



TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

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SRI KODANDARAMASWAMIVARI BRAHMOTSAVAMS

02-04-2020 TO 10-04-2020



Tirumala Tirupati Devasthanams

NAGULAPURAM

**SRI VEDAVALLISAMETHA SRI VEDANARAYANASWAMIVARI
BRAHMOTSAVAMS**

05-05-2020 TO 13-05-2020

09-05-2020

Saturday

Day: Mohini Avataram in Pallaki

Night: Garudavahanam

05-05-2020

Tuesday

Day: Dwajaroohanam

Night: Peddaseshavahanam

10-05-2020

Sunday

Day: Hanumadvahanam

Eve. Vasanthotsavam

Night: Gajavahanam

06-05-2020

Wednesday

Day: Chinnaseshavahanam

Night : Hamsavahanam

11-05-2020

Monday

Day: Suryaprabhavahanam

Night: Chandraprabhavahanam

07-05-2020

Thursday

Day: Simhavahanam

Night: Muthyapupandirivahanam

12-05-2020

Tuesday

Day: Rathotsavam

Night: Aswavahanam

08-05-2020

Friday

Day: Kalpavrukshavahanam

Night: Sarvabhupalavahanam

13-05-2020

Wednesday

Day: Chakrasnanam

Night: Dwajavarohanam

BHAGAVADGITA

**Anye ca bahavaḥ śūrā
madarthe tyaktajivitaḥ
Nānā śāstrapraharanāḥ
sarve yuddhaviśāradaḥ**

(Chapter-1, Sloka-9)

**And many other heroes who have risked their lives
for my sake. They are armed with many kinds of
weapons and are all well skilled in war fare.**



**Nānyā spṛhā Raghupate hṛdaye – asmadiye
Satyaṁ vadāmi ca bhavān – akhilāntarātmā
Bhaktiṁ prayachcha raghupuṅgava nirbharāṁ me
Kāmādi-doṣa-rahitaṁ kuru mānaśaṁ ca.**

**O Lord of the Raghus, let me tell you this, the truth. No other desire
do I entertain any time in my heart; you, being the Inner Self of all,
know it too well. I have, however, but one request: grant me, o best
of all the Raghus, such devotion which is exclusive and all -
engulfing, making my mind rid of the taint of desire and greed.**

- Tulasidas

Appeal to Subscribers / Readers **SAPTHAGIRI – IN AN INNOVATIVE LOOK**

Tirumala Tirupati Devasthanams which promotes *Sanathana Dharma* has taken several steps to propagate the message enshrined in our scriptures across the length and breadth of this country. Apart from being engaged in multifarious activities like providing amenities to the pilgrims, maintaining orderly *darshan*, conducting rituals and services by following the *Agama* traditions, the Devasthanam has also made forays into the world of spiritual publications, such as publishing a monthly magazine named **Sapthagiri** in a big way. The magazine covers a wide range of subjects including *Vaishnavism*, *Vedas*, *Sasthras*, *Aagas*, Art, Architecture, life history of great Alwars, acharyas, sages, saints and philosophers, Temples and stories of the Gods.

Sapthagiri is celebrating this year, 2020 as the Golden Jubilee year of having completed 50 years of its uninterrupted existence. It reassures the readers that it will continue to propagate the basic tenets of spirituality and focus on various activities of T.T. Devasthanams, Tirumala temple rituals and many more with a new expression. *We propose to bring the magazine in a new format with a change in its name as Cultural and Spiritual Journal and several changes in the content inside from May onwards. In the new outlook, the Sapthagiri will adapt to the changing needs and tastes of the readers and remain forever an encyclopaedia of spirituality.* The readers/subscribers may look forward to receiving **Sapthagiri** in new format from May onwards.

In this context, we recall the unstinted moral support extended by our readers, subscribers, agents, and authors for its existence. But for your cooperation and support **Sapthagiri** would not have survived for fifty year. We express our deep sense of gratitude to all. We look forward to receiving the same support from you with redoubled vigour in future too. In all humility, we rededicate ourselves at the lotus feet of Lord Venkateswara.

SUGGESTIONS TO THE AUTHORS / CONTRIBUTORS

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



Venkatesa Samo Devo na
Bhuto na Bhavishyati

SAPTHAGIRI

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The Creation of Great Epic Ramayana

Sri Ramacharitam is an embodiment of pleasant and divine feeling. It stimulates the human beings with its calm, lucid and pious nature of presentation. Like Ramayana, there is no other volume that teaches the societal responsibilities to the people of all generations. Though the ages had passed, the significance of Valmiki Ramayana did not reduce. It is perennial. It was translated in many languages, in various ways. The ethical principles in Ramayana show an unambiguous path to its readers. It has its splendid affect on Hindu tradition in India and has also become public Panegyric in foreign countries.

Ramayana is a great epic. The reason to compose Ramayana by sage Valmiki was the blessing of God Brahma. One day, Valmiki had gone to Thamasa River. There, he observed the deplorable condition of two love birds (Krouncha midhuna birds). One of the two birds fell on the ground struck by a hunter's arrow and died. It was the male bird and the female bird was weeping, standing next to the carcass of a male bird. Valmiki was unhappy at the melancholic situation of the lovely birds. The miserable condition of birds provoked the hermit Valmiki to curse the hunter who separated the two lovely Krouncha Midhuna birds. Unintentionally, he used the words: Oh Nishadha! You do not live long as you have separated the Krouncha Birds who were in deep love.

The words that spelled by Valmiki were significant and thought provoking. On hearing the words of Valmiki, Brahma appeared before him and blessed him to compose an epic that stands as a pathfinder to the generations that come.

The story of 'Krounch Midhuna birds' had become the root cause for compiling Ramayana, the epic. Ramayana earned recognition not only as the story of winsome but also as an oeuvre that blessed with spiritual and magical power.

Sri Rama and Sita are the couple who are perceptible in every part of nature. On reading Ramayana, one develops respect on ones parents, enhances their brotherhood relations, understands the responsibilities of an elder brother, and receives an altruistic mind and many more virtues as such.

Hence, we should read the epic Ramayana together, gain the immense pleasure that oozes out of it, take a firm step towards the path that Rama laid and eventually receive his blessings.



SRI RAMA'S STORY

All the Time Delightful

Telugu Original by :

- Smt. Devalapalli Vasundara

English by :

- Dr. G.S.R.K. Babu Rao, Cell : 9849725052

Since Rama was born as an incarnation of Sri Maha Vishnu, he has most beautiful mien, utmost moral qualities and stands as an epitome of human. He is born to teach us *dharma* and how to tread on that path unwaveringly. Rama is an ideal son with utmost devotion to parents and hence is a role model for us with the name **Dasaratha Rama**. This was evident when he was asked to go with Sage Vishvamitra to the forests to protect his vedic rituals. As was told by his father, he obeyed Vishvamitra's diktats most willingly.

He knows how to convince and console his mother. When Kausalya asked him not to go to forests, he candidly told her that the orders of the king have to be obeyed by everybody.

Not nursing the grudge on his stepmother, Kaikeyi's for the harm done to him, he respected her as before. The kind of reverence and spirit of sacrifice that he had evinced while going to forests is really perplexing.

He is obedient towards his another stepmother, Sumitra whom he loved on par with his own mother.

While he was in Guru Kul while receiving education, he very obediently performed all the chores to his guru and never transgressed his limits.

He loved his brothers very dearly and didn't care for his own life while protecting them. He loved Sita *sadhvi* very fondly and hence called as **Sita Rama**.



He has the utmost qualities and is praised as **Gunabhirama** and is loved by everyone – friends, retinue, denizens – and even by his enemies like Maricha who praised him “*Ramo Vighrahan Dharma*” (meaning, Rama is the personification of dharma). Even Surpanakha who wanted to marry him, praised him.

The tradition of being dharma-bound son, ideal brother, affectionate husband, and as a person who upheld dharma all the time, is exemplary and unparalleled.

He was the one who initiated people-friendly governance for Ayodhya denizens and hence called **Ayodhya Rama** too and any good governance has become synonymous with *Rama Rajya*. We all aspire to have a ruler like Rama and style of functioning similar to *Rama Rajya*. Any

good governance will give us the feeling of *Rama Rajya*. Rama never exhibited the qualities of ambition to be a king either in Mithila or Kosala. He thought anything that is not liked by the citizens should be shunned. That included Sita too. That is how he renounced his soul-mate Sita and exhibited the qualities of a good king who upholds dharma.

Rama is very obedient to his father. When he took up the challenge of lifting the Siva Dhanush and readying it, at the behest of his *guru* Vishvamitra, he proclaimed how energetic he is. But he refused to marry Sita instantly, without the consent of his father. Thus he implored how important parents' permission is in matters of marriage. Thus he showed the world how important are family values in matters of marriage.

Rama never forgot any help rendered to him. In turn, he used to return favour to them. When he found Jatayu in his dying minutes, he treated him like his father and performed the rites to him and ensured heaven for him. He got



Sugriva his kingdom and enthroned Vibhishana in Sri Lanka. But in the case of Hanuma he thought that Hanuma should never get a need to be helped by him and embraced him dearly showing his gratitude.

Rama is resolute and steadfast. He has not conceded to the request of the citizens, mother and others not to go to forests. He had not agreed to Bharata's implorations, but agreed to handover his *padukas* (clogs). He did not agree to the appeals made even by Vashishta and other gurus and decided to stay in the forests itself.

He is very protective when people seek refuge in him. He helped Sugriva like that. In spite of negative feelings of his generals and soldiers he gave refuge to Vibhishana and stood out as **Saranagata Rama**.

Rama is very resolute not to waver from the path of *dharma*. When people pleaded with him not to go to forests, he elaborated to them the need for following dharma and ensured that all of them follow suit.





Rama is very kind not only to humans but also to animals. He exhibited the same love and kindness on vanara, birds and animals. He treated them like his own people. He exhibited kindness even on enemies like Kabandha and Mareecha and other *rakshas gana*.

Rama is highly educated. He studied Veda and Vedangas in depth and stood as a role model with implementation of vedic knowledge.

Rama is also known as **Priya Darshana**. He was endeared by the citizens of Ayodhya and Midhila, hamlets, tribals, maharshis. He gave an opportunity to impart good darshan to Sabari, Guha (the boatman), Soorpanakha etc., and hence called Priya Darshana.

Even in matters of *sneha* dharma (friendship) Rama kept high degree of principles. When Guha, the boatman asked him to stay in his tribal area instead of in forests, Rama assured

him that his kingdom and Ayodhya are like one for him implying He or Guha are one and the same.

Rama is **Jita Krodha**, one who conquered anger. Even after doing penance on the coast, Samudra has not yielded to him. It was only then Rama took up his bow and about to shoot arrows, Samudra appeared humbly. Rama explained politely what cooperation is needed from Sagara. But Rama has not cursed Sagara. Rama is the one who does not knit pick fallacies in others, but would shower kindness even on enemies. During the battle, when Ravana was tired, lost his chariot and weapons and was stunned, Rama did not kill him, as Ravana was weaponless. He exhibited extreme kindness even in war. It is a classic example of *yuddha neeti*. (Principle of War).

Thus, we can see Srirama is nothing but incarnation of *parabrahma tatva*. Though he was endowed with excellent energy and weaponry, he respected the boon that was given to Ravana by Brahma. In other words, he showed through his conduct that however rich or valiant one could be, he should not parade his strength and valour, unjustifiably for wrong purposes and if he does not follow this he would surely face ignominy. He maintained this principle all through his life. He also, through his life, showed that if one follows righteous path and is truthful, he would never be disappointed in life. They would receive victory and become torch bearers for high ideals.

It is very difficult to fully talk about or write about Rama, as his conduct and life are beyond description and words.

Lastly, Rama is a nucleus for energy with undefeatable dynamism and truthfulness.

Rama can make all of us to speak well, write well and keep us steadfast on the path of truthfulness. He is the inner light in all of us. That is why he is **Atma Rama**.





THE CELESTIAL VASANTHOTSAVAM AT TIRUMALA

-Prof.S. Gokulachari, Cell : 9443439963

The Vasanthotsavam is celebrated for three days in the month of Chitrai, (April - May) along with the day of the full moon in the two days preceding the full moon (Trayodasi - Chaturdhasi). This festival is an eye-feast to the devotees. Lord Malayappa Swami with His Consorts Sridevi and Bhudevi will be seated on elegant platform and various Abhishekams and Decorations are being performed. This year Vasanthotsavam will be held in Tirumala from 05.04.2020 to 07.04.2020.

Spring is the most important period of the six seasons and the season of new beginnings. Fresh buds bloom, animals awaken and the earth seems to come to life again. Farmers and gardeners plant their seeds and temperatures slowly rise. The period of new life begins.

That successful spring leaf growth ensures a cool canopy to relax under during the hot summer—a hugely important factor in keeping comfortable.

Agama rules have defined most temple festivals to welcome the spring with nature.

Vasantha Mandapam is a beautiful hall built in Tirumala to celebrate especially Vasanthotsavam. Lord Tirumalayappan is offered the festival three days in this mandapam. After three days of the holy bath to Lord Malayappa swami with His consorts Sridevi and Bhudevi the festival concludes. There are many rules and regulations for holding many festivals annually in Vaishnava agamas. All festivals and poojas are held in Tirumala based on the Vaikhanasa Agama.

Every celebration has its specialty. The Vedas say that Tirumalayappan finds great satisfaction in seeing the festivals. He is blessing millions of devotees who come to have a dharshan of each festival. The events and the materials used in it are given fit to the season, as per agama rules.

Thus, in the month of Chithrai, Tirumalayappan is celebrating a special spring festival. Tirumala is said to be cold, but the temperature is high in the hill during April and May.

At the same time, nature will start to show its colours. This is called the spring. It is called the Spring Festival because it is a festival celebrated in spring season. Moon is entering the star Chitra in this month and the sun took in position in Mesha where the temperature is to rise.

Vasantha Utsavam is being held at this time. Generally, the temple festivals are based on the thoughts, aspirations, and lusts of the human minds during the seasons. Flowers, plants, fruits and all aspects of nature offered to Lord on this occasion to enhance his happiness and blessings. Every day



Tirumalayappan took on the procession to the streets with His Consorts Sridevi and Bhudevi.

The Vasantha Mandapam, where Swami took a holy bath (Tirumanjanam), is decorated with all kinds of natural materials such as flowers, fruits, leaves, and plants.

The Tirumanjana Vasantha Mandapam is a spectacular sight for the devotees decorated with, Banana trees, herbs, magnificent herbs, colourful flowers, greenery, etc.

Every day, in the morning, Sridevi Bhudevi sametha Malayappa Swamy took procession through all four Mada streets, arrives here to take special Tirumanjanam. This Tirumanjana stage is not mediocre. Made by gold. Veda depicts Bhagavatam and Bhagavati as gold. In the golden seat, Tirumalayappan wakes up with the Upanya Nachimar. While taking thirumanjanam, the Veda mantras, in particular, Purusha Suktam, Narayana Suktam, Vishnu suktam recites in one voice which fills the ear and air the divinity.

The great thing about this Tirumanjana theertham is to say here. The Tirumanjana Theertham is a very special blend of various herbs, herbs and fragrances, and Turmeric. Before the start of utsavam as preliminary, similar to Brahmotsavam, there are special pujas, punyahavasanam, vastu Shanti, etc are done.

Veda mantras are recited. After Veda mantras, Periyalwar's Pasuram - 'Vennai Alainthu'

and periya Thirumozhi - 'Munpolaa Raavanan' are recited to complete the Holy bath ceremony, followed by Nakshatra Harathi and Kumbha Harathi.

Swami with His consorts will then start with Vasanthotsavam ritual. Devotees are captivated by the unparalleled beauty of the Lord who shows wearing a Tulasi garland.

Once the decorations are complete, the procession again will take place. At the Ramanuja's Shrine, Lord will be welcomed. When entering Asthana, the Annamacharya sankeertanas will be sung.

On the second day, the festival has a golden chariot procession.

On the third day, with the Malayappa Swamy, Sita, Lakshmana, Hanumad Sametha Rama, and Rukmini Sametha Krishna will be seated in Eka Aasana (one platform), and the Tirumanjanam will be done to all deities which, will be very spectacular.

The incarnation of Lord Rama in the Tretayugam, Lord Krishna in the Dvaparayuga, and Malayappa swami in the Kaliyuga, are present in one seat to bless the devotees.

Special Offerings are performed when Malayappa swami reaches the Ramaunja shrine. Asthana festival will be held. With this, the Vasantha Utsavam is concluded. Through this dharshan, our lives will be boundless.



APPEAL TO THE PEDESTRIAN DEVOTEES

Devotees going on foot from Tirupati to Tirumala and Tirumala to Tirupati through Srivari Mettu (Srivari foot path) are permitted between 6.00 a.m. and 6.00 p.m. only and are strictly not permitted beyond the stipulated time due to Security reasons and Safety from wandering of wild animals.



EXQUISITE BEAUTY OF SRI RAMA

- Dr.M. Varadarajan, Cell : 9841884972



When Sri Rama was spending time in Dandaka forest, Surpanaka, sister of Ravana, assumed a beautiful form of woman and after prolonged discussion, at the instance of Sri Rama, Lakshmana cut off her nose and ears. Having suffered, Surpanaka informed this incident to Khara, brother of Ravana, with her poignant feelings about Sri Rama. First, in spite of

her suffering, she did not lose her heart for both the brothers. She began to narrate the exquisite beauty of Sri Rama and Lakshmana, in the following Sloka (Sri Ramayana Aranyakanda 19-14).

