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TIRUMALA TIRUPATI DEVASTHANAMS SAPTHAGIRI

ILLUSTRATED MONTHLY

APRIL 2022

SRI KODANDARAMASWAMIVARI BRAHMOTSAVAMS

Rs. 5/-

FROM 10-04-2022 TO 18-04-2022

VONTIMITTA



**Karunaanidhi Rama kousalyaanandana Rama !
Paramapurusha Sitapathirama !
Saradhibandhana ! Rama! Savana rakshaka Rama !
Guruthara ravivamsa kodandarama !!**

SHARAD

In connection with Sri Ramanuja Sahasrabdhi Celebrations held from 2nd to 14th Feb. 2022, Sri Sri Sri Tridandi Chinnajeeyar Swami had installed the Statue of Equality (of Sri Ramanujacharya) at Mucchintal in Telangana State. On this occasion, T.T.D. arranged a photo exhibition and displayed T.T.D. products related to dry flower technology. As part of this, the T.T.D. Chairman Sri Y.V. Subba Reddy offered Sacred Silk Clothes to Tirumala shrine among 108 Divya desams constructed in Mucchintal on behalf of T.T.D. In this connection, T.T.D. Executive Officer, Addl. Executive Officer, T.T.D. Board Members and other higher officials participated.





BHAGAVADGITA

Yeṣām arthe kāṅkṣitaṁ no
rājyaṁ bhogaḥ sukhāni ca
ta ime 'vasthitā yuddhe
prāṇāṁs tyaktvā dhanāni ca

Those for whose sake we desire
kingdom, enjoyments and pleasures,
they stand here in battle, renouncing
their lives and riches.

(Chapter- I, Sloka-33)

INVOCATION

Paṭṭinadellā brahmamu
daṭṭapujaḍuniki daivambēlā..

..paṭṭina..

ghanayācakunaku kanakamē brahmamu
tanuvē brahmamu taruvaliki
yenaya gāmukuna kintulē brahmamu
tanalō veligēṭi tatvaṁ bēlā..

..paṭṭina..

ākaṭivāniki nannamē brahmamu
lōkamē brahmamu lōluniki
kai koni karmiki kālamē brahmamu
srīkāntunipai jiṁ tadi yēlā...

..paṭṭina..

bhuvi saṁsāriki putrule brahmamu
nava mindari kidi naḍacēdi
yivalanu śrī vēṅkaṭēśudāsulaku
bhava matanikṛpē brahmamu...

..paṭṭina..

- Annamacharya



All that which is acquired is the Supreme,
for the highly ignorant one. Why at all a Good for him?

For a lowly beggar, gold is the Supreme
The body is Supreme for one who is aroused
For a lustful one, women are the Supreme
The inner effulgent eternal truth, why for them?

For a hungry one, food is the Supreme
The world is Supreme for one who is enamored by it
For a diligent worker, time itself is Supreme
Why for them, the thought upon the Lord of Sree!

For an earthly Samsarin, progeny is the Supreme
For these people, this alone is the ever-fresh way of life!
Whereas, for the dasas of Sree Venkatesha,
in worldly existence, His grace alone is the Supreme!



Courtesy : T.T.D. Publications - Nectar ocean of Annamacharya by Smt. Ambika Ananth & Sri Adviteeya N. Dixit

LET US LEARN SANSKRIT

LESSON - 16

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Mahamahopadyaya Samudrala Lakshmanaiah

English by : Dr. S. Vaishnavi

कलशः = Pot

अलम् = Enough

मञ्चः = Bench

सम्यक् = Good

जलम् = Water

झटिते = Quickly

कुर्यात् = May Do

कुर्याः = May do (you)

कुर्याम् = May do (We)

QUESTIONS

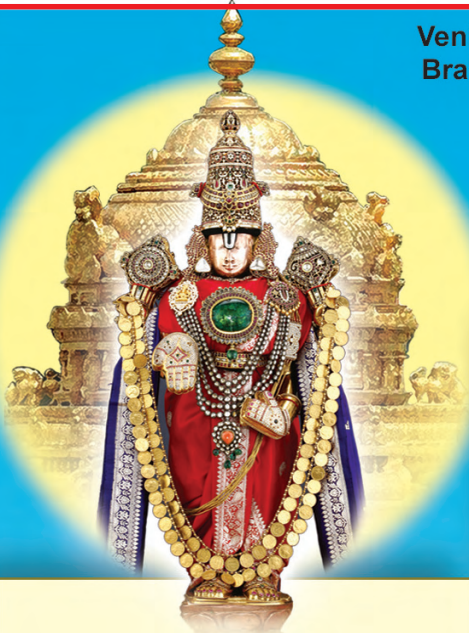
a १. बालकाः मञ्चे आसन्। २. कलशे जलम् अस्ति वा? ३. जलं सम्यक् नास्ति।
४. एषः अस्मद् मञ्चः। ५. युष्मत्कलशाः कुत्र सन्ति? ६. यूयं पाकं झटिति कुरुत।
७. अद्य पाकं कः कुर्यात्? ८. त्वं शाकं कुर्याः, अहं पाकं कुर्याम्। ९. त्वम् एकमेव
शाकं कुर्याः किम्? १०. अहम् एकोऽपि पाकं शाकमपि सम्यगेव कुर्याम्।

b 1. Boys were on the table. 2. Is there water in the pot? 3. Water is not good. 4. This is our bench. 5. Where are your pots? 6. You all cook immediately 7. Who may cook today? 8. You may cook vegetables, I may cook the meal 9. Are you cooking just one vegetable? 10. I may cook even one vegetable or meal good only.

ANSWERS

[illegible]

1. Enough! you all may take bath immediately. 2. You all may not take bath in the pond. 3. We have water at home, take bath there. 4. Where is your home? 5. All our houses are there. 6. You immediately have meal. 7. I may not have now. 8. I may have later. 9. How many boys had their meal there? 10. Not a single has taken meal.



Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

SAPTHAGIRI

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Back Cover : Sri Vasanthalakshmi

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SRI RAMA JAPAM SARVA PAPA HARANAM

Festivals are intended for invoking the blessings of the God for a peaceful and prosperous life. As the new year (telugu) is approaching, people will be preparing for celebrating two important festivals. The two festivals are the Ugadi and Sri Ramanavami.

Ugadi marks the beginning of the Telugu New year. It falls on the first day in the Chandramana month of Chitra. It is celebrated with pomp and pleasure in houses as well as in temples. Fresh thoughts and fresh resolves mark the day. The almanac- panchangam – which gives the picture of the new year is read in temples.

In Tirumala, Ugadi Asthanam takes place on the Ugadi day. Asthanam is nothing but the Royal Assembly of Lord Srinivasa along with Sridevi, Bhudevi and Vishvaksena. Swami with Ammavarlu is brought in the Golden Sarva Bhupala Vahanam. Opposite to Swamivaru, Sri Vishvaksena's idol is seated. Then sacred silk garments are offered to Swamivaru. This is performed in Ghanta Mandapam. After this, the Vedic Priest reads out the new year panchangam.

Sri Ramaavatar is the incarnation of Lord Sri Mahavishnu. He lived as a human being, exhibiting the best of virtues, to be followed by common people on earth. It is told in Srimad Ramayana, that the qualities of Sri Rama are exemplary and very rare with normal human beings. His rule as a king is exalted as the Golden rule- called Rama rajyam- which even today is being widely talked about by one and all. Sri Rama has been enshrined in umpteen number of temples as a sacred idol for worship by people, like Ayodhya, Bhadrachalam, Madurantakam, and Vaduvur and so on. In Tirumala, we have the sacred idols of Sri Rama in the main shrine of Lord Sri Venkateswara.

Sri Ramanavami falls on the ninth day (NAVAMI) of Sukla Paksha (waxing moon) in the month of (Chandramana) month of Chitra, which is the first month of the new year. It is celebrated as 'Sri Ramanavami' all over the world. Chanting the nama (name) of Sri Rama drives away all the evils and brings prosperity.

TTD started daily parayanam (chanting) of Sundara Kanda of Srimad Ramayanam with commentary by scholarly acharyas during the first Covid wave. Hundreds of devotees joined the chanting in the Tirumala temple premises. Apart from them thousands of devotees joined the programme when the same live telecast was done by SVBC. Surely it had its effect in reducing the effect of Covid. Even today they have continued the chanting with Bala Kanda of Srimad Ramayana and the effect is felt-the disease is declining very fast. It may be noted that chanting of Sri Rama Nama, who is praised as Maryada Purushotham, is equal to chanting of thousand names of Lord Sri Vishnu, as per Sri Vishnu Sahsranamam.

In Tirumala, on Sri Rama Navami day Asthanam takes place at Bangaru Vakili (Golden threshold) inside the temple. On this day, Lord Rama, Maa Sita, Sri Lakshmana and Sri Hanuman receive a sacred bath and then taken out in a grand procession astride on Hanumantha Vahanam. In the next day Pattabishekam is conducted to Lord Rama.

Let us invoke the Blessings of Lord Sri Rama, on Sri Rama Navami day for the benefit of humanity.

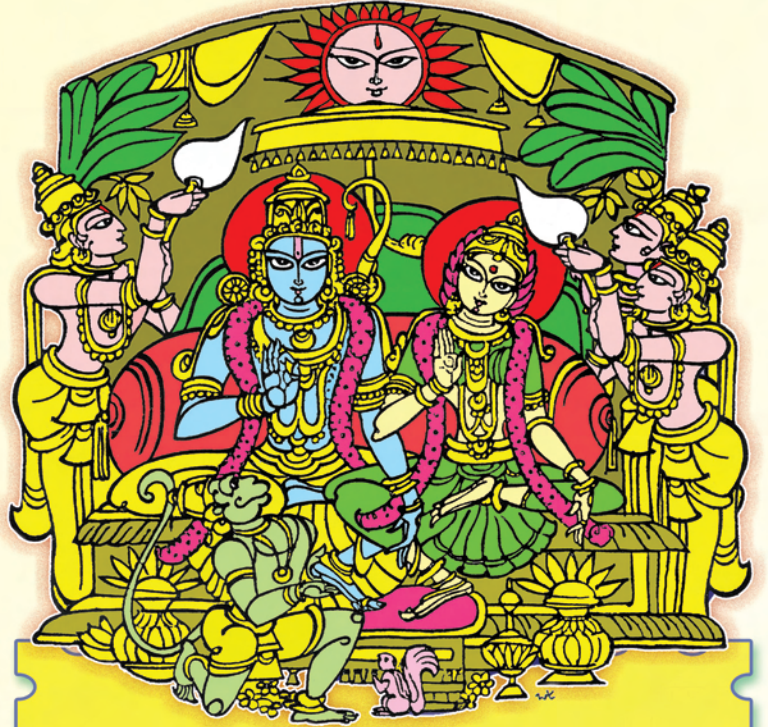
Jai Sri Ram

Raamaaya Raamabhadraaya
Raamachandraaya Vedase
Raghunaathaaya Naathaaya
Seethaaya pathaye Namaha

On the occasion of the sacred Sri Rama Navami, the blessed day of Lord Rama's incarnation, we seek to delve into the ocean of bliss that the chanting of the name confers. It has been a hoary tradition in our land to chant the name of Sri Rama meditating on his auspicious attributes, bewitching form and his various exploits. Elders have ordained that writing "Sri Rama Jayam" bestows victory in all our endeavours. The above slokam is part of the "Sri Rama Apaduddharaka Stotram" which is chanted along with Sri Vishnu Sahasranamam. This verse strings together the various names by which Lord Rama was addressed in the glorious days when he lived, walked and ruled this nation. Let us understand these divine names and cherish their significance.

"Raamaaya"

The name "Rama" in Sanskrit means one who charms the heart of all - *Ramaiti iti Ramaha!* This name was given to the Lord at birth by the Sage Vashista who was the royal preceptor to King Dasaratha and the Ikshavaku dynasty. The Sage had the unbelievable privilege of naming the one who has given name and form to every sentient and non-sentient thing that exists in the entire creation. The name was perfectly appropriate to the prince of Ayodhya who charmed everyone - his father,



Chant The Divine Name of SRI RAMA

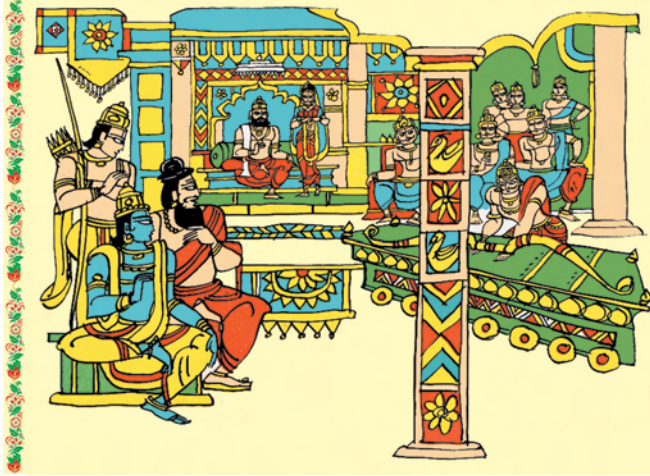
- Smt. Radha Muralidhar

mothers, siblings and consort, the Rishis who lived in the forest, the courtiers and the citizens of Ayodhya. His divine form and virtues bowled over the monkey clan and the demons of Lanka including Surpanaka, Mandodari and Vibhishana. This name is not only the favourite of his devotees but the Lord too was partial to it, as he chose to assume it in three of his avatharas - Parashu Rama, Dasaratha Rama and Bala Rama.

"Raamabhadraaya"

Maharshi Vishwamitra took Rama and Lakshmana to the forest to protect his sacrifice which was time and

Let us chant the Divine 'Naama' (name) meditating on the glorious events in the Ramayanam and pray that the Lord showers his grace on all.



again defiled by the demons. After the successful completion of the ceremonial yagam he took them to Mithila for the Seetha Svayamvaram. When the prince of Ayodhya broke the bow of Lord Shiva, King Janaka gave his divine daughter's hand in marriage. Overwhelmed with emotion he blessed the union of the Lord Rama with Seetha by saying *Bhadrante* to bless them and to ward off all evil eyes. Goddess Sri Maha Lakshmi incarnates in every avathara and is inseparable from him. That she is the abode of all that is auspicious is known by the name Bhadrarai. Lord Rama in union with Seetha is hailed as Ramabhadra.

"Raamachandraaya"

As said earlier, the darshan of Rama brought cheer to the hearts and filled the eyes of all like the vision of the full moon in the night sky. The Vedas ordain that the moon (Chandra) originated from the mind of the creator. The moon is the most admired celestial object which lights up the dark sky and brings relief from the torrid heat of the day. It has from the ancient past fascinated artists and poets. Darshan of Rama too had the same effect on all. It is interesting that Rama who was born as the scion of solar dynasty is addressed as Ramachandra while rarely do we hear Krishna called Krishnachandra or Krishnabhadran.

"Vedase"

This means the embodiment of the substance of the Vedas or one who is extolled by the Vedas. Rama was the incarnation of the Paramatma who is praised by all the Vedas and he was addressed as 'Vedase' by the Maharishis who recognized him as the avataram of the Almighty! Everyone else adored him but as a son, loving brother, noble prince and later King of Ayodhya. But the sages who lived a life of penance and rooted in divine contemplation could see him as the Vedatma. Sage Vishwamitra, who came to the court of King Dasaratha to ask for



Rama, knew this. The king was shocked by the request of the sage and pointed out that his son was too young to fight with demons. At this juncture Vishwamitra declared to the king that his son was the Almighty and this can be seen only by seers like him and Vashishta.

"Aham vedmi mahatmanam ramam satya parakramam"

Vashishtopi mahateja e che me sapasistitaya"

"Raghunaathaaya"

This was the name by which the courtiers and the citizens of his land addressed him in admiration. The name contemplates on the glory of the clan of Raghu which was decked with illustrious emperors

one more righteous and virtuous than the other. But Rama managed to eclipse the galaxy of stars by his nobility. In fact “Rama Rajyam” has become the example for good governance and remains so till today. Hence Rama was rightfully called Raghunatha.

“Naathaaya”

Naathaaya means my/our Lord. Though king Ram could have been addressed thus by everyone it is more appropriate to visualize this name as the one fondly used by his divine consort Devi Seetha.

“Seethaya Pathaye Namaha”

In the Sri Vaishnava lore the Almighty is always spoken, visualized, meditated upon with his divine consort as Sriman Narayana. In all the avatharas the goddess who is inseparable from him comes down in a suitable role. She is like the brilliance of a gem, the fragrance of a flower, the meaning of a word always present with him. The citizens of Mithila would always remember Rama as their son-in-law and address him through his relationship with their princess ‘Seethapati Sri Ram’. Rama’s most devoted bhakta Hanuman too would always address him with this name. Though Hanuman was bowled over by the Lord from the second he met the brothers, it was the darshan of Seetha that transformed him. The benign grace of the Devi instantaneously brought about the realization that Jivatma is the servant of Paramatma. It also bestowed him with success in the mission he had undertaken. He came in search of Seetha and it was adequate to go back and report that he had seen her imprisoned in Lanka. But Hanuman did not stop with that. He gave courage to the Devi, went to the court of Ravana where he proved his prowess as a messenger, burnt down Lanka to give Ravana a glimpse of Rama’s power. If one monkey could do all this what would be the power of Rama and his Sena?



Hanuman was instrumental in bringing forth the power of Rama’s name and his divine life story - the Ramayanam. He was in fact the first person to narrate the Rama Charithra. This was done when he accomplished the near impossible task of flying across the sea to land on the other shore and searched through the city of Lanka for Devi Seetha. Just when his mind was clouded with gloom he found her in the Ashoka Vanam in desperation planning to end her life. The messenger of Lord Rama used his name and his history to introduce himself to Seetha. This narration infused hope in her heart and saved her. Later he used the same as a mantra to accomplish mind boggling tasks like building a bridge across the ocean and carrying a mountain to bring the life-saving Sanjeevani herb.

Swami Parasara Bhattar wrote a commentary to Sri Vishnu Sahasranamam Stotram. As a curtain raiser to the names that denote the Avatara of Lord Rama, Bhattar puts forth these magical words “We now begin with the life of Rama which breathes life into the dead” (“*Atha Mrutha Sanjeevanam Rama Charithram*”). Lord Shiva too in his Upadesam to Goddess Parvati said that chanting the name of Rama thrice is equal to chanting the entire Sahasranamam and is thus an easy way to attain the same objective.

