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TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

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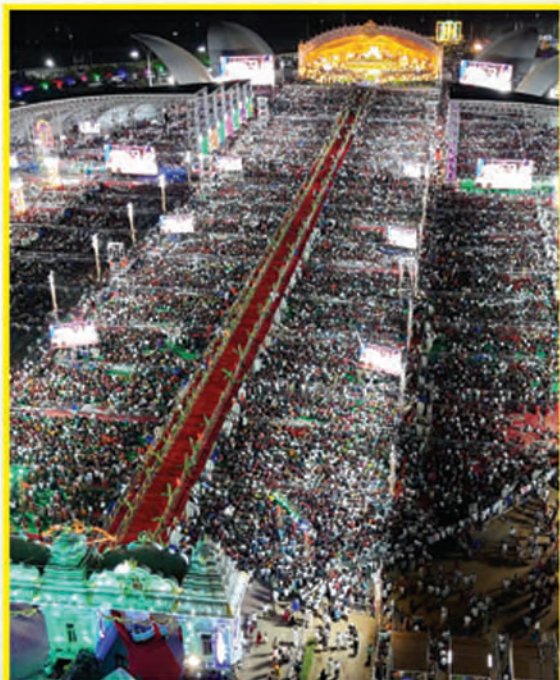
TIRUPATI

SRI GOVINDARAJASWAMIVARI BRAHMOTSAVAMS

From 23.05.2026 to 31.05.2026



The celestial Kalyanam of Sri Rama and Sita was performed on 01.04.2026 as part of the annual Brahmotsavams of Sri Kodandarama Swamy Temple at Vontimitta in Kadapa district, A.P. state. As part of Brahmotsavams, the Honourable Chief Minister of A.P. Sri N. Chandrababu Naidu along with his spouse offered sacred silk clothes to the deities on behalf of A.P. State Govt. at the temple on the auspicious occasion of Sri Sitarama Kalyanam. The Chief Minister was presented with Shesha Vastram while the Vedic scholars offered Vedic blessings. Later, he was presented with the Tirtha Prasadam and a portrait of Lord Rama. On this occasion, TTD provided Annaprasadams, Muthyala thalambralu (pearls & sacred akshatas used in the Kalyanam), Srivari laddu prasadam to the devotees. The celestial Kalyanam was performed with piety, enthralled the devotees and filled them with devotional fervor.





BHAGAVADGITA



Bhayād raṇād uparataṁ
maṁsyante tvāṁ mahārathāḥ
yeṣāṁ ca tvāṁ bahumato
bhūtvā yāsyasi lāghavam

And the warrior – chiefs who thought highly of
you, will now despise you, thinking that it was
fear which drove you from battle.

(Chapter - 2, Sloka – 35)

INVOCATION

soridi mammiṭṭē dayajūtuvugākā
verasi mari yekkaḍā nēmi vinnaviñcē mikanu..
.. soridi..

talaciti nī rūpamu tagiliti nīpādālu
kalasiti nīdāsulagamilōnanu
calivāse bhavamulu saḍidīre garmamulu
yelami nī mahimalu yēmiceppē mikanu..
.. soridi..

nīmudralu dhariñciti nīguṇālu vogaḍiti
cēmuṭṭi pūjiñciti śrīyaṅgālu
tāmasamulellā nūḍe tativacce sātvikamu
gōmuna marēmi ninnu kosarē mikanu..
.. soridi..

tirumaṇi dhariñciti tīrthaprasādālu goṇṭi
virivainanīkathalu vīnula viṇṭi
paraga śrīveṅkaṭēsa paramu nihamu gaṇṭi
arasi yitara mēmi āśapaḍē mikanu..
.. soridi..

In this manner, may You shower Your grace!
Where else can we put forth our pleadings?

I contemplated on Your form, I touched Your feet
I joined the group of Your daasas
My sorrows trembled, my karmas became detached
About Your joyous glories, what more can I say?

I wrote Your mudras, I praised Your attributes
With my hands I touched and worshipped Your Sree-Angas (Divine body parts)
The Tamasik qualities dropped off, in a timely manner came Saatvik qualities
What more can we ask of You fondly?

I wore the Tiruman, I humbly took teertha and prasadam
I enjoyed listening to the many glorious stories of Yours
Sree Venkatesha! I could perceive 'now' and 'hereafter'
Being totally satisfied, what else can we desire for?



- Annamacharya

Sankeerthana Courtesy

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MAY, 2026

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TIRUPATI
SRI GOVINDARAJASWAMI VARI
 Brahmotsavams From 22-05-2026 to 31-05-2026

POINTS TO REMEMBER

DEITIES

Sri Devi, Bhu Devi with Sri Govindaraja Swami

BRAHMOTSAVAM

Performed in the month of Vaisaka. The most important and significant Vahanams are Garuda Vahanam and Aswa Vahanam

LOCATION

Tirupati District, A.P. State. This temple is within Tirupati about 1.5 kms. from RTC Bus Stand and very near from Railway Station.

SPECIALITY

We can see Swami in Reclining posture on Adishesha in Yoga Nidra with the measuring vessel (Kolaga) as pillow, keeping right hand on head and left hand on his body. Sriman Ramanujacharya consecrated this temple.

WORSHIP

One who worship Swami is considered to be the God who helps you to elevate your wealth and manage the wealth acquired efficiently. He is also considered to be 'Varaprasadi' (bestower of boons).

LIST OF BRAHMOTSAVAMS

22-05-2026, Friday

Day : - - -

Night : Ankurarpanam

23-05-2026, Saturday

Day : Dwajaroanam

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 : Chakrasnanam

Night : Dwajavaranam



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Front Cover: Sri Govindarajaswami with His Consorts, Tirupati

Back Cover: Sri Veera Venkata Satyanarayana Swami,

Annaram



THE ENTIRE WORLD IS THE ABODE OF GODDESS LAKSHMI!

Niyatam kuru karma thvam karmajyaayo hyakarmanaha |
Sareera yaathraapi cha the na prasidhye karmanaha || (B.G. 3-8)

No one should be idle. Working is better than idling away. It also provides livelihood. For those who do not work, the journey of life becomes difficult, says the Bhagavad Gita. Doing work is the source of health and wealth; wealth and health are both forms of Goddess Lakshmi, and worshipping Goddess Lakshmi means giving up laziness and being constantly engaged in work. Some do physical work, while others do mental work. Both of them are complementary to each other. Therefore, no one should insult anyone. We should respect one another.

Udyoginam purusha simham upaithi lakshmi
daivena deyamithi kaapurushaa vadanthi
daivam nihatya kuru pourusham aatmasakthyaa
yathne kruthe yadi na sidhyanthi kothra doshaha

Goddess Lakshmi comes to those who work with enthusiasm and hard work. Men and women who work hard ('Udyoginam') are like lions. Goddess Lakshmi rushes to bless them ('Upaiti Lakshmi'). Many people grumble helplessly, "Whatever happens is bound to happen! What is in our hands?". But it is not correct. We should jump into action with self-strength, but not leave everything to fate.

King Janaka, Prahlada, Ambarisha, Dharmavyadha, and Bhagiratha performed their ordained duties and attained salvation through self-scrutiny. 'Work is the source of wealth for the nation'. It is the only means to the worldly and spiritual wealth. Wealth is obtained through work. Work is the source of all production. Nothing equals the beauty of a life of toil. There is not only beauty but also joy in work.

Without the unorganized workers who do petty jobs in the agricultural and industrial sectors, production would come to a standstill, affecting the standard of living. That is why we should regard labour as wealth and the worker (employee) as the creator of wealth. The role of labourers is significant in religious systems as well. Glory of Workers Day lies in recognising the divine presence in all those who work in different sectors from providing facilities to the devotees to cleaning the premises of temples and respecting them. Labor is the embodiment of Goddess Lakshmi. Labourers are true worshippers of Goddess Lakshmi!

Let us bow down to the labour and labourers!

LORD HANUMAN

An Ideal Model of Personality & Life Management

—Dr. Balaji Deekshitulu P.V.

Manojavam maarutatulyavegam
jitendriyam buddhimataam varistham
vaataatmajam vaanarayuthamukhyam
sriiraamadootam saranam prapadye !!

The one whose mind travels with speed comparable to the wind, and who has controlled his sense organs, the supreme among scholars, son of Vayu, chief of the monkey brigade, I bow with my head to that messenger of Sri Rama.

Lord Hanuman stands as one of the most inspiring personalities in Indian spiritual literature. He is not merely a symbol of extraordinary strength and devotion, but a living embodiment of a balanced, disciplined, and purpose-driven life. The Ramayana portrays Hanuman as a rare integration of physical power, emotional intelligence, moral discipline, strategic wisdom, and spiritual realization. His life offers timeless guidance for managing the personal, professional, and spiritual dimensions of human existence.

Self-Awareness and Humility

Hanuman possessed immeasurable strength, yet he remained unaware of his powers until reminded by Jambavan. This reflects a rare personality trait—great potential combined with deep humility. Many individuals carry hidden abilities that remain dormant due to self-



Sri Hanumad Jayanti on 12.05.2026

MAY, 2026

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doubt or lack of self-awareness. Humility safeguards against ego, while self-awareness enables the effective recognition and application of one's strengths at the right time and for the right purpose.

Unshakeable Devotion and Clear Purpose

Hanuman's life revolved around a single, unwavering purpose—service to Lord Rama. His devotion was not blind emotion but conscious and disciplined commitment. A clear life purpose provides direction, stability, and inner strength. When actions align with higher values, confusion diminishes and stress reduces. Purpose transforms ordinary effort into extraordinary achievement.

Emotional Intelligence and Mental Stability

Despite facing fear, danger, and uncertainty in Lanka, Hanuman remained calm, alert, and composed. He neither panicked nor acted impulsively. This highlights the vital role of emotional intelligence. Mental discipline often surpasses physical strength. Controlled emotions lead to clarity, wise decisions, and effective action, especially during crises.

Courage Guided by Responsibility

Hanuman crossed the vast ocean, confronted powerful enemies, and entered hostile territory—yet he never misused his strength. His courage was always guided by responsibility and ethical restraint. True bravery serves righteousness, not ego. Power without discipline leads to destruction, whereas power guided by values leads to lasting success.

Intelligence, Strategy, and Adaptability

Hanuman demonstrated exceptional adaptability by altering his form—minute, gigantic, or normal—according to situational demands. His

actions were strategic rather than reckless. In a constantly changing world, adaptability is a vital life skill. Intelligence lies not merely in effort, but in choosing the right approach at the right moment.

Leadership through Selfless Service

Although Hanuman never claimed leadership, he naturally earned the trust and respect of all. His leadership arose from seva (selfless service). True leadership is service-oriented and value-based. Integrity, humility, and reliability inspire confidence far more effectively than authority or position.

Detachment and Inner Freedom

After successfully completing his mission, Hanuman sought no reward or recognition. His joy arose solely from service itself. Detachment frees the mind from anxiety and disappointment. When actions are not driven by expectations of reward, inner freedom and lasting contentment emerge. Such contentment represents the highest form of success.

Lord Hanuman represents the ideal life manager—disciplined yet humble, courageous yet responsible, intelligent yet adaptable, powerful yet detached, and deeply devoted. In a world marked by stress, competition, and confusion, his personality offers a timeless blueprint for remaining grounded while achieving greatness. By imbibing Hanuman's principles, one can lead a life of balance, purpose, and inner peace.

“Where there is humility, strength, and devotion—there Hanuman lives.”



In the vast ocean of Haridasa Sahitya, the incarnations of Lord Vishnu are not merely mythological events; they are profound metaphors for the soul's journey toward liberation. Among the Dashavatara, the Koormavatara (the Tortoise incarnation) holds a unique position. While other avatars like Rama or Krishna are celebrated for their dynamic action, Koorma is the personification of silent, unshakable support.

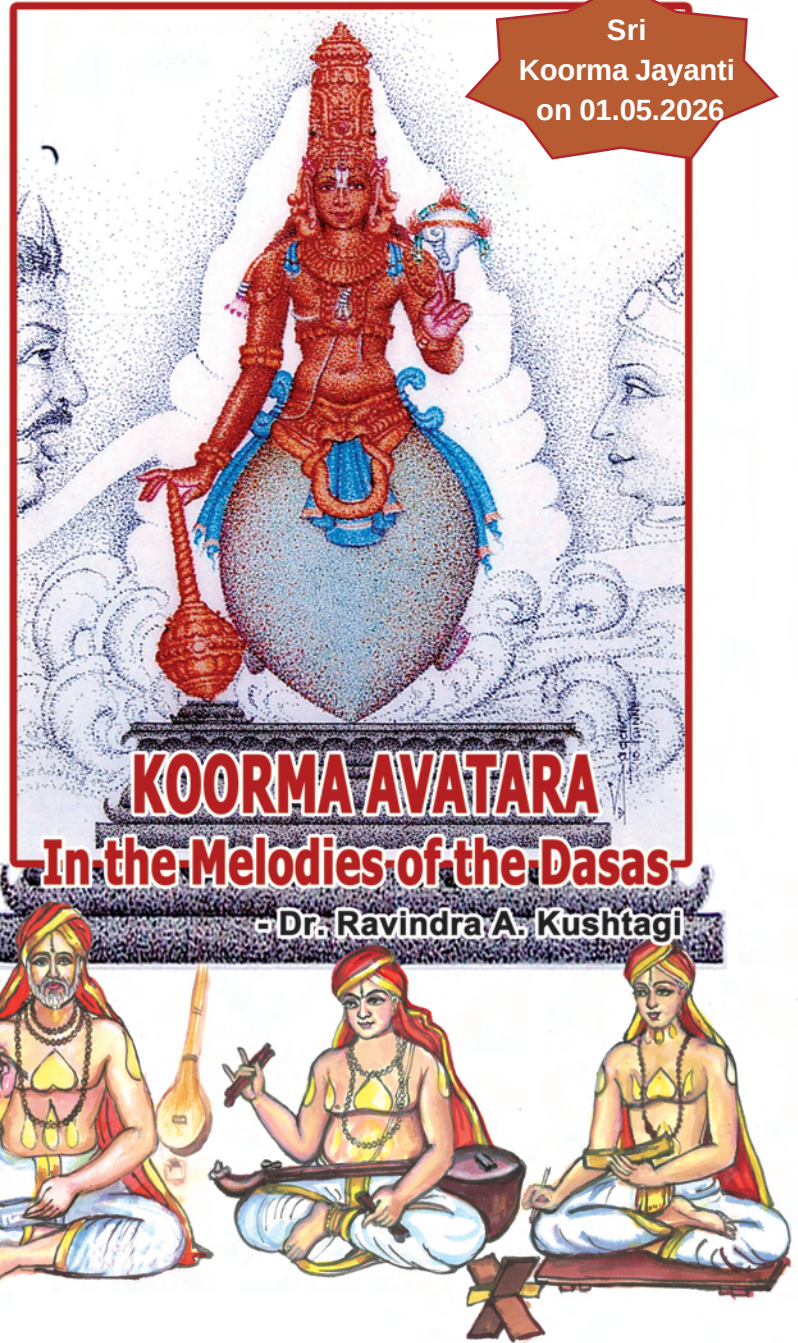
The Haridasas of Karnataka, through their soul-stirring Keertanas and philosophically dense Suladis, have captured the essence of this “Divine Support” in a way that resonates with the struggles of every spiritual seeker.

The Heartbeat of Devotion - Keertanas : The Keertanas are the recognizable pillars of Dasa Sahitya. These are devotional compositions set to Raga and Tala, designed to translate complex Vedic wisdom into the “Kannada Box.”

In these compositions, saints like Sri Purandara Dasa and Sri Kanaka Dasa draw parallels between the anatomy of the tortoise and the discipline of a devotee. Just as the Koorma withdraws its limbs into its impenetrable shell when faced with danger, the seeker is urged to practice Pratyahara—the withdrawal of the senses from worldly distractions.

“The Mandara mountain wavered, and the worlds trembled in fear; but You, Purandara Vitthala, took the form of the Great Tortoise. With a back as vast as the universe, You became the steady base.”

- Sri Purandara Dasa



The Architecture of Wisdom - Suladis : If Keertanas are the emotional heartbeat, Suladis are the intellectual and rhythmic backbone. Derived from Su-Ladu (“the easy path”), their structure is sophisticated, utilizing the Sapta Talas (seven fundamental rhythms).

The Suladis dedicated to the Koormaavatara often delve into the Taratamya (hierarchy of souls) and the specific cosmic functions of this form. Masters like Sri Vijaya Dasa describe the Lord as the Adhaara-Shakti—the primordial energy holding

the universe together. While the Devas and Asuras were focused on the Amrita (nectar), it was the silent Koorma who bore the literal weight of the world's desires.

"In the rhythmic churning of the cosmic ocean, You are the unmoving rhythm. Vijaya Vitthala, Your shell is our shield; Your stillness is our sanctuary."

- Sri Vijaya Dasa

Lessons from the Four Pillars : To understand the Koormaavatara is to understand the nature of stability. Each great Dasa offers a unique perspective:

Sri Vyasaraja emphasizes mental stability : "O Koorma... just as You stabilized the churning ocean, stabilize my wavering mind."

Sri Kanaka Dasa highlights humility : "O Kaginele Adikeshava, You hide Your glory in a humble shell, reminding us that true power lies in silent endurance."

The Koorma Philosophy at a Glance

Feature - Spiritual Symbolism

The Shell - Pratyahara (Withdrawal of senses)

The Base - Adhara-Shakti (The fundamental support of effort).

