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TIRUMALA TIRUPATI DEVASTHANAMS

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APRIL 2023

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VONTIMITTA

SRI KODANDARAMASWAMIVARI KALYANAM

on 05-04-2023

**A view of
Srinivasamangapuram Sri Kalyanavenkateswaraswamivari Brahmotsavams
performed from 11.02.2023 to 19.02.2023**



**A view of
Tirupati
Sri Kapileswaraswamivari
Brahmotsavams performed
from 11.02.2023
to 20.02.2023**





BHAGAVADGITA

aho bata mahat pāpaṁ
kartuṁ vyavasitā vayam
yad rājyasukhalobhena
hantuṁ svajanam udyatāḥ

Alas, what a great sin have we resolved
to commit in striving to slay our own
people through our greed for the
pleasures of the kingdom!

(Chapter- I, Sloka-45)

INVOCATION

cadivi batukarō sarvajanulu mīru
kadisi nārāyaṇāṣṭākṣara midiyē..

.. cadivi..

sādiñci munnu śukuḍu cadivinaṭṭi caduvu
vēdavyāsulu cadivina caduvu
ādikālapu vaiṣṇavulandari nōṭi caduvu
gādali nārāyaṇāṣṭākṣara midiyē..

.. cadivi..

satatamu munulella cadivinaṭṭi caduvu
vetadīra brahma cadivina caduvu
jatanamai prahlāḍuḍu cadivinaṭṭi caduvu
gatiḡā nārāyaṇāṣṭākṣara midiyē..

.. cadivi..

calapaṭṭi dēvatalu cadivinaṭṭi caduvu
velaya viprulu cadivēṭi caduvu
palumāru śrīveṅkaṭapatināmamai bhuvī
galugu nārāyaṇāṣṭākṣara midiyē...

.. cadivi..



- Annamacharya



Recite this and live, all of you, O people!
Dwell upon it, this is the Narayana Astakshari!

Having obtained it, this is the one that was recited by Shuka previously
This is the one that was recited by Veda-Vyasa
This is the one that was recited by the Vaishnavas during the ancient times
This is the adorable Narayana Astakshari!

This is the one eternally studied by the sages
This is the one recited by Lord Brahma to win over troubles
This is the one ardently recited by Prahalada
This is the only means, the Narayana Astakshari!

This is the one that is recited by the Devas diligently
This is the one recited by the Brahmin clan
Time and again, becoming Sree Venkateswaras name
It exists on this earth, this Narayana Astakshari!

Sankeerthana Courtesy

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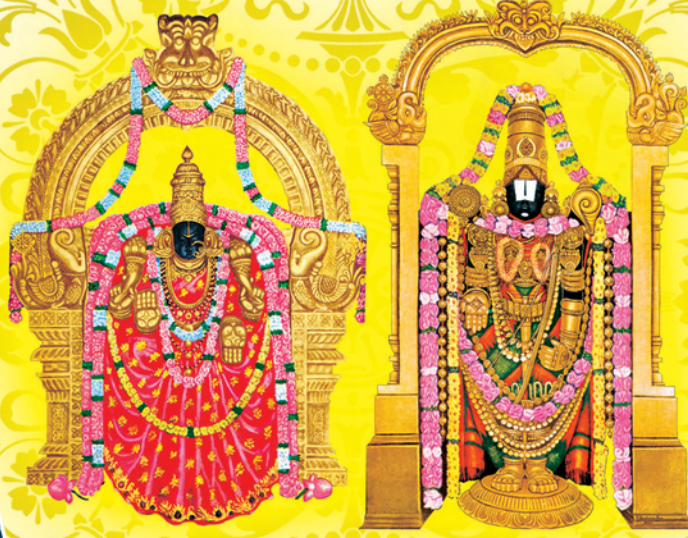


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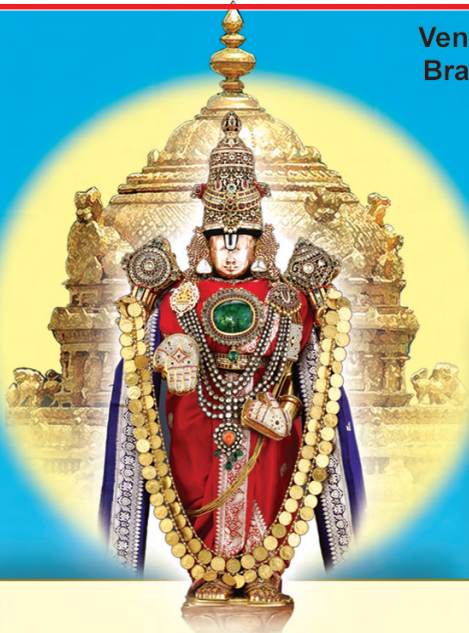
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Na Bhuto na Bhavishyati

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Front Cover : Lord Kodandaramaswamy
with Goddess Sita, Vontimitta

Back Cover : Ganga Haarathi, Varanasi

APRIL 2023

SAPTHAGIRI

5



OBEISANCE TO THE RIVER-GODDESS

Man's entire life is inseparably linked with rivers. The specific culture of a people, their habits and customs, economic conditions, processes of development are all dependant on river water of the region. Rivers have remained, for ages, the source and support of all living beings. Hence, humans have long worshipped rivers and water sources as Nature deities. In our ancient Hindu culture and modes of worship rivers occupied a pride of place.

We have many rivers in our country, but the one river that we always cherish, offer prayers, and wish to have a bath at least once in our lifetime is the Ganga. Our attachment with the river is such that we address the river reverentially as 'Gangamma' (The Goddess of River). It became an integral part of the lives of Indians. The river continued to be the pivot of our *Sanatana dharma* as a result of which India attracted the attention of the world. The Ganga, visited by two crore people every year, has been described as 'the soul of Indians' by the first Prime Minister of India, Jawaharlal Nehru. Wherever we go in the country, the mention of the river's name evokes reverential gestures. A bath in the Ganga is always a fascinating proposition. It is a common practice in Hindu households to collect Ganga water in a pitcher, bring it home and offer prayers keeping it in the *puja* room. If any pious thing is referred, people describe it 'as pure as the Ganga.' No Indian epic or purana is found without a mention of the river. They all upheld the holy ritual of Ganga bath, its darshan, and chanting of its name. In *Bhaja Govindam*, Sankaracharya says:

Bhagavadgita kinchi da dheeta Gangajala lavakanikapeetha!
Sakrudapi yena murari samarcha kriyate tasya yamen ana charcha!

(If anyone reads a part of Bhagavadgita, takes even a drop of Ganga, and worships Murari at least once, he will not have any dispute with Lord Yama)

Such a pure, pious, mystical river, Ganga's pushkaram will commence from 22nd of this month. Pushkaram implies taking baths, giving offerings. It is an integral part of the worship of Mother Nature.

Ganga, as wide as the sky! Boundless! Bounteous! Goddess on the earth! A flowing festival in front, the Ganga fills our hearts to the full like the lamp inside a temple! One visit to the Ganga is enough for devotees to be captivated by it. During pushkaram days Ganga is decorated gorgeously. All the ghats in the holy city of Kashi are illuminated with resplendent lights. Devotional songs everywhere! Conch sounds at a high pitch! Power drums generating spiritual energy! The Ganga flows joyously to the rhythms of ritual bells! An ecstatic feeling fills the hearts of devotees; wherever one looks, one could find silk garments, saffron dresses, metal saucers with lighted wicks in hands for *haarati*, devotion and dedication in eyes... The river Ganga is an incredible, wondrous sight to behold! Cherishing the haaratis and cool breezes inside her heart, Mother Ganga continues her course sedately! It is a mark of civilised culture to offer prayers and pious rituals to the River Goddess during pushkar period.

To mark the occasion of Pushkaram of Mother Ganga, the April issue of *Sapthagiri* is brought out as a special number devoted to the tradition. It is hoped that readers and devotees will appreciate the attempt and seek the blessings of 'Ganga'. It is also hoped that devotees would undertake a journey to visit the Ganga during the pushkar period and get both pleasure and blessings!

SRI PADMAVATHI SRINIVASULA PARINAYAM AT TIRUMALA

- Sri T.K. Krishnaswami Thathacharya

Celebrating the wedding of the Aadhi Dampathi (Divine couple) Sri Lakshmi and Lord Narayana is a great event celestial since time immemorial. Indeed in every marriage ceremony of humans the Divine couple are invoked so that the human marriages have the blessings of the Lord and the Goddess.

The marriage of Lord Srinivasa and Sri Padmavathi took place at 'Narayanavanam' amidst the chanting of Vedic mantras by sages and was attended by all the celestial gods including Sri Parvathi, Parameswara, Brahma and others on an auspicious day. Akasa Raja called Brihaspati to fix the date of the marriage after discussing with all his family

members and ministers. They all gave their consent for the marriage with Lord Srinivasa, the son of Vakuladevi. Since the native star of Sri Padmavathi is Margasirsha and Lord Srinivasa is Shravana the marriage was arranged at the conjunction of the two stars. Brihaspathi selected the uttaraphalguni day of the month of Vaisakha and the Lord became idol along with Goddess Lakshmi as Vyuhalakshmi on His chest approx. after 52 years. After His marriage with Padmavati, Lord Srinivasa moved towards Tirumala to make it His permanent abode till Kaliyuga ends in order to bless His devotees. Lord Venkateswara stayed for 6 months at a place on the advice of Agastya muni. Agastya muni wanted the newly

On the occasion of
Sri Padmavathi
Srinivasula Parinayam
29-04-2023 to 01-05-2023



married couple to stay near to his penance grove on the Banks of Swarnamukhi river. It was a custom that newly married couple should not climb Hills at least for six months. So, they stayed in this place. The place where Lord Srinivasa and Sri Padmavati stayed now is called 'Srinivasamangapuram'.

The grand celestial wedding conducted by Akasaraju for his daughter with Lord Srinivasa at Narayanavanam was a feast to the eyes of all those that attended the unforgettable event. The TTD on the request of a Bhakta started celebrating the parinayotsavam of Lord Srinivasa and Sri Padmavathi at Narayanagiri in the year 1992. The great wedding Day of the Divine couple was to get a glimpse of the marriage performed some centuries ago so that we the Bhaktas enjoy and experience it.

This festival called 'Padmavati Srinivasa Parinayam' is celebrated in the month of April - May. This year it will be celebrated from April 29th to May 1st 2023. As the Lord's marriage took place in Narayanavanam and the TTD selected Narayanagiri a befitting place for the event in Tirumala. The Narayanagiri gardens is the venue of the celestial wedding of Lord Srinivasa and Goddess Padmavati. This three day Annual festival is performed in the evening under the moonlight in the Parinayotsava Mandapam decorated artistically.

This three day festival is conducted on Navami, Dasami and Ekadasi in the month of Visakha. Sri Malayappa Swami the processional deity of Lord Venkateswara arrives in the Gaja, Aswa and Garuda vahanams on each day and Sridevi and Bhudevi arrive on separate palanquins.



File photos

This Divine re-cap wedding ceremony takes place as per the Hindu orthodox tradition in an elaborate and interesting manner in the beautiful garden with special decorations of the flora. Lord Malayappa Swami occupies the centre stage of the mandapam and His consorts in the opposite side in a decorated place. As per the tradition 'Edukkolu' receiving each other, Poola Banthulata (game of flower balls), Vastradharanam (offering new clothes) are conducted. The same process will take place on all the three days. At the end of this grand divine marriage, there will be display of crackers. The most important of all the above will be the recitation of four Vedas by Vedic pandits and music programme by TTD Annamacharya project. After the above programme, Lord Malayappaswami and His

consorts return to the temple as usual. Hence Vaisakha Sudha Dasami is the wedding Day of Lord Srinivasa and Padmavati.

The Kalyanotsavam which was celebrated in that (Brihaspathi's) time is celebrated every year during April-May on that particular days in addition to the Nitya Kalyanotsavam of the Lord every day in Tirumala. The devotees attend in large numbers the wedding (parinayam / kalyanam) to seek the blessings the Lord and His consorts.

Sriyah Kaantaaya Kalyaana
Nidhaye Nidhayertinaam
Sri Venkata Nivaasaaya
Srinivaasaaya Mangalam



VASANTHOTSAVAM AT TIRUMALA

The three-day annual Vasanthotsavam (spring) festival is being held in Tirumala this year from 03-04-2023 to 05-04-2023. This ritual is conducted in the spring season to Sri Malayappa Swami with His Consorts and is worshipped with flowers and variety of fruits. As part of the festivities, daily Snapana Tirumanjanam for utsava idols of Sri Malayappa Swami and His consorts will be performed in the morning and procession along Mada streets in the evening. On the third day the parivara devatas of Sri Sita – Rama – Lakshmana – Anjaneya and Rukmini – Sri Krishna are also offered Snapana Tirumanjanam along with Sri Malayappa Swamy along with Sridevi and Bhudevi at a time is feast to the eyes.



File photos

Water is the source of all living beings on the earth. It is the life-breath and elixir of human, animal and plant life. Rivers are the sustaining, energising and cleansing mechanism in the world. All ancient human civilisations of Indus Valley and Nile flourished across the banks of rivers. The Gangetic plain also boasts of such a flourishing civilisation for ages now. In India, rivers are worshipped and offered obeisance in reverence. Since it is life-sustaining principle, Indian sages attributed divinity to water and its streams. The Ganga remains the most sacred river for the Hindus.

Origin and Significance : Ganga is said to have originated on the tenth day of *Shukla Paksh* of *Jyestha* month (third month of Hindu calendar). This day is also known as *Ganga Dussehara*. The *Puranas* state that Ganga is the daughter of the Himalayas and Sumeru's daughter Menaka is the mother of Ganga. The river is believed to flow from the toes of Vishnu to be spread into the world through the locks of hair of Shiva.

The Ganga river is mentioned in the Vedas, Upanishads, Ithihasas like the Ramayana and Mahabharatha, and Puranas. References to Ganga could be found in the earliest and the holiest of the Hindu scriptures, Rigveda (10.75).

Shvetashvatara Upanishad says:

*The World is the River of God
Flowing from him and flowing back to him"*

Water in Hinduism has a special place because it is believed to have spiritually cleansing powers. In fact, all water is sacred to Hindus, especially rivers. The seven sacred rivers are the Ganges, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri. These are worshipped for spiritual well-being. "Because of Bhagiratha's efforts, it is believed that the river has flown onto the earth and so it is known as Bhagirathi. She is also known as Tripathaga because she flows in the three worlds, heaven, earth, and the netherworld. In the Gita, Lord Krishna says: "Of all the purifiers I am the wind; of the wielders of weapons I am Rama; of fishes I am the shark; and of all the flowing rivers I am the River Ganges."



NAMAMI GANGA

The Sacred River Coursing Through Ages

- Sri K. Damodar Rao

(*Shrimad Bhagwat Gita*: (X: iii). Lord Krishna declares that among all the rivers, God himself is there as River Ganga on this earth. For Hindus, it is a form of living Goddess.

Bhageeratha's Penance : King Sagara, the great-grandfather of Bhageeratha, once performed the Ashvamedha sacrifice. The sacrificial horse was stolen by Indra. The deity had the horse sequestered in Pathala, where Sage Kapila was performing a penance. The 60,000 sons of Sagara discovered the horse in Pathala, and they disturbed Kapila with their hoarse noises. Infuriated, the 60,000 sons of Sagara were reduced to ash by the fiery eyes of the sage. The responsibility of performing the funeral rites of these sons passed down from generation to generation.

The Kosala kings of successive generations could not bring Ganga to earth while managing their duties as kings. Bringing Ganga back to Earth was a near impossible task and required many years to be spent in tapasya (penance) and prayer. As a result, the sins of the thousand princes multiplied in their destructive energy and began resulting in natural disasters. The kingdom began to lose its peace and prosperity, and by the time Bhageeratha ascended the throne, he found it impossible to govern and that had only one solution.

Turning over the kingdom to trusted ministers, Bhageeratha set off to the Himalayas to perform an arduous tapasya . For one thousand years, he performed an excruciatingly harsh penance to please Lord Brahma. Pleased, Brahma came to him and told him to ask for anything. Bhageeratha asked Brahma to bring down the river Ganga to earth so that he may perform the ceremony for his ancestors. Brahma asked Bhageeratha to propitiate Lord Shiva, for only He would be able to break the Ganga's fall. It would be impossible for anyone save Him to contain the destructive impact of this event.

Bhageeratha performed a tapasya for Lord Shiva, living only on air. The compassionate Shiva granted him the boon, and stood in position, even as the torrent of Ganga's stream rushed upon his hair. King Bhageeratha led the way for Ganga on his chariot, and she followed him across the north and east of the country. In her course she washed the ashes of Sagara's sixty thousand sons, who ascended to heaven while praising and blessing Bhageeratha. This episode is referred to as *Bhageeratha prayatnam*, literally meaning, "Bhageeratha's labour". To commemorate his efforts, the head stream of the river is called Bhageerathi by locals, till it meets the Alaknanda river at Devprayag.

While flowing towards Pathala, the Ganga flooded the ashrama of Sage Jahnu. To punish the haughtiness of the goddess, the sage swallowed the river. It was with the insistent entreaties of Bhageeratha that the sage consented to push the river out through his ear, which offered the goddess the epithet *Jahnavi*.