“*Sri Rama Rama Rameti Rame Rame Manorame Sahasranama Tatthulyam Rama Nama Varanane*”





Tirumala Tirupati Devasthanams

In And Around SRI RAMA TEMPLES

- Sri T.K. Krishnaswami Thathacharya

Salutations to Sri Rama called by different names like Rama by his father Dasaratha, Ramabhadra by his mother Kousalya, Ramachandra by his step mother Kaikeyi, Vedhase by Rishis, Raghunatha by people of Ayodhya. Natha by Sita Devi, and Sitapathi by the people of Mithila.

Among all the Avatars of Lord Mahavishnu the incarnation of Sri Rama is considered poornavatara or poorna Brahma Paramatma as He himself followed the precepts and practiced it. Sri Rama is considered an ocean of virtues like mercy, patience, tenderness, boldness, valour, knower of all the uses of weapons, fearlessness, humbleness, peace lover, etc. Hence in our country especially in Andhra Pradesh Sri Rama temples are found even in villages as Rama Bhajana mandirams.

The T.T.D. is the very important institution to protect and preserve Sanatana Dharma. As part of this, recently Srimad Ramayana recitation organised by T.T.D. at Nadaneerajana mandapam at Tirumala has attracted many devotees around the world and many viewers of SVBC sat before their Television Box and were reciting or doing parayanam with religious fervour and devotion to Sri Ramachandra. Each sarga or canto has gradually increased interest and finally at the end found that everyone has to live like Rama and not like Ravana.



Sri Rama is called Maryada Purushottama as He maintained Sathya and Dharma throughout his life. Sri Ramavatara gives a universal appeal to everyone and a symbolic representation of human values. The Tirumala Tirupati Devasthanam in recent years has taken over important, famous, ancient temples in order to maintain and popularise the greatness of those temples. It was an important coincidence that the T.T.D. has many famous Sri Rama Temples including Sri Rama Lakshmana and Sita vigrahams in the Sanctum – Sanctorum of Sri Venkateswara Swami Temple, Tirumala.

Consecration of the Idols : When Acharya Tirumala Nambi was giving discourse on the intricacies of Srimad Ramayana Saranagati at the foot of the hills (Tirumala) Alipiri (Adipuli) or under a Tamarind tree, a Bhakta of a great sage Viswambhara presented the idols of Sri Rama and Lakshmana to Acharya Tirumala Nambi in the presence of Bhagawad Ramanuja. That Bhakta told Sri Sailapurna or Acharya Tirumala Nambi that the great sage wants that the idols of Sri Rama and Lakshmana are to be handed over to them due to vandalism by muslims in the south. The arrival of Rama and Lakshmana was much unexpected at the time of Vibhishana's surrender to Sri Rama during the discourse. Acharya Tirumala Nambi and Bhagavad Ramanuja took both the idols to Tirumala and consecrated them with Sita.

Sri Rama Navami Asthanam at Tirumala : Sri Sita Rama Kalyanotsavam is celebrated during Sri Rama Navami at Tirumala. Sri Rama in his most attractive Bhangima or posture with a slanting neck shows that he is concentrating with his arrow to attack the target. Lord Rama is taken out in procession through the Mada streets in Hanumantha Vahanam in the evening. On the next day, the text related to the birth of Sri Rama is recited in the Ghanta mandapam and at Srivari temple Sri Rama Pattabhishekam is conducted. The idols of Sugreeva, Hanuman and Angada will be brought in and each honoured by Lord Rama with jewels for their significant service at the time of war with Ravana. Sri Sita Rama and Lakshmana will be placed in the Asthanam.

Sri Kodanda Ramaswami Temple, Vontimitta : Once this place Vontimitta was a dense forest and many sages were living there. They were disturbed at the time of sacrifices 'yagams' by the Rakshasas. At that time, sage 'mrukandu' and other sages prayed to Sri Rama to come and protect them. As Lord Rama was in Dandakaranya, the Lord immediately came with Sita and Lakshmana and punished the Rakshasas. The sages were happy and requested Sri Rama to stay there only permanently but Rama proceeded further to fulfil his father's promise. As Lord Rama, Sita and Lakshmana were carved from one stone it is called 'Ekasilanagaram'. The chola, Vijayanagara and matla Rajas constructed the temple in three phases from 11th century to 17th century. A king of Udayagiri Kamparaya also constructed the Sanctum Sanctorum and in 1356 the founder of Vijayanagar Empire Bukkaraya inaugurated the temple.

T.T.D. had taken up this temple on 9-9-2015 and developed into a Tourist spot attracting pilgrims. This temple is 30 k.m. away from Kadapa and

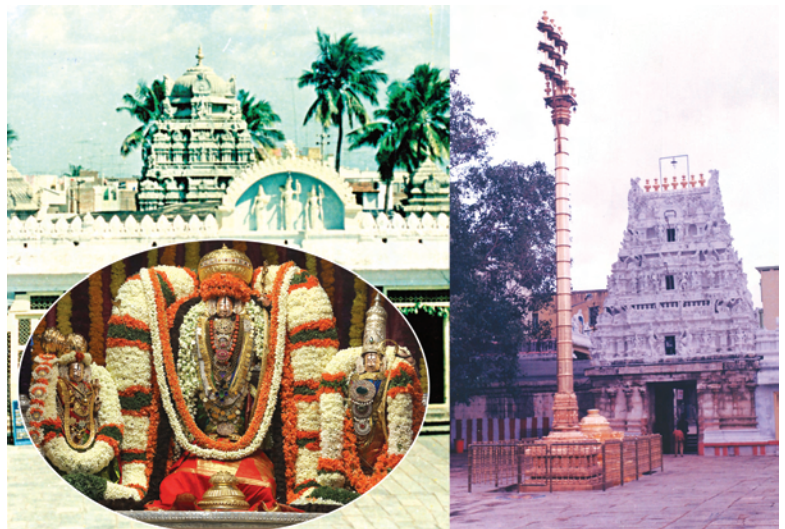


located on the Kadapa – Tirupati Highway. The Brahmotsavam of Ramanavami is celebrated on a big scale and Government of A.P. has recognised this temple as state of A.P. Temple. The Chief Minister comes on the Brahmotsavam Day and offers sacred silk clothes on behalf of A.P. State Government.

There is a legend for performing the Sri Sitaramakalyanam in the night instead of the noon. Sri Rama is fond of Chandra i.e., moon in his childhood and he will not eat without looking at 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 three vows. The first one is that the name of Chandra will be added to his name and he 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 in the 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 in an eclat way.

Kalyanotsavam : Lord Rama was born in Chaitramasa suklapaksha Navami which is celebrated as ‘Sri Rama Navami’. It is tradition to celebrate Sitaramakalyanam on Sri Rama Navami in Abhijith Lagnam at noon in all Sri Rama Temples. But in Sri Kodandarama Swami temple in Vontimitta Sita Rama Kalyanam will be performed on the Chaitramasa Suklapaksha Chaturdasi at night a day before full moon day. Sri Ramachandramurthy blesses the devotees in the moonlight.

Sri Kodanda Rama Temple, Tirupati : This temple is very famous for the idols and the temple was consecrated by Jambavan. It is said that Sri Rama Lakshmana and Sita passed through this place when they were returning from Sri Lanka. This temple has a beautiful look spread with greenery and kept clean. The Moolavarlu (main deities) with Sita Lakshmana attracts the bhaktas. Sri Sitarama is to the right side of Sri Rama and Lakshmana to the left side of the Lord as per the Vaikhanasa system. At first this temple was constructed by Jambavantha and later on by Janamejaya. There is a separate temple for Sri Anjaneya opposite to the temple facing east. The vigraham of Sri Rama, Sita and Lakshmana are beautiful and the local people throng to this temple every day. All arjitasevas like Kalyanotsavam, Archana etc. are performed in a grand manner. The



During Brahmotsavam in other T.T.D. temples, the Lord will be decorated as Mohini in Mohini Avatharam during Pallaki utsavam. But where as in this temple, Lord Rama will be in his original form, but not in Mohini Avatharam.

Brahmotsavam, Sri Rama Navami utsavam and Sri Sita Rama Pattabhishekam etc. are conducted in a grand manner by T.T.D.

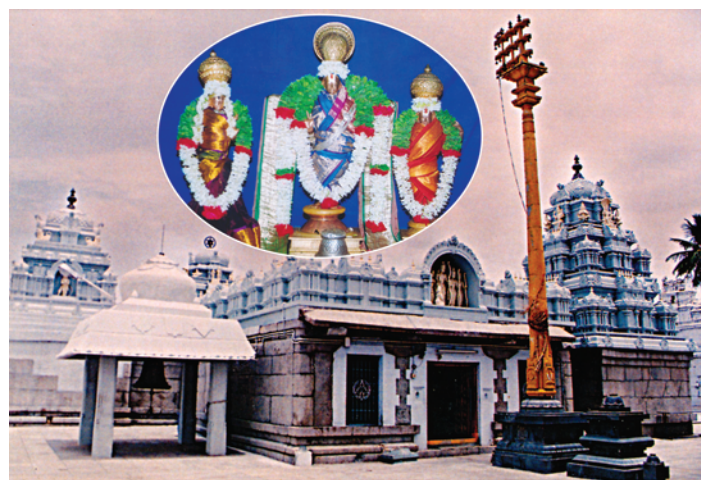
Sri Rama Temple of Chandragiri near Tirupati : This temple was constructed by the Vijayanagar king where chandragiri was the capital of Vijayanagara kings. This temple has a beautiful landscape as a backdrop to Sri Rama. It is located near to the Chandragiri Fort and in the centre of Chandragiri Town. It has a long landscape history with beautiful sculpture and a Tall Dwajasthambham in front of the temple. The T.T.D. took over this temple in the year 2015 Sept. 23rd. From that time onwards lot of developments have taken place and utsavams like Sri Rama Navami Kalyanotsavam etc. are performed in a grand manner.



The speciality of this temple is Sri Rama, Sita is seen in the sitting posture whereas Lakshmana Bharata and Sathrugna are seen attending him.

Sri Pattabhirama Swami Temple, Valmikipuram : This temple in Vayalpadu near Tirupati is as an ancient and famous temple known for its architectural beauty. Sri Rama with his Samhara Mudra had Bhangima and others like Lakshmana to the left side and Sita to the Right side according to Vaikhanasa Agama system. Bharatha and Shatruguna stand behind Rama and Sita. The T.T.D. took over this temple a few years ago and made lot of developments attracting the pilgrims from different places. During punarvasu Nakshatram, there will be Kalyanotsavam and also Brahmotsavam during chaitramasam. The other utsavams like Pavithrotsavam, Abhishekam are also performed in a grand manner. The Mahamandapam and Mukhamandapam are so beautifully decorated with chola and Vijayanagara style.

According to two versions it is said that, Valmiki maharshi came to this place and made an ashramam for himself and lived there for some time. Because of this, this place is called Valmikipuram. Another version says that Jambavan came to this place and saw a huge anthill (Valmikam), then he dug that place and found idols of Sri Rama, Sita, Lakshmana, Bharatha and Sathrugna.



Hope readers will enjoy the bliss of the T.T.D. Rama temples in a great way.



“Vatsa Raama Dhanuh Pashyati Raaghavam Abraveet” – Sage Vishwamitra said “Oh! Boy Rama – you may see the bow...” After seeing the divine bow Rama said “Yatnavaan Bhavisyaami Ca” – “Shall I try lifting?” and with the nod of Guru, lifted the bow effortlessly and tried to string for aiming. When trying to string, the bow broke in the middle. This shows the strength of Lord Rama. The entire crowd watching felt astonished. There are numerous elaborations on this incident. But all leads to one which is “Loka Kalyanam!” which means for the “Benefit of the World”. The breaking of bow shows that Lord Rama is ready to uplift the Dharma along with his beloved Sita. The sound of the bow breaking is to give a warning to the wicked.

The entire Mithila including Janaka was extremely happy as he had

announced that whoever takes the bow and strings it, is to marry his loving bold daughter “Sita” – he addresses Sita as bold “SaaVeeryashulkaa”, which says she is as bold as Rama, thus highlighting the quality of Sita.

King Janaka requested Vishwamitra “Kindly agree to send ministers to Ayodhya and inform the proposal of marriage”. There are additional comments after this where Rama said “Oh Rajarishi, I had no intention to break the bow but somehow got broken. To marry your daughter Sita, I have to get consent from my father Dasharatha”. Janaka agreed and wrote a letter on the same.

The horses sped to Ayodhya from Mithila (TriraatramUShitaah-approximately three nights). Dasaratha was overwhelmed by the news. He got approval from Sages. He immediately along with sages started to Mithila. Both the kingdoms bloomed with happiness. It was approximately four-day travel.

Dasaratha and Team enters Mithila

Mithila was decorated with flowers, glowing lights and fragrance in air makes the city heaven. Dasaratha was glowing like god along with the sages, teachers and many other prominent personalities who entered outskirts of Mithila. Also, brought unexcelled vehicles palanquins, chariots, horses, elephants etc., For the wedding, he had carried enormous wealth. Everybody in Mithila with folded hands welcomed the Ayodhya people and spoke sweet words in praise. King Janaka also enquired the wellness of the team from Ayodhya and treated them with due respect. Welcoming formalities as per the Sastras were observed duly by Janaka.

Janaki Prananaathaaya Raghunaathaaya Mangalam!

-Smt. T. S. Rajalakshmi

APRIL - 2022 :: SAPTHAGIRI



Janaka's proposal

The royal assembly of Janaka was filled with renowned people like Vishwamitra, Vashishta, Vaamadeva, Jabali, Kashyaapa, Markandeya, Kaatyaayana, Yajnavalkya, Gargi, Maitreyi, Katyayani, Sumantra, Sudaamana and many others.

Janaka spoke "Oh noble! Your Son Rama had broken the bow thus proving his bravery in this assembly. As per the proposal, I would like to give my daughter Sita to noble souled Rama, kindly accept, so that marriage preparations can be kicked off". Dasaratha replied "It gives me more pleasure on accepting this proposal, Let the auspicious moment start from now...". Everybody in the assembly exclaimed with joy. That night was happily spent awaiting.

Janaka sent out a note to his brother Kushadhvaja, who arrived on time for this occasion. Sages and Royals gathered in Janaka's assembly and where he introduced

his brother Kushadhvaja as king of Sankasya and he too has two daughters named Mandavi and Sruthakeerthi. Janaka continued "As per the guidance of heavenly Sages, I accept the proposal of Rama marrying Sita and Lakshmana to Urmila". Vishwamitra then added "Today is most auspicious day 'Magha Nakashatra', to make it more auspicious I would suggest marriage of Mandavi to Bharata and Sruthakeerthi to Shatrugna to happen." The entire hall acclaimed "Shubham Shubham...!" The applause reached the sky. Vashishta declared "Let the divine marriage happen on Uttaraphalgun day". It is normally mid of March-April.

The incident flow described varies in various versions of Ramayana.

The marriage normally starts with "Samaavartana--which means ready for marriage-end of Gurukulam or Brahmacharya Ashrama" followed by "Snaataka-initiated

Many poets

Various great poets like Tulasidas, Tyagaraja, Ramadas, Kabir and many have composed and sang songs which give us peace of mind when we participate in them. Most of the poets highlight and had elaborated the importance of Rama Sita wedding in their poems. "Sita Kalyana Vaibhoghame" by Saint Tyagaraja is a famous song sung by many musicians. It talks about the celebration of the wedding of Rama and Sita. The song praises the beauty, compassion, and valor of Sri Rama. The song highlights "Sita Kanlyana Vaibhoghame" as Lord Sri Rama becomes more auspicious when Goddess Sita unites with him. "Bhavayami Raghu Ramam" by Maharaja Swati Tirunal elaborates Ramayana in a beautiful song format where "Janaka Suthaa Pranesam..." indicates the wedding of Rama and Sita".



householder”, “Naandi-shraadha-for ancestral worship” and Ankuraaropana -which is sowing seeds” for unhindered marriage and for the wellness of newly-wedded couple.

The divine ceremony begins...

“Kritakautuka mangalah”, the auspicious ceremony for marriage thread is tied to all the four boys. Similarly, it is also said, “Gauri Pooja” was performed by Sita and her sisters before the wedding and they also tied the holy thread to their wrists. The marriage “Mandapam”, the celestial altar was beautifully constructed and decorated. The “Ritual Fire” was invoked. All the celestial gods have already descended on the earth to witness this beautiful marriage. Holy Sages, valorous kings, renowned scholars have all taken their position to witness this holy wedding. The bride and the bridegroom, beautifully dressed in heavy ornaments and bright clothing, entered the Mandap. The entire hall was filled with grace and everybody was blessed. The items like flowers, fruits, ornaments, new dresses, sacred grass on the altar, yellow rice, “Kumbha” holy pot, coconuts, ghee, sweets, holy water, milk, turmeric, Kumkum, Sandalwood, betel leaves and nuts,

mango leaves, rice flakes etc., were already kept in place for the rituals. The holy altar was designed with colors and flowers.

Each item in the altar signifies some importance to the newly-wedded. The sprouts were already planted which is meant for prosperity and rice flakes are for abundance of livelihood to the couple. The Vedic Rhythms recited by the sages, indicate the start of the wedding ceremony. The famous line which was told by Rajarishi Janaka “Iyam Sita Mama Suta Sahadharmacharii Tava, Pratiicchaeenaam BhadramTe Paanim grihishva Paaninaa!” means “This is Sita, my daughter, she acquaints herself with whatever duty you undertake. You take her wishfully, let safeness betide you, take her palm into your palm”. There are lot of commentaries written on this statement as Janaka who is known as “Rajarshi – means who does not have any desire and will never call out “mama which is mine”. He does not have any ego. He is known to be a Karma Yogi. But he says “mama suta – which means my Sita”. Commentaries hail that even Karma Yogi Janaka wants to take the pride of having Sita as his daughter. Such is the greatness of Maa Sita. And Janaka continued

Some important Learnings to be known by this generation people from the divine couple Maa Sita and Lord Rama

- ◆ How to lead good life by following Dharma
- ◆ How to be compassionate and respect each other
- ◆ How to respect elders
- ◆ How to enhance the society
- ◆ How to protect the people from suffering
- ◆ How to lead a disciplined life
- ◆ How to lead a happy and contented life in all situations – be it a palace or forest
- ◆ How to be inseparable
- ◆ How to be an ideal couple



“pativrataa mahabhaagaa...”, then poured water into the hands of Sri Rama sanctified with hymns. Thus, “Kanyadan” was performed. Similar rituals were undergone by other brothers too. The entire hall was emotionally blessed. This is considered the most important ritual in the wedding. The Avatar of Lord Vishnu is Rama and Goddess Mahalakshmi is Sita which is true, and they have united to bless the earth to bring prosperity and uplift “Dharma”.

