

# Tirumala

## The Birth Place of Śrī Āñjaneyasvāmī

### Confirmation

With Paurāṇic - Literary - Inscriptional and Historical Evidences



**TIRUMALA TIRUPATI DEVASTHANAMS, TIRUPATI**  
**2022**

# **SRI ANJANEYASWAMY JANMASTHALAM TIRUMALA**

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## ANJANADRI, TIRUMALA – THE BIRTHPLACE OF HANUMAN

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जगद्गुरुरामभद्राचार्यदिव्याङ्गविश्वविद्यालयः

चित्रकूटः - २१० २०४

उत्तरप्रदेशः



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श्रीश्रीश्री जगद्गुरु रामानन्दाचार्य स्वामिरामभद्राचार्यः

व्यवस्थापकः, कलाधिपतिः

पद्मविभूषणभूषितश्च

## श्रीमतां जगद्गुरुणां रामभद्राचार्याणां दिव्यसन्देशः

अञ्जनानन्दनं वीरं जानकीशोकनाशनम् ।

कपीशमक्षहन्तारं वन्दे लङ्काभयङ्करम् ॥

आञ्जनेयमतिपाटलाननं काञ्चनाद्रिकमनीयविग्रहम् ।

पारिजाततरुमूलवासिनं भावयामि पवमाननन्दनम् ॥

धन्यं तत् स्थानं यत्र स्वयं वेङ्कटेशः श्रीनिवासो विराजते तत्र तस्य पर्वतस्य नाम अञ्जनाद्रिः इति सामान्यतः तु जनाः विवदन्ते को नाम अञ्जनाद्रिरिति ? केचन हनूमतो जन्म कर्णाटके स्वीकुर्वन्ति, केचन गन्धमादने स्वीकुर्वन्ति । वस्तुतस्तु तिरुपतिस्थाने एव स पर्वतो वर्तते । स एव अञ्जनाद्रिः इत्यत्र केनापि संशीतिः न कार्या । अस्मिन्नेव पर्वते तपस्यामाचचार भगवती हनूमतो माता अञ्जनादेवी । तस्यां तपस्यायां पूर्णायां स्वयमेव भगवान् शिवः निजतेजसा अञ्जनागर्भे आत्मानं सन्निवेशयामास । अत्रापि अञ्जना तु वायुतो हनूमन्तं लेभे । इदं तु सत्यम् । किन्तु किं मिथुनधर्मेण ? नैव । कदापि नैव । सप्तर्षयः अञ्जनायाः कर्णे राममन्त्रमुपदेष्टुम् आगताः । यदा ऋषीणां मुखात् फूत्काररूपेण वायुः अञ्जनायाः कर्णं गच्छन् आसीत् तस्मिन्नेव समये तत्र भगवान् शिवः आत्मानं स्थापितवान् । अर्थात् ऋषीणां मुखारविन्दनिर्गतवायुमाध्यमेन शिव एव तस्याः गर्भं प्राविशत् इति मदीया धीः । अत एव वाल्मीकिः अपि “अञ्जनासुप्रजा येन” इति वारं वारं हनूमन्तम् आञ्जनेयं कथयति । वाल्मीकिरामायणे कुशलवमङ्गलाचरणे अपि ...

उल्लङ्घ्य सिन्धोस्सलिलं सलीलं यश्शोकवह्निं जनकात्मजायाः ।

आदाय तेनैव ददाह लङ्कां नमामि तं प्राञ्जलिराञ्जनेयम् ॥

“अञ्जना सुप्रजा येन मातरिश्वा च सुव्रत” - इति वाल्मीकिरामायणे

हनुमान् चालीसायां रामदूत अतुलित बलधामा अञ्जनीपुत्र पवनसुत

नामा हनुमान ... एवं भगवतः आञ्जनेयस्य स्तुतिः वर्तते ।

एवं हनूमतः जन्मस्थलरूपेण प्रसिद्धानि बहूनि स्थानानि सन्ति, किन्तु यत्र अञ्जना तपस्यां कृतवती सः पर्वतः कः इत्यत्र विवदन्ते विद्वांसः । किन्तु अहं तु पूर्णतया निश्चितवानस्मि अयमेव पर्वतो यत् तिरुमलक्षेत्रे विराजमानः

वर्तते यत्र भगवती अञ्जना तपस्यां कृतवती, स एव पर्वत इति अञ्जनाद्विरिति । वाय्वादिपुराणेषु एतस्य चर्चा वर्तते । स्वयं वाल्मीकिरामायणस्य प्रसिद्धटीकायां मङ्गलाचरणमुखेन भूषणाख्यायां गोविन्दराजो ब्रवीति -

श्रीमत्यञ्जनभूधरस्य शिखरे श्रीमारुतेस्सन्निधौ  
अग्रे वेङ्कटनायकस्य सदनद्वारे यतिक्षमाभृतः ।  
नानादेशसमागतैर्बुधगणैः रामायणव्याक्रियां  
विस्तीर्णां रचयेति सादरमहं स्वप्नेऽस्मि सञ्चोदितः ॥

(अञ्जनाचलस्य शिखरे मारुतेः सन्निधौ भगवतः श्रीवेङ्कटेश्वरस्य आलयस्य समीपे नानादेशेभ्यः समागतैः विद्वत्तल्लजैः सह संचर्च्य रामायणकाव्यस्य विपुलव्याख्यानं रचयेति स्वप्नेऽहं भगवता समादिष्टः ।)

अर्थात् अस्मिन्नेव अञ्जनापर्वते हनुमान् जन्म लेभे । अत्रैव तत्रभवान् गोविन्दराजो भूषणटीकारचनायाः प्रारम्भं कृतवान् । निष्कर्षतः अस्मिन् विषये केनापि नैव संशीतिः कार्या, न विचिकित्सा कार्या । एक एव निश्चयः यत् तिरुमलक्षेत्रे यः पर्वतो वर्तते स एव अञ्जनापर्वतः इति, तस्मिन्नेव पर्वते अञ्जना हनूमन्तं प्रसूतवती इति च निश्चयेन निगद्य अहं विरमामि ।

“जय हनुमान्”



जगद्गुरु रामभद्राचार्यदिव्याङ्गविश्वविद्यालयः

चित्रकूटः - २१० २०४

उत्तरप्रदेशः



दूरवाणी 91-05198-224413

श्रीश्रीश्री जगद्गुरु रामानन्दाचार्य स्वामिरामभद्राचार्यः

व्यवस्थापकः, कलाधिपतिः

पद्मविभूषणभूषितश्च

### Jagadguru Ramanandacharya Swami Ramabhadracharya's Divine Message

अञ्जनानन्दनं वीरं जानकीशोकनाशनम्। कपीशमक्षहन्तारं वन्दे लङ्काभयङ्करम्॥

आञ्जनेयमतिपाटलाननं काञ्चनाद्रिकमनीयविग्रहम्। पारिजाततरुमूलवासिनं भावयामि पवमाननन्दनम्॥

Sri Venkatadri is the sacred Abode of Sri Venkateswara Swamy. This hill range is also popularly named as Anjanadri. The people have raised several arguments on exact location of Anjanadri. Some claimed that Anjanadri is located in Karnataka State and others state it is located in GandhamAdana hill ranges. The evident and strong truth lies in that Anjanadri is part of Tirumala hill tracks. There need not be any ray of doubt in this regard. Matha Anjana devi, mother of Sri Anjaneya swamy did rigorous penance on these hills, which was known as Venkatachalam. The fruition of her penance ended in entry of Lord Shiva, who is manifestation of Five Natural Elements(PanchaBhuthaas), into her womb.

The people believe that Sri Anjaneya was born to Anjana devi, having blessed by Vayudeva, but with divine effulgence and no physical contact. Saptharishis have communicated R.amanama mantra to Anjana Devi. Lord Shiva has entered her womb, through Vayudevawhocarried the hissing sounds from Saptharishis, while administration of mantra to Anjana devi.

I attribute the entry of Lord Shiva occurred due to the sounds and radiation as 'Upadesha' to Anjana devi. The ancient epic poet Sri Valmiki described that Sri Anjaneya was born to Matha Anjana devi.

उल्लङ्घ्य सिन्धोः सलिलं सलीलं यः शोकवह्निं जनकात्मजायाः।

आदाय तेनैव ददाह लङ्कां नमामि तं प्राञ्जलिराञ्जनेयम्॥

Valmiki quoted... "अञ्जना सुप्रजा येन मातरिश्वा च सुव्रत।" in his epic contribution Ramayana. Anjaneya was prayed as ... "रामदूत अतुलित बलधाम अञ्जनीपुत्र पवनसुत नामा हनुमान" by Saint Thulasi das in his work HanumAnchAlisA.

There is no controversy to affirm Anjana devi gave birth to Anjaneya, but for contended arguments as to where she did her penance. I confidently repose that Anjaneya's birth place is none other than Tirumala. VayupurAna and other ancient contributions made perspicuous narrations in this regard.

Pandit Sri Govinda Raju, a commentator on Sri Valmiki Ramayana quoted.....

श्रीमत्यञ्जनभूधरस्य शिखरे श्रीमारुतेऽस्मिन्निधौ

अग्रे वेङ्कटनायकस्य सदनद्वारे यतिक्षमाभूतः।

नानादेशसमागतैर्बुधगणैः रामायणव्याक्रियां

विस्तीर्णा रचयेति सादरमहं स्वप्नेऽस्मि सञ्चोदितः॥

Bhagavan Sri Ramachandra appeared in my dream. He directed me to join the congregation of scholars at the divine threshold of Sri VenkatEswara Swamy, in the proximity of Sri Anjaneya, seated on Anjanadri hills. Further, he enunciated to write elaborated commentary on Sri Valmiki Ramayana.

Jai HanumAn



**SRISIDDHESWARIPEETHAM**  
**KURTALAM -627802**  
**TENKASI {Taluk &Dist}**  
**TAMILNADU**

DIVINE MESSAGE of

Mantra swarUpa, ParamahansaParivrajakAchArya  
 Jagadguru SRI SRISRI SIDDHESWARANANDA BHARATHI MAHA SWAMI  
 A Living God

नारायणसमारम्भां शङ्कराचार्यमध्यमाम्।

अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम्॥

My Pranams to all Siddheswara Gurus. In order to establish beyond doubts and propounding thought of acceptability that Tirumala is the birth place of Sari Anjaneya, Tirumala Tirupati Devasthanams has organized discussions, collecting the opinion from knowledgeable and erudite scholars. This is to ensure that their findings could be unquestionable.

Anjaneya Swamy Temple is in Anjanachalam of Tirumala hills, where regular worships and rituals are going on. Anjaneya Swami's birth place issue is a timely, proper and unique thought.

It is mentioned in YogavAsishtam, that Rama's incarnation occurs in every kalpa( a huge period of time in years) and it is said that Ramayana is written twelve times.However Ramayana written by Valmiki is accepted as a literature reference. That's why we consider Puranas are the authority to decide the birth place of Anjaneya. Vyasa maharshi is an incarnation of Sri Narayana Bhagavan.

‘ వివిధవేదతత్త్వవేది వేదవ్యాసుడాదిముని పరాశరాత్మజుండు ’

(Andhra mahabharatham -Adi parvam 1-32)

Sri Krishna acclaims that among that among munis (saints) Vedavyasa , Adimuni, as himself ., as verse quoted..... ‘ मुनीनामप्यहं व्यासः।’. Vyasa maharshi is such a great sage and the Puranas written by him are ultimate.

In Bhoja – Kalidasa stories, it is mentioned that Hanuman himself wrote Ramayana. When Kalidasa invoked Hanuman, he said that he wrote one sloka. This sloka became famous and it is...

शिवशिरसि शिरांसि यानि रेजुः शिव शिव तानि लुठन्ति गृध्रपादे।

अयि खलु विषमः पुराकृतानां भवति हि जन्तुषु कर्मणां विपाकः॥

..... meaning - when Rama killed Ravana, Ravana's heads radiant as Siva's head were kicked by eagle's Legs.

Many ancient literary works, Ashtadasa puranas and the like, contain the stories of Rama and Venkateswara. Telugu speaking people admire Brahmanda purana. A quote regarding Adikavi Nannaya states .... ‘బ్రహ్మాండాది నానాపురాణవిజ్ఞాననిరతు’. Many references of the great poet Nannaya are drawn from ancient literature.

బ్రాహ్మీదత్త వర ప్రసాదుడవురు ప్రజ్ఞా విశేషోదయా-

జిహ్వాస్వాంతుఁడవీశ్వరార్చన కళాశీలుండువభ్యర్థిత-

బ్రహ్మాండాది మహాపురాణచయతాత్పర్యార్థనిర్దారిత-

బ్రహ్మజ్ఞానకళానిధానమవు నీ భాగ్యంబు సామాన్యమే (Śrīṅgāranaiṣadham 1-13)

Another great poet Srinadha also has taken references from Brahmanda Purana, wherein Venkatachalam in Venkateswaracharithra is exemplarily described.

कृते वृषाद्रिं वक्ष्यन्ति त्रेतायामञ्जनाचलम्।

द्वापरे शेषशैलेति कलौ श्रीवेङ्कटाचलम्॥ ( BhavishyOttharapurANam, Venkatachalamahathmyam 1-13)

In Krutha yuga, Tirumala was called as VrishAdri. In Tretha yuga, Anjana devi did penance here on these hills, hence it was called as Anjanadri. In Dwapara yuga, this hill was called Seshasaila and in Kaliyuga Vekatachalam. On this divine hill Anjana devi gave birth to Sri Anjaneya. It is astoundingly established in ancient literature namely, Venkatachalamahathmyam in Brahmandapuranam .

अञ्जने त्वं हि शेषाद्रौ तपस्तप्त्वा सुदारुणम्। पुत्रं सूतवती तस्मात् लोकत्रयहिताय वै॥

(BrahmANdapurANam, vEnkatAchalamahAthmyam, TheerthaKhanDam 5-64)

Meaning - 'O AnjanA ! You did rigorous penance in this hill and gave birth to a great son to safeguard the humanity.'

प्रसिद्धिं यातु शैलोऽयमञ्जने नामतस्तव। अञ्जनाचल इत्येव नात्र कार्या विचारणा॥

( BramANdapurANam, vEnkatAchalamahAthmyam, TheerthakanDam.... 5-65)

...Meaning ' Anjana, this hill will be named after you and it will flourish as Anjanadri. There is no need for any discussion on this.'

Of late, some people have been arguing that a hill in Kishkindha is Anjanadri. But there is no evidence either from Sastras or from Puranas. Only observation is Sugreeva from Kishkindha called all the vanaras from Anjanadri to pool together. This itself is a valid, blatant proof that Anjanachalam is situated elsewhere, but not in Kishkindha. Thus inference is that he referred to call all vanaras from Anjanachalam, situated in Tirumala. It is believed that Anjaneya went to Kishkindha as a Minister to Sugreeva and became Ramadasa. Anjaneya is incarnation of Rudra.

मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम्। वातात्मजं वानरयूथमुख्यं श्रीरामदूतं शिरसा नमामि॥

That, Anjaneya who is ' Parameswara rupa ', ' Narayana Swaroopa ', ' Narayana bhaktha ', 'Rama bhaktha' and 'Ramadasa' was born in Anjanachalam, Tirumala is undoubted. There is no prevarication about this. There is no need for any discussion or arguments on this.

Only a very competent scholar who has the depth of the knowledge in ancient literature can talk on this with proof. Peethadhipathis' words are also confirmations to this.

Persons with shallow literary understanding, partial analytical skills, biased opinions, petty talks may temporarily blow with no value.

Therefore, we confirm that Anjaneya was born on Anjanachalam (Anjanadri) of Tirumala hills. This edifice of letters, contributed by highly learned scholars, brought by Tirumala Tirupati Devasthanam, with the contents collected from puranas, ancient inscriptions, shall be the standard reference book of all time that Anjaneya was born in Tirumala hills. For sure, this book will be appreciated by devotees all over the world.

Owning this is value, reverence and worship.

Shubham bhuyAth  
Narayana Narayana





SHRI SHAKTHI PEETHAM  
NEAR RAYALACHERUVU, TIRUPATI – 517561  
CHITTOOR DISTRICT (AP) Ph.No.09160452555



ManthraMaheshwari, Shri Shakthi PeethAdheeshwari  
Mathaji Shri Ramyananda Bharathi Swamy ji

नारायणसमारम्भां शङ्कराचार्यमध्यमाम्। श्रीसिद्धेश्वरपर्यन्तां वन्दे गुरुपरम्पराम्॥

I humbly prostrate at the Lotus Feet of Paramapujya, ParamahamsaParivrAjakAchArya Sri SriSriSiddhEswarAnandaBhArathiSwamy, KurtAlamSankarAchArya and Founder of Shri Shakthi Peetham.

आरक्तजिह्वां विकटाग्रदंष्ट्रां शून्याम्बरां सुन्दरभीषणाङ्गीम्।  
करत्रिशूलां गळमुण्डनाळां काळीं कराळीं सततं भजामि॥

I devotionally do praNAms to ocularly present God Sri VenkateswaraSwamy. Sri Veda yasamaharshi unravelled the divine secrets of sacred and powerful place, Venkatachalam, which is popularly named as abode of Lord Vishnu, in the current age (Kaliyuga).  
Vyasa maharshi quoted .....

कृते वृषाद्रिं वक्ष्यन्ति त्रेतायामञ्जनाचलम्।  
द्वापरे शेषशैलेति कलौ श्रीवेङ्कटाचलम्॥

It is evidently known with different names, since the past krithayuga (1<sup>st</sup> part of 4 ages in Hindu mythology), as per the above verse. Seated on this Venkatachalam, knowingly Kaliyuga Vaikuntham (Abode of Sri Vishnu), Venkateswara Swamy radiates blessings on the devotees from all parts of the globe. The causal factor is that Anjaneya, reincarnation (Avathar) of Lord Rudra Shiva, was born to Matha Anjana devi on these hills, hence named as Anjanachalam. We can understand the embodiments of Hari Hara(Vishnu and Shiva) on these sacred mountains. There seems to be obscure divine with the presence of duo Gods, permeate in this sacred place.

What is that invisible power? Where from it is originated?

That divine power is none else but... the power of affection, fondness of Mother– “mathrushakthi “.

Bhagavan Sri Krishna granted a boon to Maa Yashoda Devi and it has been fulfilled as she took birth as Vakula devi, served as mother of Sri Vekateswara swamy, an incarnation of Srimannarayana. The power of mother’s affection, love extended and persist here.

In respect of Hunuman also, the motherly fondness and love was causal factor in his birth. Anjana devi performed rigorous penance for long period, on these hills. In fructification of her desire, Sri Shiva’ element has been assigned, resulting the birth of Anjaneya. Thus, such a motherly affection (vathsalya) stands strong, divine power till date. Sri Anjaneya, having born in Threthayuga, blessed with eternal life, exist alive in Himalayas till date.

या देवी सर्वभूतेषु मातृरूपेण संस्थिता।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

Venkatachalam stands as vital model and collaborate with the objective of above manthra.

Anjaneya has natal origination on such a profound divine mountain, Venkatachalam. The epic Ramayana remains as worthy reference, as to explore the details of Hanumantha and Sri Rama. According to Rmayana, Hnumantha has taken birth in Anjanadri.

The historical evidences indicate that the glory of Rama and Anjaneya extended later periods also without limitation to Threthayuga only. Sri Rama and Anjaneya embraced the hearts of of all Hindus, besides praised as epic heroes. No village exists in India without the temples for Sri Rama and Anjaneya. Not an exaggeration to state, that all Hindu families keep the portraits of Sri Rama and Anjaneya in their homes. Sri Vyasa Bhagavan, in his work Ramayana depicted, with lucid texts, as to the birth place of Hanumantha . Further, he also narrated the glory of Anjanachalam, facts of Venkatachalam in spic and span texts, in Skanda, Varaha, Brahmanda and Bhavishyotthara puranas.

Sri Rama katha (story) belongs to multi-lingual people and Ramayana is written in almost all languages. The southern Indian linguists viz., Kambar (Tamil), Purandaradasa (Kannada) have also emphasised the facts that Hanumantha took birth in Anjanadri, which is located in Venkatachalam. Like this, beyond the fanatic views of region and language, many projected the details of Anjanadri. Ancient maharshis and later erudite scholars have addressed the same facts and also inscriptions and geographical researches unravelled the similar views. There are many stories about the birth place of Hanuman. For Eg., Hampi in South India and several North Indian regions have claimed similarly. Naturally, such controversies may arise and differences are seen in Sthala puranas also, regarding the prominence of places as per their interests.

Where do we find authority and authenticity in such comments? How much veracity it carries? Is there any truth? Whether vox populi (opinion of people) is based on their devotion and fanatic assumptions? Instead, they have to be examined and detailed researches shall be carried out.

Sri Anjaneya is seated in the hearts of crores of Indians and Hindus all over the world. This is a sensitive subject and it may affect the faith of devotees, if any connotations are publicised without authentic evidence.

The Tirumala Tirupati Devasthanams have shouldered that responsibility. A treatise has been published authentically on the auspicious day, Sri Rama Navami, in the last year. Consequently, T T D has organised a congregation of Scholars to discuss on this thoroughly. Finally, an excellent book was brought out to public, with the authoritative articles and research contributions by scholars. This prominent book covers the relevant topics with proof. I am sure, this book will wipe off all the doubts, in regard to the birth place of Sri Hanumantha.

Unfortunately, a few selfish, jealous individuals, unfaithful to mother's affection, are publicizing with adverse remarks, not taking cognizance of scholastic contributions on the subject. Such acts of miscreation are against dharma and God, more so Hanuman also denounces them. Any devotional community will retaliate such derogatory and outspoken statements. The TTD organization is promoting Hindu Dharma on major scale and stands as backbone to Hindus all over the world. The book published by T T D, on "Birth Place of Hanumantha" is authentic work and the contributors of articles have no personal interest. The protestors can avoid baseless comments. Such persons are advised not to propagate ridiculous information on birth place of Sri Hanuman and disturb the faith of devotees.

We profoundly believe the truth in the commentaries rendered by the great Rishis and affirm the birth place of Sri Hanuman is Anjanachalam, the seat of Sri Venkateswara Swamy, being located in Tirumala hills. I wish all the persons, took part in this stupendous work, stay blessed by Sri Anjaneya and Matha Anjana.

Swasti



## శ్రీ శుకబ్రహ్మశ్రమము

స్వామి విద్యాప్రకాశానంద నగర్,  
శ్రీ శుకబ్రహ్మశ్రమము (పోస్టు), శ్రీకాళహస్తి - 517 640.  
చిత్తూరు జిల్లా.

**Pujya Sri Vidya Swaroopananda Swamy varu**  
**Peethadhipathi**  
**Sri ShukabrahmaAshramamu**  
**SRICALAHASTI**  
**Chittoor DT**

**Sri K.S. Jawahar Reddy, IAS**  
**Executive officer**  
**Tirumala Tirupati Devasthanam**  
**TIRUPATI**

Embodiment of Divine Soul

Received your letter dt. 05-02-2022.

Several mythological works propounded that the son of Matha Anjana devi has taken birth in Anjanachalam, a segment of Saptagiris (Seven hills) in Tirumala.

Your goodwill to popularize the birth place of Sri Hanuman, an incarnation to persuade Sri Rama's project, on the lines of SriRamajanmabhumi, is commendable. You are successful in establishing facts and evidences on birth place of Sri Hanuman, involving the eminent scholars in this project. We wish this sacred book get circulated vastly and secure meaningful appreciation by devotees all over globe.

In praise of Narayana, we congratulate and bless you all for this splendid work. It is very much needed to develop Anjanadri and attract visitors, particularly devotees to accomplish God's wish.

दुष्टानां शिक्षणार्थाय शिष्टानां रक्षणाय च।

रामकार्यार्थसिद्ध्यर्थं जातः श्रीहनुमान् शिवः॥ (...ParAsharasamhitha)

Sri Hanuman, born as reincarnation of Lord Shiva and designated to accomplish the task of punishing the profligate {evil doers} and save the righteous and judicious individuals. (paRAsharasamhitha)

May Bhagavan Sri VenkateswaraSwamy bless this auspicious project is completed shortly and successfully. May the pure wish of the devotees of Hanumantha be fulfilled.

Let all people live in happiness and peace.

AUM

In service of God  
Swamy VidyaparakAshAnandagiri



**Srimate Ramanujaya namah!**

**From: Dt.19-2-2022.**

Sriman Kovil Kelvi Appan,  
Srimad Veda Pratistapanaacharya,  
Ubhaya Vedanta Pravarthakulu,  
Sromad Paramahamsa Parivrajakaavaryulu,  
The trustee of the Tirumala Tirupati  
Devasthanams, TIRUMALA.



**To**

The Additional Executive Officer,  
Tirumala Tirupati Devasthanams,  
TIRUMALA.

AND

Sri Sri Sri Satagopa Ramanuja Peda Jeeyar Swamy,  
Sri Peda Jeeyamgar Mutt, 227, G.N. Mada Veedhi,  
TIRUPATI- 517 501.

**Om Namo Narayanaya!**

Sri Ramanuja visited Tirumala three times during his 120 years and established valued traditions and rituals and gave us the magnificent Lord Srinivasa as our God, who readily fulfils our desires.

SriRamanuja established a strong and dynamic organization for performing various rituals, utsavs, the traditional way of worship following Sri Vaikhanasaagama and Sri Vaishnava traditional procedure. From that time onwards, the rituals have been performed well by the strict stipulations laid by Sri Ramanuja.

In the past, in the context of religious differences in regard to 'Murty' who was present in Tiruvenkatam, Sri Ramanuja argued in the assembly of Yadav Raju along with other religious people and confirmed that 'Murty' is none but Lord Vishnu as Lord Srinivasa by explaining the sources related to many Vedas, Puranas, Itihasas and 'Divya Prabhandas'. By his yoga and his power of penance, Sri Ramanuja adorned Lord Srinivasa with the divine Conch and Wheel and established the truth that the 'Murthy' is Lord Srinivasa alone and the Lord is the real 'Acharya.'

These facts are known to the world through the book the Sri Venkatachala Itihasamala in Sanskrit written by Sri Ananthalar, the disciple of Sri Ramanujain the 11<sup>th</sup> century.

In the assembly of Yadav king, Sri Ramanuja explained Brahma, Vamana, Garuda, Padma, Varaha, Brahmanda, Markandeya Bhavishyottara Puranas, the 8<sup>th</sup> Astakam in the Rigveda, Harvamsantargata Sesha Dharma Puranam, Paancharatra Vaikhanasaadi Bhagavad Shastras, Anugraha Divya Prabhandhas of the Alvars especially the Venkatachalam in the ‘Tiruvaaimoli’ of Sri Nammalwar. He also explained about Lord Venkateswara Swamy in detail.

The Jeeyyamgar System was established by Sri Ramanuja and all kinds of rituals being performed under the supervision of the system were mentioned in the book.

We consider this book as a standard one as it explained the philosophy of Lord Venkateswara as promoted by Sri Ramanuja. According to the sloka, “Satyam satyam punah satyam, Yatirajo Jagadguru:” Jagadguru Sri Ramanuja’s word is the Vedic word and a jewel to be put on our heads.

One can understand the kingdom of Visistadvaita of Sri Ramanuja established in Tirumala, the rituals formed for the worship of Lord Venkateswara and other things by reading the book “Tirumalai Olugu.”

The books that extol the grandeur of Tirumala are: 1. Venkatachala Itihasamala 2. Tirumalai Olugu. 3. Venkatachala Mahatmyam.

In 1491 A.D. Venkatatturaiver, (Ramanujayyan) made a collection namely Venkatachala Mahatmyam based on Venkatachala Itihasamala.

It consists the chapters describing the glories of Venkatachala Kshetras in the 12 Puranas.

Sri Venkatachala Mahaatmam reveals many legends relating to Lord Venkateswara’s incarnation. In it, the book reveals that the hill consists of seven mountain summits. There was a reference about the penance done by Anjana Devi related to monkey race for having a male child during the period of the Ramayana in the book. So, the mountain was named as Anjanadri. A result of her rigorous penance, Anjanadri got a male child with the grace of Lord Vayu.

One should remember that Sri Ramanuja insisted that one should serve Lord Srinivas as Jeeyyamgarlu served Lord Srinivasa and also as Lord Hanuman served Lord Rama. In the Mutt, Sri Ramanuja installed the idols of Sita, Rama and Lakshmana. He gave Lord Hanuman’s Dwajam and Hanuman’s ‘Mudra’ (Seal) to the Mutt. He proclaimed the glory and the significance of Lord Hanuman in the streets of Venkatachalam.

In Sri Venkateswara Sahasra Namavali, we read “Vayu Sunakruta Sevaya Namah,” “Anjanakruta Pujavate Namah” and “Anjanadri Nivasaya Namaha.” In Vishnu Ashtottara Sata

Namavali, we read “Sadanjana Gireesaya Sri Venkatesaya Namah”, “Anjanagotravate Sri Venkatesaya Namah.”

As per the order of Sri Manavala Maha Muni, who is Vedamarga Pratistapanacharya, Ubhaya Vedanta Pravaktakacharya and the reincarnation of Sri Ramanuja, Sri Prativadi Bhayamkaram Annan Swamy wrote wonderful prayers like Venkatesa Suprabhatam, Prapatti and Mangalam, In his “Anjanasailanadha Stotram, he eulogized Lord Venkateswara in a grand manner. So we should always pray to Lord Venkateswara and chant His auspicious name in our hearts always and get eternal bliss.

**With auspicious blessings!**



## SRIMATHE RAMANUJAYA NAMAHA

Ilayakovil Kelviappan Sri Govinda Ramanuja Chinna Jeeyangar  
Trustee to Tirumala Tirupati Singarayakonda and other  
Devasthanams

Door No. 161, Govindarajaswamivari Sannidhi Street,  
Tirupati – 517 501, Ph. No. 0877 – 2222575



Om Namo Narayanaya

Following Sri Vaikhaanasaagama rules, Bhagavad Ramanuja created a systematic & traditional ways for the rituals and festivities that happen in the temple of Tirumala Venkateswara. From then onwards, the ceremonial festivities are continued according to the framed rules of Bhagavad Ramanujacharya.

Similarly, Ramanujacharya with utmost dedication cleared the doubts with numerous proofs that he gathered from the parts of Puranas that it was Swami Srinivasa who visited Tirumala hill and consecrated on Tirumala Kshetra. Ramanujacharya mentioned about greatness of Sri Venkateswara in Sri Venkatachala Ithihasamala.

“Athah Sri Venkatachala Mahathma Pariseelana – thathparvatha Sadharana Kathipaya – Dharma Vishesha – vyavsthapana – vruthamtha: Uchyathei, Sri Venkatachala Mahatma Vishaya PuranaBaagan Samathathaha: Pariseelayan, Bhagavan Ramanuja Muni:” uttered Ramanujacharya.

The matter that Ramanuja mentioned in the court of Yadava Raja about Srinivasa was published/ framed as Ananthaalwar Venkatachala Ithihasa Mala.

Three hundred years later, Pandits after the keen observation of iconic Puranas, they compiled it as Venkatachala Mahathyam.

They elevated the greatness of different hills on Tirumala Mountain in Venkatachala Mahatyam. When they mentioned about the hill Anjanadri, they specifically said about Anjanadevi’s penance on Tirumala Mountain.

It is said in Ithihasas that with the power of her penance, Sri Anjaneya incarnated as the devotee of Srirama for the welfare of the people.

With Mangalasasanams...

Sri Chinna Jeeyangar  
Sri Chinna Jeeyangar Mutt  
Tirupati

Sri Karyam

**SRI AHOBILA MUTT**



15th March 2022

## **Divine Message**

HH 46<sup>th</sup> Jeer felt very happy to know the initiatives taken by TTD to determine the birth place of Sri Hanuman who is one of the icons of Hindu mythological tradition. Anjanadri being one of the sacred hills among Saptagiri's is believed to be the birth place, according to TTD findings makes the Tirumala hills a more added sacredness to the already sanctified place by the presence of supreme Lord Srinivasa. There are Puranic references too in this regard and that strengthens the claim as well.

Differences of opinion may be here and there that cannot minimise the efforts of the TTD on the subject. HH 46<sup>th</sup> Jeer requests that the TTD may bring out more evidences regarding many such mythological references and beliefs in support of our glorious Dharmic tradition.

**By the order of 46<sup>th</sup> Jeer of Ahobila Mutt**

Dr. S. Padmanabhacharyar, Srikaryam, Sri Ahobila Mutt.  
Srikaryam Principal Secretary to His Holiness the 46<sup>th</sup> Jeer of Sri Ahobila Mutt





**SRI YADUGIRI YATIRAJA MUTT**  
(Moola samsthanam : Tirunarayanapuram-Melukote 571431)  
Founder Acharya : Sri Ramanujacharya

**HH Yatiraja Jeeyar Swamyji's Divine Message**

We are pleased to note that you are publishing a booklet of research articles contributed by reputed research scholars and eminent vidwans with regard to the birth place of Sri Hanuman (Sri Anjaneya) it is really a yeomen service of collecting the information from various puranas and sacred scriptures. Based on various puranas as referred by you, it is concluded that the Anjanadri hill one of the seven hills of Lord Sri Venkateswara is referred as birth place of Sri Hanuman.

The TTD is taking all the steps to develop existing Hanuman temple with facilities to the pilgrims. it is really sacred work which will be remembered by generations to come. There is a proverb in kannada 'There is no village without a hanuman Temple'. Whatever project TTD will take, no doubt it will be a grand success because of the blessings of Lord Srinivasa. Anjanadri will become a spiritual sacred place. We would like to congratulate TTD for this wonderful initiative and pray Lord Srinivasa for the success of this project.

In the service of Acharya Ramanuja  
**Yatiraja Jeeyar Swamy**



Sri Manmularama Vijayate ||

Sri Gururajavijayate ||

Shri Matparamaharshi Sapari Vaajakaachaarya Padavaakya Pramaana Paaraavaara  
Paaarangatha Sarvathantrasvatantra Srimadvaisnavasiddhanta Pratisthapanacharya  
Srimanmularaghupathi Vedavyasa devaradivya Sripaadapadmaaradhaka Jagadguru in  
Srimanvaidhvacharya Mulamahasamsthaadheesvararadha  
SriRaghavendraswamigalavara Matada Vedanta Samraajya Digvijaya  
Vidyasimhasanaadhi Svararada Srimathasa Samin dratirtha Sripaadangalavara  
Karakamalsanjaatharaada Srimathsayatindrathirtha Sripaadangalavara Varakumara  
radha 1008 Sri Srimatsubudhendratirtha Sripaadanga lavara Anugrahasandesha.

Iti Narayana Smaranegalu

**Sri Plavanama Samvatsara Magha Bahula Chaturdasi  
Tuesday, Dt. 1-3-2022.**

**Auspicious blessings to all the authorities of the Tirumala Tirupati  
Devasthanams, Tirupati.**

We are very happy to know that the Tirumala Tirupati Devasthanams is constructing the temple of Lord Anjaneya in the hills of Tirumala. It is mentioned that there are four different names to the hill in the four ‘yugas’ in the first chapter of Sri Venkatachala Mahatmyam, an integral part of the Bhavishyottara Purana. In the ‘Treta Yuga’, the hill was called ‘Anjanachalam.’ Anjana Devi, the wife of a renowned monkey called Kesari, prayed to sage Matamga for getting a male child. He advised her to have a holy dip in the Akaka Ganga and do penance for a period of twelve years to get her wish fulfilled.

The word ‘dwadasabdam’ is used for the phrase twelve years here.

‘Swamitirthasarasnanam Aswadhasya pradakshinam/  
Varahadeva namanam tatirtha prasanam tadha//  
Chaturvidhanam etesham abdasankhyam prakalpayet//

As per the advice given by the sage, Anjana Devi executed four kinds of ritualistic activities like taking the holy dip in the Swamy Pushkarini, doing holy circumambulations around the peepal tree, having the grand ‘darshan’ of Lord Varaha Swamy and ‘Thirthaprasanam’ three times a day for a period of twelve years.

Purne samvatsarejate Vayudevo mahabalah/  
Phalamaadaaya bhakshyartham pratyaham daapayanmaruth,  
Adha kinchiddine Vayu: phale veeryam prapurayet/  
Veerya gharbha phalam tasyaa: prakshipat karasampute//

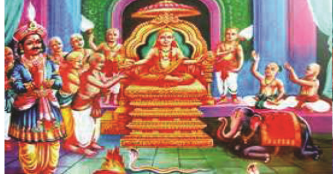
Lord Vayu filled a fruit with all His strength and gave it to Anjana Devi. By eating the fruit, she got pregnancy due to the mercy of Lord Vayu. She gave birth to a handsome male child. The child was named Hanumantudu.

Anjanavrutamaasthaya putramprapa gireesware/  
Tasmadanjana sailoyam loke vikhyatha keerthiman//

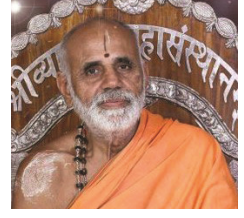
After the rigorous penance, the mother Anjana Devi gave birth to Lord Hanuman on the hill and the hill is called Anjanadri. It is known to us through the seventh ‘sloka’ of the first part of Sri Venkatachalamahatmyam.

It is not an exaggeration to say that the Tirumala ‘kshetra’ is Vaikunta which is the most powerful and glorious abode of Lord Vishnu and also the birth place of the ‘Mukkoti Thirthas.’ It is flourishing day by day with the service-oriented efforts of the authorities of the T.T.D.

At present, the temple of Sri Balanjaneya Swamy which is situated near Akasaganga in Tirumala is the most favourite one to the devotees. Devotees are pleased with the grand ‘darshan’ of Mata Anjana Devi and Lord Balanjaneya Swamy in Tirumala and they are blessed with the abundant grace of the deities. We wish that the surroundings and the amenities in the campus of the temple should be developed for the sake of pilgrims who frequently visit the temple. We pray to Lord Raghavendra Thirtha Swamy and Raghupati Vyasa Thirtha Swamy for their grace and blessings to the authorities who are earnestly working for the development of the temple.



Jagadguru Srīman Madhwacharya Moola Maha Samastana  
Sri Rajendratheertha Poorvadimatheeya



SriSri 1008 Vidyashreesha Teertharu

## **SRI SRI VYASARAJA MUTT (SOSALE)**

Thirumakudlu, T. Narasipura Taluk, Byrapura Post, Mysuru District, Karnataka

Dt. 14.02.2022

### **SriSriSri Vidyashreesha Teertha Swamiji's Divine Message**

We feel immensely happy to learn that TTD is going to bring out a book containing research articles contributed by eminent scholars about the birth place of Lord Hanuman. We also learnt that the contributors having gone through various Puranas came to the conclusion that it was Anjanadri of Tirumala Hills where Anjana the mother of Hanuman, gave birth to him. Since, only the Puranas are to be considered as the authentic evidence regarding the birth place of Hanuman, We are of the view that the conclusion arrived by the eminent scholars has to be accepted by all.

We heartily congratulate The Executive Officer Sri K. Jawahar Reddy garu, Additional Executive Officer Sri A.V.Dharma Reddy garu and other officials for undertaking a sincere endeavour to establish the matter decisively.

We hope that the TTD will take suitable steps to develop a magnificent temple of Hanuman in Anjanadri.

With Narayana smaranas

Sri SriSri Vidyashreesha Teertha Swamiji  
Peethadhipathi,  
Sri Vyasaraaja Mutt (Sosale)



**SRI DIGVIJAYARAMO VIJAYATE**  
**SHRIMAJJAGADGURU MADHWACHARYAMOOLAMAHASAMSTHANA**  
**UTTARADI MUTT**

Administrative Office: 4, Sri Satyapramoda Teertha Road,  
5th cross, Shankarapuram, Basavanagudi, Bangalore-560004.  
Camp''Bangalore.

**Subject:-**An Explanation regarding the incarnation place of Lord Anjaneya.

The incarnation of Lord Anjaneya was happened in Anjanadri i.e., in Tirumala. There are many proofs and standards in this regard. Valmiki Ramayanam and Samgraha Ramayanam tell that the birth of Lord Anjaneya took place in Meru Mountain. Some people tell that Lord Anjaneya's incarnation took place in Hampi 'kshetra.' Here is the explanation regarding this standard. One who studied the Brahmanda Purana and the Bhavishyottara Purana confirms that the birth of Lord Anjaneya took place in Anjanadri i.e., in Tirumala. The expressions in these Puranas were given below:

Firstly, the slokas in the fifth chapter of the Sri Venkatesa Mahatmyam in the Brahmanda Purana are given below:

Udayachala samrudham dadarsa ravimandalam/  
Nitanta raktavarnena Phalabuddhi rabhuttadha// **46.**  
Phalamityeva manvaano ravimbhakhitumudyataha  
Grahishyameethi nistshitya **Sri Venkatagiresthatat/**  
Udatistanmahavegadudayaachalasekharam //**47//**

Rahu started to torture the sun. To attack Rahu, Lord Hanuman flew from Venkatachalam to the sky. According to the above standards, one can understand that the birth of Lord Anjaneya took place in Venkatachalam. In the same Purana, in the same subject, there is a setback. In order to bring glorification to Seshachalam as Anjanachalam, Lord Brahma sanctioned a boon to Anjana Devi as a blessing that the place where she has given birth to son through her penance in Seshachalam. The following are the words in the context.

Anjanetvam hi Seshadrou tapasthatva sudaarunam/  
Putram sutavathi yasmat lokatraya hitaya vai/ **64**  
Prasiddhim yaatu sailoyamanjane namatastava/  
Anjanachala ityeva naatrakarya vicharana//**65**

It is clearly mentioned in Sri Venkatesa Mahatmyam in the Bhavishyottara Purana also that the birth of Lord Anjaneya took place in Anjanachalam. Here are the standards in support of the statement.

Anjanavratamastaya Putram prapagireesware/  
Tasmadanjanasailoyam loke vikhyata keerthiman// 1.77

### **Pathantaram Praptaputrabhavadgirou!**

Anjana Devi performed a vrata in the hill and got a son. So the hill is popularized as Anjanachalam. This Purana made an emphasis on this. In this explanation, ‘Praptaputrabhavadgirou’ also supports this standard clearly that Lord Hanuman’s place of incarnation is Venkatachalam. So, his incarnation took place in Venkatachalam i.e., in Tirumala. It is said in Valmiki Ramayana in the 35 Sarga of Uttarakanda that the Meru Mountain is the residence of the couple Anjana Devi and Kesari. In this context also, the incarnation of Lord Hanuman is referred.

Suryadattavaraswarnah sumerurnamaparvataha/  
Yatrarajyam prasaasthasya Kesarinamavai pitah//19

Tasya bharya bhabhuvaisha hyanjaneti parisrutaa/  
Janayaamaasa tasyam vai vayuratmaja muttamam//20

The Meru Mountain is charged with gold colour by the boon given by Lord Surya. The king Kesari is ruling his kingdom in the mountain. His wife is Anjana Devi. She gave birth to a son. He is Lord Hanuman. This standard also emphasizes the fact that the incarnation of Lord Anjaneya took place in the Meru Mountain. The first Sarga of Kishkindha in Samgraha Ramayanam of Narayana Panditacharyulu imitates Valmiki Ramayanam. It says:

Plavamgamanam gata aadirajyam plavamgamah Kesari namadheyaha  
Meraavuvaasaamjanaya sugatrayasachya sachikanta eva dyuloke//1//

Asutasunum tamasam vinasam tamanjana sajjanakanjabandhum  
Anarghya manikya maniprakasa prachina devam jagadeesa deepam//7//

Some scholars say that the incarnation of Lord Hanuman took place in Meru Mountain.

### **The Significance of Hampi ‘kshetram’**

Hampi ‘kshetra’ is Lord Hanuman’s ‘Kaarya Kshetram.’ The glory of Hampi ‘kshetram’ is described in Pampa Mahatmyam which is the integral part of the Skanda Puranam. In the context of describing the kshetra, it is said that the hermitage of the sage Matanga is in Hampi. With the advice and the blessings of the sage Matanga, Anjana Devi performed penance to fulfil her wish. So it became famous that she did penance in Seshachalam. By these sources, it is standardized that Hampi is Lord Hanuman’s ‘Kaarya Kshetram’.

### **The Initiation for the Installation of the ‘Yantroddharaka Hanuman’**

Sri Vyasaraaja installed the ‘Yantroddharaka Hanuman’ in Hampi. There is some aspect of ‘itihasa’ in installing the ‘Yantroddharaka Hanuman’ in Hampi. In a dream, Lord Hanuman told Sri Vyasaraaja that he first visited Lord Sri Rama in this place. So his idol should be installed here. There are many such ‘itihasas.’ These standards support that Hampi is Lord Hanuman’s ‘Kaarya Kshetra.’ Some scholars say that the place of incarnation of Lord Hanuman is Hampi. There is no wrong in it to accept Hampi as the place of incarnation of Lord Hanuman if there are such standards.

How can an ordinary devotee decide the birth place of Lord Hanuman when there are many different standards? One should also respect different and varied standards. Under these circumstances, one should depend on ‘Kalpabedham.’

### **What is ‘Kalpabedham’?**

‘Kalpam’ means long time relating to fourteen ‘manvantarams.’ The activities of God and other deities are ordinary and the same in every ‘kalpa.’ But some activities may be different. Here is an example:

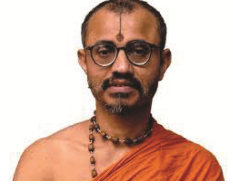
Lord Vishnu took the incarnation of Varaha and killed the demon Hiranyaksha, the son of Kasyapa and Diti Devi. The matter is an ordinary one. Everybody knows this. Some Puranas tell that the Lord killed the demon with His sharp pointed teeth. But some Puranas tell that the Lord killed the demon by hitting his ear with His hand and killed him. It is not possible to say that that these two things are true. So in one ‘kalpa’, Lord Varaha Swamy killed Hiranyaksha with the sharp pointed teeth. In another ‘kalpa’ Lord Vishnu killed the demon with His hand by hitting on the ear. It is left to the understanding of the people. So one should respect the standards and proofs.

In the same way, in one ‘Kalpa’ Lord Anjaneya was born in Tirumala and in another ‘kalpa’ He was born in Meru Mountain. One should respect the Brahmanda, the Bhavishyottara Puranas and the Ramayanas taking their standards and proofs into consideration. One can make a resolution that Lord Hanuman took His incarnation in Hampi in another ‘Kalpa’ if there are proofs. There are many incidents depend on the different ‘kalpas.’ Considering the differences of ‘Kalpas,’ can be treated as scientific search. Presently, there is no doubt that Anjanachalam in Tirumala is the place of incarnation of Lord Hanuman as there are emphasizing proofs and standards.



## **SRI VIDYESHA TEERTHA SWAMIJI**

**Sri Bhandarkeri Matha  
Jagadguru Sri Madhwacharya  
Maha Vedanta Peetham,  
Udupi-Bengaluru, Karnataka. 560085**



### **SriSriSri Vidyeshha Teertha Swamiji's Divine Message**

Happy to learn about the work done by TTD on ascertaining the birthplace of Sri Hanuman. We are also glad to know that you are bringing out a compilation of research articles in this regard in the form of booklet.

Evaluating the Puranic references that we have come across, it appears that Anjanadri in Tirumala is indeed the birth place of Sri Hanuman. Two reference in the Puranas are of great relevance in this aspect. First, the Tirumala hill came to be known as Anjanadri as Anjana performed penance and was blessed with Sri Hanuman as her son at that place. Second, Sri Hanuman's early childhood activities such as his famous fight towards Surya happened from the Venkatadri Hill.

We also recognize that the Hampi kshetra in Karnataka is also of great significance for the devotees of Sri Rama and Sri Hanuman for being the place where Sri Hanuman met Lord Sri Rama and did most important activities.

Therefore, unless encountered with stronger counter evidence, we believe that Anjanadri in Tirumala is in fact Sri Hanuman's birth place (Janma-Kshetra) : Hampi in Karnataka is the place of his major activities (Karya-kshetra) : and the both these places are sacred and important in their own ways. We wish that TTD undertakes further activities to continue fostering devotion towards Lord Sri Rama and Sri Hanuman.

With many reminiscences of the glory of Sriman Narayana,

**SriSriSri Vidyeshha Teertha Swamiji,**  
Sri Bhandarkeri Matha,  
Jagadguru Sri Madhwacharya  
Maha Vedanta Peetham,  
Udupi-Bengaluru.  
Karnataka.





## **SRI 1008 SRI SUJAYANIDHI THEERTHA SWAMIJI**

**Sri Padaraja Mutt,  
Mulabagilu.**



*Srimathparamahansa parirajakacharyathavadhyaneke Guna sampanna padavakyuaparamana  
Paravaraparina sarvathantra swathantra Srimadvaisnava siddhantha prathisthapanacharya  
Jagdguru Sriman Madhvacharya Moola Maha Samsthana Sri Padmanabha Theertha Parampara  
Sri Hayavadana Rangavitalathamaka Sri Sri Gopinathadivya Sripadapadmaradhaka  
Sri Sripadaraja Varavidyasimahasadeesha*

Sri 1008 Sri Vijnananidhitheertha Sripadangala Karakamala sanjatha  
Sri 1008 Sri Keshavanidi Theertha Sripaddangalavara vara kumararada  
**SRI 1008 SRI SUJAYANIDHI THEERTHA SRIPADANGALAVARU**

### **Sujayanidhi Theertha Sri Padangalavaru's Divine Message**

We are filled with pleasure to note that TTD will be releasing a booklet comprising of research articles contributed by renowned scholars, about the contention of the birth place of Lord Hanuman. We also grasp that the contributions, after passing through various puranas, came to the conclusion that Hanuman's birth place, was Anjanadri on Tirumala hills where Anjana devi, the mother of hanuman gave birth to him. Since only the puranas can be weighed as authentic evidence about the birth place of Hanuman. As per our perspective, the conclusion arrived at by the reputed scholars, has to be accepted by one and all.

We heartily congratulate the Sri Dharmareddy along with other officials on their strive the issue decisively.

Sri 1008 Sri SUJAYANIDHI THEERTHA SRIPADANGALAVARU  
SRIPADARAJA MUTT, MULABAGILU.



जगद्गुरुरामभद्राचार्यदिव्याङ्गविश्वविद्यालयः

चित्रकूटः - २१० २०४

उत्तरप्रदेशः



दूरवाणी 91-05198-224413

श्रीश्रीश्री जगद्गुरु रामानन्दाचार्य स्वामिरामभद्राचार्यः

व्यवस्थापकः, कलाधिपतिः

पद्मविभूषणभूषितश्च

Jaya Sri Ram

I have a habit of speaking the truth.

As you all know that whenever an argument takes place, it is the Sastras (sciences) that take a final decision.

For an instance, one will understand, what to be done and what not to be, after reading the 24<sup>th</sup> verse of the 16<sup>th</sup> chapter of the Bhagavadgita. It is just because it has the authenticity of the Sastras. This testimony can be of two kinds – 1. स्वतः प्रमाण (the self-validated) like the Vedas and Srimadvalmiki Ramayan, which do not need any external authenticity and, 2. परतः प्रमाण (Validation by other scriptures etc.,) like the birth place of Hanumanji. An argument was raised whether the birth of Hanumanji took place in Karnataka or Tirupati? In such a case, it needs an evidence from the Sastras to prove the authenticity. I visited the birth place of Hanumanji at Karnataka and today I reached here. Now, the question is, what should be believed? What the Sastra says? I indeed do not know what you believe and what they believe. Today, let there be a discussion on what the Sastra says. And, if the discussion doesn't happen, what is the purpose of my being a spiritual preceptor?

I am Jagadguru Ramanandacharya. When I am Jagadguru Ramanandacharya, I should speak considering the Sastras. And, to do this, if I have to sacrifice anything, I shall do it, but, I will speak only that which is mentioned in the Sastras. I will not lie. No, I will never speak a lie, I will speak the truth. Everyone should think about what the Sastras say. We should certainly give a thought on what the Sastras prescribe.

There is one Govindanand Saraswati by whom I was stopped frequently mentioning that I should not go. I told him that I am not under anyone's rule. I am a preceptor and nobody can rule me. Nobody can direct me and nobody can have dictatorship upon me. I will go wherever my mind wishes. Dear friends, very humbly I submit that I do not have any partiality. Let us see what the Sastras are mentioning? I have seen in the books also. The Sastras and many puranas, especially Skanda, and Brahmandapurana etc., say that Anjanaji has performed the penance here. Having performed the penance, she gave birth to a boy child here. Hence, the gods have named this mountain as Anjanadri and also as Varahadri. Hence, it can be confirmed and Govindanand

Saraswati ji need not think much about this. If one has to believe that Karnataka is the birth place of Sri Hanuman, then let one believe so. There can be a difference of opinion in the version depending upon the Kalpa. For an instance, Goswami, the writer of Ramcharitmanas, has mentioned that Parasuramji came after the Dhanushyagna while ‘Janaki Mangal’ mentions that Parasuramji met on the way. While both can be correct according to the kalpa, hence, if one wants to believe that the birth place of Hanuman is Karnataka, then let one believe so. But, I can clearly say that there is evidence in many Sastras, which mention that Tirumala is the birth place of Hanumanji.

If someone has to punish me let them. I am mentioning this by taking the evidence of the Sastras, and I do not have any difficulty in saying so.

They have mentioned the same in the webinar they have conducted, where, even I was associated, but I am not aware of the controversies, yet, I have mentioned that the puranas say that Anjanaji has performed penance on the mountain Anjanadri.

There is a commentary called “Bhushan Tika” on Valmiki Ramayana, written by Sri Govindaraj. It was influenced by the tradition of Sri Ramanujacharya. In the benediction (mangalacharana) of balakanda of that commentary, the commentator, Sri Govindaraj mentions that Anjanaji has performed the penance on the mountain Anjanadri, and hence it is named as Anjana-

**श्रीमत्यञ्जनभूधरस्य शिखरे श्रीमारुतेस्सन्निधौ**

**अग्रे वेङ्कटनायकस्य सदनद्वारे यतिक्षमाभूतः।**

**नानादेशसमागतैर्बुधगणैः रामायणव्याक्रियां**

**विस्तीर्णा रचयेति सादरमहं स्वप्नेऽस्मि सञ्चोदितः ॥**

Though Anjanaji has performed the penance there, people are saying that the temple is a modern temple, which is very much wrong. The temple of Hanumanji was very much there during the period of the writer of Bhushan Tika. Now, if Govindanand Saraswatiji has got enough power, then let him go and kill the writer of Bhushan Tika. The commentator, Govindrajji might have obtained heaven. In his book, he clearly mentioned that he has composed the Ramayana, on the place, where Anjanaji has given birth to Sri Hanumanji. Even today, there is a temple of Anjanaji, Sri Bala Hanuman, and Bala Anjaneya. I started the commentary of Srimadramayana, in his abode, having got influenced by many scholars, who visit lord Sri Venkateshwara. Hence, I would like to say that there are many evidences in the puranas and in the history.

I would also like to present another interesting evidence before you all. I know that I will have to speak in the national language. I also know that I should not follow the path of satisfying others, and also I shall speak only the truth. I shall. When the writer of Bhushan Tika, himself has mentioned, then what do you all expect? He belonged to 12<sup>th</sup> Century, which means, that the temple and the statue of Bala Anjaneya belong to prior to 12<sup>th</sup> Century. Now, what will you do?

Now, another interesting point - Let me go to the reference of Valmiki Ramayana. In the 24<sup>th</sup> Sloka of 62<sup>nd</sup> canto of Kishkindakanda of Srimadvalmiki Ramayana, it is mentioned that we all are seated on the peaks of Shailagramountain, on the 7<sup>th</sup> peak of the Anjana Mountain, the best among all the mountains-

**तदा शैलाग्रशिखरे वामो हनुरभज्यत ।**

**ततो हि नामधेयं ते हनुमानिति कीर्तितम् ॥**

When Hanuman ji has appeared on this mountain, and when he ran to swallow the Sun (Suryabhagavan) and lord Indra, has used his weapon called 'Vajra', Hanuman's cheek was not broken. If it was broken, why would he be called as Hanuman? Would any one call a poor person as a rich one? Here the participle 'matup' is used for the excellence-

**भूमनिन्दाप्रशंसासु नित्ययोगे अतिशायने ।**

**संसर्गे अस्ति विवक्षायां भवन्ति मतुबादयः ॥**

The preceptor will give evidences from the Sastras. A preceptor studies day and night. One cannot become the preceptor just by seeking the blessings of the elders. One who can write the commentary on the three ancient scriptures, can only become Jagadguru (the preceptor of the universe). He has to write the commentary on the 'prasthantrayi', the three ancient scriptures i.e., the Gita, the Upanishads and the Brahmasutras. With all your cooperation, I have become the first preceptor of this century, who has written the commentary of prasthanatrayi in 4200 pages.

The sage Valmiki himself has mentioned in the Ramayana that when Indra had thrown the weapon called Vajra on the peaks of Shailagra mountain, on the 7<sup>th</sup> peak of the Anjana mountain, the best among all the mountains, then the weapon vajra has served Hanuman- **अहिशत्रुणा इन्द्रेण ते हनुमन्नामधेयं कीर्तितम् ।** There can be a drop in the preceding word, without a participle -**विना अपि प्रत्ययं पूर्वपदवक्तव्यः ।**

Hence, the Sastras are mentioning that Hanumanji has performed the penance here and he has appeared here only. Thereafter, when Hanumanji has learned the Vyakaranasastra from the Sun god (Suryanarayana), then the Sun god has asked him to give him gurudakshina (The fee that is paid to guru for seeking the knowledge), as he has taught him the entire Vyakaranasastra in a single day. When Hanuman asked the Sun God, what could he give as a part of Gurudakshina, then the Sun God has asked him to leave Andhra and go to Kishkindha, and serve his son Sugriva, who is suffering from the torment of Vali.

See that, by now I have given the evidences from two authentic works, out of which, one is the self-validated and the other that gets evidence from other sources. On this context, the statement from the Digvijaya yatra of Sri Sankaracharya ji can be noted thus-

**"स्वतःप्रमाणं परतःप्रमाणं कीराङ्गना यत्र गिरा गिरन्ति।**

**द्वारस्थनीडान्तर-सन्निरुद्धा जानीहि तन्मण्डन पण्डितौकः॥"**

Govinddevji by now, I have proved you by providing the evidences of self validated works.

Gautama's Nyaya sastra mentions the testimony (pramana) as four –

**प्रत्यक्षानुमानोपमानशब्दाः प्रमाणानि** । pratyaksha, the direct perception, anumana, the inference, upamana, the example and, Sabda, the verbal testimony - **आप्तवाक्यं शब्दः** । Of these, the verbal testimony is considered to be the words of an authoritative person (Apta). Who can be called as an authoritative person? Charakacharya, i.e., Patanjali, mentions that a person who is not influenced by the virtues of rajas and tamas, and is bestowed by the knowledge, and omniscient, is considered as an apta i.e., an authoritative person-

**"रजस्तमोभ्यां निर्मुक्तास्तपोज्ञानबलेन ये ।**

**येषां त्रिकालममलं ज्ञानमव्याहतं सदा ॥"**

**आप्ताशिष्टाः विबुधास्ते तेषां वाक्यमसंशयम् ।**

**सत्यं वक्ष्यन्ति ते कस्मादसत्यं नीरजस्तमाः ॥"**

Thus, the sage Valmiki is an Apta, i.e., an authoritative person.

You are discussing about Bala Anjaneya. I have a request with you all that you can discuss about Bala Anjaneya, when you have propagated the work Hanuman Chalisa. It should spread everywhere with every individual. Goswami Tulasidas, in his work Hanumanchalisa, mentions that -

**रामदूत अतुलितबलधामा**

**अंजनिपुत्र पवनसुत नाम ।**

Hanuman's mother is addressed as both Anjana and also Anjani. From this, one can get a clarity that Hanuman ji was born not with the physical relationship of Pavandev i.e., the wind god. Skandapuram, Brahmandapuram, Valmiki Ramayan, Mahabarat also clearly specifies the same.

Anjanaji has performed the penance; the God has blessed her to beget a son, the best son. Sankar Bhagwan through the mediation of Seven sages i.e., Atri and other sages, chanted the mantra of 'Ram' in the ears of Anjanadevi. Then, later, Sankar Bhagwan, through the help of wind god, entered the womb of Anjanadevi to incarnate as Anjaneya-

**स्वात्यां भौमे च पूर्णं कृष्णचतुर्दश्यां मेषलग्ने अञ्जनागर्भात् आविर्भूतो महेश्वरः ।**

It is not ‘Sankara Suvan Kesari Nandan, it is ‘Sankara svayam kesari nandan’. Hence, the proof of Sastras is very much required, as they resolve the controversies. In general, when there arise conflicts, the courts resolve. There are two kinds of the courts, rather three. The civil court, the High Court and the Supreme Court. The district courts can be compared with the Smriti texts, while the High Court with the puranas and the Supreme court with the Vedas and the Valmiki Ramayana. Now, in this case, the decree that the birth of Hanuman has taken place here at Tirumala, is given by the Civil Court, and by the High Court i.e., by the puranas. The Supreme Court also has given the decree that the birth took place here. Hence, I humbly say not to fight.

When the Supreme Court has taken up the case on Ramjanmabhumi, Govinddev ji knows, the facts very much, as he was the treasury. The saints have opposed that they did not get permission from their Takur, and they would not go. When it has reached me, I said that I belong to the Vasisht gotra of Brahmin community. My ancestors has eaten the salt of Sri Rama and even I had it. In this context, Sri Rama was a minor and when, one is a minor, either his parents or his preceptors take charge of his support. So, I took up to support him. When the judges have asked me to provide the Vedic evidence of Ramajanma bhumi, I have mentioned that there is a clear evidence in the 2<sup>nd</sup> mantra of 31<sup>st</sup> anuvaka, of the 10<sup>th</sup> kanda of the Atharvaveda.

Let both the parties be on the same lines. Let the prayers be performed in both Karnataka and Tirumala. Both the places are equally honored, yet the Sastras prove that this is the birth place.

What shall I do? Now let them slap Veda Vyas, or Valmiki or even the Vedas. If they start beating me, I have at least the gunners, so it is not possible for them. Moreover, I am the recipient of the Padmabhushan award and hence I am protected.

Hence, I humbly submit that let there be prayers in both the places. Let both the places have equal honor, yet, there is a strong evidence of the Sastras that the birth place is here (that is at Tirumala). We all should respect that.

When I was invited to this celebration, I was stopped by many, but I came here. I have no selfishness here. What kind of selfishness would I have? I told them that whenever there is a controversy, I will be present there, as a jagadguru, with my tridanda and give a decision by taking the authenticity of the Sastras. This tridanda is not an ordinary one. Hence, with these conclusions, I convey my gratitude and end my speech.

Sri Ram Jaya Ram Jaya Jaya Ram.

Jay Hanuman



Message from Sri Sri Svaroopananandendra Swamy  
Pithadhipati of Visakha sharada peetham

*Sruti smriti puranaam alayam karunalayam  
Namami Bhagavatpada Shankaram Lokashankaram |  
Shankaram shankaracharyam keshavam Badarayanaam  
Sootrabhashya krutam vande Bhagavantou punah punah |  
Vasudevasutam Devam Kamsachaanoora mardanam  
Devakeeparamananadam Krishnam vande Jagadgurum |  
|| Sri Krishna Parabrahmane Namah |*

This auspicious day, Bhoomi Pooja was performed at the divine presence of Sri Tirumala-Tirupati Venkateswara Swamy. Our twin Telugu States is indeed blessed by the presence of divine Kshetras, the eighteen Shakti Peethas, Dwadasha Jyotirlingams, several Vaishnava Kshetras, brimming with the comprehensive Sanatana Dharma, temples, rivers, sacred pilgrim centres of our holy Bharata land. This is meaningfully called Trilinga desh, with very sacred Shiva Kshetras at Kaleshvaram in Telangana, Kalahasti on one side, and Sri Sailam, together termed as Trilinga Desham. Truly, our Telugu lands are birth places of Vedic lore, we feel proud to declare, our Telugu States are blessed with Brahmanas, who can recite Veda Suktas, without looking into a book, in resonating tone. These two states are only proud to be blessed with reciters of Vedas in high and sonorous pitch. Here, we have the divine presence of Sri Venkateswara, of Tirumala-Tirupati Kshetram, attracting devotees around the world. If someone asks us which our greatest asset of Telugu lands is, we feel proud to say it is him, the Lord of Seven Hills, whose Darshan devotees desire to have again and again, seeking his divine grace. Can anyone imagine, without his divine consent, can we afford to carry out any programmes?

We repeatedly request the galaxy of intellectuals, particularly the media representatives, that Temple at Tirumala-tirupati is the most beautiful shrine of Venkateswara, whose greatness we are all very much aware of. Only by his grace and orders, we have conducted bhumi-puja here, at Anjanadri. There are enough evidences to say that this place is indeed Anjanadri, in Puranas, Kavyas, history, and moreover, our own great saint composer Sri Tallapaka Annamacharya, had a vision of Sri Venkateswara, has shown this as Anjanadri. Sri Purandara Dasaru had indicated this place as Anjanadri. There is a Samadhi of woman saint, Tarigonda Vengamamba here. These three great

souls have seen the Lord on hills. It is enough to have these three great personalities as eye witnesses to the presence of the Lord here, we obviously do not require any external evidence of other states, or testimony to ascertain this.

Tirmala Tirupathi Devasthanams is situated in the geographical area of two Telugu speaking States. Three great personalities have beautifully described this place. Because of this, by the divine grace and blessings of Sri Venkateswara Swamy, by his mercy and divine support, our respected Chairman Sri Subba Reddy, Executive Officer Jawahar Reddy, Joint Executive Officer, Sri Dharma Reddy, have requested several vedic scholars, researchers, Pandits, and also experts, and Intellectuals to study and conduct further researches and studies regarding the History and antiquity of this place, who have sincerely provided their opinion and observations about this great place. This was not an easy task for these scholars in doing this. This topic is neither a very generic or individual case of observation. This belongs to our entire Indian society in general. Accordingly, Sri Sri Sri Ramabhadracharya Maharaj, an expert from Chitrakoot, in the task of ascertaining the Rama Janma Bhumi location, has taken keen interest in this task to locate the birth place of Sri Anjaneya Swamy also. In fact, Sri Venkateswara Swamy himself has been kind enough to inspire him in this sacred task of locating and ascertaining Anjaneya Janma bhumi also. This is certainly not a mere effort of me and other mortals. Vishwa Hindu Parishat, obviously represented by Sri Koteshwara Sharma, who has dedicated his life and career for the service of Hinduism had also arrived. Moreover, the Swamiji from Chitrakoot, who took active part in Ram Janma Bhumi task carries better authenticity than most of us.

Our blessings to all of you for the task ahead of all of us about Hanuma janma Bhumi. We sincerely wish and pray to the lotus feet of Lord Sri Venkateswara Swamy that this Project will come up soon and turn out into a marvellous sacred Spiritual Centre at the earliest.

Blessings

Narayana.





**Asheervachanams from the Uttaradhikari of  
Sri Vishakha Sharada Pitham  
Sri Sri Sri Svātmanandendra Swamiji.**

Message from

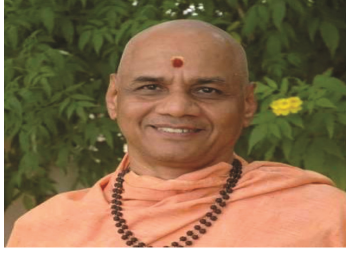
Śrī Śrī Svātmānandendrasvāmī, Uttarādhikārī, Viśākhaśāradāpīṭham

मनोजवं मारुततुल्यवेगं  
जितेन्द्रियं बुद्धिमतां वरिष्ठम्।  
वातात्मजं वानरयूथमुख्यं  
श्रीरामदूतं शिरसा नमामि॥

अस्मद्गुरुचरणारविन्दाभ्यां नमः॥

It is indeed a blissful occasion that, today, I could touch the feet of śrīveṅkaṭeśvarasvāmin who resides on TirumalaGiri, the very figure of śrīvaikuṇṭha, and, the birth place of hanumān is present here on Añjanādri, and, the Paṇḍitapariṣad in Tirumala kṣetra, a magnificent Vedabhūmi in Bhāratadeśa, referred many Purāṇas, Itihāsas, Annamācārya's Kīrtanas, and other Kīrtanas in adoration of Tirumala-Veṅkaṭeśvarasvāmin for a long time to confirm it, and here, performing Bhūmipūjā for the beautification of Śrī Āñjaneya Svāmin, and in addition to all these, it happened with the involvement of our Gurujī Śrī Śrī Śrī Svarūpānandendra Sarasvatī Svāmījī, and, sharing the stage with many a great personality, who participated in Bhūmipūjā. Then, in Tretāyuga, Āñjaneyasvāmī remained as the first and foremost śiṣya of Śrīrāmacandraprabhu. Actually, Śrīmannārāyaṇa himself incarnated as Śrīrāmacandra and śrī Āñjaneya Svāmin was born to serve him. Such his birth place is present in these Tirumala hills. It is the result of sukṛta in our previous births that Śrī Āñjaneyasvāmin was born in Tretāyuga for attaining the virtue of offering services to Śrī Veṅkaṭeśvara and still continues to do the same. This programme of Bhūmipūjā is meant for the beautification such holy place. You all have witnessed this great occasion. I wholeheartedly believe that it happened by the shower of pure blessings of Śrī Veṅkaṭeśvara Svāmin, the form of Śrī Mahāviṣṇu. So many people must visit this kṣetra. Everyone, who visits Śrī Veṅkaṭeśvarasvāmin should visit Śrī Āñjaneyasvāmin also. They should receive his blessings also. It is my wholehearted wish.

॥नारायण॥ ॥नारायण॥ ॥नारायण॥



## Divine Message of HH Sri Govind Devji Maharaj, Ayodhya

In this holy city of Lord Venkateswara, some speak in the provincial language, some speak in the language of God, I want to speak in the national language. It is because, this message should be widespread. At the outset, I acknowledge the grace of T.T.D i.e. Tirumala Tirupati Devasthanam that it has invited me. Many years passed for having not done Lord Venkateswara's darshan and this covid did not allow it to happen. I am indebted to you, for having had such a blissful darshan of Lord Venkateswara. I am blessed after so many years, after so much separation. I am blessed to have felt the presence of God today. I deeply appreciate the holy work for which we are gathered here. I for sure, know what I should do in this matter, in my conscience and I want to convey the same message to you.

When I got the invitation from Tirupati Devasthanam that I am invited to be a part of the construction of a temple with regard to Lord Hanuman's birthplace, then my companions asked me how could it be, when we are still here. I myself have come, after visiting the birthplace of Kishkindha. I myself have come after seeing Sphatik Shila. As we have been doing these works in our pilgrimage. This topic was completely new to us and for any new thing, it takes time for one to be within oneself. When I thought of all the things happening around, there was a conflict in my mind. I experienced this conflict in my mind as well, heard it from others also and such thought arouse in me also that when we went to Kiskindha, which is the birthplace of Hanuman ji and today, where have we come today for the construction of this beautified temple. The truth behind this in my mind is "how can someone decide Hanuman's actual birth place"?

A low life like me finds himself incapable of doing this. Let me tell you two-three things. I don't know how much area is in front of you. In front of me, lies the entire Bharat mata from Himachal to Ramsetu, in front of me is the Indian nation and we are unable to decide even the smallest things. I will start with Maharashtra, where I am from. By the way, now I am a resident of Ayodhya, so Lord Shri Ram has sent me for your service. For the service of Hanuman ji. But in Maharashtra, you will see that the whole of Maharashtra considers Shri Dyaneshwar Maharaj as it's Guru. He was born 700 years ago. 700 years ago, whether he was born in Alandi or in your village could not be decided by the scholars of Maharashtra till date.

This is a matter of concern since 700 years. There is a dispute going on till now about the birth place of Sai Baba. It was 100 years ago, not very old. We shall talk about Jyotirlingas.

Where is the Nageshwar Linga amongst the Jyotirlingas? One is Nagesh near Dwaraka, the other is Nageshwarlinga in Maharashtra and Aundha is in Nagnath.