The Ganga Basin : The Ganga courses through northern India and more than four hundred million people in India live in the area that feed the river. It is known as the Ganga River Basin. The Ganga flows south and east from the Himalayas, forming a canyon as it leaves the mountain. It winds its way through northern India,

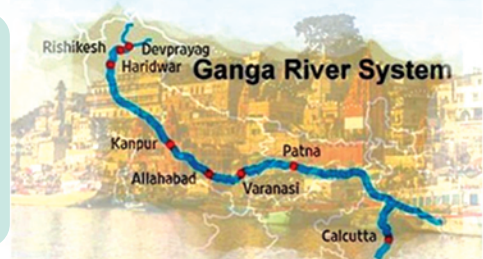
eventually merging with the Bay of Bengal. The Ganga river water is considered both pure and purifying. Compared to other major rivers in Asia, the Ganga is the longest river with a length of approx. 2, 495 kilometres. After flowing into Bangladesh, the Ganga joins the Brahmaputra and Meghna rivers to flow into the Bay of Bengal as the Meghna (Padma) river. Approximately a quarter of India lies within the Ganga river basin.

The Sacred Ganga : As mentioned in the *Vishnu Purana*, people get rid of their sins by chanting the name of Ganga, by remembering her while taking a bath in the Ganga or even while drinking its water. Three places are most prominent for taking a bath in the Ganga: Haridwar, Prayag and Gangasagar near Kolkata.

As Amrit is to the deities, as Sudha is to the Nagas, so is Ganga water to human beings. The merit that one earns by bathing in Ganga is such that it is greater than acquisition of sons or wealth or the performance of meritorious acts.



The Ganga snan (bath) is very sacred during Pushkarams. A bath in the Ganga river cleanses our sins. The river Ganga flows via Devprayag, Rishikesh, Haridwar, Allahabad, Varanasi, Patna and Kolkata. The three other prominent places other than Varanasi for taking a holy dip in the Ganga are: Haridwar, Prayaga (Allahabad) and Gangasagar near Kolkata.



The person who thinks of Ganga in his last breath, succeeds in attaining the heaven. As the Ganges had descended from heaven to earth, she is also considered the vehicle of ascent, from earth to heaven. Among all hymns devoted to the Ganga, the popular ones are those expressing the worshipper's wish to breathe his last surrounded by her waters.

The *Gangashtakam* expresses this longing fervently:
O Mother! ... Necklace adorning the worlds!
Banner rising to heaven!
I ask that I may leave of this body on your banks,
Drinking your water, rolling in your waves,
Remembering your name, bestowing my gaze upon you.

Hindus also perform *pinda pradana*, a rite for the dead, in which balls of rice and sesame seeds are offered to the Ganga while the names of the deceased relatives are recited.

The Kumbh Mela : Kumbh Mela is considered the most sacred of all the pilgrimages. It is a mass pilgrimage in which Hindus, crores in number, gather at the Ganga River. The major event of the festival is ritual bathing on the banks of the river. Religious discussions, devotional singing, mass feeding of holy men and women and the poor, and religious assemblies are the other important activities. Thousands of holy men and women attend which signifies auspiciousness of the festival. The sadhus are clad in saffron cloths with ashes

and powder dabbed on their skin. The 2013 Kumbh mela was the largest religious gathering in the world with almost 120 million visitors. The Maha Kumbh Mela which comes after 12 'Purna Kumbh Melas', or 144 years, is held at Allahabad.

Ganga Pushkarams : Ganga Pushkaram is observed for a period of 12 days from the time of entry of Jupiter into Aswini nakshatra Mesha rasi (Aries). Pushkaram celebrations include tarpanas to ancestors, spiritual discourses, devotional music and cultural programmes. The devotees engage in activities such as *snana* (bath), *daana* (charity), *japa* (recitation of mantras), *archana* (prayer) and *dhyana* (meditation). Theoretically, the festival lasts as long as Jupiter remains in the corresponding zodiac sign normally for one year. However, it draws major crowds only during the first 12 days. The first 12 days are known as *Adi Pushkaram* when the Jupiter enters the zodiac sign and the last 12 days are called *Anthya Pushkaram* when it exits the zodiac sign are considered as most auspicious.

The holy saga of Ganga continues unabated, unhindered as it coursed through many centuries now. It remains as sacred as ever with increasing number of people taking part in Pushkarams and Kumbh Melas. This year too millions throng the banks of the Ganga during Pushkarams to have a dip in its waters, to take its *teertham*, and take part in associative rituals feeling blessed and carrying the memories of a divine experience! Visit Ganga Pushkarams and be blessed.





The River Ganga Pushkarams

- Smt. D.K. Ahana Lakshmi

The Chandogya Upanishad says: eṣāṁ bhūtānāṁ pṛthivī rasaḥ pṛthivyā āpo rasaḥ: earth is the essence of all these creatures and water is the essence of earth. Water is life, our bodies are largely made of water. Without water we cannot exist. Our ancestors realised the importance of water in ensuring our food security – civilizations blossomed by riverbanks.

Water purifies, they say. It is thus not surprising that worship of rivers is an ancient practice for us. Among festivals worshipping our rivers, and performing ancestor worship by the rivers, the pushkaram is of importance and is celebrated along the banks of twelve major rivers in India. In 2023, Ganga pushkaram will be observed for a period of 12 days from the time of entry of Jupiter into Aswini nakshatra Mesha rasi (Aries) and starts on 22.04.2023.

The River Ganga has been extremely significant to the life of Indians through the ages and has always been considered as the first among rivers. Emerging at Gomukhi in the Gangotri glacier in the Himalayas, the river at its origin is called Bhagirathi and only from Devprayag, where the river meets Alakananda is the name Ganga used. The river flows south and east through the Gangetic Plain of North India. It is this fertile Gangetic Plain that has given us the gift of grain, food security through the ages. The Ganga and its tributaries have been used for irrigation since ancient times because of the fertile silt that is brought down by the rivers wearing down the Himalayas. This is probably why she is known as Maa Ganga, mother Ganga. During this year's Ganga pushkaram, important cities such as Rishikesh, Lucknow, Allahabad, Varanasi, Patna, Devprayag and Kolkata will be in the limelight.

Among the many cities on the bank of the Ganga, Varanasi (Benaras, Kashi) is of special importance to us. Varanasi has the distinction of being one of the oldest inhabited cities and has always been a centre for education, philosophy, music and art. Many of India's great philosophers have spent considerable time in Varanasi; one such was Adi Sankara who spent two periods of his life in the city.

Adi Sankara or Shankaracharya who established the famous monastic institutions such as Jyotir matha at Badarikashrama and Sarada pitha at Sringeri, is considered as the source and inspiration for the development of the Advaita school. His birth anniversary, Sankara jayanti, is traditionally celebrated on Vaisakha shukla paksha panchami. In 2023, the day falls on 25th April. Adi Sankara was born to Sivaguru and Aryamba in the eighth century in Kerala. He is believed to have left home when he was just eight years old. He lived a very short life; he was just 32 or 33 when he attained moksha. But in that short period, he mastered Sanskrit and wrote a large number of commentaries. His many treatises have been serving as essential texts for pathfinders down the ages. But for most of us, his importance lies in his wonderful stotras, many of which have been set to music and are sung widely especially as bhajans and prayers: Achyutashtakam, Annapoornashtakam, Kanakadharastotram, Bhaja Govindam...the list goes on and on.

Adi Sankara was a nature worshipper too and has written stotras extolling many of our rivers. Ganga appears to have been especially important, perhaps because he spent a lot of time in Varanasi. This is what he writes about the most famous ghat of Kashi in his 'Manikarnika ashtakam':

kāśī dhanyatamā vimuktanagarī sālankṛtā gaṅgayā |
tatreyam maṇikarnikā sukhakarī muktirhi tatkiṃkarī ||

In blessed liberated Kashi, adorned by Ganga

Is there any place better than Manikarnika where salvation is attained!

So fond he must have been of maa Ganga that Adi Sankara has composed a Gangashtakam as well as a Ganga Stotram.

The lilting Ganga stotram hails the mighty river by her many names. It begins thus:

devi sureśvari bhagavati gaṅge tribhuvanatāriṇi taralatarāṅge |
śaṅkaramaulivihāriṇi vimale mama matirāstām tava padakamale ||

O Goddess of the devas, you liberate the three worlds by your merciful waves

O Resident on Lord Siva's head, please may my devotion be ever at your lotus feet.

Sri Adishankaracharya goes on to describe her many qualities, emphasising that she is the bestower of bliss and the merciful one with compassionate glances; and that one who bathes in her and drinks of her clear water is assured of the supreme abode.

In Gangashtakam, he describes her descent on earth thus:

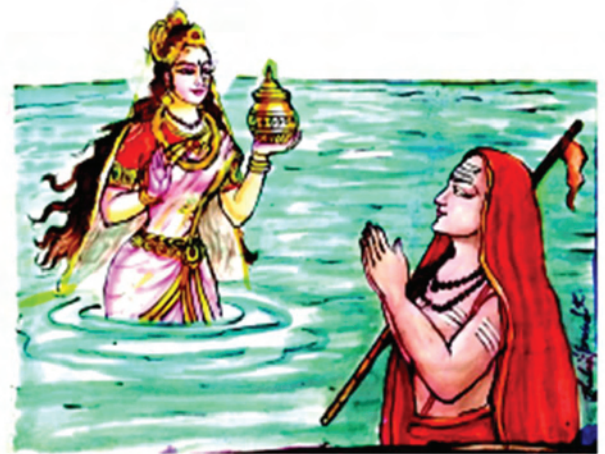
ādāvādi pitāmahasya niyamavyāpārapātre jalam
paścāt pannagaśāyino bhagavataḥ pādodakam pāvanam .
bhūyaḥ śambhujaṭāvibhūṣaṇamaṇiḥ jahanormaharṣeriyam
kanyā kalmaṣanāśinī bhagavatī bhāgīrathī dṛśyate ..

From the water-vessel of the primeval grandsire
Then became the holiest by washing the feet of He
who sleeps on the serpent
Next as the ornament on Lord Siva's matted hair
Finally, the daughter of sage Jahnu, thus came the
sin-destroying Bhagirathi.

In this year of Ganga pushkaram, even if we are not
blessed enough to bathe in the Ganga, let us learn
and recite Gangashtakam because:

gaṅgāṣṭakamidam puṇyam yaḥ paṭhet prayato naraḥ .
sarvapāpavinirbhukto viṣṇulokam sa gacchati ..

The devotee who reads
this octet on Ganga
Freed of all sins, reaches
the abode of Lord Vishnu.



The Holy Haarathi at River Ganga, Varanasi

- Sri R.Kannan

There are seven cities in India which have been declared holy and sacred which leads one to attain salvation. They are Ayodhya, Mathura, Maya (Haridwar), Kanchi, Kasi (Varanasi), Avanti (Ujjain) and Dwaraka. Among them Varanasi gets its importance, where Lord Shiva was said to be relieved of the curse of having chopped of the head of Brahma. It is also told that Lord Shiva chants the Rama Mantra in the ears of those who are about to die here, so as to attain salvation. Every Hindu would like to visit Varanasi at least once in their life time, to ward off their sins.

Varanasi is situated on the banks of River Ganga, which is considered to be the holiest river. In Scriptures, Ganga is said to have been originated from the Holy feet of Lord Sri Vishnu when He took the Aavatara of Trivikrama when His feet enclosed all the worlds. Further It has been said to be held in the Locks of Lord Shiva. It is a perennial river, with flowing waters throughout the year. A dip in the Holy Ganga cleans all the sins. Ganga is worshipped as Ganga Mayya.

Varanasi may be said to be the spiritual capital of India, where attending the Ganga Haarathi is a visual treat to watch. The Haarathi is the main attraction when thousands of people gather on the banks of Ganga, every day. The Haarathi at the Sunset offers an extraordinary spiritual feeling.



Every evening, priests of Varanasi perform elaborate and extremely beautiful Haarathi on the Ghats of Ganga. The most prominent of these Ghats is Dashashwamedh Ghat which is located right next to Kasi Vishwanath Temple. The other ghats where people can watch Varanasi Haarathi are Assi Ghat and Rajendra Prasad Ghat.

At Dashashwamedh Ghat, the entire place keeps silent when a Shankh (conch) is blown. The Shankh's holy sound heralds that the Haarathi is beginning and it draws every one's attraction. A statue of Ganga is placed in the centre of the platform. With the sound of bells and chants, and lighting of incense sticks and Diyas (lamps), the Haarathi carries on.

The priests do pujas with great devotion for the River Ganga in such a synchronized manner that it makes for a spellbound sight. The Haarathi goes on for about 45 minutes and it is impossible to take your sight even for a second. People gather together to witness the wonderful sight.



Timings of Ganga Haarathi

For a long period, Ganga Haarathi was performed only in the evening. It was always scheduled just after the Sunset. In Summers it would start at 7 pm and in Winter around 6 pm.

Now a days morning Ganga Haarathi is also performed. In Summer, morning Haarathi is performed from 5 am to 7 am and in Winter from 5.30 am to 7.30 am.

While the evening Haarathi is performed with focus on Dashashwamedh Ghat and the morning Haarathi is focused on the Assi Ghat.

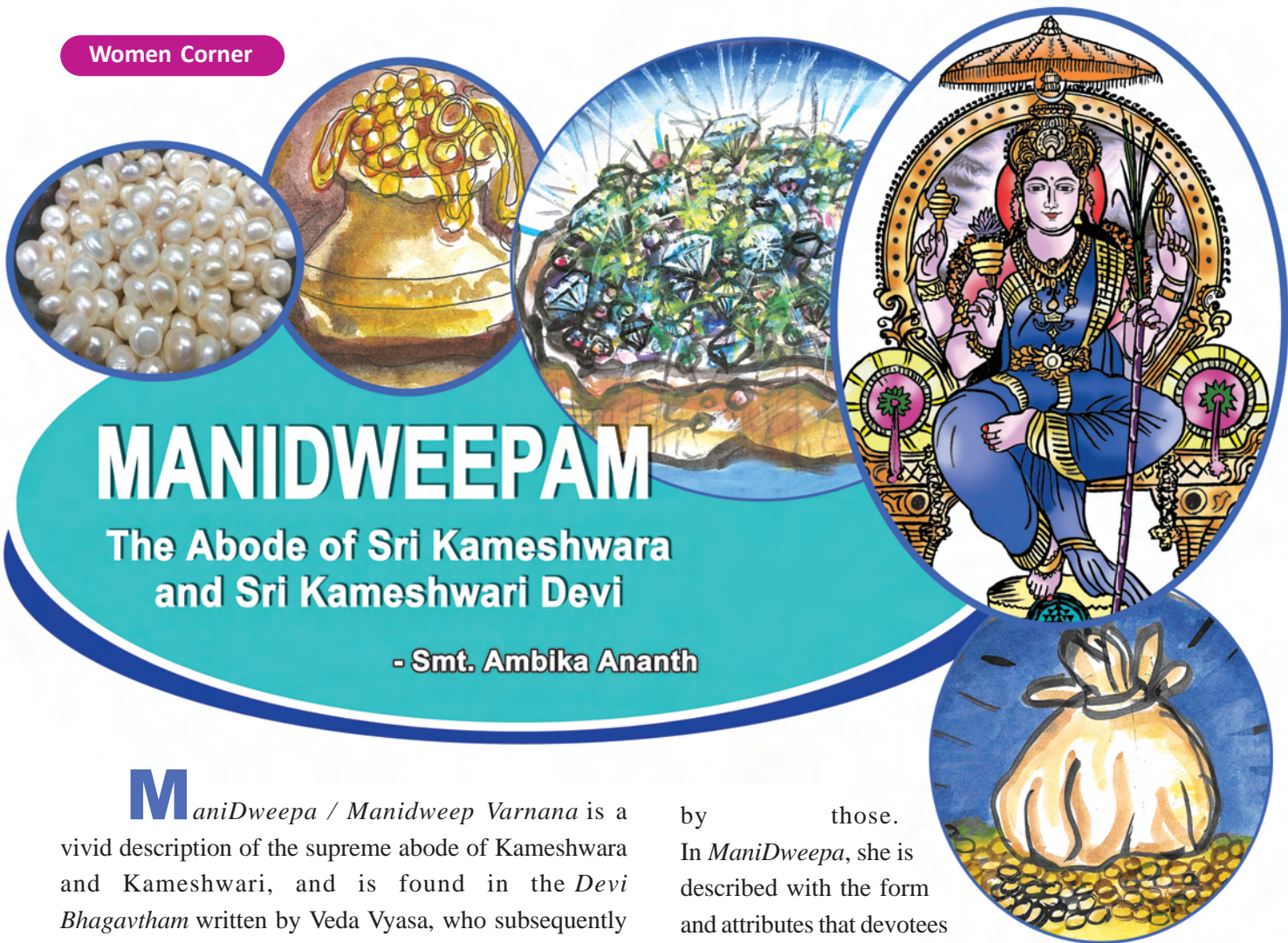
Morning Haarathi is a spiritual treat for the Soul. It begins with the chanting of Veda hymns and is followed by Haarathi. A grand tribute is paid to the four basic elements that comprise everything in this universe, viz., Earth, Water, Sky and fire. After the Haarathi, classical musicians perform sweet musical concert.

Ganga Pushkaram a very famous and sacred festival is said to be celebrated during the period April - May, this year, when the planet Jupiter enters the constellation of Aries (Mesha rasi). It will be an added benefit to perform and witness the Holy and Sacred Haarathi.

Varanasi is a very sacred place with the presiding deity of Kasi Viswanath with His divine consort Sri Kasi Visalakshi; Ganga is the holy river; Ganga Haarathi is spirit kindling performance. Then what to tell about witnessing Ganga Haarathi at Varanasi - a great experience to be felt only and in warding off the sins.

