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TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

SPIRITUAL ILLUSTRATED MONTHLY

JANUARY 2024

Rs. 20/-



Vina Venkatesam Nanatho Nanathaha Sada Venkatesam Smarami Smarami |
Hare! Venkatesa! Praseedha Praseedha Priyam Venkatesa! Prayaccha Prayaccha ||

TIRUMALA TIRUPATI DEVASTHANAMS

Sri Padmavathi Ammavari Brahmotsavams were performed grandly in Tiruchanur from 10.11.2023 to 18.11.2023. As part of these utsavams, Ammavaru adorned on various vahanams to bless Her devotees. As part of these festivities, prior to utsavams, Kumkumarchana was performed in a grand manner. The festivities concluded with Panchami Theertham. Tirumala Pontiffs Sri Sri Sri Pedda Jeeyarswami and Sri Sri Sri Chinna Jeeyarswami, TTD Chairman Sri B. Karunakara Reddy, and E.O. Sri A.V. Dharma Reddy, I.D.E.S participated on the occasion.





BHAGAVADGITA

Kārpaṇyadoṣopahatasvabhāvaḥ
pr̥cchāmi tvāṁ dharmasāṁmūḍhacetāḥ
yac chreyaḥ syān niścitaṁ brūhi tan me
śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam

With my very being tainted by the
vice of faint - heartedness and my
mind puzzled with regard to duty. I
am asking you. Tell me that which is
decidedly good; I am your disciple.
Pray instruct me, who have put
myself into your hands.

(Chapter - 2, Sloka - 7)

adivō alladivō śrīharivāsamu
padivēla śēṣula paḍagalamayamu..

..adivō..

ade vēṅkaṭācala makhilōnnatamu
adivō brahmādula kapurūpamu
adivō nityanivāsa makhilamunulaku
ade cūḍuḍade mrokkuḍānandamayamu...

..adivō..

ceṅgaṭa nalladivō śēṣāclamu
niṅgi nunnadēvatala nijavāsamu
muṅgiṭa nalladivō mūlanunnadhanamu
baṅgāru śikharāla bahu brahmamayamu...

..adivō..

kaivalyapadamu vēṅkaṭanagamadivō
śrī vēṅkaṭapatiki sirulainavi
bhāvimpā sakalasampadrūpmadivō
pāvanamulakella pāvanamayamu..

..adivō..

There! O there is Sri Hari's abode!
It is but Sessa's ten thousand hoods!
That is Venkatachala, the superior most,
It is rare and precious to even Brahma and others,
It is the eternal abode of all sages,
Behold it! Salute it! It is filled with eternal bliss!

Right ahead is the Seshachala Mountain!
The true living abode of all heavenly deities,
Just a threshold away is the real treasure,
those golden cliffs, full of supreme bliss !

Bestower of eternal beatitude, there it is, the Lords city,
It is Sree Venkata's bounteous prosperity
If you can perceive it, it is your fortune in all its entirety,
and the purest of all purity!

- Annamacharya

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Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

SAPTHAGIRI

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- Chief Editor

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Front Cover : Sri Malayappa Swami with His Consorts
Tirumala

Back Cover : Sri Malayappa Swami in the decoration
of Goda Devi, Tirumala



THE SIGNIFICANCE OF MAKARA SANKRAMANAM

‘Sankramanam’ refers to the transition of the Sun from one zodiac sign to another. Thus ‘Makara Sankranthi’ signifies the day on which the Sun enters the zodiac of Makar (Capricorn). This day marks the beginning of the sacred time of ‘Uttarayanam’ and hence this transition of the Sun occupies a special place among the Hindus.

According to our religious beliefs, it is the beginning of the day for the gods. A period of six months is called ‘Ayanam.’ The two ‘Ayanams’ or one year is equal to one day for the gods. Makara Sankranthi marks the beginning of ‘Uttarayanam’, dispelling the darkness by the rays of the Sun. Charitable and good deeds performed on this day will yield more fruits, compared to any other day. Being an agricultural country, majority of the festivals in India are related mostly with farming. So ‘Sankranti’ is considered significantly a harvest festival.

The four days namely Bhogi, Sankranthi, Kanuma and Mukkanuma are being celebrated on a grand scale. On the day of Bhogi, the courtyard of every house is adorned with colourful ‘rangoli’ with a big ball prepared with cow dung will be kept in its middle which considered as Gowramma Devi, the goddess of the folk. The goddess is being decorated with turmeric and kumkum. A holy bonfire is lit with old wooden furniture and old clothes are being thrown into the holy fire. Some people boil water with this fire as an auspicious activity. The hot water is used for taking a bath. It is considered as a symbolic sign of letting go of the old negative things and welcoming the new and positive attitudes in life. On the day of Sankranthi, new clothes are worn and region-wise special delicacies are made and offered as ‘naivedya’ to God. New clothes are being offered to the Lord in memory of their ancestors. On the day of Kanuma, the cows and bulls are being adorned and worshipped wonderfully with kumkum and flowers as a symbol of gratitude and respect. Finally, on the day of Mukkanuma, people visit the houses of their relatives and celebrate the occasion with them with a spirit of enthusiasm and festivity.

Though the name of the festival differs from one region to another region, ‘Sankranthi’ is being celebrated everywhere in India. In Gujarat, kite flying tradition is followed on the day of Sankranthi. In Tamilnadu, the day is called Pongal. In Andhra Pradesh, Telangana, Karnataka and Kerala, the festival is called ‘Sankranthi. In Rajasthan, Bihar and Jharkhand, it is ‘Sakrath.’ In Uttar Pradesh, it is ‘Sichadi.’ ‘Sankranti’ is known by many different names. This festival is celebrated with pomp and grandeur in the Punjab, Odisha and Maharashtra.

Charity, japa, prayer, holy dip, religious rites to the ancestors and other religious rituals performed during the Sankramanam time, will yield special fruits. Sesame seeds occupy a significant role during Makara Sankranti. Using sesame seeds in food, in drinking water, doing sesame oil bath in water mixed with sesame seeds, and using sesame as ‘Aahuti’ in ‘Yagna’ etc will destroy one’s sins and will increase one’s spiritual merit or virtue.

In Tirumala, on the day of Sankranthi, Lord Malayappa Swamy along with His two consorts reclines on the ‘Sarva Bhupala Vahanam’ and goes in procession along the four Mada streets.

Thus, the festivals of the Hindus, their tradition and rituals enable us to get on the spiritual path and take us, a step forward towards the Lotus Feet of the Lord. Let the devotees observe various rituals and traditions on the day of Sankranthi get the abundant blessings of the Lord for ever.

Om Namo Venkatesaya!

A Momentous Festival of Telugu People



Sri Bhumana Karunakar Reddy
Chairman
TTD Trust Board

Sankranti reminds Telugu people of a huge gateway, the main entrance as it augurs a significant festival for them. It is also called crop festival, cattle festival, elders festival, rangoli festival and figurines festival. On the eve of this auspicious, prosperous Sankranti occasion the sun enters the *Makar raasi* (Capricorn). During Uttarayana, opening of the divine path, one is expected to practice certain customs like holy bath, offering donations, worship and perform *tarpana*. This is the time when each house abounds with crop yields and plentitude. This is also the auspicious time to worship the cattle, a manifestation of the Goddess of wealth, Sri Lakshmi. The farmers forget their earlier labour looking at the harvest from crops. This cattle festival is a celebration of thanksgiving to the God who has made the lands fertile, as also the bulls that plough the lands.

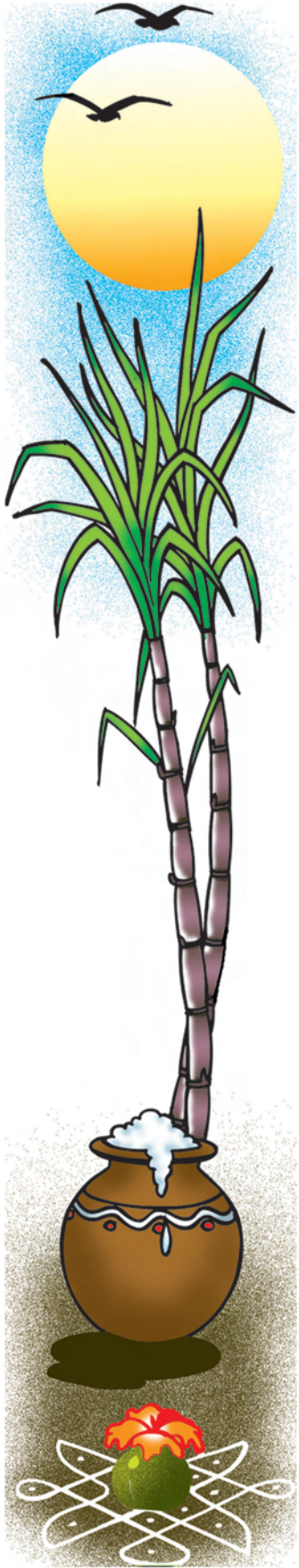
Earlier, our villages used to be vibrant with barns full of fresh grains, abundant milk, rangoli patterns in front of houses. It was customary for the daughters to come to parents' houses from their in-laws places. Applying grounded raw turmeric to their faces, also the striking dry chilli-coloured *bottu* on the forehead, wearing elegant, snow-layered saris, the womenfolk look resplendent like the brilliance of Sri Lakshmi in the *pushya* month.



During this period, ladies are engaged in drawing *muggu*, colourful designs in the front yards. In the middle of the patterns they place *Gobbemma* made of cow dung decorated with pumpkin and marigold flowers. Unmarried girls move around these singing gobbi songs. This is, in fact, worshipping the Mother Earth. Boys enjoy flying kites.

Every household gets busy even before the sunrise setting alight bhogi fires that protect from snow curtains. Bidding farewell to the old and welcoming everything new, they throw old clothes, old winnowing trays, old brooms into the fire thus getting themselves rid of haunting omens and evils. The message of discarding piled up inner contamination is implied here.

In the evenings, mixing plums, puffed rice and coins, bhogi fruits are offered to the children below five year of age to ward off any evil eye. With this practice, it is believed that the children would get



strength of mind and cultured bent removing in the process any challenges, bad omens in childhood. Offering gifts to married women on the occasion is equivalent to worshipping Goddess Gowri.

Kanuma, an essential part of Sankranti, is generally known as cattle festival. In agricultural activity the bullocks toiled hard along with humans and it is an occasion to worship the bulls and milk-giving cows decorating them with turmeric and vermillion. It is worshipping the Nandeeshwara and Kamadhenu. Pongal is spread in the fields as a mark of appeasing the mother earth.

As ours is primarily agricultural country, the crop yield season marks the festival season also. With new rice Pongal is offered to gods. This is the season of new rice, new jaggery, and new sesame. With these, delicacies like '*Ariselu*' are prepared and offered to the God as a mark of veneration to Mother Nature. During Sankranti, of the many offerings and donations, pumpkin offerings as well as '*Garelu*' made of black grams should figure. As a result of this, the souls of ancestors will be gratified.

'*Sathani Jeeyars*' will wander across the villages during Sankranti month reciting keertanas in praise of Lord Vishnu. To the tune of rhythmic drum sounds, "Amba paluku! Jagadamba paluku!" the nomadic '*Budabukkala vallyu*' visit every household showering praises and blessings on the owners. '*Gangireddula vallyu*' will also visit accompanied with bulls decorated with bells, chains, anklets. They make the bulls perform over the rangoli patterns saying "Doo...doo Basavanna!" Chanting "Shambho Mahadeva, Siva Sankara!" the '*Jangama Devaras*' come ringing huge bells, wearing a crown over the heads, vibudhi over forehead, a big conch across the neck. '*Vipra vinodulu*' (Vidooshulu) entertain the household members with their magic shows and acts of jugglery in the front yards. They receive gifts at the end of their performances. '*Masabathini vallyu*' and graveyard keepers are among those who seek alms during Sankranti season.

There also appear '*Komma dasarlu*' who climb a tall tree in the middle of the village and arrange a new cloth at the foot of the tree seeking alms. '*Pagati Veshagallu*' will join the band of alms seekers in the guise of different gods. Bairagis who sing *tatwams*, Gosayilu, Fakirs offering blessings are seen throughout this festive season. *Pittala doralu* who boast of implausible things in a humorous vein provide great entertainment to the villagers. To take new grains, rice, handicrafts people will come for bartering. In exchange, they bring beads, pipes, wild palm mats, baskets made of palm leaves.

Times now have changed and turned more mechanical. Cell phones and laptops are dominating the habits of the people. Enamoured of these, the villages are missing out on the many festivities. The past glory of the villages need to be regained. The healthy festivities of the bygone days, those customs should flourish again. I sincerely hope that those art forms, gatherings and celebrations will not merely remain as sweet memories.



Translated by : Sri K. Damodar Rao

Capturing the Auspicious GLOW OF PUSHYAMASAM

- Sri K. Ayyappa



In the auspicious constitution of the Hindu calendar, Pushyamasam stands as a jewel, radiating its propitious glow between December and January. It is a time when traditions come alive and the spirit of devotion dances hand in hand with the changing seasons. As we delve deep into the heart of Pushyamasam, let us explore its significance, the rituals that adorn it, the culinary delights that grace its festivities, the science behind the sacred river baths and the spirit of offering that defines the divine month.

Significance of Pushyamasam

Pushyamasam, nestled within the hold of the Pushya Nakshatra, is considered highly auspicious in the Hindu calendar. It marks the transition of the Sun into the zodiac sign of Capricorn, heralding a period of spiritual significance and celestial alignment. The month holds a sacred aura, inviting devotees to deepen their connection with divinity and celebrate the divine presence in their lives.



Rituals to be performed

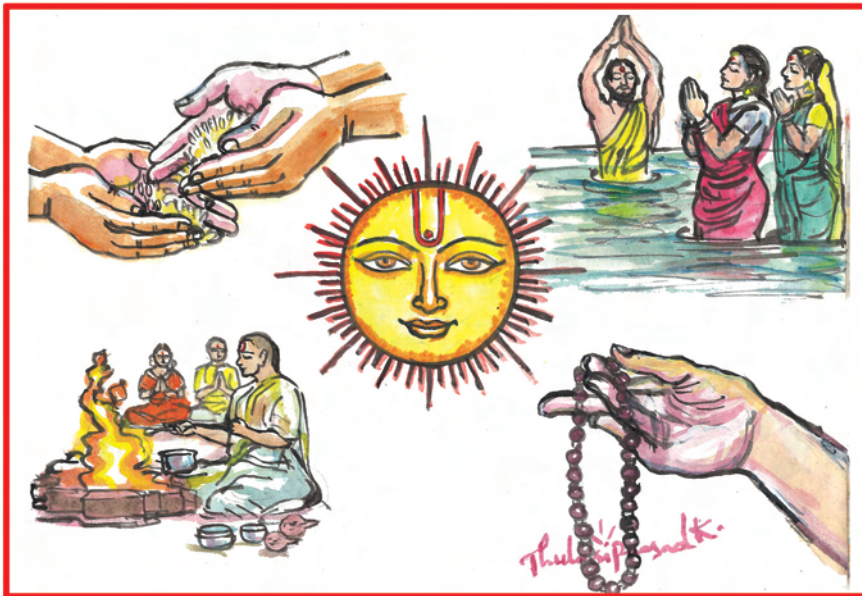
During Pushyamasam, devotees engage in various rituals to enhance their spiritual connection. These may include daily prayers, recitation of sacred texts, and visits to temples. Lighting lamps, performing pujas, and engaging in acts of charity are common practices. The observance of fasts, particularly on specific days, is believed to purify the mind and body, fostering spiritual growth.

■ Makar Sankranti Celebrations

As the Sun moves into the zodiac sign of Capricorn, Makar Sankranti heralds the beginning of longer days and the end of winter. Devotees perform special prayers, thanking the Sun for His life-giving energy.

■ Holy Dip in the Rivers

Tradition encourages individuals to take a holy dip in rivers during Pushyamasam. Beyond the spiritual symbolism, there are scientific reasons for this practice. The cool weather enhances blood circulation, and the mineral in the river have therapeutic effects on the skin.



Food to be taken

The culinary delights of Pushyamasam reflect the diversity of traditions across regions. It is a time for savoring dishes that blend flavors with symbolism. Traditional sweets, sesame-based preparations and foods that generate warmth are often enjoyed. These culinary choices not only gratify one's sense of taste buds but also align with the seasonal changes, promoting one's well-being.

Daanas (Charitable Activities)

Pushyamasam is a time to enhance the spirit of offering. Daanas, or acts of charity are considered especially potent during this period. Whether it is donating to the less fortunate, supporting educational initiatives, or contributing to environmental

The Scientific Reasons for Bathing in Rivers

To take a holy dip in the river is not merely a ritualistic programme. It aligns with the scientific rhythm of nature. The cooler temperatures and specific celestial alignments during this time contribute to the purity and freshness of river waters. Scientifically, the cold water invigorates the body and mind, promoting physical and mental well-being.

Puja and Homas

Temples come alive with vibrant rituals and pujas during Pushyamasam. Devotees participate in homas, igniting the sacred fire to invoke positive energies and blessings from the deities.

GODA DEVI GARLANDS FROM TIRUPATI TO TIRUMALA



Goda Devi at Tirupati Sri Govindarajaswami Temple

Sri Goda Parinayam is performed with celestial fervor in Sri Govindaraja Swamy temple in Tirupati every year. In the evening, Goda Kalyanam with Sri Krishna Swamy is performed in Sri Pundarikavalli Ammavaru sannidhi at the temple. As part of this, the celestial Goda malas (garlands) which were brought from Sri Govindaraja Swamy temple will reach Tirumala. These sacred garlands are taken in a procession in the four mada streets and later adorned to the presiding deity i.e. Lord Venkateswara as part of celebrating Goda Parinayam. This year this ritual will be performed on 16.01.2024.

Garlands being taken by Sri Sri Sri Peddajeeyar Swami to adorn to Lord Venkateswara in Tirumala

PARUVETA UTSAVAM IN TIRUMALA



Sri Malayappaswami with 'Panchayudas' in Paruveta Utsavam



Paruveta utsavam on 16.01.2024

A view of old Paruveta Mandapam in Tirumala



On the celestial occasion of Kanuma festival, Paruveta Utsavam is celebrated in Tirumala every year with religious fervour. As a part of this ritual, Sri Malayappa Swamy on one Tiruchi accompanied by Sri Krishna Swamy on another Tiruchi will reach the Paruveta Mandapam located in deep woods of Seshachala ranges. Lord as Panchayudhamurthy, holding all His five weapons participates in the mock wild hunt. On this occasion, Sannidhi Golla offers Sri Krishna Swamy milk and butter which is customary tradition followed by Harati. The same prasadam is also offered to Sri Malayappa Swamy by Sannidhi Golla. This event will be followed by rendition of devotional songs penned by Sri Annamacharya.

Afterwards, Sri Malayappa wearing Panchayudhas takes part in the mock hunt. Some archakas and TTD higher officials throw the weapons on wild animals and enact the same thrice. After this, Sri Malayappa Swami and Sri Krishna Swami will return to the temple. At present, this ritual will be conducted in the newly renovated Paruveta Mandapam. This year this ritual will be performed on 16.01.2024.

causes, the essence primarily lies in selfless offering. This practice not only fosters a sense of identification with community but also aligns with the principles of 'sanatana dharma.'