*tharunow rupasampannow
sukhumarow mahabhalow I
pundareekavisalakshow
cheerakrishnajinambarow II*

In the above Sloka, the beatitude of Sri Rama and Lakshmana is explained as they are in their adulthood, good-looking, gentle yet greatly mighty, eyes broad like lotuses, dressed in jute-clothes and deerskin. This is the gist of the Sloka. But, in Sri Vaishnava Sampradaya, Periyavachchan Pillai, otherwise called Krishnasuri, a King of Commentaries, wrote in his text *Tanislakee*, an extensive manipravala commentary highlighting the inner thought of Surpanaka akin to the situation when she met Sri Rama and Lakshmana in Dandaka forest.

Krishnasuri narrates the inner thought of Surpakana by saying that those exquisite beauties like adulthood in look, enriched, gentle, great mighty, lotus like eyes and dressed in deerskin and so on are second to none. He further says that she was very much immersed in these beauties of them. Sri Rama and Lakshmana may be different among themselves, but one observes their similarity as one reality.



He said that though she is a demon, she unearthed the Vedantic thought by saying that in Rig Veda, it is said that the Supreme Being is possessing youthfulness and Yajur Veda says that Supreme Being is a beginner, newer, younger, Vishnu with His Consort Lakshmi. This is the thinking of demons in the forest. The possibility of thinking in Vedantic way by a demon is reminded by Krishnasuri the sayings of Mandodari in Yudda Kanda that Sri Rama is the one who did penance, ancient, different from *Mula Prakriti* and dependent for all creatures besides adorning Conch and Chakra in His hands. Further, He is the one attracts the person by youthfulness. Actually, *muktas*, *bhaktas*, Dasaratha, Vasudeva and so on attracted by the youthfulness of Sri Rama and Krishna. Hence, Surpanaka imbibed firstly in the youthfulness of both. Though, she liked Sri Rama and disliked Lakshmana who cut off her nose and ears, mentioned the both in the word '*tharunow*'. Here, Krishnasuri mentions that both are akin in their beauty, youthfulness, besides Sri Rama jocularly told her that she can marry Lakshmana, who is yet to be married. One can notice the difference in their youthfulness as Lakshmana is younger brother to Sri Rama. This is also ruled out as Lakshmana was born on the next day of Sri Rama's birth. Hence, the youthfulness will not diminish in Lakshmana. If one needs the beauty of body, one has to borrow from Sri Rama. This is explained in the word '*rupasampannow*', Krishnasuri explains that even Manmatha, the Love God derived all his aspects from one part of His body as said in '*Mantraprasna*'. Then, one can imagine that how much more that Vishnu might be in his lovely aspect. So, the sublime features of Sri Rama can be borrowed even by Manmatha.

The beauty and body equally born in both of them. Alvars, particularly Nammalwar and

Tirumangai Alwar in their hymns said that the beauty of God raises their intense love towards God. Such is the beauty of Sri Rama. Lakshmana is his brother and hence Surpanaka got enchanted in the beauty of both.

Further, if one embraces the body which may be solid and not tolerable, that is not in the case of both. Hence she says '*sukumarow*'. Here, Krishnasuri says that Sri Rama is not like giant. Their gentleness is delicate like that of a flower. He quotes that Sri Rama is *asiita pushpa samkaasham* which means that Sri Rama is said to equal a flower, that which can be appreciated by all. He further says that Manmatha is the only one God of love and without any form or body parts, but Sri Rama and Lakshmana are having excellent forms and are evident to eyes tangible on earth.

Sri Rama's beauty, Valmiki says '*ramamindeevaryasamam*' which means that Sri Rama is in purple hue like *kaya* flower. The celestial Manmatha is one, but the youthfulness of both, reminds two Manmathas. Manmatha is formless, as he was scorched by Siva. But Sri Rama and Lakshmana are handsome figures as said in the words '*kandarpa iva moorthiman*'. Even Kalidasa says in Raghuvamsa that Thataka was killed by Sri Rama who has a form like that of Manmatha.

Further, describing their vigorous strength in the word '*mahabhalow*', which means that both are very brave, Krishnasuri refers that Parankusa Nayaki in Tiruvoymozhi says that when the Lord is brave and noble mind, and unison with His Nayaki, Nayaki feels that she was defeated before His bravery. Krishnasuri highlighting the courageousness of Sri Rama says that His youthfulness, beauty and gentleness make others to suffer like cutting the Banana shuffle in the middle and they not even to think of His *manobhala*



i.e. strength of mind. They have uninterrupted dynamism of manhood, which is what required by an aged demon.

If the parts of His body are inferior to combination of brightness of the body, Surpanaka says '*pundareeka visalakshau*'. which means Sri Rama is white-lotus like and broad eyed. Explaining this word, Krishnasuri says that if one can escape the experience from the beauty of His eyes, then only can one move to other part of the body. Such is the beauty of His eyes.

He compares the beauty of eyes with that of lotus, which has softness, tenderness and so on. All these will not last long. But, the eyes of Sri Rama will immerse one when looks from a distant place. Their eyes are not like ours while our eyes are bloodshot eyes of terrible look due to anger. Due to *tamo guna and rajo guna udreka*, our eyes are ever stick on with insensitive component of nature and also ever energetic with lively component of nature. But the eyes of Sri Rama and Lakshmana are *sattva guna sampanna* which means that they are quiet with the pure constituent of nature.

Krishnasuri refers the sayings of Sri Rama in Yudda Kanda that He considered Himself a human being. But Chandokyopanishad says that though the outward aspect of Supreme Being is hiding his real Being, His eyes are telling the truth of His nature in the words '*yatha kapyasam pundareekamevamakshinee*'. Such is the beauty of eyes of Sri Rama.

Further narrating the beauty of eyes, Krishnasuri says that even *Amarakosa* gives the meaning for the word '*pundareekam*' as white lotus, he enlightens that His white broad eyes are comparable with that of milky ocean where He is reclining and this shows His purity in heart.

Combining the words, '*mahaa balau pundarika visalakshau*', Krishnasuri gives an exuberant meaning. It means that Sri Rama and Lakshmana with their great power and white lotus eyed, eradicate vice and if the evil doer submits himself, their white eyes alone give salvation with a broad mind.

Further Sri Rama and Lakshmana are excelling only by their nature but not by their dressings and outfits for they are just dressed in jute-clothes, deerskin wearers.

Elaborating the statement, Krishnasuri, succinctly compares the statement of Kalidasa in his *abhijnaana shaakuntalam*, says that Shakuntala is pleasant, though clad in jute-clothes and said that nothing can beautify handsome people. Though not adorned by any extra special ornamentation, Sri Rama and Lakshmana, by their very nature are attractive, discerned by sages.

In this way, the exquisite beauty of Sri Rama is narrated.



TRADITIONAL DRESS CODE is Compulsory

Tirumala Tirupati Devasthanams made it compulsory for the devotees to wear Traditional Dress while coming for Darshan of Lord Venkateswara in the Tirumala temple. As part of this, T.T.D. implemented Traditional Dress Code to the devotees coming for Arjita sevas and Rs.300/- darshan also.

**DEVOTEES COMING FOR SWAMI DARSHAN
MUST WEAR THE FOLLOWING DRESS**

Women : Saree with blouse, Halfsaree, Punjabi Dress with Duppata and Chudidhar with Duppata

Men : Pajama-Kurtha, Dhoti- Uttariyam



Kodandarama Temple at Ekasila Nagaram, Vontimitta is a famous tourist centre. It is known for its architectural and historical significance. To know about the history of that magnificent masterpiece, one has to go back to the history incorporated in our ancient myths and puranas.

According to the concept of our ancient Hindu cosmology, time is divided into four great epochs. The first great epoch was Krutayuga, the next was Tretayuga followed by Dwaparayuga and the last and current yuga is Kaliyuga. These four yugas are called as the great epochs or Mahayugas. For convenience, those four yugas are subdivided as small parts and as of now, we are in 28th part. In Kaliyuga, we are in 5120th year. Each age has its significance. The iconic characters of our myths and puranas belonged to the first three yugas. The incarnation of Rama and Krishna in different epochs left an incredible effect on the people of India. Though Rama and Krishna belonged to Tretayuga and Dwaparayuga, the path of Dharma that was shown in their period is a prototype to the people of the present epoch.

Penance of Jambavantha in Krutayuga

The story of Ekasila Nagaram at Vontimitta in South India goes back to Krutayuga. Jambavantha was a distinctive character in Ramayana. He performed severe penance for 100 years to see Rama and to serve him wholeheartedly. Though Jambavantha's dwelling place was Himalayas, he had chosen Ekasila Nagaram at Vontimitta near palakondalu in Sesachalam Hills. Ekasila Nagaram was also called as Rukshaparvat or Ruksha hill as it was the place of thick trees and bears. The information about Ekasila Nagaram was cited in the slokas of Srisaila Kanda of Siddipeta Mahatyam in Skandapurana. Ekasila Nagaram is in the way of Kasirameshwaram which is the sacred place of Siva Kesava. Standing in the direction of North, Jambavantha did penance. Sri Ramachandra blessed Jambavantha, standing on the opposite hill of it. The same place where Jambavantha received blessings has become a sacred and pious place to the devotees of Rama in Kaliyuga.

The voyage transverse of Sri Rama in exile

The temple at Vontimitta has the idols of Rama, Sita and Lakshmana without Hanuma. Hanuman who is usually represented in most of



EKASILANAGARAM Vontimitta

- Telugu Original by : Vidwan Katta Narasimhulu
- English by : Dr. A.Savitri, Cell : 9247645704



Rama, Sita and Lakshmana temples, is missing at Vontimitta. A separate temple was built for Hanuma. It was said in puranas that Rama, Sita and Lakshmana had spent their period of exile for some time at Vontimitta. From there, at the distance of half kilometer, there was the hermitage of saint Mrukandu. Rama and Lakshmana protected the hermitage from demons. Few years after the incident, Ravana abducted Sita. In search of Sita, Rama and Lakshmana reached the hill where Hanuma resided. Hanuma met Rama and Lakshmana for the first time, after the abduction of Sita. It was the reason why Hanuma idol was not placed in the temple of Rama.

The story of Hanuma not ended with it. Hanuma's temple was separately built at Vontimitta. During the war with Ravana, Lakshmana lost his consciousness. Rama had sent Hanuma for Sanjeeveni, a sapling that bring back the consciousness. While he was bringing, he felt tedious. Hanuma kept his foot on the hill at Vontimitta to relax. Hence, a separate temple was constructed to Hanuma, calling him on the name Sanjeevaraya. One could see the petals of Sanjeevini carved in the hands of Hanuma idol. Those who are suffering from diseases or unnecessary fears, they can visit the temple of Hanuma to regain their health and also to get rid of their fear.

The story of Jambavanth

The episode of Kishkindha kanda in Ramayana speaks about the relation that was developed between Sugreeva & Rama. After the death of Vali, his brother Sugreeva ascended the throne. Sugreeva promised Rama that he would help him in search of Sita.



He had assigned the work of searching Sita to Hanuma and Jambavantha.

For Jambavantha, Rama was not new. In Krutayuga, Jambavantha did penance to see Rama. His intense desire to see Rama fulfilled in Tretayuga. As he desired, Jambavantha received a chance to be with Rama and to work for Rama. In search of Sita, Jambavantha came to the same place where he received blessings from God when he did penance. It was Ekasilanagaram at Vontimitta. He relaxed on the hill where he was blessed and the next morning, when he was about to leave, he selected a rock and worshipped it with utmost devotion, imagining it as Rama with Sita & Lakshmana. A temple was built in the same place where Jambavantha consecrated a rock, imagining it as an idol.

Inauguration of the Temple

Vontudu and Mittudu were the two tribal brothers who used to control the people of Ekasila. A sudden and unexpected change had come in their behavior. The reason could be the dream that had come to them in which they saw Rama with Sita. They became ardent devotees of Rama. Once the king of Udayagiri, Kamparayulu visited their place. Taking the king's visit as a great opportunity to start a temple at Ekasila Nagaram, the two tribals showed



the king, the places where Jambavantha laid a rock imagining it as Rama with Sita and also showed an artesian well that was created by Rama to satisfy Sita. Witnessing the authentic proofs of Kritayuga, King Kamparayulu felt very happy and accepted the request of Vontudu and Mittudu to build a temple at Ekasila Nagaram at Vontimitta. Beside the temple, for the construction purpose, a lake was dug. The king gave the responsibility of the temple and the lake to Vontudu and Mittudu.

In the year 1356 AD, many years after the inauguration of the temple, a surprise visit of a king Bukkaraya had taken place. Accompanied with Bukkaraya, his teacher Vidyaranya visited the place. They were captivated on knowing the significance of the place. Bukkaraya with the blessings of his teacher consecrated the idols of the three deities - Rama with Sita and Lakshmana in the temple. A small village formed around the temple. As that was the place controlled by Vontudu and Mittudu and the place was also named as Vontimitta.

Extension of the Temple

The temple that was built in the beginning when Bukkaraya had consecrated was not spacious. There was only a sanctum sanctorum, a small dome, an inner chamber and a main gate. The temple was very small. Two centuries after the inauguration, a king called Matlaraju who belonged to Vijayanagara clan developed Siddapatam as the centre for his administrative works. Vontimitta was very near place to Siddapatam. The king used to visit Vontimitta which was nearby. Due to his frequent visits, the place gained recognition. After that period, Anantha Raju – son of Matla Elamaraju, Tiruvengalanatharaju – son of Anantha Raju and Kumara Anantha Raju – son of Tiruvengalanatha, three kings developed the temple at Vontimitta. They had taken the responsibility of the temple and extended the temple boundaries. Rangamandapam, Open-air theatre, Kalyanamandapam, Great wall, Three ornate towers, Sanjeevaramaswamy temple and

Ramatheertham were some that were built during the reign of the three kings.

The responsibility of TTD

As the time passed, the temple was left in poverty. It was due to the rule of Mohammadians and the Britishers. Little care was taken on temple. In the 20th century, a devotee called Vavilikolanu Subbarao travelled many places to gather the amount to bring back the splendor of the temple. With his devotional work, the temple had regained its magnificence.

After the bifurcation of Telangana from Andhra Pradesh, Badhrachalam, the place well known for Rama temple, was given to Telangana. The then Andhra Pradesh government, with the intention to bring back the grandeur of the temple of Rama at Vontimitta, handed over its responsibility to Tirumala Tirupati Devasthanam. From then, the temple of Vontimitta has received State recognition. Many changes have taken place in and around the temple. Three streets are built around the temple. A floor with granite stone is laid inside the temple. There is a park with beautifully carved images outside the temple. A sacred water tank is located in the precincts of the temple. An open air theatre was built inside the village to perform the marriage ritual of Sri Rama. Throughout the year, various rituals are celebrated in that Open-air theatre. Pandits chant vedas early in the morning daily and on every full moon day, there takes place Sita Rama marriage ritual.

Annamaya Visit to the Temple

The temple at Ekasila Nagaram in Vontimitta, a town of Kadapa district located in the way between Kadapa and Tirupati. Chennai and Mumbai rail line crosses Vontimitta. It is said that saint- poet Annamacharya who had written 32000 Sankeerthanas on Tirumala Venkateswara, visited the temple and composed songs in honor of Rama.

Let's sing the Sankeerthanas of Annamayya, offer prayers and attain moksha.





SRI ADI SANKARACHARYA'S AMNAYA PEETHAMS

- Prof. Subbarao V. Jayanti, Cell : 6238152752

Jagadguru Sri Adi Sankaracharya is a multi-faceted personality and a versatile genius. Every aspect of Sri Sankaracharya's life is inspiring and magnificent. In a short span of life, he infused so much vigour and vitality to our Sanatana Dharma that it could withstand and survive a thousand years of foreign rule and atrocities. In this article - I examine the Amnaya Peethams established by Sri Sankaracharya, which stand as testimony of his great institution-building capabilities.

When Sri Adi Sankaracharya was born, Sanatana Dharma (Vedic religion/Hinduism) was in a dire state. It was divided into main branches and innumerable sub-branches. There was bitter internal fighting among the followers of those branches. Added to that, the Non-Vedic (Atheistic) religions were gaining popularity and spreading fast, with the support of some kings. With nobody to guide them in the proper path, the people were thoroughly confused. The situation was so ominous that the very existence of the Vedic religion in the country of its birth became doubtful.

Sankaracharya observed the situation carefully. He set out a goal for his life to bring the entire Bharata Varsha (Bharat) under one Peetham and revive the Vedic religion to its full glory. To achieve that objective, he worked in multiple directions. He wrote *bhashyams* (commentaries) to Prasthanatraya (Brahma sutras, Upanishads, and Bhagavad Gita) and several PrakaranaGranthas to provide correct interpretation of the scriptures. He debated with innumerable scholars from all branches. He showed them the lacunae in their thinking and corrected them. He introduced the *Panchayatana Paddhati* to unify the warring factions. For common people who cannot understand the scriptures, he wrote several enchanting *Stotrams* on all Gods and Goddesses. He travelled across the breadth and depth of the country and visited several temples. He corrected the practices in those temples and strengthened the temple management. There is not one aspect of our culture that he did not touch and made it better. Thus, he stabilized,





strengthened, and reinvigorated the Sanatana Dharma in all its forms.

