

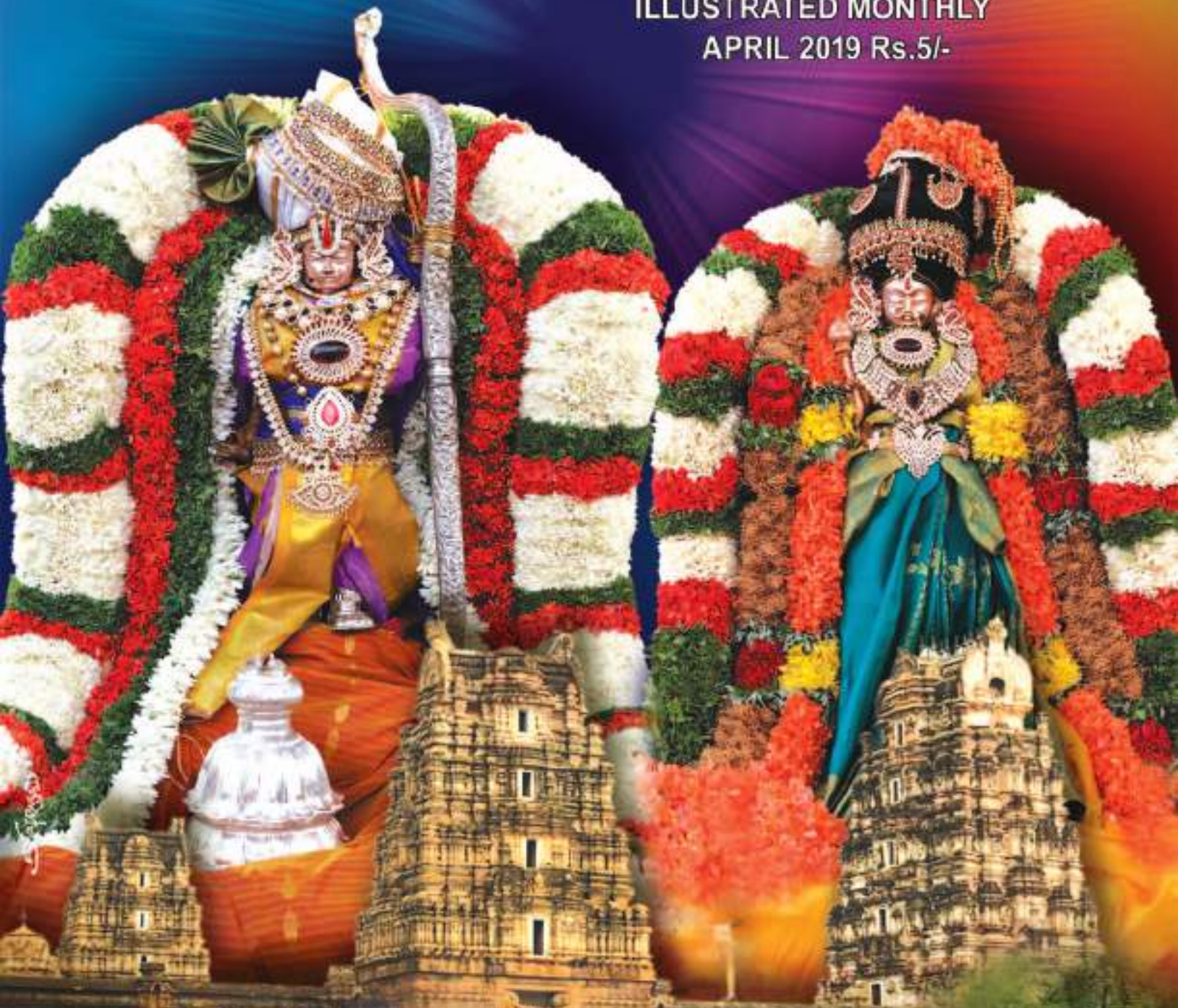


TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

ILLUSTRATED MONTHLY

APRIL 2019 Rs.5/-



Vontimitta
Sri Kodandaramaswamivari
Brahmotsavams

12-04-2019 to 21-04-2019

A view of Lord of Seven Hills on
'Seven Vahanams'
on the occasion of
Rathasapthami (12-02-2019)
in Tirumala



Suryaprabha Vahanam

Kalpavruksha Vahanam

Sarvabhupala Vahanam

Hanumad Vahanam

Chandraprabha Vahanam

Chinnasesha Vahanam

Garuda Vahanam

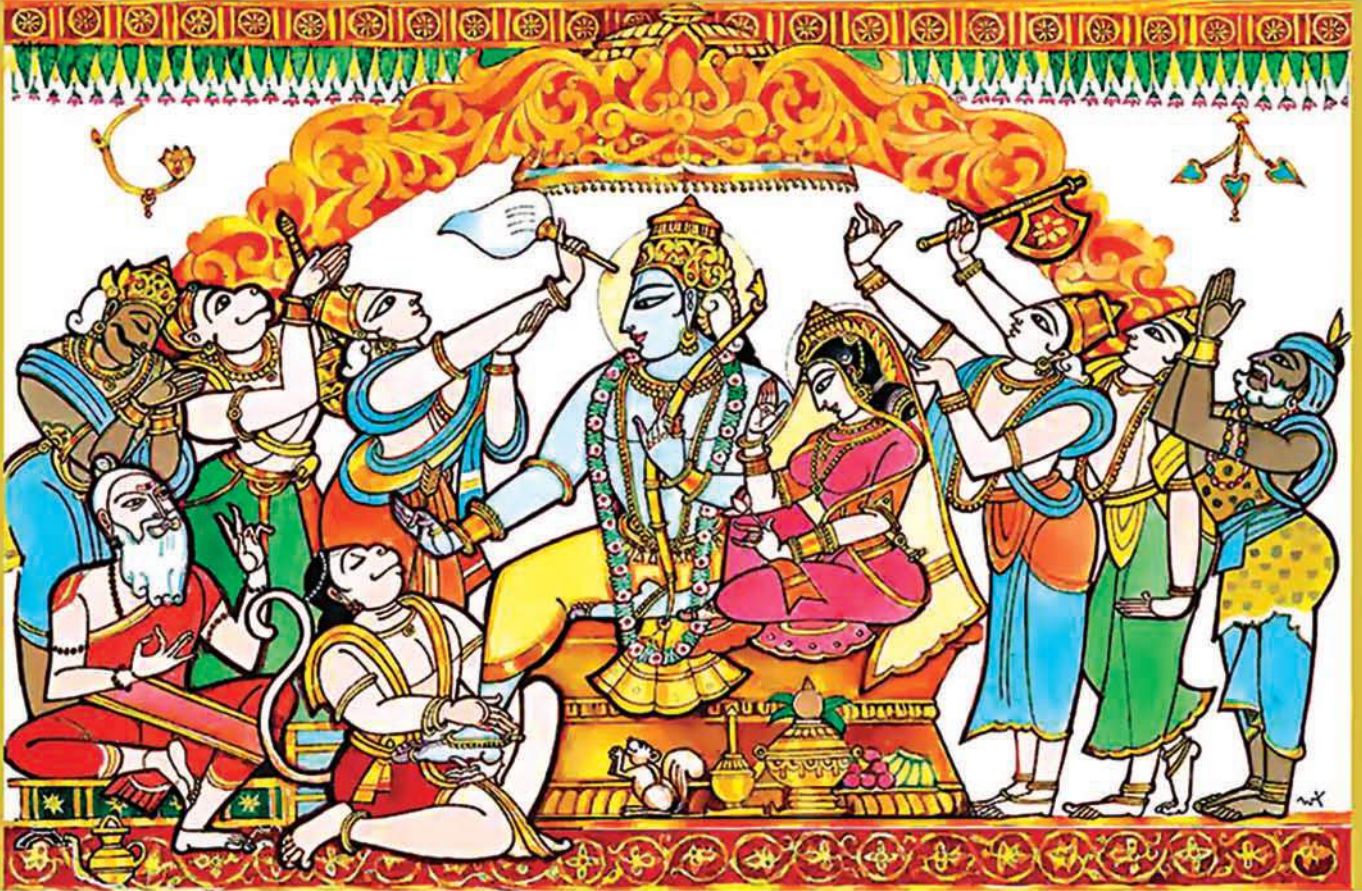
BHAGAVADGITA

Yona hr̥ṣyati na dveṣṭi
na śocati na kāṅkṣati |
śubhāśuōhapatiryāgi
bhaktimān yah sa me priyaḥ ||

(Chapter-12, Sloka-17)



He who neither rejoices nor hates, nor grieves, nor desires and who renounces both good and evil actions and is full of devotion, is dearer to me.



Sri Rama Rama Rameti Rame Raame Manorame |
Sahasranama Tattulyam Rama nama varanane ||

If one hears, contemplates or chants the melodious name of Rama, it entralls one's mind and heart. Whether intentionally or unintentionally, one chants of the two-lettered 'RAMA,' it fills one's mind with delight. The single mellifluous and euphoric term is equal to thousand names of Lord Vishnu.

SRIRAMANAVAMI ASTHANAM IN TIRUMALA



Sri Rama Navami Asthanam is being performed in Tirumala temple every year in a grand manner. A special court or Asthana is held for Lord Sri Rama on Sri Rama Navami (Chaitra Suddha Navami). In the morning, deities of Lord Rama, Goddess Sita, Lakshmana and Anjaneya receive sacred bath in the 'Ranganayakula Mandapam' in the premises of the temple. Sri Rama is then taken out in a grand procession on His favourite devotee Hanuman (Hanumantha Vahanam). After the Utsavam and regular night kankaryams, Sri Rama and other deities are brought to the BangaruVakili (the golden threshold) and are reverently placed on the SarvaBhupala Vahanam. They are then offered special Naivedyams. A special Harathi is offered and prasadam are distributed among those present.

The next day, which is Chaitra suddhadasami, 'Pattabhishekam' is conducted to Lord Rama in a grand manner. In a similar manner to the previous day, the deities of Lord Rama and Sita are taken out in a procession instead of Lord Malayappa Swami in the evening. But for the Pattabhishekam event, the deities of Angada and Sugreeva also join the ceremony. They are each adorned with a beautiful garland worn by Lord Rama as a token of His blessings to them. It is followed by Naivedyam and harathi.

UGADI ASTHANAM IN TIRUMALA



Ugadi Asthanam takes place on the first day of the Chaitramasa according to Lunar Calendar in Sri Venkateswara Swami temple, Tirumala.

Asthanam is nothing but the Royal Assembly of Sri Venkateswara. The day on which Srivari Asthanam celebrated is the '*Padyami*' of the bright fortnight of the Chaitra Month. This Asthanam is performed in the 'Ganta Mandapa' in a place just opposite to Garuda's Idol.

In the early hours of the Ugadi Day Suprabhata Seva and Tomala Seva are performed to the Main Deity in the Sanctum Sanctorum. After that Koluvu is not performed. Tirumanjanam is performed to Malayappa Swami, Sri Devi, Bhudevi and Vishvakshena. Sri Malayappa Swami along with Sri Devi and Bhu Devi is brought in the Golden Sarva Bhupala Vahanam. Opposite to Sri Malayappa Swami, the idol of Sri Vishvakshena is seated on an elevated seat decorating with a guarding crown and a sword as he is the commander-in-chief of Srivaru. Six sets of New Silk Garments are carried by Sriman Pedda Jiyyangar. Four of them are offered to the Mula Virat or the Main Deity. Out of the four one is offered to the Crown, the second one to the Nandaka Sword, third one as Tomala and the fourth one is decorated as Uttariyam. After this process the rest of the two garments are respectively offered to Sri Malayappa Swami and Vishvakshena. Then the Royal Assembly of Srivaru commences. In the royal assembly the Astrologer reads the New Lunar Year Panchagam taking it from the holy feet of Lord Sri Venkateswara.

Finally the Prasada is offered to all and with this the Swamivari Asthanam comes to an end.



Venkatadri Samamsthanam
Brahmande nastikinchna



Venkatesa Samo Devo na
Bhuto na Bhavishyati



Vol. 49

SAPTHAGIRI

APRIL 2019
CONTENTS



No. 11

Honorary Editor
Sri ANIL KUMAR SINGHAL, I.A.S.
Executive Officer,
TirumalaTirupati Devasthanams

Chief Editor & Publisher
Dr. K.RADHARAMANA
M.A., M.Phil., Ph.D.

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

Printer
Sri R.V. VIJAYAKUMAR, B.A., B.B.L.
Dy. E.O. (Publications & Press),
T.T.D. Press, TIRUPATI - 517 507.

Sri P. SIVA PRASAD, TTD
Artist, Retd.

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

Annual Subscription : Rs. 60/-
Life Subscription : Rs. 500/-
Foreign Subscription : Rs. 850/-
(For Annual only)

For details
Chief Editor, Sapthagiri Magazine
Cell No. : 9866329955
TirumalaTirupati Devasthanams
K.T. Road, Tirupati - 517 507
Ph : 0877-226 4543, 226 4359

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

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

Sevas / Accommodation
online booking
www.ttdsevaonline.com

Sri Kodanda Rama Swami - The Protector	
- Prof. Rani Sadasiva Murty	- 7
Vasanthotsavam in Tirumala	
- Prof. S. Gokulachari	- 11
Puzzle	
- Sri T.S. Jagan Mohan	- 13
Chaitra : A Month of Blossoming Consciousness	
- Smt. M. Indira	- 14
Vontimitta Kodandarama Temple of Time Immemorial	
- Smt. P. Sujata	- 19
Visistaadvaita in Annamacharya Sankeertanas	
- Prof. M. Rajagopalachary	- 23
Greatest Devotion	
- Sri K. Vamanan Nampoothiri	- 31
Nagulapuram - Sri Vedanarayana Swami	
- Dr. B. Parvathi	- 36
Six Obstacles in Achieving a Goal	
- Dr. Vaishnavanghri Sevaka Das	- 40
Human Values Found in Srimad Ramayana	
- Sri R. Kannan	- 42
Hanuman - A Messenger of Good Tidings to Sita	
- Sri Balakrishna Pawar	- 44
Story of Devahuti and Kardama Muni	
- Dr. Vaishnavanghri Sevaka Das	- 48
The Power of Neem	
- Sri P.T.S. Murthy	- 51
General Astrological Predictions	
- Daivajna Chaturanana Rani Narasimha Murthy	- 53

Front Cover : Sri Sita Rama Kalyanam, Vontimitta
Back Cover : Sri Sita Rama and Lakshmana - Tirumala Temple

THE OPINION REGARDING THE ARTICLES PUBLISHED IN THIS MAGAZINE BELONGS TO AUTHOR ONLY. CHIEF EDITOR & T.T.DEVASTHANAMS ARE NOT RESPONSIBLE FOR THIS.

VIVACIOUS AND VERNAL 'VIKARI' - THE TELUGU NEW YEAR

Our temples are the pivotal and protecting 'kshetras' of 'Sanatana Dharma.' By considering the temple as a spiritual centre, it is easy to develop charitable, devotional, educational and spiritual activities along with the programmes relating to Music and Fine Arts. The temples perform yeoman service in bringing the people of a village as a united unit and make them walk in the right path in order to instill devotional enlightenment in them incessantly. Temples are not merely the sacred places of the Divine but they are also a powerful media in playing various roles like hospitals, educational institutions and promulgating centres of 'Dharma' to run the society in a virtuous and moralistic manner.

In the present circumstances, the lamps of 'sanatana dharma' and Hindu traditional values are blinking unsteadily. At this juncture, the Tirumala Tirupati Devasthanams has been putting its dynamic and strenuous effort in multi-farious activities to enlighten the inspiration of 'dharma' and inculcating noble traditions in the society. Besides, it has been trying rigidly to create high positions to the down-trodden and suppressed class of people in our society by creating an atmosphere of spiritual enlightenment and nullifying the sense of desperation in them.

In this magnanimous project, the Tirumala Tirupati Devasthanams has offered the lion's share to the S.C., S.T., and B.C classes in the society. Upto their expectations and desires, the Tirumala Tirupati Devasthanams tries to construct the temples to their favourite gods as per their will and pleasure. Since May, 2017, the Tirumala Tirupati Devasthanams has been conducting training classes for them for their appointments as 'archakas' in their selected temples to uplift their social and economic status in the modern society with the abundant grace of God. Nearly six hundred candidates completed their training. Under the auspices of the Hindu Dharma Prachara Parishad, the Tirumala Tirupati Devasthanams is giving training to them by the qualified lecturers with proper lesson-planning and by printing the books on the knowledge of the temples in a simple colloquial language.

The saint-singer, Telugu Pada Kavitha Pithamaha Sri Annamayya announced: '*Brahma mukkate Parabrahmamukkate...*' He preached every devotee that there are no differences in human beings in any aspect. All are the children of God and all are equal before Him. In the present Telugu New Year called 'Vikari, one should go forward doing 'dharmic' activities and propagate the greatness of 'sanatana dharma' with the abundant grace of God.

On the auspicious occasion of Ugadi, let us wish that the society would achieve peace and prosperity and let us go forward towards the spiritual aspiration of Sri Annamayya which would become fruitful and blissful with the merciful and plentiful blessings of Lord Venkateswara.

OM NAMO VENKATESAYA!

SRI KODANDA RAMA SWAMI

The Protector

- Prof. Rani Sadasiva Murty



SRI RAMANAVAMI
ON
14-04-2019

There are only two incarnations known as Purna Avatarams out of all the 24 Avatarams of the great God Mahavishnu. One is of Sri Rama in the Treta Yuga and the other one is of Sri Krishna in the Dvapara Yuga. All the rest of the incarnations or Avatarams are Amsavataramas only. Of these two Purnavatarams the earlier one is Sri Rama Avatara. Sri Rama was born as the eldest son of Dasaratha, the ruler of Ayodhya and became iconic of Dharma or Righteousness. One can hardly see even a remote village or town without the temples of Sri Rama. Even in the Tirumala temple tradition there is lot of importance for Sri Rama. Usually Sri Rama is

seen as Pattabhisheka Rama with his entire circle of his spouse Sita, brothers and his near and dear. Sometimes he is seen only with Sita. Sometimes he appears with Sita on his left, Lakshmana on his right and Hanuman at his feet. This idol of Rama can be seen either in sthanaka posture (standing posture) or Asanika posture (Sitting Posture). While is in sthanaka posture he is seen wielding his Bow (Kodanda Dhanus) and arrow. This posture is called Kodanda Rama. The significance of this posture is that he is the protector of his devotees.

Kshatriyairdhaaryate chaapaha aarthashabdho na bhavedhithi is the life mission of Sri Rama which means "A royal born wields a bow not to hear any helpless cry." Hence most of the devotees of Sri Rama like to worship Him as Kodanda Rama only as He is the savior of their lives. This Kodanda Rama posture of Sri Rama is often seen in almost all the Rama temples of Tirumala region.