Drawing inspiration from the epics, Pushyamasam teaches invaluable lessons. In the Mahabharata, the significance of righteousness (dharma) is emphasized, urging us to align our actions with moral principles. The Ramayana exemplifies the importance of devotion and unwavering commitment to truth.

In essence, Pushyamasam is not just a collection of rituals. It is a conglomeration of spirituality, tradition, and society. It beckons the youth to encourage their cultural heritage with enthusiasm and curiosity, finding resonance in the ancient wisdom that transcends time.

As the torchbearers of future, youth should attract the rich tapestry of their cultural heritage. Pushyamasam beckons not just for ritualistic observance but for a deeper understanding of the collaboration between tradition and science. It teaches that spirituality is not divorced from reason. It intertwines a sense of offering as a holistic approach with a sense of fulfillment in life.

In conclusion, Pushyamasam is a celestial ballet that invites us to dance in harmony with tradition, spirituality, and scientific understanding. As we immerse ourselves in the ritualistic approaches, savor the culinary delights and extend a good hand in charity, let the radiant aura of Pushyamasam illuminates our hearts and minds and guide us towards the path of righteousness, prosperity, and well-being.





Sankranti on
15.01.2024

MAKARA SANKRANTI

- Smt. Prema Nandakumar

Makara Sankranti is the day when the Sun enters the tropic of Capricorn, the Makara Rasi. While most of our calendars are based on the Lunar cycle, Markara Sankranti is one of those festivals that follows the solar calendar. The day before and the day after are important in their own right and hence Sankranti is a three or four-day festival in many parts of the country. In south India, especially in the states of Andhra Pradesh, Tamil Nadu and Karnataka, the chief days are Bhogi, Pongal, Kanuma or maatu Pongal, and Kanuma pongal.

Bhogi : An early memory of Sankranti day, it is a tradition that, children dancing around a lit fire at dawn singing *bhogi manta*, *poyyilo karra*. It is the annual cleanup time when waste materials stored around the house are burnt in a bonfire clearing accumulated junk. This is the day before the Sankranti festival when it is time for things new. This celebratory dance around the bonfire also signals that the end of winter is in sight.

Sankranti or Pongal is when the sweet dish of new rice is cooked in jaggery, a thanksgiving to Lord Surya, the sun god for a bountiful harvest. The third day is Kanuma, celebrated by sisters for the welfare of their brothers by keeping handfuls of coloured cooked rice for the birds to feed on. It is

also when farm animals, especially the cattle are decked out in their finery, with new ropes and jingling bells and brightly painted horns of the bulls. On the fourth day, kanuma Pongal, families go out picnicking especially by waterbodies carrying varieties of rice preparations.

Colour Kolams : A feature of this festival is the huge and often, intricate, kolams (muggulu, in Telugu) that are drawn in front of houses at daybreak every morning. These days, with multi-storeyed apartments everywhere, the kolams appear as group efforts and for individuals, there are even competitions. Especially on the four festival days, it is colour kolams everywhere! In Andhra Pradesh,

TS4SKAR

women also put bommala koluvu, giving centre-space to the Mother Goddess.

As important as the Sankranti festival is to the families, it is important in temples too. The thirty days before Sankranti are dedicated to Andal, Goda devi. The Tiruppavai is recited every morning in homes, in processional groups that go around the streets in many small towns and localities, and of course, in temples too.

Dhanurmasam : At Tirumala, instead of Suprabhatam, the Tiruppavai is recited during dhanurmasam. There is ekanta seva for Sri Krishna with butter in his hand instead of Bhoga Srinivasa murthi. Bilva leaves instead of Tulasi are used for archana.

Sankranti is the first day of the Tamil month of Thai, and the start of the festival season. On this day, suprabhata sevas recommence at Tirumala. Sri Malayappa swamivaru, mounted in the Sarva Bhoopala Vahanam is taken in procession. In Srirangam, Lord Ranganatha with his consorts moves to the Sankranti mandapam in the thousand pillar mandapam and gives darshan to his worshippers.

On Kanuma, the day after Pongal, in many temples, there is Parveta festival when the Lord goes hunting. In Tirumala, the lord adorned with five

weapons and accompanied by Lord Sri Krishna on a separate palanquin travel to the Parveta mandapam located in the interior woods of Seshachala hills. While perumal gives darshan at the mandapam, Sri Krishna visits the Sannidhi Golla. In Srirangam, the lord moves to the Kanu mandapam, located in the thousand pillar mandapam. Later, he is taken in procession riding his golden horse for Parveta.

In Kanchipuram, it is a major festival. Lord Varadaraja from his abode in Kanchipuram travels to the village of Pazhayaseevaram about fifteen km away, going in and out of hamlets giving darshan to the villagers. At Pazhayaseevaram, he climbs the hill where Lord Narasimha receives him. At the top of the hill, the two deities give darshan to the public in the Varadaraja mandapam. After tirumanjanam and aradhana, there is the descent down the hill close to sunset watched by hundreds of people who have congregated there from far and near. Women offer tamboolam to friends and acquaintances who have come to worship.

Whether it is colourful kolams in front of the houses, in some places almost entirely covering the width of the tar roads, the coloured handfuls of rice kept out for the birds on kanuma, the gaily painted horns of the cattle or the colourful spectacle of the utsava murtis in procession showering grace

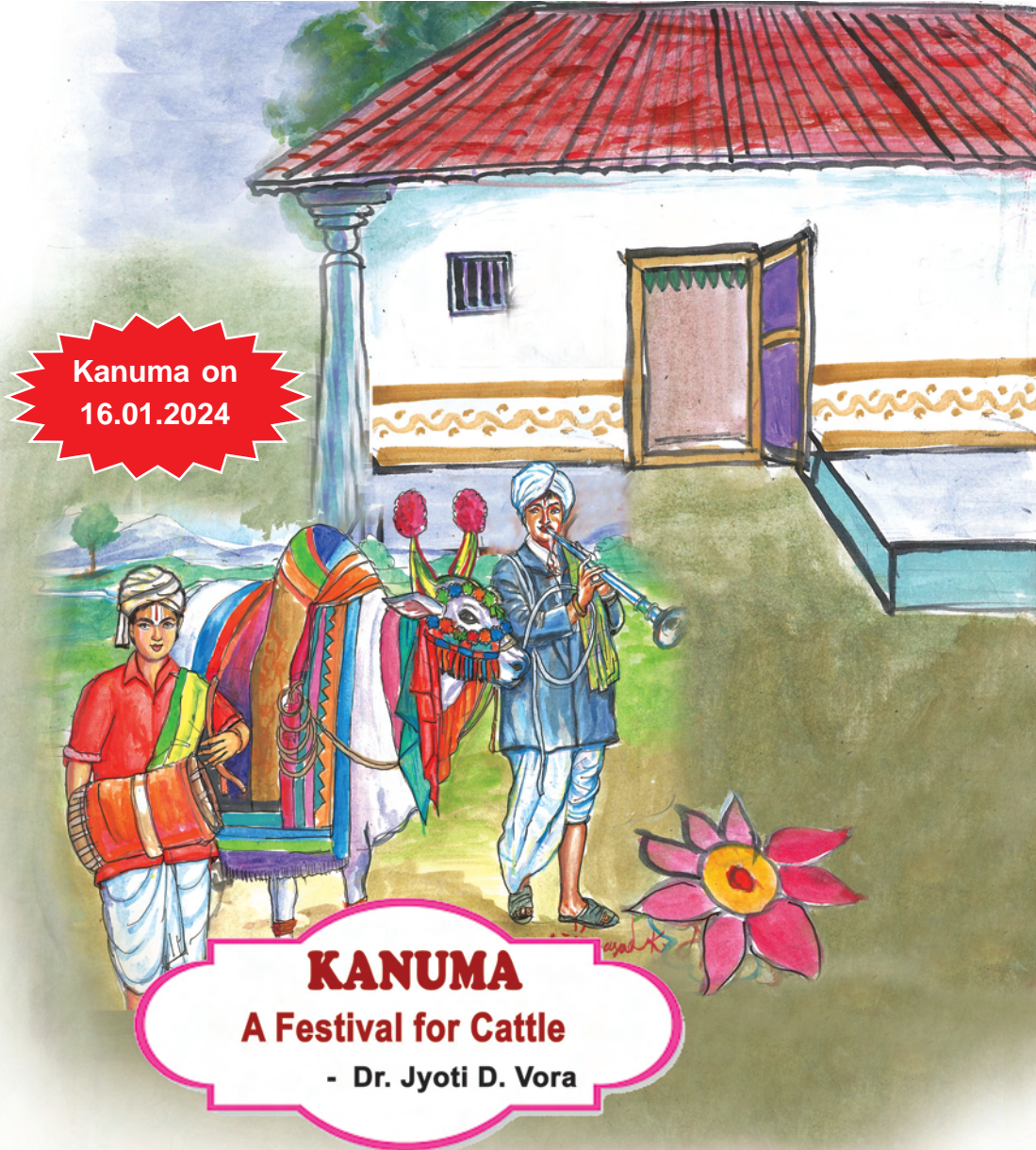
on worshippers, truly, Sankranti is a time for all auspicious events to begin. In Tamil they say, thai pirandaal, vazhi pirakkum, when the month of Thai is born (on Sankranti), the way for all auspicious things is also born. Let us look forward to health and happiness for all.



BHOGI TERU

Bhogi, the last day of dhanurmasa, marks the beginning of the Sankranti festival. In Govindarajaswamy temple in Tirupati, Sri Andal and Sri Krishna are taken out in procession around the four mada streets in the event called 'Bhogi teru'. The whole of the previous week is celebrated as 'Andal Neeratotsavam'.

Our beloved Bharatvarsha is a land of ancient Vedic practices and a rich heritage emulated globally. We are in an agrarian country where we revere the fundamental points of agriculture. Our animal stock form a veritable fulcrum. In our 'Sanatana Dharma', there are a number of scientifically proven rituals which are dedicated to nurturing our livestock. Among them, we pay our respects to our cattle throughout the year especially through forty three celebratory events like festivals, Bullock Cart Races and so on. Kanuma is a truly significant festival dedicated to cattle. It is celebrated in Andhra Pradesh as a part of the Sankranthi festival. Kanuma falls on the third day of this four-day long festival. It is of special importance to farmers who consider cattle as a symbol of good fortune and prosperity. In the phase of Uttarayana at a point when the nodal position of the Sun moves from the Southern Hemisphere to the Northern Hemisphere, Kanuma is enjoyed socially, religiously and above all spiritually. As per the Tamil Panchang (Almanac), the



month is referred to as Marghazi and as per the Telugu Tithi it is the auspicious month of Pushya.

Let us enrich ourselves with the spiritual significance of Kanuma. Bhogi precedes the mainstay and it culminates in familial feasting and societal revelry. As per our Scriptures, Our Lord SriKrishna saved His devotees in Gokulam from devastation of a deluge. Our Lord picked up the mammoth Govardhan Mountain to protect the land, the human beings and the livestock. It marks the victory of our Bhaktavatsala (the Protector of the Bhaktas) against Lord Indra. This festival is dedicated to cows, bulls and oxen which form the fundamental aspect of the agricultural plethora of our beloved Bharat.

Go Puja

An elaborate and spiritually uplifting Govardhan Puja or Go puja is organized to worship the most holy Gomata (the Mother of all....the

Cow). The rituals are vivid and soul-enriching. The cattle are bathed and decorated with paint and ornaments on this day. They are taken to nearby temples where rituals are performed for worship. The most healthy bulls are adorned with ornaments and are brought in for processions thus displaying a farmer's grandeur. These processions are illustrated with 'sannai' music. In some places, a typical practice named 'Jallikattu' (it is a sport conducted for cows and bulls) is celebrated as a part of Pongal. Special dishes are a part of this festival. They are 'ariselu' made of rice flour and jaggery, 'pulihora', 'laddu', 'sweet pongal,' 'moongdal payasam', 'bobbatlu' or 'puran poli' and cracked wheat 'halwa'. Charity forms a pleasant part on the auspicious occasion of Kanuma festival.



Every by-product of the holy animal is emphatically beneficial to holistic well-being of the human beings and the sustainability of Mother Nature and Her environment. Cow urine i.e., 'gomutra' is full of valuable bio-actives and curatives that can fight against illness and health impairment. Cow dung can be used in both wet and dry forms for the protection of the environment. Cow dung is importantly used in the making of pancha-gavya, for use in Hindu rituals. Several Hindu texts including Yajnavalkya Smruti and Manu Smruti state that the pancha-gavya purifies many sins. The Mahabharata narrates a story about how Goddess Lakshmi, the Goddess of Prosperity came to reside in cow dung.

Scientifically, the constituents of cow dung in all forms has proven insect and pathogen repellent properties. There is a regular spraying and coating of the constituents of cow dung in front of homes, temples and community spaces. In the Indian language it is known as Lepna. When cow dung is used to ignite wood fire for religious and cooking, the volatiles arising from the combustion purify the atmosphere.

This is a classic example of the wisdom of our ancestors and the timeless relevance of our 'Sanatana Dharma'. With the divine benevolence of Lord Balaji, let us celebrate Kanuma with gusto, prayerful enthusiasm and a societal amity.



In accordance with the belief of the Hindus, the spirits of the departed forefathers, with utmost reverence, are called 'Pitru devatas' or 'Pitrues'. After the death of an individual, his funeral rites are performed so that the spirit of that individual finds entry into 'Pitru-loka', the heavenly abode of one's departed forefathers. In Pitru-loka, the spirits of persons of one's great grandfather's generation will take the form of 'Adityas', while the spirits of persons of one's grandfather's generation will take the form of 'Rudras' and the spirits of persons belong to their father's generation will take the form of 'Vasus'.

The 'Pitru Devatas' are different from 'pitrues'. The three 'Pitru-patis' are Lord Yama, Lord Sri Chandra and Kavyavaha. The seven 'Pitru-ganas' are Agnishvatas, Somashadas, Barhishadas, Somapas, Havirbhujas, Aiyaparas and Sukalas. The thirty one 'Chirapitrus' are Visva, Visvabhuk, Aradhya, Dhan'ya, Dharma, Sanatana, Bhutida, Bhutikrt, Bhuti, Vara, Varenya, Varada, Tustida, Pustida, Visvapata, Dhata, Kalyana, Kalyatankarta, Kalya, Kalyatarasraya, Kalyatahetu, Anagha, Mahah, Mahamahah, Mahatejah, Matiman, Phalaprada, Sukhada, Dhanada, Dharmada and Bhutida. They are collectively called 'Pitru Devatas'.



The Excellence of Sage Ruchi's PITRU STUTI STOTRAM

- Sri K. V. Murali Krishna

Lord Vishnu appointed them to assist 'pitrues' during 'Sraaddha Karma' and help to hand over the essence of 'Pinda pradhana' and 'Tila tarpanam' offered by the descendants of the concerned 'pitrues.' Owing to this 'karma,' 'pitrues' get nourishment and they resume their journey with enhanced energy towards 'Urdhwa lokas' (upper worlds), with fulfilled desires. Pleased by this 'sraaddha karma,' the 'Pitrues' in turn abundantly grant health, happiness, prosperity and progeny to their beloved descendants. Performing 'Sraaddha karma' is made a prime component of every individual's 'dharma'. The Vakya (sentence) – 2 in Chapter - 11 of 'Taittiriya Upanishad' invokes that "*Deva pitru kaaryaabhyaam na pramaditavyam.*" This means that one should never make a mistake or neglect 'deva' as well as 'pitru' rituals.

Sage Ruchi who lived during Treta Yuga, was once visited by his 'pitruas.' They advised him to get married and beget a son so that their souls would get liberation. The sage readily accepted the advice of his 'Pitruas'. At the very first sight of his 'Pitruas', the sage offered prostrations, spontaneously composed 'Pitru Stuti Stotram' and recited it with reverence as a mark of great honour to them. As advised by his 'Pitruas,' the sage married 'Malini' the daughter of 'Pushkar,' (the son of Varuna) and had a son by name 'Rouchya' who through penance became the resident of 'Brahmaloka' and consequently all the 'pitruas' of the sage got liberation.

Sri Ruchi's 'Pitru Stuti Stotram' is incorporated in 'Garuda Purana', which is prominent among eighteen 'Mahapuranas'. The first part of this Purana called 'Achara Kaanda' contains a dialogue between Lord Vishnu and Garuda. The second part of this purana known as 'Karma Kaanda' depicts the fate of the soul after the death of an individual.

Let us explore 'Pitru Stuti Stotram' so as to glorify the excellence of 'pitruas' in this article.

'O! Pitruas! Please accept my salutations to You because You are beyond physical touch (without material existence), endowed with divine splendour, greatly worshipped and meditated upon by all with much adoration and for possessing divine vision with which You at all times grace me with looks of benevolence. Lord Indra, His lieutenants, Daksha, Maricha, Sapta rishis and all others at all times offer You adorations with much reverence so as to get their wishes fulfilled. O! Pitruas! You are worshipped by Manus and kings under his jurisdiction, Lord Surya and Lord Chandra. I please You with offerings by performing 'shraaddha karmas' regularly on the banks of the seas or the rivers.

I with folded hands, offer my salutations to the 'pitruas' who are always worshipped and meditated upon by the stars, the planets, the air, the fire, the sky and the earth. I with folded hands offer my prayers to my 'pitruas', whom I see in the form of Kashyapa Prajapati, Soma, Varuna and

Makara Sankranti, the first major festival in the new calendar year, grandly celebrated all over India with different names, marks the Sun's entry from the zodiac of Sagittarius (dhanur rashi) into the zodiac of Capricorn (makara rashi) and also marks the commencement of 'Uttarayan' (Northern path), that is the journey of Sun to northern hemisphere from southern hemisphere of the earth. The Makara Sankranti is an important festival for farmers because it is during this period they bring harvest to their homes. Hence, on this day as a mark of gratitude and love they offer sweets, fruits and new clothes to their ancestors. In some regions across India, it is an age old custom to perform 'Shraaddha karma' and offer 'Tarpana' to one's ancestors on the day of Makara Sankranti. On this special day the chanting of 'Pitru Stuti Stotram', written by Sage Ruchi will certainly add higher sanctity to the occasion. This is the most auspicious stotram meant for daily recitation. Also, one who chants the 'Pitru Stuti Stotram' will be relieved from 'Pitru dosha' and will be abundantly bestowed with wealth, good health and noble progeny.

Yogeswara. I offer my salutations to as all my 'pitru' of past seven generations who reside in seven different 'Oordhwa Lokas' (the Upper Worlds), which can only be realized by 'Swayambhu' Lord Brahma by means of His divine yogic powers. I with reverence offer my 'pranamams' to the 'pitru' who are established by the 'Soma' (the Moon) and who are the embodiment of 'Yoga Moorty' (the yogic form). I also bow to 'Soma' who is 'Jagat Pita', the Father of the Universe.