Jai Ganga Maathaa





MANIDWEEPAM

The Abode of Sri Kameshwara
and Sri Kameshwari Devi

- Smt. Ambika Ananth

ManiDweepa / Manidweep Varnana is a vivid description of the supreme abode of Kameshwara and Kameshwari, and is found in the *Devi Bhagavatham* written by Veda Vyasa, who subsequently revealed it to King Janamejaya. This description is no ordinary one; it is filled with esoteric references, and mere recitation of *ManiDweepa Varnana* confers divine blessings on the reader.

Maha Kameshwari Devi, the Potent Supreme with the brilliance of a million suns, superintends the cosmic cycle of Creation, Sustenance and Dissolution. She is the consolidated feminine form of knowledge, consciousness, abundance, protection, compassion and divine love. She is the primordial energy of the whole cosmos. She is the originator.

Lord Shiva as Kameshwara, the masculine epitome of consciousness, is Her consort. As the primordial parents, both Maha Kameshwara and Maha Kameshwari shower their blessings on the worlds from their exalted seat in ManiDweepa. Philosophically speaking, Devi awakens and activates various natural traits within us, yet She, the *parabramha tatvam*, remains unaffected

by those.

In *ManiDweepa*, she is described with the form and attributes that devotees can meditate upon. The divine significance of reciting *ManiDweepa Varnana* is described in the afterword, *Phala Sruthi*. This powerful text, which bestows the fruits here, now and hereafter, by blessing one with supreme knowledge, is found in the *Devi Bhagavatam*.

As pronounced by sage Vyasa : Above the realm of Bramha (*Bramha - loka*) lies the magnificent *Sarvaloka* (the Superior realm), also known as ManiDweepa (literally, *the Island of Gems* or, equally, *one Gem of an Island*). It is the abode of Sri Tribhuvaneswari, the ultimate divine authority. On account of its absolute transcendence over all other realms, ManiDweepa is also called *Sarvaloka*. It was the creation of the very Sri Parambika out of her mere will and resolve. She took it for her residence much ahead of the process of creation of universe. In terms of its celestial location, divine eminence, timeless presence and

cosmic paramountcy, it is much superior to the *Kailasam*, *Vaikuntam* and *Golokam*, and is accordingly identified as *Sarvaloka*.

There is no city in all the three worlds that can qualify for comparison with ManiDweepa in beauty. It is the protective canopy for all the worlds, and the cool shelter for all the macrocosms out there. It assures liberation from the vicious cycle of *samsara* (the infinite series of births and the monotony of mundane living). It is as many miles wide as it is serene. The island is surrounded on all sides by the nectarean ocean, with its hidden treasure of rare stones and dextral conch-shells (*dakshinavartha sankha*), and housing numerous species of fish of varied hues. The beauty of the setting is compulsive with the cool water sprays from the massive waves driven by high winds crashing ashore, the boats drifting along with their varicoloured masts, and the striking coastline stretching as far as visible, forested with gold-coloured groves.

There are 18 enclosures (*praakaarams*) made of precious metals and gems - Each enclosure of the ManiDweepa is depicted with its physical attributes, qualities and dimensions. The combined brilliance of the sun, the moon, fire and lightning cannot compare with even a tiny, millionth fraction of the lustre of ManiDweepa. Again, the lustre is as magnificent as it is varied from place to place right within ManiDweepa. It is like the lustrous kaleidoscope of colour with discrete hues — the cat's eye (*vaiduryam*), the green of the emerald (*marakatham*), the blue of the sapphire (*indra-neelam*), the red of the ruby (*manikyam*), the dazzle of the diamond (*vajram*), the glare of the noon sun and thunder spark, the reddish-orange of the wild fire, the orange-yellow of molten gold, the purple of the star-ruby (*suryakantham*), and the white of the moonstone (*chandrakantham*). At some places, the walls, the towers, the entry points, and even the trees with their leaves and fruits are made of gemstones. Occasionally, among the vegetation, the atmosphere comes alive with groups of peacocks dancing, parrots conversing, cuckoos singing, doves cooing, and an assortment of such other melodies. There

are hundreds of thousands of ponds with their pure, sweet waters. And these ponds are seen teeming with innumerable lotus flowers dominating the scene with their ruby-red hue. From the four sides of the lotus ponds extends for thousands of miles a thick vegetation of trees swaying in the gentle breeze carrying the soft fragrance of flowers. The brilliant glory of *chintamani* gems fills the canopy of sky, extending in all directions.

In the ManiDweepa, there is the pervasive fragrance of the sweet scents emitted by the vegetation complemented by the aroma of incense. The light radiating from the multitudes of gems is reflected on the mirrored walls of the structures, giving them an eerie, mind-boggling aspect of colour. Put simply, ManiDweepa is the rarest treasure of excellence and concentration of all the supreme sovereignty, countless wealth, entire gamut of sentiment, absolute wisdom and knowledge, exquisite glamour, invincible valour, noble virtues, and infinite compassion. It is a place of consummate bliss and beauty – ranging from the mortal to the divine.

It is an exhaustive account of ManiDweepa the abode of Sri MahaDevi, which is the most marvellous and divine of all the places in all the universes. A single recollection of the description of the abode is adequate to dispel all the sins inherited from the earlier births. A daily recitation of these five chapters (from 8th to 12th) will ensure definite release from the menace of all spectres, apparitions and other evil spirits and negative vibrations (*bhutha*, *pretha*, *pisacha*, etc). Especially, during the observance of Vasthu puja, at the inauguration of a new house, such recitation will ensure all good.

Reciting, listening or even imaging about 'Manidweepam' and glories of Devi Bhagavathi will provide us peace, prosperity, health and wealth. Women should recite these slokas daily 9 times after their house warming ceremony and must recite this Manidweepam slokas daily or once in a week (friday) to get unimaginable prosper.



There are Sri Rama Temples in every village in India. Among them there are a number of famous ones. Vontimitta Sri Kodanda Ramaswamy Temple is one of the famous and ancient historical temples in YSR Kadapa District, Andhra Pradesh.

Vontimitta is at a distance of approx. 25 kilometers away from Kadapa town. It is said that, two robbers namely Vontodu and Mittadu got reformed and became devotees of Lord Rama and carved Sri Seetha Rama Lakshmana deities in a single stone and the kshetram is named as 'Vontimitta'. Moreover, this kshetra is also known as 'Ekasila Nagaram'. Ekasila (Deities in a single stone) and Nagaram (town).

LEGEND : In Trethayuga, many sages did penance in this region known as Dandakaranya. Demons used to obstruct their sacrifices and penances. With this, sages prayed to Lord Rama to save their penance and sacrifices. Then, Sri Rama, who was living in the Vanavasa, accepted the prayers of the sages, reached this place and saved the Sages from the clutches of the demons during the Aranya vasam. After that, Sri Rama along with, Maa Seetha and Lakshmana spent some time here. In order to quench the thirst of Seetha and Rama, Lakshmana shot arrows deep into the earth from

Sri Kodandaramaswamy Temple Vontimitta

-Dr. I.L.N. Chandrasekhar Rao

Vontimitta
Sri Kodandarama Swamivari
Brahmotsavams
from March 31st to
April 8th, 2023

which water gushed out. These water bodies are known as 'Rama Theertham' and 'Lakshmana Theertham'. After some time Sri Rama, Seetha and Lakshmana left this place. At that time Sri Rama gave their idols to the sages as per the wish of the sages. The sages used to regularly worship these idols. Later Jambavanta reached this place and rested for some time. During this time one day night, Lord Rama revealed in a dream that they were in the form of idols in that area and asked them to consecrate those idols. Sthalapurana reveals that the very next day Jambavanta searched the surrounding areas and took out the idols of Sri Sitarama Lakshmana and consecrated them.

TEMPLE STRUCTURE : Vontimitta Kodanda Rama Swamy Temple is on Chennai – Kadapa Highway with exquisite sculpture. The French Traveller, who visited India in 1652 came to this place and appreciated the elegance of the temple architecture.

The Temple has three entrances and Gopurams. The main entrance is facing the East and the other two are facing the North and the South. The Rajagopuram is built in five tiers of 160 feet high. The main temple is on elevated platform. The main temple consists of Mahamandapam (Rangamandapam), Mukha mandapam, antarayam and Gabhalayam. The Rangamandapam is built with 32 pillars and is known for its exquisite sculpture. It has wonderful carvings of Apsaras, the stories of Ramayana, Mahabharatha, Dasavataarams, Anjaneyaswamy giving Anguliyakamu (ring) to Maa Seetha, Kaleeyamardhanam. There is a Garudalwar Mandapam in Rangamandapam, opposite to the Main deity. On the way to Mukhamandapam there

are Dwarapalakas on both the sides and Sri Bammera Pothana's statue is also present in Rangamandapam. In the main temple, Sri Rama with Seetha and Lakshmana deities are carved out in a single stone. As Rama is depicted with quiver and bow the Lord is called as Sri Kodanda Rama Swamy. This is one of the few temples where Rama is without Anjaneya Swamy at his side. To the opposite of main temple there is Anjaneya swamy temple known as Sri Sanjeevaraya Swamy temple.

HISTORY OF THE TEMPLE : The ruler of Udayagiri, Sri Kamparaya (1340-1355 A.D.) who was lender to the empire Vijayanagara came to this place. At that time Vontodu and Mittadu showed the deities and requested him to build the temple and the ruler obliged and built a Temple in Vontimitta as per History records. The Gopurams and Mukhamandapam were built by Vijayanarana and Matli Kings. Andhra Valmeeki Vavilikolanu Subba Rao (1863-1936) renovated the temple and constructed Sri Rama Seva Kuteeram (Place), Radham (Chariot) and Radhasala (the place where chariot kept). The Archeological Department of India recognised this temple as Historical monument and is protecting the temple. The Government of Andhra Pradesh officially has been conducting Sri Rama Kalyanam from 2015. The Tirumala Tirupati Devasthanams has taken over the temple and taken up many developmental works.

The temple is associated with great scholars. The great poet, Sri Bammera Pothana visited the temple and spent some time here and worshipped the Lord and wrote Srimadbhagavatam and dedicated it to the Lord. Padakavitha pitaamaha Sri Tallapaka Annamayya visited this temple many times and composed kirtanas on Vontimitta Sri Kodandarama Swami. Sri Pothuluri Veerabrahmendra Swamy, Ayyalaraju Rama Bhadrudu, Vuppugunduru Venkatakavi, Varakavi, Vavilikolanu Subba Rao, Bhavanasi Malaobanna, Vijayaraghavaacharyulu and



other poets wrote many poems and keerthanas on Vontimitta Kodanda Ramaswamy.

BRAHMOTSAVAMS : The annual Brahmotsavams are celebrated in the month of Chaitramasam from Srirama navami for nine days in a grand style. Various vahana sevas and Rathotsavam and kalyanam are performed to the Lord during Brahmotsavams in a grand manner. Kalyanotsavam is performed on the Sixth Day Evening. It is tradition to celebrate Seetaraama kalyanam on Sree Rama Navami in Abhijith Lagnam at noon in all Sree Rama Temples. But in Sri Kodandarama Swamy temple in Vontimitta, Seetha Rama Kalyanam is performed on Chaitramasa Sukla paksha Chaturdasi at night a day before full moon day. The Government of Andhra Pradesh officially conducts the event. Sri Ramchandramurthy blesses the devotees in the moonlight. There is a legend for performing Sri Seetharamakalyanam at night instead of the noon. Sri Rama was fond of Chandra (the moon) in his childhood and he would not eat without looking at the moon. Moreover, Chandra also likes Rama. As the Kalyanam of Sri Rama took place at noon, Chandra has no opportunity to watch the kalyanam and became sad and unhappy. Knowing that Sri Rama consoled the Moon and promised to give him three vows. The first one is that the name of Chandra will be added to his

31-03-2023, Friday
Day : Dwajaroohanam
Night : Seshavahanam

01-04-2023, Saturday
Day : Venugaanaalankaaram
Night : Hamsavahanam

02-04-2023, Sunday
Day : Vatapathrasai Alankaram
Night : Simhavahanam

03-04-2023, Monday
Day : Navaneetha Krishnaalankaaram
Night : Hanumadhseva

04-04-2023, Tuesday
Day : Mohini Seva
Night : Garudaseva

5-04-2023, Wednesday
Day : Sivadhanurbhaanaalamkaram
Night : Edurkolu, Kalyanotsavam, Gajavahanam

6-04-2023, Thursday
Day : Rathotsavam

7-04-2023, Friday
Day : Kaaleeyamardhanaalamkaaram
Night : Aswavahanam

8-04-2023, Saturday
Day : Chakrasnanam
Night : Dwajavarohanam

Tirumala Tirupati Devasthanams
VONTIMITTA
Sri Kodandaramaswamivari
Brahmotsavams
From 31-03-2023 to 08-04-2023



name and became Sri Ramachandra. The Second Vow is that in his next incarnation, he will be born in the night (Sri Krishna was born in the night) and the third one is that in Kaliyuga his Kalyanam will be celebrated during night. As per his promises, the Kalyanam in Vontimitta is celebrated a day before the full-moon day i.e., Pournami, where the Moon showers his light.

Along with the Brahmotsavams on Sri Ramanavami, Pothana Jayanthi is also celebrated. Special poojas are performed on Dhanurmasam and on Vaikunta Ekadasi.

There is good road connectivity from Chennai, Tirupati Hyderabad, Vijayawada, Kadapa for Vontimitta. The Temple is at a distance of approx. 25 kilometers from Kadapa and Rajampeta. From Tirupati it is 115 K.M. Passenger trains will halt at Vontimitta Railway Station. Air Connectivity for kadapa is available from Hyderabad and Chennai.

The Visit to the temple of Lord Sri Kodandaramaswami in Vontimitta gives peace and joy to the devotees.



Geometry of SULBA SUTRAS

- Dr. C.V. Sulochana

Yajna refers in Hinduism to any ritual done in front of a sacred fire or agni with the chanting of vedic hymns. In specific sense it is an act of offering to propitiate a devata. Here agni is the central deity for 'Yajna'. It is said that when offerings are made to different deities in a prescribed and systematic manner, the agni carries these offerings to the gods who bless us with rains, food, health and good luck.

The yajnas are classified into three categories. They are Nitya (to be performed daily), Naimittika (to be performed occasionally) and Kamya (to be performed whenever a special benefit is desired).

For any type of yajna the main requirement is a fire altar or 'Vedi'. A fire altar or vedi in which fire is lit is an elevated pit of various geometrical shapes like rectangle, square, circle, semi-circle, lotus, eagle and tortoise etc. constructed with prescribed number of bricks.

Mainly two types of rituals are performed in these fire altars. They are

1. House hold rituals 2. Communal rituals. For household rituals, the altars will be in the shape of square and circle whereas for communal rituals the shapes of altars will be the combinations of various geometrical shapes like squares, rectangles, triangles, trapezium etc.

The word 'Tretagni' refers to the group of three fires in vedic rituals. They are Garhapatyagni, Dakshinagni and Ahavaniyagni. Every grihastha (only in some brahmin community) is expected to keep these sacred fires in his house to perform vedic rituals. According to Manusmriti the three fires are compared with father, mother and teacher respectively.

For garhapatyagni the fire altar is mostly in circular shape and on rare occasions it is in square shape. It is set up on western side. Dakshinagni is always in the shape of semi-circle. It is always set up in southern side. For Ahavaniyagni the fire altar is always in square shape. It is set up on the eastern side of garhapatyagni.

Here it is important to note that the areas of all these three altars will be the same even though their shapes are different. Basing on this, methods were developed in vedic period itself for squaring the circle and for circling the square etc.

In the same way for prauga chiti, a fire altar in the form of isosceles triangle and for ubhaya prauga chiti a rhombus with two isosceles triangles is to be constructed.

The subject dealing with the procedures of performing the yajnas is called sruta sutras. Sruta sutras are said under kalpa which are described as shoulders of the Vedas. Kalpa consists of four parts. They are 1. Sruta sutras concerned with rituals. 2. Grihya sutras concerned



with domestic and household rituals 3. Dharma sutras concerned with legal aspects of life on the basis of Dharma sastras. 4. Sulba sutras concerned with the construction of fire altars.

Sulba sutras : The word sulba is derived from the verb root sulb or sulv which means to measure. Since for measuring length and breadth rope was used in those days, the word sulva in course of time came to mean a rope (rajju in Sanskrit). That is why Geometry or Rekhanigita was called as Sulva sastra or Rajju sastra in ancient times. It principally consists of important geometrical propositions necessary for construction of various altars and deals briefly with their relative sizes and shapes.

Moreover the bricks used for construction of fire altars are specially designed and made based on the geometrical knowledge. For example, the falcon shape fire altar is made up of four types of bricks say a,b,c,d. Each of the wings is made up of 60 bricks of type a, the body with 46 bricks of type b, 6 bricks of type c and 24 bricks of type d. In the same way bricks will be made for tortoise and chariot wheel shape fire altars. No broken or smaller bricks can be used for final adjustment in construction purpose. Hence, the brick maker is expected to have perfect geometrical knowledge of high standard.

Each veda had several sulba sutras but only seven of them survived. They are named generally after their propounders—Baudhayana, Apastamba, Katyayana, Manava, Maitrayana, Varaha and Vadula.

Among all sulba sutras Baudayana sulba sutra is said to be the biggest and also the most ancient one. The popular theorem on right angled triangle which is called as pythagoras theorem in modern mathematics was stated in different words by Baudhayana much earlier before pythagoras. Baudhayana and Apastamba sutras give very good rational approximations for square root of 2 and 3.

