



TIRUMALA TIRUPATI DEVASTHANAMS

# SAPTHAGIRI

ILLUSTRATED MONTHLY

FEBRUARY - 2020 Rs. 5/-

SRINIVASAMANGAPURAM  
SRI KALYANAVENKATESWARASWAMIVARI  
ANNUAL BRAHMOTSAVAMS

From 14-02-2020 To 22-02-2020





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**SRINIVASAMANGAPURAM  
SRI KALYANAVENKATESWARASWAMIVARI  
ANNUAL BRAHMOTSAVAMS**

**From 14-02-2020 To 22-02-2020**



**18-02-2020 TUESDAY**  
Day : Mohini Avtharam in Pallaki  
Night: Garuda Vahanam

**14-02-2020 FRIDAY**  
Day : Dwajaroohanam  
Night: Peddasesha Vahanam

**19-02-2020 WEDNESDAY**  
Day : Hanumad Vahanam  
Night: Gaja Vahanam

**15-02-2020 SATURDAY**  
Day : Chinnasesha Vahanam  
Night: Hamsa Vahanam

**20-02-2020 THURSDAY**  
Day : Suryaprabha Vahanam  
Night: Chandraprabha Vahanam

**16-02-2020 SUNDAY**  
Day : Simha Vahanam  
Night: Muthyapupandiri Vahanam

**21-02-2020 FRIDAY**  
Day : Rathotsavam  
Night: Aswa Vahanam

**17-02-2020 MONDAY**  
Day : Kalpavruksha Vahanam  
Night: Sarvabhupala Vahanam

**22-02-2020 SATURDAY**  
Day : Chakrasnanam  
Night: Dwajavarohanam



## BHAGAVADGITA

Asmākaṁ tu viśiṣṭā ye tān nibodha dvijottama  
nāyakā mama sainyaḥ saṁjñārthaṁ tān bravāmi te

(Chapter-1, Sloka-7)

Oh! the best of Brahmins and the generals of my army,  
know them those who are the most distinguished  
warriors on our side. I will name them for information.



Vasi vadanyo gunavan rjus suchi  
Mrdurdayalur madhuras sthirassamah  
Kṛti kṛtajnastvamansi svabhavataḥ  
samasta kalyāṇa-guṇamṛto dadhiḥ.

You are, by nature, lordly, subservient to devotees, munificent, good to the point of extreme simplicity and easy accessibility, guileless, pure, soft, compassionate, sweet, steadfast, impartial, always intent upon doing good to devotees and inclined to magnify the merit in your devotees and reward them liberally. You are, thus, the nectarean ocean of all auspicious qualities.

– Stotraratna of Yamunacharya.



# FLOAT FESTIVAL



Float Festival  
will be  
held from  
02.02.2020  
to  
08.02.2020

*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.

Sri Govindarajaswami Temple is situated at Tirupati, Chittoor District in Andhra Pradesh. All the Festivals - Daily, weekly, Fortnightly, monthly and yearly are celebrated in Sri Govindarajaswami Temple in a grand way. Among them, 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.

## **Float for Seven Days**

The Float festival will be held for 7 days. First day of the festival will be for Lord Kodandarama Swami, with Sita and Lakshmana, Second day for Lord Parthasarthy Swami with His consorts Rukmini & Sathyabhama and third day for Lord Kalyana Venkateswaraswami with His Consorts Sridevi & Bhudevi and fourth day is Andal Devi and Krishna Swami and fifth, sixth and seventh days for Sri Govindarajaswami with His Consorts.

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 its significance and here Lord on the float gives His abundance blessings on us. Let us participate in this float festival and be blessed.





Venkatadri Samamsthanam  
Brahmande nastikinchana



Venkatesa Samo Devo na  
Bhuto na Bhavishyati

# SAPTHAGIRI

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Honorary Editor  
Sri ANIL KUMAR SINGHAL, I.A.S.,  
Executive Officer,  
TirumalaTirupati 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  
TirumalaTirupati Devasthanams  
K.T. Road, Tirupati - 517 507  
Ph : 0877-226 4543, 226 4359, Editor : 226 4360

For further details  
TTD Call Centre Nos.  
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Back Cover : Sri Kapileswara Swami on Nandivahanam (Kapilatheertham, Tirupati)

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For Suggestions, Complaints regarding Sapthagiri Magazine  
[sapthagiri\\_helpdesk@tirumala.org](mailto:sapthagiri_helpdesk@tirumala.org)



## LORD SURYA IS SOUL FOR EVERYONE

*“Adityaanaa maham Vishnuhu jyothishaam Raviramsamaan”* - Lord Krishna says in Bhagavadgita that He is the Aditya, the emperor of Surya kingdom.

Lord Surya is an affirmed confirmation when we talk about the radiance and blissful light in the universe. He has been acclaimed as “Shining radiance of crores of rays” and “adorned with thousand rays”.

‘Sarvendriyaanaam Nayanam Pradaanam’ As an adage goes, “Eyes are most important of all the body organs”, Lord Surya is thus epicentre and his sublimity is unparalleled. This whole universe shines because of his vivacity. We will be able to see when there is light. God has created beautiful nature, bountiful creation and Lord Surya enables us to adore this through his magnificent rays. He is also called the eyes of the Lord. He is tutelary.

Lord Surya graces this whole universe through his transcendence, makes all planets rotate around him creates-days, nights, weeks, fortnights, months, seasons, and years.

Lord Prabhakar blesses his devotees with wealth, health, children, knowledge and victory and offers as if he has nothing more to offer. He makes the whole universe wake up with morning dawn when prayers are offered to him. Through his rotation, he proves that nothing is unequal to him, provides mankind to perform their rituals in a perfect order making them realize that no one can ignore the passage of time. He makes people understand the importance of time and the essence of it.

Many devotees obtained his inexorable grace, by offering their prayers to the ever shining and a representative of all Gods.

Lord Venkateswara, who made his abode in Kaliyuga attained effulgent Sri Lakshmi as His Consort by offering prayers to Lord Surya. Kunti Devi begot a son who is blessed with a natural sheath with the benignant grace of the Lord. Lord Surya presented Akshaya Patra which provided unending food to Dharmaraja while he was spending his days in the forests. Lord Hanuman who is considered as Eternal and the best of all devotees of Lord Rama has obtained prodigious knowledge from Lord Surya. Lord Srirama prayed Lord Surya and could win the battle. Satrajittu obtained Samanthakamani which creates Gold every day from him. Yajnyavalka Maharshi created Sukla Yajurveda with the grace of Lord Surya.

Lord Surya takes a diversion towards north on the Radhaspathami day. Let us pray him to bless us with eternal beatific bliss and beatitude on seven vahanams from dawn to dusk as ‘Venkatadri Narayana’ on the Radhasapthami day.

Om Namo Venkatesaya





# THE GRANDEUR OF TIRUMALA HILLS

- Prof. Rani Sadasiva Murty, Cell 9440246354

**T**irumala Hills are popularly known as the abode of Lord Sri Venkateswara. These hills are known as *Kaliyuga Vaikuntha* bestowing and showering the divine grace of Lord Srinivasa upon the devotees uninterruptedly. The Geographical, Pauranic and Divine significance of these hills earn a perpetually grand place among all mountains and mountain ranges of Great Bharat.

Geographically these Tirumala hills are situated at Tirupati in the Chittoor District of Andhra Pradesh and are a part Seshachalam hills range of Eastern Ghats. The extent of Eastern Ghats covers the states Odisha, Andhra Pradesh, Tamil Nadu and some of the parts of Karnataka along the eastern coast of Bharat.

As described in the Grand Epic Srimad Ramayana of Valmiki these were known by name Mahendra Giri, a grand and continuous range of mountains with one thousand peaks. At the time of the marvellous leap of Hanuman across the ocean from Rameswaram to Lanka these hills were broken into discrete sections of hills scattered in the said regions of Bharat having been pressed under the strong feet of the gigantic form of him. In these partitioned parts the great rivers Mahanadi, Godavari, Krishna and





Kaveri, adding picturesque beauty to the nature, have been perennially flowing through these regions. These Hills of Tirumala, being a part of Eastern ghats, have got the inherited richness of flora and fauna, rare minerals and stones like limestone, bauxite and iron of these ghats.

Though the Tirumala Hills are presently said to have been covering 10.33 miles (26.75 kms) in area the original extent of these hills as found in the Brahma Purana is of 30 yojanas length and 3 yojanas width. A yojana is equal to 9 miles. So the length of the Seshachalam Hills range is 270 miles and the width is 27 miles.

It is popularly known as the area of seven peaks namely Seshadri, Neeladri, Garudadri, Anjanadri, Vrushabhadri, Narayanadri and Venkatadri. Hence the temple of Lord Srinivasa on the top of these hills is known as the Temple of Seven Hills. The seven Hills collection is just the visible part of this holy place. But as has been mentioned earlier this is a very long range of hills of 270 miles length. These hills have several other names like : Anjanadri, Vrishadri, Seshadri, Garudachala, Tirthadri, Srinivasadri, Chintamani Giri, Vrushabhadri, Varahadri, Jnanadri, Kanakachala, Anandadri, Niladri, Sumeru Sikharachala, Simhachala, Vaikunthadri and Pushkaradri. Each of these names has its pauranic importance in the history of Tirumala Hills.

As Anjana Devi, the mother of Anjaneya, did penance on these hills for obtaining him as her son this mountain is called *Anjanadri*. The words Vrusha means Dharma. As this is the abode of Dharma this region is known as *Vrushadri* or *Dharmagiri*.

*Seshadri* is a very significant name for several reasons. Sesha the great serpent has been serving Sri Mahavishnu in many ways. He became the bed of Vishnu in the Milky Ocean. With one hood he is fanning the God. With one

some hoods he held all the weapons of Vishnu. One of the hoods became the head-pillow of the Great God. One hood became the pillow bellow the feet of Srinatha. With several hoods he is providing shadow to Sri Jagatpati. Still he is not satisfied. Hence he told Vishnu that he wants to become a Hill and requested Him to dwell upon him. Sripathi nodded his head and acquired the form of Sri Venkateswara and settled on the top of it which is known as Anadanilaya. Hence this main mountain peak of this range is known as *Seshadri* and the entire range of the mountains is also called *Seshachalam*.

One of the peaks is called *Garudadri* for the reason that it, the sport mountain (Krida Parvataa) of Srinatha from the Vaikuntha, has been brought by Garuda to this hill range placed it here. The other name of *Garudadri* is *Garudachala*. Sixty five thousand Tirthas (holy streams of water) flow on the peaks of these hills along the 270 miles length of





this Seshachalam. Hence this is called *Tirthadri*. As this is the abode of Srinivasa, the incarnation of Vishnu, this is called *Srinivasadri*.

*Chintamani Giri* is one of the divine names of this mount just for the reason this fulfils all the desires of the devotees who ever visit Lord Srinivasa on this mountain. Chintamani is the divine Gem in the control of Indra which yields all kinds of fulfilment just by praying to it. Hence this mountain is known by *Chintamani Giri* for its resemblance with the gem Chintamani in fulfilling the desires of the devotees. This is also called *Vrishabhadri*. Dharma in the form of Vrushabha (A Divine Bull) moves in this region. Hence this is called *Vrushabhadri*. Before the advent of Lord Srinivasa this hill range was under the rule of The Svetha Varaha incarnation of Lord Vishnu. Lord Srinivasa requested Varaha Swami to permit him to stay there. Varaha Swami permitted Him to stay forever. Hence this is called Varahadri.

*Jnanadri* is the name attained by the Anandanilaya part of these hills for the reason that the devotees who visit these hills with great devotion attain the essential knowledge for ultimate Moksha. Once this mountain was full of gold. Hence this is called *Kanakachala*. This is the place of inexplicable bliss and eternal source of salvation. Hence this is called Anandadri. As Srinivasa Swami was served by Niladevi on this mountain back this is called *Niladri*. Once a Brahmin named Narayana

did a great penance on this mountain. So this is called *Narayanadri*.

*Sumeru Sikharachala* is a very significant one of all names of this mountain range. According to the scriptures and Brahmapurana, Venkata, the son of Sumeru was brought here placed by Garuda. The word Venkata, being the dwelling place of Lord Sri Venkateswara, became meaningful in two ways. 1. *Vem- Sins Kata* – annihilates. As this annihilates all the sins of the devotees this is called Venkata Giri. 2. *Vem* is the syllable of Nectar (Eternality). *Kata* is the suffix representing Wealth. This mountain as the source of Nectar (Eternality) and Wealth this is called Venkata Giri. As this mountain is the offspring of Sumeru this is called Sumeru Sikharachala.

Having been brought by Garuda this is placed on the banks of the river Suvarnamukhi.

*Simhachala* or *Simhasaila* is another name of this mountain for the reason that Lord Nrusimha swami made this his abode for some time while gracing Prahlada after the slaughter of Hiranyakasipu.

*Vaikunthadri* is one of the finest names of this mountain. According to this, Lord Srinivasa or Sri Venkateswara Swami or Balaji the incarnation of Sri Mahavishnu took vow to permanently stay here till the end of Kaliyuga having left his original home Vaikuntha. Hence this Tirumala is known as Kaliyuga Vaikuntha or Vaikunthadri.

One who gets the Darshan of Lord Sri Venkateswara and who takes a holy dip in the Swamipushkarini is assured to have permanent place in Vaikuntha.

In this manner, this great range of mountains which is not a small one has been worshipped with great devotion by all devotees as the very form of lord Sri Venkateswara. It is essential for every devotee to visit the Large range of mountains as depicted in the Brahma Purana.



***Pushkaradri is another significant name of the mountain for the reason that the river Saraswathi made a great penance in praise of Vishnu to grace her to make as holy as the River Ganga. Vishnu who appeared before her advised her to stay as a Holy Pond near Ananda Nilaya on Tirumala hill. The Holy Pond is called Swami Pushkarini (The King of the Ponds) on Tirumala Hills.***





# LORD SURYA The Almighty of Unique Illumination

Telugu Original by :  
**Brahmasri Samavedam Shanmukha Sarma**  
English by : **Dr.M.Krishna Kumar**  
Cell : 9949594156



**S**aptaasvaratham arudham  
prachandam kasyapaatmajam  
Sveta padmadharam devam  
tam suryam pranamaamyaham

I salute to Lord Surya, who has taken His seat on the chariot drawn by seven horses, who is severe who is the son of the sage Kashyapa and who is holding the lotus.

Our Indian culture has given much significance to the worship of Lord Surya. While our science is going to try to bring out the physical powers of the Sun-god, our Vedic culture already exposed the divine powers of the Lord of Radiance in the remote past. It is enough if one is able to know the countless names to Lord Surya in our religion. Consequently, one is able to comprehend the vision of knowledge of the great sages and one cannot keep quiet without saluting the great sages. The glorious names of the Sun-god like Aditya, Surya, Ravi, Mitra, Bhanu, Khaga, Poosha, Aryama, Mareechi, Savitha, Arka, Bhaskara, Prabhakara, Marthand etc., are being used as 'mantras' in His worship.