Sage Vashishta kindled the holy fire and asked the couples to perform circumambulations. They also offered rice flakes to the holy fire. The auspicious music, drums, flutes were played. Vedic chants reverberated, Apsaras (celestial damsels) danced, and flowers were showered to bless the couples.

“Sapthapadi” - Seven Steps, is a ritual which is often followed in all types of Hindu marriages. There are a few slight variations, but the crux remains the same. It can be called either promises or vows or rules to be followed. The Vedic Mantra beautifully explains the importance\purpose of married life through seven steps. Let our relationship grow stronger for the benefit of society. Thus, the entire process is about a strong friendship to benefit the society that we live. Lord Rama and Sita’s wedding proved the same. This ritual is very important as it teaches how both should unitedly lead a good life. Both has equal responsibilities and adjustments that should be practiced throughout their lifetime. “Agni”, the fire god is the “Sakshi” witness to this role and promises done by the couple. Such a beautiful agreement is mentioned in Vedic hymns.

It is said that the people who had witnessed this wedding are so fortunate. It is the most celebrated wedding ever. This “Divine Wedding” is mentioned in different styles as per their native culture and language to understand better. The marriage appeared as though the heaven has descended on the Earth.

Variations in Sita Kalyanam

Temples do celebrate Sita Kalyanam during these days as per the temple sastra. Bhadrachala Rama Temple in Telangana, Vontimitta Rama Temple near Tirupati, Madhurantakam Temple near Chennai, Vaduvor Rama Temple, Kodandarama Temple Tirupati and Kodandarama Temple in Kumbakonam and many other temples celebrate this celestial marriage in their style. This is celebrated to bring prosperity to the entire world. The union of the Divine couple (Divya Dampathi) gives us immense pleasure and relieves all sorts of distress in one’s life. Hence every year it is being celebrated.

“Nama Ramayanam” is a condensed Ramayana where it shows how Rama and Sita are an ideal couple. Arunachala Kaviraayar has written Rama Natakam where the wedding of Rama and Sita is detailed in song format in Tamil. Kamba Ramayana is beautifully filled with emotions between Rama and Sita at first sight and had detailed every bit of the Sita-Rama wedding.

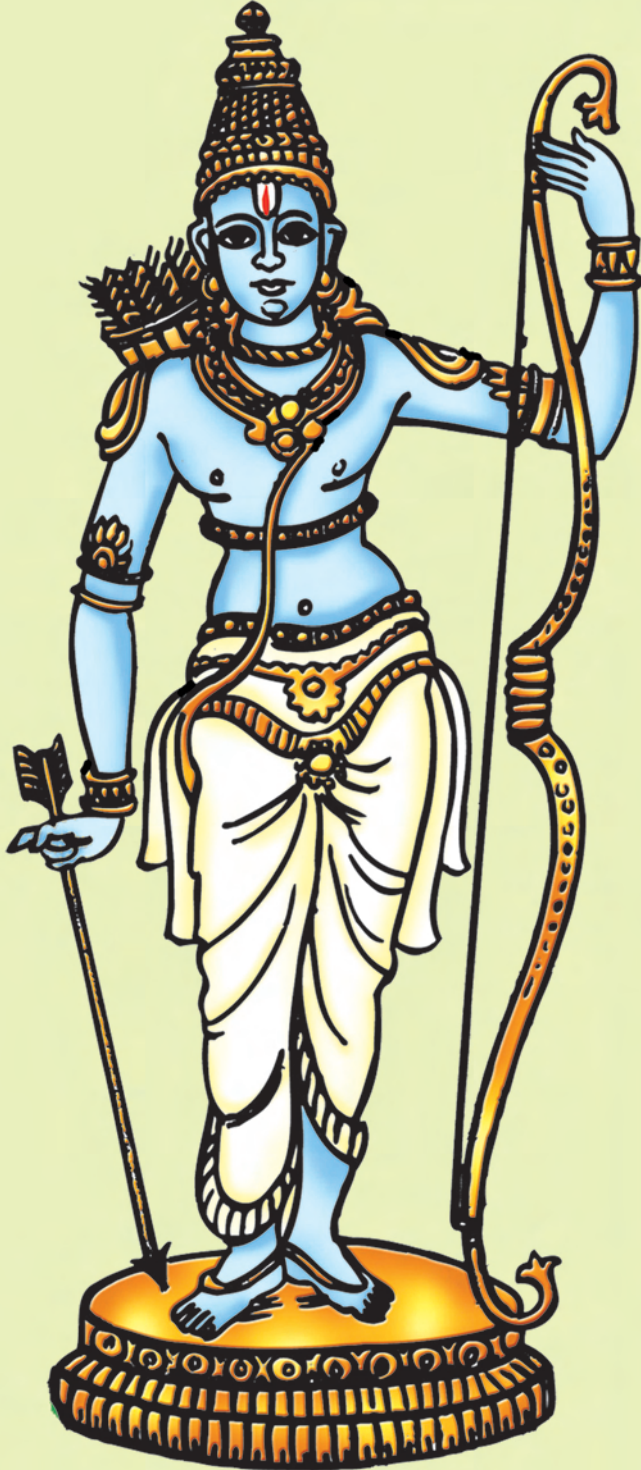
In South India, a few houses conduct “Sita Kalyanam” mostly in Bhajan Sampradaya during Ramanavami. Unmarried boys or girls if attended will get married, for married couple – they will be blessed with progeny, good family, and peaceful married life. As Devi Sita is the daughter of Mother Earth, when one performs this wedding which gives happiness to Devi Sita, it brings rains and land becomes fertile. The Avatara of Rama and Sita teaches the four Purusharthas (objects of human life)—Dharma (righteousness), Artha (wealth), Kaama (rightful desires), Moksha (liberation\salvation) are obtained by conducting “Sita Kalyanam”.

Let us sing various 'Mangalams' to Sita Rama.



SRI RAMANAVAMI SPECIAL NAIVEDYAM

- Dr. Murali Santhanam



Sri Rama was born to King Dasaratha and Queen Kausalya in Ayodhya in the Tretha Yuga. Lord Rama's birth is commemorated as Sri Rama Navami. This festival falls in the Shukla Paksha (brighter fortnight) of the Chaitra month of the Hindu calendar. This year Ugadi falls on 2nd April 2022 and Sri Rama Navami on Sunday the 10th April 2022.

Sri Rama Navami is celebrated with great joy and enthusiasm. This festival is a grand celebration in the Northern India, especially in Ayodhya (also known as Saket), the birth place of Lord Rama. In the Southern States of Andhra Pradesh, Karnataka, Tamilnadu and Telangana (in particular at Bhadrachalam) it is celebrated with religious fervour. On this auspicious day, the devotees observe a day-long fast. Devotees also worship Sri Rama by listening or reciting the epic Ramayana, organizing Bhajans and Kirthans. The festival is also celebrated by performing the ceremonial wedding of Lord Rama and Goddess Sita (*Sita Kalyanam*).

At Tirumala, Sri Rama Navami is observed by the temple priests offering 'Snapana Tirumanjanam' to the processional idols of Sri Rama, Sita, Lakshmana and Anjaneya Swamy at the Ranganayakula Mandapam inside Sri Vari temple in the morning. Later in the evening, Sri Rama takes a celestial ride on 'Hanumantha Vahanam' along four Mada streets.

Rama Naamam - Taraka Mantra

Sri Rama was the embodiment of truth and morality. Rama has taught by example the way to lead a life of Virtue, Dharma, Viveka and Vairagya. He was known as 'Purushottama'.

This year on 22nd January we celebrated the Aradhana utsavam of Saint Thyagaraja an ardent devotee of Lord Rama and who has composed many songs in Telugu in praise of Lord Rama and the greatness of his 'Nama' (Name). In the song 'Rama Namamu Janma Rakshaka Mantram' the Saint says '*mere chanting of Rama's name would protect this birth*'; therefore, do chant his name without delaying any further. It is also said that *Rama Nama is Taraka Mantra* – the very cure for the disease of Samsara. The word "Rama" is said to have been derived from the Ashtakshara Mantra of Sriman Narayana and Panchakshara Mantra of Lord Shiva. In the '*Sri Vishnu Sahasranama*', when Parvati asks Lord Shiva to suggest an easy way, for the devotees, to recite the Sahasranama, Lord Shiva tells in the verse "*Sri Rama Rama Ramethi Rame Rame Manorame*" – chanting of Rama Nama thrice would be equivalent to chanting the Sahasranama. All these bring out the significance of Lord Rama and His Nama.

Special Naivedyams for Sri Rama Navami:

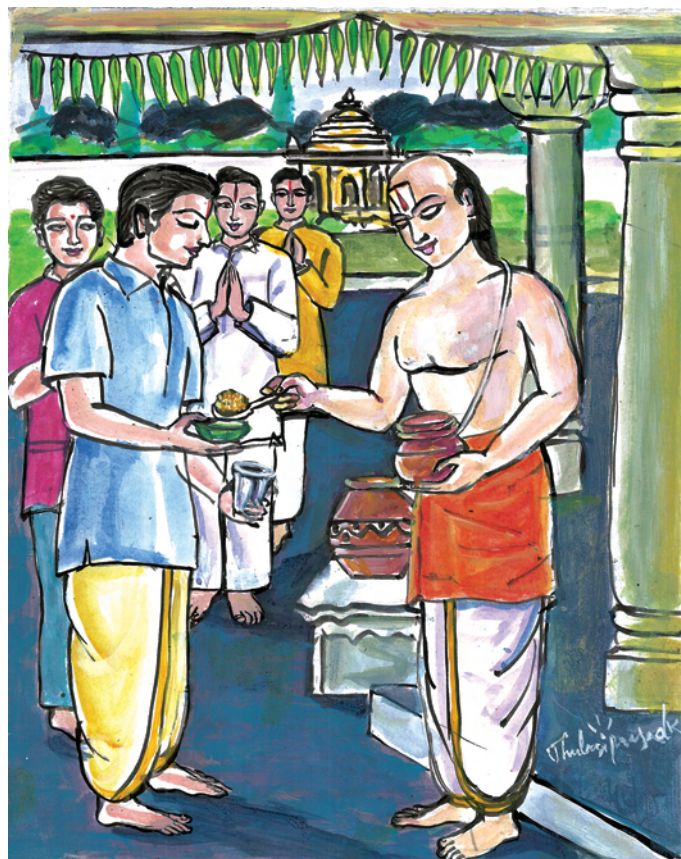
Panakam (Jaggery Water)

The equivalent word in English for this is Juice. The ingredients of this very delicious drink are – Water, Jaggery (Gur), Lemon, Cardamom (Elaichi), Saffron and dried ginger (Sonti). *Whatever our ancestors used as naivedyam had much health/medicinal benefits that are good for that particular season.* Jaggery is loaded with antioxidants and minerals like zinc and selenium. Mixed with water it has a cooling effect on the body in the summers and also aids in digestion. Lemon helps in managing hyper tension. It is high in heart-

healthy vitamin C and several beneficial plant compounds that may lower cholesterol. Lemon helps us to stay calm and cool. Next ingredient Cardamom has antimicrobial, antioxidant, and anti-inflammatory properties that might help in protecting our heart from elevated cholesterol levels and high blood pressure. Saffron kills cancer cells, and acts like antioxidants. Dried Ginger has powerful anti-inflammatory and antioxidant properties that can help prevent various types of nausea, lower blood sugar levels, reduce (bad) cholesterol.

Neer Mor (Spiced Butter Milk)

The things required for preparing this naivedyam item are – Buttermilk, Hing powder (asafoetida), Salt, Curry Leaves, Coriander Leaves, Green Chillies and mustard seeds. Buttermilk is rich in Calcium, Vitamins and Nutrients. It reduces Acidity, fights Constipation, prevents Dehydration, helps in





SIGNIFICANCE OF THE NAIVEDYAMS

Sri Rama Navami is celebrated in the hot summer month of March-April. It is said that Lord Rama was born in the afternoon (we know Lord Krishna in the midnight). Hence, celebrations are done during the mid-noon. Due to intense heat the body gets easily dehydrated. Use of Panakam, Nir Mor helps in hydrating the body and keeping it cool. It is also believed that Lord Rama used to have the panakam as food during his exile in the forests.

Jaggery gets diluted and loses its identity in the Panakam; similarly, all our Rajo and Tamo gunas would vanish once we start our focused attention on Lord and take part in Nama Sankeertanams and listen to discourse on our ancient scriptures like Srimad Bhagavatam, Srimad Ramayanam, Bhagavad Gita etc. Nir Mor is white in colour which represents Sattva guna – all our efforts should be to acquire more of this guna to lead a healthy spiritual life.



Detoxification and reduces Blood Pressure in addition to its Cooling Effect. Hing is rich in fiber which aids in Digestion, provides relief from stomach problems like gastritis, bloating, abdominal pain. Salt is important for good health as it helps to maintain the correct volume of circulating blood in the body. Curry Leaves are rich in Carbohydrates, Proteins, Fibre, Calcium Phosphorus, Iron, Vitamin A, Vitamin B, Vitamin C and Vitamin E. It is a powerful antioxidant that protects our brain. Coriander Leaves are an excellent source of Vitamin A and Vitamin C which helps in Healthy Vision, Lower Cholesterol, Improves Immunity, Blood Sugar levels.

Vada Pappu/Paruppu (Kosambari)

It is the other very important naivedyam item for Sri Rama Navami. For this preparation

we use Soaked Lentils (Moong Dhal), Coriander, Green Chillies, Lemon, Salt, Mustard Seeds, Grated Coconut, Cucumber (Optional) and Raw Mangoes (Optional). Soaked Lentils is a powerful source of protein. It is rich in Vitamin B1, B6, C, Iron, Calcium and Potassium. Cucumbers are low in calories but high in water (about 96% which may increase hydration), contains antioxidants and several important vitamins and minerals. Green/ Raw mangoes (*just then mango season would have started*) are rich in vitamin C, vitamin A, vitamin B6, and vitamin K, Magnesium, Calcium, Iron, and Dietary fibers that detoxify the liver.

Let us celebrate Sri Rama Navami in this spiritual style and remember the contents of this article while consuming the Special Naivedyams.

Sri Rama Jayam !



WHERE DOES GOD LIVE ?

- Smt. P. Sujatha

Rama, Sita and Lakshmana have left Ayodhya and are proceeding to the forest. In this context, on the way, Rama requests Valmiki to suggest a place in the forest for their stay....



Lord Sri Rama accompanied by his consort, Sita and brother, Lakshmana reached the hermit of sage Valmiki entourage his journey in the forests. After exchanging pleasantries, Lord Rama requested the saint to properly advise him where he should make his abode to spend fourteen years in the forest. The sage made a hearty laugh and said to Rama.

“Oh, Rama! you are the embodiment of dharma. You are omnipresent, omniscient, and omnipotent, still, you are requesting me to show you a place where you can reside. You are everywhere and all-pervading. You are the epitome of supreme knowledge and pinnacle of the utmost of wisdom. You are the protector of the Vedas and the rituals embedded. Mother Janaki is the primordial power that rules the universe under your guidance. Lakshmana is bearing the whole universe on his thousand hoods. Your detouring on this land is to destroy the demons. Your appearance is beyond the comprehension of the knowledgeable. It is an unlimited source of inspiration and comfort to the

devotees. This entire universe is a mesmerising act of your majesty. You are the director and will allow them to play their roles including the trinity. Your devotees will be able to know you once they get your graceful blessings.”

Further, Valmiki said, “Rama, first show me the place where you do not inhabit. However, I would tell you the places where you should dwell with mother Sita and brother Lakshmana.”

There are many places

“Your best place is in those hearts whose ears like oceans do not get satisfied even after the flow of several rivers filled with your divine acts. Your abode is in those eyes who would like to see your pleasant body and gets satisfied like a chataka bird (Pied Crested Cuckoo) whose thirst is quenched with a drop of rainwater. Live in those hearts who sing your qualities and choose to praise your fame like a swan that separates the pearls in the divine lake. There is another place which you can make as your abode. Those devotees who

fervently smell the flowers offered to you in adoration, who pleasantly eat the ambrosia offered to you and we wear those ornaments and clothes presented to you affectionately. Not only that, but your place of abode is also in those hearts who bow their heads in reverence to the Gods, Gurus, and righteous people. Those devotees who always use their hands to serve your lotus feet, in whose hearts you have been firmly seated, whose feet always walk to the holy shrines are also your places. Those devotees who recite the name of Rama repeatedly ever, offer puja regularly, offer the rituals, feed the hungry and brahmins, who offer alms to the poor. Those people who pray to their Guru more than even you are the places for you.

You must live in those hearts whose mind and soul are not occupied with lust, anger, ego, worries, desires, familiarity, miserliness, hatred, deceit, gaudiness, and vanity. Those who are loved, helpful, who can equally bear the happiness and sorrows are your places. Those who always speak the truth and think good welfare about others are your places. Those who always seek your protection either asleep or awake, who always treat other women as their mother, who consider the others' wealth as poison, those who feel happy to see the progress

of others and those who worry about other sorrows. You must live in these peoples' hearts.

Further, those who consider you as their Swami, friend, mother, father, guru, and everything is you, are places for your living. Please also consider the people who do not count the mistakes of others, and only take their good things, who always maintain righteousness in their deeds, despite facing several hurdles, protect the cows, who consider the other who have faith in you as their well beings. Your abode is also those hearts, who always keep you in their thoughts leaving their kith and kin, relatives, properties, name, and fame and even happiness in the house. Your devotees whose mind is always preoccupied with your thoughts, prayers, and association and who consider themselves as servants to you are other places for you." After narrating the above places, Valmiki directed Rama to reside in Chitrakoot.

Another poem from Bhagavatam makes even more clear. "You need not doubt where Vishnu is. He is everywhere. Wherever you look for him, you can find him." Lord Sri Krishna said to Arjuna (in Gita Chapter 13 sloka 14). The hands and feet of God are everywhere. His heads, eyes, faces and his ears are everywhere. Supreme Lord exists pervading everything in this world.