Here one thing is notable that Tirumala Region is not confined to the visible seven hills at the Tirupati city. According to Brahma Purana and other Puranic sources the extent of Tirumala spreads to a distance of 30 Yojanas (240 kilometers) length and 5 yojanas (40 kilometres) width. Thus in this vast region of Puranic Tirumala three prominent Rama temples need

a special attention. One is Sri Rama on the Tirumala Hills, second one is the Kodanda Rama at Tirupati and the third one is the Kodanda Rama in the Vontimitta. A brief account of all these three abodes of Rama are going to be given here.

Tirumala Rama

According to some of the Puranic sources such as in the Bhavishyottara Purana and Varaha Purana, Lord Sri Rama while was in search of Sita in the forest reached this Tirumala hills and had the Darsan of Lord Srinivasa. As a mark of his visit his idol along with the idols of his younger brother Lakshmana, Sita and Hanuman made up of an alloy of five metals are found in the sanctum sanctorum of the Ananda Nilaya of Tirumala Sri Venkateswara Temple. These utsava idols placed on an elevated seat by the left side of Sri Venkateswara. As Rama visited while he was in



exile the idols of Rama and Lakshmana are seen here not with crowns but with matted hair.

To learn further it is the information usually available in the history of Tirumala hills that these idols of Sri Rama Parivar reached Tirumala during the times of Sri Ramanuja, one thousand years ago. It was while Ramanuja was wandering in these hills to trace out the secrets of Sri Rama's stay in this region, an unknown Brahmin visited him and gave these idols. The references to these idols are seen in the inscriptions belong to the years 1476 AD and 1504 AD.

As these idols are Utsava Beras (Idols movable during festivals) there has been a long practices through centuries at Tirumala Hills to bring out these idols into the holy Mada streets of Tirumala temple on the day of Punarvasu Nakshatra, the birth star of Sri Rama, every month. During this time, the idols of Sri Rama, Sita and Lakshmana are kept on one Tirucchi Vahana and taken into the holy streets. From the opposite direction on another Tiruchi vahana the idol of Hanuman is kept and brought towards Sri Rama. All these idols are kept for public view near Sahasra Deepa Alankara Mantapa for some time in the evening. After the prayers of the devotees, the idols are taken to the Bedi Anjaneya Swami temple. After due rituals there the idols are again brought into the sanctum sanctorum of Lord Srinivasa. This is a monthly practice in the temple.

Besides this monthly process the idols are offered with an annual special process of worship on the occasion of Sri Rama Navami the birth tithi of Sri Rama. On this holy day these idols are brought to the place near the golden threshold of Ananda Nilaya and seated on a golden throne. The event of Koluvu or the Assembly of Sri Rama which is technically called Asthana, is celebrated as an annual event. On the Dasami Day of the bright fortnight of Chaitra Masa in the lunar calendar which is the very next day to Sri Rama Navami, the Rama Jayanti, the Coronation ritual of Sri Rama

(Sri Rama Pattabhisheka) also is celebrated. This annual event is attended by large crowds of people with great devotion. On the full moon day of Chaitra the festival of Vasanthotsava to Sri Rama Parivar is celebrated in the Vasanta Mantapa of Tirumala which is also attended by crowds of devotees.

As far as the measurement details are concerned the idol of Srirama is of 40 inches, of Sita is of 36 inches and of Lakshmana is of 37 inches. Sri Rama is here seen holding a bow in his hand which posture is called Kodanda Rama idol. This form signifies the quality of Rama to protect his devotees from worldly troubles.

Thus the presence of Sri Rama has been gracing the devotees at Tirumala hills from time immemorial.

Kodanda Rama Swami at Tirupati

This temple of Sri Kodanda Ramaswami at Tirupati is much nearby to the Ramachandra Pushkarini or the Lake of Sri Ramachandra. According to traces in the Puranas it is said that Sri Rama along with Sita, Lakshmana, Anjaneya, Sugriva, Jambavan and Angada visited this place during Treta Yuga after the slaughter of Ravana. As a mark of the visit of Sri Ramachandra this temple was built in remote past. Ever since the visit of Sri Rama it is further said that Jambavan used to worship Sri Rama at this place. At the beginning of Kali Age the King Janamejaya, the descendant of Pandavas and the son of Parikshit and the great grandson of Arjuna, during his rule renovated this temple expanding the temple premises and temple cliffs. He further constructed the compound wall and other halls of the temple too. During the modern historical development it was during the rule of the kings of Yadu race during the year 834 AD once renovated this temple. This temple was further renovated during the reign of the king Saluva Narasimha Raya. This temple is popularly known as Periya Raghunatha Temple (Big

Raghunatha Temple) as another small Raghunatha temple was constructed near Ramanuja sannidhi in the temple premises of Govinda Raja Swami. This Periya Raghunatha Temple was built with the Pratistha of Sri Rama's idol in the year 1481 AD. The worship of Sri Rama is according to Vaikhanasa tradition in this temple.

The main festivals of this temple are the annual Brahmotsavams of Sri Kodanda Rama Swami during the days of Sri Rama Navami. The celebrations of Varshika (Annual) Brahmotsavams are very grand and great in style and gait.

People believe that Sri Rama in the form of Kodanda Rama posture wielding a bow in hands protects his devotees with great care and concern forever. The worshippers always say that the Kodanda Rama form of Sri Rama is always has the power of protecting the devotees from the state of distress.



Vontimitta Sri Kodanda Ramaswami Temple

This is the third popular Kodanda Ramaswami Temple with Puranic and historical importance in the Tirumala region. This has great popularity as the temple of miracles and splendor. According to Puranic accounts this is a part of Dandaka Aranya or Dandaka forest of the Ramayana. During the stay of Sri Rama in the Dandaka Aranya along with Sita and Lakshmana in this region it happened to create a lake with two partitions in this region by hitting the ground with his arrow on the request of Sita. Ever since, the two parts of the lake by names Rama Tirtha and Lakshmana Tirtha, have been removing the thirst of the people of this region. He used to protect the holy Yajnas of the sages dwelling in this region. Hence this region has been known as the place of the incarnation of Grace and Favor of Sri Rama.

This village of Vontimitta is geographically situated between the holy Srisailam region of Sri Mallikarjuna Swami and a place named Siddha vatam. This place is an abode of many poets, scholars and kings. According to the regional claim the great Telugu traditional poet Potana wrote Bhagavata while staying in this place only during 1405-70 AD. Another popular poet of this region Sri Ayyala Tipparaju wrote a great collection of hundred poems known by name Raghuvira Satakam. Another famous poet of this place was Vavilikolanu Subba Rao, who lived during 1863-1936. He was in short known as Vasudasu and had a title Andhra Valmiki.

The history of this temple is traceable from two popular inscriptions of Sadasiva Rayalu, a descendant of Sri Krishna Devaraya. These two inscriptions respectively belong to 1554 AD and 1558 years. There is also the third inscription belonging to the year 1559 AD according to which this temple land was offered by

Nayankar Nagarajayya Deva for constructing Sri Kodanda Rama Swami Temple. The sculpture and the artistic value of this temple is marvelous.

The annual Brahmotsavams of Sri Kodanda Rama Swami are celebrated here with grand festive spirit during the Sri Rama Navami Jayanti days for TEN days. Special rituals and Pujas are performed during Dhanurmasa of Solar Calendar and also on Vaikuntha Ekadasi.

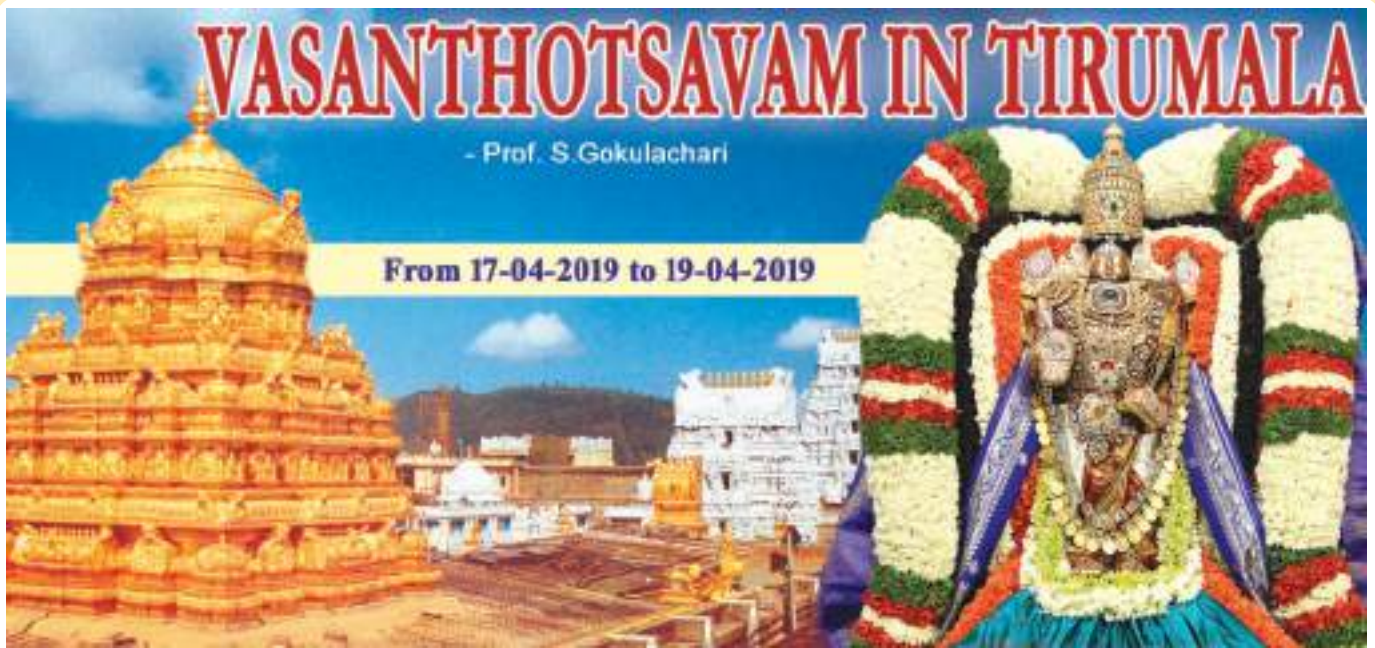
Here the idols of Sri Rama and Lakshmana wielding Bow and arrow in hands and Sita with graceful looks are very splendid.

There are several illustrations of experiences of a good number of devotees who were blessed and favored by the gracious looks of Sri Ramachandra here. People trust that worshipping Rama in this place helps one to remove all the obstacles in life, bestows childless ones to have children and helps one from being troubled by any wicked people.

In this manner these three places have a unique commonality that in all these places Sri Rama is in the Kodanda Rama posture and all these three places are situated in the region visited by Sri Rama while he was in exile.

May Sri Kondanda Rama bless all his devotees forever to remove all obstacles from life.





In a span of year, many utsavams are being celebrated according to Vaikanasa agama, in Tirumala. Every celebration has its own importance and significance besides its glory. One of such utsavam is Vasanthotsavam.

After the completion of Sri Padmavathi Srinivasa Parinaya festival, Vasanthotsavam is being celebrated. Vasanthotsavam is the combination of 2 words - “**Vasantha**” (Spring season) and “**Utsavam**” (festival). Arjita **Vasanthotsavam** is also conducted daily as an abridged version of the **Vasanthotsavam**.

Sri Malayappa swami and His consorts - Sridevi and Bhudevi are being seated in single (Eka) golden asanam, to take holy bath and listen the veda mantras. The highlight of the festival is, Lord Malayappa swami and his Consorts are given aromatic bath, which is believed to give a soothing relief to the deities from the scorching Sun.

Abhishekam - specifically called *Snapana Thirumanjanam* (Holy bath), is performed to the *utsava murthi* and his consorts on all the three days in the Vasanthotsavam mandapam.

The start of this utsavam (festival) in Tirumala is recorded during the period of Achyutaraya in 1460's. The festival was started with the fund of

3000 narpanam contributed by Periya Solai, the son of the accountant in the temple.

The three-day annual fete used to be carried out at the Vasantha Mandapam, an ancient structure built by the Vijayanagara rulers to perform the Vasanthotsavam. But the old one was demolished as part of the renovation of the temple surroundings in 2006. The new venue — Vaibhavotsava Mandapam — situated in front of the main temple and this renovated mandapam can accommodate 1200 people at a go.

The festival starts with *ankurarpanam* pooja (sowing the nine kind of seeds) ceremony. One day before the start of the Vasanthotsavam festival, *punya vachanam* (purificatory rites), *vaasthu santhi* (worship of deity and lord of nature and their elements and natural forces as well as Lord and deity of directions and environment) and sacred consecration rituals are performed by the temple priests.

In first day, Utsava moorthy Sri Malayappa Swamy with his consorts Sridevi and Bhudevi are being taken procession through West Mada Street to Vasantha Mandapam and is seated on golden asthanam.

The Vasantha mandapam is being decorated with not just garlands, but a massive green canopy made out of grapes, apple, sweet lemon, banana, pineapple and many more varieties spread over the space giving cool shade over the utsava deities mused the devotees, sparkled with sweet smell of green fruits and flavour of aromatic flowers.

The very objective is of this display that Lord Venkateswara is very close to nature and the rituals were performed in natural surroundings which provides an aesthetic feel to devotees.

Rituals like Snapana Thirumanjanam is being conducted with special samarpana (offerings) to Lord Malayappa swamy and his two divine consorts in presence of Jeeyar Swamis. The archakas and veda pundits chanted Pancha Suktha veda mantras consists Purusha Suktham, Narayana Suktham, Sri Suktam, Bhu Suktam and Neela Suktam and some parts of Upanishads and Arulicheyal, Periyalvar Neeraatta pasurams, while rendering sacred bath to Lord Sri Malayappa Swamy, Sri Devi and Bhu Devi. The deities were garlanded with Thulasi mala.

Then the deities were rendered Nakshathra harathi, Kumbha harathi and lastly special Karpoora harati. A golden sieve with thousand apertures is being held over by archakas and the mantrajaba holy kalasa water poured called Sahasrakalasaabhishekam.

After the aromatic bath, the deities are taken to procession through mada streets to reach Swami Sri Ramanuja Sannithi. There, Nithya utsavam is performed. While reaching the Bangaru vaasal (Golden entrance) inside the temple, Special ornament is being offered to Lord Malayappa Swami. Mangala Vadyam and annamacharyas keerthanas are also rendered.

In second day morning, Lord Malayappaswami with Sridevi and Boothevi are taken in Golden Chariot to round four Mada Streets and to arrive Vasanthotsava mandapam. There asusual Snapana thirumanjanam (Thirumanjanam on special occasion only) is being offered with devotional fervour. Then madaveethi procession is taking place to give Darshan to his devotees, who are eagerly awaiting.

In third day, abhishekam is performed to the idols of Lord Rama and krishna with their consorts Sita along with Lakshmana, Hanuman and consort of Lord Krishna Rukminidevi are also placed at the Vasantha Mandapam on their decorated ornamented aastanam (platform).



The four great epochs are Satya Yuga, Treta Yuga, Dwapar Yuga, and Kali Yuga. In the Treta Yuga people still remained righteous and adhered to moral ways of life. Lord Rama of the epic poem the Ramayana lived in Treta Yuga.

Lord Rama to represent treta yuga, whose principles are Ideal friendship, promising rule, sense of protecting the good and sense of liberality. The mother Sita has also virtuous qualities like chastity, patience, forbearance, the ideal organization of 'dharma'.

Lord Krishna to represent Dwapara yuga, who taught the Great Bhagavat Gita to restore men, who had lost all knowledge of the intelligence and bliss bodies.

Lord Malayappaswami is to save the people in the present kaliyuga. To mark this, the holy bath is performed to all the three deities with Vedic chanting. Later the consecrated idols are taken in a procession in the evening. In front of Sri Ramanuja Sannithi they are offered asthanam and Nithya utsava.

In Vasanthotsavam there is no Veethi Ghosti. (Alvars hymns rendering in street procession). However, Siriya thirumadal is alone recited. Among the six prabhandams of Thirumangai alwar, the two well known as Siriya and Periya Thirumadals are unique for the display of "Nayaka Naayaki Bhavam". In this prabhandam Alwar seeks gods intervention not being able to bear the separation from his only aim in life to reach and serve God. The chanting of Siriya Thirumadal starts at Mahadwaram, where the sathumurai (concluding the Prabhandam) is being done in other occasion, and ends at Ramanuja sannithi.



PUZZLE

1		2		3		4		5
6			7					
8						9		
				10				
				11		12		13
14				15				

CLUES FOR PUZZLE

- ACROSS**
- Wife of Lord Krishna (7)
 - Shoulder (Jumbled) (3)
 - Father (3)
 - Very large (4) (Jumbled)
 - Help (3)
 - Agni (5)
 - Naughty child (3)
 - Not suitable (5)

- DOWN**
- Male sheep (3)
 - Radheya (5)
 - Lord Rama (4)
 - Brother of Lord Vishnu (5)
 - Noise (5)
 - Son of Varuna (5)
 - Father of Sukra (4)
 - Plural form of 'Is' (3)
 - Do something (3)

Presented by
Sri T.S. Jagan Mohan



Chaitra : A Month of Blossoming Consciousness

Telugu Original by : Dr. K. Ramakrishna

English by : Smt. M. Indira

There are five rudiments of elements in every man, namely—sound (*sabda*), touch (*sparsa*), form (*roopa*), taste (*rasa*) and smell (*gandha*) which manifest themselves as Five Elements outside—Earth, Water, Fire, Air, and Space. Man has an obligation to discover these elements within and without with his mind's eye and lay down steps to reach the heaven even as he fulfils his worldly life. Our elders have directed us to follow in the footsteps of Nature in our daily life and attain the purpose of life as a combination of Nature (*Prakriti*) and Energy (*Sakti*). Seers as they are, they have divided Time in order to aid man in the discharge of his responsibilities. Chaitra is a month that reveals the highest scientific angle on Indian way of life in this process. The tree-stubs sprout and alongwith them, human life flourishes in this month. New rays of life radiate purging it of inherent contradictions, differences and dislikes.

The festival that comes to our mind in the Chaitra is Ugadi. It inaugurates a New Year in Telugu Calendar. Let us not go into the details of origins of 'Ugadi', the established traditions behind it and the differences between solar and lunar measurements. Instead, let us focus on the do's and don'ts as ordained by our spiritual sciences.