Generally, solar energy is in different ways on the earth depending on the conditions of the bodies of the living beings. The phenomenon is physical. By research, one can find the micro-powers with the help of mechanical devices and achieve new expositions. It is called 'the vision of scientific consumption' which is also physical. The magnificent divine grace of the Sun-god can be acquired through the path of worship. This is called 'the Vision of Worship'. There is another micro-vision called philosophical vision which is simpler. This is mere awareness of the knowledge of the Self proposed by the Upanishads. One can understand the glory of the Sun-god in these four different ways. Depending on their levels, people receive the inspiration of illumination from the Embodiment of Light. The Vedic knowledge shows us four different angles. The divine connotations of the Sun-god make the concept crystal clear. If one observes the ancient 'shastras' prestigious outlook pure and peaceful consciousness, one can know these things. It is traditional to eulogize the Sun-god with the superb name 'Saptaaswaratham arudham'. The description is that Lord has seated on the chariot drawn by seven horses.

A chariot has the characteristic quality of moving from one place to another. 'Ramhana seelatwat radhah'. The ray of the Sun-god also has the quality of emission or movement. The chief source for the light is Lord Prabhakara. 'Aswam' means a ray of light. 'Asu vyapta..' means a ray of light which moves very rapidly. It is the nature of light. So the rays of light are called 'Aswas'. 'Eko aswo vahati sapta nama...' Really, it is one horse. In practical usage, it is said as seven according to the

**Rathasapthami on**  
**01.02.2020**



explanation of the Vedic mantra'. Let us observe the following ideologies depending on our 'shastras.'

- There is one single ray of the Sun-god. It is pure in colour. But it is divided into different colours by various transformations. The knowledge is universal. The seven colours are seven horses. This is the nature of the colour of the sunbeam.
- According to the sun rise, one calculates the days. Lord Divakar is responsible for dawn. Days are formed by these dawns. Days are seven. In the entity of Time, Lord Aditya takes these seven days as His horses and starts His incessant trip.
- According to the Bhavishya Purana, the names of the Seven Horses of Lord Surya are: Jaya, Ajaya, Vijaya, Jitaprana, Jitasrama, Manojava and Jitakrodha. These names represent various stages and privileges in power in the process of the emission of light.
- Our 'sanatana dharma' thinks that the Lord is 'Rugyajussamaparagaha' i.e., the 'Embodiment of the Vedas'. Lord Hanuman and the sage Yagnavalkya became scholars because of their worship to Lord Surya. The seven horses of the Sun-god are named after the Vedic meters namely Gayatri, Tristup, Anustup, Jagati, Usnik, Pankti and Bruhati.
- In the human body, there are seven elements called skin, bone, flesh, marrow, blood, mind, and sperm. With these elements, the chariot of the human body moves. The inherent force, the 'Antaryami' which makes the body move is the Sun-god, the Paramatma. The seven sensuous organs namely the two eyes, the two nostrils, the two ears and the face. He is the Embodiment of Enlightened Consciousness who drives all these seven sensuous organs.
- The Vedas and Shastras mentioned that the extensive transmission of sunlight with the seven horses is nothing but the movement of these seven horses of the chariot. Every divine form is a philosophical symbol. The form of the solar energy in the Vedas is the golden form of the Sun-god who has taken His seat on the chariot of the seven horses.

The power that awakens, enlightens and sets the world in movement is 'Padmini'. The time of Dawn which is powerful to cure all diseases is auspicious Usha Devi. One can identify things only by the help of the sun light. It is called 'Sanjnasakti.' Where there is light, there is existence of shadow. The light that gives the shadow is 'Chaaya Devi'. The four are the diversification of the light of the Sun-god. There are inseparable powers. The wives of the Lord are the signs of these powers.

**The All-Pervading God:** Lord Krishna preached in the Mahabharata that a person who takes his bath early in the morning and offers salutations to the Sun-god will be relieved from all kinds of sins. Modesty, tranquility, shrewdness and severity are found in the Lord. He can influence the world with His alarming character as well as His unalarming nature. So, He is mentioned as Rudra, Shiva, and 'Dikpati' in the Vedas. Directions are formed from the Lord. After knowing the direction of the sun rise, one can ascertain other directions. 'Disancha pataye namaha' is the praise of the 'Sruti Mantram'. His thousand rays are His thousand hands. Giving, caressing, ruling and performing are the deeds of the hand. The rays of the Sun-god offer confidence, welfare and delight to the people. The Sun-god is eulogized as 'Hiranya Bahuvu'. He transmits life through His rays in the world. He is called Lord Vishnu for His quality of all-pervasiveness. He is also called 'Lord Garuda because of the speed of His rays. Lord Aditya who has taken His seat on the rays is Lord Vishnu who has taken His seat on His vehicle Lord Garuda. His power of dynamism gives opulence to the world. One worships the solar energy as Goddess Lakshmi, Parasakthi and Jagadamba. In the Lalitha Sahasranamas, one finds a name as 'Bhanu mandala madyastha...' Though the rays are shrewd or modest, they are auspicious to all. Auspiciousness is His quality. Lord Shiva is auspicious. Lord Aditya is Lord Shiva. 'Adityancha Sivam Vidyaate...' is said in the 'Shastras'. By offering life, lord Surya creates the world. Hence, He is Lord Brahma. He supports life and existence by giving nourishment. So, he is Lord Vishnu. 'Naaram' means a group of all living beings. 'Ayanam' means power of providing shelter. So, He is called Lord Suryanarayana.

According to the Sanskrit roots namely 'Indi Dhepta,' and 'Idi Iswarye', Lord Surya is called Lord





Indra depending on His radiance and affluence. The four powers in the sun rays are heat, luminescence, rain and greasiness. The oily nature in the rays is 'Mitra', the power of nourishment is 'Poosha', the power of humidity is 'Varuna' and the power of light is 'Bhaga'. All deities are related to the power of solar energy. The unique solar energy graces the entire cosmos in different ways. The Sun is not static but dynamic. The enlightenment of the Parabrahma graces the entire organization in the world through the Sun. Lord Aditya represents all deities. Through His power of light, one can kindle the fire for sacrifice and worship all kinds of deities. Such is our Indian culture. During the auspicious Uttarayana period, the divine rays of the Sun-god are available in abundance in our region.

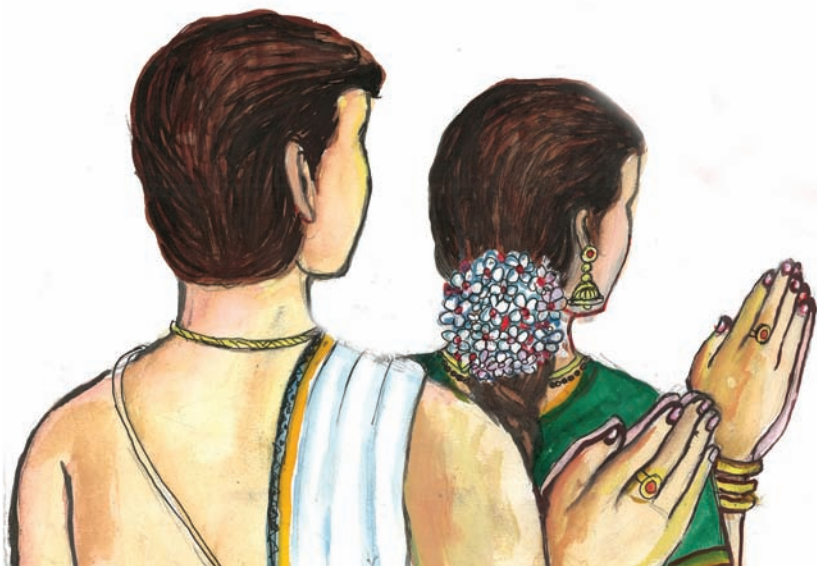
The transformation of the movement of light is said to be the change of chariot. Saptami thidhi as 'Ratha Saptami' used for worshipping Lord Surya is our age-old tradition. Of all days, Sunday is the first day and Saptami is the thidhi significant for worshipping the Lord. 'Surya Namaskarams' and His worship is our fruitful culture both intellectually and culturally. To know how to grow crops from the great waters of the rivers and how to cure the disease, and how to make medicine from the root of a plant is scientific knowledge.

Our ancient erudite Indian sages explained to the world for understanding the divine enlightenment hidden in solar energy in different methods. Each and every atom gets its power of life and the power hidden in nature comprising five elements. The Vedas and Puranas used to say that there are many deities in the elements of the solar energy. Many 'mantras' explain that Lord Surya is responsible for causing colours and sounds. The Vedas very lucidly expound that the single ray of the Sun is analyzed into seven diverse colours. By saying 'Chitram Devanam', they emphasize further that there are many colours in the seven rays. 'Aditya Hrudayam' describes Lord Surya as 'Sarva Devatmakam.' One can understand

how much the ancient sages studied about the Sun-god if one knows the names of the Lord as 'Kaalakarta', 'Ruthukartha', 'Karma Sakshi' and 'Sabdamayudu.' One imagines that the soul of the Lord is that of Lord Brahma, Lord Vishnu and Lord Shiva. Lord Surya is the Giver of Sustenance. The 'Adityas' who destroy the monsters of darkness are described as the Powers of Light. These monsters symbolize ignorance and untruth.

If one realizes that there is the Sun-god who wakes up and watches the world and believes that He is the Paramatma, one would never do misdeeds. The procedures related to the solar energy and the changes of the seasons are formed as different festivals. Our culture is that every one wakes up before dawn and cleanse himself physically and domestically and welcomes the morning Sun and offer salutations to Him. One worships Him as Lord Narayana by chanting 'Dheyah sada savitru mandala madhya varthi.' One finds compassion or mercy i.e., 'Karuna' in the 'Aruna' rays of the Sun-god and worships 'Arunambika' representing Goddess Lalitha. If one examines closely, all the deities are the forms of Lord Surya. The scholarly sages identified the solar energy as a direct manifestation and a merger of physical and spiritual signs and offered lessons to the world. The 'Shastras' mentioned that the awareness of The Paramatma who is responsible for creation, existence, destruction is 'Paranjyothi'. The 'yogis' alone can understand the all-pervading effulgence with their own experience. To worship such refulgence through various symbols is seen in different religious customs. Finding the 'Paranjyothi' during the worship of the Sun-god is essentially an ancient worship in our Indian culture.

According to the Upanishads, those who worship the Sun-god as the Almighty get the Knowledge of the Self and salvation.





As the Vedic tradition mentions the ‘Suryajyothi’ as Gayatri, the devotees of Goddess Sakti worship the Sun as ‘Bhanu mandala Madhyastha.’ It is traditional to worship one’s favourite gods in the Sun-god. ‘Surya Namaskarams’ is the principal part in the Hindu tradition. While counting time, it is universally accepted in all regions of the world to call the first day Sunday or ‘Bhanu varam’ related to our Indian knowledge of light. In the sky of one’s heart, the soul is indivisible and eternal. The supreme radiance is Aditya in the external skies. ‘Antaradityopasana’ is the process of worshipping Lord Prabhakara by coordinating Him who lies in eyes as light and in heart as soul’.

The Vedic culture treats Lord Aditya as ‘Vedamaya’. It also eulogizes the Lord as ‘Trayee mayaya

his ‘gruhasta dharma’ by providing food to his innumerable guests. Samba, the son of Lord Krishna was freed from his disease by worshipping Lord Bhaskara. Historically, it was said in the world of literature that the poet Mayura wrote ‘Surya Satakam’ and got his perfect health. In the Ramayana, in the Yuddha Kanda it was mentioned that Sita Devi acquired peacefulness and tranquility by worshipping the Sun-god. It was clear that Lord Rama got Aditya Hrudayam as spiritual instruction through the sage Agasya and won the battle by killing Ravana. ‘Aditya Hrudayam’ in seven chapters was available in the Bhavishyad Purana. It was taught by Lord Krishna to His disciple Arjuna. One can get abundant wealth by worshipping Lord Surya. The story of the king Satrajit and the jewel ‘samanthakamani’ stood as a witness for it.

According to the Vedas, Ashta Vasuvas, Ekadasa Rudras, Sapta Maruttas, Dwadasadityas, Indra along with other Dikpalakas, Pitru Devatas, fourteen Manuvas, Sadhyas, Aswini Devathas and all gods are the privileged elements of the solar energy. The sunlight which is analyzed into seven colours is the symbol for seven horses. The Vedic ‘mantra’ Eko Aswovahati Saptanama’ confirms the scientific truth. The ‘varachakram’ which is based on the sunrise symbolizes the seven horses. It was revealed in diverse ways. In all the Puranas, the worship of Lord Aditya is popular. In the name of Aditya Purana, there is a special ‘upa purana.’ In the worship of Lord Surya, ‘Sunday vratams,’ ‘Saptami Pujas’ ‘Samkramana Parvas’ are the main features. Lord Surya is Namaskara Priya and Argya Priya. The auspicious time of dawn is praised as ‘Ushah kaala.’ In our religious books, the divine power in the period of dawn was praised in many ways. Especially during the ‘uttarayana punya kaala,’ the month Magha is popular for the worship of the Sun-god. According to Astrology, Lord Rudra is ‘adhi devatha’ for the Sun. In the month of Magha ‘Masa Shivaratri’ becomes renowned as Maha Shivaratri. According to the tradition of ‘yajna,’ ‘souragni’ is being worshipped in the sacrifice as it is the embodiment of all deities. There is another specialty that all the names of all deities are coordinated in the Sun-god alone. All deities who have scintillating light receive all kinds of worship in the unified form of Lord Prabhakara, the God of Radiance.

May Lord Surya bless His devotees with prosperity and eternal bliss!



trigunatma dharine.’ The sage Yagnavalkya got the Vedic knowledge as a boon by worshipping Lord Surya. The Ramayana and the Puranas emphasized the fact that the most disciplined Hanuman worshipped Lord Surya and accepted Him as his supreme ‘Guru’ and became an adept in all branches of learning. After his perfect education, he obtained ‘Divya ‘varchassu’ i.e., a glorious resplendence as a boon from the Sun-god. He is symbolized as ‘Suvarchalapati’.

According to the Skanda Purana, the king Divodas was capable of cooking his food by using rays of the Sun-god. In the Mahabharata, king Dharmaraja obtained ‘Akshayapatra’ by worshipping Lord Surya and fulfilled





# OBEISANCE TO BHISHMACHARYA

- Prof.S.Gokulachari, Cell : 9443439963

**T**here are many religions in our Bharat country. There are many different forms of worship too. But Scripture is the basis for all these cultures. We know that the Vedas were compiled into four scriptures. Our way of life and worship is based on Scripture.

