



TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

ILLUSTRATED MONTHLY

FEBRUARY - 2019 Rs. 5/-

SRINIVASAMANGAPURAM

SRI KALYANAVENKATESWARASWAMIVARI

ANNUAL BRAHMOTSAVAMS

24th February to
04th March, 2019



SRINIVASAMANGAPURAM
SRI KALYANAVENKATESWARASWAMIVARI
ANNUAL BRAHMOTSAVAMS

24th February to 04th March, 2019

24-02-2019, Sunday
Day : Dwajaroohanam
Night : Peddasesha Vahanam

28-02-2019, Thursday
Day : Mohini Avataram in Palaki
Night : Garuda Vahanam

25-02-2019, Monday
Day : Chinnasesha Vahanam
Night : Hamisa Vahanam

03-03-2019, Sunday
Day : Rathotsavam
Night : Aswa Vahanam

01-03-2019, Friday
Day : Hanumadvahanam
Eve. : Vasanthotsavam
Night : Gaja Vahanam

26-02-2019, Tuesday
Day : Simha Vahanam
Night : Mulhyapupandiri Vahanam

04-03-2019, Monday
Day : Chakrasnanam
Night : Dwajavarohanam

02-03-2019, Saturday
Day : Suryaprabha Vahanam
Night : Chandraprabha Vahanam

27-02-2019, Wednesday
Day : Kalpavruksha Vahanam
Night : Sarvabhupala Vahanam

BHAGAVADGITA

Nāsato vidyate bhāvo nābhāvo vidyate sataḥ |
Ubhayor api dṛṣṭo ntaḥ tvanayos tattvadarśibhiḥ ||

(Chapter-2, Sloka-16)

The unreal (avyakta) has no existence and the real (sat) never ceases to be; the conclusion about these both has been perceived by the seers of truth.



SALUTATIONS TO LORD SURYANARAYANA !!



Tamoghnaya himaghnaya Shatrughnayamitatmane |
Kritaghnagnaya devaya jyotisham pataye Namaha ||

- Aditya Hrudayam

Salutations to the dispeller of darkness, the destroyer of cold and fog, the exterminator of foes, the one whose extent is immeasurable, salutations also to the annihilator of the ungrateful and to the Lord of all the earthly bodies, who is the first amongst all the lights of the universe.

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Honorary Editor
Sri ANIL KUMAR SINGHAL, I.A.S.
Executive Officer,
Tirumala Tirupati Devasthanams

Chief Editor & Publisher
Dr. K.RADHARAMANA

M.A., M.Phil., Ph.D.

Editor
Dr. V.G.CHOKKALINGAM

M.A., Ph.D.

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For details
Chief Editor, Sapthagiri Magazine
Cell No. : 9866329955
Tirumala Tirupati Devasthanams
K.T. Road, Tirupati - 517 507
Ph : 0877-226 4543, 226 4359

For further details
TTD Call Centre Nos.
0877 - 2233333, 2277777

Toll Free No. 1800-425-4141
Website : www.tirumala.org
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Venkatesa Samo Devo na
Bhuto na Bhavishyati



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FEBRUARY 2019

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**Front Cover : Sri Kalyana Venkateswara Swami with His Consorts
Srinivasamangapuram**

**Back Cover : Sri Kapilesvara Swami with Kamakshi Devi
Kapilatheertham, Tirupati**

THE OPINION REGARDING THE ARTICLES PUBLISHED IN THIS MAGAZINE BELONGS TO
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ALWARS - THE TORCH BEARERS OF SRI VAISHNAVA TRADITION

Srimannarayana, the supreme deity creating and protecting the world, exists in five forms according to vaishnavism. These forms are known as *Para* (transcendent), *Vyuha* (group), *Vibhava* (divinely descended), *Antaryami* (immanent) and *archa* (Idols).

Param is the form that exists beyond the limits of the material world and could not be visited by any mortal. *Vyuha*, the form of Lord Vishnu lying on Serpent bed in *Paarkadal* (milky Ocean), is also out of our reach. The third form called *Avatar*, (Matsya avatar to Krishna avatar) could not be visible to us, as it was taken in different yugas.

E The next form of indwelling self in the region of the heart (*antaryami*), as said in Bhagavad Gita 'sarvasya saagam hrithi sannivishtho' is perceptible only to the *Yogins*.

D The remaining fifth form of God, *archa*, is worshipped in temples and houses. This form of God is accessible to His devotees at all times.

I The *Alwars*, blessed with Gnanam (true vision) by Lord Vishnu elaborately hailed this form in excellent Tamil verses called Naalayiram.

T The 108 temples across our Nation, praised by their *Tamil lyrics* are celebrated as *Divya Desam* in Vaishnavism. Naalayiram is the treasure of experience of *Alwars* who have uniformly sung in praise of Idols (*archa*). The Temples praised by the verses of *Alwars* (*divyasuris*) become *Divya Desam* and the *Moorthis* are called *Divya Mangala Vighram* (sacred idols). In Vaishnavism everything related to *Alwars* is sacred and spiritual. *Alwars* conveyed an important message to the World that Lord Vishnu is in everything and everywhere. It could be realised by surrendering to His lotus feet, even in sufferings.

R *Kulasekara Alwar* explained this aspect in one of his pasurams as "Tharu thuyaram thadayel un saran allal saran illai", in praise of Thiruvithuvakkodu, a *divyadesam* of Chera Nadu (Kerala).

I O' Lord of Vittuvakkodu! If you do not help me overcome the obstacles you place in my path, I have no refuge but you again; just as, if a mother beats her child in a fit of anger, the child cries to be pacified by the mother alone.

A We should know the relationship of God and Soul. This relationship cannot be detached by anything. He is everything to protect the soul. To know Him, the *ahankara* (I) and *mamakaram* (mine) should be left behind, as they shadow the soul and bind it with the worldly things of unstable nature. It also takes the soul in wrong path to restrain from enjoyment and real happiness.

L Twelve mystic *Alwars* descended taking birth to propagate this message to dispel the darkness in the world and mind too.

Let us celebrate this month with the birthday of Sriman Kulasekara Alwar (birth star-punarvasu), who was a king and Rathasapthami festival to drive out the darkness and lack of wisdom from the hearts.

Saptha Aswa Radha maroodam
Prachandam, Kasypathmajam /
Swetha padma dharam devam
tham Suryam pranamamyaham //

Salutations to the Sun-god, who rides on chariot with seven horses, who is the brightest of lights, who is the son of sage Kashyapa and who wears the white lotus flower.

Lord Surya, in His direct divine manifestation, offers radiance to the entire universe. It was said in the 'sthla purana' that the Sun-God was installed by Indra Prajapati the King of Gods at Arasavalli a village near Srikakulam in Srikakulam district in Andhra Pradesh.

Wearing 'Makara kundalas', the lotus-eyed Sun-god occupies the Chariot of Seven Horses with two white lotuses in both His hands and 'Surya kathari' with tremendous scintillation. Left to Him, there is Usha Devi and on the right side, there is Padmini Devi and at the feet of the Lord, there is Chaya Devi. At the sides of His chariot, there are Pingala and Marthanda. On the top of the chariot,

This article is published
on the occasion of
Rathasapthami on 12.02.2019.

Description of the image is
given in the article.

there are great 'Rishis' like Sanaka and Sananda. Gandharvas, Kinneras, Kimpurushulu and Apsarasas are also present on the chariot. The Golden



Chariot named Vijayanthi built by Viswa Karma has the length of 36 lakhs yojanas and has the width of 9 lakhs yojanas.

On the chariot of the Sun-god, the gods namely Brahma, Rudra, Ganapati, Kumaraswami, Indramayi and others are also present. The chariot is being led by the seven horses. According to the Padma purana, the Rig Veda, the Kasyapa Shilpa Shastra Niyamavali, the Rupa Dhyana Ratnavali and

the Uttama Dasatalam, the colour portrait of Lord Surya has been painted with the admixture of both Indian traditional painting and 'kalamkari' painting.

Lord Surya symbolizes the three Vedas namely the Rig veda, the Yajur Veda and the Sama Veda. So the blazing Lord is called 'Trimayee.' In the Rig Veda, it was said that Lord Surya dispels darkness and promotes knowledge. He is the cause of entire sustenance for all kinds of living creatures. He symbolizes virtue in the world. He is the protector and promoter of health.

Fundamentally, Rathasapthami is a festival for worshipping Lord Surya. It is also called Surya Jayanthi. In some regions, it has many names as Soura Sapthami, Bhaskara Sapthami and Maha Sapthami. The Paramatma created Lord Surya on Magha Suddha Sapthami. So it was renowned as Surya Jayanthi. The parents of Lord Surya are Adithi and Kasyapa. Surya Jayanthi is also called Surya Matraka.

Dwadasadityas

The Sun-god is also called Sri Suryanarayana. It means that He is an embodiment of Lord Vishnu. According to the Puranas and the Gita, the Sun-god is one but He has different names in different months depending on the time, place and action. In a year, the Lord has twelve different names in twelve different months. In the month of Chaitra, the Lord is called Dhata. In Vaisakha masa, He is Aryamudu. In Jyestha masa, He is Mitra. He is called Varuna in the month of Ashada. In Sravana masa, Lord Surya is named as Indra. He is Vivaswantha in the month of Bhadrapada. In Aswiyuja masa, He is Twasta. He is called Vishnu in the month of Karthik. In the Margasira masa, He is Taryama. In Pushya masa,

He is called Bhaga. In Magha masa, He is named as Poosha, in Phalguna masa, He is Kratuva.

Lord Surya has been worshipped both by gods and demons. The famous and powerful Gayatri mantra is related to the Sun-god. Lord Rama chanted 'Aditya Hrudayam' in order to destroy Ravana and won in the battle. With the grace of Lord Aditya, Pandavas got 'Akshaya Patra' and drove away the problem of food during their unavoidable stay in the forest. Consequently, they were able to maintain good hospitality to the people who visited them and they were blessed by Lord Surya. The king Satrajit obtained 'Samanthakamani' by worshipping Lord Aditya. It was mentioned in the Puranas that if a man who takes a holy bath at dawn and worship the Sun-god on the day of Rathasapthami, he gets 'punyam,' (virtue) health and he is able to avoid untimely death and finally he would reach 'Surya Loka' after his death. On this day, the constellation of stars is seen in the shape of a chariot in the sky at dawn. Hence the day is called 'Rathasapthami.'

The Significance of 'Jilledu' and Plum Leaves

On the day of Rathasapthami, one should have a holy head bath by placing the 'Jilledu' leaves and plum leaves on the head, shoulders and hands. These leaves have the power of storing the abundant life-saving energy drawn from the rays of the Sun. The leaves of 'jilledu' are also called 'Arka' leaves. Lord Surya has the name 'Ark'. The leaves draw the power of life hidden in the rays of the Sun. They preserve heat in them. In medicine, these leaves are used as panacea. The leaves of plum have also the same medicinal quality. When one wears these leaves on the head while taking a bath, the nerves in the head would be stimulated and strengthened by their medicinal characteristics.

As a result, mental strength and power of memory would be increased. Diseases in the body will be cured. It is traditional to worship Lord Surya by putting the shape or form of the Sun in a betel leaf which is placed in the chariot made of beans.

The Glory of Maghamasa

Though Uttarayanam starts with Makara Sankramanam, it is Rathasapthami which is the real starting time of Uttarayanam. The season of summer starts from that day. From that day, the Sun shines in the Northern side. As it is equal to the sun eclipse, it is traditional for the people to leave 'tarpanam' (an oblation to ancestors) on that day. Uttarayanam and Maghamasam are very auspicious for the people as they promote them to get spiritual knowledge and salvation.

The Protector of Health

In order to get good health, one should worship Lord Surya, offer 'surya namaskarams', and at least stand before the Lord. The process will increase will-power. The Sun-god and His worship have greater influence on one's eyes and heart. The Lord gives His devotees if they worship Him. Our body is capable of receiving Vitamin-D because of the blue rays in the sun light. If there is no sufficient Vitamin-D in the body, the bones will be weak and unhealthy. Our elders used to say that doing 'Surya namaskarams', standing in the sun light and performing exercises are always good for health.

The God of Nourishment

All the living beings rely on the sun-god either directly or indirectly for their livelihood. By the process of photosynthesis, plants produce their food using the sunlight. The entire creation depends on the Sun-god for their existence in the world. So Lord Surya is the god of nourishment.

The chariot of the Sun-god has only one wheel. The wheel has six sections. The horses for the chariot are seven. The driver of the chariot is Anurudu. Lord Surya diffuses heat from Him which is His chief characteristic for the protection and welfare of the universe. It is His physical entity. For the Lord, a year is His chakra. The universe is His chariot. Six seasons are the sections of His wheel. Seven horses are the metres in prosody. With the advent of Radha Saptami, darkness i.e, 'maya' in the universe will be dispelled and the age of radiance comes into the world.

Rathasapthami in Tirumala

It seems that there is an indispensable relation between Lord Venkateswara and Lord Surya and also between Rathasapthami and the Sapthami number. Residing on the seven hills, Lord Venkateswara blesses His devotees with His grace abundantly. Travelled on His chariot led by the seven horses, Lord Surya also activates the seven 'upper lokas' and the seven 'lower lokas' with His scintillating rays. Both Lord Venkateswara and Lord Surya are the gods stand for the removal of 'tamoguna' and the sinful acts of their devotees. Both protect their devotees. Lord Tirumalesa is Lord Venkatanarayana. Lord Aditya is Lord Suryanarayana. The name of the chariot of Lord Venkateswara is Hiranmayam. The name of Lord Surya's chariot is also Hiranmayam. The consorts of Lord Venkateswara are Sri Devi and Bhudevi. The consorts of Lord Surya are Chaya and Sanjna. There are many similarities between Lord Lakshminarayana and Lord Suryanarayana. Among all the privileged 'utsavams' of Lord Venkateswara, the festival Rathasapthami occupied a very prominent place.



The festival Rathasapthami i.e., Surya Jayanti will be celebrated in a grand manner in Tirumala every year. On that day Srivaru blesses his devotees while strolling in all His seven celestial 'vahanas' namely Surya Prabha Vaham, Chinna Sesha Vahanam, Garuda Vahanam, Hanumad Vahanam, Kalpavruksha Vahanam, Sarva Bhupala Vahanam and Chandra Prabha Vahanam from morning to evening in the Mada Streets. In the afternoon, Chakra Snanam will be organized to Lord Chakrathalwar (Lord Sudarshana Chakra Murti) in Swami Pushkarini situated in front of the temple of Lord Varaha Swami.

