



TIRUMALA TIRUPATI DEVASTHANAM

SAPTHAGIRI

ILLUSTRATED MONTHLY

FEBRUARY 2021

Rs 5/-

**Rathasapthami
in Tirumala
on 19-02-2021**



Tirumala Tirupati Devasthanams



On the occasion of New Year, on behalf of TTD, the TTD Trust Board Chairman Sri Y.V. Subba Reddy presented Theertham and Prasadam of Lord Venkateswara to Hon'ble Governor of Andhra Pradesh Sri Biswabhusan Harichandan and Hon'ble Chief Minister of A.P. Sri Y.S. Jagan Mohan Reddy and extended them New Year Greetings.



'Kamadhenu Gopuja' was performed by TTD at Narasaraopeta in Guntur district on 15-01-2021. On this occasion, Hon'ble Chief Minister of A.P. Sri Y.S. Jagan Mohan Reddy, TTD Trust Board Chairman Sri Y.V. Subba Reddy, TTD Executive Officer, Dr K.S. Jawahar Reddy, I.A.S. and other officials participated.



BHAGAVADGITA

Sa ghoso dhārtaraṣṭrāṇām
hṛdayāni vyadārayat
Nabhaś ca pṛthivīm cai va
Tumulo vyanunādayan

(B.G. Chapter- I, Sloka-19)

The tumultuous uproar resounding through earth
and sky rent the hearts of Dhritarastra's sons.

INVOCATION

Svasti Matra uta pitre no astu
Svastigobhyoh jagate purushebhyaḥ
Visvam subhutam suvidatram no astu
Jyogeva drisema suryam

Welfare be to the mother and father, welfare to the cows; to the
World and to all the people. May everything in the universe flourish.
May we be seeing the Sun for a long time.

- Atharvana Veda (1.31)



LET US LEARN SANSKRIT

LESSON - 4

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Mahamahopadyaya Samudrala Lakshmanaiah

English by : Ms. S. Vaishnavi

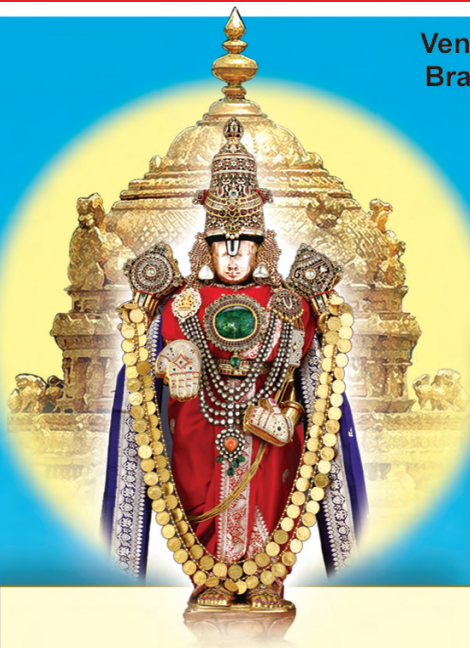
एते = These (boys)	अद्य = Today	आसन् = Were there (Plural)
के = Who all (male)	एकदा = Once	आस्थ = Were there (you all)
सर्वे = Everyone	सर्वदा = Always	आस्म = Were there (we all)

QUESTIONS

- a** १. एते अद्य कुत्रासन्? २. ते एकदा तत्रासन्। ३. यूयं सर्वदा अत्रास्थ।
४. वयं कदा अत्रास्म? ५. तत्र के आसन्? ६. सर्वे तत्रासन्।
७. ते के? ८. वयं अद्य तत्र स्मः। ९. त्वम् अत्र नासीः। १०. बत! अहम् अत्रासम्।
- b** 1. Who are you? 2. We were here. 3. Today he was there. 4. Are you not there? 5. We all were there. 6. Were you all there? 7. Who all are there today? 8. They, these and we all were there. 9. Where are you now? 10. Today we were there.

ANSWERS

- a** 1. Where were these today? 2. Once they were there. 3. You all were always here.
4. When were we all there? 5. Who all were there? 6. Were all there? 7. Who are they?
8. We all were there today. 9. You were not there. 10. Alas! I was there.
- b** १. वयम् अहम् त्वम् आसामः। २. अद्य ते तत्रासन्। ३. त्वम् अद्य तत्रासन्। ४. वयम् अद्य तत्रासम्। ५. त्वम् अद्य तत्रासन्। ६. वयम् अद्य तत्रासम्। ७. वयम् अद्य तत्रासम्। ८. वयम् अद्य तत्रासम्। ९. वयम् अद्य तत्रासम्। १०. वयम् अद्य तत्रासम्।



Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

SAPTHAGIRI

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No. 9

CONTENTS

Significance of Dwadashaadityaas	- Prof. M. Rajagopalachary	- 7
Revitalize your life	- Smt. T.S. Rajalakshmi	- 11
Light the Lamp of knowledge	- Smt. D.K. Ahana Lakshmi	- 14
The Powerful voice of the Storyteller	- Prof. P. Raja	- 16
Puranas	- Smt. Lakshmi Kannan	- 19
Reverence to the Sun God	- Sri M. Raman	- 22
Konark Sun Temple	- Sri Ashutosh Kumar	- 25
Kulasekhar Alwar	- Sri R. Kannan	- 31
One's Anger is one's enemy	- Dr. Jyoti D. Vora	- 34
In Memory of Sri Purandaradasa	- Prof. Padmanabha Rao	- 38
The Significance of Dasa Bhakti	- Dr. M. Krishna Kumar	- 41
Divya Desam, Divyaleelas and Divya Anubhuthi	- Sri K. Vamanan Nampoothiri	- 45
Pomegranate - Abundant Medicinal Benefits	- Sri P.T.S. Murthy	- 49
Knowing the Value	- Ms. Mythili	- 51
The Exemplary Son	- Dr. A. Savitri	- 52

Honorary Editor
Dr. K.S. JAWAHAR REDDY, I.A.S.
Executive Officer,
TirumalaTirupati Devasthanams

Publisher & Chief Editor
Prof. K. Rajagopalan, Ph.D.,

Editor
Dr. V.G.CHOKKALINGAM, M.A., Ph.D.,

Printer
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For details
Chief Editor, Sapthagiri Magazine
TirumalaTirupati Devasthanams
K.T. Road, Tirupati - 517 507
Ph : 0877-226 4543, 226 4359, Editor : 226 4360

For further details
TTD Call Centre Nos.
0877 - 2233333, 2277777

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Back Cover : Sri Lakshmi Venkateswara Swami with His Consorts, Devunikadapa.

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

FEBRUARY - 2021 :: SAPTHAGIRI

5

ENERGIZING NEW BEGINNINGS

There is nothing more important to life than the Sun. We may think that burning coal and petroleum products or using wind turbines we can generate electricity to power our lights, appliances and machinery. But in fact, all these sources have origin from the Sun: Coal and petroleum are derived from plants and animals that lived millions of years ago, as fossil fuel! The blades of the wind turbines move when air is heated differentially by the sun's heat and turns as wind forcing them to move. In other words, life on earth is almost sustained by the sun. Humans are dependent on plants for sustenance. Plants are unique in their ability to capture the sun's energy to convert water, Carbon dioxide, and minerals into Oxygen and energy-rich organic compounds through the process called 'Photosynthesis' on which all non-plant life depends upon. That is not all. Do you know that the very important Vitamin-D is made from cholesterol in your body when it is exposed to the Sun? And why is Vitamin D so important? Because it instructs your body to absorb Calcium and Phosphorus, essential for healthy bones and other purposes! At present, doctors have advised the people to expose to sun rays to protect their health from Covid-19.

The importance of the Sun to life on earth was very well understood by our ancestors, especially the energy-factor. In Yuddha Kanda of Ramayana, Rama when he was tired in his battle with Ravana was rejuvenated by reciting Aditya Hridaya stotram given by Sage Agastya, who told Rama, "O mighty armed Rama, learn to meditate daily on the meaning of the Heart of the Sun, the sustainer of all the worlds". Not only did the appearance of the Sun and its disappearance cause day and night, the angle of the Sun, but the intensity of the rays cause the seasons. Emerging from the darkness of winter into pleasant spring is always a welcome event. This feature was documented by the ancients and is celebrated as Rathasapthami.

Surya, generally known as Sun-God is, is symbolically represented seated on a chariot drawn by seven horses with Aruna as the charioteer. The seven horses represent the seven colours of the rainbow! Seven days of the week! And their names? The seven Vedic metres: Gayatri, Brhati, Usnik, Jagati, Tristubh, Anustubh and Pankti. Twelve wheels for the chariot – represent the twelve months and the twelve signs of the zodiac through which the Sun-God traverses through the year before making a full circle (360 degrees – 365 days) and starting all over again. The process white light is composed of seven colours was proved by Isaac Newton as Refraction of White Light through Prism. On Rathasapthami day, the chariot is believed to turn towards the northern hemisphere (Uttarayanam), in a north-easterly direction. Rathasapthami falls on seventh day of the bright fortnight (shukla-paksha) in Magha month and hence, it is also known as Magha Sapthami. Lord Surya is considered as the son of Sage Kasyapa and Aditi and hence the day is considered as his birthday, Surya Jayanti.

There are many temples in India dedicated for Surya. The most famous of these is Konark in Odisha where the temple architecture embodies a grand chariot with twelve wheels pulled by seven horses. Adityapuram in Kerala, Marthand near Anantnag, Suryanar Koil in Thanjavur and Deo Surya Mandir in Bihar are well known Sun temples.

In Andhra Pradesh, the temple in Arasavalli near Srikakulam is quite famous. A speciality of this temple is that the early morning rays of the sun fall on the feet of the deity twice a year (Uttarayanam and Dakshinayanam) when hundreds of devotees have darshan and seek Sri Suryanarayana Swamy's blessings. On Rathasapthami day, devotees are allowed to have *nija-rupa darsanam* of the Lord.

Rathasapthami is a very important event in Tirumala. Lord Malayappa Swamy along with His divine consorts Sridevi and Bhudevi is taken in joyous processions on seven different vahanas through the Mada streets. That is why, it is also called Mini Brahmotsavam.

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SIGNIFICANCE OF DWADASHADITYAAS

- Prof. M. Rajagopalachary

Rathasapthami happens to be Surya Jayanthi. It is celebrated all over India on the seventh day of the bright half of Magha with great pomp and glory. It marks the turning of the Sun-God towards the northern hemisphere in a north-eastern direction. It heralds the onset of the spring. It is also said that sage Bhishma breathed his last breath on Ekadashi, four days after Rathasapthami. The Sun-God is worshipped on this day and milk is boiled before the rising Sun till it overflows and offered to the Sun. Interestingly, there is also a custom, especially in the Telangana region, of mothers-in-law offering new clothes to their daughters-in-law and serving them with a feast. Stotras like Adityahridayam, Suryashtakam, Surya Sahasra nama and Gayathri mantra are recited.

On this day in Tirumala, several processions of Sri Malayappa Swami alongwith His consorts Sridevi and Bhudevi are taken out from morning till evening. The day starts with 'Surya prabha vahanam followed by Chinna Sesha Vahanam, Garuda Vahanam, Hanumantha Vahanam, Chakrasnanam, Kalpa-vriksha Vahanam, Sarvabhoopala Vahanam and ends with Chandra Prabha Vahanam. It is like a sort of "Mini-Brahmotsavam".

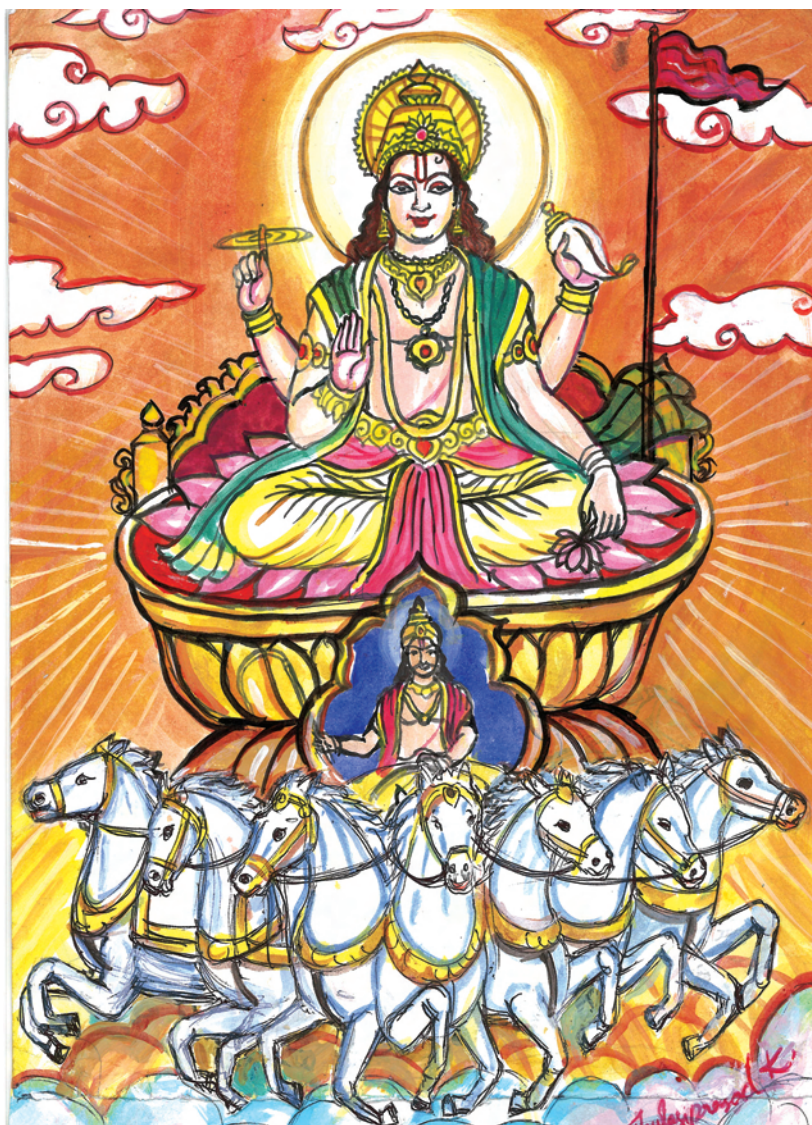
What is the significance of the Sun for us both scientifically and from the perspective of astrology? He is the source of life on the earth. In the absence

of the Sun and its heat and light, the earth would freeze into an ice-ball without life; bacteria and virus would spread million-fold causing annihilation of life. The Sun is also the source of energy for the earth. Space explorations have discovered other forms of light such as ultra violet, X-rays, and gamma rays erupting from the Sun and the scientists are worried that their variations might affect the future climate of the earth. With the damage to the Ozone layer, the radiation from the Sun is likely to reach the earth and affect our climate as well as health.

Our ancients have discovered the significance of the Sun for life on the earth and worshipped Him as a God for health, longevity and prosperity of mankind. Astrologically, the Sun assumes a vital role in guiding the destiny of human lives. As the Sun moves from one planet or constellation of stars called *Raashi* to the other, its impact on the humans born in different *raashis* varies. It appears the Sun stays in each *raashi* for a month and completes his cycle of movements through twelve *raashis* in a year.

The Sun is referred to as Aditya in our scriptures. He is the son of Aditi and Sage Kashyapa. He is regarded as the embodiment of consciousness that is vital to the evolution of life. The Sun-God awakens us from inertia. He arouses our consciousness. In the *dhyana shloka* of Gayatri

mantra “Dhyanam dhyeyassadaa savitru mandala madhyavarthee...”, prayer is offered to Lord Vishnu stationed in the middle of the solar orb with the conch and discus. He wears crown, armlets (*keyura*), crocodile-shaped eardrops (Makara Kundalas) and pearl strings. In the Vaishnava tradition, it is Lord Vishnu who gives brightness to the Sun and Moon. Annamayya describes Lord Vishnu in a sankeertana, “*talachi joochinanu surya chandrulanu lali vedajalledu lakshanudu.*” In the *Bhagavad Gita* (10-21) Lord Krishna says that he is Vishnu among the Adityas: “*Adityaanaamaham Vishnuh*”. Lord Sri Rama could defeat Ravana because of his initiation into Aditya Hridayam by Sage Agastya in the battlefield.



Dvadasha Adityaas:

The Rigveda refers to seven Adityas besides Martanda, the eighth one. They are named Varuna, Mitra, Aryaman, Daksha, Bhaga, Amsa and Savitr. The eighth Aditya, it appears, was rejected by Aditi. Rigveda adds Vivasvaan as the eighth Sun.

The *Bhagavata* refers to twelve Adityaas regarded as the Dvadashaadityaas. They are considered manifestation of Lord Vishnu. In each month, one of these Adityaas shine as the Sun-God. They control the celestial constellations and guide proper functioning of the universe. According to the astrology, Nakshatras are the forces of universal wisdom and control the destiny of human lives. Adityaas are supposed to manage these stars. With reference to the *Bhagavata*, it is said that the order of twelve Adityas and their ruling months are as follows: Dhata—Chaitra, Aaryama—Vaisakha, Mitra—Jyeshtha, Varuna—Ashadha, Indra—Shravanam, Vivasvan—Bhadrapada, Tvashta—Ashwayuja, Vishnu—Kartika, Anshuman—Margashirsha, Bhaga—Pushya, Pusha—Magha and Parjanya—Phalguna.

1. Dhata

Dhata, or Dhatr as the creator emerges from Vishnu, source of consciousness. He rules in the month

of Chaitra and his associates are Krutasthali, Heti, Vasuki, Rathakrutu, Pulastya, and Tumburu.

2. Aryama

He is the Lord of Uttara Phalguni star. He is associated with Mitra and Varuna as a triad and represents determination, perseverance and rules of the society. His journey is towards perfection and light. His associates are Punjikasthali, Pulaha, Ojassu, Praheti, Narada and Kanjaneera.

3. Mitra

Mitra is the Lord of Anuradha star and is regarded as the personification of the morning star. He brings peace and justice in the lives of the people. His associates are Menaka, Poursheya, Takshaka, Rathaswana, Atri and Haha, a gandharva.