The Churning - The struggle between internal positive and negative tendencies.

The Nectar - Jnana (The ultimate fruit of stabilized devotion).

Finding Our Foundation : For the modern seeker, the message of Koormaavatara is one of the immense comfort. We live in a noisy world, but the Haridasas point us toward a different kind of strength—one that is silent, sturdy, and divine.

As we "churn" the ocean of our own lives, dealing with the toxins of stress and the temptations of material success—we can find solace in the

Koorma. By singing these padas, we invite that Divine Support to stabilize our own wavering minds. The Koormaavatara teaches us that sometimes, the greatest power is not in the roar of the lion, but in the silent, unmoving back of the tortoise that refuses to let the world sink.

About the Haridasas : The Haridasa movement was a spiritual and literary revolution in Karnataka (13th–18th century). They simplified complex Vedic concepts into the Kannada language, using music (Dasa Sahitya) as a vehicle for social reform and spiritual awakening. Each saint used a unique divine Ankita Nama to signify their total surrender to the Divine.



TTD Launches NEW MOBILE APP

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



The Eternal Glory of THE RIVER YAMUNA

Original in Telugu by : Dr. I.L.N. Chandrasekhara Rao

Translated by : Smt. J.C. Gnana Prasuna

After the Ganges, the Yamuna river possesses all purity and praise, and can remove all sins simply by remembering its auspicious name. The river is glorious as it is being worshipped as the daughter of the God, Lord Surya i.e., the 'Pratyaksha Daivam.' The origin and glory of the Yamuna river are mentioned in the Rigveda, the Atharvana Veda, the Satapatha Brahmanam, the Aitareya Brahmanam, and the Apastamba Mantra Patham and also in the Koorma Purana, the Vishnu Purana, the Varaha Purana, the Mahabharat, the Ramayana, and the Bhagavata. During the exile, Lord Sri Rama along with Maa Sita and Lakshmana visited the sacred confluence of the Ganges and the Yamuna and eulogized it. The Yamuna river is mentioned in many places in the Bhagavatam, mainly because of Lord Krishna's childhood pastimes that took place on the banks of the Yamuna.

The Daughter of the Sun-God

Lord Surya is the son of Aditi and Kashyapa. He appears before our eyes every day and gives strength and health to all creatures in Nature. Vishwakarma gave his delicate daughter Sanjanadevi to the Lord in marriage. As Lord Surya is ever-burning by nature, it has become very difficult for Sanjanadevi to be with Him. First of all, Shraddhadev was born to them. He was Vaivaswata. Once, Sanjanadevi who was unable to bear the brilliance of her husband closed her eyes. Lord Surya was angry at her and said: 'The most restrained boy will be born to you.' As a result, Lord Yama was born. After some time, when Sanjanadevi looked at her husband with a wavering and restless gaze, the Sun-God said that a restless daughter will be born to her. According to mythology, the river Yamuna was born. Since she is

the sister to Lord Yama, she is called 'Yamuna.' As she is the daughter of Lord Surya, she is called 'Suryatanaya.'

The Backdrop for the divine pastimes of Lord Krishna

Whenever one mentions the word Yamuna, Lord Krishna comes to mind immediately. Lord



Krishna was born in Madhura and it is located on the banks of the river Yamuna. It is known to everyone that the Yamuna River parted and gave way to Vasudeva while he was carrying the new-born child from prison to Yashoda's house. Brindavan is located on the banks of the river Yamuna. In Brindavan, Lord Krishna spent His childhood days with His friends, the cowherd boys, grazing cattle, playing, singing, and showing His 'leelas.' It is said that after Lord Krishna danced on the hoods of the serpent Kaliya, the poisoned Kalindi



pond became purified and re-joined the main flow of the Yamuna. Brindavan is a divine place where the entire story of Radha and Krishna took place and their affection became a divine symbol.

Mathura, Brindavan, Gokulam, Nandgaon, Govardhanagiri, Rawal, Barsana, and Javat are collectively called 'Bhraj Bhoomi'. All these places are located on the banks of the Yamuna. A visit to Lord Krishna's Janmabhoomi Yatra is considered complete only if all these places are visited. Gokulam is the place where Lord Krishna lived until He was three and a half years old. Nandgaon is the place where Lord Krishna lived from the age of three and a half to the age of sixteen. Lord Krishna lifted Govardhan Mountain and held it like an umbrella and protected all living beings. Rawal is the birthplace of Radha Devi. Barsana is the kingdom of Radha Devi. Javat is the place where Radha



Devi spent her days in the house of her mother-in-law.

Lord Krishna, the Compassionate One, accepted a handful of rice flakes from Kuchela, His childhood friend and classmate, bestowed all wealth. God conveys His message to all generations that He will never let go of the hands of His devout devotees who take refuge in Him. Lord Krishna is the most handsome person in the world, with immense strength and valour. He is Jagadguru. He became the charioteer for His dear disciple Arjuna and offered the nectar of the Gita to the world for the salvation of mankind by preaching the theory of 'karma.'

The Birth Place of Sri Veda Vyasa

The great sage Veda Vyasa was born on the banks of the Yamuna. He devoted his entire life to preserve and strengthen the spirituality and noble culture of India. He was a Brahman scholar mastered the Vedic literature and wrote the Mahabharata, the fifth Veda, and the Ashtadasa Puranas. King Dasharaju's daughter is Kaivarti. She is also called Satyavati. Satyavati used to live on the waters of the Yamuna. Once she had to cross the Yamuna along with the sage Parashara. The love that developed between them led to the birth of Sri Veda Vyasa. Sri Vyasa spent his childhood on the banks of the Yamuna, the Ganges and the Saraswati serving great sages to acquire profound knowledge.

Lord Hanuman, who went to the kingdom of Lanka in search of Sita visited Sita and destroyed the Ashokavana and killed all the demons who came in his way. Later, he was captured by Indrajit and visited the king Ravana and explained the greatness of Lord Rama. King Ravana, enraged by this, set fire to Lord Hanuman's tail. Lord Hanuman burned the city of Lanka with that fire. Later, He reached the Himalayas



and extinguished the fire on His tail. Hence, it is said that this area was named 'Bandar Poonch'. Since 'Bandar' means monkey, the peak is named for the place where the monkey's tail was extinguished. It is said that the Yamuna blessed Lord Hanuman in her birthplace.

The Yamuna is a symbol of good relationship between a brother and a sister like her relationship with her brother, Lord Yama. As an evidence for their affection, festivals are also held every year on the banks of the Yamuna in the month of Kartik. The Shukla Paksha Vidiya is called Bhaatru Dwitiya. It is also called Yama Vidiya. On that day Bhagini Hasta Bhojan will be performed. On this day, Lord Yama comes to His sister Yamuna and Yamuna prepares a grand feast for her brother. Accepting the hospitality given by His sister, Lord Yama blesses His sister with boons. In this way, the Yamuna not only stands as an evidence to the affection between brothers and sisters, but also becomes the reason for celebrating the Yama Dwitiya festival every year. Many mythological stories are associated with the Yamuna. It is said that the Pandavas also spent their time on the banks of the river. The first capital of the Pandavas, 'Indraprastha', is located on the banks of the Yamuna. Many emperors like Bharata, Ambarisha and Shantanu performed many auspicious activities on the banks of the Yamuna. It is also said that sage Agastya performed many Vedic rituals on the banks of the Yamuna. While the name Yamuna is predominantly known as the sister of Lord Yama, she is also renowned as Kalindi and Kalindakanya.

The Tributaries of the Yamuna

The Yamuna, a major tributary of the Ganges, has many tributaries. These are the Chambal, Gauri, Banas Sindh, Betwa, Dhasan, Ken, Kunwari, Garh, Rishi Ganga, Hanuman Ganga, and Hindan. The Chambal is the most significant of all and is mentioned in the Puranas. It is renowned as Charmanvati.

The Course of the Yamuna

Like the Ganges, it originates in the Himalayas and flows through the states of Uttarakhand, Uttar



Pradesh, Himachal Pradesh, Haryana, Rajasthan, Madhya Pradesh and Delhi and joins the Ganges at Prayagraj in Uttar Pradesh. It continues its divine journey for 1,376 kilometers until it meets the Himalayas in Uttarakhand. Yamunotri, located in the Himalayas in Uttarakhand, is said to be the birthplace of the Yamuna. However, six and a half kilometers before that, the Yamuna originates at the Uttara Kasi peaks in Uttarakhand district, which are located at a height of about 10,804 feet above sea level on the Bandar Poonch peak in the Himalayan mountain peaks in Uttara Kashi district of Uttarakhand at 31° 01' north latitude, 78° 44' east longitude. From there, the Yamuna travels about 200 kilometers through the lower Himalayas and the Shivalik Mountains and reaches the plains at 'Faizabad'. The Yamuna flows through Delhi and reaches Prayagraj via Bhagopat, Brindavan, Mathura, Mahavaka, Agra, Firozabad, Etawa, Kalpi, and Kanpur and it merges with the Ganges and the Saraswati. The Saraswati flows as an internal-river to form the 'Triveni Sangamam'. In this way, the Yamuna, which carries out its divine pilgrimage, is very useful for agriculture, industries, trade and commerce. Its contribution to economic development is remarkable.

Historical Features

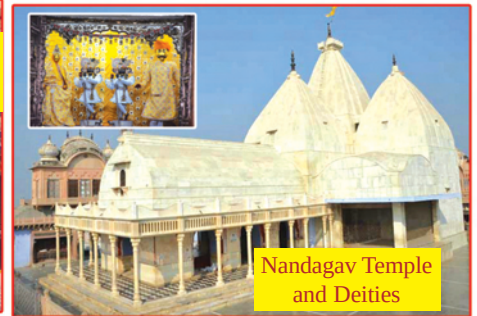
The Yamuna has acquired its own historical significance. Along with the Mauryas and Guptas, Harshavardhana expanded his kingdom on the banks of the Yamuna. Harshavardhana, the ruler of the Pushyabhuti dynasty, used to organize a Mahamoksha Parishad in Prayagraj on the banks of the river once in five years and donate all his wealth. Similarly, the southern



Madhura Srikrishna
Janmaboomi



Dwarakadeesh
Temple and Swami



Nandagav Temple
and Deities

rulers like the Chalukyas and the Rashtrakutas expanded their kingdom up to the banks of the river. It is noteworthy that some dynasties depicted the image of Yamuna on their royal seals. The Rashtrakutas built the Nadeemathalli temple in the Ellora caves. In this temple, Goddess Yamuna is also seen along with goddess Ganga and goddess Saraswati. The ancient Greek traveller Megasthenes, in his historical account Indica, mentions that the Yamuna is the main river flowing through the kingdom of Surasena which is one among the Shodasamahajanapadas. Alexander's representative Seleucus referred to the river as 'Lumans'. Ptolemy, the famous foreign traveller mentioned the Yamuna in his writings as 'Diamouna'. The Chinese traveller, Hiuen Tsang, mentioned that he participated in the Mahamoksha Parishad held on the banks of this river at Prayagaraj.

The Glory of the Yamuna

The grandeur of the Yamuna is highly revered in the Puranas. It is said that the sacred water of the Yamuna is as holy as the water of the Ganges. It is said in the Puranas that those who drink the waters of the Yamuna with devotion and dedication will get the same result to performing the Soma Yaga. Similarly, those who take a holy dip in the Yamuna and chant the Gayatri Mantra on the banks of the river will get excellent results. By taking a holy bath in

the Yamuna and worshipping Lord Shiva, Lord Vishnu and Lord Surya on the banks of the river, all sins would be washed away and all auspicious things would be achieved. The Scriptures say that one should worship Lord Vishnu and perform the Ekadashi 'vratam' will achieve wonderful results.

There are many pilgrimage centres on the banks of the Yamuna. Yamunotri is the birthplace of the Yamuna. It is a renowned pilgrim centre in Uttarakhand, situated about 235 kilometers from Haridwar at an altitude of about 3323 meters above the sea level. Earlier, it was known as Yamuna Uttari, which means the place where the Yamuna descended to the ground. According to legend, the name Yamuna Uttari, in the course of time, became Yamunotri. The Yamuna is worshipped as Sri Yamuna Devi in the form of an idol.

Prayagraj has its own mythological and historical significance. Its glory is mentioned in the Skanda Purana, the Matsya Purana, the Agni Purana, the Padma Purana, the Garuda Purana, the Ramayana and the Mahabharata. It is said that Lord Sri Ram, by the orders of his father, set out for exile with Sita and Lakshmana and reached the Prayagraj region first. At that time, this entire region was a forest. In this forest, the sage Bharadwaja had built an ashram and was living there. During His exile, Lord Sri Ram came there and had the 'darshan' of the sage. According to legends, He visited and worshipped the majestic goddess Sri Madhaveshwari Devi. Later, on the advice of the sage Bharadwaja, He reached Chitrakoot and built an ashram. It became a great place at the time of the Mahabharata. It was renowned as the king of all coastal towns which is located 135 kilometers from Varanasi in the state of Uttar Pradesh. This place was previously known as Devanagiri, Prajapati Kshetram, and Prayaga. Lord Brahma, who was formerly Prajapati, observed the greatness of this place and performed many sacrifices.

So, it is also called Prajapati Kshetram. Moreover, the 'Pra' in 'Prayaga' has two meanings. The meanings are both 'greatness' and 'Prajapati'. According to legend,



Rawal Temple and
Radha Devi



Prayagraj, Triveni Sangamam

the name Prayaga came into existence due to the sacrifices performed by Prajapati. This place was renamed as Allahabad during Akbar's time. Recently, it is called Prayag Raj. According to legend, this place and the deities here were first served by Lord Surya. So, it is also called 'Bhaskara Kshetram'. It is also called Triveni Sangamam Kshetram. The water of the Ganges is white in colour and the water of the Yamuna is somewhat black in colour, and the confluence of the two is clearly visible. This confluence is also known as 'Amruta Tirtha'. After distributing the nectar to the gods and finally killing Rahu, Brihaspati took the nectar pot that Mohini had placed there. He ran to save it from the demons. It is said that some nectar drops fell into this confluence. The Scriptures say that performing 'tarpanas' in Kurukshetra, offering 'pindapradanam' in Gaya, tonsuring in Prayagraj, and dying in Kashi are auspicious deeds. It is said that if a person takes a holy dip in the Triveni Sangamam in Prayagraj, all accumulated sins of the person come out of his body and enter his hair. Therefore, it is said that if one gets tonsure, all sins will be destroyed. That is why men go to



Durgadevi on top Floor in Venimadava Swami Temple

Prayagraj Kshetra usually to offer hair. Women usually cut the ends of their hair. In addition, they perform Veni Puja at the Triveni Sangamam. Devotees take a holy dip in the Triveni Sangamam and leave 'tarpana' and offer 'pindapradana' to their 'pitrudevatalu' can castors for fruitful results.



Veni Madava Swami in Ground Floor

Sitaa sithe yatra taranga chaamare sadyo vibhaato munibhaanu kanyake |
Laalaata vatram vata eva saakshyaat sa teertha raajo jayati Prayagah ||

While the Ganges blows white plumes with its waves, and the Yamuna blows black plumes with its waves, Prayag, with its royal symbols blooms like an eternal white parasol and it is considered the king of all the Tirthas. Prayagraj is also known as the king of all coastal towns which is located 135 kilometers from Varanasi in the state of Uttar Pradesh. Visiting these places and taking a holy dip in the sacred waters during the Yamuna Pushkarams or at other times yield infinite, meritorious and auspicious results. It is the confluence of the rivers Ganga, Yamuna and Saraswathi. The confluence of these rivers is said to be the most sacred place for washing away all sins and attaining salvation. There are many spiritual centres in Prayagraj. Sri Madhaveswari Devi Shakti Peetham, Sri Venimadhava Swamy temple and Sri Sayana Anjaneya Swamy temple are some of them.



Madaveswari Devi

*Krupa paaravaaraam tapana tanayaam taapasamaneem
Muraari preyasyam bhava bhaya davaam bhakta varadaam
Viya jjalaa smuktaam sriyamapi sukhaastheh paridinam
Sadaa dheero noonam bhajati Yamunaam nityaphaladaam ||*

The virtuous and the wise people always worship and serve the Ocean of Mercy, the Daughter of the Sun, the One who calms down heat, the One who is dear to Lord Vishnu, the One who removes the fear of 'samsara', the One who grants all the desires of the devotees, the One who releases wealth from the sky for the attainment of happiness and the One who is always fruitful, the Yamuna.





JAMMALAMADUGU

SRIBHU WITH SRI NARAPURA VENKATESWARA SWAMI VARI

Brahmotsavams From 30-04-2026 to 09-05-2026

POINTS TO REMEMBER

◆ DEITIES ◆

Sri Narapura Venkateswara Swami with Sri Mahalakshmi and Sri Andal Ammavaru.

◆ BRAHMOTSAVAM ◆

Performed in the month of Vaisaka in Hastha Nakshatram. On Moola Nakshatram day, Swami will have Kalyanam. Rathotsavam will be highlight during Brahmotsavams.

◆ LOCATION ◆

Kadapa District, Andhra Pradesh State

◆ TRANSPORTATION ◆

Buses ply from Tirupati and other near by places. Trains are also available. Temple is situated approx. from APSRTC Bustand & 3 kms. from Railway Station and about 52 kms. from Kadapa Airport.

◆ WORSHIP ◆

One who worship Swami with devotion will be blessed with happy married life and good progeny.