Where is Vaidyanath Dham located? It is in Maharashtra, and you know it is also in today's Chhattisgarh. So, we are not able to solve these disputes. So, Hanumanji himself who existed thousands and thousands of years ago. Oh no, could you all tell me how many hundred centuries must have passed? But we are talking about Tretayuga in Kaliyuga. How could you decide? It is very difficult. Friends! I want to say one thing, wherever you go, whatever temple of Hanuman ji when built, participate in that temple and support, we need Hanuman ji today. Today we too need the awakening of Hanuma Shakti. There is a need for unity in the nation. There should be no dispute between us about these small things. Wherever there is faith, He could be worshipped there.

But Hanuman ji should be worshipped everywhere. Wherever I look, I should see Hanuman ji's temple. Lord Adi Shankaracharya Maharaj says wherever I look, I should see Hanuman ji. If Bharat Mata is to be awakened, this nation has to be raised and the world is to be sought, then there is a need to awaken the Hanuma Shakti within us. There is a need to invoke Hanuma Shakti. Swami Vivekananda Maharaj used to say "I wish that in my Bengal" because at that time, in Bengal, there was an atmosphere to worship the omniscient Radha-Krishna and worship of Kali.

Swamiji said "I want the worship of Hanuman ji should be started everywhere in my Bengal, Hanuman ji should be established in every village". Samarth Ramdas ji established Hanumanji, therefore the army of Chhatrapati Shivaji Maharaj stood up, it should be kept in mind, O brave men! We the people in the era of change, should ensure that there will be no dispute about any opinion of our country, regarding the community or temple. Wherever you go, worship Hanuman ji. Hey! Let me tell you, 100 Hanuman temples in Dang district are being constructed. On 20<sup>th</sup> of next month i.e. 20th March we are going there. Why? Worship of Hanuman ji is necessary for the tribals, for the forest dwellers, for the people of the countryside, because everything is attained by worshipping Hanuman ji, which our country needs. Describing Hanuman ji himself, Lord Sri Ram Prabhu told Agastya Muni that "I have not seen that there is anyone like Hanumanji". All these qualities are in Hanuman ji.

As soon as we remember Hanuman ji, "Buddhirbalam Yasho Dhairyam nirbhayatvam Arogata" power awakens within us, the intellect is awakened, we become fearless, we become healthy, all these are due to the influence of Hanuman ji. The awakening of the power of that Hanuman ji happened in this country, we must keep in mind that the mark of Ayodhya was removed because of the power of Hanuman ji. It was the awakening of the power of Hanumanji. Otherwise, it would not have been possible to eradicate that from this country in a day. Hanuman ji should be awakened within everyone. That is much needed. That's why I would say that you are building Hanuman ji's temple. Bal Hanuman must have played here, Bal Hanuman must

have performed pastimes here, how many mantras must have been taught here. Rama's mission was accomplished because of that. Lord Shri Ram himself has said that if Hanuman ji had not done this work, I do not know whether I would have come to know about Bhagwati Janaki?

Lord Sri Ram says that "we will always be in your debt. I am not alone; my whole family will be in your debt". When Lord Shri Ram tells Hanuman ji that "I will remain in debt only along with my family because you have done so many favours that I will have to give my life to repay each favour, even then the rest of the favours still remain". Dear! Today we need to awaken such power with which the ten-headed Ravana, who is attacking our mother, India could be controlled. Don't we hear that Ravana had ten faces? Hey! Many enemies from ten directions are ready to break this India into pieces. There should be no such thing happening with India. This India should be united.

The national consciousness of this entire nation from Himachal to Ramsetu, should be one. And to do this- If this has to happen, then there should be an awakening of Hanumad Shakti within all of us and to awaken this, we should be away from controversies. In the tradition of Maharashtra, the refuge of Hanuman ji is doubled in its result. God's refuge is one time of the result, Hanuman ji's refuge is doubled- Sant Tukaram Maharaj says that Hanuman ji Maharaj! I again and again come to your shelter, I come to show you the path of devotion, Hanuman ji has shown us the path of devotion and that is why we have to awaken the same devotion, then Narada's bhakti sutra, there is a very sweet quote i.e, vado navalambyah not to dispute, not to dispute with anyone.

I have only one appeal to all the Hindus to stop arguing. Start working, work together, give up egoism, renounce identity, if we all Hindus will look in one direction, speak one voice, note it down! There is no other nation like us in the whole world, this will be proved immediately and therefore our enemy is our disunity. These disputes which happen within us, destroy us. Let us walk on the path of devotion to God with unity by giving up the controversies. Hanuman ji Maharaj has shown us this path. This is our direction.

The saints have arrived here. A question in Mahabharata says "what is dik"? Yaksha asked Dharmaraja that "what is called as the direction? - North, South, East, West, which is called as a direction? Dharmaraja replied - Santo Dik. There is only one direction which was shown by saints. The saints of our country have taught us the unity from Himachal to Ramsetu. Our saints have spoken of being non-controversial. Hence, Lord Sri Ram will be pleased, Hanuman ji's work will be done and Lord Venkateswaraswami, who is the centre of the whole world, "Kalau Devah Venkatesah", the one who inspires the entire Kali Yuga by abandoning the controversies and moving forward on the path of unity. God, due to His kindness on us, will be pleased with the people and will shower blessings on us. It is my belief. Thanks to everyone.

Hail Lord Venkatesa!

**Message from Sri Kappagantula Koteswara Sharma,  
Vishwa Hindu Parishad**

*Manojavam Marutatulya vegam  
Jitendriyam buddhimatam Varishtham  
Vatatmajam Vanarayootha Mukhyam  
Sri Rama dootam shirasaa Namaami*

Respected dignitaries on the dias, Parama Puja Rambhadracharya Maharaj ji, Parama Puja Swaroppanandendra Saraswati Maharaj ji, his revered Uttaradhikari Maharaj ji, Sri Govind Dev Guruji, after prostrating to holy feet of all, my heartfelt pranams to the dignitaries on stage, YV Subba Reddy garu, Chairman, TTD Trust, Executive Officer Jawahar Reddy garu.

I would like to extend my Namaskaram to one and all, who have gathered here to witness this occasion of Bhumi Puja of Anjanadri Project, at the birth place of Hanuman ji. Greetings to all those respected ladies and gentlemen, noble devotees, who have gathered to witness the event.

On going through the book published earlier today, listening to enlightening talk by Sri Govind Dev Giri, and Sadashiv Murty, I cannot forget those days of Sri Ram Janma bhumi, we successfully fought and won. Few argued how do you know that Sri Ram was born here? Rama is a fictional character who never lived said another from Tamil Nadu, not here, somewhere else, argued another. Varied opinions were expressed about birth place of Sri Rama, those days. On one side, there were several divergent opinions of the place of Sri Rama's birth place, whether his birth is a fiction, not this place, he might have born elsewhere, etc., amidst this turmoil, the matter went from the District Court to High Court, from there to the apex court, The Supreme Court of India. To answer in those courts, people gathered a very huge amount of information from various resources, reports of foreign visitors were seriously researched for scattered information here and there. Several Archaeologists, Historians and writers' books were studied, in various languages French, German, and a host of others. Photocopies were taken from those books to present them before the Court of Law. After such studies, excavations were made underneath the place at Ayodhya. Archaeologists after conducting radar- based tests, arrived at an opinion that a very huge construction was underneath this place. They arrived at a conclusion that this was a large temple with 86 pillars. We searched to verify in Vedic times about reference to the birth place of Sri Rama. After several searches like this I could only say a good amount of research work has

been done on this topic. They arrived at conclusions, all fine. We have to keep two factors in our mind. We have to fix a time limit for this. Since Anjanadri is a well known spot on Tirumala Hills, people obviously have no problem to accept this theory. Therefore, we have to construct and develop Que Complex obviously as on Tirumala Tirupati Devasthanams, I would suggest Sri Subba Reddy garu. I have complete confidence that this will be done. My second point is about discussions whether Anjaneya Swamy was born here or elsewhere, if not where did he build bridge, or if he has birth certificate in a municipality, such questions cannot be answered by anyone. They asked such questions in court of law, we could show them. Taking the fact that similar to the example of Rama Janma Bhumi, a 5 member Bench of Judges be appointed to decide this, we continue to hear that Rama visited our place, Sita visited this during her Vanavasam, and similar anecdote in various parts of our country. There are places where like some place near Gunturu they claim Seetha dried her clothes here after her bath in river. We are sure that God exists everywhere. He manifests in whichever form a sincere devotee prays. Like we have similar Jyotirlingas in two set of places. Both have equal respect by devotees. Even I had darshan of such Jyotirlingas, I have seen 13 Jyotirlingas and counted as 12. Whether it is 12 or more the Lord decides, who are we to do so? We need pure devotion. Similarly we have Gandha madana mountain. Not one, more. Similar is the case with Mahendra Parvatam, in Odisha. There remains doubts about its existence near Rameshvaram, or even Madhya Pradesh. Not only this, about Lanka and Sri Lanka. Australia is Astralayam? Same with North East and South East Asia. Most of the place names on way to Lanka by Hanuman are available now over the Atlas. Instead of criticising others, let us learn to respect their views. I have full faith and confidence that birth place of Hanuman stands even in any court of law. As Govindagiri observes Upasana of Hanuman be intensified further. I was thinking the same during my flight. I am not sure Ramayana is very clear about Hanuman's birth place. While I was contemplating on what to speak about Anjanadri, as birth place of Hanuman, I found we have largest number of youth in our country. Each one of us visit a nearby Hanuman temple daily, or during the time of examinations, pray for success. They are advised to do 40 Pradaksinas for 40 days for a win. They pray, recite Hanuman Chalisa, wishing to get I Class, which boosts their self confidence and motion. This has a recurring effect on social health, wellbeing, and much more. We have responsibility to put a permanent brake to bad habits in the youth of our land, away from drug abuse and social evils. Life Divine and Ideal is inspired very well be the example of Hanuman. Let us not forget our local sport like Karate, Judo and feats got started from Hanuman.

Let Lord Hanuman be our ideal to follow, to build more confidence, healthy lifestyle and Courage, dedication to task on hand and much more... This great upcoming temple for Hanuman will surely be a place of devotion, divinity and strength, physical and mental well being for all. We are winning even in courts of law about this issue of Hanuma Janma bhumi for sure.

JAI SRIRAM

**Y.V. SUBBA REDDY**  
Ex-M.P.  
**CHAIRMAN**  
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## Message of the Chairman of Tirumala Tirupati Devasthanams

### NIVEDANĀ

Śrī Veṅkaṭeśvara Svāmījī is the direct figure of Śrī Mahāviṣṇu in Kaliyuga. Śrī Svāmījī is utmost compassionate that he protects all the devotees who ever visits his temple, without any gradation. The divine Kṣetra of Tirumala is the source of many noble births and incarnations.

Śrī Āñjaneyasvāmījī was born by the penance performed by Āñjanādevī near the sacred place where Ākāśagaṅgā flowed in the divine Kṣetra of Tirumala, in Tretāyuga. It is the reason this place was called as Āñjanādri. It is the Truth proclaimed in the Purāṇas that were gifted by Veda Vyāsa. Śrī Veṅkaṭācala-Māhātmyam is a compilation of such Purāṇas. bhagavadrāmānujācārya confirmed its authority.

The present book is a report to all the devotees of śrī svāmījī that proves ‘āñjanādri is the birth place of Hanumān’, with all Paurāṇic – Literary – Inscriptional – Historical Evidences. Tirumala Tirupati Devasthanams are publishing this book with the opinion and articles of great scholars and Pīṭhādhipatis. It is my sincere wish that all these points of research will raise trust, care, interest and feeling of submission towards the Kṣetra of Hanumān and śrī Veṅkaṭeśvarasvāmī.

Always in the Service of Lord Śrī Veṅkaṭeśvara,

Y.V. Subbareddy



Dr. K.S. Javahar Reddy, I.A.S.,  
Executive Officer



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## FOREWORD

बुद्धिर्बलं यशो धैर्यं निर्भयत्वमरोगता।  
अजाड्यं वाक्पटुत्वं च हनुमत्स्मरणाद् भवेत्॥

Vedas proclaim that one would get wisdom, strength, fame, courage, fearlessness, health, sensibility and eloquence.

As Annamācārya sung – “పదములే శిలలై వెలసినదీ కొండ”, Tirumala is a very sacred hill. Every tree, every ant-hill, every stone, every bead, every atom – all are the sacred figures of Bhagavān.

It is known through Veṅkaṭācalamāhātmyam that the seven hills of Tirumala have different names Kṛta-Tretā-Dvāpara-Kali Yugas. Bhaviṣyottarapurāṇa tells that the same hill is called as Vṛṣādrī in Kṛtayuga, Añjanādrī in Tretāyuga, Śeṣaśaila in dvāparayuga, and Veṅkaṭādrī in Kaliyuga. The hill got the name Añjanādrī because; Śrī Āñjaneyasvāmin was born in these hills in Tretāyuga.

I took charge as the Executive Officer of T.T.D. by the blessings in 2020. In those early days of my duty, I received interesting information through phone. An anonymous person brought to my notice that the original birth place of Hanumān was Añjanādrī. He meant that I had the responsibility of making this information known to the world as the Executive Officer. It could be the wish of Bhagavān. By that time itself, temple of Rāmājanmabhūmi was being built in Ayodhyā. I thought that the Almighty might have given me the responsibility of introducing Śrī Hanumat Janmabhūmi to the world. The next day, I had a conversation with Śrī A.V. Dharmareddy, the Additional Executive Officer, and with then Director of Annamacharya Project. The Director of Annamacharya Project said that he too had heard about it in some Purāṇas. He advised me that Board of Research scholars could be initiated with some scholars to prove it.

Then, with the cooperation of a famous Upanyāsaka – Śrī Akella Vibhishana Sarmaji, A Board of Scholars was instituted under the Chairmanship of Acharya Viriventi Muralidhara Sarma, Vice Chancellor of then-Rashtriya Sanskrit Vidyapeetha, that constituted Prof. Dr. Janamaddi Ramakrishna, Prof. Dr. Rani Sadasiva Murty, Prof. Sankara Narayanan, Sri Vijaya Kumar Jadav, the Retired Curator of Andhrapradesh Archaeology Museum, Dr. Akella Vibhishana Sarma, the Special Officer of T.T.D. Higher Vedic Studies. The responsibility of proving the Hanumajjanmabhūmi was handed over to them.

The members of the Board of Research scholars studied various Pauranic, Historic, Geographical and Inscriptional evidences for three months and submitted their report with all the necessary proofs, confirming that the place where Ākāśagaṅgā is located is the birth place of birth Hanumān.

We thought of a proposal that it would be good if we update the world with this information on the day of Ugādi day śrī Plavanāmasaṃvatsara and printed a small hand brochure with the evidences that confirm Hanumajjanmabhūmi.

However, wish of Bhagavān may differ from that of ours. All arrangements were made to propose Hanumajjanmabhūmi on the dais of Tirumala Nāda Nīrājanam from the day of Ugādi to the birth-day celebration of Śrīrāmacandra i.e., Śrīrāmanavamī. In the meanwhile, unexpectedly, Mānyaśrī Banwarlal Purohithji, the Governor of Tamilnadu had arrived to visit Śrīsvāmījī. When we informed him about this announcement, he encouraged us that he too would participate in the event.

On the auspicious occasion of Śrīrāmanavamī, i.e., on 21-04-2021, making the dais of Nādanīrājana in the presence of Śrīsvāmījī along with Tamilnadu Governor Manyasri Banwarlal Purohithji, and with the member-scholars of the Board of Hanumajjanmabhūmi-Nirdhāraṇa, with various evidences, we made the proposal that “Añjanādri, the place where Ākāśagaṅgā is located, is the birth place of Hanumān”, in the presence of thousands of devotees, various journalists and various media. We requested that if anyone had any kind of objections, they could come forward and reveal the same, with the details within the stipulated time.

However, some people argued –Why the proposal of Ākāśagaṅgā of Tirumala as Hanumajjanmabhūmi is being made at this particular time only. My answer was – It could be the wish of Bhagavān. It could be the persuasion by the phone call information. Perhaps Hanumān might have wished that his birth place could be confirmed after the confirmation of the birth place of his master Śrīrāmacandra.

On 30<sup>th</sup> and 31<sup>st</sup> of July of 2021, under the supervision of Rashtriya Sanskrit Vidyapeetha, Tirupati, a webinar was arranged on the topic of “the confirmation of the truth about Hanumajjanmabhūmi”. Many scholars and Pīṭhādhipatis all around the world participated in it. Chitrakuta Jagadguru – Sri Ramabhadracharya Swami, while addressing the webinar, spoke Maṅgaḷāśāsanas and said – “I agree wholeheartedly that the hill of Tirumala is the birth place of Āñjaneya. It is very clearly mentioned in the Puranas such as Vāyupurāṇa”. There were few objections about it. However, they could not sustain as their arguments had no evidences. It is confirmed that Añjanādri, where Ākāśagaṅgā is located is the birth place of Hanumān.

As it was declared on that day, on the dais of Nādanīrājanam, T.T.D is now publishing a book confirming that Añjanādri, where Ākāśagaṅgā is located, as the Hanumajjanmasthala with all the reasons and with various evidences. In this, various Pīṭhādhipatis and Maṭhādhipatis supported that Añjanādri, where Ākāśagaṅgātīrtha is located is the birth place of Hanumān, in the form of their Maṅgaḷāśāsanas.

Śīlānyāsa and Bhūmipūjā will be done on 16<sup>th</sup> of February of 2022 according to verdict of the Vedic scholars, for the temple-development activities in Hanumajjanmasthala, Añjanādri, where Ākāśagaṅgā is located.

I thank one and all individually, the members of the Board of Research Scholars, Sri A. V. Dharma Reddy, the Additional Executive Officer of T.T.D., the staff who cooperated, and all those who directly or indirectly involved in the mission by providing various evidences. I urge Devadeva, that all might get the glances of the pure blessings of Śrīveṅkaṭeśvara. Thus,

**The worshipper of the lotus-feet of Śrī Veṅkaṭeśvara**

**Dr. K.S. Javahar Reddy,**

**Executive Officer**

**A.V. Dharma Reddy, I.D.E.S.,**  
Additional Executive Officer



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## अञ्जनानन्दनं वन्दे

Though Añjanādri, a part of Tirumala hills, the residence of Akhilāṇḍakoṭibrahmāṇḍanāyaka – Śrīveṅkaṭeśvarasvāmī is referred to be the birth place of Āñjaneyasvāmī in many Purāṇas long ago, it is still not known well among the devotees. It is clear by the recent incidents that it has come into light now, only by the inclination of Āñjaneyasvāmī.

If we recollect the things about this, through the testimony of the cluster of scholars, it is known that the birth place of Hanumān is mentioned in the times of Purāṇas itself. Still, it may be the wish of Āñjaneyasvāmī that the secrecy of his birth place be known to the world only after the arrangements of building the temple of his master, Rāmacandramūrti. The verdict of the Indian Supreme Court on Rāmājanmabhūmi was delivered. Following the verdict, Śaṅku-sthāpana for Śrīrāmālaya in Ayodhyā was done by revered Prime Minister of India on 5th August, 2020. Then only the wish of unraveling the secrecy of the birth place of Āñjaneyasvāmī took place.

In the meanwhile, for the first time in the history of Tirumala, in the presence of Śrīsvāmī, on the dais of Nādanīrājanam, perusing of every Śloka of Sundarakāṇḍa with meaning and substance was conducted from 11th June of 2020. Sundarakāṇḍa is the exceptional one among all the kāṇḍas of Śrīmadrāmāyaṇa. Indeed, Sundarakāṇḍa reveals the uniqueness of Hanumān. These are well known to all. Just after few days of the start of this perusing, it sparked in Dr. K.S. Javahar Reddy, the Executive Officer to know about the birth place of Āñjaneya. Subsequently, a responsibility of making an assembly of scholars and pursue the issue by collecting the evidences was given to me. On his instruction, when I contacted the Vice Chancellor of National Sanskrit University, they instantly accepted to pursue this grand endeavor. A committee was set up under the chairmanship of the Vice-Chancellor. Their primary report that says – ‘Tirumala is the birth place of Āñjaneyasvāmī’ - was announced in the presence of Tamilnadu Governor Sri Bhanwarilal Purohit, on the dais of Nāda-nīrājanam on the day of Śrīrāmanavamī (21-04-2021). It was also announced through the media to reveal if there were any objections about this issue. All these happened one after the other in a quick succession. I strongly believe that it all became possible only by the inclination and grace of Śrī Āñjaneyasvāmī. Dr. Akella Vibhishana Sarma, is the conductor of Sundarakāṇḍa-pravacanam. Ācārya Muralīdharma is a staunch worshipper of Āñjaneya. All such dignified personalities who were blessed by Āñjaneyasvāmī became the members of the committee. It is a proof that Āñjaneyasvāmī did accomplish the mission of the confirmation of his birth place.

Similarly, we conducted T.T.D.’s sixteen-day long perusing of Sundarakāṇḍa twice, by following the Mantra-rūpa-vākyas - “राघवो विजयं दद्यात् मम सीतापतिः प्रभुः” and “राघवस्य पदद्वन्द्वं

दद्यादमितवैभवम्” and by following Kaṭapayādi Saṅkhyāśāstra. Just as Āñjaneyasvāmī travelled to Laṅkā without any rest, knew the whereabouts of Sītā and reported the same to Śrīrāma as it is described in Sundarakāṇḍa, even T.T.D. conducted the perusing of Sampūrṇa-Sundarakāṇḍa in Dharmagiri on 31<sup>st</sup> May, 2021, for 18 continuous hours, under the super vision of Paṇḍita-pariṣat. The entire globe was in a chaotic condition due to Corona Pandemic then. Yet, these activities were done without any break. We can say without any doubt, it is purely and totally the grace of Āñjaneyasvāmī.

Bhagavadrāmānuja collected the parts of various Purāṇas and announced them in the royal court of Yādavarāja. All those parts of Purāṇas together became prominent with the name of “Śrīveṅkaṭācalamāhātmyam”. It is mentioned in this book that Anantācārya had acknowledged this account in his book ‘Itihāsamālā’. Similarly, the authoritative evidences of Purāṇas are provided in this book in many places. Therefore, we must trust the Purāṇas, the strong sources of Bhārātīya culture and accept their words that declared Tirumala Kṣetra to be the birth place of Hanumān. Especially, all the Pīṭhādhipatis, Maṭhādhipatis, scholars and the arbiters accepted this conclusion with one voice.

I feel very happy to state that I had participated in every meeting conducted by the committee, I had given directions, I had provided all the facilities sought by the members and thus, I succeeded in executing this grand responsibility assigned to me by the Executive Officer. I consider that it is the fruit of the sukṛta of my past birth - I became a member in the assembly of the expert scholars, and could contribute some fuel of firewood to this great Yajña. I offer many prostrations to Śrī Veṅkaṭādri Rāma, Śrīmadāñjaneyasvāmī who offered me this great opportunity. I offer my thanks to the chairman of the committee of the scholars, members, assistants, those honorable ones who participated in the webinar and revealed their opinion, various scholars and eminent personalities, the famous artist Sri Kuchiji, the staff of National Sanskrit University, to each and every one, who ultimately cooperated in constructing and materialization of this book. I offer my special thanks to the Executive Officer - Dr. K.S. Javahar Reddyji, for providing me this great opportunity.

I am devastated that Acharya Muralidhara Sarmaji, who worked hard day and night, who spent a lot of time, who scrutinized through many scriptures in his own supervision right from the beginning till the end and who shaped out this book this beautifully is not be present by the time of launching this book. Yet, I wish Bhagavān to enable him to see the programme of this book-launching from the heavens and bless it.

**In the Service of Lord Śrī Veṅkaṭeśvara,**

**Alla Venkata Dharma Reddy**

Mataṅga Maharṣi shows Añjanādevī Veṅkaṭādri along with Svāmī and tells her that it is the right place for her penance





## PREFACE

Hanumān is liked by all the Gods and Goddesses. He was bestowed with boons by all the deities. He is enriched with infinite strength. He executed many astonishing exploits. Immoderate devotion towards Rāma, tremendous heroism, knowledge, proficient acumen, humility, yoga, courage, majestic speech, surrendering – Hanumān appears to be the team of all these magnificent and infinite good qualities, in our heart. Fearlessness and Bliss are the two boons that are offered by Hanumān.

His is a personality to be pursued. His is the divinity to be adored. Īśvaratattva of Śrī Āñjaneyasvāmin is a blend of these both. He assured Sugrīva not to fear and made him a friend of Śrīrāma. He conveyed the message of Śrīrāma to mother Sītā, saved her life and made her delighted. He saved the life of Lakṣmaṇa and made Śrīrāma pleased. In this way, Hanumān is a God incarnated on the earth for all of us as Abhayāñjaneya and Ānandāñjaneya, granting all our desires.

Hanumān's personality is comprehensive and magnificent. It is beautifully portrayed in detail, in Śrīmadrāmāyaṇa. Śrīmadrāmāyaṇa is the first poem, impregnated with mantras. It is known through Purāṇas that the magnificence of Viṣṇu, Śakti and Śiva was personified as Śrīrāmacandra, Sītā and Hanumān respectively.

### THE LEGEND OF THE BIRTH OF HANUMĀN

1 The story of the birth of Hanumān is described very well in Sundarakāṇḍa of Śrīmadrāmāyaṇa, in many other Purāṇas, Veṅkaṭācalamāhātmya and many other kāvyas. In Sundarakāṇḍa, Hanumān told Sītā that he was born by Vāyudeva to Añjanā, the wife of Kesarī, a king of Vānaras who killed a demon called Śambasādana.

माल्यवान्नाम वैदेहि गिरीणामुत्तमो गिरिः।

ततो गच्छति गोकर्णं पर्वतं केसरी हरिः॥

स च देवर्षिभिर्दिष्टः पिता मम महाकपिः।

तीर्थं नदीपतेः पुण्ये शम्बसादनमुद्धरन्॥

Mount Mālyavān is the best among all the mountains. On the direction of devarṣis, Kesarī, a valiant Vānara who lived on Mālyavān, went to Gokarṇa. He is my father. He killed a demon called Śambasādana in that sacred tīrtha, which was a confluence of many rivers.

यस्याहं हरिणः क्षेत्रे जातो वातेन मैथिलि।

हनूमानिति विख्यातो लोके स्वेनैव कर्मणा॥<sup>1</sup>

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<sup>1</sup> SrimadRamayana – Sundarakanda – 35-80-82



O Maithili! I was born in the kṣetra (wife named Añjanā) of that Hari (Vānara named Kesarī) by Vāta (by the influence of Vāyudeva). I came to be known as Hanumān in the world, by my own actions.

2 In Kiṣkindhākāṇḍa, Jāmbavān, while encouraging Hanumān to jump over the ocean, described his birth story in this way –

O Hanuman! Your mother Añjanādevī is born for a reason.

अप्सरसाऽप्सरसां श्रेष्ठा विख्याता पुञ्जिकस्थला।

अञ्जनेति परिख्याता पत्नी केसरिणो हरेः॥

Puñjikasthalā is best among Apsarasas. She is well known to all. She was born with the name of Añjanā and became wife of Vānara warrior Kesarī.

विख्याता त्रिषु लोकेषु रूपेणाप्रतिमा भुवि।

अभिशापादभूतात वानरी कामरूपिणी॥

She is a beauty with no match in all the three worlds. She was born as a Vānara woman by curse.

दुहिता वानरेन्द्रस्य कुञ्जरस्य महात्मनः।

मानुषं विग्रहं कृत्वा रूपयौवनशालिनी॥

विचित्रमाल्याभरणा कदाचित् क्षौमधारिणी।

अचरत् पर्वतस्याग्रे प्रावृडम्बरसन्निभे॥

She was born to Mahātman Kuñjara. He was a king of Vānaras. She was young and beautiful. She used to wear silk clothes, wonderful garlands and ornaments. She was wandering on the mountains that resembled clouds of rainy season.

तस्याः वस्त्रं विशालाक्ष्याः पीतं रक्तदशं शुभम्।

स्थितायाः पर्वतस्याग्रे मारुतोऽथाहरच्छनैः॥

On the peak of that mountain, Vāyudeva slowly removed her yellow cloth with red border.

स ददर्श ततस्तस्या वृत्तावूरु सुसंहतौ।

स्तनौ च पीनौ सहितौ सुजातं चारु चाननम्॥

Vāyudeva saw her thighs, breasts and beautiful face.

तां विशालायतश्रोणीं तनुमध्यां यशस्विनीम्।

दृष्ट्वैव शुभसर्वाङ्गीं पवनः काममोहितः॥

Having seen her large buttocks, thin belly of that personified beauty, Vāyudeva became passionate.

स तां भुजाभ्यां दीर्घाभ्यां पर्यष्वजत मारुतः।

मन्मथाविष्टसर्वाङ्गो गतात्मा तामनिन्दिताम्॥

Fuelled by Manmatha, Vāyudeva embraced her chasteself with his long hands.

सा तु तत्रैव सम्भ्रान्ता सुव्रता वाक्यमब्रवीत्।

एकपत्नीव्रतमिदं को नाशयितुमिच्छति॥

She was annoyed by that and uttered articulated – “Who is trying to destroy my austerity of monogamy?”

अञ्जनायाः वचः श्रुत्वा मारुतः प्रत्यभाषत।

न त्वां हिंसामि सुश्रोणि मा भूते ते मनसो भयम्॥

Vāyudeva heard her and replied – “O beautiful lady! I don’t hurt you. Please don’t mind any fear.”

मनसाऽस्मि गतो यत्त्वां परिष्वज्य यशस्विनि।

वीर्यवान् बुद्धिसम्पन्नः तव पुत्रो भविष्यति॥

I embraced you mentally. You will have a son who will be gallant and richly intellectual.

महासत्त्वो महातेजा महाबलपराक्रमः।

लङ्घने प्लवने चैव भविष्यति मया समः॥

He will be innately powerful, highly splendid, extremely strong and valiant. He will be equal to me in jumping and floating.

एवमुक्ता ततस्तुष्टा जननी ते महाकपे।

गुहायां त्वां महाबाहो प्रजज्ञे प्लवगर्षभ॥<sup>2</sup>

O Hanuman! Your mother was satisfied with the words of Vāyudeva. She gave birth to you in that cave.” – Thus, Jāmbavān narrated the birth story of Hanumān.

#### **SECRET OF INDULGENCE OF VĀYUDEVA IN THE BIRTH STORY OF HANUMĀN**

Mention of the name of Vāyudeva is present not only in the Rāmāyaṇa but in other Purāṇas as well. However, the modern people may feel the mention of Vāyudeva regarding the son of the couple of Añjanā and Kesarī, a bit weird. Yet, it is not surprising for those who know Dharmaśāstra and Vedic tradition.

If we sharply observe the mantras in the marriage ceremony of Vedic order, they make a mention of Soma, Gandharva, Agni as the protectors of the bride. Since they are the protectors they are mentioned as Patīs. Pati means protector. Similarly, while offering the bride to her

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<sup>2</sup> Srimad Valmiki Ramayana – Uttarakanda, 35-14

husband in the process of marriage, they job of her protection will be handed over to Agni, Bhaga, Aryama, Savitr, Ādityas, Vāyu, Prajāpati, Viṣṇu And Indra etc. Later, her wifehood will be protected by those Patis in various situations. The following is a mantra chanted during the time of handing the bride over to husband...

**य एति प्रदिशस्सर्वा दिशोम पवमानः।**

**हिरण्य हस्त ऐरम्मस्सत्वा मन्मनसं कृणोतु॥**

“May Vāyudeva, the friend of Agnideva, wander over all the directions and corners by holding gold to offer it to the worshippers, turn your mind towards me.” (This mantra is pronounced by the bride groom.)

As it is mentioned in the mantra, Vāyudeva wanted to protect the son of Añjanā and Kesarī. He knew that their son would be worshipped by all the worlds, respected by all the Gods, infinitely powerful, matchlessly strong and valiant. So, Vāyudeva wanted to that child to be equipped even with his own strength. With that thought, Vāyudeva wanted to guard Añjanā, like protective armour, by surrounding her, according to dharma. It was described as embracing. Coupling of Gods is not like the coupling of humans. They are not interested in the bodies. They can offer progeny just by their looks. It was same even with Vāyudeva. It cannot be considered as mortal desire. Gods never become pregnant. It is common for them to get progeny as soon as they think of it. Instant birth is also a common phenomenon when Gods are pleased. Similarly kṣetra (birth-giving female) can be a human or even an animal. They may instantly become pregnant.

When a human stands on the peak of a mountain, anybody's clothes may be moved. Air surrounds them. It enters into their ears. It is all quite natural. It is described as embracing. Such description is a technique called Rūpakālaṅkāra in the poetics. Later of course, the doubt is cleared by Vāyudeva. The inner secret is being explained by Vedamantra.

3 In Uttarakāṇḍa of Śrīmadvālmīkirāmāyaṇa, Śrīrāmacandraprabhu requests Agastyamaharṣi to explain the story of Hanumān in detail.

**राघवस्य वचः श्रुत्वा हेतुयुक्तमृषिस्ततः।**

**हनूमतः समक्षं तमिदं वचनमब्रवीत्॥**

Having heard the logical words of Rāghava, Agastya uttered these words in the very presence of Hanumān.

**सूर्यदत्तवरस्स्वर्णः सुमेरुर्नाम पर्वतः।**

**यत्र राज्यं प्रशास्त्यस्य केसरी नाम वै पिता॥**

**तस्य भार्या बभूवेष्टा अञ्जनेति परिश्रुता।**

**जनयामास तस्यां वै वायुरात्मजमुत्तमम्॥**

There is Mountain called 'Sumeru'. Kesari, a valiant king of vānaras, father of Hanumān was ruling his kingdom there. He had a beloved wife named Añjanā. She is renowned. Vāyudeva got a distinguished son who is similar to him in her.

(This Sumeru Mountain, described in Śrīmadvālmīkirāmāyaṇa is none other than Veṅkaṭācala. “मेरुपुत्रं महारण्यं वेङ्कटाचलसञ्जकम्।” Meru's son was called with the names Venkata and Sumeru. Sumeru was born from the aṃśa of Ādiśeṣa. This Mountain appears in golden colour to the sages, Gods and muktas as it is described in Veṅkaṭācalamāhātmyam.)

In this way, in three different contexts, description of the parents of Hanumān is present. However, it is not mentioned anywhere about his birth place. Yet, for those who accept Uttarakāṇḍa as an integral part of Śrīmadvālmīkirāmāyaṇa, the above context can be the ultimate testimony. By this testimony, we can understand that the Sumeru Mountain could be a part of Kesari's vast kingdom. As it was mentioned in Brahmāṇḍapurāṇa and Śrīveṅkaṭācalamāhātmyam, Kesari's wife Añjanādevī performed tapas on this Mountain and gave birth to mighty Hanumān. In Skandapurāṇa it is mentioned that Añjanādevī performed penance near Ākāśagaṅgā of Tirumalagiri on the instruction of Mataṅgamaharṣi and gave birth to Hanumān. All these incidents must be analyzed with a reconciling and constructive view. They cannot be blindly rejected or bluntly discarded off. The reason for this is these are the trusted sources of our ancestors from hundreds and thousands of years and our verbal experience of mere ten, fifteen or twenty years in our life of hundred years may not be good enough to reject them off.

Now, in the context of discussion with Bhīma in Mahābhārata of Vyāsamaharṣi,

**अहं केसरिणः क्षेत्रे वायुना जगदायुषा।**

**जातः कमलपत्राक्ष हनूमान्नाम वानरः॥**

In this way, very Hanumān reveals that he was born with the grace of Vāyudeva in the kṣetra of Kesari.

In this way, the description of Hanumān's parents and mention of Vāyudeva are clearly seen, but, it is not mentioned anywhere about his birth place, in Śrīmadvālmīkirāmāyaṇa or Vyāsabhārata.

But, there is a very clear and comprehensible description about the birth place of Añjaneyasvāmī in many Purāṇas such as Bhaviṣyottara, Varāha, Brahmāṇḍa, Vāmana, Skānda etc.

The Purāṇic verses that describe the birth place of Hanumān are very clearly observed in Veṅkaṭācalamāhātmyam published by Tirumala Tirupati Devasthānam and Jeeyar Educational Trust. But, these verses are not seen in the printed copies of those purāṇas. These verses could be definitely available in ancient purāṇic literature which was written on palm leaves some thousands of years ago and carefully protected. That is why Bhagavadrāmānuja could prove that Veṅkaṭeśvarasvāmī is none other than the form of Śrīmahāviṣṇu on the basis of

purāṇic literature available in Śrīveṅkaṭācalamāhātmya, in his time. His claim has a clear proof in Śrīveṅkaṭācalamāhātmya. Now, the purāṇic verses in approval of the birth place of Hanumān are taken as testimony from the same book. Therefore, these verses must be accepted as an authoritative testimony for Hanumān's birth place. Just because these verses are not available in the present printed copies of purāṇas, these cannot be assumed as anonymously and artificially written. It cannot be even argued that these are recently fabricated only to confirm the birth place of Hanumān. Such assumptions and arguments are not acceptable at all.

### TESTIMONY OF PURĀṆAS

Many famous Indians such as Kota Venkatachalam and foreign historians considered Purāṇas as an authoritative testimony. Only a few of them are being presented here.

- 1 Bimla Churn Law
- 2 Acharya Baladeva Upadhyay 'Puran Vimarsh'
- 3 VasudevaSharan Agrawal – Markandeya Puranam Ek Sanskritik Adhyayan
- 4 Kota Venkatachalam 'అగ్నివంశపు రాజులు' (Agnivamsapu Rajulu)
- 5 M. N. Dutt – The AgniPuranam
- 6 Dr. Savitri Saxena - Geographical Survey of the Puranas
- 7 C.R. Krishnamacharyulu – The Cradle of Indian History
- 8 P.V. Kane – History of Dharmasastra
- 9 Kalyan Patrika – Puran Kathank
- 10 B.B. Lal – Rama
- 11 N.L. Dey
- 12 B.C. Law
- 13 D.C. Sircar – Studies in the Geography of Ancient and Medieval India
- 14 Pushkar Bhatnagar – Dating the Era of Rama
- 15 Saroj Bala, Ashok Bhatnagar, Kulbhushan Misra – वैदिकयुग एवं रामायण काल की ऐतिहासिकता
- 16 B. B. Lal – Excavations at Srīngaverapura
- 17 Dr. H. C. Roy Chowdhury – Studies of Indian Antiquities

### FOREIGN HISTORIANS

- 1 Cunningham, A – Bhilsa Topes, Geography of Ancient India
- 2 Fergusson – History of Kashmir
- 3 Rapson E.J. – Ancient India
- 4 Sunith V. – Early History of India

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**Tirupati**  
**20-12-2021**

**Prof. Viriventi Muralidhara Sarma**  
**Vice-Chancellor, National Sanskrit University**



Puṇyasnāna of the couple Añjanā and Kesarin in Kapilatīrtha







## **1. ANCIENTNESS AND TESTIMONY OF PURANAS**

**Prof. Viriventi Muralidhara Sharma**

Vedas which are the innumerable forms of God contain codes of righteous living, for following the dharmic scriptures and to attain His grace. A normal human being will find it very difficult to comprehend the greatness of the Vedas. The great vedas are maintained in mythology.

Vedas are for the systematic existence of life, dharmic emancipation, and philosophic vision of Indians. They are very secluded and not comprehensible by common men. These great Vedas are maintained in Puranas (mythology).

The Ramayana, The Mahabharata and The Bhagavata Puranas are the essentials of the trinity of the publications of these Vedas. That is why it is said - इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्। They have given shape to the precious values propagated for the benefit of the people of the Indian nation. Puranas are the embodiment of Hindu culture. They are essential for building the moral integrity and norms for all persons to abide by (in) their lives.

Only a person who has grasped and assimilated the magnitude of the great Puranas along with other sastras and anthology can attain the capacity to teach the same to the others. Anyone who has not attained such authority cannot become an authority to teach the Puranas.... The knowledge in 6 sastras is essential to understand the essence of Vedas likewise to understand. The Puranas, one has to attain knowledge in Astrology.

The effect of the Puranas has spread enormously in the culture of Hindus to the extent that they cannot be separated from the people. If Vedas are the foundation for Sanatana Dharma, our scriptures, Puranas and Itihasas are the pillars. Without the support of the pillars Sanatana dharma would not have survived.

We pay our respect to Bhagavdpada Sankara as - श्रुति-स्मृतिपुराणानामालयं करुणालयम्।

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्।

बिभेत्यल्पश्रुताद् वेदो मामयं प्रहरिष्यति॥<sup>1</sup>

The meaning of Vedas is clearly specified though the Puranas and Itihasas. who has no knowledge of the Puranas tries to explain the meaning of the Vedas, Vedamata, fears that she is not understood well. Though the Puranas can be described as ancient they always remain current despite being ancient.

Sataptadhabrahmanam, Gopadhabrahmanam, Bruhadaranyaka Upanishad- such great works define Puranas as the most comprehensive, methodical and significant and eulogise the uniqueness of the Puranas.

स यथाऽऽर्द्धेन्धाग्नेरभ्याहितात् पृथग्धूमा

विनिश्चिरन्त्येवं वा अरेऽस्य महतो भूतस्य निःश्वसित-

मेतद् यद् ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस

इतिहासः पुराणं विद्या उपनिषदः श्लोकाः

सूत्राण्यनुव्याख्यानानि व्याख्यान्यस्यैवैतानि निःश्वसितानि।

When a wet lubricant is ignited, fire along with smoke envelopes the atmosphere. Similarly all Vedas and Puranas were born out of the breath of the Lord. The birth of Rig, Yajur, Sama, Adarvāṅgirasam, Itihasas, Puranas, Vidya, Upanishads, Shlokas, Sutras, words etc. are born out of the breath of the Lord.

### **Puranas are older than Veda sastras:**

According to Vayu Purana, Puranas are older than Veda Sastras.

प्रथमं सर्वशास्त्राणां पुराणं ब्रह्मणा स्मृतम्।

अनन्तरं च वक्त्रेभ्यो वेदास्तस्य विनिस्सृताः॥<sup>2</sup>

Meaning of the Veda is clearly and broadly known through the Itihasas and Puranas. Veda Mata is afraid of a person who has no knowledge of Puranas etc.

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<sup>2</sup> padmapurāṇam - sṛṣṭikhaṇḍam 2-51

Purana means –‘ancient’. Still, it sounds as a fresh one though it is old (पुरापि नवं पुराणम्)

Some parts of Vedas such as Satapatha Brahmana, Gopatha Brahmana and Brihadaranyakopanishad etc. are praising the greatness of Puranas.

स यथाऽऽर्द्धेन्द्राग्नेरभ्याहितात् पृथग्धूमा

विनश्चरन्त्येवं वा अरेऽस्य महतो भूतस्य निःश्वसित-

मेतद् यद् ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस

इतिहासः पुराणं विद्या उपनिषदः श्लोकाः

सूत्राण्यनुव्याख्यानानि व्याख्यान्यस्यैवैतानि निःश्वसितानि॥ <sup>3</sup>

### **Puranas or older than Vedasastras**

Vayupurana declares that Purana is older than Vedasastras.

प्रथमं सर्वशास्त्राणां पुराणं ब्रह्मणा स्मृतम्।

अनन्तरं च वक्त्रेभ्यो वेदास्तस्य विनिस्सृताः॥ <sup>4</sup>

(Brahma assimilated all Puranas even before the Sastras were born. Only after that the Vedas were born). Besides, what cannot be found in the Vedas are found in the Puranas, iterates Vayu Purana.

यन्न दृष्टं हि वेदेषु तत्सर्वं लक्ष्यते स्मृतौ।

उभयोर्यन्न दृष्टं हि तत्पुराणैः प्रणीयते॥

यो विद्याच्चतुरो वेदान् साङ्गोपनिषदो द्विजः।

न चेत् पुराणं संविद्यान्नैव स स्याद्विचक्षणः॥ <sup>5</sup>

### **Definition of Purana**

#### **In Vayupurana**

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<sup>3</sup> Brihadaranyakopanishad – 2-4-10

<sup>4</sup> Vayupurana – 1-60,61

<sup>5</sup> Vayupurana 1-199-1, Padmapurana Vol.2. 50-2, Sivapurana Vol.1.35

यस्मात् पुराह्यनतीदं पुराणं तेन तत् स्मृतम्।

निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते॥<sup>6</sup>

As they have been available since ancient times, they are known as Puranas. Those who understand the just meaning of Puranas will be rid of all sins.

### **Mahabharat:**

पुराणसंहिताः पुण्याः कथा धर्मार्थसंश्रिताः।<sup>7</sup>

(The stories that are presented in the Puranas would offer Dharma and Artha.)

In the Ramayana and the Mahabharatha Ithihasas and Vishnu, vayuvu, Vayasyadhi, astadasapuranas have been described as five Vedas.

इतिहासपुराणं च पञ्चमो वेद उच्यते।<sup>8</sup>

इतिहासपुराणं पञ्चमं वेदानां वेदः॥<sup>9</sup>

Another definition is 'पुरा अपि नवं पुराणम्।' though Puranam is ancient it is considered new.

### **Greatness:**

All Vedas are incorporated in the Puranas. वेदाः प्रतिष्ठितास्सर्वे पुराणेष्वेव सर्वदा।<sup>10</sup>

For ordinary human beings study of Puranas is easier than the Vedas. Skandapurana has described Puranas as the soul of the Vedas.

आत्मा पुराणं वेदानां पृथग्ङ्गानि तानि षट्।

यच्च दृष्टं हि वेदेषु तद्दृष्टं स्मृतिभिः किल।<sup>11</sup>

वेदवन्निखिलं मन्ये पुराणार्थं द्विजोत्तमाः।

वेदाः प्रतिष्ठितास्सर्वे पुराणे नात्र संशयः॥<sup>12</sup>

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<sup>6</sup> Vayupurana – 1-1-55

<sup>7</sup> Mahabharatam, Adiparava 1-16

<sup>8</sup> Srimadbhagavatam 1-4-20

<sup>9</sup> Nyayadarsana, Vatsyayana bhashyam 4-1-62

<sup>10</sup> Naradapuranam U.24.18

<sup>11</sup> Skandapuranam, Avanti khandam 1-23

<sup>12</sup> Skandapuranam Prabhasa khandam 2-90

(O Brahmins! The Vedas are in the Puranas. All Vedas are preserved in the Puranas.)

According to Naradapuranam all Puranas are the essence of all Vedas.

सर्ववेदार्थसाराणि पुराणानीति भूपते।<sup>13</sup>

### **Vedas and Puranas:**

The inmate relationship between the Vedas and Puranas and their uniqueness are clearly available in Puranas and in the darshana publications.

The inner meaning of the Vedas is mentioned in many places of the Puranas. Sri Jeeva Goswami gave a new definition to the पूरणात् पुराणम्।' phrase. Purana is such one, which fulfills the meaning of Veda.

Puranas attain the status of Vedas by the logic of the etymology of वेदार्थोपबृंहणम् (developing the meaning of vedas) or पूर्तिः (पूरणम्) - fulfillment. Therefore, the greatness of the Vedas and Puranas has been indistinguishable is made clear through the phrase.

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्। - thus.

पूरणात् पुराणमिति चान्यत्र. न चावेदेन वेदस्य बृंहणं सम्भवति। न हि अपूर्णस्य कनकवलयस्य त्रुपणा पूरणं युज्यते।<sup>14</sup>

### **Puranas are equal to the Vedas:**

There is evidence to prove that puranas are equal to Vedas. (Prabhaskanda of Skanapurana has provided this.)

यदा तपश्चचारोग्रममराणां पितामहः।

अविर्भूतास्ततो वेदाः सषडङ्गपदक्रमाः॥

ततः पुराणमखिलं सर्वशास्त्रमयं ध्रुवम्।

नित्यं शब्दमयं पुण्यं शतकोटिप्रविस्तरम्।

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<sup>13</sup> Naradiya Purana 1-9-97

<sup>14</sup> Bhagavata Sandarbha – Pg.17

निर्गतं ब्रह्मणो वक्त्रात् .....<sup>15</sup>

(Before the creation Lord Brahma did severe penance. As a result of penance, limbs of the Vedas with sequence of words, Vedas were produced, and later pervasive noised and all pervasive sacred Puranas which contain one crore slokas were produced. These Puranas like the Vedas emerged from the faces of Lord Brahma.)

Rug, Yajur, Sama, Adharvana Vedas were released by the Four-faced Brahma, according to the Bhagavata Purana.

इतिहासपुराणानि पञ्चमं वेदमीश्वरः।

सर्वेभ्य एव वक्त्रेभ्यः संसृजे सर्वदर्शनः॥<sup>16</sup>

### **What is not available in Vedas are available in Puranas:**

What is not available in Vedas must be procured from the puranas. Nijayekadṣivratam that is not explained in Vedas is sure to be understood from the puranas. Similarly, movement of the grahas, Puranas of time, decline and rise of thidhis and festivities have not been decided in the Vedas. But these were firmed up in Itihasa-puranas what are not found in both can be obtained from smritis. What cannot be found in both can be had from the puranas. Lord Shiva explained to his consort Parvati that 'I feel meanings in Puranas are more entrenched in the puranas than in the Vedas'.

वेदार्थादधिकं मन्ये पुराणार्थं वरानने।

वेदाः प्रतिष्ठिताः सर्वे पुराणेष्वेव सर्वदा॥

न वेदे ग्रहसञ्चारो न शुद्धिः कालबोधिनी।

तिथिवृद्धिक्षयो वापि पर्वग्रहविनिर्णयः॥

इतिहासपुराणैस्तु निश्चयोऽयं कृतः पुरा।

यन्न दृष्टं हि वेदेषु तत्सर्वं लक्ष्यते स्मृतौ।

उभयोर्यन्न दृष्टं हि तत्पुराणैः प्रगीयते॥<sup>17</sup>

<sup>15</sup> Skandapurana, PrabhasaKhanda – 2-3,4,5

<sup>16</sup> Bhagavatam 3-12-39

In some other place –

श्रुतिस्मृती तु नेत्रे द्वे पुराणं हृदयं स्मृतम्।

श्रुतिस्मृतिभ्यां हीनोऽन्धः काणः स्यादेकया विना॥

पुराणहीनाद् हृच्छून्यात्काणान्धावपि तौ वरौ॥<sup>18</sup>

If Vedas and dharma sastras are two eyes, Puranas are the heart. One without one eye is **kanudro**. one without two eyes is blind. But one who has no knowledge of Puranas will be without a heart. It is very clear how in one word the essence is contained of Mahabharat and the Puranas. Mahabharat, clearly states that puranas are Vedas oriented. As moon, which is Puranas oriented, the Vedas are illuminated by its radiance.

पुराणपूर्णचन्द्रेण श्रुतिज्योत्सनाः प्रकाशिताः।<sup>19</sup>

### **Importance of Puranas:**

Vedas are self explanatory. The greatness of puranas has been explained separately by readers. In the legal language of the thinking of Vatsyayan has been described in that text. It reads

य एव मन्त्रब्राह्मणस्य द्रष्टारः प्रवर्तकाश्च ते खल्वितिहासपुराणस्य धर्मशास्त्रस्य चेति।<sup>20</sup>

As brahamanas who are eloquent in pronouncing mantras, sages explain the puranas eloquently.

### **Adisankaracharya's Feelings:**

समूलमितिहासपुराणम्<sup>21</sup> Ithihasas and Puranas are ageless and not ancient. They are with proofs. Sankaracharya described the slokas as 'स्मृतिश्च भवति।' Acharya included the uniqueness and firmness of the puranas in the smruti.

### **Puranas describe the nation as 'Bharat'**

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<sup>17</sup> Narada puranam – Uttarardha – 24-8-18

<sup>18</sup> Skanda puranam – Kasikhandam 4-1-2-97

<sup>19</sup> Mahabharata 1-1-86

<sup>20</sup> पात्रचयन्तानुपपत्तेश्च फलाभावः – Vatsyayana Bhashya on Nyayasutra (4-1-62)

<sup>21</sup> Sariraka Bhashyam, 1-3-33 ऋषीणामपि मन्त्रब्राह्मणदर्शिनां सामर्थ्यं नास्मदीयेन सामर्थ्येनोपमातुं युक्तम्। तस्मात् समूलमितिहासपुराणम् इति।



All Puranas are firm in their stand on the name of our country. 'Bharat', the name was clearly taken from the name given to Bharata. Who is this Bharata? Taken from ancient loving swayambhu son of Manu. His son is Nabhi. Nabhi's son is vrushabhudu. But Bharata is the eldest out of 100 children born to him, He occupied the king's chair called Ajanabhamani since olden days. Since his time Bharatavarsha became renowned and famous and eulogised in the Puranas. In the name of Dushyanata's son Bharat, the name Bharatadesam came into existence is a wrong description..

ऋषभात् भरतो जज्ञे यो वीरः पुत्रशताग्रजः।

सोऽभिषिच्यथ भरतं पुत्रं प्राब्राज्यमास्थितः॥

हिमाह्वं दक्षिणं वर्षं भरताय न्यवेदयत्।

तस्मात्तत् भारतं वर्षं तस्य नाम्ना विदुर्बुधाः॥<sup>22</sup>

(Bharata who is the eldest of Vrushabha's 100 sons performed Rajyabhishekam and made him sit on the throne and became his servant. He gave the snow bound south to him to rule. For that reason Bharat became Bharatvarsh, say knowledgeable sources).

भरतस्तु महाभागवतो यदा

भगवतावनितलपरिपालनाय सञ्चिन्तितस्तदनुशासनपरः।

पञ्चजनीं विश्वरूपदुहितरमुपयेमे....

अजनाभं नामैतद् वर्षं भारतमिति यत आरभ्य व्यपदिशन्ति।<sup>23</sup>

(Bharata, who is very learned person, has been assigned by the lord to rule the earth, by the blessings of God married Viswarupa's daughter Panchajamani. Since then under the name of Ajanabha, Bharatavarsha has been hailed as Bharat.)

### **Scientific Information in Puranas:**

#### **Vastusastra:**

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<sup>22</sup> Markandeya puranam 53-39,40. Vayupuranam 33-51,52

<sup>23</sup> Bhagavata 5-7-1-3

Information on vaastusastra is explained in Matsyapurana (AD 252-253), Vishnu Dharmotarapuram (second part - AD 29, Third part- AD 94-95) and Agni puranam (AD 104-106).

### **Shilpa Sastra (Architecture)**

In Puranas, viswakarma, eighth son of Vasu, became the Acharya of architecture and art.

विश्वकर्मा प्रभासस्य पुत्रः शिल्पी प्रजापतिः।

प्रासादभवनोद्यान प्रतिमाभूषणादिषु।

तडागारामकूपेषु स्मृतः सोऽमरवर्धकः॥<sup>24</sup>

Architecture has been described expansively in Mastya, DharmottaraPuranas.

### **Sastra pertaining to pictures:**

In Puranas, sastras pertaining to pictures are explained elaborately. In Vishnu, dharmottarapuranas- in the third volume, chapter 1&2, similarly in chapters 35 to 46 gods, sages, gandharvas, cattle, birds, garden pertaining to nature, then shapes and sizes, their methods of study, colours and their uses are explained.

### **Sastras pertaining to Animation:**

The nature, size, and their measurements and the making of the deities for worship have been explained in the sastras.

In Vishnu, dharmottarapuranas (volume 3, chapters 44-85 and chapter 96), in Agni purana (chapters 44-55) in MatsyaPurana (Chaper 285- 263), Shilpasashtra and information on many others are explained.

### **Geographical information of Bharat in Puranas:**

Bharatvarsh has been divided into nine regions. These regions can be known as islands.

भारतस्यास्य वर्षस्य नव भेदान् निबोध मे।

समुद्रान्तरिता ज्ञेयास्ते त्वगम्याः परस्परम्॥

इन्द्रद्वीपः कशेरुमान् ताम्रपर्णी गभस्तिमान्।

नागद्वीपस्तथा सौयो गान्धर्वो वारुणस्तथा॥

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<sup>24</sup> Matsyapurana 5-27,28 Vishnupurana 1-15-118-25 Brahmapurana 1-153-159 Vayupurana 2-5-28-30

अयं तु नवमस्तेषां द्वीपः सागरसंवृतः।

योजनानां सहस्रं वै द्वीपोऽयं दक्षिणोत्तरात्॥<sup>25</sup>

The related modern names of these islands are:

1. Indradweepam (Andaman Islands)
2. Thamrapanidweepam (Srilanka)
3. Naga dweepam (Nicobar or Nicargva)
4. Varuvadweepam (Bonin)

The ninth island is that of Bharat. under the name of Kumara island, Bharat is mentioned in RajasekharuniKavyaMeemamsa (Chapter 17), Vamanapurana (Chapter 13-59) and skandapurana is explained,

### **Hills in Puranas:**

In the puranas seven hills are mentioned in many places with different names.<sup>26</sup>

They are:

1. Mahendra hills
2. Malaya hills
3. Śahya hills
4. Shuktiman hills
5. Ruksha hills
6. Vindhya hills and
7. Paariyatra hills.

At present these hills are there under different names

सप्त चास्मिन्महावर्षे विश्रुताः कुलपर्वताः।

महेन्द्रो मलयः सहयः शुक्तिमान् ऋक्षवानपि।

विन्ध्यश्च पारियात्रश्च इत्येते कुलपर्वताः॥<sup>27</sup>

महेन्द्रो मलयः सहयः शुक्तिमान् ऋक्षपर्वतः।

<sup>25</sup> Markandeya purana 54-5-7, Matsyapurana 114-7-9, Vayupurana 1-45-78-80, Agnipurana – 219-54-56

<sup>26</sup> Markandeya puran – Ek Sanskritik Adhyayan – VasudevaSharan Agarwal, Pgs. 143-146  
Puranavimarsh – Acharya Baladeva Upadhyaya Pgs. 341-342

<sup>27</sup> Matsyapurana 114-17,18

विन्ध्यश्च पारियात्रश्च सप्तैवात्र कुलाचलाः॥<sup>28</sup>

महेन्द्रो मलयः सहयः शुक्तिमान् ऋक्षमान् गिरिः।

विन्ध्यश्च पारियात्रश्च गिरयः शान्तिदास्तु ते॥<sup>29</sup>

### **Mahendra hills:**

The ancient name of Purighat hills which start in Odisha state. Sage Parashurama did penance on this hill range.

### **Malaya hills:**

This is the ancient name for the hills in south India. They are Annamalai, Elamalai (Yelagin). East and western ranges meet and spread into a zigzag nature.

### **Sahyadri hills:**

Spread from North to South in the western ghats is an important hill range. It is still under the same name in Karnataka and Maharashtra.

### **Shuktiman hills:**

It is slightly north to the Sahyadri hills spreading towards the east. In these ranges there are small hillocks in Hyderabad. Ancient name for the Ban region is Rushkam. River Rushika is an important source for rivers flowing from these ranges.

### **Ruksha hills:**

This is situated north to the Sahyadri hills and south to Tapti river and adjacent to Sathpura and spread over the famous Mahendra hill ranges. Tapti and Venuganga which flow the middle identifies and certifies the presence of the ranges. (these ranges are spread upto the hill ranges in Chota Nagpur.)

Brahmani and Vytharini rivers both once upon a time were from these ranges. From Chota Nagpur to Ranchi the ranges are the part of Ruksha hills.

### **Vindhya hills:**

The ranges facing the north from the east of Ruksha hills are the Vindhya ranges. It is spread towards the north of Narmada River. From these ranges were born Sona, Narmada, Mahanandi, and Tamasha and Ghushan (Dasaran) rivers.

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<sup>28</sup> Markandeyapurana 54-10,11

<sup>29</sup> Agnipurana 219-57,58

### **Pariyatra hills:**

These are Aravali ranges spread from Bhopal to west Vindhya ranges to Aravali hills in Rajasthan. It is clear that the rivers flowing from these ranges parnasa(panasa), Charmavathi (Chambal), Mahi, Parvathi, vethavathi rivers are flowing under the names mentioned from ancient times.

उत्तरो विन्ध्यात् परियात्रः - Pariyatra is to the north of the Vindhyas as according to the meaning of Sakatayana sutra (2.2.75 example).

### **Some more hill ranges:**

#### **Kolahala ranges:**

In Mahabharata's Adhiparva this hill is in the vicinity of Sukhtimaniriver. Famous historian, NandalalDey says this hill is near Bhandar in Bundelkhand and from this 'sukthamani' or Khana river originated.

#### **Mandara hills:**

This is mandaragiri in Bhagalpur. This mandara is not the one in the Himalayas.

#### **Danduram hills:**

The present name of this hills is Nilagiri. It is in the now famous Udagamandalam, Kalidas described the Malaya-dardura hills as South's two links.

#### **Raivatham (Raithakam):**

It is present Gujarath'sVarada hills near Dwaraka according to parijata.

In addition to the hill ranges mentioned above there are quite a number of important famous hills highlighted in the puranas. शतशोऽन्ये च पर्वताः।<sup>30</sup> It is not possible to list them all here.

### **Holy water bodies in puranas:**

Water consumed from holy / divine places is called theertha. तरति पापादिकं यस्मात् - By consuming such water people will get rid of their sins. Ancestors, who were involved in divine work in holy places to attain benefits of dharma, are termed as theerthas by sages.

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<sup>30</sup> Markandeya purana 57-15

यद्धि पूर्वतमैः सद्भिः सेवितं धर्मसिद्धये।  
तद्धि पुण्यतमं लोके सन्तस्तीर्थं प्रचक्षते॥

### **Number of teerthas:**

There are 3.5 crore theerthas in space, Devlok and earth says God of air (Vayu).

तिस्रः कोट्योऽर्धकोटी च तीर्थानां वायुर्ब्रवीत्।

दिवि भुव्यन्तरिक्षे च तानि ते सन्ति जाह्नवि॥<sup>31</sup>

For the flourishing of ancient culture of Bharat for thousands of years, the teerthas, holy rivers, divine places, temples are the main reason. The puranas mentioned their uniqueness, visiting, undertaking dharmic activities etc. for those who desire righteousness (punyam), the method of performing such activities clearly and in the right way. Therefore, the theerthas their historical and geographical proofs, if one has to learn correctly, the Puranas are the only source.

The important details presented in the puranas are being used even today with respect to some unique famous theerthas only. It has been explained thousands of years ago in the puranas about the theerthas, rivers and by explaining, their global importance rose to great heights today. To prove the importance of these through the puranas is the prime motive.

### **The Ganges:**

In addition to being most important and valuable of all the rivers its proximity to the holy cities of Kanakala, Haridvar, Hrushikeesh, Prayag and Kasi like cities on its course brings uniqueness and importance.

### **Birth:**

Mahabharat (AnusasanaParvam 26, 26-103) Naradapuram (uttardham- AD 38-45,51,1-48), Padma puranam (AD 60-1-127), Agni Puranam (AD 100), MatsyaPuranam (180-185), Padmapuranam (Adikandam Ad 33-37) have praiseworthy details of the river.

### **International expert, Taylor, in a title 'Primitive Culture' wrote the following:**

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<sup>31</sup> Bhavishya puprana – Uttaraparva 123-6

"It is surprising what we feel is ineffective- rivers, hill ranges, trees, weapons are worshipped in Bharat, praying, talking to them, punishing for acting against them, are all being handled,"

Greatness of Ganga is described in Vanaparva of Mahabharata –

कुरुक्षेत्रसमा गङ्गा यत्र तत्रावगाहिता।

विशेषो वै कनखले प्रयागे परमं महत्।

यद्यकार्यशतं कृत्वा कृतं गङ्गाभिषेचनम्।

सर्वं तत् तस्य गङ्गाम्भो दहत्यग्निरिवेन्धनम्॥<sup>32</sup>

Puranas let you know about the value and pervasiveness and the history of the teerthas. In addition to their pervasiveness their global position are clearly specified in the puranas. Among such teerthas the following is described mokshapuri.

अयोध्या मथुरा माया काशी काञ्ची हयवन्तिका।

पुरी द्वारवती चैव सप्तैता मोक्षदायकाः॥<sup>33</sup>

Garuda puranam explains the value of the mokshapuris. Even today such teerthas come into existence and promote their importance. Some of these teerthas' value are given in the puranas and even now they are universally acclaimed.

### **Kasi:**

Along the course of the river Ganges, the holy temple of Lord Viswanath exists. Kasi, also known famously as Varanasi, the holy temple of Kasi Visveswara is narrated in the Puranas. This place is described as that of Lord of Shiva:

त्रिभिर्मुहूर्तैः सम्प्राप्ता काशी विश्वेशमन्दिरम्।<sup>34</sup>

This temple is famous as Avimukta Kshetra.

मुने प्रलयकालेऽपि न तत् क्षेत्रं कदाचन।

विमुक्तं हि शिवाभ्यां यदविमुक्तं ततो विदुः॥<sup>35</sup>

The Ganges flows northwards in Kasi according to the Puranas.

तस्माच्छतगुणा गङ्गा काश्यामुत्तरवाहिनी॥<sup>36</sup>

<sup>32</sup> Mahabharata, Vanaparva 85-88,89

<sup>33</sup> Garuda purana 2-28-5, Narada purana 1-27-35

<sup>34</sup> Naradapurana 2-29-1

<sup>35</sup> Skandapurana 4-26-27

Kasi's circumference is about five krosas according to sivapuranam. It is also known by the name of 'Panchakrosi'.

पञ्चक्रोशीति विख्याता काशी सर्वातिवल्लभा।

व्याप्तं च सकलं ह्येतत्तज्जलं विश्वतो गतम्॥<sup>37</sup>

The holiness and uniqueness of Kasi are widely explained in Skandapuram in the chapter of 'Kasi Kandam'. Skandapuram says the holy place is also known under the names of Brindavanam, Rudravasam, Mahasmasanam, Gorikananam. The mention of Kasi is also covered in many other **puranas**.

### **Ayodhya:**

The spread of Ayodhya is elaborately mentioned in Skandapuram.

सहस्रधारामारभ्य योजनं पूर्वतो दिशि।

प्रतीचीदिशि तथैव योजनं समन्तोऽवधिः॥

दक्षिणोत्तरभागे तु सरयूतमसावधिः।

एतत् क्षेत्रस्य संस्थानं हरेरन्तर्गृहं स्थितम्॥

मत्स्याकृतिरियं विप्र पुरी विष्णोरुदीरिता।

पश्चिमे तस्य मूर्धा तु गोप्रतारासिता दविज॥

पूर्वतः पृष्ठभागे हे दक्षिणोत्तरमध्यमः।

तस्यां पुर्यां महाभाग नाम्ना विष्णुर्हरिः स्वयम्॥<sup>38</sup>

In addition to Skandapuram, Ramayanam also says that Sarayu river flows close to the holy Ayodhya. The complete geography of Ayodhya has been described in Valmiki Ramayanam and Vishnu Dharmottara puranam.<sup>39</sup> The importance of holy Ayodhya is explained in the 10<sup>th</sup> chapter of SkandaPuranam.

### **Dwarak:**

Dwaraka has been set up by Lord Srikrishna near the sea shore. According to Skandapuram this city is on the shores of the river Gomati as said in 'DwarakaMahatyam'.

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<sup>36</sup> Padmapuranam 5-127-48

<sup>37</sup> Sivapuram, Kotirudrasamhita 42-4, Skandapuram 4-26-80

<sup>38</sup> Skandapuram, Vaishnavakhandam, 8-1-64-67

<sup>39</sup> Valmiki Ramayanam 1-5,6, Vishnudharmottarapuram 1-33



द्वारवत्यां च ते दृष्ट्वा गोमतीं सागरसङ्गमाम्।<sup>40</sup>

Dvaraka city was described even in Varahapurana.

द्वारकेति च विख्याता पुरी तत्र स्थिताऽभवत्॥

या च देवपुरी रम्या विश्वकर्मविनिर्मिता॥

पञ्चयोजनविस्तारा दशयोजनसमायता।

वसाम्यत्र वरारोहे शतपञ्चसमास्तथा॥<sup>41</sup>

It is described that Dvaraka's breadth as 5 yojana and length as 10 yojanas. In some Puranas, it is said that the circumference of Dvaraka was 100 yojanas. Skandapurana explains that the city is called thus because it has dvaras (entrances) in each of the four directions.

चतुर्णामपि वर्गाणां यत्र द्वाराणि सर्वतः।

अतो द्वारवतीत्युक्ता विद्वद्भिः तत्त्ववेदिभिः॥<sup>42</sup>

### **History of Kings in Puranas:**

( Agni dynasty kings)

In Bharat, Itihas and Puranas remain as documents of complete history of that during the ruling period of six important rulers are given in abstract form. In the present seventh ruling period, there is an elaborate mention in puranas of the rulers of 28 cyclic ages of the cosmos and the ruling families, important information, custom of the people of that period, attitude, the methods adopted by the kings and their principles, ruling methods and civilization. Not only the history of the kings but that of the citizens during their ruling period are also mentioned.

### **Clans of Kings in Kaliyuga:**

The history of the kings of Magadha, after the war of Bharata and before the Kaliyuga 36 (A.D. 3138) are found mention in the puranas. Those who ruled after the war and their periods are

Before Kali 36 years (A.D. 3138)

Before Kali 970 years (A.D. 2182)

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<sup>40</sup> Skandapuram, Prabhasakhandam, Dvarakamahatmyam 14-45

<sup>41</sup> Varahapuram 149, 7-8

<sup>42</sup> Skandapuram, Kasikhandam 7-104

### **1. Bruhadrada Clan:**

The clan of Bruhadrada and his 22 kings ruled for 1000 years according to the Puranas separately, inclusive of other kings it comes to 1006 years.

द्वाविंशतिर्नृपा ह्येते भवितारो बृहद्रथाः।

पूर्ण वर्षसहस्रं वै तेषां राज्यं भविष्यति॥<sup>43</sup>

### **2. Clan of Pradyota:**

Five kings ruled for 138 years (Era of Kali 976-1108, A.D. 2132-1994)

.....पञ्चप्रद्योतना इमे।

अष्टत्रिंशोत्तरशतं भोक्ष्यन्ति पृथिवीं नृपाः॥<sup>44</sup>

These five pradyothas ruled for 138 years.

### **3. Clan of Sisunaga:**

10 kings ruled for 362 years

(Era of Kali 1108-1468, A.D. 1994-1634)

इत्येते भवितारो वै शैशुनागा नृपा दश।

शतानि त्रीणि वर्षाणि द्वषष्ट्यब्ध्यकानि तु।<sup>45</sup>

10 of the Sisunaga ruled for 362 years as while counting there were two years less.

So it became 360 years.

### **4. Clan of Nanda:**

9 kings ruled for 100 years.

(\*Era if Kali 1468-1568, A.D. 1684-2514)

महापद्मः तत्पुत्राश्च एकवर्षशतं अविपतयो भविष्यन्ति।

Mahapadmananda and his sons were the kings for 100 years.

### **5. Clan of Mauryas:**

12 kings ruled for 316 years

(Era of Kali 1568-1884, A.D. 1584-1278)

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<sup>43</sup> Vayupuranam 271-29,30

<sup>44</sup> Vishnupuranam 12-2

<sup>45</sup> Vayupuranam 99-321

द्वादशैते मौर्याः चन्द्रगुप्तादयो महीम्।

शतानि त्रीणि भोक्ष्यन्ति दशाष्टच समाः कलौ॥<sup>46</sup>

12 Mauraya kings, known Chandraguptas ruled for 316 years.

इत्येते दशद्वावेव च भोक्ष्यन्ति वसुन्धराम्।

शतानि त्रीणि वर्षाणि तेभ्यः शङ्गान् गमिष्यति॥

According to the history of classical literature of M. Krishnamacharyulu 12 Maurya kings ruled for 300 years, after that it could have gone to Sunga kings.

#### **6. Clan of Sunga kings:**

10 kings ruled for 300 years

(Era of Kali 1884-2184, A.D. 1218-918)

दशैते शुङ्गराजानो भोक्ष्यन्तीमां वसुन्धराम्।

शतं पूर्णं शते द्वे च तेभ्यः कण्वान् गमिष्यति॥

After these 10 kings rule for 300 years Kanva Clan kings ruled.

#### **7. Caln of Kanva Kings:**

4 kings ruled for 85 years (Era of Kali 2184-2269, A.D.918-833)

चत्वार एते भूपालाः कण्वगोत्रसमुद्भवाः।

धर्मेण भोक्ष्यन्ति महीं पञ्चाशीतिस्तु वत्सरान्॥

Four kings with this surname ruled for 83 years following dharma.