4. Varuna

Varuna is the Lord of Shatabhisha star and represents the setting sun and forms the three worlds: the heavens, the earth and intermittent space. He causes rains and helps evolution of life. He is also regarded as the keeper of law and order. His associates are Rambha, Shukrachittu, Sahajanya, Huhu, Vasishtha and Sruta.

5. Indra

Indra as the Sun-God has Vishwavasuvu, Shrota, Elaputrudu, Angirasa, Pramlocha, and Charyudu as the associates.

6. Vivasvan

He is the eighth son of Aditi and was cast away by his mother born with deformity. He is also called Martanda. He is associated with Pluto which represents misfortune and deprivation. His associates are Anumloda, Ugrasena, Vyaghra, Asarana, Bhrigu and Shankhapala.

7. Tvashtha

Tvashtha is the 'heavenly builder' that makes divine tools and is the guardian of Soma. He is also the grandfather of the twins Yama and Yami which represent dharma and karma. Their father is Surya. He is the God of confidence as well as punishment. His associates are Jamadagni, Kambalashva, Tilottama, Brahmapeta, Shatajittu and Dhritarashtra.

8. Vishnu

In the early Rig Veda texts Vishnu was only one of the Adityas. But, later he was regarded as the most powerful Gods and one of the trinity of gods representing absolute consciousness. His associates are Ashvatara, Rambha, Suryavarcha, Satyajittu, Vishvamisra and Makhapeta. Vishnu as the Sun-God, Asvatara as the Naga, Rambha as the Apsara, Suryavarcha as the Gandharva, Satyajit as the Yaksha, Vishvamisra as the sage and Makhapeta as the Rakshasa rule the month of Urja.

9. Anshuman

Anshuman represents the duality of manifestation. His associates are Kashyapa, Taarkshya, Ritasena, Urvashi, Vidycchatra and Mahashankha.

10. Bhaga

Bhaga assures 'marital bliss and prosperity' as well as affluence. He controls Purva Phalguni star. His associates are Sphoorja, Arishtanemi, Oornuvu, Aayuvu, Karkotaka and Purvajitta. Ritu as the Yaksha, Varcha as the Rakshasa, Bharadvaja as the sage, Parjanya as the Sun-God, Senajit as the Apsara, Visva as the Gandharva and Airavata as the Naga rule the month known as Tapasya.

11. Pusha

Pusha, or Pushan stands for "the reason for people to prosper". It also has a mythic significance

as a guardian of livestock. It is believed he guides us and the cattle to the path of the other world. His associates are Dhanunjaya, Vaata, Sushena, Suruchi, Ghritaachi and Goutama.

12. Parjanya

Parjanya stays in the mists. He causes rains by controlling the beams and mists. His associates are Varcha, Bharadwaja, Parjanya, Senajittu, Vishwa, Airavata.

All these are the glorious forms of Vishnu. While the saints associated with Adityas recite the Vedas, gandharvas play music, the apsaras dance, the nagas surround the chariot, the yakshas calculate the distance, and the giants push the chariot from behind. 60 thousand Brahmin saints called Valakhilyas offer their praise in front of the Sun-God. Thus, the Sun travels in all the directions with his six types of associates spreading purity of consciousness among the inhabitants of this universe.

It is said *Arogyam Bhaskaraadichchet*, that is the Sun gives us health. In yoga also, Surya namaskaraas are performed in the early morning in the form of different exercises for the sake of health. Modern physicians advise us to expose to the sunshine in the early hours for the strength of bones and skin as the rays contain D vitamin. It is suggested as one of the remedial measures to curb Covid-19. Open wounds are healed quickly if exposed to sunlight daily, as it helps to kill bacteria. Poet Mayura who lived in the court of Harshavardhana composed *Surya Sataka*, a set of hundred and eight *shlokas* and got cured of his blindness. Brahma once spells one hundred and eight sacred names of Surya to the sages.

According to the Brahma Purana, chanting the following 108 names of the Sun at dawn and dusk relieves us of all our sins and ensures good health.

- (1) Surya, Archana, Bhagavana, Tvashta, Pusha, Arka, Savita, Ravi, Gabhastimana, Aja, Kala, Mrityu.
- (2) Dhata, Prabhakara, Prithivi, Jala, Teja, Akasha, Vayu, Parayana, Soma, Brihaspati, Shukra, Budha.
- (3) Angaraka, Indra, Vivasvana, Diptamshu, Shuchi, Shouri, Shanaishvara, Brahma, Vishu, Rudra, Skanda, Vaishravana.
- (4) Yama, Vaidyuta, Jathara, Agni, Aindhana, Tejohapti, Dharmadhvaaja, Vedakarta, Vedanga, Vedavahana, Krita, Treta.
- (5) Dvapara, Kali, Sarvasurashraya, Kala, Kashtha, Muhurta, Kshapa, Yama, Kshana, Samvatsara, Ashvattha, Kalachakra.
- (6) Vibhavasv, Shashvata, Purusha, Yogi, Vyaktavyakta, Sanatana, Kaladhyaksha, Prajadhyaksha, Vishvakarma, Tamonuda, Varuna, Sagara.
- (7) Amsha, Jimuta, Jivana, Ariha, Bhutashraya, Bhutapati, Sarvalokanamaskrita, Shrashta, Samvartaka, Vahni, Sarvadi, Alolupa.
- (8) Anata, Kapila, Bhanu, Kamada, Sarvotamukha, Jaya, Vishala, Varada, Sarvabhutasevita, Mana, Suparna, Bhutadi.
- (9) Shighraga, Pranadharana, Dhanvantari, Dhumaketu, Adideva, Aditinandana, Dvadashatma, Ravi, Daksha, Pita, Mata, Pitamaha.

Let us pray to the Sun every day in the morning and in the evening to ward off all viruses and be assured of good health.



REVITALIZE YOUR LIFE

- Smt. T.S. Rajalakshmi

The telugu month Magha falls between January and February. The month takes the name from Nakshatra "Star Magha". This month is very special and auspicious month for all the rituals. It is believed that Lord Vishnu in the form of "Madhava" is worshipped in this month through "Yagna". Vayu and Brahmanda Puranas have mentioned the importance of Magha Month. Important ceremonies such as Magha Snan, harvesting, fasting, education, charity, dancing, art, music, longevity and celebrations are taken up in this month.

Almost all the auspicious functions like weddings, Upanayanam (sacred thread ceremony), Gruha

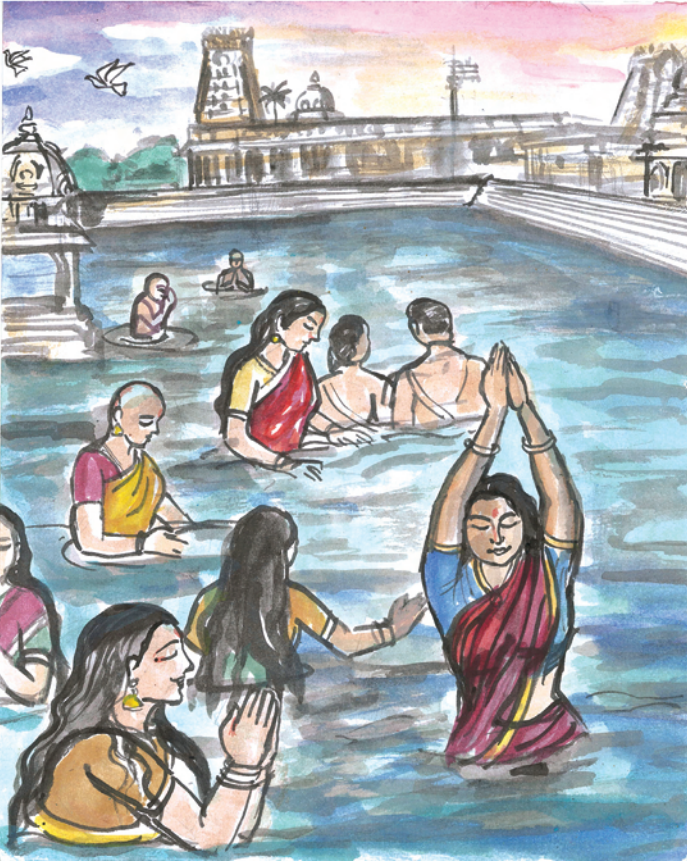
Pravesam (house warming), Aksharabhyasam (start of education) are conducted during this month.

Holy Dip

Magha Snan (Holy Dip) in sacred rivers like Ganges, Yamuna and other sacred places are performed. In South India, in Kumbakonam, they call as "Maasi Magham" and once in twelve years it is called as "Mahamaham" where Ganga, Yamuna, Saraswati, Narmada, Godavari, Krishna, Tungabhadra, Kaveri, and Sarayu fall in the "Mahamaham" Tank in Kumbakonam where famous Shiva Temple is situated. This rejuvenates the people who take bath during this time. In North India, Prayagraj (Allahabad), it starts during Makara Sankranthi for bathing. They celebrate as "Kumbha Mela" where lakhs of devotees' flock from different places to take the holy dip in Ganges, Yamuna and Saraswati. It is also believed that Gods descend to the earth and take holy dip during this month. One can also take a dip in the seas which is considered equally auspicious. The effect of moon towards the earth is beneficial to human body which cures diseases is more appropriate in this Magha month.

Sree Ganesh Sankashta Chaturthi is also important in this month. One who observes fasting on this day would get rid of all problems. Ganesh Puja should be done with utmost devotion.

Vasanth Panchami is dedicated to Goddess Saraswati which is also called "Saraswati Puja" is celebrated on the fifth day



(Panchami Tithi). It is heralding of Spring in India which is “King of all Seasons”. People decorate Goddess Saraswati beautifully and perform puja to get divine knowledge. Kids also are initiated to education on this day by making them write on slates.

Rathasapthami

Rathasapthami festival is dedicated to Lord Suryanarayana as he was born to Divine couple Sage Kashyapa and Aditi. Tirumala temple celebrates with laghu (mini) Brahmotsavam where Lord Malayappaswamy blesses us with Seven Vahanas. On this day, Lord goes round in seven vahanas. In Melkote (Karnataka), Sri Rangapatnam, Navagraha temples in Kumbakonam, Sri Rangam. Konark (Odisha) and many other temples also celebrate this festival. One who recites “Aditya Hridayam” on this day cures all diseases and brings victory.

Magha Navaratri is celebrated by worshipping different forms of Sakthi. Durga Maata is decorated with flowers, offered sweets and 108 names of Durga are chanted.

Sri Madhwa Navami is specially celebrated in Udupi, Karnataka. Madhavacharya disappeared replacing flowers while teaching to his disciples. It is considered that he entered Badrikasrama and celebrated as Madhwa Navami.

Bheeshma Ekadasi

Bheeshma Ekadasi, a very auspicious day when Bheeshmacharya recited “Vishnu Sahasranama” to the Pandavas. Reciting Vishnu Sahasranama is one full solution to all the problems in this worldly life. Bheeshma was pierced with numerous arrows and was on death bed in pain. Lord Krishna touched him, and all his pain vanished. He wanted to impart the Pandavas the divine Sahasranama and show them the path of Dharma which flowed in the form of “Vishnu Sahasranama”. Recital of Vishnu Sahasranama is important on this day. Bheeshma Ashtami is

also important because Bheeshmacharya breathed his last on this day. Bheeshmacharya waited for the onset of auspicious “Uttarayana” to leave the mortal body.

Maghapurnima is famous for charities which are in the form of “Thilapaathra Danam” (sesame seeds in copper or bronze vessel), food and pumpkin.

Vrat in Tamilnadu

Karadayaan vrat is performed on the last day of Maagha and start of Panguni Month. It is mainly performed in Tamil Nadu where girl child, women pray for the prosperity of their family and longevity of husband. The legend of “Satyavaan-Savitri” where Savitri wins the life of her husband back for Lord Yama (Lord of Death). The legend also shows the courage of women and how she wins her husband back and ensures the prosperity with good children and kingdom. A sweet is made with rice, jaggery (called Ada) with butter and yellow thread is tied on the neck after performing puja to Devi.

Mahasivaratri

Mahasivaratri is dedicated to Lord Siva. All the Siva temples across India are open all night and



various “Abhishekam” holy bath, Archana – recital of Siva Nama, Music Programs, Bhajans are conducted. Worshipping Lord Siva on this day will lead you to salvation. There are many legends that denote the significance of Sivaratri. One is that, a hunter who was chased by wildlife climbed over the Bilva tree. In order not to sleep, as he might fall from the tree, he plucked the leaves and dropped them down to keep himself engaged. But later, it was found that there was a Siva Linga at the bottom of the tree and Lord Siva pleased and took as “Bilva

Archana” performed by the hunter and blessed him. Another legend is that, Lord Siva drank poison which emerged while churning the Milky Ocean and saved the world. Hence known as “Neelakanta”. Another is that, Lord Siva in the form of “Nataraja” saves the world by dancing. “Sivaratri” is thus celebrated with religious fervor in the month of Magha.

Though, most of the days are special in Hindu calendar, the Magha Month has more festivities. By performing these sacred festivities, one will get happy and revitalize your life from various sins.



SUGGESTIONS TO THE AUTHORS / CONTRIBUTORS

1. Authors are advised to contribute articles to **Sapthagiri** which promote Hindu religion, culture and its importance and mainly on *Vaishnavism*.
2. The articles may deal in subjects like *Puranas*, Epics, history, temple culture, the importance of festivals etc. innovatively; Hindu Gods, the significance of temples and their glory; spiritual articles based on the moral edification of the youth; on the stalwarts like AdiSankaracharya, BhagavatRamanuja, saint poetess Tharigonda Vengamamba, Padakavithapithamaha Thallapaka Annamacharya, etc. and the other topics like Vedic Maths, Vedic Science, Astrology, Astronomy, Ayurveda, Arthasashtra etc. and their relevance in the present day world.
3. The articles must be qualitative maintaining good standards, informative and thought-provoking to the readers.
4. The article must be readable, non-controversial and relevant to improve the spiritual knowledge among readers.
5. Authors should not use any copyrighted material in their articles unless appropriate permissions are obtained by them.
6. The word limit of an article should be a minimum of 2000 words, not exceeding 3,000. However, worthy research articles exceeding the above word limit may also be considered.
7. Each article should be scholarly and it should conform to the international standards by following MLA (Modern Language Association) Style sheet/format such as in-text and end text citations and works consulted or bibliography.
8. Attractive remuneration will be paid to the contributors. Editorial Board is the competent authority to finalise the articles submitted by the authors.
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- Chief Editor



LIGHT THE LAMP OF KNOWLEDGE

Smt. D.K. Ahana Lakshmi

As winter draws to a close and the days get warmer, especially in the northern parts of India, the Rabi crop that was sown in winter starts getting ready for harvest. The fields are now golden yellow with flowers that show up in strong contrast to the relatively bleak surroundings, though it is getting brighter by the day. It is soon time to celebrate the festival of Vasant Panchami for it heralds spring. In Brij bhoomi, it marks the beginning of the Holi festivities.

Traditionally, Vasant Panchami is celebrated on the fifth day of Magha month (Jan-Feb), Shukla thithi (bright fortnight). The day is considered sacred to Goddess Saraswati, the personification of knowledge, creativity and inspiration. She is believed to have been created by Brahma on this day. She instilled in her speech and bestowed on her hands the Veena. She is thus known as Vagiswari (Goddess of Speech) and Veenapani (She who holds the Veena). This day is also known as Saraswati Jayanti.

Saraswati is a Vedic Goddess and associated with one of the seven rivers that once flowed through ancient India. The river flowed between the Ganga and the Indus joining into the Arabian Sea and was

the site of the Harappan civilization. In fact, the river was referred to in the Rig Veda as *pranodevi Saraswati* – giver of life, Goddess Saraswati. And just as the flowing river water brings out earth's riches in the form of abundant biodiversity, Goddess Saraswati lights the lamp of knowledge within us that enables expression of intelligence and creativity.

In the Padma Purana, Goddess Saraswati is described as 'the holder of the lute (Veena in Telugu) and lotus, and a pot and a book', worshipped with white flowers and sacred rice grains. The Purana also says that the Vedas and other sacred treatises, practices, dancing and singing do not exist without her.

Vasant Panchami

The worship of Saraswati on Vasant Panchami is quite strong in north India. The practice is to adorn a portrait or a figurine of Goddess Saraswati in white, offering white flowers and sweets made of milk and white sesame. Elsewhere, her favourite colour is believed to be yellow – after all it is the season for golden mustard and marigold blooms – and so she is dressed in yellow gold and yellow laddus are offered as prasada. Chants of "Sri Sarasvatyai Namah" can be heard when devotees perform Haarti and prostrate in front of her image.

More importantly, it is considered as a special day for '*vidya aaramba*', or the initiation into education. Children recite:

*Saraswati namastubhyam varade kaamaroopini
Vidyarambham karishyami siddhirbhavatu me sadaa.*

Goddess Saraswati, giver of boons and fulfiller of wishes. Beginning my studies, I pray for right understanding.

There are many such shlokas and stotras praising the Goddess. There is the Saraswati Stotra in Sanskrit composed by Sage Agastya whose first paragraph is widely sung: *yaa kundendu tushaara haara dhavala...* Pure Jasmine white, moon-like cool, adorned with a snowy white pearl garland, in white attire, seated on a white lotus with a veena, revered by the Gods, O Saraswati, pray remove my ignorance.

Syamala Dandakam by Kalidasa, '*Manikya veenam upalalayanteem...*' is a powerful prayer. Adi Sankaracharya who established the Sarada peetham at the serene location by the Tungabhadra in Sringeri has written the Sarada Bhujangam. The Commentary of second sloka says:

Eyes compassionate, showing the gesture of knowledge
Wakeful by arts and auspiciously ornamented
She lives forever by the Tunga blessed
I salute Mother Sharada, mother eternal.