◆ LIST OF BRAHMOTSAVAMS ◆

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 : Muthyapupandirivahanam

Night : Simhavahanam

04-05-2026, Monday

Day : Kalpavrukshavahanam

Night : Hanumadvahanam

05-05-2026, Tuesday

Day : Mohini Avataram in Pallaki

Night : Garudavahanam

06-05-2026, Wednesday

Day : Sarvabhupalavahanam

Night : Gajavahanam

07-05-2026, Thursday

Day : Rathotsavam

Night : Aswavahanam

08-05-2026, Friday

Day : Suryaprabhavahanam

Night : Chandraprabhavahanam

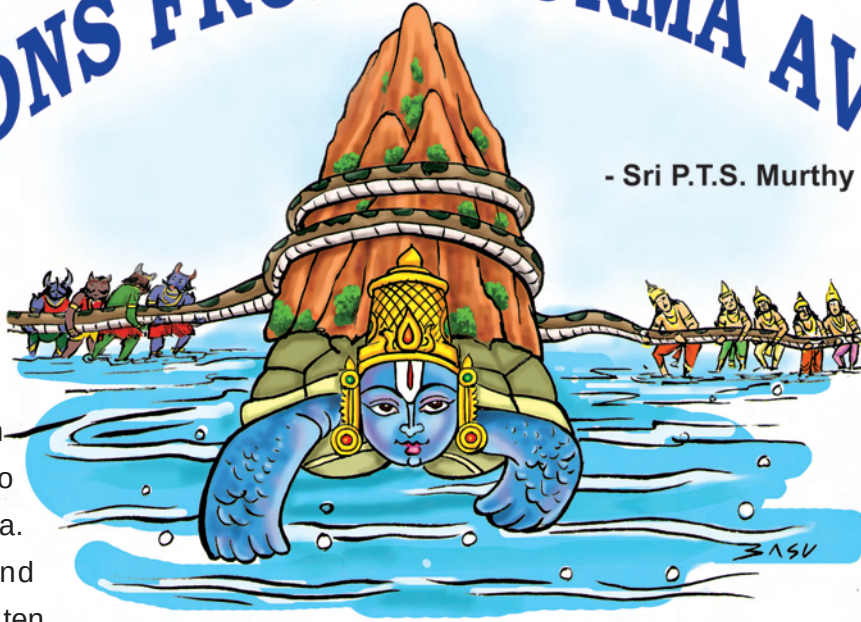
09-05-2026, Saturday

Day : Chakrasnanam

Night : Dwajavarohanam

LESSONS FROM KOORMA AVATAR

- Sri P.T.S. Murthy



Lord Vishnu had taken Ten incarnations to protect the Dharma. The Second incarnation among ten

is Koorma Avatar. During the churning of the Ocean of Milk for obtaining Amritam (Elixir of immortality), both by the Devas and Demons, they used Mandara hill as the churning pole and the Snake God 'Vasuki' as the rope. The hill was sinking into the Ocean. Then Lord Vishnu incarnated as Koorma and lifted the hill on his body.

Koorma symbolises stability, patience, and cosmic balance, teaching control over senses and endurance. In modern contexts, these apply to leadership—being a stabilising force in turmoil. We may encounter several critical situations which disturb our mental strength and stability. The Koorma tells us that during testing times in our lives, we should not lose our mental and physical balance; otherwise, the downfall is certain.

We also need to control our senses, which distract us from reaching our goal. The senses try to disrupt the thoughts and take them in the wrong direction. It results in downfall, and one has to give up the achievement midway.

The key qualities attributed to the Koorma are -

The hard shell of the body is the protective shield

for the Koorma. But to protect itself from all dangers, and if it hides its neck within, it cannot move an inch, even to eat. It is necessary to peek out to have success despite the dangers around. Venturing into new areas will bring success provided we take such steps with caution and receding a step when in danger. A wise person should always withdraw from the senses and distractions. Controlling oneself is a need of the hour for a better spiritual life.

Tortoises are land-dwelling reptiles known for their distinctive traits and adaptations. They embody resilience and longevity in nature. They lay their eggs on the sands of the seas and oceans and hide them from snatchers. But being in water, it will always be worrying to protect the eggs. It tells us that there is a need to take care of kith and kin and should guide them in case of their stress and turbulence.

The famous fable, "The Tortoise and the Hare," tells us that "slow and steady wins the race".

It is a great lesson for all of us. One should not take rest until the goal set is reached. One has to work on their path to success continuously and without negligence. Even the hardest task will be easier if we consistently try to work on this.

Koorma symbolises resilience. It symbolises that one should withdraw material senses to reach the higher goal of attaining the Lord's abode. Controlling the senses will be possible only with determination and patience.

Koorma normally lives long, extending to 100 to 120 years. The reasons attributed to this are proper diet, habitat and veterinary care. It tells us that if we nurture these habits, we can also have longer and healthier lives.

If the foundation is strong, the roots are healthy, and the trees grow strong. Koorma tells us

that one should have a strong foundation, stable and firm with good moral ideas. When we plan anything for future success, the planning and ideal foundation are the two important concepts.

Patience pays in the long run. Despite many turbulences and hardships, one can resist the pain and losses if we observe perseverance.

Each incarnation of Lord Vishnu symbolised some takeaways for the present generation. One should understand the traits of the Lord not just from a mythological perspective but from a materialistic perspective.

The incarnation of Koorma is not different. Patience, stability, perseverance, care, steady progress and a disciplined lifestyle for good health are the major takeaways of the Koorma Avatar.



FESTIVALS AND RITUALS IN JUNE 2026

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





Gavirangapura's KOORMA AVATAR Cave Temple

-Sri S.N. Deshpande

Gavirangapura is a small village 3 km from Srirampura and 28 km from Hosaduraga town of Chitradurga district in central Karnataka state. The village is known for this temple as an important centre of Vaishnavism since the medieval period. This is a *Swayambhu* Temple where Lord Vishnu is worshipped in Koorma (Tortoise) form.

Here Villagers believe that this Temple is there since 2nd Century A.D. Lord Vishnu manifest himself here in the form of Koorma inside a cave. Therefore 'Gavi' in English is Cave and hence the name of this temple is known as "Gavi Ranganatha Swamy Temple".

There are 3 such rare shrines in our country where the idols are in the tortoise form. Along with this shrine, the other two are, one is "Koormanatha Swamy Temple" in Srikakulam

district and another "Sri Koorma Varadaraja Swamy Temple" in Chittoor district. These both are in Andhra Pradesh.

As we know from Vishnu Purana that Kooramaavatar was taken by Lord Vishnu in giant tortoise to serve as the stable pivot for churning of the ocean of milk with Mandara Mount to extract Nectar of immortality between gods and demons,





ensuring success of the operation on the gods side. Vasuki the king of Nagas (serpents) was used as the rope to turn the mount. The other purpose was to bring back Goddess Mahalakshmi from ocean's depths. She left abode of gods because of curse given by Sage Durvasa.

The temple complex is on a small hill at 4 levels. With motorable road, one can go up to the hill till the highest level. There are also granite steps goes up to the road level. At entrance a large bronze Garuda Idol welcomes devotees. The Rajagopuram with decorative motifs and statuettes are seen all around. At highest level a few steps takes us to Mukhamantapa. On both sides of steps there are two kneeling elephants. Wall mantapa is painted colourfully depicting the scene of Samudra manthan.

The Garbha-griha is actually a cave on the hill side. There is a beautiful Lord Vishnu idol in the form of a very big tortoise on the floor at the centre of the cave. The idol is believed to be Swayambhu (Self incarnated) with all the features of a tortoise. Silver eyes have been fixed on the eye sockets. Also naama is on the forehead and a silver conch and chakra are kept on the left and right sides. This tortoise idol is always covered after puja with garlands of flowers and tulsi. After the puja and Aarti performed curd is given to devotees as theertha.

There is one shrine at lower level of this temple complex is of Goddess Udbhava Lakshmi (Self incarnated) and smaller shrines are at

different levels on this same hill of Anjaneya Swamy, Lord Ganesha and Anantha Padmanabha Swamy.

The major festivals celebrated here are the Rathotsava (Chariot Festival) and Kalyanotsava (Marriage ceremony) and Koorma Jayanti which are attended by thousands of devotees coming from nearby places.

The temple is generally kept open on Saturdays and on special occasions, though it can be visited for the scenic beauty year-around to see Sunrise and sun set also. This is because one can find here a peace of mind and less crowded hill temple.

The devotees comes here to get blessings from this Koormaavatara Swami idol for strength, stability and endurance and chants "Om Aam Hreem Kroom Koormaaya Namaha".



WHO IS HANUMAN?

Hanuman was born to Chieftain Kesari and Anjana devi, an Apsara by the name Punjikasthala from Swarga Loka (Haven) fallen by Curse of Sages Durvasa and another to be born as a Female Monkey on Earth. It was so destined to accommodate Lord (11th) Rudra's incarnation on Earth as Hanuman to accompany Lord Vishnu whose incarnation Sri Rama born in Ayodhya at the same period. Pavana (Wind God Vayu) helped Anjana devi to receive a portion of Divine 'Payasa (pudding) Prasad' (with the help of which Rama and three of his brothers were born to three Queens Of King Dashratha), came to be called father of Hanuman. Anjana consumed the Prasad, the Divine grace, gratefully and conceived Hanuman in her womb. Vayu also planted power of Shiva at an appropriate auspicious moment in Anjana's womb as directed by Lord Shiva. Therefore, Hanuman also came to be Known as 'Pavana-puthra' (Son of Pavan - the wind God).



HANUMAN TRIED TO SWALLOW SUN :

Child Hanuman used to be very hungry though Anjana devi fed him very well. Once when Devarshi Narada visited to see the child, Son God was just rising in the Eastern Horizon. Narada pointed that out to Hanuman. Hanuman mistook Sun for a red ripe fruit. Instantly, Infant Hanuman plunging up deep into the Sky, reached the vicinity of Sun in no time. Over powering all those who rushed in defence of Sun God, Hanuman plucked burning Sun and put him in his mouth. The Worlds plunged in darkness. Indra God of Swarga, rushed to the spot hit hard the child on the side of the face breaking his Jaw. In the impact of the blow the child spilled Sun out of its mouth, Thus the light was restored in all the Worlds. Hanuman with a crushing thud fell on the Earth almost dead. Seeing that Vayu who considered Hanuman his son left the World in utter remorse. This time, the Earth found no air to breath causing large scale death of living beings. All Gods rushed and consoled Vayu. Hanuman was brought back to consciousness. He was not only blessed, each God bestowed boon on him. Yama (God of Death) assured he will not harm Hanuman. With those boons Hanuman could not be killed, drowned in water, burnt by fire and all that. Hanuman means broken jaw. That was how he came to be called Hanuman thereafter.

SUPER STRENGTH, POWERS AND SKILLS OF HANUMAN
- Sri Muddoor Gopalakrishna

The super strength of knotty Hanuman became cause of worry to his parents, fellow Monkeys, Sages, Sadhus, Saints and people. His pranks were a big intolerable nuisance. Once a Sage cursed him to forget his powers which could be revised only when he was reminded of his powers. Thereafter, Hanuman remained quiet.

HANUMAN'S EDUCATION : Hanuman learnt different things from different sources/persons/teachers/ Gods/Sages. His formal education was from the very Sun God whom had put in his mouth once. He Learnt Vedas, Vedangas and Shastras from Sun God. He learnt Music (vocal/Instrumental/ percussion based, from Narada. Once while Hanuman sang at the request of his Teacher, Narada who was so engrossed, the Veena (Musical instrument) slipped and fell out of his hand. While the singing continued, stones, rocks around melted into liquid and started flowing. The fallen Veena remained in the melted puddle. Stones/rocks turned to solid state when the singing stopped. The stuck Veena between the solid rock could be retrieved only when Hanuman sang again.

He, with the blessings of/boon granted by Sitha Matha mastered Ashta (Eight)-siddhis (Yogic powers) and acquired Nava (Nine) Nidhis (Treasures). His service to his Master, Rama and Sitha Matha being so immense, Sitha Matha rewarded him with yet another Boon to remain 'Chiranjeevi' (Immortal). He has remained one of the Seven Immortals (Other Six are Markandeya, Parashu-Rama, Vibhishana, Vedavyasa, Kripacharya and Ashwatthama). Rama ordained Hanuman to remain in the World, spread Rama Bhakti (Devotion), protect/propagate Dharma and serve Gods, Saints, Sages and the fellow-beings.

Ashta Siddhis Hanuman mastered are – 1) Anima: Shrinking body up to the tiniest form

possible. 2) Mahima: enlarging body as big as he wants. 3) Garima: Increasing body-weight. 4) Laghima: Reducing body weight. 5) Prapti: Going anywhere uninterrupted. 6) Prakamya – Fulfilling any desire. 7) Ishitva: Full authority over anything and everything. 8) Vashitwa: Hold possession of/sway over anyone. We Know he could increase or reduce his body size/weight, move anywhere like Air from the episode of grabbing and putting Sun in his mouth.

Nava Nidhis are – 1) Padma (Lotus for 'Purity, abundant wealth and unassailable Character') 2) Maha Padma (Great Lotus for 'Huge fortune') 3) Shankha (Conch for 'Victory, fame honour and respect') 4) Makara (Crocodile for 'Protection, Strength and wealth gathered from trade/weaponry') 5) Kacchchapa (Tortoise for 'Stability, longevity and cautious wealth preservation') 6) Mukunda (Jasmine/ quick-silver for 'Happiness, artistic talent and enjoyment') 7) Kunda (Arsenic for 'Love, beauty and possession of fine textile and flowers') 8) Nila (Sapphire for 'Good luck, rare opportunities and prosperity through gems/grains trade') 9) Kharva (Dwarf for 'Various other treasures').

Hanuman was a quick and sharp learner, always preserving his humility, hunger for learning. He prepared to learn from anyone, anytime. He learnt various skills and qualities from others (Gods, Sages, Saints and even commoners). Finally, there remained nothing he needs to learn and no skill remained unknown to him. Everything came to him on his way of service primarily to his Lord Sri Rama and generally to others (Gods, Saints, Sages. Fellow Monkeys, People both male and female, as well as other beings whoever on the path of Dharma, devotion and dedication) in need/trouble, without fear, hesitation or concern for consequences. He coveted nothing, sought no favour for himself from anyone including Rama. He always chanted Rama

Nama (Name of Rama), said to be present wherever, whenever Rama's name is taken. Nothing else existed for him other than Rama and Sita Matha. Hanuman is one- man Army, as well as a Social Service Institution. For Bhakti (Devotion), he is quoted as an ideal example. He had come on Earth to serve Rama and did nothing but that. He remained a Brahmachari (Bachelor, Celibate treading on the path of God) throughout.

SOME IMPORTANT EPISODES RELATED TO HANUMAN : From the first meeting with Rama Hanuman carried him with Lakshmana on his shoulders'. During war Hanuman continued that and became virtual Chariot. He offered Sitha Matha to carry her back to Rama on his back which she declined expecting Rama to defeat Ravana and release her from his forced detention. On the first meeting itself Sitha Matha considered and called Hanuman her son. Rama called him like his brother Bharath. Once he said he loved Hanuman twice than he loved Lakshmana.

After Jambavantha (The Bear King), reminded Hanuman of his real powers, he realised coming out of the curse. Hanuman jumped over the

Ocean assuming a huge form, politely declined the offer to rest on the Mountain Mynaka, tricked Divine mother Surasa, who blocked his path assuming a gigantic form of a Demoness by minimising his form entered through her huge mouth, slipped out, in turn got blessed by her. Then, he entered into the mouth opened scores of miles apart by Demoness Simhika (Who had Lord Brahma's boon to catch, drag anything by its shadow and eat), destroyed critical inner organs by his nails, tore open her chest, jumped out and killing her on the spot. Finally, Hanuman landed in Ravana's Lanka. There, Lankini, who was guarding Lanka confronted him. After being thrashed and defeated, Lankini yielded entry to Hanuman recollecting a Prophecy about a Monkey arriving and burning Lanka.

At Lanka, after finding out Sitha Matha in the midst of Demonesses, Hanuman, hiding behind thick branches of a big tree above the head of Sitha, observed things happening. Ravana arrived pestered, threatened Sitha, gave her ultimatum to marry him within next two months. Lest he said he will kill her. When Sitha flatly refused to yield, he threatened to kill her instantly. The ladies around Ravana consoled, persuaded and dragged him away. Thereafter it was the turn of Demonesses to accuse, abuse, threaten Sitha. After all that when Sitha was on the verge of attempting suicide, Hanuman in his soft melodious voice sang Ramakatha and relieved her of her depressed mood. He appeared before Sitha, gave Rama's ring, collected Chudamani from her meant to be delivered to Sri Rama.

Thereafter, When, hanuman destroyed the beautiful garden, killed the guards, destroyed the Army sent for catching him including a valiant son of Ravana, Akshay Kumar, Indrajit, another son captured him by shooting 'Brahmastra'. Finally,





Ravana ordered to put Hanuman's tail on fire. Tand he tail starts growing so big, cloth to wrap and oil to douse fell short. At last, with the tail on fire, Hanuman burnt and destroyed the whole of Lanka, sparing the house of Vibhishan, the sagely brother of Ravana.