#### **8. Clan of Andhra Satavahanas:**

(Era of Kali 2269-2775, A.D. 833-327)

एते द्वात्रिंशदान्धास्तु भोक्ष्यन्ति वसुधामिमाम्।

शतानि पञ्चपूर्णानि तेषां राज्यं भविष्यति॥

These 32 kings ruled for 500 years. However if one includes the ruling period of each king it comes to 506 years.<sup>47</sup>

<sup>46</sup> Kaliyugarajavrittanta 3<sup>rd</sup> Volume, 2<sup>nd</sup> Chapter

See - Dr.M.Krishnamacharya's – History of Classical Literature and Nadimpalli Jagannatha Rao's  
మహాభారతయుద్ధకాలము.

<sup>47</sup> See Kaliyugarajaavrittantam – Sri Kota Venkatachalam's Kali Saka Vijnanam -3<sup>rd</sup> and 4<sup>th</sup> Volumes.

### 9. Clan of Guptas:

8 kings ruled for 245 years.

भोक्ष्यन्ति शते पञ्चचत्वारिंशच्च वै समाः।

मागधानां महाराज्यं छिन्नं भिन्नं च सर्वशः।

साकमेतैर्महागुप्तवश्यैर्यास्यति संस्थितिः॥

(Era of Kali 2775-3020, A.D. 327-83)

	<b>Name of the lineage</b>	<b>Number of Kings</b>	<b>Years they ruled after the Mahabharata War</b>	<b>Era of Kali Years (BK = Before Kali) (K = Kali)</b>	
1	Barhadrathas	22	1006	BK 36	K 970
2	Pradyotas	5	138	K 970	K 1190
3	Sisunagas	10	360	K 1190	K 1468
4	Nandas	9	100	K 1468	K1568
5	Mauryas	12	316	K1568	K 1844
6	Sungas	10	300	K 1844	K 2184
7	Kanvas	4	85	K 2184	K 2269
8	Andhras	32	506	K 2269	K 2775
9	Mahaguptas	8	245	K 2775	K 3010
		105	3006	From BK 36	To K 3010

After getting split and divide into faction, the empire of Andhra kings, first king of MahaGuptas, Chandragupta left the Magadha kingdom, got coroneted as king of Pataliputra, but could not become a chakravarhty (chief) and remained as incharge king. His son samudragupta won over and became chakravarthy of Ayodhya. But during his lifetime he lost power and kings of different clans became free.

Later, the second Chandragupta, Kumara gupta, Skandagupta and other became national chakravarthies. During their period of ruling their time passed by lighting with different sects of citizens. Finally, during Kali era of 3020<sup>th</sup> year the Gupta kingdom came into being.

By ruling the important city of Ujjaini under the state of Avanti and being enemies of Saka kings in the kali year of 3020, 'Vikramarka' the king of Agni clan won over the Sala kings and exterminated them from the year 3020. Of the four clans of Agni kingdom, Vikramadithya, who is one of the 'Pramara' clans of Vikramarka, a 'Sakahonta', ruled Ujjayani. The remaining period is to be assumed. 'Vikramarka' period.

पूर्णं त्रिंशच्छते वर्षे कलौ प्रापेते भयङ्करे॥

शकानां च विनाशार्थमार्यधर्मविवृद्धये।

जातः शिवाज्ञया सोऽपि कैलासाद्गुह्यकालयात्॥

विक्रमादित्यनामानं पिता कृत्वा मुमोद ह।

स बालोऽपि महाप्राज्ञः पितृमातृप्रियङ्करः॥<sup>48</sup>

After the Kali era of 300 years (A.D. 101 year), with the direction of Lord Shiva, to protect Arya Dharma and develop it in one person, during the Guhya period, was born as the king Gandharva Army. He was named 'Vikramaditya' by his happy father. He was a sage and stood support to his mother and father.

'Vikramaditya' name was given by his father and it is not a title given to him. Vikramaditya became king in Kali era 3020 (A.D.) in Ujjaini. Therefore, the period that comes after him should be recognised.

#### **10. Clan of Pramara:**(Kali era 3020-4295, B.C. 82, A.D. 1193)

From kali era 3020, to the current era of king Vikramaditya 24 kings ruled for 1275 years.

#### **11. Mohammadans, Maharashtrians, British and others ruled for 753 years.**

(Kali era 4095-5048, A.D. 1194-1917)

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<sup>48</sup> Bhavishyamahapuram 3-1-7-14,15,16

15th August 1947, Kali era 504 years, Salivahanaera 1869 year, Calendar year Sarvajit, AdikaSravana month, 20th (Bahula), Friday was the day Bharat got independence.

We have been noticing in the almanacs from the period of Kali era's entry, Kali era's beginning is being added every year.. It is 5050 years since the Kai era 3102 to present day.

Years passed since BC 3101

Years passed in the present era 2021 (total 5122)

Entry period for Kali BC 3108, 20<sup>th</sup> day of February night 3-37-30.

With proof available from ancient texts and puranas, Bharat's geography, scientific reasons, hills, holy rivers, theerthas, holy places, history of kings, kingdom and other details will be known. In the case of **puranas if one** does not know its value, these things can never be understood. If one cannot understand that one will not be an intellectual. Therefore, puranas cannot be blamed.



**Puṇyasnāna of Añjanā and Kesarin in Svāmipuṣkariṇī  
and appearance of Svāmī from the near-by ant-hill.**







# Testimony of Purāṇas and Itihāsas in the commentaries of Śrī Śāṅkara

Prof. Janamaddi RamaKrishna

व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे।  
नमो वै ब्रह्मनिधये वासिष्ठाय नमो नमः॥  
श्रुतिस्मृतिपुराणानामालयं करुणालयं  
नमामि भगवत्पादशङ्करं लोकशङ्करम्॥

Texts of Purāṇas have an esteemed place in the literature of Sanātanadharma. Purāṇas are like a mirror to Indian culture and tradition. These Purāṇas filled the essence of Vedas in them. 18 MahāPurāṇas and 18 UpaPurāṇas are our grand treasure chests. It is our distinctive fortune that these treasure chests are our own.

However, few people are despising the texts of Purāṇas. Perhaps, the reason could be their deficiency in understanding. Few people have gone a little ahead and showing a maxim that says “पुराणमित्येव न साधु सर्वम्।”. (It cannot be claimed that all is well just because it is purāṇa.) It is indeed a proof for their grade. A word or a sentence must be completely realized by its connotation while it is being employed. One should not lead one’s own life by faking oneself high-ranked. They cannot cheat the world by such attempts, instead, they become self-cheaters. Let us have a glance at the above statement that is being demonstrated by them as evidence in support of themselves and their argument. It is indeed a one fourth part of a verse written by Mahākavi Kālidāsa, in his play named “Mālavikāgnimitram”. The complete verse is this –

पुराणमित्येव न साधु सर्वं न चापि काव्यं नवमित्यवद्यम्।  
सन्तः परीक्ष्यान्यतरद् भजन्ते मूढः परप्रत्ययनेयबुद्धिः॥<sup>49</sup>

Here, it is a small explanation – This verse was delivered from the mouth of Sūtradhāra in the prologue of the above play. “Renowned people have requested to present the show of the drama named ‘Mālavikāgnimitram’, composed by Kālidāsa on the occasion of this spring-festival. So, let us begin the show” – says the Sūtradhāra. Then, his assistant questions him like this – “What appropriateness is there in staging this drama of Kālidāsa who is our contemporary by putting aside the dramas of celebrated playwrights such as Bhāsa, Saumitra and Kaviputra?” Then, Sūtradhāra expostulates with him by this verse. This is the meaning of the verse – **“Whatever that is old cannot be considered as the best. Similarly, anything novel cannot be**

<sup>49</sup> mālavikāgnimitram, pūrvaraṅga -2

discarded off. Scholars do appraise both and pick up the good one. They are not discriminative about these olds and news.”

Indeed, this is the sense of the verse. Therefore, in this verse, the word ‘Purāṇa’ is means old or ancient. Amarakośa <sup>50</sup> quotes – “पुराणे प्रतन-प्रत्न-पुरातन-चिरन्तनाः”. These are five synonymous words 1) purāṇa 2) pratana 3) pratna 4) purātana 5) cirantana which mean ancient. That is it. But, interpreting MahāPurāṇas and UpaPurāṇas composed by Veda Vyāsa as the meaning of the word Purāṇa in this context is an absolute ignorance.

Alright, Let us come to the title of the present essay. Number of legendaries acknowledged the texts of Purāṇas composed by Vyāsa as an authoritative source in support of their philosophies. They displayed their devotion and diligence towards the Purāṇas. Even the highly renowned ŚrīŚaṅkarabhagavatpāda also takes place in this list. Śrutiprasthāna, Smṛtiprasthāna and Nyāyaprasthāna – These three are called as Prasthānatraya. It is a conventional consideration that Upaniṣads are Śrutiprasthāna, Bhagavadgītā is Smṛtiprasthāna and Vedāntasūtras are Nyāyaprasthāna. ŚrīŚaṅkarabhagavatpāda wrote Bhāṣya (Detailed Commentary) on these three. They are recognized as ŚrīŚaṅkarabhāṣyas. In all these three commentaries, ŚrīŚaṅkarācārya quoted many Purāṇic texts in support of his ideas. Exposing them to a little extent in this regard is the objective of this essay.

### I Purāṇic Testimony in Upaniṣad-Bhāṣya

- **Kaṭhopaniṣad** – dvitīyādhyāya – prathamavallībhāṣyam (Pg.279) Text of **Liṅgapurāṇa** is quoted.

यच्चाप्नोति यदादत्ते यच्चाति विषयानिह ।

यच्चास्य सन्ततो भावस्तस्मादात्मेति कीर्त्यते।<sup>51</sup>

This is the verse that explains the etymology of the word ātman| It is called as ‘Ātman’ because it is spread over everything, it takes over everything, It grasps everything as its object, and is eternal. In the same upaniṣad, in tṛtīyavallībhāṣyam (Pg.336) text of **Viṣṇupurāṇa** is quoted –

आभूतसंप्लवं स्थानममृतत्वं विभाव्यते।<sup>52</sup>

It is a text that explains the meaning of the word amṛtatva (Eternality).

<sup>50</sup> amarakośa - viśeṣyanighnavarga - 77

<sup>51</sup> liṅga purāṇa 1-7-96

<sup>52</sup> Vishnu Purana 2-8-95

- **Māṇḍūkyaopaniṣad** – vaitathyaprakaraṇabhāṣyam (Pg.644) the following verse is quoted from- **Vyāsasmṛti**.

तमःश्वभ्रनिभं दृष्टं वर्षबुदबुदसन्निभम्।

नाशप्रायं सुखाद्धीनं नाशोत्तरमभावगम्॥<sup>53</sup>

This is a text that explicates the untruthfulness of dvaitam (Dualism) It means that the world is perishable like a hole and like a water bubble. It is not filled with happiness but becomes void after the destruction.

- **Aitareyopaniṣad** – dvitīyādhyāya – prathamakhaṇḍabhāṣyam (pg.875) – **Harivaṃśa** Text is quoted -

पतिर्जायां प्रविशति।<sup>54</sup>

It is a text in the context of explaining that a father himself takes birth as his son.

- **Taittirīyopaniṣad** – śīkṣāvallī – prathamānurvākabhāṣyam (Pg.916) – **Garuḍapurāṇa** Text is quoted.

ज्ञानमुत्पद्यते पुंसां क्षयात्पापस्य कर्मणः।

यथाऽऽदर्शतले प्रख्ये पश्यन्त्यात्मानमात्मनि॥<sup>55</sup>

It means that after the recession of sins only, Knowledge emerges. Our face appears only when the mirror is clean. Similarly, one can see oneself in purified self.

**Śvetāśvataropaniṣad** – prathamādhyaḥyabhāṣyam (Pg.1117-1118). Here, the following are few purāṇic texts quoted.

अनूचानस्ततो यज्वा कर्मन्यासी ततः परम्।

ततो ज्ञानित्वमभ्येति योगी मुक्तिं क्रमाल्लभेत्॥<sup>56</sup>

अनेकजन्मसंसारचिते पापसमुच्चये।

नाक्षीणे जायते पुंसां गोविन्दाभिमुखे गतिः॥<sup>57</sup>

जन्मान्तरसहस्रेषु तपोज्ञानसमाधिभिः।

नराणां क्षीणपापानां कृष्णे भक्तिः प्रजायते॥<sup>58</sup>

पापकर्माश्रयो ह्यत्र महामुक्तिविरोधकृत्।

<sup>53</sup> Vaitathya Prakaranam Bhashyam Pg.644

<sup>54</sup> Harivamsa 3-73-71

<sup>55</sup> Garuda Purana 1-237-6

<sup>56</sup> Vishnu Dharma Purana 98-20

<sup>57</sup> Bhavishya Purana 1-63-9

<sup>58</sup> Vishnu Dharma Purana 68-112

तस्यैव शमने यत्नः कार्यः संसारभीरुणा॥<sup>59</sup>

सुवर्णादिमहादानपुण्यतीर्थावगाहनैः।

शारीरैश्च महाकलैशैः शास्रोकतैस्तच्छमो भवेत्॥<sup>60</sup>

देवताश्रुतिसच्छास्त्रश्रवणैः पुण्यदर्शनैः।

गुरुशुश्रूषणैश्चैव पापबन्धः प्रशाम्यति॥<sup>61</sup>

The gist of the above verses is this – Liberation is unattainable sans purity of mind. First, a Yogi studies Vedas, then, he performs yāgas. After these both, he avoids performing all karmas. Then, he attains jñāna. This is an order for the attainment of liberation. Mind does not reach God unless the sins collected through many previous births diminish. One can develop devotion towards Śrīkṛṣṇa by the practice of tapas, jñāna and samādhi for thousands of previous births. Impressions that rose from sinful actions are the obstacles for attainment of liberation. Therefore, one should not entertain such latent impressions. By performing some virtuous actions such as donation of gold etc., bathing in sacred rivers etc., all the pains are eliminated. Sins will be cast off by the worship of God, listening to Veda and śāsrss, service of elders and teachers etc.

In prathamādhyaḥyabhāṣyam of this Upaniṣad, (Pg.1123-1124) few verses in kālakūṭopākhyāna of **Liṅgapūrāṇa** are quoted in this way –

ज्ञानेनैतेन विप्रस्य त्यक्तसङ्गस्य देहिनः।

कर्तव्यं नास्ति विप्रेन्द्राः अस्ति चेत् तत्त्वविन्नं च॥

इह लोके परे चैव कर्तव्यं नास्ति तस्य वै।

जीवन्मुक्तो यतस्तु स्याद् ब्रह्मवित् परमार्थतः॥

ज्ञानाभ्यासरतो नित्यं विरक्तो ह्यर्थवित् स्वयम्।

कर्तव्यभावमुत्सृज्य ज्ञानमेवाधिगच्छति॥

वर्णाश्रमाभिमानी यस्त्यक्त्वा ज्ञानं द्विजोत्तमाः।

अन्यत्र रमते मूढः सोऽज्ञानी नात्र संशयः॥

क्रोधो भयं ततो लोभो मोहो भेदो मदस्तमः।

धर्माधर्मौ च तेषां हि तद्वशाच्च तनुग्रहः॥

शरीरे सति वै क्लेशः सोऽविद्यां सन्त्यजेत् ततः।

अविद्यां विद्यया हित्वा स्थितस्तस्यैवेह योगिनः॥

<sup>59</sup> Vishnu Dharma Purana 97-04

<sup>60</sup> Vishnu Dharma Purana 97-05

<sup>61</sup> Vishnu Dharma Purana 97-06

क्रोधाद्या नाशमायान्ति धर्माधर्मौ च नश्यतः।

तत्क्षयाच्च शरीरेण न पुनः सम्प्रयुज्यते।

स एव मुक्तः संसाराद् दुःखत्रयविवर्जितः॥<sup>62</sup>

These are the words of Maheśvara – O the best among the Brāhmaṇas, A jīva becomes detached by attaining jñāna. Such a detached person does not have to do any kind of duties. He cannot be a realized soul if he has some duties. A detached person has no duties either here or elsewhere. To be true, jīvanmukta is that one, who realized brahmatattva. The person who knows paramātmātattva becomes disinterested in the worldly matters, stops pondering over his duties and turns his views towards jñāna alone. A person with interest in varṇa and āśrama becomes a fool if he thinks about other matters. It certainly happens. A person who is vulnerable to ariṣaḍvarga such as kāma and krodha will take birth again and again. Pains are inevitable as long as body is there. Therefore, avidyā must be driven away by vidyā. One who can do this alone becomes a yogi. Yogi will be free from anger etc. When they are ruined, one can be free from the relation of body and becomes a liberated soul by removing his tāpatraya (three pains).

Immediately after these verses, Śaṅkarācārya quoted two verses from Śivadharmottarapurāṇa. (Pg.1124)

ज्ञानामृतेन तृप्तस्य कृतकृत्यस्य योगिनः।

नैवास्ति किञ्चित् कर्तव्यमस्ति चेन्न स तत्त्वोवित्।

लोकद्वयेऽपि कर्तव्यं किञ्चिदस्य न विद्यते।

इहैव स विमुक्तः स्यात् सम्पूर्णः समदर्शनः॥<sup>63</sup>

These two verses also teach the greatness of jñāna just like the above verses. Yogi becomes successful when he is contented by the nectar of jñāna. He will have no duties to be done. He cannot be a knower of tattva if he has duties. He can be free from any kind of duty in this world and in the next world. He will be a complete man and gets liberated.

The same is supported by Liṅgapurāṇa. (Pg. 1126)

ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा।

ज्ञानिनः सर्वकर्माणि जीर्यन्ते नात्र संशयः।

क्रीडन्नपि न लिप्येत पापैर्नानाविधैरपि॥<sup>64</sup>

The fire of jñāna turns all the duties into ashes. A person with jñāna is untouched by any kind of sin. Few other verses from Śivadharmottarapurāṇa with the same opinion are

<sup>62</sup> Linga Purana 1-86-105-113

<sup>63</sup> Sivadharmottara Purana 7-22-11-51,52

<sup>64</sup> Linga Purana 1-18-118,119

presented here. (Pg.1126-1127). (These verses are not available in the versions of purāṇas, accessible now.)

तस्माद् ज्ञानासिना तूर्णमशेषं कर्मबन्धनम्।  
कामाकामकृतं छित्वा शुद्धश्चात्मनि तिष्ठति॥  
यथा वह्निर्महान् दीप्तः शुष्कमार्द्रं च निर्दहेत्।  
तथा शुभाशुभं कर्म ज्ञानाग्निर्दहते क्षणात्॥  
पद्मपत्रं यथा तोयैः स्वस्थैरपि न लिप्यते।  
शब्दादिविषयाम्भोभिः तद्वद् ज्ञानी न लिप्यते॥  
यद्वन्मन्त्रबलोपेतः क्रीडन् सर्पैर्न दंश्यते।  
क्रीडन्नपि न लिप्येत तद्वदिन्द्रियपन्नगैः।  
मन्त्रौषधिबलैर्यद्यज्जीर्यते भक्षितं विषम्।  
तद्वत् सर्वाणि पापानि जीर्यन्ते ज्ञानिनः क्षणात्॥

A yogi becomes pure by cutting the bonds of his actions whether they were done with or without a wish with his sword of jñāna and contemplates on ātman. Fire can burn the dry wood as well as wet wood. Similarly, the fire of jñāna can burn both virtuous as well as sinful actions within no time. Lotus leaves remain touched but untouched in the water. Similarly, a jñānin remains touched but untouched in the worldly affairs. A person who knows the mantra of serpents cannot be bitten by the snakes, though he is always moving in the midst of the snakes. Similarly, the serpents called sense-organs cannot do any harm to jñānin. The poison will be ineffective by the strength of mantras or medicines. Similarly, all the sins of jñānī will be reduced to nothing immediately.

In Śvetāśvataropaniṣad – prathamādhyaḥyabhāṣyam (Pg.1133-1135), few purāṇic verses are quoted –

Śrībhagavatpāda began with verses -  
धर्माधर्मो जन्ममृत्यू सुखदुःखेषु कल्पना।  
वर्णाश्रमस्तथा वासः स्वर्गो नरक एव च॥  
कौमारतारुण्यजरावियोगसंयोगभोगानशनव्रतानि।  
इतीदमीदृग्विदयं निधाय तूष्णीमासीनः सुमतिं विविदधि॥

And, established his vedāntic tenet – ब्रह्म सत्यं, जगन्मिथ्या (Brahman is truth and Jagat is false). Dharma – Adharma, Birth – Death, Pleasure – Pain, varṇa – āśrama, Heaven – Hell – all such things are inapplicable to a yogi. Childhood, youth, old age, meeting, separation,

enjoyment, fasting and austerities – a yogi considers all these as the modifications of the prakṛti and remains calm. (These verses are not available in the versions of Purāṇas, accessible now.)

Similarly, few verses in **Viṣṇudharmapurāṇa** are supporting this tenet. They were shown by Śaṅkarācārya. He began with this verse quoted as many as 14 verses. (Pg.1136-1137)

अनादिसम्बन्धवत्या क्षेत्रज्ञोऽयमविद्यया।

युक्तः पश्यति भेदेन ब्रह्म तत्त्वात्मनि स्थितम्॥<sup>65</sup>

आत्मा क्षेत्रज्ञसंज्ञो हि संयुक्तः प्राकृतैर्गुणैः।

तैरेव विगतः शुद्धः परमात्मा निगद्यते॥<sup>66</sup>

A worldly man considers Jīva and Brahma to be different from each other due to avidyā accumulated in him from times unknown. Jīva with the name of kṣetrajña is full of worldly impressions. These verses mean that he can become Paramātmā if he keeps himself away from such impressions.

Later, he quotes 30 verses from **Viṣṇupurāṇa** to prove his tenet of the falsehood of jagat. (Pg.1138-1142)

परमात्मा त्वमेवैको नान्योऽस्ति जगतः पते।

तवैष महिमा येन व्याप्तमेतच्चराचरम्॥

इतीरितस्तेन स राजवर्यस्तत्याज परमार्थदृष्टिः।

स चापि जातिस्मरणान्तबोधस्तत्रैव जन्मन्यपवर्गमाप॥<sup>67</sup>

“O the saviour of the world! You are only the Paramātmā. There is nothing greater than you. The mobile and immobile world is filled with your mahimā.” Having heard these words of Avadhūtā, the king of Sauvīra country attained the knowledge of Paramārtha and gave up the difference between Jīva and Īśvara. It means that even that scholar also attained liberation with that knowledge of tattva. Similarly, Bhagavatpāda showed 5 verses in **Liṅgapurāṇa** along with 8 verses spoken by Parāśara.

To authoritatively prove that oneness is to be observed everywhere and to disapprove the view of difference Śrīśaṅkara presented the texts in **Viṣṇupurāṇa** (Pg.1153). These are those texts.

यदेतद् दृश्यते मूर्तमेतद् ज्ञानात्मनस्तव।

भ्रान्तिज्ञानेन पश्यन्ति जगद्रूपमयोगिनः॥<sup>68</sup>

<sup>65</sup> Vishnudharma Purana 96-13

<sup>66</sup> Vishnudharmaa Purana 100 -61

<sup>67</sup> Vishnu Purana 2-16-24

<sup>68</sup> VishnuPurana 1-4-39



ये तु ज्ञानविदः शुद्धचेतसस्तेऽखिलं जगत्।  
 ज्ञानात्मकं प्रपश्यन्ति त्वद्रूपं पारमेश्वरम्॥<sup>69</sup>  
 निदाघोऽप्युपदेशेन तेनाद्वैतपरोऽभवत्॥<sup>70</sup>  
 सर्वभूतान्यशेषेण ददर्श स तदात्मनः।  
 तथा ब्रह्म ततो मुक्तिमवाप परमां द्विजः॥<sup>71</sup>

“The whole world is your form of jñāna only. The ignorant consider it as the world out of their illusion. However, only those people who are endowed with true knowledge consider the world to be your form of jñāna”. Having received such instructions, Nidāgha considered all the living creatures to be Paramātmān. As a result of that, he could realize Brahman. Understanding that everything is the form of Ātman and nothing exists differently from it is advaitabhāvanā. (Knowledge of indifference) Vedas and śāstras call a person who possesses such indifference as “Brahmabhūta” (Unified with Brahman).

A Text of **Viṣṇupurāṇa** reveals that the single God is called with the names brahma-  
 viṣṇu-maheśvara. It is quoted in **Śvetāśvataropaniṣadbhāṣya** (Pg.1166)

सर्गस्थित्यन्तकरिणीं ब्रह्मविष्णुशिवात्मिकाम्।  
 स सञ्ज्ञां याति भगवानेक एव जनार्दनः॥<sup>72</sup>

Contentment is of nine kinds. Worldly objects make a man full of desires. One who is accustomed to enjoyment cannot avail contentment. Therefore, desires must be controlled. Śrībhagavatpāda intends to say that the same is being conveyed by Śrīmadbhāgavata (Pg.1176). The following is the text of **Bhāgavata** –

जातु कामः कामानामुपभोगेन शाम्यति।  
 हविषा कृष्णवर्त्मव भूय एवाभिवर्धते॥<sup>73</sup>

Śrīsaṅkara showed few texts from **Viṣṇudharmapurāṇa** that reveal the indifference of Jīvātman and Paramātmān. (Pg.1184)

पश्यत्यात्मानमन्यं तु यावद्वै परमात्मनः।  
 तावत्सम्भ्राम्यते जन्तुर्मोहितो निजकर्मणा॥<sup>74</sup>  
 संक्षीणशेषकर्मा तु परं ब्रह्म प्रपश्यति।

<sup>69</sup> VishnuPurana 1-4-41

<sup>70</sup> VishnuPurana 2-16-19

<sup>71</sup> VishnuPurana 2-16-20

<sup>72</sup> VishnuPurana 1-2-66

<sup>73</sup> SrimadBhagavata 9-19-14

<sup>74</sup> Vishnudharma Purana 96-14

अभेदेनात्मनः शुद्धं शुद्धत्वादक्षयो भवेत्॥<sup>75</sup>

“Jīva is bound by various actions as long as he possesses the thought of difference between self and Paramātmān. When all these bonds of actions are wiped out, he will be Parabrahmasvarūpa. O king! Ignorance is the root of the thought of difference between Jīvātman and Paramātmān. Jīva can become Paramātmān as and when this ignorance is annihilated” – it is the gist of these purāṇic texts.

विभेदजनकेऽज्ञाने नाशमात्यन्तिकं गते।

आत्मनो ब्रह्मणो भेदमसन्तं कः करिष्यति॥<sup>76</sup>

ज्ञानात्मकस्यामलसत् राशेरपेतदोषस्य सदा स्फुटस्य।

किं वा जगत्यस्ति समस्तपुंसामज्ञातमस्यास्ति हृदि स्थितस्य॥<sup>77</sup>

As and when the ignorance that causes the difference between Jīvātman and Paramātmān is removed, there would be no chance for this kind of difference – It is the gist of these texts.

While explaining the fruit of dhyāna and the fruit of jñāna, Śaṅkara showed the text of Śivadharmottarapurāṇa as an authority. (Pg.1204)

ध्यानादैश्वर्यमतुलम् ऐश्वर्यात्सुखमुत्तमम्।

ज्ञानेन तत्परित्यज्य विदेहो मुक्तिमाप्नुयात्॥

Dhyāna fetches lots of aiśvarya. Worldly pleasures of high standards can be fetched from that. However, bodily-consciousness is torn down by jñāna and liberation is attained. It is the gist. (This verse is not available in the versions of Purāṇas, accessible now.)

A yogi becomes jīvanmukta as soon as he realizes that ātman is pure. This is shown as the text of Brahmapurāṇa. (Pg.1206)

यस्मिन् काले स्वमात्मानं योगी जानाति केवलम्।

तस्मात्कालात् समारभ्य जीवन्मुक्तो भवेदसौ।

मोक्षस्य नैव किञ्चित् स्यादन्यत्र गमनं क्वचित्।

स्थानं परार्थ्यमपरं यत्र गच्छन्ति योगिनः।

अज्ञानबन्धभेदस्तु मोक्षो बन्धलयस्त्विति॥

There is nothing greater than liberation for a yogi who is in a paramount position. Liberation is nothing but cutting the bondages caused by the ignorance and merging in

<sup>75</sup> Vishnudharma Purana 96-15

<sup>76</sup> Vishnu Purana 6-7-96

<sup>77</sup> Vishnu Purana 5-7-32

Brahman. It is the gist. (These verses are not available in the versions of Purāṇas, accessible now.)

**Liṅgapurāṇa** directed the purport of jīvanmukta (Liberated while living) (Pg.1206) in this way -

इह लोके परे चैव कर्तव्यं नास्ति तस्य वै।<sup>78</sup>

जीवन्मुक्तो यतस्तस्माद् ब्रह्मवित् परमार्थतः॥<sup>79</sup>

One who has no duty to be done in this world or in any other world is called as jīvanmukta. He is indeed brahmajñānī. Even **Śivadharmottarapurāṇa** tells it in this way (Pg.1206) –

वाञ्छात्ययेऽपि कर्तव्यं किञ्चिदस्य न विद्यते।

इहैव स विमुक्तः स्यात् सम्पूर्णः समदर्शनः॥

If at all any wishes are there, all those will be fulfilled. Then, the yogi will have no duty to be done. Therefore, he will become an absolute and will be eligible for liberation – It is the gist. (This verse is not available in the versions of Purāṇas, accessible now.)

Śrīśaṅkara presented the text of **Śivadharmottarapurāṇa** that described the inner state of Yogis. (Pg.1209)

शिवमात्मनि पश्यन्ति प्रतिमासु न योगिनः।

आत्मस्थं यः परित्यज्य बहिःस्थं भजते शिवम्॥

हस्तस्थं पिण्डमुत्सृज्य लिह्यात् कूर्परमात्मनः।

सर्वत्रावस्थितं शान्तं न पश्यन्तीह शङ्करम्॥

ज्ञानचक्षुर्विहीनत्वादन्धः सूर्यं यथोदितम्।

यः पश्येत् सर्वगं शान्तं तस्याध्यात्मस्थितः शिवः॥

आत्मस्थं ये न पश्यन्ति तीर्थं मार्गन्ति ते शिवम्।

आत्मस्थं तीर्थमुत्सृज्य बहिस्तीर्थादि यो व्रजेत्॥

करस्थं स महारत्नं त्यक्त्वा काचं विमार्गति॥

Yogis find paramātmān in self but not in the idols. He is really a fool who ignores paramātmān in self and thinks that he is somewhere else. Lickable syrup is to be taken by the palm but not by one's elbow indeed. Just as a blind man cannot see the rising Sun, a fool cannot find paramātmān who is omnipresent. Those who are unfortunate to find paramātmān

<sup>78</sup> Linga Purana 1-86-106

<sup>79</sup> Linga Purana 1-86-107

in self alone search for him in various tīrthakṣetras. They are like those who go in search of a piece of glass by overlooking at precious gem in the hand. This is indeed the nature of ignorant, according to these verses. (These verses are not available in the versions of Purāṇas, accessible now.)

What is Samādhi? **Viṣṇupurāṇa** answered that question in this way (Pg.1210)

तस्यैव कल्पनाहीनस्वरूपग्रहणं हि यत्।

मनसा ध्याननिष्पाद्यं समाधिः सोऽभिधीयते॥ <sup>80</sup>

Without having difference of The Meditator, Meditation and Meditated, if the unique union of these three is clearly observed, it is called as samādhi – It is the gist of this verse.

The one who posses Bhaga is Bhagavān. Bhaga includes six essentials. They are - 1) Comprehensive Aiśvarya 2) Dharma 3) Fame 4) Riches 5) Jñāna and 6) Detachment. This is instructed by **Viṣṇupurāṇa** in this way – (Pg.1252)

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः।

ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा॥ <sup>81</sup>

According to the text - **कपिलोऽग्रजः** of purāṇa, Bhagavatpāda quoted few verses saying that Kapila is the first among Jñānayogins. However, we have to find yet, which of the purāṇas is the source of these verses.

In this way, Śrīsaṅkara quoted number of Purāṇic texts in Śvetāśvataropaniṣad.

**Bṛhadāraṇyakopaniṣad** – prathamādhyaṃya – fourth brahmaṇa – in sixth mantrabhāṣya, there is a line – “पुराणे च – ब्रह्मवृक्षः सनातनः” (Pg.189) This sentence occurs in the order of description of saṃsāravṛkṣa (Tree of the world) Here, the authority of purāṇa is clearly visible.

Karma is configured to be full of ignorance. Vidyā is configured to be full of jñāna. With an opinion that these words of Vyāsamaharṣi might not be heard by few people, Śrīsaṅkara explained the difference between karma and jñāna in the form of questions and answers in his bhāṣya (Pg. 539-540). These verses are present in the Mahābhārata.

यदिदं वेदवचनं कुरु कर्म त्यजेति च।

कां गतिं विद्यया यान्ति कां च गच्छन्ति कर्मणा॥ <sup>82</sup>

एतद्वै श्रोतुमिच्छामि तद्भवान् प्रब्रवीतु मे।

एतावन्योन्यवैरूप्ये वर्तते प्रतिकूलतः॥ <sup>83</sup>

<sup>80</sup> Vishnu Purana 6-7-92

<sup>81</sup> Vishnu Purana 6-5-74

<sup>82</sup> The Mahabharata – Vana 2-70

कर्मणा बध्यते जन्तुर्विद्यया च विमुच्यते।

तस्मात्कर्म न कुर्वन्ति यतयः पारदर्शिनः॥<sup>84</sup>

“Veda encourages to perform karmas and even to avoid Karmas. What is attained by vidyā and what is attained by karma? I want to know this. Kindly explain it for me. Karma and Jñāna are reciprocally opposites. Aren’t they? That is why I get this doubt” – this is the question. Answer to this question is this – Jīva is bound in the world by his karmas. He will be released by jñāna. That is why the eminent seers do not perform karmas – It is the gist.

In Fourth adhyāya - 4th brāhmaṇa – ninth mantrabhāṣya (Pg.1153) a verse from śāntiparva is this –

अपुण्यपुण्योपरमे यं पुनर्भवनिर्भयाः।

शान्ताः सन्न्यासिनो यान्ति तस्मै मोक्षात्मने नमः॥<sup>85</sup>

It means, whatever the serene-hearted and the sannyāsins that are not afraid of rebirth after all the sins and virtues are removed is, the Liberation.

In Fourth adhyāya - 4th brāhmaṇa – (Pg.1153) this is a verse from śāntiparva –

त्याग एव हि सर्वेषामुक्तानपि कर्मणाम्।

वैराग्यं पुनरेतस्य मोक्षस्य परमोऽवधिः॥<sup>86</sup>

All the karmas are supposed to be evaded. Detachment is the step stone for liberation. This is the gist.

**Chāndogyopaniṣad** – 5th adhyāya – 10th khaṇḍa – bhāṣya – (Pg.467) – Meaning of a line is like this – According to the authority of purāṇas and smṛtis for the earnest celibates who are ūrdhvaretas, uttaramārga related to the Sun is well-known. (पुराणस्मृतिप्रामाण्यादूर्ध्वरेतसां ब्रह्मचारिणामुत्तरेणार्यम्णः पन्थाः प्रसिद्धः।)

In the same context, after few lines, another line of bhāṣya is like this – “paurāṇikas are saying like this”. (तथा च पौराणिका- - - इत्याहुः।)

In seventh adhyāya 26th khaṇḍa (Pg.761) – Śrīśaṅkara quoted a verse in **Viṣṇupurāṇa** while defining Bhagavān –

उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिम्।

वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति॥<sup>87</sup>

<sup>83</sup> The Mahabharata – Santi 233-2

<sup>84</sup> The Mahabharata – Santi 233-7

<sup>85</sup> The Mahabharata – Santi 47-36

<sup>86</sup> The Mahabharata – Santi 308-29

<sup>87</sup> Vishnu Purana 6-5-78

Bhagavān is he, who knows the origin, destruction, arrival, departure of all the beings and who knows both vidyā and avidyā.

In this way, when upaniṣadbhāṣya is closely observed, it is clearly known that Śrīśaṅkarabhagavatpāda quoted numbers of texts from Purāṇas in support of his tenets.

## II Purāṇic Testimony from Śrīmadbhagavadgītābhāṣya –

Śrīmadbhagavadgītā – 3rd adhyāya – in the bhāṣya of 37th verse, 2 verses from Viṣṇupurāṇa are quoted. (Pg.102)

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः।

ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा॥<sup>88</sup>

This verse explained the meaning of the word ‘Bhaga’. The one who posses Bhaga is Bhagavān. Bhaga includes six essentials. They are - 1) Comprehensive Aiśvarya 2) Dharma 3) Fame 4) Riches 5) Jñāna and 6) Detachment. According to the same पुराण, the word भगवान् is explained in this way as well –

उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिम्।

वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति॥<sup>89</sup>

Bhagavān is he, who knows the origin, destruction, arrival, departure of all the beings and who knows both vidyā and avidyā.

Both these verses are shown in Śvetāśvatarabhāṣya also. But, there is a little textual difference in the first verse.

In the bhāṣya of first verse of the 15th adhyāya, he quoted 4 verses of purāṇas. (Pg.365-366) Among these four, 3 verses are seen in Brahmāṇḍapurāṇa and 4th verse is seen in the Mahābhārata with a little variation.

अव्यक्तमूलप्रभवस्तस्यैवानुग्रहोत्थितः।

बुद्धिस्कन्धमयश्चैव इन्द्रियान्तरकोटरः॥<sup>90</sup>

महाभूतविशाखश्च विषयैः पत्रवांस्तथा।

धर्माधर्मसुपुष्पश्च सुखदुःखफलोदयः॥<sup>91</sup>

आजीव्यः सर्वभूतानां ब्रह्मवृक्षः सनातनः।

एतद् ब्रह्मवनं चैव ब्रह्माचरति नित्यशः॥<sup>92</sup>

<sup>88</sup> Vishnu Purana 6-5-74

<sup>89</sup> Vishnu Purana 6-5-78

<sup>90</sup> Brahmanda Purana 1-5-100

<sup>91</sup> Brahmanda Purana 1-5-101

एतच्छित्वा च भित्वा वा च ज्ञानेन परमासिना।

ततश्चात्मरतिं प्राप्य तस्मान्नावर्तते पुनः॥<sup>93</sup>

This is the meaning of the verses that described the tree of saṃsāra – The tree is originated from the root of Avyakta. It is grown up with the grace of that same root. Its branches are buddhi. Its hollows are sense organs. Its sub-branches are mahābhūtās. Dharma and Adharma are its flowers. Sukha and duḥkha are its fruit. This is an eternal that gives life to all the beings. This is called as brahmavṛkṣa. Jñānin cuts this tree with the sword called as jñāna and stably remains there by experiencing the bliss of ātmānanda.

In this way, the texts of purāṇas are seen quoted in 3rd and 15th chapters of Śrīmadbhagavadgītā.

### III Purāṇic Testimony in Brahmasūtrabhāṣya

**Brahmasūtrabhāṣya** – In 2nd adhyāya - 1st adhikaraṇa – Bhagavatpāda quoted the following text of purāṇa. (Pg.434) It is a verse from **Vāyupurāṇa**.

अतश्च सङ्क्षेपमिमं शृणुध्वं नारायणः सर्वमिदं पुराणः।

न सर्गकाले च करोति सर्वं संहारकाले च तदति भूयः॥<sup>94</sup>

Śrīmannārāyaṇa is eternal and omnipresent. He is the originator and absorber as well. – It is the gist.

In the same adhikaraṇa, he showed this verse from **Brahmāṇḍapurāṇa** (Pg.444) saying it was being said by paurāṇikas –

अचिन्त्याः खलु ये भावाः न तांस्तर्केण योजयेत्।

प्रकृतिभ्यः परं यच्च तदचिन्त्यस्य लक्षणम्॥<sup>95</sup>

Brahmapadārtha is rooted in śabda. It is out of the reach of inferior logic. It can be known only through instructions.

The same verse is quoted in some other place, in the same adhikaraṇa. (Pg.476) However, it is not known that from which purāṇa this is taken.

In this way, Purāṇic texts quoted in Śrīśaṅkara's Prasthānatrayabhāṣya that are observed by our eyes are exhibited.

**A small discussion** – Śrīśaṅkara quoted many texts from śrutis, smṛtis and purāṇas in his bhāṣyagranthas, suitable to various contexts. Not only from śruti-smṛti-purāṇagranthas but

<sup>92</sup> Brahmanda Purana 1-5-102

<sup>93</sup> The Mahabharata - Asvamedha – 47-14

<sup>94</sup> Vayu Purana (Purvardha) 1-185

<sup>95</sup> Brahmanda Purana 15-17

from the Mahābhārata also, so many verses were quoted by him. The Mahābhārata does not belong to any of these three categories. It is called as “Itihāsa”. Śaṅkarabhagavatpāda is claimed as “श्रुतिस्मृतिपुराणानामालयम्” but not as “इतिहासालयम्”. A question may arise here. Is it not a deficiency if ācārya who quoted number of texts from Mahābhāratetiḥāsa is not called as “itiḥāsālaya”?

The above question can be answered in two ways. 1) Śrīśaṅkara described the Mahābhārata as a smṛti. 2) When a word is employed, its meaning is communicated to us. This is the experience of all. However, when the meaning of another word is to be conveyed by the same word, “उपलक्षणा” is undertaken. This is accepted by śāstra. “एकपदेन तदर्थान्यपदार्थकथनम् उपलक्षणम्।” A small instance – If somebody says, “Rice is kept under the Sun in the backyard. See that it is not eaten pigeons,” he also means that the rice is not only to be protected from pigeons but it is to be protected even from other birds and animals as well. Similarly, here, by the word “purāṇa”, even “itiḥāsa” also can be taken. There is no doubt about this. Books such as Mahābhārata, composed by Vyāsa etc., are as important as purāṇas. That is why it is said that इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्।

Therefore, few verses that were quoted by Bhagavatpāda are set here –

### I Testimony of the Mahābhārata in Upaniṣadbhāṣya –

Īśāvāsyopaniṣad – In 3rd mantrabhāṣya (Pg.30) Text of śāntiparva –

द्वामिवावथ पन्थानौ यत्र वेदाः प्रतिष्ठिताः।

प्रवृत्तिलक्षणो धर्मो निवृत्तौ च सुभाषितः॥<sup>96</sup>

Veda suggested two ways for the elevation of human beings. 1) Pravṛttidharma 2) Nivṛttidharma. Pravṛttidharma instructs – How a man should behave? What a man should do? etc. Nivṛttidharma instructs – How a man should not behave? What a man should not do? etc.

### Kenopaniṣad –

प्रक्षाळनाद्धि पङ्कस्य दूरादरस्पर्शनं वरम्।<sup>97</sup>

It is a sentence in Vanaparva.

It is not good to regret once after performing karmas. It is better to take the path jñāna right from the beginning. It is the suggestion.

कर्मणा बध्यते जन्तुर्विद्यया च विमुच्यते।

<sup>96</sup> The Mahabharata – Santi 233-6

<sup>97</sup> The Mahabharata – Vana 2-47



तस्मात्कर्म न कुर्वन्ति यतयः पारदर्शिनः॥<sup>98</sup>

This sentence of **Śāntiparva** appears in **Kenopaniṣad**. (Pg.67). Jīva is bound by his karmas in the saṃsāra. He will be released by jñāna. Therefore, the farsighted great ones do not perform karmas. This is the meaning.

“ज्ञानमुत्पद्यते पुंसां क्षयात् पापस्य कर्मणः॥”<sup>99</sup>

This is a sentence from **Śāntiparva**. (Pg.191) It means that jīva would attain jñāna after all his sinful actions are diminished.

**Praśnopaniṣad –**

त्यजेदेकं कुलस्यार्थं॥<sup>100</sup>

This is a maxim from **Udyogaparva**. (Pg.415)

“If needed, one of the family members can be sacrificed for the establishment of family. Caste can be sacrificed for the betterment of a village. A village can be sacrificed for the safety of the country. If needed, the world can be sacrificed for self.” It is the meaning of this verse.

**Muṇḍakopaniṣad –**

मनसश्चेन्द्रियाणां च हयैकाग्र्यं परमं तपः॥<sup>101</sup>

This is a verse in **Śāntiparva**. (Pg.533). “Having total control over mind and other sense organs is the best form of tapas.” It is the meaning of the verse.

शकुनीनामिवाकाशे जले वारिचरस्य च॥

पदं यथा न दृश्येत तथा ज्ञानवतां गतिः॥<sup>102</sup>

No tracks are left by birds in the sky and by the aquatic animals in the water. Similarly, we cannot track the actions of jñānins in the world. This is the meaning of the verse. It is quoted from **Śāntiparva** by Śaṅkara. (Pg.550)

**Māṇḍūkyaopaniṣad –**

Meaning of the verse taken in **Muṇḍakopaniṣad** is seen in the verse taken in **Māṇḍūkyaopaniṣad** also. With a little variation, this verse is also present in **Śāntiparva**. (Pg.800)

सर्वभूतात्मभूतस्य सर्वभूतहितस्य च॥

<sup>98</sup> The Mahabharata – Santi 233-7

<sup>99</sup> The Mahabharata – Santi 233-7

<sup>100</sup> The Mahabharata – Udyoga 37-16

<sup>101</sup> The Mahabharata – Santi 242-4

<sup>102</sup> The Mahabharata – Santi 174-19

देवा अपि मार्गे मुह्यन्त्यपदस्य पदैषिणः॥ <sup>103</sup>

A liberated soul is like the soul and well wisher of all the beings. Even Devas are confused while searching for him because no foot prints are left by him in the world.

**Taittirīyopanaṣad** – In Śīkṣāvallī Caturthānuvākabhāṣya (Pg.916) The following verse is taken from **Śāntiparva**. This is shown in **Kenopaniṣad** as well.

ज्ञानमुत्पद्यते पुंसां क्षयात् पापस्य कर्मणः।

यथाऽऽदर्शतले प्रख्ये पश्यन्त्यात्मानमात्मनि॥ <sup>104</sup>

Humans attain jñāna only when their sins are destroyed. Our face is seen in the mirror only when it is clean. Similarly, one can see oneself in the purified mind.

In Bhṛguvallī, Prathamānuvākabhāṣya (Pg.1076) this verse in **Śāntiparva** was shown in **Kenopaniṣad** as well.

मनसश्चेन्द्रियाणां च ह्यैकाग्र्यं परमं तपः।

तज्ज्यायः सर्वधर्मेभ्यः स धर्मः पर उच्यते॥ <sup>105</sup>

Controlling the mind and other sense organs is the best form of Tapas. Controlling the sense organs is the better of all dharmas. – It is the meaning of this verse.

## II Testimony of the Mahābhārata in Śrīmadbhagavadgītābhāṣya

This is a verse of **Śāntiparva** in **Śrīmadbhagavadgītā** – 2nd adhyāya (Pg.45)

द्वाविमावथ पन्थानौ यत्र वेदाः प्रतिष्ठिताः।

प्रवृत्तिलक्षणो धर्मो निवृत्तौ च सुभाषितः॥ <sup>106</sup>

Veda suggested two ways for the elevation of human beings. 1) Pravṛttidharma 2) Nivṛttidharma. Pravṛttidharma instructs – How a man should behave? What a man should do? Etc. Nivṛttidharma instructs – How a man should not behave? What a man should not do? Etc. This verse is present in **13<sup>th</sup> adhyāya** as well. (Pg.300)

This is a verse of **Śāntiparva**, quoted in 13th adhyāya. (Pg.51)

अदर्शनादापतितः पुनश्चादर्शनं गतः।

नासौ तव न तस्य त्वं वृथा का परिदेवना॥ <sup>107</sup>

<sup>103</sup> The Mahabharata – Santi 254-32

<sup>104</sup> The Mahabharata – Santi – 197-8

<sup>105</sup> The Mahabharata – Santi – 242-4

<sup>106</sup> The Mahabharata – Santi – 233-6

<sup>107</sup> The Mahabharata – Stree – 2-8

Progeny, friends and others are present even before your birth. But they are not seen. Later also, they do not appear. Actually, they are not yours. You are not theirs. Therefore, you do not deserve to feel pain for them. This is the meaning of this verse.

This is a verse of **Śāntiparva** in 3rd adhyāya (Pg.79)

कर्मणा बध्यते जन्तुर्विद्यया च विमुच्यते।

तस्मात्कर्म न कुर्वन्ति यतयः पारदर्शिनः॥ <sup>108</sup>

Jīva is bound by his karmas in the saṃsāra. He will be liberated by jñāna. Therefore, the farsighted great ones do not perform karmas. This is the meaning of the verse.

In the same adhyāya, (Pg.85) this is another verse in **Śāntiparva** –

ज्ञानमुत्पद्यते पुंसां क्षयात् पापस्य कर्मणः। <sup>109</sup>

It means that humans attain jñāna only after their sins are totally destroyed.

This is a verse of **Śāntiparva** in 6th adhyāya.

नैतादृशं ब्राह्मणस्यास्ति वित्तम्

यथैकता समता सत्यता च।

शीलं स्थितिर्दण्डनिधानमार्जवम्

ततस्ततश्चोपरमः क्रियाभ्यः॥ <sup>110</sup>

Equality, Truth, Character, Stability, Non-violence, Straightforwardness, Sacrificing the karmas – These indeed are the properties of a brāhmaṇa. It means that there are no greater properties.

This is another verse of **Śāntiparva** in 6th adhyāya. (Pg.174)

काम जानामि ते मूलं सङ्कल्पात् किल जायसे।

न त्वां सङ्कल्पयिष्यामि तेन मे न भविष्यसि॥ <sup>111</sup>

O desires! I do know your root. You are born from the root of volition. I won't allow any kind of volition, so that, you cannot reach me. – It is the meaning of the verse.

This is a verse of **Śāntiparva** in 12th adhyāya. (Pg.296)

येन केनचिदाच्छन्नो येन केनाचिदाशितः।

यत्र क्वचन शायी स्यात् तं देवा ब्राह्मणा विदुः॥ <sup>112</sup>

It was a question – Who is a brāhmaṇa? Meaning of this verse is the answer of that question – Somebody gives him clothes. Some other one offers him food. He rests

<sup>108</sup> The Mahabharata – Santi – 237-7

<sup>109</sup> The Mahabharata – Santi – 197-8

<sup>110</sup> The Mahabharata – Santi – 169-35

<sup>111</sup> The Mahabharata – Santi – 171-25

<sup>112</sup> The Mahabharata – Santi – 237-12

somewhere. He does not possess anything for self. Gods say that a person with these characteristics is called as a brāhmaṇa.

This is a verse of Śāntiparva in 13th adhyāya. (Pg.301)

सर्पान् कुशाग्राणि तथोदपानं ज्ञात्वा मनुष्याः परिवर्जयन्ति।

अज्ञानतस्तत्र पतन्ति केचिद् ज्ञाने फलं पश्य तथा विशिष्टम्॥ <sup>113</sup>

When a man notices snakes, thorns and a tank, a man will remain attentive and remains away from them. Those who are not attentive will fall. Similarly, only the jñānins can attain the fruit of liberation. It is the meaning of the verse.

### III Testimony of the Mahābhārata in Brahmasūtrabhāṣya

1 “antastaddharmopadeśāt” (1-1-20) in Sūtrabhāṣya (Pg.196) a verse from Śāntiparva is quoted.

मया ह्येषा मया सृष्टा यन्मां पश्यसि नारद।

सर्वभूतगुणैर्युक्तं मैवं मां ज्ञातुमर्हसि॥ <sup>114</sup>

It means – O Nārada, I created this māyā. You are able to see me. But you cannot perceive me consisting of the characteristics of all the beings.

This verse is also present in “दर्शयति चाथो अपि स्मर्यते।” (3-2-17) sūtrabhāṣya (Pg.710).

2 This is a verse from Vanaparva in sūtrabhāṣya of “शब्दादेव प्रमितः।” (1-3-24) (Pg.315)

अथ सत्यवतः कायात् पाशबद्धं वशं गतम्।

अङ्गुष्ठमात्रं पुरुषं निश्चकर्ष यमो बलात्॥ <sup>115</sup>

It means – Yama pulled out jīva of the size of a thumb bound by his noose out of the body of Satyavān.

3 This is a verse from Śāntiparva in sūtrabhāṣya of “विरोधः कर्मणीति चेत्।” (1-3-27) (Pg.320)

आत्मनो वै शरीराणि बहूनि भरतर्षभ। <sup>116</sup>

योगी कुर्याद् बलं प्राप्य तैश्च सर्वैर्महीं चरेत्।

प्राप्नुयाद् विषयान् कैश्चित् कैश्चिदुग्रं तपश्चरेत्॥ <sup>117</sup>

It means - O the best among Bharata’s family! Ātman possesses many bodies. A Yogin can perform severe tapas with those bodies.

<sup>113</sup> The Mahabharata – Santi – 194-14

<sup>114</sup> The Mahabharata – Santi – 326-43

<sup>115</sup> The Mahabharata – Santi – 281-16

<sup>116</sup> The Mahabharata – Santi – 289-26

<sup>117</sup> The Mahabharata – Santi – 289-27

4 This is a verse from Śāntiparva in sūtrabhāṣya of “शब्द इति चेन्न” (1-3-28) (Pg.322)

अनादिनिधना नित्या वागुत्सृष्टा स्वयम्भुवा।<sup>118</sup>

It means - Speech has no beginning and no ending. The Speech created by Brahmadeva was manifested in the form of Veda, earlier. Later, all the Dharmas emerged on the base of Veda.

5 This is a verse from Śāntiparva in sūtrabhāṣya of “स्मृत्यनवकाश दोषप्रसङ्ग इति चेत्” (2-1-1) (Pg.435)

बहूनां पुरुषाणां हि यथैका योनिरुच्यते।

तथा तं पुरुषं विश्वमाख्यास्यामि गुणाधिकम्॥<sup>119</sup>

It means – The root of the creation of all the human beings is just one. I explain about such puruṣa who excels with various qualities.

6 This is a verse from Śāntiparva in sūtrabhāṣya of “विपर्ययेण तु क्रमोऽत उच्यते।” (2-3-14) (Pg.595)

जगत्प्रतिष्ठा देवर्षे पृथिव्यप्सु प्रलीयते।

ज्योतिष्यापः प्रलीयस्ते ज्योतिर्वायौ प्रलीयते॥<sup>120</sup>

It means – O divine sage! The earth submerges in the water. Water submerges in the light. The light submerges in the air. It is a reverse order.

7 This is a verse from Śāntiparva in sūtrabhāṣya of “तद्गुणसारत्वात् तु तद्व्यपदेशः प्राज्ञवत्।” (2-3-29) (Pg.609)

उपलभ्याप्सु चेद्गन्धं केचिद् ब्रूयुरनैपुणाः।

पृथिव्यामेव तं विद्यात् अपो वायुं च संश्रितम्॥<sup>121</sup>

It means – When both the water and the air are available on the earth itself, it is not a great thing to extract odour out of water.

8 This is a verse from Śāntiparva in sūtrabhāṣya of “कृत्यात्येऽनुशयवान्।” (3-1-8) (Pg.670)

कदाचित्सुकृतं कर्म कूटस्थमिह तिष्ठति।

मज्जमानस्य संसारे यावददुःखाद्विमुच्यते॥<sup>122</sup>

It means – A virtuous deed done at some time can liberate us from the entire saṃsāra.

<sup>118</sup> The Mahabharata – Santi – 224 -55

<sup>119</sup> The Mahabharata – Santi – 338-25

<sup>120</sup> The Mahabharata – Santi – 326-28

<sup>121</sup> The Mahabharata – Santi – 224-40

<sup>122</sup> The Mahabharata – Santi -279-17

9 This is a verse from Śāntiparva in Sūtrabhāṣya of “अपि च संराधने प्रत्यक्षानुमानाभ्याम्।”<sup>123</sup>

यं विनिद्रा जितश्वासाः सन्तुष्टाः संयतेन्द्रियाः।  
ज्योतिः पश्यन्ति युञ्जानास्तस्मै योगात्मने नमः॥  
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥<sup>124</sup>

It means – Those who have conquered sleep, air and sense organs, and those who are contented can see the inner self. I bow to such yogātman. Yogins can see such eternal Bhagavān.

10 This is a verse from Śāntiparva in Sūtrabhāṣya of “सर्वापेक्षा च यज्ञादिश्रुतेरश्ववत्।”<sup>125</sup>

कषायपक्तिः कर्माणि ज्ञानं तु परमा गतिः।  
कषाये कर्मभिः पक्वे ततो ज्ञानं प्रवर्तते॥<sup>126</sup>

It means – one attains jñāna when one’s karmas are completely ripened. In this way, so far, the texts of Mahābhārata are presented in the Bhāṣya of Prasthānatraya.

In this way, I presented only those texts of Purāṇas and Mahābhārata of Vyāsamaharṣi that I could find in Śrīśaṅkara’s Prasthānatrayabhāṣya. Still, there are many more texts. But, if we continue to gather all such texts of Vyāsa, this essay would be oversized. So, it is a wish to put an end to this here.

**A Request** – Defining the word Purāṇa just according to their free thought in a way that is not accepted by śāstras cannot be encouraged. Similarly, an unpleasant concept – that – “We respect Vyāsamaharṣi and Śaṅkarabhagavatpāda but Purāṇas composed by Vyāsa are not acceptable to us” – is not pardonable. It is a big imperfection. Those who are half-knowledged but claim themselves omniscient cannot be pleased even by Lord Brahman, as it was rightly said by Bhartṛhari. We always remember his words in such contexts.

अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः।  
ज्ञानलवदुर्विदग्धं ब्रह्मापि नरं न रञ्जयति॥<sup>127</sup>

Therefore, the texts of Purāṇas and Itihāsas are always respectable to us. No other thought should be entertained here.

॥नमो महद्भ्यः॥

<sup>123</sup> Santi Parva in Sutrashashya (3-2-24) (Pg.722)

<sup>124</sup> The Mahabharata – Santi – 47-35

<sup>125</sup> Santi Parva In Sutrashashya (3-4-26) (Pg.597)

<sup>126</sup> The Mahabharata – Santi – 262-36

<sup>127</sup> Subhashita Trissati – Niti Sataka -3



Añjanā and Kesarin visit Varāhasvāmin on Venkaṭādri







### **3. SRI VENKATACHALA MAHATMYAM- TESTIMONY (VERACITY)**

**Dr. Samudrala Venkata Ramanujacharyulu**

There are 3 grandhas which reveal the connection between the sacred hill of Tiruamala and Sri Srinivasa. They are itihisas speaking about the integrity and glory of our tradition:

1. Sri VenkatachalaMahatyam.
2. Sri Venkatachalaltihasas
3. Tirumala's conventional practice

Among these, the first is not an independent work by a single author. It is only a collection of facts from the parts of puranas. The puranas referred in this collection, if not all parts, some have been quoted by Bhagavad Sri Ramanujacharya. Then his holiness depended on the puranas for ascertaining the fact that the figure/ idol was that of Sri Venkateswara. Thousands of years ago doubts were raised about the appearance of an idol on the sacred Tirumala hills.

Though the vedas, the smrutis or the puranas were taken to resolve the debate many evidences were found from the puranas.

In earlier times our antecedents including saivites, to defend the arguments on their side, took recourse to the puranas only.

In this context, a disciple of B. Ramanujaananthacharya resolved the issue using evidences from B. Ramanujaananthacharya's arguments, his compilation of texts from puranas and also the counter arguments from the defendants; this is accessible in the book 'Sri Venkateswaraltihasmala'.

Descriptions are given about the process of argument and counterargument in more or less 5 volumes. Likewise, the decisions taken up by his/holiness B. Ramanujaananthacharya have been brought out in a book form by his disciple, Ananthacharya. The following are the puranas used and taken for exemplification:

1. VamanaPurana 2. Sri VarahaPurana 3. Padma Purana 4. Garuda Purana 5. Brahmandapurana 6.Bhavishyottarapurana 7.Brahma purana 8.Skandapurana 9. Markandeyapurana 10.Seshadharma in Harivamsa. This has been supported in detail in the itihasa Mala (garland); B. Ramanujaananthacharya confirmed the debates on many issues in the assembly hall of King Yadava; besides this, to prove the presence of Sri Venkateswara on the hills he discovered many facts from the puranas.

Here a question may be raised. If there is no testimony of Purana, can't it be possible to say the god on tirulala hills as Srinivasa? Veda mantras like Aaraayani confirms it. Isn't so! True. The Aaraayani mantra of Dasama mandala in Rugveda undoubtedly confirms the vishayaka of Srinivasa. However, there is a question related to the conformity of the mantara as the vishayaka of Srinivasa. Again it is necessary to depend on Puranas to confirm this too. It is very clear even before the mantra is assigned to the vishayaka of Srinivasa, undoubtedly it is Puranas which assigned the vishayaka of Srinivasa to this mantra is confirmed.

अरायिकाणे विकटे गिरिं गच्छेति तं विदुः।

एवं वेदमयः साक्षात् गिरीन्द्रः पन्नगाचलः॥<sup>128</sup>

The tests of Bhavishyottarapurana make the summary of the sloka clear. If one cannot accept the VamanaPurana as standard proof of Sri VenkatachalaMahatmyam", no other Agama tradition would recognise the contents of the sacred book. Puranas downright resolve the fact that Vaikhanasa Agama is an ancient one.

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<sup>128</sup> Srivenkatachala Mahatmyam (Bhavishyottarapurana Tirthakhandantargatam 4-21,22) Pg.294, 2<sup>nd</sup> Vol. TTD publications

## In BhavishyottaraPurana:

कन्यामासङ्गते भानौ द्वितीयायां जगत्पतेः।

ध्वजारोहणमाधाय साङ्कुरार्पणमेव च।

वैखानसमुनश्रेष्ठैः पूजा मन्त्रैः प्रकलिपिता॥<sup>129</sup>

Slokas like the above one describe that the texts of Vaikhanasa Agama have been very ancient. If one cannot accept the puranas of Sri Venkateswara as established facts in the issue relating to the presence of Sri Venkateswara on the sacred hills, it would be unperceivable; also, doubts are never to be raised in the truth about the manner in which the wedding of Sri Padmavathi other proof available. Then this history of Tirumala would downright be unrecognised.

Sri Ramanuja, with great effort, collected information on the facts relating to the description of the glory of the Lord from the puranas; in Yadava Raja Sabha. The issue was resolved by his disciple Sri Ananthacharya in the following way in the book 'Itihasa Mala'.

“अथ श्रीवेङ्कटाचलमाहात्म्यपरिशीलन - तत्पर्वत - साधारणकतिपय - धर्मविशेष - व्यवस्थापन - वृत्तान्तः उच्यते। श्रीवेङ्कटाचलमाहात्म्यविषयपुराणभागान् समन्ततः परिशीलयन्, भगवान् रामानुजमुनिः”<sup>130</sup>

Only because many scholars have debated on this issue, parts of the puranas have become popular as Sri VenkatachalaMahatmyam. Before Sri Ramanuja none viewed at the topics present in the various parts of the puranas. Even after Sri Ramanujacharya when these parts have been acknowledged, none worked on it. It was only after 5-6 thousand years scholars took special efforts to gather the parts and make it a complete work to prove the glory of Sri Venkateswara. If one is to observe the topics in the way parts of the puranas have been debated upon, it was after Sri Ramanuja's period that they have published, becomes clear. When a

<sup>129</sup> Srivenkatachala Mahatmyam (Bhavishyottarapurana Tirthakhandantargatam 14-21,22) Pg. 437, 2<sup>nd</sup> Vol. TTD publications

<sup>130</sup> Sri venkatachaletihasa mala- Saptama stabakarambham Pg. 184

question arises where the evidences for this is, downright, it may be proper to say that the great scholars themselves are to be taken examples. Our earlier scholars have shown examples from many sacred texts. Due to passage of time, if these have disappeared, then one cannot complain that they are unsupported documents.

For example, His Holiness Sri Sankaracharya has debated the issue in his Sutrabhasya and also with his earlier scholars. Among them, BhartruPrapanchacharya is one. His holiness Sri Sankaracharya has said that his great scholar has revealed ancient Brahma ParinamaVadam. His arguments have been published in Suresvaracharya's book in detail. The sacred works of BhartruPrapanchacharyahave have never been questioned as being fictitious even by His Holiness Sri Sankaracharya or Suresvaracharya; if one daringly or without faith in the works argue, there can't be any other misrepresentation. In the same way, Sri Ramanuja in his commentaries have debated the names of Tanka-Dramida-Baruchi, and Kapardhi; also, the texts of Tanka-Dramida. Even their texts are not available in the present days. Our Acharyas His Holiness Sri Sankaracharya, and Ramanujacharya have debated on SankarshKandam and DaivataKhandam; some such sutras are found in scripts, some others are unavailable. Even then no one can say their arguments can't stand as evidences. However, no one claim their sources as nonstandard. It is like criticising the scholarship of great scholars than their works.

Sri Ramanuja discoursed in the court hall of King Yadava citing examples from puranas. These are available in scripts. even later they are available. the stories related to Sri Venkatesa in those puranas well taken as examples in the later years also. Though the informationaboutthe celestial wedding of Padmavati with Sri Venakteswarawas debated in the puranas first, later around 1000 years ago, still later 5-6 thousand years ago, TarikondaVengamamba and Venkatadwarialso come in this line.

The stories in the puranas are being respected by the scholars, the legends and myths created on Sri VenkateswaraMahatyam by the scholars after much debating cannot be such a conclusion by resorting to the modern style of deliberations and after investigating the authenticity of the work. Like wise if any answer is not found in the present-day texts they can't be considered as fictitious. They may be considered using -----. Justice. Thus research work went on for years on the holy book "Sri VenkateswaraMahatyam' which is a compilation from parts of the puranas. Dr. K.V. Raghavacharya, a scholar, worked in detail on the issue and stressed the fact that the puranas referred to Sri Venkateswara mahatyam. But there was no mention about the inclusion of Srimadbhagavatam in the list of puranas. The fact that the editor did not include it, was due to the non observance it by the author at that time. In the Bhagavadgita in the description of the pilgrimage taken up by Balarama, there is a reference to the truth that the Lord visited Venkatagiri (the sevenhills).

स्कन्दं दृष्ट्वा ययौ रामः श्रीशैलं गिरिशालयम्।  
द्रविडेषु महापुण्यं दृष्ट्वाद्रिं वेङ्कटं प्रभुः॥ <sup>131</sup>

Sage Bhrungee with provocation coming from other rishis, once attempted to test the qualities of patience and calmness in the Tirumala hills (the three Lords). He wished to bring this to light up on this earth. The incident is described in detail in the 89<sup>th</sup> chapter of SrimadBhagavatam. Yet this information did not find a place in the puranas. Besides this, some facts from VarahaPurana which still remain need to be added to this compilation; this was found to be the case, by some scholars in 2009. More or less 5 chapters which are available now have not found a place in this compilation. Later there was a proposal to include it in the transformation of reforms.

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<sup>131</sup> Bhagavatam, 10<sup>th</sup> skandha, Uttarabhaga 79-13

There is a possibility of some getting lost. Even before Sri Ramanuja's period there might have been overviewed parts of the puranas.

We do not know any one of them for the group of people who believe in the presence of the Lord upon the Hills and for those who doubt that the Lord might be Skanda or some other deity, one might affirm that the puranas remain the authority forever to all people or for all time. Some debated on the issue that the Lord is Skanda by referring to some purana texts Sri Ramanuja condemned, their arguments by explaining the summary. From this it becomes clear that puranas remain the authority for the ancient or principled scholars. By *exhibiting* the above referred 11 puranas, smruthis, Agama Vachanas, Sri Ramanuja announced the world the glory of Srivenkateswara. In this context, he debated on the VamanaPurana in 30 places and the next place was to VarahaPurana, in the same way there were those of Bhavishyottara and Markhandeyapuranas.

There was an apprehension or uncertainty as to who first and foremost christened the compilation of Puranas as Sri VenkatachalaMahatyam'. Researchers answered this question saying it was Pasindi Venkatatturavar alias Ramanujan Jeeyar. He was said to be a contemporary of Sage Annamayya. There used to be a talk that sage Annamayya wrote about 'Sri VenkatesaMahatyam' in Sanskrit. But later it came to be known that his copies had the stories from Srimadbhagavatam, Brahmanda and Vamanapuranas.

TarikondaVengamamba described 'Sri VenkateswaraMahatyam' in Prabandha form.

The procedure of bringing out the glory of Sri Venkatesa came into the eminence as Sri VenkatesaMahatyam as an essay more than the compilation of Sri VenkatesaMahatyam, the standards of the puranas were being reiterated.

In this context let's introduce some information related to the glory of Sri VenkatesaMahatmyam. More than the compilation of Sri VenkateswaraMahatmyam debated first by Sri Ramanujachary.

It is well known that the puranas are the authority on any subject; so one can grasp its veracity from the following information.

1. The emergence of Varahamurthy puranas have time and again described the form of Srinivasa Murthy as SriMaha Vishnu who appear in the northern direction of the holy pushkarini. When such an evidence is available, all the arguments coming from the defendants have been rejected based on the evidences from the texts of VamanaPurana. The following texts are from VamanaPurana-

एतेषु प्रवरा देवि स्वामिपुष्करिणी शुभा।  
अस्यास्तु पश्चिमे तीरे निवसामि त्वया सह॥  
आस्तेऽस्या दक्षिणे तीरे श्रीनिवासो जगत्पतिः।  
गङ्गाद्यैऋ सकलैस्तीर्थैः समा सा सागराम्बरे॥ <sup>132</sup>

2 The Lord's presence near pushkarini:

वन्दमानां समुद्वीक्ष्य प्रीत्युत्फुल्लविलोचनः।  
उद्धृत्य धरणीं देवीमालिङ्ग्याऽथ स्वबाहुभिः॥  
आघ्राय धरणीवक्त्रं वामाङ्के सन्निवेश्य च।  
आरुह्य गरुडेशानं जगाम वृषभाचलम्॥  
मुनीन्द्रैः नारदाद्यैश्च स्तूयमानो महीपतिः।  
स्वामिपुष्करिणीतीरे पश्चिमे लोकपूजिते॥ <sup>133</sup>

The above slokas from VarahaPurana, make the point clear that the Lord appears in the northern direction of the pushkarini and as well in the western direction; in these two places he appears as Varaha Murthy and

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<sup>132</sup> Srivenkatachala Mahatmyam (Varahapurana Dvitiyaantargatham 1-47,48) 1<sup>st</sup> Vol. Pg. 137, TTD publications

<sup>133</sup> Srivenkatachala Mahatmyam (Varahapurana Dvitiyaantargatham 1-88-90) 1<sup>st</sup> Vol. Pg. 141, TTD publications



also as the consort of Sri Padmavathy. It is felt that He will remain there till the end of the Kaliyuga when the world comes to nought.

3. Padmavati resides in the heart of Sri Srinivasa. Star Arundhati came in to view and reveal the truth that Sri Lakshmi resides in the heart of Sri Srinivasa. Garuda purana discloses this truthful information

अरुन्धती महाभागा लक्ष्म्याऽऽलिङ्गितवक्षसम्।

दृष्ट्वा हरिं वेङ्कटेशं प्रणनाम मुदान्विता॥ <sup>134</sup>

4. The one who holds the Sankha (conch) the chakra (the holy wheel) is the Lord:

Brahmandapurana mentions the fact as the one with 4 hands and one who holds a conch (Sanka) and a chakra (wheel).

तन्मध्ये नीलजीमूतकल्पं पद्मावासं संश्रितत्राणहेतुम्।

श्रीवत्साङ्कं पुण्डरीकायताक्षं शङ्खं चक्रं धारयन्तं कराभ्याम्॥ <sup>135</sup>

The same scene has been described in Markhnadeyapurana

तन्मध्यस्थं दिव्यमूर्तिं वरेण्यं शङ्खं चक्रं धारयन्तं कराभ्याम्। <sup>136</sup>

Vamana Purana refers to the same scene Kumara swamy was also blessed, when the Lord appears to him with 4 hands. Kartikeya is also a devotee of Sri Srinivasa is made clear in VamanaPurana.