The Mahabharata is revered as the fifth Veda. In the Mahabharata, however, there are two very important things to mention. One is the Bhagavad Gita. Two Vishnu Sahasranama. The Bhagavad Gita is the essence of all the Upanishads, which was delivered by Lord Krishna to Arjuna. The Vishnu Sahasranama was said by Bhishmacharya, in front of Lord Krishna. There were so many Rishis. Vyasa Maharishi who compiled the scriptures was also seated. If we say Sahasranama without any prefix, it means Vishnu Sahasranama alone. One has to look at the background of how the Vishnu Sahasranama was existed.

The Battle of the Kurukshetra ended. Kouravaas are extinct. The Pandavas also suffered extensive damage, very few including Pandavas were only alive. Yudishtara got the biggest concern. Even after winning the war, he is not relieved. He surrendered Lord Krishna.

“Oh Krishna! I am not relieved of winning the war. Please tell me a medicine for my mental anxiety.

Lord Krishna says-

“I can't help directly now to soothe your concern. But I do know who is going to say you good and console you”.

Lord Krishna immediately took him to Bhishmacharya, lying on the arrow bed, was waiting for his end of life, up to the Uttarayana period.

King Yudishtara cried to Bhishmacharya,

“The biggest mistake I have made, Grandpa. My mind is being restless. I want some comfort.”

Bhishma blessed him by rising his hand, “Yudishtara! do not panic. It is well done. There is nothing wrong with this. This is Lord's Siddha. Who we are to restrain the will of the Lord?”

Yudishtara asked, wiping his eyes.

“In this wide world, Oh Grandpa, Which is that one God, Who is the only shelter?

Who is He whom, Beings worship and pray, And get salvation great?

**Bhishma Ashtami**  
on 02.02.2020





Who is He who should oft, Be worshipped with love? Which Dharma is so great,

There is none greater? And which is to be oft chanted, To get free. From this bondage of life, cruel?"

Bhishma consoled him, "that you will not have any concern with the help of Lord Krishna, he will take care of you in your every need and deed. But you don't lay down the dharma. I am afraid of it... Because of not following Dharma, The world won't be prosperous. Every nation will fight unjustly and perish. The kings will not be righteous. Ministers who work with them will be corrupt and mislead the people. Disciples also do not study properly. It does not rain, the land does not yield; Men will not save their wives properly....!!

The Pandavas were afraid of Bhishma's telling. They asked how their descendants could escape from this. "Lord Krishna will lend it", said Bhishma.

"Oh, Acharya... You know it well. Let the good words come out of your tongue"

Yes ..it came out..that's Sri Vishnu Sahasranama which praises the glory of Lord Vishnu with His thousand names. Though it describes one thousand aspects and praises of the lord, it is not simple and easy to understand.

The most important thing to note is that Sahasram means a thousand in general. But Sahasram means more than a thousand, which means infinite. If someone gives a new name to Lord tomorrow, he accepts that name.

However, Bhishmacharya compiled various names of Lord Vishnu from Vedic mantras. He taught it to Yudishtara in the presence of Lord Krishna.

One has to look at who Bhishma is. In Sanskrit, the word Bhishma means 'one who undertakes a terrible vow and fulfills it. Cursed by Vashista Maharishi by a small mistake, he was born in the world as the eighth son of Kuru King Shantanu and the river goddess Ganga.

Bhishmacharya was well known for his pledge of Celibacy. He was blessed with wish-long life and was related to both the Pandava and the Kaurava. He was an unparalleled archer and warrior of his time

He was keenly aware of the concept of all the Vedas and had a great devotion to Lord Krishna. That is why Lord Krishna, who said that he would not take up arms in war, even though his promise was false, he took the Sudarshan chakra to kill Bhishma.

Seeing this, Bhishma threw out his arms and jumped from his chariot to receive the punishment with folded hands. Such an ardent devotee compiled Vishnu sahasranaama is very significance.

There is no parallel to the Vishnu Sahasranama done by such a proud Bhishmacharya. That is why the "Tri mathacharyas" penned Bhasyam to Vishnu Sahasranama. Thousands of people around the world still use this, as a daily prayer.

Vishnu sahasranama Parayana gives many benefits of longevity, liberation from sins. When one recites the Vishnu Sahasra Nama during the period of danger, it overcomes the danger and protects. Lord Paramasiva taught goddess Parvati the most importance of Vishnu Sahasranama.

Once, In a village near Thanjavur, a Brahmin used to recite Vishnu Sahasranama in his daily prayer. He had a daughter. One day, the girl was bitten by a snake.

The neighbors were crying, thinking that she was dead and brought her body to the outside door. Brahmin, who had been out for a while, came back and looked at the misfortunes that were going on in his house. He looked at his daughter and wept. After a while, he stopped weeping and started reciting Vishnu Sahasranam continuously with full of trust sitting in front of his daughter's body.

What a miracle!

A little later the girl woke up and looked around, that nothing had happened to her. All who saw it were amused. That is the power of the Namas.

Adi Sankara first wrote the Bhasyam to Vishnu Sahasranama. Similarly, Sri Ananda Tirtha of the Madhva and parasara Bhattar of Sri Vaishnavism.

Also, countless people lend themselves to Vishnu Sahasranama. Though it is called Sahasra Nama, in fact, it contains only 901 distinct sounding names. Eight hundred and fifteen names are repeated once, Seventy-five of these names are repeated twice, nine of these names thrice and two of these names four times. The acharyas have attempted to give different meanings to the same word in different places successfully.

Let's recite the Vishnu Sahasranama in Bhishma Ashtami.







# TIRUMALA - A DIVINE SHRINE

Telugu Original by : Sri Julakanti Balasubrahmanyam  
English by : Prof. M. Rajagopalachary  
Cell : 9866558275

Continued from the previous issue...

## Amazing Places of Interest in Tirumala

The Lord of Tirumala has a number of strange names. One of them is "God of Wonderful Miracles." Besides this, there are names like "God of Vows", "God of *Utsavas*," "God of vows to get over calamities," "God who receives salutation at every step," "Wish-fulfilling Lord" and "God who readily responds to your call." Such a god stands in the middle of the Golden Temple eagerly waiting for his devotees. He beckons those who yearn to see him with moist eyes, and cheerfully points to his holy feet with his hand and gets ready to grant their wishes.

He reveals the purpose of his incarnation on this earth saying "I am the only Wish-fulfilling Lord in this *Kali Yuga*." Hence, he got the appellation, "Kalou Venkata Nayakah." He became popular as "Madhava who serves men." In consonance with this, the management of TTD also, right from the highest officer to the lowest, serves the pilgrims round the clock treating them as their guests

assisting them at the Lord's *darshan*, Rest Houses, Tonsure Centres, Holy Lake of the Lord, Free Annadanam Centre, etc. Yet, there is considerable delay for the pilgrims in getting the *darshan* of the Lord due to millions of devotees flocking the temple beyond the expectations of the management. By allotting visiting hour slots, the tedium of waiting in long queues is reduced to some extent. During this relief time of 5 to 10 hours, the pilgrims can visit some places of interest in Tirumala. Here are some such places. Tour those places and enjoy your trip to Tirumala!

## Tonsure Centre

The Lord is easy of access to the devotees by taking their locks of hair and getting them rid of their troubles. It is said that our sins and lapses gather in our hair which is a symbol of our ego. If you offer the hair to the Lord, you get rid of your sins. During their leisure time, the devotees can visit the Tonsure Centre opposite to the old Free Annadanam Centre building and fulfil their vows. Even if you do not offer your hair, you can still see







it to witness the marathon task of offering hair by a number of devotees. It is a big complex of two five-storied buildings where men, women, old and young, married and unmarried, gather to offer their tonsure.

The Lord of Ananda Nilaya revels amidst the hilarious laughter of men, women and children touching the cleanly-shaven heads of one another and shouting, "O Govinda! Lord of Seven Hills!"

### The Holy Lake of the Lord

There is *Swami Pushkarini* opposite to Varaha Swamy temple to the north of the main temple. It is like the lord of all resources of holy water on Tirumala in addition to the Holy Lakes of the three worlds. It is the chief of all of them. There is holy water in the eight directions of the Holy Lake. It is said we are relieved of our sins even if we visit



the Lake, touch its waters or bathe in it. Why delay then? Let us take a holy dip in it calling Govinda!

According to the local convention of the shrine, one has to take first a holy dip in the waters of Holy Lake, visit Lord Adi Varaha Swamy and then Lord Srinivasa.

### Sri Adi Varaha Swamy Temple

There is Adi Varaha Swamy Temple on the west banks of the Holy Lake. As he is the first Lord of the shrine, it is called Adi Varaha shrine and Sweta Varaha shrine. Varaha Swamy donated the land to Srinivasa on the condition of first worship, first offering of Naivedyam, and first visit by the devotees. Hence, one has to take first a holy dip in



the waters of Holy Lake, visit Lord Adi Varaha Swamy and then Lord Srinivasa. The *puranas* emphasise that this is what Srinivasa likes and makes Tirumala pilgrimage fruitful.

### Matrusri Tarigonda Vengamamba Brindavanam

There is the holy tomb of Tarigonda Vengamamba 200 metres to the north of Sri Varaha Swamy temple. It is here that Vengamamba wrote works like *Venkatachala Mahatmyam*, *Dvipada Bhagavatam* and dedicated them to the Lord. She got interred alive in the month of Shravana in 1817. It is said that she goes to the Lord's temple through







*Yoga marga* every day at night even now. The last offering of camphor light to the Lord even today is that of Vengamamba, called *Mutyala Harati*. Only then, the doors of golden doorway are shut. A trip to Matrusri Tarigonda Vengamamba's holy tomb (*Brindavanam*) makes the pilgrim's tour to Tirumala fruitful.

### Tirumala Nambi Temple

There is Tirumala Nambi temple in the greater circumambulation circle to the south of the temple. He was a great devotee who was called grandfather by Lord Srinivasa himself. He used to get the holy waters of Akasha Ganga for the Lord's anointing ceremony every day. Even now, his descendents attend to this task. He is not only maternal uncle and preceptor of Sri Ramanuja, but also grandfather of Lord Srinivasa.



Visit his temple and enjoy listening to the sweet experiences of direct encounters between Tirumala Nambi and the Lord!!

### Anantalwar Garden

Anantalwar fulfilled his life by offering floral service to the Lord of Tirumala. He was a close disciple of Bhagavad Ramanuja. On the instructions of his preceptor, he offered garlands of variegated flowers to Lord Srinivasa. He got interred on Tirumala shrine itself. He was not only a great devotee of Lord Srinivasa, but also a great disciple of his preceptor. There are the garden raised by Anantalwar and his cemetery in the



greater circumambulation circle to the southwest of the temple. It is surprising to note that Malayappa Swami goes to the garden twice every year to bless this devotee. Many wonderful encounters took place between Anantalwar and the Lord.

Visit this temple and stay blessed!

### Sri Venkateswara Museum

There is Sri Venkateswara Museum building to the west of Lord's temple near the 2<sup>nd</sup> Queue complex building of *Vaikuntham*. Everyone should visit this divine spot. There are wonderful, rare items like archaeological rocks, sculpture, the Lord's







transitional carriages, ivory palanquins, copper plates of Tallapaka, traditional arts of the temple, details of the Alvars and historical inscriptions, musical instruments, etc. in this museum. We can see them and understand their history.

Why delay then? Visit this museum and make others visit it!

### **The Holy Feet of Narayanagiri**

There are seven hills of Tirumala. There is a highest peak behind the Lord's temple, called Narayanadri. Srinivasa laid his feet first on this hill from Vaikuntham. Hence, his divine feet of stone were consecrated here. It gives a panoramic view of all the peaks. It is one of the essential places worth-seeing.



Besides these, there are many places and waterfalls to be visited around Tirumala temple at a distance. In the next issue we will discuss about these waterfalls.

**(to be continued...)**

## **PLACES OF INTEREST AT TIRUMALA**

### **SWAMI PUSHKARINI**

It is adjacent to the temple and highly sacred. Pilgrims should take bath here before entering the temple. A bath in the holy tank purifies one's body and soul.



### **AKASA GANGA**

This is a waterfall about 3 kms. to the north of the temple.



### **PAPAVINASANAM**

This is about 5 kms. to the north of the temple.



### **GEOLOGICAL ARCH (SILATHORANAM)**

This rare geological formation is situated 1 km. north of the temple.



### **T.T.D. GARDENS**

The Devasthanams maintains beautiful ornamental gardens with rare species of plants and trees.





# Have Darshan of SRI KALYANA VENKATESWARA SWAMI Srinivasamangapuram

**S**rinivasamangapuram, situated 10 Kms. to the West of Tirupathi adjacent to Madanapally highway, was at the height of its fame once. It was called 'Siddakuti' or Alimelumangapuram. It belonged to a Manjara called Kottalasthalam. The place 'Nagapatla', adjacent to the 'Syamala' forests was its central location according to the donative inscription of Tarigondavengamamba of 19th Century who belonged to Vaikuntavalanadu (Chandragiri) Taluq and Tiruvelakuttam (Tirumala Tirupathi) District. The village prospered on the banks of the river Kalyani (Vikalya), a tributary of the Swarnamukhi river.

**Sthala Purana:** Sage Agasthya built a beautiful ashram on the banks of the river 'Swarnamukhi', close by Srinivasamangapuram. At that time, on their way to Varahakshetra, the newly wedded couple Padmavathi devi and Lord Srinivasa visited the ashram in their ceremonial attire. Sage Agasthya blessed the newly wedded couple and said that it was forbidden for them to climb the hill and cordially entreated them to stay at his ashram for six months. Lord Srinivasa conceded to his request.

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Nithyakalyana Srinivasamangapuram - 2013  
by Sri Julakanti Balasubrahmanyam  
English by : Sri P.S. Sastry, Cell : 9182003525**

Srinivasamangapuram is known for its pleasant climate. It is the shortest way to Tirumala via Srivarimettu. The Lord, having enjoyed the natural beauty of the Seshachala forests for six months, took leave of Sage Agasthya and reached Tirumala via Srivarimettu together with his consort. Thus, the path is holy as it received the holy impressions of the toe rings of Goddess Padmavati. Later, many kings who ruled Chandragiri had the holy darshan of the deity at Tirumala following the same short route from the fort of Chandragiri to the temple of the Presiding Deity.

The stairway beginning from the Mettu, situated 6 Kms away to the North of the temple of Srinivasamangapuram to Tirumala is called 'Srivarimettu' or 'Sripathimettu'. It is considered the first step towards spiritual advancement. As the stair way is in the direction of Chandragiri, it is also called the 'Chandagiri Sopanamargam' (stairway of Chandragiri)

This holy path from Srivarimettu is the actual path that was sanctified by the footprints of Lord Srinivasa and his consort Padmavathi devi while they walked. They entered the towered palace of Anandbhavanam built by the emperor Thondaman and flourished as ever newly married couple. The path of Srivarimettu walked by Lord Srinivasa and His consort

**Sri Kalyana Venkateswara  
Swamivari  
Brahmotsavams  
from  
14.02.2020  
to  
22.02.2020**



Padmavathi devi in the later years became the main road for several kings and pilgrims to reach Venkatachala. Several other kings of Vijayanagara Empire such as Narayanavanam King, Akasaraju and Tondaman and others have chosen Srivarimettu as their passage to Tirumala. During their stay at the fort of Chandragiri, the Kings of Vijayanagara used to commence their meal only after hearing the ringing of the holy bell arranged at different stages indicating the Naivedya (offering) to the Presiding Deity.

