that rains wealth - “*...kurisi sampadalella guhala nindina konda...*”. Also in his another melodious composition “*Antayu neeve Hari...*”, he perceives Venkatesa in different names with different attributes. He mentions Venkatesa as *Karunaanidhi* and all his possessions/wealth also attributed to Him - “*...kalimiyu neeve Karunaanidhi...*”.

Om Aishwaryodbhuthikrute Sri Venkatesaya Nama:

658. Bhooti: This *nama* indicates the abundance of wealth and prosperity. He is the abode of such infinite measure of wealth and prosperity that even the Vedas could not perceive an end to them. Vedanta Desika, in his Hayagriva stotra [#6], mentions this as - “...*Adhyaapi te Bhootim Adrushtapaaraam...*”

Om Bhootye Sri Venkatesaya Nama:

659. Aishwaryaangakalaapavaan: Commensurate with Venkatesa’s infinite wealth, He adorns the most precious ornaments. The opulence can be witnessed during the annual Salakatla Brahmotsavam, when He adorns the likes of Makara kanti, Lakshmi Haaram, Salagraama Haram, Kausthubha mani, diamond studded golden crown etc., Many of these jewels’ worth cannot be estimated in this age as they date several centuries ago.

Om Aishwaryaangakalaapavate Sri Venkatesaya Nama:

Sloka –104

*Ambodhisaayee Bhagavaan Sarvagnya: Saamapaaraga: |
Mahayogee Mahadheero Mahabhogi: Mahaprabhu: ||*

660. Ambodhisaayee: The Divya Mangala Vighraha of Venkatesa we all witness is His Archa form of availability. He manifests Himself in 4 other forms, one of which is reclining on Adishesha in Milky Ocean. Annamacharya quotes this in his mellifluous composition *Jo Achyutaananda...* as “...*paala vaaraasilo pavalinchinaavu ...*”.

Om Ambodhisaayine Sri Venkatesaya Nama:

661. Bhagavaan: The word “Bhagavad” means He is venerable and glorious. This word is applicable to the Supreme Being, who has all the six holy attributes of *Jnaana, Bala, Veerya, Shakti, Aiswarya, Tejas*. Yaamunacharya addresses the Supreme Being as Bhagavan in Stotraratna [#51] - “...*Bhagavan! Paalaya ma sma jeehapa:*”. Vedanta Desika, in his Dasavatara stotra [#7] addresses Parasurama as Bhagavan - “...*apakarotu Bhagavan! AaBramha Keetam muni:*”

Om Bhagavate Sri Venkatesaya Nama:

662. Sarvagnya: Venkatesa is Sarvagnya, since He knows His self in all its aspects. He is the Omniscient. Kuresa, in his Varadaraja Stava [#93], addresses Lord

as “...*Hitagnya! Sarvagnya!...*”. In Sri Venkatesa Prapatti[#2], Acharya Anna addresses Venkatesa as “...*Sarvagnya! Sakta! NathaVathsala!...*”. This is also 454th and 821st *namas* in Sri Vishnu Sahasranama.

Om Sarvagnyaya Sri Venkatesaya Nama:

663. Saamapaaraga: Venkatesa is the knower of the bounds of Saama Veda. He Himself proclaims in Bhagavad Gita [#10.22] - “*Vedaanaam Saamvedosmi...*”. Tirumazhisai Alwar in his Tiruchchandaviruttam [#15] says “...*Saamaveda geethanaaya Chakrapaani allaye!*”

Om Saamapaaragaya Sri Venkatesaya Nama:

664. Mahayogee: Venkatesa is the foremost among Lord among all Yogis. While concluding the episode of Bhagavad Gita [#18.78] narration by Sanjaya to Dhritarashtra, he addresses Krishna as Yogeshwara - “*Yatra Yogeswara: Krishna:...*”. He conferred the purest goal, namely Sri Vaikunta to Sanaka and other flawless sages as per Sri Vishnu Purana.

Om Mahayogine Sri Venkatesaya Nama:

665. Mahadheera: The word *Dheera* in Sanskrit refers to the trait of fortitude. Venkatesa as Rama was glorified by Vedanta Desika in his Raghuv eeragadyam as “...*MahaDheera Dhowreya!...*”

Om Mahadheeraya Sri Venkatesaya Nama:

666. Mahabhogi: This *nama* of Venkatesa can be interpreted in two ways. Bhogi corresponds to the first servant, called Adi Sessa on whom He rests in the Milky Ocean. Venkatesa governs the Adi Sessa. Further, He is also abode of all the gratifications [*Bhogas*]. He proclaims in Bhagavad Gita [#7.22] that He is the one who ultimately grants the wishes of devotees even though they pray to other demigods - “...*Labhate cha tata: kaamaan mayaiva vihitan hi tan*”. This is also the 434th *nama* in Sri Vishnu Sahasranama.

