



TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

ILLUSTRATED MONTHLY

JUNE 2020 Rs 5/-

**Sri Kalyanavenkateswara Swami
with His Consorts
Srinivasamangapuram**



Shri Kalyan



**Jyestabhishekam was
performed at
Tirumala Srivari temple
A view**



BHAGAVADGITA

Ayaneṣu ca sarveṣu
yathābhāgam avasthitāḥ
Bhīṣmam evā bhirakṣantu
bhavantaḥ sarvava eva hi

(B.G. Chapter- I, Sloka-11)



Therefore, do you all support Bhishma, standing firm in all the fronts, in your respective positions.



Uyarvara Uyar Nalam Udaiyavan Yavan Avan
Mayarvara Madhi Nalam Arulinan Yavan Avan
Ayarvarum Amarargal Adhipathi Yavan Avan
Thuyar Aru Sudar Adi Thozhudhezhu En Manane!

Nammalwar, considering his heartfelt emotions directs his mind to firstly bow before the supreme for upliftment. He orders his mind to bow and prostrate at the Lotus feet of the God who blesses all the divine souls who serve him (do Kainkarya) all the time.

- (Tiruvaimoli of Nammalwar 1-1)



Tirumala Tirupati Devasthanams

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Venkatadri Samamsthanam
Brahmande nastikinchana



Venkatesa Samo Devo na
Bhuto na Bhavishyati

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HEALTH IS WEALTH

Uddharedaatmanaatmaanam aatmaanamavasaadayeth!
Aatmaivahyaatmano bandhuh aatmaivaripuratmanah!!

We should always remember the wise saying, “You have to protect yourself. You have to take care of your well-being. Knowing full well, you should not fall to the nadir. Your friend and enemy are in yourself. Hence, take to the righteous path and progress in your life.”

The west which dismissed Indians who saw divinity in God as fanatic now takes refuge in their traditional customs in the wake of Corona. Our healthy practice of bowing down with both hands is a symbol of reverence and respect. The entire world today has adopted it as the best practice. Our elders have taught us that we have to take bath and wear freshly washed clothes as soon as we come back home from outside. This culture can be regarded as a protective for the family against the contagious diseases. There is also another practice of asking the guests to wash their hands and feet before they enter the house. It helps us to be relieved of the bacteria attached to our hands and feet when we roam about different places. The same practice adopted before and after meals is also quite meaningful.

As far as the meals are concerned, it is healthier to eat in banana leaves rather than in plates. All researches have proved that drinking water from copper and silver vessels kills bacteria of all sorts. The holy water with basil leaves, dry ginger powder, edible camphor and cardamom offered in temples protects us from bacteria and arrest diseases. That is why, the priests chant the mantra “*akaala mrityu haranam, sarva vyaadhi nivaaranam...*” (avoids untimely death and prevent all sorts of diseases) while offering the holy theertham.

We should not neglect our customs out of fear of criticism from others. This gross negligence has resulted in the pandemic of Corona has been rocking the world. That is why, we should not forget our customs and traditions. It is in our own interest that we follow them. We have to protect ourselves.

During the Corona pandemic, fire sacrifices, chanting the beads, recitals of sacred verses to drive out ‘Vighachika’ of Yoga Vasishtam known today as Corona, Dhanvantari Mahamantra for 62 days and Sundarakanda recitation of Ramayana by TTD were for the welfare of the humanity with a view to protect their health. Hence, our forefathers say that health is wealth.

At the same time, the government also has been issuing the guidelines from time to time—such as social distancing, washing hands and wearing masks, etc. to protect ourselves from Corona.

Let us follow them scrupulously and commit ourselves to the world health.
Let us chant Govinda! Govinda! Govinda! for the welfare of the humanity.

The divine hills of Tirumala are believed to be directly brought from the celestial Sri Vaikuntam and placed on earth for the benefit of mankind. This holy hill is called 'Venkatachalam'. Lord Vishnu appeared here in the self manifested form as 'Srinivasa' eons before, worshipped by devotees from all corners of the world.

The village of Tirupati was founded at the foot hills of the sacred hills, where Sri Venkateswara blesses all the mankind. Tirupati, now a flourishing city has developed into a spiritual, cultural and educational centre because of the unlimited mercy of Sri Venkateswara. That's why there is an inseparable relation between Tirumala and Tirupati. There is a wealth of information available about Tirumala hills in puranas and history books but not much is known about the temple town of Tirupati at the foot hills. North Indian devotees of Lord Balaji refer to the hillshrine as 'Tirupati Balaji Mandir'. The devotees of Tamil Nadu call it as 'ThiruppadhiElumaleyaan', 'ThiruppadhiVenkatachalapathy' or 'Thiruvengadamudaiyaan', whereas devotees from Karnataka call the deity as 'Tirupathi Thimmappa' or 'Tirupathi Venkata Ramana Devaru'. Thus Tirumala has always been referred to as 'Upper Tirupati' and the town at the foot hills 'Lower Tirupati'.

Though the word 'Tirumala' has been used with respect to the hill shrine as early as 10th century as the inscriptions pertaining to the temple indicate, devotees have always



EVOLUTION OF TIRUPATI - I

- Sri A. Ramakrishna Deekshitulu

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@tttd photo

called it generally as 'Tirupati'. Hence it is quite interesting to discover the etymology of the word 'Tirupati' itself, along with the background and history behind the evolution of the temple town.

The 'rig veda', the most ancient of the vedas, contains an interesting mantra, in its 10th mandala that speaks of the Venkatachala hill and refers to it as 'Vikata' (colloquial form of Venkata).

In the year 1801, the East India Company assumed direct control over the management of Tirumala Temple. The British Government appointed an officer 'General Stratton', the then collector of Chittoor, to submit a detailed report on the workings of the Tirumala Venkateswara Temple. On the 31st of January, 1803, Stratton submitted a report on the most ancient and prominent temple. General Stratton, in his report refers to the Tirumala hills as 'Tripatty hills', the holy shrine

as 'Tripatty Pagoda' and the village at the foot hills was recorded as 'Tripatty village'.

There is another interesting observation that is quite surprising. It is a well known fact that the worship and religious rituals performed at the Tirumala temple are conducted according to the strict tenets of Vaikhanasa agama. Sri Venkatesa Gayatri Mantra that is recited by the Vaikhanasa priests during worship to the presiding deity goes-

'Om Vemkatesayavidmahe
tripathinadhayadhimahi |
Tannahsrinivasa:
prachodayat ||

Incidentally, the Sanskrit word 'Tripathi' in this mantra coincides with the colloquial 'Tripatty' as referred by the British officer.

There are several meanings to the word 'Tripathinatha' –

- 'Tripathi' means the sacred Venkatachala hill and 'Tripathinatha' means the presiding deity, Sri Venkateswara.
- 'Tripatha' represents the three worlds – Swargaloka, Bhuloka and PatalaLoka. Lord Venkateswara is the ruler of these three worlds.
- Based on Puranic accounts, 'Tripatha' also indicates that the sacred hill shrine was placed on



the Northern banks of river Swarnamukhi where it confluences along with its tributaries Bhima and Kalyani. It is on the same tributary that the famous Kalyani dam has been constructed.

- 'Tripatha' also suggests that there were three routes that were frequently used to reach the hill shrine of Vengadam, since ancient times.
- Devotees coming to worship Lord Venkateswara from the west i.e., from Karnataka, reach Tirumala through 'Srivari Mettu' foot path near Chandragiri. It is also called as 'SreepathivariMettu'.
- Devotees coming from South i.e. from Tamilnadu reach Tirumala from the regular Alipiri foot path.
- Devotees coming from northern part of Andhra, Maharashtra and northern parts of India, reach Tirumala to worship Srivaru through the 'Annamayya' path way. It begins near Rajampet of Kadapa district and stretches along Mamandur forest range, passing through the Tumburukona, the valley near Tumburuteertham and finally reach Tirumala near PapavinasanaTheertham. The famous

saint poet TallapakaAnnamacharya is said to have gone to Tirumala through this route to worship Srivaru and hence the same is named after him.

Tirumala was always called by the names 'Tripati' and 'Tirupati'. Sri Venkatachala Mahatyam signifies that Tirumala is called 'SriSalla' – 'Sri' implies 'thiru' in Tamil and 'Salla' means mountain – 'malai' in Tamil. So SriSalla came to be popularly known as "Tirumala". But the word 'Tripati' which is part of the ancient Venkatesa Gayatri mantra, stood the test of time as 'Tirupati' and became permanently.

"What is a name?" might be the general question; but here in this case, it represents the devotion of millions of devotees for Sri Venkateswara. For devotees, a mere chanting and utterance as the name 'Tirupati', instills a divine feeling and they are instantly transported to the sanctum of Tirumala. Upon hearing the same, they are immediately immersed with thoughts of the divine grace of Srivaru. Tirupati always reminds them that their beloved presiding deity, Sri Srinivasa, is always there for them, to hear their woes and bless them with what is good for them.

|| Govinda ||



LORD VISHNU FROM SRIVAIKUNTAM TO TIRUMALA

- Sri T.K. Krishnaswami Thathacharya

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Lord Narayana who was high above in the world of bliss, Sri Vaikunta, got down to this mundane world of mortals and entrenched himself on the summit of the Sesha hill. As usual with the mode of description peculiar to the puranas, we find different versions narrating different circumstances under which the Lord was compelled to give up His permanent abode Vaikunta and secure a fresh one on the summit of the hill.

The main cause for His stay on the Hill is undoubtedly His unbounded mercy towards all the unliberated souls groping in the darkness of ignorance bound by the fetters of Karma. It is important to note that the Vedas together with the Upanishads acknowledge that there is a world of bliss, far beyond the reach of the created universe, known as "Sri Vaikunta" where eternally unbound souls such as Ananta, Garuda, Visvakshena and others (known as Nityasuris) and the liberated souls (Muktas) enjoy auspicious qualities and hail ever and always. The Upanishads declare that they enjoy Him in terms of their inherent relationship of a master and a servant (Dasaswami Sambandha). They drive what is

technically known as Kainkaryarasa. Intimate service to His lotus feet is the summum bonum of every individual soul in the world of bliss. That such is the characteristic of the souls in the free state is very clearly reflected in the spontaneous outpourings of the alvars reflected in the course of their trance. Sri Nammalwar or Satakopamuni, the great saint and spiritual preceptor of the Sri Vaishnava Sampradaya, says, "May I serve Thee intimately without break". The God-intoxicated maiden Andal or Goda Devi expresses, "I shall serve Thee and Thee alone for ever".

The Padmapurana narrates that on account of the un-endurable troubles caused by the demon, Amarari who became very proud consequent upon his acquisition of a boon from Paramasiva, all Divine headed by the four-faced god repaired to the milky ocean (Ksheerasamudra) and for the Lord's mercy. The prayer as described by the Padmapurana is highly thrilling and upanishadic in character. The supremacy of Lord Vishnu and His suzerainty over other Gods are established beyond doubt. Subsequently a companion of Goddess Lakshmi made her appearance and informed that Lord Vishnu with His consort Goddess Lakshmi would settle on the Narayanadri and be perceptible to them all.

She had also encouragingly given them to understand that they would achieve their object.

Hearing the hopeful voice, They repaired to the Narayana Hill and camped in its vicinity enjoying the holy spots and admiring the songs sung by the couples of the Kinnara species of the divine beings. Then again they camped on the bank of “master tank” or Swamipushkarani and took holy bath in it. They had been very eagerly expecting the avatara (arrival or incarnation) of Srimannarayana with overwhelming devotion ever-revolving in their minds the buoyant voice of the associate of Goddess Lakshmi. They commenced their eulogy (high praise) to fasten His avatara as early as possible. With their sincere prayers the great surprise to them was, a big vimana or an inverted lotus-like balloon of the divine structure was seen appearing in the firmament and closely coming down and settling on the Narayana hill towards the tank Swami Pushkarini. In the middle of the effulgent vimana, they all visualised Lord Srinivasa amidst cheers singing in a chorus the greatness of Lord Vishnu (Srinivasa).

Then, Lord Srinivasa smilingly enquired Brahma about the need and necessity of offering prayers to Him. Then Brahma submitted in a feeble voice the plight of each and every presiding God, whose power and status had been completely curbed by Amarari, the invisible foe of the gods. Then the Lord entrusted the Divine Commander in Chief with the task of extirpating (destroying completely) the demon and establishing order in the worlds. Then the Lord is described to

have settled in the Narayana hill in the manner we find him today with a single purpose to vouchsafe protection to all the devotees in the Kaliyuga.