According to the inscriptions dated 22nd November 1433, the temple flourished at the height of its fame. This village, which was called Siddakutti, Siddakutam, Srinivasapuram and Srinivasamangapuram gradually, disappeared from the sight. Again, after the gradual development over a century, the Emperor of the Vijayanagara Empire Sri Achyutadevaraya, donated Srinivasapuram as a 'Sarvasamanya Agraharam' to the poets of Tallapaka. During this time, Chinatiruvengalanadhu, the grandson of Tallapaka Annamacharya, got the temple of Srinivasamangapuram renovated with all its luster and fanfare. He got the dilapidated idols replaced by new ones and arranged for the systematic conduct of temple worship and festivals. His disciples Padmasalebhakthas have paid 16,000 gold coins as 'Guru Dakshina.' (Fee offered to Guru) His younger brother 'Chinnanna' continued the renovation of the temple of Srinivasamangapuram adding another 10,000 gold coins to the amount already donated by his brother. The stone mine "Allagattu" was purchased for this purpose.

With all rights, the temple of Lord Venkateswara under the control of the family of Tallapaka was restored its ancient glory. Again with all its grandeur and festivity, equal to that at the temple at Tirumala, the temple of Kalyana Venkateswara of Srinivasamangapuram gleamed in the spiritual skies. The temple of Kalyana Srinivasa was



damaged in the wild floods of the river Kalyani. Some idols were disfigured or damaged during the Muslim invasions. The 10-foot tall idol of the Presiding Deity of Sri Kalyana Venkateswara over a hundred years remained with all its inner effulgence under the trees and molehills, like a live piece of coal covered by a thin film of ash.

In this way, in 1906 the splendor of the Lord received a momentum. Let us learn about it. All of a sudden one day, a mad woman appeared in Srinivasamangapuram. No one knew her whereabouts. She did not speak much to anyone. She used to be in a state of madness like a Yogin or Avadhuta. (a person who has reached a stage in spiritual development in which he/she grows beyond worldly concerns) She was named "Tayaru". She lived at the temple of Lord Srinivasa, which was hidden under the trees and molehills. She went door to door and collected some oil, rice and dhal. Then, she returned to the temple, arranged a three stone stove and boiled them all in an earthen pot. Later, she poured oil in an earthen calyx, placed a wick and lit a lamp in the temple. In the pitch darkness, she used to go into the temple in the light of the flame of the burnt coconut fronds. On the way, she was surrounded by snakes but she had no fear for them. Further, she called them by names such as "oh, Naga, Seshu" etc. Thus, she went into the temple, offered flowers at the feet of the Deity, lit a lamp in the earthen calyx and made rice offering. She used to bring out a portion of it, distributed the same to all, and ate some of it for herself. She offered milk to the snakes. This became her routine. One day, she announced that she would not come from the next day and a saint would come. A Swami came as she said.

SundaraajaSwami from Kanchipura came. The Deity used to appear in his dreams and prompted him to come. Further, He told the Swami that he was in darkness under the trees and molehills and





ordered him to worship Him. When the Swami replied that he did not know where the Deity was, he was instructed to undertake a pilgrimage to Venkatachala to find the way to Him. He was further ordered to worship the deity on the forthcoming Ashada Suddha Saptami - the seventh day of the Indian lunar month of Ashada. SundararajaSwami started in search of the Deity. He reached Srinivasamangapuram in 15 days. On enquiring the people there, he learned about Tayamma and her procedure of worship. He told everyone about his dream. All of them cleaned the Ashram.

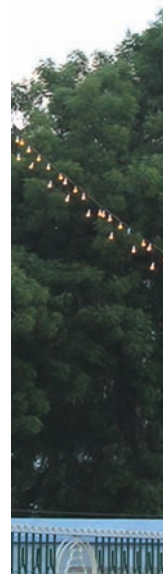
It was the year of Vikramanama. 11.07.1940 fell on the auspicious occasion of the seventh day of Indian lunar month of Ashada (Ashada Suddha Saptami) associated with the star of Uttara Phalguni. Following the reinstallation of the Deity by Sundararajaswami, the first worship was performed after a hundred years. Since 11.07.1940, a three-day temple festival in the name of "Sakshatkara Vaibhavam" (those who cannot climb the Tirumala for Lord's 'darshan' could have it here) is celebrated to Kalyana Venkateswara of Srinivasamangapuram every year. Later, under the priesthood of Sundararajaswami, the temple prospered day by day into a great fame. Subsequently, in the year 1967, the temple was taken over by the Tirumala Tirupathi Devasthanams.

**Architectural Style of the Temple:** The five-storied main towered entrance of the temple at a height of 10 feet was built by many architects and sculptors in 1980 with innumerable sculptures. In the spacious open place crossing the main entrance, one can see the 'Balipetam' (Sacrificial Pedestal) and 'Dwajasthambam' (Flag Staff) right opposite. The temple of Kalyana Venkateswara was built upon a stone pedestal of 10 foot height in the open space amidst the square shaped tall compound walls. This temple was built of 5 different 'Mandapas' (pillared halls or pavilions) namely Mukhamandapa or Ghanta Mandapa, (pavilion or porch constructed in front of the doorway of the temple/the four pillared porch having a big bell) Ardhamandapam, (intermediary space between the temple exterior and the *sanctum sanctorum*) Sayanamandapam, (the room for the Lord's idol to relax) Antaralam and Garbhalayam. (Small antechamber or foyer between the Garbhagriha (shrine) and the Mandapa) The Kalyana Mandapa (a mandapa dedicated to divine marriage) of the Lord is situated in the south west of the temple area. The Garudalwar temple (the vehicle of the

Lord) is situated in the Ghantamandapa directly opposite the Presiding Deity towards the West. Two huge bells are hung in the North-west of the Mukhamandapa. The statues of Jaya and Vijaya can also be seen there. The Ardhamandapa is situated inside after the statues of Jaya and Vijaya. It is also called the Swapnamandapam where the jewelry and ornaments of the Lord are preserved. Beyond this lies the Sayanamandapam. The Antarala is situated further inside the Sayanamandapam. On the Southern wall of the Antarala is the stone image of Lakshminarayana in the sitting posture faced towards the North. Goddess Lakshmi is seated on the left thigh of the Lord. The Stone image of Sri Ranganathamurthy lying on the five-headed Adishesha (King of all Nagas) with His head towards the West is seen on the Northern wall. The Brahmotsava of this Lord was celebrated in February 1980 and the first Kalyanothsavam (Celebration of divine wedding) was performed on a grand scale on 19th of February 1981. The sanctum sanctorum was situated inside beyond the Antarala (small antechamber or foyer) after crossing the threshold of Kulasekhara. The main or Presiding Deity is installed east faced. On the top of the sanctum sanctorum, the Eka Kalasavimanam (a single round pinnacled tower/a tower having metal pot with a large base and small mouth on its top) was built in the form of Trikalagopuram. The Presiding Deity is four armed having the Sankha and Chakra in the two upper arms. One of the two hands below is in the posture of dispensing boons while the other is at the knee showing His lotus feet.

Sri SundararajaSwami conducted the worship of the Lord as per Tantrasaragama in the Madhwa cult. After him, the worship of the Lord is being conducted as per Vaikhanasagama Sastra.

**Festivals and Services to the Lord:** Suprabhataseva, (early morning service) Tomalaseva, (adorning the deity with garlands of flowers and Tulsi leaves) Sahasranamarchana, (recitation of 1008 glorious names of Lord) Nityakalyanothsavam, (celestial wedding ritual





performed daily) and paid Brahmothsavam (mini Brahmothsavam) are among the daily rituals performed to the Lord. Only the Aswavahanam, (horse vehicle) Hanumanthavahanam, (vehicle of Hanuma) and Garudaseva (the vehicle of the celestial eagle) are performed during these Brahmothsavas. Ekanthaseva (the last service performed to the Lord before the temple closes for the day during which the garlands adorning the Presiding Deity are removed) is also performed. Among the weekly rituals, Swarnapushparchana, (worshipping the Deity with small golden flowers) Satakalasabhishekam, (Pouring water from thousand small pots on the Deity while chanting Mantras) Tiruppavadaseva, (Offering of tamarind rice as Naivedyam to the Lord) Netradarsanam, (seeing the lord all with ornaments removed except a small Namam) Poolangiseva, (complete decoration of the

deity from crown to feet with garlands) Abhishekam, (the sprinkling of holy water on the Deity) Vasthralankaraseva, (decorating the Deity with flowers, red and yellow cloths) and Gramoathsavam (procession in village) are conducted. During the monthly rituals, the Unjalaseva (the placing of the idols of the Lord and his consorts in the swing) is celebrated on the Sravana star. As part of the annual festivals, Ugadiasthanam, Sriramanavami, 'Dhanurmasapuja' and 'Brahmothsavas' for 9 days in the month of Magha ending on the star of Sravana during the month of Kumbha as per the solar almanac are celebrated. Every year, in the month of Phalguna, the Pushpayaga (Worshipping the deity with varieties of aromatic flowers and sacred leaves) is celebrated on the star of Sravana. In the month of Vaisakha, the 3-day annual Vasanthoathsavas (celebrating the arrival of spring season) are celebrated to end with the Star of Sravana. Every year, Sakshatkara vaibhavoathsavas (the cleansing ceremony followed by Garuda Seva and Hanumadseva) are celebrated for three days including the previous and following days of Ashada Sudha Sapthami (the seventh lunar day of the month of Ashada). The Anivarasthanam (submitting the annual accounts of the Lord's income and expenditure, assets etc.) is conducted. The 3-day 'Pavithrothsavas' (penitential as well as propitiatory festivals) are conducted annually in such a way as to end on Aswayuja Bahula Dwadasi (on the 12th day of the dark or bright fortnight.)

Therefore, let us have the darshan of such a famous and prominent Lord Sri Kalyana Venkateswara and get sanctified.



Tirumala Tirupati Devasthanams, Tirupati

### APPEAL TO DONORS

1. 'Desavali' cows will only be accepted in Sri Venkateswara Gosamrakshanasala, TTD, Tirupati with prior permission only.
2. Only healthy 'Desavali' cows will be accepted.

Director  
S.V. Gosamrakshanasala,  
T.T.D., Tirupati





# ABHISHEKAPRIYA SHIVA

- Smt. D.K. Ahana Lakshmi  
Cell : 9840740404



**L**ord Siva who dwells in Kailas has been a prominent deity of worship for aeons. Shiva means auspiciousness. Shiva is one of the three aspects of Brahman: Brahma being referred to as the creator, Vishnu the preserver and Shiva the destroyer. Lord Shiva is supposed to embody TamoGuna and loves the burning ground. But what he destroys is ego and illusion. As Nataraja, the king of dancers, he has the cosmos as his theatre with his dance representing the five activities of *shristi* (creation/ evolution), *sthiti* (preservation/ support), *samhara* (destruction), *tirobhava* (veiling/ giving rest) and *anugraha* (salvation/ grace). Just reciting or hearing the Shiva-tandavastotram, said to have been written by Ravana, gives us a feel of this power:

*Jatatavigalajjalpravahapavitasthale  
Galeavalambyalambitamhujangatungamalikam  
Damaddamaddamaddamaninadavadamarvayam  
Chakarachandtandavamtanotu nah shivahshivam*

From his matted hair, water flows down cooling his throat. Adorned with a snake-garland

hanging around his neck. With the drum beating 'dama dama dama'. Lord Shiva danced the auspicious tandava, for the welfare of the world.

Mondays and the thirteenth day of the fortnight (pradosha), during the twilight hours, are sacred to Shiva bhaktas when pujas, abhishekas and various prasadas are offered to Lord Shiva. The Shiva Pradosha Stotra says:

*Kailasashaila bhuvanetri jagajjananirim  
gaurimniveshayakanakaachitaratnapeethe  
Nrityamvidhatumaahivanchatishoolapanau deva:  
pradoshasamaye nu bhajantisarve*

On Kailas, after placing Goddess Gowri, the mother of the three worlds, on a gem-studded golden throne, Lord Shiva begins to dance with the Gods all around during the time of Pradosha. The dance of Shiva is varied, but all embody energy.

**There are countless stories about how Lord Shiva protects his devotees.**



Markandeya was a great devotee of Shiva who was supposed to live only for sixteen years. Once he came to know of his fate, Markandeya went into deep meditation and when Yama came to take his soul away, he embraced the Shivalinga. Yama's noose went around the Shivalinga and immediately Lord Shiva came out and saved Markandeya. Worshipping Lord Shiva in the form of the linga has been known since puranic times.

Abhishekam is the ritual pouring of water or libation on a *murti* or idol. Shiva is also known as Abhishekapriya. Why?

According to Kamba Ramayana, when *kshirabdi*, the Ocean of Milk, was churned using Vasuki, the snake, as the cord to rotate Mount Mandara the churn-rod, many things emerged. As the churning became more intense, the mortal poison *Kalakuta* or *Halahala* emerged out of Vasuki's mouth. The asuras ran away in fear while devas became confused. Lord Shiva reached out for the Kalakuta and swallowed it. Parvati held Shiva's throat so that the poison did not go into his stomach. Vishnu held Shiva's mouth closed so that the poison did not escape through Shiva's mouth. The poisonous vapours turned Vishnu and Parvati, into Nilavarna and Kali respectively. Shiva's throat turned blue and hence his name 'neelakanta'. He is trayambaka, the three-eyed. The third eye on his forehead - jnana chakshus is the eye of wisdom and knowledge, seeing beyond the apparent. It is believed that when Lord Shiva opens his third eye, he turns destroyer and we are told the story of Kamadeva and Himavan. Looking deeper, Shiva bhaktas

believe that when his third eye opens, it destroys all that is undesirable and ensures that the path of wisdom is followed.

Lord Shiva is thus energy personified blazing with the fire of tapas that often translates into dance. When we perform abhisheka for the Shivalinga, we use a variety of coolants, we are keeping the Lord cool amidst his *jwaalagni*.

Of the substances used in abhishekam, water is the foremost. In many temples, there is a vessel made of brass or copper called the *dhaarpaatha* that drips water on to the Shivalinga. Other materials may also be mixed with water and then gently poured by a priest or devotee on the Shivalinga. In Sri Kalahasti, rudrabhishekam, the ritual bathing of Lord Sri Kalahasthiswara with milk and camphor while reciting Rudram is very famous.