Om Mahabhogine Sri Venkatesaya Nama:

667. Mahaprabhu: Venkatesa is the all the powerful. His superiority over all other demigods is indicated by this *nama*. In Vamana Purana [#29.19], sage

Lomaharshana narrates the avatara of Vamana to Prahlada and says “*Prabhu: Prabhunaam Parama: Paranaam...*”

Om Mahaprabhave Sri Venkatesaya Nama:

Sloka –105

*Mahaveero Mahathushti: Mahapushti: Mahaguna: /
Mahadevo Mahabaahu: Mahadharmam: Maheswara: //*

668. Mahaveera: When Narada visits Valmiki’s hut, Valmiki inquires “...*kascha Veeryavaan...*”. Narada responds in Bala Kanda [#1.8] and mentions Rama as “...*Niyataatma Mahaaveeryo...*”, the one with incomprehensible prowess. Vedanta Desika glorifies Rama in his Raghuvеeragadya, by invoking this *nama* of Rama - “*Jaya Jaya Mahaveera!...*”

Om Mahaveeraya Sri Venkatesaya Nama:

669. Mahathushti: This *nama* of Venkatesa indicates His state of being pleased eternally. He expressed His supreme satisfaction as Rama, son of Dasaratha by stating that He considered Himself as mere human, despite being the most exalted God, in Yuddha Kanda [#120.11] - “*Aatmaanam Maanusham manye Ramam Dasarathaatmajam...*”

Om Mahathushtaye Sri Venkatesaya Nama:

670. Mahapushti: Venkatesa is brimming with all the best qualities one desires. In Bala Kanda [#1.19] of Sri Ramayana, Narada states that Rama was the abode of all great qualities - “*Tamevam Guna Sampannam Ramam Sathyaparakramam...*”

Om Mahapushtaye Sri Venkatesaya Nama:

671. Mahaguna: At the start of Sri Ramayana, Valmiki inquires Narada as to which human being at that point in time had the most desirable 16 traits and Narada points to Rama. In Bala Kanda [#1.7], Narada mentions Rama is the embodiment of all the rare, great and extraordinary qualities- “*Bahavo durlabha:... keerthitha Gunaa:*”. In Naanmugan Tiruvandaadi [#93], Tirumazhisai Alwar mentions that He is the abode of all extraordinary qualities “...*Kone! Gunapparane!...*”

Om Mahagunaye Sri Venkatesaya Nama:

672. Mahadeva: Venkatesa is Mahadeva as He plays with other gods as playthings. Parasara Bhatta, in his commentary to Sri Vishnu Sahasranama [#492] mentions this attribute of His divine playfulness - “*Tai: Kreedanakai: Kandukaadibhi:...* “. Also, Venkatesa is the God of Gods and Nammalvar explains this attribute in Tiruvaymozhi [#8.1.5] “...*devarkkum deva O...*”. In his commentary for Sahasranama, Satyasandha Tirtha, this *nama* is interpreted by him as “Vishnu is a guide who leads Mahalakshmi” - “*Eem Lakshmi, Vartayati iti Va:*”

Om Mahadevaya Sri Venkatesaya Nama:

673. Mahabaahu: Kuresa dedicates a complete Stotra on the Lord of Tirumaliruncholai, where the Lord is known as Sundarabahu, sanskrit equivalent of sobriquet coined Andal in Tamil as “*Sundara Thol Udaiyaan*”. Kuresa eulogizes the beauty of His strong shoulders as “...*nirbheeka: thatha iha Sundarorubaahum...*” in Sundarabahu Stavam[#1].

Om Mahabaahave Sri Venkatesaya Nama:

674. Mahadharmam: He is the protector, preacher of Dharma also practices it without any deviations. All His acts in His various avatars are all bound by the principles of Dharma. He proclaims this Bhagavad Gita [#4.8], that He descends as an avatara to establish Dharma - “...*Dharma Samsthapanaarthaaya Sambhavaami...*”.

Om Mahadharmaya Sri Venkatesaya Nama:

675. Maheswara: Venkatesa is the Lord of wealth. By wealth, not only the materialistic wealth but every kind of wealth like knowledge [*gnyaana*], devotion [*bhakti*] and also the wealth of sense of detachment to all materialistic wealth [*vairagya*]. Venkatesa is seen as the bestower of anything to anyone who beseeches Him with devotion. The word “Maha” indicates a higher magnitude. By the name, *BhootaMaheswara*, Venkatesa’s control over all other gods including Brahma, Yama and others is being interpreted by Parasara Bhatta in his commentary for Sri Vishnu Sahasranama [#490]

Om Maheswaraya Sri Venkatesaya Nama:

(to be continued)



STUDENT WELLNESS AND EXAM READINESS

An Integrative Perspective

- Dr. Suma S. Sadar Joshi

Ayurvedam

Examination preparation is a vital phase in a student's academic life, requiring not only intellectual effort but also mental discipline, emotional balance, and physical well-being. Effective preparation involves managing stress through practices like deep breathing, short study breaks, meditation, and positive thinking, which help maintain calmness and focus. Proper time management, including planned study schedules, prioritization of subjects, and regular revision, prevents last-minute anxiety and builds confidence. Adequate sleep plays a crucial role in memory consolidation and concentration; 7–8 hours of sound sleep enhances recall, attention, and overall exam performance.

Food Items That Increase Memory and Concentration

A nutritious diet plays a vital role in cognitive performance. Foods that support memory and focus include:

- Milk and ghee – nourish the brain and improve intellect.
- Almonds, walnuts, and cashews – enhance memory and alertness.
- Dates and raisins – provide sustained mental energy.
- Green leafy vegetables – improve brain oxygenation.
- Fruits like apples, bananas, and berries – support concentration.

- Honey – improves grasping power when used moderately.