Secondly the Brahmandapurana narrates a conversation between Dilipa and Sage Durvasa as regards the main cause for the Lord's avatara on the hill. (Dilipa was a king of the Ikshvaku race). In the episode it is stated that Adisesha (the lordly serpent) realised his folly in committing asin in acting against the Sankalpa of the Lord and practised penance to expiate that Bhagavata apachara He openly prayed to the Lord thus: “If thou be pleased with me kindly grant this much of favour, viz., just as thou liest on this humble self in Sri Vaikunta so thou shalt lie on me who am now forced to come to this world of mortals. Meanwhile Narada met the Lord and participated with Him in the discussion of locating a congenial spot in the terrestrial world for His stay; Narada said that Venkatachala was



a splendid and beautiful spot and that it looked like Vaikunta itself in the world of mortals. He further started and remained Him of the fact that Adishesha had settled himself there previously and was very eagerly expecting to serve Him as usual in the terrestrial world of mortals. Thereafter the Lord went down with Goddess Lakshmi to the terrestrial world and settled on the Sesha Hill foregoing the intimate service rendered to Him by the Mukta and the Nityasuris in Vaikunta.

The Varaha Purana also makes reference to the avatara of Lord Vishnu. Before Lord Srinivasa got down from Vaikunta it is supposed that the presiding Deity of the Holy spot was Lord Varahaswami or the Divine Boar.

Hence it is stated that Lord Srinivasa on the hill is no other than the Lord of Vaikunta or Vaikunta Natha. The Lord settled on the holy hill partly promoted by His unbounded mercy towards the unfortunate sinners of the Kaliyuga and partly at the request of the divine beings,

the sages, and the devotees of the terrestrial world. He made Himself accessible to the immortals who could come down and to the mortals who could possibly go up. Hence all His retinue from Sri Vaikunta have come down to the Sesha Hill in different forms like the pillars, trees, flowers, etc. to serve the Lord as Vaikunta without Him is zero. Brahma, it is said, comes down to do Aradhanam to the Lord during night times every day. Even today fresh water is kept in the vessels along with the silver bell. Elders of the past use to say that they heard the Bell sound during midnight and the Brahma Aradhanam is going on in the sanctum-sanctorum.

**Venkatadri Samasthanam
Brahmande Nasti Kinchana |
Venkatesa Samo Devo
Na Bhooto Na Bhavishyati ||**



JYESHTABHISHEKAM AT TIRUMALA

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Jyesta maasa (May/June) is the third month of the traditional Hindu calendar. The month gets the name after 'Jyesta' star which falls on the Purnima or the full moon day of this particular month. It is also the time in Tirumala when a special ritual is performed for the sake of preservation of the most ancient and valuable processional icons, Lord Malayappa and His divine Consorts. The entire ceremony is called as the "Jyestabhishekam".

According to Vaikhanasa Samhithas, there are three types of Utsavams that can be conducted in a Vishnu temple. Among them, Jyestabhishekam is essentially an annual ritual, also called as 'kalotsava' in Agama which is performed to the holy processional deities at Tirumala. ('kalotsava' – a ritual in Vaikhanasa Agama, which is to be conducted to the presiding deities in a Vishnu temple without fail, during a particular time of the year as suggested by Agama.) It is held on the full moon day of the month of "Jyesta", in the *Greeshma Ritu*, the hottest period of the year. It is at the time when the moon is nearest to the constellation of the Jyesta star and it is when Sri Maha Vishnu is worshipped in the form of *Trivikrama*, the conquerer of all the worlds.

Jyestabhisheka is also called as Abhideyaka abhisheka, since Abhideyaka (Sanskrit) means "protective shield" for Malayappa. The holy deity of Malayappa and His Consorts were found, about 800 years ago in a deep valley called *Malayappa kona*, in the dense forests of Seshachala Hills, also part of the seven hills of Tirumala. Since the icons are so ancient, they need to be preserved with utmost care. Hence, for this reason, every year "Jyestabhishekam" is conducted. It is usually begun on the 13th day of the month of Jyesta and concludes on Purnima, the full moon day.

Since the icons are very ancient, it is very important that these invaluable deities be preserved very carefully. An important Vaikhanasa text, *Prakeernadhikara* prescribes a sacred ritual, Abhideyaka abhisheka for preserving the deities. Since the ancient icons are made of *pancha-loha* (an alloy of brass, gold, copper, silver), a golden armour is always present to protect the original deity. The divine armour of

Malayappa is thus removed very carefully on this occasion. It is the only time when Malayappa



can be seen in His truest form, without the ornamental armour.

As it is suggested in the *Prakeernadhikara*, Sage Bhṛighu advises an auspicious time for the ritualistic anointing of the sacred icon of Lord Vishnu. The deities are carefully anointed with a specially formulated herbal preparation called 'Visesha Sugandha Tailam'. It is advised that this ritual be performed on the full moon day (Purnima) during the month of Jyeshtha, in the constellation of the Jyeshtha star. According to Vaishnava tradition, the conduct of Jyeshthabishekam festival is observed in many ancient Vaishnava Kshetras such as Sri Rangam, Kanchi, Triuvallikkeni, Vanamamalai, etc. The sole purpose of this ritual is to protect the ancient icons. Since the processional deities are rather ancient in these kshetras, they have to be preserved as suggested by Agama. Traditionally, there is a notion that, since these ancient icons in the Vaishnavite shrines are directly sculpted and worshipped by Devatas, the cosmic energy in these icons are said to be very powerful. Hence devotees worshipping these icons will be blessed with all positive results due to the immense cosmic energy preserved in these icons generated due to the worship of Devatas.

As part of this ritual, the existing golden armour affixed to the processional deities of Lord Malayappa Swami and the consorts Sridevi and

Bhudevi, are removed 15 days before. If there are any repairs to be made to this Kavacham (armour), the services of a qualified traditional jeweller (Sthapati) is made for the same.

To protect and preserve the ancient deities from ravages of everyday worship arising due to Abhishekams, the Kavachams (holy armour) are to be adorned after duly performing all the cleansing and purifying rituals according to Sri Vaikhanasa Bhagavachhastram.

The protective golden armour that always adorns Malayappa, Sridevi and Bhudevi deities are ceremoniously extracted a fortnight before the actual ritual. During the ceremony, all three deities are brought to the special dais at the *Kalyana Mandapam*, that lies within the *Sampangi prakaram* (the second circumambulatory path) of the ancient temple. A divine Abhishekam or holy bath comprising





of 108 silver pots filled with auspicious contents (Kushodakam, Ratnodakam, Haridrodakam, Ksheerodakam, etc, 9 sets of 12 different dravyams) are offered amidst divine chantings of the Panchasukta. The sacred ritual is rightly termed as 'AshtottaraSata Kalasha Snapana Tirumanjanam'. In the evening, the deities are bedecked with a most exquisite and dazzling armour called 'Vajra Kavacha' covered entirely in priceless diamonds. Thus, adorned in one of His most precious and beautiful jewels, Malayappa, along with His divine Consorts are taken out in a procession along the four streets around the temple.

On the evening of the second day, devotees can feast their eyes with the Lord bedecked with a charming "Muthangi" or an armour of pearls. And on the third day a special ritual is held for sanctifying the redone golden armour. It is then adorned to the Lord in an elaborate ceremony. Once the armour is

affixed, all holy ablutions are offered only to the feet of the deity. This practice ensures minimal wearing of the divine icons. Thus, the ancient practices not only protected the sanctity of the temple and the deities but also play a significant role in preserving the 5000-year-old shrine.

It is of some significance that a mention can be made of a statement that can be found in, *Ahananuru*, a Tamil literary work of the latter half of 1st century A.D. It speaks of the glorious festivals and celebrations that were held at the Hill shrine then known as *Thiruvengadam*, the name that lives on even to this day. Thus, it can be easily concluded that through the centuries, the traditions



and rituals are carefully followed even to this day for the benefit of all mankind only because of immense grace of Lord Venkateswara.

Om Namo Venkatesaya





HRISHIKESH : A PROMINENT SACRED SHRINE

Telugu Original by : Dr. S. Venkata Kumar
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Hrishikesh is a prominent holy place in Dehradun district of Uttarakhand State. In course of time, Hrishikesh has become Rishikesh. It is also called a divine shrine. Located on the banks of the Ganges, it is the most sacred place for the Hindus. It is on the downside of the Himalayas. According to the myths, Sri Rama, having slain Ravana, performed expiatory rituals here to wipe out the sin of killing a Brahmin. It is also said Sri Rama did penance here for some time. Rishikesh is 25 kms away from Haridwar. The holy Ganges flows through it. It is the place where the Ganges enters the Northern plains after crossing Sivalik range of the Himalayas.

There are many ancient temples and hermitages on the shores of the Ganges in Rishikesh. It is also believed that the presence of these hermitages of saints earned the place the name of Rishikesh.

Andhrashram of Rishikesh

There is an Andhrashram in Rishikesh under the auspices of TTD. There is a Sri Venkateswara temple here besides a few more temples of other gods. Daily worship, offering of food, ceremonies and festivals for Lord Venkateswara and Lord Chandramouliswara Swamy are conducted under TTD on a par with the glory of utsavas and rituals of Tirumala.

Sachchidananda Swamy visited the temple around 1930 and got an idea to construct a cottage for the southern visitors here. He collected donations from TTD and other subscriptions. He consecrated the idols of Lord Venkateswara alongwith his twin consorts—Sridevi and Bhudevi besides the processional deities. In the initial stages, this Andhrashram was under the Board of Trustees, but subsequently it was handed over to TTD.

Special Features

There is Kunjapuri of Sati Devi here which is one of the thirteen most important goddesses in the Sivalik range. According to the Puranas, the torso of Sati Devi fell down here as Lord Siva was ascending the Kailasa mountain along with his consort's body. This temple is built at the place where it fell down. The yoga training centres here are a special attraction for the devotees as it is believed that a holy dip in the Ganges and meditation in Rishikesh ensure liberation.

There is also a Brahma Vidyapeeth of Kailas Ashram established here around 120 years back. Students are trained here in the ancient Vedic education.

Worth-seeing Temples

Kunjapuri

There is Kunjapuri temple on a hillock 15 kms away from Rishikesh town. The Sunset and Sunrise near the temple are worth-seeing. This is one of the thirteen prominent temples in the Sivalik range.

Bharat Mandir

Bharat Mandir is an ancient Vishnu temple consecrated by Adi Sankaracharya on the banks of the Ganges. The Vishnu idol here is made of Saligrama stone. Hindus hold saligrama quite sacred as they believe it is Lord Vishnu himself. There is a beautiful Sriyantra with nine interlocking triangles inside the temple. Basant Panchami, an important Hindu festival, is celebrated here with a lot of fanfare.

Lakshman Temple

This is one of the special attractions situated at a distance of 5 kms from Rishikesh. It is an ancient temple dedicated to Lakshmana, brother of Lord Sri Rama. It is on the banks of the holy Ganges. Beautiful pictures are carved out on the temple walls.

Neelakantha Mahadeva Temple

It is 1330 metres above the sea level. One can see the astonishing Vishnukoot and Brahmakoot hills from here. It is dedicated to Lord Siva. Thousands of devotees throng the temple on Sivaratri in Sravana month.



Githa Bhavan

It is a palace on the banks of the Ganges. The portraits of Ramayana and Mahabharata are carved out on the walls of the palace. After bathing in the Ganges, devotees can meditate here and also listen to the teachings of the sages.

Omkananda Ashram

It was established in 1967 by Omkananda, a great Hindu philosopher, saint and writer. It buzzes with the spiritual activities, yoga training and fire sacrifices.

Paramartha Niketan

Ayurvedic treatment is offered in this cottage situated amidst the Himalayas. It is often visited for training in yoga, meditation and other practices. Annual International Yoga Festival held here attracts thousands of visitors.

Sivananda Ashram

It offers wholly spiritual services. It runs Ayurvedic Hospital, Yoga Vedanta Academy and Eye Hospital, etc.



Vasishta Cave

Yogis and saints visit the cave for meditation. There is a prominent banyan tree here. There is a sacred Siva linga near the cave.

Lakshman Jhoola

It is a 450 feet long hanging rope bridge offering a fine spectacle of the river, temples and hermitages. It is believed that Lakshmana once used this bridge to cross the river Ganges. Thus, it got the name of Lakshman Jhoola.

Ram Jhoola

This bridge connects Swarg Ashram with Sivananda Ashram. It is bigger than Lakshman Jhoola. It is another special attraction of Rishikesh.

Triveni Ghat

It is a meeting place of Ganga, Yamuna and Saraswathi rivers. Devotees take a holy dip here before their visit to temples. In the evening they visit the place for maha harati.