Eg: Squareroot of 2(irrational number). It was stated as “Increase a unit length by its third and this third by its own fourth less the thirty-fourth part of that fourth”.

$$\sqrt{2} = 1 + 1/3 + 1/(3 \times 4) - 1/(3 \times 4 \times 34) = 577/408 = 1.4142$$

Arithmetic and geometric progressions and solutions to the algebraic equations of some special type can be found in these sulba sutras. The other sulba sutras are written with slight modifications of Baudhayana Apastamba Sulva sutras.

The following geometrical theorems are either explicitly mentioned or clearly implied in the constructions of the altars of prescribed shapes and sizes.

1. The diagonals of a rectangle bisect each other. They divide the rectangle into 4 parts which are identical.
2. The diagonals of a rhombus bisect each other at right angles.
3. An isosceles triangle is divided into two identical halves by the line joining the vertex to the middle point of the base.
4. The area of a square formed by joining the middle points of the sides of a square is half of that of the original one.
5. The square on the hypotenuse of a right angled triangle is equal to the sum of the squares on the other two sides. (Pythagoras theorem).

We can say that the vedic authors surely deserve our greatest admiration for whatever they accomplished in the field of mathematics. Of course there were errors and deficiencies here and there in their discoveries due to their limitations. However, the credit of conceiving, fostering, developing and enlivening mathematics indeed goes to our vedic seers.





SRI RAMANUJA

The Great Integrator

- Smt. Prema Nandakumar

Tirumala. Venkatadri. A middle-aged Brahmin is carrying a huge pot of water on his shoulders up the steps for the Tirumanjanam of Lord Venkateswara. The climb is not easy but the devotee is intent on his duty, reciting Sanskrit slokas praising the Lord. This is but one of his sacred services (kainkarya) for Lord Venkateswara. He was highly revered, was a great teacher of our twin epics, the Ramayana and the Mahabharata. He had innumerable disciples. The most well-known is Sri Ramanuja.

As the maternal uncle of Sri Ramanuja, Tirumalai Nambi came to Sriperumbudur to see his new-born nephew and named the child Ilayazhvan (Lakshmana). Did the uncle see the future in his nephew's face? For, Sri Ramanuja would serve Srivaishnavism to grow like a banyan tree by working for it in innumerable ways. Had not Lakshmana assured Sri Rama, "*Aham sarvam karishyami*" (I will do everything) when he followed his brother to the forest? The Prince from Ayodhya even built a firm and beautiful thatched cottage for Sri Rama and Sita Devi to live in the woods. When we read even a brief biography of Sri Ramanuja, we realise that Tirumalai Nambi had given an appropriate name. For his nephew would work tirelessly to integrate the society of his times and achieve almost impossible tasks.

Firstly, Sri Ramanuja elevated the status of women in society. It is true women were given a space as high as that of men in Vedic times. Women were learned and they even wrote hymns. Scholars say there are more than 65 Rishikas (the feminine gender for Rishi) who have written great poetry. The Vedas speak very highly of women. However, such days were no more present by the tenth century. Sri Ramanuja, by nature kind-hearted towards all creation including plant-life, was not happy. Gradually, he began to turn the wheel;

perhaps, one of the ways he employed was to sing, when he went out daily for his unchavritti, the Tiruppavai of Andal, the only female Alvar in the group of twelve Alvars. There are many instances of his kindness towards women and their becoming his disciples. He also was proud of their learning and deep knowledge of Srivaishnavism. Among the women for whom he was Acharya, Kongu Piratti knew the nuances of Srivaishnavism. Kongu Piratti had taken initiation from Sri Ramanuja and worshipped his sandals all her life.

When Sri Ramanuja was preparing to withdraw from life, he found some of his students inconsolable. Who would clear their doubts henceforth, if he preferred to reach paramapada? Sri Ramanuja calmly said: “I have a disciple called Kongu Piratti in Kongu Nadu. Whenever you have doubts about our Srivaishnava Siddhanta, go to her and get them cleared.”

When the disciples approached the learned lady, she seems to have realised that involved descriptive lectures might confuse them. So, she silently unwound her plait and again plaited them as a bunch with black thread first and a red thread later, and finally a white thread. She then fed them a good meal and sent them back.

The disciples had no idea of what she meant by her action. They went back to Sri Ramanuja and told him of what had happened. He said that she was an incarnation of the Vedas. The loose hair signified the lines of the Vedas misinterpreted by inimical philosophers, the red thread indicated his taking sannyasa and the restoration of the Vedic lines to their original significance. The white thread indicated the reincarnation of Sri Ramanuja as a family man and firming up the place of the Vedas in

human life. “As she has indicated the future good, you need not worry any more”, he concluded.

Sri Ramanuja was also unhappy about a group of people being condemned to be isolated from the rest as dalits. This “touch-me-notism” drew him close to Maraner Nambi. Nambi was a student of Alavandar. Such was his guru-bhakti that he prayed to the Divine and took on himself the terrible disease that was troubling Alavandar. When Maraner Nambi passed away, Peria Nambi performed his last rites. Srirangam brahmins protested, but Sri Ramanuja stood by Peria Nambi.

Sri Ramanuja's life and writings had been a great inspiration. For instance, Ramanuja's compassion for the downtrodden had helped him undertake many works for integrating Indian society. One of the last functions the Swami did in Belur was when the birthday of Sri Ramakrishna was celebrated on the 22nd of February, 1898, he invested fifty non-brahmins with the holy thread and gave them initiation with Gayatri mantra. This was a bold gesture indeed, but he had firm faith in the path shown by Ramanuja who uttered the ‘Rahasya Traya’ from the temple gopuram so that all those who heard it would be benefited. The Swami told the disciples that henceforth they could study the scriptures and placed Ramanuja's Sri Bhashya on the heads of each one of them as a holy witness. It may be remembered that Sri Ramanuja had renamed the Dalits as “Tiru-k-kulathar”, belonging to ‘Tiru’ (Mahalakshmi).

Sri Ramanuja's compassion and love was for all creation. This is shown in the manner in which he loved plant life and he organised the “Pathu Kothu” (Ten Divisions) when reorganising the administrative structure of Srirangam temple. The

tenth division was of Dasanamis who were put in charge of gardening, growing flowers and Tulsi for the daily decorations of Lord Ranganatha. When he went to Tiruvellarai, the hill-top temple, he organised a beautiful garden there. Five hundred years after, we have Vedanta Desika describing it in his poem, Hamsa Sandesam. Sri Rama, sad because of being separated from Sita Devi who is in the Ashoka Vana, sends a swan as his messenger to beloved Janaki. Firstly, he points out the route the Hamsa has to take from above the Vindhya, flying southwards. Sri Rama points out many important temple cities.

Aha, this is the Chola land. Suddenly a white hill would rise before the swan, says Rama. This is Tiruvellarai.

Why Tiruvellarai? For, the temple has a special importance in the life of Sri Ramanuja. After Sri Ramanuja was invited to take over the administration of the Srirangam temple, the Acharya went to work, and instituted major changes to improve the management of the temple and made it broad-based, inclusive, efficient. The Acharya had instituted enquiries about the position of materials in the treasury and granaries. According to the Koil Olugu of Srirangam, "His careful questionings were resented by some of the temple servitors who tried to obstruct him and even descended to the level of using poison."

The Koil Olugu says that to avoid such irritants, Sri Ramanuja went to nearby Tiruvellarai, took the processional deity of Sri Ranganatha as well and had the festivals performed there. Realisation of their loss dawning upon the servitors, Tiruvalluvar Perumal Arayar came to the Acharya

as their representative and begged him to return to Srirangam and take up his duties again.

Since the Acharya believed in the need to encourage temples have their own gardens, he must have laid a good foundation for the Tiruvellarai temple's nandavana. More than three hundred years later, Vedanta Desika finds the temple garden awesome, almost a forest to the west of the temple. Desika's description of Tiruvellarai's Nandavanam:

"... Graced by the looks of Sri Pundarikaksha Perumal, the garden gleams with a blue shade like his colour; the place is vast, with cool shade and also brilliant light. It is guarded by a rakshasi called Neeli. It is enjoyable for girls who come there. After seeing the Nandavana rich with fruits, and a variety of flowers, you will think the world of gods can never equal this rich spread of nature.

Because of the varied colours of the flowers due to pigments, it looks as though the Nandavana is guarded by a veil of varied hues. The fronds of the betelnut trees, like chamaras, gently move to give breeze. As if the heap of flowers made it convenient for the steps of Cupid. The breeze is serving Manmatha very well. Even the damsels of Devaloka wish to come here and stay."

(Hamsa Sandesam, verses 40 and 41. Translated from Sanskrit by Prema Nandakumar).

Today, 700 years after Vedanta Desika wrote this verse, the Tiruvellarai Nandavana which has been renovated to mark the millennium of Sri Ramanuja's advent, is our pride, and continues to rival Indra's grove in Swarga. So, when are you going to come to Tiruvellarai to enjoy the Nandavana that was initiated by Sri Ramanuja?



GANGA STOTRAM



Devi! Sureshwari! Bhagavati! Gange tribhuvanataarini taralatarange!
Shankaramouliviharini! vimale! mama mathiraasthaam tavapadakamale! ||1||

Bhagirathi! sukhadhaayini maataha! tavajalamahimaa Nigame kyaathaha |
Naahamjaane tava mahimaanam paahi krupaamayi! maamajnanam ||2||

Haripadapaadyatarangini! Gange himavidhumukthaadhavala taramge!
Dhureekuru mama dhushkrutibhaaram kuru krupayaa bhavasaagarapaaram ||3||

Tava jalamalam Yena nipeetham paramapadam khalu tena gruheetham |
Maatargange! tvayee yo bhakthaha kila tham dhrashtum na Yamah shakthaha ||4||

Patithodhaarini! Jahnavi! Gange! khandithagirivaramandithabhangey!
Bhismajanani! Hey! munivarakanye! Patitanihaarini! tribhuvana dhanye ||5||

Kalpalathaamiva phaladhaam lokey pranamati yasthvaam na pathati shoke |
Paaraavaaravihaarini! Gange! vimukhayuvathi krutha taralaapaange! ||6||

Tava chenmaathaha! srothahasnaataha punarapi jatarey sopi na jaataha |
Nakanivaarini! Jahnavi! Gange! kalusha vinaasini! mahimothunge ||7||

Punarasadange punyatarange! jaya jaya Jahnavi! Karunaapaange!
Indramakutamaniraajitha charane! Sukhade! Shubhade! bhrutyasharanye ||8||

Roogam sookam thaapam paapam hara mey Bhagavathi kumathi kalaapam |
Tribhuvana saare vasudhaahaare tvamasi gatirmama khalu samsaare ||9||

Alakaanande! paramaanande! kuru karunaamayi kaataravandye!
Tava tatanikate yasya nivaasaha khalu vaikuntay tasya nivaasaha ||10||

Varamiha neerey kamato meenaha kimva teere sarataha ksheenaha |
Athavaa swapacho malino deenaha tava nahi dhure nrupati kuleenaha ||11||

Bhobhuvaneshwari! punye! dhanye! devi! dravamayi! munivarakanye!
Gangaastavamidhamalam nithyam patathi naroyaha sa jayathi sathyam ||12||

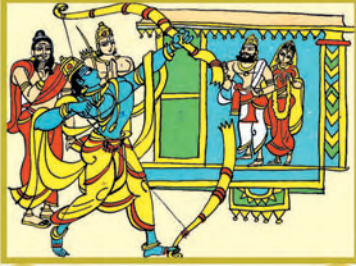
Yeshaam hrudhaye Ganga bhaktihi teshaa bhavathi sadhaa sukha muktihi,
Madhuraakhaanpajjhatikaabhihi paramaanandakalithalalitaabhihi ||13||

Gangastotramidam bhavasaaram vaanchithaphaladham vimalam saaram,
Shankarasevaka shankarachitham patathi sukhee sthava ithi cha smaapthaha ||14||

|| Ithi Srimad Shankaracharya virachitha Gangastotram Sampurnam ||

NAAMA RAMAYANAM

A Short Description of Entire Ramayana in 108 Phrases



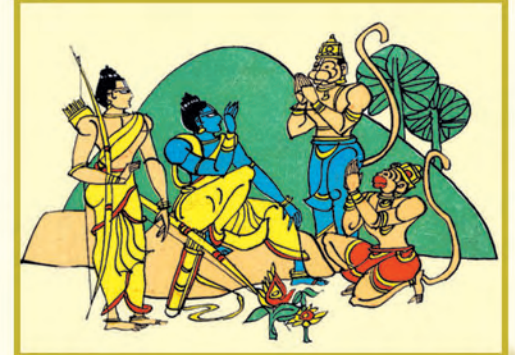
BALA KANDA

1. Suddha Brahma Parathpara Rama
2. Kaalaathmaka Parameswara Rama
3. Seshathalpa Sukhanidrita Rama
4. Brahmadyamara Prarthita Rama
5. Chandakiranakula Mandana Rama
6. Srimad Dasaratha Nandhana Rama
7. Kausalya Sukhavardhana Rama
8. Vishwamitra Priyadhana Rama
9. Ghora Thaatakaghataka Rama
10. Maarichadi nipaataka Rama
11. Kaushikamakha Samrakshaka Rama
12. Srimadahalyoddharaka Rama
13. Gauthamamuni Sampujita Rama
14. Sura Munivaragana Samstuta Rama
15. Naavika Dhaavita Mrudupada Rama
16. Mithila Purajana Mohaka Rama
17. Videha Maanasa Ranjaka Rama
18. Trayambaka Kaarmukha Bhanjaka Rama
19. Sitarpita Varamalika Rama
20. Kruta Vaivaahika Kautuka Rama
21. Bhargava Darpa Vinaasaka Rama
22. Srimadayodhya Paalaka Rama



AYODHYA KANDA

23. Aganitha Gunagana Bhushita Rama
24. Avanee Tanayaa Kaamitha Rama
25. Raakaachandra Samaanana Rama
26. Pithru Vaakyaasrita Kaanana Rama
27. Priya Guha Viniveeditapada Rama
28. Tat Kshaalita Nija Mrudupada Rama
29. Bharadvaja Mukhaanandaka Rama
30. Chitra Kuutaadri Nikeetana Rama
31. Dasaratha Santata Chintita Rama
32. Kaikeeyee Tanayaartita Rama
33. Virachita Nija Pitrukarmaka Rama
34. Bharathaarpita Nijapaduka Rama



ARANYA KANDA

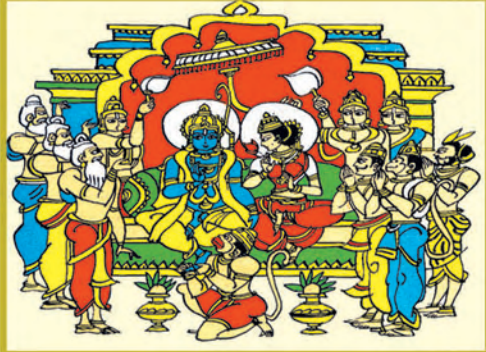
35. Dandakavanajana Paavana Rama
36. Dushta Viraadha Vinaasana Rama
37. Sharabhanga Sutikshnarchita Rama
38. Agastyanugraha Vardhita Rama
39. Grudhradhipa Samsevitana Rama
40. Panchavathi Tata Susthita Rama
41. Shurpanakhaarti Vidhaayaka Rama
42. Kharadhusana Mukhasudhaka Rama
43. Sitaapriya Harinaanuga Rama
44. Maarichaarti Krutaasugaa Rama
45. Vinashta Sitanveshaka Rama
46. Grudhraadhipa Gatidaayaka Rama
47. Sabareedatta Phalaasana Rama
48. Kabandha Bahucheedhana Rama

KISHKINDA KANDA

49. Hanumatsevitha Nijapada Rama
50. Nata Sugreevabhishtada Rama
51. Garvitha Vaali Samharaka Rama
52. Vaanaraduta Preeshaka Rama
53. Hithakara Lakshmana Samyuta Rama

TIRUMALA TIRUPATI DEVASTHANAMS

'Naama Ramayanam' is the essence of entire 'Ramayana' in 108 Phrases. It is said that reciting a Naama Ramayanam gives the same result of reading the entire Ramayanam. This is given for our beloved readers of 'Sapthagiri' on the occasion of 'Sri Rama Jayanthi' on 26.04.2023



74. Abhisiktha Vibhiishana nata Rama
75. Pushpaka Yaanaarohana Rama
76. Bharadvajaabhi Nishevana Rama
77. Bharathapraana Priyakara Rama
78. Saakeethapuri Bhooshana Rama
79. Sakala Sweeya Samaanatha Rama
80. Ratnalasatpithasthita Rama
81. Pattabhishekalankrita Rama
82. Paarthivakhula sammaanitha Rama
83. Vibhiishanaarpitha Rangaka Rama
84. Keesakulaanugrahakara Rama
85. Sakalajeeva Samrakshaka Rama
86. Samastha lokaadhaaraka Rama



SUNDARA KANDA

54. Kapivara Santata Samskrita Rama
55. Tadgathi Vighnadhvamshaka Rama
56. Sitaa Praanaadhaaraka Rama
57. Dushta Dasaanana Dhooshita Rama
58. Shista Hanuumaadbhuushita Rama
59. Sitaa Vedhitha Kaakaavana Rama
60. Krutha Choodaamani Darshana Rama
61. Kapivara Vachanasvaasita Rama

YUDDHA KANDA

62. Ravana Nidhana Prasthita Rama
63. Vaanarasainya Samaavrutha Rama
64. Shooshita Saridhiisaarthita Rama
65. Vibhishanaabhaya Daayaka Rama
66. Parvathaseetu Nibandhaka Rama
67. Kumbhakarna Sirascheedaka Rama
68. Rakshasasanga Vimardhaka Rama
69. Ahimahiravana Chaarana Rama
70. Samhrutha Dasamukha Ravana Rama
71. Vidhibhava Mukhasura Samsthuta Rama
72. Khasthita Dasaratha Vikshita Rama
73. Sitaadarshana Modita Rama

UTTARA KANDA

87. Agata Munigana Samstuta Rama
88. Vishruta Dashakanthodbhava Rama
89. Sitalingana Nirvritha Rama
90. Neethi Surakshita Janapada Rama
91. Vipinatyajitha Janakaja Rama
92. Kaarita Lavanaasuravadha Rama
93. Swarghata shambukha Samstutha Rama
94. Swatanaya Kushalava Nanditha Rama
95. Ashwameedha Kratu Deekshita Rama
96. Kaalaaveditha Surapada Rama
97. Ayajagajjana Mukthida Rama
98. Vidhimukha Vibudhaanandakha Rama
99. Tejomaya Nijarupaka Rama
100. Samsriti Bandha Vimoochaka Rama
101. Dharmasthaapana Tatpara Rama
102. Bhakthiparaayana Mukthida Rama
103. Sarwa Charaachara Paalaka Rama
104. Sarwa Bhavaamaya Vaaraka Rama
105. Vaikuntaalaya Samsthita Rama
106. Nithyaananda Padasthita Rama
107. Rama Rama Jaya Raja Rama
108. Rama Rama Jaya Sita Rama



TIRUMALA TIRUPATI DEVASTHANAMS



The 969th Avatarotsavam of Sri Anantalwar was held at Purusaivari Tota on 19.02.2023 at Tirumala. On this occasion, HH Sri Pedda Jeeyar Swamy, HH Sri Chinna Jeeyar Swamy participated and delivered their Anugraha Bhashanam.