Ayurvedic Herbs and Methods of Usage for Memory Enhancement

Ayurveda emphasizes strengthening *Medha* (intellect) and *Smriti* (memory) through herbs and proper usage:

- Brahmi – taken as powder (½ tsp with warm milk) or in ghrita form to improve memory and learning
- Shankhpushpi – syrup or powder form to enhance concentration and reduce anxiety
- Mandukaparni – supports mental clarity and retention
- Ashwagandha – improves focus and reduces exam-related stress
- Brahmighrita or Saraswatarishta – beneficial during intensive study periods



(All Ayurvedic medicines should be used under physician guidance)

Memory-Boosting and Concentration-Enhancing Mind Exercises

Mindful Breathing(Focused Attention):

Sit comfortably and focus only on your breath for 5–10 minutes. When the mind wanders, gently bring it back to breathing. It improves attention span, reduces stress, and enhances mental clarity.

Visualization Technique :

Read a topic and mentally create images, flowcharts, or diagrams. Close your eyes and recall the sequence. It strengthens long-term memory and recalls ability.

Mind Mapping :

Convert topics into diagrams using keywords, arrows, and colours. It helps to improve understanding, retention, and quick revision.

Cross-Crawl (Brain Gym Exercise) :

Touch right elbow to left knee and left elbow to right knee alternately for 2–3 minutes. It enhances coordination between both brain hemispheres, improving focus and memory.

Trataka (Yogic Concentration Practice) :

Gaze steadily at a candle flame or a dot for 1–2 minutes without blinking, then close eyes and visualize it. It increases concentration, memory power, and eye–brain coordination.

Pranayama (Breathing Techniques) :

Nadishuddhi and Bhramari, calms the mind and improves focus.

Teaching What You Learn :

Explain concepts aloud to a friend or to yourself. It reinforces understanding and improves long-term retention.

Chanting or Silent Repetition (Japa) :

Practice improves concentration, mental calmness, and clarity.

Meditation :

Sit quietly and observe thoughts without reacting for 5–10 minutes enhances memory, focus, and emotional balance.



SOLUTION TO PUZZLE

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

A CHILD'S FAITH & GOD'S PROMISE

- Dr. S. Ammani



A long time ago in a big kingdom there lived a powerful king named Hiranyakashipu. He was very strong but he was also very proud and angry. He actually believed he was better than everyone and thought he was greater than God so he made a rule that everyone in his kingdom had to worship only him. But things didn't go the way he planned.

The king had a young son named Prahlada who was such a gentle and kind boy. Even though his father was mean Prahlada was full of love and he believed in Lord Vishnu. He had learned from his Gurus that God is everywhere and protects good people so he prayed to Lord Vishnu every single day. When the king found out his own son was praying to Vishnu he got furious.

He shouted at Prahlada and said I am the greatest and you have to listen to me. But Prahlada just folded his hands and calmly told his father that God lives in every heart and is greater than any king.

The king was shocked that a little child was so brave so he decided to punish him to make him stop praying. He ordered his soldiers to throw Prahlada off a high mountain but as the boy fell he just prayed and landed safely.

Then the king tried to have wild elephants trample him but the elephants just stopped and became gentle around the boy. He tried snakes and fire and other scary things but nothing worked because Prahlada trusted God completely.

Finally the king lost his temper. He pointed at a stone pillar and shouted at Prahlada asking if his God was inside it. Prahlada smiled and said yes.

Father God is everywhere so he is in the pillar too. Hiranyakashipu got so mad he smashed the pillar with his

weapon and suddenly there was a loud crack and Lord Lakshmi Narasimha burst out of it.

He looked amazing and terrifying at the same time. He wasn't fully a man and he wasn't fully a lion but something in between.

It was evening so it wasn't day or night and he caught the king in the doorway which wasn't inside or outside.

He put the king on his lap and used his claws to defeat him just like the ancient promises said.

After the king was gone Lord Narasimha was still roaring and looking very fierce and all the gods were too scared to go near him.

But little Prahlada wasn't afraid. He walked right up to the Lord and prayed with love.



When Lord Narasimha saw the boy his anger just melted away and he became calm and kind. Goddess Lakshmi was there too and the Lord blessed Prahlada saying that his faith was his strength and that he would always protect people with pure hearts. Prahlada grew up to be a wise and good king who treated everyone fairly and they all lived happily.

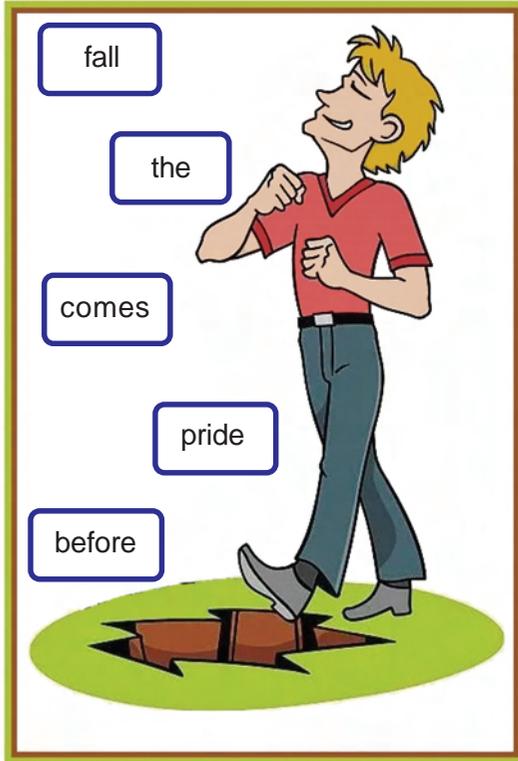
Moral

God is everywhere and good always wins over evil.