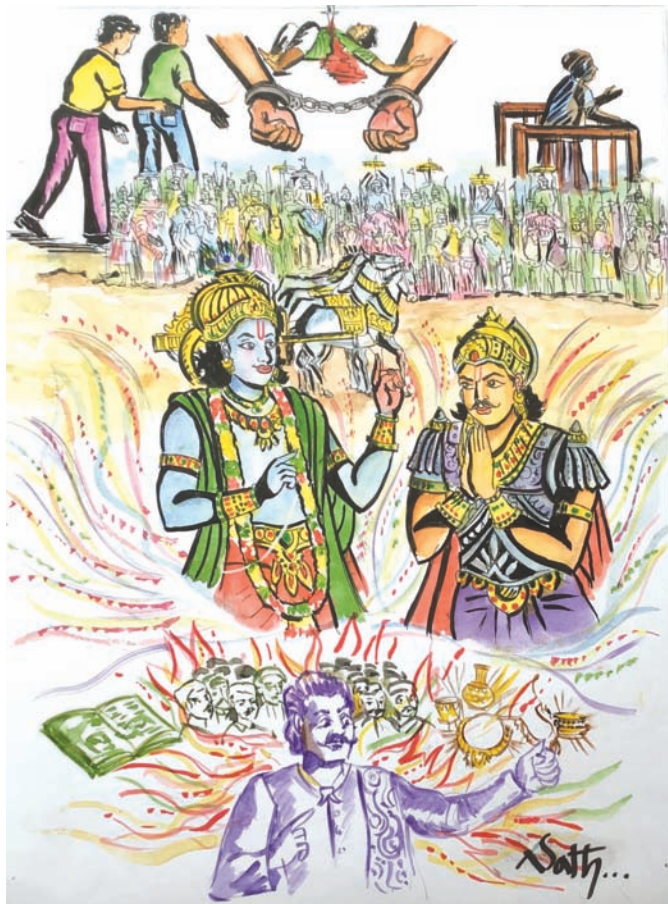
Rishikund

It is a holy lake near Triveni Ghat. One can see the reflection of the temple dedicated to Rama and Sita in this lake.

Such a sacred shrine Rishikesh is visited not only by the devotees across the country but also from abroad.



Bondage and liberation are two words that are frequently used in philosophical circles. Though these situations are seen very regularly in the material world, means the world around us, nobody appear to be conscious of them. Actually, what are bondage and liberation? For many crimes such as theft, murder, cheating, etc. the police arrest the criminals. The police bind the criminals by handcuffs, present them in front of the judges and finally imprison them as per the verdict of the judge. These examples fit well to understand the word bondage. It means that one who is in bondage cannot move like a normal citizen, cannot enjoy freedom, cannot enjoy the company of his family members and even cannot sleep well. These are the ill effects of bondage. Now let's know about liberation. Presently, the whole world is haunted by Covid 19 virus and is struggling to come back to normalcy. The affected person is sent to hospital



Bhagavad-Gita and Youth

THIS DEMONIC QUALITIES CAUSE BONDAGE

- Dr. Vaishnavanghri Sevaka Das, 9821914642

for treatment. By the mercy of Lord Balaji, the percentage of recovered people is very high in India compared to other countries and also the death rate is very low. Those who sincerely followed the doctor's advice, maintained strict diet and other practices recovered from the disease. It means that they got delivered or liberated from the disease.

Having understood the meaning of bondage and liberation, let's understand their relevance in one's life. Bhagavad-Gita gave clear a note on the same in the sixteenth chapter. Lord Krishna said that demonic qualities cause bondage. It means that demonic qualities lead to bondage, which further results in miseries. This should be noted with all seriousness. But, actually how these demonic qualities look like? Bhagavad-Gita (16.4) gives answer to this question as :

"O son of Prutha! Pride, arrogance, conceit, anger, harshness and ignorance-these qualities belong to those of demonic nature."

"The transcendental qualities are conducive to liberation, whereas demonic qualities make for bondage. Do not worry, O son of Pandu, for you are born with the divine qualities." (BG 16.5)

Demonic qualities lead one to hell. Indeed, demonic people experience such hellish conditions in the present life itself and finally fall in hell. Generally, good education, wealth, beauty, fame, position and strength cause one to be pride. If one remains humble despite all these great virtues, he should be considered as specially blessed person of God. Because of proudness, one behaves with arrogance. Arrogance is manifested in one's activity of not caring for seniors or elders or qualified

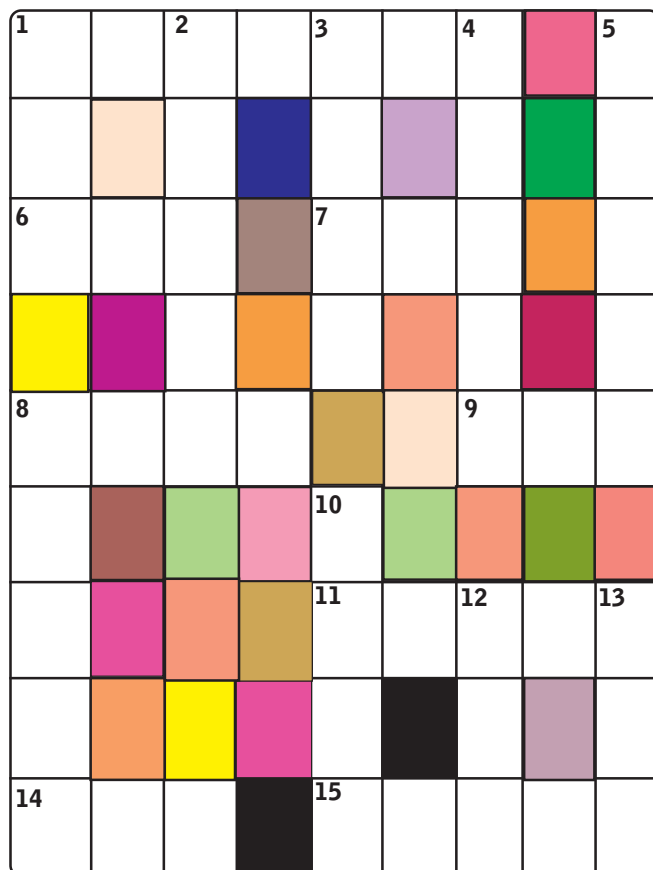
people. If one behaves as if he has no hindrance or obstruction, it is called arrogant behavior. If such people are opposed or not shown respect, they immediately get hurt and show their conceit nature that results in anger. Because of anger, they speak very harshly and misbehave with others. Finally, all these lead one to total ignorance, thus, resulting in miseries and bondage. Such a person is will surely slide down towards hell.

Therefore, youth shall become free from demonic qualities. They should remain humble and even at the time of great success remember well the support and help rendered by all the well-wishers. They shall never become proud of their

success. This humble behavior brings them more success. Such persons will never be arrogant. Any highly ranked student with humbleness receives more appreciation all over the world. Anger is never beneficial. In fact, it spoils the whole game and situation. It destroys the good relations. One who speaks politely will receive respect from all corners. One who gets rid of all these demonic qualities gradually will travel steadily on victory path. This is the best path that the youth should adopt to receive appreciation, welcome and reception everywhere in the world. However, one who sticks to all the demonic qualities that are mentioned above shall face bondage, miseries and finally hell.



PUZZLE



CLUES FOR PUZZLE

01. Make angry (3)
02. Lord Siva (5)
03. Son of Sun God (4)
04. Every body (3)
05. Puroorava (5)
08. Son of Usana (5)
10. Goddess Parvathi (4)
12. Seize (Jumbled) (3)
13. Intention (Jumbled) (3)

DOWN

01. Husband of Arundati (7)
06. Be united (Right to left) (3)
07. Nothing (3)
08. Male deer (4)
09. Not river (3)
11. A famous Sanskrit writer (5)
14. Suitable (3)
15. Goddess Lakshmi (5)

ACROSS

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

DETERMINATION AND PERSEVERANCE

- Smt. D.K. Ahana Lakshmi, Cell : 919840740404

Indian culture and tradition is deeply rooted in the texts such as the Itihasas and Puranas that have been handed down to us through the ages, as well as practices that keep alive some of these stories. The Ramayana or the Mahabharata or any of the Puranas have hundreds of stories in them. Some of them are found in multiple retellings because the messages they convey are relevant to contemporary society. In fact, there is very little in the happenings of the world even today that cannot be related to situations or people in the stories from these Puranas and Itihasas! Reading the stories, we can draw valuable moral, ethical and philosophic lessons that can help us through our lives in these difficult times.

There are many stories of women in these collections. Perhaps the best known is the story of Savitri which appears in the MatsyaPurana when King Vaivasvata Manu requested the Lord to explain the glory of the Pativrata ladies. The same story is presented in greater detail in the Mahabharata in the section termed Pativratopakhyaana in VanaParva where Rishi Markandeya recounts it to Yudhishtira and his brothers. And again, in the Devi Bhagavatham too, not only the story but also the method of Savitri worship is described.

Though the story has been retold many times, in many forms and lengths through the ages, even in modern times, it remains the same in essence. King Aswapati of Madra was childless and performed after severe penances and oblations. Goddess Savitri was pleased and said that a *daughter of great energy* would be born to him. The beautiful child born subsequently was named

Savitri. When she grew up she was so full of vitality that no-one dared to marry her. Aswapati advised her to seek her husband and she chose Satyavan, the virtuous son of the blind and exiled King Dyumatsena.

Satyavan had only one 'dosha' – just a year to live, said Narada. King Aswapati tried to tell Savitri that, under the circumstances, she should rethink her choice. Savitri says that having selected her husband, she would not choose another, 'whether his life is long or short' because she had mentally and verbally decided and such decisions must be carried into practice.

Savitri marries Satyavan and goes to live in the forest with her husband and his elders, sharing uncomplainingly their austere life. Born a princess to wealth and luxury, she prefers to wear clothes appropriate to life in the forest. Her parents-in-law appreciate her modesty, sweet nature and dutiful service. Savitri and Satyavan are blissfully happy but Savitri lives a double existence. Externally she is calm and composed, serving her family but inwardly, worry about Satyavan's probable death is consuming her.

Three days prior to the day of reckoning, she decides to perform the tri-ratravrata. Dyumatsena cautions her that the vow she is undertaking is not easy. But Savitri is confident that she would be able to observe the vow. Savitri goes with Satyavan who collects fruits and cuts branches. He is tired and goes to sleep with his head in Savitri's lap. The Lord of death comes in person to take away the life, for Satyavan is no ordinary man. Savitri follows the fearsome form clad in red, her

measured steps in the quiet forest betrayed only by the soft sounds of her anklets. Yamaraja is taken aback for he has come only for Satyavan's life, and who is she to follow him!

The conversation between Yama and Savitri takes place. The gentle but determined Savitri wins over Dharmaraja who offers her boons (other than Satyavan's life). Savitri requests the Lord of Justice for sight for her blind father-in-law and his kingdom restored, sons for her father and finally sons for herself through Satyavan. Savitri's cleverly worded phrases mean that Yamaraja has to give Satyavan back his life! Savitri then goes back with Satyavan to where her parents-in-law are waiting and the story ends well.

Whether in the Matsya-Purana or Mahabharata, it is interesting that the story Savitri is in the canto titled pativrata, and even today, when women perform the Karadayan nombu or Savitrivrata or Karvachauth, it is a prayer for the well-being of their husbands.

But Savitri's story is much more than that when you take a deeper look. She is a person with a presence – full of vigour. She has been brought up to be able to make clear thought-out decisions. It was not a mere whim that made her decide that Satyavan was her ideal. She looked at his character, the way he treated his family, the way he behaved outwardly. Having decided that he was the right

person for her as a life-partner, she remained firm about her decision, even when her father and others tried to persuade her to change her mind.

Savitri personifies determination. When Dyumatsena tells her that her tri-ratra vow is a harsh one, she confidently says that she has 'undertaken this task with perseverance; and perseverance is the cause of the successful observance of vows.' This makes Dyumatsena say that one like him should say '*Do thou complete thy vow!*' rather than advising her off a difficult path.

Savitri shows the way in every step. She is clear in her thought, firm in her actions. A princess, she embraces a life of austerity and frugality. She is no crying weakling, tearing her hair and begging for her partner's life. Rather, she takes action, and it is through her tri-ratra vow, that she strengthens her determination.

Three points can be easily listed for a modern tri-ratra vow when one may have to take care of a loved one. The first is to provide appropriate medicines, the second is faith in the Divine and the third is to face the situation without showing panic or fear. A calm appearance and conduct during times of adversity can actually strengthen everyone around you.

Just one character from our epics embodying so many lessons so relevant for us: Strength – mental strength and physical fitness, Vitality, Logical thinking. Decision making, Determination, Perseverance. Presence of mind to do the right thing. Speak the right words at all times. Calm in times of adversity. These are absolute must-haves for every person in today's world.



Alwars are the ardent devotees of Lord Vishnu. There are 12 Alwars who were born in Tamil Nadu and Kerala. They are from different castes, but their ultimate goal is to surrender to Lord Vishnu and do service to devotees of Lord Vishnu. Their songs in praise of Lord Vishnu are grouped as “Nalayira Divya Prabhandham” which constitutes 4000 divine verses in Tamil. It is known as “Dravida Veda” in essence as



Vishnu Chittam Namami

- Smt. T.S. Rajalakshmi, Cell : 9946128102

it refers to the details of the Vedas which are in Sanskrit. The temples that Alwars have sung are known as “108 Divya Desams”. The period of Alwars spans between Dwapara Yuga and Kali Yuga. The twelve Alwars are—Poigai Alwar, Bhoothal Alwar, Peyi Alwar, Thirumazhisai Alwar, Nammalwar, Madhurakavi Alwar, Kulasekhar Alwar, Peri Alwar, Andal, Thondaradipodi Alwar, Thiruppan Alwar and Thirumangai Alwar. Each Alwar represents the Avatar of Vishnu’s servants, ornaments and weapons and their style of singing hymns different by the content are always in praise of Lord Vishnu.