कुमारधारिका नाम तत्र निर्झरिणी शुभा।

मयूरवाहको देवि तस्यास्तीरे वसत्यहो॥ <sup>137</sup>

It is observed that Sri Venkateswara has said he would remain upon this earth till the end of this Yuga. Besides this a provision was created for Lord Shiva in the south. East comes at the foot of the hills, now popularly known as Kapilatheertham. The evidence is available in the VarahaPurana.

<sup>134</sup> Sri Venkataachala Mahatmyam (Garudapuranaantaargatam - 63-41) 1<sup>st</sup> Vol. Pg.294, TTD Publications

<sup>135</sup> Srivenkatachala Mahatmyam (Brahmandapurana Tirthakhandantargatam 9-11) 1<sup>st</sup> Vol. Pg. 350, TTD publications

<sup>136</sup> Srivenkatachala Mahatmyam (Markandeyapurana Tirthakhandantargatam 2-15) 1<sup>st</sup> Vol. Pg. 383, TTD publications

<sup>137</sup> Srivenkatachala Mahatmyam (Vamanapurana Kshetrakhandantargatam 24-97) 1<sup>st</sup> Vol. Pg.441, TTD publications

आकल्पं च वसामीह वेङ्कटाह्वयभूधरे।  
त्वमप्यत्र मृडानीश महादेव वस प्रभो॥  
उपत्यकायामस्याद्रेः शोचिष्केशदिशीश्वर॥ <sup>138</sup>

5. The present idol of Lord Srinivasa was built by king Sankha:

तेनोक्तमार्गेण विधाय पुण्यं विमानवर्यं प्रतिमां च पुण्याम्।  
प्रख्याप्य शङ्खो नरलोकसङ्घे जगाम विष्णोः पदमव्ययं शुभम्॥ <sup>139</sup>

Out of affection for the king Dhondaman, it is said that the Lord has presented him with the Chakras. This point is asserted in the texts of BrahmandaPurana.

दर्शयन् भक्तवात्सल्यं यो ददौ हस्तगे शुभे।  
शङ्खचक्रे नृपेन्द्राय चक्रवर्तीति यं विदुः॥ <sup>140</sup>

It is said that the king had requested the Lord not to wear the Sankhaahd Chakras in the idol form to which poojas are performed.

ममाऽऽयुधप्रदानस्य ख्यात्यै देवोत्तम प्रभो।  
अर्चाबिम्बे शिलाबिम्बे शङ्खचक्रौ न धारय॥  
इति सम्प्रार्थितो देवो न दधार पुनश्च तौ।  
अदृश्यौ तिष्ठतश्चोभौ पार्श्वतः शार्ङ्गधन्विनः॥ <sup>141</sup>

6. JataDharana and Nagabhushana – Both are appropriate.

The Lord got his hair locked before his marriage with Padmavati, The puranas have described it.

ध्यायेद्वराश्वगं तं वै तनुत्रावृतविग्रहम्।  
सितोष्णीषललाटं च नातिदीर्घजटाधरम्॥ <sup>142</sup>  
निशेषभुवनानां च ध्यातव्यं च धरास्थितम्।

<sup>138</sup> Srivenkatachala Mahatmyam (Varahapurana Prathamabhagantargatam 49-39,40) 1<sup>st</sup> Vol. Pg. 70, TTD publications

<sup>139</sup> Srivenkatachala Mahatmyam (Brahmapuranantargatam 3-51) 2<sup>nd</sup> Vol. Pg. 16, TTD publications

<sup>140</sup> Srivenkatachala Mahatmyam (Brahmapuranantargatam 7-7) 2<sup>nd</sup> Vol. Pg. 24, TTD publications

<sup>141</sup> Srivenkatachala Mahatmyam (Brahmapuranantargatam 7-66,67) 2<sup>nd</sup> Vol. Pg. 29, TTD publications

<sup>142</sup> SriSattvata samhita 12-160

अनन्तशयनाभूषं कल्पान्तहुतभुक्प्रभम्॥<sup>143</sup>  
 कुङ्कुमाक्तसुगन्धेन लिप्तोरोबाहुरञ्जितः।  
 कबरीकृतकेशेषु रक्तवस्त्रं सुवेष्ट्य च॥  
 लम्बितैः पुष्पजालैश्च स्कन्धगैः परिभूषितः।  
 सुवर्णरत्नसम्बद्धपादुकागूहिताङ्घ्रिकः॥<sup>144</sup>  
 मूर्धजैः कुञ्चितैश्चापि नीलैः मृदुतरैस्तथा।  
 लम्बमानैर्विनिष्क्रान्तैः किरीटात् शुभदर्शनात्॥<sup>145</sup>

All the worlds alike should pray to this Lord whose appearance and qualities have been explained thus: the one who has overcome the powers of a horse wearing a white turban and holding a shield, with quite a short hair; the one in the reclining posture possessing an equivalent brightness to the Fire of God; with ladies holding kumkum and sandalwood powder.

It would be ideal to add more to the description; the one who has wound His red cloth over His hair (a turban) and has His shoulders decorated with flowers; moreover, has the feet which have been decorated with gold (swarna) and gems (ratna). The Lord is described as being bent, in blue colour; has His hair; he is the one who resides in this world. The hair has been described thus.

7. King Akasaraja offered Him the jewellery called Nagabharanam. It is believed that Akasaraja has presented Him with Nagabharanam in His wedding.

नागभूषणयुग्मं च बाहुपूरादिकांस्तथा।  
 इन्द्रनीलमणिश्याम-रमणीयाहिभूषणैः॥<sup>146</sup>

8. UrdhvaPundranirnayam (The decision of Vishnu Tilak) padmapurana offers evidences regarding the Lord's form with a tilak on His forehead.

<sup>143</sup> SriSattvata samhita 12-164

<sup>144</sup> Srivenkatachala Mahatmyam (Bhavishyottarapurananantargatam 6-10,11) 2<sup>nd</sup> Vol. Pg. 301, TTD publications

<sup>145</sup> Srivenkatachala Mahatmyam (Vaamanapuranam, Kshetrakhandaanantargatam 7-66,67) 1<sup>st</sup> Vol. Pg. 501, TTD publications

<sup>146</sup> Srivenkatachala Mahatmyam (Bhavishyottarapurananantargatam 11-36) 2<sup>nd</sup> Vol. Pg. 404, TTD publications

From the shloka, one is to learn that the information related to Him has been emphasised in many puranas.

उद्यद्युमणिबिम्बश्रीः शिखामणिमहामहः।

अष्टमीन्दुकलाकार-ललाटस्थोर्ध्वपुण्ड्रकः॥<sup>147</sup>

The compilation of facts from the puranas titled 'Sri VenkatachalaMahatmyam', a holy book has become famous. It is only the thoughtful and sensible people who would grasp and recognise the glory of the Lord will know Him through this book.

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<sup>147</sup> Srivenkatachala Mahatmyam (Padmapurana Kshetrakhanda antargatam 27-44) 1st Vol. Pg. 231, TTD publications



## Añjanā and Kesarin in the service of Śrīnivāsa





#### **4. Sri Venkatachala Mahatmyam - more information.**

**Prof. Viriventi Muralidhara Sharma**

The following are the references used in the compilation of this article:

1. The book SriVenkateswaraVaibhavam - National Seminar-

A Compilation of \_\_\_\_\_ Sri koradaRomaknahna's articles

Sasanalalo Venkateswarudu .

2. the book, Sri VenkatachalaMahatonyam, a research by Dr.K.V.Raghavacharya .

3. the book, "PrachinandraSahityamlo Sri Venkateswara" by Dr.K.VRaghavacharya (a T.T. D. Publication)

During the period of Bhagwan Sri Ramanujacharya (1017-1137), there are arguments about who Sri Venkatewara was. Was he Skanda Lord Siva or a Shakthi.Bhagawan Sri Ramanuja in the assembly by kind Yadava ascertained that the Lord residing in the holy hills is a form of Sri Vishnu. BhagwanRamanuja quoted evidences from various Puranas which eulogise the glory of the Lord. This point was taken out by a disciple of Sri Ramanuja, Sri Ananthacharya and published it in "Sri Venkatachala Ithihasa". During the past the glory of Sri Venkateswara was admired by everyone.

In A.D 1491, PasindiVenkatatthurivar (JeeyarRamanujayyan) gathered information from the 12 Puranas titled ("ఘనుడగు ప్రాధమాలకరి కమ్మని పువ్వులు గూర్చి దండగట్టిన క్రియ") containing information about Sri Venkatachalakshetra,theertha, the glory of the Devathas and compiled them. It was titled"TiruvengkataMahatmyam" Sri PasindiVenkattharaivars intention was to bring to fame the glory of the self-evolved Sri Venkatesa. The Puranas are The standard sources to ascertain this fact. He made arrangements to recite from the book Sri VenkateswaraMahatmyamin the



holy **precincts** of the temple as the lord loves it. On 27-06-1491, he brought this out as a law to be followed in the temple.

In the Tamil law edict the last line goes like this. "తిరువేంగడముడైయాన్ ఇంద తిరువోలక్కం కండరుళ కిఱవోదు ఇవర్ విణ్ణపంశెయ్ ద తిరు వేంకట మాహాత్మ్యత్తుక్కు అరుళప్పొడిట్టు కేట్టుకళక్కడ వరాహపుం" తిరువేంకడముడైయాన్ ఇంద తిరువోలక్కం కండరుళ కిఱవోదు ఇవర్ విణ్ణపంశెయ్ ద తిరు వేంకట మాహాత్మ్యత్తుక్కు అరుళప్పొడిట్టు కేట్టుకళక్కడ వరాహపుం" తిరువేంకడముడైయాన్ ఇంద తిరువోలక్కం కండరుళ కిఱవోదు ఇవర్ విణ్ణపంశెయ్ ద తిరు వేంకట మాహాత్మ్యత్తుక్కు అరుళప్పొడిట్టు కేట్టుకళక్కడ వరాహపుం" This Tamil sentence was translated into English like this – "God Tiruvenkata mudaiyan will, while presiding at the said Tiruvalokkam be graciously pleased to hear after honourable announcement made there for the TIRUVENKATA MAHATMYAM compiled and humbly presented by him" (the Donor) <sup>148</sup>

Tiravolakkam \_\_\_\_\_ a capital / empire/assembly. In the past, when the rituals for the Lord go on, it was a practice to recite the verse from Sri VenkateswaraMahathyam. Sri Venkattharaivar donated, 2000 to make the recitations in the temple a regular activity.

This was given as a capital amount. The interest accrued from this amount was to be used for the offering of prasadam.

In Tirumala Tirupati Devasthanams SaadhuSubrahmanyaSastry (1889-1981) worked as a researcher for the act. He established the fact that the holy book Sri VenkateswaraMahathyam was compiled by PasindiVenkattharaivar based on the topic "ఇవర్ విన్నపం శెయ్ ద ఇవర్ విణ్ణపం శెయ్ ద" (the request made by this man) in Tamil laws.

In the 6<sup>th</sup> century AD Pekkuru, a devotee of the Lord made arrangements for the recitation of the Holy book SriVenkateswaramahathyam. This information is available in the Govt. lawas referring to the following details:

<sup>148</sup> T.T.D. Inscriptions, Vol. II No.95 1998 p:198

A.D. 19.1.1545, 5.7.1545., 17.7.1546 and 3.6.1547 <sup>149</sup>, A resident of Tirupati town Kalatthi Shetty (son Penkonda Shetty) made arrangements conducting rituals everyday during the month Thai of the Tamil calendar. In this connection a programme to recite SrinivasaPurana was also included. The evidence could be found in 31.12.1543 <sup>150</sup> laws.

From this, one is to understand that the holy book Sri VenkateswraMahthyam came to be known with other titles ThiruvengkatachalaMahathyam and SrinivasaPurana.

The story elements in the Puranas related to Sri VenkateswraMahthyam, became well known in India during the period of (The author of Sri VenkateswraSuprabhataam ) PrathivadaBhayankar Anna (AD 1361-1453). Evidence can be had from some Suprabhatha Shlokas:

ब्रह्मादयः सुरवराः समहर्षस्ते  
सन्तस्सनन्दनमुखास्त्वथ योगिवर्याः।  
धामान्तिके तव हि मङ्गलवस्तुहस्ताः  
श्रीवेङ्कटाचलपते तव सुप्रभातम्॥

It is observed in the beginning of the 47<sup>th</sup> Chapter, VarahaPurana, of Sri VenkateswraMahthyam. It indicates BrahmadiDevathala Bhagavan Mandira Pravesam (The entry to the holy mandir / place of several Gods and Goddesses)

श्रीवैकुण्ठविरक्ताय स्वामिपुष्करिणीपते।  
रमया रममाणाय वेङ्कटेशाय मङ्गलम्॥ <sup>151</sup>

Sri Venkatesa was moving around the Pushkarini (the holy pond) with Srilakshmi with a disturbed mind.

This meaning of the shloka is described in many places in Sri Venkateswra Mahthyam.

<sup>149</sup> TTD Devasthanas Sasana samputi (Telugu) 5-29, 5-51, 5-53, 5-71, 5-92

<sup>150</sup> TTD Devasthanas Sasana samputi (Telugu) 5-10, Pg.30

<sup>151</sup> Sri Venkatesvara Mangalasasanam - 12

मायावी परमानन्दः त्यक्त्वा वैकुण्ठमुत्तमम्।  
स्वामिपुष्करिणीतीरे रमया सह मोदते॥ <sup>152</sup>  
वैकुण्ठात् परमो ह्येष वेङ्कटाख्यनगोत्तमः।  
अत्रैव निवसाम्येव श्रीभूमिसहितो ह्यहम्॥ <sup>153</sup>

The essence of the above shloka:

Sri Venkatachala is better than Sri Vaikuntam, the holy place where I reside. I will be here with Sri Devi and Bhudevi

The shlokas 6,9,14, 15 in Subrabhatam and the 2nd shloka in Sri Venkateswara Sthothra describe the story elements in Puranas related to Sri.Venkateswara Mahthyam.

The following are 3 shlokas from Sri Venkateswara Sthothra.

विना वेङ्कटेशं न नाथो न नाथः सदा वेङ्कटेशं स्मरामि स्मरामि।  
हरे वेङ्कटेश प्रसीद प्रसीद प्रियं वेङ्कटेश प्रयच्छ प्रयच्छ॥  
अहं दूरतस्ते पदाम्भोजयुग्मप्रणामेच्छयाऽऽगत्य सेवां करोमि।  
सकृत्सेवया नित्यसेवाफलं त्वं प्रयच्छ प्रयच्छ प्रभो वेङ्कटेश॥  
अज्ञानिना मया दोषानशेषान् विहितान् हरे।  
क्षमस्व त्वं क्षमस्व त्वं शेषशैलशिखामणे॥ <sup>154</sup>

Rishi Markandeya's prayer I the Lord in One can come across MarkandeyaPurnam of Sri VenkateswaraMahthyam. <sup>155</sup>

From the above evidences it becomes clear that even before 14<sup>th</sup> century AD i.e.before Suprabhatam Shlokas came into existence there approached the glory of Sri VenkateswaraKshatra and that thing in publicity.

<sup>152</sup> SriVenkatachalamahatmyam (Harivamsantargata Seshadharmah – 48-15) 1<sup>st</sup> Vol. Pg.298, TTD Publications

<sup>153</sup> SriVenkatachalamahatmyam (Varahapurana Prathamabhaga antargatam 38-12) 1<sup>st</sup> Vol. Pg.9, TTD Publications

<sup>154</sup> SriVenkatesa stotram – 9,10,11

<sup>155</sup> SriVenkatachalamahatmyam (Markandeyapurana antargatam 2-20,31,22) Prathamabhaga Pg.378, TTD Publications

Tallapaka Cina Tirumalacharya( theGrand son of sage Annamacharya and the son of Pedda Tirumalacharya) renovated Sri Kalyana Venkateswara temple in Srinivasa Mangapuram( Tirupti)

In the Telugu edict created in 22.3.1540 there is a reference to  
"Skandapurāṇokthamaina Sri Venkateswaramahāthyam.<sup>156</sup>

The following points are mentioned in the act:

1. స్వస్తిశ్రీ జయాభ్యుదయ శాలివాహన శకవర్షంబులు 1463 అగు నేటి శార్వరి చైత్రశుద్ధ
2. 15లు చిత్తానక్షత్రమందు శ్రీమద్వేదమార్గప్రతిష్ఠాపనాచార్య శ్రీరామాను సి( )ద్ధాంత(స్థా)పనాచార్య
3. వేదాంతాచార్య కవితార్కికకేశరి శరణాగతవజ్రపంజరులైన శ్రీతాళ్లపాక పెదతిరుమలయ్యంగారి
4. కొమారుండు శ్రీ చిన్నతిరుమలయంగారు స్కందపురాణోక్తమైన శ్రీవేంకటేశమాహాత్మ్య(ము)-
5. లో వికల్పనదీతీరమందు శ్రీరంగమాహాత్మ్యంలోను దశాధ్యాయంలోను దేవళతీర్థతీరమందు
6. తమ (కైంకర్యం గాను) సర్వమాస్య అగ్రహారమైన అలమేలుమంగపురమందు జీర్ణోద్ధారణంగాను
7. శ్రీవేంకటేశ్వరులను నాచ్చియారును అనంతగరుడవిష్వక్సేనులను..... పెరు
8. మాళ్లను ఆళ్వారులను వుడైయవరను పూర్వాచార్యులను అన్నమాచార్యులైన తమ ఆచార్యు
9. లాను తిరుప్రతిష్ఠ చేశి ఆయాళ్వారుల సన్నిధికి ప్రొద్దుగుంకి అప్పుడు నిత్యానుసంధానాలు
10. మోదలైనది అనుసంధించి ఆచార్యపురుషులు జీయ్యరు.....శ్రీవైష్ణవుల.....ప్రో.
11. ధ్వుగ్గుంక్కిన అప్పుడు ఆరగింపు..... ఫలం చందనకాపు సమ -
12. ర్పించి ఇది తను పుత్రపౌత్రపరంపర ఆచంద్రార్కంగాను శ్రీ..... శ్రీయతిరాజియ్యం-
13. గారి చాతను వ్రాయించిన శిలాశాసనం (II\*) 265,266

**Thus one can observe that there are many literary and epigraphical evidences to the story of Sri VenkateswaraMahāthyam in several Puranas.**

The following are the examples translated in Telugu in Sri VenkateswaraMahāthyam in VarahaPurana

- 1 శ్రీష్టలూరి వేంకటార్యుడు - శ్రీనివాస విలాస సేవధి (ద్విపద)
- 2 తరిగొండ వెంగమాంబ - వేంకటాచలమాహాత్మ్యం

<sup>156</sup> TTD Devasthanā Sasana samputam – 4-144, 1998

- 3 ములుపాక బుచ్చయ్య శాస్త్రి - వేంకటాచలమహాత్మ్యం
- 4 దామెర చిన వెంకటరాయడు - వేంకటాచలమహాత్మ్యం
- 5 శిష్టు కృష్ణమూర్తి శాస్త్రి - వేంకటాచలమహాత్మ్యం
- 6 కల్లూరి వేంకట సుబ్రహ్మణ్య దీక్షితుల (వచనం)
- 7 పరవస్తు వేంకట రామానుజ స్వామి (వచనం)
- 8 తూ. వేం. చూడామణి (వచనం)

PasindiVenkatatthuraivar compiled chapters based on the various puranas of Sri VenkateswaraMahathyam.They are not available at present in the ancient books. But the book now available and in publicity is the SkandhaMahaPuranas.

In the 2<sup>nd</sup>Vaishnavakhandam, Sri VenkateswaraMahathyam is described in 40 chapters with 2,476 shlokas. PasindiVenkatatthuraivar compiled pails of the Punanas. Other than, the one in publicity is SrimadBhagavatGita. See the previous page.

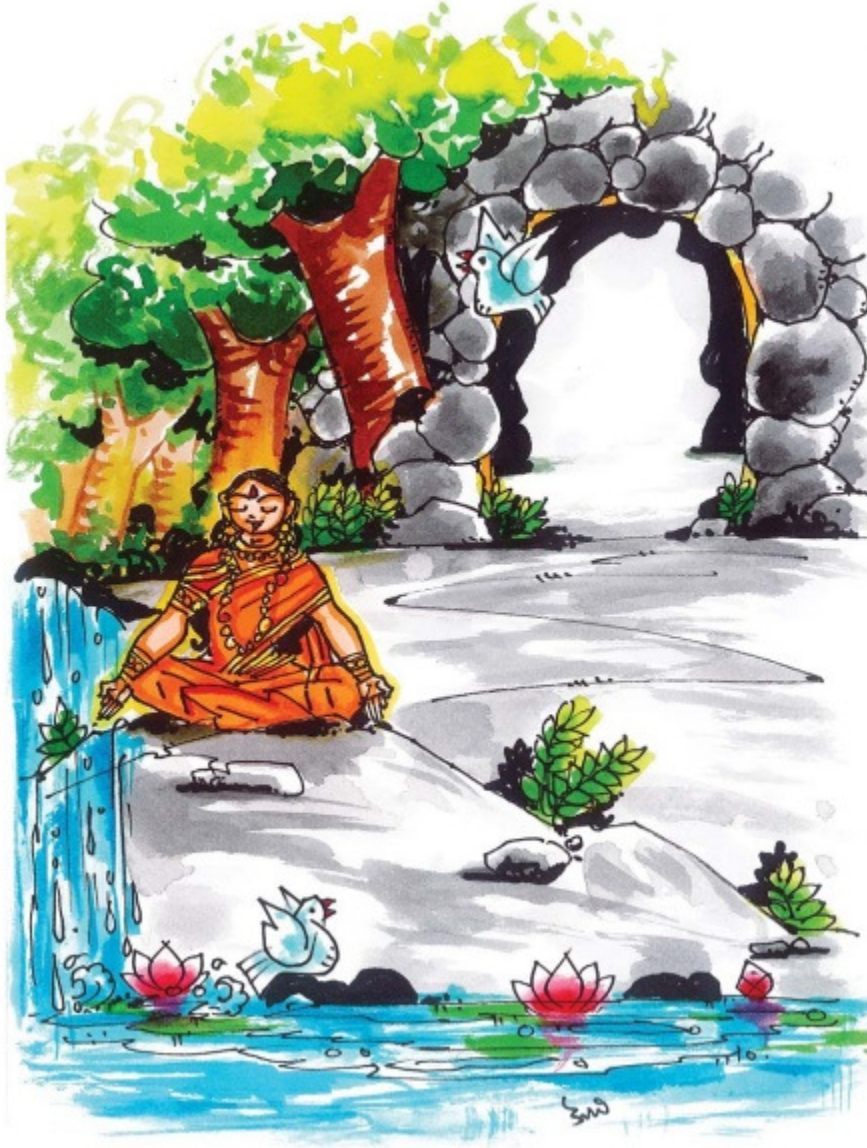
13th Shloka; 79<sup>th</sup> chapter

In the, Mahabharata, Balaramas pilgrimage tour is described. In this, it is said that He visited SriVenkateswara and the Venkatadri Hill.

The holy book of Sri Venkateswara Mahathyam recognised as the book for recitation in the Srivari Temple, Tirumala since 1491 appeared in the Manuscript form till 1884 AD. and it was in publicity till then.. In the second half of the 10<sup>th</sup>century translations of this holy book in Sanskrit began to turn up.

The Telugu version of the holy book in Sanskrit was taken up by TTD's Reearcher MahantBhagwan Das (AD 1880 - 1890). It was published in the year 1806 (Telugu Calendar Sri Tharana year, Sravan. month, suddha to Divithiyaday) 27.7 1884, unfortunately this is not found now.

## Penance of Añjanādevī facing towards Ākāśagaṅgā





## 5 ŚrīVenkaṭācalaletihāsamālā - ŚrīVenkaṭeśvaratattvam

Sri E.A. Singaracharyulu

Generally there are three evidences to scientifically approve any thing. What are those? They are – Literary evidences, Historical remnants and stone inscriptions. “ŚrīVenkaṭācalaletihāsamālā” is one such literary evidence that explains the tattva of SriVenkatesvara. It was written by Anantācārya. He is one of the chief disciples of Śrīrāmānuja. All the evidences that we get in Śrīvenkaṭācalaletihāsamālā belong to the years between CE 1-5—1150. This work reveals several details of Tirumala Kṣetra of that time. There are as many as seven parts in Śrīvenkaṭācalaletihāsamālā. These are called stabakas. Anantācārya was such a blessed man who came to Tirumala and offered puṣpamālikāsamarpaṇa sevā to Śrīvenkaṭeśvara on the instruction of Śrīrāmānuja. He got a pond dug in the southwest direction in the southern māḍavīthi in Tirumala. We can find them even today.

We have to remember the historical background that motivated Anantācārya to author Śrīvenkaṭācalaletihāsamālā. The region of Tirumala was being ruled by a king of Yādava clan, when Śrīrāmānuja was propagating Viśiṣṭādvaita philosophy, by making Śrīraṅga his spiritual centre. A debate rised at that time about the tattva of the idol of of Śrīvenkaṭeśvara on the hill of Tirumala. Few Śaivas argued that it was the idol of either Kumārasvāmī or Śiva. They accused that Vaiṣṇavas had changed it as the idol of viṣṇu and propagating that wrong theory. They approached the yādava King for justice. Then, the King invited Śrīrāmānuja to Tirupati considering that he could answer the arguments of Śaivas. Then, a debate took place between Śaivas and Rāmānuja. Śrī Rāmānuja spoke many a reasonable and authoritative answers and proved that the tattva of the idol on the hill was of viṣṇu but not of either Kumārasvāmin or śiva. The details of the debate were presented by Anantārya in the first three stabakas of Śrīvenkaṭācalaletihāsamālā. Making these details as evidence, we can observe the tattva of śrīvenkaṭeśvara. Few of those details are being submitted in the present essay.

1) Śaivas argued that Kumārasvāmī came to Venkaṭācala on the instruction of Śiva to get rid of the blemish caused by the killing of Tārakāsura and performed penance on the southern bank of the Puṣkariṇi. They claimed it to be the reason for the name called Svāmipuṣkariṇī. They quoted few sentences<sup>157</sup> in Vāmanapurāṇa such as ममापि तपसो योग्यं क्षेत्रं ब्रूहि शुभान्वितम्।<sup>158</sup> - जगाम शिखिना तस्मात् कुमारो वृषभाचलम्।<sup>159</sup> etc. as the evidence. The word bhīma alone is pronounced to represent the full name Bhīmasena. The word satya alone is pronounced to represent the full name Satyabhāmā. Similarly, the word Svāmī

<sup>157</sup> ŚrīVenkaṭācalaletihāsamālā Pg.5

<sup>158</sup> Srivenkatachala Mahatmyam (Vamana Purana Kshetrakhandā antargatam – 21-2) Prathama Bhaga Pg.408, TTD Publications

<sup>159</sup> Srivenkatachala Mahatmyam (Vamana Purana Kshetrakhandā antargatam – 21-101) Prathama Bhaga Pg.418, TTD Publications



alone is attached to the word Puṣkariṇī and called as Svāmipuṣkariṇī. Thus, they said that it was a Śivakṣetra but not a Viṣṇukṣetra.<sup>160</sup>

Śrīrāmaṇuja gave answer to this argument. He quoted few sentences in Vāmanapurāṇa such as अस्ति वेङ्कटाचलो नाम प्रथितः पर्वतोत्तमः, स्वामिपुष्करिणी नाम सरसी सर्वकामदा, त्रैलोक्यवर्तिनां ब्रह्मन् तीर्थानां स्वामिनी हि सा, स्वामिपुष्करिणीत्येतत् नामधेयं च तत् कृतम्।<sup>161</sup> etc. to prove the right reason for the name of Svāmipuṣkariṇī. Meaning of these sentences – “Among all puṣkaras, this one is like Svāminī (mistress). So that, it is called as Svāmipuṣkariṇī”.<sup>162</sup> Rāmānuja added few more sentences to these from Varāhapurāṇa, Skāndapurāṇa and few other Purāṇas. Thus, he confirmed that the idol on the souther bank of the Puṣkariṇī cannot be claimed as of Kumārasvāmī at all. He also presented many authoritative sentences from Purāṇas such as Varāha-Brahmāṇḍa-Vāmāna and a sūkta called अरायि काणे –

“आरायि काणे विकटे गिरिं गच्छ सदान्वे। शिरिम्बिठस्य सत्त्वभिस्तेभिषट्वा चातयामसि।”<sup>163</sup>

Here, Vedapuruṣa gives ल instruction to a man who has no prosperity in this world and in the other world as well – “You are suffering from tāpatraya. So, you may go to Tirumala, the residence of Śrīnivāsa along with the devotees of Bhagavān. You submit yourself to him. Your wish will be fulfilled.” The word we have to notice here is – “śirimbaṭhasya” It is a chāndasa form of “Śrīpīṭhasya”. It means, “of Śrīnivāsa.” Therefore, it is clearly known as Viṣṇukṣetra but not Śivakṣetra – thus, Rāmānuja proved it. He also revealed – “a śloka in Bhaviṣyottarapurāṇa – आरायि काणे विकटे गिरिं गच्छेति तं विदुः। एवं वेदमयः साक्षात् गिरीन्द्रः पन्नगाचलः”।<sup>164</sup> proves that this sūkta belongs to Śrīveṅkaṭācalakṣetra.

2) “The idol in Tirumala has jaṭas (locks of long hair). Having such jaṭās is a mark of a doer of penance. Therefore, the idol is of Kumārasvāmī but not of Viṣṇu” - It is another argument of Śaivas.<sup>165</sup>

Śrīrāmānuja answered it. He quoted the authoritative sentences from sāvatasamhitā of Pāñcarātra and Bhāgavata and proved that Viṣṇu also had such jaṭās. He showed a sentence that described the beauty of Śrīnivāsa while he was hunting, from the story of Padmāvatīpariṇaya -

<sup>160</sup> ŚrīVeṅkaṭācaletihāsamālā Pg.4,5

<sup>161</sup> Sri Venkatachala Mahatmyam (Vamana Purana Kshetrakhanda antargatam – 44-11,12,17) Prathama Bhaga, Pg. 556,557 TTD Publications

<sup>162</sup> ŚrīVeṅkaṭācaletihāsamālā Pg.21

<sup>163</sup> RgVeda – 10-155-1

<sup>164</sup> ŚrīVeṅkaṭācaletihāsamālā Pg.18

<sup>165</sup> ŚrīVeṅkaṭācaletihāsamālā Pg.9

सितोष्णीषललाटं च नातिदीर्घजटाधरम्”<sup>166</sup> as an authority. Thus he revealed that Viṣṇu was also a Jaṭādhara.<sup>167</sup>

3) The idol in Veṅkaṭācala has the ornaments of Nāgas. Therefore, it cannot be the idol of Viṣṇu – thus, it is another argument of Śaivas.<sup>168</sup>

Śrīrāmānuja showed proof from Purāṇas such as Padma-Bhaviṣyottara etc. and said Nāgābharaṇas are natural for the form of Śrīveṅkaṭeśvara and denied the claim of Śaivas. Padmapurāṇa described the episode of the emergence of Śrīnivāsa on the banks of Padmasarovara. There is an authoritative sentence – “शङ्खचक्रगदाम्भोजराजत् करचतुष्टयः। नागैः(नवैः)रभिनवाकल्पैः तपनीयमयांशुकैः”.<sup>169</sup> Ākāśarāja presented Śrīnivāsa the Nāgābharaṇas during the marriage of Padmāvatī with Śrīnivāsa. It is described in Bhaviṣyottarapurāṇa – “नागाभरणयुग्मं च बाहुपूरादिकांस्तथा”<sup>170</sup> - These were given as reference by Śrīrāmānuja.<sup>171</sup>

4) The idol on the hill has neither śaṅkha nor cakra in the hands. It is a proof for the claim that it is not an idol of Viṣṇu – It is another argument of Śaivas.<sup>172</sup>

Śrīrāmānuja communicated the story of Toṇḍamān Cakravartī, portrayed in Brahmāṇḍapurāṇa and denied the claim of the Śaivas. Toṇḍamān Cakravartī was a devotee of Śrīveṅkaṭeśvara. Once, he had a fight against his enemies. As his enemies were very strong, he requested Svāmī for his śaṅkhacakras and his wish was granted. Subsequently, he won the battle. Even after winning the battle, he requested Svāmī not to hold śaṅkhacakras thereafter; as a mark of his boon to him. Veṅkaṭeśvara accepted his request and remained without holding śaṅkhacakras. Therefore, at present, there are no śaṅkhacakras in the idol on the hill. Śrīrāmānuja quoted the words of brahmapurāṇa in support of his story.<sup>173</sup> “दर्शयन् भक्तवात्सल्यं यौ ददौ हस्तगे शुभे। शङ्खचक्रे नृपेन्द्राय चक्रवर्तीति यं विदुः। अत एवारिशङ्खाभ्यां दृश्येते रहितौ करौ॥”<sup>174</sup>

Not only that, śrīrāmānuja quoted a pāśura in the work called Sahasragāthā composed by Śaṭhakopasūri to prove that the idol on the hill has natural śaṅkacakras. Śaṭhakopasūri, in his prabandha called tiruvāy molī, addressed svāmī while describing the figure of Bhagavān on the

<sup>166</sup> Sri Sattvata Samhita – 12-161

<sup>167</sup> ŚrīVeṅkaṭācaletihāsamālā Pg.56

<sup>168</sup> ŚrīVeṅkaṭācaletihāsamālā Pg.9

<sup>169</sup> SriVenkatachala Mahatmayam (Padma Purana Kshetrakhanda antargatam – 26-44,45) Prathama Bhagam, Pg.223, TTD Publications

<sup>170</sup> SriVenkatachala Mahatmayam (Bhaviṣyottara Purana Tirthakhanda antargatam – 11-346) Dvitiya Bhagam, Pg.223, TTD Publications

<sup>171</sup> ŚrīVeṅkaṭācaletihāsamālā Pg.64, 65

<sup>172</sup> ŚrīVeṅkaṭācaletihāsamālā Pg.9

<sup>173</sup> ŚrīVeṅkaṭācaletihāsamālā Pg.49

<sup>174</sup> SriVenkatachala Mahatmayam (Brahma Purana antargatam –7-7,8) Dvitiya Bhagam, Pg.24, TTD Publications

hill in this way – (6-10-2) “கூராய் நீளாய் நிலநாகி கொடு வல்லபுரார் குலமெல்லாம் ஸரீரா வெரியும்  
 வலவா<sup>175</sup> கூராய் நீறாய் நிலநாகி கொடு வல்லபுரார் குலமெல்லாம் ஸரீரா வெரியும்  
 திருநேமி வலவா” (O svāmin! You have sudarśanacakra that cuts away the cruel demons  
 and turns them into ash, in your right hand.) śrīrāmānuja said that we come to know that there  
 are natural śaṅkhacakras in the idol on the hill. In the same context, in another pāśura,  
 śaṭakopasūri praised svāmī, present on the hill – “அடிகீழ் அமர் ஸ்ரீபுகுண்ட அடியூர் வாழ் மிந்<sup>176</sup>  
 அடிகீழ் அமர் ந்து புகுது அடியூர் வாள் மிந்” (O devotees, take shelter at my feet and  
 get solvation!) It is to be observed here. It suggests that, śrīnivāsa is saying these words by  
 showing his devotees his feet – matpādaḥ śaraṇam vraja! - Thus, it was revealed by  
 Rāmānuja.<sup>177</sup>

In this way, Bhagavadrāmānuja quoted number of authorative evidences from the purāṇas  
 such as padma, to prove that devādhīdeva śrīśrīnivāsa present on the seven hills was none other  
 than viṣṇu. Some ślokaś, some sentences may not be found in the copies of the purāṇas available  
 now.

Then, how could Bhagavadrāmānuja show those evidences in the court of that  
 Yādavarāja? He could show because they were available then.

This proper logic is applicable even today, in the matter about the birth place of  
 Āṇjaneyasvāmī that is present in the Purāṇas such as Brahmāṇḍa.

<sup>175</sup> Tiruvaymozhi – 6-10-2

<sup>176</sup> Tiruvaymozhi – 6-10-11

<sup>177</sup> ŚrīVeṅkaṭācāleṭihāsamālā Pg.47

Penance of Añjanādevī facing towards Ākāśagaṅgā





## 6. PouranikaPramanalu (Mythological Testimonies)

**Prof. Viriventi Muralidhara Sharma**

**Prof. Rani Sadasiva Murty**

The most important pieces of evidence available in ancient Indian literature pertaining to the birth place of Sri Anjaneya are the literary references. They are of several types, some extracted from Itihasas and Puranas, some from the devotional literature that came up in subsequent periods and some from epigraphs. This is an attempt to showcase the references from Itihasas and Puranas.

Sri Venkateswara is a 'PuranaPurusha', a lover of Puranas and is praised through Puranas. Hence, there are no greater literary references than Vedas and Puranas to hail the glory of Venkateswara. The Puranas have several references pertaining to Hanuman's birth and his birth place i.e., Venkatadri, which can be divided as per mythology and geography.

Hanuman's birth has references in Sri VenkatachalaMahatmyam, which is a compilation of references on Sri Venkateswara extracted from various Puranas. This great work that has been selectively compiled from Skanda, Varaha and BrahmandaPuranas has specific references to Hanuman's birth. The VenkatachalaMahatmyam throws light on instances like Anjana Devi arriving at Venkatadri for performing penance, giving birth to Anjaneya thus giving the name 'Anjanadri' to the hill, the young Anjaneya jumping from Venkatadri hill to catch the Sun, meeting his mother again at Anjanadri after meeting Rama and in course of his search for Sita and the ape soldiers (VanaraVeeras) entering the Vaikuntha cave. By comparing this work with the places and instances mentioned in Srimad Valmiki Ramayana, one can conclude the birth place of Anjaneya. Similarly, the references from Padma Purana available in 'PaaramarthikopanishadBhashyam' also confirm these details. Hanuman's birth place can be clearly comprehended by conducting a close study of all these Puranic details. Venkatachala, the abode of Sri Venkateswara, has been referred in 12 Puranas.

### Various names of Venkatachala

चिन्तितस्य च सिद्ध्या तु चिन्तामणिमिमं विदुः।

केचिद् ज्ञानप्रदत्वाच्च ज्ञानाद्रिरिति तं विदुः।

सर्वतीर्थमयत्वाच्च तीर्थाद्रिं प्राहुरुत्तमाः॥

पुष्कराणां च बाहुल्यात् गिरावस्मिन् सरस्सु वै।

पुष्कराद्रिं प्रशंसन्ति मुनयस्तत्त्वदर्शिनः।

गिरावस्मिन् तपस्तेपे धर्मोऽपि स्वाभिवृद्धये।

तस्मादाहुर्वृषाद्रिं तं मुनयो वेदपारगाः॥

शातकुम्भस्वरूपत्वात् कनकाद्रिं च तं विदुः।

द्विजो नारायणः कश्चित् तपः कृत्वा महत्पुरा॥  
 ऐच्छदस्य स्वनाम्ना च व्यपदेशं मुरारितः।  
 तस्मान्नारायणाद्रिं तं विदुरुत्तमपूरुषाः॥  
 वैकुण्ठादागतत्वेन वैकुण्ठाद्रिरिति स्मृतः।  
 हिरण्याख्यविनाशाय प्राह्लादानुग्रहाय च॥  
 नारसिंहाकृतिर्जज्ञे यस्मादस्मात्स्वयं हरिः।  
 सिंहाचल इति प्राहुस्तस्मादेनं मुनीश्वराः॥  
 अञ्जना च तपः कृत्वा हनूमन्तमजीजनत्।  
 तदा देवाः समागत्य देवसाहाय्यकारकम्॥  
 यस्मात् पुत्रमसूतासौ जगुस्तस्मादिमं गिरिम्।  
 अञ्जनाद्रिं वराहाद्रिं वराहक्षेत्रलक्ष्मतः॥  
 नीलस्य वानरेन्द्रस्य यस्मान्नित्यमवस्थितिः।  
 तस्मान्नीलगिरिं नाम्ना वदन्त्येनं महर्षयः॥<sup>178</sup>

The above slokas say that the hill is named as 'Chintamani' as one's wish is granted with a mere thought (Chinta). It is known as 'Gnanadri' as it bestows knowledge (Gnana), 'Theerthadri' as it is home to several Theerthas (water bodies), called as 'Pushkaradri' as the sages found a number of lotuses in the hundreds of ponds. It is also called as 'Vrushadri' as Dharma once performed penance here. As it shines like gold, the hill is also called as 'Kanakadri', known as 'Narayanadri' as a devout Brahmin by name Narayana performed penance here, as 'Vaikunthadri' as it was brought down from the heavenly 'Vaikuntha'. It is also known as 'Simhachalam' as the Lord himself descended on this hill as Narasimha to slay the demonic Hiranyakasipu and rescue his devotee Prahlada. Since Anjana Devi gave birth to Anjaneya here, it is also referred to as 'Anjanadri'. It was known as 'Varahadri' since it exhibits the qualities of VarahaKshetra and as 'Neelagiri' as it was home to an ape king 'Neela'.

वेङ्कारोऽमृतबीजस्तु कटमैश्वर्यमुच्यते।  
 अमृतैश्वर्यसङ्घत्वात् वेङ्कटाद्रिरिति स्मृतः॥  
 यतः कदाचिद्देवानां श्रीनिवास इहाबभौ।  
 श्रीनिवासगिरिं प्राहुस्तस्मादेनं दिवौकसः॥  
 आनन्दाद्रिमिमं प्राहुः वैकुण्ठपुरवासिनः।  
 प्राहुर्भगवतः क्रीडा प्राचुर्यात् तु तथा सुराः॥  
 श्रीपदत्वाच्छ्रियो वासात् शब्दशक्त्या च योगतः।

<sup>178</sup> All the slokas are from SriVenkatachalaMahatmyam (Varaha purana antargatam 36-20-30) 1<sup>st</sup> part, Pg. 13.14, TTD Publications

रूढ्या श्रीशैल इत्येवं नाम चास्य गिरेरभूत्।।  
 बहूनि चास्य नामानि कल्पभेदाद्भवन्ति हि।  
 यावदुक्ता भगवतः कल्याणगुणराशयः।।  
 तावन्तोऽस्य गिरेस्सन्ति गुणाः परमपावनाः।  
 अस्य वेङ्कटशैलस्य माहात्म्यं यावदस्ति हि।  
 तादवद्वक्तुं च कात्सर्येण न समर्थश्चतुर्मुखः।  
 षण्मुखश्च सहस्रास्यः फणी देवाः परे किमु।।  
 श्रुत्वा सूतमखाच्चैवं मुनयो हृष्टमानसाः।  
 न तृप्तिमाययुस्ते हि भूयः श्रवणकौतुकात्।। <sup>179</sup>

'Vem' means a seed of nectar (immortality). 'Kata' means wealth. Venkata means infinite or unending wealth and opulence and as such the hill is called as 'Venkatadri'. Since Srinivasa appeared before the heavenly beings here, it is also called as 'Srinivasagiri'. Since, it served as a place of joy for the divine beings, it is called as 'Anandadri'. The place is also called as 'Srisailam' as this hill (Sailam) is considered home to Lakshmi (Sri). The hill attained several names over several time periods and in praise of the several noble qualities exhibited by the Lord himself. The glory of the hills is indescribable for the four-headed Brahma, Needless to say, it is quite impossible for the six-headed Kumaraswamy and thousand-headed Anantha and other Devathas. The sages eagerly listened as Sootha described this.

The twenty names mentioned in Alankaramanihara Grantham are as follows:

श्रीवेङ्कटगिरिर्नाम क्षेत्रं पुण्यं महीतले।  
 इत्युपक्रम्य  
 अञ्जनाद्रिर्वृषाद्रिश्च वेदाद्रिर्गरुडाचलः।  
 तीर्थाद्रिः श्रीनिवासाद्रिश्चिन्तामणिगिरिस्तथा। <sup>180</sup>  
 वृषभाद्रिर्वराहाद्रिर्जानाद्रिः कनकाचलः।  
 आनन्दाद्रिश्च नीलाद्रिः क्रीडाद्रिः पुष्कराचलः।। <sup>181</sup>  
 सिंहाचलश्च श्रीशैलस्तथा नारायणाचलः।  
 वैकुण्ठाद्रिशेषशैल इति नामानि विंशतिः।। <sup>182</sup>

<sup>179</sup> All the slokas are from SriVenkatachalaMahatmyam (Varaha purana antargatam 36-20-30) 1<sup>st</sup> part, Pg. 13.14, TTD Publications

<sup>180</sup> Alankara Maniharah – Prathamabhaga – Pg. 25

<sup>181</sup> Alankara Maniharah – Prathamabhaga – Pg. 25

<sup>182</sup> Alankara Maniharah – Prathamabhaga – Pg. 25



By this, we can conclude that the abode of Srinivasa is known by several names such as Anjanadri, Vrushadri, Vedadri, Garudachalam, Theerthadri, Srinivasadri, Chintamanigiri, Vrushabhadri, Varahadri, Gnanadri, Kanakachalam, Anandadri, Neeladri, Kridadri, Pushkarachalam, Simhachalam, Srisailam, Narayanachalam, Vaikunthadri, Seshasailam.

Vyasa referred to this hill as Vrushadri in Kruta Yuga, as Anjanadri in Treta Yuga, Seshasaila in Dwapara Yuga and Venkatachalam in Kali Yuga. This shows that Anjana Devi gave birth to Anjaneya in the Treta Yuga on this hill.

कृते वृषाद्रिं वक्ष्यन्ति त्रेतायामञ्जनाचलं  
 द्वापरे शेषशैलेति कलौ श्रीवेङ्कटाचलम्॥<sup>183</sup>  
 अञ्जना च तपः कृत्वा हनूमन्तमजीजनत्।  
 तदा देवास्समागत्य देवसाहाय्यकारकम्।  
 यस्मात् पुत्रमसूतासौ जगुः तस्मात् इमं गिरिम् ? अञ्जनाद्रिम्।<sup>184</sup>

Similarly, the line 'AthaPutrarthamanjanakruthathapahaPrakaraha – Sri Sootha Uvacha' explains the penance undertaken by Anjana Devi for the sake of a child.

अथ पुत्रार्थमञ्जनाकृततपःप्रकारः - श्री सूत उवाच -  
 पुत्रहीनाञ्जना पूर्वं दुःखिता तपसि स्थिता।  
 तां दृष्ट्वा मुनिशार्दूलो मतङ्गो विष्णुतत्परः।  
 अञ्जनाख्यामुवाचेदमुत्युग्रे तपसि स्थिताम्॥<sup>185</sup>

Anjana was engrossed in penance in a sad mood, as she did not have children. It was then that Mathanga Muni, a devotee of Vishnu, told her:

समुत्तिष्ठाञ्जने देवि किमर्थं तपसि स्थिता।  
 वद देवि महाभागे कार्यं तव वरानने॥<sup>186</sup>

“O Anjana Devi, get up. What is the wish which you have undertaken this penance for?”

Anjana said:

मतङ्ग मुनिशार्दूल वचनं मे शृणुष्व ह।  
 पिते मे केसरी नाम राक्षसः शिवतत्परः॥<sup>187</sup>

<sup>183</sup> SriVenkatachala Mahatmyam (Bhavishyottara puranantargatam) 1-36,37 2<sup>nd</sup> part, Pg.263, TTD Publications

<sup>184</sup> SriVenkatachala Mahatmyam (Varaha purana antargatam 36-28,29)1<sup>st</sup> part, Pg.14, TTD Publications

<sup>185</sup> Skanda puranam, SriVaishnava Khandam 39-1,2

<sup>186</sup> Skanda puranam, Sri Vaishnava Khandam 39-3

शैवं घोरं तपश्चक्रे पुत्रार्थं तु सुदुष्करम्।  
पार्वतीसहितः शम्भुर्वृषभोपरि संस्थितः।  
प्रादुरासीत्तदा देवो ददौ तस्मै वरं शुभम्॥<sup>188</sup>

O great sage Mathanga! My father is Kesari, a Rakshasa and a devout follower of Siva. He had performed great penance for a male child, for which Lord Siva appeared to him along with Parvati and granted him a boon.

शम्भुरुवाच

शृणु राजन् प्रवक्ष्यामि विधिना निर्मितं तव।  
अस्मिञ्जन्मन्यपुत्रत्वं तथाऽप्यन्यद्ददामि ते।<sup>189</sup>  
विश्रुता सर्वलोकेषु पुत्री तव भविष्यति।  
तस्याः पुत्रो महाबुद्धिस्तव प्रीतिं करिष्यति॥<sup>190</sup>  
इति तस्मै वरं दत्त्वा तत्रैवान्तर्दधे हरः।  
मां लब्ध्वा मत्पिता विप्र कृतकृत्यो बभूव ह॥<sup>191</sup>  
ततः कालान्तरे विप्र केसराख्यो महाकपिः।  
ययाचेमां ददस्वेति पितरं मे ततः पिता॥<sup>192</sup>  
तस्मै मां दत्तवांश्चैव पारिबर्ह ददौ च सः।  
गवां लक्षसहस्राणि गजलक्षं महामनाः॥<sup>193</sup>  
वाजिनामर्बुदं चैव रथानामर्बुदं तथा।  
वस्त्ररत्नान्यनेकानि दासदासीसहस्रकम्॥<sup>194</sup>  
अन्तःपुरचरीर्नारीनृत्यगीतविशारदाः।  
ददौ वासःसहस्रं च मया साकं महामते॥<sup>195</sup>  
पत्या मे रममाणाया भूयान् कालो गतो मुने।  
अपुत्रा दुःखिता विप्र व्रतानि विविधानि च॥<sup>196</sup>  
कृतानि च मया तत्र किष्किन्धायां महापुरि।  
माघे मासि च विप्रेन्द्र वैशाखे कार्तिके तथा॥<sup>197</sup>  
स्नानदानव्रतादीनि चातुर्मास्यव्रतं तथा।  
नमस्कारस्तथा विप्र प्रदक्षिणमनुत्तमम्॥<sup>198</sup>

<sup>187</sup> Skanda puranam, Sri Vaishnava Khandam 39-4

<sup>188</sup> Skanda puranam, Sri Vaishnava Khandam 39-5,6

<sup>189</sup> Skanda puranam, Sri Vaishnava Khandam 39-7-23

<sup>190</sup> Skanda puranam, Sri Vaishnava Khandam 39-7-23

<sup>191</sup> Skanda puranam, Sri Vaishnava Khandam 39-7-23

<sup>192</sup> Skanda puranam, Sri Vaishnava Khandam 39-7-23

<sup>193</sup> Skanda puranam, Sri Vaishnava Khandam 39-7-23

<sup>194</sup> Skanda puranam, Sri Vaishnava Khandam 39-7-23

<sup>195</sup> Skanda puranam, Sri Vaishnava Khandam 39-7-23

<sup>196</sup> Skanda puranam, Sri Vaishnava Khandam 39-7-23

<sup>197</sup> Skanda puranam, Sri Vaishnava Khandam 39-7-23

शालग्रामान्नदानानि दीपदानं तथैव च।  
 गोदनं तिलदानं च वस्त्रदानं महामुने॥<sup>199</sup>  
 भूदानं वारिदानं च दत्त्वा पुष्पादिकं मुने।  
 यानि यानि च मुख्यानि वैष्णवानि व्रतानि च॥<sup>200</sup>  
 मया कृतानि सर्वाणि सत्पुत्रफलकाङ्क्षया।  
 श्रवणादिषु यत्प्रोक्तं व्रतं विप्रैर्महात्मभिः॥<sup>201</sup>  
 मया कृतं च विप्रेन्द्र तुष्ट्यर्थं मधुविद्विषः।  
 यानि यानि च मुख्यानि फलानि विविधानि च॥<sup>202</sup>  
 मया दत्तानि सर्वाणि सत्पुत्रफलकाङ्क्षया।  
 मया कृतान्यसङ्ख्यानि व्रतानि विविधानि च॥<sup>203</sup>  
 पुत्रं तथाप्यलब्ध्वाहं दुःखिता तपसि स्थिता।  
 भविष्यति कथं विप्र पुत्रस्त्रैलोक्यविश्रुतः॥<sup>204</sup>  
 याचेहं तु मुनिश्रेष्ठ प्रणता च तवाग्रतः।  
 वद त्वं मुनिशार्दूल दीनाऽहं तपसि स्थिता॥<sup>205</sup>

Siva said: 'O Rakshasa Raja! Fate has it that you will not get a male child in this birth. However, I grant you a wish to beget a girl child who will attain fame across the worlds. The son born to her will shine with intelligence and cause you happiness' and vanished. Thus, my father gave birth to me. Later, an ape by name Kesari approached my father and sought my hand in marriage. My father agreed for the marriage and also gave him crores of cows, lakhs of elephants, ten crore horses, chariots and gems. I enjoyed marital life, but could not beget a child. I performed Vrata at the great city of Kishkinda. I prayed to Vishnu, offered several sacrifices and am finally performing this penance. O sage, please tell me how will I beget a child who becomes famous in all the three worlds?"

श्री सूत उवाच -

एवं वदन्तीं तां प्राह मतङ्गो मुनिसत्तमः।  
 शृणु मद्वचनं देवि पुत्रपौत्रप्रदायकम्॥<sup>206</sup>  
 इतो दक्षिणदिग्भागे दशयोजनदूरतः।  
 घनाचल इति ख्यातो नृसिंहस्य निवासभूः॥<sup>207</sup>

<sup>198</sup> Skanda puranam, Sri Vaishnava Khandam 39-7-23

<sup>199</sup> Skanda puranam, Sri Vaishnava Khandam 39-7-23

<sup>200</sup> Skanda puranam, Sri Vaishnava Khandam 39-7-23

<sup>201</sup> Skanda puranam, Sri Vaishnava Khandam 39-7-23

<sup>202</sup> Skanda puranam, Sri Vaishnava Khandam 39-7-23

<sup>203</sup> Skanda puranam, Sri Vaishnava Khandam 39-7-23

<sup>204</sup> Skanda puranam, Sri Vaishnava Khandam 39-7-23

<sup>205</sup> Skanda puranam, Sri Vaishnava Khandam 39-7-23

<sup>206</sup> Skanda puranam, Sri Vaishnava Khandam 39-24-35

<sup>207</sup> Skanda puranam, Sri Vaishnava Khandam 39-24-35

तस्योपरि महाभागे ब्रह्मतीर्थं मनोहरम्।  
 तस्यापि पूर्वदिग्भागे दशयोजनमात्रतः॥<sup>208</sup>  
 सुवर्णमुखरी नाम नदीनां प्रवरा नदी।  
 तस्या एवोत्तरे भागे वृषभाचलनामतः॥<sup>209</sup>  
 तस्याग्रे सरसी नाम्ना स्वामिपुष्करिणी शुभा।  
 गत्वा दृष्ट्वा शुभं तोयं मनःशुद्धिं गमिष्यसि॥<sup>210</sup>  
 तत्र स्नात्वा विधानेन वराहं तं प्रणम्य च।  
 वेङ्कटेशं नमस्कृत्य ततो गच्छ वरानने॥<sup>211</sup>  
 उत्तरे स्वामितीर्थस्य सिंहशार्दूलसंयुते।  
 चूतपुन्नागपनसैर्बकुलामलकः शुभैः<sup>212</sup>  
 चन्दनागरुनिम्बैश्च तालहिन्तालकिंशुकैः।  
 कपित्थाश्वत्थबिल्वैश्च इङ्गुदैश्च वरानने॥<sup>213</sup>  
 एतादृशैर्महापुण्यैर्वृक्षैश्च विविधैः शुभैः।  
 वियद्गङ्गेति विख्यातं तीर्थमेकं विराजते॥<sup>214</sup>  
 तस्मिंस्तीर्थेऽजने देवि सङ्कल्पविधिपूर्वकम्।  
 स्नात्वा पीत्वा शुभं तीर्थं तीर्थस्याभिमुखी स्थिता॥<sup>215</sup>  
 वायुमुद्दिशय हे देवि तपः कुरु वरानने।  
 देवैश्च राक्षसैर्विप्रेर्मनुजैर्मुनिसत्तमैः॥<sup>216</sup>  
 भृङ्गैः पक्षिभिरस्त्रैश्च शस्त्रैश्च विविधैः शुभैः।  
 अवध्यो भविता पुत्रस्तपस्यान्ते न संशयः॥<sup>217</sup>

The sage Sootha consoled the depressed Anjana Devi and said: “I will give you a great tip to beget children and grand children. Travel ten Yojanas (80 miles) southwards where you will see ‘Ghanachalam’, a place resided by Narasimha, with a beautiful pond atop called ‘Brahma Theertham’. Travel eastwards for ten Yojanas, where you will find a beautiful river ‘Suvanamukhari’ and a hill ‘Vrushadri’ to its north. There is a pond called ‘Swami Pushkarini’ atop the hill, a mere sight of which will make your sadness vanish. After taking a bath in it, pay obeisance to Sri Varaha and Sri Srinivasa and head northwards, where you will find ‘Akasaganga’, a water body which is home to wild animals. Take bath and stand facing the water body and perform penance by praying to

<sup>208</sup> Skanda puranam, Sri Vaishnava Khandam 39-24-35

<sup>209</sup> Skanda puranam, Sri Vaishnava Khandam 39-24-35

<sup>210</sup> Skanda puranam, Sri Vaishnava Khandam 39-24-35

<sup>211</sup> Skanda puranam, Sri Vaishnava Khandam 39-24-35

<sup>212</sup> Skanda puranam, Sri Vaishnava Khandam 39-24-35

<sup>213</sup> Skanda puranam, Sri Vaishnava Khandam 39-24-35

<sup>214</sup> Skanda puranam, Sri Vaishnava Khandam 39-24-35

<sup>215</sup> Skanda puranam, Sri Vaishnava Khandam 39-24-35

<sup>216</sup> Skanda puranam, Sri Vaishnava Khandam 39-24-35

<sup>217</sup> Skanda puranam, Sri Vaishnava Khandam 39-24-35

Vayudeva. You will beget a valorous son who cannot be harmed by Deva, Rakshasa, Brahmana Munis, insects, birds or weapons

श्रीसूत उवाच -

इति प्रोक्ताऽञ्जना देवी तं प्रणम्य पुनः पुनः।  
भर्त्रा साकं ययावाशु वेङ्कटाचलसञ्जकम्॥<sup>218</sup>  
कापिलं तीर्थमासाद्य स्नात्वा निर्मलमानसा।  
वेङ्कटाद्रिं समारुह्य स्वामिपुष्करिणीं ययौ॥<sup>219</sup>  
स्नात्वा वराहमानम्य वेङ्कटेशकृतानतिः।  
मतङ्गस्य ऋषेर्वाक्यं स्मरन्ती च मुहुर्मुहुः॥<sup>220</sup>  
वियद्गङ्गां ययावाशु चाञ्जना मञ्जुभाषिणी।  
स्नात्वा पीत्वा शुभं तीरे तस्य तदुन्मुखी॥<sup>221</sup>  
प्राणवायुं समुद्दिश्य तपश्चक्रे यतव्रता।  
फलाहारा जलाहारा निराहारा ततः परम्॥<sup>222</sup>  
सहस्राब्दं तपश्चक्रे न्यस्तनासाग्रदृष्टिका।  
वयस्या विपुला नाम शुश्रूषामकरोच्छुभा॥<sup>223</sup>  
वर्षाणां च सहस्रान्ते वायुर्देवो महामतिः।  
प्रादुरासीत्तदा तां वै भाषमाणो महामतिः॥<sup>224</sup>  
मेषसङ्क्रमणं भानौ सम्प्राप्ते मुनिसत्तमाः।  
पूर्णमाख्ये तिथौ पुण्ये चित्रानक्षत्रसंयुते॥<sup>225</sup>  
तवेप्सितमहं दास्ये वरं वरय सुव्रते।  
इति तद्वचनं श्रुत्वा ततः प्राहाञ्जना सती॥<sup>226</sup>  
पुत्रं देहि महाभाग वायो देव महामते।  
तस्यास्तद्वचनं श्रुत्वा मातरिश्वाब्रवीत्ततः॥<sup>227</sup>  
पुत्रस्तेऽहं भविष्यामि ख्यातिं दास्ये शुभानने।

<sup>218</sup> Skanda puranam, Sri Vaishnava Khandam 39-36-50

<sup>219</sup> Skanda puranam, Sri Vaishnava Khandam 39-36-50

<sup>220</sup> Skanda puranam, Sri Vaishnava Khandam 39-36-50

<sup>221</sup> Skanda puranam, Sri Vaishnava Khandam 39-36-50

<sup>222</sup> Skanda puranam, Sri Vaishnava Khandam 39-36-50

<sup>223</sup> Skanda puranam, Sri Vaishnava Khandam 39-36-50

<sup>224</sup> Skanda puranam, Sri Vaishnava Khandam 39-36-50

<sup>225</sup> Skanda puranam, Sri Vaishnava Khandam 39-36-50

<sup>226</sup> Skanda puranam, Sri Vaishnava Khandam 39-36-50

<sup>227</sup> Skanda puranam, Sri Vaishnava Khandam 39-36-50

इति तस्यै वरं दत्त्वा तत्रैवास्त महाबलः॥ <sup>228</sup>  
तदा ब्रह्मादयो देवा इन्द्राद्या लोकपालकाः।  
वसिष्ठाद्या महात्मानः सनकाद्याश्च योगिनः॥ <sup>229</sup>  
व्यासादयश्च विप्रेन्द्रा लक्ष्म्या साकं जगत्पतिः।  
मुनिपत्न्यो देवपत्न्य ऋषिपत्न्यस्तथैव च॥ <sup>230</sup>  
स्वं स्वं वाहनमारुह्य दारभृत्यसुतादिभिः।  
आगतास्ते महात्मानो द्रष्टुं तां तपसि स्थिताम्॥ <sup>231</sup>  
आश्चर्यमाश्चर्यमिति ब्रुवाणा ब्रह्मादयो देवगणाश्च सर्वे।  
आलोकयन्तो दिवि दूरतस्ते स्थितास्तदा ब्रह्ममहेशमुख्याः॥ <sup>232</sup>

Upon getting direction from Sage Mathanga, Anjana Devi travelled to Venkatadri along with her husband. She took a dip in KapilaTheertham, climbed the Venkatadri hill, bathed at SwamyPushkarini, prayed to Sri Varaha and Sri Srinivasa and reached Akasa Ganga by profusely thanking the sage Mathanga. After that her penance continued for thousand years, Vayudeva appeared before her and said he would fulfil her wish on Chitra star falling on a full moon day when Sun enters MeshaRasi. To her request for a male child, Vayudeva offered to be born as her son. All the celestial beings visited Akasaganga with great surprise to get a glimpse of Anjana Devi for performing such a long penance. BrahmandaPurana mentions Anjana as having performed penance for seven thousand years at Tirumala, but the 'Sri VenkatachalaMahatmyam' authored by TarigondaVengamamba puts it at twelve years.

श्रीसूत उवाच -

अञ्जनाऽपि वरं लब्ध्वा भर्त्रा साकं मुमोद ह।  
ब्रह्मादीनागतान् दृष्ट्वा विस्मयमाविष्टमानसा॥ <sup>233</sup>  
पत्या साकं ततः स्वस्था चाञ्जना मञ्जुभाषिणी।  
ब्रह्मादिभिरनुज्ञातो व्यासो वेदविदां वरः।  
अञ्जनां तामुवाचेदं मेघगम्भीरया गिरा॥ <sup>234</sup>

Anjana and Kesari were elated at getting a boon from Vayudeva and were also spellbound at the visit of the thousands of celestial beings from the heaven to their place.

<sup>228</sup> Skanda puranam, Sri Vaishnava Khandam 39-36-50

<sup>229</sup> Skanda puranam, Sri Vaishnava Khandam 39-36-50

<sup>230</sup> Skanda puranam, Sri Vaishnava Khandam 39-36-50

<sup>231</sup> Skanda puranam, Sri Vaishnava Khandam 39-36-50

<sup>232</sup> Skanda puranam, Sri Vaishnava Khandam 39-36-50

<sup>233</sup> Skanda puranam, Sri Vaishnava Khandam 40-1-3

<sup>234</sup> Skanda puranam, Sri Vaishnava Khandam 40-1-3

व्यास उवाच -

अञ्जने शृणु मद्वाक्यं सर्वलोकोपकारकम्।  
मतङ्गस्य ऋषेर्वाक्यं श्रुत्वा निर्मलचेतसा।  
यस्मात्तु वेङ्कटं गत्वा तपः कृत्वा सुदुष्करम्।  
प्रसूयते त्वया पुत्रः शूलस्त्रैलोक्यविक्रमः॥<sup>235</sup>

O Anjana! You believed in the words of sage Mathanga, came all the way to Venkatachala and performed the tough penance that none attempted. As a result, you will beget a son who will be the most powerful in all the three worlds.

BrahmandaPurana states that the Devathas also praised Anjana on the occasion.

अञ्जने त्वां हि शेषाद्रौ तपस्तप्त्वा सुदारुणम्।  
पुत्रं सूतवती यस्मात् लोकत्रयहिताय वै।<sup>236</sup>

O Anjana, you performed penance on this Sesha hill to beget a son. Your penance will safeguard all the three worlds.

प्रसिद्धिं यातु शैलोऽयमञ्जने नामतस्तव।  
अञ्जनाचल इत्येव नास्त्यत्र कार्या विचारणा॥<sup>237</sup>

Referring to the greatness of the hill, they said: “You brought further fame to the hill and hence it will be remembered after your name”. The reason for Venkatachala getting the name ‘Anjanadri’ is briefly mentioned in Skandapurana and elaborately in BrahmandaPurana. As per mythology, it is this Venkatadri that Anjana performed penance, gave birth to a male child, who jumps to the sky to catch the Sun.

Excerpts taken from BrahmandaPurana also refer to the demon king Kesari, who prays to Siva for a male child, but giving birth to a girl Anjana, who in turn marries an ape king Kesari and remain childless for some time. When she tells a soothsayer about her problem, the latter says:

अभीष्टस्तव पुत्रो वै भविष्यति न संशयः।  
मा शोकं कुरु कल्याणि धर्मेण मम ते शपे॥<sup>238</sup>

I swear that you will give birth to a son as per your choice. Don't worry.

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<sup>235</sup> Skanda puranam, Sri Vaishnava Khandam 40-4,5

<sup>236</sup> SriVenkatachalaMahatmyam (Brahmanda purana Tirthakhanda antargatam 5-64) 1<sup>st</sup> part, Pg. 333, TTD Publications

<sup>237</sup> SriVenkatachalaMahatmyam (Brahmanda purana Tirthakhanda antargatam 5-65) 1<sup>st</sup> part, Pg. 333, TTD Publications

<sup>238</sup> SriVenkatachalaMahatmyam (Brahmanda purana Tirthakhanda antargatam 5-16) 1<sup>st</sup> part, Pg. 328, TTD Publications

वेङ्कटगिरौ सप्तसाहस्रं वत्सरान्पुनः।

तपः कुरु ततः पुत्रमवाप्स्यसि सुशोभनम्॥<sup>239</sup>

She advised her to perform penance on Sri Venkatagiri for seven thousand years get her wish fulfilled.

इत्युक्त्वा सा निमित्तज्ञा यथागतमतो ययौ।

अञ्जना चिन्तयन्ती तद्वाक्यं तस्या मनोहरम्॥<sup>240</sup>

As told by the soothsayer woman, Anjana went to AkasagangaTheertham and performed penance by praying to Vayudeva. He gave a fruit to Anjana everyday and one day, gave a fruit having 'Siva Tejassu'. After eating it, she became pregnant, then a voice from the sky told her that the child born to her will gain fame by assisting Maha Vishnu, who will incarnate as Rama in the future, in killing the demon called Ravanaasura.

ततो वै दशमे मासि सम्प्राप्ते नलिनेक्षणा।

असूत पुत्रं बलिनमुदयत्यहिमत्विषि॥<sup>241</sup>

श्रावणे मासि नक्षत्रे श्रवणे हरिवासरे।

कुण्डलोद्भासिगण्डान्तमुपवीतिसमुज्ज्वलम्॥<sup>242</sup>

कौपीनोद्भासितं चैव दीप्यमानमिव श्रिया।

बिभ्राणं वानराणां वै रूपमत्यद्भुतं महत्॥

रक्तास्यपुच्छमूलं तु सुवर्णसदृशद्युतिम्॥<sup>243</sup>

In ten months, Anjana gave birth to a boy during sunrise on a Sravana star in the Sravana month with face resembling a Vanara and a glowing tail. Hanuman's birth occurred on Vaisakha BahulaDasami day, which is why the day is observed at Tirumala as 'Hanumajjananam. Some authors feel that it happened on a Poorvabhadra star falling on Saturday. Astrologers opine that it could be Moola star, but Pancharatra Agama states it is Anuradha star, but the month is not described anywhere.<sup>244</sup> The

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<sup>239</sup> SriVenkatachalaMahatmyam (Brahmanda purana Tirthakhanda antargatam 5-17) 1<sup>st</sup> part, Pg. 329, TTD Publications

<sup>240</sup> SriVenkatachalaMahatmyam (Brahmanda purana Tirthakhanda antargatam 5-18-20) 1<sup>st</sup> part, Pg. 329, TTD Publications

<sup>241</sup> SriVenkatachalaMahatmyam (Brahmanda purana Tirthakhanda antargatam 5-18-20) 1<sup>st</sup> part, Pg. 329, TTD Publications

<sup>242</sup> SriVenkatachalaMahatmyam (Brahmanda purana Tirthakhanda antargatam 5-18-20) 1<sup>st</sup> part, Pg. 329, TTD Publications

<sup>243</sup> SriVenkatachalaMahatmyam (Brahmanda purana Tirthakhanda antargatam 5-42-45) 1<sup>st</sup> part, Pg. 331, TTD Publications

<sup>244</sup> SriVenkateswaravaibhavam, Pandita Vedantam Jagannathacharyulu, Pg.195



appearance day event is celebrated Vaisakha BahulaDasami day at Tirumala every year in a grand manner.<sup>245</sup>

Young Hanuman jumps into the sky to swallow the Sun

अतोऽयं जातमात्रोऽपि नितरां बुभुक्षितः।  
उदयाचलसंरूढं ददर्श रविमण्डलम्॥  
नितान्तरक्तवर्णेन फलबुद्धिरभूतदा॥<sup>246</sup>  
फलमित्येव मन्वानो रविं भक्षितुमुद्यतः।  
ग्रहीष्यामीति निश्चित्य श्रीवेङ्कटगिरेस्तटात्।<sup>247</sup>  
उदतिष्ठन्महावेगादुदयाचलशेखरम्।  
ग्रहीतुमुद्यते तस्मिन् बिम्बं सूर्यस्य तद्बलात्।<sup>248</sup>  
हाहाकृतमभूत् सर्वं जगत् स्थावरजङ्गमम्।  
ततः चतुर्मुखो ब्रह्मा स्वयमागत्य वेगतः॥<sup>249</sup>

Immediately after he was born, he jumped from Venkatagiri hills towards Udayagiri to catch hold of the burning sun, taking it for a red fruit. Taking him as a Rakshasa, Brahma hurled the Brahmasthra on the little Hanuman, who diverted it away with his tail. It was then that the Devathas understood his might, came rushing to Anjana Devi and offered her several boons.