1. Hoisting the Flag on every house: God's flag has to be hoisted at each and every house. Flag is a symbol of sovereignty, freedom, liberty and victory. It inspires us to take up adventurous deeds. Not only undertaking penance closing your nostrils; but it reminds us of wielding the sword, if necessary. It directs us to aim at scaling some more heights of victory in the New Year. Hence, it is a must that we hoist the flag at every house on Ugadi.

2. Anointing with oil: We have to apply sesame oil from head to toe and bathe with soap-nut juice, the medicinal properties of which ensure good health. Such an anointing drives away the inertia of the body and spurs the consciousness of both body and mind. Such a conscious mind absorbs us only in righteous deeds and enables us to receive in turn the blessings of God instantly.

3. Receiving the Umbrella and Hand fan: That is, buying a new umbrella and hand fan made of naturally available bamboo and palm leaves. Our ancients have adopted this practice keeping in view the advent of hot summer season after spring. Preservation of physical health is also the underlying purpose of division of time by the ancients.

4. Worship of Lord Brahma with fragrant leaves (Damanam): That is, worshipping the angels with fragrant flowers and leaves. During the first lunar fortnight from the first day to the Full Moon day, fifteen angels have to be worshipped in fifteen days—on the first day—Brahma, the second day Uma Devi, Siva, and Fire-God, the third day Gouri and Shankara, the fourth day Ganesha, the fifth day Serpent Goddess, the sixth day Kumara Swamy, the seventh day Sun-God, the eighth day Maternal Goddesses, the ninth day Durga Devi, the tenth day Dharma Raju, the eleventh day saints, the twelfth day Lord Vishnu, the thirteenth day Cupid God, the fourteenth day Siva and the fifteenth day Lord Indra.

5. Pacifying rituals of Worship: Lord Ganesha should be worshipped on Ugadi for prevention of obstacles. We should also worship the nine planet-gods for removal of planetary evil effects.

6. Worship and Recital of Hindu Almanac:

Hindu Almanac (*Panchanga*) consists of lunar day (*tidhi*), day of the week (*vaara*), moon's sign (*nakshatra*), conjunction of planets (*yoga*) and horoscope (*karanam*). According to the scriptures, we have to worship gods and the Almanac, and eat different preparations of flour on the morning of Ugadi alongwith friends and relatives. In the evening, we have to go to temple to listen to the recital of the Almanac by the traditional scholars. Listening to the Almanac will banish bad dreams and eliminate enemies. We get the auspicious merits of donating a cow in charity. Our life-term increases. Our tasks are fulfilled. The scriptures ordain that we should take the necessary precautions about the lunar day for wealth, day of the week for longevity, moon's sign for termination of sins, conjunction of planets for health, and horoscope for success in deeds.

7. Eating Neem Flowers: This is the sauce relished by one and all on Ugadi. On this day, we have to get up early in the morning, complete our daily chores and bath, worship gods, offer to Gods the Ugadi Sauce hygienically prepared as per rules, and then eat it reciting the following shloka.

*Shataayurvajra dehaaya sarva
sampatkaraayacha
Sarvaarishta vinaashaaya nimba kandala
bakshanam !!*

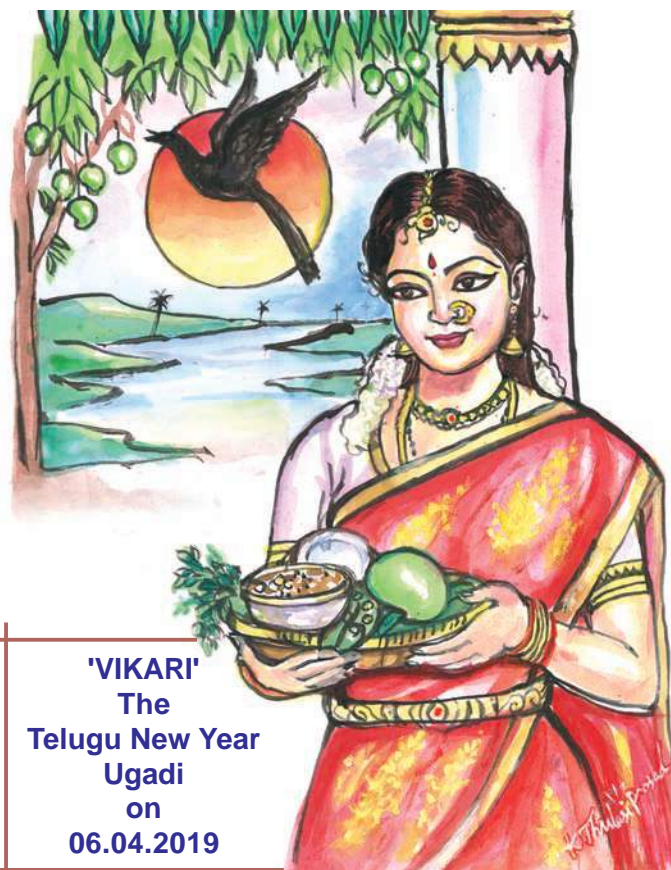
The scientific name of neem is "*melia azadirachta*" or "*azadirachta indica*". The Parsi word *azadirachta* means the best tree. Ayurveda prescribes neem for curing 35 kinds of diseases. It is the best cure for the bad dreams one gets in the early morning. It terminates the differences between husband and wife. Chewing neem leaves or smelling the crushed neem leaves is a remedy for insomnia. The unripe mango pieces drenched in neem sauce heal intestinal wounds and bleeding. They prevent sunstroke. The salt prevents rheumatic disease and sluggishness. Cumin seeds banish indigestion. Jiggery protects

defense mechanism. Tamarind destroys a thousand diseases, according to Ayurvedic medicinal system.

8. Centres of Water-Supply: Arrangements have to be made for supplying water to the thirsty. Ugadi indicates seasonal change. These centres prepare people to withstand the coming summer heat and get ready for quenching thirst. This practice inculcates compassion for all creatures. It implements the adage: "Service to man is service to God."

9. Visit to Elders and Friends: On Ugadi we have to meet the elders and friends to greet one another and enquire after health and well-being. It strengthens the bonds of love among people and protects kinship relations.

10. Worship of Nine-night Spring Vessel: The period of nine days from Ugadi is called *Navaratri* (Nine Nights). Scriptures have detailed the rituals of God's worship during this period. On Ugadi a copper vessel has to be kept and worshipped in the God's corner of the house. Other services of worship have to be conducted according to the family tradition and preceptor's directions. The importance of Nine Nights



is described in *Devi Bhagavata* and *Dharma Sindhu*. There are two aspects of *para* and *apara* pertaining to the Godly nature. One is dynamic while the other is inert. Visible Five Elements, ego, intellect and the manifest phenomenon (*paraa prakriti*) eight in number if added to *para prakriti* become nine. The Nine Nights of Spring are symbolic of these nine aspects of nature. It is a spiritual secret.

Ugadi: A Cow of Plenty for Poets

There is something unique about Ugadi and the month Chitra. That is Poets' Meet. Although several poetic meets are held in general, seasonal poetic meets are unique only to Ugadi/Chaitra/Spring. Ugadi is a symbol of seasonal transition. Poetry is a sign of expansion of heart.

Ugadi: Legends of Myths and Epics

Spring is the first season; Chaitra the first month; Padyami the first lunar day; the bright lunar fortnight the first fortnight. All put together constitute Ugadi. There are many mythological and epic legends in vogue about this. They are—

- *Brahmanda Purana* mentions that Creator Brahma commenced the creation on the first lunar day of Chaitra in the early hours.

- King Vasu of Puru dynasty acquired miraculous things with the blessings of Indra and assumed the throne on the first day of Chaitra.

- Shalivahana, the pioneer of Saka, assumed the throne on this day only.



- Sri Rama commenced his journey back to Ayodhya after his arduous forest-dwelling on the first lunar day of Chaitra.

RITUALS OF WORSHIP DURING CHAITRA

Bright Lunar Fortnight

The First Day: New Year dawns on this day. One has to get up before the sun-rise and take head-bath with a solemn vow. It is a lapse otherwise, according to the scriptures. We have to take Ugadi sauce after duly offering it to God. We have to complete all the rituals of worship as a rule as detailed earlier. Listening to the Hindu Almanac is a must. Donation of clothes takes us to new spiritual heights. Sveta Varaha Kalpa commences on this day. The planetary lord of the first day of Chaitra is the lord for the entire year. Worship of those planetary gods brings in auspicious results throughout with their blessings.

“*Sharadvasanta namaanou durgamou praaninaamiha tayornityam viseshena kartavyam daiva poojanam.*” That is, the *sharat* and *vasanta* seasons constitute a period of deadly pain. *Devi Bhagavata* prescribes celebration of Nine Spring Nights and worship of gods and goddesses for alleviation of such miserable state with divine blessings.

The Second Day: Arundhati and Soubhagya Gouri Vratas have to be performed. Siva and Parvati have to be worshipped with the fragrant leaves of *damanam*. After the sunset Chandra Vrata (a religious

observance for the moon) has to be performed meditating upon the nascent moon. This is Balendu Vrata according to *Smriti Sourabha*. It entails blessings of the moon. This day happens to be the ruling birth star of Periyaalwar. *Skandha Purana* prescribes Arundhati Vrata on this day for longevity of husbands. According to *Chaturvarga Chintamani*, it has to be performed from the first day to the third in the bright lunar fortnight. One has to consecrate the idols of Arundhati, Vasishta and Dhruva on the first day. This is the coronation day of Vibhishana by Lord Srirama after Ravana's death.

The Third Day: One has to perform *Siva Dolotsav* or *Andolini Vrata* (Swing Ceremony for Lord Siva). After worshipping Uma and Maheswara, the idols have to be placed in the swing and worshipped. It results in prosperous marital life. Red turmeric powder (*kumkuma*), paste of burnt camphor (*agaru*) and camphor have to be profusely used in the worship of Gouri on this day. The Hindu Almanac of the day mentions Soubhagya Sayana Vrata, Masa Gouri Vrata and Uttama Manvadi. Uttama Manva is the third of fourteen Manuvus. *Matsya Purana* refers to Soubhagya Vrata. According to this, the marital ceremony has to be performed to the processional deities of Uma and Maheswara. One who performs it will reach *Kailasa* of Lord Siva. Maharashtrian tradition celebrates this as Gouri Tritiya. It is also celebrated as *Matsya Jayanti*.

The Fourth Day: Lord Ganesha has to be worshipped with the fragrant leaves of *damanam* on this day. *Chaturmoorthi Vrata* has to be performed according to *Chaturvarga Chintamani*.

The Fifth Day: It is Vasantha Panchami or Naga Panchami. This day milk and ghee have to be offered to serpents like Ananta, Vasuki, Takshaka, Karkotaka, Sankha, Kulika, Padma, Maha Padma. Lakshmi descended on this earth as per the orders of Lord Vishnu on this day. Hence, she has to be worshipped separately.

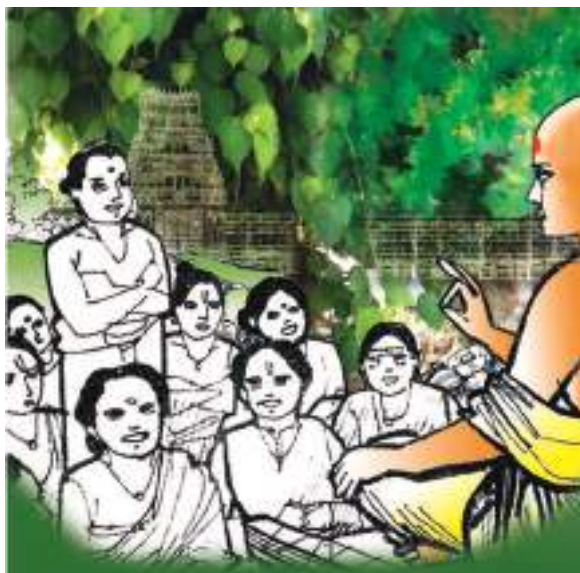
Smriti Koustubha regards it as Salihotra Haya Panchami. Salihotra wrote *Aswa Sastra*, a scientific treatise on Horses. Hence, the name. It is not in vogue now. Some Hindu Almanacs also regard it as Sri Panchami. But, Sri Panchami of Magha is more well-known.

The Coronation Day of Lord Srirama has to be celebrated on this day. After killing Ravana, Lord Srirama anointed Vibhishana as the king of Lanka on the second day Chaitra, left for Ayodhya on the third day, reached Bharadwaja's hermitage on the fourth and Ayodhya on the fifth for coronation. Hence, it is a festive occasion to celebrate the Coronation Day of Lord Srirama. According to *Smriti Koustubha*, serpent gods have to be worshipped on this day.

The Sixth Day: Skandha has to be worshipped with the fragrant leaves of *damanam*. (Gods have to be worshipped as per the scriptures with the vedic hymns).

The Seventh Day: It is Bhanu Saptami. Sun-God has to be worshipped with red flowers on this day. *Aditya Hrudaya* has to be recited. Those who perform a vow for the Sun (*Arka Vrata*) should go without food that night.

The Eighth Day: The early hour bath chanting the names of God will yield the results of having performed Vajapeya Sacrifice. Goddess Bhavani has to be specially worshipped on this day, it being her birth day. Lord Parameswara and Goddess Parvati have to be worshipped in the evening with 108 Ashoka flowers offering them cakes fried in cow-ghee. According to scriptures, one has to eat Ashoka leaves and decorate



oneself with Ashoka flowers. *Linga Purana* ordains that one has to eat Ashoka buds on this day if it is associated with Punarvasu sign for alleviation of grief.

One has to bathe as per the prescribed tradition if this eighth day happens to be Wednesday with Punarvasu star. It yields the results of having performed a Sacrifice. It is said that a dip in Brahmaputra river attains the world of Brahma.

The Ninth Day: It is Srirama Navami, the birth day of Lord Srirama. One has to take meals only once on this day. Marital ceremony has to be performed to Rama and Sita. *Agastya Samhita* mentions that the devotee is venerated all over the world on this day if he fasts, abstains from sleep and worships Rama.

The Tenth Day: It is called Dharmaraja Dasami. Goddess of Dharma has to be worshipped on this day.

The Eleventh Day: It is called Kamaidekadashi. Goddess Rukmini has to be worshipped. The idol of Lord Krishna has to be kept in the cradle and worshipped with hymns. Stripped of the blemishes of Kali and other lapses, one attains *Vaikuntha* of Lord Vishnu. Righteous desires are fulfilled.

The Twelfth Day: Vishnu Damanotsava has to be performed according to *Smriti Koustubha*. Vasudeva has to be worshipped according to *Nilamata Purana*. Current Almanacs regard this day as Vamana Dwadashi. There is also the practice of performing *Bhratru Prapti Vrata*.

The Thirteenth Day: It is Madana Trayodashi or Ananga Trayodashi Vrata. Harmony increases between man and wife if Cupid is worshipped as per tradition and *Ananga Vrata* is performed. There won't be any problems among married couples. According to scriptures, there won't be re-birth if Lord Siva is worshipped on this day.

The Fourteenth Day: It is Saiva Chaturdashi. One has to bathe in the rivers near Siva temples. Swing ceremony for Lord Narasimha has to be

celebrated according to *Smriti Koustubha*. Iswara, Vira Devi and Bhairava have to be worshipped.

Full Moon Day: Meditation, chanting and worship on this day yield multiplied results. Colourful clothes have to be donated. According to the scriptures, Chitrugupta Vrata wards off Yama's persecution. Though it is done in Andhra Pradesh without recourse to the ruling star, it is still done on Full Moon day in Tamil Nadu. Marital ceremony if conducted for Siva and Parvati on this day would bless us with good children. There is a local practice of adopting it as Hanuman Jayanti. Bathing in Akasha Ganga begets best of results. *Shraddha* Sacrifice if performed would yield the results of having performed Aswamedha Sacrifice. Cows have to be given in charity on this day. It is also Madhura Kavi Alwar's birth day.

Dark Fortnight

The First Day: According to *Chaturvarga Chintamani*, Patala Vrata is performed on this day.

The Fifth Day: According to some texts, this day is called Matsya Jayanti. *Dharma Sindhu* and *Smriti Koustubham* consider the first day of Chaitra as the Matsya Jayanti, while some other texts regard it as the third day.

The Eleventh Day: It is Varudhinyekadashi. Our Almanacs name it Varudhini Vratha. Scriptures assure that if this sacrifice is performed on fasting, it yields the merits of giving a thousand cows in charity.

The Thirteenth Day: It is Varaha Jayanti. Though there is difference of opinion about it, most of the Telugu Almanacs agree upon the thirteenth day of dark fortnight. On the basis of majority, it is proper to endorse this view.

The Fourteenth Day: A holy dip in the Ganges on this day wards off possession by devils. Greater is the effect if it falls on Tuesday.

No Moon's Day: *Smriti Koustubha* ordains us to do Vahni Vrata, while *Chaturvarga Chintamani* asks us to perform Pitru Vrata.





VONTIMITTA

KODANDARAMA TEMPLE OF TIME IMMEMORIAL

Telugu Original by : Sri K. Narasimhulu
English by : Smt. P. Sujata

Lord Sri Kodandarama accompanied by His Consort, Sita and brother Laxmana manifested in Vontimitta. The seed for his manifestation had been sown in Kritayuga itself. Jambavantha residing in the Himalayas left his abode and arrived in south India for meditation. He found that there was only a small island suitable for meditation. The bears were wandering there. The island was surrounded by maredu (bhel) trees. Jambavantha liked the place. He had constructed a small hut. The stream of water was flowing uninterrupted from the nearby Palakonda. What else did he desire. The Bears of his tribe helped him. He meditated there for hundred years sitting opposite to North side of the hutment. He preferred, "Rama taraka mantra" for his meditation. He was able to obtain the grace of the Lord through meditating this mantra. Rama taraka mantra belongs to Lord Rama. A doubt may arise how he could recite Rama taraka mantra in krita-yuga when treta-yuga, when Rama was born, was yet to follow at that point of time. There was an explanation. By the time, Jambavantha meditated, 27 maha yugas already passed away. 28th maha yuga was continuing. In every maha yuga, there are four yugas. It means twenty-seven treta-yugas were already completed. Thus, twenty-seven Ramas, one in each treta-yuga descended



on the earth. These Ramas were not different from each other. They were all one. They were all incarnations of Lord Vishnu. The doubt about Jambavantha reciting Rama taraka mantra should not arise with this understanding. Thus by meditating this mantra, he was able to obtain the grace of Lord Rama. Rama, from the hillock opposite to the island, had blessed Jambavantha to be long-lived (Chiranjeevi). The present place, where Rama had appeared before Jambavantha is also called the second abode of Lord Vishnu, Vaikuntam. There was also reference of this temple not only in krita-yuga but also in treta-yuga.