My prostrations to other 'pitru' who took the form of 'Agni' (Fire), highly radiant and also who took the form of 'Soma' (the Moon) so cool. Consequently, the entire world got pervaded by Agni and Soma

and nothing else could be perceived. I adore those 'pitru' who are the embodiment of radiance, who appear in the form of Lord Surya, Lord Chandra and Lord Agni also who assume the form of the universe and also the form of Lord Brahma. My salutations to all those 'yogis' (the pitru). I again and again offer my prayers to them with meditative mind. May my 'pitru' be propitious to me!

The 'Pitru Stuti Stotram' is an effective and powerful 'stotram' so as to get relieved from 'pitru dosha' and to please one's 'pitru'. One who recites this divine 'stotram' every day will be sumptuously bestowed with happiness, prosperity and progeny.



IN AND AROUND T.T.D. TEMPLES AND THEIR DISTANCE

1. Sri Govindarajaswami Temple, Tirupati -
Near Railway Station
2. Sri Kodandaramaswami Temple, Tirupati -
01 Km. from Railway Station
3. Sri Kapileswaraswami Temple, Tirupati - 03 Kms.
4. Sri Kalyanavenkateswaraswami Temple,
Srinivasamangapuram - 12 Kms.
5. Sri Padmavatidevi Temple, Tiruchanur - 05 Kms.
6. Sri Kalyanavenkateswaraswami Temple,
Narayanavanam - 40 Kms.
7. Sri Vedanarayanawami Temple,
Nagalapuram - 65 Kms.
8. Sri Prasanna Venkateswaraswami Temple,
Appalayagunta - 15 Kms.
9. Sri Venugopalaswami Temple,
Karvetinagaram - 35 Kms.
10. Sri Pattabhiramaswami Temple (Valmikipuram),
Vayalpadu - 100 Kms.





108 Divya Desams

Thondai Nadu

KANCHIPURAM (Thirukachchi)

- Sri Ramesh D. Kandadai

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Location : The famous town of Kanchipuram or Kanchi or Thirukachchi is located 75km due west and a little south of the capital city of Chennai in the south Indian state of Tamil Nadu. Since the Chennai Bengaluru highway goes right by the town, connectivity is no problem. There is an ample bus and train connectivity as well. The nearest airport is Chennai airport.

Kanchi is the significant pilgrim center to personify Hinduism in all its diversity. All religions flourish. Even today one can identify areas labelled as Vishnu Kanchi, Saiva Kanchi, Jeena Kanchi.

The great poet Kalidasa wrote:

“Pushpeshu Jati. Purusheshu Vishnu. Nareeshu Rambha. Nagareshu Kanchi”.

Of all cities, he judged Kanchi as the best. At any time, some three or four religions flourished. It was also a centre of learning. It was referred to as Gatikasthan, the Seat of Knowledge.

Persons such as Sri Ramanuja spent their formative years in and around Kanchi. At least as far as Srivaishnavism is concerned the list of eminent scholars contributed by this town is endless. Sri Ramanuja, Sri Kuresa, Sri Kanchipurna, Sri Vedanta Desika are just the stalwarts that readily come to mind. It has contributed two Alwars from its environs namely Thirumazhisai Alwar and Poigai Alwar. The latter was born at Kanchi in the Yatokthakari temple area. They first three or four Alwars were the starting point of the Bhakti movement. A few towns in India can claim this kind of contribution. For the most part, at least three out of every five eminent

personalities in Srivaishnavism were from Kanchi within a radius of fifty km around the town. It is almost as if God made Kanchi for the purpose of learning and teaching.

As far as temples are concerned, there is no street in Kanchi that has no temple. Taking a few of the major religions like the Srivaishnavism, the Shaivism there are more than thirty five major temples. It is estimated that there are fifteen ‘Divya Desams’ in Kanchi alone. It is also said that there are more than hundred Shiva temples. At one stage it came heavily under the Pallava influence. They ruled the area between 200 CE to 900 CE approximately. Their influence can be seen in Kanchipuram and Mamallapuram on the coast. They supported the construction of many temples in their kingdom.

Sri Varadharajaswamy Temple: Sthalapuramam:

Legend has it that Lord Brahma tried to perform a ‘yajna’ without his wife Saraswati. She got angry and She tried to attack the place of ‘yajna’ so that the ‘yajna’ would remain incomplete. She sent darkness which was nullified by Lord Vishnu in the form of a lamp. Hence it is Deepa Prakasar (Thoopul Temple). Then She sent an eight-armed Kali to destroy the place. The Lord took the form of eight-armed Nrusimha and overcame Her. Hence it is Ashtabhuja Perumal Temple.

Then She became a river in flood called Vegavati and wanted to fill the ‘yajnasala’ with terrible flood. The Lord rested in the path of the river (Yatokthakari Temple - Vegasetu) like a dam. She went underground to avoid coming in to contact with Him. Finally, the Lord rose in



complete glory in the Punnyakoti Vimana as the ultimate King of Boons (Varadharajan) from the 'yajna' flames. The marks of the fire can be seen on the face of the 'utsava idol' even today. In Tirumala and in Srirangam, the Moolavar or main resident idol are 'Swayam Vyakta' (Self-Manifest). In Kanchipuram the 'utsavar' (idol seen outside the temple by all) is 'Swayam Vyakta.' Just outside the sanctum are two lizards made of precious metal. Legend is that if one touches them and then has the 'darshan' of the Lord, they will be cured of all ills. Legend is that rishi Srngibhera had two sons who were cursed by their teacher Gautama to become lizards. They were released from their curses by Sri Varadaraja and attained 'moksha.'

The Yoga Nrusimha shrine below the Hastigiri Hill facing east is considered by many to be the original shrine in this temple. There are many who will worship at Perundevi Thayar shrine and Nrusimha shrine first before worshipping Sri Varadaraja at the main sanctum.

Special features : The Lord is called Devadhirajan or Perarullalan or Theperumal or Varadharajan or Varadhan or Athiyuraan or Pranatharthiharan. The Lord is deemed to be a local king and is given all the appropriate honours. He has many other names. The universal mother is known as Perundevi or Mahadevi. She does not come out of the temple (Padi Thandaa Patni). The temple tank is Ananthasaras. The Vimana above the Lord is Punyakoti and the one above the Universal Mother is Kalyanakoti. The place is known as 'Satyavrata Kshetram.'

The original main (Moolavar) idol of Sri Varadharaja was made of Athi wood. It is now kept under water in the Ananthasaras temple tank and brought out for display and worship only every forty years. During that time, for twenty four days he will be in standing posture or 'nindra thirukkolam.' Then another twenty four days he will be at rest or 'sayana thirukkolam.' After the forty eight days, He returns to His underwater abode in the Ananthasaras for the next forty years.

One legend is that the present idol which is made of stone from a nearby (about 20km away due east) village called Pazhaiyaseevaram on the banks of the river Palar. To honour this, the Lord visits the village every year on the day after Sankranthi. He is carried on foot by bearers along the north bank of the river on the way out and then along the south bank of the river on the way back. The Lord visits most villages along the banks of the river. This festival is known as Seevaram Paarvettai.

Sri Ramauja was saved from being lost in the forest by the Lord and Mother who appeared before him as a hunter couple and guided him back to temple. For many years Sri Ramanuja used to bring water for the Lord's daily Thirumanjanam.

Sri Ramanuja asked Sri Kanchipurna to obtain answers to six questions which Sri Varada answered through Sri Kanchipurna. These six questions are very important to every Sri Vaishnava. They relate to the relationship between the Jeevatman and the Paramatman and the manner of attaining 'moksha.'

It is Sri Varadan who gave Sri Ramanuja to Srirangam when Sri Periya Nambi appealed to him. Since the Lord gave up Sri Ramanuja to Srirangam, this temple is known as 'Thyaga Mandapam.'

Sri Ramanuja bathed in Ananthasaras before taking 'sannyasam' and then worshipped the Lord in the sanctum.

The climb up Hastigiri consists of twenty four steps which is the same as the number of syllables in Gayatri Mantra. They are called Gayatri Steps.

While Srirangam is referred to as simply "KOIL", Tirumala as simply "TIRUMALAI", Sri Varadharajaswamy temple is known simply as "PERUMAL KOIL".

Whenever the Lord is carried out of the sanctum, He is accompanied by Veda 'parayanam' and Prabhanda 'parayanam.'

The carved single piece stone chains hanging from the hundred pillared hall are exquisite examples of the artisan's skill.

The Garuda Seva that happens every year on Vaikasi Visaka is very famous and attracts thousands of devotees. The same can be said of the Chariot Festival that happens a few days later. This festival, conducted during Vaikasi, known as The Brahmotsavam, attracts thousands of devotees to the temple.

There are two gateways to the temple. The western entry and exit is the one in common use and the road leading to it is known as Sannidhi Street.

Mangalasanam : In Irandaam Thiruvandhadi, Sri Bhoothath Alwar speaks of this Lord in the 95th and 96th pasurams (2276 – 2277). He says He is the Lord who tore open Hiranyan's chest. He has the colour of a blue gem stone. He has been around for a long time. He created time and other things required by us. He resides resting at Thirupaarkadal and He is always available for us in the temple on Athiyur. Athiyur is another name for the area of Kanchi where the temple is located.

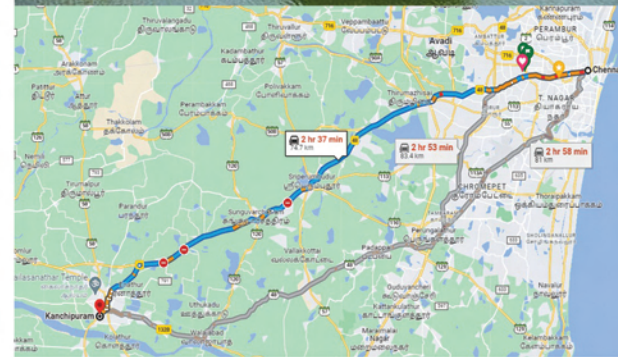
In the next pasuram, the Alwar says He is the Lord who has Garuda as His vehicle. He also rests on top of Adhishesha. He is worshipped with the three fires and is praised in the Vedas. He is also the Lord for Rudra who ate the poison which came out of Thirupaarkadal during the churning to help the Devas. He is the Lord who resides on Athigiri.

In Pasuram 2307, Sri Pei Alwar in his 'Moondram Thiruvandhadi' refers to the Lord of Kanchi as He who wears the Tulasi garland. He resides eternally in the temple and in the Alwar's heart.

Sri Vedanta Desika wrote wonderful poetry about Lord Varadaraja in Tamil and Sanskrit. Sri Kuresa in his opening two stanza of Sri Varadarajastavam has the best description of Sri Varadarajaswamy and Sri Perundevi Thayar.

May the Lord Pranatharthiharan standing on top of Hasthigiri as its AabhraNam confer on me all auspiciousness always! May that Lord, who has been described as the Supreme One without equal or superior by the Upanishads shower me with mangaLams always!

Adiyen seeks refuge at the lotus feet of the Lord of all devas, who is the possessor of the wealth of Daya, who always thinks of the wellbeing of His creations. He has taken the vow



to bless all of His Bhakthas, who seek Him with the boons of Purusharthams. He is like a limitless mine of auspiciousness. He is also the wealth principle for the Sarva MangaLa SvarUpiNi, PerumDevi ThAyArHerself.

- Translation from Sanskrit original by Oppiliappan koil Sri Varadachari Satagopan.

*Sri Perundevi Nayika samedha
Sri Varadaraja Parabrahmane
Namaha!.*

Om Namō Narayanaya !



(Continued from the previous issue)

“Hey, Sages! Venkatadri had become popular by Dwapara Yuga itself. When the decision for Kurukshetra war was made, Balarama went on a pilgrimage without taking sides with any party. I heard that after visiting many pilgrim towns, Balarama visited the peak of Venkatadri and felt delighted that he had acquired the merit of visiting all the pilgrim places. Not only that. When the Pandavas lost in the gambling and got ready to go into exile in forest, Lord Srikrishna exhorted them, “Hey sons of King Pandu! You’re not devoid of strength. You’re quite strong. This exile in a forest is due to your past karma. It’s also good. After the exile in a forest and the subsequent living in cognito, Hastinapuram will be in your hands. There’s no doubt about it. Better you go to Venkatadri during the exile. Take a holy dip in the sacred waters. Continue to do your penance and telling the beads there itself. You’ll be rid of all your sins. Later you can easily conquer the Kauravas.”

As per the advice of Srikrishna, the Pandavas reached Venkatadri. They stayed in the fulfilled place where the Kshetrapalaka (Guardian Angel) resided and spent a year there itself attending to their chores. Satisfied with their undivided attention, Lord Venkateswara appeared to Dharma Raju in his dream and gave the boon, “Hey, Dharma Raja! You’ll kill the enemies very easily and you’ll be the head of a vast kingdom.” Dharmaraja told this episode of dream to his brothers and Draupadi in detail and left Venkatadri to spend the balance years of exile and in cognito. Later he put an end to his enemies and began spending his time in meditation on Srikrishna.

Hey, sages! As Pandavas bathed in the holy waters of Venkatadri during their exile, that place got the name, Pandava Tirtham. The glory of that



10 **Tarigonda Vengamamba's**
SRI VENKATACHALA MAHATMYAM
(In Prose)

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

Tirtham is known to that guardian angel. There are many tirthams besides Pandava Tirtham in Venkatadri. To the east of Swami Pushkarini are tirthams named Jaraharam, Valighnam and Rasayanam. There’s also the cave of Vaikuntha mountain near to it and a cave by name Ashta Loha Khaatam. It’s beyond the capacity of common men to visit them. The main reason for this is that there’s delusive power (*mayatirohita shakti*) pervading the space up to a distance of 22 arrow-throws to Swami Pushkarini. Even wisemen can’t go to such tirthas easily. In such a Venkatachalam, all the divine troubles for the deaf, dumb, blind, issueless and penniless will vanish if they wholeheartedly trust

Srihari as the lone refuge and remain faithful to him. They also attain great comfort. This mountain doesn't have a permanent name. Its peaks have different names in different Yugas.

This Tirumala is not an ordinary hill. If you closely observe it, it reveals the form of Srinivasa, Kanakadri another time and Jnyanadri yet another time. For some it's in the form of a serpent. For others, it shines with adornments. For the people of Kali Yuga, however, it's merely a mountain range. It's beyond me to describe the glory of this mountain. Adi Sesha alone is capable of doing it."

Hearing this, the saints starting with Shaunaka requested Soota, "We're curious to hear the glory of Venkatadri. Will you please tell us?" Soota said, "Certainly! I've recognised your curiosity to know. I'll tell you about the story of Rama that Jaimini had referred to me. Hear me. Srihari manifested as son of Dasharatha in Treta Yuga. He protected the Sacrifice of Vishwamitra. He broke Shiva's arch and married Janaki. He vanquished the pride of the son of Jamadagni and reached Saketapuram. Later, he left for exile in the forest as per the orders of his father. During this period only, Ravana abducted Sita. So, he got ready to kill Ravana. While accompanying Sugriva, Anjaneya and other monkeys, he happened to be on the path of Venkatadri.

Anjana Devi saw all this spectacle. Descending from the golden mountain, she went forward to receive Srirama and bowed down to him. She knows that Srirama is not an ordinary man and that he is the incarnation of Lord Vishnu who is the cause of maintenance of creation. So, she praised him as "Hey, Rama! Desirous of good reputation! Killer of many tribes of giants! Treasure of noble virtues! The Moon rising in the Ocean of Solar Dynasty! Terror to Ravana! Lord of Universe!" Then,

she prayed to him with cupped hands, "Hey, Lord! I live in this Venkatadri itself. Please grace Venkatadri with compassion towards me."

Srirama said, "Mother! This journey is not going to end here. I've to go a long way along with these monkey warriors. I'll come back here definitely after I complete my task." But Anjana Devi continued to insist thus, "Lord! The saints are waiting for your arrival. Don't disappoint them!" As she was pleading with him thus, Hanuman came to him and said, "I too request you to fulfil the wish of my mother. Besides, the monkey warriors led by you are completely tired due to the incessant journey. Hence, it's better to go to Venkatadri."

He continued, "Lord! Beautiful and delightful is the cottage of my mother. There're many fruit-bearing trees and tubers there. There are also water sources for bathing and drinking. Anjanadri is not even very far from our place. It's on the way to our destination as well. Please honour my mother's wish." Praying thus, he stood with cupped hands. Srirama saw Anjana, son of Anjana and other monkey warriors all at a time. He asked his brother Lakshmana, "Soumitri! Hope you've heard Hanuman's appeal. What do you say about it?" Lakshmana promptly replied, "Hey, Lord! We can go to Venkatadri." Then Srirama turned towards Hanuman and said, "Maruthi! I've heard your appeal. Your desire is appropriate. I also like it. You better know the way to Anjanadri. So, take the monkeys along with you.

The monkey warriors, Sita and Lakshmana took the path of Anjanadri. As the monkey army was marching enthusiastically, Rama saw a group of saints at a distance. Seeing Rama on the path of Venkatadri, the saints went forward to receive him and praised him, "Hey, Rama who vanquished the terrific valour of Ravana! Auspicious Indra! The Lord

who dispels the darkness of angels and saints! Gracious Lord! Lover of the daughter of Goddess Earth! One who is endowed with perfect fame!”

“Hey, Lord! Our lives are fulfilled! We are saints who continue to do penance in this Venkatadri. Brahma was pleased with our devout penance. He informed us that Srirama would visit this mountain and after his darshan you'd reach Satya Loka. Due to this promise, we continued to stay here. Our long wait has reached its fruition. With your permission, we'll go to Satya Loka,” they said.

Srirama approved their request, “Hey, saints! How long have you been waiting for me? I'm also satisfied with the darshan of saints enriched with penance like you. You can now go to Satya Loka with great enthusiasm.” They went to Satya Loka,” said Soota to the saints. The saints asked him, “Hey, Expert in Puranas! Please let us know how Srirama spent his time on the mountain along with his monkey army.”

Srirama was walking towards the north of the mountain and reached Anjana's cottage. He bathed in the holy waters of Akasha Ganga there and finished his matins. Anjana already went to the vicinity of Srirama and extended her hospitality with fruits and flowers. Having honoured Anjana Devi, Srirama reached Swami Pushkarini along with monkey warriors and bathed in those holy waters. He gave away fruits to those saints. Later while he was taking rest in the cottage readily built by the monkeys to the southwest of the Pushkarini, Anjaneya Swami offered tubers and fruits to the Lord and the Lord felt as though he was in Ayodhya.

Hanuman then turned towards the monkeys and said, “My dear companions! There's no fruit on the earth that's not available in this mountain.

There're jack fruit, mangoes, grapes, jujubes and bananas. None to prevent you here. Eat to your fill and wander as you like.” Hearing these words, the monkeys rushed towards the trees at once. There were no bounds for their fun and frolic and enthusiasm. First, they tore apart the honeycombs. They assembled together and distributed the honey among themselves. Tasting the honey, the mountain-sized monkeys resorted to their inherent mischievous acts like pushing one another, sighing with their noses, scratching their sides, biting the tails and smacking the ears of one another, cracking the teeth, reddening their eyes, galloping from one hill to another and squeaking.

Inebriated with honey, some monkeys said, “We've seen many mountains. But this mountain is wonderful. There's no limit to its glory. We're here because of the grace of Srirama. We've to repay our debt to Srirama without fail.”