Then Brahma said:

अञ्जने त्वं हि शेषाद्रौ तपस्तप्त्वा सुदारुणम्।  
पुत्रं सूतवती यस्माल्लोकत्रयहिताय वै॥<sup>250</sup>  
प्रसिद्धिं यातु शैलोऽयमञ्जने नामतस्तव।  
अञ्जनाचल इत्येव नात्र कार्या विचारणा॥<sup>251</sup>  
इति तस्यै वरं दत्त्वा देवा ब्रह्मपुरोगमाः।  
स्वं स्वं स्थानं समुद्दिश्य यथागतमथो ययुः॥<sup>252</sup>

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<sup>245</sup> Srinivasa Vaibhavam – Julakanti Balasubrahmanyam, Pg.225

<sup>246</sup> SriVenkatachalaMahatmyam (Brahmanda purana Tirthakhanda antargatam 5-45-49) 1<sup>st</sup> part, Pg. 331, TTD Publications

<sup>247</sup> SriVenkatachalaMahatmyam (Brahmanda purana Tirthakhanda antargatam 5-45-49) 1<sup>st</sup> part, Pg. 331, TTD Publications

<sup>248</sup> SriVenkatachalaMahatmyam (Brahmanda purana Tirthakhanda antargatam 5-64-67) 1<sup>st</sup> part, Pg. 333, TTD Publications

<sup>249</sup> SriVenkatachalaMahatmyam (Brahmanda purana Tirthakhanda antargatam 5-64-67) 1<sup>st</sup> part, Pg. 333, TTD Publications

<sup>250</sup> SriVenkatachalaMahatmyam (Brahmanda purana Tirthakhanda antargatam 5-64-67) 1<sup>st</sup> part, Pg. 333, TTD Publications

<sup>251</sup> SriVenkatachalaMahatmyam (Brahmanda purana Tirthakhanda antargatam 5-64-67) 1<sup>st</sup> part, Pg. 333, TTD Publications

<sup>252</sup> SriVenkatachalaMahatmyam (Brahmanda purana Tirthakhanda antargatam 5-64-67) 1<sup>st</sup> part, Pg. 333, TTD Publications

अञ्जना पुत्रमादाय श्रीवेङ्कटगिरेस्तटम्।  
पुनरागम्य सामोदलञ्चक्रे निजाश्रममम्॥<sup>253</sup>

Anjana, you performed a great penance and gave birth to this mighty son on this Seshadri. Hence, this Venkatagiri or Seshadri will be known after your name in future as 'Anjanadri'. Then Anjana took her son to her Ashrama.

चतुर्षु मेरुपार्श्वेषु हेमकूटहिमावये।  
नीले श्वेतनगे चैव निषधे गन्धमादने॥<sup>254</sup>

BrahmandaPuranam refers to Hanuma birth place as 'Sumeru'. In Ramayana, Rama asks details of Hanuman's birth from Agastya.

सूर्यदत्तवरस्स्वर्णः सुमेरुर्नाम पर्वतः।  
यत्र राज्यं प्रशास्त्यस्य केसरी नाम वै पिता॥<sup>255</sup>

Brahmandapuranam states that the 'Sumeru' mountain mentioned in Brahmandapuranam and Ramayana refers only to Venkatachala. मेरुपुत्रं महापुण्यं वेङ्कटाचलसञ्जकम्।<sup>256</sup>

### VarahaPuranam

Varahapuranam refers to Dasaratha coming to Tirumala for begetting a son.

तस्मिन् काले तु धर्मात्मा राजा दशरथः प्रभुः।  
शशास मेदिनीं कृत्स्नामयोध्यायां महायशाः॥  
वर्णाश्रमाचारयुताः प्रजा धर्मेण पालयन्।  
चिरकालं महीं राजा बुभुजे भूरिविक्रमः॥  
न चाद्राक्षीत् कुमारस्य शुचिस्मेरमुखाम्बुजम्।  
वसिष्ठमब्रवीद् दुःखात् ब्रह्मर्षिममितौजसम्॥  
पुरोहितोऽस्य वंशस्य विशेषेण भवान्मुने।  
चिरं लालप्यमानस्य नाऽऽसीद्वंशकरस्सुतः॥  
पापिनो मम तु ब्रह्मन् मया पापं कृतं बहु।  
पापस्य निष्कृतिः कस्मात् कथं पुत्रो भविष्यति॥

<sup>253</sup> SriVenkatachalaMahatmyam (Brahmanda purana Tirthakhanda antargatam 5-64-67) 1<sup>st</sup> part, Pg. 333, TTD Publications

<sup>254</sup> Brahmanda Mahapuranam, Madhyama bhagam, 7-194

<sup>255</sup> Ramayanam, Uttarakanda, 35-19

<sup>256</sup> SriVenkatachalaMahatmyam (Brahma purana antargatam 1-36) 1<sup>st</sup> part, Pg. 48-50, TTD Publications

इति प्रोक्तो वसिष्ठस्तु क्षणं ध्यात्वा प्रसन्नधीः।  
 प्राह चैनं नृपं धीरं वसिष्ठो भगवान् ऋषिः॥  
 पुण्यश्लोकस्य भवतः कथं पापं भविष्यति।  
 तथाऽपि तव राजेन्द्र पुत्रप्राप्तिविरोधकृत्॥  
 दुष्कृतं किञ्चिदस्तीति ध्यानेन प्रतिभाति मे।  
 तस्य पापस्य शान्त्यर्थं पुत्राणां प्राप्तये तथा॥  
 सेव्यः श्रीवेङ्कटाधीशः क्षीराब्धितनयापतिः।  
 इत्युक्तः प्राह राजाऽपि ब्रह्मन् कुत्र श्रियःपतिः॥  
 इदानीं वर्तते विष्णुः कथं दृश्यो मया प्रभुः।  
 इति पृष्टः पुनः प्राह वसिष्ठोऽपि महामुनिः॥  
 शृणु राजन् महाभाग भागीरथ्याश्च दक्षिणे।  
 वर्तते वेङ्कटः शैलो योजनानां शतद्वये॥  
 सुवर्णमुखरीतीरात् उत्तरे क्रोशमात्रके।  
 अनेकपुण्यतोयैश्च पुण्यैश्चैव महाह्रदैः॥  
 अनेककिन्नरीभिश्च शोभितः पर्वतोत्तमः।  
 दिव्योऽयं पर्वतेन्द्रस्तु न पुनः प्राकृतो गिरिः॥  
 स्वरूपं तस्य शैलस्य न तु जानन्ति मानुषाः।  
 नारायणस्य देवस्य वैकुण्ठपुरवासिनः।  
 सूर्यवैकुण्ठनाकेभ्यः प्रियोऽयं वेङ्कटाचलः।  
 तस्मिन् हि रमते नित्यं श्रीनिवासः श्रिया सह॥  
 दर्शनार्थं हरेस्तत्र यजन्ते मुनयोऽमलाः।  
 योगिनस्त्रदशश्चापि तपः कुर्वन्ति सन्ततम्॥  
 प्रययो च वसिष्ठेन वेङ्कटाख्यं गिरिं प्रति।  
 गङ्गां गोदावरीं रम्यां कृष्णवेणीमनन्तरम्॥  
 मलापहारिणीं भद्रां तुङ्गां पम्पां मनोहराम्।  
 भवनाशीं च सम्प्राप्य स्नात्वा स्नात्वा महारथः॥  
 वेङ्कटाद्रिं ददर्शाथ तुङ्गशृङ्गसमन्वितम्।  
 उद्यानं नन्दनं चैत्ररथं सम्भूय तिष्ठति॥  
 इत्युत्प्रेक्ष्य मनोहोरि वृक्षगुल्मलतायुतम्।  
 युवानं च महामेरुमिव चक्षुष्पदं गिरिम्॥  
 आरुह्य नयनानन्दं हृदयाह्लादकारकम्।

निर्झरेषु तटाकेषु सरस्सु सरसीषु च॥

नदीषु देवखातेषु तथा पुष्करिणीषु च।

स्नात्वा निर्मलसर्वाङ्गः क्षालिताघो महाबलः॥<sup>257</sup>

Dasaratha used to rule the world with Ayodhya as the capital. He was sad for not having a son for furthering his lineage. How can I get rid of my sins and get a son was the question bothering him, for which Vasishta advised him to pray to Lakshmi on Venkatachala. Showing the direction, he says the Venkatachala mountain on the banks of river Swarnamukhi is at 200 Yojanas south of Bhagirathi. On the way, he bathed in Ganga, Godavari, Krishna and Tungabhadra rivers.

### **Srirama visits Venkatachalam**

वेङ्कटाद्रेस्तु माहात्म्यं जनकणरसायनम्।

शृण्वतां नास्ति तृप्तिस्तु मुनीनां नो बुधोत्तम।

भूयः कथय वृत्तान्तं श्रुतं किञ्चित्त्वया पुरा।

इत्युक्तः प्राह सूतोऽपि श्रुतं च मुनिपङ्गवान्॥<sup>258</sup>

Sages asked SoothaMaharshi to tell the glory of VenkatachalaMahatmyam.

श्रीसूतः

पुत्रो दशरथस्याऽसीद्रामो राजीवलोचनः।

स सर्वलक्षणोपेतः सर्वशास्त्रविशारदः॥

रावणस्य वधार्थाय पुरा सौमित्रिणा सह।

हनूमता वेगवता सुग्रीवेण महात्मना॥

सह सैन्यैर्यदा पम्पातीराच्छोभितपादपात्।

निर्जगाम तदा रामः शुभे श्रीवेङ्कटाचले॥

स्वामिपुष्करिणीतीर्थे स्नात्वा पश्चाद्रणे रिपुम्।

रावणं सगणं हत्वा जयमापेति मे श्रुतम्॥

तत्सर्वं कथयिष्यामि श्रोतव्यमवधानतः।

ऋश्यमूकाचलात् तस्मात् वानरैर्बहुभिर्वृतः॥

रावणस्य वधार्थाय कृतोद्योगः सकार्मुकः।

शेषाचलसमीपे तु यदा रामः समागतः॥<sup>259</sup>

<sup>257</sup> All the Slokas are from SriVenkatachalaMahatmyam (Varaha purana Prathama bhaga antargatam 44-33-54) Prathama Bhagam, Pg. 48-50, TTD Publications

<sup>258</sup> Both the Slokas are from SriVenkatachalaMahatmyam (Varaha purana Prathama bhaga antargatam 41-1,2) Prathama Bhagam, Pg. 33, TTD Publications

<sup>259</sup> All the Slokas are from SriVenkatachalaMahatmyam (Varaha purana Prathama bhaga antargatam 41-3-8) Prathama Bhagam, Pg. 33,34, TTD Publications

Dasaratha got a son called Rama who is known for virtuous qualities, and great knowledge. He embarked on a journey to kill Ravana and led an army of Lakshmana, Hanuma, Sugriva, and he crossed Pampa river to Venkatachalam. "After bathing in the Pushkarini, he had killed Ravana and his relatives". Thus Sootha told his disciples, while narrating how Rama came from RushyamookaParvatham to Seshachala leading a battalion of Vanaras.

### Anjana invites Rama to her Ashrama

From Kishkinda, Anjana reached Venkatachala and performed penance after which a son Hanuman was born to her, which is narrated by Skanda and BrahmandaPuranas. VarahaPuranam confirms that she chose to live in this place.

तदा सत्यञ्जना देवी वायुसूनुर्महात्मनः।  
जननी पुरतो गत्वा रामं रक्तान्तलोचनम्॥  
नमस्कृत्य महाभागा वचनं चेदमब्रवीति।  
प्रतीक्षन्ती महाबाहो त्वदागमनमद्भुतम्॥  
तिष्ठाम्यस्मिन् गिरौ राम मुनयोऽपि च कानने।  
तपः कुर्वन्ति सततं त्वदागमनकाङ्क्षया॥  
तान्सर्वान् समनुज्ञाप्य गन्तुमर्हसि सुव्रत।  
इत्युक्तः प्राह रामोऽपि हनूमन्मातरं प्रति॥<sup>260</sup>

Hanuman's mother offered prayers at Sri Rama and invited him to her Ashrama in these holy hills. There are several sages who are waiting for your visit in this hill.

श्रीरामः  
कालात्ययो भवेद्देवि मयि तत्र समागते।  
ममेदानीं वरारोहे कार्यस्य महती त्वरा॥  
पुनरागमने देवि तथा भवतु सुन्दरि।  
इत्युक्तं राघवेणैतद्वाक्यं श्रुत्वा महामतिः॥  
हनूमान् प्रणतो भूत्वा वाक्यं चेतदुवाच ह।  
स्थातव्यमत्र भवता यत्र कुत्राऽपि सर्वदा॥  
यस्माच्छ्रान्ता महासा वानराणां तरस्विनाम्।  
अयं च मार्ग एवाद्रिः सदा पुष्पफलद्रुमः॥

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<sup>260</sup> All the Slokas are from SriVenkatachalaMahatmyam (Varaha purana Prathama antargatam 41-9-12) Prathama Bhagam, Pg. 34, TTD Publications

बहुप्रसवणोपेतो बहुकन्दरसानुमान्।  
 सुस्वादुकन्दमूलोऽयम् अञ्जनाख्यो महागिरिः॥  
 मधूनि सन्ति वृक्षेषु बहूनि गिरिकन्दरे।  
 वेत्थ सर्व महाबाहो यथेच्छसि तथा कुरु॥  
 इत्युक्तो वायुपुत्रेण श्रीरामः प्रहसन्नसौ।  
 जानेऽहमञ्जनासूनो तथाऽपि वचनं तव॥  
 श्रोतव्यं हि महाबाहो गच्छाग्रे त्वं हरीश्वर।  
 इत्युक्त्वा वाहिनीं तां च कर्षन् पर्वतमाययौ॥<sup>261</sup>

Rama tells Anjana about his mission and politely declines to visit her Ashram at Venkatachala, but promising to visit her on his return journey. Then Hanuma explains the features of the green forest and requests him for a night stay, as even the VanaraSena is tired of continued journey.

#### **Rama's visit to Anjanadri:**

Rama is leading the army of Vanaras and crossing the huge trees on which lovely birds are making pleasant sounds. Earlier, a Brahmin named Nirloma performed penance in this region, praying to Brahma to take him to Brahmaloka, for which Brahma told him that he would reach Brahmaloka after seeing Rama in the forest. Nirloma greatly rejoices by the sight of Rama, after which the latter moves towards Anjana Devi's ashram located near Akasaganga. Later, Rama and his entourage bathed in the holy Pushkarini.

नागकेसरमालूरपुन्नागतरोशोभितम्।  
 चम्पकाशोककुलचूतकिंशुकराजितम्।  
 मयूरशारिकालापैः कोकिलानां स्वनैरपि।  
 शुकमञ्जुलनादैश्च कपोतस्वनहुङ्कृतैः।  
 शोभितं फलपुष्पैश्च वेङ्कटाख्यं नगोत्तमम्।  
 निर्लोमा नामतः कश्चिद्विप्रो वेदविदां वरः॥  
 स्वयंभुवं समुद्दिश्य ब्रह्मलोकजिगीषया  
 तपश्चकार धर्मात्मा पर्वतोत्तरदेशतः॥  
 आगत्य भगवान् ब्रह्मा तमाह द्विजसत्तमम्।  
 रामं दृष्ट्वा ससौमित्रं ब्रह्मलोकमवाप्स्यसि॥  
 इत्युक्तो ब्रह्मणा पूर्वं दृष्ट्वा रामं परात्परम्॥

<sup>261</sup> All the Slokas are from SriVenkatachalaMahatmyam (Varaha purana Prathama antargatam 41-13-20) Prathama Bhagam, Pg. 34,35 TTD Publications

फलमूलाशनैः सम्यक् पूजयित्वा तमब्रवीत्।  
 अद्य मे सफलं जन्म त्वन्मुखाम्भोजदर्शनात्॥  
 चिरकालार्जितं स्वामिन् फलितं तप उत्तमम्।  
 अनुज्ञापय मां राम ब्रह्मलोकं प्रतीश्वर।  
 इत्युक्तः स तु धर्मात्मा तथैवाऽचर भो द्विज।  
 इत्युक्त्वा तं तु विप्रेन्द्रमारुरोह नगोत्तमम्॥  
 शापमोक्षं च यक्षाणां केषाञ्चित् पर्वतोत्तमे।  
 दत्त्वा रामोऽञ्जनादेव्या आश्रमं पुण्यवर्धनम्॥  
 आकाशगङ्गानिकटे प्रतिपेदे महामनाः।  
 तथा स पूजितः सम्यक् तस्यै दत्त्वा वरोत्तमम्॥  
 आपृच्छ्य तां महाभागां स्वामिपुष्करिणीं ययौ।  
 तत्र रामो महातेजाः सौमित्रिर्मांरुतात्मजः।  
 सुग्रीवश्चाङ्गदशैव जाम्बवान् नील एव च।  
 चक्रुः स्नानं महातीर्थं सर्वद्र विजयप्रदे॥<sup>262</sup>

### Vanaras entering VaikunthaGuha:

Sootha Maharshi told the sages about the entry of Vanaras into the Vaikuntha Guha.

Vanara soldiers like Gaja and Gavaksha enter the Vaikuntha Guha, which is present even today at Tirumala.

श्रीसूतः

स्वामिपुष्करिणी यत्र तत ईशान्यभागतः।  
 गजो गवाक्षो गवयः शरभो गन्धमादनः॥  
 मैन्दश्च द्विविदश्चैव सुषेणश्च महामतिः।  
 काञ्चिद्गुहां तमोरुद्धां प्रविष्टास्तत्र वानराः॥  
 उन्निद्रनेत्राः सर्वेऽपि सिंहतुल्यपराक्रमाः।  
 जग्मुस्ते तमसाविष्टां सुदूरं तां गुहां तदा॥  
 ददृशेऽत्र महाज्योतिः सूर्यकोटिरिवोदिता।  
 ज्योतिर्गणानां तटितां मिलितानामिवाबभौ॥  
 तत्र काचित्पुरी रम्या तप्तहाटकनिर्मिता

<sup>262</sup> All the Slokas are from SriVenkatachalaMahatmyam (Varaha purana Prathama antargatam 41-21-32) Prathama Bhagam, Pg. 35,56, TTD Publications

कवाटतोरणत्पुरी रम्योद्यानशतैर्युता॥  
 स्फटिकोपलवच्छुद्धजलनद्या समावृता।  
 रत्नमाणिक्यवैडूर्यमुक्तानिर्मितगोपुरा॥  
 अनेकमण्डपैर्युक्ता प्रासादशतसङ्कुला।  
 महावीथीशतोपेता रथमातङ्गसंयुता।  
 वरनारीगणोपेता सर्वमङ्गलशोभिता॥<sup>263</sup>

Guha, Gavaksha and other valiant soldiers walk into the cave and come across a bright light similar to one crore suns. They saw a town having buildings made of gold and gems, with people filled with prosperity.

शङ्खचक्रधरास्तत्र सर्वे चैव चतुर्भुजाः॥  
 सशुक्लमाल्यवसनाः सर्वाभरणभूषिताः।  
 दिव्यचन्दनलिप्ताङ्गाः परमानन्दपूरिताः॥  
 तन्मध्ये सुमहददिव्यं विमानं सूर्यसन्निभम्।  
 अत्युन्नतमहामेरुशृङ्गतुल्यं मनोहरम्।  
 बहुप्रकाशसम्पन्नं मणिमण्डपसंयुतम्।  
 भेरीमृदङ्गपणवमर्दलध्वनिशोभितम्॥  
 नृतवादित्रसम्पन्नं किन्नरस्वनसंयुतम्।  
 ददृशुस्तत्र पुरुषं पूर्णचन्द्रनिभाननम्॥  
 चतुर्बाहुमुदाराङ्गं शङ्खचक्रधरं परम्।  
 पीताम्बरधरं सौम्यमासीनं काञ्चनाऽसने॥  
 फणामणिमहाकान्तिविराजितकिरीटिनम्।  
 भोगिभोगे समासीनं सर्वाभरणभूषितम्॥  
 आसनोपरि विन्यस्तवामेतरकराम्बुजम्।  
 प्रसार्य दक्षिणं पादमुद्धृते वामजानुनि॥  
 प्रसार्य वामहस्ताब्जं श्रीभूमिभ्यां निषेवितम्।  
 सेवितं नीळया देव्या वैजयन्त्या विराजितम्॥  
 श्रीवत्सकौस्तुभोरस्कं वनमालाविभूषितम्।  
 कृपारसतरङ्गौघपूर्णनेत्राम्बुजद्वयम्॥  
 शशिप्रभासमच्छत्रं चामरव्यजने शुभे।

<sup>263</sup> All the Slokas are from SriVenkatachalaMahatmyam (Varaha purana Prathama antargatam 42-1-36) Prathama Bhagam, Pg. 34, TTD Publications



हस्ताभ्यां धारयन्तीभिः नारीभिः सेवितं मुदा।।<sup>264</sup>  
 दृष्ट्वा ते वानराः सर्वे विस्मिताः शुभलोचनाः।  
 अत्रान्तरे महाभागः पुरुषः परमाद्भुतः।।  
 चतुर्भुजो दण्डहस्तो दृष्ट्वा त्वरितविक्रमः।  
 दण्डमुद्यम्य तान् सर्वान् भर्त्सयामास वै तदा।।  
 ते सर्वे वानरा भीता निर्जग्मुर्गिरिगह्वरात्।  
 निर्गत्य सहसा तेभ्यः प्रोचुर्दृष्टं यथा तथा।।  
 रावणस्तु महामायी कामरूपी च वञ्चकः।  
 अन्यो वा रावणो वाऽथ शोधनीयः प्रयत्नतः।।  
 इत्युक्त्वा वानरास्ते च सर्वे सम्भूय सम्भ्रमात्।  
 यत्र पूर्वं गृहा दृष्टा तत्रागच्छन् वनौकसः।।  
 नापश्यन्नगरीं तत्र चिह्नं वा दृष्टपूर्वकम्।  
 भ्रमात्तमञ्जसा शैलं विचिन्वन्तश्च सर्वतः।।  
 भ्रम इत्येव निश्चित्य तूष्णीमासन् वनौकसः।  
 ततः प्रभाते विरते रामो राजीवलोचनः।।  
 लक्ष्मणेन सह भ्रात्रा वानरेन्द्रेण धीमता।  
 सह सैन्यैर्महातेजाः प्रतस्थेऽरिजिगीषया।।  
 जित्वा च रावणं युद्धे प्राप्य सीतां महाबलः।  
 अयोध्यां पुनरभ्येत्य भ्रातृभिः सहितोऽनघः।।  
 प्राप राज्यं स्वयं रामः स्वामितीर्थस्य वैभवात्।  
 इति श्रुतं मया पूर्वमब्रुवं भवतामहम्।।<sup>265</sup>

All of them were having four hands, wearing white clothes, holding Sankhachakra. They saw a great man reclining on Adishesha, prayed by Sri, Bhoo and Neela, adorning garland called Vyjayanthimala and having a mole called Srivatsam on his chest. When a soldier chased away the Vanaras, who ran out of the cave and narrated the whole scene to others, who reached the spot, only to find nothing. They thought it could be the Maya of the demon Ravana and forgot the episode.

<sup>264</sup> All the Slokas are from SriVenkatachalaMahatmyam (Varaha purana Prathama antargatam 42-1-36) Prathama Bhagam, Pg. 34, TTD Publications

<sup>265</sup> All the Slokas are from SriVenkatachalaMahatmyam (Varaha purana Prathama antargatam 42-1-36) Prathama Bhagam, Pg. 34, TTD Publications

Later Rama reached Lanka, fought against Ravanaasura and returned home with his wife and brothers. I heard from others that Rama won the war only with the blessings of the Swami Pushkarini which he visited here, which I am narrating to you, said SoothaMaharshi.

### Description of VaikunthaGuha

मुनयः

वैकुण्ठाद्रौ गुहा दृष्टा काचिद्वानरसत्तमैः।

इत्युक्तं भवता सूत वेदवेदाङ्गपारग॥

गुहा का वद नो ब्रह्मन् श्रोतुं कौतूहलं हि नः॥

श्रीसूतः

श्रूयतामभिधास्यामि देवमाया मया श्रुता।

वैकुण्ठाख्या गुहा सा तु दुर्ज्ञेया मुनियोगिभिः॥

दुर्ज्ञेया सा तु देवैश्च मायया परमात्मनः।

लीलया विष्णुना पूर्वं वानराणां प्रकाशिता॥

तस्यां गुहायां ये दृष्टाः शङ्खचक्रधरा अपि।

ते तु मुक्तास्तथा नित्याः परमानन्दरूपिणः॥

भुञ्जते ब्राह्ममानन्दमाविर्भूतगुणाश्च ते।

सञ्चरन्तः कामरूपा लोकान् भगवता सह॥

आनन्दरूपाः कैङ्कर्यं कुर्वन्तो ब्रह्मणो हिते।

वसन्ति तत्र सततं ब्रह्मणा परमेष्ठिना॥

यदा यदा कलिः कालो यदा वा जनता गिरौ।

तदा गुहायां तस्यां तु वसिष्यन्तीति नः श्रुतम्॥

एवं प्रभावः शेषाद्रिः वसत्यस्मिन् जगन्मयः।

क्रीडते लीलया युक्तो नित्यैर्मुक्तैश्च सूरिभिः॥<sup>266</sup>

When the sages ask him to describe the cave that the Vanaras entered during their visit to Vaikunthadri, sage Sootha called it a 'Devamaya' which even sages can not decipher. The Vanaras could see the things only because of Vishnu Leela. All those inmates of the cave carrying Sankhachakra are liberated souls or Nityas, who delightfully pray to the Lord Almighty everyday. The glory of Seshadri is such that the Lord Himself likes to play with His followers and Nityasuris.

नीलमेघनिभं श्यामं नीलोत्पलविलोचनम्।

नीलाद्रिशिखरस्थं तं भजाम्यत्रैव सुस्थितम्।

गुहाख्यानं श्रुतं किं वा युष्माभिर्वीतकल्मषैः।

<sup>266</sup> All the Slokas are from SriVenkatachalaMahatmyam (Varaha purana Prathama antargatam 42-1-36) Prathama Bhagam, Pg. 37-40, TTD Publications

शृण्वतामिदमाख्यानं कलिदोषमलापहम्।  
 धन्यं यशस्यमायुष्यं पुत्रपौत्राभिवर्धनम्॥  
 इतीरितः शेषगिरेः प्रभावः श्रुतो मया योगिनरेभ्य आदराः।  
 समस्तजीवात्मसमष्टिरूपिणो हरेः प्रभावोऽपि करीन्द्रगोप्तुः॥<sup>267</sup>

Dear sages, those of you who have listened to the tale of the cave are ridden of your sins. You will get longevity, fame and progeny. I heard the glory of Seshachala, which I narrated to you with the divine blessings of Venkatachalapathi, thus says Sootha. From the slokas of VenkatachalaMahatmyam read in the Tirumala temple , we can also conclude the truth and essence of the Puranas. The other places that are also said to be the place of birth of Hanuman show no such testimonies in Puranas. Tirumala is already a renowned Vaishnava Punyakshetram. Puranas have hailed the glory of Sri Venkateswara.

TallapakaAnnamacharya (1408 - 1503), who is a contemporary of PasindiVenkatatthuraivar, says:

ప్రవిమల ద్విపద ప్రబంధ రూపమున  
 నవముగా రామాయణము, దివ్యభాష  
 నా వేంకటాద్రి మాహాత్మ్యమంతయును  
 గావించి రుచుల శృంగారమంజరియు  
 శతకముల్ పదిరెండు సకల భాషలను  
 ప్రతి లేని నానా ప్రబంధముల్ చేసి<sup>268</sup>

As VenkatachalaMahatmyam describes the glory of Venkatadri in Sanskrit, Annamacharya's grandson Chinnanna (China Thiruvengalanatha) wrote a 'DwipadaKavyam' titled 'AnnamacharyaCharitamu'. However, today the book is not available. In one of the sankeerthanas, Annamaiah says the stories related to Sri Venkatachala Mahatya are available in Bhaghavatha, Bramhanda purana and Vamana purana.

శ్రీవేంకటేశుడు శ్రీపతియు నితడే  
 పావనపు వైకుంఠ పతియును నితడే  
 భాగవతంలో జెప్పె బలరాము తీర్థయాత్ర  
 నాగమోక్షమైన దైవ మాత డీతడే

<sup>267</sup> SriVenkatachalaMahatmyam (Varaha purana Prathama antargatam 42—37-38) Prathama Bhagam, Pg. 41, TTD Publications

<sup>268</sup> Annamacharya Jeevitha Chariatramu Pg. 49

బాగుగా బ్రహ్మాండపురాణపద్ధతి యాతడీతడే  
 యోగమై వామనపురాణోక్త దైవమీతడే  
 వెలయు సప్తఋషులు వెదకి ప్రదక్షిణము  
 లలర జేసిన దేవుడాతడీతడే  
 యెక్కువై బ్రహ్మాదులు నెప్పుడు నింద్రాదులు  
 తక్కుక కొలిచియున్న తత్త్వమీతడే  
 చక్రనారదాదుల సంకీర్తనకు జొక్కి  
 నిక్కిన శ్రీవేంకటాద్రి నిలయుడు నీతడే <sup>269</sup>

In 17<sup>th</sup> Century Srestaluri Venkatarya wrote Srinivasa vilasasevadhi which speaks of Sri venkateswara vaibhava in Puranas.

శేషాచలోరు వైభవము  
 ప్రకటితాలం కృతాలం క్రియాస్పద వర్ణనలను

.....

వారాహ వామన బ్రహ్మాండ పాద్య  
 గారుడ స్కంద మార్కండేయ ముఖ్య  
 బహుపురాణోక్తి సంబంధంబు వలన  
 గాహనమై పెనుగొన్న కథ చిక్కుదీర్చి

<sup>269</sup> Tallapaka pada sahyam, samputam – 1, Sankeertana 425, 1980



Vāyudeva offering fruit to Añjanādevī





## **7. Sri Hanuman's Birth place is Tirumala**

### **(With Geographical Evidences)**

Prof. Rani Sadasiva Murty

#### **Abstract on the subject**

1. To say that the birthplace of Sri Hanuman is either Tirumala or Anjanadri, mythological devotional literature, Kavyas and epigraphical evidences are available. There are no evidences to prove this fact for other places which have been argued as the birth place of Hanuman.
2. The Tirumala Hills in the Eastern Ghats – Geographical features ... " –  
Tirumala Hills in the Eastern Ghats: Southern part, central part and the northern part.
3. Information related to Anjanadri or Anjanagiri in Brihad Samhita.
4. Based on the stories and geographical features, Mythological evidences are secure and can be firmly established.
5. The geographical features identified by Geologists in Tirumala Hills in the Eastern Ghats.
6. Seshachalam discovered in the Eastern Ghats. –of the Tirumala hills; seen in the Seshachalam-Velikonda cluster.
7. In the geography of the Puranas, Eastern Ghats
8. The hills of Mahendra - Andhra Pradesh (region). The rivers and the mountains in Andhra region. Among them the Suvarnamakui river and in the mountains, Tirumala.
9. In Andhra Pradesh, the places located in between the rivers Godavari and Krishna.
10. In Brihad Samhita, Kurma part

The following article explains and exemplifies on the subject that Sri Hanuman's birthplace is Tirumala.



## **Introduction:**

Sri Hanuman is adored by the lovers and followers of Hinduism: he is a worshipful God. He is an attender of Sri Rama: being brave, he also imbibed all principles and achieved excellency and popularity, He was known to be very brave. Once mistaking the rising Sun to be an orange fruit he rose high towards the sky. The great holy works such as The Ramayana and other Puranas speak about the birth of Sri Hanuman in India. But each one believed in one's own faith to find an answer to the question, where he was born! There are some who believe it is Uttar Pradesh, some others feel it is, Madhya Pradesh; yet some think it is in Karnataka. With such beliefs, each State in India built temples for Sri Hanuman and developed them as pilgrimage centres and as holy places. But one is to observe that these are based on only one's own belief and trust.

But beyond all this, there are markedly different evidences to prove that Anjanadri in Tirumala Hill is the birth place of Sri Hanuman. They can be obtained from mythological and devotional literature, Kavyas and epigraphical imprints. This kind of evidences cannot be found for other places. The information that follows in the next few pages are:

Based on the information from modern scientists, literature and geography, the truth about the birth place of Sri Hanuman is to be resolved.

To give information that the birth of Sri Hanuman took place in Anjanadri, based on the details from BrahmandaPurana and SkandaPurana.

Mythological sources are secure from the point of view of the stories and the information from Geography:

Among all the evidences available in the literature of India related to the argument arising from the question as to which is the birth place a Sri Hanuman, the most important one is literature, They are varied:ItihasaPuranas, devotional literature in the second half of arguments in epigraphical texts. The intention of the author is to provide the context where in this is a reference to decide on the birthplace of Sri Hanuman.

Sri Venkateswara is an admirer of Puranas and also music. If one is to speak about the Lord, there are no ancient texts more than the Puranas In these Puranas, one can obtain information from the date of the birth of Sri Hanuman, the connection that exists between his birth place and

Venkatadri. This information can be divided geographically into two. Here the geographical evidences are analysed with the opinions of the modern day scientists.

### **Place of Indian eastern ghats, Tirumala hills in world geographical location according to modern scientists**

A series of Hills seen along the East coast of the Indian peninsula are called the Eastern Ghats. They extend from the northern Odisha to Tamil Nadu in the South. This hill range spread through Odisha, Andhra Pradesh, Telangana, Karnataka and Tamil Nadu. One reason behind these ghats getting divided is that the rivers Godavari, Mahanadi, Krishna and Cauvery flow through them; they keep cutting and crossing through these ghats. Finally, these rivers flow into the Bay of Bengal. According to Geologists, the formation of the Eastern Ghats took place even before the division of the continents in the present world map. Earlier to this, the Rhoderia ghats were getting broken up. At that time where the Gondwana ghats were getting formed approximately between 20-500 million years ago. The geologists opined that Eastern Ghats had formed, even before the Western ghats.

Hundreds of millions of years ago, these mountain ranges which extended as Ghats, appeared in line with the coast of Bay of Bengal. These can roughly be divided into the Western, Central and Northern parts.

#### **Southern part:**

Towards the end of the southern parts of the Eastern ghats, there are mountains called 'Sirumalai and Karanthamalai'. ('malai' in Tamil means mountain). They are not very high and appear as small mountains. To the north of river Cauvery in the northern Tamilnadu the following series of mountains appear: 'Kollimalai', Pachehaimalai, Shevarai (Sarvarayam) malai, Kalarayan, Chitteri, Javadu, Palamalai, Metturu, etc. These are parts of the Eastern ghats. In the district of Chamarajanagar in Karnataka, the holy temple of Male Mahadeswar is seen in the Eastern Ghats. Likewise, there is another group of small hill mountains called kurumbalakota in Wayanad district of Kerala.

These Eastern Ghats are filled with stones such as Charnokites, Granites, Thetamorphicnees, kwarj, etc. In the formation of

the Eastern Ghats, it is said that are some thrust, strike and slip defects. In these parts Bauxite and limestone are available.

### **Central part:**

To the northern part of river Palar, the central part of the Eastern Ghats approximately expand in the northern -southern direction; there appear two equal group of mountain ranges. In the East there are the low mountain range known as velikonda range. In the West a group of very high mountains appear, viz. Palikonda, Lankamala, Nallamala. They are arranged equally between the rivers Penna and Krishna extending to a length of 430 km in the North - South direction on the coramandel coast.. In the northern border there is the Palnadu basin; in the southern part, they merge with the Tirupati mountains. With the passage of time, these ancient mountains due to the impact of climatic changes have languished over a period of time. / Today their average height is 520m; however at Bairava mountain it is 1100m, and at Gundla Brahmeswar 1048m.

### **The Tirumala Hills are in the Seshachalam - Veligonda cluster on the Eastern ghats:**

Palar River flows through these clusters. The Velikonda cluster finally goes down in the coast of Nellore district. The Nallamalla cluster continues till the Nellore district. The Nallamalla cluster continues till the river Krishna.

The Kondapalli Mountains belong to the cluster, where there are the mountains of low height found between rivers, Krishna and Godavari. These mountains can be seen in Guntur and West Godavari in Andhra Pradesh and in Khammam district of Telangana. The river Krishna divides these mountains by the Eastern Ghats. The most important mountain cluster extends from Nandigama to Vijayawada and these are called the Kondapalli cluster.

The Papikondalu in the Eastern Ghats are spread over East and West Godavari districts of Andhra Pradesh and Khamman district in Telangana. They end in Rajamahendravaram in Andhra Pradesh

Towards the north of Visakhapatnam in the eastern ghats, one can view the Madhuravada Dome. It is formed with the statues of Khondalite suit and quartz arkiyan with a tectonic arrangement.

### **Northern part:**

The Maliya cluster is seen in the northern part of the eastern ghats. Generally this Malaya cluster appears 900-1000m high. Some of their peaks appear higher than this cluster. The highest peak among these is the vertex of Mahendragiri (1501m), the (MadugulaKondalu) Madugala mountains are seen in the northern part of the eastern ghats. They are 1100-1400m high and are higher than the Maliya Mountains. Among these most important peaks, there appear the following peaks which are higher than eastern ghats: Arma Konda (1,680m.), GaliKonda (1,643m) Singaram Gutta(1,620m).

The highest mountain, Devamali, in the state of Odisha is seen in the Eastern Ghats in Koraput district of south Odisha. They are part of Chandra giri - Potthangi mountain range. This occupies three fourths of the total area of Odisha. It is a part of the Indian peninsula. Earlier it is used to be a part of Gondwana land area. In Odisha, the major rivers with their tributaries formed low, small valleys. The eastern ghats are extended in the north - west direction of the Garajat cluster. In the east they stand erect; gradually they go down till the plateau between Mayurbhanj and Malkana. The high mountains in Odisha are called Gharjat Mountains. The height of this region is approximately 900m from the sea level, Similipal Masipria is considered to be an extension of the north -east of Eastern ghats. the Eastern - ghats is the birth place for many small and medium sized rivers flowing in the east coast of South India.

The rivers which flow through the Eastern Ghats are Godavari, Cauvery, Krishna, Mahanadi, Tungabhadra. The rivers which emerge in the Eastern Ghats are Rushikulya, Vamsadara, Palar, Nagavali, Champavathi, Gosthani, Sarada, Thandava, Sabasi, sileru', Tammileru, Gundla Kamma, Ponniyar, Suvarnamukhi, kundu, Vellar, and Penna.

Thus, according to the opinion of the Geologists, Tirumala hills and the adjacent flowing river Suvarnamukhi, are located in the central part of the Eastern ghats at a latitude of 13.6781837N and at a longitude of 79.352188E.

## **The Eastern Ghats in the Geography of the Puranas:**

Let's see the names of present Eastern Ghats, its regions and rivers as represented in the Geography and Bhuvanakosa chapters of Astadasa puranas.

Since the days of Puranas Eastern ghats are popularly called Mahendragiri. The Tirumala Hills are described in all Puranas as part of this Mahendragiri. When there was a talk about the state of Andhra Pradesh a reference was given to Tirumala hills in Mahendragiri.

Hence, the debate related to the presence of Tirumala Hills began from Rajasekhara's Kavya Mimamsa and Kalidasa's Raghuvamsa to Rajendra Chola's Nanduru Sasanam, Narada Puranam, Ramayanam, Mahabharata Brihad Samhita, etc. The authenticity available in these secured volumes (books) was taken up. The topics for their debate included Mahendragiri- Subject of Andhra- information on the rivers and mountains - Suvarnamukhi river among them, Tirumala Hill among those mountains, The mythological names assigned to them - amongst those the name of Anjanadri, its preference.

### **Mahendragiri:**

This is one among the seven kullachalas of India.

महेन्द्रो मलयः सहयः शुक्तिमान् ऋक्षपर्वतः  
विन्ध्यश्च पारियात्रश्च सप्तैवात्र कुलाचलाः॥ <sup>270</sup>

Rajasekhara said in the Bharatha Khanda of Kavya Mimamsa about the presence of these hills in Kumaridweepam ( in the south of Vindhya mountains). This is the correct decision on the geographical location of the place

### **Kumaridweepan:**

विन्ध्यश्च पारियात्रश्च शुक्तिमान् ऋक्षपर्वतः।  
महेन्द्रसहयमलयाः सप्तैते कुलपर्वताः॥ <sup>271</sup>

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<sup>270</sup> Markandaeya puranam 57-10

<sup>271</sup> Kavyamimamsa, 17<sup>th</sup> Adhyaya, Pg. 92

He wrote in detail on the cluster of mountains in the South

विन्ध्यदक्षिणपादमहेन्द्रमलयमेकलपालमञ्जर सहयश्रीपर्वतादयः, पर्वताः।<sup>272</sup>

The following is the description, made by Kalidasa in the 3<sup>rd</sup> and 6<sup>th</sup> Sargas of Raghuvamsa.

स प्रतापं महेन्द्रस्य मूर्ध्नि तीक्ष्णं न्यवेशयत्॥

अङ्कुशं द्विरदस्येव यन्ता गम्भीरवेदिनः।

प्रतिजग्राह कालिङ्गस्तमस्त्रैर्गजसाधनः।

पक्षच्छेदोद्यतं शक्रं शिलावर्षीव पर्वतः॥<sup>273</sup>

गृहीतप्रतिमुक्तस्य स धर्मविजयी नृपः।

श्रियं महेन्द्रनाथस्य जहार न तु मेदिनीम्॥<sup>274</sup>

असौ महेन्द्रादिसमानसारः पतिर्महेन्द्रस्य महोदधेश्च।

यस्य क्षरत्सैन्यगजच्छलेन यात्रासु यातीव पुरे महेन्द्रः॥<sup>275</sup>

The Mahendra Mountains are related to the state of Kalinga. The kings of Kalinga are the leaders of Mahendra Mountains. In Bhagavata Purana, it is stated that these mountains spread from the Ganga sagara sangama to Godavari coast. In the following lines, the pilgrimage of Balarama also confirms it.:

गयां गत्वा पृतृनिष्ट्वा गङ्गासागरसङ्गमे।

उपस्पृश्य महेन्द्राद्रौ रामं दृष्ट्वाभिवादय च।

सप्तगोदावरीं वेणां पम्पां भीमरथीं ततः॥<sup>276</sup>

In the Nanduru inscription of Velinati Rajendra Chola there was a reference to the borders regarding the subject of Andhra Pradesh. In this connection, Andhra subject was discussed as spread from information on Mahendrachalam, the peaks of Sri Kalahasti and Ala mountains.

महेन्द्रो मलयस्सहयो देवतात्मा हिमालयः।

ध्येयो रैवतको विन्ध्यो गिरिशारावलिस्तथा॥

<sup>272</sup> Kavya Mimamsa, 17<sup>th</sup> Adhyaya, Pg. 93

<sup>273</sup> Raaghuvamsa 4-39,40

<sup>274</sup> Raghuvamsa 4-43

<sup>275</sup> Raghuvamsa 6-54

<sup>276</sup> Bhagavata Puranam 10-79-11,12

Narada Purana mentions the fact that among the seven hills, a cluster of mountains with thousand peaks is the Mahendragiri. The same cluster is extended from Rameswaram in south to Cuttack in north. These are the Eastern Ghats of today. They appear as Khandas, clusters along with tiny clusters.

One should grasp the truth that the so called popularly known Mahendra Mountains are the stratum (caste) mountains which are now the Eastern Ghats.

Among the kingdoms of the cluster of Mahendra Mountains there is an overture of Andhra Pradesh is evident with the Ramayana. The Mahabharata and Markandeya Purana.

The regions located between the rivers Krishna and Godavari in Andhra Pradesh

Descriptions of regions can be found in the following:

Among the Southern ruralfolk, the natives of Andhra, Kerala, Konkana, Karnataka, Kosala, Kalinga, Kunthala and Vidarbha, fought on the side of the Kauravas, the kings of Chola and Pandya states were on the side of the Pandavas, according to Bhishma, Drona, Karna cantos of the Mahabharata..

अथापरे जनपदाः दक्षिणापथवासिनः।  
पाण्ड्याश्च केरलाश्चैव चोलाः कन्त्यास्तथैव च।  
शैलूषा मूषिकाश्चैव कुमारा वानवासकाः।<sup>277</sup>  
महाराष्ट्रा माहिषिकाः कलिङ्गाश्चैव सर्वशः॥  
अभीराः सह वैशिख्या अधख्या शबराश्च ये।  
पुलिन्दा विन्ध्यमालेया वैदर्भा दण्डकैस्सह  
पौरिका मौलिकाश्चैव अश्मका भोगवर्धनाः।  
नैषिकाः कुन्तला आन्धा अद्भिदा वनदारकाः॥

In the southern folklore besides Andhra, Pundra, Kerala, Golangula, Shilushi, Mushika, Kusuma, Vanaka, Maharastra, Mahishma, Kalinga, Abhira,

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<sup>277</sup> Markandeya Puranam 54-45-48

Pulinda, Vindhya, Vaidarbha, Sourika, mouluka, Asmaka, Naisika and kunthala are linguistically referred.

Jayamangala who wrote commentary on Vatsyana's Kamasutra states that the region of Andhra is located in the East of Karnataka region.

“नर्मदाया दक्षिणेन देशो दक्षिणापथः तत्र कर्णाटविषयात् पूर्वणान्ध्रविषयः नर्मदाकर्णाटविषययोर्मध्ये महाराष्ट्रविषयः, कर्णाटविषयाद्दक्षिणेन द्रविडविषयः कोङ्कणविषात् पूर्वेण वनवासविषयः॥”<sup>278</sup>

According to the Nanduru epigraphical inscriptions written during the time of Velanati Rajendra Chola II, the Andhra region appears to be located within the east coast, Sri Sailaparvatha, Mahendragiris and Sri Kalahasti mountains.

पूर्वाभोनिधि काळहस्तिशिखरी श्रीमन्महेन्द्राचल-  
श्रीशैलेश्वरवलयीकृतान्ध्रविषयं श्रीराजराजान्वयः॥<sup>279</sup>

### **Kurma vibhaga in Brhad Samhita :**

In Varahamihira's Brhad Samhita, the entire India is viewed similar to the body shape of a tortoise. Like a tortoise, India spread in 9 directions locating the various mountains, towns and cities.

### **Central part of India**

If one can grasp the shape as similar to that of a tortoise, the raised central part of the tortoise includes the mountains, towns and villages, according to the below discussions..

भद्रारिमेदमाण्डव्यसात्वनीपोज्जिहानसङ्ख्यताः।  
मरुवत्सघोषयामुनसारस्वतमत्स्यमाध्यमिकाः॥  
माथुरकोपज्योषधर्मरण्यानि शूरसेनाश्च।  
गौरग्रीवोद्देहिकपाण्डुगुडाश्वत्थपाञ्चालाः॥  
साकेत कङ्ककुरुकालकोटिकुराश्च पारियात्रनगः।  
औदुम्बरकापिष्ठलगजाहवयाश्चेति मध्यमिदम्॥<sup>280</sup>

<sup>278</sup> Kamasutram, Vatsyayana -2-5-28,30,31 – Jayamangala vyakhya Pg.289,290

<sup>279</sup> Velanati rendava Rajendra Choluni Sanduru Sasanam – 68<sup>th</sup> Sloka

<sup>280</sup> Brihatsamhita 14-2,3,4



### Part of Purvadesa:

From the region belonging to Andhra of the Eastern Ghats, to the regions in the north-east of India have been alluded in this way. The regions in Andhra Pradesh, viz. Anjanagiri, Vrishbadwaja, Padmagiri and Malyavadgiri stood first and foremost in their process of allusion.

अथ पूर्वस्यामञ्जनवृषभध्वजपद्ममाल्यवद्गिरयः।  
व्याघ्रमुखसुहृयकर्वटचान्द्रपुराः शूर्पकर्णाश्च।  
खसमगधशिविरगिरिमिथिलसमतटोद्गाश्ववदनदन्तुरकाः।  
प्राग्योतिषलौहिताक्ष्यक्षीरोदसमुद्रपुरुषादाः॥  
उदयगिरिभद्रगौडकपौण्ड्रोत्कलकामेकलाम्बष्टाः।  
एकपदताम्रलिप्तककोसलका वर्धमानाश्च॥<sup>281</sup>

(Likewise, in the south-east direction, Kishkinda was alluded)

आग्नेय्यां दिशि कोसलकलिङ्गवङ्गोपवङ्गजठराङ्गाः।  
शौलिकविदर्भवत्सान्ध्रचेदिकाश्चोर्ध्वकण्ठाश्च।  
वृषनालिकेरचर्मद्वीपा विन्ध्यान्तवसिनिस्त्रिपुरी।  
श्मश्रुधरहेमकुड्यव्यालग्रीवा महाग्रीवाः॥  
किष्किन्धकण्टकस्थलनिषादराष्ट्राणि पुरिकदाशार्णाः।  
सह नग्नपर्णशबरैराश्लेषाद्ये त्रिके देशाः॥<sup>282</sup>

(In the south, Lankapuri was alluded. In the same order, in the east a cluster of mountains - Mahendragiri on the southern borders were alluded.

अथ दक्षिणेन लङ्का कालाजिनसौरिकीर्णतालिकटाः।  
गिरिनगरमलयदर्दुरमहेन्द्रमालिन्द्यभरुकच्छाः॥  
कङ्कटकङ्कणवनवासिशिबिकफणिकारकोङ्कणाभीराः।  
आकरवेणावर्तकदशपुरगोनर्दकेरलकाः॥  
कर्णाटमहाटविचित्रकूटनासिक्यकोल्लगिरिचोलाः।  
क्रौञ्चद्वीपजटाधरकावेर्यो रिष्यमूकश्च॥  
वैदूर्यशङ्खमुक्ताऽत्रिवारिचरधर्मपट्टनद्वीपाः।  
गणराज्यकृष्णवेल्लपरिशिकशूर्पाद्रिकुसुमनगाः॥

<sup>281</sup> Brihatsamhita 14-5,6,7

<sup>282</sup> Brihatsamhita 14-8,9,10

तुम्बवनकर्मणेयकयाम्योदधितापसाश्रमा ऋषिकाः।  
काञ्चीमरुचीपट्टन चेर्यार्यकसिंहला ऋषभाः।  
बलदेवपट्टनं दण्डकावनतिमिङ्गलाशना भद्राः।  
कच्छोऽथ कुञ्जरदरीसतामपणीति विज्ञेयाः॥<sup>283</sup>

### **Sri VenkatachalaMahatmyam:**

Anjanadri in the list of names of Tirumala Hills: Reasons for it in Brahma Purana.

In the modern times the Tirumala hills, which became famous as the sacred Kshetra of Sri Venkateswara, is being called with many holy names due to various reasons..

To speak the truth it is sumerusikhara, the son of the king of mountains Meru according to many Puranas. Among these Puranas, in the context of a discussion on Sri VenkatachalaMahatmya, this Kshetra which is in the coast of river Jambhunada. (Suvarnamukhi) has many names. The following lines explain how the mountains Venkatagiri, Narayanagiri, Vrishadri, Vrshabhagiri, Anjanadri, Seshadri were named so.

शृणु राजन् प्रवक्ष्यामि वेङ्कटाचलवैभवम्।  
तस्यागतिं प्रवक्ष्यामि देवस्यापि महात्मनः।  
मेरोः पुत्रो महाशैलो जाम्बूनदनदीतटे।  
योजनत्रयविस्तीर्णं त्रिंशद्योजनमायतः।  
वेङ्कटेति कृतं नाम पित्रा तस्य महात्मनः।  
अमृतस्येन्द्रिरायाश्च यतो विस्तारकारकः।  
जीवानां भारते वर्षे ततोऽयं गुणनामकः।  
निर्दोषविष्णोरयनं नारायणमिमं विदुः॥  
वृषस्य भ्रणात्पोषाद्वृषभं चापि तं विदुः।  
प्रसवादञ्जनादेव्याः विदुरञ्जनसञ्ज्ञकम्।  
सशेषागमनश्चापि शेषाद्रिं प्राहुरुत्तमाः॥<sup>284</sup>

O Raja! I will speak the glory and significance of Sri Venkateswara. Listen with concentration. I will explain the birth of Sri Venkateswara and my

<sup>283</sup> Brihatsamhita 14-11-16

<sup>284</sup> SriVenkatachala Mahatmyam (Brahma Purana antargatam 1-6-10) Dvitiya bhagam, Pg.2, TTD Publications

presence on the Hill. On the banks of river Suvarnamukhi, there spread a hill over an area of 3 Yojanas with a length 30 Yojanas. It is a part of Mountain Meru (son). The Meru, the king of mountains christened his son "Venkatu". It is felt to make the name meaningful, considering its future, the father has named the son so. The sound 'Venkata' means the one who gives Iha-Purana. The meaning comes from the strength of the word. The sound 'Vem' signifies honey (amrutham), and 'Kata' signifies wealth.....

The mountain could able to provide a plenty during the present and the future for all living beings in India with the eternal presence and association of God. The name given by the father thus becomes significant. Like Venkatadri the mountain has many other names in the common parlance. The mountain is called Narayanadri as it is the abode of Srimanarayana. As the place inculcates righteousness in the preachers and it being a righteous place it is called Vrishadri, Vrshabhagiri. Vrisha and Vrshabha means righteousness. This mountain is named Anjanadri due to the reason that the Hill became the residence for Anjana, the daughter of Kesari. It is also called Seshadri as the thousand hooded Adisesu circled the mountain.

This mountain blesses those who worship Him; also presents them the qualities of righteousness and Charitableness.(Dharma). As this Hill has become a place of righteousness, it is also being called Vrshadri, and Vrshabadri, The sounds / words 'Vrsha' and 'Vrshaba' signify the quality of being righteous and moral. Likewise, Anjanadevi, the daughter of Kesari, gave birth to SriAnjaneya, the great hero in The Ramayana Hence, basing on the name of Anjanadevi, the Hill reverberates with the name Anjanadri also it wasSeshadri as it is considered that the 1000 hooded (faced) serpentbrought the Hills.

### **Information on Anjanadri from various Puranas**

Among the names given to Tirumala Hills, Anjanadri is the first and popular name. Though many puranas speak about it, the following pages describe the examples from Padmapurana.

Maharshi Sri Sukha is said to be the first visitor to the Tirumala Hills. He is said to have first worshipped Sri Padmavathi in Tirusukanur(Tiruchanoor). From there, he viewed the Sri Venkatachala

Kshetra. In this context, it was called Anjanagiri and Anjanachalam. This information is significant. Likewise while describing Narayanadri, the mountain was called Anjanagiri Puranas also speak about the presence of a Sacred Pond, Swami Pushkarini, in the Anjanagiri hills and how those who take holy dip in it will be blessed.

### **Padmapurana:**

तस्य सानुमतः सोऽपि पदानाश्रित्य सत्वरः।

निर्झरेष्वाप्लवं कुर्वन् विमलोदेष्वनन्यधीः।.....

अतन्द्रितोऽञ्जनगिरिं प्राप्य विप्रोपवेशनम्॥<sup>285</sup>

Sri Sukhamaharshi on reaching Anjanadri had bath in the streams filled with the holy waters, and without any laziness he actively wandered around the Hill.

### **Arrival of Rushi Suka to Seshachala from Sukapuri:**

तत्र त्रिषवणस्नानं कृत्वा व्यासोरसो मुनिः।

...

उषित्वा त्रिदिनं तत्रोपासकः परायणः।

द्रुष्टुकामोऽखिलाश्चर्यं पुनरप्यञ्जनाचले॥<sup>286</sup>

Rishi Suka, the son of Sage Vyasa, took bath in the Trishavana, stayed for 3 days and spent time worshipping the Lord. He wished to watch the exciting things upon the hill.

### **In the description of Narayanadri**

प्राचीने तस्य देशस्य स्थितोऽञ्जनगिरेस्तटे।

तरुणादित्यसङ्काशाऽखिलाभीष्टदा॥<sup>287</sup>

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<sup>285</sup> SriVenkatachala Mahatmyam (Padma Purana Kshetrakanda antargatam 24-35-39) Prathama bhagam, Pg.206, TTD Publications

<sup>286</sup> SriVenkatachala Mahatmyam (Padma Purana Kshetrakanda antargatam 27-13-18) Prathama bhagam, Pg.228, TTD Publications

<sup>287</sup> SriVenkatachala Mahatmyam (Padma Purana Kshetrakanda antargatam 32-7) Prathama bhagam, Pg.257, TTD Publications

In this ancient place on the surface of Anjanadri, the sacred pond (pushkarini), like the rising Sun, spread its brightness and offers whatever people desire for.

कुञ्जेऽञ्जनगिरेः स्वामिपुष्करिण्यप्सु यो नरः।

कृताप्लवः सकृत् सत्यं कृतकृत्यो भवेन्नरः॥<sup>288</sup>

In a place like this Anjanagiri, whoever takes bath in the sacred pond, they would achieve success in all their endeavours.

**The same story is seen in an abridged form in Skandapurana also.**

This article makes it clear that the Tirumala Hills are in the Central part of the Eastern Ghats based on the geographical and scientific evidences.

Purana, Itihasa and geographical evidences in Sastras prove that the name Mahendragiri has been in vogue since ancient times, and are in the Eastern Ghats.

Among the regions described in Mahendragiri the subject of Andhra is one; within it the subject of Sri Venkatachala is a part. The information confirms that this Hill is the popular Anjanagiri. In this context, the episode on the birth of Sri Anjaneya has been briefed in Bramhanda Purana. The same information has been indicated in the Skanda Purana also. Hence, based on all these sources, it is evident that the birth place of Sri Anjaneya is Anjanagiri or Anjanadri in Tirumala Hills.

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<sup>288</sup> SriVenkatachala Mahatmyam (Padma Purana Kshetrakanda antargatam 32-35) Prathama bhagam, Pg.206, TTD Publications

Añjanādevī takes Hanumān in her hands cuddles him





## 8. ARCHAEOLOGICAL RESEARCH ON ANJANADRI IN TIRUMALA RANGES

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Introduction:

Tirumala Hills:

The Tirumala Hills have acclaimed popularity across the globe for housing the world famous Hindu religious shrine of Sri Venkateswara Swamy, the Supreme God of Kaliyuga. Millions and millions of devotees throng this Hill temple every year to beget the benign blessings of the Universal God.

The Tirumala Range has seven principal peaks which are called Sapthagiris. In each aeon the Tirumala Hills were referred to by different names viz. Seshachala, Venkatachala, Anjanachala etc.<sup>289</sup> But, there were no specific evidences that it was the same Hill that was referred to in those aeons.

Geographical Transformation

The formation of the sacred Tirumala Hills is a geographical marvel.<sup>290</sup> The Geological Survey of India (GSI) in the year 1980 conducted a thorough research and notified a National Geo-heritage Monument formed due to a major discontinuity of stratigraphic significance that represents a period of remarkable serenity in the geological history of the earth i.e. sudden changes and discontinuity in the rock layers in earth's crust. In the Geological jargon this is known as the Eparchian Unconformity<sup>291</sup> and in general parlance Sila Toranam.

**SILA TORANAM:**

Rarest in the world, Sila Toranam-the natural rock arch in Tirumala is distinctive in the entire country.. According to geologists, this natural arch was formed about

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<sup>289</sup> (i) Tirupati Sri Venkateswara – page 10; (ii) SriVenkateswara Vaibhavaam – Pg. 1

<sup>290</sup> International Journal of Engineering Applied Sciences and Technology, 2020 Vol.4, Issue II, Pages 224-231

<sup>291</sup> Eparchian Unconformity at Tirumalai – A Study



160 crore years ago with 8m length and 3m width located in the North of the Tirumala temple, near the Chakra Teertham.

The geologists estimate that the earth in the universe was formed approximately 460 crore years ago. This was formed in different stages with gradual progress in the layers of the earth.

The Geologists confirmed five different eras which includes <sup>292</sup>

1. Archaean (First phase between the beginning and 2500 million years)
2. Proterozoic (Second phase between 2500 million years and 570 million years)
3. Paleozoic (Third phase between 570 million years and 245 million years)
4. Mesozoic (Fourth phase between 245 million years and 66 million years)
5. Senozoic (Fifth phase between 66 million years and 0.01 million years)

The Tirumala hills essentially of Precambrian period are composed of sedimentary rocks – quartzite and intercalated shale, which are given the geological, stratigraphical nomenclature of Nagari quartzites. It is estimated the ancient rocks in India are 4500 million years old. The limits were formed in the precombrian period( 3.8 million to 540 millions ago)

The steep scarp of the hill ranges depicts unconformity in its topographic, structural and denudation features. Hence the Geologists termed Tirumala Ghat as the Eparchaeon Unconformity and notified as National Geo Heritage monument. This shows the gap of 500 million years in the rock layers of the crust of the earth.

#### TIRUPATI EPARCHAEAN UNCONFIRMITY

- Notified National Geo-heritage Monument is a major discontinuity of stratigraphic significance
- A period of remarkable serenity in the geological history of the earth i.e. sudden changes
- Discontinuity in the rock layers in earth's crust

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<sup>292</sup> <https://www.britannica.com/science/geologic-history-of-Earth>

- It is seen at the steep natural slopes, road scars and ravines in the Tirupati – Tirumala Ghat road in Chittoor district of Andhra Pradesh
- The basement of India's basin is 2500 million years old and that of Cuddapah basin is 1700 million year old with a portion of Negara Quartzite
- The age of smaller ones dates back to 1500 million years
- This unconformity gives an indication of the enormous time gap in the creation of the earth's crust

Archaeological Survey of India: confirmation on the existence of Anjanadri

For a historian to establish a fact, Archaeological evidences play a vital role as they cannot be manipulated. Some of the most important archaeological sources include inscriptions(palm leaves, metal birches and paper), monuments, coins, literature ( Puranas and Ithihasas), objects and paintings on walls, tools and utensils, jewels, bones, pots, some old constructions etc.

### SESHACHALA RANGES

Seshachala are the ranges of the Eastern Ghats, located in southern Andhra Pradesh state. These ranges contain sandstone and shale inter-bedded with limestone and are highly dissected, with many longitudinal valleys. They are bounded by the Rayalaseema uplands in the west and north-west and the Nandyal Valley (formed by the Kunderu River) in the north-east. The Seshachalam Hills extend over some 3,000 square miles (8,000 square km), and their general trend is east-southeast. The Seshachalam Hills, together with the Erramala Range to the North, vary in elevation from 1,300 to 4,500 feet (400 to 1,370 metres). The hill slopes have only a thin forest cover because of scanty rainfall. Tributaries of the Penneru River drain the region.

### Archaeological evidences

The archeological evidences include artifacts, built structures, human impact on the environment, garbage, stratigraphy, mortuary practices, plant remains, or animal remains etc.

The issue here is to establish the birthplace of Sri Hanuman or Anjaneya, the prime character in the epic Ramayana, through proper archaeological evidences.

### **Existence of new age human in Tirumala/Anjanadri**

To interpret the better understanding of the human and cultures that existed in the past, we need to verify the literature and archaeological evidences.<sup>293</sup> Some Historians carried out research activities in Tirumala and its surrounding areas.

#### **Upper Paleolithic**

The existence of human being was noticed in Tirumala and surrounding areas ever since the Stone Age. The renowned Archaeologist Prof.MLK Murty reported Rallakalva as an Upper Paleolithic site in 1968.

The sources for the Rallakalva higher regions of the ancient Silayugam (Rock era) were discovered by Prof. M.L.K. Murthy, Blade and Burin in the place where RallaKalva flows.

### **Mesolithic Period Rock Art –RudragalaTheertham:**

The Tirumala Hills appear even now with thick and rich forest areas and cluster of mountain: the scenes observed in it such as the low valleys, high mountains, Sacred theerthas water bodies, the flora and fauna attract the humans. Due to the geographical appearance and regions, an overall and orderly survey couldn't be conducted. Though the local youth undertook risky and challenging tour of the regions, and also trekked these areas they were able to provide the historians only a fewsources. These groups of people were successful only in observing a few things. Even earlier to the existence of Petroglyph images, rock art and from the images of some animals inscribed on the rocks, the Petroglyph images show the first traces of human. The animal pictographs like humped bull and other symbols, were detected in the Rudragala theertha seen atop the hills of Talakona. In the

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<sup>293</sup> (i) Golden Research Thoughts Volume-4, Issue-10 (Pre and Proto Historic Evidences of Human Subsistence in the Talakona Valley) (ii) Early hunter Gatherers adaptations in the Tirupati Valley, 5-12 & 112

forest area of Talakona region, near some areas there was found damages on the rocks.

**Megalithic Pillared Dolman<sup>294</sup> of Mallayyapalli:**

(Monument of Brhad Stone Age period)

On the granite hill one can view the Megalithic Pillared Dolman about 3Kms away from Chandragiri fort. This belongs to the BC period. A huge capstone is seen arranged upon 8 Stone pillars without binding material. Another significant feature of this monument is the Rock Art seen below the capstone. This Rock Art has been there since the Rock Age. More than 100 paintings of Rock Art of the Brhad Stone Age are available.

**Indications of Tirumala's Historical Age - Indications of Sangam**

**Literature.**<sup>295</sup>

If one is to examine the history of Tirumala and the temple on Sri Venkateswara, at the beginning of the historical Sangam Age, this place was recognised in Tamil literature as 'Tiruvengadam'. This region is located in the north of Tamil Nadu. There are indications on this in Traditional Tamil Literature, and Sangam writings. The region Tiruvengadam, which is in the northern borders of Tamil Nadu. The presence of Sri Venkateswara in Tirumala since ancient times finds mention in the famous Parambiriyanar, a Tamil poet, called Tholkappiyam. 'Vengadam' means unlimited, unlimited wealth. Another meaning says that those people who visit this holy place, will be redeemed from their sins. The Aham 27 of Nakkirar, the son of Kanakkayanar indicates the invasion of various families of elephants in the region, and is observed in the description of Tiruvengadam and Pandya.

The tradition followed in holy fairs and festivals in Tiruvengam is observed by the tribal leader Puli of this region, who used to organise them. It is known through the Tamil literature of 3<sup>rd</sup> century B.C. This region used to

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<sup>294</sup> Proceedings of the A.P. History Congress, 19<sup>th</sup> Session (Evidences of Megalithic Art in Chittoor District) Pg. 22-24

<sup>295</sup> The Tirumala Temple – Pg. 202

be called Pulikundram. In the period of the Cholas, it was Cholamandala and was divided into 24 regions. One of the regions among this was called "Vengada Kottam". Later, in the inscriptions, it was recognized as Tirumala and for the first time it was mentioned as Tirumala in the inscriptions in 1013 and after.

### **Indications of the beginning of History:** <sup>296</sup>

Pasurams are hymns or songs of praise or thanksgiving to God or a deity.

The Alwar Pasurams are the essence of "Nalayirama Divyaprabhandam" (4000 hymns). A group of 12 sadus from South India (5-8 AD) compiled the DivyaPrabhandam. Among them 10 alwars wrote and sang 202 shlokas in praise of the Lord and Tirumala; moreover it was considered as a sacred place. The first alwars belong to 3A.D - 4A.D. The mangala sasana of Tiruvengadam flourished after 8<sup>th</sup> century A.D. The alwars of the later period belong to Pallava dynasty and composed numerous hymns on the 108 Vaishnava Sacred Kshetras of India. They also wrote on vengadam but did not indicate specifically the place yet one can assume that there existed an open mandap and a small enclosure. The people in the place where Nammalwar was born and died, believed and praised that the devotion shown to Sri Venkateswara acts as a medicine for curing the diseases of the so called Samsara. A great devotee by name Kulasekhara Alwars\ prayed and requested Lord Sri Venkateswara to present him with a janma wherein he will be a fish in the sacred pond or a tree upon the sacred Hills.

### **Tirumala Temple Existence and development :**

The activities connected to the construction of Sri Venkateswara began in the far end of period of Pallavas. It continued in the Chola, Pandya, Yadava and Vijayanagara periods. It went on even after the Vijayanagara

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<sup>296</sup> Tirupati Sri Venkateswara, Pg. 113-125

period. Tirumala temple exists in a 16 acre land. It has 2 gopurams (towers), 3 enclosure walls and 4 lanes in the four directions of the temple. The temple alone occupies an area of 2.5 acres of land and the sacred pond, 1.5 acres.

The continuation of the construction of the Tirumala temple was restored by various kings in different periods. The details of the renovation of this temple is given below in a table form: 2gopuras (towers) 3 enclosures many mandapas, pillared mandirs, kalyana mandapas, golla mandapas, 1000 pillared mandapas, etc., including the art forms:

Time	Development
Sangam	Only STATUE – style of formation of the temple is unavailable
Thondaman	Temporary formation / construction
Ancient Pallavas	temple construction with stone
Cholas	Sanctum sanctorum with Mukhamandapa
Feudatory Yadava Kings of Pandyas	Vimana gopuram – Sayana Mandapam(Rest area) Ramulavari Meda MukkotiPrakaram – Vimana Prakaram - Sampangi Prakaram – Mahagopuram (Huge temple Tower) Vendivakili gopuram – (silver doored tower)

Vijayanagara Kings	Tirumalagiri mandapam – Ranganayaka Mandapam – Tirumalaraya Mandapam – Addala Mandapam – Vimana Prakaram – Kalyana mandapams around vimana prakara, other construction inside 1000 pillared mandap.
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### **Sri Venkatachala Mahatmyam- Vaikunta cave.**

#### **VaikuntaCave**<sup>297</sup>

In the holy book SriVenkateswaraMahatmyam, the episode of the Vaikunta cave of Tretayuga is mentioned in detail. Now, it is 2 kms away from the east of the sacred pond, near Kadali(vanam. On the request of Anjana Devi,the mother of Hanuma, the army of monkeys stayed on the Seshachala Hills on their way to a war with King Ravana. Unexpectedly, these monkeys appeared to have entered the Vaikunta cave and had strange experiences.

#### **Archeological evidences : Written & archeological**

Generally archeological evidences are materials, things,and objects made and used by human beings.

#### **Mention of Hanuma Staue:**

In India, in the 4<sup>th</sup>and 5<sup>th</sup> century A.D during the period of the Guptas the worship of a stone statue of Sri Hunuman in Rock-cut architecture, was witnessed. Many of the Kings were Vaishnavaites in the

<sup>297</sup> (i) The Tirumala Temple Pg.190

(ii) Vaikunta Guha Video – [https://www.youtube.com/watch?v=GU5trIW\\_BMo&t=661s](https://www.youtube.com/watch?v=GU5trIW_BMo&t=661s)

Gupta period. Hence, the statues of Narasimha, Sri Vishnu and stories of Sri Rama could be seen in their sculpture constructions.

The first statue of Hanuman was discovered in the Undavalli caves in Guntur district of Andhra Pradesh. It is considered that these caves belong to the 7<sup>th</sup> century A.D.

There are many holy water bodies in Tirumala Hills: Akasha Ganga, Kumara theertham and ThumburaTheertham.

(Theertham: a holy water body associated with a temple or deity in water is said to be the principle purification mechanism in Hindu Literature)

Aakasha Ganga:

Many Puranas indicate the fact that Anjanadevi undertook penance near Aakasha ganga in Tirumala hills.<sup>298</sup> Hence the Tirumala Hills is known popularly as Anjanadri.

To the north of Sri Venkateswara temple in Tirumala, there appear high hills with delicate creepers, fruit and flower bearing trees. In this thick forest area, it is said that once wild animals used to roam about freely in the valleys; also there is a tunnel in one place 2,700 feet above sea level. Through this tunnel water always flows downwards. This water body is called Aakasaganga; it flows from inside the mountain to the earth. Hence it is named AKasa ganga. It is in the latitude of 13°-14° and 19°-20° longitude. Among the seven most holy theerthas, it offers Solvation. The holy water from, here is being used for the 'abhisheka' (holy bath) ceremony of the Lord. It is 5.5 kms away from the temple. The sacred day of the place is on the full moon day with the chitha star of Mesha (Magha) month according to Telugu calendar.

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<sup>298</sup> Sri Venkatachala Mahatmyam Pg.198-206



. This holy water body is significant due to its "amrutha" (nectar) like taste of the water.. If one drinks this flowing holy water, it makes one forget the taste of 'Amrutam'. <sup>299</sup>

### **Bedi Anjaneya:**

Here Sri Hanuman is seen with folded hands. This kind of a strange stature cannot be seen anywhere else. It is now situated just opposite to Sri Venkateswara Temple in Tirumala. It belongs to king Saluva Narasimharaya's period (dynasty). According to Puranas, Sri Hanuman in his childhood used to be very mischievous as he obtained special strength from the Maharishis. To put an end to his disturbing acts, it is said that his mother. Anjanadevi once tied his hands and ordered him to stay in the same place; it is a local myth. The fact makes clear that this region is the birthplace of Sri Hanuman.

### **Sri Vyasarayulu:** <sup>300</sup>

During the period of Saluva Narasimha, the Vijayanagar King Sri Vyasarayar used to administer and supervise the programmes of worship in the Temple for 12 years. (1486-1498). It is said that he worshipped the presiding deity by performing poojas. He became popular for establishing more than 700 statues of Sri Hanuman in various places of Vijaya nagara kingdom.

In India one finds the prototypes *or* idols of Sri Hanuman in three positions; *Aseena* (seated), *Stanaka* and *Yana*.

Sri Hanuman's worship is also great. It is no surprise to find at least one Hanuman statue in each village. He is considered a Saviour.