Treta-yuga

It was the time when Lord Sri Ramachandra was about to get crowned as king of Ayodhya. Kaikeyi obstructed this. People of Ayodhya were surprised to receive a piece of thunderbolt news like this. Sriramachandra accompanied by Sita and Laxmana, himself adorned with a bow and Laxmana with bow and arrows, had left for completing fourteen years in forests. They were wearing clothes made out of fibrous bark of trees. The demons were creating obstacles for the sages who were meditating in the forests. In order to destroy those demons, Lord Rama travelled to different places in the forests, and one time, he resided in Vontimitta. This was the place where he blessed Jambavantha in krita-yuga. The sages were meditating in that place. The Mrukunda sage ashram was to the west of the place where Rama was staying. Devotees visiting Vontimitta can visualize this even now.

There were no rains in one summer. The animals and birds were thirsty. Sita observed this and asked Rama, how these

creatures will be able to quench their thirst. Lord Rama shot an arrow into the ground. The groundwater shot up with the returned arrow. Sita, Rama and Laxmana quenched their thirst. The spring is still seen here and is called 'Rama theertham'.

During their further journey in the forests, Sita, Rama and Laxmana set up a hut and spending their time protecting the munis. On one occasion, Ravana abducted Sita. Rama made friendship with Sugreeva. Hanuman and Jambavantha were entrusted with searching for Sita. Jambavantha came to this place where Lord Rama blessed him in Kritayuga. He slept there during the night. He saluted the place and left for searching Sita in the morning. A temple was constructed in Kaliyuga. It is believed that the trio still made Vontimitta as their abode and thus temple in Vontimitta is called second Ayodhya.

History of the Temple

The Vijayanagara kingdom was set up in the 14th century by Akkarayulu and Bukkarayulu with the blessing of Vidyaranya swamy. Their main motto was to admonish the foreign rule and establish Hindu dharma. The Vijayanagara kingdom grew in plentiful. Kamparayulu, the brother of Bukkarayulu came to rule eastern side with Udayagiri as his capital. When he visited Vontimitta once, two tribals, named 'Ontadu' and 'Mittadu' welcomed the king and



provided hospitality. Kamparayulu felt that it was the most appropriate place to dig a lake because the environment surrounding the place has been with streams of water and hillocks. Both Ontadu and Mittadu explained the importance of the place to the King. They informed the king how Lord Srirama blessed Jambavantha in Kritayuga, the Rama's forest journey and how Jambavantha stayed for a night at this place while searching for Sita. The king had agreed to construct a temple and the responsibility of constructing the temple and a lake were given to those tribal brothers.

Bukkarayulu went on a pilgrimage to Benaras and Rameswaram during the year 1356. On his way, he visited Vontimitta. He had ordered to make the idol of Rama and Sita sculptured on a single stone. The temple was consecrated by Vidhyaranya Maharshi.

Lord Srirama appeared in Kritayuga to bless Jambavantha at this place. He was here in Tretayuga to protect the sages from demons. Lord Rama now established himself in kali-yuga in Vontimitta to protect righteousness.

The temple was not very large during Bukkarayulu regime. Only sanctum sanctorum, main hall, and small dome over the temple gate were constructed during that time.



The improvements in the temple took place since the year 1600. The temple was extensively developed for about three decades by Anantha Raju, his son, Tiruvengalanadhudu, his son Kumara Anatharaju who ruled Siddavata. The rangamantapam, extensive yards, fort-like boundary walls, three big domes were constructed during that time. Sanjeeva Rayaswamy temple, chariots, chariot room, Ramatheertham (lake) had been constructed by them outside the main temple. Rangamantapam was constructed on 32 strong stone pillars decorated with excellent architecture. The kitchen in the south-east corner, Kalyana Mandapam (marriage hall) in the south-west corner and on southern side two welcome halls were constructed. Devotees will have a blessed feeling of entering heaven when they climb 32 steps from the east side to have darshan of the Lord in the temple. On the eastern entrance, devotees can see sculptures of Bhagavatham, pictures of Sita's marriage, etc.

The regular rituals on daily basis and yearly festivities are celebrated throughout the year in the temple. Brahmotsavams are celebrated for ten days starting from Chaitra full moon Navami. Rama Jayanthi and Pothana Jayanthi are celebrated on Navami day. The celestial marriage of Lord Rama is conducted on Chaturdasi and chariot procession on the next day. Devotees gather here not only from our state but also from other states as well. It is a speciality of this temple that the celestial marriage of Lord Rama is celebrated in the night of Chaturdasi. Goddess Sita was born in the star Uttaraphalguni. The celestial marriage would be performed during the presence of that star in the calendar. The brahmotsavas were decided by Vidyaranyaswamy as per the traditions of treta-yuga.

Services by Vasudasu

During the early 20th century, Vavikolanu Subba Rao garu had dedicated himself for the reorientation of the temple. He came to Vontimitta to serve Lord Srirama. He had donated his property to the Lord. He was seeking alms by wearing a loincloth. He had repaired the temple with the amount so collected. He constructed new buildings. He conducted brahmotsavams and daily ritual services to the Lord. He made a new chariot. His service to the lord was unparalleled. He was a great scholar and a great poet. He has authored several books which can be easily understood by both literates and illiterates. He has translated Valmiki Ramayana with a commentary in Telugu. He titled it "Mandaram". He had been praised as Vasudasu by the people.

The bifurcation of Andhra state took place in 2014 into two states. The Bhadrachala Rama is in Telangana state. Both Andhra Pradesh Government and the people of the state have committed for the improvement of

Vontimitta. The brahmotsavams during March-April 2015 were officially conducted by the State Government. From the next year onwards, the temple brahmotsavams and other programmes in the temple are being conducted by Tirumala Tirupati Devasthanam.

Temple Development

The Tirumala Tirupati Devasthanam has planned development of the temple with a budget outlay of Rs.100 crores. A mega marriage hall is being constructed for celebrating the Rama's celestial marriage on the way to Kadapa. Stay facilities and housing have been arranged. Every year, the celestial marriage would be witnessed by lakhs of devotees.

Beautiful Places Around the Temple

The southern side of the temple had been flattened. A garden has been grown. Streets have been laid around four sides of the temple. Pushkarini (holy water lake) has been constructed on the eastern side of the temple. Several schemes introduced in the temple such as decorations, the performance of pujas, reciting of Vedas, distribution of prasadam of the lord, has been attracting the devotees. The Sanjeevarayaswamy temple has been modernised.



The temple is shining brightly during nights with decorated electrical lights.

Devotees are participating in large numbers during the celestial marriage of Lord Rama and Sita which is performed on Sravana star every month, and abhishekam on Saturdays in the temple. The Laddu Prasadam from Tirumala is received in the temple every Saturday.



VISISTAADVAITA IN ANNAMACHARYA SANKEERTANAS

- Prof. M. Rajagopalachary

Annamacharya (1408-1523) occupies a distinct place in the Bhakti literature having written around 32,000 sankeertanas of which only 12,000 are available now. His grandson-biographer Chinnanna calls them *mantras* or sacred hymns. Annamacharya is widely known as the father of Pada tradition of poetry (*Padakavita Pitamaha*). He is also called *Sankeertanacharya* and *Harikeertanacharya*. He has become the pioneer in Sankeertana literature by showing the path to Purandaradasa in Kannada, and Venkatamakhi in Prakrit. He was much ahead of his times in that he exhibits rare social consciousness, and

preaches egalitarianism through a number of his compositions. Though Annamacharya was born four hundred years after Sri Ramanuja, he appears to be profoundly influenced by the latter's *Prapatti marga* which enriched his literature. His *Adhyatmika*/devotional sankeertanas are steeped in *Visistaadvaita* philosophy exemplifying the tenets of supremacy of Lord Narayana, inferiority of *Jivatma*, *akinchanatva* and *naichyaanusandhaana* of a devotee and complete surrender to God.

Sri Ramanuja is the architect of *Visistaadvaita* philosophy. He differs with Sankara's precept of absolute oneness and non-dualism (*Advaita*) of the individual soul (*Jiva*) and the Supreme Soul (*Paramaatma*). He rejects Sankara's dictum of *Brahma Satyam* (God alone is the reality) and *Jagath Mithya* (the world is only an illusion) and proposes *Brahma Satyam* and *Jagan Satyam*. He accepts that the individual soul and the Supreme Being are one, but at the same time they are distinct in the sense of a wave is different from the sea as a whole. The wave is only a mode of expression of the sea; it cannot be called the sea. Similarly, *Jiva* though belongs to *Brahman* is only an aspect of it as it cannot partake of the *srishti* (creation), *sthithi* (maintenance) and *laya* (destruction), the three unique capabilities of the *Brahman*. It is a part of the whole. Ramanuja sees the relation between the *Jiva* and the Supreme Soul also in terms



On the Occasion of
Annamacharya Vardanthi
01-04-2019

of Sesa-Sesi bond. Sesa, the part or remainder, is subordinate to Sesi, Wholeness or Master. It exists for the use and purpose of the Sesi. God's one will operates through the whole universe according to the *Karma* of every entity involved in the creative process. These *Karmas* cannot attain fulfillment without God's sanctioning will behind.

Ramanuja distinguishes between Bhakti and *Prapatti*. Bhakti is practicing love of God, taking various positive aids as means to reach God like the *Markata-Kishoranyaya* where the baby monkey holds on to the mother depending on it to reach the destination. *Prapatti*, on the other hand, means absolute surrender to the Lord trusting Him as both the means and the end. It is like the *Marjara-Kisoranyaya* where the kitten remains in the same place and the mother cat carries it to the destination safely without any effort on the part of the kitten. *Prapatti* requires no rituals except absolute faith and surrender to God. *Prapatti*, however, is a unique term to be understood in terms of Visistaadvaita philosophy of Sri Ramanuja. It believes in the *naichyaanusandhaana* (denigrating oneself with great humility) and *akinchanatva* (inferiority/servility) to the Lord yearning for the Lord's unbounded mercy.

Annamayya glorifies *prapatti marga* of *Visistadvaita* philosophy. In his *sankeerthanas* we find absolute surrender to Lord Venkateswara whom he views as the Supreme God. He attributes all the incarnations of divinity to Him. He takes a pledge that he would sing of Lord of Seshachala with whom all the gods and goddesses seek refuge. He gives us the essence of all *shastras* and *kavyas* in the simple *sankeerthana*, "*Athani Padedanu*".

*This is my vow. I'll sing of Him
The clever resident of the Seshachala!*

Annamayya seems to substantiate his preference for Lord Venkateswara by referring to the past examples of great devotees of the epics and *puranas* who sought refuge with Him. In quick succession he takes the names of great saints like Sanaka, Suka, Narada, Vasista and Vyasa, child devotees like Dhruva and Prahlada, Vibhishana of the *Ramayana*, and epic characters like Bhishma

and Arjuna of the *Mahabharata*. It reveals Annamayya's profound knowledge of *shastras*.

In "*Adivo alladivo...*" Annamayya considers Tirumala as the highest heaven on the earth. It is the resort of all gods and goddesses. All the virtues of the universe are found here. It is beyond the worlds of Brahma and others. The glorification of Venkatachala and Lord Venkateswara is found in all the *keerthanas* of Annamayya. In "*Athade Parabrahma...*" he considers the Lord of Venkatadri as the Supreme Lord unexcelled in the entire universe by any other god. For Annamayya, Lord Venkateswara alone has several distinctions to his credit. For example, he has Goddess Lakshmi on His bosom and Goddess Earth as His consort. He has procreated Brahma, the Lord of Creation, from his navel. The holy Ganges springs from his feet. He lifted the Mandara mountain when the angels and demons churned the Milky Ocean for ambrosia. He has the *Abhaya Hasta* (the hand of assurance and fearlessness) for His devotees.

In "*Antayu neeve hari...*" Annamayya finds Lord Sri Hari as his everything in a typical *sharanagati* tradition. In *Prapatti marga* of Sri Vaishnavism, the devotee has nothing of his own. Nothing belongs to him on this earth. Everything of his is God's as it is given by Him. Whatever the devotee does he does it only to offer it to the Lord, in the spirit of *sarvam srikrishnaarpanam*.

Annamayya considers the Lord his wealth, his thought, his abode, his body, his passion, his audience, his beginning, middle and end, and in other words, his whole and sole. He finds in Him alone his immediate destiny. The *sankeerthana* catches the spirit of *sharanagati*, complete surrender to the Lord, evidenced in *Gajendra moksha* episode of the *Mahabhagavata* and Draupadi's disrobing episode in the *Mahabharata*.

In *Sri Vaishnava* tradition, the devotees consider themselves as the servants not only of the Lord, but of His servants, as it is said *tat bhritya paricharaka bhritya bhritya*. They consider themselves as the sinners and seek forgiveness of the Lord and His servants. In tune with this tradition, Annamayya finds fault with himself and seeks God's forgiveness in one of his *sankeerthanas* "*Aparadhini nenainaanu...*" while chanting the glory of the Lord. He confesses that

he cannot but be frank as the servant of the Lord. Annamayya wants the Lord to teach him knowledge of the Self so that he would not commit such mistakes. He believes that the Lord is his ultimate destiny.

Following the *naichyaanusandhana* of Visistaadvaita tradition, Annamayya curses himself as a downright sinner and ineligible even to take the name of Hari in his *sankeerthana* “*Parama patakuda...*” He enlists the evil traits of his own. He is unholy, inauspicious, meritless, indolent, hypocritical, impure, wicked, reprehensible, imprudent, merciless, sensual, infatuated and timid. Annamayya contrasts the evil traits of the *Jiva* with noble virtues of the *Paramatma* in “*Purushothamudaveevu...*” like Sri Ramanuja who praises the Lord’s *asankhyeya kalyana gunas* (countless number of auspicious virtues). While the Supreme Soul has mastered all the virtues, the individual soul has specialized in different sorts of sins. He is the worst of the kind, while the Lord is the noblest.

I’ve all lapses; you’ve all the virtues
Again and again I betray my ignorance, you
 reveal your wisdom
Thus you save me instantly, O Lord Venkatesa!
Your splendor has spread throughout the
 universe!!

Interestingly in another *keerthana* “*Keshava daasinaiti...*”, he questions why should they find fault with his body when he is the servant of Lord Kesava. In a typical *Visistaadvaita* tradition, he refers to His *tirtha* (holy water), *prasadam* (leftover food), *kainkaryamu* (service), *mantra* (eight-lettered *ashtaakshari mantra*, the sacred text to be chanted), *tirumani* (the mark of a Sri Vaishnava painted on the forehead), *dhyana* (meditation) and *archana* (worship) to be sought by a Sri Vaishnava. He feels that there is no need to seek other expedencies when Lord Venkatesha is available to his devotees in so many ways. In the spirit of *prapatti*, he considers Him the prop and direction. In another *sankeerthana* “*Srihari padateerthambe...*” Annamayya glorifies the holy water of Lord Venkatesa’s feet as the best medicine to cure all the diseases and evils of the worldly life like a typical Sri Vaishnava. This medicine has no expiry date. It is not bitter or pungent, neither

ground nor distilled like the worldly medicine, but quite soothing and palatable. It cannot be purchased by paying money, but can be attained only with *bhakti*. This is the best medicine prescribed by Lord Venkata Ramana that snaps all our chains of the worldly life and dispels our ignorance.

Sri Ramanuja preached the eight-lettered *ashtaakshari mantra* to all with a view to showing them the path of liberation from the earthly ties. Annamayya glorifies Sri Ramanuja in quite a few of his *sankeerthanas*. Acharya, the preceptor, is important in this tradition. He is rated even above the Lord sometimes. Shabari in the *Ramayana*, for example, waits long to offer fruit to Sri Rama only to fulfil the promise she made to her preceptor Matanga and the moment she offers them she prepares to leave Sri Rama and go to find her preceptor. The episode establishes the supremacy of the preceptor even to the Almighty. This is called the *Bhagavatha Nishta* or *Acharya Nishta* (commitment to the preceptor or the devotee of God). In “*Unnatonnatudu Udayavaru...*” Annamayya praises Sri Ramanuja who is also known as Udayavaru as the master of all *Vedanta* and spiritual sciences. Sri Ramanuja stands as the personification of redemption for all human beings on the earth. He has none to match him in his greatness except Lord Venkateswara. In another *keerthana* “*Gatulanni khilamaina ...*” Annamayya praises Sri Ramanuja who revealed the secrets of the *Vedas* and all our *shastras* and made us Sri Vaishnavas by giving the *Tirumani*, the insignia of the conch and the discus and initiated us into *ashtaakshari mantra*. He established the *prapatti marga* and showed us the path to liberation. With great compassion he showed us the prop and direction in this Kali Yuga where *adharma* rules.

In “*Ekulajudemi...*” Annamayya describes the typical characteristic traits of a Sri Vaishnava. Sri Ramanuja’s *Visistaadvaita* is steeped in the spirit of egalitarianism. It does not believe in the discrimination on the basis of social status, class and gender. The devotee of Sri Hari, whatever be his social status, is truthful, averse to slander, compassionate, empathetic, pure-hearted, self-

restrained, committed to *dharma* and *karma*, devoted to Hari at heart, concerned for the welfare of others, devoid of ill-will and endowed with self-knowledge as a devotee of Lord Venkatesa. In “*Talamela kulamela ...*” Annamayya finds no distinction of social status, or region among the servants of Hari. We have many examples on the earth to show that all great things are of humble origin. A pearl is born of an ordinary shell. A precious jewel is born of ordinary stone. Annamayya rules that it is not important where the virtuous devotees of Hari are born.



Why think of social status and region? Penance is the yardstick

What if to which social status willing servants of Hari belong?

Similarly, in “*Vijaatulanniyu vrudhaa vrudhaa...*” and “*Tandanaana aahi...*” Annamayya holds that there is no use adhering to discrimination on the basis of caste as it is associated with only body which is transient and perishable. The soul is immortal and pure. When *Paramatma*, the Supreme Soul is the indwelling spirit of all the creatures of the creation, where is the need for caste-discrimination on the earth? The land on which a Brahmin and an untouchable live is the same. The sun shines on all equally be it an elephant or a dog. *Parabrahman* is the only non-dual unity. All the others are transient.

Following the tradition of *prapatti marga* of Sri Ramanuja, Annamayya says in “*Trikarana shuddhigaa ...*” that there is no need for any ritual, holy sacrifice, bathing in the holy rivers, studying of Vedas and spiritual sciences, performing penance and yoga, and other difficult paths. It is enough to chant the name of Hari and act with *trikarana shuddhi*, sincerely with unity of thought, word and deed to get liberated.

Act sincerely with your thought, word and deed in unison, God appreciates and the world applauds There are countless such ways. Why strive hard then?