Frame the Proverb using the jumbled words given below

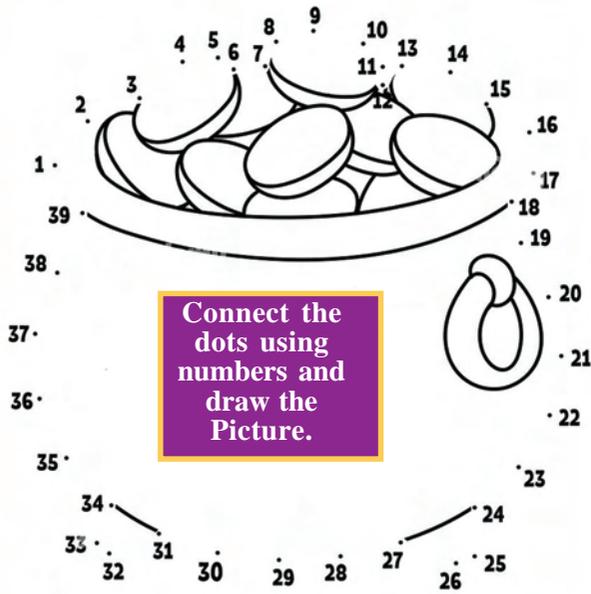


Ans. Pride comes before the fall

Match the Following Navanarasimha Kshetras According to the Districts

- | | |
|------------------|------------------------|
| 1. Ahobilam | a. Visakhapatnam Dist. |
| 2. Dharmapuri | b. Guntur Dist. |
| 3. Antarvedi | c. Anantapuram Dist. |
| 4. Simhachalam | d. Nalgonda Dist. |
| 5. Mangalagiri | e. Konaseema Dist. |
| 6. Kadiri | f. Jagityal Dist. |
| 7. Yadagirigutta | g. Krishna Dist. |
| 8. Vedadri | h. Nellore Dist. |
| 9. Malakonda | i. Kurnool Dist. |

Ans. : (1) i (2) f (3) e (4) a (5) b (6) c (7) d (8) g (9) h

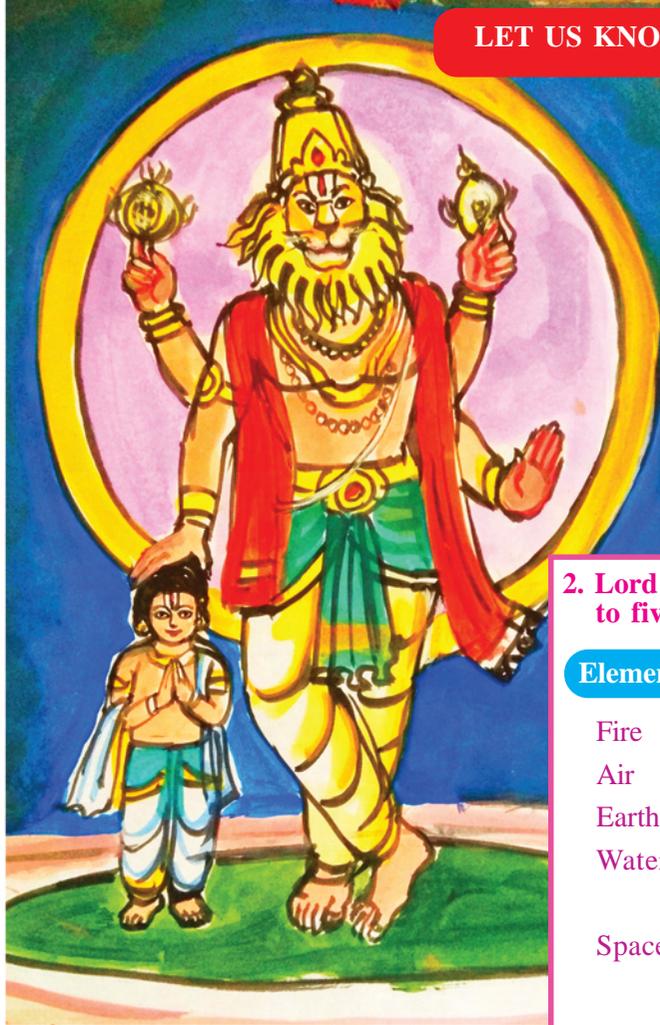


Colour the Picture using the colours according to the given colour image





LET US KNOW SOME TIPS RELATED TO LORD NARASIMHA



1. Unique Quality from Each Form of Lord Narasimha

| Form | Unique quality |
|----------------------|---------------------------|
| Jwala Narasimha | Fierce flame – like form |
| Malola Narasimha | Loving form with Lakshmi |
| Krodha Narasimha | Angry form |
| Karanja Narasimha | Under Karanja tree |
| Bhargava Narasimha | Connected to Parashurama |
| Yogananda Narasimha | Teaching Yoga to Prahlada |
| Chatravata Narasimha | Surrounded by music |
| Pavana Narasimha | Purifier |
| Lakshmi Narasimha | Calm protective form |

2. Lord Narasimha Story related to five elements

| Element | Story Connection |
|---------|----------------------------|
| Fire | Jwala Narasimha |
| Air | Roaring Sound |
| Earth | Palace Pillar |
| Water | Devotion tears of Prahlada |
| Space | Appearing from now here |