Peri Alwar

Peri Alwar was from Srivilliputtur, which is near Madurai. He is the Avatar of Garuda, the vehicle of Lord Vishnu. He was born in Swati Star to Mukunda Bhattar and Padmavalli. He was by birth brahmin and had spiritual knowledge along with Bhakti and he was named as “Vishnuchitta”. He started serving Lord Ranganannar (Vatapatrasayi) of Srivilliputtur temple with his garlands. He served with utmost devotion. His other names are PattaNaadan, BhattarPiraan, Sriranganaatha Svasoorar.

Garden to Lord

As he liked to make garlands, he decided to do that as a service to Lord Vatapatrasayi of Srivilliputtur. Daily, he makes a variety of garlands of different fragrance and offers them to the Lord. He set up a small garden near to the temple. He would wake up early in the morning, take bath and pluck the best flowers from the garden and string them into garlands for the Lord. While plucking flowers also, he would recite the names and glories of Vishnu. Such was his bhakti. His wife also matched him in her immense devotion and service to the Lord.



Establishing the supremacy of Lord Sriman Narayana

Vallabhadevan was King of Madurai at that time. He was confused about the Supreme Personality of Godhead who can award moksha (Salvation). He put the question to his people and tied a great deal of wealth in a pouch and kept it hanging as a reward for whoever answers the question. Many started to debate, and it went on and on. Meanwhile, Lord Vatapatrasayi instructed Peri Alwar in his dream to go and win the debate. At first, he was reluctant as it is a great topic. Later, thinking of Lord Ranga, he started his journey to Madurai. By the divine grace, Peri Alwar was able to prove that Lord Sriman Narayana is the Supreme Personality of Godhead quoting from the Vedas and the wealth tied automatically fell down in the lap of Peri Alwar acknowledging that he is the winner. Peri Alwar thanked the Lord for his grace upon him. King Vallabhadevan took out a great procession to honour Peri Alwar. To their surprise, Lord along with his consorts mounted on Garuda gave darshan to Peri Alwar who was riding on an elephant. Seeing the Lord, he was very much excited. He took the bells tied on the elephants and started singing “Pallandu Pallandu Pallayirattanda...” Pasuram (Tamil verses in couplet form) offering benediction to

the Lord for his well-being to safeguard him, his consort Sri Lakshmi and his weapons. Thus, he showed a unique profound maternal compassion towards the Lord distinguishing him from the other Alvars which they call in Tamil as “Pongum Parivu”.

Birth of Bhumi Devi

As part of his daily routine, one day (on Aadi Puram), when he was plucking flowers in his garden, he heard a baby crying. He rushed towards the site and saw a beautiful baby girl near a basil shrub. Extremely happy, he named her “Goda Devi” who was later known as “Andal”. Even today one can visit the garden of Peri Alwar which is next to Srivilliputtur temple where Goda Devi was born.

Serving Azhagar

Later, Peri Alwar moved to Thirumaaliruncholai which is Azhgar Malai Temple near Madurai outskirts and did many services to Lord Azhagar and attained Moksha. Even today, one can find the “Peri Alwar Thiruvarasu” near Azhagar temple.

Works of Peri Alwar

In 4000-verse Divya Prabhandham, Thiruppallandu (12 verses) is recited first. Peri Alwar Thirumozhi (461 verses) are primarily

on Krishna Bhakti. It is also service to Tamil Literature which paved the way of bhakti in simple form. Most of all, the Pasuram will be of 10-12 lines and ends with words of his identity—"Villiputtur Vishnuchittan" and the benefit mentioned when reciting that set of Pasurams.

Praising Peri Alwar

Nadamunigal has praised Peri Alwar in Sanskrit (starting verse "Guru Mukham...") saying that "he is the gem of a Brahmin worshipped even by the angels and is father in law of Lord Ranganatha of Sri Rangam, who bagged the prize kept by Pandya King to establish the Supreme Godhead as Sriman Narayana and I bow and prostrate before him."

Pandiya Bhattar had praised Peri Alwar in Tamil (starting verse MinnarThadamadhil..." and "Pandian Kodanda Bhattar Piran") which says "Oh mind, you had helped me to adorn the head with Bhagavathas who have uttered the name Srivilliputtur even once, Alwar who had solved the query of King Vallabha Deva by proving the Supremacy and getting heavy prize, thus knowing the devotion of Alwar one can get rid of the past wrong doings and be in right path by which one can avoid the cycle of Births and Deaths also." The victory of Peri Alwar was celebrated by mounting him on a royal elephant with conches playing and scholars praising him. Such is the praise of Peri Alwar and his lotus feet are our only refuge.

The above verses are known as "Thaniyan" recited before "Thiruppallandu and Peri Alwar Thirumozhi" as an honour.

Krishna Bhakti

NammAlwar, Perialwar and Andal are the three Alwars who showered affection for Lord Krishna. Their affection for Lord Krishna can be seen in their Pasurams. Perialwar assumes himself as mother Yashoda and sings a lullaby, adores and feeds Lord Krishna.

Rama Bhakti

Peri Alwar shifts his pasuram towards Lanka and describes the dialogues between Hanuman and Sita. The pasuram ends as "OruAdalayalam" – where Hanuman shows the proof to Sita that he is the messenger of Lord Ram. The essence of SundaraKandam is covered in this pasuram.

Peri Alwar singing in Praise of Lord Venkateswara of Tirumala

(Gist of the pasuram)

Peri Alwar assuming the form of Mother Yashoda...

In "Ambuli Paruvam" (Calling the Moon), he says: "Oh Moon! You spread light everywhere but cannot match the beauty of my son Krishna. My Son, the Lord of Venkata hills is calling you, come fast and don't let him hurt his hands, come fast and play with him!"

In "Acho Paruvam" he exclaims: "You hurled Namusi, son of Mahabali, who questioned you when you grew from Vamana to Trivikrama by asking three steps of Land as alms from Mahabali! Oh, Lord with Shinning Crown, Venkateswara! Please come and embrace me, Acho!"

In “KolKonduva” (Crow to bring grazing stick), he says: “You cut arms and heads of Ravana, who ruled Lanka in south and gave to the country to Vibheeshana and blessed him that his glory will remain and he will rule until Lord’s name remains in this world. Hey crow, bring grazing stick to my son who shines like lightning and stays in Thiru Venkata Hills!”

In “Poochootavaarai” (Flowers to adore), he remarks: “Oh Lord of Thiru Venkata Hills! You are very naughty; you sneak into Gopika’s house and give them trouble every day! Oh Lord, come to me as I will decorate your hair with flowers and green Tulasi!”

Gopi’s complaints and Lord’s praise: “Oh my baby, come to me now. Gopikas complain about your naughty behaviour which I don’t like, you are the happy little one, you saved us by lifting the Govardhana Hill, you enchanted us by dancing “Kudakutthu – Juggling with pots”; you are the meaning of Vedas and my God who is in Thiru Venkata Hills; Please come to me now!”

In another verse, “You did not take”: “Oh my Lord, you stay in beautiful Thiru Venkata Hills which is filled with fragrant groves. I know you are very strong like bull who fights the battle fiercely! My child! You forgot to take the umbrella and sandals while going for grazing the cows and see, your tender lotus feet have blistered, you became tired after the journey my child!

Icons of Vishnu: “Oh Damodara! The rich Lord of Thiru Venkatam who protects the world! I

put the mark of your discus on myself and on all my belongings and I live just because of your grace and this is my icon and what else to be done now!”

Thus, Peri Alwar was unique in singing the songs to Lord Vishnu and befitting his name “Vishnu Chitta”, he constantly remembered Lord Vishnu and attained moksha. We, the devotees of Vishnu benefit by reciting the Pasurams of Peri Alwar which gives pleasure and nearness towards the Lord as his own son.



TRADITIONAL DRESS CODE is Compulsory

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

Apart from this, devotees should compulsory wear mask and gloves due to corona pandemic and maintain distance while in the Q lines.

DEVOTEES COMING FOR SWAMI DARSHAN MUST FOLLOW THE BELOW GIVEN DRESS CODE :

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

Men : Paijama–Kurtha, Dhoti– Uttariyam

Tirupati
Sri Govindarajaswamivari
Jyeshthabisheka Mahotsavam





The recitation of Sundarakanda started at Nadaneerajana Mandapam in Tirumala.

Mahasudarsana sahitha Viswashanthi Mahayagam held in Tirumala Dharmagiri Vedavignana Peetam with the noble purpose of human welfare.





Tirupati
Sri Govindarajaswamivari
Brahmotsavam



Appalayagunta
Sri Prasanna Venkateswara Swamivari
Brahmotsavam





**Sri P. Arjun Rao, I.A.S.,
Endowments Commissioner of
A.P., took oath as
Ex-Officio member
of TTD, Trust Board
on 27.05.2020.
On this occasion TTD,
Additional E.O.,
Sri A.V. Dharma Reddy
presented photo of
Swami and Ammavaru.**



**Smt. S. Bhargavi, I.A.S.,
appointed by the
Govt. of Andhra Pradesh
as T.T.D. new
Joint Executive Officer
(Health and Education)
took over charge
on 20.05.2020.**

SRI VENKATESWARA SWAMI

Divine Bliss

Dr. P. Chinnaiah
Cell : 9440492172



Sri Venkateswara means the Lord who destroys the sins of the devotees. Sri Venkateswara Swami is a great source of divine bliss and salvation for devotees. According to the scriptures, Lord Vishnu, out of affection towards his devotees, incarnated as Sri Venkateswara Swami. Sri Venkateswara Swami appeared for the salvation and happiness of humanity in this Kali Yuga. The ancient Vishnu Kautam expresses that Sri Venkateswara Swami is one who destroys evil and who gives us comforts and blessings. For devotees, Sri Venkateswara Swami symbolizes goodness, destroys ignorance and ego in the beings, thus liberating them.

Sri Venkateswara Swami temple is situated on Venkatadri (lies on the southern banks of Sri Swamipushkarini), one of the Seven Hills of Tirumala, and hence is also known as the temple

of Seven Hills. The Tirumala Hill comprises seven peaks, the seven hoods of Adishesa, thus earning the name Seshachalam. The seven peaks are called Seshadri, Neeladri, Garudadri, Anjanadri, Vrushabadri, Naryanadri and Venkatadri. Sri Venkateswara Swami is also known by other names-Srinivasa, Govinda and Balaji. In Sri Vaishnava tradition, the temple is considered as one among the 108 Divya Desams.

Thondaiman, the ruler of the ancient Thondaimandalam, is believed to have first built the Tirumala Sri Venkateswara temple after visualizing Lord Vishnu in his dream. He built the Gopuram and prakara, and arranged for regular prayers to be conducted in the temple. Later on, the Chola Dynasty vastly improved the temple and gave rich endowments. It was under the regime of

the Vijayanagara emperors that the temple attained the majority of its current wealth and size, with the donation of diamonds and gold. The coronation ceremonies of the emperors were also held near Sri Venkateswara temple at Tirumala near Tirupati. Sri Krishnadevaraya, Emperor of Vijayanagara, on one of his many visits to the Sri Venkateswara temple, donated many things. Among the later rulers who endowed large benefactions were the rulers of Mysore.

Sri Venkateswara Swami Suprabhatham, the morning recital, is written by Prativadi Bhayankaram Annan. Several composers composed beautiful keerthanas about Sri Venkateswara Swami. Thallapaka Annamacharyulu had written and composed thousands of excellent, exemplary, devotional Keerthanas on Sri Venkateswara Swami. Thallapaka Annamacharyulu is a legendary devotee of Sri Venkateswara Swami. The poet and saint Thyagaraja had written and composed beautiful and devotional keerthanas about Sri Venkateswara Swami. Tharigonda Vengamambha, poetess in Telugu, had written books about the greatness of Sri Venkateswara Swami in devotional manner. Thallapaka Pedda Tirumacharyulu wrote a number of philosophical and devotional keerthanas on Sri Venkateswara Swami as a deep devotional poet and devotee.

Many saints have visited Sri Venkateswara Swami temple and worshipped with deep devotion, surrender and dedication. Notable among them is

the foremost Jagadguru Adi Sankaracharya, who came to Tirumala and described the beauty of the Lord from crown to toe. Ramanujacharya visited Tirumala and installed chakra and conch on the deity, Sri Venkateswara Swami. Sri Vadiraja Tirtha, the most prominent among the Kannada saints, is believed to have climbed the Tirumala hills on his knees and is said to have given a garland of shaligram to the Lord Srinivasa. When the famous Saint Appayya Dikshita visited the holy Tirumala Venkateswara Swami temple, he was refused darshanam by the main priests of the Lord Venkateswara Swami as he was a Saivite. The next morning when the doors of the sanctum were opened, Lord Venkateswara Swami had taken the form of lord Shiva. Realising their mistake, the priests welcomed Appayya Dikshitar for darshanam and begged for forgiveness. After this, the Lord reverted to his original form. A countless number of devotees visited Sri Venkateswara temple in Tirumala and received divine blessings to get relief, happiness, bliss and salvation.