Sacred silk clothes were offered to Sri Kalahastheeswara Swami with Sri Gnana Prasoonamba devi on the occasion of Kalyanam on behalf of TTD by the Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S. along with his spouse on 20.02.2023 at Sri Kalahasthi in A.P. On this occasion, TTD Trust Board Chairman's spouse and Trust Board Members participated.



As part of Brahmotsavams at Srisailam temple in A.P., TTD Tirupati Joint Executive Officer, Sri V. Veerabrahmam, I.A.S. along with his spouse offered sacred silk clothes on behalf of TTD to Sri Mallikarjuna Swamy with Sri Bramaramba Devi on 14.02.2023. On this occasion, TTD Trust Board Chairman's spouse and other officials participated.

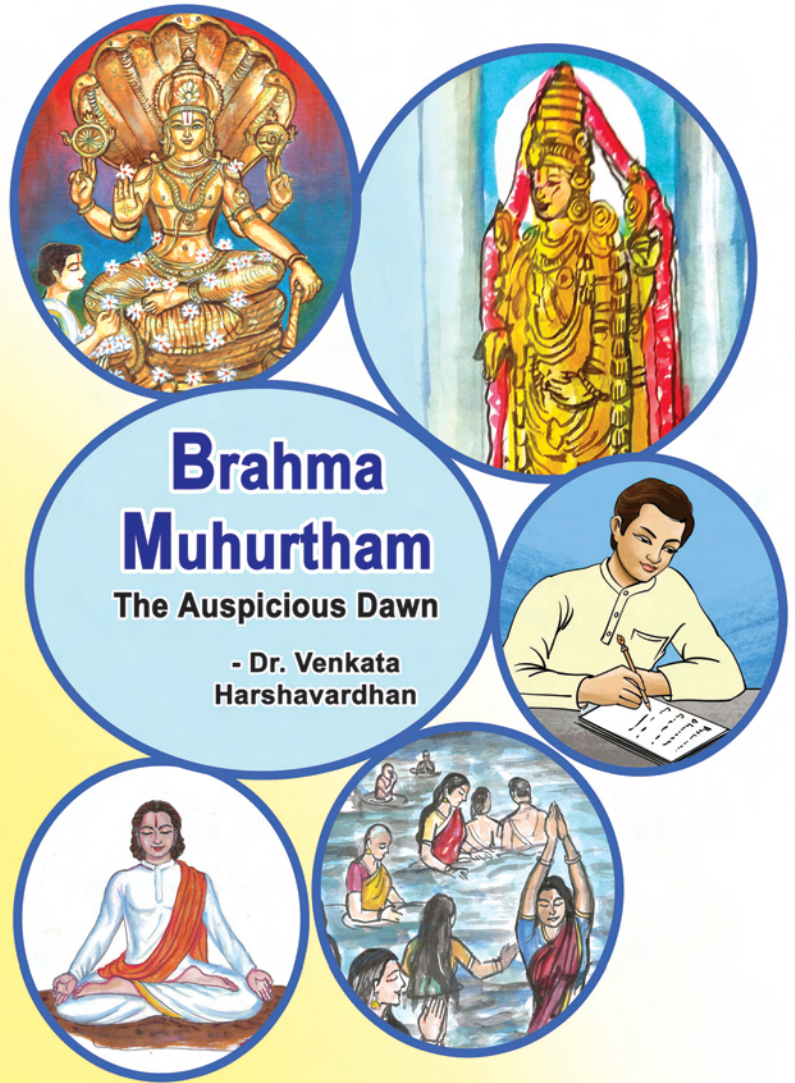


The TTD-run exclusive Pediatric Cardiac Hospital, Sri Padmavati Children's Heart Centre (SPCHC) located at Tirupati, A.P. added one more feather in its cap by successfully performing second Heart Transplantation on 27.02.2023. On this occasion, TTD Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S. shared the details. As part of this, TTD Tirupati Joint Executive Officer, Smt. Sada Bhargavi, I.A.S. and other doctors participated.

This article touches upon the role and importance of 'Brahma Muhurtham' or 'Braamhi Muhurtha', especially in the 'Abode of God Venkateswara' and its importance, to perform the poojas during the same time in Tirumala. This article also covers the role of the aforesaid, for the students and also the life of students from all walks of life apart from professionals of any field.

The fourteen worlds (14 Bhuvana Bhandams) are controlled and organized by the 'time', as mentioned in the Rig Veda. Naturally, the entire 'nature', life cycle, and activities of all living beings are also controlled by 'time'. Apart from past, present, and future to categorize time, there is one more model to classify the time as Brahma Muhurtham, Shubha Muhurthas, and Dur Muhurthas. A few more models are there which will classify time into other categories based on their utility. (The popular examples from these are Rahu Kala, Ketu kala, Guli Kala and Guru hora, Shukra hora to name a few). But this article confines only to Brahma Muhurtham and its applications from Kaliyuga Vaikuntam to Kaliyuga Pruthvi matha.

The Sun god, nature, living beings, athma and paramathma are inseparable points of a chain or network of 'time'. The best example from the lower end of this chain, we can quote under this phenomenon, is the sun god, sunflowers and cocks are interrelated in nature to perform their daily activities. The cock,



almost all the birds and animals wake up before sunrise, and sunflowers, Prosopis Cineraria (Jammi/Shami tree/Khejri tree/Spunge tree) opens up/wakes up with 'Nascent Sun Light'. Contrary to our 'nature'al / natural, people living in villages, the city or urban or semi-urban people are living without link with TIME attached to the sun. (It may be due to the supporting jobs connected to the western world in the global village or mimicking the living style or lifestyles of other parts of the world. But these 'westernized Indian populations' are paying big penalties for the same).

The Brahma or Brahmi muhurta is believed to be the time prescribed by 'the creator' Brahma to Himself to create auspicious things and new creations. Every animal, plant, and every 'human-being' is definitely created with 'creative



file photo

SUPRABHATHA SEVA IN TIRUMALA

Performing the Suprabatha Seva, Thomala Seva, Archana to “Akhilanda Koti Brahmanda Nayaka” in the “Kaliyuga Vaikuntam” are being performed in Brahma Muhurtham (This is reinforced in the Agama Sastras). In Tirumala, the divine bath and coupled with ‘Anga Pradhakshina’ by pilgrims also coincide with the Brahma Muhurtham.

capabilities’ and creates something or other for themselves and others as well. According to science It has been proven phenomenon that, energy levels and creative powers will be at their best in this ‘Brahma Muhurtha’.

In our world, the Brahma Muhurtha is usually a forty-eight (48) minute period (two, twenty-four minutes slots together). This auspicious period starts ninety-six minutes (four, twenty-four minutes slots) before sunrise and ends forty-eight (48) minutes before sunrise. To have a better understanding, it is worth quoting an example. If sunrises at 6 AM on a particular day, the Brahma Muhurtha of that day is 4.24 AM and spreads up to 5.12 AM. (Of course, the sun’s rising time differs from day to day in a year).

The Vedas themselves prescribed the Veda Vucharana (pronouncing) and learning of Vedas to happen in the Brahma Muhurtha. Similarly, all the students who are learning a variety of subjects are also advised to practice the learning process or study in this ‘Brahma Muhurtha’. This is applicable from farmers to scientists. It is common to see farmers going to farm in the Brahma Muhurtha as a tradition from their ancestors and culture of agriculture. A Potter starts his work again in the Brahma Murtha unknowingly to ‘create’ a few ‘creative’ pieces with ‘pruthvi’ (mud) an important

element of nature. It’s a common phenomenon to see many scientists who are successful have invented many ‘innovations’ during Brahma Muhurtham. In addition to these, excellent music composers, authors, and philosophical preachers have experienced the same phenomenon regarding the Brahma Muhurtha. From any profession to self-help activities like Yoga, self-enlightenment acts like Meditation, divine dips in rivers or oceans, or sacred baths or Poojas are to be practiced only in Brahma Muhurthas.

Nevertheless, a few other activities like Naivedhyam (not prasadam) will be offered just a few seconds before or just after sunrise to follow certain ‘Vedic Principles’. Coming to the Science behind the Brahma Muhurtha could be better described by bringing factors like ‘nascent’ oxygen in the air, oxyhemoglobin, normal blood pH values, settled dust, and pollution-creating particles in the weather to name a few.

The conclusion of this article is to draw the attention of devotees, students, professionals, and any common man to make use of this Brahma Muhurtham every day to utilize their creative powers for the very best healthy, professional, and spiritual journey.

Om Namo Venkateshaya



Serial

Part - 23

Tirumalai Ozhugu

History of Rituals and Customs in Tirumala

Original in Tamil by- Sri K. Balasundar Nayakar
Excerpts Translated into English by- Dr. M. Varadarajan

(Continued from the previous issue)

Reason for conducting Throwing Flower-Balls utsavam between Nachchimars and Malayappa Swami

During 6th day of *Irappattu Adhyayana Utsavam*, the recitation of sixth centum of Tiruvoymozhi is done, wherein the second decad of this centum is spoken by the lady, as Parankusa Nayaki, who has a dialogue with the Lord for throwing balls of flowers. Usually this utsavam is held between Nammalwar as Parankusa Nayaki and the main deity in other Divya Desas. But in Tirumala, this is being held between Nachchimars and Malayappa Swami. The reasons are as follows:

In Brahmanda and Brahma Puranas, it is clearly stated that Tiruvananthalwan Himself is Tirumala which is Paramapada also; among Archa Vighrahas, this Hill of Tirumala is also considered as a

Divya Mangala Vighraha; consequently that Divya Mangala Vighraha is Tiruvananthalwan, one among the Nitya suris.

Tiruvananthalwan, i.e. Tirumala is worshipped by Nitya Suris, Muktas, by displaying bhakti, and by doing *dharsana*, *pradakshina* and so on. Hence Tirumala is worshipped by all equally with no difference. It is said clearly in Varaha, Markandeya and other Puranas, Tirumala will fulfill all our desires.

As clearly stated in Skanda, Vamana and other Puranas, that Parama Yogis like Sukha and others, and Mahabhagavatas like Prahlada, Ambareesha and others considered Tirumala as the Divya Mangala Vighraha of the deity and did not step on the Hill and resided at the foot of the Hill and experiencing *bhagavat anubhava* which was followed regularly by the elders (*sishtachara*).

Alwars like Nammalwar, Tirumangai Alwar with the spontaneous grace of Supreme Being, preached and propagated that / Tirumalaiazwar (Tirumala Hills) is to be worshipped like Tiruvenkatamudayan and hence they did *Mangalasanam* from the foot of the Hill.

Following the inner thoughts of Alwars, Sri Bhashyakara did not consecrate Alwars Archaroopa Vighraha in Tirumala. Further, Nammalwar, like Piratti, experienced Divya Mangala Vighraha of the deity by assuming himself as Piratti (Parankusa Nayaki) who possesses six attributes. And as said by her mother in Tiruvoymozhi 6-5-10 he wonders that She is either Nappinnai, or Bhoodevi or Lakshmi, Divya Mahishis (consorts) who were born as Parankusa Nayaki. Further, just as Periya Piratti admired the deity by Her *Divya Avayava* etc., the deity experienced Alwar, Piratti. As she is a symbol of vatsalya etc. she enriches His thought. This is like Kowsalya enriching Dasaratha's wishes as he likes her for her service. Likewise, she practices dharma. Here also, Nammalwar's intense bhakti results in *pranaya rosha*. Hence, as *pratinidhi* for Nammalwar, and conducts *pranaya kalaha* by two Nachchimars. Such an utsavam was arranged since the period of Sri Bhashyakara and that is continued even now as noted by elders who are residing in Tirumala. Likewise in Tirupati also, for Govindaraja Swami, *pranaya kalaha utsavam* is being held. Kattiyam Yadavarayan implemented this utsavam. Further he consecrated a *Chatusthamba Mandapam* in Tirumamani Mandapam of Tiruvenkatamudayan sannidhi, as Tirumanippillai kinkaryam, besides constructing a *sayana arai (tiruppalli Arai)*, where he ordered to conduct Tiruvadhyayana Utsavam and was living by doing all kinds of *kinkaryams*.

Further, Tirumalai Ananthalan, who proceeded to Tirumala with his family, designed a large flower garden and a lake to irrigate the garden. He built a well named after Sri Ramanuja and at the instruction of Sri Ramanuja at Mandapam called

Yamunaiththurai Mandapam built in remembrance of his Paramacharya where garlands were made. They were arranged by Kattiyam Yadavarayan.

Contribution of Kandadai Ramanuja Iyengar

After several decades passed, Kandadai Ramanuja Iyengar was a staunch *sattada*-Sri Vaishnava, who had great bhakti towards Sri Ramanuja and so on, and did several *kainkaryas* in Divyadesas like Srirangam etc. for some years.

In Tirumala, a cowherd called Selvan was maintaining cow-herd by grazing them at all places in Tirumala. One day in his dream, Tiruvenkata mudayan showed a place where treasure was available and instructed him to use this treasure for the construction of path between foot of the hill and Tiruchanur and His place for the convenience of pilgrims and their safe journey. As said by Tiruvenkatamudayan, this cowherd constructed steps to the Hill.

After some years, the foot path became dilapidated. Having seen this, Kandadai Ramanuja Iyengar reconstructed and broadened the foot path by removing the old one.

It is said in Venkatachala Mahatmyam of Markandeya Purana that when Markandeya Rishi and other rishis of Nymisaranya came on pilgrimage to Tirumala in the middle of Tirumala, Lord Azhagiya Singar gave darshan to them. The place where the deity stationed is in valley cave. It is difficult to get down there to worship the deity. Hence, Iyengar constructed a temple on the south of cave and consecrated the deity Azhagiya Singar and arranged *nitya Tiruvaradhana kinkarya* to be done.

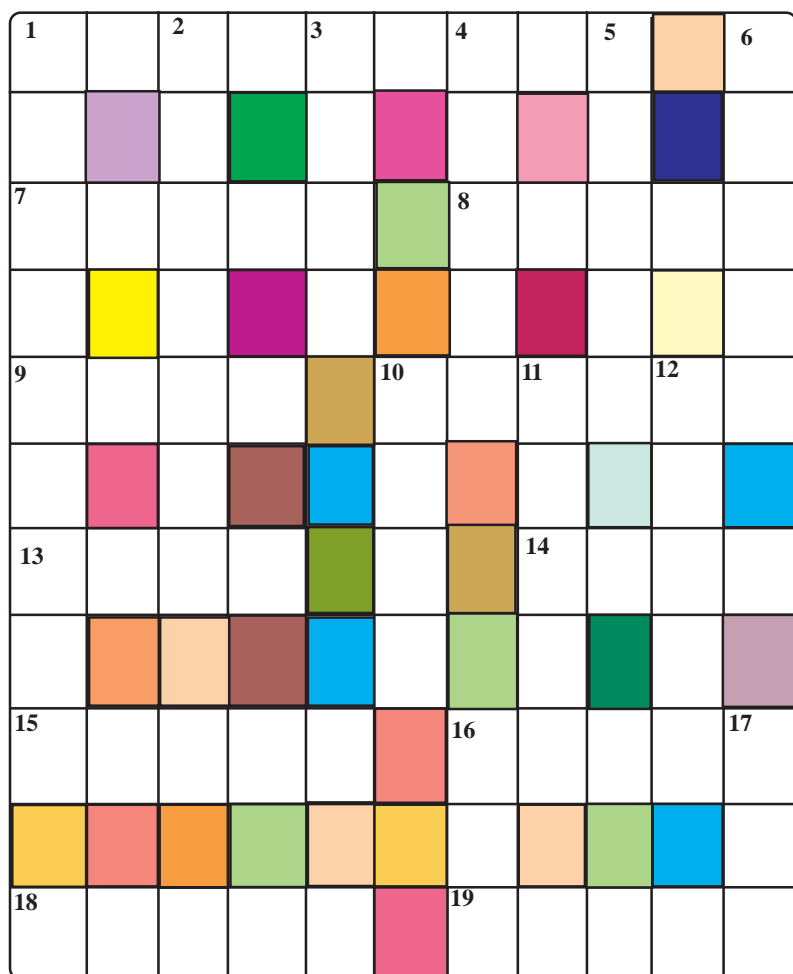
During Sri Ramanuja's period when he came to Tirumala, he was received by Periya Tirumalai Nambi and Ananthalan with mangoes as prasadam of Tiruvenkatamudayan. Sri Ramanuja accepted the prasadam and after eating it, he threw away the seeds of mangoes. After some years, they

grew into mango trees full of fruits. After a few years, when Iyengar visited this place, having known the history, he built a temple for Sri Ramanuja and consecrated Archa murthy of Sri Ramanuja with a view to be worshipped by the pilgrims who came on foot. He also built a tank and a mandapam for protection from rain and so on for the pilgrims. (Note – A decade ago TTD renovated this temple for the worship of pilgrims. Now one can easily visit this temple, (called Vazhi Emberumanar Sannidhi or Mambazha Emberumanar Sannidhi) on the way to the Hill).