3. The Boon of Hiranyakasipa to Lord Narasimha's Solution

| Boon | Smart Solution |
|-------------|----------------|
| Not man | Half - man |
| Not animal | Half – lion |
| Not inside | Doorstep |
| Not outside | Threshold |
| Not day | Twilight |
| Not night | Twilight |
| No weapon | Nails |
| Not land | Lap |
| Not sky | Lap |

LET US KNOW THE FOUR MUTTS OF SRI ADI SHANKARACHARYA



South – Dakshinamnaya Mutt

Place – Sringeri
 Veda – Yajur veda
 Presiding Deity – Lord Chandra Mouleswara Swami (Siva)
 Goddess Sharadamba

West – Paschimamnaya Mutt

Place – Dwaraka
 Veda – Samaveda
 Presiding Deity – Lord Siddheshwara (Siva)
 Goddess Bhadrakali

East – Purvamnaya Mutt

Place – Puri
 Veda – Rigveda
 Presiding Deity – Lord Jagannatha
 Goddess Vimala

North – Uttaramnaya Mutt

Place – Badrinath
 Veda – Atharva veda
 Presiding Deity – Lord Badrinarayana

Easy Remember Trick for children
 SWEN – South, West, East, North
 4 Directions = 4 Vedas = 4 Mutts



Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 45

'Sapthagiri' introduced QUIZ for Children. Read the entire Magazine and find out the answers for the Quiz and fill in the blanks with the answers following the Rules and Regulations given below.

1. Who is the Acharya of Madhurakavi Alwar?
2. What is the name of the Alwar who sat in meditation under a tamarind tree?
3. Who is the father of Lord Parashurama?
4. Who is the son of the sage Pulastya (one of the ten prajapatis)?
5. Who are Sanat Kumaras?
6. Lord Narasimha Swami married
7. Name the king who was killed by Lord Narasimha
8. Name the girl who changed the ferocious form of Narasimha Swami into a gentle human form
9. Which God did Prahlada worship from his childhood?
10. Who is the son of Himavantha?
11. Who is the son of Silada?
12. For how many years did Lord Srinivasa dig the Padmasarovar?
13. Who is the author of Tiruchanda Viruttam?
14. Who is called Periya Bhattar?
15. Sri Govindarajaswami vari Brahmotsavams from to

RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-04-2026.
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

APRIL, 2026

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SAPTHAGIRI



GENERAL PREDICTIONS FOR THE MONTH OF APRIL 2026

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



Aries (Mesha) :

There will be a good change in the way of thinking. You will enjoy pleasures and comforts. You will receive money. There will be unrest and sudden financial gain at the beginning of the month.



Libra (Tula) :

Progress in life, courage, effortless achievement, auspicious yogas at home. Introduction to new people, benefits from friendship. Friends are respected. Farmers will see increase in wealth and profits.



Taurus (Vrishabha) :

Increase in wealth, happiness, and a happy home life at the beginning of the month. Plenty of money, good health. Students will pass and succeed in competitive exams.



Scorpio (Virshchika) :

Health, wealth, job growth, auspicious period for them. Success in endeavors. Gaining control over others in court matters. Success in work. Chant hanuman chalisa.



Gemini (Mithuna) :

High thoughts, artistic comfort, children coming to your hands, constant reading, habit of expressing emotions. Contacts with high-ranking people. You will be able to share your intellectual wealth with them.



Sagittarius (Dhanu) :

Resolution of long-standing lawsuits. Good relations with siblings. Strong willpower, opportunities for salary increases for employees. Good opportunities will arise.



Cancer (Karkataka) :

Unmarried people will have a good marriage, a happy married life, and their spouse will also have progress in all fields. Career and business will be favorable.



Capricorn (Makara) :

Good profits and wealth increase. Happy life. Success in efforts. Every small victory gives a mountain of confidence and strength. Over confidence pushes you back.



Leo (Simha) :

Business obstacles will be overcome. Mixed health, financial expenses. Relatives will be supportive and loving towards them. Those who are working in IT related jobs will have leadership qualities.



Aquarius (Kumbha) :

Investments made in the past will come together. Problems will be resolved. Arguments should be avoided. There will be domestic comfort. There is divine power.



Virgo (Kanya) :

You will buy a new house or vehicle. You will be involved in long-distance travel, such as foreign travel. You will gain knowledge during this time. You will make progress in religious and spiritual fields.



Pisces (Meena) :

You will get a suitable life partner and receive support from them. Your married life will be happy. You will settle down in your job despite your desire to do business. You will be successful in everything.

Subham Subham Subham

PICTURE STORY



THE PERFECT WAY OF LIVING

Original Story in Tamil by :

Smt. Srinidhi

Pictures by :

Sri Kamala Kannan

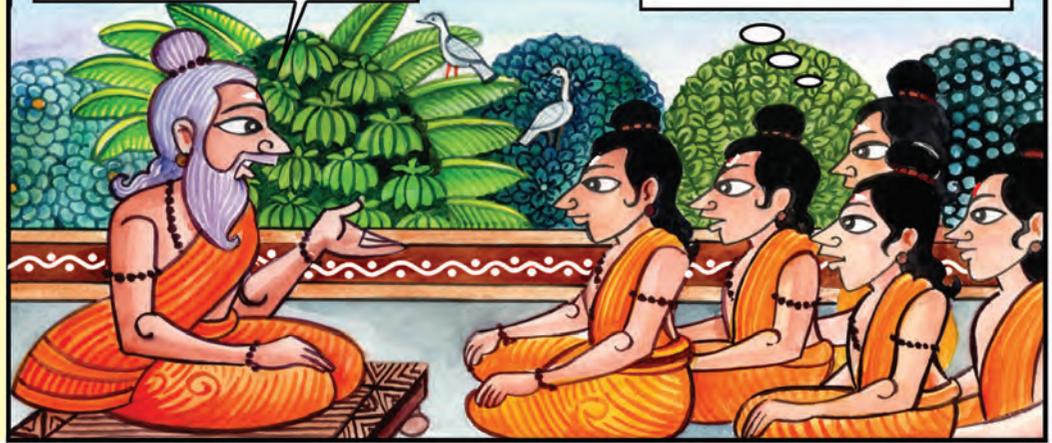
Translated by :