Sankaracharya devised a wonderful system to sustain his work far into the future. He wanted that his life-long mission and hard work should not go waste. To ensure that, he established four Mutts, in the four strategic parts of the country – Govardhana Peetham in the East, Sarada Peetham in the South, Kalika Peetham in the West, and Jyotir Peetham in the North. These are also known as Amnaya Peethams or Amnaya Mutts.

After establishing the four Mutts, Bhagavatpada Sankaracharya issued in written form a Dharmic Commandment or charter namely “Mathamnaya-Setu-Mahanushasanam”. This Mahanushasanam is really a constitution for the proper governance and functioning of the Mutts (In modern day parlance these are like Articles of Association and Memorandum of Association for starting a company). These documents were very detailed and scientific. Here one sees the omniscience of Sankara thousands of years before

the modern concepts of “Corporate Governance” came into existence.

In Mathamnaya, Sankaracharya prescribes the details related to the Peetham (Matha). For each Peetham he specified Amnaya (denomination and title), God and Goddess (Divinities), Tirtha, Veda, Sampradaya, Mahavakya, Kshetram, territories under the Peetham, permissible title(s) of the Peethadhipati etc. The qualifications for occupying the seat of Acharya (Peethadhipati), and the procedure for appointment of Acharya (rules of succession) were laid down in detail.

In Mahanushasanam, Sankaracharya enjoins the duties of the Peethadhipati (what he should do and should not do), and the means to get resources for the maintenance of the Peetham. He commands that “Acharyas should yoke people in Dharm and move constantly. Monastery should not be fixed residence of the Acharya. In case of great loss of Dharm the Acharya should act quickly.”



The Amnaya Peethams

	East	South	West	North
Name of the Peetham	Govardhana Peetham	Sarada Peetham	Kalika Peetham	Jyotir Peetham
Place of Location	Puri (Orissa)	Sringeri (Karnataka)	Dwaraka (Gujarat)	Badrikashrama (Uttaranchal)
Divinities	Jagannatha Purushottama Shakti	MalahanikaraLinga Varaha Shakti-Sharada	Siddheshwara Shakti-Bhadra Kali	Narayana Shakti-Purnagiri
Tirtha	Mahodadhi (Bay of Bengal)	River Tungabhadra	River Gomati	River Alakananda
Veda	Rig Veda	Yajur Veda	Sama Veda	Atharva Veda
Sampradaya	Bhogavala	Bhurivala	Kitavala	Nandavala
Mahavakya	Prajnanam Brahma	AhamBrahmasmi	Tattvamasi	Ayamatma Brahma
Titles to the Pontifical Seat	Aranya, Vana	All the titles, particularly, Saraswati, Puri, Bharati, Aranya, Tirtha, Giri, Ashrama	Tirtha, Ashrama	Giri, Parvata, Sagara
First Acharya of the Peetham	Sri Hastamalakacharya	Sri Sureshwaracharya	Sri Padmapadacharya (Sunanda)	Sri Totakacharya

These Peethams have been in continuous existence for hundreds of years due to the strong charter that Sankaracharya prescribed for their governance. During the thousand years of foreign rule by the British, Hindus and Hinduism were subject to untold atrocities, massacres, brutalities and barbarism. In spite of that, if Hinduism still exists today, it is due to the key role played by these Peethams established by Bhagavatpada. For example, Sri Vidyaranya Swami, one of the Peethadhipatis of Sringeri Sharada Peetham was instrumental in establishing the Vijayanagar Empire by the two brothers, Harihararaya and Bukkaraya in 1336 AD. This Empire stood as bulwark against invasions and expand in South India for more than 300 years and protected Sanatana Dharma.

We can confidently claim regarding the Amnaya Peethams of Sankaracharya. The Sankaracharya Peethams are a fitting reply for Sanathana Dharma. They stand as monuments for Sankaracharya's unparalleled vision, leadership, farsight, and organizing capability. Sri Sankaracharya is an organizer *par excellence*!



Bhakta Ramadasu was the ardent devotee of Lord Rama. His songs popularly known as Ramadas Keertanas on Lord Rama were his memorable experiences in happiness and sorrow. Dilating the greatness of chanting Rama's name, he had written, "Oh Rama nee Nama meme ruchira, Srirama nee Nama menthoruchira". Another treatise by Ramadasu was "Dasaradhisathakam" a composition of 104 poems in the praise of Lord Rama. Each poem is a jewel in itself glorifying Lord Rama. Oh Lord Rama your name is the most pleasant to render repeatedly. It had protected the Gajendra, Prahalada and Vibhishana. Such miraculous name is always chanted by Lord Hanuma. "Rama



THE POWERFUL NAME

- Sri P. Venkata Balasubrahmanyam, Cell : 8309152169

namam Rama namamramyamainidi Rama namam". Rama's name is the most delightful and beautiful. It is more powerful than Lord Rama himself. It is extremely potent. Rama resides in the hearts of all. Rama protects those who seek his refuge even if he is his enemy. He provided shelter to Vibhishana despite resistance from his fellows. The first two syllables in Rama, "Ra" means the light and the next two syllables "Ma" means the mind. The whole word "Rama" is recited to enlighten the mind. Those who recite will get blessed with salvation. Rama mantra is also known as Taraka mantra because it liberates from the life cycle of birth and death. The Taraka mantra which has thirteen alphabets is also called Trayodasha mantra. The mantra that was revealed to Lord Parvati by Lord Siva was, "Sri Rama Jaya Rama Jaya Jaya Rama". In Vishnu Sahasra Nama, Lord Siva also stated



that by just reciting the name of Rama thrice, the devotee will get equivalent benediction as of reciting a thousand names of Lord Vishnu. Tulasi Das in his Ramayan wrote that when King Dasarath requested Vasistha, his guru to give a name to his son, Vasistha said that he would name the boy as Rama, which would mean a name that gives an ocean of happiness. Even if the devotee is able to take one drop of the ocean, it gives him peace to self and the entire universe. He is all-pervading. There is a practice in Telugu speaking states to write the name of Lord Rama one crore times. It is called "Sri Rama Kotijapam". It is an ardent task to achieve unless one has the blessings of Lord Rama. Writing the name with spoken words will bring us a complete surrender of our senses in the service of God. Many experienced that by writing the name of the Rama, would bring intolerance and strength to overcome obstacles. In case the mantra is recited with reverence, it would bring in multitude benefits of mind and soul.

There are umpteen references in Puranas, RamcharitaManas and other scriptures about the power of chanting the name of Rama. In Padma Purana Uttarakanda, Lord Siva tells Parvati that the divine fruits one can achieve by chanting all mantras and Vedas could be obtained by reciting the name of Rama once. It also said that "Rama nama is itself para brahman and hence greater than all gods put together". In Ramcharitamanas, Tulasi Das wrote, "by uttering the name of Lord Rama once, one will cross the life cycle themselves and can take others too". Valmiki said in Ramayana that Rama is the embodiment of all dharma. Rama is virtuous incarnate of Lord Vishnu with unfailing prowess.

Rama is a personification of Lord Vishnu. He is the cynosure of everyone. His principles and undaunted affection to his brothers love to his wife, duty-bound to parents, blessings to his devotees remain a conglomerate of all virtues. He is called Maryada Purusha (the highest state of excellence in men). His presence and his name bring in mental peace and material benefits. Wherever Rama's name is recited, there stands Lord Hanuman, the protector of his devotees from evils and demons. "Yatra yatra Raghunatha keertanam, tatra tatra laghumastikanjanam". The twin advantages of Rama mantra are the devotee will get the compassion of Rama and Hanuman. As Hanuman revealed, that Rama mantra is not only a route to liberation but will ensure success in materialistic wishes. Hanuman further assured that whoever remembers Rama with total commitment and devotion as the altar for salvation, Hanuman will fulfil all their desired wishes. Those who immerse in Rama's name enjoy a blissful life. Lord Siva says to Parvati in many scriptures that he is always chanting the name of Rama because he is the ultimate and acme to the truth. Mere chanting the name of Rama at the behest of Narada, Valmiki could turn out to be a great sage who could give to this universe a marvellous treatise like, Ramayan. It bestows perennial joy. It provides beatitude of salvation.

Rama Rahasya Upanishad is a discourse between Lord Hanuma and prominent sages. Hanuma mentioned that the chanting of the name Rama is equivalent to reciting the sacred "AUM". This particular Upanishad deals in detail how the Rama mantra has to be recited and the benefits



accruing of it. Hanuma addressing the ascetic sages said that Rama is para Brahma and super austerity and Rama is the supreme essence and Brahma taraka. In the concluding part of the Upanishad, Hanuman said that who studies Upanishad becomes sanctified by fire, purified by air, freed from sins of bad habits. But one who recites the Rama mantra repeatedly merges in Rama itself, meaning that he would be absolved from all sins.

The moment we address the word Rama, our consciousness is evoked. The tribulations of the

life cycle will vanish. The devotee will slowly absorb the qualities of Rama, "One word, One arrow and one wife". The greatness of the Rama mantra is indescribable. It is kaivalya mantra to cross the turbulent ocean called life.

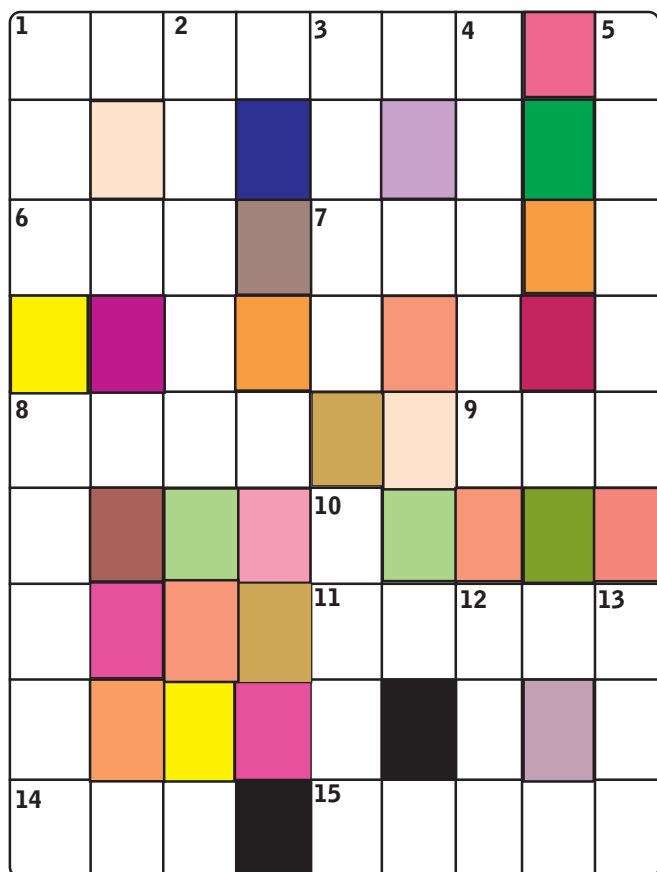
Let us enjoy the fruits of reciting the name of Rama, which is magnificent, melodious and meteor.

"Apadamapahartaramdataramsarvasampadam; Lokabhiramam Sri Ramambhuyobhuyonamamyaham"

I bow before Sri Rama repeatedly, who is the saviour of all calamities, who gives all wealth.



PUZZLE



CLUES FOR PUZZLE

01. Make angry (Jumbled) (3)
02. Wife of Hiranyakasipa (5)
03. Damayanthi's husband (4)
04. Goddess Parvathi (3)
05. Manmadha's wife (5)
08. Mother of Sukra (5)
10. Banasura's daughter (4)
12. Purpose (Jumbled) (3)
13. Help (Jumbled) (3)

DOWN

01. Father-in-law of Ashtavakra (7)
06. Upto now (Jumbled) (3)
07. Every thing or Anybody -
(Right to left) (3)
08. Lord Siva (Jumbled) (4)
09. Goddess Lakshmi (3)
11. Wife of Prajapathi (5)
14. Do Something (3)
15. Bheema (5)

ACROSS

Presented by
Sri T.S. Jagan Mohan
Ph : 06302900946



SRI RAMANUJA VAIBHAVAM

- Sri R. Narasimhan
Cell :9442278872

No account of the religious & philosophical tradition of India would be complete without reference to the contribution of Sri Ramanuja.

We have, in the life, teachings and work of Sri Ramanuja, a glorious heritage – both – moral & spiritual. From his life and teachings, wave upon wave of inspiration has flowed, influencing many religious movements & practices. A revolutionary who ventured to make creative departures from the beaten track for the greater good of mankind.

He revitalized Indian Philosophy so much that, nearly every aspect of Hinduism has been influenced by his work.

He travelled far and wide and preached in indefatigably, the essence of VishistaAdvaita. He propagated, consolidated, re-affirmed and re-established that faith and placed it on a permanent, stable and intellectual platform. He was cosmopolitan in his views.

AVATARA

Sri Ramanuja was born in Sriperumbudur to Sri AsuriKeshavaSomayaji and BhoomiPrattiyar (Kanthimathi) on the Pingala year 1017AD on Chaitra Month, Thiruvadira Star. The name initially kept by his parents and maternal uncle (ThirumalaiNambi) was Lakshmanan. He had his Upanayanam in 1025AD and got married to Thanjamba in 1033AD and lived his early life in Kancheepuram. He started his education with Sri YadavaPrakasa in Thiruputkuzhi – a place nearby to Kancheepuram.

And then, he continued in his divine service to Lord Varadaraja Swami in Kancheepuram.

SRI BHASHYAKAR

Once Sri Ramanuja met Sri ThirukacchiNambi (Shishya of Sri Alavandan and Sri PeriyaNambi). He was engaged in “ThiruAlavattam” (Fanning service) to Lord Varadaraja and had the magical ability to engage in direct



conversations with the Lord. Sri Ramanuja respected him a lot and requested him to be his Guru. However, he expressed his inability, due to certain reasons. Meanwhile Sri ThirukacchiNambi's Guru, SriAlavandan falls sick and hence both Sri ThirukacchiNambi & Sri Ramanuja commenced a journey to Srirangam to meet him. However, by the time they reached there, he had passed away. While paying obeisance to the departed soul, Sri Ramanuja noticed that 3 of the fingers were folded and understood it to be the last 3 wishes of Sri Alavandan and vowed to fulfil them. They were:

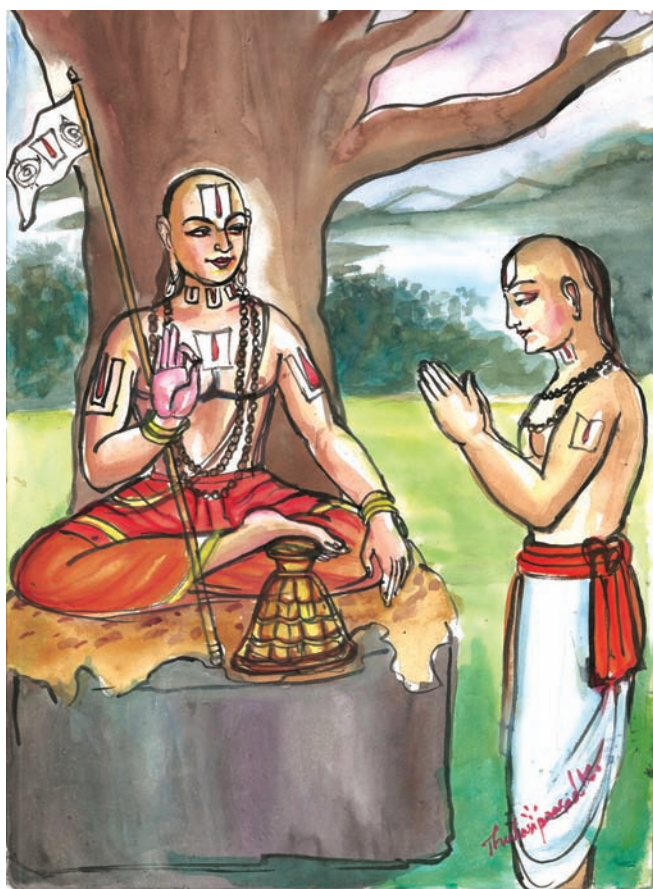
- 1) To write a commentary on Sri Veda Vyasa's Brahma Suthra.
- 2) To honour the contributions of great sages Veda Vyasa and Parasara.
- 3) To write a commentary on Sri Nammalavar's Thiruvaimozhi (BhagavatVishayam).

Upon his return to Sriperumbudur, Sri Ramanuja continued his TheerthaKainkarya to the Lord.

Shisyas

Several Shisyas became his Disciples. This includes: (1) Sri





Koorathalwar; (2) Sri Mudaliandan (3) Sri Embar; (4) Sri Ananthalar (5) Sri KidambiAachan (6) Sri VaduNambi (7) Sri ThirukurugudiNambi (8) Sri ParasaraBhattar (9) Sri Yagnamurthy (10) Sri Govinda Jeer, etc... He visited several DivyaKshetras and propagated the Vaishnava Siddhantha.