One monkey said, “Yes. It's true. I'll encircle Ravana, who had cheated Rama, with my tail, suppress him hard lest he should escape and throw him before Rama.”

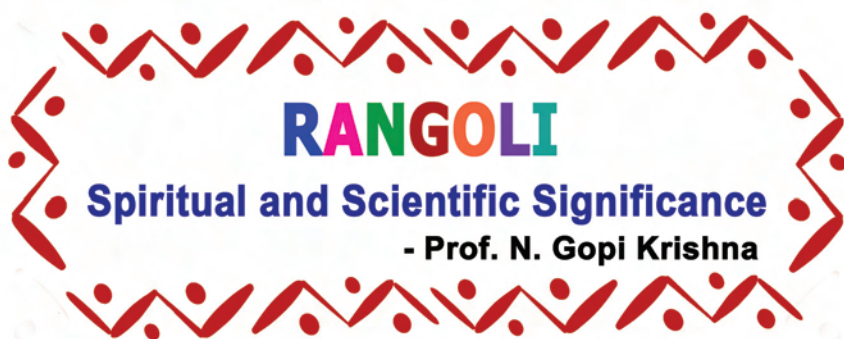
Another said, “Am I any the less? I'll bring Lanka in the sea along with Trikootaadri.” The other monkeys greeted him with a cheer.

Some others said, “We'll catch hold of the ten-headed giant even if he is hidden in the Underworld, tie him up and drag him down to the Lord.” Some boasted that they could drag even the Sun and the Moon in the sky to the earth.

Thus, talking to one another, they entered a cave to the northeast of Swami Pushkarini. With this, Soota concluded.

(to be continued)

Rangoli / kolam known as Rangavalli in Sanskrit, is an enchanting form of visual communication through symmetrical designs since ancient times. Rangoli is an ancient art which combines dots with curved lines to form a design in harmony. Symbolic expressions are in existence in every culture and takes precedence at many ceremonies. In Hindu culture, Rangoli has spiritual and scientific significance and all festivals are incomplete without these beautiful and colourful patterns. Rangolis are believed to add beauty to the dwelling place and bring peace and prosperity to the inhabitants. Rangoli with its symmetry represents order, pattern, harmony and serenity. Symmetry is inherent in nature, hence Rangoli is manifestation of natural charm and grace.



All natural crystals available in nature have stunning symmetry in them. Crystals are known for their beautiful appearance and sacred vibrations because of their innate symmetry. There is an intimate connection between symmetry and human brain according to the science of Cymatics and Neuroscience. The symmetry of Rangavalli and its symbols form visual vibrations which the brain perceives immediately. The response of brain centres to the visual vibrations is tested and established by using MRI. The visual vibrations from a rangoli induce a pleasant sensation on the brain making the mind quiet.

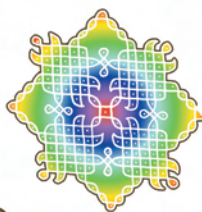
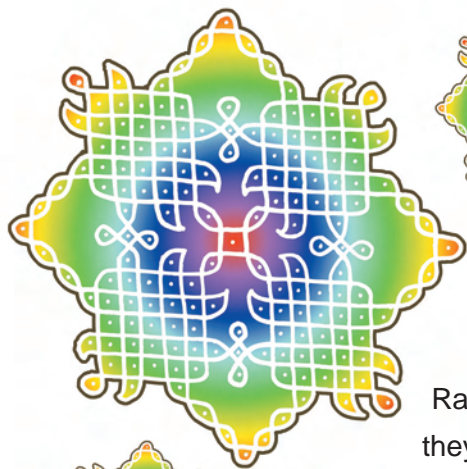
The finger tips of humans are neurologically connected to the brain. Rangolis are geometrically balanced designs and drawing them involves brain activity. To draw a rangoli with a symmetrical pattern, one must use both the right and the left parts of the brain and simultaneously running the coarse powder through the finger tips of thumb and index fingers which together activate the nerve centres in the brain. Generally, women wake up early in the morning and draw these beautiful rangolis in front of the house and hence remain active and peaceful throughout the day.

Rangoli is also spiritually significant as it invokes divine power. The instances of drawing rangoli are also mentioned in the epics of Ramayana, Mahabharata and Bhagavatha to express joy and happiness. Rangoli is given immense prominence especially in the month of Margashira. It is

Every year during annual Swamivari Brahmotsavams, Rangoli / kolams will be drawn in an attractive manner to give enhanced look in and outside the temple in Tirumala.



It is a tradition that, putting Rangoli in all the days in front of houses will be blessed with riches.



auspicious for unmarried girls to wake up early in the morning during the month of

Margashira and draw rangoli with beautiful and colourful designs with a wish to get fruitful rewards, especially good companions.

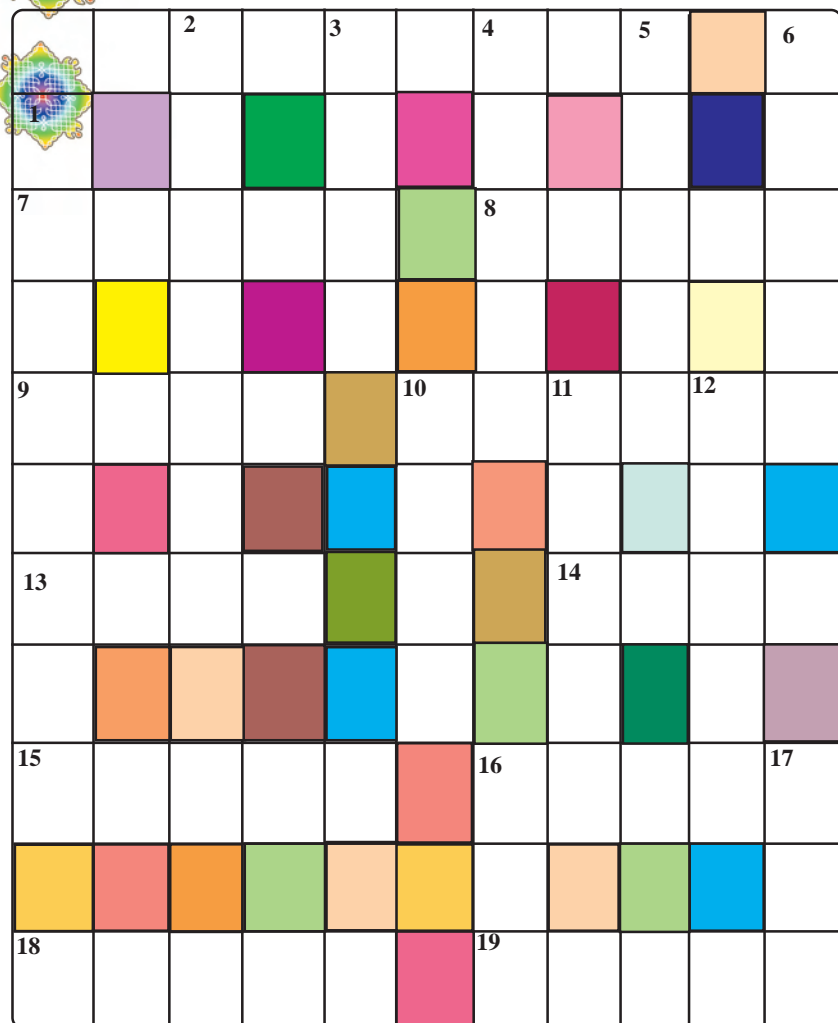
A good rangoli design with a nice pattern is a symbol of Goddess Lakshmi.

Rangoli patterns are usually drawn with rice flour or coarse rice powder and hence they serve as food for insects and birds and it's a beautiful message that we should care for other living beings on earth (Bhutha Yagna). Women usually come together to draw bigger designs of rangoli during Sankranti festival which strengthen the cultural and social bonds among women. It is said that putting Rangoli in front of the houses is believed that Goddess of wealth and prosperity is pleased.



PUZZLE

CLUES FOR PUZZLE



01. Son of Gandhari (9)
02. Lord Siva (7)
03. Circle (4)
04. Son of Sumathi (5)
05. Dharmaja (5) (Jumbled)
06. Kubera (5)
10. Chandra (4)
11. Son of Varuna (5)
12. Son of Silada (5)
16. By way of (3)
17. Make an attempt (3)

DOWN

01. Daughter of Revathi (9)
07. Greatly Desire (5) (Jumbled)
08. Kingdom of Ravana (5)
09. Wet and Cold (4)
10. Parvathi (6)
13. Cry of Unhappiness (4)
14. No one (4)
15. Father of Chandra (5)
16. Come to see somebody (5)
18. Umadevi (5)
19. Great Pain (5)

ACROSS

Compiled by - Sri T.S. Jagan Mohan

TIRUMALA TIRUPATI DEVASTHANAMS

Sri Srinivasa Govinda
Sri Vekatesa Govinda

JANUARY 2024

Bhaktavatsala Govinda
Anandaroopa Govinda

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

Nithyanirmala Govinda
Pundarikaksha Govinda

FEBRUARY 2024

Dinakarateja Govinda
Pakshivahana Govinda

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
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Salagramadhara Govinda
Sahasranama Govinda

MARCH 2024

Nandanandana Govinda
Navaneethachora Govinda

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
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24	25	26	27	28	29	30
31						



JANUARY 2024

- 01 New Year Day
- 07-13 Sri Andal Neeraatotsavam
- 14 Bhogi, Bhogi Teru (Chariot)
- 15 Sankranthi
- 16 Kanuma,
Sri Godadevi Parinayotsavam
- 25 Sri Ramakrishna
theertha Mukkti
- 26 Republic Day

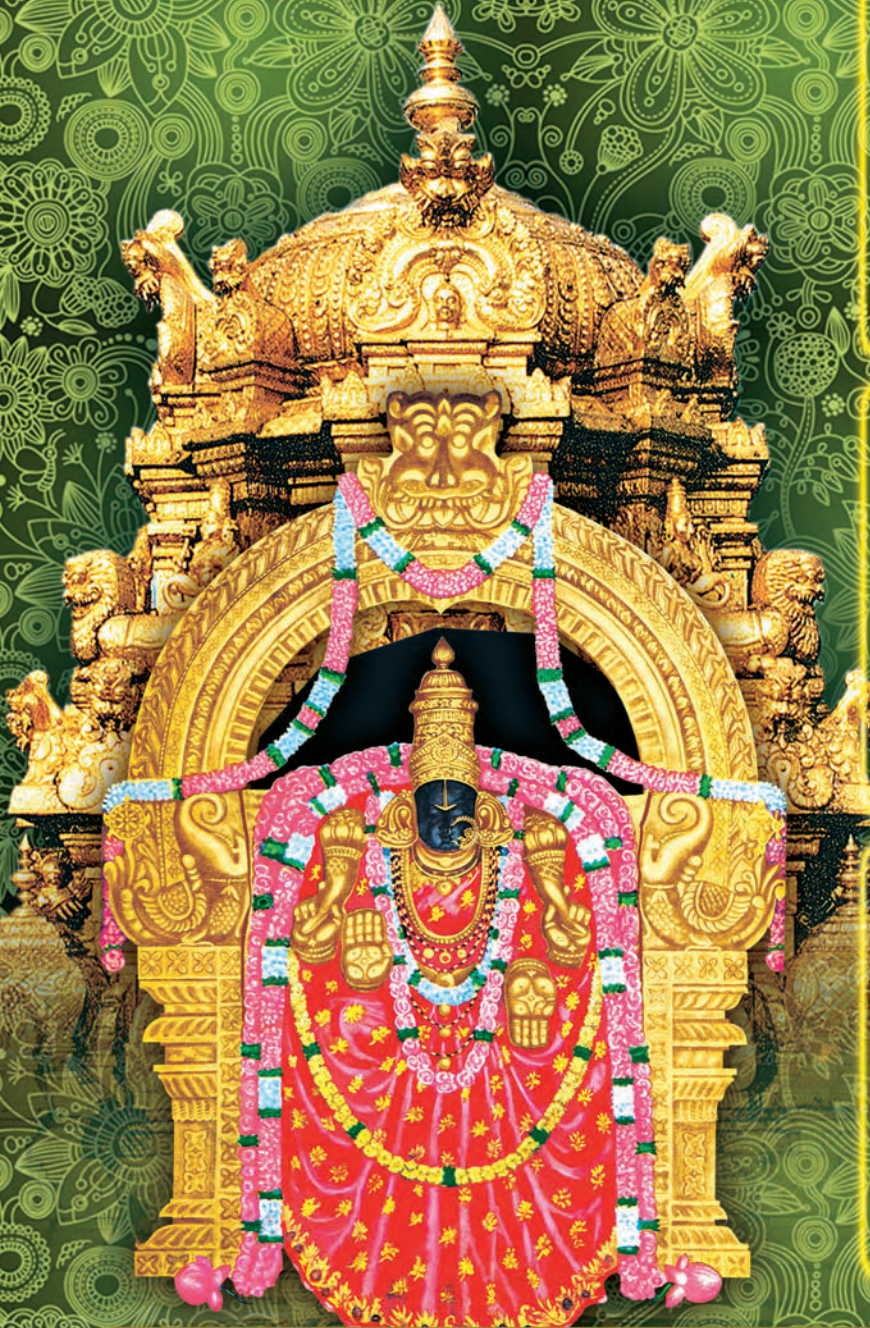
FEBRUARY 2024

- 09 Sri Purandaradasa Aaradhanotsavam
- 10-18 Devuni Kadapa Sri Lakshmi
Venkateswaraswamivari Brahmotsavams
- 14 Vasanthapanchami
- 16 Rathasapthami, Bhishma Ashtami
- 20 Bhishma Ekadasi
- 21 Kulasekhar Alwar
Varsha Tirunakshatram
- 24 Kumaradharatheertha Mukkti
- 29-Mar.08 Srinivasa Mangapuram
Sri Kalyana Venkateswaraswamivari
Brahmotsavams

MARCH 2024

- 1 to 10 Tirupati Sri Kapileswaraswamivari
Brahmotsavams
- 08 Mahasivarathri
- 17-25 Tarigonda Sri Lakshminarasimha
Swamivari Brahmotsavams
- 20-24 Tirumala Srivari Float Festival
- 23-27 Float festival in Nagulapuram
Sri Vedanarayana Swami temple
on the occasion of Suryapuja
- 25 Sri Lakshmi Jayanti,
Tumbura Theertha Mukkti

TIRUMALA TIRUPATI DEVASTHANAMS



APRIL 2024						
Govinda Hari Govinda Gokulanandana Govinda					Balaramanuja Govinda Ratnakirita Govinda	
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
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MAY 2024						
Sri Ramakrishna Govinda Sripumroopa Govinda					Thulasivanamala Govinda Harisarvathama Govinda	
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
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JUNE 2024						
Dasamukhamardhana Govinda Dasaradhanandana Govinda					Anaadhakshaka Govinda Aapadbandava Govinda	
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APRIL 2024	
05-13	Tirupati Sri Kodandaramaswamivari Brahmotsavams
06	Annamacharya Vardanthi
09	Sri Krodhinama Samavathsara... Ugadi (Telugu New Year)
11	Matsya Jayanti
12-20	Vayalpadu Sri Pattabhirmaswamivari Brahmotsavams
17-25	Vontimitta Sri Kodandaramaswamivari Brahmotsavams
17	Sriramanavami
14	Tamil New year Day
21-23	Tirumala Srivari Vasanthotsavam
23-May-01	Nagulapuram Sri Vedanarayanamaswamivari Brahmotsavam

MAY 2024	
01	May day
10	Akshaya Thruthiya, Sri Parasurama Jayanti
12	Sri Ramanuja Jayanti
12	Sri Sankaracharya Jayanti
16-24	Tirupati Sri Govindarajaswamivari Brahmotsavams
17-19	Tirumala Sri Padmavathi Srinivasa Parinaya Mahotsavam
07-14	Tirupati Gangajathara
20-23	Tiruchanur Sri Padmavati Ammavari Vasanthotsavam
21-29	Hrushikesh / Narayanavanam Sri Kalyana Venkateswaraswamivari Brahmotsavams
22	Sri Nrusimha Jayanti, Mathrusri Tarigonda Vengamamba Jayanti
23	Sri Kurma Jayanti, Sri Annamacharya Jayanthi
29-June 06	Karvetinagaram Sri Venugopala Swamivari Brahmotsavams

JUNE 2024	
01	Sri Hanuma Jayanti
14	Tirupati Sri Govindaraja Swamivari Pushpayagam
17-25	Appalayagunta Sri Prasanna Venkateswaraswamivari Brahmotsavams
17-21	Tiruchanur Sri Padmavati Ammavari Float Festival
19-21	Tirumala Srivari Jyeshthabishekam
27-29	Tiruchanur Sri Sundarajaswamivari Avatarotsavams

TIRUMALA TIRUPATI DEVASTHANAMS

Padmanabhahari Govinda
Tirumalavasa Govinda

JULY 2024

Paramadayalo Govinda
Asrithapaksha Govinda

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
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21	22	23	24	25	26	27
28	29	30	31			

Bilvapattharchita Govinda
Bikshukasamstuta Govinda

AUGUST 2024

Ithaparadaya Govinda
Abishekapriya Govinda

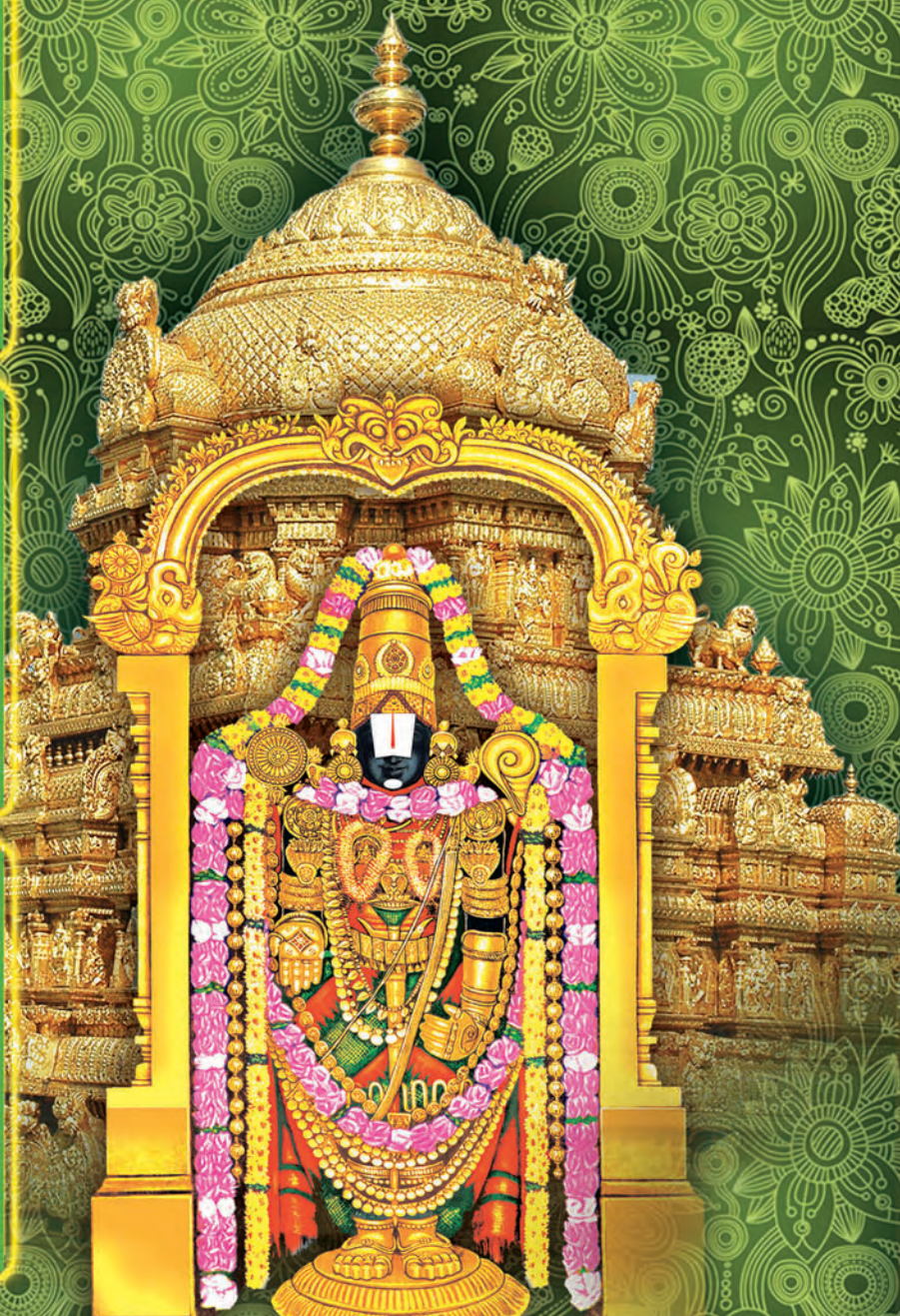
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Vaijayantimala Govinda
Vajrakavachadhara Govinda