In many forts, royal constructions and in villages Hanuman statues are erected at the entrance for the rescue of the people from any danger. It can be viewed in Chandragiri fort and Penukonda forts in Andhra Pradesh; also in many other forts.

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<sup>299</sup> Sri Venkateswara Vaibhavam, Pandita Vedantam Jagannathacharyulu, Pg. 136

<sup>300</sup> History of Tirupati – The Tiruvengadam Temples, Vol.II Pg.458

### **Sri Hanuman Coins:** <sup>301</sup>

In the past, the kings used have the pictures of their loved and worshipped Gods on the (currency) coins. During the Vijayanagara period, one can find the engraving of Sri Hanuman on the coins. (the picture of Hanuman engraved on the coins). During the period, the Kings Harihara-I, Bukka-I and Venkatapathiraya-II had Hanuman picture on their coins. These pictures have postures either as Hanuman crossing: Lanka (flying posture) or as Hanuman raising his hand to punish the Rakshasas (demons) in Lanka.

### **Sasanalu (Inscriptions):** <sup>302</sup>

The enactment related to Hanuman was first located in 8th Century A.D. in Kasanuru village, Pulivendula mandal of Cuddappah district. There is a record of the land donated in the Hanuman temple..

### **Conclusion:**

There are many evidences to prove that the birth place of Sri Hanuman is the Seshachalam cluster of mountains in Tirumala Hills. The present Anjanadri /Seshachalam is a thick forest with Sacred theerthas (holy water bodies), waterfalls, huge clusters of mountain, low valleys, and beautiful network of flora and fauna.

In the holy book, Sri Venkatachala Mahatmya, it is confirmed that Sri Rama along with the army of monkeys visited the Seshachala hills and the Vaikunta cave present in the hills. However one cannot separate the ancient dwelling places (nivasalu) in the Hills. Researchers have recently identified the following facts: The silapalakalu, Pictographic engravings on the rocks, the rock art forms in the tribal living areas, etc possess the pre historical

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<sup>301</sup> (i) Proceedings of Srikantaya Centenary Seminar Early Vijayanagara Studies in its History and Culture (Coins of the early period of Vijayanagara empire – A.V.Narasimha Murthy)

(ii) International Journal of Scientific and Research Publications Vol.9, Issue 4 (Cultural importance of the Vijaya Nagara Coins – Dr.P.Bhaskara Rao) Pg. 331

<sup>302</sup> Further sources of Vijaya Nagara History – Sastri Nilakanata, K.A and Venkata Ramanayya. N

features. Though these regions are said to be covered with thick forests today, it may be affirmed that these regions could have been dwelling places once..

It is difficult to make archeological studies also due to the complexity of the hills with rich fauna and flora including Red sandal wood.

Many Puranas and the holy book Sri Venkatachala Mahatmyam confirm the authenticity of the birth place of Hanuman as Seshachala Cluster of mountains. Based on the points indicated in this article one should continue research work on this subject in a subtle and high level way by using modern Technology.

The evidences used in this article from Puranas to prove the birth place of Hanuman can be taken as acceptable evidences.

The other 5 places being taken as the birth places of Hanuman in India are mostly depended on the Ramayana only. If one is to quote the evidences from Literature or archeology for those places, one does not find anything worthful.

Sri Hanuman is a Purana Purusha. so, no historical or enactments speak about this birth place. (Universally) Sri Hanuman's birthplace is Anjanadri is a truth which has been accepted universally all over the world. Anjanadri is a name attributed to Tirumala Hills is affirmed in the mythology and history as has been noted in the earlier pages of this article. These can be taken as accepted evidences.

While Añjanādevī was immersed in her work,  
Āñjaneya thinks that the Sun was a fruit  
and flies towards him from Veñkaṭādri





## 9. Anjanadri in Bhakti Literature of Lord Sri Venkateswara

**Dr. Akella Vibhishanasharma**

Many poets in Bhakti cult have sung in praise of Lord Hanuman. Especially they composed certain songs on the shrine of Tirumala. Among Telugu poets, Tallapaka Annamayya and his descendants portrayed Anjanadri and Anjaneya as the principal servant of Sri Venkateswara. Like Tallapaka Padasahitya in Telugu, the Haridasa Literature gained popularity in Karnataka. Starting from Sripadaraya all the Haridasas until now eulogized the glory of Hanuman. They fondly call Hanuma as 'prAnaDEvaru'. Among Haridasas, Purandaradasa wrote more than four lakhs kirtanas and his bhakti kirtanas on holy shrines, like Annamayya Kshetra kirthanas, occupy a special place. The term 'hanumantaraya' is widespread in Kannada and Andhra regions. The holy shrines namely Matangadri, Kalasapura, Mangabhdhi, Lower City of Vijayanagara Hanumatkshetras are mainly found in the bhakti kirtanas of Annamayya.

कृते वृषाद्रिं वक्ष्यन्ति त्रेतायामञ्जनाचलम्।  
द्वापरे शेषशैलं च कलौ श्रीवेङ्कटाचलम्॥<sup>303</sup>

This shloka explains as to how Tirumala gets familiar in different times. It is a special feature of Tirumala or Venkatachala shrine that it attains prominence at all ages through the hymns of rishis and gods, irrespective of the era (yuga).

Annamayya distinctly uses the term 'Anjanitanaya' many times rather than 'Anjaniputra'

అంజనాచలము మీదనతడు శ్రీవేంకటేశుడంజనీతనయుడా యనిలజుడు.....<sup>304</sup>

Similarly Annamayya explains that Anjana Devi, the mother of Hanuman is Anjani devi.

అంజనీదేవి కొడుకు హనుమంతుడు సంజీవని తెచ్చినాడు సారె హనుమంతుడు<sup>305</sup>

<sup>303</sup> Sri Venkatachala Mahatmyam (Bhavishyottara Purana Antargatam 1-36,37) Dvitiya Bhagam, Pg. 263, TTD Publications

<sup>304</sup> Tallapaka Padasahityam – 4<sup>th</sup> samputam, 443 Kirtana

Likewise, Annamayya mostly refers Anjanadri as 'Anjanagiri.

మిసిమినంజనగిరి మీద వసంతవేళను వెస కల్పవృక్షము విరులిచ్చినట్లు <sup>306</sup>

Further, Annamayya glorified Lord Srinivasa as AnjanagirirAya, AnjadrIswara and so on.

అంజనగిరిరాయుడు వేంకటపతి సంజీవని పరుషుల కొదువగను <sup>307</sup>

అలిగి సాధించదగడంజనాద్రీశ్వరుని కలికి చూపులనె మది కరగగ చేసెదను <sup>308</sup>

The decedents of Annamayya have described the birth, childhood, education, etc., visualized themselves the various stages of Hanuman's life and made us visualize these stages.

బాలహనుమంతుని రూపాన్ని జాతవర్ణుడు (4-83)

కనకకుండలాలతో కొపినము తోడ జయించినాడు (2-207)

పుట్టు కొపినము మహద్భూత యజ్ఞోపవీతము (4-85)

సిరుల బంగారు కాసె చెలరేగిన సింగారము (4-413)

They also beautifully narrated in their songs about the first milestone of Hanuman meeting the Sun God – his effort to eat Sun assuming to be a fruit.

పుట్టిన నాడే భువనములెరగగ - పట్టితి సూర్యుని పండనుచు (3-421)

అందుకొనె సూర్యఫలమని హనుమంతుడు (4-155)

కంజాస్తఫలహస్త (3-522)

వో రవిగ్రహణ (4-327)

Annamayya also beautifully explained the way of Hanuma's education in many of his kirtanas

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<sup>305</sup> Tallapaka Padasahityam – 4<sup>th</sup> samputam, 272 Kirtana, 499 Kirtana

<sup>306</sup> Tallapaka Padasahityam – 13<sup>th</sup> samputam, 107 Kirtana

<sup>307</sup> Tallapaka Padasahityam – 1<sup>st</sup> samputam, 119 Kirtana

<sup>308</sup> Tallapaka Padasahityam – 25<sup>th</sup> samputam, 478 Kirtana

చదివె సూర్యుని వెంట సారె మొగము ద్రిప్పుచు  
యెదుట సీతని మహిమేమని చెప్పేమయ్యా.... (4-509)

ఉదయాయలము మీది నొక్క జంగ చాచుకుని  
ఉదుటన నపరాత్రినొక్క జంగ చాచుకుని  
తుద సూర్యమండలము తోడ మోము దిప్పుకొంటా పెదవులెత్తి చదివె...(4-470)

మొగి సూర్యునిచే శాస్త్రములు చదివినవాడు (4-525)

The shrine of Tirumala where 'Kausalya suprajarama' is vibrated during Suprabhatham also vibrates with seshachala-garudachala-narayanachala-anjanachala... as enshrined in Srinivasa Gadyam which commences with 'శ్రీమదఖిలమహీమండలధరణీధరమండలాఖండలస్య'. Purandaradasa (1854-1565 AD) who is considered to be the crown gem of Kannada Bhakti cult is as familiar as Sripadaraya and Vyasarayya. His kirtanas show a tradition of denoting Tirumala as Anjanadri.

### The first kriti of Purandaradasa Tirumala kritis

Purandaradasa lauded Tiupati Venkataramana (Lord Srinivasa) and Tirumalashrine in a captivating manner. Having enraptured by the divine darshan of Balanjaneya there, he sung

కూసిన కండిరా ముఖ్య ప్రాణన కండిరా

బాలన కండిరా, బలవంతన కండిరా

అంజనే టదరది, జనితిసు కూసు

రామర పాదక్కేరగితు కూసు

సీతగే టంగర కౌట్టితు కూసు

లంకాపుర వను సుట్టితు కూసు <sup>309</sup>

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<sup>309</sup> Dasakirtanalu, Sri Pavanji Gururao



Similarly, his successor Mahant also had darshan. That is why, as an ardent worshipper of Hanuma, he travelled all corners of the country. He witnessed the infant form of brighter Hanuman.

ತಿರುಪತಿ ವೇಂಕಟರಮಣ ನಿನಗೇತಕೆ ಬಾರದು ಕರುಣ

ನಂಬಿದೆ ನಿನ್ನಯ ಚರಣಪರಿಪಾಲಿಸ ಬೆಕೋ ಕರುಣ

ಅಳಗಿರಿಯಿಂದಲ್ಲಿ ಬಂದ ಸ್ವಾಮಿ ಅಂಜನಗಿರಿಯಲಿ ನಿಂದ  
ಕೊಳಲು ಧ್ವನಿಯುದೋ ಚಂದ ನಮ್ಮ ಕುಣ್ಣಲರಾಯ ಮುಕುಂದ

ಬೇಡೆಯಾಡುತು ಬಂದ ಸ್ವಾಮಿ ಬೆಟ್ಟದ ಮೇಲೆ ನಿಂದ

ವೀಟುಗಾರ ಗೋವಿಂದ ಅಲ್ಲಿ ಜೇನು ಸಕ್ಕರೆಯನು ತಿಂದ

ಮೂಡಲ ಗಿರಿಯಲಿ ನಿಂದ ಮುದ್ದು ವೇಂಕಟಪತಿ ಬಲವಂತ  
ಈದಿಲ್ಲ ನಿನಗೆ ಶ್ರೀಕಾಂತ ಈರೇಳು ಲೋಕಕನಂತ

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1. DAsakIrtanalu, srIpAvanjigururAo

ಅದಿದರೆ ಸ್ಥಿರವಪ್ಪ ಅಬದ್ಧಗಳಾಡಲು ಒಪ್ಪ  
ಬೇಡಿದ ವರಗಳಿನಿಪ್ಪ ನಮ್ಮ ಮೂಡಲಗಿರಿ ತಿಮ್ಮಪ್ಪ

ಅಪ್ಪವು ಅತಿರಸ ಮೆತ್ತ ಸ್ವಾಮಿ ಅಸುರರ ಕಾಲಲಿ ಒದ್ದ  
ಸತಿಯ ಕೂಡಾಡುತಲಿದ್ದ ಸ್ವಾಮಿ ಸಕಲ ದುರ್ಜನರನು ಗೆದ್ದ

ಬಗೆ ಬಗೆ ಭಕ್ತ್ಯ ಪರಮಾನ್ನ ನಾನಾ ಬಗೆಯ ಸಕಲ ಶಾಲ್ಯನ್ನ  
ಬಗೆ ಬಗೆ ಸೊಬಗು ಮೋಹನ್ನ ನಮ್ಮ ನಗುಮುಖದ ಸುಪ್ರಸನ್ನ

ಕಾಶಿ ರಾಮೇಶ್ವರದಿಂದ ಅಲ್ಲಿ ಕಾಣಿಕೆ ಬರುವುದು ಚಂದ  
ದಾಸರ ಕೂಡೆ ಗೋವಿಂದ ಅಲ್ಲಿ ದಾರಿ ನಡೆವುದೆ ಚಂದ

ಎಲ್ಲಾ ದೇವರ ಗಣ್ಣ ಅವ ಚೆಲ್ಲರೆ ದೈವದ ಮಿಣ್ಣ  
ಬಲ್ಲಿದವರಿಗೆ ಉದ್ಧಣ್ಣ ಷಿವ ಬಿಲ್ಲ ಮುರಿದ ಪ್ರಚಣ್ಣ

ಕಾಸು ತಪ್ಪಿದರೆ ಪಟ್ಟಿ ಬಟ್ಟಿ ಕಾಸು ಬಿಡದೆ ಕಣ್ಣು ಕಟ್ಟಿ  
ದಾಸನೆಂದರೆ ಬಿಡ ಗಟ್ಟಿ ನಮ್ಮ ಕೇಸಕ್ಕಿ ತಿಮ್ಮಪ್ಪ ಸೆತ್ತಿ

ದಾಸರ ಕಣ್ಣರೆ ಪ್ರಾಣ ತಾ ಧರೆಯೊಳಧಿಕ ಪ್ರವೀಣ  
ದ್ವೇಶಿಯ ಗಣ್ಣಲ ಕಾಣ ನಮ್ಮ ದೇವಗೆ ನಿತ್ಯ ಕಲ್ಯಾಣ

ಮೋಸ ಹೋಗುವನಲ್ಲಯ್ಯ ಒಂದು ಕಾಸಿಗೆ ಒಡ್ಡುವ ಕಯ್ಯ  
ಏಸು ಮಹಿಮೆಗಾರನಯ್ಯ ನಮ್ಮ ವಾಸುದೇವ ತಿಮ್ಮಯ್ಯ

ಚಿತ್ತಾವಧಾನ ಪರಾಕು ನಿನ್ನ ಚಿತ್ತದ ದಯ ಒಂದೇ ಸಾಕು  
ಸತ್ಯವಾಹಿನಿ ನಿನ್ನ ವಾಕು ನೀನು ಸಕಲ ಜನರಿಗೆ ಬೇಕು

ಅಲ್ಲಲ್ಲಿ ಪರಿಶೆಯ ಗುಂಬು ಮತ್ತಲ್ಲಲ್ಲಿ ತೋಪಿನ ತಂಪು  
ಅಲ್ಲಲ್ಲಿ ಸೊಗಸಿನ ಸೊಂಪು ಮತ್ತಲ್ಲಲ್ಲಿ ಪರಿಮಳದಿಂಪು

ಅಲ್ಲಲ್ಲಿ ಜನಗಳ ಕೂಡ ಮತ್ತಲ್ಲಲ್ಲಿ ಬ್ರಾಹ್ಮಣರೂಟ  
ಅಲ್ಲಲ್ಲಿ ಪಿಡಿದ ಕೋಲಾಟ ಮತ್ತಲ್ಲಲ್ಲಿ ಉಷುಷಗೆ ಓತ

ಪಾಪ ವಿನಾಶಿನಿ ಸ್ನಾನ ಹರಿ ಪಾದೋದಕವೆ ಪಾನ  
ಕೋಪ ತಾಪಗಳ ನಿಧಾನ ನಮ್ಮ ಪುರಂದರ ವಿಟ್ಠಲನ ಧ್ಯಾನ

In this kirtana on Tirupati Venkataramana, Lord Venkateswara is praised as ‘Anjanagirinatha’.

Similarly, in the kirtana

ಅಖಿಲಲೋಕೈಕವಂದ್ಯ ಹಾನುಮಂತುಡಾ ಸೀತ –

ಶಿಖಾಮಣಿ ರಾಮನಿಗೆ ಚೆಕೊನಿ ತೆచ్చಿತಿವಿ –

Describing Hanuman as an embodiment of victory, the words “ಘಟನ ಅಲಮೆಲ್ಮಂಗಕಾಂತು ಶ್ರೀವೆಂಕಟೇಶುಕು ತಟುಕುನ ಬಂಟುವೈ ಧರಣಿ ನಿಲ್ಪಿತಿವಿ” Annamayya implicitly ascribes **BediAnjaneya** standing in front of the Lord. Annamayya kirtanas proclaim Srinivasa of Tirumala as Anjanagiri sarvabhuma (emperor of Anjana

Hills) and Tirumala as the real abode of the nectar giver, and as the curer of worldly diseases as-

ఎడయక వొక కాంత యెక్కువ వుండినది

కడలేని యంజనాద్రి గారుడపు మందు

In the same manner, in his song ‘అణురేణు పరిపూర్ణమైన రూపము’ Annamayya explains the grandeur of Tirumala Hills as **Anjanadri** which is the root for animadi siddhis (eight powers) and shines as parabrahmaswarupa in various forms for vedantins, yogis, Brahma, etc., gods. Similarly, in anamayyaabhishekakirtanas (songs on celestial bath of srinivasa) “భావించరే చెలులార పరమాత్ముని – చేవదేరి చిగురులో చేగయై యుండెను” and in “అంచల తట్టుపుణుగు అవధరించే వేళ యెంచనంజనాద్రిపై యేనుగై వుండెను”, he explains that Lord Srinivasa appears as black elephant on this **Anjanadri in the** civet service to God. Also, in the kirtana “కట్టెదుర వైకుంఠము కాణాచైన కొండ” he describes “పూర్వపుటంజనాద్రి ఈ పొడవాటి కొండ”, this lengthy hill is none other than Anjanadri. In this manner, the tallapaka poets represented Tirumala as Anjanadri in their Dasa bhakti kirtanas proclaiming the truth of Anjanadri as Tirumala and it is the birth place of Hanuman.

### **PrasannaVenkatadasa (1680-1557 AD)**

Sri PrasannaVenkatadasa who belongs to Bagalkota of North Karnataka was fortune enough that Lord Srinivasa himself inscribed the syllable “prasannavenkatesa” on his tongue. Such a great devotee has praised the splendour of the Anjanadri of Seven Hills as “మంగళ అంజనగిరి పతిగే మంగళం”. Apart from this, Acharya Sarvottama rao in his analysis discloses that Sri PrasannaVenkatesa while unveiling the provincial glory, devotedly described Tirumala as Anjanagiri (Sri VenkateswaraVaibhavam, Page No.152, TTD Publication 2007).

## Matrusri Tarigonda Vengamamba (1730-1817 AD)

Matrusri Tarigonda Vengamamba while describing various names of Venkatadri in the first part of Sri Venkatachala mahatmyam denotes 20 names of Anjanadri in a single thetageethi metre and discloses the secret of gods support to the birth of Hanuman.

### Anjanadri

అంజనాదేవి తపము మున్నచటఁ జేసి  
పొసఁగ హనుమంతుడను వరపుత్రుఁ గాంచె  
నపుడు దేవతలెల్ల సాహాయ్యులగుచు  
నా గిరికి నంజనాద్రిపే రమర నిడిరి. <sup>310</sup>

In the fourth part, Tarigonda Vengamamba praises Anjachalam as kalpavriksha yielding children. This truth is revealed in a conversation of Shaunakarishi explaining Sutamuni.

‘మునినాథ వృషభాద్రి యనుదాని కంజనా  
చలమను పేరెట్లు గలిగె?’ ననిన  
నా శతానందుఁడిట్లనియెఁ గేసరియను  
వనచరోత్తము భార్య తనకు సుతులు  
గలుగకుండఁగ మతంగఋషీశ్వరునిఁ జేరి  
మ్రొక్కి యిట్లనియె నో మునివరేణ్య!  
పుత్రహీనుల కెందుఁ బుణ్యగతులు గల్గ  
వను వేదపూరుషుండందువలన  
వరకుమారుఁడు నాకుఁ గావలయు నందు

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<sup>310</sup> Sri Venkatachala Mahatmyam – MatriSri Tariagonda Vengamamba 1-115

కెటు తపముఁ జేతు మీ రానతీయుఁ డనుచి

నంజనాదేవి ప్రార్థించి యడుగఁగాను

విని కరుణనతఁ డప్పు డా వెలఁది కనియె. <sup>311</sup>

Vengamamba delightfully explains the penance of Anjanadevi and presents the scenes related to Hanuman's birth in an eye captive manner.

### Hanuman's birth

దశమాసంబు వచ్చె నత్తటి ధరిత్రి

నంజనాదేవి గర్భమం దనఘుఁడైన

పుత్రుఁడుదయింపఁగాఁ జూచి పుష్పవృష్టి

సురలు గురియించి సంతోషభరితులైరి. <sup>312</sup>

In this way, Vengamamba portrays the charming personality of just born Hanuman in Mattebha metre.

ఘన వజ్రాంగము, దీర్ఘవాలము, లసత్కాంతుల్, బలస్థైర్యముల్

మునులెల్లం గని యాంజనేయుడు మహాముఖ్యుండగున్ ధాత్రిపై

నని దీవింపుచు మారుతాత్మజున కం దాసక్తితో నందఱున్

హనుమంతుండను నామధేయమిడి రత్యాహ్లాద ముప్పొంగగన్. <sup>313</sup>

In this manner, since Anjana begot a child in Tretayuga after a deep penance on Tirumala Hills, the Hills familiarly are known as 'Anjanadri'.

<sup>311</sup> Sri Venkatachala Mahatmyam – MatriSri Tariagonda Vengamamba 4-29

<sup>312</sup> Sri Venkatachala Mahatmyam – MatriSri Tariagonda Vengamamba 4-33

<sup>313</sup> Sri Venkatachala Mahatmyam – MatriSri Tariagonda Vengamamba 4-34

Veṅkaṭādri in the background while Āṇjaneya was flying towards the Sun





## 10 Literary Evidences

Prof. Sankara Narayanan

Any information would be more worthy when it is proved with literary and inscriptional evidences. Purāṇas declare with one voice that Añjanādri is the birth place of Hanumān. Therefore, if we can show proper evidences to prove that Veṅkaṭādri is none other than Añjanādri, from various scriptures and inscriptions, these will put in additional potency to paurāṇic testimony.

### 1 LITERARY EVIDENCE

**KambaRāmāyaṇa** is the Rāmāyaṇa written in Tamil. It is a wonderful translation of Vālmīkirāmāyaṇam.

அருந்ததிக்கு அருகு சென்று ஆண்டு அழகினுக்கு அழகு செய்தாள்

இருந்ததிக்கு உணர்ந்திலாதார் ஏகினார் இடையர் மாதர்

பெருந்ததிக்கு அருந்தேன் மாறும் மரகதப் பெருங்குன்றெய்தி

இருந்து அதில் தீர்ந்து சென்றார் வேங்கடத்து இறுத்த எல்லை எய்தி

அருந்ததிக்கு அருகு சென்று ஆண்டு அழகினுக்கு அழகு செய்தாள்

இருந்ததிக்கு உணர்ந்திலாதார் ஏகினார் இடையர் மாதர்

பெருந்ததிக்கு அருந்தேன் மாறும் மரகதப் பெருங்குன்றெய்தி

இருந்து அதில் தீர்ந்து சென்றார் வேங்கடத்து இறுத்த எல்லை எய்தி

Sītādevī is the beauty of beauty. Those valiant Vānaras who were in search of her, went to Arundhatīgiri , Marakatagiri and from there, to Veṅkaṭagiri.

Similarly, **Vedāntadeśīkar**, (C.E. 168-1369) an Ācārya of Śrīvaiṣṇavas, stated in his kāvya named Haṃsadūtam, that Veṅkaṭādri itself is Añjanādri.

विष्णोर्वासादवनिवहनाद्बद्धरत्नैः शिरोभिः

शेषः साक्षादयमिति जनैः सम्यगुन्नीयमानः।

अभैर्युक्तोऽलघुभिरचिरोन्मुक्तनिर्मोककल्पैः

अग्रे भावी सपदि नयने रञ्जयन् अञ्जनाद्रिः॥<sup>315</sup>

<sup>314</sup> Kamba Ramayana – Kishkindha kanda 4732



This Mountain is commended by the people as none other than Ādiśeṣa because Viṣṇu resides on its head and because it bears the gems as well. Such Añjanādri looks so beautiful, possessing clouds as skin cast off by Ādiśeṣa.

Similarly, he mentioned the name “Añjanādri” number of times in his Dayāsatakam.

अञ्जनाद्रीश्वरदयामभिष्टौमि निरञ्जनाम्।<sup>316</sup>

I praise the uncontaminated compassion of Śrīveṅkaṭeśvara, the lord of Añjanādri.

सञ्जीवयतु दये मामञ्जनगिरिनाथरञ्जनी भवती।<sup>317</sup>

O compassion of Śrīveṅkaṭeśvara, the lord of Añjanādri, you please resurrect me.

अमृतांशमवैमि दिव्यदेहं मृतसञ्जीवनमञ्जनाचलेन्दोः।<sup>318</sup>

Śrīveṅkaṭeśvara is like the moon of Añjanācala. I serve his divine body which is like Mṛtasañjīvanī.

नित्यापूर्वं निधिमिव दये निर्विशन्त्यञ्जनाद्रौ।<sup>319</sup>

O compassion! Virtuous people approach Añjanādri, which is always a great treasure chest.

अशेषमविशेषतस्त्रिजगदञ्जनाद्रीशितुः।<sup>320</sup>

O compassion! You are always marked with the lotus-feet of Śrīveṅkaṭeśvara, the lord of Añjanādri.

**Prativāḍibhayaṅkara, Aṇḍaṅgarācārya** (C.E. 1361) wrote Añjanādrīkāvyā. He had taken pleasure by singing Veṅkaṭādrinātha on the name of Añjanādrināthastotra.

**Tāllapāka Annamācārya** (C.E. 1408-1503), in his ṣaṇmukhapriya Kīrtanā, praised Veṅkaṭādrī as Añjanādri.

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<sup>315</sup> Hamsa dutam 1-21

<sup>316</sup> Dayasatakam – 10

<sup>317</sup> Dayasatakam – 12

<sup>318</sup> Dayasatakam – 22

<sup>319</sup> Dayasatakam – 44

<sup>320</sup> Dayasatakam – 85

అణురేణు పరిపూర్ణమైన రూపము  
అణిమాదిసిరి అంజనాద్రిమీది రూపము  
అంజనాచలము మీద నతడు శ్రీవేంకటేశు  
జంజనీతనయుడాయ అనిలజడు <sup>321</sup>

Indeed, it is a right evidence that he praised by using the words such as ‘Añjanācala’ and ‘Añjanātanaya’. Again, he described Añjanāgiri –

మిసిమి నంజనగిరిమీద వసంతవేళను  
వెస గల్పవృక్షము విరులిచ్చినట్లు... <sup>322</sup>

In this way, in many kīrtanās, Annamācārya praised Śrīveṅkaṭeśvara, mentioning the words Añjanādrī and Añjanāgiri.

**Purandaradāsa** (C.E. 1484-1565) a prominent devotee, praising Śrīveṅkaṭeśvara in one of his kīrtanās, confirmed that Añjanāgiri is the residence of Śrīnivāsa.

అళగిరియిందలి బంద స్వామి అంజనగిరియలి నింద  
కొళలనూదువ చంద నమ్మ కుండలరాయ ముకుంద  
అళగిరియిందలి బంద స్వామి అంజనగిరియలి నింద  
కొళలనూదువ చంద నమ్మ కుండలరాయ ముకుంద

### Vāmanabhaṭṭācārya

Vāmanabhaṭṭa (15th century C.E.) was a court poet of Vemabhūpāla. He described Añjanādrī in his Haṃsasamdeśa in this way –

शृङ्गाघाटैः तपनतुरगालीढदूर्वाप्रवालै-  
रहच्छेदी तदनु भवता दृश्यतां अञ्जनाद्रिः।  
हेलालोलौ विहरति सदा यत्र पोत्री पुराणो  
यददंष्ट्राग्रे विह्वतिमकरोत् पुष्पधूलीव भूमिः॥ <sup>323</sup>

<sup>321</sup> Tallapaka pada saṁhita – 4<sup>th</sup> Volume – song 443

<sup>322</sup> Tallapaka pada saṁhita – 13<sup>th</sup> Volume – song 107

<sup>323</sup> Hamsa sandesa, Vamana Bhatta Bana - 35

O swan! You can see Añjanādrī, on the peaks of which full of straws of grass named dūrvā, the left overs of the horses of the Sun do prevail. Purāṇavarāhamūrti is inhabited there. The Earth rotates on the edge of his fang like a pollen grain of a flower.

### Śrīveṅkaṭeśvaradāsarū

Śrīveṅkaṭeśvaradāsarū was born in Bagalkot in Karṇāṭakarājya in C.E.1680. He sang మంగళ అంజనగిరి పతిగే మంగళం మంగళ అంజనగిరి పతిగే మంగళం.

### Śrīraṅgarāmānujācārya

Śrīraṅgarāmānujācārya was a great man who lived in 17th century C.E. The Ācārya bowed to Añjanādrinātha in his Maṅgalaśloka of Kaṭhōpaniṣadbhāṣya and says like this –

అతసీగుచ్ఛసచ్ఛాయమగ్నితొరస్థలం శ్రియా |  
అజ్జనాచలశృంగారమజ్జలిర్మమ గాహతామ్ ||<sup>324</sup>

Śrīveṅkaṭeśvara is the ornament of Añjanādrī, which is as beautiful as the flower of Atasī (common flax) and marked by Śrīmahālakṣmīmudrā. May he accept my salutation!

### Boḍḍucerla Cina Timmaya

Boḍḍu Cerla Cinatimmaya lived in 16th century C.E. He used the words అంజనాద్రీశు తీర్థయాత్ర in his Prasannarāghavanāṭyaprabandha while describing the pilgrimage of Tirumaleśa.

గురువిలాస నాభీసరోవన భవప్ర  
భూత భువనాంబుజాతుండునై తనర్చు  
నంజనాద్రీశు తీర్థయాత్రానురక్తి  
గూడె నీ పారిషదుల పెన్నూట మిచట

‘వ || ఇందు నందేల తిరుమల ధరావరుండును తిరుమల కొండ నేలు జేజేస కాడు బూజించు వాడై...’<sup>325</sup>

<sup>324</sup> Kathopanishad, Sri Ranga Ramanujacharya Bhashya, TTD Publications - 1984

<sup>325</sup> Prasanna Raghava Natya Prabandham – 1-5,6

Thus, it is described that many courtiers gathered in the king's court with a yearning desire to go for pilgrimage to visit Añjanādrīśa, while nandyāla was being ruled by Tirumalarāya (Timmarāju).

### ṭekumalla Raṅgaśāyi

ṭekumalla Raṅgaśāyi lived in 17<sup>th</sup> century C.E. He wrote a kāvya named Vāṇivilāsavanamālika. There is a mention of Añjanādrī in it.

అంజనాధరగురుడాహార్య వృషశైల  
నారాయణాద్రి కనకశిఖరులు  
నీలాద్రి చింతామణిగిరి వైకుంఠాద్రి  
వారాహవృషశైల మేరుగిరులు  
సింహాద్రి తీర్థాద్రి శేషాద్రి పుష్కరా-  
చల వేంకటాద్రులు నెలమి శ్రీని  
వాసాద్రి శీశైల భాసుర సంజ్ఞుల  
కృతనామములు (గల్లు) కోట్లకొలది

### Śrī Vīrabrahmendra Svāmulu

Vīrabrahmenrhasvāmulu lived in 17<sup>th</sup> century C.E. He wrote Govindavākyālu. He described Añjanādrī in it, in this way –

అంగనామణియైన ఆదిలక్ష్మిని గూడి  
ఆనందస్వాములు వచ్చేని మా  
అంగజనకుడు ఆనందముల చేత  
అంజనాద్రికి వచ్చి చేరే సుమా<sup>326</sup>

### Tarigoṇḍa Veṅgamāmba

Tarigoṇḍa Veṅgamāmba was a yoginī who lived in 18<sup>th</sup> century. She translated śrīveṇakaṭādrimāhātmyam into Telugu. We can observe the birth story of Āñjaneyasvāmī in Tirumala, i.e. Añjanādrī.

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<sup>326</sup> Govinda vakyalu pg. 318

అంజనాదేవి తపము ముందచటఁ జేసి  
 పొసఁగ హనుమంతుఁడను వరపుత్రుఁగాంచె  
 నపుడు దేవతలెల్ల సహాయులగుచు  
 నా గిరికి నంజనాద్రి పేరమరనిడిరి.<sup>327</sup>

### Arrival of Śrīrāma to Añjanādrī

అంజనాదేవి శ్రీవేంకటాద్రి మీఁద  
 నుండి రాముఁడు బహుకపితండములను  
 గూడి వచ్చుట గని, పైడికొండ డిగ్గి  
 మొనసి యెదురుగఁజని రాఘవునకు మ్రొక్కి,  
 ఘనుఁడగు రాముడు విష్ణుం  
 డని మనమున నిశ్చయించి, యతిశయభక్తిన్  
 వినుతులు సేయుచు, నచ్చట  
 నెన లేని ముదంము మీఱ నిట్లని పల్కెన్.  
 “రామ! సుకీర్తికామ! బహురాక్షస యూధ విరామ! సద్గుణ  
 స్తోమ! దినేంద్రవంశ ఘనతోయధి స్తోమ! దశాస్య భీమ! నీ  
 శ్రీ మహిత ప్రభావమును శేషుఁడు సన్నుతి సేయలేడు, నే  
 నేమి నుతింప నేర్తు? జగదీశ్వర! మ్రొక్కెద నన్నుఁ గావవే!  
 ఈ వేంకటాద్రిపై నేను వర్తింపుడుఁ  
 గావున నాయందుఁ గరుణ నుంచి  
 వేంకటాద్రికి మీరు విచ్చేయు”డన విని  
 శ్రీరాముఁడిట్లనె “వీరకపుల  
 తోడ శీఘ్రంబైన దూరప్రయాణంబు  
 కలిగియున్నది, కార్యఘటనమైన  
 వెనుక నీవనినట్ల వేంకటాద్రికి వత్తు”  
 మనఁగ “దేవర దర్శనార్థ మచటఁ

<sup>327</sup> Sri Venkatachala Mahatmyam, Tarigonda Vengamamba - 1-115

గాచియున్నారు మునివరుల్ గాన, వారిఁ  
 జూడరావలె” ననుచు నా చేడె పిలుచు  
 సమయమున నాంజనేయుఁ డచ్చటికి వచ్చి  
 వినయమున మ్రొక్కి యిట్లని విన్నవించె.  
 “దేవ, మాతల్లి యంజనాదేవి మనవి  
 చేసినది మీరు మన్నించి చిత్తగింప  
 వలయు, నెలన్నఁ గపులెల్ల నలసినారు  
 గనుక శ్రీ వేంకటాద్రికిఁ జనుట యొప్పు.  
 శ్రీయంజనాశ్రమ సిద్ధ స్థలమునందు  
 ఫలసుమ వృక్షముల్ గలిగియుండుఁ  
 గందమూలాదులు, ఘన పుణ్యతీర్థంబు  
 లందుండుఁ గనుక నేఁ డచట నిల్చి  
 యవలఁ బోదగు, నంజనాద్రి దూరము గాదు  
 మన ప్రయాణమునకు మార్గమదియె  
 యటుగాన మా తల్లియందు సత్కృప నుంచి  
 యటకు రావలె నిప్పు” డనఁగ రామ  
 చంద్రుఁడబ్జాప్తసుతుని, లక్ష్మణునిఁ జూచి  
 మందహాసితాస్తుఁడై “హనుమంతుఁడనుట  
 వింటిరే యన్న వారు భూవిభునిఁజూచి  
 దేవ శ్రీవేంకటాద్రికిఁ బోవవచ్చు.”  
 అని యిట్లు మనవి చేయఁగ  
 విని రాముఁడు సమ్మతించి, వేడుకగా న  
 య్యనిలతనూజుని నెనరునఁ  
 గనుగొని యిట్లనియెఁ జాల గౌరవమొప్పున్.  
 “మారుతపుత్ర, నీ మనవి మా మది కిష్టమె యయ్యె, నిప్పు డా  
 సారతరాంజనాఖ్య వరశైల సుమార్గమునందె పోద; మా

దారిని వానరాళికిఁ దప్పక చూపు” మటంచుఁ బల్కన  
 వీరుడు సమ్మతించి కపివీరులఁ బిల్చి ముదంబు మీఱఁగన్  
 వేంకటాద్రిమార్గ మంకితముగఁ జూపి  
 హరిసమూహ విభుని యనుమతమున  
 రామ లక్ష్మణులను రహిమీఱ భుజములం  
 దుంచికొని బలంబు వెంచి నడచె. <sup>328</sup>

తదనంతరంబున రామచంద్రుండు తత్పర్వతోత్తరమార్గంబునఁ బర్వతారోహణంబు సేయుచుండే, తన్మధ్యంబున  
 యక్ష శాపమోక్షంబు చేసివచ్చి, కందమూల ఫలభరితంబైన యంజనాశ్రమంబునందు నాకాశగంగ సమీపంబునఁ  
 గపిసమూహములతోడ రామలక్ష్మణులు నిలిచి తత్తీర్థంబున స్నానసంధ్యాది కృత్యంబులు నెఱవేర్చి; రంజనాదేవి  
 ఫలపుష్పంబులు సమర్పించి పూజింపఁగా, రామలక్ష్మణులు సంతృప్తులై యంజనాదేవి నాదరించి వీడ్కొని... <sup>329</sup>

“ప్రకాశించుచున్న నారాయణాద్రి ప్రదేశంబునందుఁ బరమపావనియై యొప్పుచున్న స్వామిపుష్కరిణికి  
 నుత్తరంబుగాఁ గ్రీశమాత్ర దూరంబునందాకాశగంగా ప్రవాహంబున్నది.” “నీవందుఁ జేరి త్రికాలస్నానంబు లాచరించుచు  
 ద్వాదశాబ్దంబులు తపంబుఁజేయుచుండు, మంత సుతుండుదయించు” ననిన, మహాప్రసాదంబని మ్రొక్కి యమ్ముని  
 యాజ్ఞాధారిణియై నారాయణాద్రిఁ జేరి స్వామిపుష్కరిణిలో స్నానంబుఁ జేసి తత్తీరాశ్వత్థవృక్షంబులకుఁ బ్రదక్షిణంబులు  
 చేసి వరాహస్వామికి మ్రొక్కి, చని యాకాశగంగ కరిగి యందున్న మునులకు నమస్కరించి వారి యాజ్ఞ వడసి, త్రికాల  
 స్నానంబులు సేయుచు నిరాహారిణియై యొక్క సంవత్సరంబు తపంబుఁ జేయుచుండె; నంత వాయుదేవుండు  
 ప్రసన్నుండై ప్రతిదినంబు నొక్క మధుర ఫలంబు నిచ్చుచుండ, నది భక్షించుచు నత్తపస్విని ద్వాదశవర్షంబులు  
 పూర్తిగాఁ దపం బాచరించె. అంత నొక్కనాఁడు పవనుండు సద్వీర్యగర్భితంబైన ఫలంబు నియ్యఁగా దాని భుజించి  
 యత్తరుణిమణి గర్భంబు ధరియించె నంత.

అంజనాదేవి గర్భమం దనిలదేవుఁ  
 డొక్కనాఁడు ప్రవేశించుచుండునటుల  
 సంయమీంద్రుల కచ్చోట స్వప్నమయ్యె  
 నందుచే వారు నిస్సంశయాత్ములైరి.  
 దశమమాసంబు వచ్చె నత్తటి ధరిత్రి  
 నంజనాదేవి గర్భమందనఘుడైన

<sup>328</sup> Sri Venkatachala Mahatmyam, Tarigonda Vengamamba 1-213,221  
<sup>329</sup> Sri Venkatachala Mahatmyam, Tarigonda Vengamamba 1-227

పత్తుడుదయింపగాఁ జూచి పుష్పవృష్టి  
 సురలు గురియించి సంతోషభరితులైరి.  
 ఘనవజ్రాంగము దీర్ఘవాలము లసత్కాంతుల్ బలస్తైర్యముల్  
 మునులెల్లం గని 'యాంజనేయుడు మహాముఖ్యుండగున్ ధాత్రిపై'  
 నని దీవించుచు మారుతాత్మజునకం దాసక్తితో నందఱున్  
 హనుమంతుండను నామధేయమిడి రత్యాహ్లాద ముప్పొంగగన్.

త్రేతాయుగంబునం దంజనాదేవి యివ్విధంబున దపంబుజేసి పుత్రవతియైన నిమిత్తంబుచేత నగ్గిరి  
 యంజనాద్రియనఁ బ్రసిద్ధంబయ్యె.<sup>330</sup>

### A scholar named Stratton

Stratton is a scholar (18th century C.E.) who collected various details of Tirumala Devālaya and authored a book named 'Savāl E Javāb'. In it, he explained the word Añjanādri, saying that it is called as Añjanādri because Āñjaneya was born to Añjanādevī at that place.<sup>331</sup>

Not only that, an unpublished book named Añjanādrimāhātmyam is preserved in Record Office of Indian Office in the city of London. The new Catalogus Catalogorum also reveals that the book mentions that Āñjaneya was born on Veṅkaṭādrī.

Similarly, many historical books published by of various research scholars from 19th century that expose the grandeur of Śrīveṅkaṭeśvarasvāmī emphasize the story of the birth of Āñjaneyasvāmī in Tirumala, i.e. Añjanādri.

## 2 INSCRIPTIONAL EVIDENCE

A Śāsana means an order or rule of a king or a written assurance in witness of the grant of a king. Oxford Dictionary defined it as – “Words inscribed especially on a monument, coin, and stone or in a book etc.”

### 2.1 Evidence of Veṅkaṭācalamāhātmyam

Two stone inscriptions are present in the very devālaya of Tirumala to prove the authoritative evidence of the book called Veṅkaṭācalamāhātmyam. The first

<sup>330</sup> Sri Venkatachala Mahatmyam, Tarigonda Vengamamba 4-31,35

<sup>331</sup> An English Translation of Sawal-E-Jawab, Pg.3, V.R.SrinivasaRao, The Mythic Society, Bangalore, 1950



inscription is dated 1491 June 27, C.E. This inscription is present on the second rampart, southern wall. It is in Tamil language.

“*ఓరువేంకటముడైయాన్ ఇంతఱ్ఱ ఓరువేలక్కం కంటరుళుకీఱ పోతు ఇవర్ విణ్ణప్పంచెయ్దు ఓరువేంకటమహాత్మ్యత్తిఱ్ఱు*”

<sup>332</sup> తిరువేంగడమడైయాన్ ఇంత తిరువేలక్కం కండరుళుకీఱ పోతు ఇవర్ విణ్ణప్పంచెయ్దు ఓరువేంకటమహాత్మ్యత్తిఱ్ఱు  
ఇవర్ విణ్ణప్పంచెయ్దు ఓరువేంకట మహాత్మ్యత్తిఱ్ఱు

(It means, this is the pavilion of Śrīveṅkaṭeśvara granted to recite Śrīveṅkaṭācalamāhātmyam.)

This part of the inscription reveals the state of Veṅkaṭādrimāhātmyam being recited in the devālaya di Śrīveṅkaṭeśvarasvāmī. The second inscription is dated 1545 June, 27 (C.E.) It belongs to the time of Sadāśivarāyalu. It also evidently reveals that Veṅkaṭādrimāhātmyam was being recited during pallavotsava.

Inscriptions of C.E. dated 5-7-1545, 17-7-1546, 8-6-1547, <sup>333</sup> respectively reveal that many devotees of Śrīveṅkaṭeśvara made arrangements for the recitation of Śrīveṅkaṭācalamāhātmya and to offer service to Śrīsvāmī. Another inscription dated 15-7-1545 C.E. <sup>334</sup> reveals that arrangements were made for the recitation of Veṅkaṭācalamāhātmya, not only in Tirumala devālaya but in Tirupati Śrīgovindarājasvāmī devālaya, Acyuta Perumāḷ devālaya, Tirucānūru Aḷagiya Perumāḷ (Śrīsundararājasvāmī) devālaya also. Kālattiśeṭṭi, son of Penugonḍaśeṭṭi, a resident of Tirupati arranged nityotsavas in Śrīveṅkaṭeśvaradevālaya in taimāsi months. An inscription dated 31-12-1543 C.E. <sup>335</sup> reveals that he had arranged for the recitation of Śrīnivāsapurāṇam. From this, we come to know that Tiruveṅkamāhātmyam and Śrīnivāsapurāṇam are the other names of Śrīveṅkaṭācalamāhātmyam. This service of recitation of veṅkaṭācalamāhātmyam was stopped from the second half of 16th century C.E., after the fall of the empire of Vijayanagara. The recitation was resurrected during Brahmotsavas of Śrīsvāmī from 2002 C.E. It is being continued till now, during Brahmotsavas.

<sup>332</sup> Tirumala Tirupati Devasthanam Inscriptions, Volume II, Inscriptions of Saluva Narasimha's time, pg.193

<sup>333</sup> Tirumala Tirupati Devasthanam Sasana samputi 5-51, 5-52, 5-71, 5-92

<sup>334</sup> Tirumala Tirupati Devasthanam Sasana samputi 5-53

<sup>335</sup> Tirumala Tirupati Devasthanam Sasana samputi 5-10, Pg.30

Though there is no mention of tiruveṅkaṭamāhātmya in the inscriptions of Devālaya before 1491 C.E., there are evidences that few people on the name of Purāṇabhaṭṭar were employed to recite Purāṇas in the presence of Śrīsvāmī.

Inscriptions - 2-18 (18-1-1464 C.E.), 5-100 (14-11-1547 C.E.) reveal about the services of Purāṇabhaṭṭar and their wages. We can assume that Purāṇabhaṭṭar used to recite various parts of different purāṇas that described the greatness of Śrīveṅkaṭeśvara, along with the Kauśikapurāṇa, the Rāmāyaṇa, and the Bhāgavata.

There is a mention of Skāṇḍapurāṇokta – Śrīveṅkaṭeśamāhātmya<sup>336</sup> in a telugu inscription dated 23-3-1540 (C.E.) that was laid by Tāllapāka Cinatirumalācārya (grandson of Annamācārya, son of Pedatirumalācārya), in Śrīnivāsamaṅgāpura, after the renewal of Śrīkalyāṇaveṅkaṭeśvarasvāmidevālaya. In this way, various literary and inscriptional evidences are there to prove that the stories related to Veṅkaṭeśamāhātmya are present in different Purāṇas.

The book Śrīveṅkaṭācalamāhātmya, which was honoured as a scripture of recitation in Tirumala Śrīsvāmidevālaya right from 1491 C.E. was prevalent all through the country till 1884 C.E., in the form of palm-leaf books. Many translations into Telugu were dispensed for this Sanskrit scripture in the second half of 16th century C.E. First of all such translators was Liṅgamakuṇṭa Rāmakavi (1520-1580 C.E.). He was an author of many a kāvya and grandson of Tenāli Rāmakṛṣṇa. However, his translated work is not available now. The second translation belonged to Pūsapāṭi Koṇḍarāju (First half of 17th century, C.E.). He was a king of Vijayanagara dynasty. This one is also not available now. Śreṣṭhalūri Veṅkaṭārya did his work, similar to the work of Tāllapāka Cinatirumalārya, regarding the translation of Veṅkaṭācalamāhātmya. He was a contemporary to Tenāli Rāmakṛṣṇakavi and Sāraṅgu tammayya. Veṅkaṭārya was a devotee of Tirumala Veṅkaṭeśvara. Therefore, the very Svāmī appeared in the dream of his devotee and instructed him to compose a kāvya as if a gem is polished, by solving the knots in the story that were caused by its impervious relations to many Purāṇas.<sup>337</sup> Śreṣṭhalūri Veṅkaṭārya (16th century C.E.)

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<sup>336</sup> Tirumala Tirupati Devasthana Sasana samputi 4-144

<sup>337</sup> Srinivasa Vilasa Sevadhi Ch.1 Lines 121-130

composed a Dvipadakāvya named ‘Śrīnivāsa Vilāsa Sevadhi’ in six āśvāsas, after reconciling earlier and lateral contraries among the paurāṇic stories of Śrīnivāsa. Veṅkaṭārya explored the stories in the Purāṇas of Varāha, Vāmana, Brahmāṇḍa, Padma, Garuḍa, Skanda, and Mārkaṇḍeya. He removed all the disagreements. He took the central story of all these and composed Śrīnivāsavilāsasevadhi that lights on the answers to all questions.<sup>338</sup>

## 2.2 Inscriptional evidences that prove Tirumala itself is Añjanādri

A stone inscription reveals that Utsavabera of Śrīraṅganātha was once taken away when Śrīraṅganāthadevālaya was invaded, and later, it was re-installed by an agent of Vijayanagara named Gopaṇārya.

आनीयानीलशृङ्गद्युतिरचित-जगद्रञ्जनादञ्जनाद्रेः

चेञ्च्यामाराध्य कञ्चित्समयमथ निहत्योद्धनुष्कान् तुलुष्कान्।

लक्ष्मीक्षमाभ्यामुभाभ्यां सह निजनिलये स्थापयद्रङ्गनाथं

सम्यग्वर्या सपर्या कुरुत निजयशोदर्पणे गोपणार्यः॥<sup>339</sup>

This stone inscription belongs to Bandhupriyaśakābda. Means, according to Kaṭapayādīśaṇyārā it belonged to 1371 C.E. This inscription reveals that Tirumala itself is Añjanādri. A Vaiṣṇava composition named ‘Koyil Oḷagu’ discloses that the Śloka inscribed on the inscription was written by Śrīvedāntadeśika.

Similarly, another inscription in Tirumala Devālaya, while mentioning the name of Śrīveṅkaṭeśvarasvāmī, calls him ಅಂಜನವೆಪ್ಪನ್ ನಾಯನ್<sup>340</sup> அஃஜநவேற்பந் நாயநார். Verpan in Tamil means Adri. Añjanaverpan means Añjanādri. The name Añjanādrinātha was translated into Tamil as Añjanaverpan Nāyanār. This evidence proves that Tirumala itself is Añjanādri and Veṅkaṭādrinātha is none other than Śrīveṅkaṭeśvara.

## Eṭṭūr Lakmī Kumāra Tātācārya

A grand man named Eṭṭūr Lakmī Kumāra Tātācārya lived in 16th century, C.E. He composed a hymn called ‘Hanumadvimśati’. It was inscribed on the

<sup>338</sup> Srinivasa Vilasa Sevadhi Ch.1 Lines 137-144

<sup>339</sup> Epigraphia Indica, Vol.VI, Pg.323

<sup>340</sup> Tirumala Tirupati Devasthanam Inscriptions, Vol I, Early inscriptions, Pg.205

stones in Varadarājasvāmi Devālaya in Kāñjīpuram and in Āñjaneyasvāmidēvālaya built by Tātācārya. The following is a verse in that hymn –

श्रीशैलपूर्णमवति स्म घटाम्बुहृष्टो  
यः पूर्वमञ्जनगिरौ स पुमानिदानीम्।  
स्थित्वा समीरभुवि पाति रमाकुमार-  
ताताम्बुराशिमुदितो जनमैन्दिरेयम्॥

It tells that Añjanagiri is Veṅkaṭagiri.



Hanumadvimśati Inscription

In the same way, numerous inscriptions availed in Tirupati unveil some distinctive ways of worship of Śrī Āñjaneyasvāmī. In this way, all the literary and inscriptional evidences declare that Añjanādri itself is Veṅkaṭādri. Therefore, it is established that Tirumala is the birth place of Āñjaneyasvāmī, sans a second judgment.



Humans from the Earth and Deities from the Heaven look surprisingly  
at Āñjaneya flying towards the Sun





## 11 ANJANADRI IN SRIVAISHNAVASAHITYAM

Prof. Chakravarthy Ranganathan

प्रपद्ये तं गिरिं प्रायः श्रीनिवासानुकम्पया।  
इक्षुसारस्रवन्त्येव यन्मुर्त्या शर्करायितम्॥

Sri Vaishnavasahityam-1 Beginning of Srivaishnavasahityam – Alvars.

To upheave the living race on earth, Lord Srimannarayana the Lord of Opulences incarnated his troops Anantha, Garuda, and Vishvaksena as well as his weapons on Earth. These manifestations are none other than Alvars. A sloka from Bhagavata authenticates the Prominence of Alvars.

कलौ खलु भविष्यन्ति नारायणपरायणाः।<sup>341</sup>

These spiritual saints are twelve in number as elucidated by a Sangrahasloka written by ParasaraBhattar.

भूतं सरश्च महदाहवयभट्टनाथ

श्रीभक्तिसार कुलशेखरयोगिवाहान्।

भक्ताङ्घ्रिरेणु परकाल यतीन्द्रमिश्रान्

श्रीमत् पराङ्कुशमुनिं प्रणतोऽस्मि नित्यम्।<sup>342</sup>

PoigaiAlwar, Budatthalwar, Peyalwar, Periyalwar, ThirumalisaiAlwar, KulasekharAlwar, ThondaradippodiAalwar, ThiruamangaiAlwar, Nammalwar, I bow in salutation to you all every day. The 12 Alvars with at most devotion glorified the grace and majestic power of SrimanNarayana in their anthology called NalayiraDivyaprabandham, which is written in Tamil language in a corpus of Four Thousand verses. These compilations which are considered on par with Vedic scriptures are regularly practiced in 108 divyadesas. In the 108 divyaTirupathithePasurams from this Dravidaveda is recited to graphically describe the deity in the temples and reflects on how God Showers his blessings on the pious devotees.

The 12 Alvars sung the glory of Mahavishnu and their compositions are considered pivotal for VaishnavaSahitya and to this day they are revered as the pioneers who paved the way to instil deep spiritual awareness among people.

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<sup>341</sup> Bhagavatam 11-5-39

<sup>342</sup> Nalayira Divaprabandham – Taniyan -5



From Srirangam to Paramapadam there are a total number of 108 Divyadesas, among them the four divyadesas - Srirangam, Tirumala, Kanchi and Tirunarayanapuram are given the first priority. The peers opine that to serve God in these fourdivyadesas is equivalent of attending all the 108 Divyadesas and Tirumala the abode of Lord Srinivasa is flounshingas a centre of spirituality.

Tirumala in Alwar'sPasuras – Among the 12 Alwars except Mdhurakavi Alwar and Thondaradippodi Alwar, The remaining 10 Alwars Sung in praise of Tirumala Kshetras glory and Lord Srinivasa's greatness. There is a mention about grandeur of Srivenkatachala hills in Vedas, Puranas and Agamas; the same has been lauded by Alwars harmoniously in many of their Verses.

Tirumalapasuralu – List of Pasurams written by Alwars giving direct reference to Scared TirumalaKshetra.

Alwars		Number of Pasurams
1. PoigaiAalwar	-	10
2. Bhudathalwar	-	11
3. Peyalwar	-	19
4. ThirumalisaiAlwar	-	16
5. Nammalwar	-	48
6. KulasekharAlwar	-	11
7. Periyalwar	-	07
8. Godadevi	-	16
9. Tiruppanalwar	-	02
10. TirumangaiAlwar	-	66
		<hr/> 207 <hr/>

There is a difference of opinion about number of Pasurams; while some say that they are 200 others conclude that they are 207. But all these Pasurams ecstatically glorify the Lord of Seven Hills.

### 1. Poigailwar –

This Pasuram reveals that Sri Ramachandra resided along with Sitadevi on the NithyavasaParvatha and he went in search of Maricha who was disguised as a wild animal. This pasuram Emphasizes that, as Sri Ramachandra made this Parvatha as his abode even women can take shelter here.

పడైయారుం వాట్కణ్ణార్..... మాన్ మాయ ఎయ్ దాన్ వరై <sup>343</sup>

படையாரும் வாட்கண்ணார்..... மான்மாய எய்தான் வரை

<sup>343</sup> Mudal Tiruvandadi - 82

Even those women who do not have the knowledge of truth, on the auspiciousDvadashathidhi day can worship Lord Srinivasa with garlands made of un-withered flowers, subsequently with the offering of Dhoopa even the stars in the sky are shadowed, such is the greatness of Tirumala. The Pasuram also means that this is the place where the demon Maricha was slain by the arrow of Lord Sri Rama.

## 2. Budattalwar – BhutaYogi Name of Divya prabhandha – Irandam Tiruvandadi

SriVenkateswara himself is the form of Para- Vyūha-Vibhava-Antaryāmi-Arcāvatāra.

మనత్తుళ్ళున్ వేంగడత్తాన్.....మావాయ్ పిళందమగన్ <sup>344</sup>

மனத்துள்ளான் வேங்கடத்தான்..... மாவாய் பிளந்த மகன்

Alwar is teaching about his thoughts in his mind. All the flora and Fauna in Tirumala are constantlyworshipping God, hence one should not be negligent and focus on serving the Lord Srinivasa. పోద అఱిన్దు వానరంగళ్ ..... పేరాయ్ న్దు <sup>345</sup>

போதறிந்து வானரங்கள் ..... பேராய்ந்து

Oh mind! Even the monkeys that are residing on the Tirumala hills are aware of the BramhamuhurthaKalam; hence they venture into the deep forest and collect fragrant flowers to worship the Lord. So you also need to serve the Lord of Seven hills by singing in praise of his upright marks and decorating his Lotus feet with flowers.

## 3. Peyalvar –

Even Elephants serve Srimannarayana and this Pasuram curiously describe their manner of worship.

పూగుమదత్తాల్ వాయ్.....వణంగుం కళిలు <sup>346</sup>

புகுமதத்தால் வாய்..... வணங்கும் கலிறு

It is common for Elephants to experience a condition called musth, during this time the elephants profusely pour water on their heads which eventually droop into their mouth with which it cleans its mouth and this is compared to Aachamanam. Subsequently this water runs down the elephant's body like a waterfall and touches its feet and it washes it, Later the elephants plucks a flower which is filled with intoxicating honey and offers into omnipotent Srinivasawith reverence. In this way the birds and animals are also attaining salvation by worshipping Venkateswara with devotion.

## 4. ThirumalisaiAlwar –

Venkatachala hills are home to wild animals.

<sup>344</sup> Irandam Tiruvandadi – 28

<sup>345</sup> Irandam Tiruvandadi – 72

<sup>346</sup> Mundam Tiruvandadi - 7

సన్ మణి వణ్ణనూర్ ..... వీడుముడై వేంగడమ్ <sup>347</sup>

**நன்மணிவண்ணனூர்.....வேடுமுடைவேங்கடம்** Along with ferocious lions, gold, gems, pearls, huge flowering trees, monkeys, rivulets and Boya tribes, it is the abode of Indra blue idol of Lord Mahavishnu.

## 5. Nammalvar –

In Tiruvaimozi the I Chapter Ozhivilkalam and the II chapter Ulagamundaperuvaya narrate the glory of Venkateswara.

One of those Pasuras is – వేంకడంగళ్.....అదుశుమన్దార్ కట్కి <sup>348</sup>

**வேங்கடங்கள்..... அது சுமந்தார் கடகே**

The best and easiest way to do Kainkaryam is to worship the Lord of Seven hills by uttering ‘Namah: this is something which we can utter naturally. The moment we articulate this word the Sarveswara is pleased to cleanse our Sins committed in the past and present.

అగలగిల్గేన్..... అమర్ న్దు పుగున్దేన్. <sup>349</sup>

**அகலகில்லேன்.....அமர்ந்து புருந்தேனே**

Similarly in Tiruvittam and PeriyaTiruvandadiPrabhandas the Majesty of Tiruvengadam is discussed.

## 6. Kulasekharalwar –

Kulasekharalwar wrote 12 Pasurams in his PerumalThirumozhi in praise of Lord Srinivasa. It is for this reason the threshold in the Sanctum Sanctorum of Tirumala Temple is named after this Alwar as Kulasekharapadi. This reference is not found in any Puranas.

శిడియాయవల్ వినైగళ్ ..... పవళవాయ్ కాణ్ణేన్. <sup>350</sup>

**செடியாய வல்வினைகள்.....பவளவாய் காண்பேனே**

Oh Srinivasa! You are residing in Tirumala to cleanse our sins committed since many years. Bless me to be the Threshold of your Sanctum Sanctorum which is regularly walked over by your devotees, Gods and celestial maidens.

## 7. Periyalwar –Sri Vishnuchithaha – PerialwarTirumozhi

శిన్నియోంగు..... ఎన్ తిరుక్కుఱిప్పే. <sup>351</sup>

<sup>347</sup> Nanmugan Tiruvandadi - 47

<sup>348</sup> Tiruvay Mozhi – 3-3-6

<sup>349</sup> Tiruvay Mozhi – 6-10-10

<sup>350</sup> Perumal Tirumozhi 4-9

<sup>351</sup> Periyalvar Tirumozhi – 5-4-1

சென்னியோங்கு ..... என் திருக்குறிப்பே

I aspire for the blessings of Lord Srinivasa who resides in cool Tirumala hills which are tall and appears to be touching or reaching the skies.

#### 8. AndalGoda Devi – NachiyarTirumozhi

தேயுரு இங்கு - வீங்கடவரு என்னை விதிக்கிறியே <sup>352</sup>

தையொரு திங்களும்..... வேங்கடவற்கு என்னை விதிக்கிறியே

Oh Manmadha! Help me to serve Srivenkateswara Swami

#### 9. Tiruppanalwar

Tiruppanalwar sung in praise of Tiruvendadamudayan in two pasurams

First Pasuram விருயார் பொழில் வேங்கடவன் விரையார் பொழில் வேங்கடவன்

Third Pasuram மந்திபாய் வடவேங்கட மாமலை <sup>353</sup> மந்திபாய் வடவேங்கட மாமலை

On the Tirumala hills thousands of monkeys are always playing and overcoming their troubles.

#### 10. TirumangaiAlwar – Parakala – 6 Divyabandas

பேசுமின் திருநாமம் ..... திருவேங்கடம் அடைநெஞ்சமே <sup>354</sup>

பேசுமின் திருநாமம்..... திருவேங்கடம் அடைநெஞ்சமே<sup>1</sup>

Oh Mind! Recite the astaksharimantra and take shelter on Tirumala hills, which is supreme to other 10 Lokas.

In this way the soul – stirring compositions of Alwars, ecstatically glorify the grandeur of TirumalaKshetra.

Tirumala in Acharya stotraprabandhas

Tiruvarangatha-amudanar – Sri RangamruthaKavi – Iramanusanuthandadi 1. Ninravan Kirthayum (76) 2. IruppidamVaikundham (106)

Srivenkatanadhulu – Srivedenthadesikulu – அதிகாரசంగ்ரஹம் கண்ணடியினை எமக்கு

“கண்ணடியினை எமக்கு”- <sup>43rd</sup> Pasura.

Alwars are known to have incarnated with the divine blessings of God and these Alvars in the Divyaprabandham directly refer to the importance of Tirumala hills and explain that even

<sup>352</sup> Nacchiyar Tirumozhi 1-1

<sup>353</sup> Amalanadipiran 1.3

<sup>354</sup> Periya Tirumozhi 1-8-9

birds, animals and plants prefer this Kshetra because it is a place acceptable to God. This could not have happened without the glory of God.

### Anjanisutha in Alvars-Pasurams

	Name of Prabandha	Poet	Number of Pasuras
1	Perumal Tirumoli	Kulasekharalvar	Tanamaruvu 10-6
2	Perumal Tirumoli	Kulasekharalvar	Tillainagar 10-11
3	Periya Tirumoli	Tirumangai Alvar	Munnor Tudu 2-2-3
4	Periya Tirumoli	Tirumangai Alvar	Vadamamagan 5-8-2
5	Periya Tirumoli	Tirumangai Alvar	Odamakkadalai 10-2-6
6	Periya Tirumoli	Tirumangai Alvar	Embirane 10-3-2
7	Periya Tirumoli	Tirumangai Alvar	Mattamavadi 10-3-7
8	Tirukkurum Ndandagam	Tirumangai Alvar	Munopolavi 15
9	Periyalvar Tirumoli	Periyalvar	Padangal 3-5-7
10	Periyalvar Tirumoli	Periyalvar	Tikkunirai 3-10-10
11	Periyalvar Tirumoli	Periyalvar	Vararum 3-10-10
12	Periyalvar Tirumoli	Periyalvar	Vellaivilisamgu 4-1-7

We find the reference of AnjaniSutha in twelve Pasurams as Hanuman and Maruthi. Some critics opine that the eleven Pasurams that convey the Conversation between Anjaneya and Sitadevi and other eleven pasurams that reveal about the incidents happened in Lanka before Sri Rama are also related to Maruthi. In this way the number of Pasurams related to Hanuman is counted to 34.

### Venkatachalam – Anjanadri – Acharya Stotras

BhagavathRamanujacharya – 9 Books

Sri Bhashyam – Mangalaslokam

अखिलभुवनजन्मस्थेमभङ्गादिलीले विनतविविधभूतव्रातरक्षैकदीक्षे।

श्रुतिशिरसि विदीप्ते ब्रह्मणि श्रीनिवासे भवतु मम परस्मिन् शेषुषी भक्तिरूपा॥

1. It is a widely accepted fact that the splendour of TirumalaKshetra is because; Sri Bashyakara has authored a treatise called VedanthaSangraham in the shrine of BediAnjaneyaswami which is in the Tiruamala Temple complex.
2. Famous orator Sri RangaRamanujulu wrote commentary for many Upanishads in this process while writing commentary for Katopanishad he wrote mangalasasanam for TirumalaSrinivasa and hailed him as Anjanadrinadha.

अतसीगुच्छसच्छायमञ्चतोरःस्थलं श्रिया।

अञ्जनाचलशृङ्गारमञ्जलिर्मम गाहताम्॥<sup>355</sup>

<sup>355</sup> Kathopanishad – Ramanuja Bhashya – Mangala Sloka

3. You are the God who is shining like an ornament on Anganadri which is flourishing like Black Sesbania flower decorated on the Vakshasthala of Lakshmi Devi.

Renowned Saint SrivedanthaDesika who lived during 1268-1369 A.D. wrote more than 120 books in one of his famous Kavya 'Hamasandesam' he described Tirumala as Anjanadri.

अग्रे भावी सपदि नयने रञ्जयन् अञ्जनाद्रिः।<sup>356</sup>

Oh Swan! As Lord Vishnu has resided here and people were puzzled that earth has decorated itself with gems, so this hill is nothing but Adishesha and the clouds floating on these hills resemble snake cast skin. Such Anganadri hills give pleasantness to your eyes.

UttamarVeraraghavaCharya Swami who is hailed as abhinavadeshika while writing commentary opined that oh Swan! The mother of Lord Hanuman did penance on this hill hence it got its name as Anjanadri, Hanuma is like your elder brother and his mother is like your own mother. So to go to your mother's home Anjanadri, should make you happy.

SankalpaSuryodayam – drama

अद्यत्वे हनुमत्समेन गुरुणा प्रख्यापितार्थः पुमान्।<sup>357</sup>

Dayasatakam – Stotram

Srivedanthadesika wrote 28 stotras and 108 Slokas elucidating about the compassionate nature of Srivenkateswara Swami. These slokas are compiled in 10 different Rhyme Schemes which is magnificent and Continues to be reckoned as Dayasatakam. In this stotra we come across a reference toAnjanadri. It says that the attribute of sympathy is very important and without this other attributes won't grace you before God. As Srivenkateswara is full of pity, thousands of devotees are able to worship him regularly.

अकिञ्चननिधिं सूतिम् अपवर्गत्रिवर्गयोः।

अञ्जनाद्रीश्वरदयाम् अभिष्टौमि निरञ्जनाम्।<sup>358</sup>

God has descended on Anjanadri and he is showing his blessing on every one. Anjanadri generates Dharma, Artha, Kama and Moksha and remains a treasure for poor people, it doesn't have anything bad. I am praising Sri Venkateswara Swami who is the head of such anabode – The Same poet in another instance says that

अञ्जनगिरिनाथरञ्जनी भवति।<sup>359</sup>

This is a great creation. Oh Dayadevi! Lord Srinivasa in the form of a Magnificent Idol is shining like a moon on Anjanadri hills; he is like Ambrosia who brings back to life even the dead one.

मृतसञ्जीवनमञ्जनाचलेन्दोः<sup>360</sup>

Oh Dayadevi! You are adored by the virtues of Srinivasa who is the head of Anjanadri. I pray to you to resurrect me, for I have become unconscious because of my many sins.

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<sup>356</sup> Hamsasandesa - 21

<sup>357</sup> Sankalpasuryodaya 1-71

<sup>358</sup> Dayasatakam -10

<sup>359</sup> Dayasatakam -12

<sup>360</sup> Dayasatakam - 22

नित्यपूर्वं निधिमिव दये निर्विशन्त्यञ्जनाद्रौ।<sup>361</sup>

There is a reference of Anjanadri in 44<sup>th</sup> Sloka from Dayasatakam. Mother! Dayadevi! With your acceptance the incarnation of God is present in the nature bounty Tirumala hills like a Treasure Trove on Anjanadri.

अशेषमविशेषतः त्रिजगत् अञ्जनाद्रीशितुः।<sup>362</sup>

While personifying the great help rendered by Dayadevi in Trivikarma Avatara he says that “Mother! Dayadevi! Because Venkateswara Swami has laid his sacred feet on Anjanadri hills it is as good as all the three lokas present here without any differences.

In this way we can come across the reference of Anjanadri in five instances of different stotras compiled by Sri Vedanta desika, it has to be clearly understood that Tirumala Kshetra is nothing but Anjanadri.

Famous poet Venkatadwri in his poetic work Viswagunadarshachampu beautifully embellished Tirumalakshetra and the presiding Kshetradesa in 16 slokas.

किमप्युपादाय दिशन्नभीष्टं कृत्स्नं जनेभ्यः पतिरञ्जनाद्रेः।<sup>363</sup>

The Lord of Anjanadri hills Sri Srinivasa takes few offerings from his devotees but in return gives them sumptuously. It is like Sri Krishana taking something little from Kuchela and in return making him very rich. In this way in Kaliyuga Lord Venkateswara blesses his devotees with all treasures.

Intellectuals like Prathivadi Bayankara Annan Swami in Anjanagirinatha Stotram, Aduru Lakshmi Tatacharya Swami in Hanumadvisanthi and as well as in Vaishnava Sahitya they all opined that Anjanagiri is present in Seshachala hills, hence it is proved beyond debate that Tirumala Kshetra is none other than Anjanadri.