T.S. Rajalakshmi

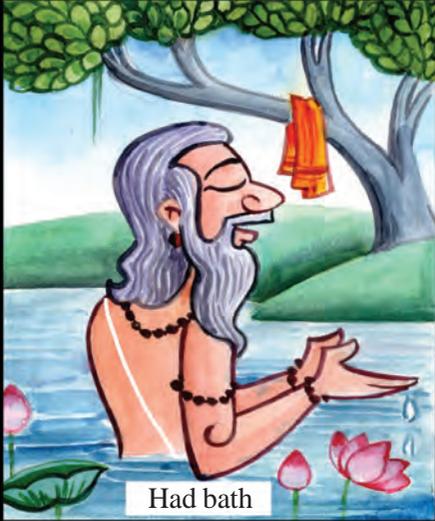
One day in Ashram

Tomorrow, I will leave for a spiritual journey and will not be back.

I am sure, Guru will preach all of us before leaving.



Next morning, as usual, Guru woke up early.

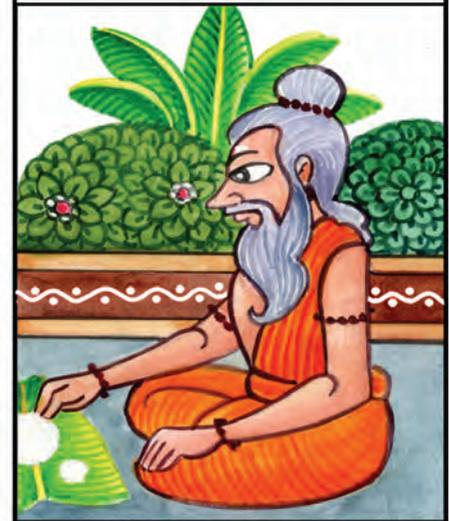


Had bath

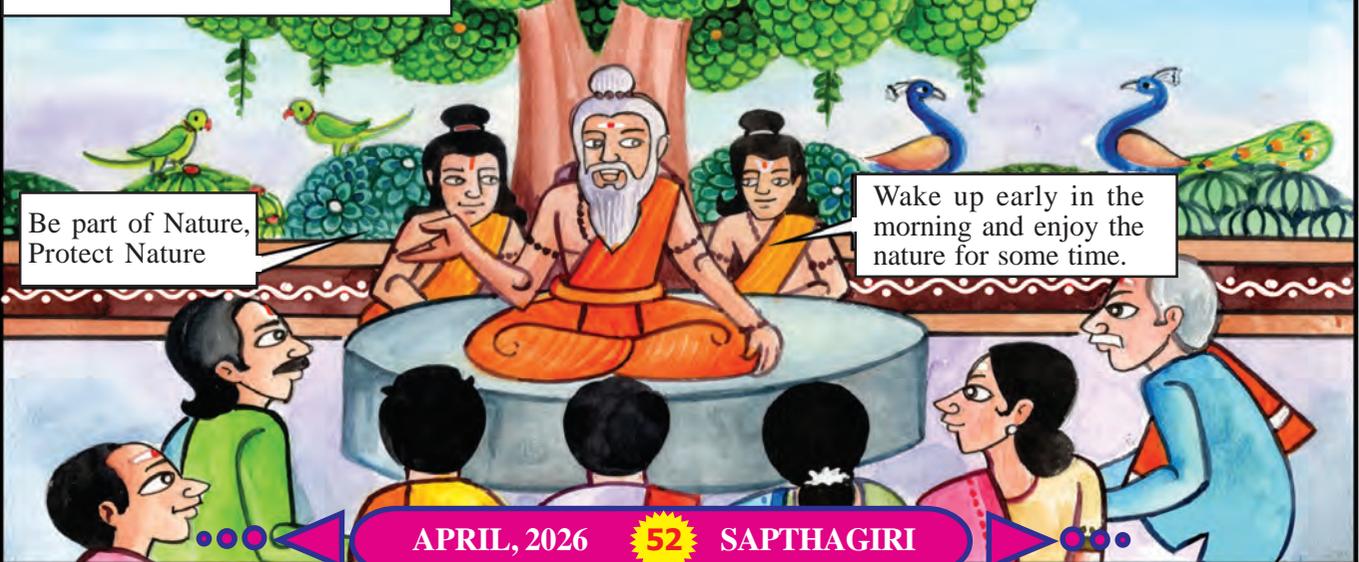
Then, he performed yoga, pranayanam and penance.



Then, had a meal.