In the Gangeshwar temple in Diu, the sea itself does abhishekam to the Lord. The Gangeshwar temple, supposed to have been built by the Pandavas in exile, is located on the sea shore in a rocky cave. When the tide rushes in, it can be seen pouring over the five Shivalingas there; a natural abhishekam!

In the Shivapurana, Suta describes to the sages in detail the manner of worshipping Lord Shiva. He says "Rudra shall be duly bathed with water, scented with sandal in the same manner as with Panchagavya after taking it in a vessel duly sanctified with mantras. Then the deity shall





be bathed invoking Pranava with cow's milk, curds, honey and sugarcane juice". He then goes on to say that offerings of flowers and water ablutions should be accompanied with the chanting of various mantras such as the Rudra mantra, Santi mantras, Mrutyunjaya mantras and the five-syllabled mantra (Na-ma-si-va-ya).

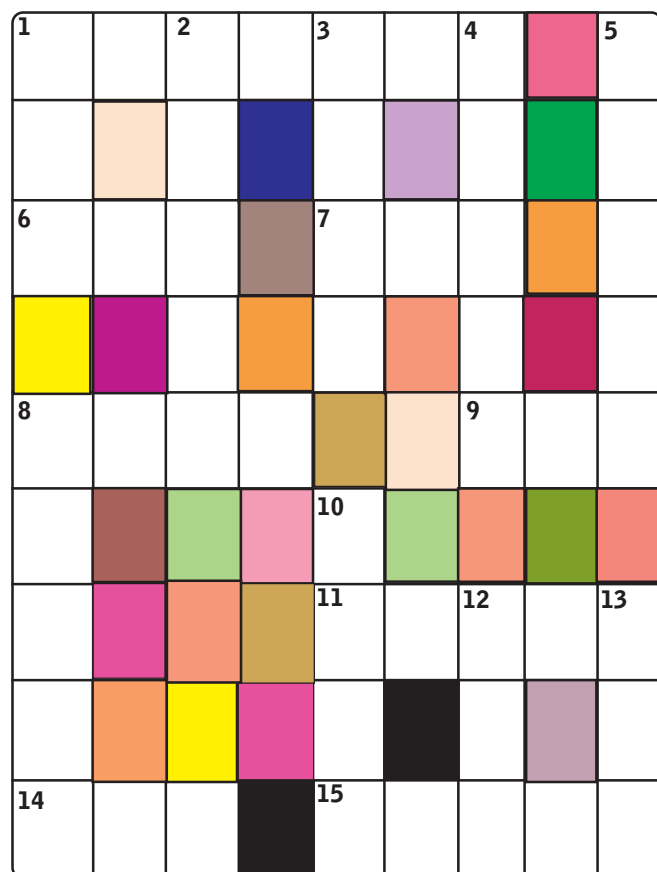
Why are different types of materials used in abhisheka? The Shivapurana says that if dhara worship is performed with ghee, the family will flourish and milk abhisheka will help increase intellect. Oil dhara is for harassing enemies and getting success in enterprise. If honey is used,

wealth will grow while sugarcane juice is conducive to all pleasures. Dhara of Ganga water yields worldly pleasures and salvation. During all these dharas, Mrutyunjaya mantra is to be repeated ten thousand times. Also used are various scented oils, vibhuti and panchamrita; even cooked rice and boiled vegetables! After performing abhisheka with such materials, pure water is finally poured over the Shivalinga which is then decorated and naivedya (Prasad) offered.

This is why Lord Shiva is known as Abhishekapriya.



## PUZZLE



CLUES FOR PUZZLE

01. Wild (3)  
02. Sri Krishna's Brother-in-law (5)  
03. Examination (4)  
04. Wife of Kasyapa (3)  
05. Karna's Foster mother (5)  
08. Brother of Sakuni (5)  
10. Husband of 'Swaha' (4)  
12. Sign of Acceptance (3)  
13. Help (Jumbled) (3)

DOWN

01. Hanuman (7)  
06. Child (Right to left) (3)  
07. Not River (3)  
08. Empty (4)  
09. Path (Jumbled) (3)  
11. Sacred river of Hindus (5)  
14. Goal (3)  
15. Vali (5)

ACROSS

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





A view of decoration in Tirumala Sri Venkateswara Swami Temple and Golden Chariot on the occasion of Vaikunta Ekadasi on 06-01-2020.

Elegant Decoration in the Temple

Golden Chariot



T.T.D. Trust Board Chairman, Sri Y.V. Subba Reddy greeting the devotees on the occasion of Vaikunta Ekadasi

Chakrasnanam in Swami Pushkarini





## SRI SURYAASHTOTHARA SHATHANAMAVALI

Om Arunaya Namah  
Om Sharanyaya Namah  
Om Karunaarasasindhava Namah  
Om Asamanabalaaya Namah  
Om Artharakshakaaya Namah  
Om Adithyaya Namah  
Om Adibhutaaya Namah  
Om Akhilaagamavedine Namah  
Om Achutaaya Namah  
Om Akhilagnanaya Namah  
Om Ananthaaya Namah  
Om Inaaya Namah  
Om Vishwarupaaya Namah  
Om Ijyaya Namah  
Om Indraaya Namah  
Om Bhaanave Namah  
Om Indiraamandirapthaya Namah  
Om Vandaniyaaya Namah

10

Om Ishaaya Namah  
Om Suprasannaya Namah  
Om Suseelaaya Namah  
Om Suvarchase Namah  
Om Vasupradaaya Namah  
Om Vasave Namah  
Om Vasudevaaya Namah  
Om Ujvalaaya Namah  
Om Ugrarupaaya Namah  
Om Urdhvagaaya Namah  
Om Vivasvathe Namah  
Om Udyathkiranajaalaaya Namah  
Om Hrushikshaaya Namah  
Om Urjasvalaaya Namah  
Om Veeraaya Namah  
Om Nirjaraaya Namah  
Om Jayaaya Namah  
Om Urudvayaabhaavarupa-  
Yukthasaaradhaye Namah

20

30



Om Rushivandhyaaya Namah  
 Om Rughanthre Namah  
 Om Rushichakrachaaya Namah  
 Om Rujusvabhaavachithaaya Namah 40  
 Om Nithyasthuthyaaya Namah  
 Om Rukaaramaathrukaavarnarupaaya Namah  
 Om Ujvalatejase Namah  
 Om Rukshaadinaadhamitraaya Namah  
 Om Pushkaraakshaaya Namah  
 Om Lupthadanthaaya Namah  
 Om Shanthaaya Namah  
 Om Kaantidaaya Namah  
 Om Ghanaaya Namah  
 Om Kanathkanakabhushaaya Namah 50  
 Om Khadhyothaaya Namah  
 Om Lunithaakhiladhyaithyaaya Namah  
 Om Sathyaanandasvarupine Namah  
 Om Apavargapradaaya Namah  
 Om Arthasharanaaya Namah  
 Om Ekaakine Namah  
 Om Bhagavate Namah  
 Om Srusthityakaarine Namah  
 Om Gunaathmane Namah  
 Om Ghrunibhruthe Namah 60  
 Om Bruhate Namah  
 Om Brahmanye Namah  
 Om Ishwaryadaaya Namah  
 Om Sharvaaya Namah  
 Om Haridasvaaya Namah  
 Om Sowraye Namah  
 Om Dashadiksamprakaashaaya Namah  
 Om Bhaktavasyaaya Namah  
 Om Ojaskaraaya Namah  
 Om Jayine Namah 70  
 Om Jagadaananda Hetave Namah  
 Om Janmamruthyujaraavyadhivarjithaaya Namah

Om Uchasthaanasamaarudarathasthaaya Namah  
 Om Asuraaraye Namah  
 Om Kamaniyakaraaya Namah  
 Om Abjavallabhaaya Namah  
 Om Antharbahiprakaashaaya Namah  
 Om Achinthaaya Namah  
 Om Atmarupinye Namah  
 Om Achutaaya Namah 80  
 Om Amaresaaya Namah  
 Om Parasmaiyyotishe Namah  
 Om Ahaskaraaya Namah  
 Om Ravaye Namah  
 Om Haraye Namah  
 Om Paramathmane Namah  
 Om Tarunaaya Namah  
 Om Varenayaaya Namah  
 Om Grahaanaampataye Namah  
 Om Bhaskaraaya Namah 90  
 Om Adimadhyaantharahithaaya Namah  
 Om Sowkhyapradaaya Namah  
 Om Sakalajagathampathaye Namah  
 Om Suryaaya Namah  
 Om Kavaye Namah  
 Om Narayanaaya Namah  
 Om Paresaaya Namah  
 Om Tejorupaaya Namah  
 Om Srim Hiranyagarbhaaya Namah  
 Om Hrim Sampathkaaraaya Namah 100  
 Om Iim Istharadhadaaya Namah  
 Om Anu Prasanaya Namah  
 Om Srimathe Namah  
 Om Shreyase Namah  
 Om Bhaktikotisowkhyapradaayine Namah  
 Om Nikhilaagamavedhaaya Namah  
 Om Nityaanandaaya Namah  
 Om Chaayaaushaadevi Sametha -  
 Sri Suryanarayana Swamine Namah 108



## Tirumala Tirupati Devasthanams



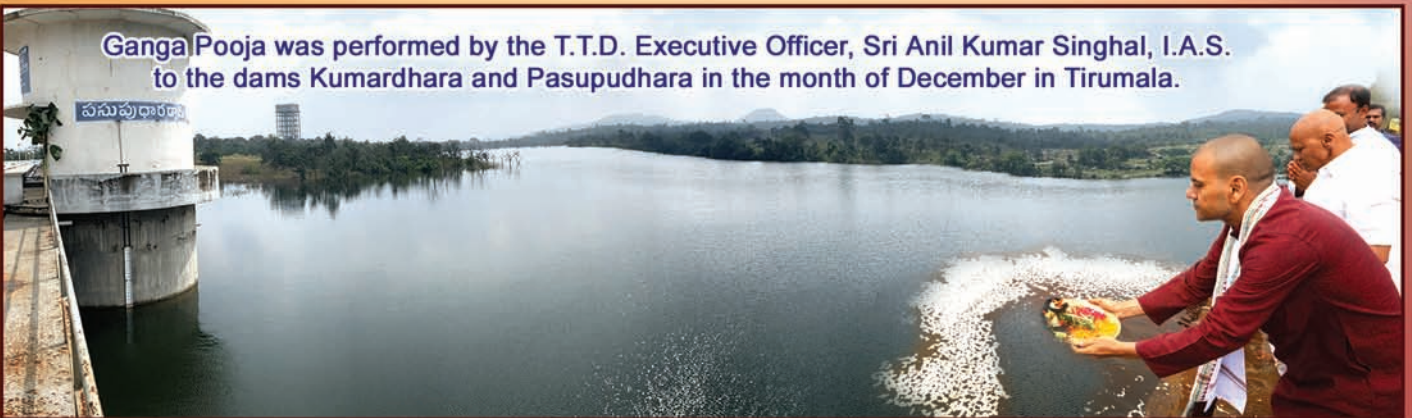
A view of Adhyayanotsavam performed for 25 days in Tirumala Sri Venkateswara Swami Temple



A view of Koil Alwar Thirumanjanam (Cleansing ritual) was performed by T.T.D. ahead of Vaikunta Ekadasi in Tirumala Sri Venkateswara Swami Temple



T.T.D. Trust Board Member, Dr. Sudha Narayana Murthy addressed the students in Sri Padmavati Women's Degree and P.G. College and said that Women Empowerment is essential for the development of a good society.



Ganga Pooja was performed by the T.T.D. Executive Officer, Sri Anil Kumar Singhal, I.A.S. to the dams Kumardhara and Pasupudhara in the month of December in Tirumala.



**T**he timeless and totally eternal appeal and relevance of Hinduism and Hindu philosophy lies in the fact that the methodology of Divine Worship is very topical and indeed an extension of one's relationship with the Lord. The ritualistic stance of offering one's devotion to the Lord is manifested in the respectful presentation of fruits, flowers, leaves and other produce of the Earth. These in turn represent a single minded devotion and submission to the Lord in all humility. The Bhakta actually returns the gifts given by the Lord to the Lord in an effort to pray to Him.

The ancient Scriptures are treasure troves of wisdom which span beyond the realms of geography, race, time zones and generations. The use of Natural produce

for ritualistic Worship are also instruments of learning and they direct one to realize the absolute use of plants and plant products for the nurturing of Wellness and Good Health. Modern Science, totally endorses this dictum and furthermore, recognises the use of Ancient Ayurvedic practices in the advent of modern Nutraceutical Sciences. (Nutraceutical means: Foods which Cure). Prevention, curative practices and managerial regimens of various diseases today employ plants and plant products which find a pride of place in Ancient Vedic literature as ritualistic components for Divine worship.

When one speaks of the Divine Trilogy, Brahma, Vishnu, Maheshwara, the understanding at the fulcrum is that it is the representation of our Lord as

# BILVASHTAKAM

## A Philosophical Perspective

- Dr. Jyoti D. Vora, Cell : 9821154007

**MAHASIVARATHRI  
ON 21.02.2020**





BRAHMA:Genesis Orienter, VISHNU: Nurturer and Protector and MAHESHWARA: the obliterator. Yet worshipping Shiva and praying to the Kailashpati is the most coveted dream of every Bhakta. Curiously, it is said that He is the most receptive and grants all the wishes of the Bhakta with a childlike innocence and generosity.

In the ritualistic praying to Shivshankara, there is an almost mandatory inclusion of a “Wonder Plant”, known as BEL, Bael, Wood Apple or Bilva. (there are several other names also). Additionally, the leaves of the Bel plant are offered in the Pooja rituals and used to express all the devotional feelings towards Bholenath. Interestingly there is a Consortium of eight shlokas or couplets devoted to Parvatipati which make enriching reading for every Bhakta. This octamer of sorts is known as “Bilvashtakam”.

This article is my humble attempt to present a simple comprehension of the Shlokas for easier understanding and use in day to day life. It is also my very trivial offering to Nataraja. Additionally, I have also attempted to present the health and wellness benefits of Bilva plant, fruit and leaves. These revelations are going to leave the reader wonderstruck for sure but additionally they are going to be a health guide to be put into instant use for the entire family, from paediatric to geriatric members.

Bilvashtakam is a very powerful and soul enriching Shloka octet which was composed by Jagat Guru Shree Adi Shankaracharya. It collectively speaks of the beauty, glory and devotion of offering Bilva leaves to Our Lord Jagatpati Shivshankar. The seemingly simple composition of these Holy couplets has arisen so much research interest in the minds of generations of Bhaktas that there are several ways in which the Ashtakam can be both understood and imbibed. I have endeavoured to present the simplistic, almost literal meaning for the joy of the reader. This could serve as a precursor to him to seek other extrapolations and that whole exercise would be itself a very exciting, enlightening and joyful experiment.