Tirumala Tirupati Devasthanams, Tirupati

ATTENTION !!

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

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

LET US LEARN SANSKRIT !!

Original in Sanskrit by : Mahamahopadyaya Samudrala Lakshmanaiah and Sri Kiran Bhat
English by : Dr. K. Sujani, Cell : 9030642050

संयुक्ताक्षराणि - SAMYUKTAKSARANI

घ + घ = घघ	gh + gha = ghgha
घ + द = घद	gh + da = ghda
घ + ध = घध	gh + dha = ghhdha
घ + न = घन	gh + na = ghna
घ + म = घम	gh + ma = ghma
घ + य = घ्य	gh + ya = dhya
घ + र = घ्र	gh + ra = ghra
घ + व = घव	gh + va = ghva
ङ् + क = ङ्क	ṅ + ka = ṅka
ङ् + ख = ङ्ख	ṅ + kha = ṅkha
ङ् + ग = ङ्ग	ṅ + ga = ṅga
ङ् + घ = ङ्घ	ṅ + gha = ṅgha
च् + क = च्क	c + ka = cka
च् + च = च्च	c + ca = cca
च् + छ = च्छ	c + cha = ccha
च् + ज = च्ज	c + ña = cña
च् + य = च्य	c + ya = cya
च् + र = च्र	c + ra = cra
च् + व = च्व	c + va = cva
छ् + य = छ्य	ch + ya = chya
छ् + र = छ्र	ch + ra = chra
छ् + व = छ्व	ch + va = chva
ज् + ज = ज्ज	j + ja = jja
ज् + झ = ज्झ	j + jha = jjha
ज् + ञ = ज्ञ	j + ña = jña

ज् + ब = ज्व	j + ba = jba
ज् + भ = ज्भ	j + bha = jbhā
ज् + म = ज्म	j + ma = jma
ज् + य = ज्य	j + ya = jya
ज् + र = ज्र	j + ra = jra
ज् + व = ज्व	j + va = jva
झ् + य = झ्य	jh + ya = jhya
झ् + र = झ्र	jh + ra = jhra
झ् + व = झ्व	jh + va = jhva
ञ् + छ = ञ्छ	ñ + cha = ñcha
ञ् + ज = ञ्ज	ñ + ja = ñja
ञ् + झ = ञ्झ	ñ + jha = ñjha
ट् + क = ट्क	ṭ + ka = ṭka
ट् + ट = ट्ट	ṭ + ṭa = ṭṭa
ट् + य = ट्य	ṭ + ya = ṭya
ट् + र = ट्र	ṭ + ra = ṭra
ट् + व = ट्व	ṭ + va = ṭva
ट् + ष = ट्ष	ṭ + ṣa = ṭṣa



ATITHI DEVO BHAVA

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India is a country which is known for its rich Hindu culture and tradition. Atithi Devo Bhava prescribes a dynamic of the host-guest relationship which embodies the traditional Indian Hindu philosophy of revering guests with the same respect that one accords God. This concept of going out of the way to treat guests with reverence goes even beyond the traditional Indian Hindu common greeting of namaste (I bow to the divinity in you) used for everyone. As an integral part of Indian Culture, it says that every guest should be treated like GOD. This unique code of conduct laid down in the ancient scriptures named Taittiriya Upanishad upholds our culture, values and heritage.

The mantras are from the Taittiriya Upanishad, Shikshavalli that says: Matrudevo bhava, Pitru devo bhava, Acharyadevo bhava, Atithi devo bhava. It literally means “be one for whom the Mother is God, be one for whom the

Father is God, be one for whom the Teacher is God, be one for whom the guest is God”.

The story of doves serving an unknown guest – From Brahma purana

In the Brahmagiri Mountain there lived once a hunter who made a living by killing birds and animals. One day he could not get any prey, so he went deep inside the forest. He was lucky in capturing some birds but as he had penetrated too much inside the forest he lost his way. Hungry and thirsty he decided to spend that night under a tree.

For many years a dove and its family had lived happily on that tree. Both the male and the female bird had gone out to look for food on that fateful day. When the male dove had returned to the nest, the female dove was not there as usual. In fact, the female had been captured by the hunter and was now inside his cage. The male dove did not know this. He mourned for his wife. These words of mourning were heard by the female dove inside the cage and she made her presence felt to the male dove. The male dove came down and found the terrible scene of his wife inside the cage. The male dove said, “The hunter is sleeping, so I will let you free”.





The male dove cursed the hunter. But the female dove stopped him and said, “One living being makes a living by eating another. I can’t find any fault with the hunter; the hunter is only collecting his food. Not only that, he is our guest tonight so it is our earnest duty to offer up our bodies for the sake of our guest”.

The male dove said, “You are right. But how do we serve him? We have nothing for our own?”

“At this moment, our guest is shivering. It is very cold,” said the female dove. “Go and find some fire, bring leaves and branches for the fire.” The male dove arranged for the fire and the hunter felt warm. After that the female dove said, “Free me so that I can sacrifice my body as a meal for the hunter”. “Never!” said the male dove. “It is my right to serve the atithi first.” Saying this, the male dove threw himself into the fire and sacrificed himself to satisfy the hunger of the guest.

The tired hunter was listening to the whole affair and felt ashamed at his action and opened the cage and let the bird free. The female dove only followed in her husband’s path and immolated herself in the fire.

The gods were surprised at the sacrifice of the doves; they came down from Swargaloka to take the doves into their abode. The hunter said to the doves, “You are really great! Please tell me what should I do to wash off my sins.”

The doves replied, “Go to the Gautami Ganga theertham (Godavari river) and take bath for fifteen days”!

The doves attained swargaloka and the hunter moved to do as per the doves said. The place where the doves immolated themselves became a holy tirtha known as Kapotathirtha.

Thus, the greatness of our Bharathiya Samskruti. We have been giving such importance to the guests in our lives.

Story of Lord Krishna in disguise

A story from mythology highlights the dual role of God as guest and teacher. Disguised as a wandering mendicant, Lord Krishna visits a wealthy family, who welcome him warmly and offer him hospitality that matches both their devotion and prosperity. When it is time to leave, he blesses his host profusely, promising him even more wealth and glory.

Lord Krishna's next visit is to a poor widow, whose only possession is a cow. She too welcomes him with great devotion but all that she can offer him is a glass of milk. When it is time to leave, Lord Krishna blesses her and tells her that her cow will die soon. Arjuna, who has accompanied Krishna to both the places, is horrified. He asks Krishna, "Your wealthy hosts lacked nothing and yet you blessed them with even more wealth, whereas your blessing to the poor devotee accompanied the ominous news that she will lose her cow. This is unfair and unacceptable". Krishna smiles and tells Arjuna, "My wealthy host is insanely attached to his wealth and his reputation; he has a long way to go before he becomes spiritually awakened. On the other hand, this poor devotee is already far advanced on the spiritual path. The only thing that is separating her from the highest freedom is her attachment to her cow. I removed the hurdle from her path".

The insights that this story provides are obvious. God can enter our lives in any form and at any time, often in the most unexpected circumstances. The blessing that the divine guest bestows upon us can be difficult to decipher at first glance.

Life offers infinite opportunities to extend hospitality in one form or another. In a worldview that has God's presence pervading all existence, God is not only the divine guest but also the host. Hospitality is worship for those who understand its inner significance.

Are we really prepared to leave our successors with a destroyed culture, even after knowing it could be preserved?

India is considered as the oldest civilization where people still follows their old habits of care and humanity. It is our duty to teach our younger generation about the importance of culture.

Our Indian culture operates on the principle of moral values. When your children are exposed to Indian culture and spiritual practices, they learn important lessons about respecting others, being honest and values of life. Such values generate compassion, which is extremely important to harmoniously co-exist in the society. Elders need to make their children understand why things are done in a particular way in their culture and not just impose culture on them as rules.

Cultural development is not a process of one day or two. Rather, this process needs sufficient time to evolve. The culture that we all have been following so far has scope for some modifications and changes according to the demands of the modern times. Only the young generation of our country can do this task with ease. All they need is the knowledge of culture, encouragement, participation and respect for their culture. They should understand that culture is our own reflection and that this reflection should be maintained with purity and dignity.

"Sarvejana sukhino bhavanthu"





Tirumala Tirupati Devasthanams, Tirupati

SRI VENKATESWARA SARVASREYAS TRUST

The Tirumala Tirupati Devasthanams is organizing various social welfare programmes in the service of the people with a noble motto - 'Service to Man is Service to God.' As a part of this, T.T.D. established S.V. Bala Mandir Trust in 1943 in Tirupati in order to extend its helping hand to the orphans. Besides, there are three more trusts namely Jalanidhi Scheme, Kalyanamastu Trust and Sri Venkateswara Information and Technology Trust. All these three are made into one large trust called '**SRI VENKATESWARA SARVA SREYAS TRUST**'.

AIMS OF THE TRUST

1. To provide dharmasalas (choultries) and free housing facilities for the development, protection and welfare of the orphans, the old, the poor, the destitutes and the weaker sections in the society. To provide financial assistance to the orphans and the economically backward students.
2. To improve and enhance the medical facilities for the welfare of the divyaangas (physically challenged), mentally challenged and also to raise their standards of living irrespective of their caste, class, creed, race and colour.
3. To take Immediate relief measures in times of natural calamities like floods, famine and any untoward incidents like fire accidents.
4. To establish the rehabilitation centres for the hearing-impaired, dumb and the grown up children with the defects.
5. To provide required appliances and necessary education to such children in the villages.
6. To provide minimum required drinking water facilities always within their reach, ponds and water tubs be provided to the Panchayat of Tirumala and the Municipal Corporation of Tirupati. Proper action should be taken to save the water and control its wastage.



7. To provide facilities like giving books, giving access to the Internet and modern technology for the betterment of the future generations and also offer the wealth of our historical and cultural heritage.
8. To create societal discipline and enhance moral values and instill self-confidence in youth.
9. To make the newly married couples lead and live in their respective families with mutual affection and self-respect.
10. To co-operate and extend the helping hand to the individuals and institutions, those follow and implement the ideals and the activities of the Trust.

THE DETAILS OF DONATION FOR THE TRUST

The minimum donation for the scheme is Rs. 1000/-. If the donation is below Rs. 1000/-, the amount will be credited in the account of Srivari Hundi without any prior information to the donors. All donations will be deposited in nationalized banks and the accrued interest on the amount will be utilized for the benefits of the scheme.

Donors are requested to send their donations to 'The Chief Accounts Officer, Tirumala Tirupati Devasthanams, Tirupati - 517501. (Ph.No. 0877 -2264258)' in the form of cheques/D.Ds drawn in favour of 'The Executive Officer, Sri Venkateswara Sarva Sreyas Trust, Tirumala Tirupati Devasthanams, Tirupati'.

THE ULTIMATE GOAL OF YOGA

- Dr. K.V. Raghupathi
Cell : 9491296113

The ultimate objective of Yoga is Samadhi. This is the eighth limb in Astanga Yoga propounded by Patanjali. All the seven limbs, Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana and Dhyana must eventually lead to Samadhi, the ultimate goal. If this doesn't happen, Yoga has no meaning.



I

The subject of *Samadhi* is studied in a haphazard and disjointed manner without viewing it in a correct perspective. Let us first deal with the root meaning of the word. What is *Samadhi*? The word '*Samadhi*' is a combination of two key words, '*Sama*' means 'balance' or 'equilibrium' and '*Adhi*' stands for 'in the beginning'. In the beginning, that is before the creation had manifested, it was a state of Nothingness. A deep void. *Shunayam*, not in a negative sense should it be taken, but in a positive sense that this state of Nothingness had contained everything in it. It was yet to take shape and form. It was yet to expand. Since everything contained in that state of Nothingness, it was in perfect balance, harmony, and equilibrium. Attaining this state is what is known as *Samadhi*.

Pure Consciousness is one of its aspects. It is Truth and it is a state of Bliss. These are the aspects of the state of Nothingness. Call it as Ultimate Reality, *Brahman* as described in the *Upanishads*.

II

Two states of *Samadhi* Patanjali discusses in *Sutras* 17 and 18 in *Samadhi Pada* of his *Yoga Sutras* are *Samprajnatha Samadhi* and *Asamprajnatha Samadhi*. *Samprajnatha Samadhi* means '*Samadhi with Prajna*', and *Asamprajnatha Samadhi* '*not the Samadhi with Prajna*.' Both are correlative.

The word *Prajna* in Sanskrit stands for the higher consciousness working through the mind in all its stages. It is derived from 'Pra' which means 'high' and 'Jna' which means 'to know.' If both *Samprajnatha* and *Asamprajnatha Samadhi* are associated with *Prajna* where lies the difference between the two? The difference lies in the presence and absence of *Pratyaya* in the field of consciousness. *Pratyaya* denotes the total content of the mind at any given time and place. It comprises recognized and stored memories, mental images, impressions, tendencies, and karmic impulses. In *Samprajnatha Samadhi*, there is *Pratyaya* in the field of consciousness and the consciousness is fully directed towards it. In *Asamprajnatha Samadhi* there is no *Pratyaya*. Therefore, what is present is only Pure Consciousness. *Pratyaya* is dropped forever. Mind becomes no doubt blank but it is the blankness of *Samadhi* and not the blankness of an ordinary kind such as is present in deep sleep or coma.