Saraswati Chalisa, '*Jai Sri Sakal Buddhi Balarasi...*' is a forty verse long prayer in Hindi of yore requesting Goddess Saraswati, of creative sound and sacred speech, to make her abode in the devotee's throat. Thus, all of them essentially are prayers to enable clarity of thought and speech, ability to achieve goals, success in examinations, and accomplishment in music and so on.

In Bengal, this day (called Basant Panchami) is very important for worshipping Saraswati just as the worship of Durga dominates during the autumnal Navaratri and of Lakshmi during Deepavali. Books and all learning implements are placed in front of Goddess Saraswati's image/portrait and puja performed. Like Durga Puja, Saraswati Puja is also a community festival. In South India, a similar

practice is seen during Dasara, on the day before Vijaya Dasami. But there are exceptions too – there is a temple to Goddess Saraswati on the banks of river Godavari in Basar of Telangana State. Children are brought to the temple for *akshara abhyasam*, the ritual of formally initiating a child into education, on Vasant Panchami.

On this day, let us pray to Goddess Saraswati and rededicate ourselves to pursuit of knowledge and the fine arts. Let us strive to learn some of the Saraswati stotras and shlokas so that chanting them may give us confidence and light in us the lamp of knowledge.

*Saraswati Mahabhage Vidye Kamalalochane
Vishwaroope Vishaalaakshi Vidyam dehi
namosthute.*

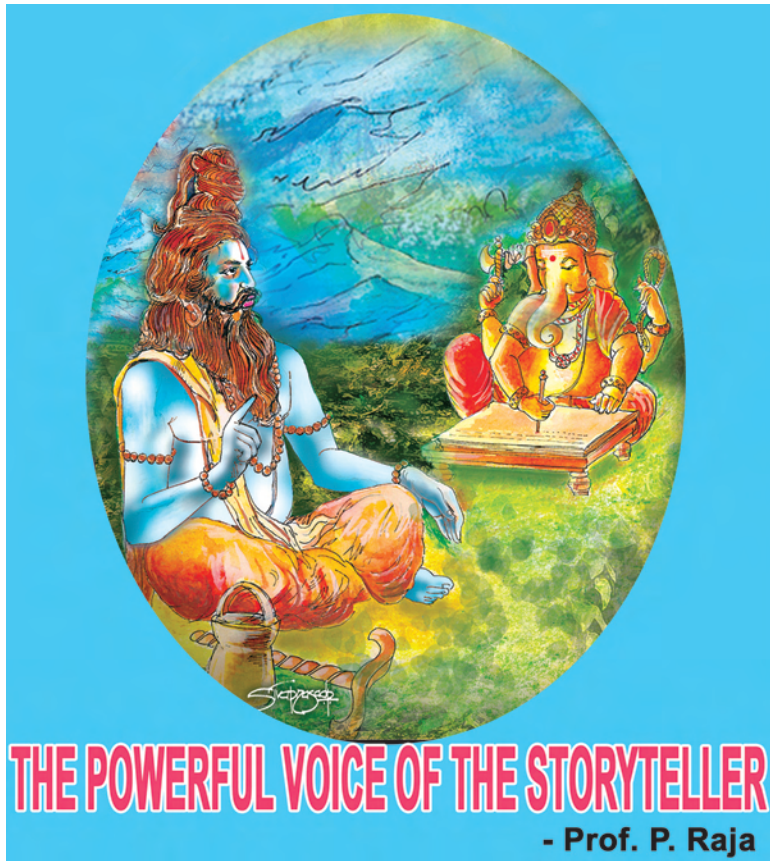
Lotus eyed, personification of knowledge, Goddess Saraswati Large eyed, universe-encompassing; bless me with knowledge, I bow to thee.



Tirumala Tirupati Devasthanams, Tirupati

Health Department, Tirumala Instructions for Maintaining Sanitation

- ◆ Use dustbins-keep the surroundings clean.
- ◆ Segregate dry and wet waste materials and put in separate dustbins. Always make the surroundings clean.
- ◆ The use of plastic materials is banned – protect natural environment.
- ◆ Don't spit or throw waste material on roads.
- ◆ Don't urinate and defecate in the open places. Use toilets and clean with water immediately after use.
- ◆ Maintain personal hygiene – Safeguard the Sanctity.



What next?

Sage Vyasa asked himself after successfully completing the marathon job of compiling the Vedas. He was not a sleepy head and knew for sure that he was born to achieve. A plethora of thoughts rushed to him and vied with one another to plead with the blessed sage to give them shape. He was in a quandary about what to choose, for great minds could only think of lofty thoughts. Finally the best in the whole lot elbowed its way into his thought process.

Sage Vyasa conceived Mahabharata. Having devised the scheme of an excellent work, he was in search of an able amanuensis (scribe) who could record on dried palm leaves every syllable that comes out of his mouth.

Brahma, the creator, came to the sage's rescue. He recommended Pillaiyar (Lord Ganesha) as nobody else, in his opinion, could match the pot-bellied, elephant headed God of knowledge and success.

On invocation, Ganapathi (another name for Pillaiyar) appeared before the sage who conveyed him his wish.

"Agreed," said Pillaiyar and raised a warning finger. "I shall do as you wish," He continued, "on condition that you

must dictate without a break and not allow my stylus to pause even for a second."

The sage nodded his head. The Lord smiled at his nervousness.

Vyasa, to be on the safe side, told the Lord, "But first grasp the meaning of what I dictate before you move your stylus on the leaf."

Pillaiyar grinned as he nodded. Now it was the sage's turn to smile.

Thus began the composition of the noble epic poem, the Mahabharata, possessing in a supreme degree the qualities of a true epic, heroic characters and stately diction. Words, like a torrential downpour rushed from the sage and the Lord's stylus was moving at breakneck speed. But the moment of acute embarrassment came when the fast moving stylus broke into two.

The sage in his meditative ecstasy continued to dictate. And the elephant headed Lord too without a moment's hesitation broke one of his tusks and helped the writer in him to complete the work.

Thus goes the legend behind the broken tusk of Pillaiyar. But do not stop with the story. Read between the lines.

To an elephant the tusk is a matter of pride. Yet the Lord sacrificed it for a noble cause. Hence this action of Pillaiyar can't but be a symbolic demonstration that no personal sacrifice is too much in the cause of spreading Jnana and Dharma.

Story telling which is as old as the world itself, apart from the purpose of entertaining children of all ages played the major role of educating them. In India (the original home of fiction) story telling is a serious work. Story tellers of yore strongly believed that great truths are easily

understood when expressed through a simple tale or legend. In short, stories are sugar coated pills for swallowing without much fuss. And the result is easy cure.

The frame tale of Panchatantra further substantiates this view.

King Amara-Sakti of Mahilaropya, in the Deccan had three sons, who were equally dull. A dullard prince could never be crowned king and thereby the country be allowed to fall an easy prey to an ever anxious and eager enemy. Very much worried about his sons, the king assigned several scholars from various parts of his kingdom to infuse them with knowledge so that they could be shaped into efficient administrators and thereby become his able successors.

The teachers tried their best. But how could one ever thread an eyeless needle? So they knelt before his majesty and confessed their inability to teach the dullard princes.

The king coaxed the teachers to repeat their attempts. But the poor fellows, who had little knowledge about the psychology of teaching, took to their heels for fear of losing their heads.

When all the efforts of the king proved futile, he lost hope. At that hour a pundit named Vishnu Sharma came to his rescue. "Give me a chance. Let me try my luck," he told the king. The latter readily agreed.

The princes who were really fed up with the monotonous theories and principles that refused to enter their brains, soon found to their joy that their new teacher was quite different from the rest. He went on telling them, stories about various human problems and their solutions.

Through the characters of birds and animals, Vishnu Sharma taught them, rather they learned from him, wisdom and good sense. Thus the great teacher, through his sheer tapas, was able to perform a miracle – the miracle of transforming the once dullard princes into "incomparable masters of the art of practical life".

Every child brought up in the Indian tradition of value oriented education is quite familiar with the 'Crow stories'. One story that falls under this classification tells of an intelligent crow that quenched its thirst by taking a little effort.

On a blistering day of midsummer, a poor crow with a parched tongue was in search of water. To its great surprise it could find not a single drop of water anywhere.

Tired and exhausted it flew to a garden and perched on a bough of a bushy tree. It was lucky enough to find a pot near a well.

Elated it flew down and sat on the edge of the pot. Its heart jumped for joy for there was water in it. But to its great disappointment, it couldn't reach the water with its beak, for the pot was only half full.

The bird didn't lose hope. Pebbles heaped up in one corner of the garden came in handy. It picked up a pebble and threw it into the pot. It repeated the process several times. Slowly the water level came up. And it stopped the process when its beak could reach the water.

The crow quenched its thirst and merrily took wing.

Had it been a foolish crow, it would have gone away like the wolf in the 'Sour Grapes' story! How tantalizing it would have been? The story simply tells us to leave no stone unturned, if a goal has to be achieved. Further the story teaches us: "Skill is knowing how to do something; wisdom is knowing when and why to do it, or refrain from doing it". And this is one aspect of Dharma.

Our traditional stories are often cautionary tales and guides to behaviour. Not a single story was told without a purpose.

Long ago, an egocentric and authoritarian king ruled a country. He had a powerful army, a mammoth granary that was always full and a harem of wives. He cared a little for his subjects and respected none. Since there was no one to question his authority, he was stubborn and arrogant.

A sage who had heard of the king, wanted to visit him. One day he happened to pass through

that country. Halting in a temple, he sent word to the king about his arrival in his land.

The king took no note of the messenger's words. The sage who expected the king to come in person and take him in his chariot with fun and fanfare to the palace was disappointed. There was absolutely no response from the king.

The sage sent another messenger. He was instructed to introduce the sage to the king and speak in fitting terms about the glories of the holy man. Thereby the sage expected the king to send him the royal palanquin to carry him to the palace. Only disappointment awaited him this time too.

Having studied the mind of the king, the sage barged into the palace where the king was holding the court. At the sight of the sage, the courtiers stood up and respectfully bowed before him. But the king was indifferent.

He sat with his legs crossed and didn't even nod his head, as courtesy demanded. Above all, he heckled at the appearance of the sage.

The sage stood staring at the king. With wrath filled eyes, he cursed him thus: "You will die within twelve months." Without even looking at the reaction of the king, the sage rushed out of the palace.

Flabbergasted stood the courtiers. The words of the sage reverberated throughout the palace. The king was shaken, and turned pale.

Many aged and wise courtiers pitied the king. The fate of his Majesty became the talk of the country. It was brought to his notice that his subjects were delighted on hearing the curse.

The king began to spend sleepless nights. Dreams of death haunted him. Something in him said: "When a king dies, his subjects should mourn his death and never rejoice in it. The only way to find a place in everyone's heart is to help them in all possible ways."

Months passed. The subjects couldn't believe their eyes and ears. The king became polite and kind and humble. Every one began to take a liking for the king and they all invariably prayed to God to bless him with a long life.

Twelve months were over. The king thought that the curse didn't work, all because of the prayers sent heavenward by his subjects. He continued to be a friendly king.

A month or so later, the sage while returning from his pilgrimage walked into the palace and surprised everyone.

The startled king stood up and saluted the sage in all humility. He said: "O Sage! Had you sent me a word, I would have driven my chariot to your place of rest and brought you to my palace tumultuously".

The sage, who had already heard about the king's metamorphosis, smiled. His smile spoke volumes to the king.

The king treated the sage as a royal guest and wanted him to be in his palace forever. The sage smiled again. When he wanted to take leave of the king, the king asked, "How is that I am not yet dead even after twelve months of your curse?"

The sage smiled again and before he left the palace said, "Who said you are not dead?"

Of course, the sage was right. The egocentric and authoritarian king he had seen during his last visit to that country was no more. It may not be a physical death. But where is the arrogant king? The sage's curse had worked and the arrogant king is dead. In his place, a new one, loved and respected by his subjects is born. Hats off to the sage for taking such an effort. It was by his sheer tapas, he had transformed the king much to the joy of his subjects.

Man's Dharma is what holds up a man and saves, him from falling down to the level of a beast. The sage in the above story dispelled the king's ignorance and his animal desires and successfully liberated him from all undesirable straits. He has done his 'dharma' for the sake of humanity.

Had Pillaiyar not sacrificed one of his tusks, the world would have lost a major portion of the Mahabharata, which was told with the noble motive of telling the world how man should not live.



PURANAS

- Smt. Lakshmi Kannan

Purana literally means old and ancient. Puranas are quite old and give a picture of ancient days. Further, Puranas give a lot of morals which are applicable even today.

Purana is a vast literature dealing in legends and traditional lore. It contains a lot of stories, description of lineage, natural surroundings, environment, morals etc. It brings out the details of various Hindu Gods and their incarnations. It is primarily written in Sanskrit. Of course we may find Purana in other languages like Tamil, Hindi etc. Puranas are titled mainly on Hindu Gods such as Vishnu, Shiva, Brahma, Vayu, Agni, Skanda etc.

To find out the facts of anything, the first and foremost authority is Vedas, because they are eternal and blemishless, and not authored by any human beings, whose shortcomings could reflect in their works. But Vedas are vast and are not easily understood by any common person. To bring out the essence of Vedas, Itihasas - like Srimad Ramayana and Mahabharatha stand as authorities. Like Itihasas, Puranas are authorities and they do not contradict Vedas. In fact they are considered as Smritis, compiled by Rishis.

Sage Vyasa, who is said to be the semi-incarnation of Lord Vishnu (Vyasaya Vishnurupaya) has authored 18 Maha Puranas- They are, Agni purana; Bagavata purana; Brahma purana; Brahmanda purana; Brahma vaivartha purana; Garuda purana; Kurma purana; Linga purana; Markandeya purana; Mathsya purana; Naradiya purana; Padma purana; Shiva purana; Skanda



purana; Vamana purana; Varaha purana; Vayu purana; and Vishnu purana.

These puranas are divided into three categories such as Sattvika puranas, Rajasa Puranas and Tamasa puranas according to the attributes of Truth, Passion and Ignorance.

Sattvika Puranas: Vishnu purana; Bhagavata purana; Naradiya purana; Garuda Purana; Padma purana and Varaha purana.

Rajasa purana: Brahma purana; Brahmanda purana; Brahma Vaivartha purana; Markandeya purana; Vamana purana; Vayu purana.

Tamasa purana: Shiva purana; Linga Purana; Mathsya purana; Kurma purana; Skanda purana and Agni purana.

Now we will briefly go through each purana in this article.

AGNI PURANA : Agni is the Fire God. He is seen by everybody in the form of fire. He is indispensable in our daily routine. In this Purana, apart from Agni, we come across references of the Dasavataram-

ten incarnations of Lord Vishnu, mother Earth (Prithvi) and Stars. It also deals stories of Mahabharat and Harivamsa.

BHAGAVATA PURANA : It is one of the most classics of India, describing the Life and sacred deeds of Lord Krishna. It is treated as the most pious literature among Hindus. Here again, we find references of various incarnations of Lord Vishnu.

BRAHMA PURANA : Brahma, created by Lord Vishnu on the Lotus appeared from His naval, was entrusted with the work of creation. Apart from Brahma, this purana shares many passages with Lord Vishnu, Vayu (the Wind God) etc. This purana deals with mythology, theory of War, art work of Temples etc. it also has references to Lord Vishnu and Shiva.

BRAHMAANDA PURANA : It is named after one of the Cosmologic theory - namely Cosmic Egg(sphere), (Brahma-anda) the sphere under the rule of Brahma. It is said to cover topics of Life passage, Genealogy, Ethics and Duties, (Dharma) etc. Lalitha Sahasranamam, a Stotra praising Goddess is found in this Purana.

BRAHMA VAIVARTHA PURANA : This purana centres around Sri Krishna and Radha (Radha character is not found in Bhagavata Purana). The text glorifies Lord Krishna as the supreme deity. Further it glorifies feminine aspects through the character of Radha.

GARUDA PURANA : It Describes the greatness of Lord Vishnu. It deals with Ethics, evil, various schools of Hindu philosophy, the theory of Yoga, the theory of Heaven and Hell connected with Karma and rebirth, ancestral rites etc.

KURMA PURANA : The text is named after the incarnation of Lord Vishnu in the form of Kurma (Tortoise), in assisting the Devas to churn the Milky Ocean Ksheerasagaram to obtain Nectar. Apart from Lord Vishnu, it has got references of Shiva and Shakti. It includes mythology and geography also.

LINGA PURANA : This purana deals with Shaivism. The text title Linga has reference to the Iconography of Shiva (linga is the form of Shiva being worshipped as Moola murthy in temples). The text presents cosmology, mythology, festivals, pilgrimage the design and consecration of Linga and Nandi in temples, etc.

MARKANDEYA PURANA : The text title Markandeya refers to sage Markandeya, who is the central character in two legends, one linked to Shiva and other to Lord Vishnu, getting long life by their blessings. It contains Devi Mahathmya (Glory of Goddess) within it. A lot of verses found in this purana seem to have been transferred to Devi Bhagavatam.

MATHSYA PURANA : The text is named after the incarnation of Lord Vishnu as Mathsyas (the Great Fish - first among the Dasavataras). Apart from Lord Vishnu, it praises various gods and goddesses. It describes the mythology of a Deluge - Great flood, wherein the world and humans led by Manu, the seeds of all plants and living beings, as well as the sacred Vedas were protected by Lord Vishnu.

NARADIYA PURANA : The text is named after the Celestial Sage Narada, the musical genius and a great Muni, who also appears in numerous Upanishads. It is a Vaishnavite literature, mainly focused on Lord Vishnu worship. Apart from worshipping Lord Vishnu, it describes travel guides to Temples and places of worship, places of importance along the banks of Ganges. We find references of other puranas in this text. This purana describes Moksha, Dharma.

PADMA PURANA : This purana named after the Divine Lotus appeared from the naval of Lord Vishnu, on which Brahma, the creator came into being. Large section of this purana is devoted to glorify Lord Vishnu. Of course we do find references of Shiva and Shakti. The text includes Cosmology, Mythology, rivers and seasons, temples and places of worship. Reference to the story of Sri Rama is also found but in a different version as compared to Valmiki Ramayana. It also discusses Ethics and Guest hospitality.