In “*Nee daasya mukkate ...*” Annamayya discounts rigid religious observances and practices and prefers servitude to Hari to any other means. The only alternative left to them is to show a little bit of devotion to the Lord, even if it be worth a flower or leaf.

Thus, it is evident from the above discussion that Annamacharya has immense faith in *Visistaadvaita* philosophy of Sri Ramanuja and his *prapatti marga* and enriched his *Sankeerthanas* with this Bhakti tradition to immortalize his poetry and the glory of Lord Venkateswara. The sankeertanas evince not only Bhakti but also social consciousness of Annamayya marked by





Tirumala Tirupati Devasthanams
Tirumala Sri Venkateswaraswamivari Vasanthotsavam
17-04-2019 to 19-04-2019



Tirumala Tirupati Devasthanams

Nagulapuram
Sri Vedavalli Sametha
Sri Veda Narayanaswamivari
Brahmotsavams
18-04-2019
to 27-04-2019



Tirumala Tirupati Devasthanams

**VAYALPADU (VALMIKIPURAM)
SRI PATTABIRAMASWAMIVARI
BRAHMOTSAVAMS**

**FROM 10-04-2019
TO 19-04-2019**

**02-04-2019
Tuesday
Day: -----
Night : Senadipati Utsavam,
Ankurarpanam**

**03-04-2019
Wednesday
Day: Dwajaroohanam
Night : Peddaseshavahanam**

**10-04-2019
Wednesday
Day: -----
Night : Senadipati Utsavam,
Ankurarpanam**

**04-04-2019
Thursday
Day: Chinnaseshavahanam
Night : Hamsavahanam**

**05-04-2019
Friday
Day: Simhavahanam
Night : Muthyapupandirivahanam**

**12-04-2019
Friday
Day: Chinnaseshavahanam
Night : Hamsavahanam**

**06-04-2019
Saturday
Day: Kalpavrukshavahanam
Night : Sarvabhupalavahanam**

**07-04-2019
Sunday
Day: Mohini Avataram in Pallaki
Night : Garudavahanam**

**14-04-2019
Sunday
Day: Kalpavrukshavahanam
Night : Sarvabhupalavahanam**

**08-04-2019
Monday
Day: Hanumadvahanam
Eve. Vasanthotsavam
Night : Gajavahanam**

**09-04-2019
Tuesday
Day: Suryaprabhavahanam
Night : Chandraprabhavahanam**

**16-04-2019
Tuesday
Day: Hanumadvahanam
Eve. Vasanthotsavam
Night : Gajavahanam**

**10-04-2019
Wednesday
Day: Rathotsavam
Night : Aswavahanam**

**11-04-2019
Thursday
Day: Chakrasnamam
Night : Dwajavarohanam**

**18-04-2019
Thursday
Day: Rathotsavam
Night : Aswavahanam**



Tirumala Tirupati Devasthanams

VONTIMITTA SRI KODANDARAMASWAMIVARI BRAHMOTSAVAMS
FROM 12-04-2019 TO 21-04-2019

11-04-2019

Thursday

Day: Dwajaroohanam

Night : -----

12-04-2019

Friday

Day : Nyasabhishekam

Night : Ankurarpanam

13-04-2019

Saturday

Day : Dwajaroohanam

Night : Seshavahanam

13-04-2019

Saturday

Day: Simhavahanam

Night : Muthyapupandirivahanam

14-04-2019

Sunday

Day : Venugaanaalankaaram

Night :Hamsavahanam

15-04-2019

Monday

Day : Vatapathrasai Alankaaram

Night :Simhavahanam

15-04-2019

Monday

Day: Mohini Avataram in Pallaki

Night : Garudavahanam

16-04-2019

Tuesday

Day : Navaneetha Krishnaalankaaram

Night :Hanumathseva

17-04-2019

Wednesday

Day : Mohini seva

Night :Garudaseva

17-04-2019

Wednesday

Day: Suryaprabhavahanam

Night : Chandraprabhavahanam

18-04-2019

Thursday

Day : Sivadhanurbhaanaalamkaaram

Night :Kalyanotsavam, Gajavahanam

19-04-2019

Friday

Day : Rathotsavam

Night : ---

19-04-2019

Friday

Day: Chakrasnanam

Night : Dwajavarohanam

20-04-2019

Saturday

Day : Kaaleeyamardhanaalamkaaram

Night : Aswavahanam

21-04-2019

Sunday

Day : Chakrasnanam

Night :Dwajavarohanam

Tirumala Tirupati Devasthanams



A view of Kumaradhara Theertha Mukkoti performed by T.T.D. in Tirumala Hills on 19.02.2019



Sri Venati Ramachandra Reddy (21-02-2019)

Sri S. Prasad Babu (22-02-2019)

Took Oath as Tirumala Tirupati Devasthanams Trust Board Members



Farewell to Sri Pola Bhaskar, I.A.S.,
Joint Executive Officer, T.T.D.
on the occasion of his transfer



Sri B. Lakshminantham, I.A.S. who took over charge as
new Joint Executive Officer, T.T.D., Tirupati
on 10-02-2019

GREATEST DEVOTION

- Sri K. Vamanan Nampoothiri

God accepts anything that is offered with a loving heart - It is the bhakti of the devotee that is pleasing to God, and not the worth of the offering.

Through this divine declaration exhibiting illimitable Love for all humanity, the Lord of the Cosmos, reveals His merciful divine nature. Not concerned with the material value of the offering, He values, above everything else, the love with which we make the offering. In each of His avatars, He exhibits this pristine quality in His divine pastimes.

However, the morals and value system of such divine thoughts, at times were beyond the reach of understanding and benefit to the large masses of the common people. Hence the Saintly Masters, at the behest of the Divine, designed extraordinary methods of communicating this awareness to human memory, in ways that would make it immutable in oral transmission through all time for guiding the society. Very powerful symbolisms were used to highlight the main evolutionary changes required of a human being with strong emphasis to shift from attitudes of selfishness to attitudes of selflessness. In the epics and puranas, several legends exist showing the "oneness of Lord Hari in all of His creations" and also the way of His dealing with situations.

"If one offers to Me with love and devotion a leaf, a flower, a fruit, or even water, I delightfully partake of that article offered with love by My devotee".

- Bhagavadgita

The Great Yogeswara, through the exemplifying great minds of learned seers connected Gods in human forms and other praiseworthy characters and has illustrated that no creation of His holds any special privilege or authority over other creatures- in fact humans, endowed with thinking power are given more obligations and duties-with compassion, nonviolence and tolerance towards others.

The great and popular epic, Ramayana, shows a panorama of jewel- like characters in animal forms embodying the freedom of spirit and sacrifice, independence, and dignity. The saintly bard showed the most glorious celebration of the nature of non-human beings in Ramayana. The values and actions of the Big Bird 'Jatayu' and the Little 'Squirrel' serve as beacons of light that dispel darkness in the deepest recesses of our minds and in our daily life – the actions of these awe-inspiring beings make a deep insight of selfless service that explain more than they sermonize. The poetic genius of the AadiKavi shows a complete embrace of animals representing human qualities and characteristics including



the capacity of communication. The many manifestations of the divine energy taking infinite forms are interlinked and are given their place, position, and importance. All forms of ecosystem coexist with flora and fauna, animals, birds; and all parts are crucial to the existence to each one of them.

The Supreme Divine, the omniscient, omnipresent and omnipotent, being the benevolent creator of this wonderful universe and “Existing in all that for the benefit of all” ordained that each species of His creation is expected to live “as part of the system, in close relationship with other species” but without any one species dominating or exploiting others.

The message of oneness of creations is heightened in the Bhagavad Gita, the most famous portion of the Mahabharata, where Lord Krishna reveals himself saying, “I am the life of all living beings- All beings have their rest in me- In all living beings I am the light of consciousness”. Also reminding all that “I am not lost to one who sees me in all things and sees all things in me,” and those who love God must have “love for all creation”. God is the life of all that exists, and all should extend compassion to all fellow beings as we have to understand that we All are one small part of a larger community; that as all rivers join one great sea which again rises into the atmosphere to become individual drops of water, so also all living beings, whatever form they might take are united through the shared subtle essence.

This entire universe is pervaded by Lord Hari, for the reason that it is dependent upon primordial nature, which in its turn is also pervaded by Him. He alone is thus independent. For this reason, enjoy whatever is given to you by Him. Do not seek wealth from any other source.

- The Isavasya Upanishad

The Mahabharata, notes that the universe and every object in it has been created as an abode of the Supreme God meant for the benefit of all, implying that individual species should enjoy their role within a larger system, in relationship with other species.

As all rivers flow to join one great sea, so do all living beings come from separate bodies, but we are united by this shared subtle essence

- Chandogya Upanishad

It is the firm belief that animals possess souls and are in different states of physical and spiritual evolution. Like humans they too are made up of the same elements.

A closer examination of animals reveals that they too have the basic emotions (anger, fear, disgust, joy, sadness and surprise). However, emotions like guilt, shame, jealousy, pride and contempt seem to be uniquely human. It is reported that that egalitarian instincts emerge very early in animals also.

In order to illustrate the deep meanings of the cosmic functions for sustaining the universe (that cannot be easily understood by ordinary minds- that a divine energy pervades in all that is manifest) - Lord MahaVishnu showing the way powerfully, but for the most part gently and gradually took the forms of animals first in the sequence of His incarnations (the first three –Fish, Tortoise and Boar and the next in the form of man-lion, Lord Narasimha Swamy). God does not discriminate between humans and animals. He has no problem choosing an animal body for his incarnation- showing that every soul takes on a life for a particular reason. The avatars gradually progress from a fish and advance by the unrelenting march of evolution and end as the appearance of homo sapiens. Finally, the evolution of human beings seems to have completed the divine cosmic drama of creation.

All animate and inanimate objects are related to the Divine and command respect. All beings, as part of Nature, participate in the cycle of life and death - holding that humans have no special privilege or authority over other creatures. They are meant to be interdependent as part of the divine play, so that no being can be ignored or neglected.

All have to recognise the inherent value of all forms of life with compassion and love. Through the ancient scriptures He teaches us that every soul takes on a life for a particular reason and the loving and compassionate nature of the Lord cares about beings who participate in the cycle of life, progressing to higher means of conscious expression in each life and death. The creative minds of ancient sages since time immemorial have perceived the divine element pervading in all that is manifest- plants, trees, birds, wood, rocks, river, planets, human beings, spirits, animals, oceans, sea, water, reptiles, insects, soil, earth, grass, lake, pond, well, etc. It is said that the greatness of a nation and its moral progress can be judged by the way its animals are treated.

The noteworthy characters presented skilfully by the masters demonstrate the exceptionally mindful aspect of thought and behaviour about being harmless and compassionate to the nature and the inhabitants. All the inhabitant animals were narrated to have something of the divine and these extra ordinary powers helped them to get the physical dissimilarities go unnoticed.

Ancients of India did not draw stark lines between species, or between the gods and earthly creatures: it is shown that an individual can be born of deer and human; a god can manifest as human, tortoise, or man-lion. These mixed personalities remind us that humans are one small part of a larger community, that all beings share the spark of life and the light of the divine, and that our very salvation is dependent on life-choices that express this spiritual understanding.

The noteworthy characters of the saga demonstrate all aspects of nature compassionately exhibiting the marvellous ways of realising the spiritual teachings in daily life- reinforcing the instinctive assumption that the fundamental feelings /thoughts of the furred and feathered folk are even as humans. And it is in this swift interpretation and in this deep ignition of kinship we find the origin and development of the gentle faiths that went in to the making of the real life. The lives and well-being of these many unnamed animals are placed on a par with that of humans.

In the Ramayana many animal characters are noble, heroic and holy, featured with great insightfulness, standing on the side of the good, and willing to engage in exciting adventures with the ability for communication with human beings. The expressions laying out the creative principles and human values of Sage Valmiki create uniquely engaging and interwoven healthy goals in stages of life with animal beings that were spiritually important. Compassion is also a common theme in the great epic evident in these revered moral and spiritual champions. The spirituality in Ramayana has laid out a wonderful space for all the creations of the Almighty.

Sage Valmiki symbolised the values of an era when humans and other living beings cared for



each other. Two of them, 'Jatayu' and the 'Squirrel', whose valiant acts are eternally remembered, risked their lives for the sake of the purpose of Sri Ramachandra Murthy.

The eagle Jatayu nobly fights for the good, and loses his life in the process. By sheer will power he stays alive long enough to inform the Lord of what had happened- which begins the all-important search for Sita Devi. Likewise the small bodied squirrel helps in the construction of sea-bridge to Lanka for the battle.

It is also to be noted that through these seemingly insignificant acts in terms of magnitude but significant in terms of dedication and devotion to the cause, the Sage brings forth the virtues of an unparalleled example of service without expectation conveying:

(1) That even a small service for a big cause gets noted and appreciated (2) Every task should be given importance, however small it may be as no service is small or insignificant (3) Never give up in life (4) Trust yourself and God (5) Even the humblest can stay high in the eyes of God.

Years after the incident of Sampati (Sampati is the elder brother of Jatayu) rescuing Jatayu from the scorching rays of Surya Deva, they forged a special friendship with the Ikshvaku ruler of the Kingdom of Kosala, King Dundubhinada, more famously known as King Dasaratha. Jatayu, even in his old age used to roam the skies. It is on one of these rounds that he spotted an airborne chariot occupied by a very beautiful and effulgent lady wearing ascetic clothes and who was weeping and screaming, chanting her husband's name -and a handsome half- demonly person. He soon understood that the sorrowful lady was the daughter-in-law of Dasaratha. He guessed from his brother's descriptions that the half-demon was the King of Lanka, Ravana. Jatayu initially could not fathom the reasons behind such a sinful and

much-maligned tactic of abduction by the King. But as a friend of the Ikshvakus he decided to fight against this in human act believing in self and volunteering his service despite his old age. Jatayu, because of his age did not think he could stop Ravana but did not hesitate a moment to serve the divine Mata in the act of his saving her.

Jatayu fought valiantly making it very difficult for Ravana for a while but as he was very old, Ravana soon got the better of him and somehow chopped and severed the wings of Jatayu. Jatayu fell in the midst of a heap of blood and his life was slowly ebbing away. Lord Sri Rama and His brother, searching for Sita Devi, came to the place where Jatayu lay incapacitated with severe injuries.

It is said that the big bird Jatayu fell in a village located in Anantapur district-wounded after a futile battle against Ravana who was carrying away Sita Devi. On seeing the wounded bird, the Lord said compassionately, "Le Pakshi" — 'rise, bird'. These soothing words gave Jatayu the vigour of life to narrate the events that made it suffer a fatal blow – and these divine words are said to have unveiled the name of this place as Lepakshi.

Even as he lay dying, expressing his deep remorse at the fact that his efforts could not prevent Sita Devi from being abducted, the big bird fulfilled his duty to his Lord Sri Rama by disclosing about the kidnapping. Jatayu died shortly afterwards.

Pleased with Jatayu's devotion, Sri Ramachandra Swamy granted "Moksha" to Jatayu. Invoking the seven sacred rivers, Jatayu was given a respectful funeral with all attendant rites. The obituary references made by the grief-stricken Lord are straight out of the depths of His compassionate heart.

Efforts are important

Lord Sri Rama began the preparations of war with Ravana with building a bridge over the sea. Work began at once on a fast pace. The Vanaras

pulled out rocks and heavy stones from the mountains and carried them to the sea night and day.

A small brown squirrel saw this huge effort and wished to help in the laying of the bridge. He started collecting small pebbles lying on the shore and dropped them in the ocean. After a while, he was too tired to even carry those pebbles, but still wanted to participate.

By running in to the water and rolling in the sand, the small grains of sand which stuck to his body were all that he could contribute to the massive task of building a bridge across the ocean!!

However, the small squirrel rushing to and fro on the shore was now getting in the way of the monkeys who were carrying huge boulders, and they started shouting at him, asking him to get out of the way. The little squirrel came in the way of a big monkey carrying a heavy stone on his back. Annoyed, the monkey jumped back and shouted at the squirrel asking him to step back. The little squirrel looked up at the angry monkey and informed him that he was also doing what little he could to help the Lord to build the bridge- also pleading with the monkey to always look at the way of his walk. The monkey team laughed at the squirrel's innocent reply and threw the little one out of the way. The squirrel, crying out the name of the Lord fell into the hands of the Lord.

Lord Sri Ramachandra, gently caressing the frightened squirrel, told the Vanaras not to make fun of the weak and the small. "Love for other beings is more

important than strength". The Lord pointed out to the army that the tiny pebbles and stones brought by the small squirrel and some of the other smaller creatures were filling the small gaps left between the huge stones. The tiny grains of sand brought by this squirrel were the ones which bound the whole structure and made it strong. Hearing this gentle but sublime admonishment from the Lord, the Vanaras were ashamed and bowed down their heads.

Sri Ramachandra Swamy also told them that one must always remember that every task is equally important-however small it might be and a project can never be completed by the main people alone. They needed the support of all, and however small, an effort should always be appreciated!"

Sri Rama Chandra Murthy softly spoke to the squirrel and expressed his deep hurt caused to him by His army and thanked the little one for the help rendered. The Lord gently stroked the back of the squirrel with his fingers and three lines appeared where the Lord's fingers had touched. He asked the squirrel to continue his work.

"Whatever one does with body, words, mind, senses, and intellect, in accordance with one's individual nature, should be offered to the Supreme Lord Narayana".

- Bhagavatam

Through the magically interwoven characters, the Lord embeds the thought about the nature of connected existence of all creations of the Lord that illuminate the universe, revealing its endless mystery and wonders.





In Treta Yuga when Somakasura stole the Vedas and escaped into the ocean, Lord Vishnu in the incarnation of a large fish killed the demon and retrieved them. Nagulapuram was also called Arigandapuram the meaning of which is that it bodes danger to enemies. When Brahma could not find Vishnu in Vaikuntha he came in search of him and found the God here; so it is called Harigandapuram which means a place where Hari was found. This southern region was called Maha Janapada at the end of Satavahana rule, and under the rule of Mahasenapati Skandha Naga, it became a Naga kingdom. When Vishnu gave the four Vedas to Brahma and Brahma began to propagate them, it came to be called Chaturvedi Mangala Nagapudoli.

At the end of Kulottunga Chola's reign, a vassal king by name Rajamalladeva Yadavaraya (Bhujabala Siddha Rasar) built a temple in the name of his ancestor Yadava Narayana. It is famous as Kariya Manikya Perumal temple. Built in the thirteenth century the main idol remains broken for unknown reasons. The date of its occurrence is not known. The first of the ten incarnations of

MahaVishnu is in the form of a fish. That took place in Nagalapuram in the Krita Yuga. The idea of building a temple to Veda Narayana who rescued the Vedas did not occur to anybody. So the God built it for himself. It was when Sri Krishna Devaraya, returning from the Mahamakhi festival at Kumbhakonam, intended to worship the God Yadavanarayana that the whereabouts of this temple came to be known.