Besides that with a view to protecting other deities of the place, Iyengar consecrated Lakshmi Narasimha vigraha at the foot of hill where Sri Ramanuja learnt Sri Ramayana from Periya Tirumala Nambi. He also constructed a *svyam vyakta* tower and was thinking to do this in nine stages. But, at that time, the King expired, so he constructed the tower with seven *dwaras* including sila *dwara* and to that level he raised the tower completely.

(to be continued)

PUZZLE



Presented by
Sri T.S. Jagan Mohan

01. Husband of Lasitha (9)
02. Daughter of Surabhi (7)
03. Festival of Keralites (4)
04. Father of Balakasva (5)
05. Supply (5)
06. Sanideva (5)
10. Protection (4)
11. Devotee of Krishna (5)
12. Son of Kaikasi (5)
16. Very Important (3)
17. Wheel of Sudarsana (3)

DOWN

CLUES FOR PUZZLE

01. Wife of Ravana (9)
07. Daughter of Salapothaka (5)
08. is the name used for burning the Property (5)
09. In the Middle of (4)
10. Instrument for Photography (6)
13. Dry (4)
14. Jealous (4)
15. Yama (5)
16. Son of Radha (5)
18. Wife of Dharmu (5)
19. Lord Vishnu (5)

ACROSS



Location: As can be seen from the map, these three temples are located in a cluster about 160km due east of Srirangam along the Bay of Bengal coast not far from Chidambaram.

THIRUINDALUR

Sthalapuranam

Chandra (moon) one of the Navagrahas was cursed. He was advised to go to this place and worship the Lord here for relief from the curse. The word INDU also means Chandra. Hence the name of the town.

The Lord here is 'Parimala Ranganathan'. The universal mother is 'Parimala Ranganayaki' or 'Chandra Saabha Vimochana valli'. The temple pond is 'Indu Pushkarani' and the vimana is 'Veda Chakra Vimana'. The area is called 'Sugandha vanam'.

Special features

The temple is old and has contribution from medieval cholas, Vijayanagar kings and Nayaks.

Thirumangai Alwar arrived at this temple to find the doors locked. After being unable to enter, he told the Lord to enjoy his temple himself and started to walk away. Needless to say Perumal could not be hostile to His devotee and so the doors opened. The ten pasurams are a very affectionate argument between Parimala Rangan and Alwar.

Mangalasanam

In Peria Tirumozhi (1328-1337), Thirumangai Alwar asks Parimala Rangan how it would reflect on Perumal's reputation if a devotee visited Him and found the doors locked. Alwar points out that the purpose of Archa rupam is to give darshan and so will he not show His handsome form to Alwar and save his reputation? The Lord says in return to Alwar that Alwar should not worry about Him.

The Alwar points out to the Lord that something has happened that the Lord cannot tolerate. The Lord asks what is this new matter? Alwar replies that it is human nature to move on to the next thing if something is not within reach. "So, if a devotee cannot get to see the Lord, he may lose interest and go on to the next. You cannot tolerate losing that devotee's bhakthi. But I am not like that.



My bhakthi for you will increase instead of reducing” says Thirumangai Alwar.

He also asks the Lord during various yugas you are white, golden and blue in colour. Now in Kali yuga, what is your colour?”

The entire ten pasurams are a series of discussions between the Lord and Alwar.

SEERKAZHI

Sthala Puranam

This place is also known as Kazhi-seerama Vinnagarm. The area is called 'Pataleegavanam' and 'Uthamakshetram'.

Lomasa Maharishi was concerned that Brahma's long life was making Brahma arrogant. So, he prayed to Vishnu and requested him to help control it. The Lord blessed the rishi and promised that for every hair Lomasa loses from his body, Brahma will lose one year of his life. Then the Lord

asked if the Rishi needed anything else. Lomasa asked that the Lord reside in Seerkazhi eternally in Trivikrama form. The Lord agreed. It is said that Lomasa informed the link between his hair and Brahma's life to Brahma later and brought his arrogance under control.

The universal mother is 'Lokanayaki'. The temple pond is Sangu and Chakra theertham and the vimana is Pushkala.

Special feature

Because the Lord is in Trivikrama form when he measured the three worlds, he is called 'Thaallalan or Thadallan'.

Because he was stored in the Tavittu paanai (Pot), he is also referred to as Thavittu Paanai Thadallan.

One story is that Siddhashrama where Vishwamitra conducted yaga was guarded by Rama and Lakshmana. Seerkazhi is reputed to be Siddhashrama. Hence the temple is also called 'Cheerama vinnagaram'.

Thirumangai Alwar won over Thirugnanasambhandar in discourse in this town. Sambhandar called Alwar Nalkaviperumal and gifted his hand help a spear.

Mangalasasanam

Thirumangai Alwar in Peria Thirumozhi (1178-1187) instructs us that if we wish to attain the divine feet of the Lord, this temple is the place to go to and worship.

He also refers to the story of Romasa Maharishi and instructs us that happened in this temple.

He further refers to those who wish to attain the divine feet of Krishna (who killed the bulls to attain Napinnai) and Nrusimha (who tore Hiranya's chest open), That Lord is the resident at Seerkazhi.

Then he refers to the Lord resident here as the one who scattered the ten heads of Ravana and turned them into mud.



The Lord resident here is also the same one who brought the Parijatha tree for Sathyabhama and instructs us to go and worship him.

THIRUVAALI

Sthala Puranam

One legend states that Lord Nrusimha was uncontrollably angry after killing Hiranyakasipu. He was calmed by Goddess Lakshmi sitting in his lap and hugging him. Alli comes from the word Alingana which means hug. Hence the name of the kshetram. It is also known as Lakshmi Nrusimha Kshetram.

When Thirumangai Alwar tried to rob the toe ring by biting it off, the Lord made him realize who He is by whispering the Ashtakshara in his ears with meaning. This completed the transformation of Thirumangai into a Vishnu bhakta.



Special features

This temple was built by Chola kings with later additions made by Vijayanagar kings and Nayaks.

Because he was given the Ashtakshari here by the Lord, Thirumangai Alwar has a separate shrine. The incident of Thirumangai robbing Perumal is celebrated as a separate utsava (on Panguni month and Uthiram star) even now. The mandap where Alwar fed 1000 persons daily is still there nearby. This was also known as Alinadu of which Thirumangai Alwar was King. This is also the place where Kumudavalli (consort of Thirumangai) was raised. She was instrumental in his conversion to Vaishnavism.

This temple is deemed the equivalent of Badrikashrama as the Lord is presented as Teacher in both places.

The Lord is 'Azhagiyasingar' (Ali-manavalan) and the Universal mother is 'Poornavalli'. The Vimana is Ashtakshara Vimana.

Mangalasasanam

In Peria Thirumozhi, Thirumangai Alwar (1188 – 1217) refers to the Lord of Thiruvalli as one who having entered his heart and residing there, is sweet to think about. Alwar mentions the natural beauties of Thiruvalli area as a place filled with parks, flowing waters and punnai trees.

He refers to the Lord who resides here as the one who shot an arrow through seven trees at one go (Rama Avataaram).

Alwar says that he is eternally attached to the Lord and the Lord in his turn resides in His heart and so one cannot leave the other.

He refers to ThiruAlli as the place where the brahmins well versed in vedas reside. He sends the six-legged bees as ambassadors to the Lord of Alli. He asks them to inform the Lord of his suffering and longing to reach him.

Only a small portion of the pasurams about these Kshetras is given here. The numbers are given to facilitate self-study for those who are interested.

Om Namo Narayana



LORD PARASHURAMA

As a Great Guru

- Dr. D. Gnanasekaran

There is a tradition among Indians to revere the teacher (Guru) next to mother and father. Parashurama, meaning 'Rama with the Axe' in Sanskrit, is one of the ten incarnations (avatars) of the Hindu God, Vishnu. Lord Parashurama has played an important role in both the epics of the *Ramayana* and the *Mahabharatha*, and the role he played as a teacher is much greater than the others. There are a number of myths regarding Lord Parashurama in different Puranas, detailing his interactions with different gods of the Hindu pantheon. Lord Parashurama is unique in that although he is the avatar of Lord Vishnu, he, being immortal (Chiranjivi), has also lived to see the subsequent incarnations of Vishnu in Rama and Krishna. The *Mahabharata* and the *Puranas* record that Parashurama was born to the sage Jamadagni and Renuka devi.

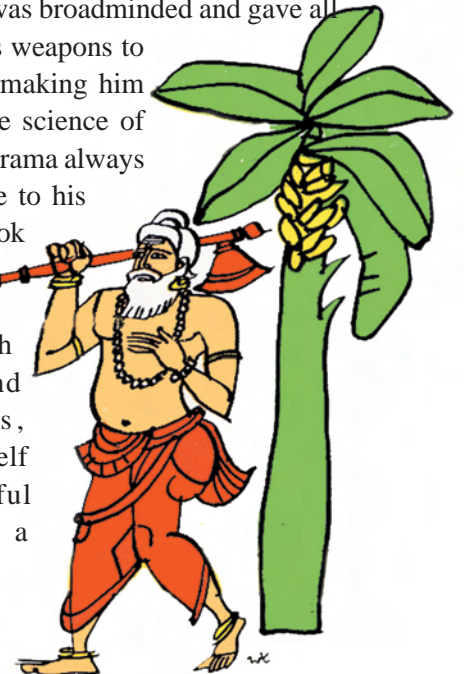
After terrible penance, Lord Shiva gifted him the axe (parashu) and also taught him martial arts. This he would in turn teach Bhishma and Dronacharya. His disciples are known to be Bhishma, Dronacharya, Karna and Sarangdhwaja, a Pandyan prince. Parashurama is considered a teacher of teachers as his disciple Dronacharya himself is a great teacher who made his students excel, Arjuna in particular excelled more than others. Of the four students, Bhishma was the only true student of Parashurama. Parashurama and Bhishma, two of the greatest warriors of the epics, shared an interesting history together as guru and student. It is an irony that Bhishma defeated his own Guru in a duel. Parashurama did not resent this for it is always a proud moment for a teacher when his student excels him. Bhishma sincerely followed all the ethics of battle taught by his guru, Parashurama. He never misused any of his missiles and was never egoistic about his prowess. Bhishma did not show any sort of arrogance when he defeated Guru Parashurama. What more can a Guru expect from his student? Thus Bhishma proved to be the best student of Parashurama.

Karna came to Parashurama after being rejected by Dronacharya. Karna lied to him that he was a Brahmin, and Parashurama accepted him as his student and taught him all

the requisite martial skills, including the knowledge of the powerful Brahmastra weapon. Later when Parashurama came to know about Karna's deceit, he cursed his student that his knowledge of the Brahmastra would fail him when it was most crucial. However, Parashurama remained unbiased and maintained all the virtues of a great Guru. Such great Gurus as Parashurama just do their job of teaching and then leave it to the students. He cursed Karna for lying, not because of his Varna. A great teacher like him is always waiting for a great student, irrespective of his birth.

Bhishma, Dronacharya and Karna, all disciples of Parashurama, died during the Mahabharata war fighting bravely with the Pandavas. Dronacharya fails to touch the benchmark of Bhishma as a proper student. It is a harsh truth that Dronacharya, even though being a great preceptor, broke the ethics in battle and fired Brahmastra at mere soldiers, thereby committing a blunder. Even after education, Karna did nothing good to make Parashurama feel proud of him. For instance, he attacked Abhimanyu from behind and cut his bow. He also abused his enemies after defeating them.

With the passage of time, Dronacharya, approached Parashurama asking for alms. Parashurama was broadminded and gave all his miraculous weapons to Dronacharya, making him supreme in the science of arms. Parashurama always paid obeisance to his teacher and took on the onus and handled things with acumen and shrewdness, proving himself both a grateful student and a great Guru.



The Company of WISE PEOPLE

- Dr. K. Sudhakar Rao

The surroundings will have bonafide or malafide influence on our life. If good people are there around us, we will imbibe good qualities like truth, nonviolence, altruism, sympathy etc. If we live in a bad company of wicked people, we will be forced to do all sorts of illegal, immoral activities. As a result, our life will also become miserable. King Bhartruhari described the significance of the company of wise people, in the following sloka.

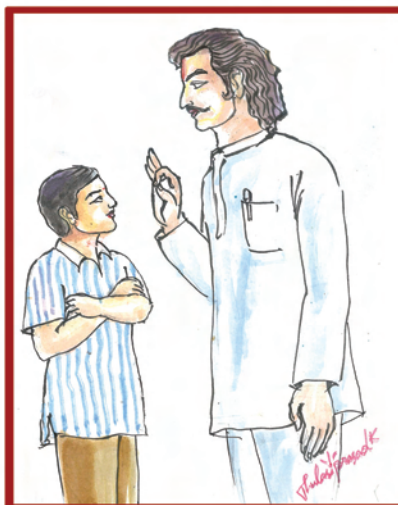
*Jaadyam dhiyo harati sinchati vaachi satyam
Maanonnatim dishaati paapamapaakaroti
Chetah prasaadayati dikshu tanoti kirtim
satsangatih kathaya kim na karoti pumsaam.*

Good company removes the lethargy of mind or intellect, tempers their words with truth, gives respect in the society, removes sins, keeps our mind always blissful, spreads our fame to the length and breadth of the

country. The company of good, satsanga will achieve anything and everything in our life. So, the youth should always try to be in the company of wise-men. They should read spiritual books.

They should read ancient puranas, vedas, kavyas, natakas so as to enlighten themselves. For satsanga

youth is the appropriate time. Many people are under the impression that only old people should go for satsanga. It's not correct. Let us listen to the discourses, lectures given by swamijis and great scholars. Then only we will be able to get spiritual enlightenment.



Adi shankaracharya had also explained the significance of satsanga.

According to the Acharya, satsanga removes bad company. Man will be able to destroy moha or attachment. When there is no attachment, it leads to the control of mind and senses. Ultimately such an aspirant will be blessed with moksha or salvation from the cycle of births and deaths. Let us go for satsanga when our body is strong.



TIRUMALA TIRUPATI DEVASTHANAMS, TIRUPATI

T.T.D. S.V. Central Library and Research Centre is situated in Tirupati, opposite to Sri Venkateswara University at a distance of approx. 3 kms. from Railwaystation. It contains many a number of valuable books on Vedas, Upanishads, Puranas, Bhagavadgita, Ithihasa and Sanathana Dharma. Readers can read these books there itself and enjoy the spiritual essence of the Divine in your Tirumala pilgrimage.

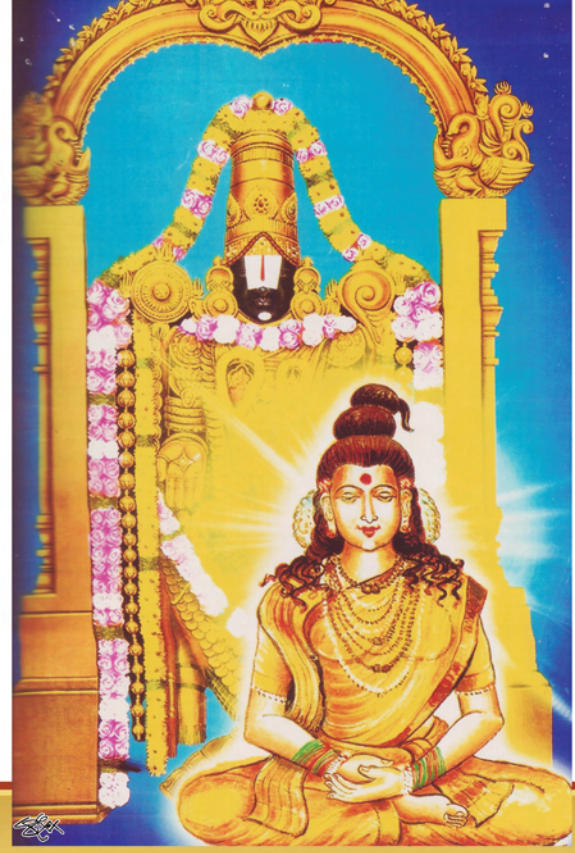


Matrusri Tarigonda Vengamamba (1730-1817) is a great poet and staunch devotee of Lord Venkateswara. She was born in a village named Tarigonda in Andhra Pradesh. She became a yogini having studied yoga shastra under Acharya Subrahmanya. She shifted her residence from Tarigonda to Tirupati.