In the yogic *sadhana*, the *Sadhaka* moves from one plane to another plane of consciousness. At each plane, the *Sadhaka* temporarily experiences cloud-like blockade. Just because he experiences this state, he should not stop pursuing further. With sincerity and perseverance, he can break the cloud-like blockade and move into a void. The advanced *Sadhaka* repeatedly experiences this state over and over again and he passes from one plane to another until he takes the final plunge from the subtlest plane into Reality itself – the Pure Consciousness. This progressive recession from

Samprajnatha Samadhi with its characteristic *Pratyaya* to *Asamprajnatha Samadhi* with its characteristic void follow each other in succession until the last hurdle is crossed and finally the Yogi merges his consciousness with the consciousness of the Reality. The time taken for passage through the different planes and the intervening voids depends upon the advancement of the Yogi. The beginner may get entangled in the lower planes while the advanced Yogi will make rapid progress and movement in attaining the Ultimate Reality. The progress depends not only on his present effort but also on the past *Samskaras* which he brings from his previous lives. The science of Yoga and *Samadhi* cannot be mastered in one life but only in a succession of strenuous lives devoted exclusively to the Yogic ideal.

In *Sutra 17* Patanjali gives the four stages of *Samprajnatha Samadhi* which correspond to the four stages of the *Gunas* mentioned in *Sutra 19* in *SadhanaPada*. The four successive stages or phases of *Samprajnatha Samadhi* are denoted by *Vitarka*, *Vicara*, *Ananda* and *Asmita* respectively. It may be noted here that *Samprajnatha Samadhi* begins when the consciousness is cut off from the outer world after passing through the two preliminary stages of *Dharana* and *Dhyana*. In the first stage of *Samprajnatha Samadhi* consciousness functions through the *ManomayaKosa*. The essential function of the mind in this stage is denoted by the word *Vitarka*. It should be noted here that the *sadhaka* though functions in the two subtler vehicles called astral

or lower mental body by withdrawing physical body he is not necessarily in a state of *Samadhi*. He may exercise certain psychic powers such as clairvoyance, but in reality, he has not gained the actual state of *Samadhi*.

After mastering this first stage the Yogi may move to the next higher mental world and function through the *VijnanamayaKosa* or the causal body. The essential function of the mind working through this vehicle is called *Vicara*. The Yogi can remain in this plane and master it by practising *Asamprajnatha Samadhi*. Then he moves to the next plane called *AnandamayaKosa* whose essential functions are *Ananda* and *Asmita*. The significance of *Vitarka*, *Vicara*, *Ananda*, and *Asmita* is explained in *Sutra 19* of the *SadhanaPada*.

When *Pratyaya* is removed and totally annihilated, the Yogi enters the final stage. Though in the final stage there is no *Pratyaya*, a thin cloud or void is present to cover the Pure Consciousness. It is still a blurred state. In *Samprajnatha Samadhi* consciousness can only know the nature of something which is placed within its field of illumination. It cannot know its own nature. The light of Consciousness can be known as it really is after all the stages of *Samprajnatha Samadhi* have been passed, and all obstacles created by the objects, that is *Pratyaya* are removed.

Everytime when the Yogi touches Reality he loses it. It is so elusive that the Yogi may fall. What then prevents the Yogi from holding on to it? The answer is that it is the *Samskaras* still burdening

the Yogi that prevent him from touching the Reality. These *Samskaras* must be completely destroyed. Then alone can the Yogi pass into the realm of Reality. This *Asamprajnatha Samadhi* freed from *Pratyaya* is a precursor to *Nirbija Samadhi*, which is seedless.

It should be noted here having described the different stages that a Yogi may pass through to reach the final stage in *Asamprajnata Samadhi*, no attempt can be made to describe the experiences of the higher planes. It is only a piece of knowledge. A map can give us a mere idea of landscapes, scenery, etc. of a country and information regarding the relative positions and contours of different parts. If we want to really know the country we must visit, see, and experience ourselves. In a similar way, the different planes of consciousness described in *Samprajnatha Samadhi* in the *Sutras*, we must practise *Dhyana*. Even if we experience these different states, we cannot give to others any idea about them. Such knowledge is always direct and incommunicable.

III

Patanjali differentiates two types of Yogis. The first kind of Yogis referred to in *Sutra 19* of *Samadhi Pada* are *BhavaPratyayaVideha Yogis* and *Prakritilaya Yogis*. Their *Samadhi* is not the result of the regular self-discipline outlined in the *Yoga Sutras*. It depends on their birth. Let us examine their nature. *Videha* literally means 'bodiless' and *Prakritilaya* means 'merged-in-*Prakriti*'. They are mostly referred to as psychic

beings. They have a peculiar physical and mental constitution. The peculiarity is such that they can easily separate their dense physical body from the etheric double or *PranamayaKosa*. They are mediumistic in nature. This peculiarity enables the medium to pass into a trance. In this state, they exercise some psychic powers.

In the same way *Prakritilaya Yogis* have the capacity to pass into a kind of passive state or trance which outwardly resembles *Samadhi* but not real *Samadhi*. In this state they may not move their body. It is stiffened. This non-physical movement gives impression that the Yogi is in a state of *Samadhi*. Such a *Samadhi* is called *Jada Samadhi*. They are pseudo Yogis. Such pseudo Yogis are found in large numbers and scattered in the world. The psychic powers they possess

are not under their control. They may misuse such powers. They display such psychic powers in order to attract people at his side. Such Yogis seek cheap popularity. They may gain a sense of peace and strength and a vague realization of the Great Mystery. These powers are due to their *Samskaras* brought forward from their previous lives in which they might have practiced Yoga. They might have forfeited the right to make further progress. These *Samskaras* give peculiar constitution of their body and mind. But they are yet to tread the real path of attaining *Samadhi*. They are inferior and low.

In the case of the second kind of Yogis their *Samadhi* is the result of regular practice of Yoga outlined in the *Yoga Sutras*. This path is strenuous as it involves vigorous discipline.



Tirumala Tirupati Devasthanams, Tirupati

DO'S AT TIRUMALA

- ✓ Worship your Ishta or Kula daivam before you start for Tirumala
- ✓ Bathe in the Pushkarini and worship Varaha Swami before you go to worship Lord Venkateswara.
- ✓ Observe absolute silence and chant "Om Sri Venkatesaya Namaha" mantram inside the temple.
- ✓ Respect ancient customs and usages while at Tirumala and promote religious sentiments among co-pilgrims.
- ✓ Deposit your offerings in the Hundi only.
- ✓ Keep Tirumala clean, use Bio-degradable plastics.

DONT'S AT TIRUMALA

- ✗ Don't carry much jewelry or cash with you.
- ✗ Don't rush in for darshan but take your chance in the queue.
- ✗ Don't enter the temple, if, according to customs or usage you are prohibited to enter.
- ✗ Don't wear flowers at Tirumala, all flowers are for the Lord only.
- ✗ Don't waste water and electricity.
- ✗ Don't allow strangers into the cottages or hand over keys to them.
- ✗ Don't use non-degradable plastics.
- ✗ Don't wear footwear in the four Mada streets.

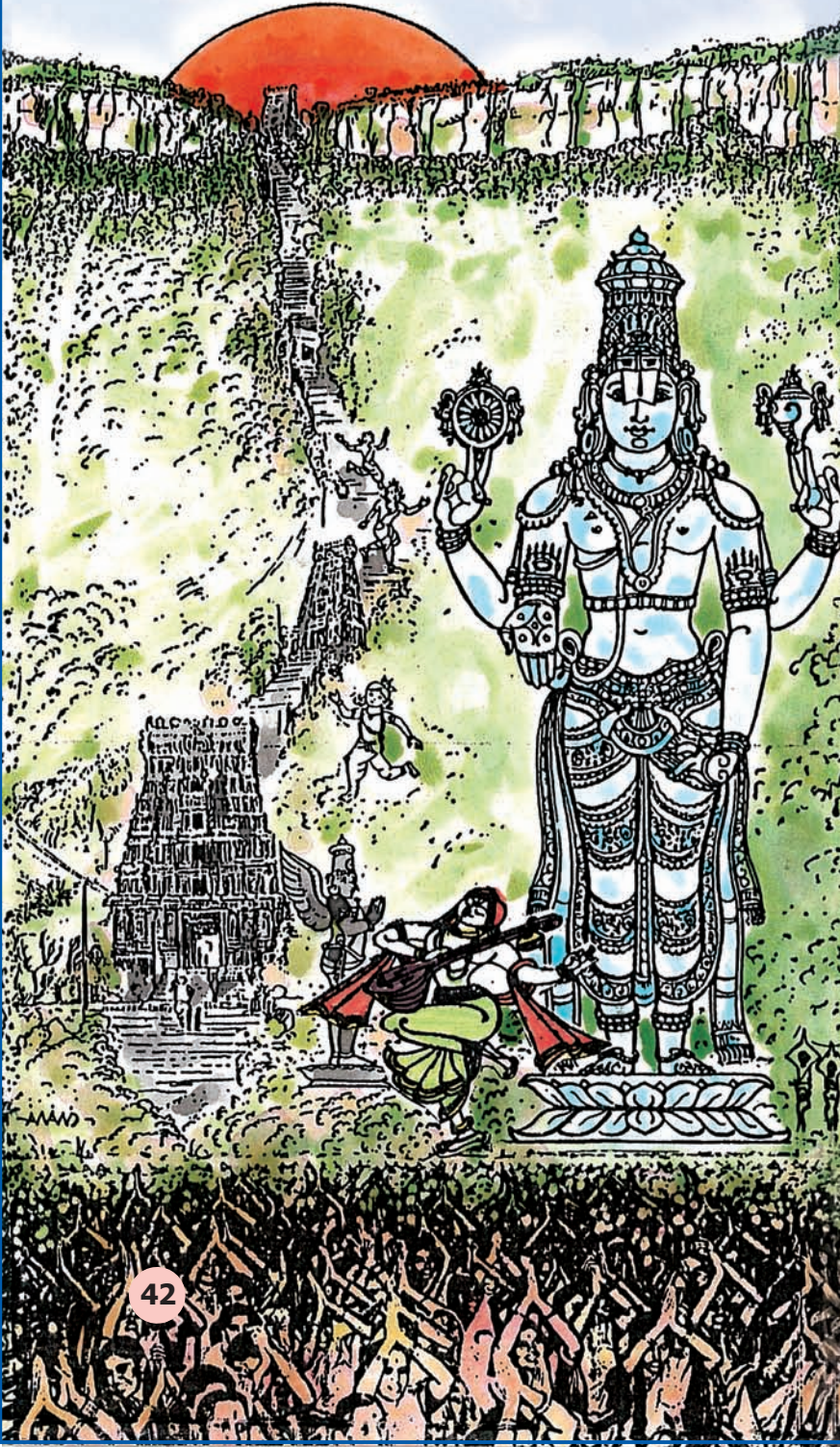
These are some of the points to be noted by the devotees coming to the Tirumala.

THE SIGNIFICANCE OF Dasa Bhakti

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

Sri Veda Vyasa elaborates nine forms of devotion in Srimad Bhagavatam. Every devotee should cultivate and practise them regularly. These nine forms are: **Shravanam, Kirtanam, Smaranam, Paada-sevanam, Archanam, Vandanam, Daasyam, Sakhyam and Aatma-nivedanam.** Dasya Bhakti is nothing but serving God and carrying out His wishes, realizing His glory, virtues and mystery considering oneself as a servant of the Almighty. Its purpose is serving and worshipping the Omnipresent, the Omnipotent and the Omniscient in temples, cleaning the temples, meditating on Him and serving Him, the saints and the sages like a true servant, and also the devotees in the name of God, along with the poor and the sick who are the hidden manifestations of God. The purpose behind the Dasya Bhakti is to be always with God in order to offer services to Him and win His divine grace and attain spiritual bliss.

Arjuna prays to Lord Krishna with a sentiment of a servant and a disciple in order to get grace from Him. He used to say, "O! Lord! I am Your disciple. I have taken refuge in You. Teach me". This should be the inner feeling of a devotee. The devotee should completely submit himself to God and should not retain any personal reservations with him. Lord Hanuman, Lord Lakshmana, Angada, the king of Kishkinda and Lord Garuda symbolize Dasya-Bhakti. Total surrender is the ideal essence of Dasya Bhakti. The Dasa or the servant loses nothing but gains everything through the service of God either in his



immanent or in his transcendental aspect. There is a significant place for Dasa Sahitya in Kannada literature.