Meghanad, son of Ravana grievously injured Lakshmana, who fell unconscious in the battle field. Jambavantha suggested application of the extract of the herbal plant Sanjeevini before Sunrise to revive Lakshmana. The herb was available only in a Himalayan Mountain. The only person capable of fetching the herb in such a short time was Hanuman. Hanuman readily agreed and took off. Thirsty Hanuman descended in search of water in the midst of his flight, discovered in time a plan to feed him to a Crocodile by Demon Kalanemi sent by Ravana in the disguise of a Hermit. First the Crocodile in the river while drinking water and then the Demon were eliminated. Thanks to the Crocodile (An Apsara under Curse, freed on elimination of the Crocodile) which revealed the truth. Hanuman found Mountain, but not the Herb, lifted the entire Mountain and took it to the Lankan battlefield before Sun rise and saved the life of Lakshmana. Lakshmana finally eliminated Meghanad in the battle that followed.

Once King of Kashi, though unintentionally failed to notice the presence and respect Sage Vishwamithra. The angered Sage asked Rama to punish the King. Rama vowed to behead the King with his arrow before Sunset. As guided by Narada the King of Kashi went to Anjana and begged her to save his life. Without knowing the reality, Anjana assured to save the King's life and asked Hanuman to protect him. On learning whatever had transpired Hanuman was in a great dilemma. Left with no alternative, in order to honour mother's promise Hanuman faces Rama. The best of friends, exemplified Universally for inseparable friendship suddenly turned foes in defence of the vow taken by them. Instead of fighting with weapons, Hanuman faced Rama's arrows continuously chanting Rama-nam (Name of Rama). Rama's arrows could not harm Hanuman and the King of Kashi too remained unharmed. Narada, then explained to Vishwamithra the unintentional action of the King and the Sage pardoned the King. The episode stood to show that the Lord's name is more powerful than the Lord. Also, how the Lord is bound to protect his Devotees.

It may take volumes to narrate unending tales of devotion, service, strength, power, courage, valour, skills and kindness of Hanuman. Hanuman is so much inseparable from Lord Rama, worship of Hanuman is as good as worship of the Lord. Hanuman considered himself as servant of the Lord. However, he is a God by his own merit. Friendship of Rama and Hanuman, in reality is the un-separatable friendship of Lord Vishnu and Lord Shiva.

Jai Jai Sriram



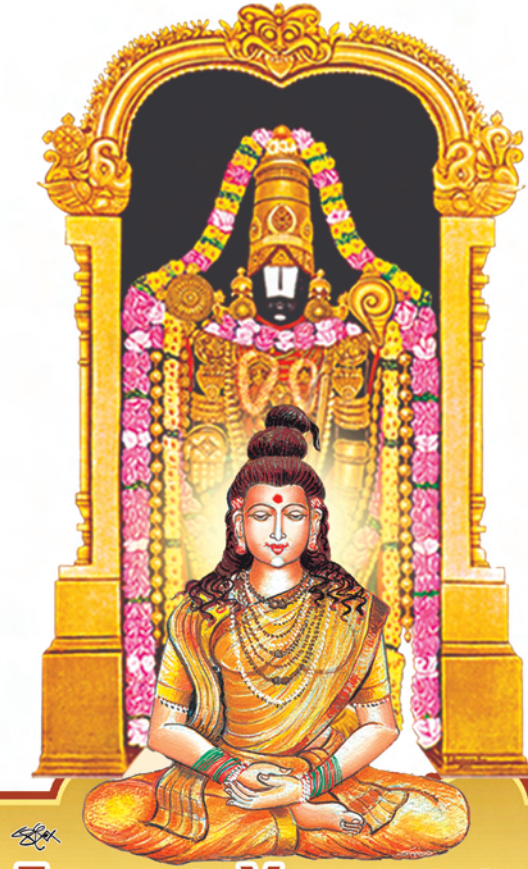
(Continued from the previous issue)

Dharani Devi asked her daughter Padmavati, "Padma! What ails you? Why're you so grief-stricken? You seem to be in a dazed state! You haven't got up from your bed though it's late. I'm pained to see you like this! Let me know what caused your suffering."

"You'd gone to the forest along with the maid against my will, spent your time in fun and frolic. Has anybody stared at you? Have you seen anybody? There shouldn't be any secret between mother and daughter. Don't hesitate to give me a detailed account of what happened in the forest as it is." Dharani Devi tried to cajole her in her lap, but the daughter remained sulking without a single word. Mother continued, "Why're you so distressed? What's the cause of your suffering? None belongs to me except you. We're close to each other. Let me know what happened in the forest without any hesitation. Otherwise, I impose a solemn promise of vow on your father." But there was no response from Padmavathi.

Dharani Devi at last burst into grief out of helplessness and said, "Hey daughter! You're not the cause of this predicament. It's the consequence of not your sin, but mine. I don't know what I should do now." Padmavathi couldn't stand her mother's grief. She decided to open up her heart.

"Mother! As I was playing with my maids, I came across a divine person. I was angry with him for his mockery. I didn't want to know who he was at that juncture. I pelted stones at him like a girl prone to her whims. As a result, the horse fell down. I don't know him, nor did I want to know who he was. Yet I frankly want to tell you that I feel as if that person were right in front of me!" These words at once turned Dharani Devi gloomy. She was rocked by both pleasure and pain at her heart. She told her shy daughter, "Hey daughter! Why



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

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

such inclination in this tender age? Is it proper to loiter in the forest and lose heart for a stranger? Does anyone act like this? Have you tried to enquire about his sect? You don't even know about his whereabouts. Don't you know that your father is a man of self-respect? Don't you know how much he suffers if he comes to know of the cause of your mental agony? Have you ever thought of how disgraceful it is for us if rumours are spread about a princess' love for a stranger?"

Padmavathi recognised her mother's agony and started to reveal the identity of her beloved. "Mother! Don't worry. There won't be any disgrace involved. Do you think my beloved is an ordinary man? No. He is none else than Lakshmi's consort. A greatest persona! He is self-effulgent, omniscient, primeval Lord, eternal. That's why I was attracted to his attributes. In this act of my affection, there's no disgrace either to you, me or to the father who is the king of this region. What's to happen will happen. He's a divine being in human form on the earth.

In the Kurukshetra war, he stood on the side of Pandavas and demolished the Kauravas with the power of his Sudarshana discus. He upheld dharma by enthroning Dharmaraja. He holds the Panchajanya conch in his hand that dreads the demons and delights the angels. He is God in the guise of a man. He appeared to us in the forest. Yet I disregarded him due to my human inclination. I instigated my maids to pelt stones at him and chase

him out. I'm worried whether the Lord would forgive my lapse or not, but it was not due to my lust. I can't live unless he appears before me." Thus saying, she fell down on her floral bed.

Having learnt the cause of her anguish, Dharani Devi said, "Dear Padma! At least now you've revealed the secret. Your desire impelled by devotion for Hari will certainly be fulfilled. Don't worry now. The discus-bearer will certainly marry you. You may get a doubt as to how I could be sure of this. An angel of Dharma came to me and prophesied the future clearly. It can never be false. Rest assured about it!"

Though she was sure of the prophesy, she wanted to seek divine blessing. So, she ordered eminent brahmins to anoint the *lingam* installed by Agastya and get the divine *teertha* and fruits and flowers offered to God.

(to be continued)

RISHIKESH AND NARAYANAVANAM
SRI KALYANA VENKATESWARASWAMIVARI BRAHMOTSAVAMS
May 27th to June 05th, 2026

DATE	DAY	DAY UTSAVAM	NIGHT UTSAVAM
27-05-2026	Wednesday	-----	Ankurarpana
28-05-2026	Thursday	Dwajaroohanam	Peddaseshavahanam
29-05-2026	Friday	Chinnaseshavahanam	Hamsavahanam
30-05-2026	Saturday	Simhavahanam	Muthyapupandirivahanam
31-05-2026	Sunday	Kalpavrukshavahanam	Sarvabhupalavahanam
01-06-2026	Monday	Mohini Avataram in Pallaki	Garudavahanam
02-06-2026	Tuesday	Hanumadvahanam	Gajavahanam
03-06-2026	Wednesday	Suryaprabhavahanam	Chandraprabhavahanam
04-06-2026	Thursday	Rathotsavam	Aswavahanam
05-06-2026	Friday	Chakrasnanam	Dwajavarohanam



HANUMAN CHALISA

Devotees who recite the name of Lord Hanuman with complete devotion and pure mind, faith and sincerity, will attain the grace of the Lord. Those who live with humility and surrender, and chant the name of Hanuman will be blessed with courage, self-confidence, fearlessness, good health and riches. With the noble intention of passing these boons to the devotees Sant Tulsidas composed Hanuman Chalisa! Now 'Sapthagiri' magazine is giving 'Hanuman Chalisa' on the occasion of Hanumadjayanti for the readers.

INVOCATION

Sri guru charana saroja raja Nija manu mukura sudhaari |
 Varanau Raghuvara vimala yasa Jo daayaku phalachaari ||
 Buddhiheena thanu jaanikai Sumirau pavana kumara |
 Balabuddhi vidyaadehu mohi Harahu kalesa vikaara ||

By applying the dust of the Guru's lotus feet, I cleanse the mirror of my mind and describe the pure glory of Lord Rama, which grants the four fruits of life (dharma, artha, kama, moksha). Knowing that I lack wisdom, I remember Hanuman, the son of the wind, and pray that he blesses me with strength, intelligence, and knowledge while removing my troubles and faults.

CHAUPAI (VERSES)

Jaya Hanuman jnanagunasaagara |
 Jaya kapeesa thihuloka ujaagara || 1

Victory to Hanuman, the ocean of wisdom and virtue. Victory to the chief of the monkeys, who is famous across all three worlds.

Rama dootha athulitha baladhaama |
 Anjani putra pavanasutha naamaa || 2

You are the messenger of Lord Rama and the abode of incomparable strength. You are known as the son of Anjani and the son of the wind god.

Mahaaveera vikrama Bajarangee |
 Kumathi nivaara sumathike sangee || 3

O mighty hero, possessing great courage and strength like a thunderbolt, you remove wrong thinking and promote wisdom.

Kanchana varana viraja suvesaa |
 Kaanana kundala kunchita kesaa || 4

Your complexion shines like gold, and you are beautifully adorned. You wear earrings and have curly hair.

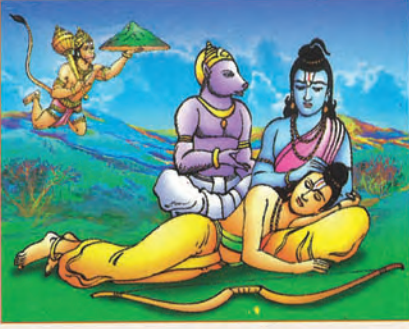
Haathavajra auradhvajaa virajai |
 Kaandhe moonja janevu sajai || 5

You hold a thunderbolt and a flag in your hands, and you wear a sacred thread across your shoulder.

Shankara suvana Kesari nandana |
 Tejaprathaapa mahaajagavandana || 6

You are regarded as the son of Lord Shiva and the son of Kesari. Your brilliance and glory are revered throughout the world.





Vidyaavaana gunee athichathura |
Ramakaaja kariveko aathura || 7

You are wise, virtuous, and extremely intelligent. You are always eager to perform Lord Rama's work.

Prabhucharithra suniveko rasiyaa |
Ramalakhana Sita mana basiyaa || 8

You delight in listening to the stories of Lord Rama, and Lord Rama, Lakshmana, and Sita dwell in your heart.



Sookshma roopa dhari Siyahi dikhaavaa |
Vikata roopa dhari Lanka jalaavaa || 9

You assumed a small form to appear before Sita and took on a fierce form to burn Lanka.



Bhima rupa dhari asura samhare |
Ramachandra ke kaja samvare || 10

You assumed a terrifying form to destroy demons and successfully carried out Lord Rama's mission.

Laaya sanjeevana Lakhana jiyaaye |
Sri Raghuvveera harashi uralaaye || 11

Hanuman brought the life-saving Sanjeevani herb and revived Lakshmana. Lord Rama was filled with joy and warmly embraced Hanuman out of deep gratitude.



Raghupathikeenhi bahutha badaayee |
Kahaa Bharatha sama Thumapriya bhaayi || 12

Lord Rama praised Hanuman greatly and said that Hanuman is as dear to him as his own brother Bharata, showing immense love and respect.



Sahasra vadana tumhaaro yasagaavai |
Asa kahi Shripathi kanta lagaavai || 13

Even with a thousand mouths, your glory cannot be fully described. Saying this, Lord Vishnu lovingly embraced Hanuman.

Sanakaadhika Brahmaadhi muneesaa |
Naaradha Saaradha sahita Aheesaa || 14

Great sages like Sanaka, Brahma, Narada, Saraswati, and Shesha all praise Hanuman's greatness and virtues.

Yama Kubera digapaala jahaanthe |
Kavi kovidha kahi sakai kahaanthe || 15

Even powerful gods like Yama and Kubera, and the guardians of directions, cannot fully describe Hanuman's glory. Even learned poets fail to express it completely.

Thuma upakaara Sugreeva hinkeenhaa |
Rama milaaya raajapadha deenhaa || 16

Hanuman helped Sugriva by bringing him to Lord Rama, which ultimately helped Sugriva regain his lost kingdom.

Thumharo mantra Vibheeshana maanaa |
Lankeshwara bhaya sabha jaga jaanaa || 17

Vibhishana followed Hanuman's advice and became the king of Lanka. This is known throughout the world.

Yug sahasra yojan par Bhaanu |
Leelyo thaahi madhur phal jaanu || 18

As a child, Hanuman leaped toward the sun, thinking it was a sweet fruit, showing his extraordinary strength and courage.

Prabhu mudrikaa melimukh maahee |
Jaladhi laanghi gaye acharaj naahee || 19

With Lord Rama's ring in his mouth, Hanuman crossed the vast ocean effortlessly. This was not surprising due to his divine power.

Durgam kaaj jagat ke jethe |
Sugam anugrah thumhare thethe || 20

All difficult tasks in the world become easy with Hanuman's blessings and grace.

Ram duaare thum rakhwaare |
Hoat na aagna binu paitaare || 21

Hanuman stands as the guardian at Lord Rama's door. No one can approach Rama without his permission.

Sab sukh lahai thumhari sharana |

Thum rakshak kaahu ko darna || 22

Those who take refuge in Hanuman receive happiness and protection. With him as protector, there is no fear.

Aapana tej samhaaro aapai |

Teenon lok haank the kaanpai || 23

Hanuman controls his immense power. When he roars, all three worlds tremble with fear.

Bhoot pisaach nikat nahin aavai |

Mahaveer jab naam sunaavai || 24

Ghosts and evil spirits do not come near when the powerful name of Hanuman is chanted.

Naasai rog harai sab peera |

Japat nirantar Hanumat veera || 25

All diseases and sufferings are removed by continuously chanting the name of brave Hanuman.

Sankat se Hanuman chudaavai |

Man kram vachan dhyaan jo laavai || 26

Hanuman frees people from troubles when they remember him with sincerity in thoughts, words, and actions.

Sab par Ram tapasvee raaja |

Thin ke kaaj sakal thum saajaa || 27

Lord Rama, the supreme king and ascetic, is above all. Hanuman completes all of Rama's tasks with devotion.

Aur manorath jo koi laavai |

Soi amit jeevan phal paavai || 28

Anyone who comes to Hanuman with sincere wishes receives abundant blessings and success in life.

Chaaron yug partaap tumhaara |

Hai prasiddha jagat ujiyaara || 29

Your glory shines across all four ages (Satya, Treta, Dwapara, and Kali Yuga). Your greatness is famous throughout the world.

Saadhu sant ke thum rakhwaare |

Asur nikandan Ram dulaare || 30

You protect saints and sages, and you destroy demons. You are the beloved devotee of Lord Rama.

Ashta siddhi nav nidhi ke daathaa |

Asa var deen Jaanaki maatha || 31

Mother Sita blessed you with the power to grant eight supernatural powers (siddhis) and nine types of wealth (nidhis) to devotees.

Ram rasaayan thumhaare paasaa |

Sadhaa raho Raghupati ke daasaa || 32

You possess the nectar of devotion to Lord Rama and remain forever his humble servant.

Thumhaare bhajan Ram ko paavai |

Janma janma ke dukh bisraavai || 33

By worshipping you, one can attain Lord Rama and be freed from the sorrows of many lifetimes.

Anta kaal Raghupati pura jaayi |

Jahan janma Hari bhakthakahaayi || 34

At the end of life, your devotees go to Lord Rama's abode and are reborn as true devotees of God.

Aura devatha chitt na dharaee |

Hanumath seyee sarva sukh karai || 35

One need not focus on other deities; by worshipping Hanuman alone, all happiness can be attained.

Sankat hatai mitai sab peeraa |

Jo sumirai Hanumath balaveera || 36

All troubles and pains are removed when one remembers the brave and powerful Hanuman.





Jai Jai Jai Hanuman Gosaayee |
Kripaa karo Gurudev ki naayee || 37
 Victory to you, Lord Hanuman! Please show your kindness and bless us like a compassionate Guru.

Jo sath baar patkar koyee |
Chhootahi bandi maha sukh hoyee || 38
 Whoever recites this Chalisa one hundred times is freed from bondage and attains great happiness.



Jo yah padhe Hanuman Chalisa |
Hoye siddhi saakhi Gaureesa || 39
 Whoever reads the Hanuman Chalisa attains success, and Lord Shiva himself is the witness to this truth.
Tulsidas sada Hari chera |
Keejai Naath hridaya maha dera || 40
 Tulsidas, the poet, remains a humble servant of Lord Rama and prays that the Lord reside forever in his heart.