This requires a lot of effort and a panacea of our hearts. It needs to be pure and devoid of all ill thoughts and total surrender to the lotus feet of God. Sharanagati or prapatti is the process of total surrender of body, heart, mind and soul besides leading a righteous life. In the Sri Alavandhar Stotram, Sri Yamunacharya surrenders himself to the god and said,

*Na Dharma nishthosminachaاتمavedi
Na bhaktiman stvatcharanaravinde |
Akinchanonanya gatisharanyam
Tvatpadamoolam sharanam prapadye ||*

O Lord, I do not know Dharma, I do not know Dyana, I do not have Bhakti in your divine Lotus Feet.



All I have is I do not have anything, and one who is dependent only on You. This soul is surrendered to your Lotus Feet.

Lord Krishna advised Arjuna in Bhagavad-Gita about complete surrender to the Lord.

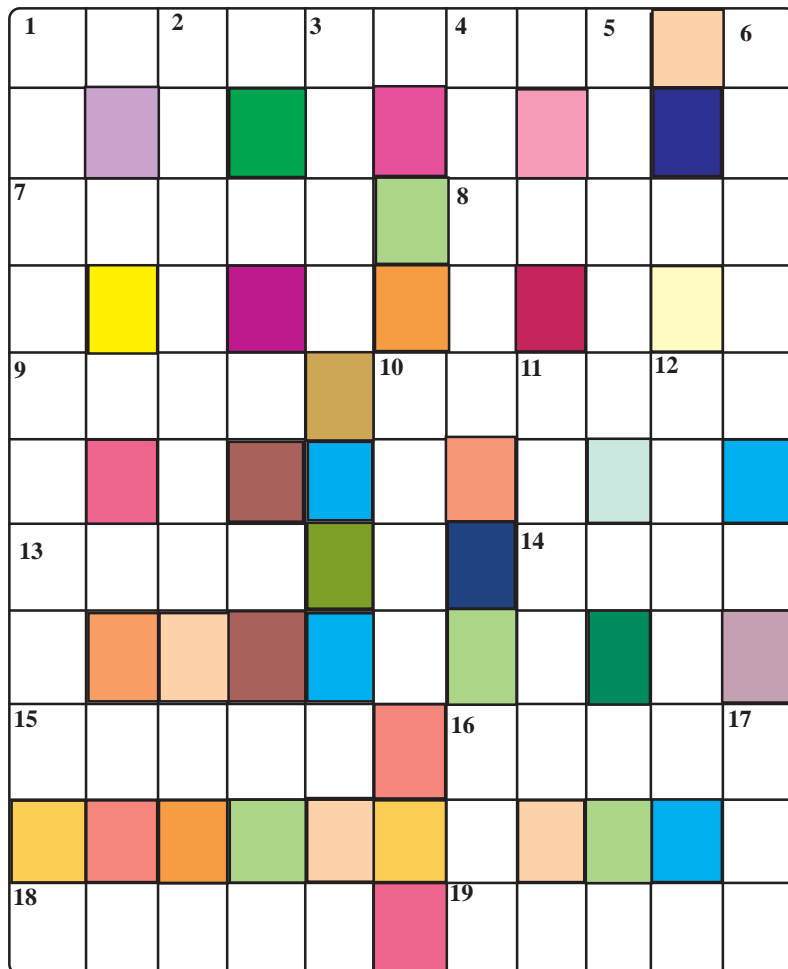
*Sarvadarman parityajya
mamekam sharanamvraja|
Ahamtva sarvapapebhyo
mokshaishyami ma shuchah||*

O Arjun, you relinquish all dharmas and surrender unto me. I shall liberate you from all sinful reactions; do not fear.

We must remember that only in our complete surrender to HIM, God lives in our hearts, but also have to believe that God is never a distant divine being. He lives in every human being, but we only have to identify Him. Even revered Sri Sankara could not find Lord in the ruffian at first go. We could do it when we churn our soul with good thoughts and putting them into actions and seeing God in every living being. If the mirror is mired, the image is blurred. But, God will live in us when our hearts are pure, and actions are genuine.



PUZZLE



- 01. Son of Jatayu (9)
- 02. Son of Anjana (7) (Jumbled)
- 03. Son of Indra (4) (From down to up)
- 04. Grand Son of Ikshwaku (5)
- 05. Mother of Jatayu (5) (From down to up)
- 06. Vishnu (5)
- 10. Mother of Mandodari (4)
- 11. Father of Lavanashura (5)
- 12. Husband of Gouri (5)
- 16. Dried Grass (3)
- 17. Beam of Light (3) (Jumbled)

DOWN

CLUES FOR PUZZLE

- 01. Lakshmana (9)
- 07. Wife of Vali (5)
- 08. Hurry (5) (Jumbled)
- 09. Pain (4)
- 10. Lord Siva (6)
- 13. Famous country near Sarayu (4) (From Right to Left)
- 14. Without Life (4) (Jumbled)
- 15. Maya Gouthama (5)
- 16. Father of Aja (5) (Jumbled)
- 18. Sugreeva (5)
- 19. Agastya (5)

ACROSS

Presented by
Sri T.S. Jagan Mohan



LORD RAMA

Inseparable from Tirumala and Tirupati

- Sri Atthi Rangarajan



‘Ramo Vigravahaan Dharmaha’. Rama stands for righteousness, Rama is known for humility, Rama means majesty, Rama is synonymous to compassion, Rama indicates truth, Rama defines joy, Rama signifies peace.

Rama is personification of deep sea, whose immense power is covered by stillness and calm. Rama is known for pardon who forgives even his enemy. Rama is a combatant who releases the arrow as the last resort. These are some of the traits in the unending list of ‘Rama Gunas’.

The sacred shrine of Tirumala and Tirupati has a great significance with respect to Rama. The sanctum sanctorum of Tirumala temple has four copper idols of Sri Rama, Sita, Sugriva and Lakshmana. These idols are not mentioned in any inscriptions before 1476 AD. The threshold ahead of Sayana Mandapam, which is known as ‘Ramulavari Meda’ or ‘Ramar Medai’ was converted into a room by around 1245 AD. It is believed that the place derived its name from the installation of these statues at this point. Bhagawad Ramanuja and his maternal uncle Tirumala Nambi were believed to have installed the deity in the shrine under the name Raghunatha.

With a crown on head, the idol of Rama in a standing pose is a pleasure to watch. It is in ‘Madhyama Tala and Tribhanga’ pose, where the left arm is raised to hold the bow, while the right slopes towards the right as if to hold the arrow. Goddess Sita stands to his right and her right hand extended downwards and the left is holding a lotus bud. The idol of Lakshmana is a replica of Lord Rama. Sugriva idol is also in a standing pose, wherein his hands are folded to depict his reverence. There are also idols for Angada and Hanuman in the shrine. The glory of Rama can be further found in the way Sri Venkateswara Suprabhatham starts with ‘Kausalya Supraja Rama’, where the Lord Almighty is revered as the great son of Kausalya.

Vasanthotsavam at Tirumala



During the annual Vasanthotsavam at Tirumala, the deities of Lord Rama, Lord Krishna and Lord Malayappa Swamy are carried in a procession during the three-day festival. However, Rama gets the first Harathi, followed by Krishna and finally Malayappa Swamy, following seniority as per 'Yuga Dharma'. Vasanthotsavam was also started in Srinivasa Mangapuram a few years back, where the deity of Rama gets due reverence. Sri Kodandarama gets the top priority during Theppotsavam festival also. Kodandarama is the first to adorn the flotilla during the float festival. This celestial spectacle can be witnessed at Tirumala Srivari temple, Govindaraja Swamy temple

and also in many other T.T.D. temples. This goes to show that Rama is accorded first preference in temples consecrated for other deities also.

In Tirupati, the ancient temple of Sri Kodandarama is believed to have been consecrated by Jambavan and later constructed by King Janamejaya. This temple attracts pilgrim crowd on a par with Sri Govindaraja, Sri Padmavathi and Sri Kalyana Venkateswara (Srinivasa Mangapuram) temples in Tirupati. A major significance of this temple is that it is the stopover for the 'Padi' brought from Tirumala for all festivities at the temples in and around Tirupati downhill. When 'Saarey', the set of sacred gifts, from Sri Venkateswara to Goddess Padmavathi on Her birthday (Panchami Theertham) is brought from Tirumala on foot, it first reaches this temple, from where it is carried to Tiruchanur on an elephant.

In Tirupati, the deity from Sri Kodandarama Swamy temple is taken all the way in a colourful procession to Govindaraja Pushkarini, where He is seated on flotilla and taken around the pond on the first day. Such is Sri Rama's importance in the pantheon of Gods. In continuation to the annual Brahmotsavam at Sri Kodandarama temple, the TTD conducts Sri Rama Navami, Sita Rama Kalyanam and Srirama Pattabhishekam for three days in a grand manner. The 'Muthyala Thalambralu' (pearls) for the celestial wedding is carried in a grand procession on an elephant to the temple. Local devotees have a strong attachment to this festival.

The 'Peta Utsavam' also glorifies the greatness of Rama. The idol is carried all the way from Sri Kodandarama temple to Kupuchandrapeta village, which is situated at a distance of 10 km on the banks of Swarnamukhi river. During the festival, 'Tirumanjanam' and 'Unjal Seva' are performed and the deity is taken around the streets of the village. The ritual was revived in 2008 after a gap of sixty years, following an appeal by the villagers to the TTD.

Lord Rama and Srimad Ramanujacharya



One day before completion of their discourse on Ramayana, Srivari Naivedyam bell rings. Ramanuja and Tirumala Nambi worry about the delay for Naivedyam.

Tirupati's link with respect to Sri Raghurama is also evident from the 'Ramayana Kalakshepa' (discourse) held between Sri Tirumala Nambi and his nephew Ramanuja.

Sri Ramanuja used to stay near Sri Govindaraja swamy temple, while Tirumala Nambi, who was handling the divine task of performing 'Theertha Kainkaryam' at Tirumala temple, always stayed on the hills. Tirumala Nambi used to climb down the hills to reach Alipiri every day to teach the essence

of Ramayana to Ramanuja, who used to wait for the arrival of his maternal uncle.

Ramanuja learnt the eighteen tenets (Rahasyarthas) during the 'Ramayana Kalakshepa' that lasted for one year. The uncle and nephew followed the practice of meeting under a tamarind tree at the foot of Tirumala hills for the training



After the completion of their discourse on the Ramayana, Tirumala Nambi and Ramanuja go for the grand darshan of Lord Venkateswara and Lord Govindarajaswami

programme. The place came to be known as 'Adi Puli' (means 'tamarind tree under the hills' in Tamil), which later transformed into Alipiri. It is believed that Lord Rama himself graced the spot in an invisible form to listen to the Kalakshepa.

Having imbibed the divine knowledge on the 'Divyagunas' of Rama, Bhagawad Ramanuja later embarked on his journey to establish Visishtadwaita philosophy across the country. Thoroughly inspired by the glorious character of Rama and enlightened by the essence of the Rahasyarthas, Sri Ramanuja went on to become a symbol of knowledge and equality in the later days.



The Lotus feet of Lord Venkateswara manifest at Alipiri with the devotion of Tirumalanambi and Ramanuja. Now, we can see these divine feet at Alipiri.

In view of Tirupati's inseparable connection with Lord Rama, the holy city always reverberates with 'Rama Nama'.





SRI RAMANAVAMI The Ritual of Worship

The devotee should rise before dawn, finish morning rites such as bathing to be pure in body and mind and get ready to worship a picture or an idol of Sri Rama collecting the basil leaves, flowers, fruits and other paraphernalia of worship as per the ritual.

He should do Acamanam by sipping water three times chanting kEshava NAmAs. After the observance of prANaYama the devotee should take up the religious vow of sankalpa (expression of his resolve) as follows:

mama upAtta duritakshaya dwAra srl paramEshwara prltyartham
shubhE shObhanE muhUrthE srl mahA vishNORagnyaya
pravarthamAnasya adya brahmaNah dwithlya parArthE
shwEtavarAha kalpE vaivaswata manvantarE kaliyugE prathama
pAdE jambU dwlpE bharatavarshE bharata khandE
mErOh.....digbhAgE, srlshailasya.....pradEshE,
gangAgOdAvaryOh madhyadEshE, asmin vartamAna
vyAvahArika cAndramAnEna swastisrl.....nAma samvatsarE
uttarAyaNE vasanta ruthau caitra mAsE, shukla pakshE
navamyAmvAsarE shubha nakshatra shubhayOga
shubhakaraNa EvamguNa vishEshaNa vishishtAyAm
srlmAn.....gOthrah dharmapathnl samEtah
.....nAmadhEyah srlmatahgOtrasya nAmadhEyasya
sahakuTumbasya kshEma sthairya dhairya AyurArOgya
aishwaryAbhivruddhyartham, jAmbavatsugrIva hanuma laxmaNa
bharata shatrughna parivAra samEta srl sltArAmacandra dEvatA
prltyartham srl sltArAmacandra dEvatAprltyartham,srl

sltArAmacandra dEvatA prasAda siddhyartham shODashOpacAra
pUjAm karishyE...

After this sankalpa the devotee should worship the kalasha (water vessel) and recite the following mantra covering it with his hand.

Shloka

kalashasya mukhE vishnuh kanThE rudrah samAshritAh
mUIE tatra sthithO brahma madhyE mAthru gaNAh sthithAh II
kukshauthu sAgarAssarvE sapthadwIpa VasundharAh I
rugvEdOdhayajurvEdassAmavedOhyadharvaNah II
angaischa sahitAssarvE kalashAmbu samAshritAh I
gangEcha yamunE krishNE gOdavari saraswati
narmadE sindhu kavEri jalEsmin sannidhim kuru II

The water in the pot should be taken with a flower or a basil leaf and sprinkled on the picture/idol of the deity, items of worship and on himself.

Adau nirvighnEna parisamApyartham

shrl mahAgANapati pUjAm karishyE - After worshipping Ganapati, the devotee should commence the ritual of worship saying shrlrAmcandra pUjAm karishyE-

DhyAnam :

vAmE bhUmisutA purastu hanumAn pascAtsumitA sutAh I
shatrughnObharathasca pArshvadaLayOh vAyvAdi kONeshucha
sugrIvascha vibhIshaNashcha yuvaraT tAraasutO jAmbavAn I
madhye nllasarOja kOmalaruchim rAmam bhajE shyAmalam

ShIOkam II

kandarpakOTI lAvanyam- mandasmita shubhEkshaNam
mahAbhujam shyAmavarnam -slthArAmam bhajAmyaham
srl sltArAmacandra paramAthmanE namah!! dhyAnam
samarpayAmi

Invocation

srlrAma gaccha bhagavan -raghuvIra nrupOttama
jAnakyA saha rAjEndra -susthirObhava sarvada

ShIOkam II

rAmacandra mahEshwAsa-rAvANantaka rAghava
yAvatpUjAm samApyEham-tAvatvam sannidhim kuru.

ShIOkam II

raghunAyaka rAjarshE-namO rAjIvalOcana
raghunandana mE dEva -srlrAmAbhimukhObhava
srl slthArAmacandra paramAtmanE namah avAhayAmi

SimhAsanam

rAjAdhirAja rAjEndra -rAmacandra mahAprabhO
ratna simhAsanam tubhyam-dAsyAmi sweekuru prabho
srl sltArAmacandra paramAtmanE namah navaratnakhacita
simhAsanam samarpayAmi

While offering pAdyam (washing feet with water)

trailOkya pAvanAnantha -namasthe raghunAyaka
pAdyam gruhANa rAjarshE-namOrAjlvalOcana
srl sltharAmacandra paramAthmanE namah pAdayOh
pAdyam samarpayAmi

While offering Arghyam (cleaning the hands of the deities)

paripUrna parAnanda -namO rajIva lOcana
grihANArghyam mayAdattam -krishnavishtO janArdhana
srl sltarAmacandra paramAtmanE namah hastayOh
Arghyam samarpayAmi

While offering Acamanam (sipping water three times for cleaning)

namO nityAya shuddhAya -buddhAya paramAthmanE
GruhaNACamanam rAma-sarvalOkaika nAyaka !
srl sltaramacandra paramAtmanE namah mukhE Acamanam
samarpayAmi

While offering madhuparkam (yellow robes)

namah srl vAsudevAya buddhAya paramAtmane
madhuparkam gruhaNedam- rAjarAjAyate namah
srl sltArAmacandra paramAtmanE namah madhuparkam
samarpayAmi

While bathing the deity with Panchamrutam (mixture of milk, curds, honey, ghee and sugar)

kshIram dadhi ghrutam caiva-sharkarA madhu samyutam
siddham panchamruta
snAnam-rAma tvam pratigruhyatam
srl sltarAmacandra paramAtmanE namah panchAmrutha
snAnam samarpayAmi

While giving a holy bath to the deities with pure water

brahmandOdara madhyastam-tIrthaishcha raghunandana
snapaishya myaham bhaktiya -sangruhana janArdhana
srl sltarAmacandra paramAtmanE namah snanAnantaram
AcamanIyam samarpayAmi

While offering clothes to the deities

santapta kAnchana prakhyam-pltambarayugam shubham
samgruhAna jagannadha ramacandra namOstute
srl sltarAmacandra paramAtmanE namah vastrayugmam
samarpayAmi
anantaram AcamanIyam samarpayAmi yagnOpavItam
samarpayAmi

YagnyOpavItam (sacred thread)

agnAna dhvamsanam naNAm pragnAkaramanuttamam
dharam yagnOpavItam me vAnchitarthaphalapada

Adorning the Deities with ornaments

kaustubhahAra keyUra- ratna kamkaNa nUPurAn
evamAdi namakArAn -gruhAna jagadIshwara
srl sltarAmacandra paramAtmanE namah AbharaNAn samarpayAmi

While applying sandal paste to the deities

kumkumAgaru kastUra -karpUrairmishra sambhavam
tubhyam dAsyAmi dEvEsha -
srl rAma swIkuru prabhO
srl sltarAmacandra paramAtmanE namah srl gandham samarpayAmi

While offering flowers

tulasIkundamandAra jatIpunnAgacampakaih
nIlAmbujairbilvadalaish
pushpamalaischa raghava
pUjaishyamyaham bhaktiya sangruhaNa janArdhana
srl sltArAmacandra paramAtmanE namah nanavidha parimalapatra
puspAni samarpayAmi