Dasya Bhakti: Sri Vyasarayalu, the mentor of the great saint-singer Purandaradasu, eulogized his disciple by using the expression 'Dasarendare Purandaradasarayya'. It means that Sri Purandaradasa is unique of all 'dasas'. Following the tradition and message of Sri Vyasarayalu, Sri Purandaradasa built up the great and noble steps to the 'Dasa Sahityam'. But he is not satisfied because he has not become a true 'haridasa' in the strictest sense of the term. He used to worry about the aspect of dissatisfaction by submitting his feeling to the Lord in his conscience. By saying 'Dasanenthaguvane dhare yolagenanu', he feels in his heart that he is not considered a 'dasa' at all on the earth. He prays to Lord Venkateswara to give him the following qualities with grace and to accept him as a true 'dasa'. He says:

"Dhurbhuddhi galanella bidiso ninna karuna
kavacha venna haranekke todiso |
Charana seve yanage kodeso! Abhaya!
Karapushpava enna siradalli mudiso" ||

"O! Lord! Remove evil from me. Cover me with Your shield of grace in order to lead my life. Give me the opportunity to serve Your divine feet. Put the flower of Your hand that gives 'abhaya' forever. By saying all these things, he reminded every devotee of the divine and legendary episodes of Vrushabhachala, Anjanachala, Seshachala and Venkatachala mentioned in the great celestial book 'Sri Venkatachala Mahatmyam'.

"Dhruda Bhakuti ninnalibedi!
Naa!Adegeraguvenayya anudinapaadi |

Kadegannile kenna nodi! Biduve!
Koduninnadhyana vamanasuchimaadi" ||

'I entreat earnest devotion in You. I always eulogize You by falling on Your feet. O! God! Concentrate on me and provide purity of thought, word and action during my meditation on You.

"Morehokkavarakayya birudu! Enna |
Mareyade rakshane madayya poredu |
Duritagalellava taridu! siri |
Purandaravittala vemmanunnu poredu" ||

'O! Lord! you have a title called 'Bhaktavatsala'! Don't forget me. Protect me. Drive out my sins and raise my moral spirits'.

Thinking in a micro level, Sri Purandaradasa elaborately projected the legendary episodes from the sacrifices of saint Kasyapa and others upto the marriage of Goddess Padmavathi Devi in the following lines.

Dasana madiko enna swamy !
Saasira naamada Venkataramana |
Daasuni chesuko swamy |
Venaamaala Venkateswara" ||

Describing the Dasa Bhakti very clearly, Sri Vijayadasa also prayed to Lord Venkateswara as :

"Dasa dasa dasara dasyavakodu!
Dosha raasi gala nalidu |
Srisa dhesa suresa sarveswara!
Bhasura guna gana bhavya charita hare" ||

Here the word 'Dasa' is repeated three times. It is requested that Dasya Bhakti should be granted for the 'dasas'. The three 'dasas' are Lord Vishnu, Lord Vayu and Sri Purandaradasa. Every devotee always wishes that his heart must be filled with the thoughts about God and there should be no other

thoughts in his heart. In this way, the heart must be delightful without having egoistic thoughts. Likewise, the heart must travel through the path of perseverance and enthusiasm to take refuge at the feet of God. The forest of 'arishadvargams' namely Kama (Desire), Krodha (Anger), Lobha (Greed), Moha (Fascination), Madha (Arrogance) and Matsarya (Jealousy) must be cut off with the sword of God's grace and establish spiritual bliss. Let the association of the wicked and the evil-minded people should be far away. Haridasas are traditionally the devotees of Panduranga Vittala of Pandaripuram. Sri Purandaradasa explained the essence of Madhva philosophy and Vaishnavism in simple Kannada to his lovers of music. Haridasas used to pray to God, "Don't leave us. Keep us in good association always. They also entreat the Almighty to grant them 'dasya bhakti.' They

described the nature and characteristics of 'dasya bhakti.' Lord Krishna says in the Gnana Yoga as "Na hi jnanena sadrusam pavitram iha vidyate." It means that there is nothing so sublime and pure as transcendental knowledge in this world. Lord Krishna as Gitacharya further says in the Vignana Yoga, "*Priyo vihgnaninotyardham aham sacha mama priyah.*" It means that one who is always engaged in pure devotional service is the best. For, God is very dear to him and he is very dear to the Almighty. According to the words of Lord Krishna, the essence of the main thirty works of Sri Madvacharya and his followers as depicted in the saying "*Madvamatavu matave sakala sruthi sammatavu*" is the divine experience of the Dasya Bhakti towards Lord Sri Hari. Sri Purandaradasa explained the essence of Madhva philosophy and the Dasya Bhakti in simple Kannada language to the people who are interested in Music. His 'keerthanas' have expounded the philosophy contained in the Vedas, the Upanishads and the Gita in simple and meaningful words to the devotees of Vaishnavism.

Tirumala Tirupati Devasthanams, Tirupati

Health Department, Tirumala Instructions for Maintaining Sanitation

- ◆ Use dustbins-keep the surroundings clean.
- ◆ Segregate dry and wet waste materials and put in separate dustbins. Always make the surroundings clean.
- ◆ The use of plastic materials is banned – protect natural environment.
- ◆ Don't spit or throw waste materials on roads.
- ◆ Don't urinate and defecate in the open places. Use toilets and clean with water immediately after use.
- ◆ Maintain personal hygiene – Safeguard the Sanctity.

OM NAMO VENKATESAYA



Annamayya was born for a specific cause. His parents were virtuous, affluent and the most blessed one. Just as the fragrance of the flower scatters to different areas the moment it blooms, so as Annamayya gained vast knowledge of various aspects of worldly life at the very early age. Annamayya was a boy from Nandaka Clan. He gained spiritual supremacy from the beginning. At the very young age he showed all the signs of devotion on Lord Venkateswara. He ate food or drink milk only after he was told that it was the Prasadam of Lord Tirumalesa.

Does one need to say the water to flow downstream? Does one need to show the bee the taste of honey hidden in hibiscus? Does one need to teach the white swan to float on gentle waves of water? Does one need to instruct the musical notes to Koyal that eats the mango twigs? Does one need to enlighten the Chakori bird to enjoy the full moon light? Similarly does one need to prepare the person who born for a specific cause to portray the glory of the eternal being? The birth of Annamayya was the will of God. He was born with the blessings of Lord Venkateswara to bring lyrics that describe His serene adventures with His consorts. Does Annamayya require to be guided by a mentor to be devotional to Srihari?

Edipaka —————

————— Basibidadayya.

(Annamayya History, Volume II, pgs. 109,110)

From the infant stage, Annamayya showed the signs of spiritual ability. His mother swung him in the cradle for a long time singing lullabies for him but he could not sleep until he heard the name of Lord Venkateswara. Never had he offered prayers to other God's except Kondalaraya. One would get a doubt how a child who does not even know his surroundings could display such devotion on God? One who born for a peculiar purpose need not to be trained or guided by others. Annamayya was born with the blessings of Lord



History of SRI TALLAPAKA ANNAMACHARYA

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(In May Edition - A brief introduction was given on Narayana, Annamayya's grand father - his son Narayansuri, Annamayya's father- concisely mentioned about the birth of Annamayya)



Venkateswara; it would be natural for him to talk constantly or think of the Lord and His inimitable divinity.

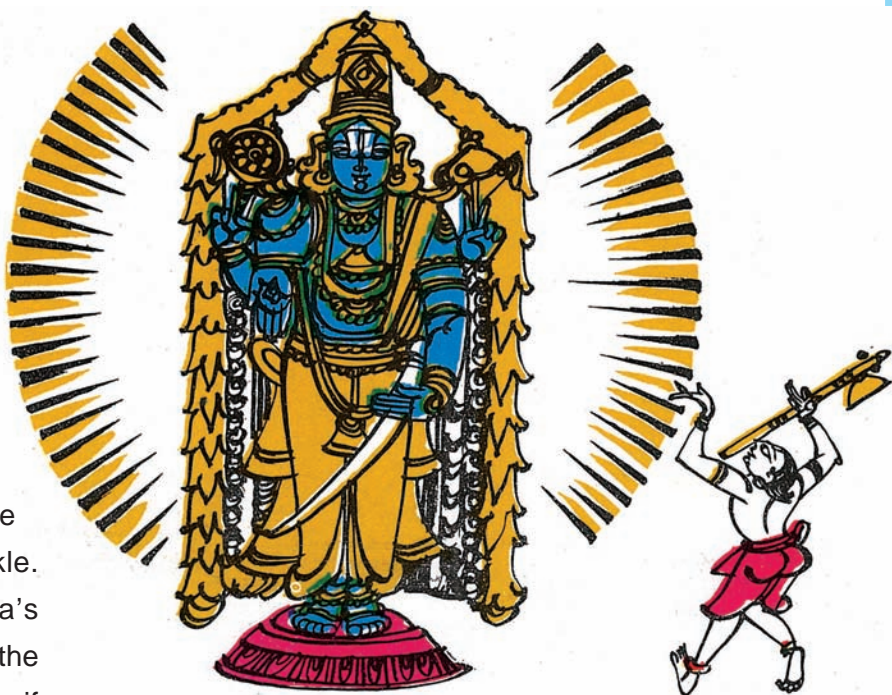
Annamayya's education

Like the day-to-day development of the Venusian moon, Annamayya stepped into the fifth spring season (five years). Narayanasuri, a man of abundant knowledge, father of Annamayya performed thread ceremony to Annamayya and did Brahmopadesam. From then onwards, Annamayya was sent to Gurukula where he learned Vedas and the ethical values with utmost ease and dedication. It looked as if all sastras, Vedas and the musical notes danced on his gustatory. At his very young age, he surprised many with his ability of composing lyrics. The words that came from his mouth turned as great kavyas. The songs which he had sung became the complicated and the most beautiful Sankeerthanas. Surprisingly, with his profound knowledge, he composed many musical notes and attracted people with his melodious voice.

At home Annamayya cheerfully accomplished whatever the task that was assigned to him by his parents, relatives and his neighbours. As a part of the domestic work, one day Annamayya was sent to the forest to cut grass for the cows. He reached the outskirts of his village with his sickle. Might be it was Sri Venkateswara's blessing. Though he had gone to cut the grass with his sickle, it turned to him as if

he had gone to cut the packed vocabulary to compose Sankeerthanas on Lord Venkateswara.

Annamayya who had gone to the outskirts to cut grass, engrossed in singing the glory of Lord Venkateswara. While singing, he temporarily lost concentration on the task that was given; he cut his finger and blood oozed out of it. He did not understand what had happened to him. He questioned himself why did he come? What was he doing? Who were those who had sent him here? What kind of relation did he have with them? He soon realized that Srihari is the cause of entire creation. When he was about to feel that all his wealth, relatives and teachers is Srihari, he heard the chant of Govinda. On searching the four sides of his surroundings, he observed a group of devotees were heading towards Tirumala Tirupati from Tallapakka. In that crew, some of them were playing musical instruments, some were repeating the words rhythmically and some were singing melodiously. To Annamayya, the crew looked like the group of hermits moving towards Tirupathi. In trance, he discarded the sickle, followed them, singing and dancing ecstatically the glory of Lord Venkateswara.



The journey of Annamayya to Tirumala

Koneti Rayudu_____

_____Timmappa

(Annamayya History, Volume II, pgs. 109, 110)

Annamayya followed the devotees who were praying Lord Venkateswara with varied names like Konetirayudu, Yedukondalavadu, Vaddikasulavadu, Bangau Medalavadu, Varamulagupeduvadu. He did strenuous but enjoyable journey with devotees and reached the temple of Goddess Gangamma in Tirupathi. From there, he climbed the steps of Tirumala and offered prayers to Narasimha Swami whose temple was on the way. He also viewed the waterfalls on hills. Enjoying the magnificent and mesmerizing view of Tirumala hills, Annamayya reached the (Mokaala Parvatam). He was tedious due to his enduring journey which he had not done before without his mother and other family members. He sat on a big rock with exhausted and fainted looks.



Blessings of Goddess Padmavathi Devi

When no other devotees observed the exhausted feeling of Annamayya, Alamelumangamma who is often referred as 'Chaalapedhamma' recognized the feeling of Annamayya's exhausted mood. She approached Annamayya in disguise as an elderly lady to mitigate the feeling of Annamayya's hunger. Only mother could understand the tediousness or hungry of her child. Being the mother Goddess, she guessed the hungry feeling of her child. She spoke to Annamayya with her divine voice. He requested her to bless him so that he could forget his hunger and reach the deity.

Annayudu _____

_____ Nenuchuchu

(Annamayya's history, Volume II, pg. 157)

She answered "My dear! Tirumala hill is the divine and virtuous Saligrama stone where one should not walk with slippers. As you have reached Tirumala with slippers, you are unable to approach the divine being. Once remove your slippers, you will understand the secrecy of this pious hill." He immediately threw it out. Till then the hill that looked as the deep forest with heavy bushes and trees, it suddenly appeared as the great and beautiful place with the chant of Lord Vishnu's varied names. He offered wholehearted thanks to the Goddess for providing such great fortune to him. She handed over the divine prasadam of Swami to him that she had brought to feed him. After eating the prasadam, Annamayya got enlightened with divine feel and composed hundred Sankeerthanams considering the elderly lady as the consort of Lord Venkateswara, Alamelumangamma, who walked to him to bless so that he could view the beauty of eternal being.