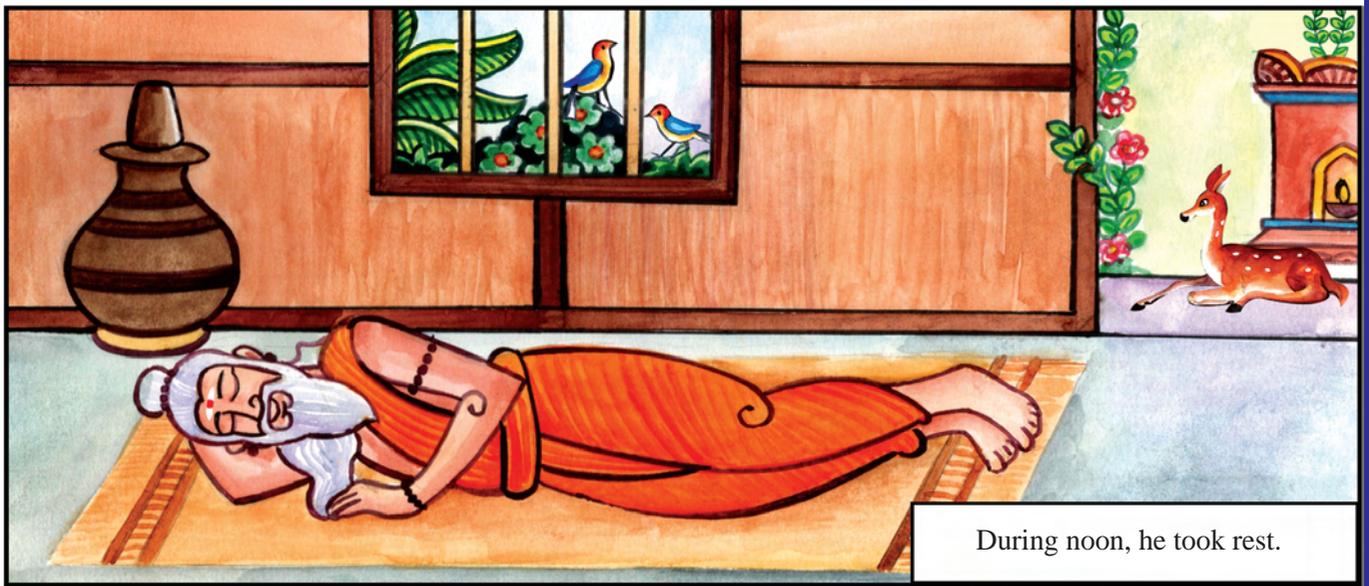


He is teaching his disciples that...



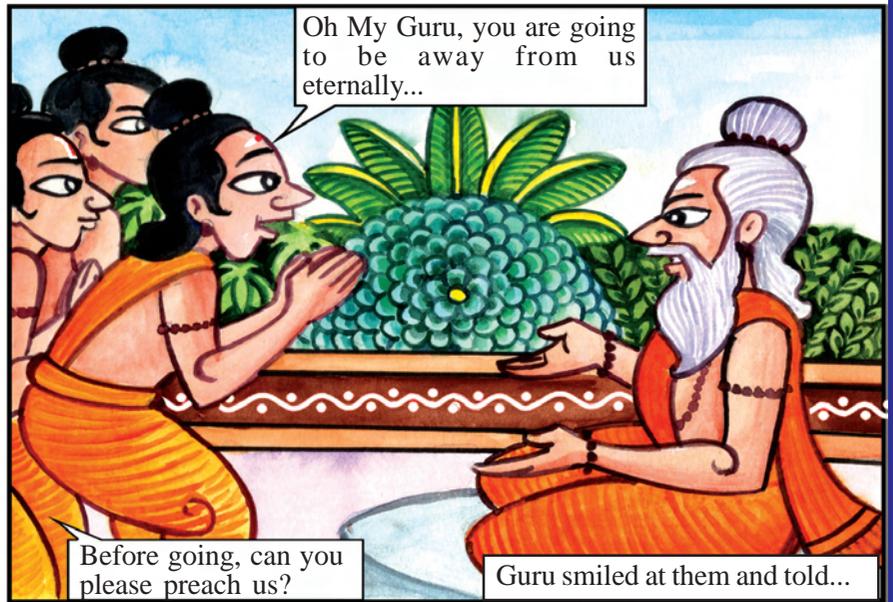
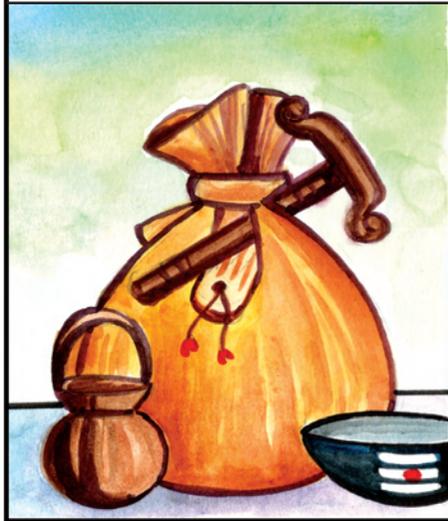
Be part of Nature, Protect Nature

Wake up early in the morning and enjoy the nature for some time.



During noon, he took rest.