There is great symbolism in Hindu philosophy. If we use different parts of the Bilva plant as a representative set of examples, it is truly a journey of knowledge acquisition.

**THE BILVA TREE:** A very hardy tree, native to all parts of Bharatvarsha, symbolising the resilience of a

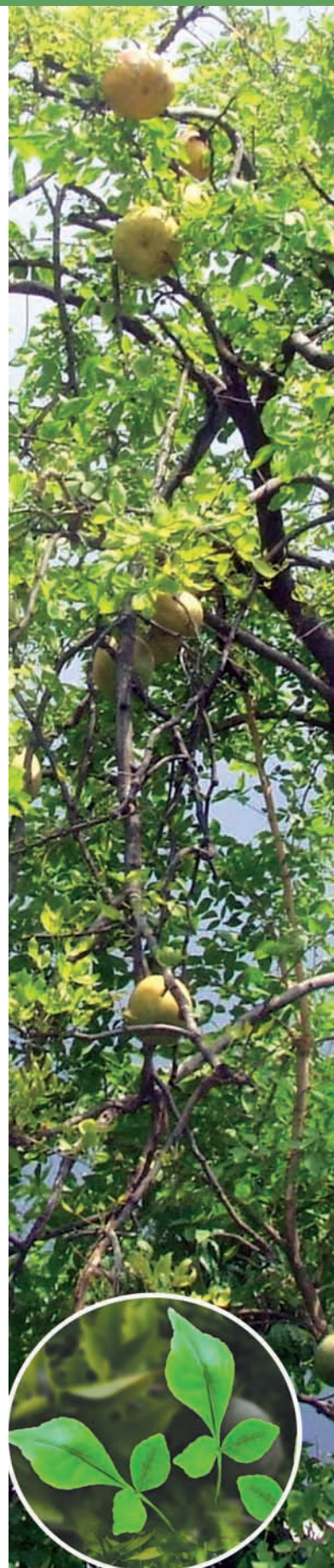
true Bhakta, who endures all the turbulence and turmoil of the Bhavsagar (sea of Life), with the total and complete belief in the Benevolence and Grace of the Lord.

### THE BILVA FRUIT :

Known in common parlance as Wood Apple, it has a very sturdy, wood like outer covering in a perfectly spherical shape. Miraculously, the succulent edible pulp enclosed within is a phenomenal collections of bio molecules and entities which are very well useful for the treatment of diseases right from digestive disorders to allergies and from dementia to dermatological maladies. Interestingly, these properties were very well known and understood by our learned ancestors, hence, they inducted the use of this plant and its parts in Worship and adoration of the Lord Maheshwar and hence, these trees were planted in the homestead, nurtured in farmlands and used as a very essential inclusion in Life from culinary practices to the Obeisance of the Lord.

### THE BILVA LEAVES :

The leaves of the plant of Bilva represent a formation of a trio, three leaves attached to a common point. There are several awe-oriented annotations to this seemingly simple aspect of botanical presentation. The first and obvious one is that this is the representation of the Trimurti, Brahma, Vishnu and Maheshwara all connected to a common node. It implies that whichever Form a Bhakta sincerely and soulfully connects to, Our Lord accepts generously and completely.







Sri Shiva Bilvashtakam was composed by Jagad Guru Sri Adi Shankaracharya. Sri Shiva Bilvashtakam is a powerful chant that speaks of the power and glory of offering bilva leaves to Lord Shiva. They are to be offered in a group of three leaves and are said to have features that identify them with Lord Shiva himself. Bilva Patra shares a very special relationship with Lord Shiva. Shiva is very fond of Belpatra or the Bilva leaves. If a person prays to Shiva with a clear mind and offers a Belpatra to the Shivalinga, the Lord blesses them with whatever they desires. Hence, Belpatra is one of the most important ingredients which is used for the worship of Lord Shiva. Bilva leaves is from the wood apple tree. This leaf is trifoliate which signifies the holy Trinity: Brahma, Vishnu and Maheshwara. It also signifies the three eyes of Shiva. According to Shiva Purana, The bilva is the symbol of lord shiva. It is adored even by the gods. it is difficult to understand its greatness. Blessed are the ones who offer Bilva. One Bilva is equal to a thousand lotus, says the Siva Purana. According to the Skanda Purana, the Bel tree grew from the sweat droplets of Parvati which fell on the Mandrachal mountain. From there the Bel tree emerged. Hence, it is believed that the Goddess resides in this tree in all Her forms. She resides as Girija in the roots of the tree, as Maheshwari in its trunk, as Dakshayani in its branches, Parvati in its leaves, Katyayani in its fruit and as Gauri in its flowers. Therefore as Parvati resides in Her various forms in this tree, Lord Shiva is extremely fond of its leaves. Those who offer one leaf of Bilva to Lord Siva is possibly equal to the spiritual bliss attained by the offer of a saligrama stone to a Brahman. Giving millions of elephants in charity,

performing hundreds of Vajapeya sacrifice, or giving away millions of daughters in marriage equal the offering of one Bilva-leaf to Siva. Those who recite this sacred Bilvastakam near Siva shall be freed from all the sins and will attain the abode of Siva. So, Bhaktas, Let us recite...

**Tridalam trigunakaram  
trinetrām cha triyayudham  
Trijanmapapasamharam  
ekabilvam shivarpanam**

I offer the bilva patra to Shiva. This leaf embodies the three qualities of sattva, rajas and tamas. This leaf is like the three eyes, and the sun, moon and fire. It is like three weapons. It is the destroyer of sins committed in three earlier births. I perform pooja for Shiva with the bilva patra.

**Trishakhaih bilvapatraishcha  
hyachchidraih komalaih shubhaih  
Tavavapujam karishhyami  
ekabilvam shivarpanam**

I offer the bilva patra to Shiva. I complete the pooja for Nandikeshwara by the bilva patra to him, and thus become free of sin.

**Koti kanya maha danam  
tila parvata kotayah  
Kanchanam sheela danena  
ekabilvam shivarpanam**

I humbly offer the Bilva to my Divine Lord Shiva, recognising that this offering is equivalent to the Kanyaadaan (Holy act of marriage) of thousands of girls, offering of a mountain as if it is as tiny as a sesame seed and donating in charity a huge rock of gold.

**Kashikshetranivasam cha  
kalabhairavadarshanam  
Prayagamadhavam druishtva  
ekabilvam shivarpanam**

I offer one leaf of the bilva to Shiva, after being in the city of Kashi, beholding Kala Bhairava, and visiting the temple of Madhava. This is the feeling of fulfilment that my soul obtains.

**Induvare vratam sthitwa  
niraharo maheshwara  
Naktam haoushyami devecha  
eka bilvam shivarpanam**





I offer Bilva to my Lord Shiva who bestows His Divine Grace on me when I fast on Mondays.

**Ramalinga pratistha cha  
vaivahika krutam tatha  
tatakadi cha santanam  
eka bilvam shivarpanam**

I offer Bilva to my Lord Shiva who has established Himself in the Divine Ramlinga.

**Akhanda bilva patram cha  
ayutam shiva poojanam  
Krutam nama sahasrena  
eka bilvam shivarpanam**

I offer one leaf of Bilwa to Lord Shiva, for if an uncut leaf is offered, it is as if have chanted the eternally Holy name of the Lord a million times, we get cleaned of all our sins.

**Umayahadevesha  
nandi vahana meva cha  
Bhasma lepana sarvangam  
eka bilvam shivarpanam**

Worshipping maa Parvati and Nandi along with Bhasma which is very dear to lord is equal to offering one Bilva patra to lord.

**Salagrameshu vipranam  
tatakam dasha koopayo  
Yagyakoti saharacha  
eka bilvam shivarpanam**

I offer the bilva patra to Shiva. This leaf is soft and free of blemish. It is complete in itself. It is like three branches. I perform pooja for Shiva with the bilva patra.

**Dantikoti sahasreshu  
ashwamedha shatakratau  
Kotikanya mahadanam  
ekabilvam shivarpanam**

The offering of Bilva is greater in power than yagnas and sacrifices. Gifting of thousands of elephants or performing great sacrifices like the Vajapeya or gifting of young unmarried girls in marriage cannot be compared with the offering of a cluster of bilva leaves to Lord Shiva.

**Bilvanam darshanam punyam  
sparshanam papa nashanam  
Aghora papa samharam  
eka bilvam shivarpanam**

I offer the Bilva to my Lord Shiva realizing that just the sight of the holy leaf and it adorning my Lord is sufficient to absolve me of the greatest sin that I have created and it completely purifies my soul.

**Sahasra veda patheshu  
brahma sthapana muchyate  
Aneka vrata kotinam  
eka bilvam shivarpanam**

I offer Bilva to my Lord Shiva acknowledging that this offering will value add to my being, the manner in which the knowledge obtained by the study and understanding of all the Veda, additionally performance of numerous fasts and rituals and in fact the use of the supreme weapon Brahmastra to abolish all evil from its roots.

**Annadana sahasreshu  
sahasropanayanam tatha  
Aneka janma papani  
eka bilvam shivarpanam**

I offer the Bilva to my Lord Shiva with the analogy of performing the superior charity of Annadaan or providing food for the less fortunate, it is as if I am performing the Upanayanam (sacred thread ceremony) of thousands of young Brahmin kumars and through these holy acts, I manage to attain complete absolution from sins of my present and many previous lives.

**Bilvashtakamidam punyam  
yah patheth shivasannidhau.  
shivalokamavapnoti  
eka bilvam shivarpanam**

Whosoever recites this Bilvashtakam by sitting in front of God Shiva temple will become free from all his sins and rest in Shiva Loka along with God Shiva after his death. Thus here completes Bilvashtakam.

I summate that this is just one version of the rendition and there are others with eight, nine, ten or even fourteen shlokas in this Ashtakam. However, recited with complete devotion, it can only bring Celestial peace and Harmony to the soul of the Bhakta.

Akhashat Patitam Toyam Yatha Gachachati Sagaram |  
Sarva Deva Namaskaram Keshavam Pratigachchati ||





# **FREEDOM FROM DISTRESS WITH DIVINE QUALITIES**

**- Dr. Vaishnavanghri Sevaka Das, Cell : 9821914642**

**B**y nature one should be blissful. He should possess abundance of love and spread it everywhere. However, this is possible only when he is situated on soul platform. But, in reality, we find 95% to 99% people dwell only in distress or miseries. The misery could either be self-inflicted or forced on them. Whatever may be the reason, most of the human beings, irrespective of caste, creed, gender, age, country or religion appear to be dwelling in miseries. Arjuna's lamentation or misery in the battle field of Kurukshetra was also self-inflicted since he knew that he would be fighting with his kinsmen after 13 years. Then what is the meaning of dwelling in sorrow at the time of war?

Therefore, Bhagavad-Gita gave various methods to come out of miseries. One such method is acquiring divine qualities. Those who acquire divine qualities will awaken the power of soul. Once the power of soul is awakened, there is no opposition in the world. One would meet only success thus enjoying the bliss forever. What are those divine qualities? "Fearlessness, purification of one's existence, cultivation of spiritual knowledge, charity, self-control, performance of sacrifice, study of Vedas, austerity, simplicity, nonviolence, truthfulness, freedom from anger, renunciation, tranquility, aversion to fault finding,

compassion for all living entities, freedom from covetousness, fortitude, cleanliness, freedom from envy and freedom from passion for honor are described to be the transcendental qualities or divine qualities"(BG.16-1,2,3). The first of all these divine qualities is fearlessness. It means staying fearlessly or facing any challenge without fear.

In this world, most of the people live with fear. It means they live on mental platform. But, those who stay in soul platform live with love and spread love everywhere. One can observe abundance of





fearlessness in those who actually achieved Herculean tasks in this world. It means they possess divine qualities. Because of possessing divine qualities they stay away from miseries. May be it is Gandhi, who brought independence to India or may be it is Neil Armstrong, who first stepped on the surface of Moon or may be it is Edmond Hillary, who climbed Everest for the first time or may be some other great achiever. We can see abundance of fearlessness in those great achievers. So youth should first learn fearlessness to prosper in life. Fear gets generated in mind due to imagined failure, defeat, insult or abuse in one's endeavor. Acharya Chanakya said that one should first win in mind, not in the battle field. Victory or loss for the warrior who is heading for a war or for the job seeker who is going for an interview or for the student who is entering the examination hall is

always predefined. Victory or loss is decided in the mind of the individual much before the performance of the task. If the warrior or the youth or the student becomes convinced about his victory he would surely emerges victorious. By being situated in the divine quality, namely fearlessness he wins the game. Henry Ford, the world famous automobile industrialist said, "if you say I can achieve or say I can't achieve either way you are correct". It means you are the actual deciding factor for your success or failure. If one gets enriched with divine qualities through Bhagavad-Gita he becomes winner. Or else if he succumbs to mental conditions, he would surely fail. Anyone who recites first three verses of the 16<sup>th</sup> chapter from Bhagavad-Gita loudly three times everyday will surely get endowed with divine qualities. Thus, one can get freedom from miseries and achieve success in all spheres of life.



#### Tirumala Tirupati Devasthanams, Tirupati

##### DO'S AT TIRUMALA

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

##### DONT'S AT TIRUMALA

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







# LET US LEARN SANSKRIT !!

Original in Sanskrit by : - Mahamahopadyaya Samudrala Lakshmanaiah & Sri Kiran Bhat  
English by : - Prof. Rani Sadasivamurty, Cell : 9440246354

## LESSON - I

### स्वरवर्णाः VOWELS

अ आ इ ई उ ऊ ऋ ॠ लृ ए ऐ ओ औ अं अः  
a ā i ī u ū ṛ ṝ ṡ e ai o au m̐ ḥ

### व्यंजनवर्णाः CONSONANTS

क्	ख्	ग्	घ्	ङ्
k	kh	g	gh	ṅ
च्	छ्	ज्	झ्	ञ्
c	ch	j	jh	ñ
ट्	ठ्	ड्	ढ्	ण्
t	ṭh	ḍ	ḍh	ṇ
त्	थ्	द	ध्	न
t	th	d	dh	n
प्	फ्	ब्	भ्	म्
p	ph	b	bh	m
य्	र	ल्	व	श्
y	r	l	v	ś
ष्	स्	ह	ळ	क्ष
ṣ	s	h	ḷ	kṣ

Sanskrit letters with English Transliteration is given to the readers to learn Sanskrit easily.  
Let us all learn Sanskrit from this month.



## 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.





# ALL DAY CELEBRATIONS

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

**T**iruchanurGokulachari farm house is full of grandchildren and relatives who had come for holidays to celebrate new year as whole joint family. The farm house is very beautiful with large mango trees and many fruit trees, small pond and flower garden. Children were very happy to see the beautiful scenery as it is near the foot hills of Tirumala mountains. The family planned for New Year Celebration night in the flower garden by having moonlight dinner. The conversation follows –

**Grandma Padmavathi** – Grand Children, please be seated for dinner.

Grand Children who were studying in foreign land were very happy and were seated in round and Grandma started giving rice balls and veggies in their hands. It was tasting so yummy. Aditya, Chitra, Vaishak, Karthika were the children enjoying the dinner with everybody.