SEPTEMBER 2024

Dhurithanivarana Govinda
Dhustasamhara Govinda

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
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29	30					



JULY 2024

- 10-12 Srinivasamangapuram
Sri Kalyanavenkateswara
Swamivari Sakshatkaravaibhavam
- 16 Tirumala Srivari Anivara Asthanam
- 16-18 Tirupati Sri Govindarajaswamivari
Jyeshthabishekam
- 17 Tholi Ekadasi
- 17-20 Tirupati Sri Kapileswaraswamivari
Pavithrotsavams
- 21 Gurupurnima, Vyasapuja

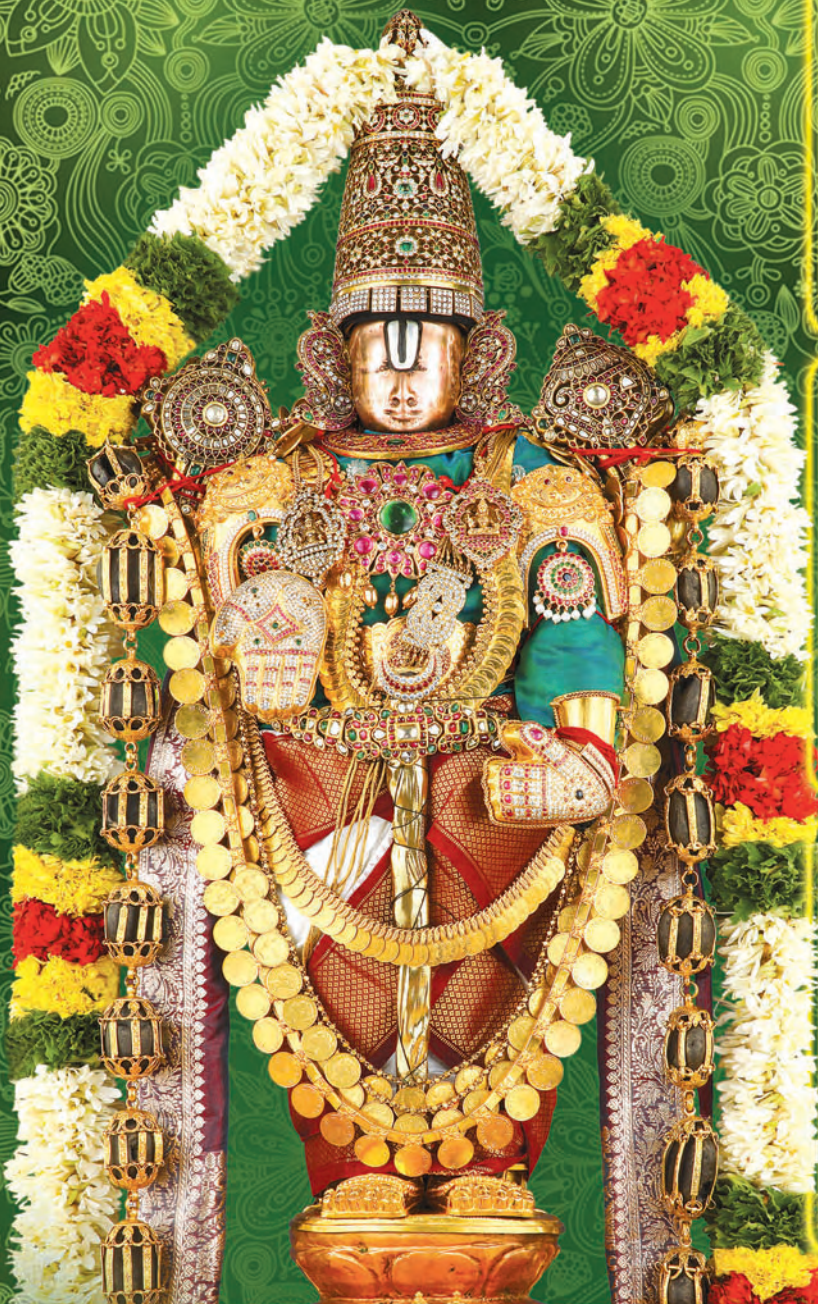
AUGUST 2024

- 04 Sri Chakrathalwar
Varshatirunakshatram
- 08 Nagachaturdhi
- 09 Garudapanchami
- 16 Sri Varalakshmi Vratam
- 13 Mathrusri Tarigonda
Vengamamba Vardanthi
- 14-17 Tirumala Srivari Pavithrotsavams
- 15 Independence Day
- 19 Sri Vikhanasa Mahamuni Jayanti,
Sri Hayagreeva Jayanti
- 20 Gayathrihajam
- 26 Srikrishnashtami
- 27 Gokulashtami

SEPTEMBER 2024

- 5 Sri Balarama Jayanti,
Sri Varaha Jayanti
- 7 Vinayaka Chavithi
- 8 Rushipanchami
- 15 Sri Vamana Jayanti
- 15-18 Tiruchanur Sri Padmavathi
Ammavari Pavithrotsavam
- 17 Anantapadmanabha Vratam

TIRUMALA TIRUPATI DEVASTHANAMS



Garudavahana Govinda
Harisarvothama Govinda

OCTOBER 2024

Vanarasevitha Govinda
Neerajanaba Govinda

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2	3	4	5
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20	21	22	23	24	25	26
27	28	29	30	31		

Dharaninayaka Govinda
Prasannamurthy Govinda

NOVEMBER 2024

Lakshmee Vallabha Govinda
Lakshmanagraja Govinda

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2
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24	25	26	27	28	29	30

Vamanabrugurama Govinda
Varahanarasimha Govinda

DECEMBER 2024

Padmavathipriya Govinda
Gajarajakshaka Govinda

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2	3	4	5	6	7
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OCTOBER 2024

- 4-12 Tirumala Sri Venkateswara Swamivari Brahmotsavams
- 4-12 Tiruchanur Sri Padmavati Ammavari Navaratri Utsavams
- 08 Tirumala Srivari Garudaseva
- 09 Saraswati Pooja
- 11 Durgashtami, Maharnavami
- 12 Vijayadasami
- 31 Narakachaturdasi, Deepavali

NOVEMBER 2024

- 01 Kedaragowrivratam
- 05 Nagulachavithi
- 09 Tirumala Srivari Pushpayagam
- 13 Kaisika Dwadasi
- 14 Children's Day
- 28-Dec.06 Tiruchanur Sri Padmavati Ammavari Brahmotsavams
- 28 Sri Dhanvantari Jayanti

DECEMBER 2024

- 02 Tiruchanur Sri Padmavathi Ammavari Gajavahanaseva
- 06 Panchami Theertham
- 07 Tiruchanur Sri Padmavathi Ammavari Pushpayagam
- 11 Sri Gita Jayanti
- 12 Sri Chakratheertha Mukkoti
- 13 Kruthika Deepotsavam in Sri Kapileswaraswami temple, Tirupati
- 16 Dhanurmasam Starts
- 30 Adhyayanotsavams start in Tirumala Temple

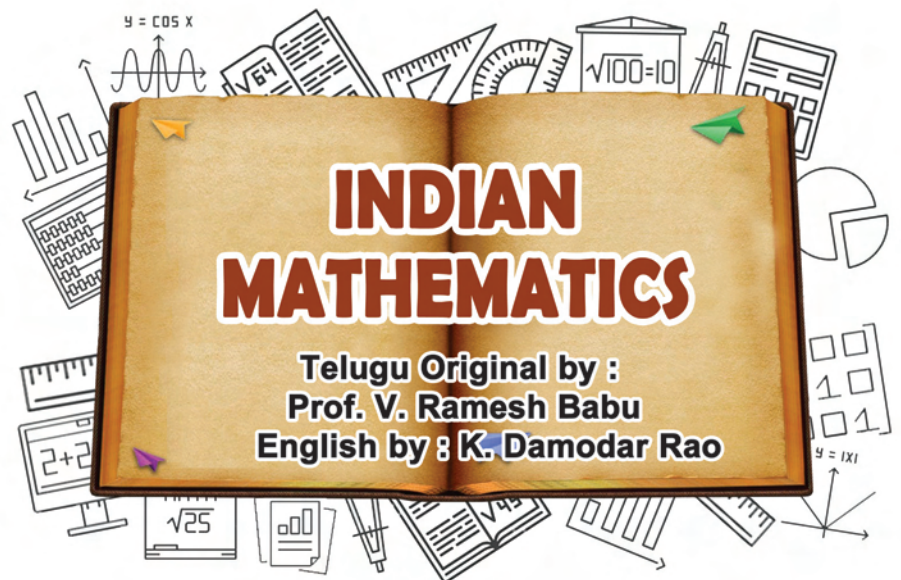
A number of mathematicians contributed immensely to the field of mathematical science in various ways. In ancient India too there were many who played a key role in developing this particular branch of knowledge. Their formulations are being studied in different spheres of mathematics, their implications and ramifications with appreciation in order to make further progress in the subject. Let us know about a few such eminent Indian personalities:

Aryabhatta (476 CE–550 CE) : He became famous for his contribution to the field of astronomy and mathematics. He introduced the concept of '0' and calculated the value of Pi. He also worked on algebra and trigonometry.

Brahma Gupta (598 CE–668 CE) : He is famous for his efforts in the areas of calculus methods and algebra. He provided formulations for arithmetic with zero and odd numbers. He also provided solutions to quadratic equations and studied geometry.

Bhaskara 1 (598 CE–680 CE) : He studied extensively mathematics and astronomy. He developed methods to calculate the positions of celestial objects. Calculations were carried out by him in algebra.

Bhaskara (9th Century CE) : He is a mathematician who developed combination formulae. He also worked on algebra calculations.



Brahma Gupta 2 (9th Century CE) : He is also called Bhaskara II. His chief contribution lies in algebra and arithmetic. He wrote a treatise called *Khandakadyaka* in which he covered branches like calculations of algebra and geometric progression.

Bhaskara 2 (1114 CE–1185 CE) : Popularly known as Bhaskaracharya, he is famous for his significant work in mathematics and astronomy. Of his works, *Leelavati* (arithmetic and algebra), *Beeja Ganitha* (algebra) and *Goladhyaya* (Astronomy) are significant.

Madhava (1350 CE–1425 CE) : He is well known as the scholar who established Kerala Mathematics. His chief contribution lies in calculus methods and counting of infinite numbers. He made



advanced studies in trigonometry functions for which he developed infinite calculations.

Neelakantha Somayaji (1444 CE–1545 CE) : He attained fame for his pioneering work in mathematics and astronomy. He had prepared his unique astronomical system. He also developed methods to calculate the position of planets. Besides, he contributed to the study of development of infinite series. His study made progress in calculus field too.

Varahamihira (505 CE–587 CE) : He became famous for his remarkable work in the fields to astronomy, astrology and mathematics. His main contribution is “Pancha Siddhantika” that unified five astronomical systems. He is known for his work in algebra and arithmetic too.

Pingala (About 3rd Century BCE) : He primarily worked on binary arithmetic and developed the study extensively. His work in this area established a base for binary mathematics.

Hemachandra (1089–1172) : He is a scholar who contributed immensely to the field of mathematics. He independently developed the concept of Pascal triangle. He also worked on Numerical system, combinatorics and geometry.

Sridhara (About 870 CE) : Famous for his study in algebra and arithmetic, Sridhara wrote a treatise on *Pathi ganitha*. It deals with and explains many principles in mathematics. Some of these are: arithmetic functions, fractions and algebra calculations.

Kamalakara (17th Century CE) : The mathematical branches of algebra calculations and numerical system have received attention from Kamalakara.

He authored a book entitled *Kriyakramakari* that discussed quadratic equation solutions and linear equation formulations.

Mahaveeracharya (9th Century CE) : He is a scholar who evinced much interest in the field of mathematics.

He helped in providing solutions to quadratic equations and developing the concept of differential index. As such, his contribution to the field is immense.

Lalla (About 8th Century CE) : He is well known for his contribution to trigonometry and spherical geometry. He is also an astronomer. He authored the book, *Shishyadhivridhida* that covered the aspects of trigonometry functions and their applications.



TTD Launches NEW MOBILE APP

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





SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhooshi

(continued from the previous issue)

'Sri Venkatesa Sahasranama' is a part of the Brahmaanda Purana. The sage Narada gets this stotra as 'upadesa' from Lord Brahma and the sage Narada in turn gives the 'upadesa' to Vasishta.

Sloka – 14

Dandakasuravidhwamsi

Vakradamshtra: Kshamadhara: |

Gandharvasaapaharana:

Punyagandho Vichakshana: ||

87. Dandakasuravidhwamsi : When Lord Venkatesa took the form of a wild boar, He went after the demon Hiranyaksha who took a safe shelter in Dandaka forest. In that pursuit, Lord

Venkatesa encountered a huge battalion of demons and vanquished all of them without a trace. Further, many ages later, Lord Venkatesa as Sri Rama, killed an army of fourteen thousand demons in the battalion of Khara in Dandaka forest.

88. Vakradamshtra : As a wild boar, Lord Venkatesa possessed sharp teeth or tusks. These teeth are slight bent to facilitate lifting of heavy object and thus enabled Him rescue the submerged Earth from the grips of the demon Hiranyaksha. Poigai Alwar, who has a deep penchant for Lord Venkatesa, is awestruck about the magnitude of his teeth and exclaims "...Varaagaththu eyittru alavu podhaavaaru..." in Mudal Tiruvandaadhi [#84].

89. Kshamadhara : The word 'Kshama' indicates the Earth. It means forbearance and when alluding to the Earth this name connotes the immense patience of the Mother Earth, Bhudevi, exhibits towards Her inhabitants. Kshamadhara indicates Lord Venkatesa as the wild boar who held, rescued and supported the Earth from the cosmic waters.

90. Gandharvasaapaharana : This name connects to an incident where a Gandharva by name Sundara, the son of a great Gandharva king Veerabahu, was

cursed by the sage Vasishta. The sage accidentally spotted Sundara nude, while he was playing in Kaveri and taken aback at such a sight, the sage immediately cursed him to attain the form of a 'rakshasa'. As per Dharma Shastra, one should never bathe without wearing clothes. Lord Venkatesa killed this demon when he attempted to attack another sage in Venkatadri Hills. Thus the Gandharva regained his original form due to Lord Venkatesa.

91. Punyagandha : Lord Venkatesa, as a form of stone exhibits divine fragrance. This divine fragrance is so unique and so special for 'archa murthi vigraha.' The Chandhogya Upanishad [#3.14.4] extols as "...sarva gandha: sarva rasa.". He is the seat of all grand fragrances and grand tastes that draws the devotees towards Him to bestow them with 'punya.'

92. Vichakshana : This name refers to a wise, skilled and able man in general. Lord Venkatesa indicates that He is the source of all wisdom, skills and He bestows them to devotees who surrender to Him.

Sloka – 15

Karalavaktra: Somaarkanetra:

Shadgunavaibhava: |

Swetaghonee Ghurnithabhru:

Ghurghuradhwani vibhrama: ||

93. Karalavaktra : The word 'Karala' indicates a form which is the most horrific and frightening at its first sight. Lord Venkatesa as Varaha exhibited such a fear-instilling face and especially His mouth with two terrible tusks that was so scary to the likes of Hiranyaaksha and simultaneously most benign to the Bhudevi, the Earth, who was waiting for protection.

94. Somaarkanetra : Lord Venkatesa is known to have Lord Chandra as the left eye and Lord Surya as the right eye. The Purushasukta says 'Chakshussuryo Ajaayata'. Lord Surya took His form from the eyes of Lord Venkatesa.

95. Shadgunavaibhava : The presence of six qualities repository of Eternal Wisdom [Gnyaana], Strength [Bala], Prosperity [Aiswarya], Potence [Veerya], Endurance [Sahana] and Radiance [Tejas] define the word 'Bhagavan.' The Bhaktisaara attributes these six qualities to Sriman Narayana as "... Eru seer irandu moonrum ezhum Aaarum ettumaii ..." in his Tiruchandaviruttam [#2].

96. Swetaghonee : Lord Venkatesa in Varaaha 'avatar', was an immaculate white-colored boar. Pure spotless white is an indication of seat of knowledge of the highest order. Lord Venkatesa bestows the devotees with great knowledge.

97. Ghurnithabhru : Lord Venkatesa, as Varaaha reigned over Hiranyaksha and in the ensuing battle His anger for the demon increased and naturally reflected in His facial expressions. Especially, this name indicates a special mention of His otherwise mesmerizing eyebrows assuming a twist as a result of His immense anger He developed towards the immoral demon.

98. Ghurghuradhwani vibhrama : Lord Venkatesa is called by the typical snorts or grunts which are the characteristic of a boar in His Varaaha Avatar. This is one of the various ploys employed in His 'Varaaha avatar' to dominate and eventually to kill the demon for establishing 'Sanatana Dharma.'

Sloka – 16

Draagheeyaan Neelakesi cha

Jagradambujalochana: |

Ghrunaavan Ghrunisammoho

Mahakaalagnidheedhithi: ||

99. Draagheeyaan : Lord Venkatesa as Varaaha was colossal in form. Vishnu Sahasranama [#542] says “*Mahavaraaha*”. The mighty Meru mountain is described to be locked adjacent to the tiny metal balls in the anklet worn on Varaaha’s leg.