Offering Vanamala (Basil leaf garland)

tulasIkunda mandAra -pariAtAmbujairytAm
vanamAlAm pradAsyAmi-
gruhANa jagadIshwara
srl sltaramacandra paramatmanE namah vanamAlAm samarpayAmi

Anga pUja (Worship of Organs of the Body)

Om RAmaAya Namah	pAdau pUjayAmi
Om RAmaabhadraAya Namah	janghe pUjayAmi
Om RAmacandraAya Namah	jAnunI pUjayAmi
Om ShAshvatAya Namah	UrU pUjayAmi
Om Raghu vallabhAya Namah	katim pUjayAmi
Om DasharathatmajAya Namah	udaram pUjayAmi
Om KausalEyAya Namah	nAbhim pUjayAmi
Om LaxmanAgrajaya Namah	vakshasthalam pUjayAmi
Om KaustubhAbharaNAya Namah	kAntham pUjayAmi
Om RAjarAjAya Namah	skandhau pUjayAmi
Om KOdandadharAya Namah	bAhUn pUjayAmi
Om BharatAgrajAya Namah	mukham pUjayAmi
Om PadmAkshAya Namah	netrau pUjayAmi
Om RAmaAya Namah	karnau pUjayAmi
Om SarvEswaraAya Namah	shirah pUjayAmi

srl rAmacandra parAbrahmaNE namah sarvangayAni pUjayAmi
tatah srl rAmAshtottara shatanAma pUjAm kuryAth

SRI RAMA ASHTOTHARA NAMAVALI

Om Sri Raamaaya Namah		Om Sarva devaadhidevaaya Namah	
Om Raamabhadraaya Namah		Om Mruta vaanara jivanaaya Namah	
Om Raamacandraaya Namah		Om Maayamaarichahantre Namah	
Om Shaashvataaya Namah		Om Mahaadevaaya Namah	
Om Raajivalochanaaya Namah		Om Mahaabhujaya Namah	
Om Srimate Namah		Om Sarva devataastutaaya Namah	60
Om Raajendraaya Namah		Om Saumyaaya Namah	
Om Raghupungavaaya Namah		Om Brahmanyaya Namah	
Om Jaanaki vallabhaaya Namah		Om Munisamstutaya Namah	
Om Jaithraaya Namah	10	Om Mahaayogine Namah	
Om Jitaamitraaya Namah		Om Mahodaraaya Namah	
Om Janaardhanaaya Namah		Om Sugrivesitarajyadaaya Namah	
Om Vishwaamitra priyaaya Namah		Om Sarvapunyaadhi kaphalaaya Namah	
Om Daantaaya Namah		Om Smrutasarvagghanaashanaaya Namah	
Om Sharanaatraanatattparaaya Namah		Om Adipurushaaya Namah	
Om Vaali pramathanaaya Namah		Om Paramapurushaya Namah	70
Om Vaangmine Namah		Om Mahaapurushaaya Namah	
Om Satyavaachee Namah		Om Punyodayaaya Namah	
Om Satyavikramaaya Namah		Om Dayaasaaraaya Namah	
Om Satyavrataaya Namah	20	Om Puraana Purushottamaaya Namah	
Om Vratadharaaya Namah		Om Smita vaktraaya Namah	
Om Sadaa hanumadaashritaaya Namah		Om Mitabhaashine Namah	
Om Kousaleyaaya Namah		Om Purvabhaashine Namah	
Om Kharadhwamsine Namah		Om Raaghavaaya Namah	
Om Viradhapanaditaaya Namah		Om Ananta gunagambhiraaya Namah	
Om Vibhishanaparitraanaaya Namah		Om Dhirodaatta gunottamaaya Namah	80
Om Hara kodandakhandanaaya Namah		Om Maayomaanushacharitraaya Namah	
Om Sapta taalaprabhete Namah		Om Mahaadevaadi pujitaaya Namah	
Om Dashagriva shiroharaaya Namah		Om Setukrute Namah	
Om Jaamadagnya mahaadarpadalanaaya Namah	30	Om Jitavaaraashaye Namah	
Om Taatakaantakaaya Namah		Om Sarvatirthamayaaya Namah	
Om Vedaantasaaraaya Namah		Om Haraye Namah	
Om Vedaatmane Namah		Om Shyaamangaaya Namah	
Om Bhavarogasya bheshaaya Namah		Om Sundaraaya Namah	
Om Dhushanathrishirohantre Namah		Om Shuraaya Namah	
Om Trimurtaye Namah		Om Pitavaasase Namah	90
Om Trigunaatmakaaya Namah		Om Dhanurdhaayaaya Namah	
Om Trivikramaaya Namah		Om Sarva yaagnaadhipaaya Namah	
Om Trilokatmane Namah		Om Yajvine Namah	
Om Punyachaaritrakeertaanaaya Nama	40	Om Jaraamarana varjitaaya Namah	
Om Trilokarakshakaaya Namah		Om Sivalinga prathistaatre Namah	
Om Dhanvine Namah		Om Sarvaavagunavarjitaaya Namah	
Om Dandakaaranyavartanaaya Namah		Om Paramaatmane Namah	
Om Ahalya shaapavimochanaaya Namah		Om Parabrahmane Namah	
Om Pitrubhaktaaya Namah		Om Sachidaananda Vighrahaaya Namah	
Om Varapradaaya Namah		Om Parasmaijyotiske Namah	100
Om Jitendriyaaya Namah		Om Parasmaidhaamne Namah	
Om Jitakrodhaaya Namah		Om Paraakaashaaya Namah	
Om Jitamitraaya Namah		Om Paraatparaaya Namah	
Om Jagadgurave Namah	50	Om Paresaaya Namah	
Om Rukshavaanarasanghaathine Namah		Om Paaragaaya Namah	
Om Chitrakutasamaashrayaaya Namah		Om Paaraaya Namah	
Om Jayantatraana varadaaya Namah		Om Sarva devaatmakaaya Namah	
Om Sumitraa putra sevitaaya Namah		Om Parasmai Namah	108

While offering incense to the deities;

vanaspatyudbhavai rdivyai-rnAnAgandhai ssusamyutah
aghrEya ssarvadEvAnAm -dhUpOyam prati gruhyatAm

srl SltARamacandra paramAtmane namah
dhUpamAghrApayAmi

While showing light to the deities;

jyOthishAm patayE tubhyam - namO rAmAya vEdhase
gruhAna dlpakam rAjan - trailOkya timirApaham

srl sltArAmacandra paramAtmanE namah dlpam
darshayAmi

While offering food to the deities (naivEdyam);

idam divyAnnamamrutam rasaipshadbhih samanvitam
SrlrAmacandra rAjendra ! naivEdyam Prati GruhyatAm

vidhi prakArarena nivedanam kuryAt madhye madhye
pAnlyam samarpayAmi. amritApi dhAnamasi uttarApOshanam
samarpayAmi. hastau prakshAlayAmi. shuddhAcamanlyam
samarpayAmi.

While offering betel leaves and areca nut to the deities ;

nAgavalli daLairyuktam -pUglphala samanvitam
tambUlam gruhyatAm rAma karpUrAdi samanvitam

srl rAmacandra paramAtmanE namah tambUlam
samarpayAmi
tAmbUla carvanAnantaram Acamanlyam samarpayAmi

**While offering lighted camphor to the deities
(nlrAjanam)**

mangalam vishwa kalyAna - nlrAjana midam harE
sangruha jagannAdha - rAmabhadra namostute

srl sltArAmacandra paramAtmanE namah nlrAjanam
darshayAmi
nlrAjanAntaram acamanlyam samarpayAmi

While offering mantrapushpam (reciting a Vedic hymn)

namO devAdidevAya -raghunAthAya shArgniNE
cinmayAnanda rUpAya -sltAyapataye namah
srl sltArAmacandra paramAtmanE namah
suvarna divyamantra pushpam samarpayAmi

Obeisance in the course of Circumambulation of the deities ;

yAnikAnica pApAni - janmAntara krutAnica
tAni tAni praNashyanti - pradakshina padE padE
pApOham pApa karmAham - pApAtmA pApasambhavah
trAhimAm krupayAdeva-sharaNAGata vatsala
anyadha SharaNam nAsti-tvamEva Sharanam mama
tasmAtkAruNya bhAvEna -raksharaksha raghUttama||

srl sltArAmacandra paramAtmanE namah
Atma pradakshiNa namaskAram samarpayAmi

While offering flowers in both hands held together.....

dasharathAya vidmahE slta vallabhAya dhlmah
tannO ramacandrah pracodayAth

srl sltarAmacandra paramAtmanE namah pushpAnjalim
samarpayAmi

Uttara pUja (concluding worship)

srl jAmbavatsugrIva hanumat laxmana bharata shatrughna parivAra sahita
srl sltArAmacandra parabrahmanE namah
catram dhArayAmi - cAmaram vIjayAmi
gltam shrAvayAmi - nrityam darshayAmi
AndOlikam ArOhayAmi - ashvam ArOhayAmi
gajamArOhayAmi - samasta rAjOpacAra
dEvyOpacAra bhaktyOpacAra
shaktyOpacAra pUjAm samarpayAmi

yasmasmruthy Acanaamoktya - tapahpUja kriyAdishu
nyUnam sampUrNatAm yAti - sadyOvande tamacyutam
mantrahnam kriyahnam - bhaktihnam raghUttama I
yatpUjitam mayA rAma ! paripUrnam tadastute
anayA dhyAnAvahanAdi pUjayA
srl sltArAmacandra devAta suprlta suprasanna varadA bhavatu-
(While leaving turmeric rice with water)

Sarvam Sri Sitarama Chandrarpanamastu



Here are some questions with Answers related to 'Ramayana' for our beloved readers of 'Sapthagiri'. Read and enjoy.

1-Which sage's visit made Valmiki to write the Ramayana?

Ans. Sage Narada

2-Which minister left Rama, Sita and Lakshmana in Forest?

Ans. Sumanth or Sumantra one of the noble ministers of Ayodhya

3-What are the two-mantras taught by Sage Vishwamitra to Rama and Lakshmana?

Ans. Bala and Ati-Bala

4-Who is the Uncle of Bharatha?

Ans. Yudhajit

5-What is the name of Kingdom ruled by grandfather of Bharatha?

Ans. Kekeya

6-Who is Janaka's brother?

Ans. Kushadhwaja

7-Who is the mother of Mandavi?

Ans. Chandrabhaga

8-What is the name of the mother of Sita?

Ans. Sunayana

9-Give the full name of King Janaka, father of Sita?

Ans. Seeradhwaja

10-Who consoled Sita in Ashoka Vatika?

Ans. Trijata

11-Who is the brother of Jatayu who also helped the Vanara Sena?

Ans. Sampati

12-Who is the wife of Sugriva?

Ans. Ruma

13-Who is the son of Vali?

Ans. Angada

14-Which river flows through the city of Ayodhya?

Ans. Sarayu

15-Who advised Sabari to serve Lord Rama?

Ans. Sage Matanga

16-Wife of Ravana?

Ans. Mandodari

17-Who challenged Vali to avenge his father's death?

Ans. Mayavi

18-In which place Rama did penance to the King of Ocean to show way?

Ans. Thirupullani

19-Which Sage always indulges with arguments in King Dasaratha's court?

Ans. Sage Jabali

20-Who is the son of Sage Gautama and Ahalya?

Ans. Satananda

21-Who is mother of Maricha and Subhahu?

Ans. Tataka

22-What is the name of the place where Vishwamitra took Rama and Lakshmana for safe guarding the yagna?

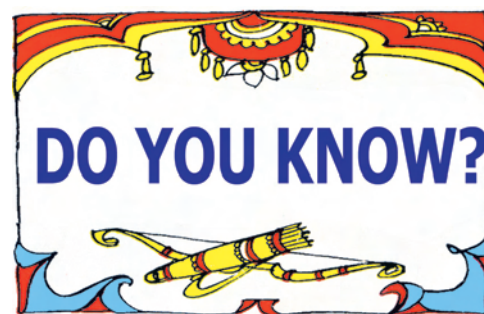
Ans. Siddhashrama

23-Who is the wife of Indrajith?

Ans. Sulochana

24-Which Rakshasa ran in disguise to save himself from Rama's arrow?

Ans. Akampana



25-During Rama's exile, what did Bharata keep on the throne?

Ans. Rama's sandals

26-Sundara Kanda is named after which character in Ramayana?

Ans. Hanuman

27-What is the name of Sword of Ravana?

Ans. Chandrahasa

28-Who gifted Chandrahasa to Ravana?

Ans. Lord Shiva

29-Sita got gifts from which Sage's wife during exile?

Ans. Anasuya

30-Which sage presented weapons to Lord Rama during exile?

Ans. Sage Agastya

31-What is the place where monkeys reside in Ramayana?

Ans. Kishkinda

32-Who is the father of Kaikeyi?

Ans. Ashwapati

33-Which Sage performed "Putrakameshti Yagna" for King Dasaratha?

Ans. Rishyasringa

34-What is the Birth Star of Lakshmana and Shatruguna?

Ans. Aaslesha

35-Where did Bharata stay when Rama was in exile?

Ans. Nandigrama

36-What gift did Anasuya give to Sita?

Ans. Precious Ointment which will beautify her and will never fade.

37-Father of Dasaratha?

Ans. King Aja

38-Name the forest where fourteen thousand demons fought with Rama?

Ans. Dandaka Forest

39-Who were the three main Demons killed by Rama in Dandaka Forest?

Ans. Khara, Dusana and Trisira

40-Name the Asura who kidnapped Sita in Dandaka forest and later buried by Rama and Lakshmana?

Ans. Viradha

41-What was previous birth of Viradha?

Ans. Tumburu, Celestial Singer, Gandharva Clan

42-Who cursed Tumburu to be born as Viradha?

Ans. Kubera

43-Which bird's last rites were performed by Rama?

Ans. Jatayu

44-Name the plane of Ravana?

Ans. Pushpaka Vimana

45-Which Sage killed Ilvala and Vatapi in Ramayana?

Ans. Sage Agastya

46-Which place did Sage Agastya direct Rama, Sita and Lakshmana to stay?

Ans. Panchavati

47-Name the river near Panchavati?

Ans. Godavari

48-Who is Ravana's father?

Ans. Visrava

49-Name the tree on which Hanuman was hiding?

Ans. Simsupa Tree

50-What was the name of Bharata's Mother?

Ans. Kaikeyi

51-Name the garden that was destroyed (enjoyed) by Vanaras as it was guarded by Sugriva?

Ans. Madhuvanam

52-Who guarded Madhuvanam?

Ans. Dadhimukha

53-Who is the Wife of Vali?

Ans. Tara

54-Which kingdom was ruled by Kusadhwaja ?

Ans. Sankasya

55-Which river flows in Sankasya?

Ans. Ikshumati

56- What are the two maces given by Sage Vishwamitra to Rama and Lakshmana?

Ans. Modaki and Shikhari

57-Who uttered "Kausalya Supraja Rama...?"

Ans. Sage Vishwamitra

58-What is the name of hermitage near the confluence of Sarayu and Ganga?

Ans. Hermitage of Kama

59-What is the name of sage Valmiki before he transformed as sage?

Ans. Ratnakara

60-Who was the architect of Lanka?

Ans. Viswakarma

61- Whose Amsa is Lakshmana?

Ans. The serpent Adishesha

62-Name the Wife of Sage Rishyasringa?

Ans. Santa

63-Which king in Solar Dynasty wanted to go to heaven with human body?

Ans. Trisanku

64-Name the star underwhich Rama and Sita's wedding was performed?

Ans. Uttara Palguni

65-Where did Parashurama return after giving the bow to Rama?

Ans. Mahendra Mountain

66-Which demon's hands were cut off by Rama and Lakshmana?

Ans. Kabandha

67- Where was Matha Sita kept in Lanka?

Ans. Ashokavana

68-Where would Sita go for plucking lotus at Panchavati?

Ans. Godavari

69- In which river did Rama and Lakshmana offer libations of water hearing Dasaratha's death?

Ans. Mandakini

70-On the banks of which river Sumantra asked people of Ayodhya, Rama, Lakshmana, Sita to take rest?

Ans. Tamasa

71-Which river was flowing on the borders of Kingdom Kosala?

Ans. Vedaśruti

72-On which river did Rama travel to cross a point that flows towards Sea?

Ans. Gomati

73-To which place does Guha belong?

Ans. Srngiberapura

74-Name the river which Guha helped Rama to cross?

Ans. Ganga

75-Name the place where Sage Bharadwaja and Rama narrated holy anecdotes?

Ans. Prayag

76-Which place was suggested by Sage Bharadwaja for Rama, Lakshmana and Sita staying in exile?

Ans. Chitrakoot

77-Which river did Sage Bharadwaja recommend to cross by building a raft to reach Chitrakoot?

Ans. Yamuna

78-Which tree did Sita pray after crossing River Yamuna?

Ans. Banyan

79-Which Sage, did Rama first meet in Chitrakoot?

Ans. Sage Valmiki

80-Name the Bow lifted by Rama to Marry Sita?

Ans. Pinaka

81-Who is the family priest of Dasaratha or Ikshvaku dynasty?

Ans. Sage Vasishtha

82-On the banks of which river did Bharata perform Dasaratha's funeral rites?

Ans. River Sarayu

83-Name the maid who changed Kaikeyi's mind?

Ans. Mandara

84-Which Deva was invoked by Sage Bharadwaja to provide hospitality to Bharata's Army?

Ans. Visvakarma

85-Which ancestor of Rama brought River Ganga to earth?

Ans. Bhagiratha

86-What are the three places where River Ganga flowed into?

Ans. Heaven, Earth, nether world or Swarga, Pritvi, Patala

87-Where did River Ganga first flow from Lord Siva's matted hair?

Ans. Bindusara

88-How many streams did Ganga first split into?

Ans. Seven

89-Which Sage drank the water of River Ganga, thus stopping the flow?

Ans. Sage Jahnu

90-What sloka was told by sage Agastya to Rama in praise of Lord Surya during War?

Ans. Aditya Hridayam

91-Name the monkey hero who went to North region in Search of Sita but returned in vain?

Ans. Satabali

92-On which Riverbank did Sabari reside?

Ans. River Pampa

93-What is the name of the Altar in Sage Matanga's Ashram which Sabari explained?