**Aditya** – Grandma, don't we celebrate new year in India on 1<sup>st</sup> Jan?

**Grandma Padmavathi** – We do, but not with great pomp.

**Chitra** – Why is it so?

**Grandpa Gokulachari** - We follow Telugu Calendar which starts either in March or April.

**Vaishak** – Is that so? Can you please detail?

**Grandma** – The celebration starts on March or April and it continues for whole year.

**Karthika** – What? Do you celebrate the New Year throughout the year?

**Grandpa** – She meant that, every month, we will have many festivals, so the celebrations in India spans throughout the year.

**Aditya** – That is amazing. Please continue Grandma, we are very much excited to hear.

**Grandma** – We take the dates from Calendar which is called as “**Panchangam**”. It has all the celebrations, astronomical dates etc.

**Grandpa** – First Telugu Month is called **Chaithram** which falls either on March or April. We celebrate “Ugadi” festival in that month on a particular date. That is the first festival we celebrate in Chaithram.

**Chitra** – I know Ugadi as we celebrate in USA. We read UgadiPanchangam, wake up early in the morning, clean up the house, put rangoli and tie Mango Leaves in Front of the house.

**Vaishak** – I like the special food which has six tastes called “UgadiPachadi”.

**Grandpa** – It denotes that we should accept all the flavours of life.

**Grandma** – It is simple to make, Water mixed with Neem Buds or flowers bitter to accept Sadness in life, Jagerry sweet for happiness, Green chilli, pepper for Hot denotes Anger, Salt for Salty taste which denotes Fear, Tamarind Juice sours for disgust, Unripened Mango Tango taste for Surprise.

**Karthika** – Yummy, lets continue.

**Grandma** – Next is Matsya Jayanthi. Among Dasavatharas, Matsyavathara is the first Avatara of Lord Vishnu.

**Aditya** – Lord Vishnu takes the form of Fish and saves the world from deluge.

**Grandma** – Next is Sri Rama Navami.

**Chitra** – I know, my mom told me that my name was Chitra because I was born on Chaitra month and Chitra Star.

**Grandpa** – That is right. Rama Navami is the birth day of Lord Sri Ram.

**Grandma** – We pray to Lord Ram, Lakshmana, Maata Sita and Hanuman on that day. The celebration will be various phases like Sita Kalyanam, Paduka Pattabhishekam, Rama Pattabhishekam.

**Karthika** – Any special dishes?

**Grandma** – Yes, Panakam which is jagerry water coolant, NeerMooru (cool buttermilk), Vadapappu which is moongdal salad are main dishes.

**Chitra** – Yummy, any special temple with celebrations?

**Grandpa** – All Vishnu temples will celebrate and Vontimitta, Badrachalam are famous Ram Temples which celebrates with great glory.







**Aditya** – Next?

**Grandpa** – Next is **Vaisakh** which is April\May.

**Vaisakh** – So am I named after that?

**Grandma** – Yes and you were born on Vaishakh Star also.

**Karthika** – What all celebrations?

**Grandpa** – Tamil New Year, Akshaya Tritheeya, Parashurama Jayanthi, Sankara Jayanthi and Ramanuja Jayanthi, Narasimha Jayanthi, Kurma Jayanthi and Annamayya Jayanthi are the important occasions in this month.

**Aditya** – Akshaya Tritheeya is meant for prosperity. I remember last time, we gave Annadhanam to the devotees.

**Karthika** – Adi Sankaracharya and Ramanujacharya are great scholars who had spread Sanathana Dharma and known for their renowned scriptures on Hinduism. I have read few articles on the same.

**Vaishakh** – There are three Avatars during this month, for celebration. For Narasimha Jayanthi, there will be Abhishekam performed during dusk time when the Avatar had taken place and will offer Panakam (Jaggery water with lime and dry ginger powder with Cardamon) is offered to Lord Narasimha who had blessed young Prahaladha.

**Chitra** – Our Pitamah Annamacharya songs should be sung on his Jayanthi which can be offered as Nadaneerajanam to Lord Venkateswara.

**Grandpa** – Sankara Jayanthi, Ramanuja Jayanthi, birth of Nammalwar are celebrated in various Siva Vishnu temples and also in Mutts.

**Grandma** – Next is **Jyeshtha** month which is May\June.

**Grandpa** – Tirumala performs Jyeshthabishekam in the temple for three days.

**Aditya** – What is the significance?

**Grandma** – Celestial bath (Snapanathirumanjanam) is performed to Malayappaswamy and his consorts Sri Devi and Bhu Devi. Jyeshthabishekam ceremony is ordained for protection of the Idol.

**Grandpa** – The divine **Ashada** is June\July timeframe.

**Grandma** – The entire month itself is divine for fasting. Guru Purnima to honour Veda Vyasa as he has categorized Vedas, written Mahabharata and puranic scriptures. Pandharpur Rukmini Vittala temple have Varkari celebrations by singing Marathi Abhangs. They carry Tulasi plant and walk all the way through foot to Pandharpur to get the glimpse of Lord Rukmini Vittala.

**Grandpa** – **Sravana** month is for Lord Srinivasa which is between July\Aug.

**Aditya** – I think many functions I could guess during July and Aug timeframe.

**Grandma** – Rightly said, Garuda Panchami and Varalakshmi Vratam.

**Chitra** – My mother used to celebrate Varalakshmi Vratam. I too participate and get the blessings of Goddess Varalakshmi.

**Karthika** – I help my mother in setting up the Goddess, clean the house and decorate with garlands, put Kolam and help her in cooking.





**Vaishak** – We also celebrate and will sing bhajans and Shlokas.

**Grandpa** – It is nice to hear that kids participate.

**Aditya** – Garuda Panchami is celebrated to honour Garuda who is the ardent devotee of Lord Vishnu. It also shows the bonding between mother and child as Garuda was a dedicated son who saved his mother from slavery.

**Grandma** – Very nice children to know that you have knowledge about Hindu Culture.

**Grandpa** – The culture is created for human welfare. There is a Sage called Vaikhanasa who had created Sastras for temple functioning and management. His Jayanthi is known as Vikhanasa Jayanthi. And, Lord Hayagriva, the God for Knowledge also incarnated on Shravan month. His Jayanthi is known as Hayagriva Jayanthi.

**Grandma** – Gayathri Japam which is the main mantra to be recited which is more auspicious.

**Vaishakh** – When is Gokulashtami?

**Grandma** – I know why you asked, is it for sweets?

**Vaishakh** – Yes but I love Lord Krishna. He is so sweet, courageous and always playful which all of them like.

**Grandpa** – Rightly said Mathura, Vrindavan, Dwarakacelebrate with great plays like dances, hitting the butter pot are nice to watch. It is also on August only.

**Chitra** – Yummy items will be prepared and, we put small holy feet of Lord Krishna in and around the house.

**Grandma** – **Bhaadra Pada** month begins with Lord Balarama's birthday following Varaha Jayanthi and then Vinayaka Chaturthi on this month.

**Aditya** – I love Ganesh Chaturthi; my mother will make sweet modak and I make Ganesh out of clay and beautifully decorate him. We offer flowers and then will do puja for 10 days before immersing the clay deity.

**Vaishakh** – Ganesha is one of my favourite Lord as he is very simple and accepts whatever devotees offer. He is to be prayed first and he is the remover of obstacles.

**Grandma** – We also perform Ananth Padmanabha Vratha.

**Grandpa** – Not only that, our Tirumala Tirupathi Brahmotsavam starts on this month only.

**Chitra** – I wish to see Brahmotsavam. I always watch that in TTD SVBC channel. Great arrangements by TTD.

**Grandma** – Next month is **Ashwayuja** which is September\October

**Karthika** – I think Navarathri festival should be in October.

**Grandpa** – Rightly said, here we keep deity dolls beautifully decorated in the step format and then perform puja for nine days.

**Chitra** – My North Indian friend used to observe fast during these nine days.

**Grandma** – That is right. We have Lakshmi Puja, Saraswati Puja and Durga Puja Vijayadasami on Oct. which is celebrated great, especially in Tiruchanoor Padmavathi Temple. Mysore Chamundi temple and Kolkata Kali temple are also famous during these festival times.







**Aditya** – Then, next my favourite festival is Deepavali.

**Grandpa** – That is right, and it is on November.

**Vaishak** – We must light lamps, wear new dress and celebrate with sweets.

**Grandpa** – It should be celebrated by taking oil bath early morning which is considered as “Ganga Snan” and light lamps.

**Grandma** – **Karthika** falls between Oct\Nov and is meant for Lights.

**Karthika** – My star is also Krithika and was born on Karthika month.

**Chitra** – Great! We do light lamps on Karthika Deepam and offer puffed rice jaggery balls to Lord Vishnu and Lord Shiva.

**Grandma** – If you all come that time we have Panchami Theertham on Nov. which is very famous in Tiruchanoor Padmavathi Temple. The Brahmothsavam will be celebrated with pomp and glory. Goddess Padmavathi was born this month.

**Grandpa** – Special occasion called Kaisika Dwadasi is observed in this month only. It is one of the special Ekadasi. Sri Rangam, Guruvayoor and Thirukurungudi temple are the most famous to celebrate this Ekadasi. The “Nam Paaduvaa” dance drama is performed which talks about the specialty of Ekadasi.

**Grandma** – Dhanvantri Jayanthi is celebrated on Dec. who is the Doctor of Indian Medicine. There are many shrines dedicated to Lord Dhanvantri. We can see special shrine in Sri Rangam Temple where the Lord has Amrita Kamandala, herbs and leech in his hand. He is one of the Avatars of Lord Vishnu who had come during the churning of Milky Ocean.

**Grandpa** – Children, it is auspicious that one must light lamp during morning and evening throughout Karthika month.

**Grandma** – Karthika Deepam at Thiruvannamalai Temple is very famous. They light the lamp on top of the mountain. The entire month also famous for Lord Muruga.

**Grandpa** – **Margasiram** – DhanurMaasam (Nov\Dec) is the month which is fully for devotion. This time is the Brahma Murhurtha for Devas.

**Aditya** – That is why they say that one should wake up early and perform puja in morning.

**Grandma** – That is right. One should recite Andal’s Thiruppavai. There are 30 paasurams for each day. All Vishnu temples perform special puja on this month. The auspicious VaikuntaEkadasi and Gita Jayanthi will also falls on this month.

**Chitra** – You mean, the day when Bhagavad Gita was preached to Arjuna by Lord Krishna.

**Grandpa** – Right During VaikuntaEkadasi, one must go to Lord Vishnu temple where VaikuntaDwaram (doors) are kept and must get inside to get blessings of Lord Sri Hari. Sri Rangam, Tirupathi are one among the most crowded temples.

**Grandma** -The Next month is **PushyaMaasam** (Dec\Jan) which is very special for all states as it is “Harvest Festival”. We celebrate Makara Sankranti.





**Vaishakh** – We do have Bhogi before that. We clean up the house and lit Bhogi fire. I also like the sweet Bholi that is made for that festival.

**Grandma** – Good. Sankranti is great to celebrate as we make Sakkara Pongal. It is celebrated for prosperity and to honour Sun God. We also call it farmer's festival.

**Chitra** – The next day, will be to pay respect to all animals and birds. We call it as “Maatu Pongal” or “Kanu”. We pray to “Go Maata” and keep food for cows and crows. It is for strengthening the brother sister relationship.

**Aditya** – Next is “Kanuma” where people go out and enjoy with family. I love that.

**Grandma** – The next month is **Magham** (Jan\Feb)

**Vaishakh** – Which all special days on this month?

**Grandma** – We celebrate Rathasapthami and BhismaEkadasi.

**Chitra** – What is Rathasapthami?

**Grandpa** – It is about the Sun when it takes turn towards Northern Hemisphere.

**Grandma** – All Vishnu Temples in and around Tirumala Tirupathi specially celebrate as Lord comes out on Seven Vahanams to bless the devotees. Tiruchanoor Surya Narayana Swami temple has special darshan.

**Grandpa** – Aditya, you were born on Rathasapthami day, that is why your name is Aditya.

**Aditya** – Super. What is BhismaEkadasi?

**Grandpa** – It is Uttarayana day when Bhisma recites Vishnu Sahasranama.

**All the children said aloud that they all know Vishnu Sahasranama.**

**Grandma** – Very good Children. It is very auspicious to recite Vishnu Sahasranama.

**Grandpa - Phalgunam** is the last month (Feb\Mar) in Telugu Calendar.

**Grandma** – Festival of Colors is celebrated this month.

**Aditya** – It is Holi. We do celebrate with my North Indian friends. Colors are smeared over and enjoy the festival.

**Grandpa** – The famous Shivarathri also falls on this month.

**Chitra** – We perform Abhishekam in our nearby Temple all night and Puja is done with great Bhakti.

**Grandpa** – So children, what do you think of these festivals in India?

**Aditya** – The festivals expresses prosperity, joy and welfare towards society.

**Vaishakh** – The festival shows us to be united and maintain peace towards all beings.

**Karthika** – The festival displays the rich culture and heritage of Ancient India.

**Chitra** – The festival emphasis that one should be devoted to God, respect every being and treat all equal and Serve the society for upliftment.

**Grandma** – Well said children, so we need to celebrate every Indian Festival to get blessed by Lord.







# THIRUMAZHISAIPIRAN

- Sri N.Rajagopalan, Cell : 9840600442

to Narayana became total such that it elicited the praise of Lord Siva who named him 'BhakthiSara'.