The place is called Nagulapuram. Nagulamba was Sri Krishna Devaraya's mother. It was a coincidence that these names happened to be similar. There should have been a temple for VedaNarayana. But the God here was called Yadava Narayana. It is a place which is close to the sea. One must place faith in the incarnation as per itihasa. So why not renovate the temple of Veda Narayana? The great emperor decided to renovate the temple. He was also convinced that the image of Yadava Narayana was broken in order to give him a chance to install the idol of Veda Narayana.

At once Sri Krishnadevaraya consulted Haridasu who was the regional head. This regional

head Aviri (di) Kalappar Tiruvengada Mudaiyan whose name was Anaittala Gunkanda Hariharasar thought about it and concurred with the emperor. It is a coincidence that the name of Sri Krishna Devaraya's mother was Nagulamba. So Hariharasar said to the emperor: "Your father built Nagalapuram in Hampi in the name of his wife Nagulamba. You should also build Nagalapuram city here in your mother's name and construct an excellent temple". This took place in the year 1517 A.D.

When a king wishes where is the dearth of funds? The temple construction started in all grandeur. Thousands of sculptors began to work. Money was not needed all at once for the construction. So, some of it was lent to farmers. It was thought that they would grow crops and give the money back when needed which would serve, both purposes- on one hand there would be cultivation and dairy would be developed and on the other temple construction would go on simultaneously. The work went on for about ten years without interruption.

The temple was planned to be built on twelve acres of land within seven prakaram i.e. enclosures. Then it came down to five and finally three enclosures were built around the temple. Four towers were planned on four sides on the first prakaram. All were half done. The three storeyed main entrance tower was built. Many idols were sculpted. Many more were to be completed. The construction came to a halt all of a sudden.

Krishna Devaraya had only one son named Tirumalaraya. Tirumalaraya died in his childhood. The emperor's ambition for the son's rise being thwarted his interest in the empire waned. He wanted to give up the empire. So he invited Achyutaraya from Chandragiri to take over governance of the empire. Under these circumstances he remained silent on hearing from the Haridasu that the temple construction at Nagalapuram had stopped and that credit to farmers became a bad debt. Krishna Devaraya asked Haridasu if any money was left at all in hand on which the emperor told him to put it all in the hundi of the God and wash his hands off! Haridasu was shocked and stunned at this kind of a message which he got from an all powerful emperor. But he had to put all the work away.

Sculptures of Vighneswara on one side and Vishnu Durga on the other stood as door keepers at the first gate of this temple. At the second gate there was only one gate keeper and at the last gate one was the image of Maniand and the other of Sandhya. The reason for the figures of gate keepers being both male and female could have been because the idols which stood in the Sanctum Sanctorum were of The God and Goddess. In the corridors of the second prakara the images of Gods Sita Ramachandra, Lakshmi Narasimha Swami, Viranjaneya Swami, were sculpted. About ten years ago some five metal idols were found in the temple vaults. All these are very beautiful and very valuable. The images of twelve alwars, Lakshmi Narayana, Vishvaksena and some rock lamp posts are among those found here.

Sri Vedanarayanawamivari Brahmotsavams
from 19-04-2019 to 27-04-2019

It is so very sad that inspite of so much money being spent on it, inspite of the donations given to Kariyamanikya Perumal temple, in spite of all the income from Harigandapuram and all the credit given to farmers, that construction of the temple was left midway. It is believed that it was the very God Veda Narayana who ordained Sri Krishna Devaraya in his dream about the temple, yet what was the effect? Not much to speak of. However, those sculptors of Vijayanagara are praiseworthy. The figures they carved—Venugopala Swami, Veena Dakshina Murty, Lakshmi Narayana Swami, Trimurti-this figure produces the seven musical notes, Bhu Varaha Murty, Hayagriva, Trivikrama and many more are wonderful and will



remain so; all the stone images seemed to mould like wax in the hands of those sculptors and assumed the form the sculptors wished. The splendor of the temple sculpture would have become known far and wide had the temple been completed and the idols installed in appropriate places. The temple would have been like a Vaikuntha on earth. But this did not happen. This fortune did not come down to posterity. Only some of the sculptures are standing there. Some were taken to the T.T.D. museum in Tirumala. There are perhaps one or two images which are kept in the Tirupati museum also since the temple was taken over by T.T.D. on the twenty seventh of April 1967.

When Krishna Devaraya himself gave such orders what can the Haridasu do? It is only the idol of Kariyamanikya Perumal that was broken while those of Rukmini and Satybhama on either side are left intact. Since a new idol was not ready, Haridasu got a navanita vigraha -an idol made of butter and worshipped it. The conch and disc are there but the disc is a Prayoga Chakra as though Somakasura was just killed.

The feet of the God were washed away by mistake at the time of worship. He desired to have no feet and thus assumed the form of a fish. The fish does not have feet, does it? Rukmini and Satyabhama were transformed into Sridevi and Bhudevi. Since Veda Narayana needed his consort Vedavalli Tayar, a small temple was built in the temple premises in the southwest immediately, and since the image was ready the Goddess was installed. Haridasu left it at that point. The rest of the work is to be done by T.T.D.

Since the God is in navanita form he is anointed oil in the manner as it is done for Govindaraja Swami. That means gingeli oil is applied on the idol. Since the idol has no feet golden feet are made. When the T.T.D. took over, the crumbling three storeyed entrance tower was removed. The images of Sri Devi Bhu Devi along with Veda Narayana Swami were placed on the new tower. Similarly the towers on all sides were renovated to the extent possible and the temple was repaired. Though the festival idols are of Sri Krishna, Rukmini and Satyabhama they

are treated as Veda Narayana, Sridevi and Bhudevi. The stone inscriptions on the outer walls are so finely etched that it looks as though they are printed. If one chooses to write about these, there will be enough matter for a book.

The temple faces west. Neither Garudalwar nor Anjaneya are seen in front of the temple. Instead, Suryaseva- the Sun God is worshipped for five days here. For the Suryaseva which takes place at four and five in the afternoon neither the Dhvajastambha nor Balipitha stand as obstructions. Innumerable crowds flock to this place to see the sunrays worshipfully touch the feet of the deity on the first two days, then the navel, and on the last two days- the countenance. On the first day the boat festival takes place for Sri Ramachandra Swami along with Goddess Sita, and to Sri Veda Narayana Swami and Sri Vedavalli from the second day to the fifth. Brahmotsava is celebrated in the same manner here as in Tirumala. But there is no celebration of the Golden chariot in

the festival. Matsya jayanti is also celebrated in a grand manner here.

During the last phase of the Chola rule Yadava kings declared their independence and ruled over regions in the present districts of Nellore and Chittoor. They worshipped Krishna-the light of their clan in the Partha Sarathi Andal temple in Govindaraja Swami temple premises, Balarama Krishna in Tiruchanur, Sri Padmavati temple, (Nissanku) Venugopala Swami in Karvetinagaram, Yadava Narayana Swami temple in Nagulapuram, Kariyamanikya Perumal and in other temples. Tirukalatti Devayya Devarayar gifted Tiruchanur to the God, while his son Tiruvenkatanadha Yadavarayalu donated Tirupati. In all the temples built by them it was only in Nagulapuram temple that Yadava Narayana became Veda Narayana.

Nagulapuram is located at a distance of sixty five kilometers from Tirupati on the way to Chennai.



In and Around Temples and their Distance

Name of the temple

Distance of the Temple From Tirupati Railway Station

1. Sri Govindarajaswami Temple, Tirupati	Near Railway Station
2. Sri Kodandaramaswami Temple, Tirupati	Near Railway Station
3. Sri Kapileswaraswami Temple, Tirupati	03 Kms.
4. Sri Kalyanavenkateswaraswami Temple, Srinivasamangapuram	12 Kms.
5. Sri Padmavatidevi Temple, Tiruchanur	05 Kms.
6. Sri Kalyanavenkateswaraswami Temple, Narayanavanam	22 Kms.
7. Sri Vedanarayanawami Temple, Nagalapuram	65 Kms.
8. Sri Prasanna Venkateswaraswami Temple, Appalayagunta	15 Kms.
9. Sri Venugopalaswami Temple, Karvetinagaram	58 Kms.
10. Sri Pattabhiramaswami Temple (Valmikipuram), Vayalpadu	100 Kms.



SIX OBSTACLES IN ACHIEVING A GOAL

- Dr. Vaishnavanghri Sevaka Das

For everyone, especially the youth, life's goal is the life-line. It means that as the life continues with orderliness of life-line, happy life continues with life goals in perfect place. Life without goals and a ship without compass are one and the same. Such a situation never ensures that we reach the shore safely. Goal is the subject matter of intelligence, while desire is the subject matter of mind. Everyone has desires, but only a few are able to convert their desires into goals. Passing of days and time is natural, and finally everyone settles to some compromised life without any charm. Nobody likes that type of life, still very few persons set the goals in life. Even if one sets some goals by force, he faces six types of obstacles in achieving them. They are: 1) Excessive eating, 2) Too much endeavor, 3) Unnecessary talks, 4) Following rules just for formality, 5) Bad association and 6) Greediness. These six points surely cause some obstacles in achieving a goal. As per the scriptures they really become stumbling blocks in the progress.

Out of these six obstacles, the first one belongs to tongue and stomach. Tongue is a knowledge acquiring sense, whereas stomach is a working sense. Then, in the next obstacle, namely too much endeavor, both mind and body are involved. This is aimed at achieving some fleeting name and fame. Ears are engaged in the third obstacle known as unnecessary talk. When two people come together, they cannot keep silent even for a minute. People cannot keep silence even in hospitals, temples or any other places

of greater orderliness. They never think whether such talks are warranted or not. Speaking is the matchless gift given by the God to human beings. Using such invaluable gift in the form of perfect questions and perfect answers is the attitude of any sane person. Youth or students should make it a point to learn at least 5 new things through this practice of perfect questions and perfect answers. Following the rules and regulations only out of formality is the fourth obstacle. Though one appears to be following the rules, but there won't be any seriousness. Activities that are done out of formality never give good results.

Generally youth don't take the advice of elders or experienced people, hence fail to derive greater benefits. Bad association causes one, especially youth to fall down, thus causing irreparable loss. In the first four obstacles, only selected senses get engaged, whereas in the fifth obstacle all senses take part without any discrimination. We feel the heat as soon as we come closer to fire. Similarly, we experience the ill effects as soon as we move closer to bad people. The last and final obstacle in goal achievement is greediness. It is exclusively related to mind.

Youth and students are required to take only the things that are favourable and leave aside all the unfavorable things.

To overcome all these six obstacles, one needs to remember the message given by Lord Krishna in Bhagavad-Gita. The blessed Lord says “*Param drustva nivartate*”. This point is described in 59th verse of second chapter in Gita. It means that we can come out of lower tastes only when we experience higher taste. It means that when students keep higher goals and start experiencing success step by step, then they come out of all the six obstacles very easily. You can take out the knife from the hands of a child only when you can replace it with some other object. Similarly, one who is eating a dry piece of bread will throw it out only if he gets a plateful of *Gulabjamuns*. This effect is indeed called “*Param drustva nivartate*”.

So, it is highly recommended that all students write this statement from Bhagavad-Gita on a piece of paper and paste on the wall near the study table. Edmond Hillary, who first climbed the Mount Everest, used to look at the pictures of Everest that were pasted on the walls of all rooms in his house. He never drifted his attention to any other point. Similarly, one who wants to become collector, scientist, Nobel Laureate, gold medal winner in Olympics, etc. should paste all such dreams on walls and ensure that his attention is not diverted to any other topic. Then, he can achieve his goal without any doubt.

One who follows the instruction of Bhagavad-Gita, namely “*Param drustva nivartate*” by all means will achieve the targeted goals with all certainty.



TIRUMALA TIRUPATI DEVASTHANAMS, TIRUPATI

AN APPEAL TO DEVOTEES

- ✦ **Kalyanakatta is a sacred place.**
- ✦ **One should not enter inside wearing footwear.**
- ✦ **Tonsuring facility is available in Kalyanakatta at free of cost.**
- ✦ **Devotees shouldn't give any amount to the tonsurer after tonsuring.**
- ✦ **If any barber demands money, complaint the same by mentioning the number of that barber to the A.E.O / Supervisor on duty either in person or put a written complaint in the complaint box.**
- ✦ **Necessary action will be initiated against the concerned person.**
- ✦ **One should not spit and pass urinals in the premises of Kalyanakatta.**
- ✦ **Separate bathrooms and Lavatories for male and female devotees were provided by T.T.Devasthanams. Hence the devotees are requested to utilize them.**

For Further Details Contact : 0877 - 2277777, 2233333
Toll Free No. 18004254141

HUMAN VALUES FOUND IN SRIMAD RAMAYANA

- Sri R.Kannan

SrimadValmiki Ramayana is one of the greatest Epics which deals with human ethics and values. Every human being has got some good qualities which may be useful to others. The value of such qualities become significant according to the use they are put.

Srirama an Avatara (incarnation) of Lord SrimanNarayana descended to the Earth from His abode of Sri Vaikuntam to exhibit some exemplary human values and that is why, His story, the Ramayana, is being propagated and Sri Rama is worshipped as Maryada Purushotham all over the country from time immemorial.

Lord SrimanNarayana incarnates and takes the form of a human being at times, with three purposes, namely, to protect the good people who are devoted to Him, to root out the evil ones who harm the good people, and to establish the Righteousness – the Path of Dharma.

We learn from Srimad Ramayana, that Sri Rama protected the sacrifice (YAJNA) of Sage Viswamitra and other sages from the onslaught of Rakshasas. He killed Tataka and Subahu to protect the sages and thus saved the Vedic Rites-Yajnas,

which were performed for the welfare of the society. Similarly Sri Rama killed Khara and other rakshasas (demons) in Dandakaaranya forest who were a menace to the sages who were engaged in meditation.

Sri Rama killed the Vanara king who was arrogant and who harmed his own brother Sugriva, and thrown him out of the kingdom, even when he was apologizing and repenting for the faults.

Ravana, the king of Lanka was an evil force. He defeated Devas and ill-treated them. He abducted Sita from the Dandakaranya forest, when Sri Rama and Lakshmana were away, in the guise of a mendicant. He held her in his Asoka Vana for 10 months, forcing her to marry him against Her wishes. Sri Rama had to go to Lanka and kill Ravana and his supporters, when he refused to return Sita. Sri Rama removed the Evil force of Ravana for the great sins committed by him-otherwise Ravana would have continued to do more and more evil deeds.

Sri Rama not only destroyed the Evil force, but also enthroned Vibishana, a Dharmatma, whose heart was well attuned with Dharma, a soul



fully devoted to righteousness as the king of Lanka in place of Ravana for the benefit of the people there.

Sri Rama took the form of a human being to exhibit exemplary qualities to be followed by others.

Sage Valmiki enlists some of the qualities possessed by Sri Rama;

1. Meritorious and heroic.
2. Well versed in Dharma.
3. Grateful to those who had rendered assistance to Him.
4. True in speech and steadfast in His vows.
5. Endowed with good Character.
6. Kind and sympathetic.
7. Endowed with vast knowledge.
8. Having a pleasing personality attracting all.
9. Good control over anger and wrath.
10. Protector of all who surrenders unto Him-SaranagataVatsala.

Sri Rama was a dutiful son, obeyed the orders of His father King Dasaratha and went forest abdicating his Rights to throne, without any murmur.

Sri Rama granted His Sacred Sandals to Bharata and advised him to return to Ayodhya to rule the kingdom in His absence. As a true husband, Sri Rama waged a great war on Lanka, defeated Ravana, crossing the ocean. As a great and trusted friend, Sri Rama killed Vali and enthroned Sugriva as the king of Kishkinda as promised. As a master, master of all worlds, He accepted the Saranagati of Vibishana, in spite of some protests raised by Sugriva and other vanaras to exhibit that He was a SaranagataVatsala. As a king Sri Rama ruled the kingdom in the best way possible, exhibiting the qualities of a great ruler as prescribed in scriptures. That is why, even today, we aspire for a Rama-rajya in our country.

Apart from Sri Rama, other characters have also contributed to the development of Human Values.

King Dasaratha did not refuse the boons granted to kaikeyi (which he could have refused, being a State matter, though he had to exile his beloved son Sri Rama to forest, showing that one has to never forsake the promise already given.

Bharata though offered the Kingdom, he did not accept the same as he was not the heir apparent to the throne as per the existing rules. Being directed by Sri Rama he came back to ayodhya and ruled the kingdom only as the representative of Sri Rama Paduka-the Sacred Sandals.

Lakshmana as a true brother accompanied Sri Rama to provide Him all the comforts day in and out. He was a great solace to Sri Rama during the separation of Sita.

Sita accompanied Sri Rama to forest as a true and devoted wife without minding the problems to be faced there.

Hanuman did great service and was mainly responsible for Sri Rama and Sita to be reunited. His love for Sri Rama and Sita was boundless showing the greatest devotion for the divine couple. Sugriva and Vibishana showed the highest quality of friendship by their assistance to Sri Rama, at the time of need, in battle, risking their own life.

These are a few main characters, mentioned here, but there are a lot more who had exhibited highest human values in Srimad Ramayana.

Thus we see the whole Srimad Ramayana teaches Manushya Dharma – Human Values to be imbibed by every one, thus bringing out the purpose of Avatara-incarnation of Sri Rama, as a human being.

Jai Sriram



HANUMAN

A Messenger of Good Tidings to Sita

- Sri Balkrishna Pawar



This article is based on Sundarakand of Srimad Valmiki – Ramayana.

Hanuman Enters Lanka

Hanuman enters the sparkling city of Lanka in his diminutive form and commenced on a systematic search for Sita. As already informed by Rama to Hanuman that Sita loves garden with flowers, trees and ponds. Accordingly in his search, he saw various garden and finally located Ashokavana with full of well – cared beautiful garden with charming flowers, trees and animals of every description. The entrancingly beautiful garden with lovely tanks and terraces had been designed by Vishvakarma, the divine architect. Further, he saw ponds with several migrating birds and timid animals. He also saw a lovely Shimshupa tree. The garden was like Indra's Nandana or Kubera's Chaitra or any heavenly garden.