On the day of Rathasapthami alone Srivaru in seven different Vahanas in glorious adornment blesses His devotees in a graceful way. This is really a wonderful festive event. The festival 'Rathasapthami' is eulogized as Artha (half) Brahmotsavam and Ekadina (one day) Brahmotsavam by the devotees. Every day especially on Rathasapthami Day, let us pray to Lord Suryanarayana for His abundant blessings. and get good health, prosperity and spiritual happiness from Lord Surya.



GLORY OF SRI KALYANA VENKATESWARA

- Smt. Radhamadhavi Rani

Sri Kalyana Venkateswara Swami is the presiding deity at Srinivasa Mangapuram which is situated 12 kms. from Tirupati. Here the God Sri Kalyana Venkateswara Swami is the very form of Sri Tirumala Venkateswara Swami. Those who cannot visit Sri Tirumala Venkateswara Swami for any reasons can have the darshan of Sri Kalyana Venkateswara Swami. It is necessary to know about the pauranic accounts of Sri Tirumala Venkateswara Swami to know about the historicity of Sri Kalyana Venkateswara Swami at Srinivasa Mangapuram.

Lord Venkateswara Swami of Tirumala has many manifestations in the temples in and around the Tirumala Tirupati. Every manifestation has its own significance in the history of Tirumala temple from time immemorial. Almost eleven Puranas



This article is published on the occasion of Sri Kalyana Venkateswara Swamivari Brahmotsavams which falls from February 24th to March 04th, 2019

praise the Divine splendour of Lord Srinivasa and give abundant information about the God of the Gods giving further all details about various places where Srinivasa has wandered before he settled on the Tirumala Hills.

Even the present notion that the Tirumala Hills are not confined to this little compass of Tirumala-Tirupati region as they look now. Their extent was much wider spread to an extent of 30 Yojanas length (240 kilometres in length) and three yojanas width (24 kilometres width) as mentioned in the Sri Venkatachala Mahatmya part of the Brahma Puranam.

This region of such great length has been sanctified by the divine grace of Sri Venkateswara Swami through his stay and visits to various of places of this holy land. To proceed further it is essential to draw a sequence of events that took place ever since Goddess Lakshmi left Vaikuntha.

As found in different puranas, the sage Bhrgu

visited the divine regions of Kailasa and Satyaloka to prove their greatness could not get satisfaction with their nature. Hence he proceeded to Vaikuntha where he saw Lord Vishnu in Yoganidra and to wake him up he hit on his bosom. Goddess Lakshmi who is staying on the bosom of Lord Vishnu took it as personal insult to her and angrily quit Vaikuntha.

Lord Vishnu, after the departure of Bhrgu, reached the Earth mounting on the back of Garuda in search of Goddess Lakshmi. He reached Kolhapur and stayed there for some time. The Goddess without any form (Asharira vani) suggested him to reach the region of Tirumala Hills to get reunion with Goddess Lakshmi. Accordingly Lord Vishnu reached the Venkatadri Hills on the banks of the river Suvarna Mukhi and settled in an anthill to do penance. While He was there Brahma assumed the form of a Cow. Rudra became his calf. Mahalakshmi became the cowherd woman. That cow was everyday coming to the anthill in which Lord Srinivasa is dwelling and were feeding him. After a few incidents Srinivasa met Varahaswami and requested him to provide Him some place on the Venkatadri for His settlement as that region is under the rule of Varahaswami. Lord Srinivasa was permitted to dwell there and Vakulamba who was Yasoda in rebirth was appointed as the caretaker of Lord Srinivasa.



In the mean while Akasha Raja the ruler of the nearby region got a female child from the ground while ploughing the earth. He gave her to his wife Dharani and named her Padmavathi having accepted Her as their divine daughter. After getting her they got a son named Vasudasa. In course of time by the Divine wish the princess Padmavathi became the spouse of Lord Srinivasa on an auspicious day.

After their grand marriage ceremony Lord Srinivasa was asked not to mount the hills for six months. During that time sage Agastya was staying in his Ashram near the Agastyeswara temple. The sage requested Lord Srinivasa to stay in his Ashram surroundings for six months. Accordingly Lord Srinivasa stayed there.

During the time of His stay at this place His father in law Akasha Raja was on the death bed. Lord Srinivasa and Goddess Padmavathi went to Narayanavanam where Akasha Raja was in his last days. The king while passing away handed over the responsibility of taking care of his younger brother Tondaman and his son Vasudasa. After the death of Akasharaja, Vasudasa and Tondaman had a serious fight for the kingdom.

As per the word given to His father in law Lord Srinivasa joined in the fight standing on the side of Vasudasa and gave His Sankha and Chakra for protecting Tondaman. Thus He helped both of them. After a great fight for a good length of time, by the advice of Agastya the kingdom was equally shared between the two by Lord Srinivasa. Vasudasa became the ruler of Narayanapuram and Tondaman became the ruler of Tundiramandalam. Both of them were very much pleased and gifted 32 villages to Lord Srinivasa.

After his returning to the Ashram of Agastya the king Tondaman came there and by the direction of sage Agastya he constructed a beautiful mansion for Lord Srinivasa on the Hill top of Venkatadri. After Six months time was over, Lord Srinivasa went back to Tirumala hills where Tondaman constructed a beautiful building for him.

Thus the same Venkateswara Swami is dwelling in both the temples. Visiting both the Deities fetches equally good consequences.

While coming back to Venkatadri he blessed the place where he stayed to have the powers to fulfil the desires of all the devotees who ever visit Lord Sri Venkateswara in that place. The place where Lord Srinivasa dwelt is now popularly known as Srinivasa Mangapur am. As it was during His newly married days He stayed there the deity is known as Kalyana Venkateswara Swami.

People who visit this place will have good health, riches, children and well being of all. People will get all kinds of comforts and contentment.

Let us all visit this sacred place Srinivasamangapuram and be blessed by Sri Kalyana Venkateswara Swami to this Brahmotsavams.



Tirumala Tirupati Devasthanams, Tirupati

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T.T.Devasthanams**

FLOAT FESTIVAL IN GOVINDA PUSHKARINI

- Sri T.K. Krishnaswami Thathacharya

In India, South India is famous for temples. Each king had his own style in building temples with excellent architectural and sculptural beauty to make their name remain forever. Most of the temples were of Vaishnava temples and some of them were Saivaite temples.

Among such temples, Sri Govindarajaswami Temple is situated in Tirupati, Chittoor District in Andhra Pradesh. Tirupati was called 'Govindaraja Pattanam' in earlier days during the period of Ramanuja. It was Ramanuja who consecrated and built the temple of GovindaRaja Swami by the side of Sri Parthasarathy temple in the year 1130 on February 24th.

From then, the rituals are being conducted same as in the Tirumala temple.

Ramanujacharya ordered Yadava kings to arrange all dittams and utsavams that is being performing in Tirumala Hills should also be performed in Govindarajaswami Temple. As Ramanuja stated that both standing and reclining Gods are the same, Prativadi Bhayankaram Annan a great poet and Acharya purusha has mentioned in his Govindaraja Mangalasanam.

*Narayanaya Nathaya Vasudevaya Vishnave |
Namna Govindarajaya Bhoomne Bhavathu Mangalam ||*

Let there be Auspiciousness to Lord Govindaraja who is called by the names Narayana Natha, Vasudeva and Vishnu. As per the wish of Bhagavad Ramanuja since then, all the Festivals

Daily, weekly, Fortnightly, monthly and yearly are celebrated in Govindarajaswami Temple. Hence Sri Govindarajaswami Temple is always with one or the other Festivals.

Float Festival

Float festival is an important Annual Festival that is being performed in Sri Govindarajaswami temple during Magha month (Feb) Suddha Ekadasi and ends on Full moonday. The Float Festival is called "Teppotsavam" in Telugu in tamil it is called "Tirupalli vodam" and in Sanskrit as Plavotsavam. There is lot of significance to the float festival. It has spiritual, social and devotional importance. A spiritual atmosphere is created because of the Lord's presence, all people mingle irrespective of Caste, Creed colour or gender etc., Annamayya Keerthanas are sung in the boat with ecstasy.

"Teppa" or "boat" is a tool to cross the waters and go to the other side. For a Sadhaka (devotee) to cross the ocean of misery, difficulties faced in life has to cross the ocean of Samsara or bondage and claim or opt for liberation. Hence boat is a tool to cross and reach the other shore or side for the good. The sinner has to cross the ocean of sins committed by him knowingly and unknowingly to seek expiation for all the sins committed by him. Hence God takes you from the ocean of sins and protects you. By seeing the Lord with His Consorts in the Float Festival Jeeva (Devotee) has to pray to the Lord to forgive his sins. Every festival has

Float Festival will be held from 13-02-2019 to 19-02-2019

its significance and here Lord on the float gives His abundance blessings on us.

The float festival of Lord Govindaraja Swami is a feast to the eyes. The well decorated square type boat with electrical illumination, the banks of the tank on all the four sides with huge picture of Gods in electrical designs and the tank bend with welcoming Arches will certainly make us feel that we are in the another world. The TTD takes lot of interest in making arrangements for the Annual float festival in a grand manner.

Each Pushkarini has different names like Swami Pushkarini for Lord Venkateswara, Varaha Pushkarini for Varahaswami and Padma Sarovaram for Sri Padmavathi Ammavaru and the Pushkarini of Lord Govindaraja Swami is called Govinda Pushkarini. Govinda Pushkarini of Lord Govindarajaswami will be decorated on all the

Seven days with flowers, Mango leaves and Plaintain trees on all sides inside and outside the square boat.

Float for Seven Days

The Float festival will be held for 7 days in Magha month starting with Suddha Ekadasi and ending on the Poornima day. First day of the festival will be for Kodandarama Swami, with Sita and Lakshmana, Second day for Parthasarthy Swami with His consorts and third day for Sri Kalyana Venkateswaraswami and fourth day is Andal and Krishna Swami and fifth, sixth and seventh days for Govindarajaswami with His Consorts.

First Day of the Festival

On the first day i.e., on 13-02-2019 Sri Kodandarama Swami with Sita devi, Lakshmana Swami and Anjaneya Swami will be taken round the tank in the decorated boat. The Teppotsavam or Float of Sri Kodandarama Swami will bring us



back to our memory the sailing of Sri Rama, Sita and Lakshmana in the boat of Guha the Chief taking them to cross the Ganges and reach Chitrakootam for their stay during the fourteen year exile. That boat journey was a sad event and Rama, Sita and Lakshmana were wearing bark dress to show that they are going to the forest as hermits. Now on this day we see happily Rama, Sita and Lakshmana in gorgeous dress with resplendent jewels. Sita Devi particularly with more ornaments looks like a happy beautiful queen of Ayodhya and both Rama and Lakshmana also wear dress with their bows and quivers tied behind them with arrows filled in them. There will be three rounds around the tank. In the first round Vedaparayanam Pandits with Tholappacharya family member will be recited in chorus. The second round will be the songs of Annamacharya sung by vocal artists. And in the third round Nadaswaram Vidwans of the temple will play their instruments with devotion.

After the end of third round harathi will be given to Sri Rama, Sita and Lakshmana by Archaka Swami handed over by Ekangi (Jeerswami's Assistant). Then Sri Rama with his Consort Sita and Lakshmana will be taken round the tank bend and Harathi by Devotees will be given. After coming out from the tank, Lord Rama with His consort and Lakshmana will be taken through the Govindarajaswami Sannidhi street upto the temple entrance of Lord Govindarajaswami. There in the Vahana mandapam there will be Asthanam with Naivedyam offering to Lord Rama, Sita and Lakshmana. After the asthanam, Sri Kodandarama will be taken out to His temple through South mada street and reach the temple. The Teppotsavam to different Gods are arranged according to the yuga they belongs. First Rama of tretayuga starts the festival. This gives a joy to the people to see the Gods of different Yugas and blesses sitting on the steps of the tank, the Bhaktas enjoy the nice breeze, cool breeze due to the wave touching the waters of the tank. Old, young and children



irrespective of age witness the float festival for seven days.

Second Day of the Festival

The second day is marked for Sri Parthasarathy Swami and His consorts Rukmini and Satyabhama. Here on the tank steps of the Govinda Pushkarini the devotees throng to witness the float of Sri Parthasarathy Swami (Charioteer of Arjuna). The devotees experience the Dvapara yuga after Tretayuga the previous day. Lord Parthasarathy Swami with His consorts enters the boat amidst the play blow of Nadaswaram and conch and occupies the seat on the raised dais. After harathi the Float will be pushed by a rudder (a long bamboo stick) to move the boat. A man at the corner will be pushing with strong long bamboo stick stuck to the steps for movement. Here again Sri Parthasarathyswami with His consorts takes three rounds of the tank with Veda Parayanam, Annamayya Keerthanas and Nadaswaram. After the float, Sri Parthasarthy Swami with His Consorts takes round on the tank bend with 'Sarkar' harathi in the corners and harathi by devotees through out. After that Sri Parthasarathyswami with His Consorts

will be taken in procession through four mada streets and enters the temple through Sannidhi streets.

Third Day of the Festival

On the third day, after Tretayuga, Dvapara Yuga comes Kaliyuga. During Kaliyuga it is Lord Venkateswara the presiding deity. Kalou Venkatanayakaha, Sri Kalyana Venkateswara Swami with His Consorts Sri Devi and Bhudevi enter the boat on 3rd day. The devotees are enthralled to have a darshan of Lord Srinivasa at Tirupati Govinda Pushkarini. The hardship they have to undertake for Darshan is easily available at Tirupati. The Lord descends in the form of Kalyana Venkateswara Swami accompanied by Sri Devi and Bhudevi. To see Lord in Govinda Pushkarini is a boon given by the Lord in the form of Sri Kalyana Venkateswara here at Sri Govindarajaswami Temple.

The Lord takes three rounds in the tank in the square type illuminated boat amidst Vedaparayanam, Annamayya Keertanam and Nadaswaram. Again Sri Kalyana Venkateswara Swami with His Consorts takes round on the bank of the tank with harathi given by Devotees. Afterwards He proceeds to Sout Mada street, West and North Mada street and finally enters His abode through Sannidhi street. The temple of Lord Kalyana Venkateswara Swami with Sri Devi and

Bhudevi is located in the Kalyanotsava mandapam of Sri Govindaraja Swamivari temple.

Fourth Day of the Festival

On fourth day Sri Andal or Goda Devi an Avatar of Bhudevi along with Sri Krishna adorns the boat. She is the most beautiful, learned devotee of Lord Krishna. She wanted to marry Lord Sri Ranganatha only. She composed 143 Pasurams in which 30 Pasurams or stanzas called 'Tiruppavai'. The thirty Pasurams are her outpourings of Bhakti and Prapatti. During the Margali month (Dec-Jan) all her 30 poems are recited in the early hours in Tirumala temple instead of Suprabhatham with fervor and devotion. So, on the fourth day Andal with Sri Krishnaswami enter the boat and occupy their seat on the dais. Asusual after harathi by Jeeyangar or Ekangi, the boat starts moving round the tank and three rounds will be taken. Then, Vedaparayanam, Annamayya keerthanams and Vadyam will echo through public address system. After coming out of the pushkarini, Andal with Sri Krishna Swami are taken in procession around the four Mada streets and enter the temple of Sri Govindarajaswamivari temple.