Ans. Pratyaksthali

94-Name the old woman who departed to heaven after serving Lord Rama in Aranyakanda?

Ans. Sabari

95-Which ornament of Sita did Lakshmana identify?

Ans. Anklet

96-Which creeper were worn by Sugriva for identification during the fight with Vali?

Ans. Gajapushpi

97-After Sugriva's coronation, which mountain did Rama and Lakshmana stay on?

Ans. Prasavana

98-Who suggested to Hanuman to cross the mighty Ocean?

Ans. Jambavan

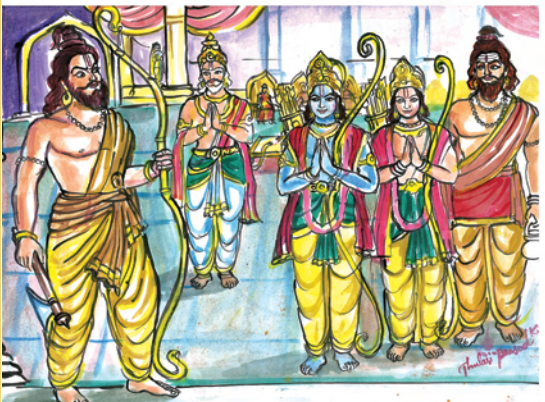
99-Who takes Rama and Lakshmana on his shoulders?

Ans. Hanuman

100-Who was mainly considered as chief of Sugriva army?

Ans. Nila





SRI RAMA

A Person of Exceptional Human Qualities

- Dr. V.K. Bhaskara Rao

Ramayana is one of the greatest epics of Hindu mythology. There are two very important incarnations out of many Avatars of Lord Vishnu. One is Sri Ramavatara in Tretayuga and the other one is Sri Krishnavatara in Dwaparayuga. All other incarnations are almost Amsavataras. Amsavataras are taken up by the Lord basing on the specific need to protect the devotees and devatas and defeat the demons. Sri Rama was born in the dynasty of Surya Vamsa as the eldest son of Dasaratha, the great ruler of Ayodhya along with Bharata, Lakshmana and Satrugna. Even from early age Rama has become a role model of Dharma and hence he is referred as “Ramo Vighrahan Dharma”. He is personification of Dharma and is extolled as a paragon of natural virtue, obedience, righteousness and excellent conduct.

Due to his benevolent rule and management, Rama's kingdom has been called 'Rama Rajya' as it stands for plenty of foodgrains, riches and happiness of people. He himself dedicated in the service of people leaving his own comfort and pleasure. He sacrificed his throne to keep his father in a high pedestal of righteousness. People admired his rule in abundance. One cannot see even a remote village or town without a temple of Rama. Rama always desires to live as a human being. He himself says "Atmanam Manusham Manye Ramam Dasaradhatmajam". I am Dasaradha's son, a human being. When Sage Narada visits Valmiki, the latter asks Narada whether in present times there is anyone endowed with qualities like knowledge of Dharma, Bravery and truthfulness etc., Then, Narada told Valmiki that there is one Maryadapurusha Rama who is completely equipped with sixteen outstanding qualities par excellence.

Sage Valmiki describes the good qualities of Rama in Balakanda. They are : Prasantaatma- always remains peaceful, Poorvabhashicha- greets anyone before other person greets him. The impeccable character, kindness, sense of conviction, gratitude and other qualities he possessed made Rama to be worshipped by all people. Service to his father is a natural instinct of Rama. That is the reason why he became the role model for everyone in obeying one's father's orders. Rama had the same facial expression while going to his father for coronation and also to the forest on foot as well. He displayed perfect equanimity in happiness and distress.

Eminence of Rama :

Rama means "Sarveshu Ramante Iti Ramaha". This means that every one of us by hearing the name of Rama gets imbibed with pure light of bhakti and consciousness. Even with or without knowledge, when the word Rama is pronounced, it showers a rain of good result on the person. Lord Siva explains Taraka Rama Mantra to Parvathi and he opined that the Rama's Nama works as anti-gossip tonic and nectar that has been churned out of the ocean of the Vedas. Meditating on the noble Rama Nama and chanting his name is believed to ease pains and miseries of human life and lead one to Moksha or liberation. It has become a practice in Kaliyuga to chant the name of Rama while bathing the babies and also to keep them into sleep. The verse "Sri Rama Raksha Sarwajagadraksha", is almost heard in every house.

Rama used to mingle freely with all people irrespective of their background and status in his kingdom enquiring about their welfare and also speaking frequently to the sages and elders. Rama followed throughout his life Kshatra Dharma. His main concern was the welfare

The Satyavrata personality of Rama is a great inspiration to the present day youth and students to have a dharmic behavior with good human values and so that their growth and development is assured.



of the people and he got appreciations from them because of his Satyavratam. Infact, Rama realized the greatness of Hanuman and introduced him to Lakshmana. Rama knew that Hanuman is well versed in all Vedas and Sastras. He cautioned Lakshmana to be very careful while talking to Hanuman. The services rendered by Hanuman in Ramayana cannot be compared to anybody's service. His continued service to Rama is unparalleled. Hence, Hanuman is referred to as "Sitasameta Sri Ramapada Seva Durandharaha", a highest tribute to anybody.

It important to note that Rama exhibits all the human emotions like anger and sorrow among other things just like other human beings, thus fulfilling the desire of His incarnation as human being. In his relationships and conversations with his parents, brothers, spouse, Hanuman, sages

and even Ravana, Rama behaves like an excellent and ideal human being with a human touch.

Lakshmana does selfless service to Rama throughout. At the time of coronation, Rama requests Lakshmana to accept the post of yuvaraja. But, Lakshmana refuses the offer firmly stating that the same would deter him to do service to Rama. This kind of attitude can hardly be seen in any society.

Hence, it can be inferred that we should render selfless service to elders and persons of higher knowledge and character.

Even all sectors would be immensely benefited with the adoption of teachings of Rama in accomplishing its goals and targets.

May Sri Rama bless all of us with happiness and prosperity.



Akasaganga THE BIRTH PLACE OF HANUMAN - ANJANADRI

Akasaganga is one of the sacred theertham in Tirumala. It is located 5 kms north from Srivari Temple. Devotees can reach here through steps going down from the main road. It is said that, Anjana Devi did penance here and begot her son Anjaneya. Tirumala Nambi used to bring holy waters from Papavinasanam to Srivari temple daily. Sri Varu tested him in the form of a hunter and created this holy waterfall 'Akasa Ganga' to reduce the burden of his beloved devotee. Adjacent to Akasa Ganga, one can have darshan of the temple dedicated to Sri Anjana Devi and Sri Bala Anjaneya Swami. APSRTC bus service is available to this place from Tirumala. Visit sacred theertham in your next trip to Tirumala and protect the nature and Tirumala a clean and green Tirumala.



Part - 12

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)

Giving Shanka and Chakra to King Thondaman

In Brahma Purana, the chapter on Sri Venkatachala Mahatmyam narrates the detailed history of Thondaman Chakravarti. Thondaman was deeply engaged in meditation and was worshipping Tiruvenkatamudayan. The deity also appeared before him and preached *hitopadesa*. Once, a large enemy army attacked his kingdom, when he was in the shrine. Knowing this, the king went at the head of his army and fought a pitched battle with them, but could not subjugate them. Thondaman Chakravarti went into the *sanctum sanctorum* through a secret cave and cried at the feet of Tiruvenkatamudayan for his help. The Lord, having heard his plight, assured him saying, "O King! This happened due to your sins of earlier births. Hereafter, you will always have wonderful things. Now go and fight the foes and attain success". The King did not accept this. Then Tiruvenkatamudayan said, "I will

send my divine weapons – Shanka and Chakra with you. They will destroy your foes. At once go with them to your place". Then, the king believed in this statement of the Lord. He came at the foot of the hill and gathered the remaining army. At that time, as stated in the fourth Adhyaya of Vamana Purana, Tiruvenkatamudayan came along with his paraphernalia like Ananta, Garuda, Vishvaksena etc. and appeared in Archa form on a Hill in the western side of Seshagiri and showed his Archa form to Chakravarti. As stated in Brahma Purana, He handed over His Shanka and Chakra to Chakravarti. Those weapons appeared as Divya Purusha to Chakravarti and ordered him to accompany them to start the war. Believing in these words, the Chakravarti marched ahead and won the war. Then he came and worshipped Tiruvenkatamudayan as stated in Brahma Purana. The deity, who gave darshan to Chakravarti on that day, is now giving darshan to all of us. Having heard this, Sri

Ramanuja ordered to give daily *viday paruppu*, *panakam*, *fruit*, *coconut* etc. to Parishad for the daily *naivedyam* of Tiruvenkatamudayan.

Unique practices introduced by Sri Ramanuja

Further with a view to introducing certain practices which were not in existence, Ramanuja ordained not to claim other celestial gods' relations; to know from the people of other places in the country about Tiruvenkatamudayan's good attributes like *sowseelya*, servitude to His devotees, helpfulness as a friend in danger etc; to safeguard Swami's wealth without any trouble; to pray to Tiruvenkatamudayan to enrich His wealth, and to develop certain *Dharmas* exclusively for Tirumala. Sri Venkatachala Mahatmyam in Markandeya Purana says that Tirumala Hill is familiarly known as Kreedachalam in Sri Vaikuntam. Suddha Varaha Purana also says that Tirumala is called 'Kreedachalam' in Paramapada. Brahmanda Purana says that Tirumala is 'Divya Mangala vighraha' of Sriyappathi. Varaha Purana says that Tirumala is 'Adishesha's body'. In this way Tirumala is called in different *kalpas* with different names.

Such a divine Tirumala, otherwise called *Tirumalaialwar* is worshipped as the Divya Mangala Vighraha of Sriman Narayana, by Maharishis like Shuka, the knower of *tatvajnana*, the highest and lowest truth, and *Parama Bhagavathas* like Prahlada, Raja Rishis like Ambarisha. They prayed with their mundane body as stated in Skanda, Vamana, Varaha and other Purnas and Alwars also in the same way without touching Tirumala with *prakrita sarira* did mangalasasanam from the foot of the Hill. Likewise all-knower Sri Ramanuja did mangalasasanam from the foot of the Hill when he was listening to Sri Ramayana from his uncle Tirumalai Nambi without claiming up the Hill. He was happy that his disciple Tirumalai Ananthalan and Itihasa Acharya Tirumalai Nambi were doing kainkarya to Tiruvenkatamudayan deriving great pleasure in their service. Sri Ramanuja thought of greatness of Tirumalai Alwar Vaibhavam, Parama Rishis's greatness of *anusthana*. The people of Tirumala were not knowing the sastrartha and doing kainkarya their own way. With a view to averting the services beyond sastra, Sri Ramanuja decided to create *sastrartha maryadha*.

According to Swarnamukhee Mahatmyam of Skanda Purana, Sri Ramanuja ordered that those who are doing service to Tiruvenkatamudayan only

stay and live in Tirumala. Further, he ordered those who are experiencing attributes of Lord in the foot of the hill and other living beings can go up the Hill during Utsava Days. In Swarnamukhi Mahatmyam of Skanda purana, it is said that the things produced in the divine Hill which are tasty must be cooked only in the temple kitchen as stated in Vaishnava Agamas and not in the residents of those living there and be offered to Tiruvenkatamudayan and only such consecrated food should be offered as *nivedana* to domestic deities of residents and be eaten.

In the seventh adhyaya of Brahmottara, it is stated that the household deities of the residents of Tirumala are worshipped only with flowers, sandal paste and food offered to Tiruvenkatamudayan. It should therefore be made a rule that no flowers should be collected for use in worship of archa deities in the house. They should be collected only for the worship of the Lord in the temple and the flowers so used may be collected as prasada and used in the worship of deities in the house.

It should be made a rule that pregnant women should leave Tirumala before delivery to other places and people whose death is imminent should be removed from Tirumala to Tirupati. If a person breathes his last in Tirumala unexpectedly, the body should be taken down to the foot of the Hill for the funeral. As stated in Vamana Purana the Nityasuris assume the forms of birds and animals and that celestial beings consider them as forms of the Lord and follow them for a close look. In view of this, it should be a rule that no animal inhabiting in Tirumala, a sacred Hill should be killed willfully for its flesh. It is not proper to use vehicles or mounts during the journey to Tirumala and the footwear should not be used in the Mada streets where *Digbhali* is done and Utsava deity goes out in procession during Brahmotsavams. In the seventh chapter of Varaha Purana, it is said that Rudra once asked for the permission of Tiruvenkatamudayan to reside permanently on Tirumala. He replied that Rudra may reside in the south-east portion of the foot of the hill at a distance of one *yojana* (about 8 miles).

In Swarnamukhi Mahatmyam it is said that the great rishis devoted to Tiruvenkatamudayan reside in an area of one yojana around Swami Pushkarini by doing penance and worshipping the Lord. Thus, all the rules proposed by Sri Ramanuja should apply in the region mentioned above.

(to be continued)



ALVARS ON LORD VENKATESWARA - 12

TIRUMANGAI ALWAR: The Hero as a Devotee

- Dr. Prema Nandakumar

In the world of Alvars nothing can be taken for granted and that includes the personality of the poet. He is not always a mystic lost in his visions or meditation. This is a democracy that does not care for caste or creed, or for class or profession. Temple worship and love for the Supreme mark every breath of these Alvars. One of them was Tirumangai, the great builder, particularly of the fort wall of the Srirangam temple. Also a great traveller who has recorded his travels in his pasurams that give us a direct taste of the regions in the Himalayan range such as Badarikashrama. His contribution to the Nalayira Divya Prabandham is also the biggest in volume. Even today, the 'Vedupari' utsavam where devotees enact the scene of Tirumangai waylaying Lord Narayana and Goddess Mahalakshmi to rob them and gains the transformational term Narayana at that moment draws huge crowds in Srirangam.

The prolificacy of Tirumangai Alwar (also known as Kaliyan, Parakalan) in composing bhakti-laden poems has given the name Peria Tirumoli (The Huge hymnal Collection) for his work.

Apart from all this, he is also famous as a romantic who won his life's companion Kumudavalli, through sheer persistence. Born in the war-like Kallar sect at Tiruvali, Tirumangai grew up to be a heroic young man. He could wield the sword well and was not particularly religious. Then he fell in affection with Kumudavalli.

She was ready to accept him, but asked him to feed one thousand devotees of Narayana for one year. She was sure that if thrown in the sat-sang of Vaishnavas for one whole year, Tirumangai would become a true devotee of Narayana. But it was no easy task and soon the young man had spent all his money on feeding the devotees. One night he waylaid a bridal party and made the young bridal couple hand over their

ornaments. As he tried to remove the toe-ring of the bridegroom, he experienced a profound moment of mystic recognition. This was Mahavishnu and Lakshmi! As the divine couple withdrew, Tirumangai realised that unknown to himself he had actually been in search of divine Grace that would take him to the realm beyond the mere physical body. In this search he had gained the name 'Narayana'; immediately he began singing in ecstasy. Composed in varied metres and easily travelling through the nava-rasas, Tirumangai's Tamil verses are the pride of bhakti literature.

Tradition tells us that Tirumangai and Kumudavalli were an ideal pair of devotees, for he is the one Alvar depicted with his wife in all portraits and sculptures. It was a grace-laden life of travelling to holy places and, composing devotional poesy. Tirumangai's works have come down to us as a special power of utterance and are six in number. They are:

1. Peria Tirumoli
2. Peria Tirumadal
3. Siriya Tirumadal
4. Tiruperundadakam
5. Tirukurundandakam
6. Tiruvezhukootrirukkai

The largest number of verses addressed to Sri Venkateswara. Peria Tirumoli has four decads completely on Sri Venkateswara as also stray verses that are woven through the entire work. The eighth section of the first decad is focussed on Venkata Hill, a heart-warming description of both the legends concerning Vishnu's avatars and the beauty of Mother Nature who is always moving like the innumerable waterfalls, tanks with gentle waves and the rich spread of plants, shrubs, creepers and trees in the hill. Tirumangai describes all this as he sends his heart to watch this glory. The God-lover was also an enviable lover of the beauty of nature, of prakriti saundarya!

"He became earth, water, fire, wind
And the space too; this is residence

For one who has no birth,
But is hailed by names a thousand;
Huge clouds darkened by fog
Pour incessantly rains a-plenty
On the lovely Hill from above;
Reach fast Venkatam, my heart!"(1-8-7)

The following decad is full of dainyokti, seeking forgiveness for sins committed in the past and praying for forgiveness. He himself cannot say whether his actions were deliberate or done due to ignorance. Where is the way out for such sinners who are not sure about their past except seek refuge at the feet of Lord Venkateswara? As one of the warrior clan he might have had to face enemy swords; as a firm devotee of Srivaishnavism, he had, perhaps, done some battles to bring down the prosperity of some religions. It is best we do not enter the uncertain worlds of hagiology. Let us confine ourselves to the text of the Divya Prabandham. When he surrenders to Lord Venkateswara and seeks refuge, he is actually representing the people of the land who commit mistakes and then regret their deeds. So like us, too!

"I killed many lives; as I had no aim
In my life; I never spoke a word of comfort
To people who came to me a-begging.
Up above the skies thunders rumble.
O Venkateswara who enjoys the showers!
I have come to you seeking help.
Kindly accept me, save me!" (1-9-3)

Taken as a whole, the verses of Tirumangai clearly reveal a mind that has gone through the fire of life's attractions and disturbances, but tradition assures us that after his marriage he found a firm anchorage in bhakti. The devotion-laden life of Trumangai and Kumudavalli is celebrated even today by devotees as an ideal domestic life.

(Message: Instead of moaning about your corroded past, turn a new leaf full of devotion to Lord Venkateswara. All will then be well.)

(to be continued)

ANNAMAYYA'S VIGNETTES OF WISDOM - 9

- Prof. M. Rajagopalachary

Sankirtana :

eTTivArikinella niTTikarmamulu mA
yeTTivAriki niMka nEdi tOvayya
pAmu jaMpinayaTTipAtakamuna bedda
pAmumIda nIku bavaLincavalase
kOmali jaMpinakoratavalla nokka
kOmali nedabeTTukoni yunDavalase
banDi viricinaTTipAtakamuna bedda
banDibOyiDavai panisEyavalase
konDaverikinaTTiguNamuna dirumala
konDamIda nIku gUcunDavalase

Glossary :

karmamu = pani; an act or deed, action, destiny,
fate, moral duty; tOva = dAri, mArgamu; way out,
means; bavaLincu = shayanincu; to lie down,
recline, sleep; kOmali = andamaina sthree; a
blooming girl, a beautiful young girl; eda =
hrudayamu, vakshamu; the heart, the chest; bOyi
= pallakl mOyuvADu; palanquin-bearer;

Translation

Consequences of Karma

Inescapable are the consequences of our deeds
However great one may be!
Where is the way out for people like us?