ENDING DOHA

Pavan tanay sankat haran Mangala murathi roop |
Ram Lakhan Sita sahit Hridaya basahu sur bhoop ||

O son of the wind, remover of troubles, and embodiment of auspiciousness please reside in my heart along with Lord Rama, Lakshmana, and Sita. O Hanuman, the son of the wind god, you are the remover of all troubles and the embodiment of auspiciousness.

Sri Raja Ramachandra ji ki Jai, Pavan putra Hanuman ki Jai |
Hanuman Chalisa sampoornam ||



Raamaaya Raamabhadraaya Raamachandraaya vedhase |
Raghunaathaya naathaaya Sithaayah pathaye namah ||

Salutations to Lord Rama, who is known as Ramabhadra and Ramachandra, who is the creator and knower of the Vedas, who is the Lord of the Raghu dynasty, and the husband of Goddess Sita.

Anjaneyam mahaaveeram Brahma Vishnu Shivaathmakam |
Baalaarka sadrusaakaaram Raamadootham namaamyaham ||

I bow to Lord Hanuman, the great hero and son of Anjana, who embodies the qualities of Brahma, Vishnu, and Shiva, who shines like the brightness of the rising sun, and who is the divine messenger of Lord Rama.

Translated by : **Sri K. Ayyappa**

Pictures by : **Sri Neeli Venkataramana**



Whenever we think of a deity in 'Sayana posture' (sleeping posture), Sri Mahavishnu's Ananatasayana moorthi would fill up our minds. Sri Mahavishnu blesses his devotees in Sthanaka (standing), Asana (sitting) and Sayana (reclining) postures. There are thousands of small and large shrines for Sri Mahavishnu through the length and breadth of Bharat. But we very commonly have darshan of the Lord in standing posture with the Ubhaya Nachiar (two deities) in most of the temples. Out of 108 divya desams, which are adored by the twelve Alvars in their divine verses collectively called Nalayira Divya Prabandham (4000 divine verses), Sri Mahavishnu appears in standing posture (Nindra Thirukkolam) posture in 60 temples, in sitting posture (Veetriruntposha Thirukkolam) in 21 temples and in sleeping posture (Kidantha Thirukkolam) in 27 temples.

Interestingly in some places Hanumanji appears in a reclining or sleeping position (sayana form) and five of these rare temples are located in the States of Uttar Pradesh, Madhya Pradesh, West Bengal and Maharashtra. In these temples the Hanuman vigrahas are massive and imposing. The following are the five temples:

1. Uttar Pradesh Prayag Raj Bade Hanumanji Mandir
2. Madhya Pradesh Jam Sawali Hanuman Mandir
3. West Bengal Madral Hanuman Mandir
4. Maharashtra Aurangabad Bhadra Maruthi Mandir
5. Maharashtra Lonar Motha Maruthi Mandir

UP PRAYAG RAJ BHADRE HANUMANJI MANDIR : For the Hindus Varanasi, Gaya and Prayagraj are the holiest places they very much desire during their lifetime. It is a religious obligation to be fulfilled in one's lifetime. The holy spot where the holy rivers Ganga, Yamuna and Saraswati (Antarvahini that runs underground) join together and this confluence is called Triveni Sangamam. According to puranas, Lord Brahma performed the first great sacrifice at Triveni Sangamam and hence to commemorate the holy event, it was named Prayag Raj (the King of Yagna Vatikas). In the recent previous year this hallowed place regained its ancient sacred name Prayag Raj.

There are several holy and important Hindu temples in Prayag Raj. Sri Bade Hanumanji Mandir, Sri Mankameshwar Mahadev Mandir, Alopi Shankari Devi

SAYANA HANUMAN TEMPLES

- Sri R. Subramanian

Shakti Peeth Mandir, Sri Veni Madhav Mandir, Sri Ram Janaki Mandir, Sri Nagavasuki Mandir, Patalpuri Sri Akshayavat Mandir are some of the famous temples here. In Sri Bade Hanumanji Mandir Lord Hanuman gives darshan in his sleeping posture which is very rare and unique. Here the length of the statue of Hanuman in his reclining position is twenty feet and naturally people hail Him with the prefix 'Bade' meaning huge. And He has also another name here, 'Lete' Hanuman referring to his sayana pose.

It is said that, after the Rama-Ravana war Sri Rama with his consort Sita, Lakshmana and Hanuman was returning to Ayodhya, When nearing Ayodhya, Sita observed that Hanuman looked exhausted and sleepless and she advised him to stop at Prayag Raj, take a holy dip in the Sangamam and sleep well on the banks of the river. Accordingly Sri Hanuman got down and stayed at this holy spot as Sayana Hanuman for the benefit of His devotees. It is estimated that this temple is about 600 to 700 years old.



The idol which measures 20 feet long and 8 feet wide is considered the world's largest granite idol of Hanuman in reclining pose. The idol is at a depth of about seven feet. There is a huge mace on His right hand and carries Sita and Ram on the left hand. He sports a big moustache. His left leg is shown as powerfully pushing down the head of Ahiravana, who is said to be the brother of Ravana and who once abducted Rama and Lakshmana and it was Hanuman who safely rescued them back. There is a shrine of Maa Janaki and an aswatha tree nearby. During floods, devotees throng to this temple to witness Ganga water washing the feet of Bade Hanumanji.

Sri Bade Hanumanji temple is located at a distance of nine kilometres from Triveni Sangamam. On Tuesdays and Saturdays hundreds of devotees visit the temple. The temple is open for dharshan from 5.00 am to 2.00 pm and again from 5.00 pm to 8.00 pm and on Saturdays and Tuesdays the temple is closed for the night at 10 only. All the pilgrims visiting Kasi, Gaya and Prayagraj without fail visit Sri Bade Hanumanji temple for pujas. Hanuman Jayanthi, Sri Ram Navami and Naraka Chathurdasi are the festival days here when thousands of devotees throng here.

MADHYA PRADESH JAM SAVALI HANUMAN MANDIR : In the village of Jam Savali in Bandhurna district of Madhya Pradesh there is a temple for Hanumanji which attracts devotees from this state as well as Maharashtra. People claim the word "sawali" refers to sleeping and hence the place is named after the sleeping Hanuman who is enshrined in this temple. Thousands of devotees from these two states visit this famous temple of Hanuman located at 25 Kms distance from the district headquarters and Nagpur is 65 Kms away. Believed to be a hundred years old temple, here Hanumanji whose vigraha is fifteen feet long, is in a reclining posture. Water is coming out of the navel



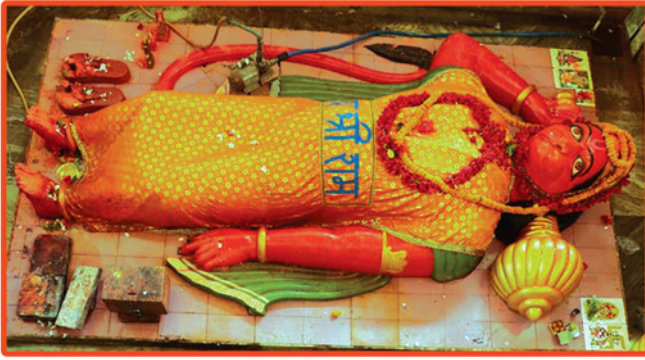
area of Hanuman, from an underground natural spring and it is distributed as holy theertha to devotees. There is a belief that the holy water cures people with mental disability.

Devotees are strong in their opinion that unless Hanumanji Himself calls a devotee, no one can have the opportunity to get His dharshan. They call him "Chamatkari Hanuman" as He possesses the miraculous powers of solving the problems of His devotees. It is said that in order to protect the temple's prized buried treasures, devotees chose to place Him in a reclining position over the treasures. May be during an alien invasion of the area Hanuman devotees might have buried the valuables to secure them from the plunderers. Later, the devotees say, an attempt by robbers to overturn the idol of Hanuman to seize the treasures with the help of twenty bulls and horses was a failure and that they returned empty-handed. The whole vigraha of Sri Hanumanji is covered in sindoor and years of such application of sindoor has obscured the features of the idol.

There is a strong faith among the people that a visit to this beautiful temple, that too with the divine grace of Hanumanji would wipe out all our troubles. On Tuesdays and Saturdays the number of devotees at the temple is vast. Hanuman Jayanthi, Sri Ram Navami and Diwali are the special festival days in the temple which is open for darshan from 6.00 am to 9.00 pm.

WEST BENGAL MADRAL HANUMAN MANDIR : Naihati is the village in the North 24 Pargana district (Uttar Chaubis Pargana) of West Bengal, where Madral Sri Hanumanji is enshrined in sayana posture. People here adore Him as "Veera Bajrang Bali" which name refers to His immense physical prowess and diamond-like body features. It is claimed that this name is a tribute to Hanuman's astonishing power, bravery and resilience. A popular puranic story tells that Hanuman's body became as hard as vajra (thunderbolt) after surviving an attack from Indra's weapon. Devotees believe that after Ravana was slain, Hanuman came here and slept well to get rid of the extreme weariness of the war.

There is a small gopura at the entrance and on the walls of the inner enclosure we can see the painted stucco sculptures of puranic scenes like Samudra Manthan, Hanuman carrying the Sanjeevini hill, Shiva and Annapurna, Anantha sayana Maha Vishnu, Siddhi Buddhi Vinayaka etc. In the temple premises there is a



“floating stone” (a type of which is supposed to have been used for the construction of Sethu by the vanara army) being placed. In this temple Sri Hanumanji blesses devotees as sayana Hanuman at a depth of about ten feet, placing his gatha (mace) and the right hand below his head and near his feet there is a pair of wooden "patha rakshas". There are separate sannithis for Sri Ram parivar, Sri Radhakrishna etc. The whole body of Hanuman is covered in sindhoor. Outside the temple there are statues of two lions, a nandi and of peacock.

Hanuman jayanthi, Sri Rama Navami are the festivals celebrated in a grand scale and during festive days nonstop Hanuman chalisa is recited by the devotees. Bhajans and Haratis are done with great devotion and fervour.

MAHARASHTRA AURANGABAD BADRA MARUTI MANDIR : The world famous Ellora and Ajanta caves, identified by UNESCO as heritage sites are located in the district of Chatrapati Sambajinagar formerly known as Aurangabad district in Maharashtra. The change of name of the district came into effect in 2023. Khuldabad which was once called Ratnapur is a village in this district where Badra Maruti Hanumanji blesses His devotees as a sayana Hanuman. It is just four kilometres from Ajanta caves.

This area was ruled by King Badrasena, who was a great Rama bhakta and mesmerised by the extraordinarily satvic nature of Sri Rama, the King affectionately called Him “Bhadra”, a significant word meaning auspicious, fortunate, good, happy, or blessed. So it was appropriate the King called Rama as Bhadra. It is relevant to be informed that Lord Rama is hailed in northern states as “Maryadha Purushothama”. King Bhadrasena built a temple for Rama and a holy tank called Ram Khund. He also named his daughter Bhadra, who was born by the grace of Sri Ramachandra. The domain he ruled was called Bhadravathi.

Well versed in music and composition of songs in praise of his Lord Rama, the King used to sing his compositions melodiously and drew great inspiration and contentment from his master. He was hailed by his subjects as “Rajrishi Bhadrasena”. The palace was always filled with the mellow music of Ram Bhajans daily from dawn to dusk, which occasionally lasted till night.

We are all well aware of the belief that Lord Hanuman used to visit and sit among the audience unseen where kathakalakshepa (religious lectures with music) on Ramayana or Rama Bhajans are held. When one day King Bhadrasena, eyes shut to enjoy the mental vision of his dear Bhadra, lost himself in singing the praise of Lord Rama, Hanumanji came there, sat before the King, enjoyed the songs in praise of Lord Rama and slipped into Bhava Samadhi (a stage described as an advanced, ecstatic state of devotional consciousness characterized by intense emotions, a focused mind on the object of devotion, and a temporary loss of ordinary consciousness). After a few moments the King opened his eyes only to see Lord Hanuman before him. The King prostrated before Hanuman and beseeched Him to permanently stay there and bless the kingdom and the subjects.



We are very familiar with the Ramayana incident of Hanuman bringing the Sanjeevini herb to revive Lakshmana at the battlefield and also with Hanuman temples where the locals pointing out to a rock or hill claiming that it was a piece fallen from the mountain that Hanuman was carrying. Such a story is tagged to Sri Bhadra Maruti temple too. During Ramayana days a Rishi called Bhadra was doing penance here and in order to bring down Hanuman and make him stay here, the Rishi with his yogic powers stopped Hanuman from moving. Only after Hanuman assured him to stay there after his mission was over, He was released. Local legends and folktales about Hanuman are profuse and in fact they indeed help strengthening the bond of bhakti to the deity by devotees.

Although the temple structure was destroyed during the alien invasion of this place, Hanuman devotees took great care in preserving the holy idol and during 1960 there was a movement to reinstall the idol of Hanuman and build a temple. Accordingly a marble structure was erected to house Sri Bhadra Maruti and a shrine for Rama and Sita. It is also said that Sri Samarth Ramadas (1608-1681) who was a prominent 17th century saint and the guru of Chatrapathi Shivaji found the idol of Badra Maruti. It is claimed that the place was named Bhadravati after Bhadra Maruti was installed here. 'Bhadra' means purity and divinity.

Sri Bhadra Maruti shrine is a famous religious destination. Hanuman Jayanthi, Sri Rama Navami are the important festivals when thousands of devotees gather here for worship and devotees from nearby villages undertake padayatra to the holy shrine. Normally Tuesdays and Saturdays attract more devotees. The temple is kept open from 5.00 am to 12.00 noon and again from 4.00 pm to 9.00 pm for the darshan of devotees.

MAHARASHTRA STATE LONAR MOTHA MARUTHI MANDIR : The next Hanuman temple is also from Maharashtra. In the district of Buldhana district there is a geographically important place Lonar where some 55 thousand years ago a rare cosmic event happened when a huge meteor crashed here from space creating a huge crater called Lonar Crater and now with a huge reservoir of salt water it is called the Lonar Lake or Lonar Sarovar. There is a dense forest around and



the periphery of this oval shaped lake is about six to eight kilometres. The local legend says that an asura called Lavanasur (also called Lonasura) was harassing the Rishis engaged in penance on the banks of the lake. As the asura had a boon of dying painlessly Lord Vishnu killed him with a single nail of his toe, without pain. The place Lonar bears the asura's name Lonasur. There are fourteen temples on the banks of the lake including the famous Sri Daitya Sudha (giant killer) Mahavishnu temple, Ram Gaya Mandir and Yagneshwar Mandir. People claim that if pilgrims visit the 12 shiva temples around the lake, they will get the merit (punya) of visiting the twelve Jyotirlinga Sthals. The statue of Motha Maruti was found in a forest in 1841 and it is pointed out that the idol was made of a piece from the huge meteor with magnetic properties (magnetite). The nine feet long Motha Maruti appears as a Sayana moorti. He is seen pressing his left foot on Sani Deva. There is a belief that if one worships Vinayaka and Hanuman there will be relief from Sani Dosha and this feature attracts a large number of devotees to the temple.

The idol of Motha Maruti was covered with sindoor unceasingly and over the years the real shape of Hanuman was lost in sindoor. Some efforts were taken to scrape off the layers of sindoor over the Hanuman. It is said that the collected sindoor alone weighed a whopping 2500 Kgs! There is a small sannidhi for Rama Lakshmana and Sita in a niche behind the head of Hanuman. Motha Maruti temple is open for darshan from 6.00 am to 12.30 and again from 3.00 pm to 5.00 pm. As in other Hanumanji temples Tuesdays and Saturdays attract large crowds of devotees here.

Visit and seek the blessings !!



A devotee (Vaishnavite) of Lord Vishnu is one who is deeply devoted to Sriman Narayana. The path followed by such devotees is known as the Sri Vaishnava sampradayam. This sampradayam is eternal. Great saints and seers have preached and followed this tradition. These saints are known as Alvars. "Love makes the saint, wisdom the sage" says sage Yogi Parthasarathy in his teachings.

Those who are deeply immersed in Bhagavath anubhavam are called 'Alvars'. In Sri Vaishnavite tradition there are twelve Alvars. Srimad Bhagavatham says that these Alvars will appear by the side of various river banks of Dravida Nadu. These Alvars enjoyed the beauty of Lord Sriman Narayana. They lost themselves in various Avatars of Emberuman and composed devotional hymns describing the beauty of Divya Desams (sacred temples), glory of Lord, expressing their para bhakthi, para gnanam and parama bhakthi, surrender and desire to do kainkaryam to Him. These hymns were collected as Nalayira Divya Prapandham (4000 sacred verses).

Swami Nammalwar is considered the Chief of all these alvars. He is the spiritual head and other alvars are celebrated as spiritual organs. Lord Sriman Narayana blessed him with spiritual delight, revealed Himself, His essence, His attributes and His cosmic glories. Swami Nammalwar was so blessed with divine ecstasy. His heart poured forth with uncontainable love and wisdom into melodious songs. These constitute four hymns namely -

1. ThiruVirutham - Essence of Rig Veda
2. ThiruVasiriyam - Essence of Yajur Veda
3. Peiya Thiruvandhathi - Essence of Atharva Veda
4. ThiruvaiMozhi - Essence of Sama Veda.