Fifth, Sixth and Seventh Day of the Festival

Lord Govindarajaswamivaru with His Consorts Sri Devi and Bhudevi participats on three days as he is the prominent presiding deity of the temple. Sri Govindarajaswami either moolavarlu or presiding deity is more attractive. The sitting posture or (Bhangima) of Sri Govindarajaswami with His right hand palm showing the upadesa mudra and His mode of sitting is more elegant with graceful eyes. For this Maharaja or Rajadhiraja the Float festival is for three days. First day five rounds, second day five rounds and third day 7 rounds! When once He enters the pushkarini "Govinda Govinda" reverberates throughout hailing Him for His arrival and seeking blessings for



Moksha. With the increase in the arrival of the devotees on the last three days, people from all walks of life throng to the tank bend to have a glimpse of Lord Govindarajaswami and His Consorts Sri Devi and Bhudevi. Fifth and sixth day the float festival performs for five rounds, followed by Veda Parayanam Annamayya keertanam and Nadaswaram. It takes some time to take a round to float the boat from one round to another, meanwhile, most of the people are from nearby places or around the temple they come with their children and talk each other's welfare. The float festival is not only for Swami Karyam but also works for Swakaryam too.

On the Seventh Day the last day of the Float festival, Lord Govindarajaswami arrives to the tank bend with the devotees hailing Him as Govinda.

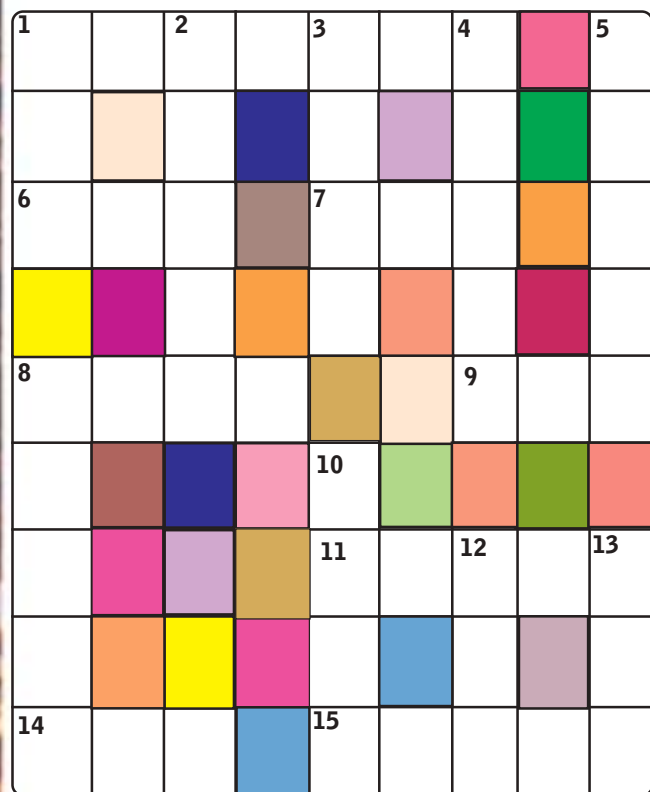
He enters that day with His consorts and takes seven rounds in the tank. Then, Swami with His Consorts goes round the tank bend and goes to Govindarajaswamivari temple. There will be Naivedyam and Asthanam. After which the Lord will go round the big streets instead of Mada streets which He has covered on the two days (17-02-2019 and 18-02-2019). After going round the big streets the Lord enters His temple with all gaiety and honour. On all the days the temple elephant take part and goes round all the places behind procession.

PHALGUNE MASI POORNAYAM
UTTARAKSHENDRU VASARE|

GOVINDA RAJO BHAGAWAN
PRADURASEEDMAHA MUNE||



PUZZLE



Presented by
Sri T.S. Jagan Mohan

CLUES FOR PUZZLE

01. Sword of Lord Vishnu (7)
06. Short form of Laboratory (3)
(From right to left)
07. Silent (3) (Jumbled)
08. Drama (4)
09. Sudarshana Chakra (3)
(From right to left)
11. Worship (5)
14. Harmful (3)
15. Choice (5)

ACROSS

01. Seize (3)
02. Brahma (5)
03. Mother of Samyathi (4)
04. Yama (5)
05. Demon (5)
08. Chaya ----- (Sun) (5)
10. Not future (4)
12. Not daughter (3) (Jumbled)
13. Type of fish shaped like a snake
(3) (Jumbled)

DOWN

BHISHMA- THE LEGENDARY PERSON

- Prof. Rani Sadasiva Murty

In the entire Mahabharata, the most illustrious personality that has influenced ages and inspired many generations is of Bhishma. He was the son of the King Shantanu of the Kuru Dynasty and the river goddess Ganga. While his father gave him the great legacy of the Kuru race, his mother Ganga gave him long life and to die only when he does wish to. In the character of Bhishma one can see a great warrior, a peerless scholar, staunch philosopher and unparalleled celibate.

The mysterious birth of Bhishma

Once Shantanu while wandering on the banks of river Ganga saw a unusually beautiful woman there and had a thought to marry her. He expressed his wish to her. She expressed her willingness but on the condition she should never be questioned in whichever way she would behave. Shantanu accepted and they were married. In due course she gave birth to seven sons and every time she was immersing them in the waters. On seeing her merciless act though Shantanu wanted to ask her the reason. But his word to her at the time of their marriage prevented him from questioning her. It was *Magha Suddha Ekadashi* according to Lunar Calendar, the turn of the eighth son's birth. This time he decided not to loose his eighth son. So while she was taking the son towards the waters of Ganga he prevented her and asked why she was so brutally behaving towards her own sons.

Then she revealed the secret to Shantanu that the eight sons of her were the eight Vasus who were cursed by the sage Vasishtha to be born as human beings for their mistake of trespassing the rules of the Ashram of the sage while they were moving there. Particularly the eighth one was cursed to lead a long life. When they requested the sage Vasishtha for a remedy for his curse, he suggested them to be born as the sons of the river Ganga and she would immerse them in the waters. On their request she became the wife of Shantanu, gave birth to them and was immersing them in the waters. She further told that the eighth one wouldn't be immersed as he had to live long and should be hard celibacy through out his life as per the curse of the sage. Hence she would like to take the eighth son, whom she named Devavrata, and took him with her to her world to educate him under her care. She also said that she would not stay any more with Shantanu as he broke his promise and



On the
occasion
of
Bhishma Ekadasi
on 16.02.2019

questioned her. Shantanu could realize that his wife was Ganga and had to honour her respect because of his mistake of questioning her.

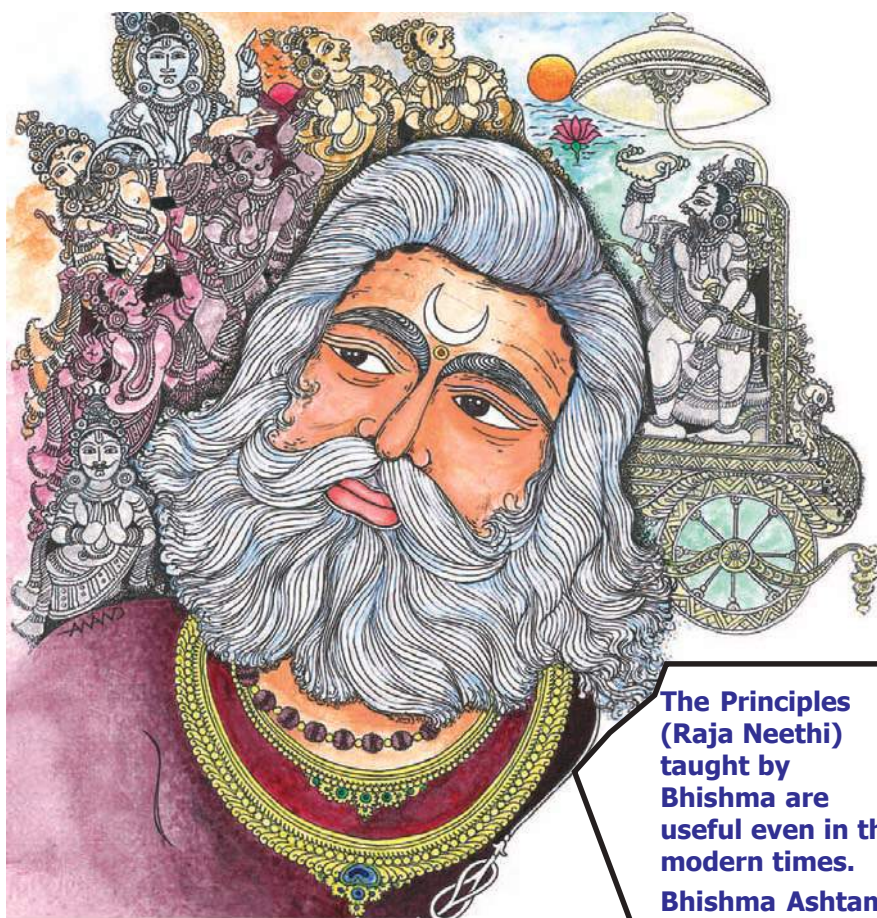
Devavrata was under the care of his mother and learnt Rajanithi and Dandanithi Sastra from Brihaspati, all branches of learning from Sukracharya, Vedas and Vedangas from Vasishtha, Atma vidya from Sanatkumara, Sastra vidya and Astra vidya from Parashurama and about the Divine Astras from Indra.

The hard Vow of Devavrata

After the completion of his education Ganga handed over Devavrata to Shantanu. While the time was in progress the king Shantanu liked Satyawati, the daughter of Uparichara Vasu who was brought by the king of fishermen, Dasaraja. Dasaraja put a condition that he could give his daughter if the king could make the children of his daughter the legal heirs of the throne. While Shantanu was worrying, Bhishma went to Dasaraja and in the presence of all he took a tough vow to be a celibate through out life and assured that the children of Satyawathi only would become the legal heirs of the Kuru Dynasty. Hence Devavrata became Bhishma.

Bhishma, the Custodian of Kuru dynasty

As the vow was taken by him he strictly confined to his vow throughout his life remaining a celibate forever. After the demise of his father Shantanu, he made his step-mother's Satyawati's son Vichitravirya as the king of Kuru kingdom and stood as the custodian of the Kuru dynasty. In the process of making the two princesses Amba and Ambalika as the wives of Vichitravirya he had to fight against his own guru Parasurama and won over that great warrior after a long fight for twenty seven days. In the passage of time Vichitravirya died without any children. By the direction of the sage Vedavyasa, the wives of Vichitravirya could get two sons Dhritarashtra and Pandu through Niyoga procedure. Still Bhishma was the custodian of all of them. As Dhritarashtra was born blind, the kingdom was given to Pandu. Dhritarashtra had hundred sons of whom the eldest one was Suyodhana. Pandu after the birth of five sons – Yudhishthira, Bhima, Arjuna, Nakula and Sahadeva left the mortal world due to a curse by a sage. The responsibility of guarding the Kuru kingdom continued to be on the shoulders of Bhishma.



The Principles (Raja Neethi) taught by Bhishma are useful even in the modern times.
Bhishma Ashtami on 12.02.2019

He appointed great teachers like Dronacharya to teach all branches of learning to the sons of Dhritarashtra, who are popularly known as Kauravas and Pandavas, the sons of Pandu. All the princes grew into world class warriors under the constant care of Bhishma. Along with them their enmity also grew. Suyodhana's desires to become the sovereign king made Pandavas to go to forest through the deceitful win of the former in dice. After the exile of Pandavas the historical war had broken. All the kings of different kingdoms in the Bharata varsha 18 Akshauhins in number took part in the war field.

Bhishma's Fall in the Kurukshetra war

It was on the tenth day i.e. *Margasirsha Suddha Dashami* of the 18 grand war of Kurukshetra Bhishma fell to the ground. As his fall was in the six months period of Dakshina Ayana he wanted to leave this mortal human world during Uttarayana. It was the boon of Vasishtha to Bhishma to have *Ichha Marana* (the option of getting death only when he wants to die). Hence soon after the fall he called the armies of both Kauravas and Pandavas and asked Arjuna to arrange a bed of arrows, a suitable bed for a great warrior of his cadre. He further asked him to satisfy his thirst. Accordingly Arjuna produced water from the ground with his arrow. His mother Ganga sprang from the ground removed his thirst. This fall of Bhishma made Dhritarashtra curious to know about all the details of

Kurukshetra War from the first day onwards. He asked his personal attendant Sanjaya to narrate him the details. Sanjaya, on *Margasirsha Suddha Ekadashi*, with the divine power of vision given by Veda Vyasa went back into past and having seen the events of the Historical war from the day one started narrating with the most important instance of imparting Bhagavadgita by Sri Krishna to Arjuna to enlighten him to take up his awaiting responsibility to fight against his enemies. Thus Bhagavadgita which was imparted by Sri Krishna to Arjuna in privacy on the first day of the war i.e. Kartika Bahula Amavasya, had been revealed to the world in the narration of Sanjaya to Dhritarashtra on the eleventh day i.e. *Margasirsha Suddha Ekadashi*. Hence this day of Ekadashi has ever since been celebrated as the Birth day of Bhagavadgita. Though it was imparted to Arjuna in a private conversation by Sri Krishna in the war field its revelation to the world was on the eleventh day of the world only. The reason for gifting such a great philosophical text to the world was the fall of Bhishma. Had he not fallen Dhritarashtra would not have asked Sanjaya to narrate about the fight. Sanjaya would not have spoken about Bhagavadgita and it would have remained a private conversation forever. So the worlds are indebted to Bhishma because of whose fall these incidents were remembered.