It appears that God Venkateswara used to hear her poems after temple hours. It is said that, she used to take 'Harati' of the Lord each night and pay pearls as fee to the Lord. Though she was in exile under dhyana samadhi for a few years in a cave in Tumburakona, she used to visit the Lord through a secret passage and offer harati by the grace of the Lord. Even now the Vengamamba Mutyala Harati is offered in the Ekanta Seva at Tirumala while one of the descendents of Vengamamba offers pearls.

Sri Venkatachala Mahatmyam, a Padya Prabhandam, is one of the greatest works of Vengamamba. Sri Bhagavatham, Sri Krishna Manjari, Tattva Keerthanas and Vasista Ramayanam (Dwipada), and Ashtanga Yoga Saram (Padyakruthi) are some of her important works besides Tarigonda Nrusimha Satakam and several natakams. Half of her eighteen works are Yakshaganas. Almost all her works evidence her erudition both in literature and music.

Sri Venkatachala Mahatmayam describes the miraculous divine story of Lord Venkateswara. It is in six Ashwasas and around two thousand verses including prose pieces. With a view to offering the savour of this great work to the readers of Sapthagiri, it is rendered in English translation from its Telugu version in prose from this month. Hope readers will enjoy the essence of it.



Tarigonda Vengamamba's SRI VENKATACHALA MAHATMYAM (In Prose)

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

There are many places named aranya in our country noted as holy land and land of karma. Of them 'Naimisharanya' and 'Dandakaranya' are well-known in the Purana literature. There is also a town known as Vedaranya in Tamil Nadu. Of these three places, Naimisharanya is the abode of saints, hermits and yogis. All those saints were treasures of wisdom and faculty of discrimination. They were committed to dharma. They always aspired for the welfare of all the worlds. Yet Shaunaka and other

sages sought to clear their various doubts from Sage Soota with great reverence to him. Sage Soota also used to recognise their interest and clear their doubts in the form of stories from the Vedas, Puranas and Chronicles by unveiling the implicit meanings in a beautiful manner. This is the Jnana Yagna that went on every day in the Naimisharanya.

One fine morning Shaunaka and other sages asked Sage Soota thus: “Hey Great Scholar! We’ve learnt several intricate issues related to the ancient dharma from your discourses. Still, there lurks a little doubt in us. As we know, Lord Sri Maha Vishnu has come down to the earth in the form of a deity in 108 holy shrines (divya deshas) earning the services of common men! According to the elders, eight of them, namely—Srirangam, Srimushnam, Totadri, Salagramam, Naimisharanyam, Badarika ashramam, Kanchipuram, Venkatachalam are regarded as self-manifest shrines. We are moved by the desire to know the best of these eight shrines, the most accessible one, convenient to one and all and fulfilling the different desires of those who serve there. Please let us know with your grace about such a holy shrine (divya desha). Not only this, but we also want to know from you about the divine forms of manifestation!”

Sage Soota looked at the sages intently and recognising the intensity of their quest responded thus.

“O Sages! Am I alone capable of telling the endless story of God of Gods? Who am I? What is my ability? Yet, I’ll try to narrate it in my own way with the unbounded grace of Veda Vyasa. Venkatachalam is the best of the eight shrines you’ve mentioned. It alone fulfils our material and spiritual worlds. There’s no doubt about it!

Another one! I want to tell you about the strange story of how Lord Maha Vishnu left

Vaikuntha and settled down in Seshadri during the Sweta Varaha Kalpa.

Four-faced Brahma emerged from the navel lotus of Lord Maha Vishnu. He launched creation as per the orders of the Lord who is the ruler of all the worlds and cause of continuance of creation. He was engrossed in his mission with the sole aim of creating both the stationary and mobile forms without any advertence or rest even for a while. He restrained the Sun, the Wind, the Fire and the Water in set boundaries as long as creative process continues and also arranged for their protection. Thus, the task of creation continued for fourteen Manvantaras interminably. This period constituted a day-time for Brahma. After this commenced night. Brahma felt like taking rest. He was enveloped by the Sleep-Goddess. He slipped into sleep.

(to be continued)

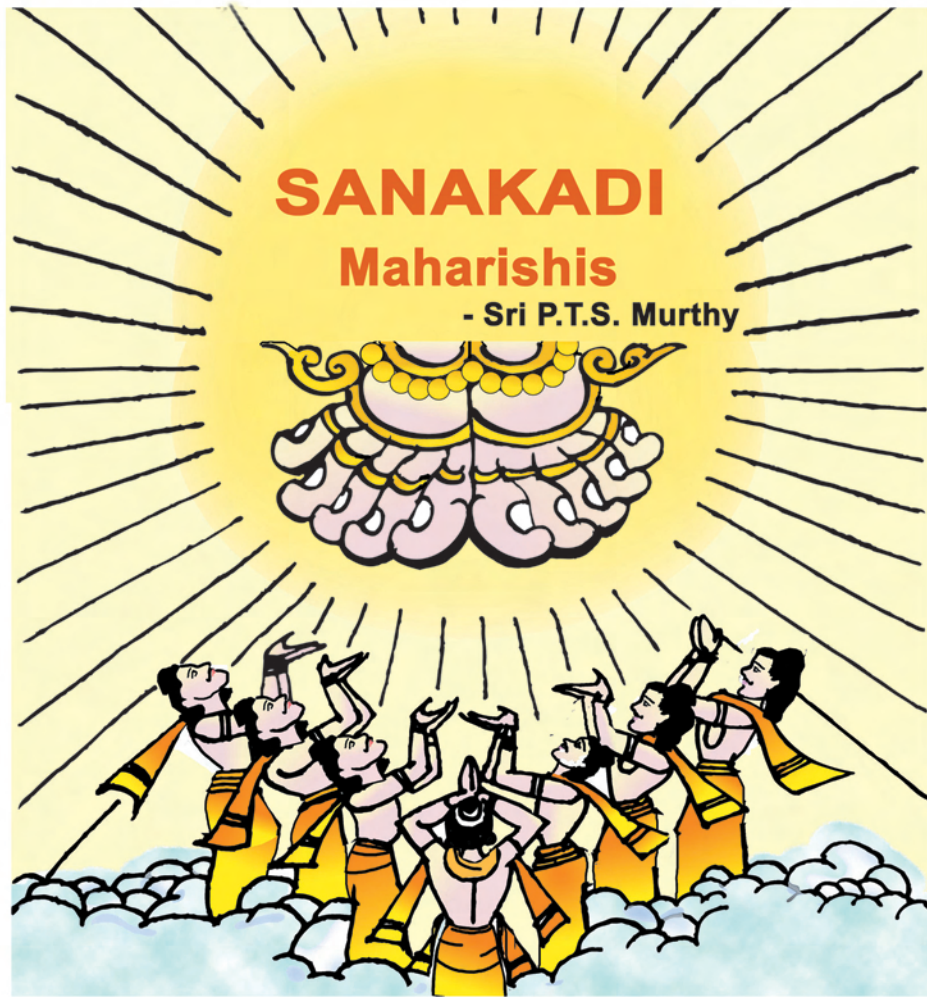
TTD Launches NEW MOBILE APP

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



Sanaka Kumara, Sanatana Kumara, Sanandana Kumara, and Sanat Kumara are collectively called Sanakadi maharishis. They are created by Lord Brahma out of his mind and thought. They roam the entire universe in the form of children. Lord Brahma desired that these children will enter into a materialistic world by marrying and creating the universe. But, against the wishes of their father, they vowed to follow the path of celibacy and wandered all over the universe to teach the knowledge of dharma. They spend time meditating on Lord Vishnu and get enlightened with spiritual knowledge. They impart divine knowledge to the rulers so that they can rule their countries with peace by following the right path stated in the Vedas.

Their names represent the wholesomeness of life, Sanaka means the ancient, Sanatana means eternal, Sanandana means ever joyful and Sanat means ever young. All the brothers live in the abode of knowledge and Vaikunta and always sing the praise of Lord Vishnu. They acquire the knowledge of Yoga and preceptors in the knowledge of scriptures. They practiced and preached that one should have inner contemplation (Nivritti) for the realization of God.



Curse to Jaya and Vijaya

Once the Sanakadi maharishis were stopped by Jaya and Vijaya, the gatekeepers of Lord Vishnu, when they went to see Lord Vishnu. Assuming that these are four kids, they interrupted them from entering the Vaikunta where Lord Vishnu is resting. The rishis felt that these gatekeepers should come out of their flaws and hence cursed them to take birth on earth. When they prayed to Lord Vishnu that they cannot live separated from Him, the Lord has given two options to them. Take seven births and spend in the service of the Lord or take three births as cruel demons and die at the hands of the Lord. They preferred the second one assuming that they can serve the Lord as gatekeepers after completing only three births instead of seven. They took three births as Hiranyaksha and Hiranyakashipu in Satya yuga; as Ravana and Kumbhakarna in Treta yuga and as Shishupala and Dantavakra in Dwapara yuga. As enemies of Lord Vishnu, they were demolished by

the Lord. After completing their three births, they reached the abode of the Lord.

Advice to King Vritra and sage Shukra

In the Santhi Parva of Mahabharata, the Rishis narrated the greatness of Lord Vishnu. They consider Lord Vishnu as the creator and destroyer of all beings in the Universe. They also categorized all human beings into six colors. The colors are dark, tawny, blue, red, yellow, and white. They represent various stages of the Sattva, Rajas, and Tamas qualities of humans. They described how a human being should raise from tamas quality to sattva quality to reach the abode of Lord Vishnu in different births.

Advice to King Prithu

The King asked the rishis to elaborate on the easiest way to obtain emancipation from worldly life. They advised the king that one should pray to Lord Vishnu and keep trust in him. He can only liberate humans from the clutches of the life cycles. One can free oneself when one follows the path of nonviolence, and by living a simple life. They affirmed to the King that the final destination for any human is the salvation and this could be achieved when we surrender to the lotus feet of Lord Vishnu.

Other references

They visited Lord Rama in Tretayuga when the Lord with his brothers and Hanuma were resting in a mango grove. They were mesmerized to see Lord Vishnu in the incarnation of Lord Rama and bowed before him. They also set up traditions and the Nimbarka sampradaya

is said to be originated from the rishis. Sanat Kumar Samhita finds a place in Shiv Purana.

As child prodigies, they have enlightened many through their discourses, speeches, and narrations of the great deeds of Lord Vishnu.



Festivals and Rituals in MAY 2023

- | | |
|---------------|---|
| 01 | May day |
| 02-05 | Tiruchanur Sri Padmavati Ammavari
Vasanthotsavam |
| 04-12 | Nagulapuram Sri
Vedamarayanaswamivari
Brahmotsavam |
| 04 | Sri Nrusimha Jayanti, Mathrusri
Tarigonda Vengamamba Jayanti |
| 05 | Sri Kurma Jayanti |
| 06 | Sri Annamacharya Jayanthi |
| 13-21 | Karvetinagaram Sri
Venugopalaswamivari Brahmotsavams |
| 14 | Sri Hanumad Jayanti |
| 16 | Tirupati Gangajathara |
| 26 to June 03 | Tirupati Sri Govindarajaswamivari
Brahmotsavams |
| 30 to June 03 | Tiruchanur Sri Padmavati Ammavari
Float Festival |
| 31 to June 08 | Hrushikesh / Narayanavanam
Sri Kalyana Venkateswaraswamivari
Brahmotsavams.
Appalayagunta Sri Prasanna
Venkateswaraswamivari
Brahmotsavams |

Horridly hot winds unusually high temperatures and suffocations obviously damage our health during summer. *Ayurveda* provides suitable solutions to us to overcome such problems and for preservation of health.

The common ailment that occurs during summer is sunstroke. Some people think that wandering in the sun in abnormal heat conditions is the chief cause of sunstroke. The undeniable fact is that under the influence of the scorching solar rays the air in the houses, the walls and the roofs get heated causing sunstroke to us.

When we are affected by sunstroke the skin of the body becomes very hot. There may be intense fever. This condition arises from the damage of heat controlling mechanism in the mind. In an effort to control heat the circulation of blood shoots up enabling the



sweating of the skin. In such a situation the skin becomes reddish. The face

Traditional Treatment for Sun Stroke

Telugu Original by :
Dr. C. Madhusudhana Sarma
English by :
Dr. Manthena Damodarachary

and the eyes turn red. There are excessive thirst, severe headache, cramps, dry skin, dizziness, drowsiness and unconsciousness.

Precautions for prevention

We should take some precautions for the prevention of sunstroke. We should do our outside activities before 11 a.m .and after 4 p.m. We should avoid consuming spicy and fried food for hygienic reasons. We should drink water stored in earthen pots. We should consume easily digestible food. We should not consume oily food. We should take preferably vegetarian food attaching prominence to edible material which is naturally available.

We should take liquid foods like butter milk, coconut water to overcome the problem of

sunstroke. We should get various salts, vitamins and energy through liquid food. Coriander leaves, mint leaves, salt, ginger and lemon juice added to such liquids act as electrolytes to control dehydration. Coconut water, sugarcane juice, fruit juice etc. are advantageous in such a state.

Cardamoms, cloves, fragrant camphor, pepper and sugar candy should be added to sugar-mixed water. It should be drunk at regular intervals during summer for the protection of health.

Everyday, we should mix a spoonful of extracted sandalwood powder in a cup of water and savour it as a drink for avoiding sunstroke. When we are affected by sunstroke we should soak cloth in cold water and cover the body with it, sprinkling cold water on the body. We should soak a piece of cloth in onion juice and squeeze it on the head and the forehead. When the cloth becomes hot, we should soak it in onion juice again and keep it on the forehead. We should take a fistful of vetiver roots and soak them in water for two or three hours and apply them on the forehead in the above manner. All

these things act as efficacious medicine to save us from sunstroke and they enable us to recover from it.

We should mix sarsaparilla root powder in 200 ml milk and boil it. We should filter the boiled milk and consume it once in a day. Everyday, we should take 50 ml milk with a spoonful of wild rose water. Everyday, we should add curd to 50 ml milk and keep the slices of onions and eat it from morning to evening. Everyday, we should soak 2 mg coriander powder and palm candy in 100 ml warm water for one hour and filter the substance before drinking it. These prove to be beneficial to our health during summer.



SOLUTION TO PUZZLE

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

KARMA IS INEVITABLE

-Prof. Padmanabha Rao

This is an episode from *Anushasana Parva* of Mahabharata, where bare facts of life by way of simple stories which one might see or hear quite often in everyday life are narrated by Bhishma to Yudhistira, eldest of Pandavas, while they had regained their lost kingdom and ruling as popular kings.

Once there lived an old woman in a remote village. She lost her son when a snake bit him. She was of advanced age and had only son to live with. The lady was making her living by collecting firewood and after exchanging for grains. Her son was helping her in household work. She cried for sometime and cursed her fate.

A hunter on his way saw the old lady sitting with the body of her son. He came to know that the boy died due to snakebite. He asked the lady where the snake is. He brought it by tying it to a rope, and asked her, 'Oh lady, this is the killer worm, shall I hit him to death by my arrow?' the kind lady asked him not to do so, since it is a sin to kill a creature. She added that death has come in this form to her son. Those who are born are destined to die by one or another reason.

The hunter replied: 'I know this. But the innocent boy is killed by this snake, what is wrong in killing him? It has bit this boy for no reason or provocation. It deserves death. 'The lady said': I am not angry with the creature, I don't even cry much at this, let it go. By killing snake, do you think my son comes back to life?'

The hunter said: 'Killing a poisonous creature is not bad, better to kill such dangerous ones'. She replied: 'You have captured him, forgive and let the snake go'. Hunter was not convinced.

He said:
'By killing snake are you not saving lives of many others?'

The lady insisted: 'Any way by killing him, my son will never be back to life, why commit another sin of killing snake?' By then, the snake replied: It is not my fault, the God of death inspired me to kill him. The hunter replied: 'That might be the reason, but you are the sinner since you have bitten the boy'.

Soon, the Lord of death appeared and said: 'I was ordered by Kaala, the Lord of Time to kill him, what can I do? All have to follow the discipline of time, Sun raises on time, it rains during certain days, even rivers and Ocean follow time in one way or another. This being the case, who has to be blamed for death?'

Then the Kaala, Lord of time appeared. He spoke to the hunter and the mother: No one is the cause of death of this boy. It is only his Karma, deeds he did. Karmas inspire us to do what we do, we are ruled by our Karmas, past or present'. Karma, the action and Karta, the doer are always connected. Hence, all said and done, this boy is the reason for his death," so said Kaala. The old lady then told the hunter: 'Now you leave this poor snake, let him go'. The people who had come there disbursed.

This story gives us a message that Death is natural to all those who are born. The reasons might differ, depending on time and circumstances.