प्रशमितकलिदोषां प्राज्यभोगानुबन्धां  
समुदितगुणजातां सम्यगाचारयुक्ताम्।  
श्रितजनबहुमान्यां श्रेयसीं वेङ्कटाद्रौ  
श्रियमुपचिनु नित्यं श्रीनिवास त्वमेव॥

**SWASTI**

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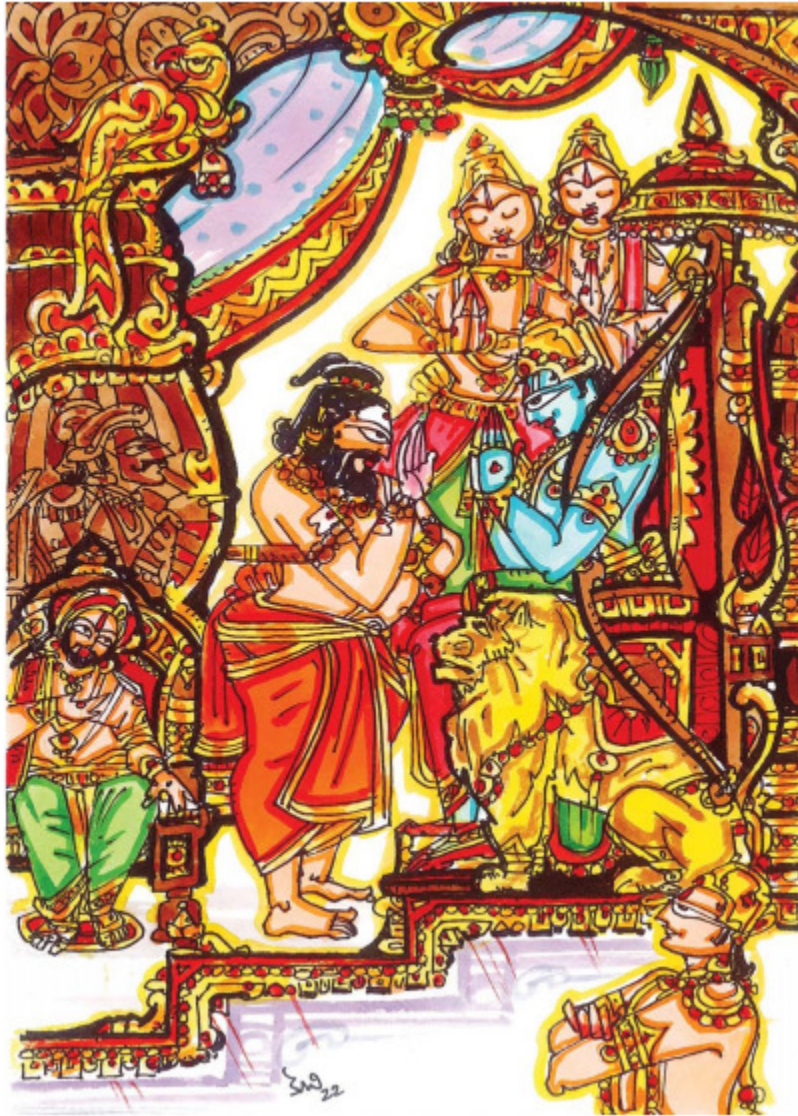
<sup>361</sup> Dayasatakam - 44

<sup>362</sup> Dayasatakam - 85

<sup>363</sup> Visvagunadarsa champu 199



Agastya Maharshi in the court of ŚrīRāma







## 12. SIGNIFICANCE OF ANJANADRI IN SAPTHAGIRIS

Archakam Ramakrishna Deekshitulu

श्रीवेङ्कटाचलाधीशं श्रियाध्यासितवक्षसंम्।

श्रितचेतनमन्दारं श्रीनिवासमहं भजे॥

The Universally acclaimed, Self-manifested Supreme Lord, Sri Srinivasa rests on Tirumala Hills in Kaliyuga, located in the lush green forests of Seshachala range which is believed to be the form of Adishesha, the divine serpent king who is one of the favourite carriers of the Lord,

Devotees fondly call Him by different names-Venkateswara, Srinivasa, Edukondalavaada, Venkataramana, Govinda and many more. The religious persons who perform daily pujas to the presiding deity refer Him as “Sapthadhreesha”. Every day the pujas and kainkaryams are being performed to the presiding deity of Sri Venkateswara Swamy in Tirumala temple as per the tenets of Vaikhanasa Agama for the last several centuries.

सप्ताद्रीशाय विद्महे वेङ्कटेशाय धीमहि। तन्नः श्रीनिवासः प्रचोदयात्॥

As a part of daily puja activity, the Archakas recite Chaturnamas while rendering shlokas in the praise of Lord Venkateswara which includes Venkatesa, Bhaktavatsala, Sapthadhreesa and Srinivasa. Among the innumerable divine names of Lord Venkateswara, Sapthadhreesa is in practice since Vedic time. Today a common devotee fondly calls Lord as “Edukondalavada”. This clearly reveals that the existence of the Seven Hills in Tirumala since the Vedic age. Let us learn about what these Seven Hills are about.

श्रीशेषशैल गरुडाचल वेङ्कटाद्रि नारायणाद्रि वृषभाद्रि वृषाद्रि मुख्याम्।

आख्यां त्वदीयवसतेरनिशं वदन्ति श्री वेङ्कटाचलपते तव सुप्रभातम्॥<sup>364</sup>

These two verses are chanted every day during Suprabhatam – the early morning awakening seva of Lord in Tirumala temple that significantly mentions the presence of Seven Hills viz. Srisailam, Seshasailam, Garudadri, Venkatadri, Narayanadri, Vrishadri, Vrishabhadri. Suprabhatam was penned by Sriman Prativadi Bhayankara Annan Swami of 14<sup>th</sup> Century. According to him, there are many more names existing for Tirumala but he mentioned only seven. . Identifying the importance of Anjanadri Hills in Tirumala, Sri Annan stated its significance especially in “Anjana sailanatha stotram”<sup>365</sup> dedicated to Sri Venkateswara Swamy. He mentioned his own name at the end of this stotra as – वादिभीतिकार्येण रचिता...

The significance of Tirumala and its prime deity is clearly mentioned in Sri Venkatachala Mahatyam which is written by collecting the related information available in 12 Puranas out of the 18-Astadasha Puranas. Sriman Pasindi Venkatatturaivar compiled Sri Venkatachala Mahatyam in manuscripts and with the available inscriptional evidences in Tirumala temple; this was being recited in Tirumala temple for the first time in 1491 during Koluvu Seva.

As per Sri Venkatachala Mahatyam, the Tirumala Hills was known by almost 21 names.

Bhavishyottara Purana says-

कृते वृषाद्रिं वक्ष्यन्ति त्रेतायामञ्जनाचलम्।

द्वापरे शेषशैलेति कलौ श्रीवेङ्कटाचलम्॥<sup>366</sup>

It signifies the Seven Hills includes Seshadri, Venkatadri, Narayanadri, Garudadri, Vrishadri, Vrishabhadri and Anjanadri. Among these hills, Anjanadri or Anjanachala or Anjanasailam was considered as the birth place of Sri Anjaneya Swamy-the most favourite and ardent devotee of Lord Sri Rama in Tretayuga.

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<sup>364</sup> SriVenkaatesaKavakalapa – Pg. 5

<sup>365</sup> SriVenkatesaKavakalapa – Pg. 49

<sup>366</sup> SriVenkatachala Mahatmyam (Bhavishyottara Purana antargatam – 1-36) Dvitiya Bhaga Pg.263 TTD Publications

गोष्पदीकृतवाराशिं मशकीकृतराक्षसम्।

रामायणमहामालारत्नं वन्देऽनिलात्मजम्॥

He who sprang across the ocean effortlessly, as if crossing a Cow's hoof, and crushed many ogres, like mosquitoes. I offer my obeisance to the Son of Wind God, who shines as bright as a precious stone in the jewel of the Ramayana.

The great epic Ramayana is divided into Seven Kandas (Chapters) which includes Balakanda, Ayodhyakanda, Aranyakanda, Kishkindakanda, Sundarakanda, Yuddhakanda and Uttarakanda. The reference of Anjaneya first comes in Kishkinda kanda which is the fourth chapter and the middle one. Hence Anjaneya is considered as a precious stone in the garland of Ramayana.

There is an interesting fable attached to this reference in the Ramayana and which was once narrated by TTD Asthana Vidhwan Sriman Rompicherla Parthasaradhi Bhattacharya who served nearly four decades as TTD Court Scholar wherein Sri Rama testifies the Bhakti of Sri Anjaneya.

अनेकरामावतारेषु तेषु मुद्रिकाः।

चतुर्मुखप्रार्थनया समर्पिताः॥<sup>367</sup>

One day when Sri Rama was having a pleasure walk on the banks of a lake, he happens to lose His ring in the Sarovar (lake) and asks Anjaneya to bring him back his lost ring. RamaBhakta Hanuman jumps into the lake and dives deep into the Sarovar. To his surprise he finds a huge mountain of precious rings with many looking similar to that of Sri Rama. Unable to find out which one belongs to his master, he brings the entire heap of ring and places before Sri Rama and urges him to trace out which one belongs to Him. Then Sri Rama replies him that each ring represents one kal chakra. This was not the first time I took the incarnation of Sri Rama in the palace of Dasaratha. In every kala chakra, there is a treta-yuga in which there is a Ram and a Hanuman. There are still many more heaps of rings inside the lake. I have the wisdom of all my past incarnations. Then Anjaneya seeks pardon of his ignorance from Sri Rama.

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<sup>367</sup> Srinivasa Bhaktavijayamu, Rompicharla Parthasarathi Bhattacharyulu TTD 1957-1958 Bulletin, Pg. 123

This story clearly depicts that there were many Tretayugas which passed away with several incarnations of Sri Rama and Hanuman. According to a story mentioned in Sri VenkatachalaMa hatyam, in the last Tretayuga in Ramavatara, Hanuman was born at Anjanadri in Tirumala.

In the Seven Hills, there is a significant place for Anjanadri orAnjanachalam. In Sri Vaishnava tradition, Hanuman was born on Anjanadri as “SiriyaTiruvadi” as per Sri Venkatachala Mahatyam. This great work clearly states that there is a mention of Anjanadri in Bhavishyottara, Varaha, Brahma and Brahmanda Puranas.

वायोरावेशनाच्चैवं प्राहुरञ्जनसञ्ज्ञकम्।<sup>368</sup>

In the above Sloka, it shows Anjana is yet another name given to Lord of Winds, Vayudeva since he glides along Venkatadri hills which is the Son of Meru Parvata.

Since Anjana Devi did intense penance praying Vayudeva to beget a child on this Hill, it is also known by the name Anjanadri.

BrahmandaPurana says that Anjanadri is one of the names given to Kridadri through this Sloka...

अञ्जने त्वं हि शेषाद्रौ तपस्तप्त्वा सुदारुणम्।  
अञ्जनाचल इत्येव नात्र कार्या विचारणा॥<sup>369</sup>

Lord Brahma-the Creator of the entire cosmos gives boon to Anjana Devi saying- Anjana! You did penance on this sacred hill and gave birth to a child who is going to be a protector of all worlds. Henceforth, this Hillock will be known as “Anjanachalam”.

Another interesting story is also mentioned in Brahmanda Purana associated with Anjanachalam.

The King of Apes, Kesari along with his wife Anjana Devi resides in Kishkinda. Anjana Devi pleads Sage Matanga to show them a way to beget a child. The sage

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<sup>368</sup> SriVenkatachala Mahatmyam (Brahma Purana antargatam – 1-51) Dvitiya Bhaga Pg.135 TTD Publications

<sup>369</sup> SriVenkatachala Mahatmyam (Brahmanda Purana antargatam – 5-64,65) Prathama Bhaga Pg.333 TTD Publications

advises her to do penance praying Lord Vayu for 12 years on the Hillock which is situated in Akasa Ganga Theertham near Swamy Pushkarini in Naryanadri, located near Narasimha Kshetram that dwells 500 yojanas to the East of river Pampa. And he blesses her with a mantra- “मरुतः परमात्म...”.

Later Anjana travels from Kishkinda and reaches Naryanagiri on Venkatachalam and takes holy dip in Swamy Pushkarini. Before commencing her intense penance in the Hillock at Akasa Ganga, she offers prayers to Varaha Vishnu Deva. After a year of her penance, impressed by her dedication, Lord Vayu begins to offer her a fruit every day. On one day, Vayu Deva offered Anjana with a special fruit filled with the power of Rudra (a form of Lord Siva). As usual, Anjana consumed the fruit and got conceived. She delivered a powerful child after 10 months on an auspicious day. Since then the Hillock is popularly known as “Anjanadri”.

This story clearly signifies the importance attached to Anjanadri.

Saint Poetess Matrusri Tarigonda Vengamamba in her great work Venkatachala Mahatyam in Telugu has clearly mentioned the significance of Anjanadri in one of the poems...

అంజనాదేవి తపము ముందచట జేసి

నాగిరికి నంజనాద్రి పేరమర నిడిరి.<sup>370</sup>

The BrahmandaPurana also mentioned the history of the birth (Janma Vrittanta) of Anjaneya and Anjanadri Vaibhavam in Tirumala.

The Saint Poet and Telugu Sangeetha Pitamaha, Sri Tallapaka Annamacharya who has to his credit having penned 32000 Sankeertans in the praise of Lord Venkateswara, in one of his popular notes, describes Anjanadri like this...

అణురేణు పరిపూర్ణమైన రూపము అణిమాది సిరి అంజనాద్రి మీది రూపము<sup>371</sup>

Several of his other Sankeertans also speak about the greatness of Anjanadri.

<sup>370</sup> SriVenkatachala Mahatmyam – Matrisri Tarigonda Vengamamba 1-115

<sup>371</sup> Tallapaka pada sahityam – Samputam 2- 432

Similarly, the Kannada Dasas viz. Sri Puranadhara Dasa, Sri Sripadaraya, Sri Vysatheertha, Sri Kanaka Dasa and many others got blessed their lives in the Harinamarchana. Among them, Sri Prasanna VenkataDasa, belonging to Bagalkot of North Karanataka in 16<sup>th</sup> Century praises Lord Venkateswara as

“ಮಂಗಳ ಅಂಜನಗಿರಿ ಪತಿಗೆ ಮಂಗಳಂ”<sup>372</sup>

Every day, when Sahasranamarchana<sup>373</sup> is being rendered to Lord Venkateswara, the significance given to Anjanadri is highlighted in the following eight names.

240. ॐ ಹನುಮತ್ಪರಿತೋಷಿತಾಯ ನಮಃ॥

245. ॐ ಕಪಿಸಂವೃತಾಯ ನಮಃ॥

246. ॐ ವಾಯುಸೂನುಕೃತಸೇವಾಯ ನಮಃ॥

838. ॐ ತೀರ್ಥಸ್ನಾತಸೌಖ್ಯಪ್ರದರ್ಶಕಾಯ ನಮಃ॥

845. ॐ ಕಪಿಸ್ವಾಮಿಮನೋಽಂತಸ್ಥಿತವಿಗ್ರಹಾಯ ನಮಃ॥

915. ॐ ಅಜ್ಜನಾಕೃತಪೂಜಾವತೇ ನಮಃ॥

916. ॐ ಆಜ್ಜನೇಯಕರಾರ್ಚಿತಾಯ ನಮಃ॥

917. ॐ ಅಜ್ಜನಾದ್ರಿನಿವಾಸಾಯ ನಮಃ॥

The Anjanadri Vaibhavam is recited before Lord Venkateswara during the afternoon and night prayers of every day. Sri Venkateswara Astottara

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<sup>372</sup> TTD Amritotsava Sanchika, 2008 – Pg.126

<sup>373</sup> SriVenkatachala Mahatmyam TTD 2014, Pg.564-583

Satanamarchana<sup>374</sup> also mentions the significance of Anjanadri in the following divine names...

5. ॐ सदञ्जनगिरीशाय श्रीवेङ्कटेशाय नमः॥

81. ॐ अञ्जनागोत्रपतये श्रीवेङ्कटेशाय नमः॥

83. ॐ अञ्जनासुतदात्रे श्रीवेङ्कटेशाय नमः॥

On Thursdays, during Tiruppavada Seva, Srinivasa Gadyam is recited. It also praises the mightiness of Anjanadri as, “अञ्जनाचलादि शिखरिमालाकुलस्य”.

The association between Anjaneya and Sri Venkateswara is beyond Puranas, slokas and Archanas is discussed in The Anjanadri Vaibhavam.

Everyday, after the Archakas enter the Tirumala temple and touch the presiding deity, Sri Venkateswara, they render Vinjamara (traditional hand-held fan) seva just to give a relaxed feel to the Lord. While performing Alavatta Kainkaryam (in Agamic jargon) they chant, “चामरव्यजनेषु वायुमावाहयामि।”. Along with this, they also recite one Mantra, “मरुतः परमात्मा गतिः परं ब्रह्म परं योगम्।”.<sup>375</sup>

Similarly, there are several instances where the significance of Siriya Tiruvadi (Anjaneya) appears during different Kainkaryams that are performed to Lord Venkateswara every day at Tirumala temple.

Sages like Vedavyasa, Vasista, Narada, and Kapila have given us a great treasure which univocally declares “कलौ श्रीवेङ्कटनायकः” which means Sri Venkateswara is the Supreme Lord of Kaliyuga. This precious knowledge has been passed onto generation after generation. Bhagavat Ramanujacharya, who pioneered all Kainkaryams in Tirumala temple as per the tenets of Vaikhanasa Agama Shastra, has also given us the instances from Sri Venkatachala Mahatmyam stating the importance of the Seven Hills in Tirumala.

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<sup>374</sup> SriVenkatachala Mahatmyam (Varaha Purana antargatam – 61-36,37) Prathama Bhaga Pg.125 TTD Publications

<sup>375</sup> Srīmad Bhagavad archa prakaranam – Srīman Nrisimha Vajapeya Yaji – Pg. 128



The evidences for the birth place of Anjaneya as Anjanadri in Tirumala come out from Puranas just the way water incessantly flows in the perennial rivres

*Sarve Jana SukhinoBhavantu.*

Om Namō Venkatesaya

Āñjaneya intends to swallow the Sun - Rāhu looks amazingly at him from a distance - Indra hits Āñjaneya with his Vajrāyudha





### 13. Local-belief-based stories on the birth place of Hanuman

The worship of Sri Anjaneya is given more importance in India. It is not an exaggeration in stating that hardly a village or town exists without temple of Sri Anjaneya, in India.

In regard to birth place of Sri Hanumantha, the different folklore stories are heard in India. Some popular stories are noted here.

1. Savsaari district of Gujarat :Anjaneeparbat(Anjaneer hill),Anjaneekund and Anjaneer cave are three parts belong to Dong region in Savsaari district of Gujarat.The local people call as these place as Anjaneer village.Shabaridham and Pampa sarovar(lake) are located in its vicinity. The following are to be examined.

a) This region is lies in between 20.7695N°In its vicinity, In its vicinity, and 73.1350°Eof Latitude and Longitude at distance of 1325 KM from Ayodhya. According to Ramayana, Rama travelled in East direction from Ayodhya to Rameswaram. Rama's track covered between 78°-84°longitude and 27°-4°latitude. Therefore it does not matching with Ramayana.

b) Gujarat is known as prabhasakshetra in purana. Both Shabaridham and Pampa Lake have no status in Prabhasakshetra either in puranas or Ramayana.It is only a vague creation.

c) It is popularly known that Pampa lake does exist in Kishkindha of Karnataka. Where is Kishkindha in Gujarat,if Pampa lake is part of Kishkindha ?Savsaari is near Western seacoast and it is far away from Rameswaram and difficult to reach. There is no literary proof to claim this as birth place of Sri Hanumantha. This region is 666 km away from Kishkindha in Karnataka.

2. Gumla : This region is located in Jharkhand state. Here also, Anjaneer village and Anjanadham do exist. This lies in 23.240°N lat and 652 km away from Ayodhya. Kishkindha is 1240 km away from Gumla and no sight of Shabari's residence or Pampa Lake. No mention about this region in Ramayana and Puranas. Hence this is only a localised assumption.

3. Kaithaal : This place is located in present Haryana state .This lies in between 29.8015°N and 76.3996-84.3230°E latitude and longitudinal degrees and Ayodhya is 858 km away from this place, Kishkindha is 1626 km far. It is also called as Kapisthal. Local people believe that Hnumantha has taken birth here. A temple in the name Anjanadevi is situated in a place AnjaneerThila. There is no proof for this from puranas and Itihaasa but as folklore only.

4. Anjaneri: This place is near Nasik town of Maharashtra state, enroute from Nasik to Triyambak. Triyambakeshwar is just 8km from here. Ayodhya is at a distance of 1379 km and this lies in western coast region between 19.55° N and 73.34°E latitude and longitude. Local people believe that Sri Hanumantha took birth here, for which no evidence from Ramayana purana. In accordance with Ramayana and other puranas, the introduction of Rama with Hanuman and Sugriva, birth place proposal of Hanuma, details of Kishkindha etc., all these events incidentally happened in South India only. Thereby, Savsaari, Gumla, Kaithal and Anjaneri are not accountable to decide the birthplace of Hanumantha.

5. Kishkindha in Karnataka: This lies in between 15.334022° N -76.468536° E degrees of latitude and longitude.Allbeive this Kishkindha is original Kishkindha as noted in puranas. There are no historical nor mythological evidences available to decide that Sri Hanumantha took birth in Kishkindha. Down to South, Kishkindha is at a distance of 1699.4 km from Ayodhya. This region was held in the control of Vali

for some time and Sugriva next for some time. After the death of Vali, Sugriva has gained it back to his fold. There is no second thought to decide this place Kishkindha, as administrative domain of Sri Hanuma as Minister to Sugriva. But there is no evidentiary proof in Kishkindha to acclaim as birth place of Sri Hnumantha. The analytical researches indicate that Kishkindha, Rushyamuka and Anjanadri are different from each other and it was established in previous articles of this book.

6. Tirumala Anjanadri: Tirumala is range of popular Saptagiri hills of Seshachalam in Chittoor district. This lies between 13.687°N-79.3509° Elatitude and longitude where Sri Srinavasa, God infinite Universe, is seated and radiating his bliss. There are many evidences to establish that Sri Anjaneya was born in these hills.

a) Sri Ramanujacharya evidently mentioned in Sri Venkatachalamahathmyam, which was compiled from the excerpts of Brahma, Brahmanda, Padma, Varaha, Garuda, Vamana, Markandeya and Bhavishyotthara Puranas.

b) Exclusively from Skandapurana

c) In Ashtotthara and Sahasranama hymns to praise Sri Narayana which were taken from several Vaikhanasa and Pancharatra agama texts

d) In the valuable books, hymns written by great poets Sri VedanthaDesika and Sri Venkatadhvarin

e) From inscriptions on stones written by many Kings who ruled and worshipped

f) Songs written in praise of God by Sri Annamacharya, Sri Purandaradasa and Sri Tarigonda Vengamamba etc.

g) Collected from Sthalapuranas (myths on places) in respect of temples situated in and around Tirupati.

h) In devotional literary works like Alwardivyaprabandhas of Vaishnavite culture

Many other evidences have been collected and proved to establish and authentically acclaim that Tirumala hills, which are called with various other names also, is the birth place of Sri Hanumantha.

The International Webinar was conducted and released the book of compiled articles, in course of such determined efforts to spread the facts. This book owns that purpose exclusively to clear the doubt regarding the birth of Sri Hanumantha.

Vāyudeva takes Hanumān injured by Indra, into his hands





## 14 Some important Kṣetras in Āñjaneyacaritam

Prof. Rani Sadasiva Murty

अतुलितबलधामं स्वर्णशैलाभदेहं  
दनुजवनकृशानुं जानिनामग्रगण्यम्।  
सकलगुणनिधानं वानराणामधीशं  
रघुपतिवरदूतं वातजातं नमामि॥ <sup>376</sup>

A treasure of unmatched strength, a possessor of bodily lustre that resembled the golden mountain Meru, a forest fire that had burnt the forest called Danujas, the foremost among the scholars, an institution of all good qualities, a distinguished one among the Vānaras, the skilful messenger of Raghupati and son of Pavana is Āñjaneya. I bow to him.

Śrī Āñjaneya svāmī is a devotee of Śrī Rāmacandra, a complete incarnation of Śrī Mahāviṣṇu. Aśvatthāmā, Balicakravartin, Vyāsamaharṣi, Hanumān, Vibhīṣaṇa, Kṛpa, Paraśurāma are the seven legendary Cirañjīvas, Śrī Āñjaneya svāmī is the gemstone among them. He is the cast figure of non-traversable magnificence and superiority. Āñjaneya's account right from his birth to the present day is a pot of nectar of astonishments at each and every step. He is such a glorious figure that he can reach anywhere within a moment at the speed of mind, just on notion. Though he travels across the earth, sky and many other worlds, he has an intimate relation with some important places. They are –

- a) As His Janmakṣetra – (Birth place) Añjanādri - in the mountain ranges of Śeṣācala, a mountain on the peak of Sumeru.
- b) As His Vidyākṣetra – (Place of education) the street of sky – the path of the Sun's regular travel – especially, the basement of Sumeru's slopes,
- c) As His Kāryakṣetra – (Place of work) Kiṣkindhā,

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<sup>376</sup> Suktisudhakar, Chaturthollasa, Sri Hanumat Sukti 37



- d) As His Sevākṣetra – (Place of service) Ayodhya – the birth place of his master Śrīrāmacandra,
- e) Gaṇḍhamādāna Mountain – It is His permanent habitat, right from the time of the end of the incarnation of Śrī Rāma, till the date.
- f) The sixth one is not corporeal. All the hearts of the devotees of Śrī Rāma are the habitats of Āñjaneya.

### **I. Birth place of Hanumān**

Many people from various locations may claim different places as the birth place of Hanumān out of their devotion or local beliefs. But, Āñjanādri in Tirumala is the solitary birth place of Hanumān as it is supported by the grand, commendable literary authorities such as the Rāmāyaṇa, Mahābhārata, Purāṇas, and other auspicious books.

a) About the birth of Hanumān in Śrīmadrāmāyaṇa –

The birth of Hanumān was mentioned on three occasions in Śrīmadrāmāyaṇa – in Kiṣkindhākāṇḍa – in the words of Jāmbavān just before Hanumān went across the ocean, in Sundarakāṇḍa – in the own words of Hanumān when he spoke to mother Sītā, in uttarakāṇḍa – in the words of Agastya maharṣi.

1. In Kiṣkindhākāṇḍa – While encouraging Hanumān to cross the ocean, Jāmbavān revealed the his birth story in this way –

“O Hanuman! Your mother was an Apsarasa named Puñjikasthalā. By the force of a curse, she took birth as a vānarī and became wife of a vānara hero called Kesarin with the name of Āñjanā. Once, while she was wandering on the summit of a mountain, (here it was simply mentioned as ‘अचरत् पर्वतस्याग्रे प्रावृड्म्बुदसन्निभे’<sup>377</sup> but name of the mountain is not mentioned.) she received a boon with the divine grace of Vāyudeva –”

“वीर्यवान् बुद्धिसंपन्नस्तव पुत्रो भविष्यति।

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<sup>377</sup> Srimadramayana, Kishkindha kanda 66.11

महासत्त्वो महातेजा महाबलपराक्रमः॥

लंघने प्लवने चैव भविष्यति मया समः।

एवमुक्ता ततस्तुष्टा जननी ते महाकपे।

गुहायां त्वां महाबाहो ! प्रजज्ञे प्लवगर्षभ॥”<sup>378</sup>

“You will get a vigorous, intelligent, highly magnanimous, highly brilliant son with infinite strength and valor. Then, she gave birth to you in the cave of the mountain”.

(However, जाम्बवान् did not mention the name of the mountain.)

2. In Sundarakāṇḍa – Hanumān himself narrated his own birth story to Sītādevī. Hanumān said that he was born with the grace of Vāyudeva, in the womb of Añjanā, the wife of to a Vānara hero named Kesarin who killed a Rākṣasa named Śambasādana.

माल्यवान्नाम वैदेहि! गिरीणामुत्तमो गिरिः।

ततो गच्छति गोकर्णं पर्वतं केसरी हरिः॥

स च देवर्षिभिर्दिष्टः पिता मम महाकपिः।,

तीर्थे नदीपतेः पुण्ये शम्बसादनमुद्धरन्॥

यस्याहं हरिणः क्षेत्रे जातो वातेन मैथिलि।

हनुमानिति विख्यातो लोके स्वेनैव कर्मणा॥<sup>379</sup>

Here, Hanumān said – “The eminent among the mountains is Mālyavān. A great Vānara called Kesarin is my father. On the request of Devatās and ṛṣis, my father went to Gokarṇaparvata and killed a Rākṣasa named Śambasādana in Sāgaratīrtha. At that time I was born in the kṣetra of Kesarin with the name of Hanūmān. (Here, kṣetra means wife.) Even here, it is not mentioned where Hanumān was born. The Mālyavān mentioned there is a mountain-range present in the eastern part of the Himālayas, in the shape of a garland. It is a boundary-mountain that separates Ketumālvarṣa and Ilāvṛtavarṣa. It is spread upto the Nīlā and Niṣadha Mountains. (माल्यम् – मालाकारता

<sup>378</sup> Srimadramayana, Kishkindha kanda 66.19-20

<sup>379</sup> Srimadramayana, Sundara kanda 35.81-83

विद्यते अत्र इति माल्यवान्. स च केतुमाल-इलावृतवर्षयोः सीमापर्वतः - <sup>380</sup> Bhāskarācārya's Siddhāntaśiromaṇi) Viṣṇupurāṇa, Maty Purāṇa, Mahābhārata and Bhāskarācārya's Siddhāntaśiromaṇi tell this fact. We must understand that Kesarin had come to Gokarṇa from that place. But, there is no clear evidence to say that the mountain Mālyavān is the birth place of Hanumān.

3. Now, in Uttarakāṇḍa of ŚrīmadVālmīkiRāmāyaṇa – It is a legend of Hanumān narrated by Agastya Maharṣi for Śrīrāmacandra.

सूर्यदत्तवरस्स्वर्णः सुमेरुर्नाम पर्वतः।  
यत्र राज्यं प्रशास्त्यस्य केसरी नाम वै पिता॥  
तस्य भार्या बभूवेष्टा अञ्जनेति परिश्रुता।  
जनयामास तस्यां वै वायुरात्मजमुत्तमम्॥ <sup>381</sup>

There is a mountain named 'Sumeru' that received boons from the Sun. It is a part of the vast empire of Kesarin, father Hanumān. Thus, he ruled this mountain also. His beloved wife was famous with the name 'Añjanā'. Vāyudeva gave her a boon that she would get a son who would be noble and akin to him. Indeed, it was Hanumān.

It is an interesting fact to note that the mountain Sumeru described in Śrīmadvālmīkirāmāyaṇa is none other than Veṅkaṭācala. It is proved in the various parts of Purāṇa in Śrīveṅkaṭācalamāhātmyam.

As it is said in the part of Brahmapurāṇa, present in Śrī Veṅkaṭācalamāhātmyam, once, some clash took place between Vāyudeva and Ādiśeṣa. At that time, Sumeru, the son of Meru was flung by the power of Vāyu into the sky and brought to the bank of Suvarṇamukhī River, for over the distance of more than one lakh of yojanas. This Sumeru has another name, Veṅkaṭa. That is why it is called also named as Veṅkaṭādri and Veṅkaṭācala. Not only that –

<sup>380</sup> Siddhanta Siromani (Bhaskaracharya)

<sup>381</sup> Srimadramayana, Uttara kanda 35.19-20

अञ्जनाद्रिर्वृषाद्रिश्च शेषाद्रिर्गुडाचलः।

तीर्थाद्रिः श्रीनिवासाद्रिश्चिन्तामणिगिरिस्तथा।

वृषभाद्रिर्वराहाद्रिर्जानाद्रिः कनकाचलः।

आनन्दाद्रिश्च नीलाद्रिस्सुमेरुशिखराचलः॥<sup>382</sup>

Such names in Brahmapurāṇabhāga clearly suggest that this Veṅkaṭādri has another name – Sumeruśikharācala.

### b) Now, in the Mahābhārata

In the Mahābhārata, in Vanaparva, it is in the context of Hanumān conversing with Bhīma –

“अहं केसरिणः क्षेत्रे वायुना जगदायुषा।

जातः कमलपत्राक्ष हनूमान्नाम वानरः॥”<sup>383</sup>

Thus, Hanumān himself told Bhīma that he was born in the kṣetra of Kesarin by the grace of Vāyudeva. He meant that he was born as the son of Añjanā, the wife of Kesarin.

In this way, the description of parents of Hanumān and the mention of Vāyudeva are clearly seen in both Śrīmadvālmīkirāmāyaṇa and Vyāsamahābhārata. Yet, there is no mention about his birth place anywhere. Sumeruśikharācala is mentioned just as a suggestion. It is quoted in Brahmapurāṇabhāga that Sumeruśikhara itself is Veṅkaṭādri and Añjanādri is another name of Veṅkaṭādri.

### c) In the Purāṇas

Then, if we go through the Purāṇas, the birth story of Hanumān is described in detail in 39th and 40th chapters in Vaiṣṇavakhaṇḍa of Skandapurāṇa. It is present in all the north Indian and south Indian versions. As it is informed by them, birth of Hanumān happened at Ākāśagaṅgā in Veṅkaṭādri. On the instruction of Mataṅgamaharṣi, Añjanādevī performed penance here. Hanumān was born here. Therefore, by the boon

<sup>382</sup> Sri Venkatachala Mahatmya, Brahmapuranabhaga

<sup>383</sup> Mahabharatam, Vanaparva 147.27

given by Lord Brahma, this mountain became famous as Añjanādri, according to the Purāṇa.

There is one thing to notice here. According to Skandapurāṇa, father of Añjanādevī was a Rākṣasa. He was very strong and valiant. His name was Kesarin. Her husband was a Vānara hero. His name was also Kesarin. We can find it in the following śloka.

मतङ्ग! मुनिशार्दूल! वचनं मे शृणुष्व ह।  
पिता मे केसरी नाम राक्षसः शिवतत्परः॥ <sup>384</sup>

O eminent among the sages! O Mataṅga! My father is a Rākṣasa named Kesarin. He is a devotee of Paramaśiva.

.....

ततः कालान्तरे विप्रः केसर्याख्यो महाकपिः।

ययाचेमां ददस्वेति पितरं मे ततः पिता॥

तस्मै मां दत्तवांश्चैव पारिबर्ह ददौ च सः।

गवां लक्षसहस्राणि गजलक्षं महामनाः॥ <sup>385</sup>

Later, a vānara hero named kesarin requested my father to give me as wife to him. My father was broad-minded and offered me to that vānara hero. He even gifted him one lakh thousands of cows, one lakh elephants, arbuda (ten crores) of horses, chariots, many garments, diamonds, thousands of servant-maids, many women who were experts in dance and singing, one thousand garments as well.

Here, according to the words of Añjanādevī, her father was a Rākṣasa named Kesarin.

Even her husband's name was also Kesarin. However, her husband was a Vānara hero.

The same is present in the Brahmāṇḍapurāṇabhāga of Śrīveṅkaṭācalamahātmyam.

त्रेतायुगेऽसुरः कश्चित् केसरीत्येव विश्रुतः। <sup>386</sup>

In Tretayuga, there was a famous Asura named Kesarin.

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<sup>384</sup> Skanda Purana, Sri Vaishnava khanda, 39.4-6 Slokas

<sup>385</sup> Skanda Purana, Sri Vaishnava Khanda 39.10-11 Slokas

<sup>386</sup> Brahmanda Purana, Tirtha khanda, Bhṛigu-Narada samvada 54<sup>th</sup> Sloka

ततः कपिवरः कश्चित् केसरीति भुवि विश्रुतः।  
अभिगम्य ययाचे तां कन्यां यौवनशालिनीम्॥<sup>387</sup>

Añjanā was born by the boon of Lord Śiva as the daughter of Kesarin, a rākṣasa. When she attained the right age, a renowned Kapi named Kesarin approached him and asked for her hand in marriage. They got married on the approval of her father.

In this way, in both these Purāṇas (Skānda is a direct Purāṇa. Brahmāṇḍapurāṇabhāga is present in Veṅkaṭācalamāhātmyam) this story is present in detail. Similarly, it is mentioned that the birth place of Hanumān is Tirumalagiri, that is, Veṅkaṭādri in both of them.

अञ्जने त्वं हि शेषाद्रौ तपस्तप्त्वा सुदारुणम्।  
पुत्रं सूतवती यस्माल्लोकत्रयहिताय वै॥  
प्रसिद्धिं यातु शैलोऽयमञ्जने! नामतस्तव।  
अञ्जनाचल इत्येव नात्र कार्या विचारणा॥  
इति तस्यै वरं दत्वा देवा ब्रह्मपुरोगमाः।  
स्वं स्वं स्थानं समुद्दिश्य यथागतमथो ययुः॥  
अञ्जना पुत्रमादाय श्रीवेङ्कटगिरेस्तटम्।  
पुनरागम्य सामोदमलञ्चक्रे निजाश्रमम्॥<sup>388</sup>

“O Añjanā! You performed a great penance on Śeṣādri and got a son for the benefit of the world. Therefore, this Veṅkaṭagiri i.e., Śeṣādri will be well-known as Añjanādri hereafter” – Thus, Brahma and other Devatās said and went back to their respective worlds. Later, Añjanā happily reached her Āśrama in Veṅkaṭagiri along with his son.

In this way, the birth story of Śrī Hanumān present in Śrī Skāndapurāṇa and Brahmāṇḍapurāṇabhāga in Śrīveṅkaṭācalamāhātmya, and the contextual particulars that clarify Añjanādri in Tirumala is the birth place – all these were extensively mentioned in the sixth article, in this same book.

The present Veṅkaṭādri in Kaliyuga was once Añjanādri in Tretāyuga.

<sup>387</sup> Brahmāṇḍapurāṇa, Tirtha khanda, Bhrigu-Narada samvada 68<sup>th</sup> Sloka

<sup>388</sup> Brahmāṇḍapurāṇa, Tirtha khanda, Bhrigu-Narada samvada 5<sup>th</sup> Adhyaya, 54<sup>th</sup> Sloka

कृते वृषाद्रिं वक्ष्यन्ति त्रेतायाम् अञ्जनाचलम्।  
द्वापरे शेषशैलेति कलौ श्री वेङ्कटाचलम्॥  
अञ्जना च तपः कृत्वा हनूमन्तमजीजनत्।  
तदा देवास्समागत्य देवसाहाय्यकारकम्॥

यस्मात् पुत्रमसूताऽसौ जगुः तस्मात् इमं गिरिम् अञ्जनाद्रिम्॥ <sup>389</sup>

Thus, it was declared.

This mountain was named as Añjanādrī because Añjanā gave birth here, to his son. Such declarations in support of any other place as the birth place of Hanumān are not found in various ancient scriptures like Itihāsas and Purāṇas.

**Therefore, with the support of the above evidences, the area of Añjanādrī near Ākāśagaṅgā in Veṅkaṭādrī can be fixed as the birth place of Hanumān.**

#### **d) Childhood of Hanumān**

As it was said in Brahmāṇḍapurāṇa, Brahma and other Devatas bestowed many boons to Hanumān. They confirmed that veṅkaṭādrī would be known as Añjanādrī as Añjanā gave birth to Hanumān there and left. Later ...

अञ्जना पुत्रमादाय श्रीवेङ्कटगिरेस्तटम्।  
पुनरागम्य सामोदमलञ्चक्रे निजाश्रमम्॥ <sup>390</sup>

Añjanādevī, along with her son, reached her Āśrama on the summit of Śrī Veṅkaṭagiri and happily lived there.

By this, we can understand that Hanumān was not only born here, but he lived here for some more time.

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<sup>389</sup> Sri Venkatachala Mahatmya, Varaha purana bhaga 36<sup>th</sup> Adhyaya, 29-29 Slokas

<sup>390</sup> Sri Venkatachala Mahatmya, SriBrahmada purana, Tirtha khanda, Anjanachalabhidhana hetu kathanam, 5<sup>th</sup> Adhyaya, 68<sup>th</sup> Sloka

### e) Relation of Āñjaneyasvāmī with the Tīrthas in Veṅkaṭādri

At that time i.e., in the childhood of Hanumān two tīrthas in that area were related to Hanumān as it was mentioned in the Brahmapurāṇa.

वायव्यां दिशि तीर्थानि चोत्तरस्यां तथैव च।<sup>391</sup>

ऋषितीर्थं महापुण्यं शतानन्दं सुतीक्ष्णकम्।

वैभाण्डकं महापुण्यं बिल्वतीर्थमतः परम्॥<sup>392</sup>

अधस्ताद्विष्णुतीर्थं च पुण्यं मारुतिनिर्मितम्॥<sup>393</sup> ...

The above authoritative sentence tells that 68 tīrthas on Veṅkaṭādri confer devotion and detachment. Among them, Viṣṇutīrtha was constructed by Āñjaneyasvāmī after ṛṣitīrtha, Śatānandatīrtha, Sutīkṣṇatīrtha, Vaibhāṅkatīrtha and Bilvatīrtha, located in the northern and northwestern directions,

अस्थितीर्थं चांजनेयं शुद्धोदकमतः परम्॥<sup>394</sup>

Similarly, it is known that Sri Āñjaneyatīrtha is also present among 108 tīrthas such as Manu that confer puṇya.

From this, we come to know that Āñjaneyasvāmī was not only born but lived there in his child hood. He wandered in the forests and mountains and served the tīrthas there. He even constructed a tīrtha named Viṣṇutīrtha that grants devotion and knowledge.

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<sup>391</sup> Sri Venkatachala Mahatmya, Brahma purana, Bhakti-vairagya-prada-Ashtashashti-tirtha-nama-vaibhava kathanam 5<sup>th</sup> Adhyaya, 16<sup>th</sup> Sloka

<sup>392</sup> Sri Venkatachala Mahatmya, Brahma purana, Bhakti-vairagya-prada-Ashtashashti-tirtha-nama-vaibhava kathanam 5<sup>th</sup> Adhyaya, 17<sup>th</sup> Sloka

<sup>393</sup> Sri Venkatachala Mahatmya, Brahma purana, Bhakti-vairagya-prada-Ashtashashti-tirtha-nama-vaibhava kathanam 5<sup>th</sup> Adhyaya, 18<sup>th</sup> Sloka

<sup>394</sup> Sri Venkatachala Mahatmya, Brahma purana, Manvadi-Ashtottara-sata-nama-anuvarnanam, 6<sup>th</sup> Adhyaya, 9<sup>th</sup> Sloka



Similarly, it is to be noticed that a tīrtha named as Āñjaneyatīrtha is present among the 108 tīrthas that provide puṇya.

Neither of the Itihāsas – the Rāmāyaṇa and the Mahābhārata nor the Purāṇas mention this much clearly about any other famous kṣetra of Hanumān as the birth place of Hanumān.

Therefore, without any second option, Tirumala Añjanādri is the birth place Hanumān as it is the proved Truth by the literature of Purāṇas and others.

## II. Place of Education

One may be curious about the place of education of Hanumān. The answer to this is known in the following śloka of Śrīmadvālmīkīyārāmāyaṇa, in Uttarakāṇḍa. The Sun God, the visible form of Nārāyaṇa is his teacher of knowledge. The place of his education is the path of the sky right from Udayācala to Astācala. Even the education he received and the way of acquiring it also generate lot of curiosity and amazement.

Some important information in 36th sarga is noticeable here. Many Devatas wanted to please Hanumān who was hit by Indra's Vajrāyudha and started offering him various special powers on the instruction of Brahma. The boons that were given by Indra first, and then by Sūrya are to be known.

First, Indra offered him a boon that he would be well known by the name of Hanumān as his hanu (jaw) withstood the blow of his Vajrāyudha and Vajrāyudha would not do any harm to him thereafter.

मार्तण्डस्त्वब्रवीत् तत्र भगवान्स्तिमिरापहः।

तेजसोऽस्य मदीयस्य ददामि शक्तिकां कलाम्॥ <sup>395</sup>

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<sup>395</sup> Srimadramayana, Uttara kanda 36.13

Then, Mārtaṇḍa (The Sun) who removes the darkness said – “I confer Hanumān my hundredth kalā (1/100th part of brilliance)”.

यदा च शास्त्राण्यध्येतुं शक्तिरस्य भविष्यति।

तदास्य शास्त्रं दास्यामि येन वाग्मी भविष्यति।

न चास्य भविता कश्चित् सदृशः शास्त्रदर्शने॥ <sup>396</sup>

“When this boy reaches the age of getting educated, I will teach him śāstras. Then he will be a great orator. There will be nobody who can match him in the knowledge of śāstras.”

Later, some sages who were vexed with the childish mischief of Hanumān cursed him.

ऋषिशापाहतबलस्तदैव कपिसत्तमः

सिंहः कुञ्जररुद्धो वा आस्थितः सहितो रणे ॥ <sup>397</sup>

This Kapi hero Āñjaneya forgot his own strength by the curse of the sages and remained diffused just as a lion impeded by an elephant.

पराक्रमोत्साहमतिप्रताप-

सौशील्यमाधुर्यनयानयैश्च

गाम्भीर्यचातुर्यसुवीर्यधैर्यैः

हनूमतः कोऽप्यधिकोऽस्ति लोके॥ <sup>398</sup>

Who is there in the world that can excel Hanumān in valour, in perseverance, in gallantry, in disposition, in appeal, in judging good and bad, in profundity, in smartness, in heroism and in bravery?

असौ पुनर्व्याकरणं ग्रहीष्यन्

सूर्योन्मुखः प्रष्टुमनाः कपीन्द्रः।

उद्यद्गिरेरस्तगिरिं जगाम

ग्रन्थं महद्धारयनप्रमेयः॥ <sup>399</sup>

<sup>396</sup> Srimadramayana, Uttara kanda 36.14

<sup>397</sup> Srimadramayana, Uttara kanda 36.43

<sup>398</sup> Srimadramayana, Uttara kanda 36.44

Standing in front of the Sun, asking inquiring questions, travelling along with the Sun from Udayagiri to Astagiri Hanumān who had unmatched wisdom and power practiced the science of Vyākaraṇa.

ससूत्रवृत्त्यर्थपदं महार्थं  
ससङ्ग्रहं सिद्ध्यति वै कपीन्द्रः।  
नास्त्यस्ति कश्चित् सदृशोऽस्य शास्त्रे  
वैशारदे छन्दगतौ तथैव ॥ <sup>400</sup>

Hanumān is proficient in the śāstra along with Sūtra, Vṛtti, Artha, Pada, Mahārtha, Saṅgrahārtha. There is no one who can be compared to Hanumān in scholarship and in free movement.

सर्वासु विद्यासु तपोविधाने  
प्रस्पर्धतेऽयं हि गुरुं सुराणाम् ।  
सोऽयं नवव्याकरणार्थवेत्ता  
ब्रह्मा भविष्यत्यपि ते प्रसादात् ॥ <sup>401</sup>

In all sciences, in performing penance, he can compete with the Guru of Suras. He is an expert scholar in navavyākaraṇas. He will become Brahma in future..

प्रवीविविक्षोरिव सागरस्य  
लोकान् दिधक्षोरिव पावकस्य ।  
लोकक्षयेष्वेव यथान्तकस्य  
हनूमतः स्थास्यति कः पुरस्तात् ॥ <sup>402</sup>

Who can stand against हनुमान्? It is like entering into the ocean. It is like standing against the fire that burns the worlds. It is like standing against Yama in the duty of destruction of the world.

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<sup>399</sup> Srimadramayana, Uttara kanda 36.45

<sup>400</sup> Srimadramayana, Uttara kanda 36.46

<sup>401</sup> Srimadramayana, Uttara kanda 36.47

<sup>402</sup> Srimadramayana, Uttara kanda 36.48

Hanumān travelled from Udayagiri to Paścimagiri. Mahendragiri is discerned as Eastern Ghats. Śrī Veṅkaṭādri is a part of Mahendragiri. This distinguished hero ran as fast as the revolution of the earth, along with the Sun in the path of the sky, starting from Veṅkaṭādri. What an amazing context it is! There is no chance for the Sun to remain anywhere fixed, between the eastern and western mountains, due to the revolution of the earth.

In this way, the sky is honourable to all as the place of education for Hanumān.

### III. Places of work

Without any second option, we remember Kiṣkindhā and ṛṣyamūka when we talk about the work place of Hanumān. The reason was explained in Śrīmadrāmāyaṇa and Śrīmahābhārata in the conversation of Bhīma and Āñjaneya, in the context of Saugandhikāharaṇa.

In Uttarakāṇḍa of the Rāmāyaṇa – After completing his education with the Sun, Hanumān, on the instruction of the Sun, made friends with Sugrīva, the son of the Sun and became an intimate friend and minister of his.

सुग्रीवेण समं त्वस्य अद्वैधं छिद्रवर्जितम्।  
आबाल्यं सख्यमभवदनिलस्यागनिना यथा॥ <sup>403</sup>

Hanumān's friendship with Sugrīva had no defects or misconceptions at all. It shone like the alliance of Agni and Vāyu. It was indeed the Sun who made such friendship possible between them, as it was mentioned in the Uttarakāṇḍa of Rāmāyaṇa in the story of the birth of Vālin and Sugrīva.

### Birth story of Vālin and Sugrīva

Earlier, it was the time, when the court of Brahmā shone in the world of Brahmā, on the middle peak of Meru mountain. Once, in that court, Brahmā was in yogic contemplation.

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<sup>403</sup> Srimadramayana, Uttara kanda 36.40

Then, a divine water drop was born from his eyes. Brahmā caught it in his palm and kept on the ground. Then a great Vānara emerged from it. That Vānara was wandering to the long distances in the divine Brahmālokodyānavana, eating the divine fruits in the garden, drinking the nectar in the flowers and returning to the presence of Brahmā. He used to worship Brahmā with the flowers he brought. Once, that great Vānara felt very thirsty. Then, he descended into a lake that was present to the north of Meru's peak, to get rid of his thirst. Then he was turned into a divine and beautiful Vānara lady. All the directions shone by her brilliance. At that time, Devendra came there to worship Brahmā. Then, he noticed that lady. The radiance of the king of Suras fell on her vāla (tail). Then, immediately, a very powerful Vānara was born there. As he was born by the radiance of Indra that fell on the vāla, he was named as Vālin. At the same time, Sūrya Bhagavān also came there. He became fond of her. The radiance of the Sun fell on the grīva (neck) of that lady. As a result, another Vānara, equal to Vālin in his figure, strength and valour was born. As he was born by the radiance of the Sun that fell on the grīva, he was named as Sugrīva. Indra gifted kāñcanamālā that confers some divine power, for the protection of his son Vālin and went away to the heaven.

सूर्योऽपि स्वसुतस्यैनं निरूप्य पवनात्मजम्।  
कृत्येषु व्यवसायेषु जगाम सविताम्बरम्॥ <sup>404</sup>

Having seen Indra, giving kāñcanamālā to his son, the Sun connected Hanumān, the son of Pavana who learned all the sciences from him, with Sugrīva and went to the sky. The Sun expected that Hanumān would assist Sugrīva as a friend in all the ventures. That is why Hanumān on the instruction of the Sun, remained in the court of Sugrīva as his minister in Kiṣkindhā and ṛṣyamūka.

Lord Brahma came to know this entire story. Later, he turned that lady again into a man-vānara. He was ṛkṣarajas, the father of Vālin and Sugrīva. On the instruction of

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<sup>404</sup> Srimadramayana, Uttara kanda 37. Adhika patha sarga 47

Brahma, ṛkṣarajas came to the earth along with his sons and became the king of all the vānaras. In due course time, he declared Vālin as the king and Sugrīva as the crown prince and passed away to the heaven. Later, the brothers developed reciprocal hostility. Then, a split took place among the vānaras. Some of them joined the court of Vālin and supported him and others, Sugrīva's. This is in brief, the story of the Rāmāyaṇa.

In this way, on the instruction of the Sun, Hanumān became a friend and minister of Sugrīva. This information is available even in the Mahābhārata.

### **The context of the friendship of Hanumān and Sugrīva in the Mahābhārata**

This information is more extensively present in the context of Mahābhārata.

अहं केसरिणः क्षेत्रे वायुना जगदायुषा।

जातः कमलपत्राक्ष हनूमान्नाम वानरः॥ <sup>405</sup>

I was born in the क्षेत्र of केसरिन् (i.e., in the womb of अञ्जना, the wife of केसरिन्) by the grace of वायुदेव. My name is हनुमान्.

सूर्यपुत्रं च सुग्रीवं शक्रपुत्रं च वालिनम्।

सर्वे वानरराजानस्तथा वानरयूथपाः॥ <sup>406</sup>

उपतस्थुर्महावीर्या मम चामित्रकर्षण॥ <sup>407</sup>

Then, in Tretāyuga, all the troops of Vānaras stood by either Sugrīva, the son of Sūrya or Vālin, the son of Indra.

सुग्रीवेणाभवत् प्रीतिरनिलस्याग्निना यथा। <sup>408</sup>

I developed predilection towards Sugrīva just as Vāyu favours Agni.

निकृतः स ततो भ्रात्रा कस्मिंश्चित् कारणान्तरे। <sup>409</sup>

On some reason, Sugrīva was banished by his brother Vālin.

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<sup>405</sup> Sri Mahabharata, Vanaparva 147.27

<sup>406</sup> Sri Mahabharata, Vanaparva 147.28

<sup>407</sup> Sri Mahabharata, Vanaparva 147.29a

<sup>408</sup> Sri Mahabharata, Vanaparva 147.29b

<sup>409</sup> Sri Mahabharata, Vanaparva 147.30a

ऋष्यमूके मया सार्धं सुग्रीवो न्यवसच्चिरम्।<sup>410</sup>

Sugrīva lived on ṛṣyamūka for a long time along with me.

(It is described in the Rāmāyaṇa that ṛṣyamūka was far away from Kiṣkindhā, when ŚrīRāma, Sugrīva and others set to go to Kiṣkindhā from ṛṣyamūka.)

अथ दाशरथिर्वीरो रामो नाम महाबलः।

विष्णुर्मानुषरूपेण चचार वसुधातलम्॥<sup>411</sup>

स पितुः प्रियमन्विच्छन् सहभार्यः सहानुजः।

सधनुर्धन्विनां श्रेष्ठो दण्डकारण्यमाश्रितः॥<sup>412</sup>

Son of Daśaratha with the name Rāma was none other than ŚrīMahāViṣṇu who moved on the earth in the form of a human. Rāmacandra held his bow and wandered in Daṇḍaka forest along with his wife and brother, with an intention of doing favour to his father.

हतदारः सह भ्रात्रा पत्नीं मार्गन् स राघवः।

दृष्ट्वाञ्शैलशिखरे सुग्रीवं वानरर्षभम्॥<sup>413</sup>

As his wife was abducted, he came to the Mountain (ṛṣyamūka) in search of her and met the eminent Vānara, Sugrīva.

तेन तस्याभवत् सख्यं राघवस्य महात्मनः।

स हत्वा वालिनं राज्ये सुग्रीवमभिषिक्तवान्॥<sup>414</sup>

Rāghava and Sugrīva made friends there. Rāma killed Vālin and consecrated Sugrīva as the king of the kingdom of Vānaras.

स राज्यं प्राप्य सुग्रीवः {19}सीतायाः{/19} परिमार्गणे।

वानरान् प्रेषयामास शतशोऽथ सहस्रशः॥<sup>415</sup>

Sugrīva, on becoming the king, sent hundreds and thousands of vānaras to various directions in search of Sītā.

<sup>410</sup> Sri Mahabharata, Vanaparva 147.30b

<sup>411</sup> Sri Mahabharata, Vanaparva 147.31

<sup>412</sup> Sri Mahabharata, Vanaparva 147.32

<sup>413</sup> Sri Mahabharata, Vanaparva 148.1

<sup>414</sup> Sri Mahabharata, Vanaparva 148.2

<sup>415</sup> Sri Mahabharata, Vanaparva 148.3

ततो वानरकोटीभिः सहितोऽहं नरर्षभ।

सीतां मार्गन्महाबाहो प्रयातो दक्षिणां दिशम्॥<sup>416</sup>

I too went in the southern direction along with those troops of vānaras in search of Sītā. – Thus, Hanumān said.

### **Few strong points to claim that Añjanācala is different from Kiṣkindhā and ṛṣyamūka**

1. According the Śrīmadvālmīki Rāmāyaṇa (Uttarakāṇḍa), in the account of the birth of Vālin and Sugrīva, Sugrīva was born by the radiance of the Sun in Brahmodyānavana in Brahmaloḥa but not in Kiṣkindhā.

2. While Indra gave kāñcanamālā in Brahmodyānavana for the protection of Vālin, the Sun connected Hanumān the son of Pavana for the protection of Sugrīva. After that incident only, ṛkṣarajas went to Kiṣkindhā along with his sons, Vālin and Sugrīva, on the instruction of Lord Brahmā. In this way, Hanumān and Sugrīva were acquainted with each other even before going to Kiṣkindhā.

3. Enmity developed between Vālin and Sugrīva and Vālin banished Sugrīva from Kiṣkindhā. Then only, Sugrīva reached ṛṣyamūka with the advice of Hanumān.

4. It is clearly known through the Rāmāyaṇa that Kiṣkindhā and ṛṣyamūka are different from Añjanādri. In the context of making arrangements for the search of Sītādevī, while delivering orders to call the Vānaras from all corners of Bhāratavarṣa, Sīgrīva said – अञ्जने पर्वते चैव ये वसन्ति प्लवङ्गमाः<sup>417</sup> – “invite those Vānaras also, who reside on Añjanā Mountain”. In this way, it was familiar to Sugrīva and all others that Añjanagiri was different from Kiṣkindhā and ṛṣyamūka. Of course, it is already recognized that Añjanādri was the birth place of Hanumān and he spent his childhood there. If we sharply observe all these proofs, we can confirm that the birth place of Hanumān to be Añjanādri and his work places to be ṛṣyamūka and Kiṣkindhā, even from the view point of the ŚrīmadVālmīki Rāmāyaṇa.

<sup>416</sup> Sri Mahabharata, Vanaparva 148.4

<sup>417</sup> Srimadramayana, Kishkindha kanda 37.5



In this way, born and spent his childhood there in Añjanādri, Hanumān joined the court of Sugrīva after completing his education on the instruction of the Sun. He made Kiṣkindhā and ṛṣyamūka his work places and discharged his duties as the minister of Sugrīva till the end of the war of Rāma and Rāvaṇa. Therefore, just as his birth place, even his places of work Kiṣkindhā and ṇaṣyamūka are also visit-worthy and adorable to all the devotees of Hanumān.

#### IV Place of Service

From the day he saw Śrīrāma in ṛṣyamūka, Hanumān considered Rāma as his master and himself as his servant. His thought remains true today and forever, in his mind. That is why –

देहदृष्ट्या तु दासोऽहं जीवदृष्ट्या त्वदंशकः।  
वस्तुतस्तु त्वमेवाहमिति मे निश्चिता मतिः॥ <sup>418</sup>

Thus, Hanumān was such a crest-gem of the devotees who serve Śrīrāma always. That is why, Hanumān gained such a fortune that he could serve the lotus feet of Śrīrāma like a bee by staying in Ayodhyā. At the time of the conclusion of the incarnation of Śrīrāma, a conversation took place between Śrīrāma and Hanumān in this way –

तमेवमुक्त्वा काकुत्स्थो हनूमन्तमथाब्रवीत्। <sup>419</sup>

Having said what that is to be said to Vibhīṣaṇa, Rāma said to Hanumān –

जीविते कृतबुद्धिस्त्वं मा प्रतिज्ञां वृथा कृथाः।

मत्कथाः प्रचरिष्यन्ति यावल्लोके हरीश्वर ॥ <sup>420</sup>

तावद् रमस्व सुप्रीतो मद्वाक्यमनुपालयन् । <sup>421</sup>

<sup>418</sup> Sukti sudhakar – Chaturtha ullasa – Sri Hanumat sukti 40

<sup>419</sup> Srimadramayana, Uttara kanda 108.32

<sup>420</sup> Srimadramayana, Uttara kanda 108.33

<sup>421</sup> Srimadramayana, Uttara kanda 108.34

O the leader of Kapis, you promised me that you would remain as a Cirañjīvin as long as the story of Rāma would be prevalent. Therefore, you should not break your promise. By considering my word, take pleasure in yourself on my name, till then.

एवमुक्तस्तु हनुमान् राघवेण महात्मना ॥ <sup>422</sup>

वाक्यं विज्ञापयामास परं हर्षमवाप च ।

यावत् तव कथा लोके विचरिष्यति पावनी ॥ <sup>423</sup>

तावत् स्थास्यामि मेदिन्यां तवाज्ञामनुपालयन् ॥ <sup>424</sup>

Hanumān humbly replied Śrīrāma with great pleasure – “O the figure of sanctity, O Rāmacandra, I will remain on the earth on your order, as long as your story will be praised”.

In that way, Hanumān remained in the city of Ayodhyā till the completion of the incarnation of Rāma. It is revealed in the Valmīki Rāmāyaṇa itself.

After the completion of the incarnation of Śrīrāma, Hanumān went to Gandhamādana from Ayodhyā.

## V. The Habitat

After completion of the incarnation Rāma, Gandhamādana Mountain became the permanent habitat of Hanumān right from the remaining fraction of Tretāyuga till the date. As it is described in the Purāṇas like Śrīmad Bhāgavata, this Gandhamādana Mountain is present above Himālayas, in the east, in the northern side of the city of Romaka. It is the boundary-Mountain of Bhadrāśva-Ketumāla Varṣas. It is spread up to Nīla-Niṣadha Mountains, as known. Hanumān is residing here, as it is said in Mahābhārata, in this way –

It was Dvāparayuga. It was the time of the exile of Pāṇḍavas. While wandering here and there, they approached the vicinity of Gandhamādana Mountain. Draupadī Devī

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<sup>422</sup> Srimadramayana, Uttara kanda 108.34

<sup>423</sup> Srimadramayana, Uttara kanda 108.35

<sup>424</sup> Srimadramayana, Uttara kanda 108.36

sensed the fragrance of Saugandhikā flower that reached her through the waves of the wind, She requested Bhīmasena to fetch that flower for her to worship devatās.

Bhīmasena, the unwavering, gallant and valiant hero came to this place while searching for that flower. There was a banana-forest at that time. On the way of that banana-forest, an old monkey was laid. Bhīmasena thought to drive him away by threatening. But, the old monkey was not at all frightened. He did not even move for a single foot. “It is not fair to step over the tail of the monkeys. So you please move away from the path” – thus, Bhīmasena requested the monkey. The monkey did not even accept to do that. He said – “I am old. If you can, you can lift my tail and put it on a side and proceed on your way.” Bhīmasena did not like those words. He tried to lift and move the tail of the monkey by using all his might. But, he failed to do it. Then, Bhīmasena was enlightened. He said that the figure of Vānara should either Śiva or Yamarāja or Devadeva or Hanumān. His words pleased Hanumān. Then, he abandoned his disguise of old monkey and showed his own form. He promised him that he would stay on the flag of Arjuna as a living icon in the forthcoming war of Kuru-Pāṇḍavas. Even Bhīmasena was overjoyed by watching the divine form of his brother. Then, Hanumān explained Bhīma, why he chose Gandhamādana Mountain as his habitat.

सीताप्रसादाच्च सदा मामिहस्थमरिन्दम।

उपतिष्ठन्ति मे दिव्य [दिव्या हि] भोगा भीम यथेप्सिताः॥ <sup>425</sup>

On the permission of Rāma and on the grace of mother Sītā, I am residing here on Gandhamādana. Śrīrāma ruled Ayodhyā for over ten thousands of years and departed to Vaikuṇṭha. I live here from that time.

दशवर्षसहस्राणि दशवर्षशतानि च।

राज्यं कारितवान् रामस्ततः स्वभवनं गतः॥ <sup>426</sup>

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<sup>425</sup> Sri Mahabharata, Vanaparva 148.18

तदिहाप्सरसस्तात गन्धर्वाश्च सदानघ।  
तस्य वीरस्य चरितं गायन्तो रमयन्ति माम्॥ <sup>427</sup>

I get all kinds of divine fruitions here by their grace. Apsaras and Gandharvas here on Gandhamādana make me happy by singing in praise of the legends of the heroism of Rāma.

अयं च मार्गो मर्त्यानामगम्यः कुरुनन्दन।  
ततोऽहं रुद्धवान्मार्गं तवेमं देवसेवितम्॥ <sup>428</sup>

This path is not accessible to the humans. Therefore, I prevented you from proceeding on this way only to favour you. – Thus Āñjaneyasvāmī spoke to Bhīmasena. From these words, we come to know that Hanumān lived on Gandhamādana from the time of completion of the incarnation of Śrīrāma till the time of the war of Kurukṣetra. He stayed on the flag of Arjuna in the war. He won the war in favour of Pāṇḍavas by his roars. Then he returned to Gandhamādana again. In this way, Gandhamādana became the permanent habitat of Hanumān.

Along with that...

यत्र यत्र रघुनाथ कीर्तनं  
तत्र तत्र कृतमस्तकाञ्जलिम्  
बाष्पवारिपरिपूर्णलोचनं  
मारुतिं नमत राक्षसान्तकम्॥

As it is said in the famous Mārutistotra, “wherever Śrīrāmacandra is praised, there, Hanumān remains, shedding the tears of joy with bowed head and joined palms. Offer

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<sup>426</sup> Sri Mahabharata, Vanaparva 148.19

<sup>427</sup> Sri Mahabharata, Vanaparva 148.20

<sup>428</sup> Sri Mahabharata, Vanaparva 148.21

salutations to him.” – In this way, Hanumān always remains in the residences of the devotees of Śrīrāma.

In this way, in the divine story of Hanumān right from the time of his birth till the date, Añjanādri became his birth place.

The entire path of sky from Añjanādri to the Western Ghats became his place of education.

Kiṣkindhā became his place of work.

Ayodhyā became his place of service as Hanumān served Śrīrāmacandra.

Gandhamādana Mountain became his permanent habitat.

Among these five, Añjanādri, the birth place of Hanumān, Kiṣkindhā, the work place, Ayodhyā, and the place where Hanumān served Śrīrāma – These three divine Kṣetras are flourishing even today as the Kalpatarus that fulfill all the desires sought by the devotees. All are visiting these places. But, Hanumān’s place of education i.e., the sky, and Gandhamādana Mountain, the permanent habitat of Hanumān are not reachable to any ordinary human being.

Therefore, may all the devotees visit Tirumala Añjanādri, Kiṣkindhā and Ayodhyā and stay blessed.

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Hanumān in the Hands of Añjanādevī  
Brahmā and other Deities bestow Boons on Hanumān





# SAWAL-E-JAWAB

## INTRODUCTION

The first Collector of North Arcot was Mr. Stratton who was then styled the Collector, Western Poliams. He made very careful and exhaustive enquiries not only about the territory entrusted to him but also about the history, tradition and resources of this temple. He asked a series of questions on all aspects of its administration and answers were furnished by those in actual management of the affairs of the temple and the information gathered from these questions and answers is locally known as "Sawal-e-Jawab" account. The arrangements he made for the management of the temple were mostly based on these reports. He constituted the country round Tirupati into a Taluk and the Tahsildar of Tirupati was in direct management of the temple which was expressed by the term "Amani" as against the previous practice of farming out the revenues to renters annually. The following questions and answers relating to the *Sthalapurana* of the temple.

The manuscript under translation is in the official style of the early nineteenth century and is undoubtedly genuine. The internal evidence in it shows that it was prepared in Falsi 1213, i.e., 1801-2 A.D.

**Q3. Which is the mountain going by the name of Tirumalai-Tirupati and Seshachalam?**

**Ans.** In the middle of the earth, which is (Panchasatkoti) five hundred crores of miles in extent, there is a great mountain called the Mahameru which is golden in colour. One of the peaks of this Kind of mountains is known as Shesachalam, also as the son of Meru. (Chapter 26 of VamanaPurana)

**Q4. When and by whom was Seshachalam brought here from Mahameru ?**

**Ans.** Many years ago in Sri Vaikunta in the presence of the Lord a dispute arose between Vayu and the thousand-headed AdiSesha as to who was more powerful. In the contest, AdiShesha opened his thousand head and grasped tightly one of the peaks of mount Meru. In his attempt to blow AdiSesha away together with the peak, Vayu raised a terrible tempest which shook the heavens. Indra and the other Devas prayed to AdiSesha (Ananta), who is the embodiment of satvaguna, to concede victory to the rude Vayu by releasing his hold of one of his hoods on the peak. On his doing so, a portion of the peak was blown away and falling here became Shesachalam.

**Q5. What is the extent of his range, north to south and east to west?**

**Ans.** According to **Brahmandapurana**, this range extends five thousand miles north to south and five hundred miles east to west.



**Q6. Why is this mountain range called Seshachalam ?**

**Ans.** The Lord intending to reside here sent AdiSesha in advance and he was asked to remain here in the form of a mountain range. As AdiShesha himself is here in the form of a mountain, the range is called Sheshachalam. (**Chapter 3 of Brahmandapurana.**)

**Q7. How did it acquire the name of Venkatachalam ?**

**Ans.** Once a Brahmin guilty of incest with a Chandala woman consulted Rishi Vasistaas to the best mode of getting rid of the sin. On his advice he came here on a pilgrimage. No sooner than he reached the top of the hill, his body burst into flame like a cracker. Soon he was found standing uninjured but with a brighter and more handsome form than before. Only his sins had been consumed away in flames. The Devas and Rishis who witnessed this miracle, named the hill **Venkatadri** or the extinguisher of sins. This is stated in **chapter-1 of the VarahaPurana.**

**Q8. What are the various names applied to this range and under what circumstances was each of them acquired ?**

**Ans.** Several names are given to this range in Brahmapurana and in chapter 4 and 5 of Brahmandapurana. Some among them are (1) Seshachalam (2) Vrishadri (3) Vrishabhadri (4) Venkatachalam (5) Narayanadri (6) Garudadri (7) **Anjanadri** and (8) Svarnadri.

All names of adries are justified with reasons.

**Vrishadri :**As there are many sacred thirthams on this range it is called Vrishadri.

**Garudadri :**As Garuda brought this hill from Sri Vaikunta for the sport of the Lord it is called Garudadri.

**Narasimhadri :**As there is the shrine of Narasimha in the centre of this range it is known as Narasimhadri.

**Anjanadri :**As Anjana Devi begot Anjaneya, the great general of Sri Rama, by performing penance here, it is called Anjanadri.

(Note : Explanation for Svarnadri not furnished. This peak is a part of the Golden Mountain - Mount Meru.)

**Q 22. What are the various sacred names of this Lord ? Who all worshipped the Lord and what objects had been attained by them?**

**Ans.** The most current names of this Lord are Sri Venkatesvara and Srinivasa. But His names are innumerable. Gods such as Brahma and sages such as Agastya, did great penance to Him and achieved their hearts' desires. King Dasharatha did penance for about ten

thousand years and obtained sons. Anjanadevi worshipped Him and begot Anjaneya. Many Brahmins and Kings worshipped Him and attained their objects.

**Q 26. Did Sri Rama at any time visit this shrine ?**

**Ans.** In Kritayuga Sri Rama camped on this Hill for a night along with his monkey horde on his march to Ravana's kingdom. Then, Hanuman and other monkeys roaming about in neighbourhood entered the **Vaikunta cave** and seeing the splendour of a vision of Lord Srinivasa, came out in wonder and narrated their adventure to Sri Rama. Sri Rama, thinking that it did not behove him to admit that it was all due to his own power of maya, explained to the monkeys that the wonder was all due to the mountain itself. While returning along with Sita and Lakshmana, **after killing Ravana, Rama dwelt at Tirupati for sometime.** The temple of Kodandaramasvamy at Tirupaticommemorates this visit. In this temple Sri Rama, Sita and Lakshmana stay in the form of idols and bless their devotees fulfilling their desires. This account is found here and there in several puranas and also in **Varahapurana.**

**Q 36.What are the original sources for the VenkatachalaMahatmyam ?**

**Ans.** It is said in the Upanishads that this Lord is the all pervading Vishnu present in Vaikunta, on the earth and everywhere. In the Taittiriyopanishad, in the fifth parva called 'Narayanam', it is stated that the Lord shines at the further end of the water, in the middle of this earthly region, and that He makes the other elements shine through His own light. This is quoted from the commentary of Vidyananya on the said Upanishad. In the eighteen puranas, including the Mahabharata, the sanctity of this shrine has been recorded. It is said that the inscriptions on the temple walls also give such details.