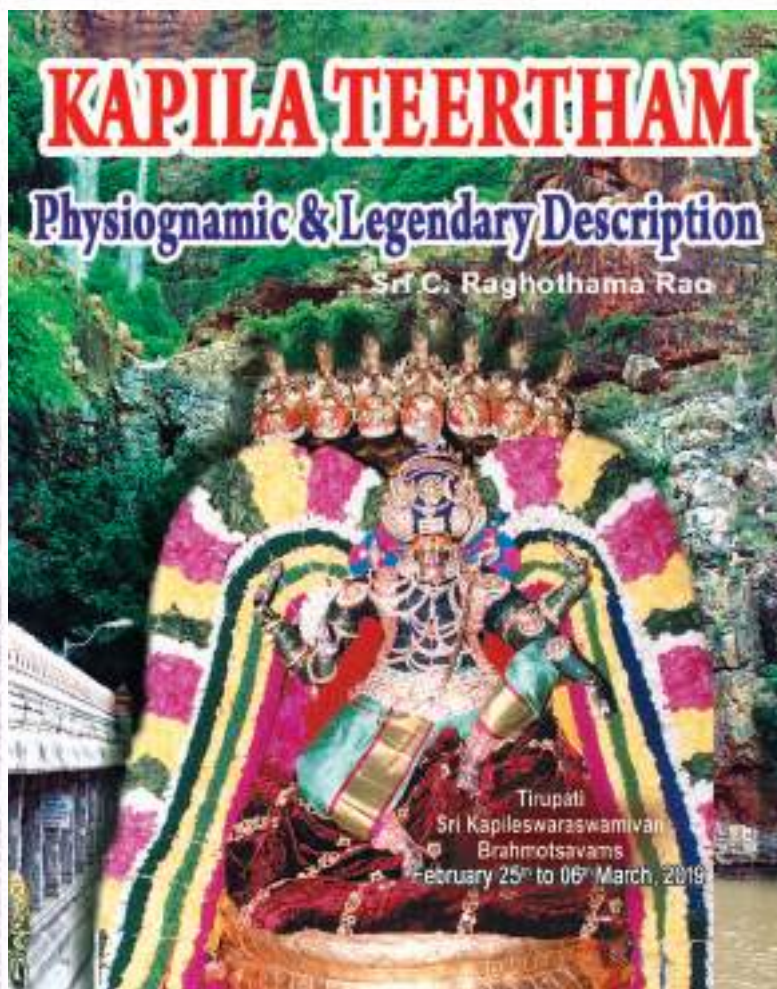
Bhishma, the versatile genius

Ever since the fall, Bhishma stayed on the bed of arrows for 69 days during which he imparted Yudhisthira many political, spiritual, devotional philosophical texts during and after Kurukshetra war. He imparted Sri Vishnu Sahasranama stotra and Siva to Yudhisthira. In almost sixty Adhyayas he taught all the secrets of Royal Policy (Rajanihi) in the Shatni Parva to Yudhisthira with minute details. Those principles are useful even in the modern times. He instructed the secret Siva Sahasranama stotra, a very powerful prayer to Shiva, to Yudhisthira.

On the Eighth day of the bright fortnight of Magha Masa (*Magha Suddha Ashtami*) after the advent of Uttarayana Bhishma took his last breath. The only heroic and spiritual person in the entire nation to whom the entire race of Bharata varsha is instructed by Dharmasastra to offer *pitru sraddha* on this day.

In this manner the character of Bhishma was a wonderful portrait in the Mahabharata. His ideal personality inspired nations through ages. Entire country of Bharat should be ever grateful to such a great soul.





The town of Tirupati, for ages has been the most sacred landscape dotted with temples dedicated to the Gods of Vedic pantheon. There are temples, small and big, dedicated to Lord Vishnu, Shiva, Goddess Lakshmi & Goddess Parvathi. There are also temples that serve as celestial dwellings for many local gods and goddesses. All these temples proudly display the pluralism and peaceful coexistence of different paths leading towards the common goal – Self Realisation and Moksha.

Among all the temples of Tirupati, Kapileswara temple stands out for its unique geographical disposition and the Puranic legends associated with it.

The abode of God Shiva in the form of Kapileswara temple surrounded by beautiful waterfalls, perennial small

streams, sub-shrines, forest and of course the towering mountain peaks of Seshachalam range.

Puranic sources inform us that the Linga of Kapileswara has been installed by Sage Kapila during Treta Yuga. Sage Kapila has been hailed as one of the many prominent incarnations of Mahavishnu. Many references of this great sage can be found in Bhagavata, Brahmanda, Narada, Skanda Puranas.

Sage Kapila said to be living in Patala (one of the netherworlds) by building a hermitage for himself. During Treta Yuga, the 60,000 sons of King Sagara went to this hermitage in search of their holy cow and found it being tied near Sage's hut. Accusing him as a thief they tried to hit Kapila who got angry at this misdeed and burnt them down into ashes. Later Kapila came on to earth and did penance at the foot of Tirumala hills and had the darshan of Lord Shiva who manifested in the form of a Linga. This same Linga is now being worshipped as "Kapileswara".

Other legends say that Siva is the Kshetra Palaka of Tirumala hills. As if to attest this legend, Sri Kapileswara Linga is seen facing the Tirumala hills.

Though this Linga is said to be here for millions of years, the historical antiquity of this temple dates back to 11th century. The first epigraphic reference to this temple belongs to Chola king Rajendra – I (1012 AD – 1044 AD) reign. One of his

royal officers named Brahmarayan Munaiyadarayan has built the shrine. The last epigraphic record found in this temple belongs to the reign of Vijayanagara emperor Sadashivaraya. This temple reflects Chola and Vijayanagara architecture and contains a pillared verandah, Mukhamandapa, Antarala and Garbhagruha. In the southern side of the inner shrine, there is a shrine dedicated to Kamakshi Devi, the consort of Kapileswara.

Sub-shrines or Upa Alayas of Kapileswara Temple

The typical layout of any temple in Bharata is generally a complex of many shrines located at specific places and cardinal points stipulated in Vastu shastra. Almost all the major temples in India particularly South India have small shrines called Upa Alayas dedicated to several gods and goddess.

Kapileswara Swami temple of Tirupati too is not an exception to this general feature of temple architecture and the complex houses many sub-shrines around the central shrine of Sri Kapileswara.

These sub-shrines include the shrines of Ganapati,

Kumaraswami, Venugopala Swami, Lakshmi Narayana Swami and Lakshmi Narasimha Swami. Apart from these shrines, there are few smaller shrines having different Siva Lingas such as Vishwanatha etc. Apart from the shrines there are many stone images lined up all along the Pradakshina path around the central shrines. These images include Dakshina Murthi, Kala Bhairava, Siva-Nataraja etc.

There is a fascinating phenomenon that in Shaivite temple one can see temples dedicated to Vishnu and a temple for Shiva in Vaishnavite kshetrams. Owing to this tradition, there are three sub-shrines featuring three forms of Vishnu i.e. Venugopala (Srikrishna), Lakshmi Narayana and Lakshmi Narasimha Swami.

All these sub-shrines feature a blend of Chola and Vijayanagara architecture. The murtis of Venugopala (Srikrishna) and Lakshmi Narayana are so captivating that one doesn't wish to bat their eyelid even for a second. Similarly, the magnificent image of Kumaraswami, riding peacock vehicle and flanked by His two consorts, mesmerizes the devotees.

Other structures of the temple

'Sandhyavandana Mandapas', a row of pillared corridors, built around the Kapila Teertham tank are the unique feature of this temple. These row of Mandapas that surround the temple from three sides have been built during Vijayanagara emperor, Achyutadevaraya's period. An inscription from c.1531 gives details of this construction.



Interestingly, there is a shrine dedicated to the Srivaishnava saint, Nammalwar, is located within the precincts of Kapilesvara Swami temple. An inscription from c.1544 mentions that a devotee named Tallapakam Periya Tirumalaiyyangar made a donation to this shrine for conducting Sattumora service. Legends and Srivaishnava hagiographies say that the Alwars of Srivaishnava pantheon have taken their sacred dip in Kapila Teertham and hence it is also called as 'Alwar Teertham'.

Sacredness of Kapila Teertham

Sthala Purana says that during Kartika Masa, all the sacred Teerthams of three worlds dwell in Kapila Teertham. Bhavishyottara Purana describes Kapila Teertham as the most sacred place to offer Pinda and Tarpana for departed elders. The story of Madhava, a Brahman born in Kalahasti town, narrated in Bhavishyottara Purana shows the piety of Kapila Teertham.



Shivaratri Celebrations at Kapilesvara Swami Temple

Shivaratri is the most auspicious occasion for every Hindu devotee. On this sacred day, devotees and seekers of divine grace can attain awakening of the Shiva Tattvam. This is marked by the Jagarana (keeping awake whole night) throughout the cold night.

As Parama Shiva manifested in the form of sacred Linga and appeared before Sage Kapila who is an incarnation of Maha Vishnu, the sacredness of Shivaratri at Kapila Teertham yields double the benefit of Punya (virtue). One who visits Kapilesvara Swami during this highly auspicious day, that devotee will be blessed by both Lord Shiva & Lord Vishnu. While Lord Shiva destroys the ignorance, Lord Vishnu sustains it by bestowing Jnana.

On this holy occasion of the Brahmotsavams let us visualize the form of Sri Kapilesvara in our minds and meditate up on Him as the destroyer of evil and giver of good health and righteous living.

'Om Namah Shivaya'



Bhagavad-Gita is not a theoretical book, but is the most practical treatise. Even if one follows only a few points from it, great benefits can be derived with all certainty. Lord Krishna gave very simple examples in Bhagavad-Gita to explain the subject matter clearly. This helped one and all to understand the subject thoroughly. Gita explains that following the style of tortoise makes human being safe. Tortoise has a specific style of functioning. It has a hard shell on its body. As a two wheeler driver wears a headgear for safety purpose, tortoise is provided with a shell all over the body to get protection from opposing elements. Whenever tortoise observes some danger it immediately withdraws all its limbs into the hard shell and becomes safe. It can achieve this safe condition within no time. If any animal attacks a tortoise it can reach only the hard shell portion and hence can't do any harm to it. At that time, the tortoise remains happy and safe under its protective shell. Let's understand why this example of tortoise was given in Bhagavad-Gita?

Human being contains many senses. They are ten in number of which five are working senses and five are knowledge acquiring senses. Through working senses, we perform our activities, whereas through knowledge acquiring senses we gather information or knowledge. Hands, legs, stomach, procreative organ and anus are termed as working senses. Eyes, ears, nose, tongue and touch (skin) are termed as knowledge acquiring senses. Through these senses human being enjoys the sense objects.



Eyes hanker to see beautiful objects, cinemas, TV shows; Ears hanker to hear nice music, self-appreciation; Tongue hankers to taste various foods, pizzas, burgers; Nose wants fragrance; Skin wants soft touch. Similarly working senses also hanker for many things. We nourish our body through working senses and acquire knowledge through knowledge acquiring senses. One has to use the senses only for this purpose, not for any sense gratification. One who gets entangled in sense gratification becomes sooner a patient and suffers a lot. He cannot achieve any goals. Goals can be achieved only when the intelligence is sharp. Therefore, Lord Krishna explained this point by giving

the example of tortoise saying, "When one is able to withdraw the senses from sense objects as the tortoise withdraws its limbs within shell he is said to be fixed in full consciousness".(BG 2.58)

Tortoise withdraws its limbs as soon as it notices some danger. Similarly, truly intelligent person, who concentrates on his goals and relishes only higher taste, leaves all sense gratification activities aside. His intelligence is always steady. Arjuna used to do in the same way during childhood. Dronacharya used to ask all the disciples to fetch water in pots and used to give them pots with very narrow mouth. Arjuna used to fill it very quickly with his expertise, reach the master's place quickly and learn additional things from him. One day, when he was taking food at night, heavy winds extinguished the lamp. He noticed that even in pitch

darkness, his hand was able to put the morsel of food into mouth without any problem. That gave him the clue to practice archery even in the night and he can hit the target with extra sensory power. From that time onwards he even spent time in the nights for perfecting the skill of shooting arrows. Dronacharya liked his passion for learning and assured him that he would make him an unparalleled archer in the world. This passion for learning without any attraction for sense gratification made Arjuna famous forever. However, abstaining from sense gratification involves lots of austerity. Those who are engaged in austerity will surely be endowed with wonderful results in the life. Following Arjuna's footsteps, students and youth should keep their focus on only goals and abstain from sense gratification. If someone offers any sense gratification, they should withdraw themselves like tortoise withdraws its limbs within. If senses get attracted towards sense objects, then intelligence cannot get focused on the goal. It means that when senses are let loose, students cannot achieve any goals. It is just like driving a car without holding the steering or driving chariot without holding reins of the horses. That activity surely leads the car or chariot into a deep ditch. So it is very important to control the senses and use them judiciously to move towards the goal post. Students can keep a toy tortoise on their study table to get inspiration for withdrawing senses from sense gratification during the goal achieving drive. One who uses the example of tortoise that was given in Bhagavad-Gita will surely move ahead in the matter of achieving goals with all certainty.



Tirumala Tirupati Devasthanams

DEVUNI KADAPA
Sri Lakshmi Venkateswaraswamivari
Annual Brahmotsavams

05-02-2019 to 14-02-2019

05-02-2019
Tuesday
Day : Dwajorohanam
Night : Chandrabhavanam

10-02-2019
Sunday
Day : Kalyanotsavam
Night : Gajavahanam

06-02-2019
Wednesday
Day : Suryaprabhavanam
Night : Peddaseshavanam

11-02-2019
Monday
Day : Rathotsavam
Night : Doolutsavam

07-02-2019
Thursday
Day : Chinnaseshavanam
Night : Simhavanam

12-02-2019
Tuesday
Day : Sarvabhupalavanam
Night : Aswavanam

08-02-2019
Friday
Day : Kalpavrukshavanam
Night : Hanumadvahanam

13-02-2019
Wednesday
Day : Vasanotsavam, Chakrasnam
Night : Dwajavahanam
Hamsavanam

09-02-2019
Saturday
Day : Muthyapandiravanam
Night : Garudavanam

14-02-2019
Thursday
Night : Pushpayagam



THE SPLENDOR BRAHMOTSAVAMS PERFORMED TO



Grandly decorated mother of riches Sri Padmavathi Devi
in the shade of Pedda Sesha Vahanam



Delightful Sight of Sri Alarmelumanga
amidst Pearl strings dazzling in the camphor light



The auspicious camphor light to Sri Alarmelumanga in the
decoration of "Gaja Lakshmi" on the majestic elephant



Blissful Goddess Sri Alarmelumanga
distributing the ecstatic ambrosia



His Excellency Governor of two Telugu states Sri E.S.L. Narasimhan
with his wife had Participated in Padmavathi Devi Brahmotsavams



The beautiful golden ornament on Panchami Teertham!
a gift to the beloved from Lord Venkateswara!!

(From 04-12-2018 to 12-12-2018)

GODDESS PADMAVATHI DEVI IN TIRUCHANUR



Waving camphor light to Varalakshmi!
The boon-giver in the shade of Kalpavriksha vahanam!!