SHIVA PURANA : This purana centers around Lord Shiva and Maa Parvati. References of other gods are also found. Like most of the other Puranas, this purana contains chapters on Cosmology, Mythology, relation between gods, Ethics, Pilgrimage centres, Bhakti Cult etc. Here some chapters are dedicated to glorify Lord Shiva's philosophy, like in Linga Purana.

SKANDA PURANA : This is said to be the largest Purana. It is a Kumara (kaumaram) literature titled after Skanda, the son of Lord Shiva and Maa Parvati. He is also known as Karthikeya, Shanmuka, Muruga, Velan etc. Apart from glorifying Skanda, some chapters have been dedicated to Lord Vishnu. In fact under Vishnu Kanda of this Purana, we find Sri Venkatachala Mahatmyam, which brings out the greatness of Tirumala and its presiding deity Sri Venkateswara. Purushottamakshetra mahatmayam which brings out the importance of Puri is also said to have been included in this Purana.

VAMANA PURANA : The text is titled after one of the incarnations of Lord Vishnu, namely Vamana, who measured the whole universe with his two steps. Like any other Purana, we find here also, Cosmology, Mythology etc. This Purana is brought as a result of Conversation between Sage Pulasthya and Narada.

VARAHA PURANA : This Purana praises Lord Narayana (Vishnu) who took Avatara (incarnation) in the form of a Divine Boar. Here again we find mythology particularly of Varaha rescuing the Earth from a great deluge (Pralaya). Most important thing is the preaching of Varaha to his consort Earth (Sri Boodevi) the path of salvation-(liberation from Samsara and attaining Moksha) by means of Self Surrender (Saranagati).

VAYU PURANA : The text glorifies God Vayu (the wind god, who provides air for all living beings). It also discusses Cosmology, Genealogy (about gods and Kings), Solar and Lunar Dynasties, Manvantaras, movements of Celestial bodies, etc. Some of the verses here are found in Brahmanda Purana also. Varnashrama Dharmas - duties and privileges of various classes are also discussed here.

VISHNU PURANA : It is a great Hindu literature bringing out the Glory of Lord Vishnu in all its splendour. Various incarnations of Lord Vishnu are described in detail. Cosmology, Mythology, Genealogy about Gods and Kings, Manvantaras (cosmic cycles), legends during various periods are discussed. Ethics, duties, rights are also discussed. Both Sri Sankaracharya, and Sri Ramanujacharya quote extensively excerpts from Vishnu Purana in their commentaries on Brahma Sutras.

Only a very brief sketch of 18 Puranas is given here. We find that Puranas are great literatures, extensively brings out topic about Cosmology, Mythology, Genealogy, Cosmic Cycles, etc. with great authority. They also provide route maps for visiting various Holy places. They also teach us Ethics and morals to follow. In short they are a treasure to be preserved for ever.

Sri Venkatesayanamaha



REVERENCE TO THE SUN GOD

- Sri M. Raman

The seventh day (Sapthami) in the Telugu month of Magha is celebrated as Ratha Sapthami. This day also marks the beginning of the harvesting season and instils hope amongst the farmers to look forward to a promising new year ahead. Sun God is worshipped on this day. It is also considered to be the day when Sun's first rays were directed towards the universe.

Lord Surya - The Sun God

Lord Surya, also called Aditya is said to have born to Kashyapa and Aditi. Aruna, his charioteer is born of Kashyapa's another wife Vinata. Aruna represents the golden radiance that arrives prior

to the Sun. Lord Sun God's chariot is said to be drawn by 7 horses that represent the 7 colours of the spectrum.

Sun is the supreme source of energy, light and warmth. Sun possesses non diminishing brilliance in abundance and Sun's energy is vital for sustaining life on this earth. Sun dispels darkness, and is considered the most visible manifestation of God (Pratyaksha daivam). Sun has the power to heal. Surya is said to be the witness for every action that happens in the universe.

Sun God is said to be easily pleased and a simple prayer offered is sufficient to make Him happy. He is also considered very generous and capable of curing sickness in people. Lord bestows on his devotees health, wealth, progeny and long life. Chanting or doing meditation on Him is supposed to help sharpen the mind.

Surya Namaskaram

One prominent and beneficial form of worship is the Surya Namaskaram. There is a saying:

Vishnu Alankarapriya, Shiva Abhisheka priya, Surya Namaskara priya, Devi Pradakshina priya, Brahmano Bhojana priya, which indicates Lord Surya can be easily pleased with offering namaskarams. The Surya Namaskaram consists of 12 steps in the form of asanas or postures offering salutations to Lord Surya. There are many versions of the steps involved, but all of them focus on the sequence of postures and are deemed very



beneficial. A regular practice of Surya Namaskaram results in both physical and mental development and many other benefits. From an obvious flexibility to the bones and joints, Surya Namaskaram is said to help in weight loss, control blood sugar, help the digestive system, besides reducing stress levels, enhancing the nervous system and help insomnia and provide better sleep.

Each cycle or each pose can be accompanied by the recitation of the 12 Naamaas of the Sun God viz., Mitra, Ravi, Surya, Bhanu, Khaga, Pushan, Hiranyagarbha, Marichi, Aditya, Savitr, Arka and Bhaskara; modulation in inhaling and exhaling is also done to maximize the effect.

The vedic form of Surya Namaskaram is the recitation of Saura Suktam and Aruna Prashnan, both of which praise the glory and manifestations of Surya.

Lord Surya is considered the eyes of every being and of the devatas and he is said to have arose from the eyes of the supreme. *Caksho: Suryo ajayata* says the Purusha Suktam. Reciting or listening to these mantras help calm one's mind and reenergise oneself.

Lord Surya's benevolence

The puranas provide evidence of divine intervention by Lord Surya.

Lord Hanuman considers Surya as his guru and it was Surya who blessed hanuman with the capability of changing his form and size.

Lord Rama received the Aditya hridaya stotram from Sage Agastya. It is a prayer to Lord Surya which ensured Rama won the battle against Ravana.

Yudhishtira receives an Akshayapatra (vessel that provides enough food when sought) from Lord Surya during exile.

Observing Rathasapthami

On Rathasapthami day, it is a practice to have a ritual bath placing 7 arka leaves along with akshatas (rice mixed with turmeric) on the head. This bath is usually performed before sun rise. The seven leaves signify seven types of Paapams (sins). Likewise, punya (merit) is earned when a good or meritorious deed is performed.

A bath with arka leaves on Rathasapthami, is said to facilitate the washing away of all kinds of paapams (sins).

After the bath, worship and prayers to Lord Surya are performed and offering of argyam is done.

Philosophical significance of Rathasapthami

Ratha, the chariot is symbolic of the mind which can be moved from place to place. The innumerable and ever flowing thoughts that arise in the mind are like different horses, which pull the mind in many different directions. Northern direction symbolises the path towards the supreme Brahman. Rathasapthami is a reminder to humans and should realise that their life purpose should be aligned towards the bigger goals and their thoughts (horses) must be carefully controlled, recalibrated and directed to lead them towards the Supreme Being.

Asatoma sadgamaya - reveal to us the Reality dispelling the illusion

Tamasoma jyotirgamaya - lead us to awareness removing the Ignorance.

Mrutyorma amrutam gamaya - lead us to Immortality, overcoming death.



Rathasapthami in Tirumala

Rathasapthami is an important day at Tirumala. On Rathasapthami, one-day Brahmotsavam is held in Tirumala. On this day, the Utsava murthy Lord Malayappa Swami along with his consorts Sridevi and Bhudevi are taken in a procession on the Mada streets surrounding the main temple. Seven (the same number that represents the number of horses in Surya's chariot) diverse vahanams carry the deities by turn. The same grandeur witnessed during the Brahmotsavam can be seen here, all the events compressed within a day.



The day begins with Surya Prabha Vahanam early morning around sunrise, followed by Chinna Sesha Vahanam a little later, Garuda Vahanam before noon, Hanuma Vahanam past noon followed by Chakrasananam (the holy bath to Chakratalvar in pushkarini), Kalpavriksha Vahanam early evening, Sarvabhoopala Vahanam around sun set. The procession concludes with the Chandra Prabha Vahanam. Each of these processions last around an hour and cover the four Mada streets.

Let Sri Surya Bhagavan shower us all with his abundant grace.

Om Namo Suryanarayanaya





The Sun temple at Konark is an outstanding example of Kalingan temple architecture and monumental representation of the personification of God Sun. 'Konark' is widely believed to be a combination of two words, 'Kona' (corner or angle) and 'Arka' (Sun), probably due to its geographical positioning as the place where the 'Sun appears to be rising at an angle'. It is also said that the Sun God worshipped in Ark Kshetra, hence it is called Konark. Konark is described as the holy seat of Sun worship in various scriptures and is referred to by names such as Surya Kshetra in the Shiva Purana and Skanda Purana. In the Bhavisya Purana, the Sun God is called as Kona Vallabha. It is also known as Maitreyavana in a few ancient texts such as the Kapila Samhita (one of the Upa-Puranas). Legend says that after killing the demon Gyasur, Lord Vishnu placed his belongings at several places to

commemorate the victory. With His conch at Puri, Disc in Bhubaneswar and Mace in Jajapur; He placed the Lotus at Konark. What makes this site even more sacred is a legend that says that Lord Shiva himself worshipped the Sun here to atone for his sins.

Samba Purana, an ancient text dedicated to the Sun God narrates the story of Lord Krishna's son Samba. The legend says that, once Samba incurred the displeasure of Narada and was afflicted with leprosy. Ultimately, when Samba, was found innocent, he was advised to do penance in the Maitreyi forest for 12 years, to please Sun God to cure his disease. Finally the Sun God appeared before him. Next morning when Samba was taking his bath in chandrabhaga, his hands came in contact with something in the water. He immediately lifted it up and saw an image of Sun God standing on a

lotus pedestal, holding two lotuses in his both hands. He carried the image to his hermitage and installed it in a temple built by him. After worshipping the deity, Samba was completely cured.

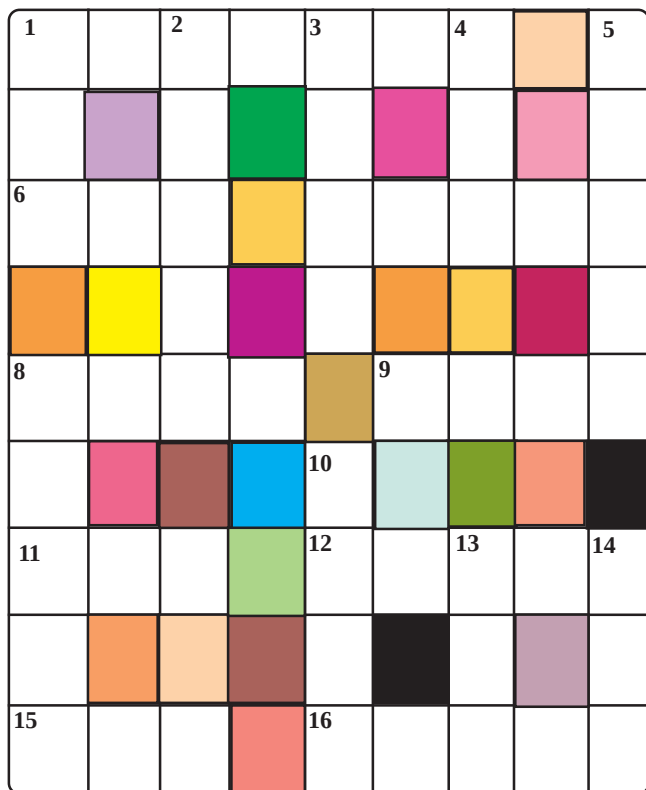
The Sun Temple comprises several distinct and well-organized spatial units. A masterpiece of creative genius in both conception and realisation, the temple, built entirely in stone, is in the form of a colossal chariot with twelve pairs of lavishly-ornamented wheels, drawn by seven richly-caparisoned, galloping horses. Some say the wheels represent the 24 hours in a day and others

say the 12 months. The seven horses are said to symbolize the seven days of the week.

Magha Sapthami and Samba Dashami are the two most important festivals of Konark Sun temple. Magha Sapthami falls on the 7th day of the bright half of the Telugu month of Magha. The day is also known as Ratha Sapthami, which is marked as the birthday of Lord Surya. Samba Dashami is celebrated on the 10th day of the waxing Moon in Pausha month, as per the traditional Odia calendar. Undoubtedly, Konark Sun Temple is one of the most precious spiritual and historical places.



PUZZLE



Presented by
Sri T.S. Jagan Mohan

CLUES FOR PUZZLE

01. For bid (3)
02. Vajrayudha (5)
03. Swaha devi's husband (4)
04. Notty child (3)
05. Goddess Parvathi (5)
08. Sanideva (5)
10. Goddess Lakshmi (4)
13. Utilize (3) (Jumbled)
14. Sudarshanachakra (3)

DOWN

01. Sanskrit Poet who wrote
Kirathaarjuneeyam (7)
06. Seize (Jumbled) (3)
07. Friend (Jumbled) (3)
08. Most important (4)
09. Lord Siva (4)
11. Nothing (3)
12. Garudalwar (5)
15. Suitable (3)
16. Yama(5)

ACROSS

Tirumala Tirupati Devasthanams

DEVUNI KADAPA

SRI LAKSHMI VENKATESWARASWAMIVARI

BRAHMOTSAVAMS

**13-02-2021 to
21-02-2021**



12-02-2021 Friday

**Day: Deeksha Thirumanjanam
Night : Senadhipathi Utsavam,
Ankurarpanam**

17-02-2021 Wednesday

**Day: Muthyapu Pandirivahanam
Night : Garudavahanam**

13-02-2021 Saturday

**Day: Thiruchhi, Dwajaroohanam
Night : Chandraprabhavahanam**

18-02-2021 Thursday

**Day: Kalyanotsavam
Night : Gajavahanam**

14-02-2021 Sunday

**Day: Suryaprabhavahanam
Night : Peddaseshavahanam**

19-02-2021 Friday

**Day: Rathotsavam
Night : Dhooli utsavam**

15-02-2021 Monday

**Day: Chinnaseshavahanam
Night : Simhavahanam**

20-02-2021 Saturday

**Day: Sarvabhoopalavahanam
Night : Aswavahanam**

16-02-2021 Tuesday

**Day: Kalpavrukshavahanam
Night : Hanumanthavahanam**

21-02-2021 Sunday

**Day: Vasanthotsavam, Chakrasnanam
Night : Dwajavarohanam, Hamsavahanam**

Tirumala Tirupati Devasthanams

SRINIVASAMANGAPURAM

SRI KALYANA VENKATESWARASWAMIVARI
BRAHMOTSAVAMS



02-03-2021 to
10-03-2021

01-03-2021 Monday
Night: Senadhipathi Utsavam,
Ankurarpanam

06-03-2021 Saturday
Day: Mohini Avataram in Pallaki
Night : Garudavahanam

02-03-2021 Tuesday
Day: Tiruchhi Utsavam,
Dwajaroohanam
Night : Peddaseshavahanam

07-03-2021 Sunday
Day: Hanumadvahanam
Eve. Vasanthotsavam
Night : Gajavahanam

03-03-2021 Wednesday
Day: Chinnaseshavahanam
Night : Hamsavahanam

08-03-2021 Monday
Day: Suryaprabhavahanam
Night : Chandraprabhavahanam

04-03-2021 Thursday
Day: Simhavahanam
Night : Muthyapupandirivahanam

09-03-2021 Tuesday
Day: Rathotsavam
Night : Aswavahanam

05-03-2021 Friday
Day: Kalpavrukshavahanam
Night : Sarvabhupalavahanam

10-03-2021 Wednesday
Day: Pallaki Utsavam,
Tiruchhi Utsavam,
Chakrasnanam
Night : Tiruchhi Utsavam,
Dwajavarohanam

Tirumala Tirupati Devasthanams

TIRUPATI

**SRI KAPILESWARASWAMIVARI
BRAHMOTSAVAMS**

**04-03-2021 to
13-03-2021**



03-03-2021 Wednesday

Night : Vinayakaswami on
Mushika Vahanam,
Ankurarpanam

08-03-2021 Monday

Day: Adhikaranandhivahanam
Night : Tiruchhi Utsavam

04-03-2021 Thursday

Day: Pallaki Utsavam,
Dwajarohanam
Night : Hamsavahanam

09-03-2021 Tuesday

Day: Vyagravahanam
Night : Gajavahanam

10-03-2021 Wednesday

Day: Kalpavrukshavahanam
Night : Tiruchhi utsavam

05-03-2021 Friday

Day: Suryaprabhavahanam
Night : Chandraprabhavahanam

11-03-2021 Thursday

Day: Rathotsavam
Night : Nandhivahanam, Mahasivarathri

06-03-2021 Saturday

Day: Bhutavahanam
Night : Simhavahanam

12-03-2021 Friday

Day: Purushamrugavahanam
Night : Kalyanotsavam,
Aswa vahanam

07-03-2021 Sunday

Day: Makaravahanam
Night : Seshavahanam

13-03-2021 Saturday

Day: Natarajaswami in
Suryaprabha Vahanam,
Thrisulasnanam
Night : Dwajavarohanam
Ravanasuravahanam

Tirumala Tirupati Devasthanams



TIRUPATI

**SRI KODANDARAMASWAMIVARI
BRAHMOTSAVAMS**

**13-03-2021 to
21-03-2021**

12-03-2021 Friday

**Night : Senadhipathi Utsavam
Ankurarpanam**

17-03-2021 Wednesday

**Day: Mohini Avataram in Pallaki
Night : Garudavahanam**

13-03-2021 Saturday

**Day: Thiruchhi Utsavam,
Dwajaroohanam
Night : Peddaseshavahanam**

18-03-2021 Thursday

**Day: Hanumadvahanam
Eve. Vasanthotsavam
Night : Gajavahanam**

14-03-2021 Sunday

**Day: Chinnaseshavahanam
Night : Hamsavahanam**

19-03-2021 Friday

**Day: Suryaprabhavahanam
Night : Chandraprabhavahanam**

15-03-2021 Monday

**Day: Simhavahanam
Night : Muthyapupandirivahanam**

20-03-2021 Saturday

**Day: Rathotsavam
Night : Aswavahanam**

16-03-2021 Tuesday

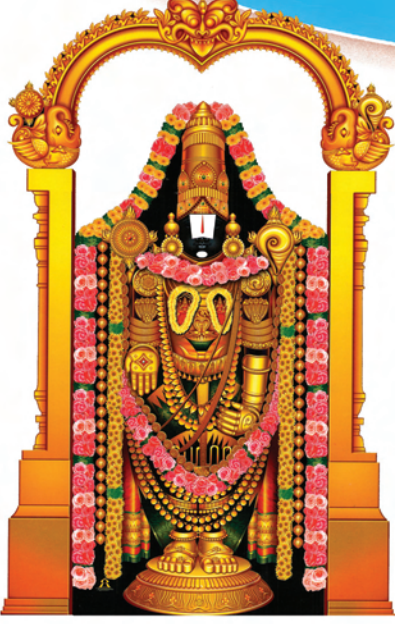
**Day: Kalpavrukshavahanam
Night : Sarvabhupalavahanam**

21-03-2021 Sunday

**Day: Chakrasnanam
Night : Thiruchhi Utsavam,
Dwajavarohanam**

KULASEKHAR ALWAR

- Sri R. Kannan



Twelve great Vaishnavite scholars in Tamil are revered as Alvars. They were holy and saintly persons, who dedicated themselves heart and soul in spreading the glory of Sriman Narayana. They lived lives of sainthood and service, and authored sacred Tamil hymns which came to be known as Nalayira Divya Prabandhams. To Vaishnavites, the Alvars are the links to Divinity. In most of the Vaishnavite temples, we can see their sacred idols enshrined and their Tirunakshatrams are celebrated in a grand manner regularly. Kulasekhar Alwar is one among them.