Añjanā's son is being praised by Vāggeyakāras





INSCRIPTIONS OF SALUVA NARASIMHA'S TIME

- உல அடைக்காயமுது ஈ இலையமுது உள திருக்கொடித்திருநாள்  
இரண்டுக்கு எழாந் திருநாளில் அமுதுசெய்தருளும் அப்பப்படி  
உக்கு அமுதுபடி.
- 10 ச 4 தெய்யமுது ச வ சக்கரையமுது உள ல மிளகமுது ஈ திரு-  
வொலக்கத்தில் ஸ்ரீலாசிக்கச் சந்தனம் த ல அடைக்காயமுது உள  
இலையமுது சா ஆக இந்த ஸ்ரீலாசிக்கப்படியன் ஸ்ரீபண்டாரத்திலே விட்டு  
அமுதுசெய்தருளக்கடவராகவும் அமுதுசெய்தருளின ப்ரசாதத்தில்  
திருப்பாவாடை ப்ரசாதம் உள்ளதும் திருவொலக்கம்<sup>[\*]</sup> முன்றிலும்  
விட்டவன் விழுக்காடு ஸ்ரீலாதம் அக்காளிஸ்ரீலாதம் உள்ளது ஸ்ரீ-  
பண்டாரத்திலே சமைகூலி இட்டு எடுபித்த கறிகாய் தயிர் இவை-  
யளும் பாக்கு நு வெற்றிலை உறு (ச)சந்தனம் உய ஸ்ரீ-
- 11 மும் ஆகாசபங்கையிலே கொண்டு பொய் ஸ்ரீராதந்தார் முதலான எல்-  
லாரும் திருவொலக்கடவராகவும் நிக்கி நின்ற அப்பப்படி எட்டி-  
லும் கொலிந்தாராஹு அமுதுசெய்தருளின திருவொலக்கத்திலும்  
எழாந் திருநாளில் அப்பப்படி இரண்டிலும் விட்டவன் விழுக்காடு  
ஸ்ரீலாதம் அப்பஸ்ரீலாதம் உள்ளது தாமெ பெறக்கடவராகவும்  
நிக்கி நின்ற ஸ்ரீலாதம் அப்பஸ்ரீலாதம் உள்ளது பூவாத்தில்  
அடைப்பிலே பெறக்கடவராகவும் திருவெங்கடமுடையான் இந்த  
திருவொலக்கம் கண்டருளுகிறபொது இ-
- 12 வர் விண்ணப்பந் செய்த திருவெங்கட<sup>1</sup>மஹாதீர்த்துக்கு அருளுப்பாடு  
இட்டு கெட்டருளக்கடவராகவும் இப்படிக்கு தம்மிட லாணன்.  
பரம்பரை அநுபந்திதீவரை நடக்கக்கடவராகவும் இப்படிக்கு ஸ்ரீ-  
வெண்கடவரன் பணியால் கொயிற்கணக்கு திருநின்றனருடையாஹு  
எழுத்து இவை ஸ்ரீவெண்கடவரனென வ-

Translation

1. May there be prosperity! On the day\* of Uttirāṣṭādi (Uttarā-  
bhādra) combined with Monday, being the 7th lunar day of the dark fortnight  
of the Mithuna month in the year Virōdhikṛit, corresponding with the Śaka  
year 1413, the *Sthānattār* of Tirumala registered the following stone record in  
favour of Paṣiṇḍi Veṅkaṭattugaivār alias Jiyar Rāmānujāyyan, viz.,

1-3. *naṣṭaṇam* 2000 is (the capital) which you paid this day into the  
Śrī-Bhaṇḍāram, with the stipulation of propitiating, in your name, as your  
*ubhaiyam* (service), from the interest thereon,

Tiruveṅkaṭamuḍaiyān with 1 *tirupṭṭōḍai*, 2 *tiruvōlakkam* and 1 *tiruk-  
kaṇṇaṇḍai-tiruvōlakkam* on the day of repairing the path-way to the sacred  
water-fall (Ākṣagaṅgā), being the next day after the *Tiruvadhyayanam* of

- |                        |                          |
|------------------------|--------------------------|
| 1. Read] லாணன்கள்.     | 4. Read—ஸ்ரீலாதத்திற்கு. |
| 2. Read இவைகளும்.      | 5. Read தம்முடைய.        |
| 3. Read இருபது பலமும். |                          |

NOTE 6:—It corresponds to 27th June 1491 A.C.

1. Tirumala Tirupati Devasthanams, Inscriptions Vol. II - 95, Inscriptions of Saluva Narasimha's Time (From 1445A.D. to 1504A.D.) Edited by V. Vijayaraghavacharya, page no. 195 T.T.D. Publications, year 1998 Reprint.

## TIRUPATI DEVASTHANAM INSCRIPTIONS:—VOL. II

200 *palam* of jaggery and  
1 *uḷakku* of pepper ;  
for distribution during the *tiruvōlakkam*  
1 *palam* of sandal-paste,  
200 areca-nuts and  
400 betel-leaves.

In this manner shall the articles be supplied from the *Śrī-Bhaṇḍāram* and the offerings made.

10-11. The *prasādam*, *akkāḷi-prasādam*, etc., forming the share of the donor, out of the offered *prasādam* including the *tirupṇvāḍai-prasādam*, etc., and the three *tiruvōlakkam*, shall be carried to the *Ākāśagaṅgā*, the charges for such conveyance being paid from the *Śrī-Bhaṇḍāram*, together with vegetables and curds and 1000 areca-nuts, 2000 betel-leaves and 20 *palam* of *chandanam*, and shall be partaken of by the *Sthānattār* and all others (present there).

The *prasādam*, *appa-prasādam*, etc., belonging to the donor, out of the remaining 8 *appa-paḍi*, out of the 1 *tiruvōlakkam* offered to *Gōvindarājan* and out of the 2 *appa-paḍi* offered (to the latter deity) on the seventh festival days, you (the donor) will yourself be entitled to receive.

The remaining *prasādam*, *appa-prasādam*, etc., we (the *Sthānattār*) shall receive (for distribution) during the forenoon *aḍaiṇṇu*.

11-12. God *Tiruvēṅkaṭamuḍaiyān* will, while presiding at the said *tiruvōlakkam*, be graciously pleased to hear, after an honourable announcement made therefor, the *TIRUVĒṆKAṬA-MĀHĀTMYAM*<sup>1</sup> compiled and humbly presented by him (the donor).

In this manner shall (this arrangement) continue to be in force throughout the succession of your descendants till the lasting of the moon and the sun.

12. Thus is (this record) composed by the temple-accountant *Tiruninṇa-ūr-uḍaiyān*, under the orders of the *Śrīvaishṇavas*.

May these the *Śrīvaishṇavas* protect !

1. Tirumala Tirupati Devasthanams, Inscriptions Vol. II - Inscriptions of Saluva Narasimha's Time (From 1445 A.D. to 1504 A.D.) Edited by V. Vijayaraghavacharya, page no. 198 (T.T.D. Publications, year 1998 Reprint).



## INSCRIPTIONS OF SADASIVARAYA'S TIME

- 9 .....திருக்கைவழக்கத்துக்கு [பணம் ௬]...சங்கிறமத்துநாள் திருமஞ்ச-  
னத்துக்கு.....நெண்ணை சந்தனம் பலம் ௧ ஆசெய்யும் திருமஞ்சன-  
படி திருப்பொனகம் ௧ பூலாதிக்க அடைக்காய் ௩ இலை உா  
சந்தனம் ௩ [௨] கனபத்துக்கு சந்தனம் பலம் [௧] மெதித்த  
[சாத்துப்படி பலம் ௬].....
- 10 திருப்பொனகம் ௩ க்கு பருப்புஅமுது.....அப்பபடி ௨.....வடைப்படி ௨  
[அவல்ஆ ௬ மாக்கால்] பொரி ௬ மாக்கால் தெங்காய் ௩.....
- 11 சக்கரைஅமுது விசை [௬] பூலாதிக்க சந்தனம் பலம் ௧ அடைக்காய்-  
அமுது ௩ இலைஅமுது உா க்கும் பணம் ௨<sup>௧</sup> திருமுன்காணிக்கை  
பணம் ௧ சபையார் பணம் ௨ கைக்கொளர் பணம் ௧.....மண்டபம்  
விதானிக்க கைக்கொளர் [பணம் ௨].....
- 12 னாறுக்கும்.....உயிரு ௧ ம்.....அலகு கூடை ௩ய் க்கு பணம் [௧]  
திருவெங்கடமுடையான் கொவிந்தாசன் சன்னதியில் திருமஞ்சன-  
காலவெளை கட்டளையில் சதாசிவராமஹாராயற்கும் சிங்கராஜா-  
வுக்கும்
- 13 புனதீமாக பொட்டிலபாடித் திம்மராஜா கட்டளையிட்ட பணம் ௩ய்.....  
அருணப்பாடு இட்டு திருவெங்கடமுடையான் ஸஹிதியில் வெளிக்கும்  
வடமாமலையன் குமரர் வெங்கடத்துறைவார்]-
- 14 க்கு மாதம் ௧ க்கு சிவீதம் பணம் ௬ [ஆக ௩௦ ௧ க்கு செகைபொன்  
௭ பணம் ௨].....திருப்பதியில் மொவிந்தப்பெருமாள் சன்னதியில்  
செலிக்கும்.....திருவெங்கட[யன்] குமரன் அனந்தய்யங்கார்க்கு  
[மாதம் ௧ க்கு சிவீதம் பணம் ௪].....இதவும் திருப்பதியில் தின-  
வழி திருமஞ்சனம்.....
- 15 வரக்கடவராகவும்.....[ஆசெய்தருளின பூலாதித்தில].....திருவெங்கட-  
மஹாத்ம் செலிக்கும் [வெங்கடத்துறைவார்] பெறக்கடவராகவும்.....
- 16 தாகவும் அமுதுசெய்தருளின பூலாதித்திலும்.....பண்ணியாரத்திலும்  
கிட்டவன் விழுக்காடு முதலான.....திருநத்தவனத்திலெ.....திரு-  
வெங்கட[முடையான்].....
- 17 பாதியும் நிற்வாகத்திலெ பாதியும் பெறக்கடவொமாகவும் தினவழி திரு-  
மஞ்சனகாலவெளையில் அமுதுசெய்தருளும்.....[கணக்கில்] கிட்டவன்  
னாலென்றும் திருவெங்கடமகாத்ம் செலிக்கும் அனந்தய்யன்  
பெறக்கடவராகவும்.....நின்றது பூர்வத்தில் சந்திஅடைப்பிலெ பெறக்-  
கடவொம்ஆகவும் [இப்படிக்கு]
- 18 [தம்மிட சந்தானபரம்பரை சனாதித்தவரை நடக்கக்கடவதாகவும்] இப்-  
படிக்கு ஸ்ரீவெணுவர்கள் பணியால் கொயில்கணக்கு திருநின்ற-  
ணமுடையான் எழுத்து இவை ஸ்ரீவெணுவ[ரகெஷ ௨]

1. Tirumala Tirupati Devasthanams, Inscriptions Vol. V - 29, Inscriptions of Sadasivarahya's Time (From 1541 A.D. to 1574 A.D.) Edited by V. Vijayaraghavacharya, page no. 77, T.T.D. Publications, year 1998 Reprint.



## INSCRIPTIONS OF SADASIVARAYA'S TIME

- 1 paṇam for dāsanambimār (Śattāda Śrīvaishṇavas),
- 6 paṇam for flowers for the decoration of the maṇṭapam,
- 1 paṇam for ṣippiyar (artisan).....
- 6 paṇam for tirukkai-vaḷakkam..... ;
- 1 uḷakku of gingelly oil and 1 palam of chandanam for tirumañjanam to be conducted for Śrī Gōvindarājan on the day of Makara-Saṅkramam, 1 tiruppōnakam to be offered as tirumañjana-paḍi; 100 areca-nuts, 200 betels and 1 palam of chandanam, 6 palam of chandanam for kaḷabham decoration, 6 palam of chandanam.....for 5 tiruppōnakam.....2 appa-paḍi .....2 vaḍai-paḍi, 6 marakkāl of flattened rice, 6 marakkāl of parched rice, 100 cocoanuts.....and 6 viṣai of sugar ; 2 paṇam for 100 areca-nuts, 200 betels and 1 palam of chandanam for distribution during Āsthānam (Darbar) ; 1 paṇam for tirumun-kūṇikkai, 2 paṇam for Sabhaiyār (temple-councillors), 1 paṇam for kaikkōlar, 2 paṇam for kaikkōlar for decorating the maṇṭapam,.....and 1 paṇam for 50 baskets; 50 paṇam is the capital for conducting the daily tirumañjanam (holy bath), instituted by Poḷlapāḍi Timmarāja, for the merit of Sadāsivārāya Mahārāyar and Śrīraṅgarāja for Tiruvēkaṭamuḍaiyān at Tirumalai and Śrī Gōvindarājan in Tirupati ;
- 6 paṇam to be paid every month to Vēkaṭattuṇaiyār, son of Vaḍamāmalai Ayyan for the recital of Tiruvēkaṭa-Māhātmyam in the divine presence of Śrī Vēkaṭa ; at this rate 7 rēkhai-pon and 2 paṇam to be paid yearly as his jīvitam (salary) from the temple-treasury ;
- 4 paṇam to be paid every month to Anantayyaṅgār, son of Tiruvēkaṭayyan.....for the recital of Tiruvēkaṭa-Māhātmyam in the divine presence of Śrī Gōvindarājan in Tirupati ;... ..

15-18. Out of the preparations offered.....shall be delivered to Vēkaṭattuṇaiyār who is engaged in reading the Tiruvēkaṭa-Māhātmyam..... the donor's quarter share of the prasādam and paṇyāram shall receive..... in flower garden.....Tiruvēkaṭamuḍaiyān.....the first half of the prasādam shall be delivered to the 12 nirvāham of the Sthānattār and.....the quarter share of the prasādam offered during tirumañjanam daily shall be delivered to Anantayyan who reads the above-said Māhātmyam.....the balance of the prasādam shall be reserved for distribution during early aḍaiṇṇu.

In this manner this arrangement shall continue to be in force throughout the succession of your descendants till the lasting of the moon and the sun.

This record of charity is composed by the temple-accountant, Tiru-ninga-ūr-uḍaiyān under the orders of the Śrīvaishṇavas. May this the Śrīvaishṇavas protect !

1. Tirumala Tirupati Devasthanams, Inscriptions Vol. V - 29 Inscriptions of Sadasivarahya's Time (From 1541 A.D. to 1574 A.D.) Edited by V. Vijayaraghavacharya, page no. 79 ; T.T.D. Publications, year 1998 Reprint.

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திருநிதி எழுந்தருள கொடி குடை பந்தம் காண்கிளக்கு பிடிக்கிற  
கலி ரெகைபொன் க எண்ணிடா க க்கு ரெகைபொன் க ஆக  
னான் க க்கு ரெகைபொன் க ஆக னான் னு க்கு ரெகைபொன்  
கயிடு சாத்தியருள பண்ணிச்செம்பு னு க்கு ரெகைபொன் [நு]  
தண்ணிரமுது மெறித்த கஸ்தூரி தூக்கம் க திருமுகமண்டலத்துக்கு  
கற்பூரம் தூ<sup>1</sup> செஷா<sup>2</sup>.

9 ப்ரதிமைக்கு<sup>3</sup> தெஷணைக்கு<sup>4</sup> சிபரம் அனுரம்<sup>5</sup> பணம் உ அங்குரா[ற்பண]த்-  
துக்கு செ[ஷ]ப்ரதிமைக்கு பணம் ச<sup>6</sup> புணதிகதெஷணை பணம் உ  
புல்லுசமுதை பணம் ச [மயிரிறகு] பணம் ச மெத்தைக்கு பணம்  
ச சற்கெத்தம்<sup>7</sup> பணம் க வெண்பட்டு பச்சைவடம் க க்கு  
ரெகைபொன் உ பணம் உ ஆசாரியஅலங்காரத்துக்கு பஞ்சாங்க-  
பூஷணத்துக்கு ரெகைபொன் உ பணம் உ<sup>8</sup> ரித்துக்கள் பெர் அ க்கு  
அலங்காரத்துக்கு ரெகைபொன் எ பணம் னு திருக்காப்பினாணுக்கு  
ரெகைபொன் உ பணம் உ<sup>9</sup> எயாதிப்பதிமை அ க்கு ரெகைபொன்  
உ பணம் ச<sup>10</sup> ஸ்ரீமப்திமை க க்கு பணம் அ கெருடப்திமை  
க க்கு பணம் அ.....

10 அரிதப்திமை<sup>10</sup> க க்கு பணம் அ வருணப்திமை அ க்கு ரெகைபொன்  
க பணம் அ நலகிறகப்திமை க ம் தகூத்தப்திமை க ஆக  
ப்திமை ய க்கு ரெகைபொன் க பணம் [அ] ஆசாரியர் தெஷணை  
ரெகைபொன் க ரித்துக்கள்<sup>11</sup> பெர் அ க்கு தெஷணை ரெகைபொன்  
எ பணம் ஏ<sup>12</sup> திற்வதெரிசந்தத்துக்கு<sup>13</sup> மொபினுதத்துக்கு ரெகை-  
பொன் உ கும்பஜபுத்துக்கு பெர் ச க்கு ரெகைபொன் க பணம் உ  
நெல்லு [ச வட்டிக்கு] ரெகைபொன் க பணம் உ<sup>14</sup> அமுதபடி-  
<sup>15</sup>பு க 4 ரு ரெகைபொன் உ பணம் அ எள்ளு உ மரக்கா-  
லுக்கு ரெகைபொன் க பணம் னு.....க க்கு பணம் னு செலை  
கயிக க்கு ரெகைபொன் னு பணம் ச பாகை.....அடைக்காய்அமுது  
கா க்கு பணம் உ இலையமுது

11 தூஉ க்கு பணம் உ ஆக நம்பிமார் பெறும் வகை ரெகைபொன் கயிக  
வெதபுராணத்துக்கு ரெகைபொன் க பணம் னு திருவாய்மொழிக்கு

- |                                |                                       |
|--------------------------------|---------------------------------------|
| 1. Read தூக்கம் = Papa-weight. | 8. Read ஜயாதிப்பதிமை.                 |
| 2. Read பேரஷாதிப்பதிமைக்கு.    | 9. Read ஸ்ரீமப்திமை.                  |
| 3. Read திஷணைக்கு.             | 10. Read ஸ்ரீதப்திமை.                 |
| 4. Read ஸுதாமலம்.              | 11. Read திக்குகள்.                   |
| 5. Read வுணாசுதாஷணை.           | 12. Read புலவடிபு-நத்துக்கும்.        |
| 6. Read ஸ்வபுலபு.              | 13. Read மொலிதாடித்துக்கும்.          |
| 7. Read திக்குகள்.             | 14. Read ஐந்துவட்டி-ஒரு-மரக்காலுக்கு. |

1. Tirumala Tirupati Devasthanams, Inscriptions Vol. V - 51, Inscriptions of Sadasivarahya's Time (From 1541 A.D. to 1574 A.D.) Edited by V. Vijayaraghavacharya, page no. 122, T.T.D. Publications, year 1998 Reprint.

## INSCRIPTIONS OF SADASIVARAYA'S TIME

பணம் உ திருவேங்கடமஹத்மம்<sup>1</sup> படிக்கிற அந்தயன் வெங்கடத்-  
தறைவார் பணம் ச முகுந்தம்<sup>2</sup> இடுவிற யிபூணி<sup>3</sup> அப்பனுக்கு பணம்  
க ஆக பல்லவொற்சுவதிருநாள் க க்கு னான் டு க்கு செலவு  
செகைபெரன் [சாகயஉ] ஆக நிறைப்படிக்கு<sup>4</sup> நான் நடாகயிடு க்கு  
செகைபெரன் றுளடி ஆக சிலவு செகைபெரன் து இந்தப் பெரன்  
ஆயிரத்தாக்கும் விட்ட நின்றைநாட்டில் சிர்மையில் பாலமங்கலம்  
கிரமம் க க்கு செகைபெரன் றுள பரணார் கிரமம் க க்கு செகை  
பெரன் உளடுய

- 12 பாடையச்சிர்மையில் வெணகத்துர் கிரமம் க க்கு செகை உளடுய ஆக  
கிரமம் க க்கு செகைபெரன் து இந்த கிரமம் க க்கு செகை  
பெரன் து இது வினைந்த முதல் கொண்டு இந்த வகை எல்லாம்  
புரிபண்டரத்திலே விட்டுப்பொதக்கடவநாகவும் அமுதுசெய்தருளின  
புலாநதம் பண்ணியாரம் விட்டவர் விழுக்காடு னனிலொன்றில் தம்-  
மிட ஆசாரியர் கத்தாடை ஸாவனாசாரியர் குமாரர் சிங்காசாரியரே  
பெறக்கடவராகவும் நின்றது பூற்றத்தில் அடைப்பிலே பெறக்-  
கடவொ-
- 13 மாகவும் இப்படிக்கு தம்மிட சந்தாநபாம்பரை சந்திருநிதீவரை நடக்கக்-  
கடவதாகவும் இப்படிக்கு புரிவையிவர்கள் பணியால் கொயில்கணக்கு  
திருநின்றைருடையான் எழுத்து இவெ வெ ஸ்ரீவெஷ்வரசெஷ்  
உ ஸ்ரீ

### Translation

1-2. May it be prosperous, Hail! This is the śilāśśanam issued by the Sthānattār (trustees) of Tirumalai temple in favour of Śrīman Mahā-maṇḍalāśvara Viṭṭhalāśvara Mahārāja, son of Āravīṭi Bukkarāja Rāmarāja Timmarājayyan of Ātraya-gōtra and Āpastamba-sūtra, on Sunday,<sup>5</sup> combined with the star Rohiṇi, being the 12th solar day of the dark fortnight of the Karkaṭaka (Āṭi) month in the year Viśvāvasu, current with the Śālivāhana śaka year 1467 while Śrīman Mahārājādhirāja Rājaparamēśvara Śrī Virapratāpa Śrī Vira Sadāśivarāya Mahārāyar was ruling the kingdom, to wit,

2-12. since you have granted three villages, viz.,

- (1) Pālamaṅgalam situated in Nīṅṅai-nāḍu-śīrmai yielding an annual income of 500 rekhai-pon (gold-coins),
- (2) Paraiyūr yielding an annual income of 250 rekhai-pon and
- (3) Vēṇakattūr situated in Pāḷaiyam-śīrmai, yielding an annual income of 250 rekhai-pon,

1. Read திருவேங்கட-ஸாமாந்தியம்.

3. Read ஸுண்ணி.

2. Read ஸுமந்த-ஹம்.

4. Read ஸித்திபடிக்கு.

NOTE 5 :- 5th July 1545 A.D. is the equivalent English date.

1. Tirumala Tirupati Devasthanams, Inscriptions Vol. V - 51, Inscriptions of Sadasivarahya's Time (From 1541 A.D. to 1574 A.D.) Edited by V. Vijayaraghavacharya, page no. 123 (T.T.D. Publications, year 1998 Reprint.



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(artisan), 1 paṇam for fibre, 1 paṇam for the Sabhaiyār (temple-councillors) as tirumun-kāṇikkai (cash-offering), 2 paṇam for Vaishṇavakāri, 1 paṇam for tirumaḍivaḷam, 1 paṇam for Anusandhānam, 1 paṇam for the Kaṭṭāṇippān (supervisor), 6 rēkhai-pon for the 12 nirvāham of the Sthānattār, 2 rēkhai-pon and 2 paṇam for the 4½ vagai (officials), 3 paṇam for the tiruppaṇippillai (temple-repairers), 1 paṇam for Viṇṇappam-ēyvar, 7 paṇam for the Tēvaiyāl (temple-cooks), 7 paṇam for the Śiṅgamuḡai (fuel suppliers), 3 paṇam for potters, 1 rēkhai-pon for the bearers of flags, umbrellas and torches during the procession through the streets, 6 rēkhai-pon for 3 jars of oil for torches; at this rate 7 rēkhai-pon per day; altogether 35 rēkhai-pon for these 5 days; 5 rēkhai-pon for 5 rose-water vessels, 1 paṇa-weight of pure musk and 1 paṇa-weight of refined camphor;

the following is a list of dakṣiṇā (presents) for Śeṣha and other images :—

2 paṇam for blessings, 4 paṇam for Śeṣha images to be worshipped on the day of āṅkurāṇṇam, 2 paṇam for puṇyāha-vāchanam, 4 paṇam for sacred grass and fuel, 4 paṇam for peacock feathers, 4 paṇam for cushion, 1 paṇam for sarvagandham, 2 rēkhai-pon and 2 paṇam for silks and garlands, 2 rēkhai-pon and 2 paṇam for the pañcāṅga-bhūṣaṇam, (ornaments) for the temple-priests, 7 rēkhai-pon and 5 paṇam as presents for 8 persons engaged as priests, 2 rēkhai-pon and 2 paṇam for tirukkāppu-nāṇ (thread for wrist), 2 rēkhai-pon and 4 paṇam for 8 images of Jayāti, 8 paṇam for 1 image of Brahmā, 8 paṇam for 1 image of Garuḍa,.....8 paṇam for 1 image of Harita, 1 rēkhai-pon and 8 paṇam for 8 images of Varuṇa, 1 rēkhai-pon and 8 paṇam for 9 images of planates and 1 image of Star, 6 rēkhai-pon for priests as dakṣiṇā, 7 rēkhai-pon and 7½ paṇam as presents for 8 Ṛitvik (high priests), 2 rēkhai-pon for dhruva-darśanam and gōpīnadam, 1 rēkhai-pon and 2 paṇam for 4 persons for the recitation of Kumbha-japam, 1 rēkhai-pon and 2½ paṇam for 4 vaṭṭi of paddy, 2 rēkhai-pon and 8 paṇam for 5 vaṭṭi and 1 marakkāl of rice, 1 rēkhai-pon and 5 paṇam for 2 marakkāl of sesame, 5 paṇam for 1.....5 rēkhai-pon and 4 paṇam for 36 clothes,.....for ball of thread, 2 paṇam for 600 areca-nuts and 2 paṇam for 1200 betels; altogether 61 rēkhai-pon shall be paid to the Nambimār (Archakas or temple-priests), 1 rēkhai-pon and 5 paṇam for the recitation of the Vēdas, 2 paṇam for the recitation of Tiruvāymoḷi, 4 paṇam for Anantayyan Vēkaṣattuḡaivār for reading the Tiruvēkaṣa-Māhātmyam and 1 paṇam for Yīyuppi Appan for fixing the mubartam; thus in total 492 rēkhai-pon for the several items of expenditure (as detailed-above) for conducting the Pallavōtsavam festival as your ubhaiyam; altogether 1000 rēkhai-

1. Tirumala Tirupati Devasthanams, Inscriptions Vol. V - 51, Inscriptions of Sadasivarahya's Time (From 1541 A.D. to 1574 A.D.) Edited by V. Vijayaraghavacharya, page no. 126 (T.T.D. Publications, year 1998 Reprint).

No. 53.

(No. 360—G. T.)

[On the west wall of the second prākāra of Śrī Gōvindarājāsṡmī Temple in Tirupati.]

**Text**

1 உ ஸாஹஸு ஸ்ஷி ஸ்ரீநுஹாராஜாஜிராஜ ராஜவரஸௌர ஸ்ரீ-  
விரவாதாவ ஸ்ரீவிர ஸதாசிவதேவஹாராயர் ப்ருதுவிராஜதீம்  
பண்ணிஅருளாநின்ற ஸகாஷ்டி துசாகுயௌ நுமெல் செல்லாநின்ற  
விஸாவஸுஸம்வசிஅரத்து கற்கடகனயற்று வுலவ-வகூத்து சத்த-  
மியும் புதவாரமும் பெற்ற சித்திரைநகூத்துனாள் திருமலையில்  
ஸூனத்தாரொடூ சதாசிவதேவஹாராயற்கும் ராமராஜய்யனுக்கும்  
புண்ணியமாக ஸ்ரீபண்டா.....ராஜயன் புதீர் திம்மராஜய்யனுக்கு  
சிலாஸாஸதீம் பண்ணிக்குடுத்தபடி தம்மிட உபயமாக.....திருவெங்-  
கடமுடையான் னாள்வழி அமுதுசெய்தருளும் திருப்பொனகம் [உய]  
[கொடைதிருனாள் உய ல்] அமுதுசெய்தருளும் திருப்பொனகம் [உய]  
.....அதிரசப்படி க.....அமுதுசெய்தருளும்.....அழகப்பிரானார் திரு-  
மஞ்சநகாலத்துக்கு திம்மராஜா

2 கட்டளையிட்ட திருவெங்கடமஹாஜீம் கெட்டருளிடுப்பொடெல தினவழி  
அமுதுசெய்தருளும் பிளவு றுய இலேஜூ ஈ சந்தணம் பலம் க  
வினேகற்பூம் பணவிடை உ<sup>1</sup> ராஜி அழ[க\*]ப்பிரானார் திருப்ப[ள்\*]ளி-  
அறையிற் திருமஞ்சத்துச் சுறுளுக்கு பிளவு றுய இலேஜூ ஈ சந்த-  
ணம் பலம் க வினேய்கற்பூம் பு வி<sup>1</sup> உ<sup>1</sup> சித்திஒதநஅவசாம் அமுது-

1. Read பணவிடை = papa-weight.

1 Tirumala Tirupati Devasthanams, Inscriptions Vol. V - 53, Inscriptions of Sadasivarahya's Time (From 1541 A.D. to 1574 A.D.) Edited by V. Vijayaraghavacharya, page no. 128 (T.T.D. Publications, year 1998 Reprint.

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produce raised thereby, the following supply of articles shall be made from the temple-store as detailed below :—

- 4 tiruppōnakam to be offered to Śrī Vākaṭṭēśa daily in your name,
- 20 tiruppōnakam to be presented on the 20 days of Summer festival,.....
- 1 atirasa-paḍi to be presented.. .....50 areca-nuts, 100 betels, 1 palam of chandanam and 2½ paṇa-weight of refined-camphor to Śrī Vākaṭṭēśa after hearing the recital of Vākaṭṭāchala-Māhātmyam—a function instituted by Timmarāḷā—during Aḷagappirānār-tirumaṇjanam in Tirumalai temple every day in the morning; and 50 areca-nuts, 100 betels, 1 palam of chandanam and 2½ paṇa-weight of refined camphor to be presented at night while in bed-chamber,
- 1 tiruppōnakam, 50 areca-nuts, 100 betels and 2½ paṇa-weight of refined camphor to be offered to Periya-Perumāḷ (Śrī Vākaṭṭēśa) after dadhyōdana-avasaram,
- .....to be presented to Achyuta-Perumāḷ enshrined in Tirupati,
- .....for areca-nuts and betels.....
- 1 dadhyōdanam in the name of.....5 tiruppōnakam in the name of Sabhaiyār (temple-councillors),.....thus in total 1,460 daily tiruvōlakka-tiruppōnakam, 365 atirasa-paḍi, 365 palam of chandanam, 91,250 areca-nuts 1,82,500 betels, and 912½ units of refined camphor;
- 20 paruppuviyal (modern vaḍai-paruppu), 20 palam of chandanam, 1000 areca-nuts and 2000 betels to be offered to Tirukkoḍi-Ālvān (Flag Garuḍa) while mounting to the top of the flag-staff during 10 Brahmōtsavam, celebrated at Tirumalai and
- 20 paruppuviyal, 20 palam of chandanam, 1000 areca-nuts and 200 betels to be presented to Flag-Garuḍa while descending the flag-staff, during the same Brahmōtsavam at Tirumalai;
- .....to be offered to Malaikuniyaninṅa-Perumāḷ and Nāchchimar ..... thus in total 18,250 areca-nuts, 36,500 betels, 912½ paṇa-weight of refined camphor;
- 30 nāyaka taḷigai to be offered to Śrī Vākaṭṭēśa on the 30 days of Mārgaḷi month as Dhanurmāsa-pūjā,
- 4 dadhyōdana-taḷigai to be offered to Śrī Gōvindarājan daily,
- 1 atirasa-paḍi to be presented to Śrī Gōvindarājan during Ardha-jāmam worship,
- 1 iḍḍali-paḍi, 1 mōrkūn (pot of butter-milk) and 1 pañchāṃṇita vaṭṭil in the name of Kṛishṇarāya Mahārāya during tirumaṇjanam,

1. Tirumala Tirupati Devasthanams, Inscriptions Vol. V - 53, Inscriptions of Sadasivarahya's Time (From 1541 A.D. to 1574 A.D.) Edited by V. Vijayaraghavacharya, page no. 134; T.T.D. Publications, year 1998 Reprint.



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உரு ௨ திருநாள் திருமஞ்சநம் <sup>1</sup>நெ ன் ஸே சந்தனம் பலம் உ  
களபம் பலம் ௫ கலாதி தூக்கம் வ கற்பூரம் தூக்கம் வ பன்னிர்-  
செம்பு க <sup>2</sup>ஓமத்துக்கு நெயி உ பாயச்ச்சரு க அமுதுசெய்தருளும்  
திருமஞ்சநப்படி திருப்பொனகம் ச

10 தனிகை திருப்பொனகம் உய சிலிகைப்படி திருப்பொனகம் ய திருக்-  
கனுமடை க அப்பபடி க சந்தனம் பலம் ௫ அடைக்காயமுது  
உருய இலையமுது ௫ மலைநிலநின்றபெருமான் ஆணைம்பிரானிலும்  
ஞ்சிமார் திருப்பல்லக்கிலும் திருவிதி எழுத்தருளி மிண்டு அமுது-  
செய்தருளும் பட்டணம் தொசை பருப்பியல் உ னன் ௫ க்கு  
திருக்கைவழக்கம் தானத்தார் நிறவாகம் யெ க்கு <sup>3</sup>எ ச பணம்  
அ ௨ வகை ச <sup>4</sup> க்கு <sup>5</sup>எ க பணம் ௩ <sup>6</sup> திருப்பதியார் திருமடி-  
வளம் பணம் உ வைவிலகாரி பணம் உ சபையார் <sup>7</sup>மெனயம் பணம்  
க ௨ திருமுற்காணிக்கை <sup>8</sup>எ க பணம் ௫ ஆக <sup>9</sup>எ அ பணம் க <sup>10</sup>  
நம்பிமார் திருப்பரிவட்டம் சாத்த பணம் உ அனுசந்தானம் பணம்  
உ கங்காணிப்பான் பணம் உ தெவையான் பணம் க.....

11 ...[விண்ண]ப்பஞ்செய்வார் பணம் க <sup>1</sup>[சகல]ஓமத்துக்கு <sup>2</sup>திவ்வாகம்  
[யெ க்கு] பணம் ௩ <sup>3</sup>திருவெங்கடமாரூரம் படிக்கிற அனந்த-  
[அ]யங்கார் வெங்கடத்துறைவார் பணம் க திருக்கல்லியாணத்துக்கு  
திருமாமணிமண்டபம் விதானிக்கவும் கைக்கொளர் பணம் ௩ சிப்பியர்  
பணம் க <sup>4</sup> ஓர் ஓல் பணம் க னுலு விதியிலும் னுலு டமக்கம்  
கொடி பிடிக்க திருப்பணிப்பிள்ளைக்கு <sup>5</sup>எ க பணம் உ கைக்கொளர்  
பணம் உ சிப்பியர் பணம் க ஓர் ஓல் பணம் <sup>6</sup> ஓன் ௫ க்கு  
மண்டபத்துக்கு திருப்பளித்தாமத்துக்கு ரெகைப்பொன் க திருக்-  
கல்லியாணம் [பொரிக்கு] பணம் ௫ உஞ்சல் மண்டபத்தடி திரு-  
மெழுகு சாத்தவும் <sup>7</sup>மூக்கிடவும் பணம் க னுச்சியார்திருமொழி  
பணம் க சிங்கமுறை பணம் உ குசவற்கு பணம் க <sup>8</sup>மெகறைசுரு-  
பம் பணம் க திருமங்கலியத்துக்கு [பெருமானும்] னுச்சிமாரும் உஞ்சலில்  
[எழுத்தருளும்பொது]

12 தெசுடினை [ரெகைப்பொன் உ].....<sup>1</sup>புரீபண்டா[ரத்துக்கு] வருமலை.....  
பணம் க <sup>2</sup>முரும்தம் இடுகிற <sup>3</sup>யியுணி அப்பயனுக்கு பணம் க னுள்  
௫ க்கு பந்தம் பிடிக்கிற கூலி ரெகைப்பொன் ௫ னுள் ௫ க்கு திரு-  
விதிபத்தத்துக்கு <sup>4</sup>நெனை ௫ <sup>5</sup>பு யெ 4 க்கு [ரெகைப்பொன் ௬]

1. Read செல்லெண்ணை-உழக்கு-ஆழாக்கு.
2. Read ஹோமத்துக்கு.
3. Read மெனயம்=மெல்லாயகம்.
4. Read ஸாலைநாடத்துக்கு.
5. Read திவ்வாகம்.
6. Read திருவெங்கடமாரூரம்.
7. Read மூக்கிடவும்=கோலமிடவும்.

8. Read மேகரவருபம்.
9. Read துசுடினை.
10. Read ஓமமூத-உம்.
11. Read யியுணி=யுண்ணி.
12. Read செல்லெண்ணை.
13. Read ஐந்தாண்டி-பதினைந்து யச-  
காலத்துக்கு.

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rose-water vessel; 1 nāli of ghee and 1 pot of pāyasa-charu-prasādam for hōmam;

- 4 tirumañjana-paḍi tiruppōnakam, 20 taḷigai tiruppōnakam, 10 tiruchchivikai-paḍi tiruppōnakam, 1 tirukkaṇṇāmaḍai, and 1 appa-paḍi to be offered along with 5 palam of chandanam, 250 areca-nuts, and 500 betels for distribution; 2 palam of chandanam, 100 areca-nuts, and 200 betels to be distributed among the Sumāgalis (married women);

- 2 paṭṭaṇam-ḍōḍai paruppuviyal-paḍi to be offered after the night-procession while Śrī Malaikuniyaninga-Perumāḷ on Hamsa-vāhanam and His two consorts in palanquin seated on the 4th day of the Marriage festival;

[E. List of articles for the fifth day of Marriage festival]:—

- 1 uḷakku and 1 āḷakku of oil and 2 palam of chandanam for tirumañjanam to be conducted on the 5th day of the festival, 5 palam of chandanam for kaḷabham decoration, ½ paṇa-weight of musk, ½ paṇa-weight of refined camphor and ½ rose-water vessel; 1 nāli of ghee and 1 pot of pāyasa-charu for hōmam;

- 4 tirumañjana-paḍi tiruppōnakam, 20 taḷigai-tiruppōnakam, 10 palanquin-paḍi-tiruppōnakam, 1 tirukkaṇṇāmaḍai, and 1 appa-paḍi to be offered along with 5 palam of chandanam, 250 areca-nuts and 500 betels;

- 2 paṭṭaṇam-ḍōḍai paruppuviyal-paḍi to be offered after the night-procession while Śrī Malaikuniyaninga-Perumāḷ on Ānainambirān (elephant vehicle) and His two consorts in palanquin seated on the 5th day of Marriage festival;

[F. List of Sundry expenses for the Marriage festival]:—

- 4 rēkhai-pon and 8 paṇam to be paid to the 12 nirvāham (management) of the Sthānattār (temple trustees) and 1 rēkhai-pon and 3½ paṇam to the 4½ vagai (officials of the trustees) during these 5 days of Marriage festival, 2 paṇam for tirumaḍi-vaḷam services rendered by the residents of Tirupati, 2 paṇam for Vaiṣṇavakāri, 1 paṇam for Mēlnāyakam (superintendent of the Sthānattār) and 1 rēkhai-pon and 5 paṇam for tirumun-kāpikkai (cash-offering); altogether 8 rēkhai-pon and 1½ paṇam; 2 paṇam to Nambimār (Archakas or temple priests) for Parivaṭṭa-samarpaḍai, 2 paṇam for Anusandhānam, 2 paṇam for Kaṇḍāṇippān, 1 paṇam for Tēvaiyāḷ (temple cooks),.....1 paṇam for Viṇṇappam-ḱeyvār, 6 paṇam to the 12 nirvāham of the Sthānattār for conducted Sabasra-nāmārchana (worship with 1000 appellations of God), 1 paṇam to Vēṅkaṭattuḱaivār, son of Anantayyaḱgār, engaged in reading Tiruveṅkata-Māhātmyam, 3 paṇam for the kaikoḷar (temple servants) for the decoration of Tirumāmaṇi-maṇṭapam (where the Marriage festival takes place) 1½ paṇam for Siṇṇiyar (artisan), 1 paṇam for fibre, 1 rēkhai-

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1. Tirumala Tirupati Devasthanams, Inscriptions Vol. V - 71, Inscriptions of Sadasivarahya's Time (From 1541 A.D. to 1574 A.D.) Edited by V. Vijayaraghavacharya, page no. 188 ;T.T.D. Publications, year 1998 Reprint.



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அறக்கு சந்தனம் பலம் க அடைக்காய் அமுது கா இலையமுது  
கா திருநத்தாவிலக்கு 1௫௭ முன்னுழிக்கு பணம் ஆறெழுக்கால்  
சாத்தமுறை[சான்] பெரியபெருமான் அமுதுசெய்தருளும் திருப்-  
பாவாடை க க்கு திருப்பொனகம் உா க்கு ரெகைபொன் மக  
பெரியபுலகதனிகை க க்கு ராசாந்திருப்பொனகம் உயிச க்கு  
ரெகைபொன் [உ பணம் ச] வகைப்படி அப்பபடி க அநிசப்-  
படி க வடைபடி க கொடிபடி க இட்டி க சகிப்படி க ஆகப்-  
படி க க்கு ரெகைபொன் ச அவய் அமுது ம மாக்காலுக்கு ரெகை-  
பொன் க பெரிய அமுது பத்தி மாக்காலுக்கு பணம் எ ௧ பயறு க  
மாக்காலுக்கு பணம் க கடலை க மாக்காலுக்கு பணம் க என்-  
பருப்பு க மாக்காலுக்கு பணம் க மணிப்பருப்பு க மாக்காலுக்கு  
பணம் க மெல்படைக்க பஞ்சதாசை விசை க க்கு பணம் உ தயிர்  
சட்டி ௩ க்கு பணம் ௩ வெண்ணை க மாக்காலுக்கு பணம் ச  
பாங்குமும்பு க மாக்காலுக்கு பணம் ச மொச்சுக் ௩ க்கு பணம் ௩  
கறி அமுது மெல்வெச்சம் ரெகைபொன் க பணம் ௫ பஞ்சுமொச்சு  
வெல்லம் விசை ௩ க்கு பணம் [௩] பாணககக் ௩ க்கு பணம்  
[ச ௧] கருப்பு இய க்கு பணம் க வாழைப்பழம் ௫௫ க்கு பணம்  
க தெங்காயி உயி க்கு பணம் க திறலிசுதிக்க சந்நம் பலம் உயி  
க்கு பணம் ச ஆக ஆக உா ம் பிளவு ௩ க்கும் பணம் க இலையு  
கா க்கு பணம் க விளையகற்பூரம் ௫௩ ௧ க்கு பணம் க உலக-  
முண்டான் திருநத்தவகவாசலில் அமுதுசெய்தருளும்

5 வடைப்படி ௩ க்கு ரெகைபொன் உ பணம் க குமாநாதத்தய்யங்கார்  
மண்டபத்தில் அநிசப்படி ௩ க்கு ரெகைபொன் உ பணம் ச  
உடையவர் சந்தியில் இட்டிப்படி ௩ க்கு ரெகைபொன் க  
பணம் அ பத்தத்துக்கு வெவெண்ணை மீடா ச க்கு ரெகைபொன் உ  
பணம் அ தாத்தார் திறவாகம் மஉ க்கு [ரெகைபொன் உ பணம்  
ச] பூவியிலையகாரி பணம் உ 'மெனையம் பணம் உ கம்பமார்  
பணம் உ அதுசந்தானம் பணம் உ கங்காணிப்பான் பணம் [உ]  
கிண்ணப்பஞ்செய்வார் பணம் க சபையார் திருச்சைக்கும் சாத்த-  
முறைநான் வைகுண்டயிமானத்துக்கும் ரெகைபொன் க பச்சடி-  
காரன் பணம் க லகதமுமாற்ச்சினை பணம் ௩ தெவை பணம் அ  
சிங்கமுறை பணம் [க] பணிமுறை பணம் க மெகறைசுருபம் ரெகை-  
பொன் க ரும்பாசுருபம் பணம் ௩ மண்டபகொத்தர் பணம் க  
திருவெவ்வடமலை திருமந்தையன்\* வெங்கடத்துறைவர் பணம் உ

1. Read ரெவெண்ணை.
2. Read திவ்யாசனம்.
3. Read பூவியிலையகாரி.
4. Read மெனையம் = மெனையாகம்.

5. Read லகதமுமாற்ச்சினை.
6. Read மேகறை-வூருபம்.
7. Read திருவெவ்வடமலை திருமந்தையன்—  
சுந்தையன்.

1. Tirumala Tirupati Devasthanams, Inscriptions Vol. V - 92, Inscriptions of Sadasivarahya's Time (From 1541 A.D. to 1574 A.D.) Edited by V. Vijayaraghavacharya, page no. 252, T.T.D. Publications, year 1998 Reprint.

## INSCRIPTIONS OF SADASIVARAYA'S TIME

(காணது) 'கொவுந்தராசன் பிறகெ ஸ்ரீபாஷ்டிகாறரை இரண்டு பொழுதும் எழுந்தருளப்பண்ண னான் யெ க்ரு ரெகைபொன் க பணம் அ திர்த்தவாரிக்கு எழுந்தருளப்பண்ண பணம் உ ஆக கைக்கொளர் பெறும் ரெகைபொன் யெ பணம் நு சிப்பியர் பஸமண்டபத்துக்கும் விதானிக்க பணம் ஓ திருத்தெர் நு க்ரு ரெகைபொன் க பணம் ஓ ஆக ரெகைபொன் உ தாலுமப்பிமார் தெர் நு க்ரு 'முகம் பத்தல் பூக்கொளில் வைகுண்டமீமான்ம் லக்ஷ்மீதேவி மண்டபம் திர்த்தவாரி விடாயாற்றி தூக்கனுக்கும் வாக் சுத்தவாளுக்கும் ரெகைபொன் உ பணம் ச ம் திருப்பளித்தாமத்துக்கு தெர் நு க்ரு முத்தம்பத்தல் பூக்கொளில்

- 13 வைகுண்டமீமான்ம் திர்த்தவாரி விடாயாற்றிமண்டபங்களுக்கும் பூவு-  
க்கு ரெகைபொன் ஓ வெடுபரி தலையாரி பணம் க வாழநாங்கள்  
சொப்பன்இட 'வன்றதனவாடத்துக்கும் ரெகைபொன் க பணம் ஓ  
பெட்டிலு லாணம் ரெகைபொன் க பணம் உ கௌர்குழி கெல்ல-  
வும் சாந்து இடவும் துறக்கவும் பணம் அ தண்ணிர் வாற்க்க.....  
அகமுத்தெ.....க்கு பணம் உ ஆக ரெகைபொன் உ னான் யெ க்ரு  
உடையவர்க்கு திருப்பரிவட்டம் சாத்தவும் சிங்காசனத்தில் எறிஅருள-  
பண்ணவும் ஸ்ரீவைணீவர்களுக்கு [பணம்] உ திர்த்தவாரிக்கு நம்மாழ்-  
வார் கொயில் சொப்பன் இட பணம் உ கொலண்டை லந்திந்-  
கொம்பு பணம் ஓ தெர் நு க்ரு 'அட்டுவெடுவும் வன்றதனவாடத்-  
தறும் ரெகைபொன் ஓய திருனான் கணக்கு விண்ணப்பம் 'செய்கிற  
கங்காணிப்பாணுக்கு பச்சைவடத்துக்கு ரெகைபொன் க பத்தம்  
கொடி குடை காளவிக்ரு கூலிக்கு ரெகைபொன் எய ' 'திரு-  
வேங்கடமஹாதீ[ம்\*] அனந்தப்பன் திருவேங்கடத்துறைவன் பணம் ச  
திருக்கல்லியாணத்துக்கு கொவிந்தராசன் னாச்சிமார் 'செந்திரிக்கவி  
பச்சைவடம் க ம் செலை உ க்ரு ரெகைபொன் ஓ ஆக மாசி-  
திருக்கொடி 'திருனாளுக்கு ரெகைபொன் காருய வைகாசி ஆனி  
திருனான் உ க்ரு திருக்கொடிஆழ்வான் எறிஅருளம்பொது பருப்பு-  
வியல் ச ம் இறங்கும்பொது பருப்புவியல் ச ஆக அ க்ரு ரெகை-  
பொன் க பணம் நு திருமாளிகைவாசலில் ஓ ம் திருனான் உ க்ரு  
'கெழ் இட்டளிப்படி உ க்ரு ரெகைபொன் க பணம் உ க ம்  
திருனான் அதிரலப்படி உ ஆக திருனான் உ க்ரு திருத்தெர் அதி-  
ரலப்படி உ ம் க ம் திருனான் உ க்ரு திருவனந்தல் அதிரலப்படி

- |                                |                              |
|--------------------------------|------------------------------|
| 1. Read கோவிந்தராசன்.          | 6. Read திருவேங்கடமஹாதீதீம். |
| 2. Read முத்தம்பத்தல்.         | 7. Read அங்கிகைகாவி—         |
| 3. Read வண்ணத்தனவாடத்துக்கும். | 8. Read திருனாளுக்கு.        |
| 4. Read அட்டுவைக்கும்.         | 9. Read ஆனன்.                |
| 5. Read செய்கிற.               |                              |

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6 palam of chandanam, 300 areca-nuts and 600 betels to be presented while seated in bed-chamber; 3 nāli of oil for lights to be maintained in bed-chamber; thus in all 6½ paṇam is the cost for this function;

11 rēkhai for 1 tiruppāvāḍai-taḷigai comprising 200 tiruppōnakam taḷigai to be presented to Periya-Perumāḷ (Śrī Vēṅkaṭāśa) on the day of Śāttumuḡai of the said Pallavōtsavam; 2 rēkhai and 4 paṇam for 1 periyā-nāyaka-taḷigai comprising 24 rājāna-tiruppōnaka-taḷigai, 4 rēkhai for 6 vagai-paḍi, viz., 1 appa paḍi, 1 atirasa-paḍi, 1 vaḍai-paḍi, 1 gōdhi paḍi, 1 iḍḍali-paḍi and 1 sukhiyan-paḍi; 1 rēkhai for 10 marakkāl of aval, 7½ paṇam for 10 marakkāl of porī, 1 paṇam for 1 marakkāl of green gram, 1 paṇam for 1 marakkāl of bengal gram, 1 paṇam for 1 marakkāl of sesame, 1 paṇam for 1 marakkāl of select dal, 2 paṇam for 1 viṣai of refined sugar for sprinkling, 3 paṇam for 3 pots of curds, 4 paṇam for 1 marakkāl of butter, 4 paṇam for 1 marakkāl of milk, 3 paṇam for 3 pots of butter-milk, 1 rēkhai and 5 paṇam for sundry expenses for vegetables; 3 paṇam for 3 viṣai of jaggery, 4½ paṇam for 3 pots of pānakam, 1 paṇam for 50 sugar-canes, 1 paṇam for 50 plantains, 1 paṇam for 20 cocoanuts, 4 paṇam for 20 palam of chandanam for distribution, 1 paṇam for 200 areca-nuts and 100 piḷavu (uncut-areca-nuts), 1 paṇam for 600 betels and 1 paṇam for ½ paṇa-weight of camphor;

2 rēkhai and 1 paṇam for 3 vaḍai-paḍi to be offered in front of the Ulagaṇḍān flower-garden at Tirumalai, 2 rēkhai and 4 paṇam for 3 atirasa-paḍi while seated in the maṇṭapam of Kumāra-Tāttayyaṅgār, 1 rēkhai and 8 paṇam for 3 iḍḍali-paḍi to be offered while seated in front portion of the shrine of Śrī Rāmānujan at Tirumalai; 2 rēkhai and 8 paṇam for 4 jars of oil for torches, 2 rēkhai and 4 paṇam for 12 nirvāham of Sthānattār, 2 paṇam for Vaiśṇavakāri, 2 paṇam for Mēlnāyakam, 2 paṇam for Nambimār, 2 paṇam for Anusandhānam, 2 paṇam for Kaṅgāṇippān, 1 paṇam for Viṇṇappam-officer, 1 rēkhai for Sabhaiyār for carrying the Tiruchchi-vehicle and Vaikuṇṭha-vimānam on the day of Śāttumuḡai, 1 paṇam for distributors, 3 paṇam for Sahasra-nāmārchanā, 8 paṇam for Tēvai, 6 paṇam for Śiḷagamūgai, 1 paṇam for paṇi-mūgai, 1 rēkhai for māgarai-svarāpam, 6 paṇam for kummara-svarāpam, 1 paṇam for maṇṭapakcottār, 2 paṇam for Vēṅkaṭat-tuḡaiyār, son of Anantayyan for the recital of Tiruvēṅkaṭa-Māhātmyam, 2 paṇam for Iyūṇṇi Appayyan for fixing the muhūrtam, 8 paṇam for tiruppaḍippiḷḷai for cleaning the pathway and for the erection of pandal in front of the maṇṭapam, 4 paṇam for Kaikkōḷar for the decoration of the maṇṭapam, 2 paṇam for ṣippiyar (artisan), 1 paṇam for fibre, 1 rēkhai and

1. Tirumala Tirupati Devasthanams, Inscriptions Vol. V - 92, Inscriptions of Sadasivarahya's Time (From 1541 A.D. to 1574 A.D.) Edited by V. Vijayaraghavacharya, page no. 264 (T.T.D. Publications, year 1998 Reprint.



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Tīrtham on the day of Tīrthavāri festival, 5 paṇam for the servants engaged in rendering the easy running of the car, 50 rākhai for colours and other painting materials for the 3 temple caṇṇa, 1 rākhai for garlands to be honoured the Kaṇṇṇai officer engaged in counting the accounts during Brahmōtsavam, 70½ rākhai for the bearers of torches, flags and umbrellas, 4 paṇam to be paid to Anantayyan Vēṇkaṇṇatturaivān, reciting the Vēṇkaṇṇāchala-Māhātmyam during the said Brahmōtsavam and 5 rākhai for silks and garlands intended for Śrī Gōvindarājan and His consorts ; altogether 6:0 rākhai-pon is the estimated sum for Māṇi-Brahmōtsavam ;

- 1 rākhai and 6 paṇam for 8 paruppuviyal-paṇi, viz., 4 paruppuviyal-paṇi to be offered to Tirukkoṇṇi-Ālvān (Flag-Garuḍa or Garuḍālvān) while ascending the Flag-staff during Vaikāṇṇi and Āni Brahmōtsavam and 4 paruppuviyal-paṇi to be presented to the same Garuḍālvān while descending from the Flag-staff during the said Vaikāṇṇi and Āni-Brahmōtsavam in Tirupati ;
- 1 rākhai and 2 paṇam for 2 iḍḍali-paṇi to be presented to Śrī Krishṇan in front of your house in Tirupati on the 5th festival days of Vaikāṇṇi and Āni-Brahmōtsavam ;
- 16 rākhai for 20 atirasa-paṇi, viz., 2 atirasa-paṇi on the 2 days of 6th festival during Vaikāṇṇi and Āni Brahmōtsavam, 2 atirasa-paṇi on the 2 days of car festival during Vaikāṇṇi and Āni-Brahmōtsavam, 2 atirasa-paṇi on the 2 days of Śeṣhavāhanam festival during the said 2 Brahmōtsavam, 1 atirasa paṇi to be presented to Śrī Āṇḍāl (Śrī Gōḍāḍavī), enshrined in Tirupati temple on the day of car festival during Mārgaḷi Utsavam celebrated for Her, 12 atirasa-paṇi to be offered to Śrī Rāmānuja in front of your house on the 12 days of Adhyayanōtsavam, celebrated for Him and 1 atirasa-paṇi to be presented to Śrī Periya-Raghunāḍhan in front of the Gōpuram of the shrine of Śrī Tirumalai-Nambi while returning to His temple after the car-procession during Paṇḍuni Brahmōtsavam ; and
- 2 paṇam for 1 paruppuviyal-paṇi to be presented to Śrī Krishṇan while seated in the shrine of Hanūmān in the temple of Śrī Gōvindarājan on the same day of car-festival, celebrated for Āṇḍāl (Śrī Gōḍāḍavī).

14-16. Śrīnivāsayaṇḍār (the donor of this record) is hereby authorised to distribute the following offered prasādam and paṇyāram among the devotees and temple officials freely, thus :—

- 13 paruppuviyal-prasādam offered to Śrī Vēṇkaṇṇā and Śrī Rāmānuja in Tirumalai temple on the 13 day of the star Svāti, occurring in every year, being the monthly birth-star of Śrī Tirumalai-Nambi,

1. Tirumala Tirupati Devasthanams, Inscriptions Vol. V - 92, Inscriptions of Sadasivarahya's Time (From 1541 A.D. to 1574 A.D.) Edited by V. Vijayaraghavacharya, page no. 271 ; T.T.D. Publications, year 1998 Reprint.

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- 3 [திருவெங்கடமுடையாளுக்கு தம்முடைய உபையமாக உதையமாவாசை பாட்டியம்மன் முதல் மாதிரிவாசை வரைக்கு மாசம் ஒன்றுக்கு னன் கயி க்கு திருமஞ்சனகாலவெளியில் பெரியபெருமான் அமுது-  
செய்தருளும் இட்டலிப்படி க ஆக னன் கயி க்கு இட்டலிப்படி கயி  
[இந்த இட்டலி]-
- 4 [ப்படி] கயி க்கு பணம் ஈறு னன் க க்கு ஆக ஆக<sup>1</sup> ஈ இலையு<sup>2</sup> உள  
னன் கயி க்கு கள் க க்கு சத்தனம் பணம் உ ஆக னன் கயி  
க் கு சத்தனம் பணம் கயி [க்கும்] ரொகை [உ] ஞானப்பிரான் அமுது-  
செய்தருளும் னன் கயி க்கு பருப்புநியல் கயி க்கு பணம் [யிரு]  
புதிவாசையாணம்
- 5 படிக்கிற பூரம்மனனுக்கு மாதம் க க்கு [ரொகை க] திருத்வாதெளி  
னன் தாவத்திலை மயிருநியலின்றபெருமாளும் ஞாச்சிமாறும் திருவிதி  
வழத்தருளி ஞானப்பிரான் சமீதி முன்மண்டபத்தில் எறியருளி திரு-  
மஞ்சனக் கொ-
- 6 ண்டருள திருமஞ்சனத்துக்கு கெணை<sup>3</sup> ஸூ சத்தனம் பணம் [க] பால்  
உரி தென் உரி தயிர் உரி சத்தனம் பணம் [யி] கலா<sup>4</sup>ரீக்காப்பு கற்-  
பூக்காப்பு நீராட [வலும்] ரொகை உ திருமஞ்சனப்படிக்கு தத்தி-  
யோதனம் [தளிகை] யிஉ திருவொலக்கம் க [வகைபடியும்]
- 7 [அடைக்காயமுது ஈ இலையமுது உ] சத்தனம் பணம் ச க்கு [பணம் உ]  
.....தட்டு ஈ [க்கு பணம் உ] [கெல்லை ஈ க்கு] பணம் உ அவல்  
உ டு க்கு பணம் க பெரி உ டு க்கு பணம் உ தெங்காய் இய  
க்கு பணம் க [கரும்பு] இய க்கு பணம் [க<sup>5</sup>] வாழைப்பழம் ஈ  
க் கு பணம் [க<sup>5</sup>].....தொட்டப்பாய் க<sup>5</sup> அலருகடை
- 8 ஆக இவ்வகைக்கு திருத்திற<sup>5</sup> கலிக்கு [பணம் உ] தாசத்தாசர் [நிர்வாகம்  
யிஉ க்கு பணம் க] வகை ச<sup>5</sup> க்கு பணம் ச<sup>5</sup> திருமுன்காணிக்கை  
பணம் க தெவையாள் பணம் உ வைவைய[கா]ரி பணம் க அனுசந்-  
தானம் பணம் க
- 9 கக்காணிப்பான் பணம் க கின்னப்பஞ்செய்வான் பணம் க பூவுக்கு  
பணம் உ [திருப்பணிப்பிள்ளை] பணம் க சிப்பியர் பணம் க [ஞா]  
னல் [முல்லை பணம் <sup>5</sup>] ஆக பணம் இா.....கொடி குடை பிடிக்க  
கலிக்கு ரொகை க.....ஆக [இந்த வகையெல்லாம்]
- 10 [தம்மிட]பொலிபூட்டாக நடப்பித்து பூபண்டாசத்துக்கு ஒடுக்கிந் நற்  
பணம் தாயிடு இப்பணம் ஆயிரத்து எண்பத்தஞ்சும் திருவிடை-  
யாட்ட மூலங்களில் எரிகால்வாயளில் இட்டு இதில் கிணைந்த முதல்  
கொண்டு திருவெங்கடமுடையா.
1. Read அடைக்காயமுது.  
2. Read இலையமுது.  
3. Read பூரம்மனனுக்கு.  
4. Read கெல்லெண்ண இருளாழி.  
5. Read திருத்திற.

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- 11 னும் ஞானப்பிரஸூம் [அமுதுசெய்ய] ஆக இந்த வகை எல்லாம் ஸ்ரீ-  
பண்டாரத்திலே விட்டுப்பொதக்கடவதாகவும் அமுதுசெய்தருளின  
பூவரதத்தில் இட்டலிப்படி நயிடு பருப்புமியல் நய அடைக்கா-  
யமுது [ந.சு] இலையு [ச.சு] சந்தனம் பனம் [சுயிடு] புராணம்  
கெட்கிறவற்கு சிறவ.
- 12 ருக்கும் தொன்மையாக பூவரதிக்க[க்கடவதாகவும்] விட்டுப்பொதக்கடவ-  
தாகவும் விட்டவன் [நிக்கி நின்ற] பருப்புமியல் பன்னிரண்டு நிற-  
வாகத்தினும் பெறக்கடவொமாகவும் நின்றது பூர்வத்திலே பெறக்-  
கடவொமாகவும்
- 13 [திருத்துவாதெளி படியில் விட்டவன்].....திருப்பண்ணியாரம்.....பெறக்-  
கடவொமாகவும் இப்படிக்கு தம்முடைய சந்தானபரம்பரை சனூர-  
தித்தவரை நடக்கக்கடவதாகவும் இப்படிக்கு ஸ்ரீவைஷ்ணவர்கள் பணியால்  
கொய்க்கணக்கு திருநின்றனருடையான் எழுத்து இவை ஸ்ரீவை-  
ஷ்வரரென்கு உ
- 14 னவரென்கு உ

### Translation

1-2. Hail, Prosperity! This is the śālistānsam issued by the Sthānattār (trustees) of Tirumalai temple in favour of Kāṭatti-Ṣeṭṭi, son of Peṅḡṇḍai Ṣeṭṭi alias Tiruvākaṭamuḍaiyān of Peṅṇakka-gōtram, one of the merchants residing in Tirupati, on Monday,<sup>1</sup> combined with the star Uttiraṭ-ṭāḍi, being the 5th solar day of the bright fortnight of the Makara (Tai) month in the year Śōbhakṛit, current with the Śālivāhana Śaka year 1465 while Śrīman Mahārājadhiraṇa Rājaparamasvara Śrī Virapratāpa Śrī Vira Sadāśiva-rāya Mahārāyar was ruling the kingdom, to wit,

3-10. the money paid by you into the Śrī-Bhaṇḍāram (temple-treasury) for the following offerings to be made on the stipulated days as your ubhaiyam, is 1085 naṅ-paṇam :—

150 paṇam is the sum required for the 30 iḍḍali-paḍi to be offered to Tiruvākaṭamuḍaiyān (Śrī Vākaṭāṣa) during tiru-maṇḍjanam (holy both) on 30 days commencing from the first lunar day of the bright fortnight in the month of Tai and ending with the new-moon day, occurring in the month of Māsi, at the rate of 1 iḍḍali-paḍi per day; along with this, 100 areca-nuts, 200 betels and 2 palam of chandanam to be presented for distribution during these 30 days, for which 2 rēkhai-pon is the estimated sum;

15 paṇam for 30 paruppuviyal to be offered to Gnānappirān (Śrī Varāhasvāmi) on these 30 days,

1 rēkhai-pon for a Brāhmaṇan engaged in reading the Śrīnivāsa-purāṇam,

2 nāḷi of oil, 3 palam of chandanam, 1 uri of milk, 1 uri of honey and 1 uri of curds for tirumaṇḍjanam; 10 palam of

NOTE 1 :—31st December 1543 A.D. is the equivalent date of Christian era.

1. Tirumala Tirupati Devasthanams, Inscriptions Vol. V - 10, Inscriptions of Sadasivaraya's Time (From 1541 A.D. to 1574 A.D.) Edited by V. Vijayaraghavacharya, page no. 29; T.T.D. Publications, year 1998 Reprint.



No. 144.

(No. 429—G. T.)

[On the right door-jamb wall of the entrance of Śrī Kalyāṇa Vēṅkaṭeśasvāmī Temple at Maṅgāpuram village (Near Chandragiri).]

Text

- 1 స్వస్తిశ్రీ జయాభ్యుదయ శాలివాహన శకవర్షంబులు ౧౮౬౩ అగునేటి  
శావరి చైత్ర శుద్ధ
- 2 ౧౫లు చిత్తానక్షత్రమందు శ్రీమద్వేదమార్గప్రతిష్ఠాచార్య శ్రీరామానుజ  
సి(ం)ద్ధాంత[స్థా]పనాచార్య
- 3 వేదాంతాచార్య కవితాకీర్తకేసరి శరణాగతవ్రజపంజరులై న శ్రీతాళ్లపాక  
పెదతిరుమలయ్యంగారి
- 4 కొమారుండు శ్రీచిన్నతిరుమలయ్యంగారు స్కందపురాణోక్తమైన  
శ్రీవేంకటేశమాహాత్మ్యము]-
- 5 లో వికల్పనదీతీరమందు శ్రీరంగమాహాత్మ్యంలోను దశాధ్యాయంలోను  
దేవళతీర్థతీరమందు
- 6 తమ కైంకర్యంగాను సర్వమాన్య అగ్రహారమైన అలమేలునుంగపురమందు  
జీర్ణోద్ధారణంగాను
- 7 శ్రీవేంకటేశ్వరులను నాచ్చియారును అనంతగరుడవిష్వక్తేనాదు  
లాను.....పెరు-
- 8 మాళ్లను ఆళ్వారులను పుడైయవరును పూర్వాచార్యులను అన్నమా  
చార్యులై న తమ ఆచార్య

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1. Tirumala Tirupati Devasthanams, Inscriptions Vol. V - 4, Inscriptions of Achyutaraya's Time (From 1530 A.D. to 1542 A.D.) Edited by V. Vijayaraghavacharya, page no. 266, T.T.D. Publications, year 1998 Reprint.

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- 9 లాను తిరుప్రతిష్ఠ చేశి అయాశ్వదుల సన్నిధిని ప్రోద్దుగ్రుంకి అప్పుడు  
నిత్యానుసంధానాలు
- 10 మోక్షలెనది అనుసంధించి ఆచార్యపురుషులు జీయ్యరు.....శ్రీవైష్ణవుల  
.....ప్రో-
- 11 ద్దుగ్ధంక్కిన అప్పుడు ఆరగింపు.....ఫలం చందనకాపు సమ-
- 12 పించి ఇది తను పుత్రప్రసవంవర ఆచంద్రాకాంగును శ్రీ.....  
శ్రీయతిర్జీయ్య-
- 13 ంగారి చాతను వ్రాయించిన శిలాశాసనం [ 1 \* ]

Translation

1-3. Hail! Prosperity! Śrī Chinna Tirumalaiyaṅgāru, son of Tāllapāka Śrī Peda Tirumalaiyaṅgāru, entitled Śrīmad-Vādamārga pratishṭhāchārya Śrī Rāmānuja siddhānta-sthāpanāchārya Śrī Vēdāntāchārya Kavitarikika-kēśari and Śaraṇāgata-vajra-pañjara, made the following charity to be conducted as long as the moon and the sun shine, throughout the succession of his sons and grandsons, on the day of the star Chittā,<sup>1</sup> being the 15th lunar day of the bright fortnight in the month of Chaitram in the year Śārvari corresponding with the Śālivāhana Śaka year 1463:—

4-8. the donor reconstructed the ruined temple and reinstalled old images of Śrī Kalyāṇa Vēṅkaṭavarasvāmi, Nāchchiyār (Divine consort) Ananta, Garuḍa, Viśhvaksēna.....Perumā, Ālvārs, Uḍaiyavar (Śrī Rāmānuja), Pūrvāchāryas (Kūrattālvān, Śrī Vēdāntadeśika and others) Annamāchārya (his own grandfather and preceptor) at Alamālumaṅgāpuram,—situated (in Chandragiri) on the bank of the river Vikalyā and near Devaḷatīrtam, a holy tank the sanctity of which mentioned in 'Vēṅkaṭāchala-māhātmyam' and 'Daśādhyāya' a part of Śrī Rāṅgamāhātmyam,—which was granted to the Tāllapakam family by the emperors of Vijayanagara as sarvamānya-agrahāra (tax free land).

9-13. With the income derived from this village Alamālumaṅgāpuram, daily offerings in every evening in the shrine of the 12 Ālvārs and Āchāryas, shall be made after the recital of the Ālvār's prabandham and prasādam, nuts and chandanam shall be distributed among the Jīyars, Āchārya-purushas, Śrīvaiṣṇava devotees and pilgrims as his ubhaiyam.

In this manner this deed of charity is engraved by Śrī Yatirājayaṅgār.

NOTE 1:—22nd March 1540 A.D. is the English equivalent date.

1. Tirumala Tirupati Devasthanams, Inscriptions Vol. V - 4, Inscriptions of Achyutaraya's Time (From 1530 A.D. to 1542 A.D.) Edited by V. Vijayaraghavacharya, page no. 266; T.T.D. Publications, year 1998 Reprint.





Añjanādevī with baby Hanumān in her lap,  
in the cave on Venkaṭādri at Ākāśagaṅgā.  
Svāmī and Garuḍa are blessing them.





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Sītā and Rāma appear to Hanumān





## Friendship of ŚrīRāma and Sugrīva





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ఆకాశగంగ పద్మ అంజనాదేవికి బాలహనుమకు ఆలయంలో క్షీరాభిషేకం



ఆలయంలో అభిషేకంలో ఉన్న బాలహనుమను నిత్యం చేస్తున్న అర్చక స్వాములు



ఆకాశగంగవద్ద మున్న జనని అంజనాదేవి సమేత బాలహనుమంతుల ఆలయానికి  
విచ్చేసిన పుష్పగిరి పీఠాధిపతులు



శ్రీ అంజనేయస్వామి జన్మస్థలం - తిరుమల - జాతీయ వేదిగార్లో మూర్త్యా అతిథిగా ముగింపు సమావేశంలో  
శ్రీ ఎ.వి. భర్తారెడ్డిగారు, అధ్యక్షుడు కార్యనిర్వహణాధికారి, టి.టి.దే, తిరుపతి మరియు ఇతర సదస్సులు





శ్రీ ఆంజనేయస్వామి జన్మస్థలం - తిరుమల జాతీయ వెబినార్ ప్రారంభవేళ పూజలో పాల్గొన్న శ్రీ కె.ఎస్. జవహర్ రెడ్డి గారు, శ్రీ శార్వనిర్వహణాధికారి, పి.పి.దే.



జాతీయ వెబినార్ ను ప్రారంభిస్తున్న అధ్యక్షుడు శ్రీ పి. మూరళీధరచర్ల గారు, ఉపకులపతులు జాతీయ సంస్కృత విశ్వవిద్యాలయం, తిరువతి మరియు పండిత పరిషత్తు సభ్యులు



శ్రీరామసవమ (21.4.2021) నాదసీరాజనం వేదక తిరుమలలో శ్రీ భస్మరీలాల్ పురోహిత్,  
తమిళనాడు గవర్నర్ గారి సమక్షంలో - పితృకయ సమూహ-తం-వేదకపై అధికారులు మరియు పండితులు



శ్రీరామసవమ (21.4.2021) నాదసీరాజనం వేదకపై ప్రాథమిక నివేదక  
"-శ్రీ అంజనేయస్వామి జన్మస్థలం- తిరుమల"ను అవస్థరించిన సభ్యులు



శ్రీరామనవమి (21.4.2021) నాడు "అంజనాద్రి" పాగుడు జన్మక్షేత్రంగా ఆధారాలను వివరిస్తున్న శ్రీ కె.ఎస్. జవహర్ రెడ్డి గారు, శ్రీ కార్తీకర్మపూజాధికారి, ఐ.ఐ.దే.



రెండు రోజుల జాతీయ వజ్రనాదీ అసంతరం జాతీయ విశ్వవిద్యాలయం, తిరుపతిలో జరిగిన మాతృకీయ సమావేశంలో అధ్యక్షులుగా ప్రసంగిస్తున్న ఉపకులపతులు ఆచార్య శ్రీ వి. మురళీధరశర్మ గారు