100. Neelakesi : Lord Venkatesa’s refulgent, dense and pitch black hair is described here. Nammalvar, in Tiruvaymozhi [#7.7.9], while being awestruck by the richness in blackness of His hair exclaims as “*Kolkinra kol irulai sugirnditta kozhun surulin...*”

101. Jagradambujalochana : Lotus flower in fully blossomed state is such a pleasant sight for anyone. Lord Venkatesa’s eyes resemble such a beautiful blooming lotus flower. Sri Prativadibhayankara Annan, in his Sri Venkatesa Mangalam [#10] states that the mercy overflowing from the lotus-eyes of Lord Venkatesa inundates the entire universe “*Dayaamruta taranginyaas tarangairiva sheetala.*”

102. Ghrunaavan : Lord Venkatesa is mercy personified. Varaaha avatar is known by this name. This fact can be further corroborated by the Varaaha Charama Sloka. Varaaha Swamy in His profound conversation with Bhudevi, mentions that He will remember His devotee and bestow the devotee in his last days with ultimate destination, who, while being in an overall healthy condition during his lifetime remembers the ‘Viswaroopa’ of Varaaha Swamy.

The names 103 to 141 are dedicated to Narasimha ‘avatar’ of Lord Venkatesa.

103. Ghrunisammoha : Lord Venkatesa as Narasimha exhibited most fierce nature towards Hiranyakasipu while mellowed down to a great extent in dealing with His devotee Prahlada. Such a form is the most fascinating form for the devotees.

104. Mahakaalagnidheedhithi : Lord Venkatesa as Narasimha displayed an effulgent equivalent to that of the ultimate cosmic closure, *Maha Pralaya*. He is Himself the most frightening *Kaalagni*.

Sloka – 17

*Jwaalakaraalavadano
Maholkakulaveekshana: |
Sataanirbhinnameghaugho:
Dhamshtrarugvyaptadhikthata: ||*

105. Jwaalakaraalavadana : Lord Venkatesa as Narasimha was full of intense rage, not seen by anyone till then. The rage manifested on His face. Tirumangai Alwar says “*Mulaittha Seettram Vinsudappoi...*” in Periya Tirumozhi [#1.7.7].

106. Maholkakulaveekshana : The eyes of Lord Venkatesa in His Narasimha Avatar is described in this name. The eyes, which otherwise shower nectarine mercy on His devotees, was erupting like an explosive volcano spewing out the hottest emissions. Vadikesari Jeeyar exclaims in his Narasimhaashtakam [#7] as “*Indu Ravi Paavaka Vilochana...*”

107. Sataanirbhinnameghaughu : Lord Venkatesa as Narasimha was gigantic. His form was so huge that the clusters of His mane around the neck appeared like the clouds in the sky disturbed by torrential winds. Sri Vedanta Desika says “*Sataapatala bheeshane sarabha saatta haasotbhate*” in his Kaamasikashtakam [#7]

108. Dhamshtrarugvyaptadhikthata : The glorious glow of Lord Narasimha’s teeth is detailed by this name. The teeth are described to be extremely bright that lit up His ferocious face and there by the overall sight is frighteningly brilliant. The glow of the teeth are said to have spread in all directions around till the end of the universe.

(to be continued)



Sage Patanjali's Yoga Sutras Commentary

- Dr. K.V. Raghupathi

Part - IV

36

JANUARY, 2024

SAPTHAGIRI

(continued from the previous issue)

dirghakalanairantaryasatkarasevito dridha -bhoomih (1.14)

tu = but; *sah* = it, that; *asevita* = thoroughly practised; *sat-kara* = utmost respect; *nais-antarya* = uninterrupted continuance; *dirgha-kala* = long time; *drdha-bhumi* = firm success

With uninterrupted and reverent devotion, practice (Abhyasah) should get firmly grounded until its success.

For the *sadhaka* to be successful on the path of Yoga, he or she must fulfil three requirements. These three prerequisites are defined in the *Sutra*. These are: (1) the *sadhana* must be performed continuously for an extended period of time; (2) there must be no breaks in the practice; and (3) devotion and a mood of reverence must accompany the practice.

At first, Yoga could seem appealing. It might captivate someone. In order to quickly benefit from it, one could jump into it. However, only a countable few on the fingers will stay on the path until their final breath. Only they will be able to enjoy the abundant harvest. The practice has no end in sight. This calls for courage and tenacity. The *Sutra* states that if these two traits are not followed to the letter, no one can prosper on the road of Yoga. Maturity takes a lot of practice, during which one learns by fixing their mistakes. It is not a one-day accomplishment. Is that possible for an average person in the modern digital world? It is something to consider and a decision to live that way should be made firmly. It necessitates significant sacrifice. Considerable progress cannot be anticipated unless the practices are maintained over an extended period of time.

In addition, we must alter our basic essence in order to accomplish this. For the current route of Yoga to be accommodated, the old patterns must be entirely erased. We might face our past, present, and future *samskara*. Yet we need to overcome this biggest hurdle, for which constant vigilance is

needed. It is an unbroken *sadhana* without any objectives. There are no goals in this *abhyasah* — just learning and advancement. It entails bringing about profound and deep-seated changes in our body consciousness and subtle mind consciousness at many levels. An attitude of dedication and seriousness is just as crucial as a consistent, long-term practice. We cannot practice Yoga as a pastime. It's not a cerebral endeavour. The highest level of commitment and dedication is required, even for cerebral pursuits in science and the arts. For this reason, in the ancient days, the people in Bharata Khanda wanted to pursue Yoga seriously and retired into forests so that they could devote themselves completely. They were dubbed forest sages as a result. This might not function in the present era. Not everyone can live in a forest. However, a complete dedication to Yoga is needed. Many of us believe that we may pursue both the path of Yoga and worldly objectives with two legs.

We might use King Janaka as an illustration. Janaka was already the embodiment of Yoga before he started his earthly responsibilities. The aforementioned realms are incomprehensible to the average *sadhaka*. If the *sadhaka* is focused, he or she can gradually transcend previous *samskaras* via single-minded pursuit and confine themselves to the current 'karmas', allowing them to follow the path of Yoga with little difficulty.

The term *satkara* suggests a reverential attitude towards the aim of Yoga. Progress on the road of Yoga is guaranteed for the *sadhaka* who fulfils the three requirements mentioned in the *Sutra*.

It may be slow in the beginning owing to our past *samskaras*, but the *sadhaka* will eventually succeed in the long run.

drstanusravika-visaya-vitrnsasya vasi-kara-samjna vairagyam. (1.15)

vai-ragya = non-attachment, detachment;
samjna = known; *vasi-kara* = perfect mastery;
vitrnsa = desire; *visaya* = objects; *drsta* = seen;
anusravika = repeatedly heard from scriptures or revealed.

Non-attachment (Vairagya) is known as mastery over the desires for objects seen or repeatedly heard from scriptures, such as the subtle, pleasant realms of nature.

This *Sutra* explains about 'Vairagya' which is the practice of managing and getting rid of *Citta-Vrittis*. The word *Raga*, which is used to describe the attraction that results from the enjoyment of the object, is the root of the word 'Vairagya.' The 'Sutra' also identifies the items as 'Visaya'. There are two types: those that are seen and those that the scripture describes. 'Anusravika' therefore refers to those enjoyments that we expect to gain in life after death. These are deceptive joys. 'Vairagya' aims to eliminate these two categories of enjoyment. From this, we understand that the Yogic life is entirely different from the orthodox religious life following a particular conduct. The root reasons for bondage, attraction, and subsequent attachment, must be eliminated through 'Vairagya' practice.

It rejects postponing pleasures or exhibiting a transient apathy towards objects. It seeks a constant mastery of desires. Ultimately, it is desire that is the root cause of attachment. This is the *Sutra*'s interpretation of the term '*Vasi-kara Samjna*'.

In addition, the repulsion of *Dvesa* is given wherever there is *Raga*. These represent the two facets of a single entity. Therefore, '*Vairagya*' refers to the lack of both potential repulsion and attraction towards objects that provide pleasure.

So, the *sadhaka* needs to have a clear understanding of the function of desire in life and how it causes the mind to be restless all the time. Without an understanding of nature, the practice of meditation is meaningless. It is a pointless exercise to try to relax the mind without comprehending the nature of desire. The boat will stay steady if there are no waves or rustles in the calm water. Similarly, this applies to the mind. The mind cannot naturally and spontaneously come to rest (*Niruddha* state) if *Raga* and *Dvesa* are causing constant disturbance to it. In order to be able to meditate without interference, the *sadhaka* needs to continuously engage in *Vairagya*.

Practice of this *Vairagya* is necessary at all times. This implies that the *sadhaka* needs to be always aware of their desires.

Abhyasah and *Vairagya* are the paths that the *sadhaka* must take for *Chitta-Vritti-Nirodha*. It is evident that retreating from temptations or cutting oneself off from the outside world does not portend *Vairagya*. The world in which the *sadhaka* is required to test his or her mentality is the true testing ground. *Vairagya* is not about fighting our wants with violence. It should occur organically as a result of using the *Viveka*, or discriminating faculty. *Vairagya* and *Viveka* can be viewed as two facets of the same process that involves exercising, discriminating and renunciation in order to dispel delusion.

(to be continued)

SOLUTION TO PUZZLE

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



In the sacred verses of the Bhagavad Gita, a reservoir of timeless wisdom, the 27th verse of the 2nd chapter resonates with profound insights into the cyclical nature of life.

"jatasya hi dhruvo mrityur dhruvaA janma mritasya cha tasmad apariharye 'rthe na tvam shochitum arhasi"

— "For one who is born, death is certain, and for one who dies, rebirth is inevitable. Therefore, lamenting over the inevitable is inappropriate."

This verse, with its profound philosophical undertones, invites us to contemplate the inevitability of life's eternal cycle and teaches us the futility of resisting the natural order. To illustrate this timeless truth, let us delve deep into a captivating tale that encapsulates the essence of this verse.

Once, in a lush forest teeming with life, a small parrot found itself face to face with Lord Yama, the God of Death. Petrified at the prospect of imminent demise, the parrot desperately sought a way to escape the clutches of destiny. In a stroke of desperation, it befriended a wise eagle and implored for assistance.

The parrot, fearing its predestined end, convinced the eagle to carry it to a faraway island, where it believed it would be safe from the grasp of death. The compassionate eagle, moved by the parrot's plight, agreed to help, carrying the small bird to an isolated hole on the distant island.

As Lord Yama passed by the parrot without a hint of malevolence, the small bird misunderstood the smile of the God of Death, interpreting it as a sign that it had successfully eluded fate. Little did the parrot know that Lord Yama's smile stemmed from a realization that the divine orchestration of events was beyond the comprehension of mortal beings.

In a surprising twist, Lord Yama, initially concerned that the tiny bird might not make it to the distant island in time where fate had decreed that the bird must be swallowed by a hungry cat to fulfil its destiny watched in awe as the parrot reached the



isolated hole on the faraway island. The God of Death realized that the intricate dance of life and death unfolded in ways that surpassed mortal understanding.

The fates of both the parrot and the cat were decided by God Himself and the cat, hungry and waiting on the island with nothing to prey upon, thanked God for sending his food to him.

In the larger tapestry of this tale lies a profound truth that fate can indeed be overcome by divine grace. The saying, "Fate can be overcome by grace," holds true when we recognize that the ultimate source of grace is Sriman Narayana, the Supreme Being who governs the Cosmic order.

In the philosophical framework of the Vishistadvaita, we understand that the intricate web of life is woven by the divine hands of Sriman Narayana. Our journey through the cycles of birth and death is orchestrated by His divine will. It is through knowledge and wisdom that we come to realize that surrendering to Sriman Narayana's grace is the key to transcending the limitations of fate.

The Vedic Scriptures, echoing the principles of the Vishishtadvaita, illuminate the path of understanding our interconnectedness with the Divine. In the Rig Veda, we find verses that affirm the Omnipresence of the Divine and emphasize the surrender of the Self to the Cosmic order.

As we reflect on the parrot's unexpected journey and the profound teachings of the Bhagavad Gita, let us comprehend the wisdom that comes from acknowledging the immutable cycle of life. Surrendering to the divine order, we find solace and transcend the limitations of our mortal existence, guided by the grace of Lord Sriman Narayana. The unerring law dictates that all that is born must face death and all that dies is destined for rebirth. This truth is inherent in the very fabric of the material world. The commentary emphasizes while the body and material entities are subject to this eternal cycle, the Self, being beyond these transient elements, transcends the constraints of birth and death.

In the state of ignorance, where man erroneously identifies with the perishable body, he becomes entangled in the relentless procession of birth and death. It is in this state of misidentification that the individual is bound by the immutable law of the material world. The Lord's teachings in the Bhagavad Gita serve as a clarion call, urging individuals to transcend this ignorance and recognize their true nature as the Eternal Self. The cessation of the cycle of birth and death occurs when an individual realizes their identity with the Self. In this realization, the divine essence within each being becomes the guiding force, freeing them from the shackles of the material world.



THE NEW TTD WEBSITE

Providing best possible darshan and amenities to the pilgrims with transparency is the ultimate aim of the TTD. To make the darshan, e-hundi, e-donation process more transparent and convenient for devotees of Lord Venkateswara, the TTD has changed its online website from tirupatibalaji.ap.gov.in to ttdevasthanams.ap.gov.in

The TTD is appealing the devotees to use the 'New Website' and not to entertain the mediators and make their journey fruitful by utilizing the changed TTD official website for Darshan and other TTD provided facilities.

ttdevasthanams.ap.gov.in

From time immemorial, our ancestors said: 'It's God's will. We think of something but the Lord has other plans for us. Pray to God, only He can make miracles happen, or by God's grace everything will turn good.' These are some of the usual lines that every Hindu strongly believes them.

In life, there has been a situation where we have taken a lot of effort to make something happen but it had turned unsuccessful and there are many things, which, we wouldn't even thought about them. Everything happens pretty rapidly, whether it is good or bad.

In life, everything cannot be pre-planned by us. We only assume and are under the illusion that we have planned so and so for future. We forget that there is a witness for all things happening, The knower of everything is God. Out of our ignorance, we fail to understand the Omnipotent, the Omniscient and the Omnipresent i.e., the Parabrahmam. He sees all and gives 'moksha' in the fourteen 'lokas.' He is the Cosmic Player, the 'Leeladhar.'

Whatever we do in life, it is already pre-written. Nothing is in our control except Bhakti. There is actually nothing that we can do. Bhakti can be done only by His grace. Here is a very enlightening verse regarding this in the Bhagavad Gita: "*Deivam chaivatra panchamam*" (The Bhagavad Gita- 18:14)

The five primary ingredients for the successful completion of any work are : 1) The place of work, 2) The performer, 3) Various instruments for work, 4) Various endeavours, 5) The Lord (The Divine Will) - If we allocate 20% of the work for each of the above five mentioned components, the Divine Will of 20% will outweigh the 80% of the rest.

Let us go through with some examples : We will be in front of the food, served before us on the dining table. Our hands are ready to take the first bite from the mesmerizing delicious food. Our stomach is grumbling with hunger and the mouth waters due to the aroma of the food. But at that moment, we may get an urgent call.

We will be ready to visit a temple the next day. Dress is ready. Vehicle is ready. Tickets are reserved for the 'darshan' of the Lord. All arrangements are made. All of a sudden, the torrential rain starts. The programme may be cancelled. This is the will of God. Man proposes, God disposes.

There will be a temple just near to our house but we won't be able to visit it. Some person driving for half-an-hour from his home can reach this temple and visits the Lord. There are some who regularly coming to the temple to have the grand 'darshan' of the Lord. It is also the will of God.



**Only that Happens which the
LORD DECIDES!**

-Prof. B. Gayathri

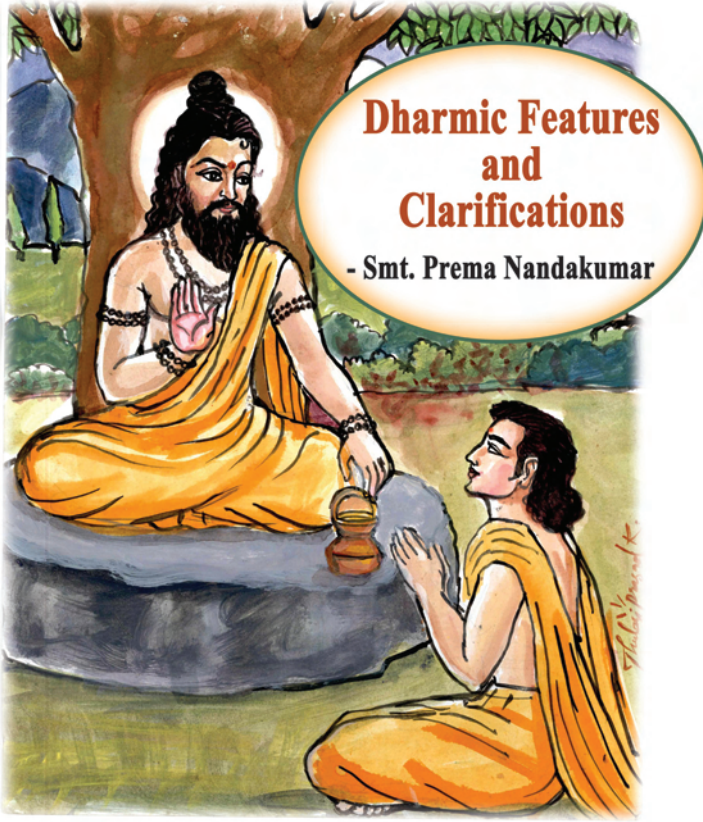
Whenever we go to write examinations or are going to start something new, our grandmother and mother will tell us to pray to the Lord for His blessings. One of the classic example that is quoted here is, when we want to drink a glass of water, we have to pick up the glass. If you have noticed it carefully, our four fingers will be on one side of the glass and only the thumb on the other side. Even if all the four fingers come together and touch the glass, they can't lift it unless and until the thumb joins in.

This is called "*Deivam chaivatra panchamam*".

Doing our side of the work only is in our hands. The rest is in the hands of God. Only that happens which the Lord desires. So, let's stop comparing ourselves with others because Lord has a unique plan for each and every one.

Krishnaarpanam





1. Why did Bhishma take the vow of Brahmacharya?

Ans. Shantanu, the king of Bharata land had a son, Bhishma, a brave warrior, to succeed him. Once King Shantanu happened to meet Satyawati near the river and fell in love with her. Her father was a fisherman and demanded that if Shantanu married her, her son must be the future king. Shantanu was unhappy. When Bhishma heard of the cause for his father's sorrow, he took a vow that he would never marry and become a father. At this terrible vow by the young Bhishma, it is said that the very heavens shook in praise of the para-human determination of the young Bhishma.