Kulasekhar Alwar was born as a prince and became a king.

However he was very much detached from the pleasures of material life and was much interested in pursuing spiritual life. Quite long ago, there lived a king in the Chera Dynasty, by the name Dradavrata. He was a staunch devotee of Lord Sriman Narayana. By the grace of the Lord, a beautiful child was born to him in the Tamil month of Masi (Feb-March), with star Punarvasu same star as that of Lord Sri Rama. The birth place of the Alwar is known as Tiruvanjikalam (near Guruvayur in Kerala). The child was named as Kulasekhar by the loving parents (perhaps wishing that he would bring great honours to their Kula or

family). The Chera kings of those times had a practice of using the title Perumal. Hence when

Kulasekhar became the king, he also assumed the name Kulasekhar

Perumal. (Some are of the

he authored pasurams

Periya Perumal, Sri

attachment, he

Perumal).

opinion that as
on Perumal Sri Rama and
Ranganatha with much
came to be known as Kulasekhar

Kulasekhar Alwar was a valorous and just king, revered by all his subjects. He married at the proper age and had a son and daughter. In spite of his heavy official duty, he had a yearning for spiritual knowledge and was a devout worshipper of Lord Sriman Narayana. He had special attachment towards Lord Sri Rama, in Vibhavatara (incarnation) and Lord Sri Ranganatha in Archa avatara (in the sacred idol form). As the days passed, his devotion towards the Lord increased in leaps and bounds and he started to attend to spiritual activities



more and more. The ministers had a hard time in making him to attend state duty.

King Kulasekhar was greatly impressed with Srimad Ramayana and there used to be recitals of the great epic daily in his place. The king involve so much in the epic that he would become a character of the story. On one occasion, the narrator was reciting the incident of Sri Rama having to fight individually with fourteen thousand rakshasas (demons) led by their leaders Khara and Dhusana in Dandakaranya forest. King Kulasekhar became incensed that he ordered his army to proceed immediately for the forest to assist Sri Rama. However the narrator judiciously restored peace by immediately stating that the battle had ended with Lord Sri Rama defeating the rakshas in a victorious manner.

Enacted a drama

The king's mind was moving away from the matters of state. The ministers were worried and

desired to redirect him from spiritual influence. They enacted a drama whereby a valuable necklace was reported stolen and the suspicion was thrown on some Vaishnavite scholars who were enjoying his hospitality. The purpose was to get disgusted with such guests. However, the king swore that the devotees of Lord Vishnu would never steal. He even ordered a live cobra to be brought to the court and was put in a pot. Kulasekhar put his hand into the pot declaring - "Let the cobra bite me if the devotees of Lord Vishnu have stolen the necklace". The cobra slithered out of the pot without even touching the king's hand. Everyone including the ministers was convinced that Kulasekhar was a divine and noble person.

With the passage of time, the king crowned his son as the new king and left on a pilgrimage and visited many Vishnu temples. He composed hymns in praise of the Lord, both in Sanskrit and Tamil. His Sanskrit work called 'Mukundamala' in praise of Lord Sri Krishna contains 40 slokas in simple and sweet language, which is easily understood. His Tamil composition called 'Perumal Tirumozhi' contains 105 verses, which is included as the 4th prabandham in Mudalayiram (first 1000 verses) in the Nalayira Divya Prabandham. It is divided into 10 parts of a hundred verses each - a satakam. The first 3 satakams are devoted to Lord Sriranganatha of Srirangam; the next satakam is devoted to Lord Sri Venkatachalapathi of Tirumala; the next one devoted to Vittuvacode a divyadesam in Kerala; the next one describes the Gopikas complaints about the Lord not keeping up his words; the 7th part describes about the resentment of Devaki having not enjoyed the childhood of the Lord Krishna; the 8th one is a lullaby sung by the Alwar



for the child Sri Rama (this is devoted to Tirukkannapuram Divya desam); the 9th satakam is a unique one. In that satakam, it describes the wailing of King Dasaratha, having banished his son Sri Rama to forest and the last satakam gives a full account of Srimad Ramayana (by reciting this part one will get the benefit of reciting not only that of the Prabandham but also that of Srimad Ramayana).

While praying to Lord Sri Venkatachalapati, Kulasekhar Alwar wishes that he should become the stone step that leads to the sanctum of the Lord. By becoming a stone step at the feet of the Lord, he would not only be very close to the Lord but also bear the feet of His devotees who pass through it. The deep devotion expressed by the Alwar has earned him an immortal place in Vaishnavism. To establish this fact, the last of the stone steps leading to the sanctum in Tirumala temple is called 'Kulasekharapadi' (the step of Kulasekhar Alwar).

Kulasekhar Alwar's pasurams on Vittuvacode is fascinating. In this, his unfailing faith on the God is established.

He narrates practical similies to show his steadfast faith to cling to the God, even when He is prepared to forsake him for one reason or the other.

1. A child clings to the mother even when she pushes it in angry mood.
2. A chaste wife never approaches any other person, even when her husband insults her in public for some reason.
3. People always look to the king for any welfare, even he taxes them heavily.
4. A patient appreciates the doctor, even when he operates and creates severe pain.
5. A bird which flies away from the staff of a ship in the mid ocean, comes back, being unable to find the shore.

6. A lotus flower blooms on getting the sun-rays only and not by artificial heating.
7. Plants wait for the rains for long, even it fails at times.
8. Rivers flow only to reach the sea and not anywhere.

Kulasekhar Alwar confides that he does not want any perishable faith and entreats for God himself, being the imperishable and unending Treasure. We should inculcate such faith in ourselves and on God to get His Blessings.

It is said that he got married his daughter Kulasekharavalli to Lord Ranganatha. Even today we can find a separate Sannidhi for her in Srirangam temple.

Let us invoke the blessings of Kulasekhar Alwar.



SOLUTION TO PUZZLE

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

ONE'S ANGER IS ONE'S ENEMY

- Dr. Jyoti D. Vora

Man is an emotional creation of our Lord. In his nature and temperament, empathy, love, joy and kindness are present in a wide Kaleidoscope. However, there are shades of grey such as despair, disappointment, fury, bitterness which are very effective on one's life and actions; at times, such sentiments can drive one away from the right path. The complexity of feelings is accountable for the depth and dimension of a being. Hinduism reconfirms its profound philosophic undertones and timeless relevance by portrayal of the shades of human nature and gives extremely valuable Life lessons, through its characters. One of the reasons why the Great epic, Ramayana has such multiple layers is the emotional development of its varied characters. The flow of the story paints the perspective of each character, through a Kaleidoscope which continues to fascinate generation after generation.

Kaikeyi's Anger

This epic emphatically shows that anger is the most potent emotion which can destroy an individual's life with its immediate, demolishing consequences. When Manohara fuelled

the Queen of Ayodhya Kaikeyi with hatred, and Kaikeyi in turn flew into a fit of fury, it changed the course of so many lives. This moment of extreme anger leads her to the inescapable hole of misery and misfortune. Shortly after her beloved husband Dasaratha passed away due to tremendous grief, caused directly by her decision to exile Rama. However, the most painful consequences that Kaikeyi had to suffer was the denial of her son Bharata and the death of her husband Dasaratha. The Queen did everything in her power to make Bharata a king, but he does not accept the throne. Contrary to her imagination, Bharata disagrees with his mother's decisions, calling them "hateful" and telling her that she is "like a deer lured into a snare by a sweet song". He does not appreciate what Kaikeyi considers "efforts" and "good intentions" for him. Kaikeyi is deeply hurt by her son's words, in the same manner as how Dasaratha suffered immense depression because of her behaviour.



Lakshmana's Anger

Ravana's sister is another illustrative personage and is a turning point in the story of Ramayana. Surpanakha's extreme rage leads to horrible consequences. When Ravana's sister fails to seduce Rama, her anger leads to an outburst, when she rushes to Sita, with the intent of harming her. Her intentions to harm Sita ultimately results in Lakshmana's anger and cause him to cut off her nose. Disfigured and insulted she turns to the mighty King of Lanka, her brother, and what follows is the stark reality of Ramayana.

In the multifaceted fabric of Ramayana, the most important projection of mismanaged anger is none other than Ravana. He was said to be a repository of knowledge and wisdom, well versed in the Vedas and Holy Scriptures and an ardent devotee of Lord Siva.

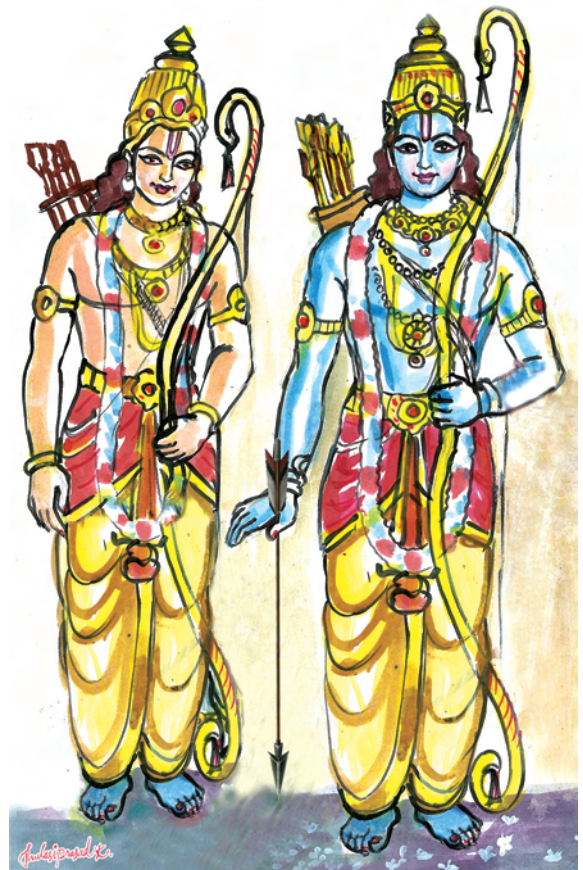
Lust as a corollary of anger, also plays an important role in the epic. Its consequences are shown most clearly through Ravana's ethos and his life.

Lakshmana - As an ideal brother

Lakshmana as the most devoted and ideal brother of Lord Rama is liked and admired by everyone. However, Lakshmana has been shown to have a very volatile temper and is always appalled at unfairness and injustice. He also did not put much thought to the short and long term consequences of his doings. Throughout the epic, Sri Rama cautions him about this failing of his nature. The love that Sri Rama feels for his brother is limitless, yet he is much aware of Lakshmana's flaws. When Ravana lay in the battlefield, our Lord directed Lakshmana to pay homage to the learned soul and even take some lifelessons from him. At the same time, our Lord indicated to his brother to note what happens to a person with mismanaged "krodha" and how self - destructive it is.

The Mahabharata

It is one of the two major Sanskrit epics of ancient India; it was composed by sage Vyasa. Mahabharata carries in its storyline, a vast number of graphically described characters. Their life legends sagas contain valuable and stoic lessons which have an eternal relevance. The most important characters of *Mahabharata* are : Bhagawan Sri Krishna; Pandavas —Yudhishtira, Bhima, Arjuna, Nakula and Sahadeva, along with their wife Draupadi; and the Kauravas (who were hundred brothers), led by the eldest brother, Duryodhana. The other significant characters include Bhishma, Karna, Dronacharya, Shakuni, Dhritrashtra, Gandhari and Kunti along with some pivotal



additional characters including Balarama, Subhadra, Vidura, Abhimanyu, Kripacharya, Pandu, Satyawati, Ashwatthama and Amba. The portraits of these personages exhibit all emotions of human nature including Krodha or Anger. The manner in which they managed this dark emotion forms the epicentre of the quality of life they led.

Amba was the eldest daughter of Kashya, the king of Kashi and the sister of Ambika and Ambalika. Amba was abducted by Kuru prince Bhishma and she holds him responsible for her misfortune. Her sole goal in life becomes his destruction, to fulfil which she is reborn as Shikhandini/ Shikhandi.

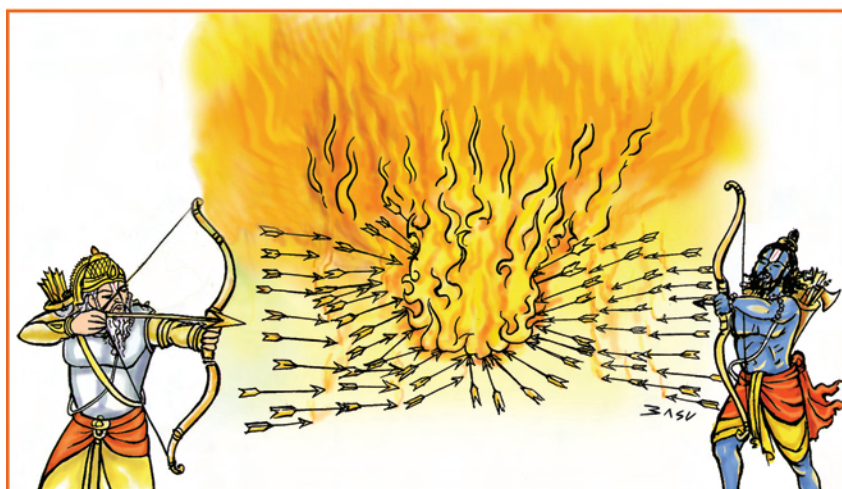
Ashwatthama was the son of guru Drona and the grandson of sage Bharadwaja. Ashwatthama possessed the celestial weapon Narayanastra making him unique which no one possessed in the Mahabharat era. He led a life of constant dilemma because his conscience and his mind directed him towards two different codes of conduct. One was righteous and the other was what he believed loyal to his father and thus to the Kauravas. Ashvatthama fought on the Kaurava side against the Pandavas in the Kurukshetra War. He became a Chiranjivi (immortal) due to a curse on him by Lord Krishna after he shot the

Brahmaashtra over Uttara's womb. Overcome with grief and rage, he slaughtered most of the Pandava camp in a single night offensive. He is a good example of mental imbalance in the face of extreme rage.

Bakasura was a demon who disturbed the people of areas near the city of Ekachakra. His anger was projected in his totally insatiable hunger and this is projected in his consumption of first fruits, vegetables and grain in huge amounts and then going on to animals and humans. He was finally killed by Bheem. In the contemporary world, the advent and manifestation of mismanaged hunger results in a disease state known as "eating disorders". These individuals are typically full of anger and such negative emotions.

Bhima is the 2nd born of the Pandavas. He was the son of Pandu and Kunti and spiritual son of Vayu. The *Mahabharata* relates many events which portray the might of Bhima. Bhima killed demons including Bakasura, Hidimbasure, Kirmira, Jatasura, to name a few. Bhima defeated and killed fearsome warrior Jarasandha. Bhima also slew Krodhavanshas, demon Maniman, and Kichaka. In Kurukshetra war, Bhima alone killed numerous Kaurava brothers. He was considered to have the physical strength of 10,000 elephants approximately. Bhima was an invincible wrestler and a path breaking mace fighter. However, he had a very explosive temper and at times this became the cause of great disturbance in his life. Bhima has also been shown to have a sense of arrogance and pride, in this series of anger.

Bhishma Pitamaha originally was named as 'Devavrata', he was the eighth son of the Kuru King Shantanu and goddess Ganga



devi. Bhishma was blessed with a boon from his father that he could choose the time of his death or he may remain immortal till he desires. He was related to both the Pandavas and the Kauravas through his half-brother, Vichitravirya (Son of Satyawati). He was one of the best archers and one of the greatest warriors of his time and he was trained by Lord Parashurama.

In the epic Mahabharata, Dronacharya was the royal preceptor to the Kauravas and Pandavas. He was a friend of Guru Sukracharya, the guru of Asuras. He was the son of rishi Bharadwaja and a descendant of sage Angirasa. He was a master of advanced military arts, including the divine weapons or Astras. He was also the second commander-in-chief of Kaurava army from 11th day to 15th day. He was beheaded by Dhrishtadyumna when he was meditating to release his soul on the battlefield. If one observes his life story, it illustrates that Dronacharya was constantly angry with his own conscience and was in a state of dilemma and grief because he could not make himself choose righteousness though he knew where the path of righteousness lies.