His Works

The “**Nava Granthas**” – are the foremost among the great works by Sri Ramanuja. They include:

- ◆ **Sri Bhashyam** – a narrative on Sri Veda Vyasa's Brahma Sutras – the foundation of the VishistaAdvaita Philosophy.
- ◆ **VedanthaSangraham** – a set of narratives that simplifies some of the complex elements of the Upanishads – and the one placed before the Lord in Tirumala.

- ◆ **VendantaDeepam& VedantaSaaram**– a condensed version of Sri Bhashyam, the one that explains the Brahma Sutra in simple terms.
- ◆ **GeethaBhasyam** – explains the essence of Sri BhagawatGeetha.
- ◆ **GhadyaDhrayam**: a composition of 3 books: **SaranagathiGadhyam** – explaining the importance of complete surrender to the Lord; **Sri RangaGadhyam** – explains the importance of the Srirangam Temple & **Sri VaikuntaGadhyam** – detailing the abode of the Lord – Srivaikuntam.
- ◆ **NithyaGrandham** – explains in simple terms what duties & rituals each Sri Vaishnavaita must perform on a daily basis.

He also made his disciple Sri ThirukurgaiPiran write the “BhagawatVishaya” – a discourse on Thiruvaimozhi.

Some of his contributions to the society

While his contributions are immense, here are just a very few samples of his various contribution to the society:

- ◆ He maintained that temples are not merely places of worship, but a place for social activities and that they should work for comprehensive development of the society and not development of just a few.
- ◆ He organized the Srirangam temple with many divisions. He introduced similar techniques in Tirumala & Melukote temples too.
- ◆ He was instrumental in making Lord Venkateswara to re-adorn the Shanku and Chakra in a visible manner to end the debates over whether the Lord in Tirumala is Lord Vishnu or not. The Lord, on hearing Sri Ramanuja's prayer, adorned the Shanku and Chakra during the night, and next day, everyone saw that the Lord in Tirumala is



indeed Lord Venkateswara who is none other than Lord Vishnu.

- ◆ Created the “GadyaTraiya” – the essence of the Vedas & description of Sri Vaikuntam – and offered to the Lord in Srirangam
- ◆ At Melukote, he organized annual Utsavams at Sri Cheluvaryaswamy temple. At that time, he observed that certain communities were branded untouchables and were not allowed inside the temple. After seeing the Dharmasashttras, he threw open the doors to all sections of the society.

Various Titles & accolades adorning Sri Ramanuja

- ◆ Yathiraja – conferred by Sri Perraulalan
- ◆ Emberumanar – conferred by Sri ThirkottiyurNambi
- ◆ Udayavar – as blessed by Lord Ranganatha Swami
- ◆ Sri Bhasyakar – as blessed by Saraswathi Devi
- ◆ Thiruppavai Jeer – denoting his command & love for Thiruppavai



Ascent to Paramapadam

For a brief period, he moved out of Srirangam and set-up camp in Melukote (also called Thirunarayanapuram) to avoid harassment by the then Chola Kings. There he found out that the main idol of Sriman Narayana – called “Cheluvnarayana” or “Sampath Kumara” – was taken away by the Sultan’s Invaders from Delhi and was given as a doll to the princess. Sri Ramanuja went to Delhi and when he endearingly called “Come on, my dear child (“Sella PillayeVaaram”) – the idol miraculously came into his lap.

He then brought the idol back and installed it in Melukote. People from all communities and all walks of life, helped him in his journey to carry the idol back – avoiding the repulsive attacks by the Sultan’s warriors.

He stayed there for close to 12 years and returned to Srirangam afterwards and spent several years propagating the DivyaPrabhadams and in service of mankind.

Sri Ramanuja attained heavenly abode at 1137AD in his 120th year.

While SrimanNadamunigal laid the foundation of VishistaAdvaitha Philosophy & initiated by Sri Alavandar – it was Sri Ramanuja – who completed it to the full. After 150 years of Sri Ramanuja, Sri VedantaDesikan further consolidated the same. The Guru Parampara thus carried on further.

Thus, it became well established that – before endeavouring to learn the Vedas and Sastras – one has to pay obeisance to the Guru Parampara. Starting from Sriman Narayana, Sri Nadamunigal, Sri Alavandar, Sri Ramanuja and upto present day Acharyas are indicated in what we call as Acharya Dhaniyan – a practice followed by all devout Sri Vaishnavaites even till date.



Tirumala Tirupati Devasthanams

KARVETINAGARAM

SRI VENUGOPALASWAMIVARI BRAHMOTSAVAMS

15-05-2020 TO 23-05-2020



15-05-2020

Friday

Day: Dwajaroohanam

Night : Peddaseshavahanam

20-05-2020

Wednesday

Day: Hanumadvahanam

Eve. Vasanthotsavam

Night : Gajavahanam

16-05-2020

Saturday

Day: Chinnaseshavahanam

Night : Hamsavahanam

21-05-2020

Thursday

Day: Suryaprabhavahanam

Night : Chandraprabhavahanam

17-05-2020

Sunday

Day: Simhavahanam

Night : Muthyapupandirivahanam

22-05-2020

Friday

Day: Rathotsavam

Night : Aswavahanam

18-05-2020

Monday

Day: Kalpavrukshavahanam

Night : Sarvabhupalavahanam

23-05-2020

Saturday

Day: Chakrasnanam

Night : Dwajavarohanam

19-05-2020

Tuesday

Day: Mohini Avataram in Pallaki

Night : Garudavahanam

24-05-2020

Sunday

Day: Pushpayagam

Tirumala Tirupati Devasthanams

TIRUPATI SRI KAPILESWARASWAMIVARI BRAHMOTSAVAMS WAS PERFORMED

FROM 14-02-2020 TO 23-02-2020

CULTURAL FOLK - A VIEW



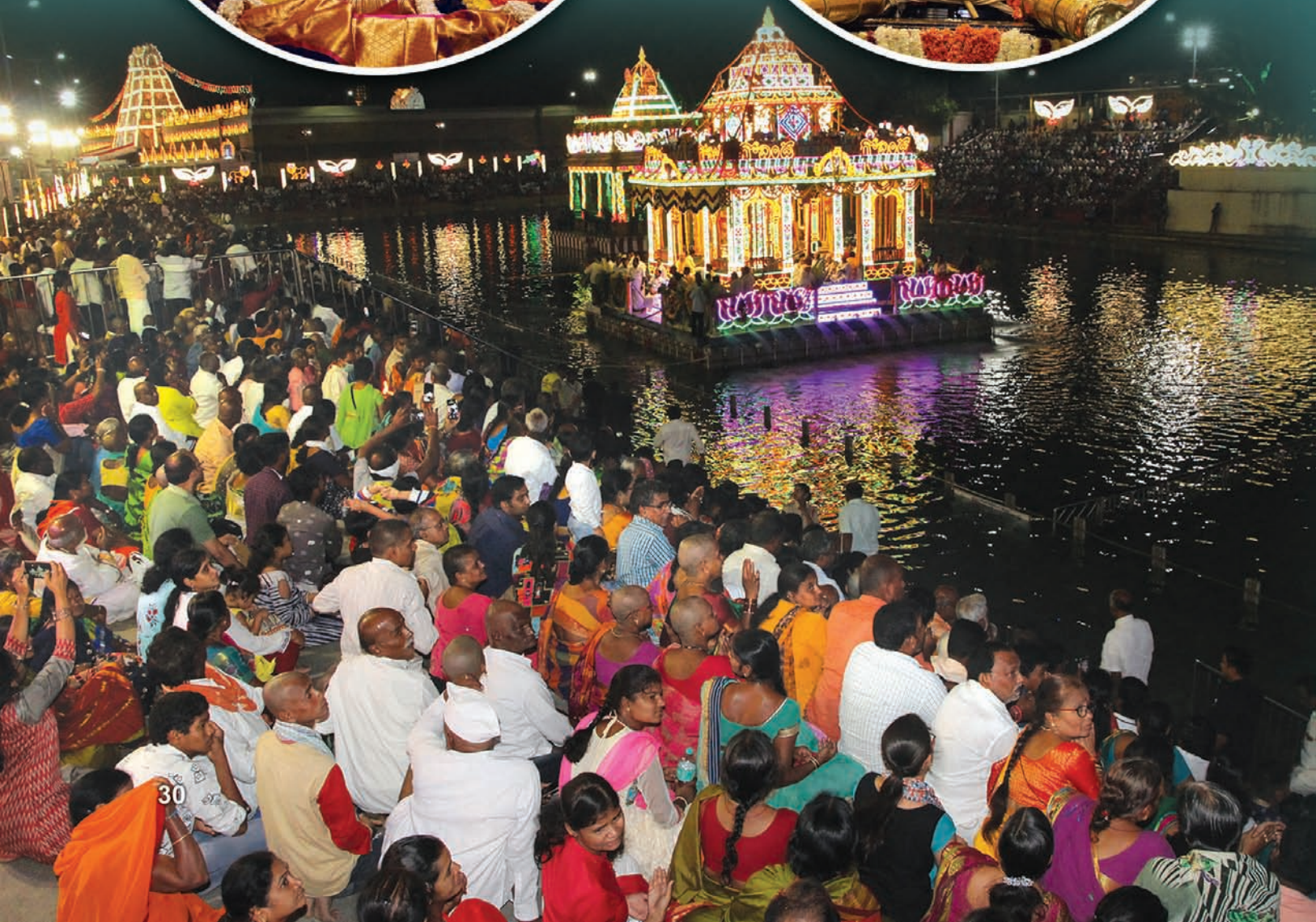
Tirumala Tirupati Devasthanams
SRINIVASAMANGAPURAM SRI KALYANA VENKATESWARASWAMIVARI
BRAHMOTSAVAMS WAS PERFORMED

FROM 14-02-2020 TO 22-02-2020

CULTURAL FOLK - A VIEW



Tirumala Tirupati Devasthanams
TIRUMALA SRI VENKATESWARASWAMIVARI
FLOAT FESTIVAL WAS PERFORMED
FROM 05-03-2020 TO 09-03-2020 - A VIEW





TIRUMALA - A DIVINE SHRINE

Telugu Original by : Sri Julakanti Balasubrahmanyam

English by : Prof. M. Rajagopalachary

Cell : 9866558275

Continued from the previous issue...

SOME SPECIALITIES OF TIRUMALA

Relentless Musical Chanting

There will be relentless musical chanting in praise of Lord Srinivasa beside the Lord's Tonsure Centre (Kalyanakatta). Devotees can take part in



it during their leisure time at least for a short while. They can feel fulfilled by getting invaluable spiritual splendour.

Nada Neerajana Pavilion

There is a spacious pavilion to the southwest of the temple for musical offering. There will be musical programmes by renowned musicians every evening in this hall as a tribute to Lord Srinivasa. Sitting before the temple listening to the music and witnessing the scenario, one can attain spiritual splendour.



Asthana Mandapam



There is Bedi Anjaneya Swami temple opposite to the Lord's temple. There is a tall, spacious building behind the main temple. It is Asthana Mandapam (Court Hall). There will be discourses on epics, musical nites, Harikathas, etc. every day in this building. One can be spiritually inspired listening to them.

Vaibhavotsava Pavillion

This Vaibhavotsava pavillion of the Lord is situated near Ram Bagicha Guest House to the northeast of the temple. There will be carriage services (Vahana sevas), paid (Arjitha) Brahmotsavam and Vasantotsavam to Malayappa Swami in this building between 2 and 4 p.m.



Book Stalls

There are spiritual book stalls opposite to the Tirumala temple near Lepakshi. We can buy there Bharata, Bhagavata, Ramayana, books on Srinivasa and can subscribe to TTD Saptagiri monthly magazines (in 6 languages), Calendars and Telugu almanacs and gift them to our relatives and friends. There is another spiritual and religious book-stall in the Tarigonda Vengamamba Feeding Centre. As a memento of your pilgrimage, you can



buy a spiritual book which delivers bliss in the form of letters.

Matrusri Tarigonda Vengamamba Daily Feeding Centre

To the northeast of the main temple, there is a tall three-storeyed building of catering free food, known as Matrusri Tarigonda Vengamamba Daily Feeding Centre (Matrusri Tarigonda Vengamamba Nithya Annadanam Complex). Pilgrims can get tiffins and free food (prasadam) here. Devotees can visit it to witness the marathon task of feeding and relish free food.

It is said that in the past Tarigonda Vengamamba used to disburse food to Tirumala pilgrims daily at this place. Hence, free food centre





is established in the same place in her name. Let us wish happiness to all those who contribute to this feeding centre with the blessings of the Lord!

Priests Society



There is Priests Society (Purohit Sangham) building at a walkable distance from Toll Gate on the way to Papa Vinashanam behind Ram Bagicha Guest House. There are Temple priests in this building under the auspices of TTD. Their services can be utilised for marriages, thread ceremonies, adorning ear drops, etc. on payment of prescribed fees. Even if you do not need their services, you can still go there to know how things work.

Vedic School

There is a TTD Vedic school on the way to Narayanagiri. It is in the environs of ancient



Gurukula ashram. The Four Vedas, *agamas*, worship rites are taught in this school. We are fortunate to witness the school which reminds us of a saint's hermitage.

Last Word

It is as a result of merit of many births that one visits Tirumala. It is only due to the blessings of Lord of Ananda Nilaya that we get to spend a few hours in the streets of Tirumala where Lord Srinivasa moved and is moving. Let us get not only an understanding of different places of Tirumala by visiting them and bathing in different *teerthas*, but also enjoy spiritual experience!

Govinda! Govinda! Govinda!



Tirumala Tirupati Devasthanams, Tirupati

ATTENTION !!

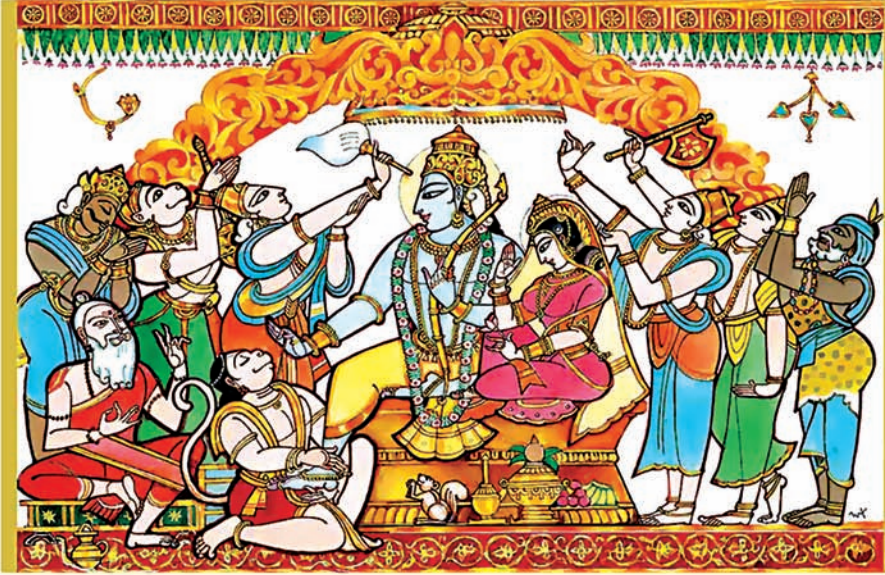
The pilgrims are requested to make any complaint to the Toll Free No. **18004254141** for the inconvenience or difficulty caused.

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



RAMO VIGRAHAVAN DHARMAHA

- Smt. A.Geetha Veera Raghavan, Cell : 08026722817



In Sree Ramacharita three great qualities of Rama are glorified. They are His 1.Veerya -He was Maha Veera, the power and speed of His arrows could empty the sea as the Jwalagni of pralaya. This shows His Paratva. Secondly His Soulabhya- He was highly committed to save any person who surrenders to Him for saving themselves. This was His Vrata and thirdly His Dharma. Dharma had taken the form of Sri Rama. He was like an Idol of Dharma. He was Dharma Swaroopa.

To define Dharma is not easy but Bruhadarnya Kopanishath explains Dharma as Satya. When God created this world He did not get Shreyas until He created Dharma. After He created Dharma He was highly glorified. The most power in the world is Kshatra or Shakti but it could be won over by Dharma. A weak person can win over a strong person by Dharma.

Dharma is Satya. Satya is Dharma. Sri Rama's incarnation in this world is mainly to bring to the light this great concept of Dharma. Sri Rama sacrificed, the crown to make to fulfill His father's Satya Vachana come true. In Ramayana while describing Vaibhava (glory) of Sri Rama Valmiki Maharshi at every step has glorified Sri Rama's Dharma Swaroopa to well register it in everyone's mind. Dharma cannot be explained but it could be found out by one's character.

Good deeds done for the well being of the world for all human beings can be called as Dharma, Yagna, Adhyayana, Dana, etc.

are called forms of Dharma. Sri Rama was personification of these qualities.

In Ramayana Sri Rama has exhibited these qualities profusely in His behaviour. Sri Rama incarnated as a human being to show the world that a human being can achieve all these qualities. He proved the world that a human being can be Satyasandha & Dharmajna. This is Sri Rama's great quality. To say this He is addressed as 'Ramo Vigrahavan Dharmaha'. When Maharshi questioned Narada "Kaha Asmin Loke Gunavan, Vryavan...etc". Narada while replying says Yes, there is a gem born in Ekshvaku Vamsha and he first mentions Rama's Gunas as Dharmagya, Satyasankalpa followed by other qualities.