THIRUVIRUTHAM by Swami Nammalwar - Sri Kidambi Narayanan



Nammalwar
Sathumora on
30.05.2026

Among the four prabandams, ThiruVirutham is unique because here Nammalwar presents devotion through a symbolic and emotional perspective Naayikaa bhaava (the poetic persona of a woman worshipping for Lord Vishnu). According to Vedanta, God is Purusha and the Souls are considered feminine in relation to Him. Therefore, Alwar takes on a role of separation from the divine and expresses deep longing for union with God.

In ThiruVirutham, we can also observe a classical Tamil, Vedic philosophy and rich emotional expression. In ThiruVirutham Nammalwar sings as-

1. The devotional persona
2. The devotional persona's mother
3. The devotional persona's friend

In the very first verse *Poi Ninra Gnaanamum Polla Olukkalukkudampum*, Alwar sings about false

knowledge, the bad nature of physical body. Alwar prays to Lord to stop his rebirth.

Swami Nammalwar (Parankusa) also speaks as a young woman (Parankusa Nayaki) in Thiruvirutham and tells her friend.

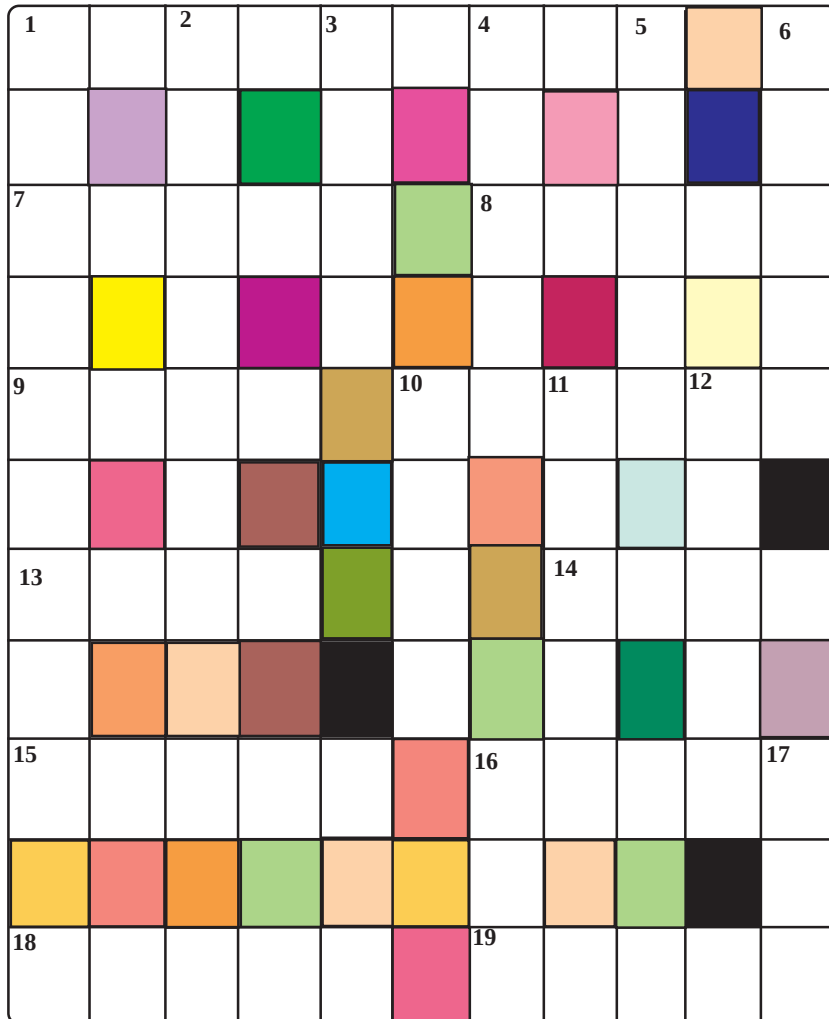
1. The Lord has captured her heart.
2. She is overwhelmed by the divine love.
3. She expresses her helplessness.
4. She expresses her emotions to her friend like a divine persona in classical tamil literature.

Though ThiruVirutham appears as poetry of spiritual longing, Alwar through ThiruVirutham explains the following principles of Sri Vaishnava Sampradayam.

1. Soul is totally dependant on God. It realises its helplessness.
2. Soul surrenders to Lord completely.
3. Earthly pleasures are not permanent.
4. Separation from Lord intensifies devotion.
5. Liberation comes only by surrender.



PUZZLE



CLUES FOR PUZZLE

- DOWN**
01. Son of Renuka (9)
 02. King of Panchala (7)
 03. Empty (4)
 04. Wife of Bruhaspathi(5)
 05. Puroorava (5)
 06. Parvathi (5)
 10. Vishnu (4)
 11. Brahma (5)
 12. Foster of Sakunthala (5)
 16. Not Good (3)
 17. Bad Health (3) (From Down to Up)

- ACROSS**
01. Daughter of Malavathi (9)
 07. Balarama (5)
 08. Person who Works for Others (5)
 09. Cry of Unhappiness (4)
 10. Seeta (6)
 13. Open a Little way only (4)
 14. Border (4)
 15. Mother of Sukra (5)
 16. Very Ordinary (5)
 18. Saraswathi (5)
 19. Kubera (5)

Compiled by - Sri T.S. Jagan Mohan



MAY, 2026

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SAPTHAGIRI



Location : The two shrines are located approximately 10 kms. apart from each other in mid-kerala not far from Alapuzha town.

THIRUVALLA

Sthalapuranam : The Legend says that a woman who was practicing meticulous austerities of ekadashi and dwadashi days was disturbed and troubled by Tholakasura. Lord Vishnu responded to the woman's prayers in the form of a brahmachari and killed Tholakasura with His Sudharshana chakra. The woman, thanks to her austerities was able see the universal mother resident in the Lord's chest and prayed to the Lord for a darshan. Hence the name Thiru-vazh-marbhan.

Special Features : The Lord here is 'Thiruvazhmarban or Kolapiran or Srivallabhan' and the universal mother is 'Selva Thirukozhundu Natchiyar'. The vimanam is Chaturangakola vimanam and the theertham is 'Ghantakama pushkarani'.



Women are allowed to worship on two days in the year only. On all other days only men in proper attire are allowed.

As in most Kerala temples, there is actual record of the age of the temple. It is deemed one of the oldest temples.

Mangalasanam : In his Tiruvoimozhi (3321-3331), Nammalwar describes the natural beauty of Thiruvalla and asks the Lord residing there when he will have





his union with him. Talking in his nayika bhava, the alvar asks her friends to help her wear the flowers from His divine feet on her head. She yearns to see the divine feet of the Lord at Thiruvalla and asks when it will happen.

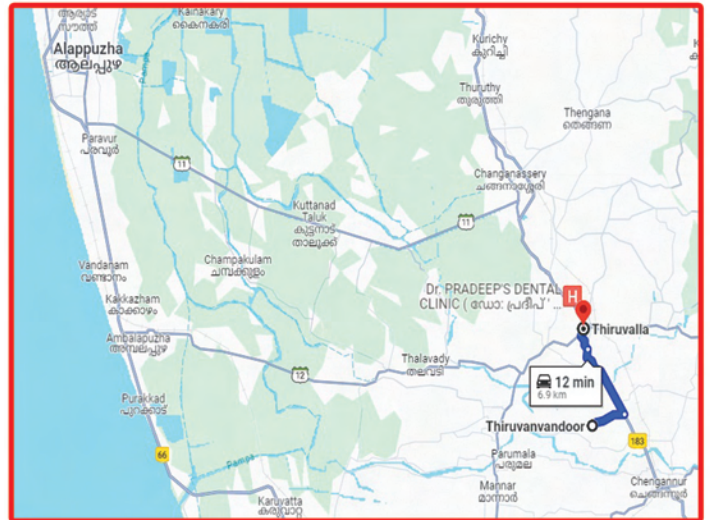
THIRUVANVANDUR

Sthalapuranam : 'Nakula' of the Pancha Pandavas is believed to have established this as a shrine to Lord Krishna long after the war but before they ascended to heaven.

The Lord is also known to have shown his Vishwaroopa darshan to sage Brighu who is said to have built this shrine for him.

Special Features : The Lord is 'Pampaneyan or Kamalanathan' and the Universal mother is 'Kamalavalli'. The theertham is 'Pampa river' and the vimanam is 'Sakala Veda Vimanam'. He is known as Pambainathan because of the proximity of the temple to the river.

Many say that the temple is much older than the visit by Pandavas even. Nakula is



believed to have refurbished and restored an already existing temple.

Mangalasasanam : In his Tiruvoimozhi (3343-3353), Nammalwar in his Nayika bhava addresses the flight of swans telling them to inform the dark-complexioned Lord of Thiruvannandur that there is this girl who is wasting away out of love for the Lord. She wants to united with this Lord eternally and requests the Lord to aid the union.





SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhooshi

(Continued from the previous issue)

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

Vasishta.

Sloka -106

Sameepaga Duragaamee Swargamarganirargala: |

Naga: Nagadhara: Naaga: Naagesa: Naagapaalaka: ||

676. Sameepaga: This *nama* of Venkatesa indicates His proximity to those who are devoted towards Him. Proximity to Venkatesa was such a most-yearned aspect, that Kulasekara Alwar, in his Perumal Tirumozhi [#4.10] pleaded to be anything [any inanimate object, bird, waterflow, plant etc...] on the Tirumala hills - "...Emperumaan Ponmalai mel edhenum aavene". In Varadaraja Panchashat [#43], Vedanta Desika makes fervent appeals to bless him with proximity to the Varadaraja as -"Tvam chet praseedasi tavaamsi Sameepataschet..."

Om Sameepagaaya Sri Venkatesaya Nama:

677. Duragaamee: Compared to the previous *nama*, this *nama* indicates a contrasting feature a Venkatesa's trait of being inaccessible and incomprehensible to those who do not have firm faith in Him and distances Himself

from them. In Achyuta Satakam [#7], Vedanta Desika corroborates this by stating "...Duram munchasi natasatya dolaayamaanaan"

Om Duragaamine Sri Venkatesaya Nama:

678. Swargamarganirargala: Venkatesa plays the role of torchbearer for the soul of His devotee once he departs from the mortal body. Manavala Maamuni, in his condensation work Tiruvaymozhi Nootrandaadhi [#91] says that Lord of Tirumoghur is the most helpful companion for the souls of followers who were devoted to the Lord's holy feet - "Thaaladainthor Thangatkellam Thane Vazhithunayam..."

Om Swargamarganirargalaaya Sri Venkatesaya Nama:

679. Naga: The word *Naga*: in Sanskrit means the mountain. Venkatesa is seen as the very mountain ranges of Tirumala. Nammalvar, in Tiruvaymozhi [#2.7.5], says "...karunchudar Malaye Tiru udambu..." wherein His divine form is similar to a resplendent blue mountain shining brightly. The sanctity of Tirumala hills is beautifully narrated by Annamayya in his mellifluous sankeerthana "Kattedura Vaikuntamu Kaanaachaina Konda...". Annamayya says Vedas have become the rocks to form this most sacred hills - "...Vedamule silalai velasinadi konda...". Considering the hills' immeasurable sanctity, Ramanuja, in his first visit to Tirumala, did not agree to set his foot on the hills and climbed up on his knees.

Om Nagaaya Sri Venkatesaya Nama:

680. Nagadhara: In His Koormaavatara, Venkatesa took the form of huge Tortoise and on His back, held

the heaviest mountain, Mandhara to facilitate the churning of ocean. Annamayya also exclaims this in his sankeerthana “*Nigama Nigamaanta varnita...*” as “...*Manohara roopa Nagaraaja Dharuda Sri Narayana...*”. Hence Venkatesa is the Nagadhara.

Om Nagadharaaya Sri Venkatesaya Nama:

681. Naaga: Venkatesa’s ability to traverse across all over is indicated by this *nama*.

Om Naagaaya Sri Venkatesaya Nama:

682. Naagesa: Venkatesa is the master of the first servant, *AdiSesha*. *Adisesha* is an inseparable part of God wherever and whenever He manifests Himself. Poigai Alwar lists several duties of *Adisesha* as “*Senral kudaiyam irundhal Singasanamaam...*” in his *Mudal Tiruvandadi* [#53].

Om Naagesaaya Sri Venkatesaya Nama:

683. Naagapaalaka: The word *Naaga* in Sanskrit refers to both a snake and also an elephant, based on the context. This *nama* of Venkatesa can be construed in both dimensions. As *Gajendra Varada*, when Venkatesa saved the *Gajendra* in distress, He came to be known as *Naagapalaka*. *Tirumangai Alwar* prods his own mind to go to *Tirumala* which is the abode of Venkatesa, who protected *Gajendra*. In *Periya Tirumozhi* [#1.8.5] *Alwar* says - “...*Thinkaimma Thuyar theerthavan Tiruvenkadam Adai nenjame!...*”. Also as *Krishna*, He assured safety to the *Kaalinga* after taking full control of it by dancing on its hoods.

Om Naagapaalakaaya Sri Venkatesaya Nama:

Sloka –107

*Hiranmaya: Swarnaretaa Hiranyaarchi: Hiranyada: |
Gunaganya: Saranya: cha Punyakeerthi: Puraanaga: ||*

684. Hiranmaya: *Chandogya Upanishad* [#1.6.6] pays obeisances to *Sriman Narayana* seated in the *Aaditya mandala* as “...*Yeshontaraaditye Hiranmaya: Purusha: Drusyate...*”. The *Upanishad* instructs the

devotees to meditate on the one with Golden form, golden hair and golden whiskers. This *nama* indicates Venkatesa is the *Hiranmaya*:, the one with a Golden form.

Om Hiranmayaaya Sri Venkatesaya Nama:

685. Swarnaretaa: While involved in Creation, Lord first created water and placed the seed for creation in it, which later became the golden hued egg, the primordial form of creation. Hence this *nama* for Venkatesa.

Om Swarnaretase Sri Venkatesaya Nama:

686. Hiranyaarchi: Venkatesa’s divine form is radiating golden hues, as brilliant as Sun. In *Purusha Sukta*, He is glorified as “...*Aadityavarnam Tamastu paare...*”

Om Hiranyaarchishe Sri Venkatesaya Nama:

687. Hiranyada: Venkatesa blesses His devotees with wealth and riches. The wealth and riches are in turn meaningful when they are spent to facilitate devotees’ devotion towards Venkatesa. *Nammalwar* in his *Tiruvaymozhi* [#5.6.11] mentions that those who recite the specific set of holy 10 stanzas will be blessed with riches to accommodate the *Bhaktas* - “...*ulagilendhu peunchelvattharay Tirumal adiyaargalai poojikka Nottraargale...*”

Om Hiranyadaaya Sri Venkatesaya Nama:

688. Gunaganya: Venkatesa is the treasure trove of all the infinite auspicious qualities. This name assumes a unique position from *Sri Ramayana* perspective also. *Valmiki* inquires *Narada* at the beginning of *Sri Ramayana* “*Konvasmin saampratham loke Gunavaan....*”. This inquiry about the worthy attributes triggered the elaborate epic. Further, *Ramanuja* in his *Vaikuntha Gadya* says that He is the abode of innumerable holy group of qualities like a great ocean - “...*asankhyeya kalyana gunaganaugha maharnavam...*”

Om Gunaganyaaya Sri Venkatesaya Nama:

689. Saranya: Venkatesa is the Protector and refuge for all without any difference. In Yuddha Kanda [#17.17], Vibheeshana seeks Rama's protection by approaching and earnestly pleading at Him as "...sarvaloka Saranyaaya Raghavaya Mahatmane". In Tiruvaymozhi [#6.10.10], Nammalwar seeks refuge at Venkatesa's holy feet by stating clearly that there is no other refuge at all - "...pugal onrilla adiyen Un adikkeezh amaranthu pugundhene". In Stotraratna [#22], Yamunacharya clearly states his own shortcomings as opposed to Lord's completeness and His strengths and seeks refuge at His holy feet - "...ananyagati: Saranya! Tvat padamulam saranam prapadye".

Om Saranyaaya Sri Venkatesaya Nama:

690. Punyakeerthi: The very attempt of chanting Venkatesa's *namas* releases one from the infinite sins he or she might have committed. Kulasekara Alwar says in Perumal Tirumozhi [#4.8] - "*Chediyaaya valvinaigal theerkum Tirumale!...*". This is also the 693rd *nama* in Sri Vishnu Sahasranama.

Om Punyakeerthaye Sri Venkatesaya Nama:

691. Puraanaga: He is the essence of all Puranas. Varaha Purana [#1.61] declares without any ambiguity about Venkatesa being the unparalleled deity with no equal or superior to Him either in the past or in the future. "...Venkatesa Samo Devo Na Bhuto Na Bhavishyati". Peyalwar in his Moonram Tiruvandadi [#32], lists the abodes of Lord and says "*Paarkadalum Venkadamum...noorkadalum...idamaaga kondaan...*". Alwar says, besides the divine milky ocean, Tirumala and many other places, Venkatesa resides as the primary purport of all the authentic texts like Vedas, Itihasas, Puranas and the sea of holy literature available. Yamunacharya pays his obeisance to Sage Parasara in his Stotraratna [#4] for giving the jewel among all the Puranas, Sri Vishnu Purana, which

unequivocally establishes the truth about supremacy of Lord Vishnu.

Om Puraanagaaya Sri Venkatesaya Nama:

Sloka -108

Janyabhurut Janyasannadha: Divyapanchaayudha: Vashee |

Dourjanyabhanga: Parjanya: Sowjanya nilaya: Alaya: ||

692. Janyabhurut: Venkatesa as Krishna took up the task of uplifting the spirits of a despondent Arjuna and rendered the timeless wisdom of Bhagavad Gita which spurred Arjuna to perform his duty for the welfare of mankind.