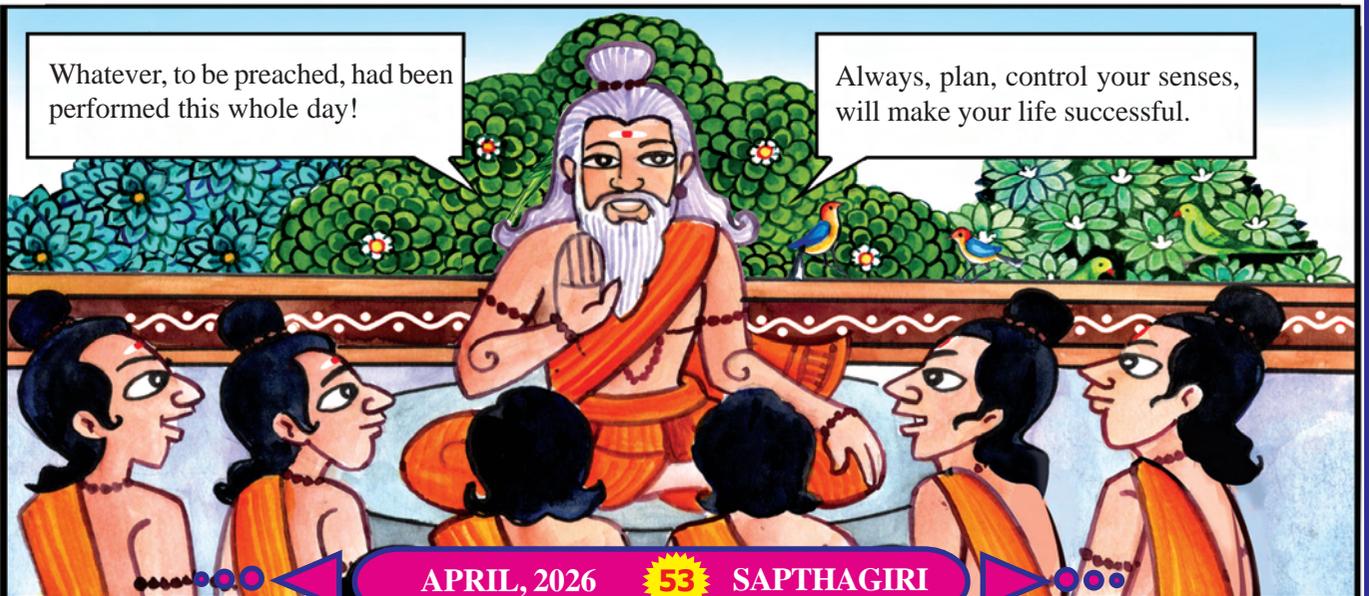
Then, got ready for his spiritual journey.



Oh My Guru, you are going to be away from us eternally...

Before going, can you please preach us?

Guru smiled at them and told...



Whatever, to be preached, had been performed this whole day!

Always, plan, control your senses, will make your life successful.



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OUR CONTACT ADDRESS

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2nd Floor, T.T.D. Press Building, K.T. Road, Tirupati - 517 507.

Answers for the QUIZ Published in the Month of FEBRUARY 2026

1. Arjuna
2. Srisailam
3. Bilva
4. Tirumazhisai Alwar
5. Because he was born in the star Uttara Phalguni.
6. Maharastra
7. Tirumazisai Alwar
8. Lord Krishna
9. Punarvasu
10. Arjuna
11. King Nabhi
12. Vrushabha
13. Dwaraka
14. Tara
15. Lakshmana
16. Sri Kuresa
17. Marudmati
18. The famous poet Ramadasu
19. Yashoda
20. Padmavathi

Winners for the Month of February 2026

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APRIL, 2026

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SAPTHAGIRI



KEELAPATLA
SRI KONETIRAYASWAMIVARI BRAHMOTSAVAMS
FROM 23-04-2026 TO 02-05-2026

23-04-2026, Thursday

Day : - - -

Night : Ankurarpanam

24-04-2026, Friday

Day : Dwajaroohanam

Night : Peddaseshavahanam

25-04-2026, Saturday

Day : Chinnaseshavahanam

Night : Hamsavahanam

26-04-2026, Sunday

Day : Simhavahanam

Night : Muthyapupandirivahanam

27-04-2026, Monday

Day : Kalpavrukshavahanam

Night : Sarvabhupalavahanam

28-04-2026, Tuesday

Day : Mohini Avataram in Pallaki

Night : Garudavahanam

29-04-2026, Wednesday

Day : Hanumadvahanam

Night : Gajavahanam

30-04-2026, Thursday

Day : Suryaprabhavahanam

Night : Chandraprabhavahanam

01-05-2026, Friday

Day : Rathotsavam

Night : Aswavahanam

02-05-2026, Saturday

Day : Chakrasnamam

Night : Dwajavarohanam



TIRUPATI
SRI GOVINDARAJASWAMIVARI BRAHMOTSAVAMS
FROM 22-05-2026 TO 31-05-2026



22-05-2026, Friday

Day : - - -

Night : Ankurarpanam

23-05-2026, Saturday

Day : Dwajaroohanam

Night : Peddaseshavahanam

24-05-2026, Sunday

Day : Chinnaseshavahanam

Night : Hamsavahanam

25-05-2026, Monday

Day : Simhavahanam

Night : Muthyapupandirivahanam

26-05-2026, Tuesday

Day : Kalpavrukshavahanam

Night : Sarvabhupalavahanam

27-05-2026, Wednesday

Day : Mohini Avataram in Pallaki

Night : Garudavahanam

28-05-2026, Thursday

Day : Hanumadvahanam

Night : Gajavahanam

29-05-2026, Friday

Day : Suryaprabhavahanam

Night : Chandraprabhavahanam

30-05-2026, Saturday

Day : Rathotsavam

Night : Aswavahanam

31-05-2026, Sunday

Day : Chakrasnamam

Night : Dwajavarohanam



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