You had to sleep on a serpent,
For the sin of killing a serpent (KALiYa).
You had to bear a woman on Your chest
For the lapse of killing PUTana.

You had to serve as a charioteer,
For dismantling a bullock-cart.
You had to reside on a hill
For the fault of uprooting a hill.



Message : In this sankirtana, Annamayya suggests that none can escape the consequences of karma, however great one may be! There is no exemption even for Gods. Lord Venkateswara, in the incarnation of Krishna, killed the Serpent King, Kaliya for poisoning the waters of Kalindi pond. For this sin, Annamayya humorously says, Lord Vishnu had to sleep on Serpent Sesha. Similarly, He had to fix Goddess Lakshmi on His chest for the lapse of killing Putana who came to breastfeed Little Krishna, of course, with an intention to kill him. Shakatasura goes to kill little Krishna in the form of a cart. But, Krishna breaks the cart with a kick and kills Shakatasura at once. For this fault, He had to serve Arjuna as a charioteer in the Kurukshetra war. Krishna uprooted and lifted Govardhana hill to provide shelter to the inhabitants of Repalle from the wrath of Indra who rained cats and dogs on them for not worshipping him. Maybe, this is the reason why Lord Venkateswara had to reside on a hill like Tirumala. The song is, obviously, in the nindastuti alankara, eulogy which appears to be calumny. Killing wicked Putana, Kaliya and Sakatasura speaks of the miracles of Little Krishna to be eulogized, but not to be condemned. Annamayya cautions man that every cause has an inescapable consequence. Hence, one should be aware of what one is doing keeping in view the consequences of one's actions. There is no use regretting later.



URAIYUR

- Sri Ramesh D. Kandadai

2

Location

Known as Nikilapuri or Uranthaioor, this is now a suburb of Tiruchirappalli in the south Indian state of Tamil Nadu. It has been since 2nd century BC, it appears to be a very ancient town as it finds mention in Ashokan inscriptions. It is located 5 km north of Trichy railway station. It is said that the present temple was built during the time of the cholas in the eighth century.

Sthalapuranam

Sri Maha Lakshmi, the Universal Mother was born as the daughter of the childless chola king who ruled from Uraiyur. She was called Kamalavalli. As she grew up, she fell in love with Sri Ranganatha of Srirangam and decided to marry only him. So, the Lord came as a handsome bridegroom (Azhagiya-manavalan) and married the Princess. The wedding or the joining is celebrated even today as the Serthi festival. The Lord marries her by coming from Srirangam during Panguni Uthiram festival.

Tirupan Alwar was born here and there is a separate shrine for him in the temple. He is said to have longed to see Ranganatha in Srirangam but was not allowed to do so as he was forbidden to enter the temple being of a lower sect. Lokasaranga Muni the head priest of Srirangam temple injures Alwar one day and a visibly unhappy Lord Ranganatha orders the head priest to carry Alwar on his shoulders and deliver him before him. The Alwar sings his only known composition – Amalanadhipiran – while being delivered in front of Ranganatha. Alwar delivers the last hymn and merges one with the Lord.

There is another story that an elephant of the chola king entered the town once and the local Cock opposed its entry resulting in a fight between the two. The cock is said to have put the elephant to flight by pecking out its eyes. The town is named Thirukozhiyur (in tamil Kozhi means cock).

Special Features

There is no utsava idol of the Lord as Sri Ranganatha comes to marry Kamalavalli. Sri

Ranganatha travels from Srirangam to Uraiur once a year during Panguni Uthiram Festival and the whole town celebrates the wedding on that



day (Panguni Ayilyam day). Many unmarried persons come to Uraiur to get married.

The Lord is seen only as a moolavar (Main deity) in standing posture facing north. Since He marries Kamalavalli, the vimanam is called 'Kalyana Vimanam'. The temple pond is Kalyanatheetram.

Kulasekhara Alwar ruled the country with this town as its capital.

Mangalasasanam

Kulasekara Alwar calls himself the King of Kozhi in the second decade of his Perumal Thirumozhi. He refers to the Lord as the husband of the Universal Mother who resides on the many petalled lotus. He refers to himself as the king of Kolli, Madurai and Kozhiyur (Chera, Pandiya and Chola) who is committed to service of the Lord absolutely. Those who read and understand his words in beautiful Tamil are identified as Devotees of the Lord.

Tirumangai Alwar says Sri Sundararaja Perumal of Nagapattinam is as beautiful as the Azhagiya Manavalan of Thirukozhiyur or the Lord of Koodal (Madurai). This is a direct reference to the Lord as being the handsome bridegroom.

There is a dichotomy about Uraiur. Since there is no utsava vigraha in the temple, the Lord Ranganatha of Srirangam is deemed to be the Lord of Kamalavalli. So, all pasurams sung about the Lord's kalyana gunas in Srirangam are applicable here also.

Om Namo Narayana



Festivals and Rituals in MAY 2022

- | | |
|-------|--|
| 03 | Akshaya Thruthiya
Sri Parasurama Jayanti |
| 05 | Sri Ramanuja Jayanti |
| 06 | Sri Sankaracharya Jayanti |
| 10-12 | Tirumala Sri Padmavathi
Srinivasa Parinaya Mahotsavam |
| 13-21 | Hrushikesh / Narayanavanam
Sri Kalyana Venkateswaraswamivari
Brahmotsavams |
| 14-17 | Tiruchanur Sri Padmavati Ammavari
Vasanthotsavam |
| 14 | Sri Nrusimha Jayanti |
| 15 | Sri Kurma Jayanti,
Mathrusri Tarigonda Vengamamba Jayanti |
| 16 | Sri Annamacharya Jayanthi |
| 17 | Tirupati Ganga Jatara |
| 23-31 | Karvetinagaram Sri Venugopalaswamivari
Brahmotsavams |
| 25 | Sri Hanuma Jayanti |



Lord Sri Krishna said in Srimad Bhagavad Gita that He takes avatara (incarnation) in this material world. Avatara means descending from His eternal abode of Sri Vaikuntam and taking birth in this world.

During the course of His sermon, He indicated the time, cause and the purpose of His Avatara. He declares that whenever there is an attack on Dharma (righteousness)- that is a decline of Sanatana Dharma and that of the rise of Adharma (evil), He takes an Avatara (that is, He manifests Himself in this world) in every Yuga. The purpose of His Avatara is to protect Sadhus (righteous people) and establish Sanatana Dharma, which has declined. While doing so, He annihilates the evil-doers to the Sadhus mentioned above.

It is said in Puranas that the Lord has taken a number of Avataras for establishing His purpose. But for some special reasons, ten Avataras have been clubbed and it has come to be known as 'Dasavatara'. It is a beauty that the Dasavatara depicts the evolution of God's Creation. God created water first and the living beings therein. Thereafter he created living beings living both on water and earth (Like Kurmavatara).

The first among the Dasavatara is 'Mathsyaavatara'. Mathsya means fish. As it is a living being in water, it is proper that the first incarnation of the Lord fits the creation basis.

Mathsyaavatara is described in Mathsya Purana- one of the Eighteen Puranas authored by Vyasa Bhagavan. In this purana, the text describes the mythology of a great flood (deluge) which drowned the entire world. But led by sage Manu, a great devotee of Lord Vishnu, the seeds of all plants, specimens of all living beings as well as the Vedas were saved by Mathsyaavatara of Lord Vishnu.

It is told that a great sage Manu, got a small fish in his puja vessel which grew to giant size. The Fish was then put into the ocean. In a few days, the deluge happened. Meanwhile a demon stole the four vedas from Brahma, the god of Creation and hid them under the sea. Because of the loss of Vedas he could not continue his work and surrendered unto Lord Vishnu, who actually took the form of the Giant Fish referred to above.

When the deluge happened, Sage Manu saved himself by tying his boat to the horn of the Giant Fish- Mathsyaavatara Vishnu. The Lord appeared before him and blessed him.

Then the Lord went down to the bottom of the sea, killed the demon and brought back the Vedas and handed them over to Brahma, who was very

We learn from Mathsyaavatara that -

- ◆ The Devotees are never forsaken by the Lord and are always protected by Him.
- ◆ The Lord is prepared to take the form of even a lowly creature like Fish to protect the Sanatana Dharma.
- ◆ The Lord in His wisdom takes the shape and form as demanded by the occasion to establish, as in the Mathsyaavatara, to go deep into the sea to restore Vedas.

much pleased and continued his work of creation as before.

The story of Mathsyaavatara described in Srimad Bhagavatam is a little different.

During deluge, the demon Hayagriva stole the Vedas and hid them under the ocean. In order to restore them, the Lord took avatara as a fish in a river called Kruthamala in South India. Satyavrata, a great devotee of Lord Vishnu, the king of Pandya kingdom got hold of the fish in his hand, while bathing in the river which he took home and reared. But in a short time the fish grew into a giant size which the king left in the ocean. After seven days the deluge took place and the king got himself saved by tying his boat to the horn of the Giant Fish. Then, the king meditated on the Lord and got his Darshan. The Lord appeared before him and blessed him with the spiritual knowledge. This Satyavrata became the 'Vaivasvara Manu' in due course. The Lord then fought with the demon and restored the Vedas to Brahma.

In both stories, we find the Lord killed the demon, restored the Vedas,

which are the basis of our sanatana dharma and protected Brahma.

So it emphasizes that the avatars of the Lord always serve the purpose of and establish victory of righteousness over evil.

Srimathe Venkatesayanamaha



SOLUTION TO PUZZLE

1 S	O	2 U	M	3 I	T	4 H	R	5 I		6 J
A		M		L		A		N		A
7 T	H	A	R	A		8 S	T	E	A	H
H		N		V		T		Y		N
9 A	C	H	E		10 H	I	11 M	S	12 R	U
G		A			E		A		U	
13 A	G	N	A		M		14 D	E	D	A
M					A		H		R	
15 I	N	D	R	A		16 H	U	G	A	17 R
						A				Y
18 S	O	U	R	I		19 Y	A	M	Y	A



30-03-2022

Wednesday

Day : Dwajaroohanam

Night : Peddaseshavahanam

31-03-2022

Thursday

Day : Chinnaseshavahanam

Night : Hamsavahanam

01-04-2022

Friday

Day : Simhavahanam

Night :
Muthyapupandirivahanam

02-04-2022

Saturday

Day :
Kalpavrukshavahanam
Night :
Sarvabhupalavahanam

03-04-2022

Sunday

Day :
Mohini Avataram in Pallaki
Night : Garudavahanam

04-04-2022

Monday

Day : Hanumadvahanam
Eve. Vasanhotsavam
Night : Gajavahanam

05-04-2022

Tuesday

Day : Suryaprabhavahanam
Night :
Chandraprabhavahanam

06-04-2022

Wednesday

Day : Rathotsavam
Night : Aswavahanam

07-04-2022

Thursday

Day : Chakrasnanam
Night : Dwajavarohanam



VONTIMITTA
SRI KODANDARAMASWAMIVARI BRAHMOTSAVAMS
FROM 10-04-2022 TO 18-04-2022

10-04-2022

Sunday

Day : Dwajaroanam

Night : Seshavahanam

11-04-2022

Monday

Day : Venugaanaalankaaram

Night : Hamsavahanam

12-04-2022

Tuesday

Day :

Vatapathrasai Alankaram

Night : Simhavahanam

13-04-2022

Wednesday

Day :

Navaneetha

Krishnaalankaaram

Night : Hanumadhseva

14-04-2022

Thursday

Day : Mohini Seva

Night : Garudaseva

15-04-2022

Friday

Day :

Sivadhanurbhaanaalamkaram

Night : Edurkolu,

Kalyanotsavam,

Gajavahanam

16-04-2022

Saturday

Day : Rathotsavam

17-04-2022

Sunday

Day :

Kaaleeyamardhanaalamkaaram

Night :

Aswavahanam

18-04-2022

Monday

Day : Chakrasnanam

Night : Dwajavarohanam

HEALTH WITH GINGER

Telugu Original by : Dr. C. Madhusudana Sarma

English by : Smt. N. Kalpana



Ginger is a great food medicine given by Mother Nature. In Sanskrit it is referred to as *Ardra*. Its scientific name is *Zingiberofficinale*. It belongs to the plant family Gingebarasi. Following are the Health uses of Ginger :-

For Proper functioning of digestive system :

Take 10 ml water, add 5ml of Ginger juice, 5ml lemon juice mix them with one or two spoons of sugar and take it in the morning on empty stomach. It helps in proper digestion and reduces bad taste, biliary nausea, dizziness and nausea in pregnant women. In addition, the usage also reduces the side effects of nausea, vomiting, loss of appetite, intolerance to intake of rice caused by using synthetic modern drugs for cancer control.

To reduce menstrual pain : Add 2-5 grams of crushed ginger pieces in 200 ml of water, boil for a while, strain it and drink it with sugar while it is still lukewarm. This should be consumed 2 to 3 times a day during the menstruation period.

To reduce sore throat : Mix 1-2 grams of ginger, one clove and a pinch of salt, make a smooth paste, chew and swallow the preparation twice a day to relieve the sore throat. This preparation also reduces the hoarseness caused to professional teachers, educators, singers and those who deliver lectures for long hours.

To reduce Gastric Trouble : Take 25 grams of powder of asafoetida pieces fried in a little ghee, 25 grams of powdered roasted carom seeds, 25 grams of salt, 25 grams of cardamom powder and 50 grams of ginger juice and mix well, dry in sun, store it. Consuming 2 grams twice a day in 100 ml of lukewarm water reduces the symptoms of gastric trouble such as flatulence, bloating, abdominal pain, belching and diarrhea and regulates bowel movements.

To reduce different types of fevers : In 10 ml of ginger juice, add 10 ml of Basil juice and add 5 ml of honey. Consuming of this preparation thrice a

day reduces various fevers like malaria, typhoid, dengue and chicken guinea.

To reduce the severity of asthma : In 100 ml diluted hot milk add 10 ml ginger juice, 3-4 pinches of pepper powder. When consumed twice or thrice a day it reduces the severity of asthma.

To reduce general skin problems : Take 1-2 grams of ginger and jaggery, make a smooth paste, consume daily in the morning and evening to reduce skin problems like itching, eczema and rash. Moreover it reduces peeling of skin in the hands and soles of the feet.

To reduce swelling in legs : Take 200 grams of Haritaki peels, mix it with enough desi cow urine, filter 4-5 times, mix with enough ginger juice and dry in the sun, make a fine powder. If one consumes 1-2 grams of powder in 100 ml lukewarm water twice daily, it will reduce swollen legs.

To reduce arthritis : Boil 100 ml of ginger juice mixed with 200 ml sesame oil on low flame till only oil remains, i.e., until foam forms; remove from fire, add 20 grams of normal camphor powder, cool the preparation, strain and keep in covered container. Apply the preparation on the affected area, massage gently once or twice a day to reduce arthritis related pains. It reduces all joint pains, back pain, neck pain and all general pains.

To reduce lateral headache : In 50 ml lukewarm water add 10ml ginger juice, half a teaspoon of jaggery powder and consume the preparation daily in the morning and evening to reduce lateral headache.

To improve the taste : Rinse thoroughly 250 grams of ginger, cut it into thin slices, take in a bowl, and add 25 grams of rock salt powder, add enough lemon juice, dry well in the sun and store. Chew one gram twice a day to improve taste and reduce bad taste.



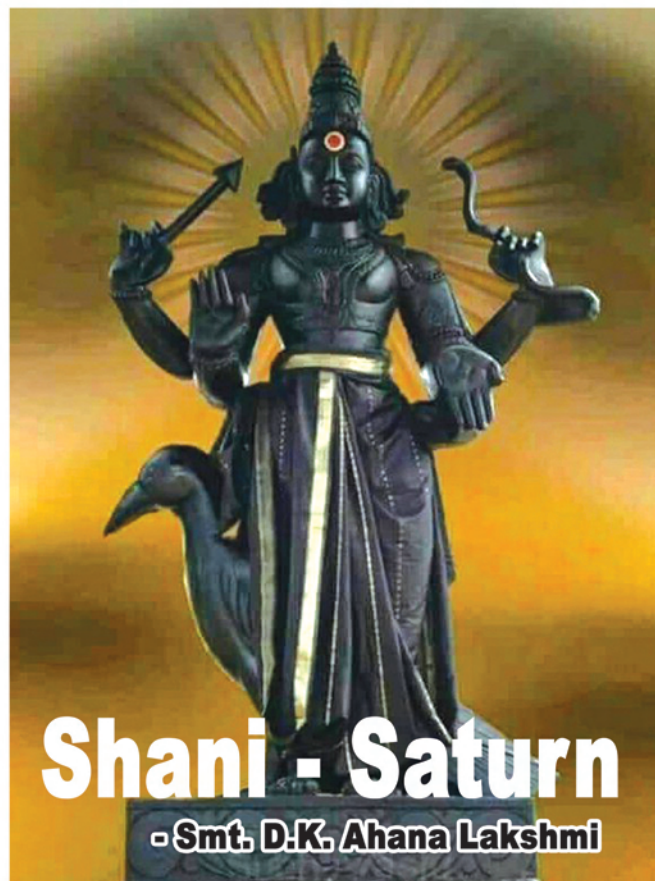
The word ‘Shani’ has the power of putting fear into anyone. It is believed that he is the god of justice keeping a record of a person’s deeds and passing judgements even during their lifetime, unlike his brother Yama who only does so after one passes away. The son of Lord Surya and Chaya devi, Shani bhagavan is dark complexioned, prefers black garments and rides a black crow.

Shanivar is the seventh day of the week, and Shani is the overlord of the day. It corresponds to Saturn’s day or Saturday. Astronomically, Saturn is the second largest planet in the solar system, a gas giant with a spectacular ring system. The sixth from the sun, it moves slowly taking twenty nine earth years to make one orbit around the sun. It is interesting that Shani bhagavan is referred to as ‘Shanaishchara’, the slow mover, as he moves with a limp. Saturn’s transit from one Zodiac sign to another is observed as ‘Sani peyarchi’ festival and is held once in two-and-a-half years.