Recital of Divya Prabandha pasurams by Jeeyangars
in Tiruchanur Brahmotsavams



Lord Venkateswara's Queen
Sri Padmavathi Devi dazzling on the Suryaprabha Vahanam



Devotees reveling in the Brahmotsavams
of the Goddess of Universe!



Gift of "Sare" and other Paraphernalia from the Lord of Seven Hills
to the mother of riches carried by TTD Officials and Priests



Lord Sudarshana's holy dip
in Padma Sarovaram on the day of 'Panchami Teertham'

TIRUPATI
SRI KAPILESWARASWAMIVARI
ANNUAL BRAHMOTSAVAMS

25th February to 06th March, 2019



26-02-2019, Tuesday
Day : Suryaprabha Vahanam
Night : Chandraprabha Vahanam

25-02-2019, Monday
Day : Dwajarohanam
Night : Hamsa Vahanam

27-02-2019, Wednesday
Day : Bhuta Vahanam
Night : Simha Vahanam

28-02-2019, Thursday
Day : Makara Vahanam
Night : Sesha Vahanam

01-03-2019, Friday
Day : Tiruchi Utsavam
Night : Adhikaranandi Vahanam

02-03-2019, Saturday
Day : Vyagravahanam
Night : Gaja Vahanam

03-03-2019, Sunday
Day : Kalpavruksha Vahanam
Night : Aswa Vahanam

04-03-2019, Monday
Day : Rathotsavam
Night : Nandi Vahanam (Mahasivaratri)

05-03-2019, Tuesday
Day : Purushanruga Vahanam
Night : (Kalyanotsavam) Tiruchi Utsavam

06-03-2019, Wednesday
Day : Trisulasanam
Night : Dwajarohanam, Ravanaasura Vahanam



TAM SURYAM PRANAMAAMYAHAM!

- Sri Balkrishna Pawar

“Salutations to Thee, O Sun-God, the illuminating eye of the world, the Supreme Brahman, in whom the creation, preservation and destruction of the universe happen, the epitome of three *Vedas*, who donning on the garb of three *Gunas* assumes the forms of Brahma, Vishnu and Maheshwara”.

- Sri Suryamandalastakam

Lord Surya or Lord Surya Narayana is the name of the Sun-god. His form is quite visible in the world. He is worshipped by many names. The names are *Ravi* the fire bird, *Puusha* the best purifier, *Aditya* the Son of Aditi, wife of Kasyapa Rishi, *Arka* the rays, *Divakar*, maker of the Day, *Bhanu* the light and *Bhaskar*, the Maker of light and *Mitra*, the friend of creation. Aruna, even though disabled, rose to an exalted position as the charioteer of the Sun-god. Aruna means dawn. The *Rig Veda* declares that “Sun-god is the soul of all Beings i.e. both moving and un-moving”. Lord Krishna said: “Of the Adityas, I am Vishnu, of the lights, I am the radiant Sun”. (The Gita, 10.21)

Aditya Hrudayam – The Hymn to the rising Sun

The said power of “Rising Sun” to shake off sloth and inspires and saturates with fresh energy, is the crux of Aditya Hrudayam, the devotional hymn to the Sun-god rendered by sage Agastya to strengthen Sri Rama’s spirits and courage in the battle-field of Lanka against the apparently obvious undefeatable

and un-conquerable tyrant foe Ravana. Agastya said “O, the mighty-armed Rama, listen to this eternal secret, which will help you destroy all your enemies including Ravana in the battle”. Firstly the sage Agastya sang this hymn to Lord Rama to establish the truth of the Vedantic dictum. The individual self is identical with the universal self and is not distinct from it. Further, the king Satrajit also worshipped the Sun-god and got a gem called *Samanthakamani*. Later, he offered the precious jewel along with his beautiful and dear daughter Satyabhama in marriage to Lord Krishna.



Akshaya Patra

The sage Agastya describes the Sun-god as *Akshayam*, the undiminished prosperity. This is exemplified in the *Mahabharata* where Yudishthira becomes despondent at his inability to feed the Pandavas, Draupadi and other sage guests while they were in exile in the forest. Maharishi Dhaumya advised the Pandavas to pray to the Sun-god for help. On their earnest and virtuous request, the Sun-god gave a miraculous Akshaya Patra which can offer a large and sufficient quantity of food for them and their guests.

The king Duryodhana incited the short-tempered sage Durvasa to go to the

Pandavas with his huge entourage for their dinner. The Pandavas came to know that the sage Durvasa was coming to dinner with his disciples. Unfortunately, the Pandavas completed their dinner at that time. Draupadi already cleaned the divine vessel. As a rule, the powerful vessel could not offer any food to any one on that day. The Pandavas were afraid of the arrival of the wrathful sage Durvasa.

Immediately, Draupadi prayed to Lord Krishna. The Lord asked her to bring the vessel and Draupadi found a morsel of food stuck to the vessel. Lord Krishna ate that piece of food. He declared that Durvasa and his disciples had been overfed by Him, so they would never come to their place. The ways of the Almighty are not known to the ordinary human beings. Lord Krishna declared: "If any devout devotee of Mine who offers to Me a leaf, a flower, a fruit or even a drop of water with love, I enjoy it manifesting Myself." (The Gita 9.26)

The Surya Ratha

The Sun has a single wheel or disk with which seven horses are yoked. There are three axels fitted in the wheel, which are not loose. It is very tight and it never wears and not subject to corrosion. On this base all the 'lokas' are balanced. *Rath* is not chariot. The *nirukte-Kar Yask* claims that *rath* is the opposite of '*Sthir*' static because of changing the place of varna. Seven horses representing the seven colors of rainbow pull the Sun-Chariot. They are the prosody in poetry, the figures of speech or the material compositions that birds sound. The seven horses are the seven colours that purely appear purely as white. The meaning of *Ashva* is Surya 'kirana' or *Surya Rashmi*. Wherever the rays go, the sun appears. *Rashmi* means both rays and reigns. The Sun reigns on the universe through His 'rays'. The sun rises with millions of rays to help us perform our daily activities.



It is Jeeva Sanatana Jyoti, a Living and Eternal Light on our divine path.

Gayatri Mantra

In purport and efficacy, the Aditya Hrudayam (Verses 3.5), is alike to the Gayatri Mantra (Rig Ved 3-62-10). It is more elaborate in the delineation of the “Supreme Effulgence” (*Varenyam bhargh*) mentioned in the cryptic Gayatri. It has been chanted by the devout since millennium i.e., the prayer to the Sun for our sustenance and enlightenment.

Surya Namaskar

The Salutations to the Sun-god is called Surya Namaskarams. It is an important aspect of Yogic practice. Twelve Yogic postures are observed in Surya Namaskar, which helps in increasing one's energy level, sharpens one's intellectual strength and improves one's eye sight.

Surya Namaskar Devotion

Pushan Mudra : The invocation to the Sun-God. One of the powerful *mudras* that seeks to invoke the blessings of the Sun-god is

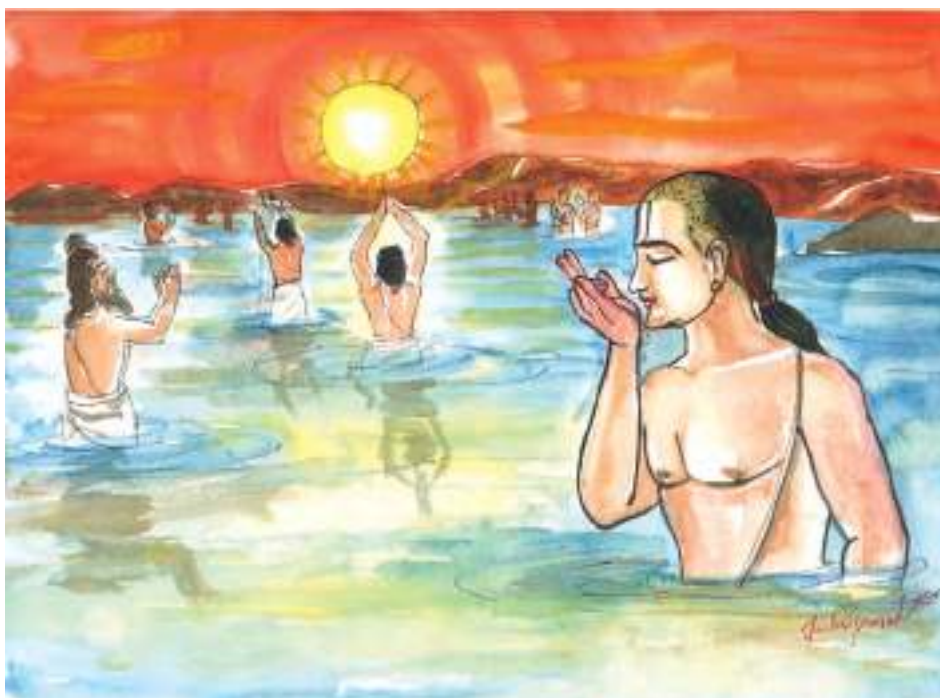
Pushan Mudra as shown above. Pushan is one of the 12 names used to refer to the Sun in the daily *Surya Namaskar*. The Sun is worshipped as the Nourisher of all living organisms. A mudra of nourishment is performed by both hands.

This *Mudra* influences the energy *chakras* in the body and helps in absorbing food and in improving digestion. Lord Krishna declares that, “Becoming the fire of life in the bodies of living creations and mingling with the upward and downward breaths, I digest the four kinds of foods. Every moment of our existence, the Sun-god plays this role. So, that the metabolism in the body is in perfect condition”. (The Gita 15.14)

Surya Namaskarams and Aditya Hrudayam

Before the commencement of the battle with Ravana at Lanka, Maharshi Aghastya blessed Sri Rama and enlightened the hymns to worship Lord Surya, the Sun-god, so that Sri Rama could be victorious in the battle. A divine set of hymns is known as Aditya Hrudayam, meaning prayer to approach and touch the heart of Lord Aditya or Lord Surya Narayana through Surya Namaskar i.e., Salutation to the Sun-god.

Salutations to Lord Surya who rises in the Eastern mountain and sets in the Western mountain. Lord Surya is the leader of all groups of luminaries and is the Lord of the Day. Our salutations to Him. Our salutations to the Lord of Victory and prosperity.



Salutations to Lord Surya, the son of Maharshi Kasyapa and Aditi, who has a green horse, and thousands of rays.

Cures Many Diseases

The Sun cures leprosy. The immaculate power of the Sun cures the diseases of mankind. Practicing *Surya Namaskar* i.e., the salutation of the Sun during the sunrise, is useful for our digestive system. It is better to exercise to manage insomnia successfully and release disorders. *Surya Namaskar* directly works on the vital organs.

Commanding Force of Life

There is no other hymn that is more comprehensive as *Surya Upasna* than the *Tattirika Aranyaka* that occurs in the *Krishna Yajurveda*. The 32 anuvakyas in the hymn glorify Lord Surya as overseeing the flow of life in every aspect. Describing the Sun as a *Kala-Purushsha*, the Father of Time, describes solar system, changing seasons and the behaviour of people and animals during such periods.

Makara Sankranti of Blessings & Virtue

Makara refers to the astrological sign Capricorn and *Sankranti* refers to transition. Sankranti is celebrated all over South Asia with regional variations and traditions. Among the form of worship classified by Adi Sankara, Sun worship is known as *Sauram*. Special worship of Sun is done on the Makara Sankranti day mostly on 14th January or 15th January. In Karnataka, Maharashtra and Andhra Pradesh and Telangana, it is known as Sankranti. In Tamil Nadu, it is Pongal. In the Punjab and



Haryana, it is Lori, in Uttar Pradesh it is Khichri in Gujarat and Rajasthan, it is Uttarvayan etc.

The Amazing Temple of Konark

This temple is located near Puri in Orissa. It is dedicated to the Sun-god, a masterpiece of medieval architecture. It is declared as a world heritage by the UNESCO. The entire temple was conceived as a Chariot of the Sun-god with twelve pairs of stone-carved wheels representing the months in a year and a team of seven galloping horses representing the days of the week. It symbolizes the passage of time with the Sun as the rule.

The flight of steps leads to the main entrance. There are three images of the Sun-god, positioned to catch the rays of the Sun for the day. Konark means the Sun of the corner. The place is mentioned in *Puranas* as Konaditya or Konark. Apart from the *Puranas*, other texts also point towards existence of



the Sun Temple at Konark long before present temple. The present Sun temple was probably built by King Narasimha Dev I (1238-64 A.D.) to celebrate victory. Rabindranath Tagore wrote of Konark; "Here the language of Stone surpasses the language of Man."

Sri Surya Pahar Temple, Assam

It is located 12 Km of Gopalpura in Assam. It is a significant and ancient temple of Sun-God, in a hilly terrain (Pahar). As per Kalki Purana written in the 10th century B.C. Brahma created Pragjyotishpura (Vicinity of Pahar) as a city equal to the city of Indra i.e. the king of Devas which is profusely filled up with 99,999 Siva Lingas that were engraved by Veda Vyasa in order to build up

a second Kashi, where there were 1,00,000 Siva Lingas which are not scientifically counted. Chinese traveller Huen Tsang also referred to this Temple, which is very close to Bramaputra river. It was the seat of administration of the Kindom of Kumar Bhaskar Varman (600-650).

There are other amazing temples like Brahmanya Dev Temple in Madhya Pradesh. Lord Suryanarayana Temple in Tamil Nadu, Lord Suryanarana Swami temple of Andhra Pradesh and the Madhera Sun Temple in Gujarat.

Heralding "Sunrise" of Green Energy

The veneration of the Sun motivates the winds to blow with energy, plants grow through respiration and photosynthesis, rains fall through valorization and oceans produce waves full of force and really all the sources of renewable energy support life on the earth. The *Rigveda* says that the celestial Sun-god illuminates all the world, the heavens, earth and the space. He is the soul of all movable and immovable objects. The sun's energy may be imbibed through yogic method of *Surya Namaskar*. The days of petroleum and fuel-based electricity may be over sooner than later, but the sun will even transport on the earth the boundless energy of constituting the seven wavelengths, the violet, indigo, blue, green, yellow, orange and red represented by seven houses of the Divine Chariot. The modern science converted the Sun rays directly to electricity. *Gayatri Mantra* is really the prayer to the Sun for one's sustenance and enlightenment.

The generation of solar power and the Solar Lantern is an independent emanation of the most significant scientific subject. Modern science has made it possible to focus on the Sun fruitfully as we herald the sun-rise of green energy today.



The Seven Hills of Tirumala, the abode of Lord Venkateswara are renowned as Golden Threshold to Vaikunta. Lord has been accredited as God in Kaliyuga who accomplishes the turbulences of mankind, attends to the clarion calls of the devotees, and the pandal of dreams of those who seek Him. Keelapatla is one of the Sacred places situated in Chittoor District. The Lord is named as Sri Konetiraya Swami in Keelapatla accepting the obeisance of his devotees.