2. Does the Bhagavad Gita begin with a Durga stotra?

Ans. In the chapter prior to the chapter that begins with the dialogue of Dhritarashtra and Sanjaya, we see Krishna driving the chariot of Arjuna. When they reach the battlefield, Krishna tells Arjuna to pray first to Durga as She is the Goddess of war who assures her devotee of victory. Immediately Arjuna lays aside his weapons, gets down from the chariot and utters a ringing prayer to Durga in fourteen verses which begin:

*Namasthe Siddha senaani Arye Mandaravaasini
Kumaari Kali Kaapali Kapile Krishnapingale
Bhadrakali namasthubhyam
Mahakali namosthutha
Chandi chande namasthubhyam
Tarini varavarnini*

3. Are there other stotras to Durga in the Mahabharata?

Ans. Of course. One of them is the detailed prayer to Durga by the five Pandavas and Draupadi before they wear dresses to hide themselves and begin their stay in the capital of Virata. Yudhistira leads the prayer: Since Durga is the goddess of victory, the prayer gives them self-confidence that they will successfully remain hidden in this kingdom, till they are freed from the chains of slavery. After the prayer, Yudhistira wears an official's dress to remain incognito and introduces himself as a companion of Yudhistira and so can play chess excellently. Bhima elects to enter the palace as a cook in the kitchen, Arjuna hides himself as the dance-teacher Bhannala and the twins take charge of the cows in the palace.

4. The Mahabharata seems to be a store of myths which have been chosen by Indian poets and made into new literary works. I would like to learn about some of them.

Ans. This calls for another Mahabharata to be written! Well, here are some that have been written by great Indians of our own times inspired by the tales in the Mahabharata. To mention a few:

1) Rabindranath Tagore: Chitrangada – a dance-drama in Bengali on the Princess of Manipur. Subsequently he translated it into English as well.

2) Panchali Sapatham – An epyllion by Subramania Bharati in Tamil on Draupadi's disrobement in the Kuru Court and the vow she takes not to tie her loose tresses touched by Duhshasana till he is killed and she washes her hair with his blood. Bhima fulfils her vow.

Savitri: A Legend and a Symbol by Sri Aurobindo. Based on the Savitri Upakhyaana, in the Vana Parva in Mahabharata, the huge epic in English has twelve books and retells the Savitri Satyavan tale in the light of Sri Aurobindo's yogic experiences.





Samkshepa Mahaabharatam THE MARRIAGE OF THREE BROTHERS

(Part-2)

- Dr. Kannan Srinivasan

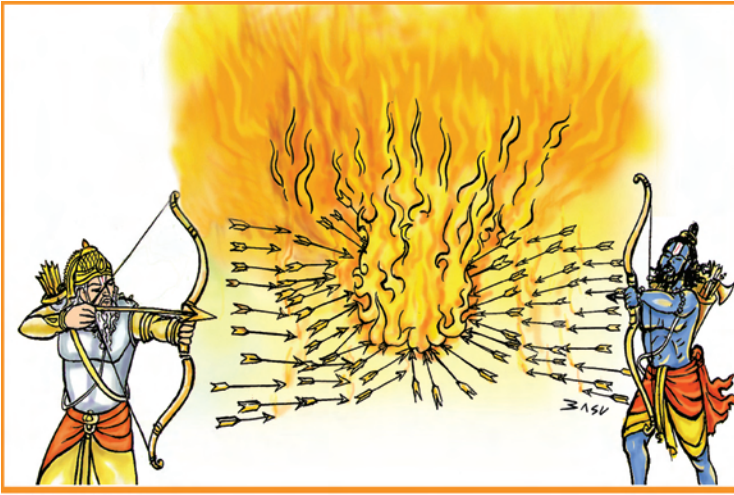
(Continued from the previous issue)

The king Vichitravirya died without children to forward the royal legacy. Deeply pained, Satyawati commanded her son Vyasa to beget children from Ambika and Ambalika in order to continue the thread of the royal lineage. The sage Vyasa had no option but to come to Hastinapura for fulfilling his mother's order. When the sage appeared in an unpleasant, old form with matted hairs, Ambika did not like to see his face and closed her eyes. Owing to this act of closing her eyes, she got a blind son. He was 'Dhrutarashtra'. On the next day, when Ambalika saw the sage in an unattractive form, she turned so pale. As a result, she gave birth to a son who was born with white patches on the body. He was a 'Paandu'. In the third day by the direction of Satyawati, her maid-servant Parishrami and sage Vyasa, blessed with a son. He was 'Vidura'. Owing to the curse of the sage Mandavya, Lord Yama was born as 'Vidura'. All were happy as they had the three sons to take care of the kingdom.

The sage Vyasa went to the forest to continue his penance. Bhishma looked after Dhrutarashtra, Paandu and Vidura with great love and affection. He taught them all forms of 'Dharma Shastras,' 'raja niti,' the Vedic scriptures and 'dhanur vidya'. They were trained in all forms of martial arts including archery, mace fighting and so on. Specialized coaching was given on elephant riding and horse riding to use skilfully in warfare. Over a period of time, Dhrutarashtra emerged as the strongest of the three and Paandu evolved into a great archer.

The youngest brother Vidura was sagacious and 'satvik' by nature with amazing and insightful knowledge in 'Niti Shastras.' All the three brothers were amiable and affectionate. Being the eldest brother, Dhrutarashtra was given due respect by both Paandu and Vidura.

Amba tried to take revenge on Bhishma as she loved Bhishma. She wanted to take revenge on Bhishma. She lived a life of utter frustration and despair. She led a life of great austerity. She won a garland of refreshing lotus from Lord Kartikeya with a benediction that whomsoever wore that divine garland would turn into an enemy of Bhishma. She approached many kings to help her but none came forward to fight against the mighty Bhishma. She approached Drupada, the king of Paanchala who also refused to fight against Bhishma. She then kept the garland hung on the gate of the palace of Drupada and left with utter dejection. As advised by some sages, she finally approached Lord Parasurama and sought his help. When Parasurama offered to make Salva agree to marry her, Amba said that she was no longer interested in marriage and her only wish was that she wanted Bhishma to be subdued and killed. Accordingly, Parasurama fought with Bhishma for a long time and finally conceded that he could not win Bhishma. Amba got dejected and went straight to the Himalayas and did rigorous penance propitiating the Supreme Mahadeva. Pleased by her austerities, Lord Shiva appeared before her and granted her a boon that she would kill Bhishma in her next birth. Amba did not want to wait any more. She jumped into the burning pyre and immolated herself. Amba was born as the daughter of king 'Drupada in her next birth'.



All along the divine garland was hanging on the gate of the palace of Drupada as no one dared to touch it because of Bhishma. As a young girl, she wore that divine garland. On knowing this, Drupada drove her out of his palace. The young girl did severe penance in the forest and turned into a male warrior known as 'Sikhandi'.

The three brothers Dhritarashtra, Paandu and Vidura were brought up very well in a cultured manner suitable for a royal place. Paandu was made the king of Hastinapura. As they grew up and attained marriageable age, Bhishma got Dhritarashtra wedded to 'Gandhari'. Paandu married 'Kunti' in her 'Swayamvara.' Vidura married 'Sulabha'. Gandhari was the beloved daughter of Subala, the king of Gandhara. She was very beautiful. Initially Subala was not interested in giving his beloved daughter to a blind person. Later on, he got convinced that this royal alliance with Hastinapur would bring him great respect and royal credibility. In order to respect the words of her father, Gandhari consented to marry Dhritarashtra. She took a piece of cloth and tied around her eyes so that she could not see the physical world outside. Only through her ears she could understand what was happening around her. She was brought to Hastinapura by her brother Sakuni. Bhishma blessed the marriage of Dhritarashtra with Gandhari. Both of them led a happy married life.

Kunti was the first-born daughter of king Shurasena of the Yadava clan and the sister of Vasudeva whose son was Lord Krishna. Kunti's original name was Pritha. As Kuntibhoja had no children, he adopted Pritha as his beloved daughter. In view of this, Pritha came to be known as Kunti. She used to serve the respectful Brahmanas and sages who came to the kingdom of Kuntibhoja. Once the sage Durvasa came to meet Kuntibhoja. Knowing that

Durvasa might get angry any time even on trivial matters, Kuntibhoja deputed Kunti to serve Durvasa with great care. Accordingly, Kunti devotionally served Durvasa and meticulously fulfilled all his needs. She specially cooked for Durvasa at a very short notice and earned his appreciation. Immensely pleased by Kunti's humility and dedication, Durvasa gave a 'mantra' to Kunti and said that whichever deity she wished to propitiate she could do so and that particular deity would appear before her and also bless her with a child.

After the departure of Durvasa, Kunti was curious to test the power of the 'mantra.' She chanted the 'mantra' invoking Lord Surya. Captured by the 'mantra, Lord Surya appeared before Kunti and blessed that a son would be born to her. When Kunti got worried about this, Lord Surya said that even though a son was born, her virginity would not affect. Later on, Kunti gave birth in secrecy to a shimmering son with two Kundalas and a Kavacha protecting his chest. Kunti devi put the new-born in a wooden box with her clothing inside. She took the box and floated it in the river Yamuna. This box was picked up by a charioteer named 'Adiratha'. He and his wife 'Radha' brought the child up as their own beloved son. The child was known as 'Karna'.

Kuntibhoja conducted the 'Swayamvara' of Kunti in a grand manner. Kunti chose the king Paandu of Hastinapura as her husband. Paandu took Kunti to Hastinapura with all royal reception. Later, Paandu also married the beautiful Madri, the daughter of the king of Madra and the sister of Shalya. Dhritarashtra, Paandu and Vidura lived a happy life while Bhishma continued his commitment to protect and guide the kingdom of Hastinapura.

(to be continued)

BEETROOT AS THE BESTOWER OF HEALTH

Telugu Original by : Dr. C. Madhusudhana Sarma

English by : Dr. Manthana Damodara Chary



*Aahara sambhavam vasthu
rogaschahara sambhavaha |
hita hita visheshashca viseshaha
sukha duhkhalayo ||*

The stanza is extracted from a standardized book on Ayurveda, Charaka Samhita.

The stanza means that the body is generated on account of food. That body is decayed owing to diseases as a result of the food consumed. Our existence on the earth is dependent on how best we make use of the food given to us by the Almighty. The food items we choose and the recipes we prepare should contain greens, vegetables, millets, cereals and edible roots, granted by Nature. In this way we consume different food items.

Beetroot comes under the category of edible roots. It has medicinal values and acts as a promoter of good health and an enricher of beauty. We come across various health problems in our everyday life. At present we should know how we can solve such health problems with the use of beetroot.

Anemia : We should mix a quarter or half a teaspoonful of amla powder and half a teaspoonful of jaggery with 100 ml of beetroot juice and savour the preparation for good results.

Memory Growth : Once a week one teaspoonful of beetroot paste, ten crushed peppers, half a teaspoonful of cumin seeds and a quarter teaspoonful of salt should be merged in 200 ml water, boiled on a thin flame, cooled and filtered. It should be consumed to grow and retain memory when the condition of memory loss prevail with the attack of Alzheimer's disease and dementia.

Dry Skin : Early in the morning we should drink 50 ml beetroot juice blended with 50 ml coconut milk and sugar candy and apply beetroot paste and coconut milk on the dry skin for fruitful results.

Ulcers in the Stomach : Everyday we should savour 100 ml beetroot juice with 15 ml honey to get the ulcers in the stomach healed.

Premature Graying : 100 gm. beetroot paste should be fried with black cumin seeds. Later it should be ground

into powder. 15 grams each of beetroot powder, henna powder and amla powder should be applied to the hair twice in a week. Head bath should be taken only after two hours.

Black Scars on the Face : Once a day two teaspoonfuls of beetroot juice and two teaspoonfuls of besan flour, one teaspoonful of curd, one teaspoonful of lemon juice and one teaspoonful of honey should be applied on the facial scars and wait for at least one hour for washing the face.

For the Production of Breast Milk : The women, who have delivered new-born babies should increase the production of breast milk by consuming a mixture of 100 ml beetroot juice, 100 ml carrot juice and one teaspoonful of pepper powder or honey. Then they can feed the new-born babies with sufficient milk.

Dandruff : Once a week one hundred grams of the pieces of beetroot and fifty grams of the pieces of ginger should be ground for making juice. The head should be massaged with the application of the juice. After one hour head bath should be taken for good results.

For the Problem of Cholesterol : Half a teaspoonful of cumin seed powder, a quarter teaspoonful of pepper powder and one gram of turmeric powder should be mixed in 100 ml beetroot juice and boiled. When the preparation is lukewarm, it should be consumed for removing the bad cholesterol in blood. This medicine keeps blood pressure under control when it is used regularly.

Purification of Blood : One quarter kilogram of beetroot juice and ¾ kilo of carrot juice mixed with one kilo of the powder of sugar candy should be boiled on a thin flame till it is made a little syrupy. When it is lukewarm, one gram of fragrant camphor should be added and cooled. It should be preserved in a glass bottle. 10 ml syrup of the medicine should be taken in 50 ml water twice in the day. The regular use of the medicine used as an efficacious cure for all skin ailments purifies the blood enhancing the lustre of the skin.



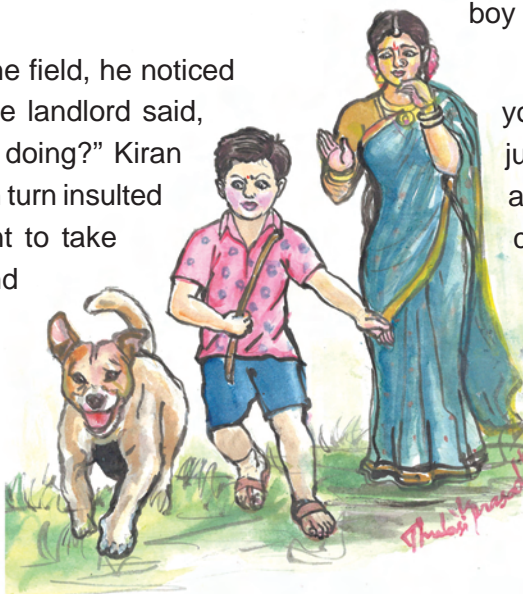
ONE'S ANGER IS ONE'S ENEMY

- Dr. P. Gopal

Long time ago, there lived a boy named Kiran in a village. He often used to lose his temper over petty things. By observing his temperament, his mother said to him affectionately, "You should not get angry so often. We are poor people. If somebody says anything to you, you should take it lightly." Kiran promised his mother and said "All right! Mother! I will never be angry again." But, he couldn't stick to his word. He used to keep his promise for some time and then forget about it.

The landlord of the village was in search of a person who could feed his cattle and guard his fields. He was ready to pay one thousand rupees per month giving every Sunday off. Kiran's mother requested the landlord to keep her son for this job, but the landlord refused to keep him. Later, he agreed. The mother told Kiran, "Listen! My son! This is a golden opportunity for you. Don't miss it. I have already spoken to the landlord. He will appoint you. Work with dedication and commitment and don't lose your temper at any cost". Listening to his mother's words, Kiran had to go to the landlord fields on Monday as the work had to be started from Monday onwards.

When the landlord reached the field, he noticed Kiran chasing a cow beating it. The landlord said, "What is your duty? What are you doing?" Kiran said "This cow didn't obey me and in turn insulted me". He again said angrily, "I want to take revenge". The landlord annoyed and said "I don't pay you for this, you can do it on Sunday". Kiran said "All right! Sir", and saying so, he tied a knot in his handkerchief suppressing his anger temporarily."



The next day, the landlord found Kiran chasing a dog with a stick in his hand. The landlord asked again, "What are you doing now"? Kiran answered, "This silly dog was showing out its tongue at me. I want to take revenge". The landlord angrily said, "I don't pay for this also, do all this on Sunday". "All right Sir, I will take my revenge on Sunday", Kiran answered. He tied a second knot in his handkerchief.

On the third day, the landlord again noticed Kiran chasing a donkey with a stick in his hand. On being asked, Kiran answered, "This donkey troubles me a lot, I want to teach him a lesson". "Then it's alright, you do this also on Sunday," the landlord said. Once again, he pulled out his handkerchief and tied the third knot in it.

When Kiran started chasing and beating the cow, dog, and donkey mercilessly, they suffered with pain, and as result, they injured Kiran severely. Knowing this, the doctor bandaged both the legs of Kiran and dropped him at his home. Kiran explained everything to his mother. The mother made him realize the result of losing temper. Kiran interrupted his mother and said, "Don't go any further, mother, I deserve punishment. Now I have realized that anger is man's greatest enemy, I will never get a n g r y hereafter". Kiran is a totally changed boy now.

If a person is angry with you, you should not react and just respond with a smile. If you are losing your temper, then you count ten numbers or drink a glass of water. It will calm you down.

Moral: Anger builds nothing but it can destroy everything.



LET US LEARN SANSKRIT

LESSON - 29

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Sri Kompalle Suryanarayana

English by : Dr. S. Vaishnavi

अस्मान् = us

आहूय = having called

पास्यति = will drink

वृक्षात् = from the tree

पातुम् = to drink

पतति = falling

वृक्षेभ्यः = from / for the trees

पृष्ठम् = asked

चरति = grazing

QUESTIONS

a

1. किमरे! क्षीरं पास्यसि किम्? 2. बालकः वृक्षात् आपतत्। 3. त्वं तत्र मा गच्छ। 4. ते बालकाः दौष्ट्यं करिष्यन्ति। 5. ब्राह्मणाः स्नानं कृत्वा तटाकात् आगच्छन्ति। 6. अनन्तरं भोजनं करिष्यन्ति। 7. अहमपि स्नानार्थं गच्छामि। 8. भोजनार्थम् आलस्यं मा कुरुत। 9. तव जनकः एतावत्पर्यन्तं ग्रामात् न आगच्छत्। 10. श्वः आगमिष्यति किं वा; तवानुजं प्रक्षयसि चेत् सः वदिष्यति।

b

1. Call that child to drink milk. 2. There's my bed, bring it here. 3. I will not bring. 4. Bring your younger brother. 5. You ask the boy and go. 6. Those boys are naughty. 7. Did they eat our fruits? 8. Weren't you all are the ones who ate it? 9. Oh! fruits fell from the trees. 10. If you have some milk in your container, I will drink it.