Ammaku_____

_____ Mangakun"

(to be continued)

GOD IS EQUAL TO ALL

- Dr. Vaishnavanghri Sevaka Das, 9821914642

Having heard that the Supreme Lord behaved as if he is partial to Indra and killed demons, King Parikshit enquired Sukadeva Goswami to know whether Lord Narayana is actually partial or impartial. The Lord is the reservoir of pleasure, so what he would gain by taking the side of demigods? What purpose he would achieve by such an activity? When he is beyond the three modes of material nature, why should he fear for demons and show such an enmity towards them? These questions haunted king Parikshit, who posed all of them to Sukadeva Goswami for perfect answers. Then the sage gave the following answer to the king.

“My dear king Parikshit! Previously King Yudhisthir asked similar question to Narada Muni when Sisupala attained impersonal liberation being beheaded by Sudarshan chakra. Sisupala’s impersonal liberation really astonished Yudhisthir. He enquired about such incidence to Narada Muni in presence of many sages.”

Sisupala was highly envious of Lord Krishna. It is really astonishing to see his impersonal liberation despite such enviousness towards the Lord. Sisupala, the son of Damaghosha, started abusing Lord Krishna even from the tender age and continued the same till last breath. His brother Dantavakra

also continued same behavior. Both Sisupala and Dantavakra remained healthy despite repeated abuse of the Lord. They were not affected by white leprosy. On the contrary, both of them entered into Lord Krishna’s body being killed by him. This fact really astonished Yudhisthir. Then Narada Muni attempted to answer the question of son of Pandu.

“My dear king! Respect and dishonor or appreciation and rejection are all due to ignorance. Body of a conditioned soul is created to suffer in this world through the medium of Maya. Due to bodily concept of life, the conditioned soul thinks himself to be the body and all the things in relation to body are his belongings. Because of enviousness he experiences dualities such as appreciation and punishment. But, for the Supersoul, there are no friends and foes. His punishment of demons is for



their eternal benefit and he is not affected by glorification or abuses. So, either by enmity, devotion, fear, friendship or lust, or a combination of these, and if one concentrates his mind on the Supreme Personality of Godhead, same benefit is obtained. The Lord is permanently situated in happiness. Therefore, he is not affected by friendship or enmity. “Dear Yudhishtir! Gopis of Vrindavan through lust, Kamsa through fear, Sisupala through enviousness, members of Yadu dynasty through family relation, your good self by friendship and we through devotional service, attained mercy of Lord Krishna. Some unfortunate people like king Vena could not remember Lord Krishna by any one of these five methods, thus missing out the final destination. Therefore, everyone should remember Lord Krishna either through friendship or enmity. Your cousins Sisupala and Datavakra were originally the associates of Lord Vishnu. Due to the curse of brahmanas, they fell down from Vaikuntha and took birth in this material world.”

“Dear king Yudhishtir! Once, the celibate sons of Lord Brahma, namely Sanaka and others went to Vaikunta as part of their transcendental tour. Though by age much elder than great sages like Marichi, they appeared like just five-year-old boys on the strength of yogic power. They were completely naked and attempted to enter in Vaikunta. However, they were hindered by the door keepers, namely Jaya and Vijaya. The door keepers’ behavior really caused anger to Sanaka and other saints, who cursed them to become demons. By that curse Jaya and Vijaya were about to be gliding down to the material world, however the saints had shown causeless mercy. They were informed about their three lives as demons in the

material world and that they would then return back to their original places. Jaya and Vijaya were happy to note their return in just three lives.”

“My dear King! These associates of Lord Vishnu first took birth in the womb of Diti as HiranyaKashipu and Hiranyaksha. Lord Hari appeared as Lord Narasimha and killed HiranyaKashipu. Lord Varaha Deva killed Hiranyaksha while delivering the earth from the Garbhodaka ocean. HiranyaKashipu’s son was Prahlad. Because Prahlad was protected by Lord’s power, HiranyaKashipu couldn’t kill him. O king! the same Jaya and Vijaya took birth as Ravana and Kumbhakarna in the womb of Keshini. They both became the cause of people’s misery and were killed by Lord Ramachandra. In this third life, both of them were born as the relatives of Lord Krishna and were also killed by his Sudarshan Chakra. Having killed by Lord Krishna, both were relieved of their curse and returned to their original place Vaikunta”.

Narada Muni’s explanation resulted in one more doubt in king Yudhisthir’s mind. He wanted to know the reason for the enmity of Hiranyakashipu towards his son. He also wanted to know how Prahlad became such an exalted devotee. King Yudhisthir expressed his desire to know more about devotee Prahlad. His enthusiasm made Narada muni speak about Bhakta Prahlad. Thus, the story of Bhakta Prahlad was discussed amongst two great people namely the king Yudhisthir and Narada muni, and in the presence of Lord Krishna directly, thus attaining a very special importance.

Hiranyakashipu became extremely angry at Lord Vishnu when the Lord killed Hiranyaksha in

the form of a boar. He immediately took a trident and ordered all his demonic followers saying, “O Demons! Please hear my words very attentively. Strictly follow my instructions. All the demigods jointly killed my brother. So, from now onwards kill all the people who are engaged in austerity, sacrifices, study of Vedas, vows, charity and similar pious activities. Kill all brahmanas. In the absence of Brahminical culture, all the sacrifices get stopped automatically, thus making all demigods to die naturally.” Hiranyakashipu’s words filled great enthusiasm in the demons, who jumped in to action

with all energy. Then, immediately, out of fear of followers of Hiranyakashipu, all the people stopped all Vedic rituals. Because of the same, all demigods became deprived of fruits of Yagna. They became overwhelmed with anxiety and started moving on the earth incognito.

Having ordered all his demonic assistants, Hiranyakashipu performed all the final rights to Hiranyaksha. He also tried to console his mother and sister-in-law. By the philosophical consoling words of Hiranyakashipu, his mother Diti and other relatives left all their lamentation.



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1. Authors who are interested in writing articles are advised to contribute articles to ***Sapthagiri*** which promote Hindu religion, culture and its importance and mainly on *Vaishnavism*.
2. The articles may deal in subjects like *Puranas*, Epics, history, temple culture, the importance of festivals etc innovatively; Hindu Gods, the significance of temples and their glory; spiritual articles based on the moral edification of the youth; on the stalwarts like AdiSankaracharya, BhagavatRamanuja, saint poetess Tharigonda Vengamamba, Padakavithapithamaha Thallapaka Annamacharya, etc.
3. The articles must be qualitative maintaining good standards, informative and thought-provoking to the readers.
4. The article must be readable, non-controversial and relevant to improve the spiritual knowledge among readers.
5. Authors should not use any copyrighted material in their articles unless appropriate permissions are obtained by them.
6. The word limit of an article should be a minimum of 2000 words, not exceeding 3,000. However, worthy research articles exceeding the above word limit may also be considered.
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ALOE VERA – A NATURE’S BOUNTY

Telugu Original by : Dr. C. Madhusudanasarma, Cell : 9000761390
English by : Sri P.T.S. Murthy, Cell : 9490943990

Aloe Vera plant is available in all places and is very useful in the protection of health and beauty. This can be grown in flower pots or vases in the houses, gardens or on the embankment in the fields. The leaves protrude like a bunch from the root of the plant throughout the year. The edges are sharp and have blade-like thorns. Its leaves are pointed and thick. Hence it is called 'Stoola dala'. It is called as 'Kumari' because it cures several health problems in women. It is called 'Grithakumari' in Sanskrit. It belongs to agavesi plant family.

Aloe Vera can be used in curing several diseases.

Skin Problems :

Injury, wounds and boils

Turmeric should be added to the aloe vera paste and applied on the affected parts once or twice a day.

To remove pus from boils

Add a sufficient quantity of salt, turmeric to the paste of aloe vera and apply it on the boils. Plaster with a cloth.

Psoriasis

Make the juice of aloe vera by grinding. Add sesamum oil of equal quantity. Apply the oil on the body and take bath after two hours for good results.

Boils

Apply aloe vera paste on the boils twice a day. The chemicals in Aloe vera namely T.X and A.T. -2 will reduce pain. They will also enable the growth of new tissues and skin becomes normal.

Excessive heat in the body

Take one teaspoon of aloe vera paste and clean with water. Add sufficient sugar to the paste and swallow it. It will reduce body heat.

Eyes

Take aloe vera paste and clean it. Wrap in a cloth. The wrapped cloth should be kept on the closed eyes. It will reduce pain and redness in the eyes. It will reduce several eye diseases.

Ulcers in intestine

Take 50 grams of sompu and make it a smooth powder. Add this powder to 200 ml aloe vera paste. Dry it. Take 2 to 3 grams of this dried paste with 50 to 100 ml water twice a day. It will reduce ulcers in intestine, wounds and bloating. It has been scientifically proved that Aloe vera paste has cures ulcer.

Burning in palm and feet.

One part of cumin seeds powder and four parts of aloe vera paste should be grinded into a smooth paste. Embrocate the paste on the palm to reduce the burning sensation. Wash after half an hour.

Knee pains

Take half a kilo aloe vera paste and wheat powder. Fry them separately. Take one-fourth kilo of sugar candy and boil it adding water till it becomes a paste. Add the fine paste of aloe vera and wheat powder and mix well with cow ghee. Heat on slight fire. Take one teaspoon of this paste twice a day.

Hair oil

Take one fourth kilo juice of aloe vera and mix it in half kilo coconut oil. Heat it slightly till oil only remains. Distil the oil. It can be used as hair oil for growth of beautiful and smooth hair. It will also reduce dandruff and itching on the head.

Uterus related diseases

Take 50 grams of cumin seeds and make it into a smooth powder. Similarly, make a powder of 50 grams of turmeric powder and candy sugar separately. Mix all of them. Immerse one teaspoonful of aloe vera paste in water seven times and dry it. Take two grams of the mixed powder with aloe vera paste. It will reduce several uterus related problems in women such as irregular mensuration, bleeding, Fibroids etc.

Musambram is an ayurvedic medicine made out of processing aloe vera. This is available in most of the ayurvedic medicine shops. It is not costly also. This medicine can be used in the treatment of the following diseases.

Rheumatism

Grind musambram to make it a paste-like sandalwood. Apply it on the affected parts of the body.

Motion problems in children

In case there is motion problem in children, add musambram powder in sufficient hot water. Take this paste on a beetle leaf and keep it on the stomach of the child.

Piles

Add sufficient quantity of musambram powder, camphor and green camphor. Boil it slightly on low fire. After cooling it, make it into a smooth powder. Add water and make it a paste. It can be applied externally on piles.

Menstrual pains

Take one and a half gram of musambram powder and jaggery (old) and grind with water. Make small pills from this paste and dry them. Take one pill each early in the morning during the menstrual period. It should be taken during three menstrual cycles.

Asthma

Make a paste of musambram powder and dry it. Make into small pills of pea-size. Take one pill twice a day with lukewarm water.

Pregnant ladies should not use aloe vera and musambram. There are chances of abortion. Similarly, lactation mothers should not use the same because the children may get diarrhoea.

Aloe vera is used in making ayurvedic medicines like Rajah pravarthineevati and Kumaaryasava.



SOLUTION TO PUZZLE

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SAPTHAGIRI



The Resolutions of the T.T.D. Trust Board

Following the orders of Sri Y.S. Jagan Mohan Reddy garu, Hon'ble Chief Minister of A.P., in the backdrop of the Corona crisis, Sri Y.V. Subba Reddy garu, the Chairman, T.T.D., Trust Board held a video conference with Sri Bhumana Karunakara Reddy, Special Invitee, Sri Chevireddy Bhaskara Reddy, Sri Meda Mallikharjuna Reddy and Sri Anil Kumar Singhal I.A.S. the Executive Officer, T.T.D., and other members in Annamayya Bhavan on 28th May 2020. They discussed several important issues and made the following resolutions.

It is resolved to ban the sale of properties offered by the devotees as presents to Lord Venkateswara. It is also resolved to constitute a committee with the members of the Board of the T.T.D., Swamijis, devotees and intellectuals to decide how to use donated properties without hurting the feelings of the devotees in case they are not of any use or illegally occupied by others. It is decided to discuss the appropriate measures to be taken up on the basis of the Committee's report.

In the context of the difficulties faced by the new-born due to lack of a Government Children's Hospital in Andhra Pradesh after the separation of the state, it is decided to open a Children's Hospital immediately either in BIRRD Hospital or SVIMS Hospital where ever possible.

The Board meeting in its review took note of the fact that the devotees are eagerly waiting for Lord Venkateswara Swami's 'darshan.' The officials have framed a few guidelines as to how the devotees can be provided Lord's darshan maintaining social distance and following the necessary precautions in view of the Covid-19 pandemic. According to these guidelines, the devotees are allowed to have Swami darshan as per the Govt instructions with effect from 8th June.



Snapana Thirumanjanam
was performed to
Sri Padmavathi Ammavaru
as part of Vasanthotsavam
at Tiruchanur



Srinivasamangapuram
Sri Kalyana Venkateswara Swamivari
Vasanthotsavam





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