The Legends

Once Brughu Maharshi visited the Trinity to decide to whom the



OUR
TEMPLES

SRI KONETIRAYA SWAMI TEMPLE AT KEELAPATLA

Telugu Original by : I.L.N. Chandrasekhara Rao
English by : Sri P.T.S. Murthy

sacrifices of the 'yagna' should be offered. Firstly, he visited Lord Brahma in Satya Loka. Lord Brahma did not mind him. Secondly, Brughu visited Lord Siva in Kailasam and thought that He was not appropriate to receive the offerings of the yagna as he had the same experience got in Satya Loka. Finally he arrived in Vaikunta and noticed that his visit was ignored by Lord Vishnu too as the Lord was busy conversing with Sri Lakshmi. The Maharshi got angry and kicked Lord Vishnu on His chest, the abode of Goddess

Lakshmi. Without getting annoyed with the actions of the sage, the Lord requested the sage to sit beside Him and gently pressed his sole of the foot mentioning that his foot was hurt because he kicked Him. Speaking to the sage smoothly, He smashed the third eye located in the sole. Thus the arrogance of the sage was vanished. The sage realized his mistake and prayed to the Lord to excuse him for his misdeed. He realised that Lord Vishnu is the Supreme God to accept the fruits of the yagna as He is 'Yagna Purusha' and he informed it to the other sages in Bhooloka and also requested them to advise him how to get rid of the sin accredited to him because of his wicked action of kicking Lord Vishnu. The sage Koundinya advised him to consecrate the idol of Lord Venkateswara in seven places. Accordingly, the sage did so. One such place was Keelapatla.

Lord Venkateswara was not visible to normal mankind except to those who adored him with great devotion. He is called 'Bhakta Sulabhudu.' There is another legend behind the perceptibility of the Lord to all his devotees. Lord Venkateswara spent considerable time in Narayanavanam, His father-in-law's place after marrying Padmavathi Devi, the daughter of Akasaraju. Thereafter he left for Tirumala hills along with His consort, Padmavathi Devi. But, the sage Agastya advised them that newly-wedded couple should not climb the hills and hence Lord spent some time in Srinivasa Mangapuram. During this time, the Lord and Padmavathi Devi were visiting the nearby places. They arrived in Keelapatla and spent sometime there. Having come to know that Lord is in their place, the sages approached Him with prayers and requested Him to stay there. The Lord informed them that His soul is in nearby tank and advised them to sanctify it and pray. The rishis found the idol of the Lord in the tank, picked it, established there and started performing pujas. This is how the Lord got the name of Sri Konetiraya Swamy as he was found in a lake.

The History of the Temple

The temple in Keelapatla was constructed by Pallava kings during ninth and tenth centuries B.C. The magnificent pillars, arches, halls, idols made of extreme architectural skills are still found even today. Subsequently, the kings of Vijayanagara visited the temple and obtained the grace of the Lord. They contributed much for the improvement of the temple. This temple was under the supervision of the family of Punganur. In 2012, the Tirumala Tirupati Devasthanam had taken the responsibility of the temple and adorned in a grand manner. The history also reveals that Sri Annamacharya, the doyen of 'sankeerthanas' also visited this place. There is also a feeling that Sri Annamacharya wrote the song, "Kondalalo nelakonna koneti rayudu" after visiting this temple.

The Magnificent temple in a magnificent place

Sri Konetiraya Swamy temple in Keelapatla is spread in a spacious place depicts a mesmerising look. We can see Rajagopuram on temple entrance. This gopuram has five floors and on the top of it there are seven kalasas. One can see the main temple, opposite to that Balipeetam, Dwajastambam, Garuda Mandapam the moment one enters the temple through the main entrance. The main temple has sanctum sanctorum.

The statues of Jaya and Vijaya are placed on either side of the entrance. The sanctorum will be shining with the idol of Lord Sri Konetiraya Swamy which looks replica of Lord Sri Venkateswara. The lord adored with Conch, Chakra (wheel), blessing hands, several ornaments, garland of flowers, tulasi will look extremely beautiful and will be showering his blessings on the devotees. On the right side of Srivari sanctorum, goddess Padmavati Devi is placed. The divine mother adoring herself with lotus flowers in two hands, blessing and assuring two hands pleases the devotees. Along with the main deities, the temple is also adorned for worship by the devotees, with the idols of Sri Anjaneya Swamy, Sri Varaha Swamy, and Sri ChennaKesava Swamy with Sri Devi, Bhudevi and the Alwars. The



Pushkarini is on the north-eastern side of the temple. There are also statues of Kaliyamardhanam and Sri Rama embracing Lord Hanuman which please the devotees. Lord is believed to be the talisman for the devotees and holy cow which showers all desires of the devotees. It is believed that devotees must visit Sri Konetiraya Swamy before having the grand darsan of Lord Venkateswara in Tirumala. It appears that there was a foot-way between Keelapatla and Tirumala.

The Celebrations

Every year during Vaisakha month commencing from full moon Astami day, Brahmotsavams are celebrated for nine days with pomp and gaiety. Several 'vahanas' are used during these services. Special prayers are offered during the auspicious days of Ugadi, Sankranthi, Deepavali, Devi Navarathri, Dhanurmasam and Mukkoti Ekadasi.

Accommodation Facilities

There are no arrangements for stay in Keelapatla. One has to stay in nearby towns and return after one's devotional services.

How to reach Keelapatla

The village Keelapatla is at a distance of about seven kilometres from Palamaneru in Gangavaram Manda in Chittoor district in Andhra Pradesh. Frequent bus and auto services are available from Palamaneru. Keelapatla is forty seven kms away from Chittoor, one twenty kilometres from Tirupati and fifty five kms from Madanapalle in Andhra Pradesh. It is easy to reach Keelapatla by arriving at Palamaneru. Bus facility is available from Chennai, Tirupati, Kadapa, Kurnool, Hyderabad, Bangalore, and Chittoor. The devotees will have same feeling of devotion by praying Keelapatla Sri Konetiraya Swamy as they obtain from visiting Lord Sri Venkateswara in Tirumala.



Tirumala Tirupati Devasthanams, Tirupati

SRI VENKATESWARA MUSEUM

Sri Venkateswara Museum, Tirupati is executing its untiring endeavour by inviting the local school students in Tirupati in order to enhance their awareness in the fields of history, culture and heritage of India. The officials of the museum, inviting the students on the last Saturday of every month create interest, enthusiasm and curiosity in studying history by way of delivering speeches and offering books to them. To achieve their goal, they are inviting each and every school to the museum, situated in the North Mada street of Lord Govindaraja Swamy temple, Tirupati and conducting training classes for them every month. We hope that all students will utilize this golden opportunity.

- Chief Museum Officer



KULASEKAR ALWAR

The Iconic Representation of Kousthubam

- Prof. S.Gokulachari

Kulasekhar
Alwar
Tirunakshatram
on
17.02.2019



We call the Perumal temples of Chera Nadu, now the state of Kerala, as Malai Nadu Divya Desam in Vaishnavism. Kulasekarar was the king of Chera Nadu (Kerala) rich in wealth and was surrounded by big beautiful mountains and rivers. Kulasekarar was born on Friday on the twelfth day of the bright lunar fortnight in Punarvasu star in the month of Masi, representing the Kousthubam (the gem on the chest of Lord Vishnu) of Sriman Narayana. From his childhood he was taught the sastras, epics, arts, Tamil, Sanskrit, and martial arts.

As King Kulasekara was an expert in politics and military strategies, he easily expanded his boundaries of kingdom, by conquering and annexing the Pandya and Chola Kingdoms. He was crowned with the titles Kozhikon as he won Chola Kingdom, and Koodal Naayagan for his victory over Pandiyas. Out of deep devotion to Lord Ranganatha of Srirangam, he shifted his capital from Thiruvanjicalam of Kerala to Uraiyur, near Srirangam.

Even from his childhood, he used to sing of his frenzied devotion in verse as he had an innate sensibility for poetry. As a mark of respect and gratitude to his immense devotion to Lord Ranganatha, Vaishnava devotees feel gratified in referring to him as 'Kulasekara Alwar'.

Kulasekara Alwar sang 105 *pasurams* (verses) in Tamil in praise of the deities at Srirangam, Tirumala (Tirupati), Thiruviththuvakkodu, Thirukkannapuram, Thiruchitrakudam, Ayodhdhi and also on Lord Rama and Lord Krishna. All the *pasurams* have been compiled in 10 decads known as *Perumal Thirumozhi*, which was included in the 1st 1000 verses

(*Muthalaayiram*) of *Nalayira Divya Prabandham* by Sriman Nathamunigal. In Vaishnavism, it is said, “If you want to know Perumal, you should know *Perumal Tirumozhi* by Kulasekara Alwar”.

Day by day, as the spirit of devotion, love and faith towards Lord Ranganadha grew stronger, Kulasekara Alwar lost interest in discharging his diplomatic duties. One day, he renounced all his responsibilities along with his kingdom and left for Srirangam to have a darshan of Lord Ranganatha.

He recognizes that the real duty of the Lord's devotee is to shun the worldly pleasures. He wants to be a slave to the Lord in all seven births. In Srirangam, he built a *mandapam* and did renovation work in the 3rd enclosure surrounding the temple. It now bears Kulasekara's name.

Lord Ranganatha also decided to fulfill the spiritual aspirations of Kulasekarar, detach him from the Worldly bonds and accept and acknowledge his *Kainkaryam*, i.e. services at his feet.

Lord Ranganatha instructed him to come over to Tirumala making him felt that HE was waiting and standing atop the Seven Hills to receive the offerings of mankind, of his ardent devotees.

Kulasekarar left Srirangam and arrived at Tirumala. The spiritual environment of the Holy Hill attracted him. The rivers, streams, flowers, Birds—everything enthralled him. He enjoyed the spiritual environment of Tirumala. The Alwar longs to be associated with Thiruvengadam in any form—be it animate or inanimate in the sacred hills. Lord Malayappa Swami was waiting for the Alwar to hear his verses on him.

Alwar's Experience at Tirumala

The Alwar's spiritual experience at Tirumala rolled down as poetic verses with devotional, ethical, literary, classical, philosophical and spiritual touch.

The mystic experience of Tirumala is available as fourth decad of *Perumal Tirumozhi*.

In his first poem (*pasuram*) Alwar wanted to be born as penitent stork in the holy *Swami*

pushkarini (A tank near the Srivari temple) called *Koneru Theertham*.

“Oh Lord! I do not wish to enjoy the pain-ridden life that follows birth, even if I was given potential and wealth, since it makes me increase my fleshy body and helpless to enrich my soul.

Oh Lord! know, you are coming here as Lord Krishna to win the seven bulls; you are standing at this Tirumala, holding coiled conch in your left hand. Here is the *Swami Pushkarini* for you, Lord. Make me here a bird swimming in that *Pushkarini theertham* since the *theertham* is in contact of you.

In second *pasuram*, he changed his mind. The reason is, if there is no water in the tank sometimes, the bird he wanted to be, cannot live in it.

Now, he wanted to be born a fish in any one of water-falls of Tirumala.

Oh, Lord of Tirumala! Hear my prayer. I do not cherish this life of wealth, glory and power, surrounded by dancing-girls decked in gold and finery. I pray to you Lord, let me become a fish in any water body of your Tirumala, where flowers spill nectar.

In *Ramayana* the relationship of Rama and Lakshmana is related with fish and water. If there is no water, there is no fish, as the life of fish entirely depends on water in which it lives.

In the third *pasuram* the Alwar expresses his willingness to become a servant to assist *archakas* (priests) in the *pooja* time. What type of service? Just to hold Lord's golden spittoon at the time of *thirumanjanam* (holy bath).

Why the Alwar wishes this means, it is easy to enter the Lord's shrine where the Lord with his golden-orbed discus reigns, where the matted-locked Siva, Brahma and Indra vie to enter the portals of liberation (*Svarga Vasa*).

Now the Alwar remembered the days, when some devotees in his Kingdom suffered the theft charges framed on them.

Tondaradippodi Alwar, who sang *Tirupalli eluchi* and *Tirumaalai*, also suffered some theft charges. As the Alwar was afraid of such charges, he changed his mind and prayed to the Lord for another offer.

Tirumala is known as *Pushpa Mandapam* where every kind of flower is to adorn and serve the Lord. Hence, nobody is allowed to have a flower for their personal use in Tirumala.

In *Bhagawad Gita*, Bhagwan Krishna said, a single flower is enough for his prayer.

The Alwar expressed his willingness to become *shenbaga* flower, blossomed in Tirumala.

Oh Lord ! I saw green elsewhere of this Tirumala! What beautiful flowers are here, spreading fragrance everywhere! It's all for your service. Oh my Lord! I want to be one among them! Here I saw the beetles are singing good tunes on You. I understand that you are here descended from *Parkadal* (milky ocean) where you are lying on Adishesha (snake bed).

A birth as flower. Has this satisfied the Alwar?

No.

Anyone fond of flower may pluck it off for his or her own use. Then? The Alwar rethinks of being the flower and prayed for the next one.

Let me be a bush (thicket) in Tirumala.

Oh! Lord of Tirumala! I do not want to sit on canopied elephant to rule the entire land with mighty wealth. Now, I sincerely pray to you, O Lord, please make me a pillar and do penance in any place of this beautiful Tirumala Hill.

Once again doubts arise in the mind of the Alwar. Day by day, the area of Tirumala Hills is expanding. Bushes and posts are cleared and reset for the comfort of devotees. In this process, the bush of Alwar can also be cleared and thrown out of the Hill.

The Alwar penned the next verse (pasuram).

Oh Lord! I do not crave for the song and dance performances of Urvasis and Menakas of lightning-thin waists. Let me be a golden piece in the crown of your seven Hill Top.

Apex point of seven Hill? Okay?

But, there is a problem. What problem?

The topmost point is itself a problem. Who will try to step up to reach there? Nobody.

No contact of devotees is available there. Nobody wants to reach the point unnecessarily fearing troubles.

The Alwar now rethinks for the next prayer.

Oh Lord! Make me a little stream (torrent) here as I do not want to enjoy the worldly wealth as a king. The Alwar finds some defects of inundated type stream.

The seasonal rivers depend on rain. If there is no rain, there is no river.

Then, the next thought comes down from the lip of Alwar.

Oh Lord! Let me be a foot path to reach your Shrine as it enjoys the touch of your devotees' feet of Tirumala, where the Lord is in presence to bless the Yagna performed by Rudra, Brahma, and Indra.

Lord Sriman Narayana is here to bless them and to fulfill their desires and aims.