When we think of Shani bhagawan, we always think of his maleficent or evil aspect but Muthuswami Dikshitar points out that Shani bhagavan has twin aspects. He is bold and fearless bringing all types of people under his control; but he does not necessarily trouble and frighten everyone with no reason. The kirtana in Yadukulakamboji raga begins as follows: “*Divakara tanujam shanaishcha ramdhirataram santatam cintayeham*” - I meditate on the slow-moving Shani, the son of Surya and the courageous one. Dikshitar describes him as *dayasudha sagaram*, the ocean of compassion who loves lamps lit with sesame (til) oil and rice with sesame seeds *tilathaila misritha anna deepapriyam*. These, along with black clothes are offered to Shani bhagavan on Saturdays.

Tirunallar in Karaikal district of Puducherry is well-known as Sri Saniswara Bhagavan sthalam. The presiding deity is Sri Dharbaranyeshwara swamy. It is said that King Nala was freed from the clutches of Shani when he bathed in the theertham and worshipped there. Hence the belief bathing at the Nalatheertam and worshipping at this temple gives relief for those afflicted by the influence of Saturn. In Andhra Pradesh, the Mandeswara (Saneeswara) swamy temple in Mandapalli, East Godavari district is well-known and so is Shingnapur in Maharashtra.

Among the Nava Tirupatis, the Srinivasa Perumal temple (also known as Sri Mayakoothar temple) located in Perungulam along the Tirunelveli-Tiruchendur route is known as Shani sthalam. In



Chengalpattu near Chennai in Tamil Nadu, there is a shrine to Lord Hanuman in the Kodanda Rama temple. Here Hanuman is seen with his feet on Shani bhagavan. The legend is that Shani was sitting on Hanuman’s head and was getting crushed by rocks that Hanuman was carrying; he let go to grab Hanuman’s feet and got caught under them. Another legend is that Hanuman released Shani from Ravana’s captivity. Whatever the reason, it is believed that devotees of Hanuman are protected from Saturn.

There are several mantras and slokas praising Lord Shani like Shani Kavach, Shani Gayatri Mantra, Shani Moola Mantra, Shani Sloka and Shani Beeja Mantra. Let us recite the navagrahastotra dedicated to Shani bhagavan:

Nilamjana samaabhaasam
raviputram yamaagrajam |
Chaaya maartanda sambhutam
tam namaami sanaischaram ||

Midnight-blue hued, son of Sun and elder brother of Yama. Born of Chaya and Sun, I pray to thee, of slow gait.





PICTURE STORY

THE EMINENT DEVOTION

Original Story in Telugu by :
Dr. Kampalle Ravichandran
Pictures by : Thumbali Sivaji
Translated by :
Smt. J.C. Gnanaprasuna

Tanisha was seated on the throne with his royal assembly. Kancherla Gopanna was facing the charge of misappropriation in the court. Ramadasu was standing before the King.

"Isn't a crime to hoodwink the innocent people and utilize the tax amount Rs.6 lakhs collected from Bhadrachalam Taluq for the construction of the temple?"

"Oh king! I've already sent a representation to you for permission to spend the tax collected during this year on the construction of Sri Rama temple."

"Sorry, Ramadasu! We haven't received any such representation. Do you've any witnesses to prove your innocence?"

"Sri Ramachandra, the Lord of the universe, is my witness! If you don't accept my words, I agree that I owe you."

The king was angry.

"Then repay the debt!"

"I'll surely repay you my Lord. I beg my lord Sri Ramachandra and repay the entire amount."

"Oh Ramadasu! Do you think I am a fool or mad fellow? Does your Lord Rama give Rs. 6 lakhs carried away by your devotion? And we collect it?"

"When Sri Rama could give you a big kingdom, can't he give me this small amount of Rs. 6 lakh, king?"



"Shut up! This is an arrogant reply. Put him in prison till he repays the debt!!"

Ramadasu was imprisoned. He was taken to task by the jail authorities. They make him carry boulders. Ramadasu endures all this, meditating upon Rama.



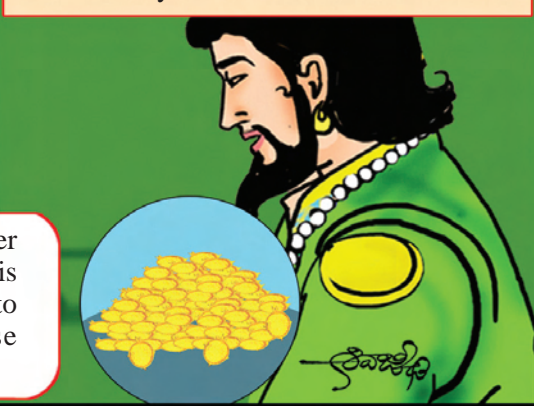
"I've got the pendant of tamarind leaf design for Mother Seetha! It cost me ten thousand varahaas, O Ramachandra!!"

Ramachandra was moved by Ramadasu's distress cries. He appeared before Tanisha.



"O Tanisha! I'm Ramoji and this is my brother Lakshmoji. We're Ramadasu's jawans. Take this amount of Rs 6 lakhs which Gopanna is due to you, and give us the receipt and release Ramadasu before the break of the dawn!"

Tanisha got up at once and looked around the palace. All the doors were closed, but there was a bag of coins before him. It proves that his was not a dream! He realised that those strangers were Rama and Lakshmana. He set out for the prison immediately.

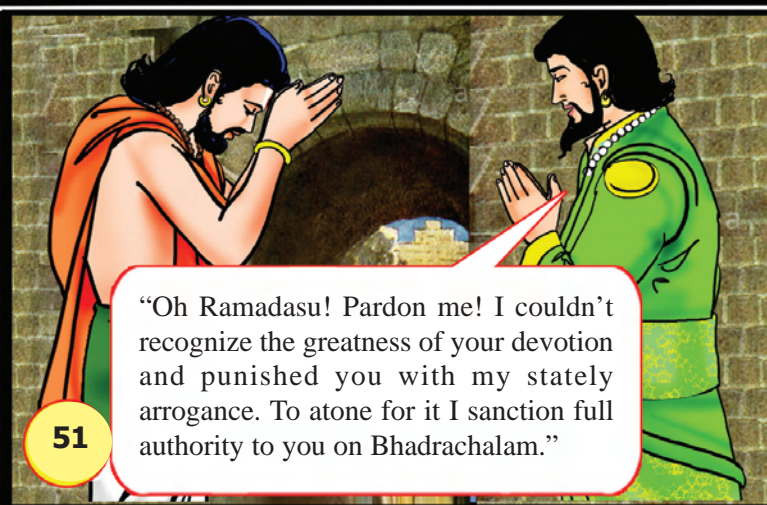


"Release Ramadasu!"

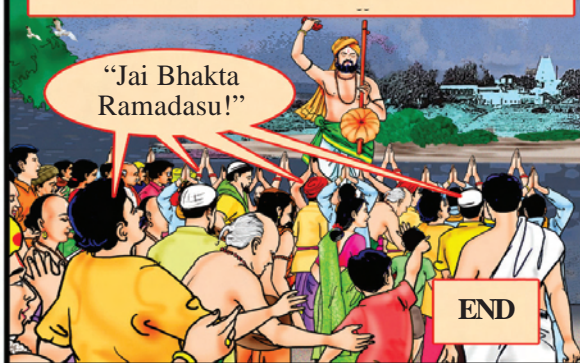


"Oh Ramadasu! Pardon me! I couldn't recognize the greatness of your devotion and punished you with my stately arrogance. To atone for it I sanction full authority to you on Bhadrachalam."

51



People hailed the glory of Ramadasu having learnt that Rama and Lakshmana themselves had come and repaid the debt of Ramadasu to Tanisha.



"Jai Bhakta Ramadasu!"

END



Devotion Towards LORD RAMA

- Ms. Mythili



Long ago, there lived a musician named Tyagaraja who was devoted to Lord Rama. Saint Tyagaraja lived in a village on the banks of the river Kaveri. He used to spend his days praying to Lord Rama and composing and singing different songs. However, some of Tyagaraja's neighbours and relatives were not like him. They did not believe in the Lord and could not understand why Tyagaraja was so devoted in his prayers.

One day, these people decided to teach Tyagaraja a lesson. One of them went to his house at night when everyone was asleep and stole the idol of Lord Rama that Tyagaraja worshipped every day. He then threw the idol into the river. It was many months before Tyagaraja finally found the idol in the river. Tyagaraja was very upset about the theft of the idol and about the attempts of other people to stop his worship. He became restless and decided to go away from his village for some time. He went from place to place and visited many kshetras, continuously composing and singing songs in praise

of the Lord. His devotion to the Lord remained strong.

The weeks went by. One night, Lord Rama visited Tyagaraja in his dreams. He said to Tyagaraja, "It is time to return. Try to reach your home before Rama Navami". Tyagaraja remembered these words when he woke up next morning, and started travelling back to his village. As he approached the village, a huge storm broke. He still had to cross the river to reach his village. But the next day was Rama Navami! Tyagaraja did not want to go against Lord Rama's wish, and decided to somehow cross the river and reach his home in time for Rama Navami.

None of the boatmen were willing to take him across the river during such a severe storm. Tyagaraja decided to walk across on his own. All the other people tried to convince him to wait, saying that he would be washed away. Tyagaraja just smiled and said "Lord Rama asked me to reach home in time for Rama Navami. He will make it possible for me to overcome all obstacles so that I can reach". Tyagaraja walked into the river. The current was strong and the water was deep. But Tyagaraja continued to sing Lord Rama's name with complete devotion and crossed the river safely. On the way, he could get across his lost idols and he was overjoyed. When he reached his village, the other villagers were amazed that he had been able to cross the river during such a storm and regain his lost idols. Even those who had earlier ridiculed his faith in the Lord realised that it was his devotion that had made it possible. They too became devoted to the Lord and Rama Navami was celebrated in the village in a grand way!

Let us remember the devotees of Lord Rama through their stories and songs. We should realise that with true faith, we too can overcome any obstacle and achieve our goals.





GENERAL PREDICTIONS FOR THE MONTH OF APRIL 2022

Happy Ugadi to all the readers of our Sapthagiri.

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : Saturn is the Lord of the Earth for this year. In his transit He is pointed in Aquarius in the 11th place from Aries closely followed by Mars in Capricorn will result in overpowering one's enemies very easily. There will be good recovery of health. Children are hale and healthy. Women will maintain good health. Lord Venkateswara will shower his blessings on all of us.



Taurus (Vrishabha) : Lucky folks of this month. Having good winning times in almost all the matters which are long pending. Good business is expected in high level of the business circles. Students are very hopeful in cheating of their examinations very comfortably and successfully. Sports persons are highly competitive and successful also in setting new records. Lord Vishnu along Matha Lakshmi will protect all.



Gemini (Mithuna) : Loving each other is not a crime. Should have new sprouts only after marriage is getting fixed in case of young couple otherwise there will be a room for misunderstanding and deception. Better to be very economical and self contented. Lavish expenses are to be controlled. Worshipping goddess Durga will ward off all the evils.



Cancer (Karkataka) : Speech is silver but silence is golden. Better to keep silence as much as possible until to gain the time. Business expansion is not advised. Contractors are advised to finish the previous constructions within the stipulated time and wait for a better time. Women should not be negligent to have periodical check up with medical experts. Lord Shiva along with matha should ward off all the evils.



Leo (Simha) : Mixed trends are expected in case of public relation officers. There are good opportunities to have a good exposure in the public for marketing start. But it should not be at the cost of health. Health is wealth one should never forget. These may be food contamination from outside. Booking at home is safer. Praying Lord Suryanarayana is the best way for good health.



Virgo (Kanya) : Better to have to adjust to the conditions prevailing around and sincere and honest efforts are suggested to make good and longer contacts. Staff should keep in mind in offices and also in business circles that boss is always right. Better to be matured in thinking. Normal expenses should be minimised. Praying Lord Venkateswara will shower good results.



Libra (Tula) : Librans are highly balanced in tightening their grips to have their goals to be achieved smooth and safe sailing is on the cards. They set new records. It is an easy song for them to impress all. Students are very very comfortable in their performances. Women will have good participation in their functions. But mother's health should be taken care of. Praying Lord Shiva is better and grace of Shiva is safe.



Scorpio (Virshchika) : Unexpected success is on. Matters related to ancestral properties are resolved. Good family ties are developed. You will be busy with new contacts and new opportunities. Poets, Bands, Musicians are verily busy in their new performances. They steal the show and they are in the lime light. Praying Lord Venkateswara will make them more comfortable.



Sagittarius (Dhanu) : Here Sagittarians are very good in their endeavours. They are not expected to disclose their plans until they come to a true shape. They are very lucky to have a promising future ahead. Officials will have a bright and promising assignments. Students will get good places of choice overseas. Praying Lord Shiva or Subrahmanya will shower good results.



Capricorn (Makara) : There will much inflow of each. They will be embraced by sudden luck. Promotions are on the cards. Software personnel will have brighter opportunities. They may be selected by different companies with a good like in the packages. But it causes to mental and physical stress. Taking timely meals and bath are advised. Praying goddess Lakshmi and Lord Narayana will ease their way.



Aquarius (Kumbha) : Don't get frightened by the increasing stress. That will be compensated very soon. No pains no gains. Health of women folk is the utmost importance in the family. Hard working is more important in case of students. Skilled workers will have much more stress because their competitive tail bearers. Pregnant ladies may have to go for surgery to deliver children. Praying Lord Venkateswara will show the right and correct path for happiness.



Pisces (Meena) : There may be a sudden shift in case of officials. Efforts may not be sufficient to prove their skills. They are expected to all friz to Icelanders. Patience is the only way to have better rewards. Students should not take the prevailing conditions so easily. Better they should opt for silent working instead of speaking. Lord Venkateswara will ward off all the evils and shower blessings to all walks of people.

Subham Subham Subham



DRAWING

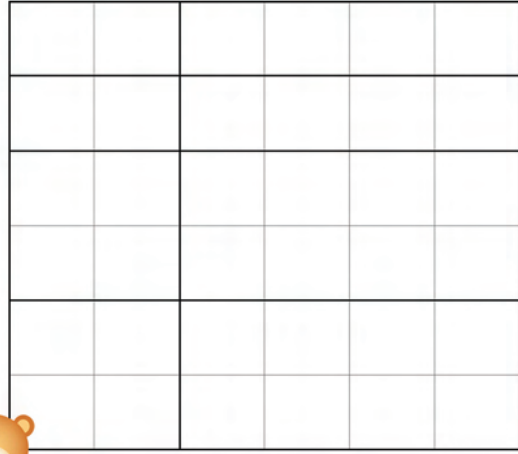
DO YOU
KNOW?



Colour the Picture



Draw the Picture as given



MATCH THE WORDS
IN COLUMN A WITH THE COLUMN B:

A

- (1) Dasaratha
- (2) Rama
- (3) Lakshmana
- (4) Bharatha
- (5) Sathrugna

B

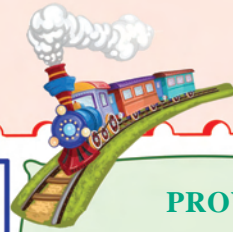
- (a) Sita
- (b) Urmila
- (c) Mandavi
- (d) Shrutakeerthi
- (e) Kousalya

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



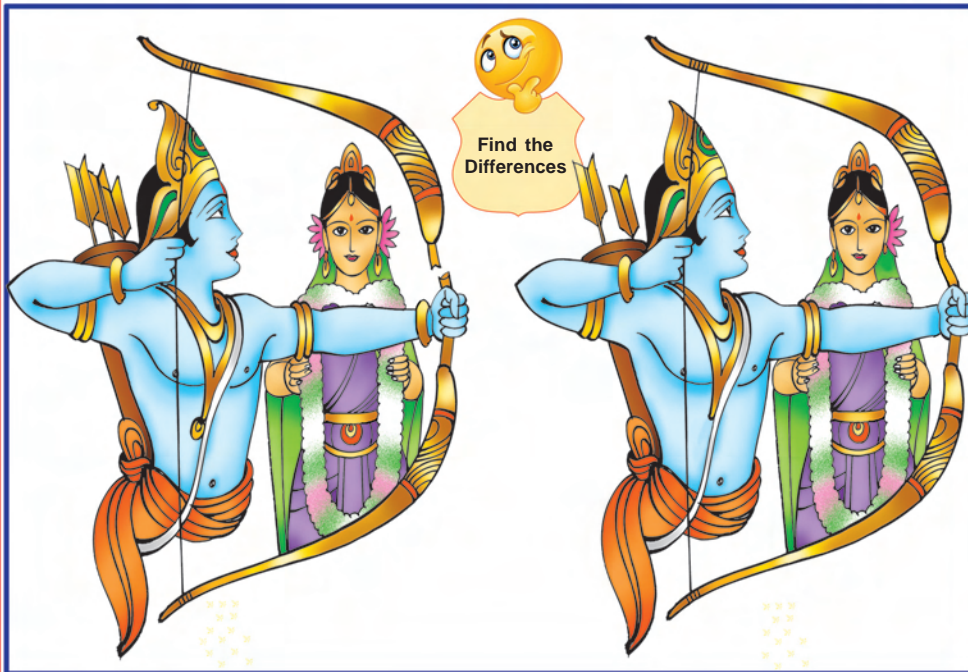
RECITE THE SLOKA

Mangalam Kousalayendraaya
Mahaneeya Gunaathmane
Chakravarthi thanujaaya
Saarvabhounaaya mangalam ||



PROVERB

LOOK BEFORE
YOU LEAP



RIDDLE:

Name the incident
that took place in
the Lanka related to
Hanuman



1. Hanuman's tail was set on fire
2. Hanuman flies away to Lanka
3. Hanuman with his tail on fire sets the whole city of Lanka ablaze
4. Hanuman leaps away from that place.

Answer : Lanka Dahan

**Lord of Seven Hills mounted on
Seven Vahanams on the occasion of
Rathasapthami on 08-02-2022
in Tirumala – A view**





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Posting on 5th of Every month.



SVAPRASAD

Saamthyai namosthu saranaagatha rakshanaayai
Kaamthyai namosthu kamaneeeyagunaasrayaayai |
Kshaamthyai namosthu durithakshayakaaranaayai
Dhaathyai namosthu dhanadhaanya samrudhidaayai ||