This quality of Sri Rama was well known by all the people of Ayodhya. When Dasharatha wanted to celebrate Sri Rama's Pattabhisheka the residents of Ayodhya tell him that Rama is Satya Dharma parayana. Dharma has its origin in Sri Rama and He is an abode of Dharma.

Sri Rama won over all the worlds by Dharma, Satya, won all the helpless by His Daana, by His dedicated service won over His Acharyas, won over His enemies by His arrows.



The first person to say Ramo Vighrahan Dharmaha was Maricha. When Ravana approached him to go as Maya Mruga to Seetha and make her long for it and drag Rama and Lakshmana far away, to take away Seetha. At that time Maricha replies Ravana "what do you think of Rama-He is 'Ramo Vighrahan, Dharmaha, Sadhu, Satya Parakramavan. He is Master of all the worlds. He has not harmed anyone. Even when his father was deceived by Kaikeyi's words He did not blame any one. He calmly said I will fulfill your words I will go to forest". These words are said by Maricha.

When Maricha himself has seen His Dharma Swaroopa it is needless to say about Rishis who were all His devotees Sri Rama. They were all Dharmajas.

Vishwamitra when went to Dasarata's palace to take Rama with him, Dasaratha was reluctant to send Rama as He was not even sixteen years old. Then Vishwamitra says he knows Rama Loka Rama as Mahatma, Satya Dharma Parakrama. Even Maharshi Vasista know about Him.

Sri Rama incarnated as a human being mainly to prove the world an ordinary human being can also practice Dharma and live as a truthful human being.

Sri Rama was embedded with all the Dharma Swaroopa. Even when Dasaratha wanted to celebrate Sri Rama Pattabishekam all the people of Ayodhya were very happy about it and praises Sri Rama as Satya Sandha, Dharmagya etc. Dharma has sprouted from Him and He is well aware of Dharma.

As establishes in Bruhadharanyaka Upanishad "by Satya one could win over worlds", Rama by Satya Sandhatva could send Jatayu to divine abode.

Sri Rama's Dharma Swaroopa was known by everyone. Not only Rishis and His close associates even His enemies knew His Dharma Swaroopa. This Ramo Vighrahan Dharmaha was first told by Maricha to Ravana.

Maricha praised Rama for His noble qualities. No body either well wishes or enemies could avoid praising Sri Rama.

In dandakaranya He moved from one Rishi's Ashram to another giving them His sandarshana and pleasing them. That is one of the main aim of His incarnation. At such time sage Sharabhanga says Rama when I learnt that you, a great Dharmika is coming this side I did not want to go with Indra without your sacred Dharshan.

In Sri Ramayana sage Agasthya is addressed as Dharmajna but Sri Rama is described as Dharmakovida. Dharmajna is well aware of Dharma but Dharmakovida is an Abode of Dharma. That is why Sri Rama is glorified as Ramo Vighrahan Dharmaha.

At one incident Seethadevi tells Rama how Dharma is different from other qualities and Dharma has a very special pedestal in life. From Dharma we attain all profits both worldly and spiritual here and hereafter. Happiness of all types are achieved only through Dharma and everything is achieved through Dharma. This world is an essence of Dharma. All human beings as per their way of life should practice Dharma, though it is difficult to practice. Without Dharma we never attain permanent happiness, Parama Sukha or highest mode of happiness.

The form of Dharma is very delicate and very difficult to understand. The highest form of Dharma is when some body approaches helplessly he has to be protected. Sri Rama had this principle in Him. Who ever surrenders to His lotus feet helplessly praying for His protection He would at any cost protect them. Sri Rama as He Himself has said in Ramayana that, He may give up Sita or Lakshmana but was never ready to give up his promise of protecting the helpless.

So let us all surrender ourselves at the sacred feet of Sri Rama with devotion and pray for his protection and attain the highest happiness of His Protection.



You are Responsible for Your Happiness and Distress

- Dr. Vaishnavanhri Sevaka Das, Cell : 9821914642

In this world some appear to be happy and some appear to be in distress. Some appear to be moving ahead with all success, while some appear to struggle with series of failures. Even at the age of 90, some people are seen climbing hills with ease, while some become sick at an early age of 40 years. Why is this happening? Some tend to blame the God for all these unusual situations. They start worshipping different Gods or become atheists or take up some funny austerities. By the way, what is the actual cause for the happiness or distress of a human being? The worries that haunt the youth are education, job, future, happiness and prestige in the society. Some appear to have acquired all these things very easily, while others are bereft of this wanted list. When the youth is deprived of these essentials, they tend to adopt all anti-social activities, which make their life more dangerous and miserable. Let's see what answer Bhagavad-Gita gives for this mind boggling question.

"Nature is said to be the cause of all material causes and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world." (BG - 13.21)

As per the message of Bhagavad-Gita, which was spoken thousands of years ago, the individual is the cause of his happiness or distress. Nobody is the cause for his present status of happiness or distress. When a human being or a youth

understands that he is actually the cause of everything in his life, he undergoes a great transformation for betterment. Bhagavad-Gita is meant for bringing such a transformation. Someone may say, "We heard that the previous *karma phala*(resultant *karma*) is cause for all the present miseries. What about that? We didn't do any sin knowingly. Then, why are these miseries following us? Why are these troubles haunting us? Why do bad things happen only to good people? All sinners appear to be happy anyway." All these statements are due to lack of knowledge from Gita. One who is endowed with knowledge of Gita will never speak like this.



“Does it mean that we can possibly become permanently happy and get rid of all miseries?” someone may ask quite inquisitively. “Yes, human form of life is meant for it and Bhagavad-Gita gives perfect guidance to achieve that goal” is the answer for such question. The contaminated mind of human beings is the cause for his distress; his divine qualities are the cause for his happiness. Mind should be pure and clean, and goal of life should be very high. Then the life becomes ocean of happiness. If one’s mind is contaminated and life is goalless, then the life becomes an ocean of misery. Keeping the mind clean and selecting high goals for life are actually our responsibility. It’s not the job of others. With these two things in place, one paves wonderful royal path to happiness realm. “What does it mean keeping the mind pure and clean?” someone may ask a fundamental question. Freedom from enviousness, jealousy and anger makes one’s mind clean and pure. Prince Dhruva was insulted by his step mother and

was pushed away from father’s lap. Immediately he decided to achieve a highest goal that is far superior to sitting on the lap of his father. He decided to occupy a place which is superior to his father, grandfather and great grandfather. Unexpected insult caused him to choose a wonderful goal, but that is not just sufficient. His mother Suniti suggested him to be free from anger saying, “Dhruva, don’t wish any harm to the people who caused you insult”. She gave a wonderful message to keep mind away from anger, jealousy and enviousness. Dhruva took the message of his mother and reached forest without any anger, jealousy and enviousness towards his step mother and step brother, but with highest goal in life. He performed severe austerity under the guidance of Narada muni to achieve the audience of the Supreme personality of godhead. He finally achieved his goal and became the celebrated Pole star. This is the secret of success in life.



In and Around Temples and their Distance

Name of the temple



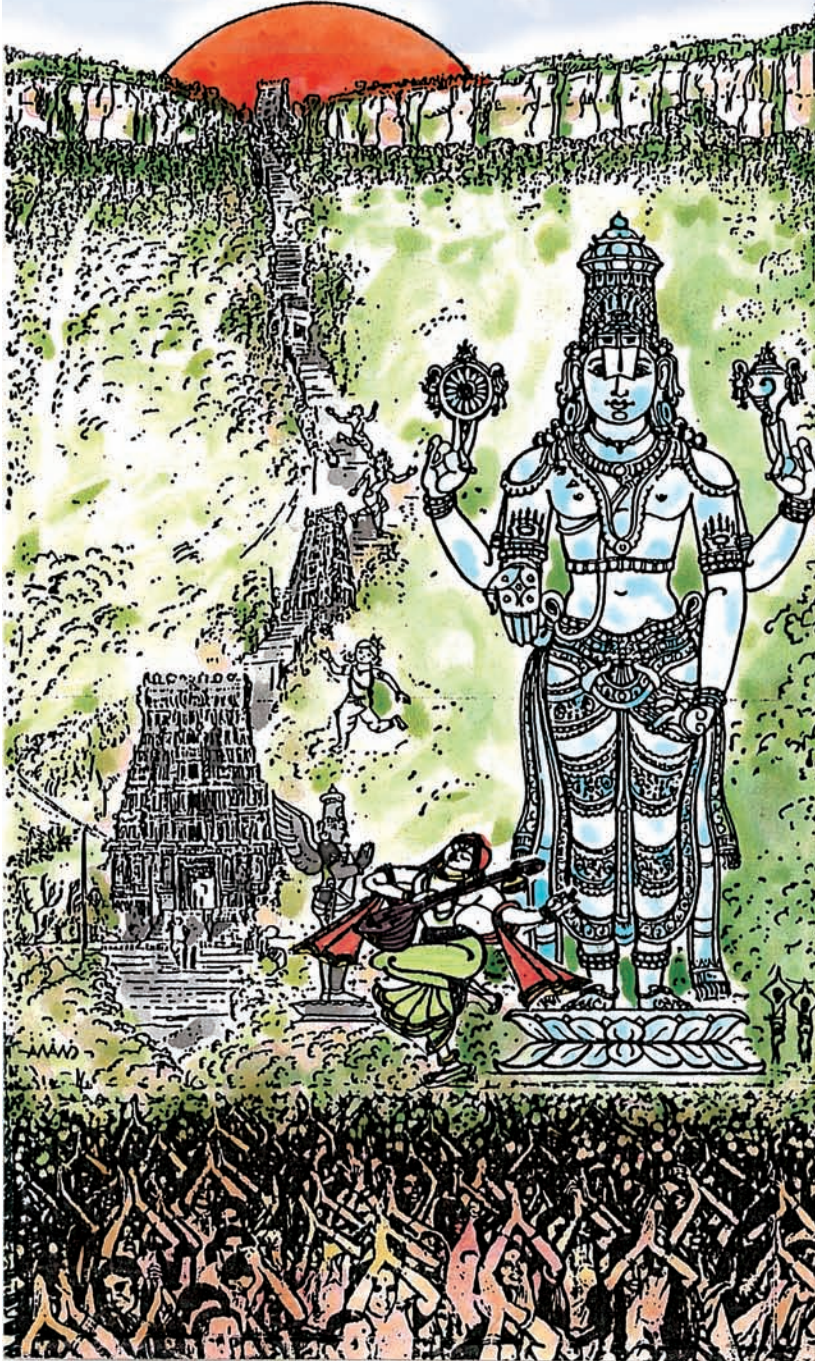
Distance of the Temple From Tirupati Railway Station

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 Vedanarayanaswami 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.



LORD VENKATESWARA IN Dasa Sahitya

Telugu Original by :
Suswaram Nagarajacharyulu
English by : Dr.M.Krishna Kumar
Cell No. 9949594156



Dasa Sahitya is the literature of bhakti composed by devotees in honour of Lord Vishnu. The word 'Dasa' literally means servant in Kannada and 'Sahitya' means literature. Haridasas are considered the servants of Lord Vishnu. They are the promoters of bhakti towards Lord Vishnu. Bhakti literature of these Haridasas is collectively referred to as 'Dasa Sahitya'. The Haridasas have contributed to the rich heritage of Carnatic music. They have made an indelible impression on the spiritual life of Karnataka. They have spread the didactic teachings in a musical form to the hearts of the common man. Like other doyens of Indian classical music, these scholars have offered worship to Lord Vishnu through music, called 'Naadopasana'. Purandaradasa, Kanakadasa, Vijayadasa, Sripadaraja, Vyasaraja, Vadiraja, Gopaladasa and Jagannathadasa are some of the luminaries in the galaxy of Karnataka Haridasas.

The Significance of Devotion: A Definition

It is not enough to get the grace of the Almighty and salvation by mere penance, charity, sacrifice done in life. Spiritual piety must be associated with it. Lord Krishna said in the Gita:



Naham vedair na tapasa na danena na cejyaya
sakya evam-vidho drastum drstavanasī mam yatha ||
(The Gita, Ch.11-53)

I cannot be seen in this eternal form by study of
the Vedas, nor by severe penance nor by charity
nor by grand rituals and ceremonies but it is
possible to see me as you are.

Bhaktya tvananyaya sakya ahamevam –vidho'rjuna
jnatum drastum ca tattvena praveṣṭum ca parantapa ||
(The Gita, Ch.11-54)

O! Scorcher of the Enemies! By devotional
service of Arjuna unmixed with fruitive desires and
speculative knowledge, it is possible I can be
known and seen in such an eternal form and
factually enter My pastimes.

The essence is also expressed by the great
devotee Prahlada during his philosophical lecture
in the Bhagavatam: 'manye dhanabhi... Bhagavan
nanu yuudhapaya.' (Srimad Bhagavatam).
Sahajakavi (poet) Sri Bammara Potana also
emphasized the miraculous nature of devotion as
he said in his poem, 'tapamun vamsam tejamun
...bhakti cheya valayun datparya samyuktidai.'
(Andhra Mahabagavatam). In the Bhagavatam
the renowned 'Haridasa' Sri Vijayadasa expressed
the same connotation in the following 'Dana
dharma ke siluka...bhaktini ganu dina.'

According to Vyasa Dasa Sahitya, the
presence of the Almighty, His grace can be
achieved not only by charity, dharma, snana,
mouna, gaana, yaaga, yagna, and offering
presents but by performing japa, tapa, homa and
vrata also. It is possible through practicing perfect
piety alone.

Sri Purandaradasa says that bhakti alone can
give whatever one wants. So he says: 'sakala
sadhanakella siddhi golisudu bhakti sadhana valla
dhanya sadhana vunte.'

The Definition of Devotion:

Regarding devotion, Jagadguru Sriman
Madhvacharya once said:

Mahatmya jnana poorvastu sudhrudaha sarvatodhikah
Sneho bhaktiriti prokta sthayamuktirnacanyadha ||

Devotion means to have love towards the
worship of God more than having greater
knowledge which is superior to all other dominating
factors. This kind of devotion leads to 'moksha.' It
is essential to know that one's inner feeling of piety
cannot be obscured even in the threats of life. This
is called 'sudhruda bhakti.' The feeling that one's
Lord is superior to one's family, environment and
material comfort as the concept of bhakti is the
zenith in one's life. Keeping the valid opinion of
Sriman Madhvacharya in view, Sri Majjayathirthulu
has expressed his opinion about the definition of
devotion in the most elaborate manner.
Consequently, the grace of Lord Sri Hari is possible
through devotion only. It is said: 'parameswara
bhaktirnama niravadhikanantanavadya kalyana
gunatva jnana purvaka swatmatmiya samastha
vastubhyoneka gunadhiko antaraya
sahasrenaapya prathi baddha niramtara prema
pravahah.' By all means, the grace of Lord Sri Hari
is possible through devotion alone.

bhaktyardhanyakhilaanyeva bhaktirmokshaya kevala
mukta namapi bhaktirhi nityananda swarupini ||



All things are for devotion only. Where there is bhakti, there is 'moksha.' For the blessed ones, bhakti has the embodiment of incessant happiness. So 'jnanapoorvaha parah sneho nityo bhaktiritiriyate.' Jagadguru opines that knowledge is superior to all things and strong good friendship is devotion. The grace of Lord Sri Maha Vishnu is attainable through 'bhakti' alone. This bhakti is the sure way to 'mukti'.

bhakthyaivatushti mabhyeti Vishnurnanyena kenachit
sa eva muktidata ca bhaktistha traivakaaranam ||

Devotion must be pure and untainted. Every man's 'trikaranamulu' must be perfect and pure. Haridasulu supported the definition of devotion explained by the 'acharyas' and further they elucidated the 'amalabhakti' to the devotees how to observe the regulations in three 'charanas' in an elaborated way. The great haridas Purandaradasa said: 'bhakti gemuru ... viraktatanadalibaali.' Further he said: 'prema preeti...tanamrutavanu unabeku.' He elaborately said: 'roma romanu komala vagi ... samadrustigudabeku.'