Foot path? It may also be changed as the devotees may suppose to divert and find a new access to the shrine in near future. What else to do, then?

Oh Lord! Now I am finally finding out what I should be here? River?.No! Fish? No! Birds? No! Flowers? No!



O Eternal Lord of Venkata hills! Make me a stone threshold at your doorstep at the portals of your temple, where devotees, celestials stand and wait and where I could enjoy the touch of your devotees feet and have glimpse of your coral lips always at all times.

A heart touched beautiful poem rolls down from the Alwar.

*Sediyaya valvinaigal theerkkum thirumale
nediyone! vengadava! nin koyilin vaasal*

*adiyarum vaanavarum arambayirum
kidandhiyangum*

padiyay kidandhun pavalavay kAnbene!

Here we have to listen to the words *Adiyar* (devotees) and *Vanavar* (celestial devathas).

Adiyaar means, those who used to visit the temple without any demand and desire, but only to have the darshan of Lord and not for anything else.

But, the angels are frequently visiting the temple to praise the Lord, to benefit something, wealth, power or at least to overcome their enemies.



KULASEKARAPADI

Whatever it is, both are visiting Tirumala and getting their desires fulfilled.

Lord Srinivasa immediately accepted the Alwar's wish to become a stone step at the entry of Sanctum Sanctorum.

From then, in all Vaishnava Temples the stone step at the entrance of the *Garbhagruha* is known as *Kulasekara padi* (Sacred Step) in deference to his intense desire to be born as the stone step.

Now, the Alwar's every desire and thought comes to an end. He comes to a conclusion.

Why should I cry and ask for this and that? As I want to live in Tirumala, I may be anything, whatever it may be, in Tirumala. That's all. Oh God! Let me be anything in Tirumala. The final verse comes out.

Oh Lord! Even if I am offered the gold-girdled hips of Urvashi and the kingship over celestials, I won't change my mind. Yet, I will settle for just anything, if it be on Venkata hills where my Lord resides.

The commentator Acharya Ananthalthwar quoted as follows on the wish of Alwar.

Alwar wanted to become anything in Tirumala, even as the Lord Tirumalaiappan.

Parasara Bhattar, made a commentary over this verse as -

Alwar says, 'Should I be anything here? I do not want to disclose it, even the Lord should not want to know it, nobody could identify me and praise. I want to be something anonymous in Tirumala without anybody knowing me.'

Lord Sri Venkateswara is standing here to bless everybody in Kaliyuga.

Our wish should also be similar to that of the Alwar.

The Tirumala makes us desire as such.

Kulasekar Alwar's *pasuram* on Tirumala lit the fire on such desire.

We are nothing to do except to pray to the Lord and Kulasekara Alwar.

*Kulasekara Alwar Thiruvadigale
Saranam.*



“Purandara Vittala”, is the pen name of Purandaradasa who hailed from Karnataka. He is also “Vaggeyakara” (composer and performer) in Carnatic music. He is praised as “Sangeetha Pitamaha” (grandfather of Carnatic music). His simple songs were in Kannada and Sanskrit which are popular even today. He composed the basic “Gitas” in Carnatic music which are practiced even today for the beginners. His songs reveal that he is “Haridasa” which is primordial state of Hari Bhakti. The life history of Purandara Dasa teaches that how a wealthyman (also called Navakoti Narayana) suddenly surrendered to Lord Hari to serve him by leaving all his wealth behind.

Once upon a time, in Mysore, there was Jeweler named Srinivas. He always craved for gold. One day, a poor



On the occasion of Sri Purandaradasa
Aaradhanotsavam on 04.02.2019

JAI PURANDARA VITTALA

Telugu Original by : Sri T. Bhaskar
English by : Sri T. Vikaram

old man approached him and begged in front of his shop. But Srinivas, shouted at him and asked him to go away from that place.

The poor old man went to Srinivas house and begged. Srinivas wife was a very good lady. She dint know what to give, so she gave her diamond nose ring. She told the old man to use that for his livelihood. The poor man took the nose ring and went to Srinivas gold shop to sell the nose ring. Seeing the nose ring, Srinivas was suspicious as it was appearing like his wife's nose ring. He asked the old man to stay there telling that he would come back in few minutes. Seeing Srinivas with the nose ring, his wife got afraid and was about to consume poison. Miracle happened that, the nose ring was there in the poison drink which she was about to drink. Srinivas realized that it's a divine play.

After this incident, Srinivas, lost his interest in gold and started giving his property to poor and needy. He also started performing service to Lord. This man is none other than Purandara Dasa who is “Sankeerthana Acharya”. He is also considered to be an Avatara of Narada. Narada was born as Purandaradasa who was craving for gold. To change him to an ardent devotee, Lord MahaVishnu himself came down to earth in the disguise of poor old man and Enlightened Purandara Dasa.

Purandara Dasa composed many songs in praise of the Lord but unfortunately we have approximately only seven hundred accessible now. Such a great composer he was. The famous songs like “Venkatachala Nilayam”, “Jagadhodharana”, “Narayana ninna” are even sung today with grace and people get blessed. Thus, are the songs composed by Purandara Dasa which has core essence of “Nava Vidha Bhakti” which gives salvation to the person who sings as well as hear.



The Divine Dwelling: DEVUNI KADAPA

- Sri I.L.N. Chandra Sekhar Rao

There are number of famous temples in Kadapa District. Devuni Kadapa Sri Venkateswara Swami Temple is one of the most famous and ancient temples in Kadapa District, Andhra Pradesh. The temple is at a distance of three kilometres away from Kadapa. It is in the area of Kadapa Municipal Corporation. It is considered as Toli Gadapa (First Threshold) to Tirumala Temple. In ancient days, devotees who were going to Tirumala for the grand 'darshan' of Lord Venkateswara Swami used to visit first Devuni Kadapa and they proceed to Tirumala. So, it is called Devuni Gadapa. Later, it is popularly known as Devuni Kadapa.

The Brahmotsavams

Devuni Kadapa Sri Venkateswara Swami Brahmotsavams will be performed every year in the month of Maghamasam for Nine days .This year Annual Brahmotsavams will be held from February 5th to 13th. During Brahmotsavams different 'vahana sevas' including Rathotsavam and Kalyanotsavam will be performed in a grand manner. On Rathasapthami which is Lord Surya Bhagavan's birthday, Lord Venkateswara's Rathotsavam will be performed here in a grand scale.

The Legend

There was an interesting Sthalapurana about the temple and God. As per Sthalapurana, Krupacharya, the brother-in-law of Dronacharya installed Lord Venkateswara in Devuni Kadapa.

**Devuni Kadapa
Sri Venkateswara
Swamivari
Brahmotsavams
from 05.02.2019
to 13.02.2019**

Tirumala is known as Varahakshetram whereas Devuni Kadapa Kshetram is famous as Hanumath kshetram. During 'vanavasam' (exile) Sita was taken away by the Ravana. Lord Rama, in search of Sita reached this place and stayed for some time. During this period, he believed that someone would help him in search of Sita. Lord Rama strongly believed that he would get help from Lord Hanuman. With this idea, Lord Rama installed the idol of Lord Hanuman. During Dwapara Yuga, Krupacharya, the brother-in-law of Dronacharya lost the Kurukshetra war and wanted to have a grand darshan of Lord Venkateswara. He proceeded to Tirumala and reached Devuni Kadapa on the way to Tirumala. But he was unable to proceed further to Tirumala due to old age and offer prayers to Lord Venkateswara from this place. During this time he found the idol of the Lord and installed in front of Lord Hanuman. From that day people who were unable to visit Tirumala used to visit Devuni Kadapa and they would have a glorious 'darshan' of Lord Venkateswara. It is believed that the devotees who are going to visit Tirumala should

have a 'darshan' of the Lord in the Devuni kadapa in order to complete their trip successfully.

The History of the Temple

As per the chronicles from 14th century onwards, the Vijayanagara rulers Harihara, Bukkaraya, Saluva Narasimharayulu and Sri Krishnadevaraya developed the temple and offered prayers to Lord Venkateswara here. In between 1801 and 1807, the Collector of Dattamandala Sir Thomas Manro developed the Raja Gopuram of the temple when the temple was in ruin stage. Later, the Tirumala Tirupati Devasthanams has taken over the temple and taken up many developmental works.

Annamayya's Composition

Great scholars eulogize the glory of the temple and the Lord. Padakavitha pitaamaha Sri Tallapaka Annamayya visited this temple many times and composed 'kirtanas'. Annamayya praised Devuni Kadapa Sri Venkateswara Swami as Kadapa Rayudu, "Venkatadri Kadapa Rayudu" in his keerthanas as follows:



“Kadanaku Na Mata Kadaparaya-neku
Kappa moilu meni chaya kadaparaya”.....

The Structure of the Temple

In Devuni Kadapa, Sri Venkateswara Swami temple is towards West and it was built in a large area. The temple has a marvellous Raja Gopuram. The Raja Gopuram consists of five storeys at the top. One can see five Gopura Kalasams. There are Paadala Mandapam, Balipeetham, Dwajasthambam and Garudalwar Mandapam in front of the main temple. The main temple consists of four Mandapas namely Ranga Mandapa, Mukhamandapa, Antaraalayam and Garbhagruha. The Rangamandapam was built with pillars. At the entrance of Antaraalayam, one can find the idols of two dwarapalakas namely Jaya and Vijaya. In main sanctum sanctorum, one finds the idol of Sri Venkateswara Swami having four hands with Conch, Chakra, Kati and Varada Hastam. One can also see the idol of Lord Hanuman on the back side of the main temple. In the premises of the temple, to the south side of the main temple there is a separate shrine for Goddess Padmavathi Devi.

In this temple, one can see Goddess Padmavathi Devi with four hands in a sitting posture. In two hands one can see two lotus flowers and in other two hands one can see Abhaya and Varada postures. On the roof of Mukhamandapa of Ammavari temple, there are two impressions of lizards. It is believed that one's sins will be washed away if one touches the lizards. In addition to main deities one can also see Lord Vinayaka Swami, Lord Viswakshena, Goddess Goda Devi, Lord Chenna Kesava Swami and idols of the Alvars. There is a Pushkarini near temple.

Devuni Kadapa is situated three kilometres from Kadapa. Kadapa is situated two hundred and eighty kilometres from Chennai, one hundred and forty five kilometres from Tirupati. Bus and Rail facilities are available from all the main towns and cities. Air connectivity for Kadapa is also available from Hyderabad, Vijayawada and Chennai.

Let us have a glorious glimpse of Lord Venkateswara Swami in Devuni Kadapa during the Brahmotsavams. The visit of 'Devuni kadapa' initiates peace and bliss in the hearts of the devotees.



Tirumala Tirupati Devasthanams, Tirupati

AN APPEAL TO THE SUBSCRIBERS OF 'SAPTHAGIRI'

You are aware of the fact that many steps are being taken by us to reach the 'Sapthagiri' monthly magazine in time to the Readers, by framing the correct address of the subscribers. Readers make note of this and inform to the Chief Editor Office as below:

1. Communicate the suggestions, advises, complaints, regarding 'Sapthagiri' magazine through sapthagiri_helpdesk@tirumala.org
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- Chief Editor

AN APPEAL TO DEVOTEES

BEWARE OF THIEVES

1. Keep your luggage, valuable things and ornaments carefully.
2. Don't keep your children and old age people to watch the luggage.
3. Don't eat or drink anything like Tea, Coffee, water, cool drinks, biscuits etc offered by the strangers.
4. Your attention may be diverted by throwing Coins, Rupee Notes in order to steal your valuable things.
5. Don't go away by keeping your cellphones while charging.
6. Don't believe the false words of unknown persons for providing darshan, accommodation and prasadam saying that you are known person to me.
7. Be careful with your handbags, ornaments etc. while you are traveling in bus at the time of getting in and coming out.
8. Don't take with you the valuable ornaments while going to bath rooms. Valuable things must be kept with your relatives or in lockers.
9. Keep your Laddu Tokens, Bags, Purses, Jewellery etc. very carefully while in the Q-line at Laddu Counters.
10. Be careful with your Jewellery by traveling in RTC buses.
11. While taking bath in Pushkarini, keep your luggage safely with known persons.
12. Keep your valuable ornaments carefully while in Srivari temple, Silver Threshold, at Sannidhi, in Darsan Q-line, at the place of taking Theertham, at Hundi etc. because of heavy influx of pilgrims.
13. The pilgrims are requested to be careful while going to darshan of Lord by keeping your Purses, Handbags, Ornaments safely.
14. Be alert while in 'Garuda Seva' and other 'Vahanasevas' by keeping your bags and other things safely.
15. Don't keep valuables in cottages. Keep the doors closed with the lock, while you are staying in the cottage.
16. Please check the numbers of room keys, locker keys at the time of allotment.

THE BOAR INCARNATION

- Dr. Vaishnavanghri Sevaka Das

Incarnations of the Godhead are all divine, full of glories and perform wonderful activities. Indeed, those incarnations are very confidential. One cannot understand them despite unlimited efforts. Therefore, Srimad Bhagavatam concludes saying, “*janma guhyam bhagavato*”, which means all the incarnations are highly confidential. One who glorifies those incarnations and their activities, both in the morning and evening, will surely get relieved from all miseries of the material world. This world is defined as the temple of misery and grief. However, for those who are devotees, the merciful Lord performs various pastimes.

Devotees stay away from all miseries by constantly remembering those pastimes and glories. When the Lord incarnates, he performs two actions. One is “*paritranaya sadhunam*”- means protecting the devotees; second is “*vinashayacha dushkrutam*”-means annihilating the demons. Because the incarnations of Godhead serve these two purposes, they are very powerful in eradicating the miseries who glorify them. Another important point is that the Lord doesn’t incarnate without any substantial task.

Therefore, the activities of the Lord after the incarnation are always uncommon and glorious. To accomplish the great task of lifting the earth from rasatala, the lowermost place in the creation, the boar incarnation appeared in the world. Since

the earth was required to be lifted from a very filthy place like rasatala, the Lord assumed the form of a boar. Lord’s position or glory didn’t get affected due to the accepting of the boar form. Therefore, he was glorified by Srimad Bhagavatam as “Yagnesha”. Lord Varaha was described as the second incarnation in Bhagavatam. Whoever hears, glorifies and accepts the narration of pastimes of Lord Varaha will surely be delivered from grossest sins like killing brahmana. This story narrates how that incarnation of boar actually appeared in this material world.

Lord Brahma attempted to create various living entities on the order of the Lord, but all his attempts proved futile. Then, he created two forms from his own body. One form was a male and the other form was a female. The male form got celebrated as Svayambhuva Manu and the female form was Satarupa. Both united in marriage process and Lord Brahma ordered them to create all living entities. But, at that time, the earth was submerged in rasatala.