Sita in Ashokavana

Underneath that Shimshupa tree in Ashokavana, Hanuman saw a frail lady, looking like Goddess from heaven, but surrounded by some cruel barbaric Demons. She looked forlorn and extremely weak and anemic with fasting endlessly, with unbraided twisted hair, wearing a soiled

and dusty cloth yellow in colour and lying on the ground. She softly continually calling the name of Rama in the agony of the fortuitous tragedy of separation. Hanuman decided that this must be Sita, born on the sacrificial ground and discovered by her father Janak. From condition, he noticed that she has gone into despair about the possibility of being rescued from her plight. Hanuman quickly went to top of the tree and hid himself behind its leaves. He was delighted to achieve success in his assigned mission granted by Rama.

The coming of Ravana

Before his further planning, he heard Ravana surrounded by many women coming towards Sita in Ashokavana. Prior to Hanuman's arrival, Ravana had a dream that a *Vanar* sent by Rama, would go to catch Sita under the tree. He knew that sometimes dreams are true, so he came to catch and harass Sita with harsh and ugly words, so that the *Vanara* could hear this and report to Rama, thereby Rama would expedite His arrival.

Ravana came and addressed Sita

Hearing the sound heralding the arrival of Ravana, Sita plunged in the sea of sorrow and clinging to *dharma* and thinking of her Lord she was in extreme agony. Ravana addressed Sita : Oh beauty! There is, in comparison, none in the world in her beauty and loveliness. She rejected beautiful jewels and clothes; sleeping on ground. Wasting her youth and beauty. Under his protection all pleasures of the world are eagerly awaiting her selection and choice, so avoid sorrow and become his sovereign consort with control and power over all the queens and women for her enjoyment. "So Don't waste thoughts on forest wandering Rama, who is deprived of his sights and Kingdom. I know Rama does not have any longing for her despite all her charms and all the enjoyment he already had of her. He is ungrateful to her." That Ravana adores her and if she accepted him, then she will be the queen of all including Devas and Gandharvas: vanquished by him so they stand with bowed heads. Thus: Ravana uttered his impassioned appeal for love and pity.

Sita addressed Ravana Gently

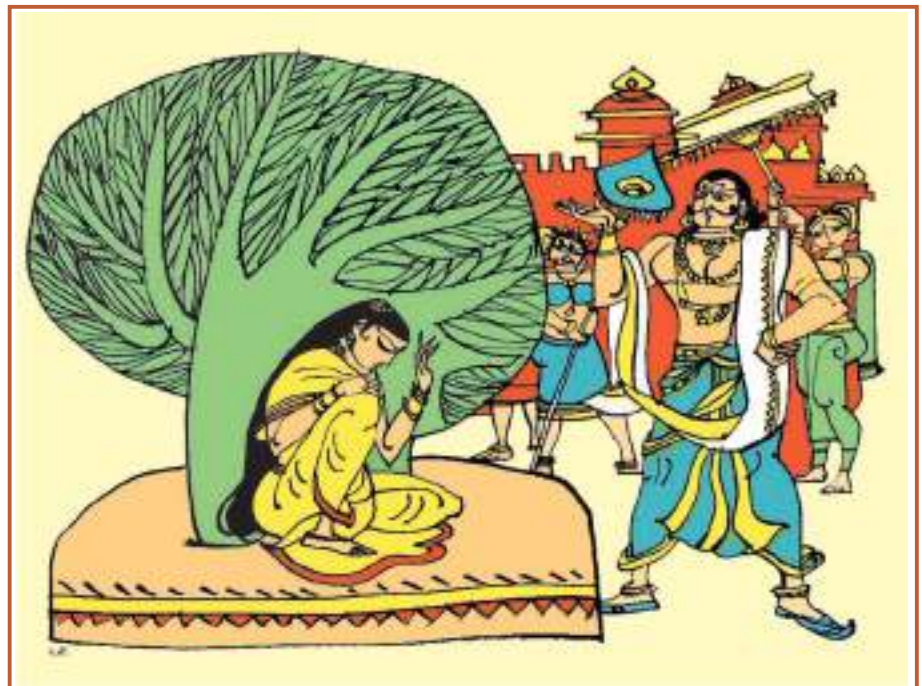
Enraged with the above threatening and ugly address of

Ravana, Sita placed a blade of grass on the ground and looking downwards addressed Ravana gently through the grass. She reminded him that like a thief Ravana stolen Sita; coming in the guise of an ascetic in the absence of Rama and Lakshmana. He will face the consequences of his mean, heinous and undignified acts, when Rama's arrows will reduce him in pieces, then he will realize, what kind of man Rama is. Rama is definitely coming here with Lakshmana either by scorching or crossing the ocean by his arrows. He will destroy him completely and take her back.

She told Ravana to lay aside all his vain and disgraceful thoughts concerning her. It is improper for him to desire her and make sorrow for himself, when she is the wife of Rama, so she cannot take her mind and heart away from him. Do not violate dharma and wickedness and destroy yourself. Be sure; his kingdom and its wealth will be destroyed, if he persists in his sin. His wealth and pleasures promised by him will not tempt her. Beg Rama humbly for forgiveness and escape from his anger. Rama is generous; he will definitely forgive him, in case he seeks his mercy. Seek forgiveness and safety. Do not seek death and destruction. Thus, Sita ended with stern and serious warnings to Ravana.

Ravana's Warning

Ravana controlled his anger and spoke: That she talks foolishly and never ever repaid his loving words, acted with insult and contumely and he out of compassion and love abstained to kill her. Of the time, he allowed Sita two months and during this period she



must change herself and be his wife. For non-compliance she will be sent to his kitchen; thus he was hissing like a snake.

Ravana's Solicitation

Seeing Ravana's mounting anger, Dhayamali, one of the Ravana's young wife embraced him and said: "King, why do you trouble yourself over the mean human creature who don't care you. She has no fortune to be your wife. Not attractive. Wasting your thoughts on this pany creature. Let us enjoy ourselves." The second one said they should eat her. The third one raised a threatening sword. Mandodari, pious wife of Ravana intervened and prevented Ravana and said that he had already had under his command an array of very beautiful women delighted to sport with him. Repenting about this weakling creature. Ravana relented and directed the Demons guarding Sita that they should by threats, frightening or persuasion to Sita to subservient to him in two months otherwise she would be killed. The Demons complied their assignments in various ways, but failed. However, one Demon called 'Trijata' reprimanded and restrained all and said Sita is chaste – pativarta. In her dream she saw Rama and Lakshmana burned Lanka and Killed Ravana and also saw Vibhishana crowned as king of Lanka and with Sita they returned to their place. Frightened as this, the Demons kept quiet and relapsed into slumber.

Hanuman Meets Sita

The branches of Shimshupa tree, on which Hanuman was seated, were very close to Ashoka tree, under which Sita was sitting. Suddenly, she heard some sweet words. Actually Hanuman was reciting by singing melodiously Ramayana from beginning to this date. Sita was in amazement and reminded of Rama and the excellent past. Hanuman descended from the tree and prostrated before Sita. He told her that her mind has become so filled with sufferings that he can see it in her

eyes. He said "You are Sita", Lord Rama's queen." Suddenly, he gave a signet ring of Rama to her, which she accepted and pressed it to her eyes with joy, while her tears dropped. Her relief was great with the newly born hope of better days ahead. That distance has not dimmed His (Rama's) love for her. Hanuman stood with this palms folded before Sita and said that Rama and Lakshmana had sent message that they are well and will come soon and rescue Sita. That he has also sent his signet ring so that she will trust him that he is messenger of Rama. He said accept it and also do not grieve any more. Sita accepted it with tears of joy.

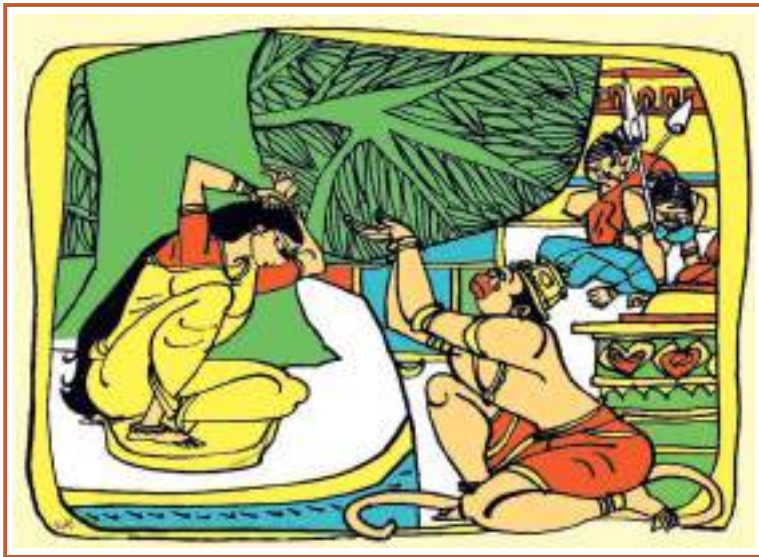
Sita further said "Time, again, is against us." In Ravana's torture prison she has passed ten months and now extension of two months is allowed. Thereafter, Yama is waiting for her departure, which fact is delivered to him by Anala, daughter of Ravana's brother. Further, Ravana's brother Vibhishana tried to advise his brother Ravana for Sita's return to Rama, but he refused.

Hanuman's suggestion and Sita's Refutation

Hanuman who could not bear to see Sita's sad plight offers to carry her on his back to the place of Rama. Sita, a tendril like women, said that this is not difficult for Hanuman. She refuted this suggestion and insisted that Rama should take her back after killing: Ravana bringing more glory to an already glorious Raghuvamsa. She also cautioned that his proposal, of ignorance, is similar to that of Ravana lifted her without heeding anybody.

Episode of Kakasura

Sita narrated the episode of Kakasura. That once in Chitrakuta, after a long walk on the banks of Madakini, when Rama was resting his head on Sita's lap, and slept, Indra's son Sayamthan/Jayantha, in the guise of a crow came and pecked her bosom repeatedly, without knowing that Sita is



the Goddess. When Rama noticed it, he rose in anger and chased the crow with a grass that emerged in the rick, used as an arch missile of Brahmastra, which pursued the crow, who wandered all over the world to seek protection, but failed. At last, it laid down before Rama who rescued him by plucking one of its eyes instead of killing. Rama safeguarded crow, as the crow surrendered before him.

“You are right” said Hanuman, “On return what shall I tell Rama ? What sign shall I carry of my having met and talked with you ?

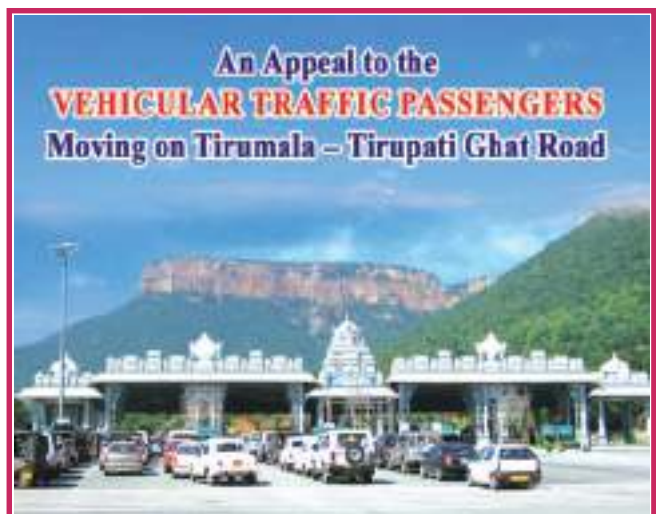
The Episode of Chudamani

Now Hanuman requested Sita to give him some significant token by which Rama would be convinced that he had actually met Sita. Sita unwrapped the end of her sari and out of it she took out *Chudamani*, the jewel worn in hair, that is glittering brightly. Incidentally, Sita while dropping her other ornaments, in the past, she safeguarded this *Chudamani* jewel which will be helpful in future; that shows her foresightness. She gave the jewel to Hanuman for delivery to Rama. He accepted it with reverence, after he making three *Pradakshina* to her and received the blessings of Sita.

On return he delivered the Chudamani jewel to Rama. Eventually, on receipt of Jewel Rama was

emancipated from grief of *Varah* / separation from Sita and conceived back the happy sight of origin and grant of the Jewel. In the past, the excellent Jewel was presented by Raja Janak to Sita, when she became a bride. Initially the Jewel adored by gods reverently, was found in the waters and that was bestowed on Raja Janak by Indra in the course of sacrificial performance.

Hanuman left immediately, let us meditate with reverence on the heroic son of Anjani (Devi) and Vaayu, (the Wind God) the wise errand of Rama who gave solace to Sita and quenched her grief and agony, when she was in sad plight in Ashokavana.



An Appeal to the VEHICULAR TRAFFIC PASSENGERS Moving on Tirumala – Tirupati Ghat Road

Vehicles are not Allowed in the Below Given Stipulated Timings

1. Two wheelers - 11.00 p.m. to 4.00 a.m.
2. Other Vehicles - 12.00 midnight to 3.00 a.m.
(Four wheelers / RTC Buses)

Note: It is compulsory to scan the receipt of the barcode of their vehicles, those moving on Tirumala – Tirupati Ghat Road.

- Assistant Vigilance &
Security Officer (Wing-3)
T.T.D., Tirumala

STORY OF DEVAHUTI AND KARDAMA MUNI

- Dr. Vaishnavanghri Sevaka Das

All the great persons who caused the creation of living entities are called patriarchs. They are all the sons of Lord Brahma. Lord Brahma is also called as patriarch like his sons. Though Brahma worked hard to create the living entities as per the order of the Lord, the outcome was not substantial. He then with all severe austerity, penance, worship, trance and *bhakti yoga* created *maharshis*. Later, he gave parts of his body to those great saintly persons. Kardama muni was one such son. Since he played an important role in creating living entities in the creation, he was celebrated as *Prajapati*. Having ordered by his father Brahma, he took up a very serious penance to fulfill the mission. He made that penance for ten thousand years by using his transcendental power of soul. If one wants to accomplish a mammoth task, one needs the mercy of the Lord in abundance, which is available only by very sincere austerity and dedication. The average life span in *Satyayuga* was 1,00,000 years. It means Kardama muni had spent 10% of his life only in meditation. However, it is not possible in *Kali Yuga*, hence the most easy method of congregational chanting of Maha mantra was recommended in all Vedic scriptures.

Having pleased by the severe austerity of Kardama muni, the supreme Lord Sri Hari appeared in four handed form sitting on *Garuda*. He appeared in the midst of the sky and spreading his sheen. Kardama muni was in ecstasy with the

audience of the Lord. While he was relishing the beauty of the Lord, the sweet words of the Lord penetrated deep into his heart, "I know your desire of doing this severe austerity and I arranged to fulfill the same. Svayambhuva Manu, who is ruling the entire earth, has a beautiful daughter and he is coming here to offer her to you in marriage. You are aspiring for a suitable wife to increase the progeny as directed by your father. The king's daughter would prove to be your best choice. You will get nine daughters in her womb and through rishis, they fill the entire creation with living entities. Later I will appear in your wife's womb as your dear son and teach great sankhya philosophy. By following my order, you will be attaining me without doubt and get glorified forever."

Later, the Lord returned to His abode on his bird carrier. From the flapping of wings by Garuda, tunes of Samaveda were heard by Kardama muni. In fact, the Lord was so pleased with his devotion and dedication that tears of joy fell from the lotus eyed lord and created a pond there. It became famous by the name "*bindu sarovara*". Kardama muni stayed there itself to witness the events that the Lord told as prophecy. Exactly as told by the Lord, later on Svayambhuva Manu arrived there with his wife and lotus eyed daughter. The daughter's name was Devahuti. The king informed about the desire of Devahuti to marry Kardama muni and was ready offering her to him. Kardama muni was very pleased to know the desire of the princess and accepted to marry her.

Later, marriage of Devahuti and Kardama muni took place with all Vedic rituals. Queen of Svayambhuva Manu gave many ornaments and household paraphernalia to her daughter as gift. The king also gave large sum of wealth as mark of dowry. After fulfilling his duty as a responsible father, the king came back to his kingdom known as *Barhishmati*. When the Lord appeared in boar incarnation, hair from His body fell at *Barhishmati*, thus making it a very auspicious place. It used to be always in peace and prosperity without any calamity.

Though Devahuti was born and brought up in a palace, she didn't worry at all to live in the hermitage of her husband. She wore only simple clothes made from tree bark, slept on floor, ate only fruits and root, served her husband with all sincerity. She didn't bother about her health, thus becoming thin and weak. But, Kardama Muni became very pleased with her and offered a boon. She wanted to have children and also a nice place for them. Then Kardama immediately created an airplane palace that can fly anywhere one wishes. It was glowing like paradise. Later Kardama asked his wife to take bath in *bindu sarovara*. Devahuti entered into that pond with all her matted hair, dirty clothes and weak body, but emerged out of it as an angel. She didn't come out alone, but with many serving ladies. Kardama muni got attracted by her exquisite beauty and took her in the airplane all over the creation. They visited all the beautiful places in the creation including the *Nandanavana* forests in the heaven. They enjoyed the married life for 100 years and were blessed with nine beautiful girls. Immediately after that, Kardama muni wanted to leave the home, but Devahuti objected to it. She prayed piteously saying "Dear Husband! You have fulfilled your promise, but once

these girls go away with their husbands who will take care of me. Though you gave me a boon, I didn't care to ask for liberation".

Kardama muni was pleased by the humble nature of Devahuti and solaced her by informing about the future. Lord himself was going to appear in her womb to give the knowledge of *Sankhya* to her. Later, the Lord entered the womb of Devahuti. Knowing this information, Lord Brahma along with all rishis came to the hermitage of Kardama muni. On the order of Brahma, all the daughters were married to all the rishis by Kardama muni. Kala was given to Marichi, Anasuya was given to Atri, Shraddha was given to Angira, Havirbhu was given to Pulastya, Gati was given to Pulaha, Kriya was given to Kratu, Khyati was given to Bhruhu, Arundhati was given to Vashistha, Shanti was given to Atharva in wonderful marriage ceremony. After marrying the wonderful girls of Kardama muni, all the rishis went to their heritages.





Later on, Lord Kapila appeared in the hermitage of Kardama Muni. When Kardama understood that the Lord appeared in his house, he felt very much delighted and approached the Lord in solitary. He expressed his desire to take renounced order of life and move all over the earth keeping the Lord in the heart. Lord Kapila was very happy to hear those words and said "In order to fulfill my words I appeared in your house. Offer all your works unto Me and move as per your wish. Conquer the death and attain immortality. You will see Me as the Super Soul in your heart uninterruptedly. I will teach the eternal knowledge to my mother and she also will be relieved from fear. She attains liberation undoubtedly". Then Kardama muni circumambulated three times around the Lord and left for forest with all peace. In the forest, he lived with equal vision and obtained the audience of the Lord in the heart. His mind became like an ocean without waves. He stayed in the same tranquil position and finally attained the supreme abode.