The spiritually intelligent can understand the necessities of these three 'gunas'. Knowing the real character of 'mukti', they used to live in the environment of renunciation. The three gunas namely 'prema,' 'preeti,' and 'rathi' must be submitted to the lotus feet of Lord Vishnu in a gradual, diligent and lucid manner. According to the standard expressions like 'jimhame madhumattama!' 'vanmayam tava ucyate' 'priyam bruyaat' one should satisfy others and drink the

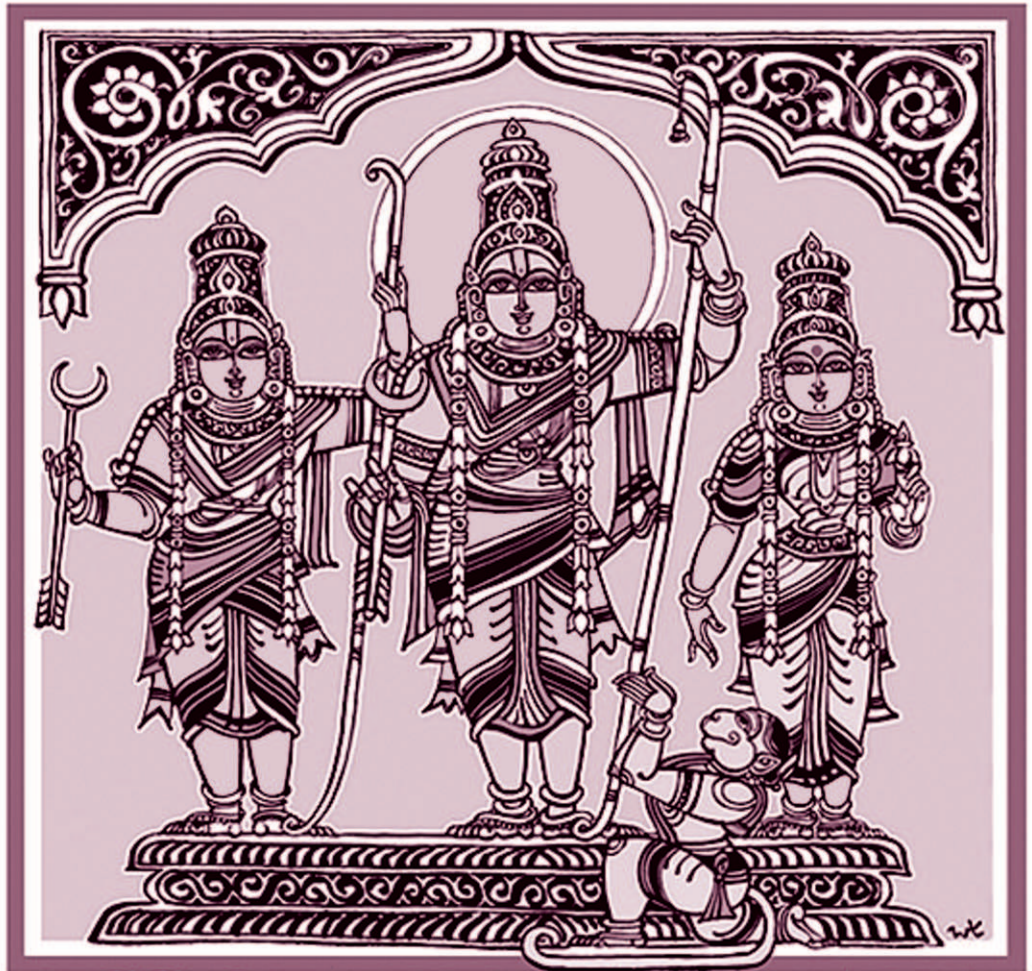
nectar. One should be clean physically and learn the good qualities like 'sama' and 'dama' by practicing the sense of excusing others. One should maintain a sense of equilibrium between a foe and a friend, between fame and shame, between coldness and heat, between joy and sorrow between praise and blame and finally between base metal and gold. The haridasa used to say: 'nitya nitya... satyadaliniudyabeku,' uttamottama vastu da nija sukha ... vairagyada sukha todabeku.'

One should know the difference between 'niyta' and 'anitya' by applying wisdom scrupulously. Everyday Lord Vishnu is the fundamental principle for one's mundane and divine existence. By thinking so, one's should lead one's life. It said that 'Satyam bruyaat!' 'Satyam priya hitam ca yat!' One should go forward by following these principles by concentrating on good things and by using mind and wisdom properly. One should know the idea that the transcendental concept is nothing but Lord Sri Hari and keep it in one's lotus heart and enjoy mundane life. One should develop the sense of devotion always and develop a sense of renunciation also in life. It is said: 'sohyasonniyasutrana...monimuriyabeku.' and nyaya neethiya nele nibhavanu ... sthira virabeku.' Knowing the 'Dwaitha bhava' in the centre of the lotus heart, one should pray to Lord Sri Hari without yielding to 'maya.' It is good enough that one should not deviate from lawful and ethical ways by observing perfect devotion towards Lord Vishnu, Lord Vayu and Gurus always after knowing their glory and significance.

(to be continued....)



Throughout the ages, it has been said that the Ramayana is not simply the life story of Sri Rama but an exquisite piece of literature in Sanskrit verse of peerless beauty containing seven Kandas, six hundred Sargas, countless appealing similes, metaphors, allegories, and flights of imagination—all of which make it a supreme piece of literature of matchless elegance for all times. Elite hailed it as an encyclopaedia of ancient Aryan life and wisdom, portraying an ideal civilisation which



GREATNESS OF THE RAMAYANA

- Sri S.M. Kompella, Cell : 9701355448

humanity has yet to aspire. Some ranked it amongst the noblest monuments of poetic genius whether we judge it by the grandeur of the theme or by the tone of idealism or by the appeal that it makes to devout hearts and comments that its uniqueness lies in its exaltation of Dharma". Another some remarked that "Ramayana has been an agent of almost incalculable power in

moulding the cultural mind of India". 'Dharma', understood in terms of the twin concepts of Satya and Tyaga so perfectly personified in one exalted as "Vigrahavan Dharmah" is one unique constituent of the pattern of life handed to us by our ancients which are valid for all times or for all people". 'The Rama Rajya', is a system of governance where character is the determining factor of life, where virtue takes precedence over wealth, where the spirit of service and not the exercise of power inspires those in authority, where piety is adored and pelf despised, where the meanest is equal to the highest.' At a time when moral forces are making havoc of our lives, distorting our views and disrupting our foundations, we cannot do better than hearkening the voice of Sri Rama uttered through his several actions signifying the eternal ideals of our Sanatana Dharma.

The Ramayana is a beautiful melange of the divinely human and the humanly divine.. Were Rama all divine, humanity would have left him severely alone. The kinship we feel with Sri Rama is because he is so

human. Sri Rama himself says “Atmanam manusham manye” As remarked by many sages and scholars “The Ramayana is not truth in the ivory tower that Valmiki hold up the mirror to. It is truth at the secular and most liberal level as it applies to the common man in his everyday life to his society, to economics, politics, ethics and morality, to war and peace, ends and means”. Truly, the Ramayana is the noblest epic and an exemplary document of socio-religious life, humane diplomacy, cultural traditions and spiritual foundations of the people of our Bharat.

It is a mirror of the highest ideals of Indian culture, forming the very warp and woof of our Sanatana Dharma. As the Ramayana is a sublime

classic of deepest spiritual significance, devotee have to read it between the lines. Dasaratha represents the merely physical while his three queens are personifications of the three Gunas- Satwa, Rajas and Tamas. His four sons are the four goals of life—the Purushardhas. Lakshmana is the Intellect. Sugreeva is Viveka or Discrimination. Vaali is Despair while Hanuman is the embodiment of self-effacing devotion and loyalty. The three Rakshasas –Ravana, Kumbhakarna and Vibhishan are personifications of Rajasic, Tamasic and Satwic qualities. Sita is the Brahmajnana while Sri Rama is the very embodiment of Dharma of all the codes of morality that hold mankind together in love and unity.



LET US LEARN SANSKRIT !!

Original in Sanskrit by : - Mahamahopadyaya Samudrala Lakshmanaiah & Sri Kiran Bhat

English by : - Prof. Rani Sadasivamurthy, Cell : 9440246354

LESSON-3 : संयुक्ताक्षराणि - SAMYUKTAKSARANI

क	ख	ग	घ	ङ	ka	kha	ga	gha	ṅa
क्	ख्	ग्	घ्	ङ्	k	kh	g	gh	ṅ
च	छ	ज	झ	ञ	ca	cha	ja	jha	ña
च्	छ्	ज्	झ्	ञ्	c	ch	j	jh	ñ
ट	ठ	ड	ढ	ण	ṭa	ṭha	ḍa	ḍha	ṇa
ट्	ठ्	ड्	ढ्	ण	ṭ	ṭh	ḍ	ḍh	ṇ
त	थ	द	ध	न	ta	tha	da	dha	na
त्	थ्	द्	ध्	न्	t	th	d	dh	n
प	फ	ब	भ	म	pa	pha	ba	bha	ma
प्	फ्	ब्	भ्	म्	p	ph	b	bh	m
य	र	ल	व	श	ष	स	ह	क्ष	ज्ञ
य/य	र/र	ल	व	श	ष	स	ह	क्ष	ज्ञ
ya	ra	la	va	śa	ṣa	sa	ha	kṣa	jña
y	r	l	b	ś	ṣ	s	h	kṣ	jñ



Aralekha eeeannamacharya charita
veravaka neeku nayvinnavinchedanu
mannimchi yelamelu mangatho neevu
ninubyayani bhakta nikharambu thoda
navadhaaru Srivenkatachaladeesa
Avadharimpudu guruhari bhakthulara ||

(Annamayya History, Volume II, Page 57-59)

Without fear, with devotion and dedication, I narrate the story of Annamayya. Oh! God forgive me. I humbly invoke you and your beloved Aivelumangamma to bless the devotees who cannot lead life without your blessings. Give me courage to narrate the story of Annamayya to the great devotees of Srihari. Oh! The devotees of Srihari, listen to the story of Annamayya with utmost concentration.



HISTORY OF SRI TALLAPAKA ANNAMACHARYA

- Telugu Original by : Dr. Mannuru Sivapraveen

- English by : Sri M.R.K. Sateesh Babu, Cell : 9247459137

Tirumala Tirupati Devasthanam, an abode of Srihari is considered as bliss on earth. On that sacred land, Annamayya with his compositions inspired and motivated all the people. The power of his inspiration enlightened Telugu people of all centuries. Even after many centuries, Sankeerthanas of Annamayya are sung in Telugu States. Annamayya composed 32000 Sankeerthanas on Lord Venkateswara. Never had he thought of fanfare, grandeur and popularity. His intention was only to serve God with his compositions and to attain moksha. Though Annamayya was not physically present, his Sankeerthanas made him everlasting, perennial and immortal. Annamayya had a unique family. Like Annamayya, his next five generations also devoted themselves to Swamy Venkateswara.

The happiness that an individual receives on hearing Annamayya's auspicious and magnificent story is eternal and long lasting. Annamayya was a lyric composer, a poet, a musician and above all a great devotee. He was considered as the pioneer of Telugu musical genre. With reverence, the sankeerthanas that were composed by him on Lord Venkateswara raised music to the pinnacle. Annamayya captured the activities of God in his lyrics. The stories of Ramayana and Mahabharata, Bhagavatgeetha, the different avatars of Lord Vishnu, Lord Krishna's Childhood days, Lord Venkateswara's affection on

his wives – like those many in number – flowed from the ink of Annamayya's pen in the form of Sankeerthanas. He did not limit himself only to the stories of God but also composed keerthanas on every 'Seva' performed in Lord Venkateswara temple such as Kalyanotsavam, Arjita Brahmotsavam, Vasanthotsavam etc. He visited sacred places like Tirupati – Govindarajaswami temple, Kadapa Venkateswara Swami temple, Vontimitta – Kodandaramaswami temple, Prodhutur – Chennakesavaswami temple, Ahobhilam – Narasimhaswami temple, Markapura – Chennakesavaswami temple, Koyelakuntla – Pandurangaswami temple, Sri Rangam – Ranganadhaswami temple, Vayulpadu – Pattabhirmaswami temple, Kasapuram – Anjaneya Swami temple like those many in number. Annamayya saw Lord Venkateswara in every idol he prayed. Though he belonged to Brahmin family, he was the one who opposed the social evils in the society. He said to the people that there is only one God.

Tallapakka Annamayya was born in the year 1480 A D on Vaishakha Shuddha Pournami at



Tallapakka, Rajampet Mandalam in Kadapa district to the pious couple Lakkamamba and Narayanasuri who belonged to Srihari Nandaka clan. At the age of five years, his parents celebrated his thread ceremony and then he was joined in Veda school. On one fine day, he went to the forest to bring twigs. He saw the devotees of Lord Venkateswara. He followed them and reached Tirumala. He was enthralled on seeing the beauty of Lord Venkateswara. He had forgotten his parents, his family members and became the ardent devotee of Lord Venkateswara. At the age of sixteen years, Annamayya started composing Sankeerthanas.

Inspired by the Sankeerthanas of Annamayya, Saluva Narasimharayulu invited Annamayya to his court. Annamayya did service as a court poet for sometime in Penukonda on the request of Saluva. Unfortunately, the king mistook Annamayya's behavior, when he disagreed to compose songs on him and his wife. He was tied with gyves and was imprisoned. Disgusted with the unexpected happening in his life, Annamayya resolved to leave his family and turn as a saint. He left his family members and dedicated his remaining life to Lord Venkateswara. He became the pathfinder to many of the lyric composers.

The composition of songs was not ceased with him. His next generations had also become the path makers to the music lovers. They had attained professionalism in Carnatic music. Everyone in his family dedicated their life to Sri Venkateswara. Annamayya's wife Tallapaka Timmakka was a poetess. She was considered to be the first female poet in Telugu. His son Tirumalacharya was well educated and a great musician. To know something about such great and eminent family is like blessings of God. The happiness that comes from knowing about such great people is perpetual.

Annamayya belonged to Nandavareeka clan. His forefathers were from Nandavara Agraharam. It was clearly documented in the biography of Annamayya by his uncle. His family had a big story. In the 10th century, a king called Nanda ruled 'Nandagrama' of Kurnool district. It was said that the king belonged to Pandava clan. Nanda had an unusual desire. He wished to go Kasi early in the morning daily to take bath in the sacred river Ganga. With the help of the saint Dattatreya, Nanda received a magic spell through which he could fulfill his desire. One day his wife observed his daily activity and requested him to take her along with him to have a bath in the holy water of Ganga. Both reached Ganga, took bath in the holy water. While they were returning, his

wife got monthly period. Due to which the king lost the magic spell that was received by him from a hermit. To reach his native place, the king had taken the help of the orthodox Brahmin pundits of Kasi. They used their divine power and made the king and his wife to reach their homeland. Impressed by their help, the king Nanda promised the pundits that he would come to their rescue when they required his help. To give further assurance, he showed Goddess Chamundeswari Devi idol as the witness. After few years, severe drought occurred in Kasi. The Brahmins of kasi remembered the promise that was given by Nanda and sought his help. The king had forgotten the promise he made, and questioned the Brahmins to bring witness for their words. As there was no option, the pundits of Kasi requested the mother Goddess Chamundeswari to come as witness. There was an efficacious bondage between the devotees and the Goddess. She moved as witness with Brahmins. Realizing his mistake, the king donated Nandavara Agraharam to the pundits and requested the Goddess to be in his village. Goddess accepted his wish and stayed in his village, blessing the people of his village and other villages. As she entered the village as witness for her devotees, she was called as Witness Goddess Chaudeswari in Nandavaram. The story of Chaudeswari was cited in the book called 'Chaudeswari Mahatyam by Gounipalli Ramappa. The Brahmins who belonged to that village were called as Nandavareekas. Tallapaka belonged to the Nandavareeka clan. From Nandavara Agraharam, Brahmins moved to Tallapaka at Rajampeta Mandalam in Kadapa district. The ancestors of Annamacharya settled in Tallapaka and changed their 'sir' name as Tallapaka. Their gotram was Bhardwaja.

As far as Annamayya ancestors were concerned and according to (Annamayya history, Volume II, page 72,73) Narayana of Nandavaranya clan was a Brahmin, a devotee of Lord Vishnu and a chanter of Vedas. His son was Vitala. Vitala's son was Narayana. Narayanasuri was the son of Narayana. Annamayya was the son of Narayanasuri.

According to (Annamayya history, Volume II, Page 422) with the blessings of Lord Srinivasa, Annamayya had two children who rendered their service to God with their Sankeerthanas like Annamayya. His first son was Narasayyacharya and the second son was Tirumalacharya. Narasayyacharya was the son of his first wife Tirumalamma (Timmakka) and his second son Tirumalacharya was born to Akkalamma.



ENCHANTING MADHURAKAVI ALWAR

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Madhurakavi Alwar (Chitra – Chitrai) Madhurakavi (Sweet poetic), the incarnation of Vainatheya (the divine bird) was born in the year Easwara, Chitrai month, Sukla Paksha, Chaturdasi day (Friday) in the constellation of Chitrai at Tirukkolor in the Pandya Kingdom. He was well versed in Tamil and Sanskrit, was of excellent conduct and absolutely devoted to Lord Sriman Narayana.