Draupadi's character in Mahabharata is one of the most kaleidoscopic characters because she exhibits an immense spectrum of human qualities. Moreover, the pattern of events in her life shows that there is a distinct element of irony underlying her destiny. She is a woman who has everything but is bereft of everything. This resulted in a persistent anger in her outlook, born out of a sense of frustration and helplessness. Lord Sri Krishna was her saviour and she considered Him as her brother.

Dhritarashtra, the father of Kauravas was sight impaired by birth. He ruled the kingdom in the

shadow of his own inadequacy and his sense of tremendous insecurity. The best example of his suppressed anger is the extreme rage he feels towards Bhima after he hears that his most beloved Duryodhana has been felled by him. He moves forward in a hypocritical congratulatory embrace which would have proved very harmful to Bhima, but by the timely suggestion of Lord Sri Krishna, a life-like statue of Bhima was substituted. The deadly embrace of Dhritarashtra crushes the statue to pieces and Bhima is saved.

Karna, the first son of Kunti was never acknowledged as a Pandava. He spent his entire



life as the “outsider” to the system and was consumed by the inadequacies of his self-worth. He desired for material things, power, but each of his wishes were met with failure and he ended up being totally in anger. The epic portrays him as a wrong doer rather than someone wronged.

Summing up, these portrayals in both Ramayana and Mahabharata are beacons which help us to understand the consequences of unbridled Krodha and how anger is a slow fire which surely consumes us from within.





IN MEMORY OF SRI PURANDARADASA

- Prof. Padmanabha Rao

dynasty. Srinivasa Nayaka was born in 1484, to Varadappa Nayaka, a famous diamond trader of those times. Varadappa got his son educated formally in Kannada, Samskrita, and Marathi and basics of trading precious gems and diamonds. He was married at about 18 years of age, to Saraswathi, a pious girl from a rich family.

Srinivasa Nayaka continued his family trade successfully. He believed that earning money is the ultimate goal to happiness. He never gave charity to the poor, as he thought it might make them lazy. Nayaka had very less time to attend to his family, always engrossed in trade. There was a turning point in his life, when the Lord Sri Hari wished to put him on the right track of Jnana, Bhakti & Vairagya.

When Nayaka was about 30, an old man approached his devout wife Saraswathi for monetary help to perform Upanayanam to his son. Earlier, he was chased away by Srinivasa from his shop not to beg. The persistent old man reached Nayaka's house and requested his wife later. Saraswathi was not very free to dole (give) out money, as it was controlled by her miserly husband. She had nothing to donate. After a while, out of her natural generosity to the poor and deserving, she decided to give her Muktupudaka in Telugu (Nose ring), gifted by her parents. The happy old man took this to Srinivasa's shop to sell and get money, which he did. Nayaka getting doubt on looking at the ornament, that it is wife's, ignored it for the moment and was back home to see her nose ring missing. He rebuked his innocent wife for the grave 'mistake' she has done and demanded her to get back the same by evening. Saraswathi prayed Lord Vitthala-Krishna to save her. Furious Nayaka returned to his shop.

Saraswathi's innocent prayers were answered when she was about to take poison to end her life. The nose ring dropped

Sri Purandara Dasa's name is almost synonymous with Karnataka Music. It was he who systematised singing Kritis in various Ragas and set to Talas. Everyone who begins elementary lessons in Karnataka Music, invariably starts with the simplest Mayamalava Gowla, '*Lambodara Lakumikara...*', which is Purandaradasa's composition. Also termed Pillari Geete, this lays foundation for learning other Ragas in Southern Music.

Sri Purandara Dasa was born as Srinivasa Nayaka, a diamond merchant in Vijayanagar empire, who used to visit Hampi, the Capital of Vijayanagar empire, during Sri Krishnadevaraya reign, from Tuluva

in the cup! This miracle of Lord Krishna, whom she worshipped as *Vitthala*, had saved her.

By evening, when Srinivasa Nayaka enquired about the lost piece of ornament, he was surprised to see the lost ring, which was sold to him and locked in his box, back on the nose of his wife. He went back to the shop, to find the jewel missing! He was utterly confused at this. Though he believed in God, he never did so in miracles. It remained a mystery to him. His wife just told him that the old man went near Vitthala temple, and she was not aware where he went later. Srinivasa Nayaka's mind was disturbed much at this incident. He made all efforts to search the old man in the small town, but failed. He repeatedly asked his wife to show him. Saraswathi narrated how he was seen by her near Tulasi plant and she did Pranam to him. There was an ocean of change in Nayaka's attitude towards material gains which he all along thought were the only source of happiness. He had earlier experienced such lows when he got less profit in his trade. Now he slowly lost interest to continue business, which brought him only some happiness for some time. Saraswathi also told him how the

old man, whom she trusted as only Vitthala, promised to give his darshan once her husband gives away all his wealth and becomes penniless!

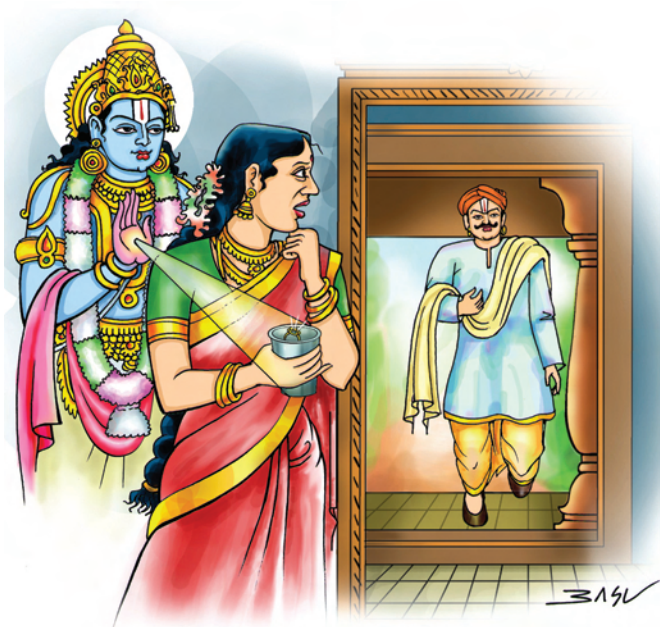
Srinivasa Nayaka, by divine inspiration, and wife's support, donated all wealth he had and found his way to ultimate happiness in Bhakti, and travelled to Hampi, to meet his Guru Sri Vyasa Tirtha in Karnataka. He was a saint, scholar and composer.

Sri Vyasa Tirtha recognised his disciple by calling : 'Oh Nayaka! You have at last come here, welcome, Srinivasa Nayaka, Saraswathi and her children had blessings of the saint and witnessed Puja of Vyasatirtha, had divine Prasadam and stayed near Chakra Tirtha, a holy pond in a mandap. The next day Guru Sri Vyasa Tirtha gave him Ankita, pen name in Haridasa tradition, after ceremonial homas and Deeksha and named him as '*Purandara Vitthala*'. Thereafter, all he sang became as respectable as Upanishad, hence the name "*Purandaropanishad*", to his treasure of Kritis written mostly in Kannada.

Sri Purandara Dasa travelled to all Pilgrim centres, mainly Tirumala the abode of Lord Srinivasa, Kanchi of Varadaraja, Ghatikachala (Sholinghar) of Narasimha, Srirangam, Ahobila, and Melukote, Srirangapatna, Mulabagilu, Abburu, near Channapatna, a place of Sri Vyasatirtha's Guru Sri Brahmanya Tirtha and Kolhapur, Pandharpur in Maharashtra, where he stayed for quite some time.

His contribution to Karnatak Music:

Sri Purandara Dasa had a deep knowledge of South Indian Music. There was no systematic way of learning by beginners. He streamlined the syllabus of Musicology by using *Mayamalava Gowla*, as a basic Raga with simplest notation,



which could be developed later by the learner by permutation & combination of Ragas as 72 *Melakartas*.

Sri Purandaradasa's Kritis:

Tradition says he has composed 4,75,000 songs. '*Venkatachala Nilayam*', a single Sanskrit Kriṭi is attributed to him, but lacks grammatical framework of the language. '*Bhagyada Lakshmi Baramma*' is a prayer to Mother Mahalakshmi, several songs of Lord of Seven Hills, several songs on pranks of child Krishna, like '*Aluvudetako Ranga...*', 'Who do you cry Oh Lord Krishna?' '*Endappikombe Rangayyana...*' (When can I hug child Krishna..?), and a marvellous kriṭi on Lord

Srinivasa at Tirumala and everywhere, which runs like this:

Oh Lord Srinivasa! I see bliss at each part of your divine image- the lotus feet, nails, thighs, knees, waist, stomach, all organs of your divinity are nothing but Ananda- Bliss Divine, Oh Purandara Vitthala!

While at Malluru, with his Guru Sri Vyasatirtha, he exclaims: '*Adisidalu Yashode Jagadoddharana...*' Child Krishna was entertained by his innocent mother Yashoda, who failed to know he is the Supreme Lord, controlling the Universe, mistaking him to be just her mischievous kid!'- this Kriṭi is most popular like his other kirthanas even today.



BEWARE OF THIEVES

01. Tirumala is a Pilgrim place, but not Tourist place. Devotees must note this and act accordingly.
02. Don't believe the false words of unknown persons for providing darsan, room facility and prasadam saying that you are known person to me.
03. Pilgrims are advised to keep their valuable jewellery and luggage safely with them. Don't keep the valuable things in the room. Keep them in the Luggage counter and get the receipt.
04. Don't keep your children and old age people to watch the luggage.
05. Don't eat or drink anything like Tea, Coffee, water, cool drinks, biscuits etc. offered by the strangers.
06. Be careful with the thieves that they may divert your attention by throwing coins, rupee notes in order to steal your valuable things.
07. Don't go away by keeping your cellphones while charging.
08. Be careful with your handbags, ornaments etc. while you are traveling in the bus at the time of getting in and coming out.
09. Be careful with your Jewellery while traveling in RTC buses.
10. Keep your luggage safely with known persons only while taking bath in Pushkarini.
11. Keep your valuable ornaments carefully while in Srivari temple, Silver Threshold, at Sannidhi, in Darsan Q-line, at Hundi etc because of heavy influx of pilgrims.

Sri Kanakadasa eulogized the magnificence of Lord Venkateswara in his 'keerthanas' and in his works namely 'Mohana Tarangini', 'Nala Charitra' 'Haribhaktisaara' in Kannada with his pen name 'Kaaginele Adikesava.' He became a popular 'haridasa' by the glorious preachings of Sri Vyasaraaya. He was popularly known as 'Yamaamsasambhuta.' His 'keerthanas' are called 'Mundigegalu.' His famous 'krithis' are: 'Nammamma Sarade Umamaheswari,' 'Istudina ee Vaikunta estudooravo,' 'Esu kayamgala nalidu embhattu naalku laksha jeevaraasi yannu,' 'Mutta beda muttabida,' 'Parama purusha' nee nelli kaayi,' 'Bhajasi batukelo maanava,' 'Tallani sadirukandya taalumanale' etc. According to 'Itihasa,' Lord Venkateswara Himself invited Sri Kanakadasa to His Brahmotsavams in a dream. In order to invite Sri Kanakadasa with honour as per the suggestion, the then authorities called 'mahants' climbed down the hill but they did not identify him and asked him who he was. Sri Kanakadasa answered them like this: 'Mundu poyevallaku venuka venuka vacche vallaku mundara.'

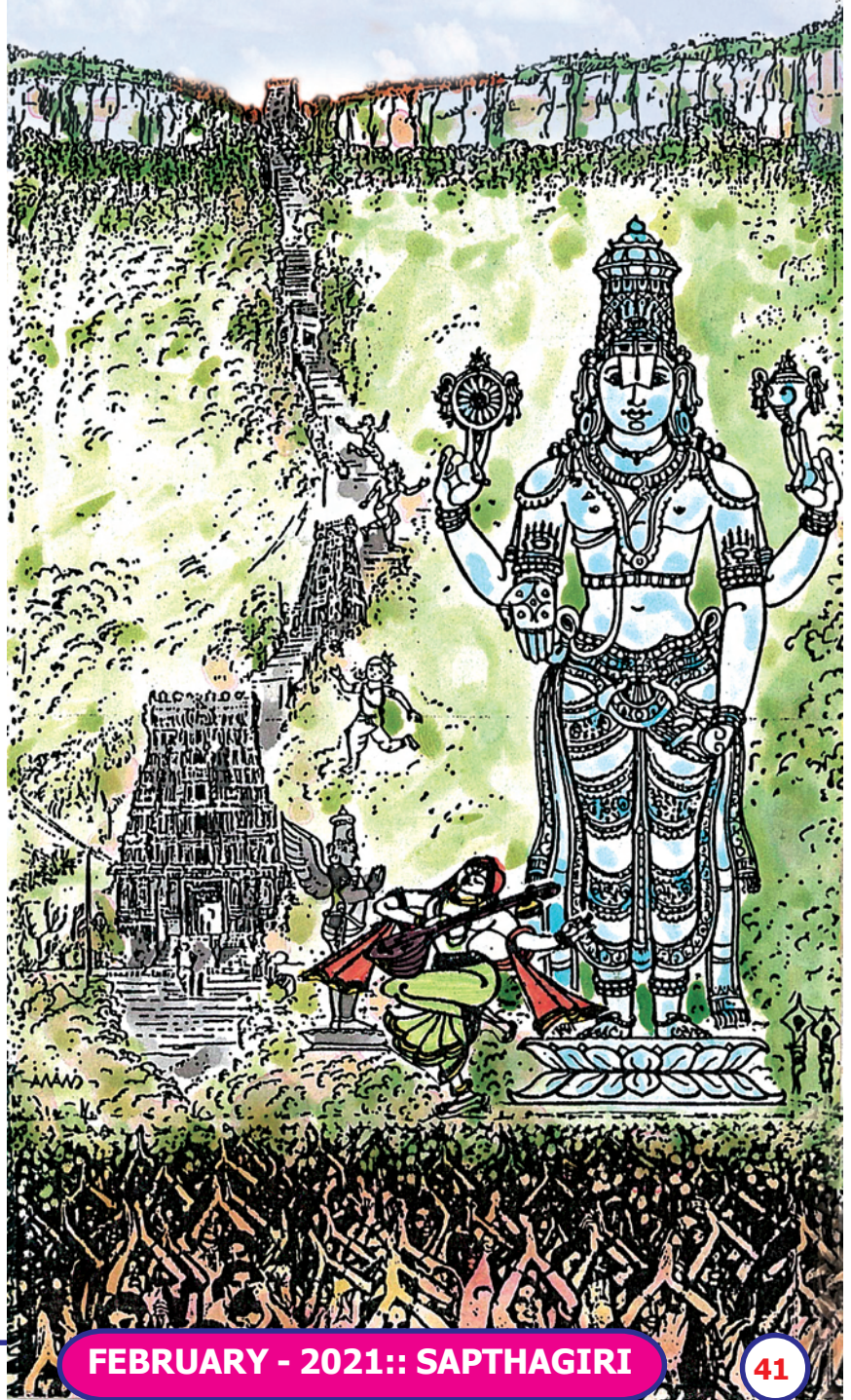
Sri Kanakadasa was a great man of simplicity. He was modest and liberal. Memorizing God, he climbed up the hill shivering with cold and was

THE SIGNIFICANCE OF Dasa Bhakti

Telugu Orignal by :

Sri Suswaram Nagarajacharyulu

English by : Dr.M.Krishna Kumar



unable to resist his hunger. While he was sleeping in total darkness, a man of tall stature came and gave him 'prasadam' and a cloth of silk and went away. Appreciating the true devotion of Sri Kanakadasa, Lord Krishna of Udipi faced towards the West according to 'itihasa.' The lullaby of Lord Srinivasa sung by Sri Kanakadasa was very famous. This song is being sung during the 'Pavalimpu Seva' at night in many temples. In his 'keerthana' entitled 'Muttabeda...', Sri Kanakadasa mentioned how Lord Yama had ordered his attendants not to touch the devotees who used to chant Rama 'Mantra' and who used to go to Tirumala for the grand 'darshan' of Lord Venkateswara. His words are: 'Sri Rama mantra sada japi suta modadali/ Tirupati yatrave maduva maahatmara muttabeda.'

Lord Venkateswara in the 'kritis' of Sri Vijayadasa: Sri Vijayadasa was one of the most earnest devotees of Lord Venkateswara. It was broadly said that Sri Vijayadasa belonged to the dynasty of the saint Bhrigu. When the saint Kashyapa along with other saints was performing Yagna on the banks of the Ganges, the saint Narada came and asked them to whom they would offer the 'yaga phalam'. The saint Bhrigu was sent to find out for the suitable God in the Trinity. The saint first went to Satyaloka. Secondly, he went to Khailash and finally he went to Vaikuntam. As he had not been properly noticed by Lord Vishnu, he kicked Him on His chest where Goddess Lakshmi had resided. Consequently, there was a conflict of love between Goddess Mahalakshmi and Lord Vishnu. Goddess Mahalakshmi went to Kolhapur and Lord Vishnu went to Venkatachalam. The saint Bhrigu was the main reason for the residing of Lord Vishnu at

Venkatachalam. It was known from Sri Mohanadasa, the son of Sri Vijayadasa that Sri Vijayadasa was none but the saint Bhrigu. Lord Krishna said; 'Maharshinam Bhriguraham.'

Sri Vijayadasa was born as Suratila and Nikampanadu in both Treta Yuga and Dwapara Yuga respectively. In Kali Yuga, he was born as a calf in the house of the great saint Sri Purandaradasa and he was also nourished by Sri Purandaradasa. Later he was born to him as his fourth son. He became popular as 'Madhvapati' and heard his father's 'keerthanas.' Later he was born as Vijayadasa by the will of Sri Purandaradasa. He suffered from abject poverty and he did not possess even proper food, water and clothes. He went to Varanasi. While he was sitting in the moonlight alone doing meditation on the bank of the Ganges near Manikarnika Ghat, Sri Vedavyasa in the guise of Sri Purandaradasa took his hand and led him out and wrote the 'bijaaksharalu' as 'Vijayavittala' on his tongue. He made the same word as his pen name. From that day onwards, he became renowned as Vijayadasa and wrote wonderful 'keerthanas.' During his life time, Sri Vijayadasa visited many pilgrim centers in India and described the glories of the holy places and the presiding deities in his poetic 'keerthanas.' He used to come regularly to Tirumala during the Brahmotsavams, praising Lord Srinivasa and had got His abundant grace.