Om Janyabhuruthe Sri Venkatesaya Nama:

693. Janyasannadha: In His avatars as Rama and Krishna, Venkatesa performed His duties as the King in the respective kingdoms. They were always ready and fought many wars to establish Dharma and hence the name. In Tiruvaymozhi [#5.10.1], Nammalwar lists the herculean pursuits Krishna undertook for the Mahabharata war - "*Pirandavaarum Valarandavaarum periya bhaaratham kai seithu...*"

Om Janyasannadhaaya Sri Venkatesaya Nama:

694. Divyapanchaayudha: Similar to the *namas* of Venkatesa, the weapons at His disposal are innumerable. However, 5 weapons stand out and they are called Panchayudha. The last sloka in Sri Vishnu Sahasranama [#107], lists the 5 prominent weapons as "*Shankhabrut Nandakee Chakree Saarnghadhanvaa Gadaadhara:...*". The sloka concludes as "*Sarvaprahanaayudha:*" which means He has all the weapons that act against evil. The avatara of Bhagavad Ramanuja is considered to be the convergence of the divine strengths of these Panchayudha, as per Amudhanar's Ramanuja Nootranthathi [#33].

Om Divyapanchaayudhaaya Sri Venkatesaya Nama:

695. Vashee: Venkatesa is in full control of everything and this is indicated by this *nama*. This is a trait that is

enabled by His inimitable beauty which cannot be missed by any devotee. Kamban in his Ramayana [Bala kanda: Ulaviyar padalam #19] describes about Rama's beauty as "Thol kandaar Thole Kandaar Thodu kazhal kamalmanna Thaal kandaar Thaale kandaar...". Those who witnessed Rama were rendered helpless and could not take their eyes off what they see in Rama.

Om Vashine Sri Venkatesaya Nama:

696. Dourjanyabhanga: Durjana are the wicked and depraved people who are against Dharma. Venkatesa punishes such people and established Dharma. When Annamayya was imprisoned for not entertaining the wish of the local king to sing a keerthana on him, he composed a song out of agony and Venkatesa is believed to have got him rid of the iron chains he was tied. The legend goes that the king, realized his folly sooner, became a disciple of Annamayya after witnessing this miracle and helped in preserving the sankeerthanas of Annamayya by engraving them on copper plates.

Om Dourjanyabhangaaya Sri Venkatesaya Nama:

697. Parjanya: Parjanya in Sanskrit means the rain cloud. Venkatesa is Parjanya as He removes the 3 kinds of sufferings. Sufferings caused by one's mind [aadhyaatmika], those caused by fate or gods [aadhidaivika] and those caused by animals and living beings [aadhibhautika]. This is also 816th nama in Sri Vishnu Sahasranama.

Om Parjanyaaya Sri Venkatesaya Nama:

698. Sowjanyaanilaya: Contrary to the 696th nama, this nama indicates Venkatesa is the refuge of the kind-hearted compassionate gentle devotees.

Om Sowjanyaanilayaaya Sri Venkatesaya Nama:

699. Alaya: The word Laya means dissolved and thereafter getting disappeared. Alaya is the opposite of it and indicates remaining eternally. Venkatesa is eternal because of the continuous flow of action related to the world. In Sri Vishnu Purana [#1.2.26], sage Parasara states this as "Anaadhir Bhagavaan kaalo na antho asya vidyate...".

Om Aalayaaya Sri Venkatesaya Nama:

(to be continued)

SOLUTION TO PUZZLE

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

In ancient Akhanda Bharata, there were sixteen important 'Janapadas' (Kingdoms). Large regions such as Gandhara, Kuru, Panchala, Vatsa, Sethi, Magadha, and others were known by this name. Among these, the most important Janapada was Kosala Desa, whose capital city was 'Ayodhya'.

Ayodhya itself is considered another name for the Vaikunta that we seek to attain at the end of the cycle of births. It is also known as Aparajita. Ayodhya was further called Saketam, a word that signifies a city adorned with many palaces, towers, and grand structures. Hence, Sri Rama Himself is referred to as 'Saketa Rama'.

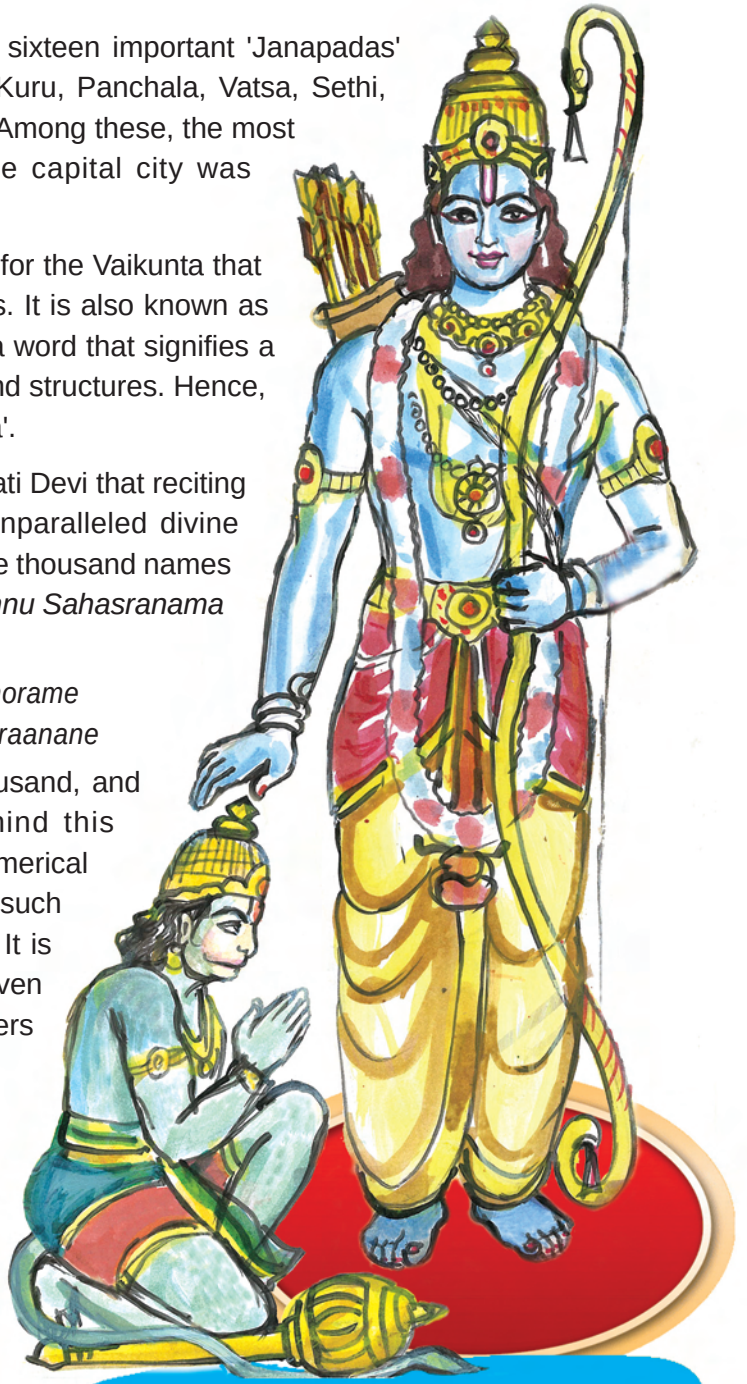
Glory of Rama Nama : Lord Siva tells Maa Parvati Devi that reciting the name of Rama—who possesses sixteen unparalleled divine qualities—three times is equivalent to chanting the thousand names of Lord Narayana. This truth is echoed in the *Vishnu Sahasranama* through the famous verse:

*Sri Rama Rama Rameti Rame Rame Manorame
Sahasra Nama thathulyam Rama Naama Varaanane*

Here, the number three becomes one thousand, and there is a subtle mathematical science behind this statement. In the *Lilavati* system of Sanskrit numerical science, numbers are expressed through letters such as Ka, Di, Nava, Pati, Panca, Yada and Pastau. It is customary in Sanskrit to denote numbers using seven letters from Ka, five letters from Pa, and eight letters from Ya.

Accordingly, the letter 'Ra' is the second letter in the sequence : Ya, Ra, La, Va, and thus represents the number 2. The letter 'Ma' is the fifth letter in the Pa group and represents the number 5. When these are multiplied, the result is 10. When the Rama Nama is chanted three times, the spiritual potency symbolically multiplies to 1000. Hence, chanting Rama Nama thrice bestows the same benefit as reciting a thousand divine names.

Rama Nama awakens Rama bhakti (devotion) within us and brings peace of mind. A devotee should never abandon devotion to Rama at any point in life. One must possess steadfast and unwavering bhakti. All other efforts become unnecessary in comparison to this.



**JAI SRIRAM
JAI HANUMAN**

- Smt. Prema Varadan

Our devotion to Rama should be like the multiplication table of nine. In that table, nine is the root number—it never changes its essence. Likewise, if one remains anchored in Rama bhakti, life becomes free of worry. This is the profound thought expressed by Tulsidas. Valmiki declares that Rama Nama bestows auspiciousness upon the entire world. The *Ramadapaniya Upanisad* proclaims that the word “Rama” itself is equal to the Pranava mantra (Om).

The grand celebration of Sri Rama Navami across India—and indeed throughout the world—beautifully illustrates the enduring significance of Rama bhakti.

Sri Rama Bhakta Hanuman : Wherever the name of Rama is chanted, Anjaneya (Hanuman) is present, listening attentively and shedding tears of joy. Let us now reflect on Anjaneya, who performed deeds considered impossible.

At the request of Sugriva, Hanuman approached Rama disguised as an ascetic. He introduced himself humbly and explained the reason for his visit. Rama was deeply moved by Hanuman’s words and exclaimed to Lakshmana -

“O Lakshmana! How sublime and refined his voice is! He has completely mastered the Vedas and is proficient in all nine systems of grammar.”

Hanuman was not only a great scholar but also the embodiment of modesty. No one could equal his bravery. In many temples, his posture reflects humility. He was a peerless devotee of Rama, strictly adhered to brahmacharya, and conquered all five senses. He was endowed with energy, knowledge, virtue, devotion, victory, and valour, all of which he learned from the noble Lord Himself.

By reuniting Sri Rama and Sita, Hanuman attained an exalted and unique position. According to the verses of the Alvars, because he united the

Jivatma (Sita) with the Paramatma (Rama), Hanuman became revered as an Acharya.

Rama Himself learned the art of being an emissary from Hanuman, for Hanuman demonstrated this skill in an exemplary manner. Swami Desikan states that Rama mastered this art so that He could later assume the role of a divine messenger in His next incarnation as Lord Krishna.

Presence of Mind : When Hanuman saw Sita Devi imprisoned in the Ashoka Vana of Lanka and about to end her life, he became deeply distressed. Without a moment's hesitation, he invoked Rama Nama, praised the Lord, and thereby saved her life. He then offered words of encouragement to Sita.

On returning to Rama, who was anxious and trembling with concern, Hanuman simply said, 'Kanden' (I have seen Her)—without creating suspense or anxiety. Who else can equal Hanuman in understanding another’s emotional state so profoundly?

Hanuman’s Eternal Presence : Just as Ayodhya is a place where great crowds gather, Hanuman Ghati is another sacred site where Hanuman resides with his mother, Anjana Devi, atop a mound reached by seventy-six steps.

When Sri Rama ascended to Vaikuntha, He took with Him all the residents of Ayodhya. Hanuman alone refused to go. He said:

“Since I have seen Rama standing with His bow in both hands, I cannot bear to see Him with four hands in Vaikuntha. I will remain in Ayodhya, chanting Rama Nama and guarding the place where You lived.”

Thus, even today, Hanuman is believed to reside invisibly in Ayodhya. It is this very Hanuman who grants darshan at Hanuman Ghati, covered in vermilion (sindoor).



NUTRITION: AGE-SPECIFIC DIETARY SUGGESTIONS

- Dr. Suma S. Sadar Joshi

Ayurvedam

Every one require high levels of concentration, memory, mental alertness. Proper nutrition is essential to support brain function and maintain energy. The brain requires a steady supply of glucose, essential fatty acids, vitamins, and minerals to sustain cognitive performance and reduce fatigue. Since nutritional needs vary with age, selecting appropriate foods for different age groups can help enhance concentration, memory and overall performance.

Food to be Taken (Age-wise)

Below 10 Years : During childhood, the brain grows rapidly and needs adequate energy and nutrients. **Key nutrients:** Glucose, proteins, iron, calcium, and vitamin D etc. **Avoid:** Fried foods, excess chocolate, sugary drinks. **Benefit:** Provides quick energy and supports brain development.



10–15 Years : This stage requires nutrients for growth and improved concentration. **Key nutrients:** Complex carbohydrates, proteins, omega-3 fatty acids, B-complex vitamins, iron, zinc etc. **Avoid:** Junk foods and carbonated drinks. **Benefit:** Provides sustained energy and improves focus.

15–20 Years : Teenagers require nutrients to manage academic stress and high cognitive demand. **Key nutrients:** Complex carbohydrates, proteins, omega-3 fatty acids, magnesium, antioxidants etc. **Avoid:** Skipping breakfast and excess caffeine. **Benefit:** Maintains memory, concentration and stable blood sugar.

20–25 Years : Students preparing for competitive exams require sustained mental stamina. **Key nutrients:** Complex carbohydrates, proteins, omega-3 fatty acids, B-complex vitamins, antioxidants etc. **Avoid:** Heavy oily foods and excess coffee. **Benefit:** Improves alertness and reduces fatigue.

25–30 Years : Mental clarity and stress control are important. **Key nutrients:** Proteins, healthy fats, B-complex vitamins, magnesium, antioxidants etc. **Avoid:** Sugary pastries, processed food etc. **Benefit:** Provides steady energy and supports cognitive function.

30–40 Years : Maintaining brain health and stress balance becomes essential. **Key nutrients:** Omega-3 fatty acids, proteins, B-complex vitamins, antioxidants, magnesium,

zinc etc. **Avoid:** Heavy oily foods and large meals. **Benefit:** Improves focus, digestion, and sustained energy.

Common Food Items for All Age Groups :

1. Milk and Milk Products: provide proteins, calcium, and B-vitamins that support brain and nerve function.

2. Fruits like Banana, apple, orange, and papaya provide natural sugars, vitamins, and antioxidants that improve mental alertness.

3. Nuts and Dry Fruits: are rich in healthy fats, vitamins, and minerals that support memory and concentration.

4. Whole Grains and millets provide complex carbohydrates for sustained brain energy.

5. Eggs or Plant Proteins needed for neurotransmitter production.

6. Healthy Fats – Small amounts of ghee, nuts, and seeds help support brain function and cognitive performance.

7. Hydrating Drinks – Water, coconut water, and buttermilk help maintain hydration and prevent fatigue.

Ayurvedic Support : In Ayurveda brain-supporting foods and herbs are classified under Medhya group that are beneficial across age groups. Some examples are: Brahmi, Shankhapushpi, Guduchi, Yastimadhu, Milk, Ghree, Swarna Prashana etc. These foods help to maintain smriti (memory), medha (intellect), and mental clarity.



HANUMAN'S LEAP: FROM STRENGTH TO HUMBLE SERVICE

- Smt. K.R. Raghavi

Long, long ago in the beautiful and sacred forest of Kishkindha (a forest in ancient India), there lived a mischievous and young vanara named 'Hanuman'. Despite being a mischievous, Hanuman had some very unusual and special abilities. He had the ability to jump over rivers, climb tall trees, and fly. Hanuman was not impressed with his abilities and did not like to use them to brag and boast about himself. Instead, there was a deep longing in his heart that ached for some knowledge and understanding. He wanted to find out who he was supposed to serve and what he was supposed to do with his extraordinary abilities.

One day when Hanuman was sitting under a banyan tree, Jambavan (minister in Sugriva's army)

guided and gazed into Hanuman's eyes and told him, "Strength is a divine gift, but it becomes meaningless like an unlit lamp." Jambavan then begins to narrate the story of Lord Rama, the prince of Ayodhya who was banished from his kingdom by a powerful king who wanted to maintain dharma. "Rama is all alone in the forests, and it is the need of the hour that some brave man should go and serve him."

When Hanuman heard that Rama's name was being invoked, he was overcome with devotion and made many salvations. He felt that his heart had been illuminated and thereafter pledged to dedicate himself to Rama and to the forces of good. He resolved to utilize his formidable powers for the protection of the helpless, for the assistance of the distressed, and for thwarting the work of the evil.



When Maa Sita was taken by Ravana, Hanuman was sent by Rama to search for her in Lanka. When Hanuman stood at the shore of the great dark ocean, which lay between India and the land of the asuras of Lanka, all the vanaras were full of dread and all said, “He is so small! How will he be able to cross over into that ocean that stretches so far off to the horizon?” Hanuman looked up at the sky in silence for a moment and then declared, “If it is the will of Rama, then it can be done,” and with a huge jump, Hanuman landed in Lanka. Like a beam of light in the night, Hanuman looked shiningly radiant, like a giant ray of light.

In the gardens of Lanka, Hanuman's heart grew heavy as he watched Maa Sita's profound sorrow. Yet, he refused to let the weight of the situation paralyze him. Moving with both courage and care, he approached her, gently winning her trust to soothe her despair. By presenting Rama's ring, he offered a lifeline of hope, delivering the certain promise that her husband was coming to rescue her. In that moment, the fierce warrior who

could crush demons set aside his strength to become a steady companion, replacing her grief with a sense of peace.