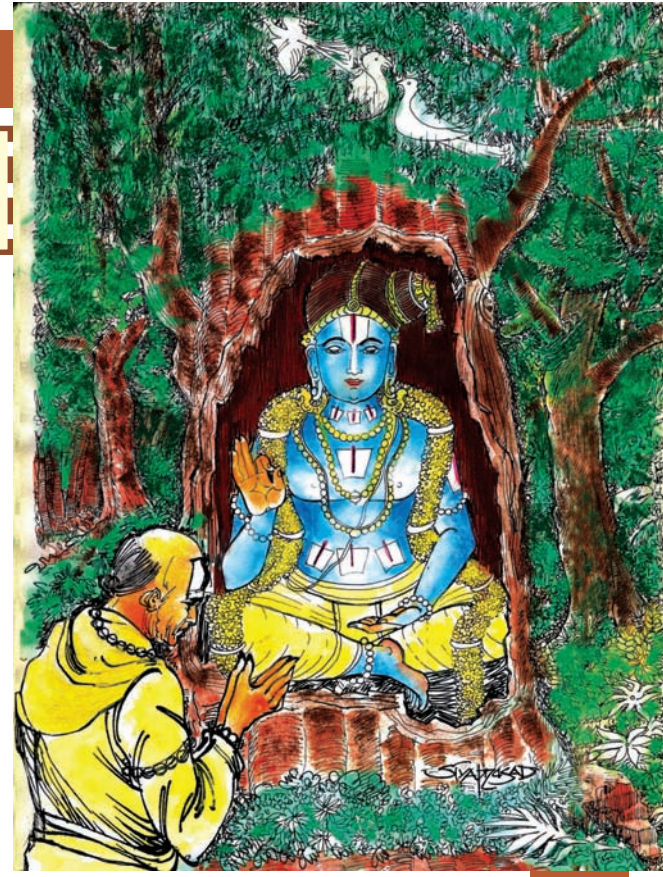
Madurakavi Alwar returned from Ayodhya drawn by the bright light at Tirkkurugur and his encounter with Nammalwar is a well known story. Madhurakavi was so much devoted to his Guru Nammalwar that he held him much higher than even Lord Narayana himself. In just 11 hymns, he composed a poem ‘Kanninum Siruthambu’ (the rope with minute knots) that commenced with those words in praise of Nammalwar also in Antaadhi style.

After Nammalwar’s departure from the world, he installed an Archa Vighraha (idol) of Nammalwar in tirukkurugur and performed festivals in his honour. He used to proclaim the various honorifies of Nammalwar such as “Vedam Tamizh Seitha Maaran” – ‘Maaran who rendered Vedas in Tamil’, ‘Alavilaa Gnaanathu Aasiriyar’ - the great preceptor of infinite knowledge etc.

The Sangam poets objected to his praising Nammalwar who they said was not affiliated to the Sangam. Madhurakavi placed a birch bark leaf with the first line of Nammalwar’s verse starting with the words “Kannan Kazhalinai” on a boat in which the poets were sailing. The boat capsized throwing out the haughty poets leaving the leaf alone intact.

Each one of the poets who came ashore struggling through the waters composed a dedicatory verse each acknowledging the greatness of Nammalwar. When they published the verse which they had composed independently, they were surprised to find that all of them had written down exactly the same text without any variation. Thus the verse meaning can be read as -

The president of the Sangam acknowledged the superiority of nammalwar’s works in a poem comparing other poets to flies in the presence of the divine Vulcan, fire flies in



the presence of the Sun, dogs before the terrific tiger, wolf before the Man-Lion Narasimha, to ugly clumsy goblins dancing before the beautiful nymph Urvashi – concluding that not all the works of all the other poets put together could ever equal even a single utterance of Nammalwar”.

Another verse meaning can be read as : Of the two verses dedicated to Alwars, Swami Sri Vedanta Desikan has grouped together all other Alwars in his first verse and has dedicated the whole of his second verse exclusively to Madhurakavi Alwar in Guruparampara Saaram of his Rahasya Traya Saaram. The various aspects in Kanninum Siruthaambu have been listed out in this verse.

Swami Sri Vedanta Desika remarks that while Lord Krishna was very much there for – (i) Inbattil – conferring bliss on his devotees, (ii) Irainjatalil – to be their refuge (iii)



Isaiyum Petril – to be their final goal (iv) Igazhaatha Palluravil – to stand in relation to them as mother, father etc – (v) Iragam Maaril – to change their desires for the earthly pleasures into (vi) Thun Patril – a desire for Himself (vii) Vinai Vilakkil – to remove all their sins (viii) Thaga Vokkattil – to show them infinite compassion (ix) Tattuvam Unarthil – to reveal the eternal truths and (x) Thanmai Aakkil – also to bring about in them a likeness of Himself.

While Krishna was ever ready to do all these, the blemishless Madhurakavi chose to seek the feet of Satakopa only who rendered Veda in Tamil and showed us the royal road to Supreme bliss”.

‘Kanninun Siruthambu’ emphasizes that Acharya Bhakti is more important than even Bhakti towards the Lord. Nammalwar knew none other than Bhagavan true to his ‘Unnum Sorum, Parugum Neerum, Thinnun Vetrilayum Ellaam Kannane’ – ‘the food he ate, the water he drank and the pleasures he enjoyed (figuratively referred as chewing Paan) – all was Kannan for him. For Madhurakavi, Nammalwar was all these (Vide his statement “Thevu Matrariyen”). His practice of “Acharya Nishta” is non-pareil (except long after we see when Thiruvarangattu Amudhanar wholeheartedly devoted himself to Emperumanar).

A question arose as to how this work exclusively devoted to the Alwar could be counted as part of the 4000 Divya Prabandham – the whole of which is claimed to be dedicated to Bhagavan. Manavaala Maamunigal has answered this question thus :

The greatness of its contents raises it to be the central gem that sheds lustre on the other gems of the garland. That is why it was counted in the midst of the 4000 Divya Prabandhams.

Pillai Lokacharya explains that ‘Kanninun Siruthambu’ reveals the ideas underlying such verses as ‘Payilum Sudar Oli’, ‘Nedumaarkku Adimai’ etc of Tiruvoimozhi.

It is said that all the other verses of the 4000 Divya Prabandhams cannot be a match to the 11

Pasurams of Madhurakavi – because it is this work that holds the key to the treasure of the rest and it is this work that helped Sri Nathamuni to unravel the rich treasures to the world. It is truly said “If there were no ‘Kanninun Siruthambu’, there would be no 4000 Divya Prabandhams at all”. Thus, Madhurakavi was responsible for literally the rebirth and publicity of the Prabandhams. It is, therefore, customarily incumbent in ‘Anusanthaanam’ to traditionally first recite ‘Kanninun Siruthambu’ before beginning the other Pasurams especially Nammalwar’s Tiruvoimozhi.

There are four kinds of poets viz Aasukavi – Instant poets, Chitrakavi – Artistic poets, Vistaarakavi – Elaborate poets and Madhurakavi – Sweet poets. Of these, this Alwar was a specialist in composing sweet sons. Hence, he is called ‘Madhurakavi’.

Since Madhurakavi helped through his work to retrieve the 4000 divya Prabandhams from oblivion for the benefit of humanity, its importance cannot be brought out better than what Swami Sri Vedanta Desikan had done as explained above.

Thanians on ‘Kanninun Siruthambu’ composed by Sri Nathamunigal -

“Here is one who knew none other than Nammalwar; the one who made it his mission in life to sing the Dramidopanishad of Nammalwar; The one being overwhelmed by Nammalwar held him as his very God; Let such Madhurakavi fill my heart”.

Madhurakavi said – “I do not know anything other than Nammalwar also known as Maaran who rendered in Tamil the essence of the Vedas and who is the head of Tirukkurgur. This Madhurakavi is our master. He is the guardian of the group of Prapannaas.

Divya Desams consecrated by Madhurakavi Alwar are the ‘Punya Kshetras’ of (1) Ayodhya (2) Mathura (3) Maya (4) Kasi (5) Kanchi (6) Avanti and (7) Dwaraka.



STORY OF KING CHITRAKETU

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King Chitraketu's story is narrated in the sixth canto of Srimad Bhagavatam. He was ruling a kingdom known as Surasena. Though he had many wives, he did not have an offspring. By misfortune, all his wives became childless. Chitraketu was filled with agony due to childlessness. One day, AngiraRishi came to his palace while wandering freely on the earth. Chitraketu gave him a royal welcome and served him nicely. Rishi was satisfied with his humbleness and said, "O king! You appear to be morose and suffering from mental agony. Are you responsible for this worry or someone else? Please let me know the details". Actually the Rishi knows all the information, but he wished to know it from the king.

Then Chitraketu said with heavy heart "My lord, please save me and my ancestors who are about to fall into the hell for want of descendants in my family. Please give me a boon of having one nice son".

AngiraRishi accepted the request of the king and performed a sacrifice. Afterwards he gave sweet rice as the remnants of sacrifice to the wife of Chitraketu. Her name was Kritadyuti. Rishi assured the king that he would be blessed with a son by the power of sweet rice. But he also warned that the son would cause both pleasure and pain. In due course of time, Kritadyuti gave birth to a beautiful boy by the power of sweet rice. This wonderful news gave immense pleasure to Chitraketu. He arranged for all purificatory processes to the newly born son and gave all gifts to one and all. He also developed special love towards Kritadyuti, who gave birth to the son. This caused jealousy among the other wives of the king. The King also started behaving indifferently with them, thereby fuelling their fire of jealousy. In that fire, their discriminating power was burnt to ashes and they killed the newly born boy by administering poison.

Kritadyuti was overwhelmed with grief when the child didn't wake up from bed even after a long time. Meanwhile a maidservant noticed that the royal child was dead and started weeping loudly. Kritadyuti rushed to the spot and noticed her dead son. She collapsed like a knocked down tree and started sobbing piteously. The entire palace was filled with the cries of ladies. Somehow the news reached Chitraketu, who rushed to the spot with much difficulty and pain. He couldn't speak a single



word and his throat got choked with pain. Pitiful condition of royal couple gave immense pain to all the residents of the palace.

AngiraRishi came to know about the great loss that Chitraketu experienced and immediately came to see him along with Narada Muni. They came to give a piece of useful wisdom at that time of despair. They revealed many secrets of life to him and made him relaxed. By their words, king Chitraketu felt slightly relieved, but due to great agony didn't recognize the saintly persons. He ignorantly asked about their whereabouts and expressed his gratitude for their message at the time of calamity. Then AngiraRishi conveyed him saying, "Dear Chitraketu, I came to your palace when you were desiring a son. I gave the boon of a beautiful son at that time. Here is Narada Muni. We came to deliver you from your false lamentation. Try to understand your soul and its power. You will be relieved from misery as soon as you are situated on soul platform". Then Narada Muni gave a special mantra, which can award the audience of Lord Sankarshana within seven days.

After awarding the boon of special mantra, Narada Muni brought the dead son back to life by his mystic power. Then, the boy immediately got up and started speaking to all. The boy spoke a great truth of wisdom to parents and relatives that left them in great wonder. They all understood the truth of life and death. After speaking the eternal truth, the boy returned back. Then, both the king and the queen could sever the knots with son and became peaceful. They carried out the purificatory process after cremating the child. Later Narada Muni and AngiraRishi gave further instructions to Chitraketu and left the palace after blessing him. King Chitraketu continuously chanted the mantra for seven days and obtained residence in Vidyadhara planet. Further chanting of mantra gave him the audience of the Lord. At that time, the Lord Sankarshana was surrounded by great

saintly persons. Chitraketu offered obeisances to the Lord and prayed with eloquent words.

Chitraketu then started enjoying the Vidyadhara planet. Once he was travelling on an airplane over a place where Lord Shiva was sitting with his consort on the lap. Many followers were sitting around Lord Shiva. The Lord was speaking to all while embracing his consort. Chitraketu ridiculed Lord Shiva for his apparently indecent behavior. Lord Shiva didn't get agitated by his words, but Parvati cursed him to become a demon. Due to her powerful curse, Chitraketu became Vrutasura and appeared from the sacrifice by Twashta. Vrutasura invited his death from the hands of Indra and left his body to reach spiritual abode. Whoever hears this narration with all faith will become freed from all material attachments. One who recites this narration early in the morning while meditating Lord Hari can also reach the eternal abode with all ease.



SOLUTION TO PUZZLE

1 V	A	2 D	A	3 N	Y	4 U		5 R
X		A		A		M		A
6 E	Y	T		7 L	L	A		T
		T		A				H
8 U	G	A	R			9 S	R	I
S				10 U				
A				11 S	W	12 A	N	13 A
N				H		M		D
14 A	C	T		15 A	N	I	L	I





THE BALLAD OF LITTLE KRISHNA

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Continued
from the
previous
issue.....

DEMONIC CART

One year thus passed. In whole village uttered was just one name and heard was just one name-Krishna; that name a hymn, became.

Wherever be their homes, the keen cowherds had passed through Chief Nanda's dwelling to have a glimpse of Krishna, even brief!

On some pretext some stopped their carts at Chief Nanda's abode, chatted with him and played with sweet Krishna and back they rode.

Krishna had learnt on his belly to crawl, descend, ascend and wend crisscross through their spacious chalet from end to end.

That day Krishna's birthday! Nanda readied to give a treat to the whole village; and whole village as well became upbeat.

Nanda's kitchen diffused scents sweet of butter, milk and ghee. Yummy odors of boiling rice and dhal enticed the hungry leers.

By early hours woke up all belles swept clean front yards, sprinkled waters mixed with cow dung and drew rangolis colorful.

With freshly crushed raw turmeric paste the sills're coated yellow; there on impressed were round kumkum dots of bright saffron glow.

Thresholds were adorned with mango leaf hangings, as flowers pied and smokes of myrrh incense perfumed the clean and spruced insides.

A feet or so that silk dhoti with golden glows was wrapped around Krishna and with a gemmed golden waist-band he's frapped. Frap (v) = Bind (something) tightly

Yashoda coated her son's skin with sandalwood's yellow; to lighten his blackness it seemed; oh Mother's endeavor!

Embraced his chest a gold necklace and a chain of new couture. A silky quill; peacock's, adorned his crowned, well-dressed coiffure. Couture: (n) High fashion design.

His eyes twin petals wide, his nose a jasmine bud, his lips ruddy berries, body sapphire and tresses dancing whips.

His pendant gold, eardrops were like the Sun and Moon in clear cobalt expanse; his red tilak a sword destroying fear. Tilak: (n): A mark worn by a Hindu on the forehead to indicate faith in God and also to drive away evil Influences of envious eyes.

Yashoda who thus dressed Krishna, with her breast milk fed him and left for her kitchen to skim the milk, lilting some hymn.

Krishna amused at colours new and grace adorning his village; became busy and crawled around joining the glitz.

From room to room to veranda he crawled, climbed down swifter and reached the forecourt as if he's keen to meet an old customer.

Yashoda was busy in her kitchen. The guests of grand banquet who kept coming and go'ng, just smiled at kid and walked away.

Little Krishna there found a cart, a new ornate vehicle. Who parked it there, none knew, none claimed; around which the Lord circled!

Around that weird vehicle; Krishna circled and smiled. Wobbled that cart as if it's jerked by some invisible throttle!

A simper bright glittered on dark Krishna's visage like rays of Sun that beam from bluish sky. The cart renewed its sways!

Krishna approached the cart and kicked with his right foot gently. Alas the cart went to slivers like oh, a thunder hit tree.

People gathered around, at sounds of breaking cart. Happened that how wondered they all. But naïve their thoughts couldn't far transcend.

Some kids who're playing there affirmed that it's Krishna who broke the cart. The elders didn't believe; thought it an impish joke.

At the age of innocence, he's God- the man: with sweet fragrance of love; that turns into foulness with thickening flesh's malevolence.

As ripened brains remained pensive with dubious thoughts and fear, sheer innocence realized with faith that they're to God so near.

Yashoda said nothing about the incident. Instead she took the child into her arms and held him tight with dread.

Nanda suppressed his fear and fret and launched birthday rituals. Brahmins chanted Vedic mantras to drive away wicked spells.

Till late in the night went on the rites followed by sumptuous feast. With mixed emotions guests went home from qualms still not released.

The vile cabals from deep abyss are never tired of their designs to rein the Godly reign but ended in despair.

Ere demonic forces upraise the Mother Nature sad wiggles with pain, perceived by us, humans as omens bad.

He's kindest God who loves mankind; his children loved, in whom He planted seeds of love. Allow He can't His offspring's doom.

She's conscience His, His melded part; Maya, Master's consort who does His thought, His will, His act to give humans comfort.

Oh on and on thus goes the feud between the God and fiends; the earth as their playground, humans as pawns till triumph good ends.

Weirder incident one more witnessed cowherds few days later. A winding wind eddied in streets with great malaise.

That wind grew strong and strong, with it uprose fine sand and dust and formed spiraling rings around, as people looked nonplussed.

That twister turned violent sipping items on street from pots to ploughs, hayricks to rocks and spun upwards in swirling knots.

Someone shouted, "There spins with gusts Krishna into the skies!" It's just momentary. The fierce dust-storm blinded their eyes.



People hurtled around and cried "Krishna, Krishna, Krishna!"
Someone spotted his silk dhoti; peacock feathers one saw.

That twister freaked this side, that side, careened, curved, yawed and swerved
jumbling the things it took away as looked cowherds unnerved.

Drifted away that devil dust, with it dragging Krishna
towards the suburbs of that village; when heard were screams 'haa, haa!'

The terrified cowherds sprinted looking at skies, tailing
the path the twister went; their hearts with fear and grief thumping.

They reached the fields to find nothing of that whirlwind but oh
a giant enormous, like a rolled, wriggled and kneaded dough.

The fields with grain were crushed, the goods the whirlwind brought with it
were seen scattered all over place; but no Krishna, in sight.

Whence felt they pleasant sandalwood perfume and heard a twang
dulcet and found that old Brahman at them looking along.

In silk dhoti, and a rosary of Tulsi beads hanging
around his neck; He's resplendent like Sun on clear dayspring.

In his ethereal hands they found Krishna, smiling with joy.
He moved towards them, said "Here he's!" and gave the men the boy.

Looking around he said, "This fiend, Trinavarta, a Knight
of Kans, who does his wicked errands. Today had his last fight."