Sri Vijayadasa as 'Haridasa' came to Hampi from Varanasi. While staying there, he found Lord Venkateswara in a dream. He was thrilled when Lord Venkateswara was extolled as 'Bhaktavatsala' by His devotees in the 'utsav mandapa.' Adorned with all precious jewels and ornaments, the Lord was acclaimed by Lord Brahma, Lord Shiva, other

deities along with a group of saints. He was listening to the 'mantra' called 'Aapohistamayobhuva' chanted by the 'purohiths.' As soon as Sri Vijayadasa entered the 'Mandapa,' the Lord saw him with nectar-like rays coming from His eyes and beckoned him with his fingers to come nearer to Him. Lord Srinivasa in His gigantic form like Meru ordered him to compose forty three 'padams' on Him and put a 'tambura' in his hand and blessed him by putting His nectar-like hands on his head. Sitting in the palanquin, the Lord entered the 'sanctum sanctorum' after the 'praakara pradakshina.'

During Krishna Chaturdasi in Pushyamasa on Saturday at midnight in the Roudri year, he saw 'Purandara Vittala' with the power of the preachings of his 'guru,' Sri Purandaradas and felt blessed. According to the graceful command of Lord Venkateswara, Sri Vijayadasa went to Tirumala and described the beauty of the hill and the process of visiting the Lord in a long 'keerthana' and 'suladulu'. As Sri Annamayya sang his 'keerthana' 'Adigo alladigo Sri Harivaasamu' in Telugu enthusiastically, Sri Vijayadasa also sang with the same devotional enthusiasm 'Chuchitini nenu chuchitini...' describing the glorious temple and gorgeous grace of Lord Venkateswara. Firstly, he saw the hill. Secondly, he saw the steps of the hill. In a meditative mood, he climbed up the hill. Thirdly, he saw the 'galigopuram' and reached there. He had the grand 'darshan' of Lord Bedi Anjaneya Swamy's feet at Tirumala. He turned back and found the 'Mahadwaram' of Lord Srinivasa's temple which would cool down one's internal agony.

While approaching the temple, he saw Swami Pushkarini and Sri Varaha Swami who was nearby to him. He saw Sri Varaha Swami taking a bath

enthusiastically and devotionally and found Lord Tiruvankateswara. He did the same as Sri Varaha Swami had done. Sri Vijayadasa entered the shrine. He saw 'Garudagambha.' He also found the qualified devotees who had felt hopeless, frustrated and also had faced many trials and tribulations due to the sins committed in their previous lives. They were unbearable and took refuge at His feet without any alternative and prayed to Him and prostrated at His feet without rising till they got the assurance of grace from the Almighty. He saw how His prostrated devotees were blessed. He saw Srivari kitchen where Goddess Vakulamata as Annapurna had resided in the temple. He saw Sri Srinivasa Murty on the 'Vimana.' He watched how the 'thirtha' and 'prasada' were distributed to the devotees. He saw that the devotees were used to pray to Him with utmost devotion.

He prostrated at the feet of the two 'dwarapalakas' who were on the both sides of the temple. He had a grand 'darshan' of the Lord of Indira who had scintillating radiance of the rays of innumerable Moons and Suns and thrilled by His lotus feet with absolute enthusiasm. He saw the anklets of His legs, the grand silk clothes encircled by 'vaddaanam', the strong wristlet, the weapon called 'Nandakam' and 'Kasturi Tilak.' He saw the Lord's romantic grace with fragrant, lovely, bloomed flowers, sandal paste and various ornaments. Sri Vijayadasa eulogized the Lord in his poem as :

Jaya jaya Jagadesa Jagannivasa ...

'You are victorious! 'You are Jagadeesa! You are Jagannivasa! You are Goddess Lakshmi's contentment! You are Vijaya! You are the Eternal! You are Sarveswara! Victory! Victory! Victory to You!'

Sri Vijayadasa used to find the variety of 'prasadam's like 'dadyojanam', 'paramaannam' and 'dosas'. When the 'karpura (camphor) Haarathi' was given to the Lord, the poet had found His sublime statue even without blinking his eyelids to get perfect bliss. In the same manner, the poet saw the Lord in the month of Margasira and in the season of 'Hemantha' on 'Dasami' 'thidhi' on Monday. He said that he had seen the glorious and auspicious Lord, the husband of Goddess Indira. With the grace of Sri Purandaradas, he happened to see the Lord whom the devotees used to take refuge at His feet even though they commit innumerable sins. The grace of the Lord would wash off all their sins.

Sri Vijayadasa gets everything whenever he visits Lord Srinivasa. Whenever he listens to the holy name of the Lord and whenever he thinks about Him, he praises Him with his 'keerthanas' and showers abundant flowers of commendable words. His biography revealed many things to the devotees and particularly how the Lord loved them and played with them. To hand over water, and serve ghee to the devotees during the meals on the hill in the guise of Sri Appanna were well-known facts. Sri Vijayadasa did not get the opportunity of having the grand 'darshan' of the Lord once. He was very much distressed. Out of frustration, he cried like a calf for its mother. He was very anxious for his 'darshan.' In his poems, he bowed his head and called the Lord: 'Hey! Lord Srinivasa! Have you not heard my voice? Can't You shower Your grace on me? 'Oh! Lord of the Universe! Oh! Lord! You are bound by the piety of Your devotees. Human mind has a wavering nature. So give me Your 'darshan'. Sri Vijayadasu did not get the 'darshan' for a long time. He ironically praised the greatness of the Lord and he said: 'I

have not come for Your 'darshan'. I have come to see the auspicious feet of Your great devotees'. In his view, the auspicious people were the deities who were in the guise of trees and animals.

When one is full of love, affection, anxiety and enthusiasm about something and that thing is not available or not seen, one gets a kind of emotion in mind which is quite natural. In the case of Sri Vijayadasu also, the same thing happened. Lord Srinivasa is the Almighty par excellence. He is the Omniscient, the Omnipresent and the Omnipotent. When God is everywhere, why should one come to this particular place to see Him? The reason is that all 'thirthas,' 'kshetras' and philosophical devotees present where Lord Srinivasa resides. One can see them all along with the great deity. To see them is not a small thing. In order to bless the devotees, Lord Venkateswara came to the world with a reason to marry Goddess Padmavathi. He was called 'Bhaktavatsala.' Devotees used to pray to Him to grant His grand 'darshan.'

Lord Srinivasa appreciated Sri Vijayadasa for his devotion and invited him in a grand manner for His 'darshan' and made him happy. As per the suggestion of the Lord, Sri Vijayadasa composed forty three 'padams' called 'suladigalu' (long poems) and 'Keerthanas' in praise of Lord Srinivasa and offered them to Him. He was renowned as 'Suladidasa.' He wrote 'Suladulu' in long lines with 'Saptatalas.' The technique he utilized in the description of the pictures of Venkatachalam and the images related to the glory of Lord Venkateswara preserved on the plank of heart of a reader was everlasting. He narrated Venkateswara Mahatmyam which was the internal part of the Puranas in Kannada in a simple way.

(to be contd.....)

DIVYA DESAM, DIVYA LEELAS and DIVYA ANUBHUTHI

- Sri K. Vamanan Nampoothiri

***Kruthethu Naarasimho Bhoo Trethayaam Raghunandana |
Dwapare Vasudevascha Kalau Venkatanayaka ||***

In Kritha Yuga, Lord Sri Narasimha, in Treta Yuga Lord Sri Rama, in Dwapara Yuga Lord Sri Krishna, and in Kaliyuga Lord Sri Venkateswara is called Prathyaksha Daivam.

As per the legends it is believed and said that, Lord Maha Vishnu decided to descend to earth in a form that would re-assure the world that He loves and cares for the people and for the purpose of redeeming them from the agonies and sorrows of material life with His reassuring presence, left his abode Sri Vaikunta and came to dwell in Aananda Nilaya at Tirumala Kshethra in Archaroopa (worship form) to protect His devotees from the clutches of Kali in this Kali Yuga. That's why Tirumala Kshethra is also known as Kaliyuga Vaikunta or Bhu Vaikunta where; Lord Sriman Narayana, taking a Marvellous and beautiful form is present along with His Consort Goddess Sri Maha Lakshmi on His bosom (Hrudaya). Tirumala is known as Swayam Vyaktha Kshethra (self-manifested) and the Lord here also is Swayam Vyaktha. The Tirumala Hill is known as Pushpa Mandapam where the Lord is bedecked with flowers all the time.

The Supreme Lord Narayana, the omnipotent, omniscient, perfectly good, eternal by nature, and creator of all - appeared in the Majestic form of Lord Venkateswara on this earth in the Swetha Varaha kalpa.

Tirumalesha shines in this shrine as a triple combination of Kalpavriksha, Kaamadhenu and Chintamani on our palm fulfilling all our wishes.

The Supreme Being, who makes the natural laws, operates, intervenes and transcends them for a variety of reasons, without affecting their marvellous stability and harmony. Such divine interventions manifest the supernatural divine powers and glory of the Lord as He intervenes directly in the natural order that he had created. These interventions are scientifically inexplicable. Natural forces alone



could not produce them. And these are generally known as Miracles. This goes to prove the understanding from ancient times that the usual patterns of material cause can be changed by the divine intervention of God.

His ways are indeed inscrutable. Having a deeper significance-infinite love and protection and in order to generate continuous and successive confirmation of faith in the Divine power by properly discerning Him, at times He creates Miracles, that proclaim His sovereign power over creation as well as His divine commitment to the well-being and good of his people amply illustrating the divine principle of

"Dushta shikshana, Shishta rakshana" (punish the evil and protect the good). Miracles lead not simply to cognitive belief, but to worship, to awe and wonder. However they are not at the direction or discretion of believers but the decision of the Almighty alone and always will have a worthy motive. The witnessing of a miracle also raises the general religious consciousness of the people.

Through the powerful medium of divine miracles that are strongest and most certain evidences of the authenticity and genuineness of divine revelation, *the Lord reemphasizes His divine words.*

Sri Venkateswara Swamy, uses earthly visible things to teach the invisible heavenly spiritual truths to the vast majority of people (Man is born physically alive, yet spiritually weak in conscience). He uses this supernatural display of divine power in a dramatic, demonstrable way with a charm of mysticism as an instructive method for controlling the wandering mind and vacillating thoughts of ordinary mortals.

There are countless examples of miracles from the time immemorial. The several miraculous matters associated with Lord Balaji tell us how powerful the Lord is and how lovingly and carefully protect His devotees and bless them with salvation that liberates oneself from the thralldom of ego.

However, as these are narrated/re-narrated/repeated, there could be differences in the narrative/names of characters. However the underlying point of the events doing good for the people must not be missed. Certain illustrative examples

(collected from various sources) of the Divine interventions (Miracles) are given below:

The legend about the disciple of Srividya Ramanujacharya by name Ananthacharya is a touching portrayal of the magnificence of compassion of the Lord.

Ananthaacharya, a great devotee of the Lord started offering flower garlands to the Lord, as per the instructions of his Guru Srividya Ramanujacharya, as seva to the Lord. He started growing a flower garden which his wife to enable him to get sufficient quantities of flowers. The devoted couple had to toil very hard to get the requirements. His wife though pregnant undertook the hard labour for the seva of the Lord very happily. Seeing the hard work of the devoted couple, Lord Srinivasa wanted to help them in some form or method. But Ananthaacharya did not want anybody's help for the work related to his flower farm as he did not want to share his service to the Lord with anyone else. One day when the wife of Ananthaacharya felt extremely tired while she was carrying a basket of mud, a smart and handsome boy came in from nowhere and started helping her. With his help she was carrying out the job as needed. Seeing this, Ananthaacharya enquired as to how she was able to accomplish the jobs freely and faster. She replied that she took the help of a boy. But Ananthaacharya did not want the help. But the boy was adamant and kept on nagging them. Out of sheer frustration and anger Ananthaacharya



unknowingly threw the shovel (the crowbar) he was carrying at the boy. The rod stuck the boy on his chin and the chin started bleeding profusely. Ananthaacharya immediately understood the mistake, but before he could apologise and assuage the feelings of the boy, the boy vanished from his sight. Later on, he took the usual colourful and aromatic garlands to decorate the Swami. He almost fainted with sight of blood oozing from the Divine beautiful chin of the Swami - at the same spot where the young boy was hit by him. In a state of absolute shock and disbelief, he sent word to the Gurus about this, and needed to stop the flow of blood, the age old method of rubbing cooking camphor on the wounds and cuts was used by him on the chin of the Swami. And to the shock and surprise, the bleeding stopped! Ever since, the Murthy of the Lord is adorned with cooking camphor on the chin. To show His love for His dedicated devotees, the Lord instructed that the rod/shovel with which He was stuck be hung in the middle of the mandapam in front of the Deity.

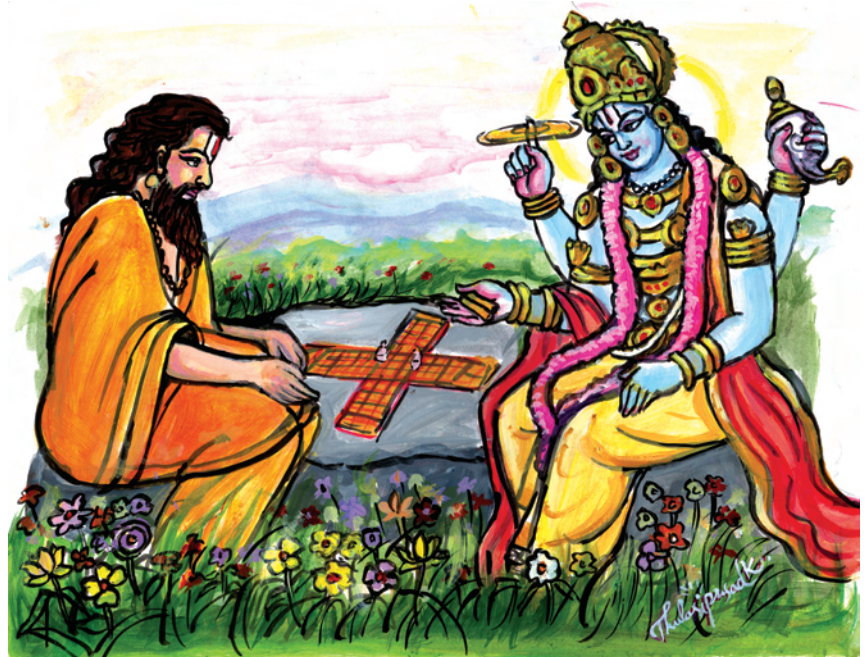
The Lord keeps His divine weapons always with Him. But due to His love and fondness for His devotees, the Lord parted with His divine weapons - the Sudarsana Chakra and the Sankha - to His

devotee Thondaman Chakravarthi so as to enable the Chakravarthi to defeat the army of his enemies.

Lord playing a game of dice

The legend about the Lord playing dice with a bhavaji makes one wonder what divine leela the Lord was enacting. Once a devotee called commonly Bhavaji had the good fortune of having the darshan of the Lord experiencing multifold inner peace. It is said that incidentally the day when Bhavaji entered temple for darshan was Puratasi Saturday (the entire month of Purattasee (September - October) commemorating Lord's appearance month). He was so fascinated by the majestic appearance of the Lord that he decided to be there permanently having darshan of the Lord all the time. So he started living near the temple. There were few occasions, while having the darshan of the Lord, he used to swoon and fall and sometimes with tears and remain unmoved for a long time. The Temple authorities could not understand the extent of devotion of him. They became suspicious about his long waiting and on instructions received from superiors, Bhavaji was not allowed the next day for darshan. This continued for a few weeks and months in the temple.

Bhavaji expressed his grief to Lord with tears praying for His mercy for darshan. Whenever he used to make an attempt to enter the temple he was mercilessly pushed out. Being sad and frustrated and being unable to pass time he took up a dice board and started



playing the dice himself assuming that he was playing with the Lord on the other side. He switched the roles of Lord and himself while throwing the dice and suddenly dozed off to sleep unknowingly. In his deep sleep, suddenly he heard a pleasant voice calling him and imploring him to wake up. Bhavaji opened his eyes and was amazed to have darshan of the Lord standing in front of him. With bewitching smile and fatherly love the Lord comforted him and told him that He was keen to play dice with him. Bhavaji expressed joy like a small child and profusely fell at the Lord's feet offering *asanam* to the Lord. They began the game. But to his surprise, the all-knowing Swami Srinivasa kept on losing many games gifting His devotee Victory always. It became a regular practice for the Lord to visit Bhavaji and spend time playing dice with him. However another miracle happened soon.

Once, while a game was on, Bhavaji had to go out to check about some noise he heard and on return he found that the Lord had left the place. Disappointedly he looked down but was surprised to see a diamond studded necklace of the Lord lying at the board- he picked up the necklace and kept it safe thinking that the Lord might have forgotten it and he would return it when He came back to play the next time. But soon, he saw temple guards searching his place for the divine garland and he handed over the garland he kept safely to them.

The guards arrested Bhavaji thinking that this was a theft. Bhavaji pleaded his innocence conveyed to them about the dice game played with the Lord. However his innocent explanation made all of them to laugh. They made fun of him. He was presented in the court of Emperor Sri Krishnadevaraya for this matter. The Emperor felt it would be unjust to punish Bhavaji without sufficient proof and proper investigation. Deciding to test

Bhavaji, Sri Krishnadevaraya informed Bhavaji that he would be given an opportunity to prove his innocence. He should consume the entire heaps of sugarcane kept in his jail cell by the next day. Other wise, he would be punished severely. In the prison cell, tons of sugarcane heaps were dumped before him and the cell doors were locked. Bhavaji sitting in a corner looking at the heaps of sugarcane called to the Lord for His mercy with tears in his eyes. The all compassionate Lord never fails to rescue His devotees.