When Hanuman was captured and his tail set ablaze, he didn't give in to pain or bitterness; instead, he transformed his suffering into a powerful force for justice. Rather than letting the fire consume him, he used those very flames to strike at the heart of Ravana's city, a place built on tyranny and inequality. The burning of Lanka wasn't an act of vengeance against its people, but a divine sign that injustice cannot remain hidden forever. Despite this incredible feat, Hanuman remained deeply humble. Upon returning to Rama, he took no credit for the victory, bowing low to say that it was only through grace that the impossible had been achieved.

Moral: True strength shines not in pride, but in humble service to the divine and dharma—like Hanuman, whose tender heart turned power into eternal devotion.



With reference to the Back Cover Page

SRI VEERA VENKATA SATYANARAYANA SWAMI

ANNAVARAM



Sri Veera Venkata Satyanarayana Swami Temple is in Annavaram, on the banks of the Pampa River atop Ratnagiri hills in the Kakinada district, A.P. state. It is dedicated to a unique form of Lord Vishnu (Satyanarayana swami) representing truth, known for granting boons ‘Varam’ and attracting massive pilgrimage for the ‘Satyanarayana swami Vratam’ ritual (a ritual performed by devotees to bring happiness, prosperity, and blessings to their families). The name is derived from “Anna” (food) and “Varam” (boon/blessing), symbolizing the belief that the deity provides both food and blessings to devotees.

MAY, 2026

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SAPTHAGIRI



FRAME THE PROVERB USING THE JUMBLED WORDS



themselves

help

those who

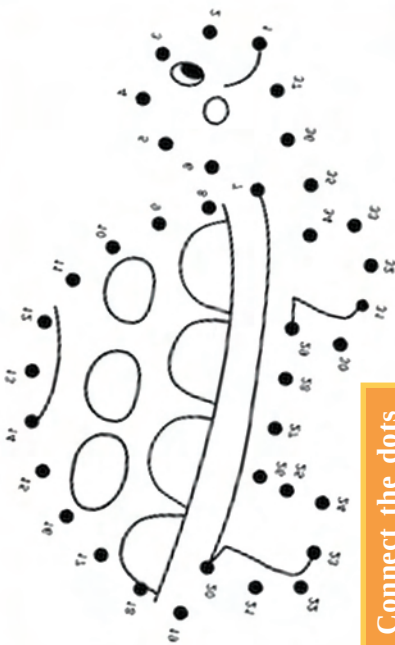
God helps

Ans. God helps those who help themselves

MATCH THE FOLLOWING

- | | |
|--|------------------------|
| 1. Who is called Maruthi | a. Hanuman Chalisa |
| 2. Hanuman Lifted.... | b. Mace (Gada) |
| 3. Renowned Stotram related to Hanuman | c. Sanjeevani Mountain |
| 4. Guru of Hanuman | d. Hanuman |
| 5. Hanuman's Weapon | e. Sun God |

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



Connect the dots using numbers and draw the Picture.



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





Pick the Correct Option and Relate with the Answers Given in the Box Below



1. Koorma Avatar is an incarnation of which God?
 - a) Lord Shiva
 - b) Lord Vishnu
 - c) Lord Brahma
 - d) Lord Indra
2. In Koorma Avatar, Lord Vishnu took the form of :
 - a) Fish
 - b) Lion
 - c) Tortoise
 - d) Horse
3. Koorma Avatar appeared during which great event?
 - a) Ramayana War
 - b) Samudra Manthan
 - c) Kurukshetra War
 - d) Daksha Yajna
4. Which mountain was used for churning the ocean?
 - a) Mount Kailasa
 - b) Mount Meru
 - c) Mandara Mountain
 - d) Vindhya Mountains
5. Which serpent was used as the churning rope?
 - a) Vasuki
 - b) Adishesha
 - c) Takshaka
 - d) Kaliya
6. What was the main goal of the Samudra Manthan?
 - a) To get gold
 - b) To obtain the nectar of immortality
 - c) To create mountains
 - d) To build a palace
7. Koorma Avatar is in which number among Dashavatara of Lord Vishnu?
 - a) First
 - b) Second
 - c) Third
 - d) Fourth
8. During the Samudra Manthan, where did Koorma support the mountain?
 - a) On His head
 - b) On His back
 - c) In His hands
 - d) On His tail
9. Which ocean was churned during the Samudra Manthan?
 - a) Arabian Sea
 - b) Bay of Bengal
 - c) Kshira Sagara
 - d) Indian Ocean
10. Koorma Avatar belongs to which group of Lord Vishnu's incarnations?
 - a) Dashavatara
 - b) Trimurti
 - c) Ashta Dikpalakas
 - d) Navagrahas

Answers
 1 : b) Lord Vishnu
 2 : c) Tortoise
 3 : b) Samudra Manthan
 4 : c) Mandara Mountain
 5 : a) Vasuki
 6 : b) To obtain the nectar of immortality
 7 : b) Second
 8 : b) On His back
 9 : c) Kshira Sagara
 10 : a) Dashavatara

RIDDLES RELATED TO POET ANNAMACHARYA



1. Not a book, not a story, but songs I bring, people in temples happily sing. What am I?
Ans. Keerthanas
2. I was born in a small village long ago, In Andhra Pradesh. Which place is my birth village?
Ans. Thallipaka
3. I composed not just one or two, but thousand more, how many songs did I write in total?
Ans. About 32,000 Keerthanas
4. I travelled to a holy hill again and again, where did I go with devotion and no pain?
Ans. Tirumala Hills
5. My keerthanas were written on plates, not paper you see, what were they made of, can you tell me?
Ans. Copper plates



Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 46

'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. Thiruvirutham explains the essence of which Veda?
2. Name the Ashta Siddhis mastered by Lord Hanuman
3. Who is the mother of Padmavathi?
4. Who is called Pavana Puthra?
5. Who are the Ashta Chiranjeevis in Hindu mythology?
6. What is the role of Lankini in Lanka?
7. What did Hanuman give and collect from Sita in the Ashokavana?
8. Who consecrated Thiruvanvandoor (108 Divyadesams) MahaVishnu temple among the Pandavas?
9. What is the second avatar of Lord Vishnu among the Dasavataras?
10. In which state is Gavirangapuram cave temple situated?
11. Thiruvaimozhi explains the essence of which Veda?
12. Complete this sloka beginning with 'Manojavam Maarutatulya Vegam.....
13. Sri Govindarajaswami vari Brahmotsavams Fromto
14. Which three rivers include in the Triveni Sangamam?
15. In which state is Jam Savali Hanuman Mandir situated?
16. In which state is Aurangabad situated?
17. Who is the author of 'Perumal Tirumozhi'?
18. Who authored 'Tiruvaymozhi Nootrandaadhi'?
19. Who are the parents of Lord Surya
20. Who is the Charioteer to Arjuna?

RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-05-2026.
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



MAY, 2026

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SAPTHAGIRI





GENERAL PREDICTIONS FOR THE MONTH OF MAY 2026

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



Aries (Mesha) :

Your status in power will increase. Your wealth will increase. Will be worried and anxious about your children, and your business will prosper. You will overcome both gains and losses and be strong with determination.



Libra (Tula) :

There is a possibility of material gains, job promotions, and new job opportunities at the beginning of the month. You will get good recognition professionally. Students will get good results in their studies.



Taurus (Vrishabha) :

Stress at work, relocation, money spent due to travel, physical stress, spending time away from family, religious earnings, purchase of land. Attending rituals etc.



Scorpio (Virshchika) :

Relief in health matters, fortunate period, success in endeavors, relief in lawsuits, your status and earnings will also improve. Students must work hard.



Gemini (Mithuna) :

Sudden financial gain, completion of tasks, auspicious activities at home, gatherings of relatives and friends. Participation in banquets and entertainment, visiting shrines, and they will enjoy a joyful life.



Sagittarius (Dhanu) :

Enemies will increase. Worries about health. Some problems leads to difficulties or arguments with your spouse. You will experience mental distress.



Cancer (Karkataka) :

Knowledge, optimism and abundance will have a significant impact on thinking. You will do well in competitive exams. Those looking for a new job will be successful.



Capricorn (Makara) :

Energy and health will be satisfactory, chronic diseases will be cured, life will be optimistic, employees will receive a promotion or salary increase. Work hard to get success.



Leo (Simha) :

Career will be favorable, students will achieve success and fame. Financial leverage will increase. You will be moderate with partners. Keen observation is necessary.



Aquarius (Kumbha) :

Success in business, favorable court matters, confidence in work, enthusiasm, right thinking and decision-making, and efficient execution of work.



Virgo (Kanya) :

Ongoing disputes with rivals will be resolved, and you will be enthusiastic about enjoying new places, culture, music, and art. Need to work in promotions.



Pisces (Meena) :

They have a nature to help others. They spend wisely, and receive support from their mother and elders. Their personal life is auspicious and happy, and they undertake work with confidence. They do charity.

Subham Subham Subham



PICTURE STORY

THE VERSE SAVED THE LIFE

Original Story in Telugu by :

Kalarathna Dr. Kampalle Ravichandran

Pictures by : Sri Thumbali Sivaji

Translated by : Smt. J.C. Gnanaprasuna

Once upon a time, there is a renowned poet writing an epic. Meanwhile, his wife came there.....

'My dear husband! We have nothing at home to cook and we have no items even to pawn for money.

'Is it? Take this verse / sloka written by me and pawn it somewhere and get one thousand coins.'

The sloka is 'Avichaarya na kartavyam kartavyam kartavyam suvichaaritam.' It means that, one should never do anything without proper thinking.

'O! King! Please take this small literary composition i.e., sloka written by my husband and graciously bestow upon me one thousand coins.'

'O! Minister! Hang this sloka on all the walls of my palace hall and give her one thousand 'Varahalu' (Money).

'My dear Minister! I am unable to endure this ulcer developed in my axilla. Please call for a Doctor.'

'My king! I have searched for a good Doctor all over the world and have called over here. You will definitely be cured of the ulcer.'

'O! Great Doctor! I am very eager to become a king to this kingdom. Please get rid of this king who is in my way with this poisonous knife while operating the wound. I will pay whatever amount you demand.'

Before performing surgery, the Doctor read the sloka and its meaning hung on the walls of the palace hall.

He thought that the body of the king would become black due to the poisonous knife administered by him. It would be known to everybody in the kingdom. The king would never allow him to survive. So, I will keep this poisoned knife aside and perform surgery with a safe one.

'O! Doctor! Why do you change the knife?'

'O! King! Nothing! Nothing!'

'Avichaarya na kartavyam kartavyam suvichaaritham.'

'Why did he feel tension? Let us know the matter.'

The king took the knife from the box of the Doctor and put it in a milk. In no time, the milk turned black.

'O! Doctor! Tell me why you have done this.'

'O! King! I have lost my mind. Please pardon me. I have done this for the sake of money. Please don't imprison me. I will never appear before you again.'

'Avichaarya na kartavyam kartavyam suvichaaritham.'

The conspiracy was open.

'O! Soldiers! Out of greed, the minister has planned to kill me. Imprison this traitorous minister immediately.'

'The power of the sloka, 'Avichaarya na kartavyam kartavyam suvichaaritham,' is tremendous.

Oh! Great poet! Your great literary composition has saved my life today.' 'I am really blessed! Oh! Marvellous poet!'



TIRUMALA TIRUPATI DEVASTHANAMS
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OUR CONTACT ADDRESS

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

**Answers for the
 QUIZ**
 Published in the Month of
 MARCH 2026

1. Thursday
2. Muthuswami Dikshitar
3. Annamacharya
4. 19.03.2026
5. The sage Valmiki
6. Tallapaka Annamacharya
7. In the Ramayana
8. Finger millet
9. Valmikipuram
10. 03-03-2026
11. Indumathi
12. Dussala
13. Brindavan
14. Rama Theertham and Lakshmana Theertham
15. Bammera Potana
16. Vavilikolanu Subba Rao
17. Vontudu and Mittudu
18. Rushyamukha Mountain
19. Raagi in Telugu
20. Ashoka Vanam

**Winners for the Month of
 March 2026**

P. SRIVANI

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MAY, 2026

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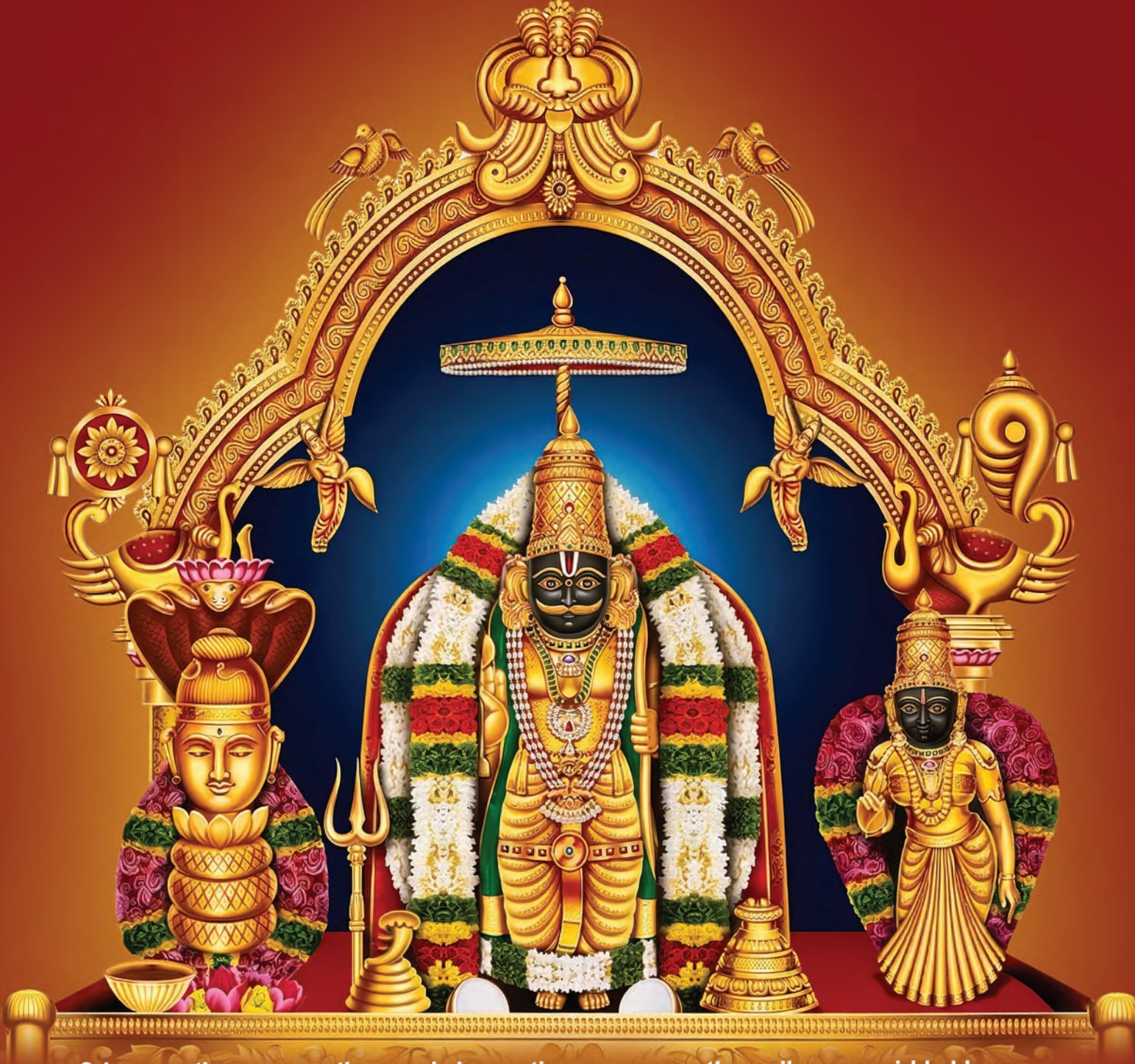
SAPTHAGIRI

The Hon'ble Chief Minister of A.P. Sri Nara Chandrababu Naidu, accompanied by his spouse, Grandson, Son and Hon'ble Education & I.T. Minister of A.P. Sri Nara Lokesh offered prayers in Tirumala temple on 21.03.2026 on the occasion of the birthday of his grandson Master Devansh. Later the TTD Chairman Sri BR Naidu along with TTD EO Sri M. Ravichandra, I.A.S., Addl. EO Sri Ch Venkaiah Chowdary, I.R.S., offered Srivari Theertha Prasadam and presented the lamination photo of Srivaru. After having darshan, the Hon'ble Chief Minister of A.P. along with his family members personally served Annaprasadam to the devotees at Matrusri Tarigonda Vengamamba Annaprasadam Complex. On this occasion, a donation of Rs. 44 lakhs for one day Annaprasada Scheme was given to TTD. As part of his visit, the Chief Minister inaugurated the sophisticated and advanced Food Analysis Lab in Tirumala. TTD Chairman Sri BR Naidu, TTD EO Sri M. Ravichandra, I.A.S., Addl. EO Sri Ch Venkaiah Chowdary, I.R.S., TTD Board Members and other officials participated in the programme.





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Sriyaasaarthameesassathaam rakshanaartham swayam rathnasaile samaavirbhabhoova
samoothaahathoya samaascharya veero bhaje sathyanarayanam tham mahaantham