LET US LEARN SANSKRIT

LESSON - 24

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Mahamahopadyaya Samudrala Lakshmanaiah

English by : Dr. S. Vaishnavi

पर्वतेषु = In the mountains	शनैः = Slowly	प्र.खादेत् = खादेयुः = Should have (singular-plural)
ग्रामः = Village	नीचैः = Downwards	म.खादेः = खादेत = You should eat (singular-plural)
अङ्गणम् = Yard	उच्चैः = Upwards	उ.खादेयम् = खादेम = I should eat (singular-plural)
	विध्यर्थकः = Potential mood	

QUESTIONS

- a** 1. बालकाः अङ्गणे अन्नं खादन्ति। 2. अहम् इदानीमेव शन्नैः स्नानं कुर्याम्। 3. ते ब्राह्मणाः शन्नैः शन्नैः खादत। 4. शीघ्रं मा खादत। 5. अस्माकं बालकाः दौष्ट्यं कुर्वन्ति। 6. युष्मद्ग्रामतटाके जलं सम्यगस्ति। 7. तत्र सर्वदापि तथैव स्यात्। 8. अस्माकं मच्च उच्चैः अस्ति रे। 9. किञ्चित् नीचैः करिष्यसि किम्? 10. तथैव करिष्यामि तव मच्चः कुत्रास्ति?
- b** 1. They will all have dinner at our house today. 2. Tomorrow we will have dinner at your house again. 3. None of them were here then. 4. That is why my brother took a bath in your house. 5. Who are the people in your house now, sir? 6. Do you have a pond in your house? 7. There is, but there is no water now. 8. There are also mountains in our village. 9. Isn't my father in your village? 10. Why isn't there. He is right there, right?

ANSWERS

- a** 1. ते सर्वे अस्माकं अङ्गणे अन्नं खादन्ति। 2. अहम् इदानीमेव शन्नैः स्नानं कुर्याम्। 3. ते ब्राह्मणाः शन्नैः शन्नैः खादत। 4. शीघ्रं मा खादत। 5. अस्माकं बालकाः दौष्ट्यं कुर्वन्ति। 6. युष्मद्ग्रामतटाके जलं सम्यगस्ति। 7. तत्र सर्वदापि तथैव स्यात्। 8. अस्माकं मच्च उच्चैः अस्ति रे। 9. किञ्चित् नीचैः करिष्यसि किम्? 10. तथैव करिष्यामि तव मच्चः कुत्रास्ति?
- b** 1. The children eat food in the yard. 2. I'll take a quiet bath right now. 3. Those Brahmins ate slowly. 4. Don't eat too quickly. 5. Our boys are mischievous. 6. The water in your village pond is good. 7. It will always be the same there. 8. Hey! Our bed is high. 9. Would you get it down? 10. I'll do the same. Where's your bed?

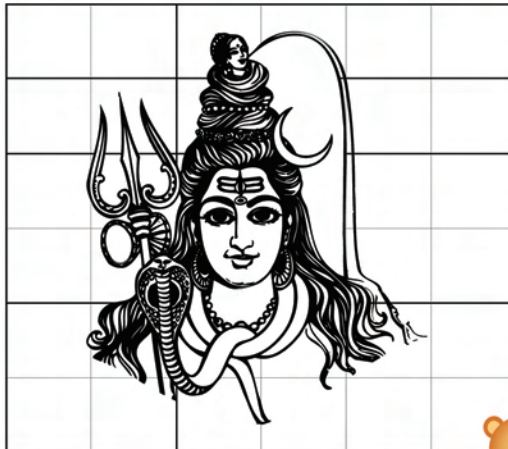


DO YOU
KNOW?

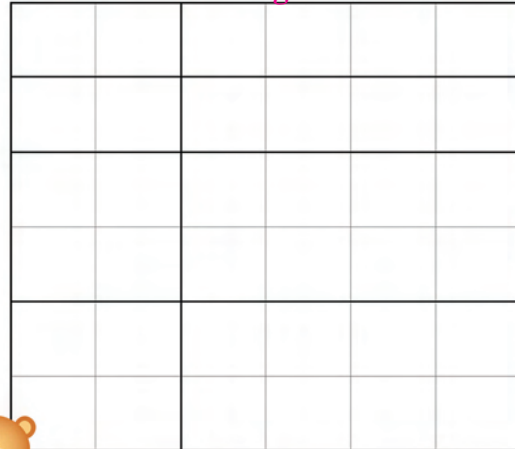


DRAWING

Colour the Picture



Draw the Picture as given



MATCH THE WORDS
In Column A with the Column B:

- | A | B |
|----------------------|-------------------|
| 1. Ganga | a. Ekasilanagaram |
| 2. Vontimitta | b. Tirumala Nambi |
| 3. Ramanuja | c. Varanasi |
| 4. Sivaguru | d. Bhaja Govindam |
| 5. Adi Sankaracharya | e. Aryamba |

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

RIDDLE

Find the Goddess name using the clues:

- The Ganga flooded the ashram of sage Jahnu
- The sage swallowed the river
- The sage push the river out through his ear
- This name is an epithet of Ganga.

Answer : Jahnavi

PROVERB

GOOD THINGS COME
TO THOSE WHO WAIT



Find
out the
Differences

Clues

- Clouds
- Mountain
- Yellow colour border in dhoti
- A wall behind the River flow bed
- Flower in the hand of Ganga devi
- A stream in the river
- Some green part covered with water

RECITE

Om Asatho ma sadgamaya
Om Tamaso ma jyotirgamaya
om Mrutyorma amritamgamaya
Om Shanti Shanti Shanti



Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 9

'Sapthagiri' introduced QUIZ for Children. Read the entire Magazine and find out the answers for the Quiz and fill in the blanks with the answers following the Rules and Regulations given below.

1. How many enclosures (praakaarams) are there in Manidweepa?
2. For how many days is Sri Padmavathi Srinivasula Parinayam held in Tirumala?
3. Varanasi is situated on the banks of river.
4. Name the title mentioned in Bathruhari Subhasitam
5. Who are the father and mother of Parashurama?
6. Name the reptile mentioned in the moral story.
7. What are the drinks to be taken in the summer according to Ayurvedic article?
8. Yajnas are classified into how many types and what are they?
9. Vontimitta is also called.
10. Name the Sanakadi Maharishis.
11. Name the 3 temples mentioned in the 108 Divya Desams.
12. The Pushkaram of the River Ganga will be observed in Rasi
13. Who is the maternal uncle of Sri Ramanuja?
14. Name the Seva that is performed in Brahma Muhurtham in Tirumala?
15. Name the woman poet who wrote Sri Venkatachala Mahatmyam.
16. Name the seven sacred rivers?
17. Where did Srimad Ramanuja learn Ramayana?
18. In which state Vontimitta is situated?
19. Sri Venkatachala Mahatmayam describes the divine story of
20. Name the proverb mentioned in the children corner page?

RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-04-2023.
8. Three winners will be selected through lucky dip among the participants who submit all the correct answers.
9. The names of the winners will be published in the magazine.
10. The children of the employees working in the office of the Chief Editor, T.T.D. are not eligible to participate in the quiz.
11. No information will be provided over phone regarding the quiz. Participants should send their details legibly.

Name of the Child :

Age : **Subscription No. :**

Full Address :

.....

.....

Cell No. :

**Your answers should be sent to the
Address given below:-**

The Chief Editor, Sapthagiri Magazine,
TTD Press Compound
K.T. Road, Tirupati – 517507
Tirupati District, Andhra Pradesh



GENERAL PREDICTIONS FOR THE MONTH OF APRIL 2023

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : Pressure is being released but one should not neglect the health issues. Health is wealth. Viral fevers may over power your health. Unexpected expenses will disturb the monthly budget. They should take utmost care in this regard. Health of the father due to oldage may become also a problem. Expenses may be fully controlled. Praying Lord Venkateswara or Eswara will help a lot to improve.



Taurus (Vrishabha) : Happy days are ahead. Ship is sailing smooth in the waters. There is sudden influx of money. Lawyers are very happy in winning the cases. Doctors are busy with their routine. Sports persons will have good opportunities. Students will get good placements in the near future. Praying Lord Vishnu by enchanting Vishnusahasranama will change the colours soon.



Gemini (Mithuna) : Success is always knocking at your door. Purchasing a house or plot is in the very near future. Musicians will have great opportunities. Artisans will have a great day. People who live on handicrafts will be in the lime light. Women folk will enjoy all the time and busily engaged in the functions. Praying Shakti or Goddess Lakshmi will get a great difference.



Cancer (Karkataka) : It is a great surprise to the inventors, scientists to complete their projects very earlier before the expected period. Officials will have a good and comfortable change of assignment that helps a lot for the career development. Newly married couple will look after for something which they will only understand and they are happy. Lord Subrahmanya Upasana will bring a great change.



Leo (Simha) : Inevitable situations should not change your mind set. Be careful in building up your public relations. Last week of the month is highly promising for promotions or in the enhancement of the pay scales. They will have a comfortable and good going in their course of activity. As expected, foreign assignments are on the cards. Praying Lord Siva with Sakti will give an excellent position.



Virgo (Kanya) : Distant travel particularly for students is on the cards who aspire for their studies in foreign countries. It is the time to enjoy happily for the newly married young couple. Administrative officers will have a good time to organise well. Employees will be in good looks of their respective bosses. Praying Lord Venkateswara will enhance the prospects well.



Libra (Tula) : Librans are highly balanced in meeting the ends in a comfortable way. But here it is noticed that they have no gains with no pains. Everything is achieved with hard work and creativity. Students should put more efforts to get good ranks. They will get campus selections with all their hard work, ability and efforts. Politicians are advised to work hard to counter balance the equations. Worshipping Lord Eswara will change the colours.



Scorpio (Virshchika) : Scorpions are bouncing back. Army officials, para military, police officials will have a good time and better opportunity to advance further and suppress the culprits with great power and ease. Hardworking women will enjoy the time in their routine. Professionals like Auditors, Lawyers, Doctors will earn like anything. People are busy in felicitation programmes. Going to a Siva temple will change the situations.



Sagittarius (Dhanu) : They are preparing very smartly and accurately to hit the targets. Smart people will have the fair chances to turn the tables. It is the better time to the top officials of the company to have a better change that is to opt for a new company. Still there are promotions for the people of middle management for higher cadres. Praying Lord Subrahmanya will have a good impact on achievements.



Capricorn (Makara) : Stress is being controlled. But still there is a slight recovery which is a great solace. Habituation of hard working is the key for solving all the necessary problems which may hinder the progress in life purposefully. Better to control the expenses. Health grounds should be given the utmost preference. Praying Goddess Lakshmi is the key to live happily.



Aquarius (Kumbha) : Efforts are largely on the top but the results are as normally as on the bottom. Expenses to the public is very high but the earnings are not that sufficient. It is a great challenge to students to fly high in the sky. But they have to meet the challenges. Poets, pundits. Novelists will have a good time and opportunity. Worshipping Lord Vishnu will make a great change.



Pisces (Meena) : It is a continuous struggle. They will have better and good time till the 3rd week of April. There will be hopeful turnings from the 4th week. Patience is the only key to face the situations very boldly. Better days will start from the last week of April. There will be a good compensation in terms of earnings. Efforts and services are recognised. Praying Lord Venkateswara or Lord Eswara will have a great impact.

Subham Subham Subham



PICTURE STORY

The Efforts of BHAGEERATHA

Original Story in Telugu by :

Dr. Kampalle Ravichandran

Pictures by : Thumbali Sivaji

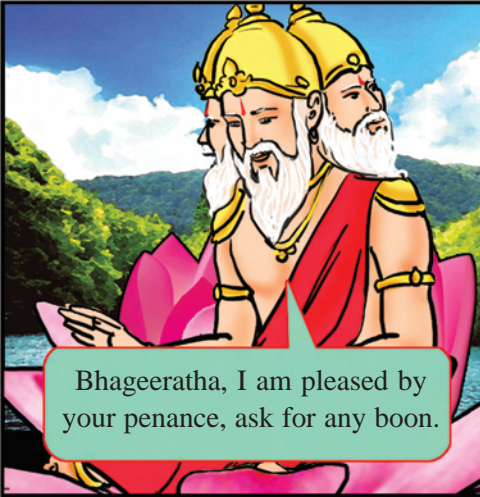
Translated by : Smt. J.C. Gnanaprasuna

Bhageeratha was a great man who has great persistence.

I have to bring 'Sadgati' [salvation] to our ancestors who were burnt to ashes due to the anger of Kapila maharshi. I will bring the Aakasaganga at any cost.



Bhageeratha performed penance raising both his hands for Brahma at Gokarna for thousand years.



Bhageeratha, I am pleased by your penance, ask for any boon.

Oh Lord! I need two boons. First one is to bless our Ikshvaku clan should never be childless. The second boon is that our forefathers, Sagaras, are lying in heaps in the Paathala lokam. If the Akasha Ganga flows over them, they will all reside in the heaven.



Bhageeratha! As per your wish your lineage will not be broken, but I do not have the power to grant the second boon you have asked for.



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If the Ganga falls from the sky to the earth, the earth has no power to withstand it. Someone should hold the Ganga in the middle. Only Lord Siva can bear her. Do penance for his acceptance.



Bhageeratha did penance for a year by standing on his toe and taking only air as food.



Bhageeratha I will fulfill your wish.
I will wear Ganga on my head.

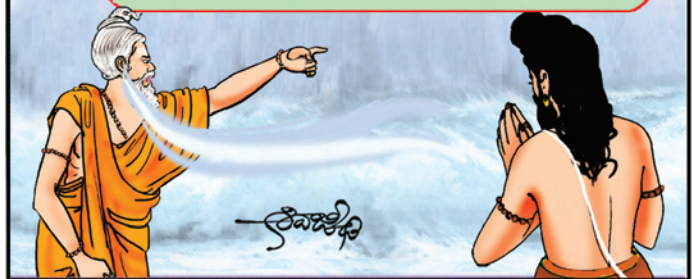


Lord Siva stood near Bindu Sarovar in the Himalayas and released the Ganga. From there the Ganga split into seven streams. One of them followed Bhageeratha.

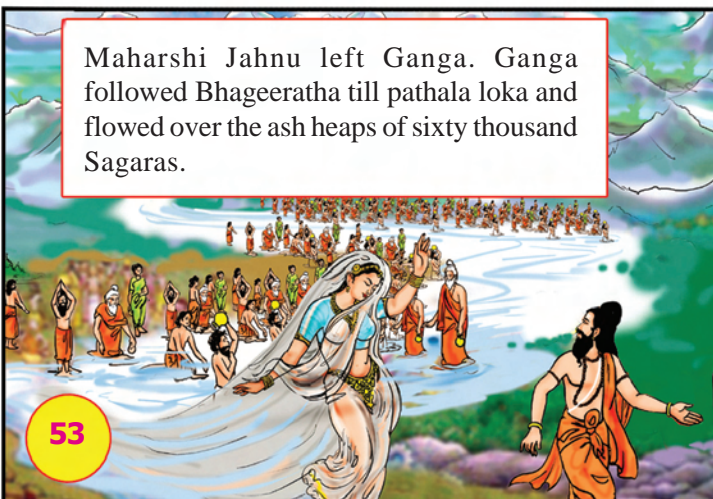


The Ganga flowed through Maharshi Jahnu's ashram and submerged it. Maharshi got angry and swallowed the Ganga.

Maharshi! I came here to bring salvation to my ancestors. You have taken in the Ganga that I have brought this far. Bless me and leave Ganga.



Maharshi Jahnu left Ganga. Ganga followed Bhageeratha till pathala loka and flowed over the ash heaps of sixty thousand Sagaras.



Having swum in the waves of the Ganga and released of their curse, the Sagaras reached heaven.



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END

Please cut here



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SAPTHAGIRI

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Chief Editor, Sapthagiri Office,

T.T.D. Press Compound, K.T. Road, Tirupati - 517 507.

Answers for the QUIZ

Published in the Month of
February 2023

1. Sage Mrukanda
2. Vaidheeshwari devi
3. 18-02-2023
4. Andhra Pradesh
5. Vali
6. Six
7. 11-02-2023 to
20-02-2023
8. A seed
9. Sudarsana Chakra
10. Kadali
11. Vandhi
12. Rigveda
13. Nathan Koil
14. Thirumazhisai Piran
15. Manaswini
16. In Tirupati – Chandragiri
highway
17. 11-02-2023 to
19-02-2023
18. King Ravana
19. Sri Amaralingeswara
swami and Bala
Chamundika devi.
20. Lord Siva

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**CHANT
OM NAMO VENKATESAYA**

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APRIL - 2023 :: SAPTHAGIRI

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To encourage different artefacts created by the students of TTD-run Sri Venkateswara Institution of Traditional Sculpture and Architecture (SVITSA), a stall was opened in the college premises from 13.02.2023 to 16.02.2023. These artefacts were made of stone, metal, wood, sculptures, kalamkari paintings etc. On this occasion, TTD Trust Board Chairman Sri Y.V. Subba Reddy visited and had a look at all the art forms. TTD Tirupati Joint Executive Officer, Smt. Sada Bhargavi, I.A.S. and other higher officials accompanied him.



The three-day awareness programme on Lifestyle disorders and diseases was held for male employees of TTD at Mahati Auditorium in Tirupati from 11.02.2023 to 13.02.2023. TTD Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S. inaugurated, lighted the lamp and gave his message to the employees. TTD Tirupati Joint Executive Officer, Smt. Sada Bhargavi, I.A.S. briefed the importance of the health awareness programme to the staff. On this occasion, many doctors and higher officials participated.





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Posting on 5th of Every month.

Haripadapaadhyatharamgini ! Gange
Himavidhu mukthaadhavalatharamge !
Dooreekuru mama dhushkruthibhaaram
Kuru krupayaa bhavasaagarapaaram ॥

SRINAGAR