A little later, Bhavaji found a giant Elephant appeared from nowhere. At dawn, all the heaps of sugarcane dumped there for Bhavaji was consumed by the elephant. When Bhavaji saw the entire heaps of sugarcane being finished, he realized that his Lord had rescued him and he cried with tears. The Elephant blessed Bhavaji and disappeared. On hearing the Elephant's noise, the guards were surprised to see that both the sugarcane and the elephant had disappeared. The Emperor, briefed about this very unusual incident, understood the total devotion of Bhavaji and relieving him of all charges appointed Bhavaji as the Chief Priest of the temple of Tirumala.

Since the beloved Lord had personally come to his rescue in the form of a Hathi (an Elephant) he is affectionately known as 'Hathiram Bavaji'.

Through these unbelievable characteristics, the Lord exhorts everyone to discern Him. He wants us to know Him as the Eternal Faith that renews our vision and redirects our energies silently towards the all - powerful and extremely loving creator. The dignity, sanctity and splendour of the divine surroundings (*sthala mahima*) implant significant factors to nurture and enhance the devotion in the minds of the people.





POMEGRANATE

ABUNDANT MEDICINAL BENEFITS

Telugu Original by : Dr. Chittibotla Madhusudan Sarma
English by : Sri P.T.S. Murthy

We consume Pomegranate as a fruit that is full of healthy ingredients. God has also filled its shell, leaves, flowers, and bark with several powerful medicinal values for the protection of the health of mankind. It is called “dadima” in Sanskrit, “danimma” in Telugu. It belongs to punicaceae plant family and its scientific name is “punica granatum”.

The following are the health benefits of Pomegranate :

Stomach pain and burping: Mix 100 grams of dried pomegranate shell powder, 25 grams of dried mint leaves powder, and 25 grams of Sendha namak (pink rock salt). Two grams of this powder mixed in 100 ml of water should be taken twice a day.

Kidney stones: Take 25 grams of Horsegram and mix in 250 ml water and boil on a low flame till the water reduces to half. Add 2 or 3 teaspoons of Pomegranate nuts paste to this distilled solution and take twice a day. The stones will dissolve very fast.

Different types of depletion (motions/diarrhoea): Take 75 grams of Pomegranate shell powder, 75 grams of sugar, 2.5 grams of Nutmeg powder and 2.5 grams of Cardamom powder. Mix them well. Take 2-3 grams of this powder mixed in 100 ml of sweet buttermilk twice a day to cure several problems relating to motions.

Benefits of Pomegranate decoction: To make the decoction, boil 200 ml of water mixed with 5 grams of Pomegranate shell powder till it boils down to half. Distil it and cool. This decoction can be used to cure the following diseases.

Blood through nose, mouth, and anus:
Drink this decoction twice a day.

Anal diseases: One teaspoon of Fenugreek seeds added to 50 ml of water should be distilled after an hour and add to the decoction and consume once a day.

Dental powder: Take 100 grams of Pomegranate shell powder, 20 grams of Black pepper powder, 10 grams of salt and mix them well. It can be used as dental powder for curing several gum and teeth diseases.

Burns and wounds: Make a paste of pomegranate leaves and apply to the affected area.

Cough: Add 50 grams of Pomegranate shell powder and 25 grams of salt. One or two grams of this powder mixed in honey should be taken to reduce cough.

Worms in the stomach: Smash 5 to 10 Pomegranate leaves and mix them in 200 ml of milk. Boil the milk and after distilling, drink 100 ml of this milk. Thereafter, 20-30 ml of castor oil should be taken after two hours. It will kill several worms in the stomach and intestine.

To increase memory: Add one or two teaspoons of honey to 100 ml of Pomegranate juice and consume daily.

Face glitter: Make a paste of Pomegranate. Three teaspoons of this paste mixed with a half teaspoon of lemon juice should be applied to the face. Cleanse after half an hour.

Pomegranate is used extensively in several ayurvedic medicines.



APPEAL TO DEVOTEES

TEMPLE INSIDE & OUTSIDE

- Devotees must always wear Masks and Hand Gloves.
- It is our responsibility to wear mask. We must remember that wearing mask will not only help us in protection of our health but also of our associates.
- Please drop the masks and hand gloves worn by you in the dust bin after use.
- Devotees must maintain a social distance while in “Q” line.
- No one should sit in the temple premises after completing darshan. They must immediately leave the temple premises.
- Devotees should not sit in groups anywhere.
- No one should unnecessarily wander in four “madastreets” (streets adjoining the temple).
- You must wash your hands frequently with soap water or sanitizer.
- You must not touch your surroundings or things around you.
- Incase you face any health problems, please contact the nearby TTD staff immediately.

IN LADDU COUNTER

- Devotees must maintain a social distance while collecting Laddus.
- Always wear mask.
- After collecting Laddus, go outside immediately without wasting time.
- Incase you face any technical issues at the Laddu counter, please contact TTD staff.
- Please follow the instructions given by the Security and TTD staff meticulously and cooperate.

- Vigilance and Security Officer

KNOWING THE VALUE

- Ms. Mythili

Once upon a time, there was a Guru who lived in a forest with his student Hari. Hari was very thorough in his studies and duties. Therefore the Guru decided to teach him a special mantra with Lord's name. He called Hari and whispered Lord's name into his right ear. Hari was very happy!

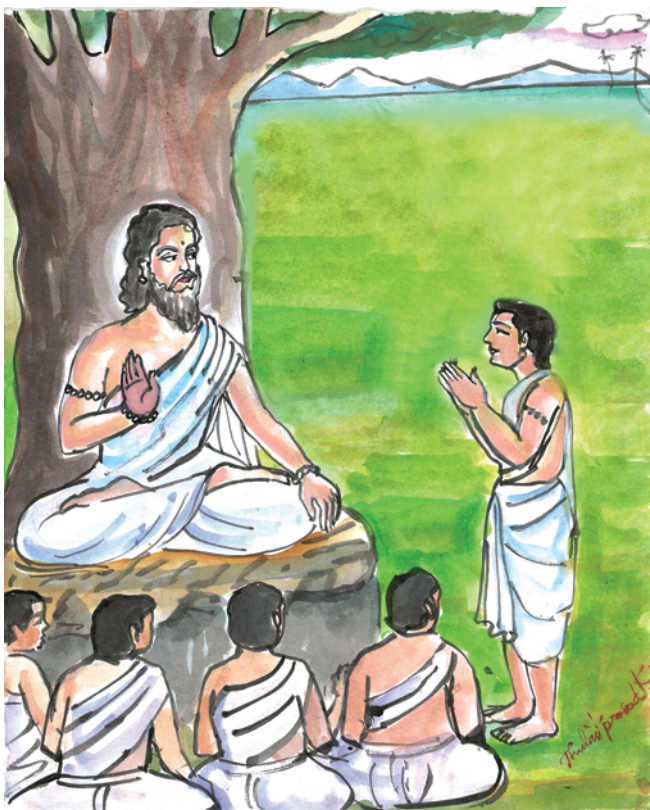
A few days later, there was a festival nearby. Hari heard a lot of people loudly chanting the Lord's name as they took a dip in the tank. He was very surprised! He went back to his Guru and asked "You whispered the Lord's name to me as if it is very special and secret, but today I have seen several people chanting it loudly! How is this possible?" The Guru replied, "I will answer your question. But first,

please take this to the nearby town and ask how much people will pay for this. Don't sell it to anyone – just find out the price from three different people and bring it back". He gave Hari a stone.

Hari took the stone to the town. The first person he met was a milk-seller. He asked how much the milk-seller would pay for the stone. The milk-seller said "I don't know what use this is. Maybe I can give it to my wife. I will give two pots of curds for this." The next person Hari met was a carpenter. The carpenter said "It is smooth and shiny. Maybe I can use it in a toy. I will pay fifty rupees for it." After that, Hari met a jeweller. The jeweller said "This is such a beautiful gem ! It is very valuable, I will give one thousand rupees for it".

Hari thought "three different people want to pay three different prices for the same stone!" He went back to his Guru and narrated what the people had said. His Guru smiled and explained, "Different people suggested different prices for the gem because they understood it in different way. The jeweller who is an expert was the one who recognised its value. Just like that, many people chant the Lord's name without realising its value. Only those who understand the value of devotion will realise the true value of the Lord's name. To understand the value of devotion, we must study properly and always do good deeds."

So let's all remember the moral of this story – We should try to lead our lives in a proper manner and always have faith in the Lord.





THE EXEMPLARY SON

PICTURE STORY...

Original Story in Telugu by :
Dr. K. Ravichandran
Pictures : Sri K. Thulasiprasad
Translated by : Dr. A. Savitri

Devavrata was the son of Santhana, the King of Hasthinapura and Gangadevi.

Ganga devi went to heaven taking her son at birth. After the completion of her son Devavrata's education, she returned him to his father. Santhana made his son as a prince and felt happy.

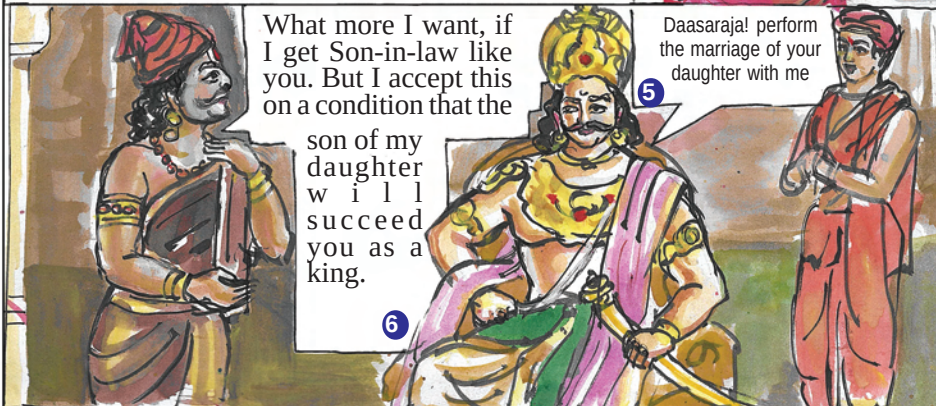


One day, Santhana was wandering near the bank of the river Yamuna. He saw a young woman who drives a boat called Mathyagandhi and desired to marry her.



Will you marry me?

Ok If my father agrees.



What more I want, if I get Son-in-law like you. But I accept this on a condition that the

son of my daughter will succeed you as a king.

Daasaraja! perform the marriage of your daughter with me

Oops! How can I accept the condition of Daasaraja, when I have grown son. How could I get rid of this worry?



Devavrata asked the charioteer about the worry of his father.



Daasaraja! Give your daughter as wife to my father.



Oh prince! I expressed my condition long before to your father.



Can anyone give this kind of promise? Even if you do, will your hereditary agree with you?



If it is so, I do not marry in this life. I stay as bachelor forever. Please give acceptance for my father's marriage without doubts.

I leave my Sovereign Power at this very moment. By any means, the son of your daughter will succeed my father and he is also the king to me along with others.



Devavrata received floral honour from sky. Devatas appeared before Devavrata and appreciated him for the sacrifice of his happiness and sovereign power to his father. You have given the terrific promise. Hence you will be called 'Bheeshma' from now onwards.

14

Daasaraja was happy and accepted to send his daughter Satyavathi with Bheeshma to get married with Santhana.

15



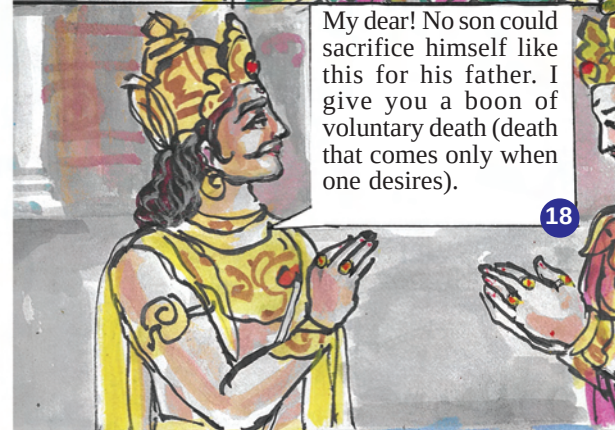
Majestic people, Ministers, Neighbour kings and the celebrities! One son is equal to nothing! We all happy that the king wanted to get marry after many years.

16



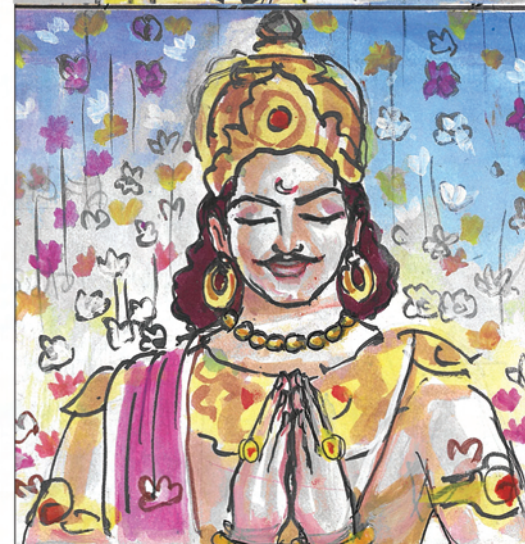
Bheeshma performed marriage of Satyavathi and Santhana.

17



My dear! No son could sacrifice himself like this for his father. I give you a boon of voluntary death (death that comes only when one desires).

18



The virtuous sacrifice Bheeshma!

The pious man!

The ideal man who dedicated his life for the promise given. The life story of Bheeshma is adaptable to all the generations that come.

19

In the next issue we will discuss about another divine story.

Quiz

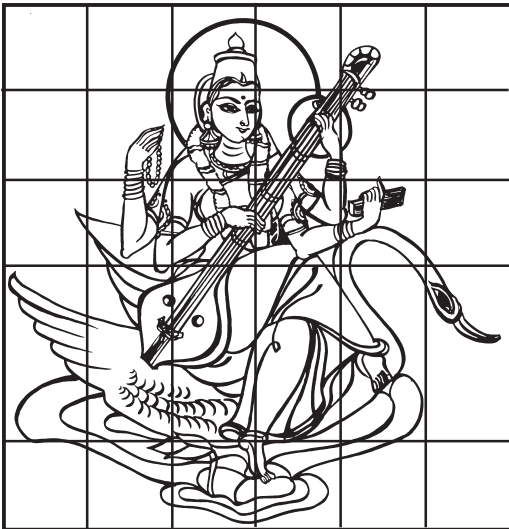
- Smt. J.C. Gnanaprasuna

- 1) Vasantha Panchami is celebrated in month
a) Magha b) Sravana c) Kartheeka d) Aswaija
- 2) Vasantha Panchami is considered sacred to Goddess
a) Parvathi b) Saraswathi c) Lakshmi d) Durga
- 3) Goddess Saraswathi is also called.....
a) Bhudevi b) Sridevi c) Veenapani d) Godadevi
- 4) Who is the author of Aditya Hridayam
a) Sage Valmiki b) Sage Vasista c) Sage Vyasa d) Sage Agastya
- 5) Rathasapthami is also called
a) Surya Jayanthi b) Kurma Jayanthi c) Varaha Jayanthi d) Nrusimha Jayanthi
- 6) Who is the charioteer of Sun god
a) Garuda b) Aruna c) Mithra d) Khagesvara
- 7) Name the famous sun Temple at Srikakulam, A.P.
a) Konark b) Arasavalli c) Brihadeeshwara d) Khajuraho

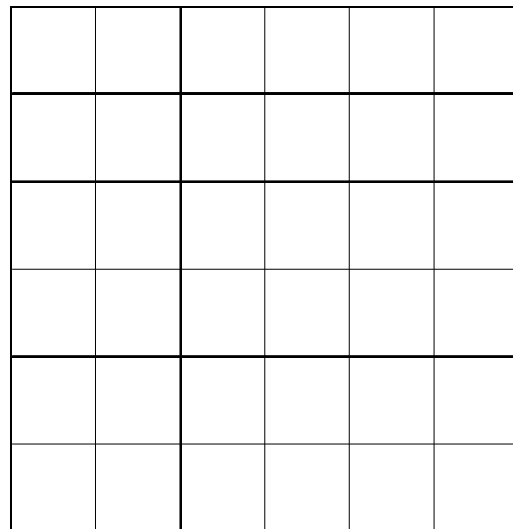
Answers: 1) a 2) b 3) c 4) d 5) a 6) b 7) b

DRAWING

Colour the Picture



Draw the Picture as given



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Tirumala Tirupati Devasthanams



'Dhanaprada Sri Maha Vishnu Yaga' was held in S.V. Vedic University on 15-12-20 for the welfare of the society and for the eradication of Corona pandemic. On this occasion, TTD Executive Officer Dr K.S. Jawahar Reddy, I.A.S., TTD Addl. Executive Officer Sri A.V. Dharma Reddy participated.



'Sri Vishnu Bilwa Pathrarchana' Puja was conducted to Swami at Vasantha Mandapam in Tirumala from 10th to 14th January.

On the last day of Dhanurmasa, Goda Kalyanam was performed with celestial grandeur in the Parade Grounds behind TTD Administrative Building in Tirupati on 14-01-2021. On this occasion, TTD Executive Officer Dr K.S. Jawahar Reddy, I.A.S., TTD Addl. Executive Officer Sri A.V. Dharma Reddy, TTD Trust Board Member Smt Vemireddy Prasanthi Reddy, M.P. Sri Vemireddi Prabhakar Reddy and temple officials participated.



'Paruveta Utsavam' was performed to Swami in Tirumala on 15-01-2021. On this occasion, TTD Addl. Executive Officer Sri A.V. Dharma Reddy and other temple staff participated.



DEVUNI KADAPA

SRI LAKSHMI VENKATESWARASWAMIVARI

BRAHMOTSAVAMS

**13-02-2021 to
21-02-2021**