After the departure of husband, Devahuti stayed with her son on the banks of *bindu sarovara*. She requested her son to impart imperishable knowledge for complete satisfaction. She requested him to save her from the ocean of ignorance and illusion. Lord Kapila then taught the philosophy of *Sankhya* to her and delivered her with all love. He assured complete liberation to her. After imparting that knowledge the Lord left the home and travelled towards North West side. While He was travelling at His will all great living entities like demigods and *apsaras* offered prayers to Him. Personified ocean offered him water of respect. First, the Lord went to Himalaya Mountains, and from there he came to delta region of Ganges. At the point of confluence, the personified ocean offered a beautiful place to the Lord. Lord Kapila still stays there only to deliver the conditioned souls. Whoever hears the story of Kapila and His teachings, study His philosophy shall necessarily become the devotees of Lord Krishna. The story of Lord Kapila appears in the third canto of Srimad Bhagavatam and the Lord was described as the fifth incarnation.



Tirumala Tirupati Devasthanams, Tirupati

ATTENTION !!

The pilgrims are requested to make any complaint to the Toll Free No. **18004254141** for the inconvenience or difficulty caused.

**Chief Vigilance & Security Officer
T.T.Devasthanams**

Neem tree is a household name. This tree is seen all over the country throughout the year.

It is very common to plant neem trees in temples.

We are aware that on the Ugadi day, we will make Ugadi chutney with neem flowers and consume it.

It is called Nimba tree in Sanskrit. "Nimbati swastham daddathi nimbah". Since it provides good health it is called Nimba, and since it provides overall welfare and is auspicious, it is called sarvatobhadra. It is also called all paribhadra because it keeps the surroundings healthy. Further, it is also called pichumardha (pichu means leprosy or skin disease, marda means kills) because it reduces leprosy.

In English, it is known as neem, margosa, holy tree, ajadirakt, bedtree. The scientific name is ajadirakta indica. It is called ajadirak in the Persian language. Ajadirak means valuable and deserving. It belongs to the meeliesi tree family.

The neem leaves are kept in stored bags of rice to kill insects.

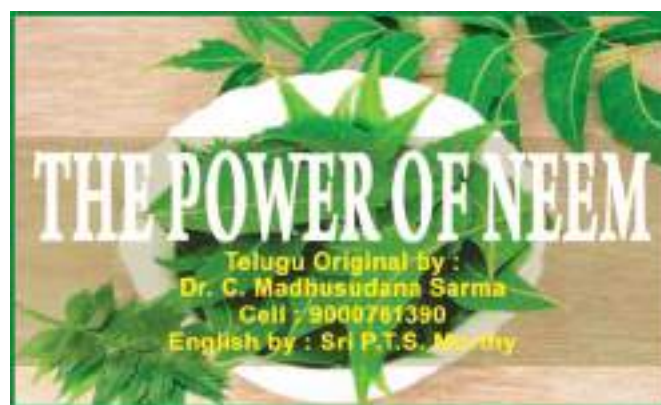
It is very common to tie the leaves of neem on the doors and keep them besides bed, in case inmates suffer from measles and / or chickenpox.

People suffering from itches on the body take bath in lukewarm water boiled with neem leaves.

The neem stick is being used as a toothbrush by the early generations. Because of this, people in India were not suffering much from diabetics.

In case neem is used for brushing the teeth, because of its sourness, reduces phlegm and the tongue will be able to taste better. The worms and germs which enter the body will be killed by the use of neem.

Medicinal benefits are available in the neem leaves, flowers, fruits, seeds, roots, bark and glue.



Longterm wounds

Boil 50 grams of neem leaves and 50 grams of ghee till the leaves turn black. This mixture should be made into a paste. This should be applied on boils, wounds twice a day.

Dengu, Chikungunya, swine flu, and viral fevers

Five neem leaves and five black peppers should be chewed for a week early in the morning. It should be used for a year to protect from all these above diseases.

Dandruff

Boil 20-25 neem leaves and one teaspoon of turmeric in 250 ml of water. It should be boiled till water reduces to 50 ml. The distilled and lukewarm solution should be applied to the head twice a week. Take bath after two hours.

Cold

Make a mixture of 30 grams of neem leaves, 15 grams of black pepper by mixing sufficient water. This should be dried and made into small marbles. Two marbles with warm water should be taken thrice a day.

Ear diseases

50 grams of neem leaves with 100 ml of mustard oil should be boiled till the leaves turn black. Then add 10 grams of turmeric. Distil the solution. Add 10 ml of honey. Two to three drops of this solution should be applied in the ear to reduce ear pain, resounding in the ears, and pus.

Blood purification

Make a powder of 25 grams of Neem plank and bavanchala powder. Take 2 grams of this powder daily once with a teaspoon of honey or 50 ml of water. This will reduce all skin related diseases by purifying the blood.

Urination

Make a powder of 50 grams of neem plank with 25 grams of sugar. Take one gram of this powder mixed in 50 ml of water once in the morning and evening.

This will reduce increased urination, infection in urinary tracks and pus.

Long term fever

Boil 10 grams of neem plank in half litre water till it becomes a solution of 50 ml. After distilling the solution, take this with one teaspoon of the honey everyday morning.

Psoriasis

Dried neem leaves should be burnt to make it ash. Sieve the same. Add ghee and make it as a paste. Apply to the affected parts of the body. The same can be used for plasma wounds.

Jaundice

Take two grams of tender neem leaves, four grams of tamarind leaves and grind them together. Take this with a cup of milk. While taking this, salt less food should be taken to cure jaundice.



Tooth powder

Dried neem fruits powder, crystal powder and salt should be taken 25 grams each. This powder can be used as tooth powder instead of using neem sticks. The regular use of this powder will reduce toothache and swelling gums.

Piles

50 grams of neem seeds (after removing the cover), 20 grams of old jaggery should be made into powder. The powder made into small marbles should be taken twice a day. Or, 2 to 3 grams of neem plank with 5 to 6 grams of jaggery can also be taken to cure piles.

Skin diseases – ointment

Boil 100 ml of neem oil and 100 ml of neerudu seeds oil (chaulmoogra oil). After cooling, add 25 grams of camphor. This paste should be applied as an ointment on the skin affected with ring worm, itching, psoriasis, etc.



SOLUTION TO PUZZLE

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

GENERAL PREDICTIONS FOR THE MONTH OF APRIL 2019

Bidding farewell for Vilambi and a very grand welcome for Vikarinama Samvatsara. It covers a tiny part of Phalguna masa of Vilambi and the major part of Chaitramasa of Vikarinama Samvatsara.

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : People are very busy in different activities. People are very creative. Expenditure is unstoppable. Health conditions are to be taken care of mainly due to fevers and headaches. Sportsmen may receive injuries. Better they are to be moderate and wait for the results. Lawyers, Doctors are advised to wait for some time. Students will get steadily a better time. Worshipping of Lord Venkateswara or Iswara will fetch them a lot.



Taurus (Vrishabha) : International trips will fetch substantially. But should be careful to keep the public relations intact. There may be a possibility of misunderstanding with friends and relatives. Business people better to be in good watching, expose is not suggested. Sportsmen should not be in free style. Government officials should watch carefully as spectators and act very carefully. Worshipping of Lord Vishnu or Shakti will enhance their good results.



Gemini (Mithuna) : Students will get good results. Unemployed can look for better opportunities. Promotions are on their card for employees but porting may be delayed. Mixed luck for border security forces and para military. Temporary gains in business will help to a long standing contacts. Speculation may be benefited marginally. People will stick for time bound activities. Shakti pooja will enhance their opportunities by warding of the evil effects.



Cancer (Karkataka) : They are the children of the fate. Excellent recognition is on the card for scientists, inventors. Sportsmen will get immediate recognition. Poets, Pundits, Artists will be embraced by honours. There is an excellent chance of purchasing a house, plot, flat or atleast a car. The degree of success is very high for politicians. It is a cake walk for businessmen. Eswara pooja or Subrahmanya pooja will fetch them a lot and help them for a long time success.



Leo (Simha) : Steadily getting for a better time. Change of the company is not advised unless it is inevitable. Family relations are enjoyable. Patience is a most important factor to enable them to be successful. Health grounds are constantly improving. Investment for a long term is advisable. A smiling face will change their complexion. Siva pooja or Balaji pooja will ward of all the evils make good turnings.



Virgo (Kanya) : Better to avoid longer journeys. Safety measures should be taken while travelling. Public relations are substantially increased. Head protection in the body should be given top priority. Students should not divert from the studies. They are supposed to act accordingly. Health of women should be taken care off. Worshipping of Lord Venkateswara will fetch them a lot.



Libra (Tula) : Success in the free style process up to 15th April. Later controlling measures are verily expected to be taken very strictly. Stream of expenses should be controlled. Students will get abroad chances for further studies. Farmers will reap good harvest. Aged people are very happy. Worshipping of Lord Venkateswara or Eswara pooja will bestow them a lot.



Scorpio (Virshchika) : Old people should take care of their health. Women folk should not be given much stress and they should be given entertainment for relaxation. Laziness should be intentionally controlled. Students should work hard and they may get unexpected results. As silence is golden it is to be observed. Regular routine should not be disturbed. Eswara Aaradhana or Vishnu pooja will fetch them a lot.



Sagittarius (Dhanu) : Public relations are to be protected to control the enemies. Lawyers are at the edge of winning. Under any circumstances one should not lose ones spirit. Aged people health should be taken care of. Bright students will not be satisfied for the ranks they got. Visiting doctors on and off may become regular. Worshipping of Suryanarayanawami or Subrahmanya Swami will give much relief.



Capricorn (Makara) : You will start overpowering your enemies. Slowly coming victorious from all directions will improve. Money problems are not fully solved. Women also will get relief from their daily routine. Government officials will get their transfers nearer to their choice. Sportsmen will get mixed results. Doctors, Lawyers and other professional will also make money gradually. Lakshmi pooja or Balaji pooja will help a lot.



Aquarius (Kumbha) : Artists, Pundits, Musicians will be very busy in their schedules. They will become reputed. All professionals are happy and in festive mood. Women are also very busy in the festivals. There is a possibility of purchasing a house or a plot. Everything is encouraging. Employees are in the promotion list. Transfers are very happy for the employees. Worshipping of Lord Vishnu or Balaji will give immense wealth and pleasure.



Pisces (Meena) : All the other conditions are good but travel to distant places. Success is in the cards. Speculators have mixed luck. Real estate business will improve. All sorts of business also will improve. Better to go for a new house instead of renovation. Students are very happy for their results. Government officials like IAS, IPS are all happy. Lakshmi Pooja, Durga Pooja will help a lot.

Please cut here



TIRUMALA TIRUPATI DEVASTHANAMS
SAPTHAGIRI
ILLUSTRATED RELIGIOUS MONTHLY



Subscription Form

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

PINCODE COMPULSORY

MOBILE NO.

2. Language : Telugu Tamil Kannada
 English Hindi Sanskrit

3. Annual / Life : Rs. 60/- Rs.500/-

4. Subscription Renewal :
Number :
Language :

5. Mode of Payment :
D.D. No. / IPO : Date :
(Cheques are not accepted)

6. Amount :

Place :

Date : *Signature of the Subscriber*

- ◆ Annual Subscription Rs.60/-, Life Subscription Rs.500/- ; Please send the D.D. drawn in favour of Chief Editor, T.T.D., Tirupati.
- ◆ Those who wish to join as New or Renew the Subscription, Please furnish the full details in the coupon or on a separate white paper. For complete information please contact the address given below. Please send the amount to the Chief Editor's Office, T.T.D, Tirupati only. Don't be cheated by paying the amount to others.
- ◆ Please furnish your details in the moneyorder coupon and send to the address given below.
- ◆ Annual Subscription only for Sanskrit Language.
Our contact address: Chief Editor, Sapthagiri Office, T.T.D. Press Compound, K.T. Road, Tirupati - 517 507.



Don't be cheated!
It came to our notice that some persons indulged in collecting the amount towards the Subscription of Sapthagiri monthly magazine by saying that they will arrange for Srivari darsan, Prasadams etc.

Don't believe such persons and be careful with them.

There is no connection for Sapthagiri magazine with the Srivari darsan or Prasadams etc. Please send the Subscription amount directly to the Chief Editor's Office, T.T.D., Tirupati. (or) You can pay cash in the Sapthagiri counter at Srinivasam, T.T.D. Tirupati. T.T.Devasthanam did not appoint any individual to collect the Subscription amount.

**Don't pay extra amount!
Don't believe the touts!!**

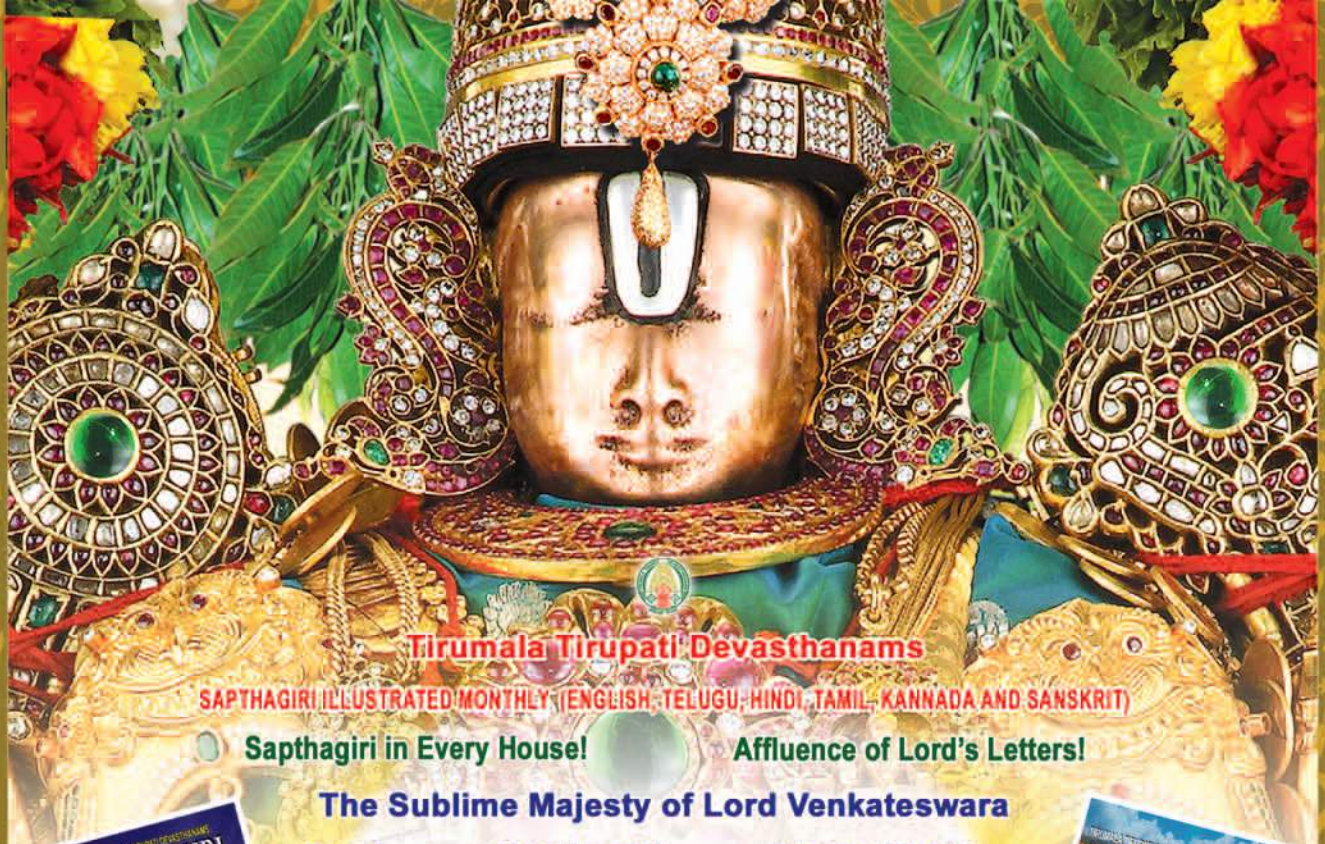
STD Code : 0877

**Phone Numbers :
2264359, 2264543**

**Call Center No. :
0877 - 2233333**

**CHANT
OM NAMO VENKATESAYA**

Edited and Published on behalf of T.T.Devasthanams by Dr. K. Radharamana, M.A., M.Phil., Ph.D., Chief Editor, TTD and Printed at TTD Press by Sri R.V. Vijayakumar, B.A., B.Ed., Dy. E.O., (Publications & Press), T.T.D. Press, Tirupati - 517 507.



Tirumala Tirupati Devasthanams

SAPTHAGIRI ILLUSTRATED MONTHLY (ENGLISH, TELUGU, HINDI, TAMIL, KANNADA AND SANSKRIT)

Sapthagiri in Every House!

Affluence of Lord's Letters!

The Sublime Majesty of Lord Venkateswara

Read Sapthagiri..... Every Month....

There are many ways to have a grand glimpse of the Lord and to reach Him.

Some devotees worship Lord with flowers and some others worship with Eulogizing His words.

Reading of Sapthagiri is also an ideal seva rendered to Him by the devotees.

Read Sapthagiri every month and make your friends and relatives read it. Have darshan of Lord Venkateswara every month and know about the special features performed at Tirumala.

Let us aspire for the development of Sapthagiri Please pay Subscription for the magazine and inspire others to make them as subscribers!

THE RATES OF SUBSCRIPTION:

Single Copy : Rs. 5/-

Annual Subscription: Rs.60/-

Life Subscription : Rs. 500/-

Annual Foreign Subscription : Rs.850/-

There is no Life Subscription for Sanskrit Language

For Details Regarding 'Sapthagiri' Magazine can contact

in the Office Hours:

Office : 0877 - 2264543

D.T.P. Section : 0877 - 2264359

Editor : 0877 - 2264360

Address:

Chief Editor

Office of the Chief Editor

T.T.D. Press Compound

K.T. Road

Tirupati - 517 507.

For Suggestions and Complaints Contact:
sapthagiri_helpdesk@tirumala.org



SAPTHAGIRI (ENGLISH) ILLUSTRATED MONTHLY

Published by Tirumala Tirupati Devasthanams 25-03-2019

Regd. with the Registrar of Newspapers under "RNI" No.10742, Postal Regd.No.TRP19 - 2018-2020

Licensed to post without prepayment No.PMGK/RNP/WPP-04/2018-2020

This is Rama and Raghava of Solar dynasty
The noblest of men who married Sita,
daughter of Goddess Earth
The Supreme Deity born of
Divine rice pudding that emerged from
Putra Kameshti Yaga

- Annamalai