"Who killed him then?" the stunned cowherds queried. He smiled and said
"You'll know so soon my friends, you'll see; for worlds good days're ahead".

That incident the whole village discussed. Some men surmised
"It's our Krishna who killed that fiend. That's what that peer appraised".

"How can a kid do that?" questioned women. "We did good deeds
in earlier births. To vouch a good future, they're sacred seeds!"

"We must have well performed yagnas, yagas and great penance;
worshipped that Lord and doled out alms; They're all our strength, defense!"

"We must have planted trees, say huge banyans on road margins
to offer shade to tired pilgrims, enough to slay past sins".

"Sinners are killed by their own sins. Their past misdeeds bounce back
as punishing arms to pay their due. Our acts are solid blanks".

"You men and your mannish conceit; Krishna, our sweet darling,
one year of age, how can do that? You men and your bragging!"

Men laughed and didn't dare answer their women. Nanda recalled
Vasudeva's warnings. A twinge of mixed feelings enthralled.

A mother wants a son as son, just human soul; none else;
no God, no supernatural. Yashoda wished it's false.

The God, we pray, we fear, worship and treat with reverence.
Can't play with him, can't kiss and chide- there lies a difference.

The thought of Godliness in son troubled Yashoda Ma.
Whenever held her son or kissed she had a dilemma.

One day Yashoda felt some pain in breasts. Krishna chuckled
at overflowing milk. She drew him close and glad suckled.

How sweet is Mother's milk! Krishna sucked bellyful and smiled,
his eyes half-closed. Enthralled she kept watching her magic child.

Krishna was still smiling in nap and yawned. She had a glance
into his opened little mouth and kept looking in trance.

Her limbs were numbed, her eyes widened, she sat unmoved and kept
looking at the wide cosmos outspread in that tiny round cleft.

She found oh rivers, dales and hills; the Sun, the Moon and rows
of twinkling stars and falling meteors in that small mouth zero.

She saw heavens with Devathas, the deep abyss with fiends,
sages, yogis and saints doing tapas in hinterlands.

The universe in colors myriad she saw and sensed perfumes
unknown, divine, balmy and had new tastes, nectarous, toothsome.

On swelling ocean tides she found little Krishna lying
on Banyan leaf, floating alone watching the doom's dancing.

She kept gazing, gazing, without a wink; her eyes letting
warm tears of joy, body shuddering with rapturous sweating.

"Oh who am I and who this boy with dazzling halos?
Is this a dream? How whole cosmos in that small mouth did grow?"

"Am I Yashoda, a simple dame from Gokulam, unread
and naive. How come occult visions before my eyes outspread?"

She soon regained her consciousness and didn't remember what
happened except few vague visions. But bliss remained intact.

Hare Rama, Hare Rama, Rama, Rama, Hare, Hare,
Hare Krishna, Hare Krishna, Krishna, Krishna, Hare, Hare

With the advent of Little Krishna, Vrajapuram assumed
new colors of festivity and inexplicable divine joy. For the
villagers Little Krishna became an addiction. On some
pretext or other they started visiting Nanda's house to
see (have darshan) of the little Lord. They played with
Him to experience cosmic Aananda. On the first birthday
of little Krishna the Chief Nanda proposed an elaborate
dinner and other celebrations. The whole village was
busy with arrangements. All houses, streets and places
were decorated with festoons, mango leaf hangings etc.
Krishna was also adorned with sandalwood paste, a small
crown with peacock features. That was when the second
demonic knight of Kamsa by name Sakatasura was
waiting at the threshold to kill the little Lord in the form of
a cart. The Lord who knew all, kicked that cart-shaped
demon to death. The next day stepped in another demon
by name Trinavarta in the shape of a whirlwind. He
flew away Lord Krishna into the sky and tried to stifle the
Lord to death. But the Divine Lord chocked the demon
by throttling his neck and killed. The cowherds who ran
across the fields tailing the flitting Krishna at last found
Him in the hands of a mysterious Brahmin in the paddy
fields. The Brahmin explained the cowherds about what
happened and handed over the holy kid to them. The
demonic forces are never tired of their evil schemes.
But let us see how the Lord faces them and ends their
demonic ploys.



LEMON - MOTHERLY BLESSING

Telugu Original by : Dr. C. Madhusudana Sarma
Cell : 9000761390

English by : Sri P.T.S. Murthy, Cell : 9490943990



Lemon is available throughout the year and is easily accessible to all. It is very useful in the preparation of several food items. It has umpteen medicinal benefits and is extensively used for beautiful skin. It is called jamjeera, nimbu and nimbuka in Sanskrit and nimma in Telugu. This belongs to rootesi tree family and its scientific name is citris acid.

Lemon can be used in curing several diseases and is very helpful in the treatment of illness.

Block patches and spots on the face : Mix sufficient quantity of milk in lemon juice and apply it on the face and slowly massage the skin. Wash the face with Lukewarm water after half an hour.

To increase appetite : Take 100 ml of water. Add half spoonful jaggery powder, half slice lemon juice, one-gram salt and one-gram cumin seeds powder. Drink the water half an hour before taking food once in a day.

Body itches : Mix lemon juice with coconut oil and apply it on the skin to reduce itches.

Hair fall : Take 100 ml of lemon juice and mix it with half kilo coconut oil. Heat the oil. Distil it after cooling the same. Apply it as hair oil once in a day. It will reduce dandruff also. Hair will be smooth and shiny.

Reduce obesity : Take the powder of black pepper, coriander seeds, cumin seeds 40 grams each and fry them. Add 10 grams of rock salt. Two or three grams of this powder mixed in 200 ml of Lukewarm water and 10 ml of lemon juice should be taken once or twice a day. Following good food habits and exercise of the body along with taking the above will reduce obesity.

Hives (skin rashes) : Two to three grams of cinnamon jaggery be mixed in 5 ml of lemon juice

and 100 ml of water. Take thrice a day to cure hives.

Hiccups : Take 10 ml of lemon juice mixed with equal quantity of honey daily in the morning and evening.

Kidney stones : Add one gram of rock salt and 5 to 10 ml of lemon juice in 200 ml of water and take twice a day. The kidney stones will be dissolved.

Toothache : Add lemon juice in sufficient quantity of cloves powder and the paste to be applied on the teeth.

Pimples : Equal quantities of lemon juice, curd and honey should be mixed and applied on the face. Wash the face with Lukewarm water after one hour. Alternatively, take lemon shell, dry it. Add sufficient water to the powder and make a paste. It can be applied on the face.

Skin diseases like ringworm etc. : Dried lemon shell should be burnt to make it a powder. Add coconut oil and make it a paste. Apply the paste on the infected area.

Scorpion bite : Make paste of common salt with lemon juice. Apply the paste on the area to reduce pain, swelling and burning sensation.

Bad mouth odour : Add 10 ml of lemon juice in 50 ml of rose water. Gargle twice a day.

Earache : Take half slice of lemon. Remove the seeds. Sprinkle salt and slightly warm the lemon slice. Drop one or two of the lemonjuices in the ear. The earache will be reduced immediately.

Sparkling teeth : Dry the lemon shell. Make powder. Add equal quantity of salt. This can be used as tooth powder. The teeth will be shiny and attractive.



GENERAL PREDICTIONS FOR THE MONTH OF APRIL 2020

This month partly covers Chaitramasam and a small portion of Vaishakhamasam

- Daivajna Chaturanana Rani Narasimha Murthy, Cell : 9440174242



Aries (Mesha) : People are very happy in their endeavour and approach because success rate is improving and highly promising. Marriage proposals are on the cards for the young. Better placements for the students. Farmers are very happy for their short terms plans. Women can expect good rewards for their approach and services performed. Praying goddess shakti or Lord Venkateswara will have easy changes.



Taurus (Vrishabha) : Hurdles are cleared and their success rate will improve. Business people are very busy. Foreign trade is improving. Poets, Artists are very busy in their functions. Students who are studying will have good placements. People are busy in marriage functions and other social gatherings. Women should take risk. Worshipping Lord Vishnu and Lord Venkateswara will give enormous success in their fields.



Gemini (Mithuna) : There will be sudden influx of money from different sources. Expenses are stream lined. It is an easy job for professionals like lawyers, auditors, etc. Artists, singers are happy with the performances. But health of the spouse should be taken care of and money out flow should be carefully controlled. Praying goddess Lakshmi will make a great difference.



Cancer (Karkataka) : Public relations will have to be maintained very smoothly. Better not to go for conflicts and create complications. Simplification of the issues will have a greater weight. Otherwise postpone the issues for a later date. Farmers are benefited with good crops. Health of the family members particularly spouse is more important. Worshipping Lord Subrahmanya will give good fruits.



Leo (Simha) : Be ready for marriage. Sales department will have easy ways to achieve their targets. Scientists, investors are suitably rewarded and become famous for their inventions, good increments and promotion linked transfers are on the cards. Boss will give you a favourable direction. Praying Lord Shiva and Shakti will make a great difference.



Virgo (Kanya) : Birth of a child will make the situations very happier. Long pending misunderstandings will be suppressed. Happy moods are created. Mixed trends will take place. They are successful in their business. There is a possibility of acquiring a new plot in a short time. Sudden job change will make good difference. Worshipping of Lord Venkateswara will have things easier.



Libra (Tula) : Keep all the public contacts intact. Better to avoid distant travels. Economical conditions will improve marginally. Association will friends, relatives will enhance your happiness. Stress will be there. There may be some hurdles in the education in case of students, hence serious efforts are more important to have success. Officers are advised to keep silence. Worshipping of Lord Shiva or Lord Venkateswara will fetch the required.



Scorpio (Virshchika) : Success rate is enormously increased with small obstacles. Pending files will be cleared. Contractors will get good money. Officials of military and para military are very busy with discharging duties related to security aspects of the borders. Officials will involve to suppress the problems. But basically scorpions are comfortable. Enchanting Shiva mantra will bring overall success.



Sagittarius (Dhanu) : Health of the old people in the house should be taken care of. Students will improve their standards and better results are expected. Women will have to avoid stress in their daily routine. They should engage by themselves in recreative programmes to become active further. These people should keep silence till they get better time. Worshipping of Lord Subrahmanya will enhance their abilities.



Capricorn (Makara) : Health is wealth and prevention is better than cure. Hence, care should be taken from viral fevers and other serious diseases; controlling emotions is far better than feeling sorry after committing mistakes. Heads of the corporate sector are advised to minimize the expenses to protect the organization from further loses. Health is more important. Worshipping of goddess Lakshmi will improve a lot.



Aquarius (Kumbha) : Poets, Artists, Musicians, of all walks are verily involved in felicitation programmes and are recognized in the public. Success rate is still continuing. Happy days are continuing. It is very comfortable for those who are in education departments and the departments related to public relations. Worshipping of Lord Vishnu will give immense pleasure and success.



Pisces (Meena) : Children of pisces will become highly successful. You will get good opportunities within no time and you grab it timely. Business houses are very busy with overall development. Students will have an improved success rate. Financial conditions will be improved substantially. Women will be happy with new ornaments. Worshipping of goddess Lakshmi will ease the obstacles.



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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.

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OM NAMO VENKATESAYA**



IN THE SERVICE OF DEVOTEES...

Aswini Hospital, Tirumala

On the occasion of inauguration of the modernized Aswini Hospital in Tirumala, Sri Y.V. Subba Reddy, the Chairman, Trust Board. T.T.D. performed pooja in Tirumala on 14th February, 2020. Later, he said that steps were taken for the development of Aswini Hospital with the co-operation of Apollo and Tata Trust for the facilitation of the devotees who visit Tirumala and to the locals too. Hereafter, Aswini Hospital would offer better medical services to the devotees with the extensive co-operation of Apollo and Tata Trust Hospitals in Tirumala and to utilize those medical facilities in the Aswini Hospital.



Offered sacred Silk clothes in Srisailem

On behalf of T.T.D. Sacred Silk Clothes were offered to Srisailem Sri Bramaramba sametha Mallikarjunaswamivaru by the T.T.D. Trust Board Chairman, Sri Y.V. Subba Reddy and the T.T.D. Executive Officer, Sri Anil Kumar Singhal, I.A.S. on 17th February, 2020. Sri K.S. Rama Rao, the Executive Officer, Srisailem and priests welcomed them.



Offered sacred Silk clothes in Srikalahasti

As part of Brahmotsavams, on behalf of T.T.D. Sacred Silk Clothes were offered to Srikalahasti Sri Soma Skanda Murty and Goddess Jnanambika Devi in the Kalyanotsavam by the T.T.D. Trust Board Chairman, Sri Y.V. Subba Reddy along with his wife and the T.T.D. Executive Officer, Sri Anil Kumar Singhal, I.A.S. along with his wife on 23rd February, 2020.



Tirumala Tirupati Devasthanams
Tirupati
SRI GOVINDARAJASWAMIVARI
BRAHMOTSAVAMS
28-05-2020 to 05-06-2020



28-05-2020

Thursday

Day : Dwajaroohanam
Night : Peddaseshavahanam

29-05-2020

Friday

Day : Chinnaseshavahanam
Night : Hamsavahanam

30-05-2020

Saturday

Day : Simhavahanam
Night : Muthyapupandirivahanam

31-05-2020

Sunday

Day : Kalpavrukshavahanam
Night : Sarvabhupalavahanam

01-06-2020

Monday

Day : Mohini Avataram in Pallaki
Night : Garudavahanam

02-06-2020

Tuesday

Day : Hanumadvahanam
Eve. : Vasanthotsavam
Night : Gajavahanam

03-06-2020

Wednesday

Day : Suryaprabhavahanam
Night : Chandraprabhavahanam

04-06-2020

Thursday

Day : Rathotsavam
Night : Aswavahanam

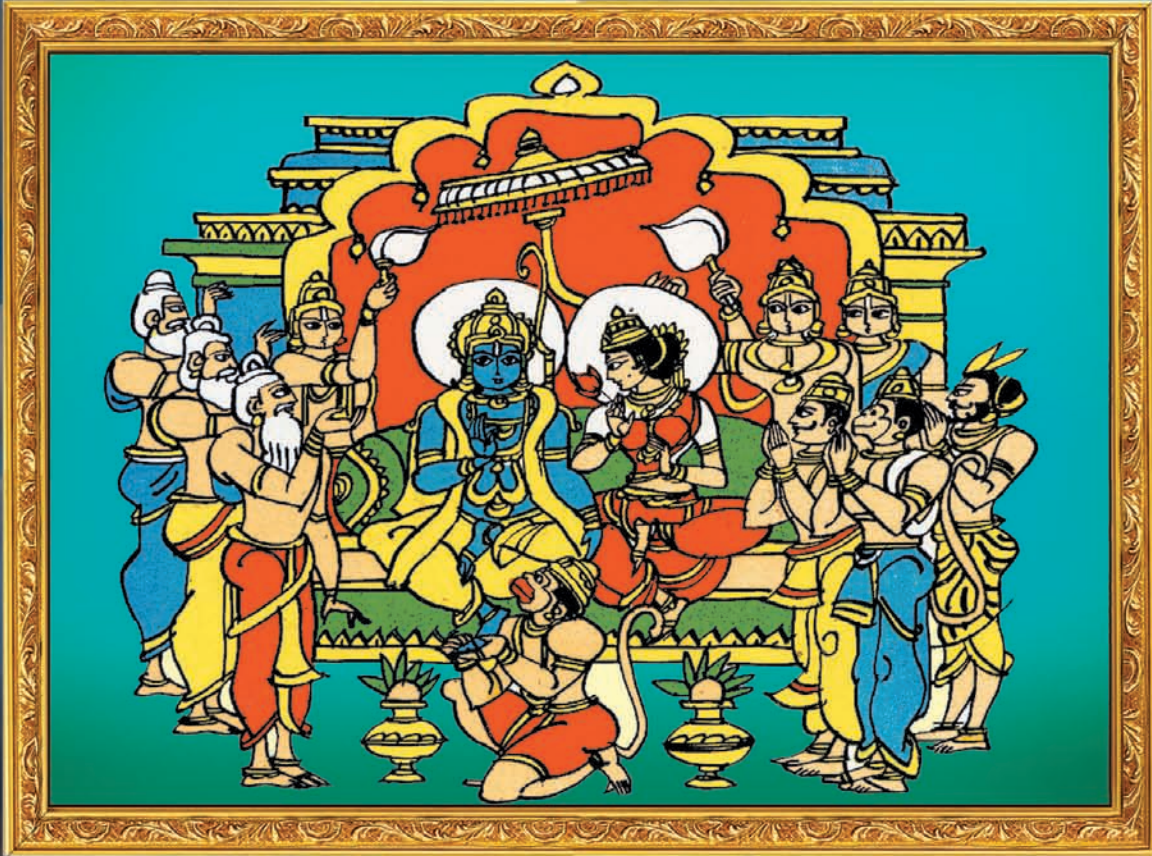
05-06-2020

Friday

Day : Chakrasnanam
Night : Dwajavarohanam



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Lord Srirama's coronation ceremony was conducted in Ayodhya with great pomp and glory. During Rama's reign, the citizens of Ayodhya lived quite happily and peacefully without any worry. Dharma attained its fruition all over his kingdom. Rama's rule was regarded as a model of ideal administration for the subsequent kings and its nomenclature, Rama Rajya, stood like a rock for centuries to come.