Lord Brahma started pondering how to get it out. When he was contemplating the task, one small boar came out of his nose. Though it was a just thumb sized when it flew to the sky, it assumed a very big form like an elephant. After situated in the sky, the gigantic boar made a roaring sound. Lord Brahma started discussing about it with saints

like Marichi, sons like Sanaka and Manu. While they were discussing about it, the unusual gigantic boar once again made a huge roar that reached the upper planetary system. After hearing that great roar, all the residents of *Janaloka*, *Tapoloka* and *Satyaloka* offered Vedic prayers to the Lord. The Lord was very much pleased with those Vedic chants and immediately entered the waters.

When the gigantic boar jumped from sky into the ocean, it appeared that ocean got bifurcated. On both the sides, the water rose to touch the sky as if the ocean was praying with raised hands with petition, “Oh! My Lord, don’t bifurcate me”. Lord Varaha went deep in to ocean, searched for the earth, found it and kept it on the ends of tusks to bring it up. Generally, people say that the earth fell in to rasatala, but the Gaudiya Vaishnava Acharyas didn’t accept it because the earth is ten times bigger than rasatala. Then how can rasatala accommodate such a big earth in it? This point was discussed by them based on *Vishnu dharma* scripture. It was concluded that the earth got submerged in Garbhodaka waters. It is also said that when the Lord Varaha brought the earth, he also killed a demon called Hiranyaksha. But this incarnation of Lord Varaha took place in the devastation period of Svayambhuva Manu. At that time, all lower planetary systems got submerged in the waters and only Janaloka, Maharloka and Satyaloka remained. Hence the residents of these three planets had the audience of the Lord. All the fortunate people of these planets offered prayers to the Lord and when the Lord vigorously shook his body, water droplets fell on everyone making them purest of pure.

After fetching the earth from the Garbha Ocean, the Lord touched it with His hooves and made it to float on the water. In that way, the Lord ensured the availability of the place for the creation of living entities. After achieving the uncommon task, the Lord returned to his abode. The only way to get relief from material miseries is to constantly hear and glorify the pastimes of the Lord. When one hears the pastimes of Lord Varaha, it results in achieving the favour of Lord Janardana, who is the actual protector of us.

Actually, the incarnation of Varaha appeared twice in this material world. The first incarnation of Varaha took place when it was required to lift the earth from the waters of Garbha Ocean, whereas the second incarnation took place to kill first demon



Hiranyaksha. Hiranyaksha was the child of Diti and Kashyapa Muni. Kashyapa informed Diti that both the sons would be killed by the Supreme Lord and her grandson would be a pure devotee of the Lord. Diti felt very happy to know the future happenings and tried to delay the arrival of demons by holding them for one hundred years in the womb itself.

By the power of demons in the womb, the glare of the Sun and the Moon got diminished. Lord Brahma informed his helplessness over the issue and asked everyone to wait for the mercy of the Lord. Meanwhile, Diti delivered two male children. One is named as Hiranyaksha and the other as Hiranyakashipu. Hiranyaksha took a powerful club and started moving all over the universe. All the demigods ran away from his vision out of fear. The demon entered the ocean as he was not able to meet any opponent. He went straight to Lord Varuna and challenged him. However, Lord Varuna declined to fight with him and informed that shortly the Supreme Lord would smash his pride. Hiranyaksha came to know about the whereabouts of the Lord, who was carrying the earth on the ends of tusks. The demon didn't notice the extraordinary power of the Lord and considered him as a pig. He rebuked the Lord and challenged him for a bout. The Lord kept the earth floating on the surface of the water by his mystic power and engaged in fight with the demon. Fight continued for quite long time and that caused lot of anxiety to Lord Brahma. He signaled the Lord Varaha that there was no point in playing with the demon and it is better to kill him

before the dusk. He also requested the Lord to offer the victory to the demigods.

Lord Varaha applied the *chakrayudha*, the wheel weapon, and destroyed the mystic power of the demon. The demon then became more ferocious and started fighting with arms. The Lord Varaha gave a slight blow on the temple area of the head of the demon. Surprisingly the demon lost all the power and fell on the ground like a tree knocked by great wind.

Though the demon fell dead, his face was with full effulgence. "Oh, who will get such a wonderful death", Lord Brahma commented with all seriousness and surprise. Glow of the demon's face didn't fade even after the death because he died while looking at the Lord's face. Everyone in the upper planetary system highly appreciated the glorious death of the demon. They also offered the prayers to Lord Varaha. The Lord happily received their prayers and left to his abode that was known as place of uninterrupted festivals.

One who hears the pastime of Lord Varaha at the time of death surely reaches Vaikuntha loka. Devotees need not practice penance and austerity. They need to simply hear and relish the pastimes of the Lord. By that simple process, devotees get opulence, fame, long life and desire fulfillment. Those who hear the pastimes of the Lord will surely go to the eternal abode. While living in this material world, they stay happy and peaceful, and at the end of life, they happily reach the abode of Lord Krishna. Regular hearing of Lord Varaha's pastimes will surely reward such wonderful benediction to all devotees.





CARUM SEEDS (VAAMU) A GREAT MEDICINE FOR RHEUMATISM

Telugu Original by :
Dr. C. Madhusudana Sarma
Cell : 9000761390
English by : Smt. P. Sujatha

Carum seeds are easily available, which are extensively used in cooking and food items. This is a powerful medicinal item which in Telugu is also called 'Vomamu' in some parts of Telugu states.

Several names are given in Sanskrit. It is called 'Yavaani' because it looks similar to 'Yavalu' paddy variety. It is also called 'Ajamouda' because goats and sheep eat them fervently. It is further called agnivardhani and deepani because it has warming qualities. Theevragandha, vaathari, sulahantri are other names because, it has pungent fragrance, reduces rheumatism, lessens pain respectively.

Vaamu is called 'Carum seeds' in English. Other names are ajwain seeds, Bishops seeds.

This belongs to yepiyesi tree family. Its scientific name is CarumCapticum. The medicinal benefits of carum seeds are -

SPINGLES (in telugu : daddurlu) : Make a powder of 50 grams of carum seeds with 100 grams of jiggery. Half spoon of this mixture should be chewed in the morning and evening.

FOR CREATING HUNGER : Make a powder of 50 grams of carum seeds with 50 grams of rock salt. Two or three grams of powder should be taken with first bite while taking meals. This will create desire to eat.

VENTRIS CREPITUS (RELEASE OF GAS) : Make a powder of 100 grams of carum seeds, 25 grams of black salt. Two or three grams of this powder mixed in 100 ml water should be taken twice a day after meals.

JOINT PAINS BECAUSE OF CONSTIPATION : Carum seeds, dry ginger, karakkaya (chebulicmyrobalan) should be grinded into powder of about 50 grams. Consume half spoon of this powder mixed in 100 ml of luke warm water twice a day.

BODY PAINS AND JOINT PAINS : 25 grams of carum seeds mixed in 100 ml of coconut oil should be kept soaked for about two to three hours. Thereafter boil this mixture till the carum seeds turn into black colour. Distil the oil. It can be applied once or twice a day on the affected body parts such as shoulders, joints, back by massaging lightly. It will reduce rheumatic pains.

SWEAT IN PALM AND FEET : Take one or two grams of carum seeds powder and take it once a day along with one tea spoon gingily oil.

INDIGESTION : Carum seeds, dry ginger, rock salt, black pepper. Take 25 grams each of these and make a fine powder. Take 2 grams of this powder in 50 ml of water once or twice a day after meals. It will arrest indigestion and reduces all stomach diseases.

GASTRIC TROUBLE : Carum seeds, sompu, black salt. Make powder of 25 grams each of these

ingredients. Consume one gram of this powder with 25 ml of luke warm water twice a day in the morning and evening to reduce all stomach related problems including gastric trouble, constipation, bloating, burning sensation and stomach pain.

PIMPLES : Add half spoon carum seeds powder in one spoon curd. Apply this paste on the face for an hour. Clean with luke warm water thereafter.

COMMON COLD : Take a small quantity of carum seeds in a big spoon. Burn it on light flame. Smell the smoke.

STOMACH FLATULENCE (in Telugu :vubbaram) : Take two grams of carum seeds in beetle leaf and chew it.

MOTIONS WITH STOMACH PAIN : Fry five grams of carum seeds. Mix this powder in 200 ml of water. Boil this water till reduces to half. Distil the water and consume entire water in three parts in a day.

DYSPNEA : Warm the carum seeds and keep in a cloth bag and massage on the chest. Similarly, two spoons of carum seeds must be added to boiling water. Inhale the vapour.

THROAT PAIN : Add one tea spoon of carum seeds in 200 ml of water. Soak it for a while. Boil till it becomes half. Gargle the solution when it is luke warm by adding one gram of salt.

EAR ACHE : Take 30 ml of milk. Add two or three grams of carum seeds powder. Boil it, cool it. Distil it. Drop three or four drops of this in the affected ear. This solution must be made daily. Preserved



solution should not be used. Take 40 ml of gingily oil, half spoon of carum seeds powder, one or two garlic smashed. Boil it till the garlic turns brownish. Distil it, cool it. Two or three drops of this solution should be put in the ear three times a day. It will reduce all ear related problems, such as ear ache, pus, itching, etc.

PILES : Take five grams of carum seeds powder, turmeric powder. Make paste of this with water, coconut oil or castor oil and warm it up for some time. It can be applied on piles for reducing pain, itching, and any inconvenient situation.

URINATION IN SLEEP : Twenty five grams of carum seeds powder, fifty grams of black gingily, seventy five grams of jaggery. Make a powder of all these. Half spoon to full spoon quantity of this to be taken twice a day to arrest urination in sleep. Frequent urination problem will also get solved. These are some of the remedies to be used.



SOLUTION TO PUZZLE

1	N	A	2	N	D	3	A	K	4	A		5	A
	A			A			S			R			S
6	B	A	L			7	M	M	U				U
			W				A			N			R
8	P	L	A	Y					9	I	R		A
	A					10	P						
	T					11	A	D	12	O	R	13	E
	H						S		N				L
14	I	L	L			15	T	A	S	T			E

GENERAL PREDICTIONS FOR THE MONTH OF FEBRUARY 2019

A Small Part of Pushyamasa and the Rest is Magha Masa

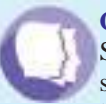
- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : Better to avoid unnecessary expenses. Health conditions should be taken care of. Planning for the monthly budget is necessary. A slight difference may also matter much. Farmers should not invest much in the fields as the same case is with business men. Health of women is also very important. Daily prayers to Lord Venkateswara or Iswara will ward off all the evil effects and give excellent results.



Taurus (Vrishabha) : Sudden travels are highly benefitted. You will be engaged in parties and functions joyfully with friends and relatives. Traditional family atmosphere is seen. Mixed results are seen in the corporate sectors. Some plans may hit fine and some may keep silent. Politicians may get short run success for a long term benefits. Basement for the future will be very strong. Vishnu pooja and Sahasranamaparayana will fetch a lot.



Gemini (Mithuna) : Farmers should be very cautious. Speech is not even silver but silence is golden. There should not be much more major change in the business houses. Students should work hard. There will be a struggle facing for lower and middle class people. Contentment is the key factor to avoid the present problems. They should be in constant practice till they get better time. Shakti japa will give them new dimensions to conquer new horizons.



Cancer (Karkataka) : Instantaneous decisions may effect in a longrun. There may be income leakages which may result to difficulties. Official matters should be deal very smoothly. Children will get good opportunities. Health conditions should be taken care of. Business houses will come out good plans to implement successfully for future use. Enemies cannot over power. Good future is expected though there are certain adjustments. Sports persons, scientists will get recognition. Worshipping of Lord Siva or Subrahmanya will give immense success.



Leo (Simha) : Though weather is tough they can manage the show. Drawing to unnecessary controversies will effect in a long run. In the business houses the middle management should be very careful. Smooth handling is very important to get some consideration. Argument is a waste, involvement is necessary. One should not loose self respect. Worshipping of Lord Shiva or Lord Venkateswara will ward of all the evil effects and good results are expected.



Virgo (Kanya) : Public relations will improve. There are fair chances to wish long pending cases. But it is only temporary. Brothers and sisters in the family will get good chances to improve financially. Foreign travel is not much effective. Expenses should be verily controlled to protect the business ship afloat. Ship should be in the water but water should not be in the ship. Otherwise it sinks. Especially Rudrabhisheka or Sakti Sahasranamaparayana will relieve the stress.



Libra (Tula) : They will be come very famous. Foreign trips will fetch them a lot to keep longer memories. Business people will become successful. Very good profits are expected in the year end. Artists, Students, Investors, Sportsmen, Pundits will come to limelight. Women will enjoy the times very very highly. Saktipooja and pooja to Sun God will bring them thunderous success.



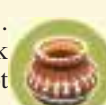
Scorpio (Virshchika) : Financial conditions are not to be frightened. Flow should be continuous and non stop. Effects should be more out not at the cost of health. Inventors are very eager to get the results. Mixed luck is expected to students. People going to abroad will be partially successful. Military personnel will feel the heat and stress. Old people in the house are to be taken care of. Eswara Aradhana will bring them high degree of success.



Sagittarius (Dhanu) : Money is a flow to go out. Expenses are inevitable to control. Students should not be lazy. People who are unemployed will get good opportunities in the second half of the month. Old people should be taken care of. Health is the main issue to protect. Idle mans brain is a devils workshop. One should not sit idle and should involve in some assignment. Subrahmanya pooja or Shakti pooja will bring good results.



Capricorn (Makara) : Conditions are steadily improving. New ideas will change the goal of life. Meeting the people beyond the imagination is something fantastic and something like taking a new tonic for immediate energies. Military personnel are some how very comfortable to involve themselves in the work. Lakshmi pooja and recital of Lakshmi Sahasranama parayana will bring them cheers and immense wealth.



Aquarius (Kumbha) : Beware of the viral fevers. Prevention is better than cure. Students should work hard. They can expect good ranks. Success will not be happy to leave them. Senior officials of the Government will be comfortable and happy for their conditions. Small business people, Artists, especially sports persons will be highly cheerful. Vishnu Sahasranama parayana and Lord Venkateswara pooja will bring them high degree of success.



Pisces (Meena) : First half of the month is excellent. There will be sudden influx of money or listening to good news in the 2nd half of the month. Great success is ahead. Students should be cautious. Negligence is to be avoided. Women will be happy in their routine and they are expected to get new ornaments. Happy movements are there to one and all. Chandra pooja and Lakshmi pooja will give superlative benefits.

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Contact**

Phone no.0877 - 2264543

Chief Editor's

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Address:

Chief Editor

Office of the Chief Editor

T.T.D. Press Compound

K.T. Road

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