ANSWERS

1. त्वं बालकं क्षीरं पास्यसि किम्? 2. तव मम शय्या अस्ति अत्र आनय। 3. अहं न आनयामि। 4. तव अर्जुनम् आनय। 5. त्वं बालकं पृष्ट्वा तत्र गच्छ। 6. ते बालकाः दौष्ट्यं कुर्वन्ति। 7. अस्माकं फलानि ते अखाद्यान्? 8. त्वयमेव अखाद्यत खर्य। 9. अहो! वृक्षेभ्यः फलानि आपतन्। 10. तव पाशे किञ्चित् क्षीरम् अस्ति चेत् अहं पास्यामि।

b

1. Will you drink milk? 2. The boy fell from the tree. 3. You don't go there. 4. Those boys will be also going to take a bath. 8. Don't be lazy to eat. 9. Your father has not come from the village yet. 10. If you ask your younger brother, he would tell whether he will come tomorrow or not?

a

CHILDREN CORNER

The 18 Chapters of Bhagavadgita

Arjuna Vishada Yoga
Sankhya Yoga
Karma Yoga
Jnana Yoga
Karmasanyasa Yoga
Atma Samyama Yoga
Vijnana Yoga
Akshara Parabrahma Yoga
Rajavidya, Rajaguhya Yoga
Vibhuti Yoga
Viswaroopa Samdarshana Yoga
Bhakti Yoga
Kshetrakshetrajna Vibhaga Yoga
Gunatraya Vibhaga Yoga
Purushottama Praapti Yoga
Daivasura Sampadwibhaga Yoga
Shraddhathraya Vibhaga Yoga
Moksha Sanyasa Yoga

Jumble Solver

IGOHB becomes BIOH
NTIRAKNAS becomes SANKRANTI
MAUNAK becomes KANMA
KKAMUNUMA becomes MUKKANUMA

Fill the boxes with appropriate letters to get Andal's sacred writings

I	T	A
N	R	
K	S	A
N		

Ans. SANKRANTI

PROVERB

Many hands make light work

TONGUE TWISTERS

Eleven benevolent elephants

Twelve twins twirled twelve twigs

MATCH THE WORDS In Column A with the Column B:

A

- Ramanuja
- Adi Sankaracharya
- Annamacharya
- Dhruva
- Markandeya

B

- Manasvini
- Kanthimathi
- Sunithi
- Aryamba
- Lakkamamba

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

RIDDLE

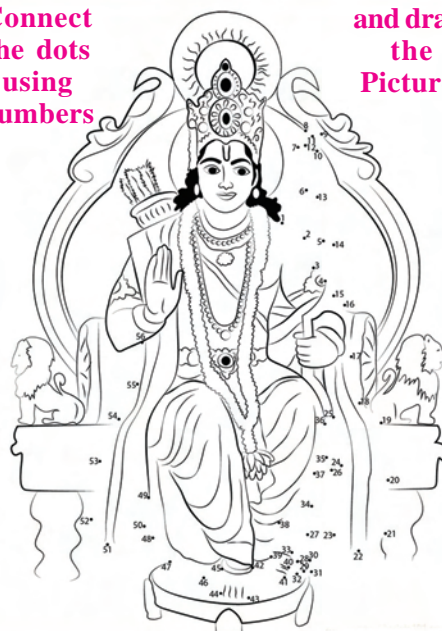
Name the LITTLE boy using the clues given below:

- He is a small boy.
- He is pained when his step Mother speaks sharp words.
- He did penance under the instructions of sage Narada.
- His mother name is Sunithi.

Answer : DHURVA



Connect the dots using numbers



and draw the Picture.

RECITE

Om Sri Vishnave cha Vidmahe
Vasudevaya Dhimahi
Tanno Vishnu Prachodayat

- Vishnu Gayatri Mantra

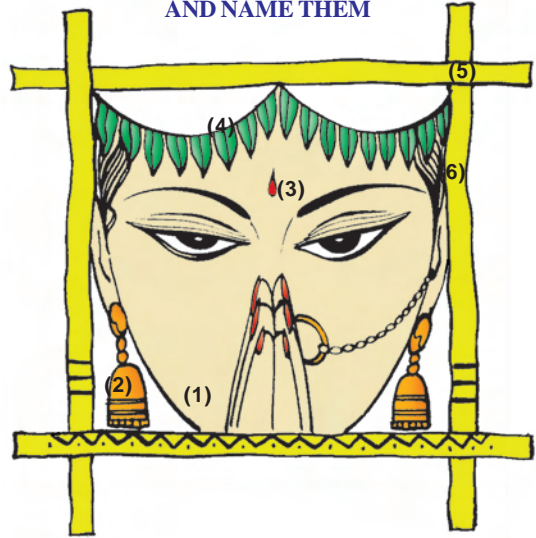


**FIND OUT THE PATH TO
REACH SANKRANTI LAKSHMI**



The couple want to take the blessings
of Sankranti Lakshmi.

**FIND OUT THE COLOURS IN THE IMAGE
AND NAME THEM**



Answers : (1) Red (2) Orange (3) Black
(4) Light yellow (5) Light green (6) Dark Green

FIND OUT THE DIFFERENCES



Clues



1. Tree 2. Bird 3. A pot on haridasa 4. A cow dung ball (gobberma) in the hand
5. Kite 6. A little girl 7. Plant with flowers



Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 18

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

1. Sankranthi falls on
2. What is being recited during Dhanurmasam instead of Suprabhatam in Tirumala?
3. Who introduced the concept of 'O'
4. Kanchipuram is also called
5. Who wrote Pitru Stuti Stotram
6. In Venkatesa Sahasranama Sthotram, the names 103 to 141 are dedicated to the Avatar of
7. The meaning of Vairagya is
8. Who is the wife of the king 'Pandu' in Mahabharatha?
9. Who is the wife of the king 'Shantanu' in Mahabharatha?
10. The Beetroot comes under the category of
11. What is the main theme in the moral story?
12. In which state Kanchi is located?
13. Who worked on Algebra and Trigonometry?
14. Rangoli / Kolam design is a symbol of
15. Who saved Gokulam from the devastation of a deluge?
16. What is the name that refers to a wise, skilled and able man in general in Sri Venkateswara Sahasranam?
17. Sankranti marks the Sun's entry from zodiac of 'Sagittarius' into the zodiac of
18. Who is the wife of Vidura in Mahabharata?
19. Who is the daughter of Revathi?
20. What is the name of the Annaprasadam complex in Tirumala?

RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-01-2024.
8. Three winners will be selected through lucky dip among the participants who submit all the correct answers.
9. The names of the winners will be published in the magazine.
10. The children of the employees working in the office of the Chief Editor, T.T.D. are not eligible to participate in the quiz.
11. No information will be provided over phone regarding the quiz. Participants should send their details legibly.

Name of the Child :

Age : Subscription No. :

Full Address :

.....

.....

Cell No. :

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

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



GENERAL PREDICTIONS FOR THE MONTH OF JANUARY 2024

- Brahmasri Thangirala Venkatakrishnapurna Prasada Sidhanti,
The T.T.D. Astrological Scholar, Relangi



Aries (Mesha) : You can buy land and your land will generate high income. It is better to reduce unnecessary expenses. Arguments with father or their relatives are possible. It is indicated that increase in income from government sources is possible. Visits to shrines, auspiciousness at home will result in happy combinations. Your home environment is favourable. Sufficient money will be with you. High thoughts and facial expressions and best thinking capabilities will be occurred.



Taurus (Vrishabha) : The combination of Ravi and Kuja is not very favourable in this month. Blood circulation, indigestion and other health problems may occur. Proper care is required while driving vehicles. Worshipping Lord Subramanya can get rid of 'Ashtama Kuja' effect. Take care from unnecessary expenses. But there is a chance of getting unexpected money. Financial benefits will be occurred through cultivation.



Gemini (Mithuna) : Your sense of humour and politeness can help you when you don't like your partner's behaviour. Thereby you can relax and you can be free from tension. Through gaining knowledge, you will get many benefits in business. You can spend happily with relatives and friends. Adequate expenses are spent on dinner and other activities. There is happiness with children. Long travel trips are expected. You may enjoy happy movements.



Cancer (Karkataka) : Best social life is ahead. You will have the opportunity to spend time in creative pursuits like arts and enjoy your passions. Power, strength, prosperity, respectable place in society and luxurious life will be available. Even if there is no shortage of money, the pressure of work will make you feel tired due to mental and physical stress. Past borrowings will be settled. Loan will be finalized. You have a chance of buying a vehicle.



Leo (Simha) : The transit of Venus is favourable. You will have good name and fame in the society. Enjoyment in family is indicated. You prefer to spend happy movements with wife and children. You may have new friends. Political influence will be there. Visiting the doctors of ophthalmology is indicated. Your health will be good. You are more enthusiastic in the present times. You will be sound mentally.



Virgo (Kanya) : You think on the auspicious occasions at home. Prominence will be given to the marriage of children. There is a chance of entering a new house. You will earn new clothes and things. You will get opportunity to enjoy with family and get money. Benefits from the government will be occurred. There is a chance to spend money on gems and other ornaments. There is no shortage of money but work becomes a hindrance.



Libra (Tula) : Your ophthalmological health will be good. There is success in business. Your relatives, friends and family will respect your capability. You will get mental peace and relief in this period. Temple visits will be occurred along with your family. You will be successful in fulfilling your desires with bravery and proper plan. You can maintain good relations with your siblings. You will cooperate with them.



Scorpio (Virshchika) : You will get awards in competitions with your speaking capability. High respect in society is indicated. There is development in business and happiness. Speculation will come to you. Financially you get strengthened. There are signs of success in the program that has been going on for the last four years. You will shine in education and job. You will be successful in research and in study activities.



Sagittarius (Dhanu) : You will estimate your strength in politics. You will bind for your voice. Friends and relatives will visit your house. You can concentrate on health. Blood pressure and nervousness can be controlled. There is a possibility that others will penetrate by speaking badly. New clothes and things will come. You will start constructions in long distances. Success will be occurred.



Capricorn (Makara) : You can earn agricultural profits. Additional profits will be there with new crops. Insomnia is due to lack of mental peace. High expenses are expected. Friends will co-operate with you regarding wealth and development. You will get success in your efforts. You can get rid of your financial problems.



Aquarius (Kumbha) : You prefer to do 'pranayamam' and 'yoga'. Your business will be in profits. Your professional field is also encouraging. The children residing in foreign countries will tell you about their achievements in education and in jobs. You will get success in all your activities. Now it is your favourable time. The marriage proposals of your children will go on. It is good to perform Rudrabhishekam to drive away evil deeds.



Pisces (Meena) : Politicians have to wait. They can plan to attract people. There are chances to spend money lavishly. Students will get success. Special guests will come to your home this month and they will be attracted. You can reduce the expenses on dice and other luxuries. Students will be in fruitful situation regarding the opportunities in their career.

Subham Subham Subham



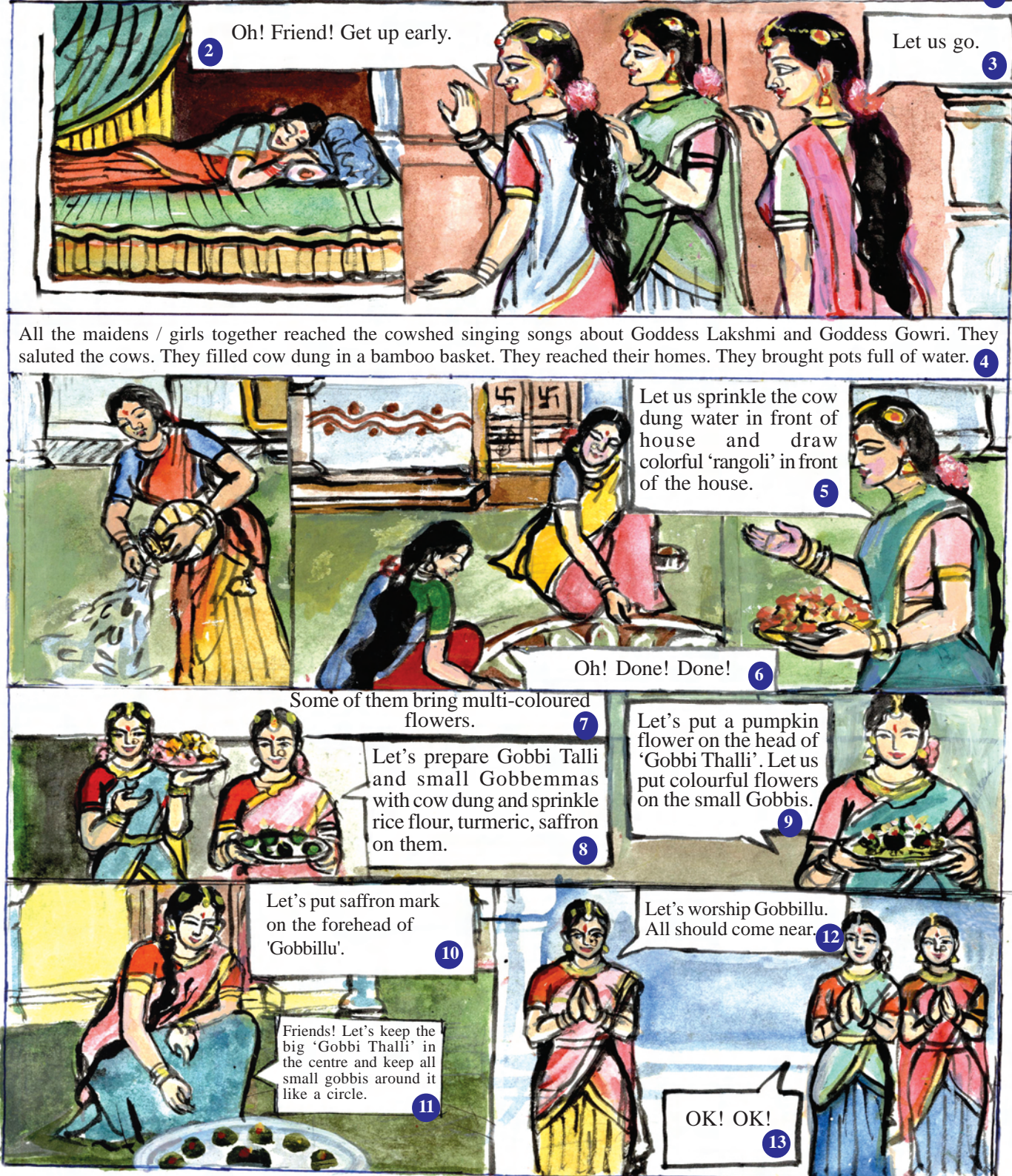
An Auspicious Tradition IN DHANURMASAM

Original Story in Telugu by : Sri D. Sreenivasa Deekshitulu

Pictures by : K. Thulasi Prasad

Translated by : Smt. J.C. Gnanaprasuna

('Gobbi' or 'Gobbillu' (Folk Goddess) which symbolizes Goddess Lakshmi and Goddess Gowri is a ball made of cow-dung decorated with turmeric, vermilion and multi-coloured flowers kept ready for worship in front of the house in rangoli). This tradition is being followed in some areas. It is Margasira month. The time is wee hours. All maidens wake up at that time. They go to neighboring houses with their beautiful attire and make the others to wakeup.



Let us worship Goddess Lakshmi in the centre. Gauramma and Kannaiah are surrounded by all maidens and 'gopikas'. Let's offer light and incense. Let's offer 'harathi.'

14



Here are fruits and jaggery for 'Naivedyam.'

15

Tapping the Gobbemmas smoothly, let us revolve around them and sing songs in praise of them. If we play and sing songs on this Dhanurmasam, we will get health wealth and prosperity.

16



Gobbillo! Gobbillu! Kolanu Dopari ki Gobbillo!

17

Yadukulanandanuki Gobbillo! (It is a telugu folk song)

18



Now let's carefully lift the gobbemmas and put them in the middle of 'rangoli.'

19

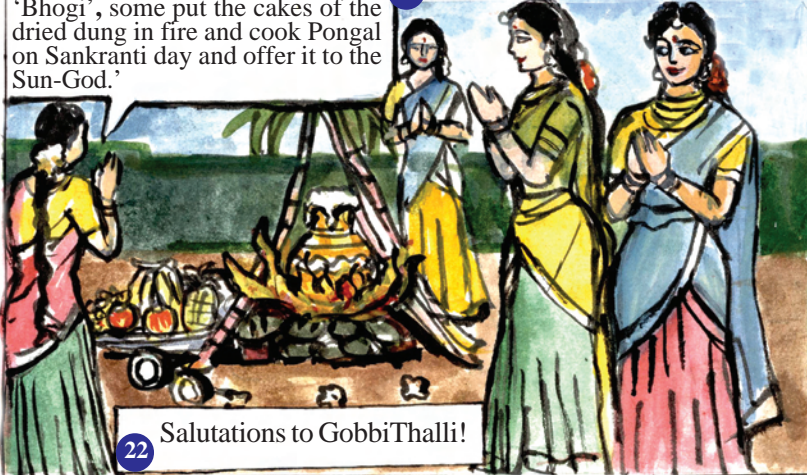
In the evening, let us make dung cakes by throwing them at a wall singing divine songs.

20



It is a tradition that, on the day of 'Bhogi', some put the cakes of the dried dung in fire and cook Pongal on Sankranti day and offer it to the Sun-God.

21



Salutations to GobbiThalli!

22

It has become a tradition that, people who worship the 'Gobbillu' with devotion on 'Bhogi' festival day will get health and wealth.

23



Please cut here



TIRUMALA TIRUPATI DEVASTHANAMS
SAPTHAGIRI
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**Answers for the
QUIZ**

**Published in the Month of
November 2023**

1. From 10-11-2023 to 18-11-2023
2. Kutumbam'
3. Milky
4. Brahmanda
5. Abhimanyu
6. Lanka
7. Padma Sarovaram
8. Panchami Theertham
9. Sri Padmavathi Devi
10. Lord Sri Venkateswara
11. 12 years
12. Thirumangai Alwar
13. Jabali
14. Anasuya
15. Tamaala patra
16. 12-11-2023
17. The saint- poet Annamayya
18. Lord Srinivasa
19. Pancharatra
20. Shanthi Nilayam

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**Note : All the images in the
magazine are 'file photos'**

CHANT

OM NAMO VENKATESAYA

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JANUARY - 2024 :: SAPTHAGIRI

TIRUMALA TIRUPATI DEVASTHANAMS



The annual Pushpayagam was held in Tirumala temple on 19.11.2023. On this occasion, the Utsava Murtis were seated on a special platform and floral bath was offered with eight tones of 17 varieties of flowers amidst chanting of Vedic mantras.



The annual Pushpayagam was held in Tiruchanur temple on 19.11.2023. On this occasion, the Utsava Murti was seated on the special platform and floral bath was rendered with three tonnes of various ornamental and traditional flowers amidst chanting of Vedic mantras.



The auspicious Kaishika Dwadasi festival was celebrated in Srivari temple, Tirumala on 24.11.2023. As part of the festivities, the idol of Sri Ugra Srinivasa Murthy was paraded before sunrise on Kaisika Dwadasi which takes place only once a year. On this occasion, Tirumala Pontiffs Sri Sri Pedda Jeeyarswami and Sri Sri Chinna Jeeyarswami, TTD Chairman Sri Bhumana Karunakara Reddy, and E.O. Sri A.V. Dharma Reddy, I.D.E.S participated.



The annual Karthika Deepotsavam was held in Tirumala temple on 26.11.2023. As part of the celebrations, Diyas were lighted at all places inside the Srivari temple. The bright ghee lamps were placed in mud pots. On this occasion, Sri Pedda Jeeyar Swamy, TTD Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S., one of the chief priests Sri Venugopala Deekshitulu and other officials participated.



His Excellency the Prime Minister of India, Sri Narendra Modi arrived in Tirupati on 26.11.2023. He was accorded a grand reception by the Honorable Governor S Abdul Nazeer and Chief Minister of Andhra Pradesh, Sri Y.S. Jagan Mohan Reddy. The TTD officials led by TTD Chairman Bhumana Karunakara Reddy and TTD Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S. accorded a grand welcome to the Prime Minister in Tirumala. He had Darshan of the Lord of Seven Hills on 27.11.2023. On this occasion, he was blessed with Veda Aasheervachanam from the priests and offered Prasadam by the TTD Chairman Sri B. Karunakara Reddy. TTD Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S. and other officials participated.



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Posting on 5th of Every month.



Sri Malayappaswami
Decorated as Goda Devi