Thirumazhisai Alwar was always immersed in the 'antaryami' state of the Divine being. But he was also greatly devoted to the 'arca' manifestation of the Lord, especially in the reclining form. Thus he first spent many years in Kanchi in the temple of reclining Yathotkari on Adishesha at the shrine of Thiruvehka. It so happened once that the king of Kanchi ordered Alwar's disciple Kanikannan to be banished from his kingdom for declining to sing a song in his praise. When Kanikannan took leave of the Alwar to go, Alwar decided to follow him. While leaving, Alwar looked back at the bemused Lord, and asked him to roll up his bed and follow too which the Lord was happy to do. The king soon realised his grave folly, and pleaded for their return to Kanchi. Alwar asked the penitent king to first secure the pardon of his disciple before he would accede to the king's prayer. Kanikannan pardoned the king and returned to Thiruvehka followed by the Alwar and the Lord. On

**S**ri Thirumazhisai Alwar was born in 'dvapara' yuga, as an 'amsa' of Lord Sriman Narayana's 'Chakra'. He belonged to the same time period as the 'MudhalAlwars' Poigai, Bhutat, and Pey, as he is believed to have been spiritually initiated to 'Srivaishnavam' by Sri Pey Alwar. He was also a yogi like the MudhalAlwars, and also a 'siddha' with mystic powers. Thirumazhisai Alwar had experimented with multiple faiths before he found the grace of Sri Pey Alwar. This led to his realisation finally that Sriman Narayana is the overarching Supreme Being or 'Brahman' of the Vedas and Upanisads. His devotion





reaching the sanctum, the Lord looked at the Alwar. The Alwar then bade the Lord to roll down his bed and lie down as before. The Lord did so. In doing so, the Lord lay down with head on the other side, in which state he appears now, earning the title of 'Sonnavaanamseidha Perumal'. Later, Alwar settled in the shrine of the reclining Lord Aravamudhan at Thirukkudanthai. The Lord and the Alwar grew enamoured of each other over time. On one occasion, Alwar enraptured by the restful pose of the Lord, solicitously inquired if his legs were hurting due to too much walking, (as Sri Rama), or being shaken up by waves in his Varaha incarnation, and requested the Lord to rise and speak. As the Lord tried to rise, the Alwar's heart melted seeing the Lord's touching response. He then offered benediction to the Lord with the words, 'May you stay well as you are'. The Lord still rests in this shrine in his half-risen state, ('utthaanasaayee'). Exchanging their titles in mutual admiration, Thirumazhisai Alwar is then known as ThirumazhisaiPiran, and Lord AravamudhaPiran became Aravamudha Alwar.

Sri ThirumazhisaiPiran has sung two 'Prabhandhams', 'Naanmukan Thiruvandhadhi' of 96 verses, and 'ThiruchhandaViruttam' of 120 verses, through which the Alwar has articulated most forcefully the 'tattva', 'hita' and 'purushartha' of human life. In essence, they both affirm the overarching supremacy and causality of Narayana, and enunciate the central mystical principle that He alone can be the path or means as well as the cardinal goal to seek. Commending 'prapattimarga' as the simple means to seek, Alwar himself did 'prapatti' at the feet of the Lord, with the words, 'Oh Lord, thou must assure me "do not fear", 'who has sought refuge with thee'. Alwar lived for 4700 years. His 'brindhavanam' or resting place is in Thirukkudandhai very near the temple of the divine Lord he loved dearly.



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# INDRA'S PRIDE AND CONSEQUENCES

- Dr. Vaishnavanghri Sevaka Das, Cell : 9821914642

**T**his narration appears in the sixth canto of Srimad Bhagavatam. Because of sovereignty over the three worlds, Lord Indra became excessively proud. Once, he was enjoying the dance of Apsaras in the royal court while receiving the services from other demigods, who were all nicely singing and offering glorification. Gandharvas were singing melodiously for the pleasure of Indra. Swetha Chatra, white umbrella, held as canopy for Lord Indra appeared like a full moon. He was sitting along with Sachi Devi, his consort, on the golden throne. At that time, devaguru Brihaspati, the spiritual master of

demigods, entered the court to bless Indra. Due to his potency, he was respected by demigods and demons. He had all the powers to bless or curse anyone. As soon as he entered the royal court, everyone got up from their seats and paid respects to their master. However, due to intoxication of pride, Indra didn't notice the arrival of Brihaspati. So there was no question of inviting or offering any suitable seat as respect. Thus Indra transgressed vedic etiquette, thus invoked inauspiciousness. Devaguru understood that Indra was intoxicated with opulence and position. He was capable of cursing him, but he restrained himself and with complete forbearance returned to his hermitage.

Indra came to his senses after everything was over. He repented heavily for not respecting his guru and cursed himself for all the mistakes. He decided to bow down at the lotus feet of gurudeva to seek forgiveness. He rushed to the place of Brihaspati with whirlwind speed to express his sincere apologies and seek blessings. Meanwhile Brihaspati understood the transformation in Indra, yet disappeared from his place before the disciple could arrive. He wanted to teach a permanent lesson to his disciple. Indra searched in vain for Brihaspati everywhere in the hermitage. He immediately understood the impending inauspiciousness upon him. Though surrounded by wish fulfilling demigods, he got deeply drowned in the ocean of worry. He was greatly disturbed and was struck with unlimited sorrow. If the spiritual master gives audience, it amounts to the supreme





Lord's direct audience. If the spiritual master gets displeased it amounts to great danger and calamity. Indra was worried about his ill luck future.

Meanwhile demons came to know about the pity of Indra and on the order of their spiritual master, namely Sukracharya, immediately attacked the heaven. Battle between demons and demigods was new, but this time demigods became weak due to displeasure of Brihaspati and faced great defeat. Demigods lost everything in the battle and came back with hanging heads with severe insult. They all approached Lord Brahma, who gave the following instruction to them looking at their pitiful condition.

"Dear demigods! Due to the pride of opulence, you insulted your master. Indra didn't get up to give respect to his master when entered in the court. Due to his indifference towards the master, you lost the battle. On the other hand, all the demons started worshipping their spiritual master very nicely and now became very strong. Those who serve priests, cows, Govinda shall always be steady and successful. This is the secret of success. Now you please go to Vishwarupa, the son of Twashta and accept him as your spiritual master. He is a pious brahmana. Though he is partial towards demons, he would definitely agree to guide you. If he gets pleased with you, then all your desires will be fulfilled."

Twashta prajapati is one of the off springs of Aditi and Kashypa. Rachna, the daughter of demons became wife of Twashta. They gave birth to three sons and Vishwarupa was one among them. It means Vishwarupa was born to the daughter of demons. Even then, Lord Brahma ordered demigods to take shelter of Vishwarupa. Vishwarupa had some partiality towards demons due to his mother's lineage, but if demigods can tolerate that limitation, best results would emerge. Lord Brahma advised all the demigods about this

point and all of them accepted it. As per the advice, demigods went to Vishwarupa and requested with all humility for shelter.

"My dear Vishwarupa! All glories to you. We all came here as your guests. We are like your fathers. We came here to ask for a boon from you. You are much younger than us, but since you are an expert in Vedic hymns, you are quite fit to be offered obeisances. You become our priest without any hesitation."

Vishwarupa became very happy at the request of demigods and said "Dear demigods! No one would refuse your request. Such refusal leads to destruction of glories. I will act as your priest. You are all like my masters. I shall fulfill your desires even sacrificing my life." He immediately assumed the responsibility and started performing the ritualistic activities.

Vishwarupa decided to offer Narayana kavacha to the demigods for their protection. He explained Indra the entire process of reciting the special prayer for his victory. He explained Indra, "I gave this wonderful Narayana kavacha prayer to you for your victory. With this prayer, you shall become very strong and defeat all demons. The fortunate person who wears this wonderful armor can also award fearlessness to others by simply glancing at them or touching them with his foot. By the power of this mantra one becomes free from all fears and is worshipped by all."

Indra became very powerful by the chanting of special Narayana kavacha and attacked demons with all force and crushed them. All demons bit dust by the unprecedented power of Indra. Thus Indra became opulent again. Earlier, he lost everything by disrespecting the spiritual master, but now on the order of Lord Brahma he accepted Vishwarupa as spiritual master and got back the old glories. Such is the power of spiritual master in one's life.







# THE BALLAD OF LITTLE KRISHNA

- Sri M.V.S. Sathya Narayana, Cell : 8309376172

Continued  
from the  
previous  
issue.....

## VRAJAPURAM

The sixth infant of Devaki didn't die as thought ad rem.  
Maya transferred that holy soul to calm Vrajapuram.

Of pious Vasudeva, the first consort was Rohini,  
into whose womb entered the seventh; and born was a boy gutsy.

He's called Sankarshana, since drawn was his divine spirit  
from Devaki to Rohini. He's strong, brawny and fit.

He's also called as Balarama since he's so strong and calm,  
as Ram, one who enchants the worlds with his permeating charm.

That day Nanda's abode assumed festive colours. Women  
and men gathered to see Krishna, as toddled near, children.

Nanda was jubilant as his wife Yashoda shy, all smiles.  
Who said, who heard, from nearby towns came people walking miles.

Entire village of Vrajapuram was decked with bright festoons;  
flew pennants colourful and heard were dames' melodious croons.

Pretty damsels in silk saris glided along the roads  
like light-footed peacocks swinging at the sight of monsoon clouds.

All roads led to Nanda's chalet. Women and men, the young  
and old lined up eager to see Krishna, the prince charming.

Nanda doled out new clothes, grains, gold to friends, workers and poor  
and honoured eld'rs. A blessed father's exuberance who can moor?

Looking around with lotus eyes little Krishna oft smiled  
like a lightning bright and like a cloud raining, again he cried.

By noon with gay cowherds, the streets of that village fluttered.  
They sprinkled milk and curd on each other's faces and smeared butter.

In streets expressing joy they danced, frolicked, sprinted and played.  
Women sang songs and tuned veenas, kids cheered and elders prayed.

The kid-macho Balarama (Balarama's tool as well as weapon  
was a plough. Krishna, who was none other than Lord Vishnu  
wielded Sudarshana, the wheel (disc) weapon.) as well toddled holding  
his mother's hand to see Krishna his lovely young sibling.

He looked into Krishna's blue eyes and smiled, so mild, asking  
as if, 'I'm all ready to plough and where's thy wheel to swing?'

Hare Rama, Hare Rama, Rama, Rama, Hare, Hare, Hare  
Krishna, Hare Krishna, Krishna, Krishna, Hare, Hare

Did the seventh divine child of Vasudeva die as  
said earlier? No, the divine spirit of the seventh  
child was transmigrated by The Lord's Maya from  
Devaki's womb to that of Mother Rohini. Rohini is  
the first of Vasudeva. The said divine soul took the  
form of Sankarshana alias Balarama, the elder  
brother of Lord Krishna. The fraternity between the  
seventh and eighth kids was thus kept intact. Lord  
Krishna became the eighth child of Devaki and  
Vasudeva, the ominous slayer of King Kamsa. The  
usharance of the Lord in Vrajapuram brought great  
joy to the villagers. His divine beauty and cosmic  
grace made Him an instant cynosure of all eyes.  
People thronged around the house of Chief Nanda  
to have a glance at little Krishna, if allowed a few  
caresses and kisses. In fact Vrajapuram became  
the center of charm and imminent divine activities  
of the whole universe.





## NANDA AND VASUDEVA

Days after some, Nanda had to visit the capital city to meet the king and pay tributes, the annual. (Tribute: (n) : In the past, money or other things that one leader had to give to a more powerful leader.)

He met Vasudeva at his palace chambers that night. Vasudeva concealed his zeal and talked normal and bright.

"Welcome O' brother dear, welcome! When did we meet last? Oh in life-ocean, towards coastlines unknown how blind we row?"

"How tramples over our love, care and affections; life-cart? How far is Vrajapuram from here? But still we're worlds apart.

"And by the way how're kids; Krishna they say is beautiful and Rama's under your good care and love. I'm so grateful!"

They both chatted for long about their dear village, people, their kids and families. They joked and laughed till hearts were full.

Suddenly turned pensive, devout Vasudeva. He closed his eyes and went into a deep meditative trance and dozed.

After a while opened his eyes and said "I have a bad feeling brother-see omens bad and squads of demons mad!"

"I think our kids and village are in danger. Well-well start now and reach early. God sure will break the evil spell."

Divine visions don't lie! To save His men God hath His ways and devotees as well have their own ways to know His ways!

What difference is there between the God and man, except this body wall? For souls realised it's a broken parapet.

Vasudeva, a human blessed, already had *Darshans*. His soul is now like mirror clean. He knows His intentions!

Nanda was so confused. "Why did Vasudeva say so?" "Bad bodes and demons mad! What does that mean? I wish I know!"

Nanda's bullock cart speeded up, as fast as his weird thoughts. He moved through inky night with mind agog and body taught.

Hare Rama, Hare Rama, Rama, Rama, Hare, Hare, Hare Krishna, Hare Krishna, Krishna, Krishna, Hare, Hare

Vasudeva has to visit the capital city of Madhura, once in a while to pay tributes (like taxes and contributions from subordinate chieftains) to the king. Nanda and Vasudeva are cousins by

relationship. After making a courtesy call to the king Kamsa, attending the royal court and paying the amounts in the royal treasury, Nanda has free time. That night he meets Vasudeva in the palace and gets into a usual chat. Vasudeva was anxious about the welfare of his two kids growing secretly under the guardianship of his cousin Nanda. He was eager to know about the kids. But controls his emotions and tries to sound casual. After usual courtesies and pleasantries, Vasudeva suddenly turns morose. Gets into a deep trance. He visualizes strange things happening in Vrajapuram, ghosts and demons straying freely around. Alarmed he asks Nanda to leave Madhura immediately for Vrajapuram and take care of his kids and villagers. Nanda is surprised, but realizes the spiritual heights attained by his cousin Vasudeva. He hurries towards his village, with mixed feelings of fear and anxiety.

(to be continued....)

## SOLUTION TO PUZZLE

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





# FENUGREEK SEEDS FOR GOOD HEALTH

Telugu Original by : Dr.C. Madhusudanasarma, Cell : 9000761390

English by : - Sri P.T.S. Murthy, Cell : 9490943990

**C**haraka Samhita, a prominent Ayurvedic treatise writes that “Every living being must have food”. Charakamaharshi also wrote that the body grows because of food, food is also the reason for diseases and illness, sumptuous food is good for health and consumption of inferior food is the reason for bad health.

Fenugreek seeds are extensively used in making food tasty and provides excellent aroma. They are called Medhikaa in Sanskrit. Bhava Mishru wrote in his Bhava Prakasa, a book on Ayurveda that these seeds are useful in reducing ‘vaatam’ (body heat than normal), phlegm and fevers. The scientific name is “trygonellaphotogreekam”. These seeds can be used for treatment of many routine health problems. When used, they should be fried.

**Stones in kidneys :** Make powder of 100 grams each of fenugreek seeds and blackhorse gram seeds. Add 2 or 3 grams of this powder to 50 ml of radish juice. Take twice daily. It will dissolve the stones in kidneys and urinary tracks.

**Diabetes :** Dissolve 10 grams of Fenugreek seeds in 200 ml of water in the night. Next day morning chew and swallow the seeds and drink the water. Indian Council of Medical Research and National Institute of Nutrition have conducted a research on these seeds and found out that Fenugreek seeds give wonderful results in curing diabetes.

**Ulcers in mouth :** Dissolve 10-15 grams of Fenugreek seeds in 200 ml of water. Filter them in the next day morning and gargle the mouth with the water.

**Production of milk :** Take 100 grams of Fenugreek seeds and fry them with ghee. Powder them. Add 100 grams of wheat flour, 200 grams of sugar. Ten grams of this mixed powder should be mixed in 200 ml of milk. Boil this milk with two teaspoons of ghee. Taking this milk everyday will enable lactation mothers to produce enough milk to the new-born. This will also enable the new-born to be healthy.

**Sneezing :** Fry 25 grams each of Fenugreek seeds, carom seeds and black pepper separately. Take one betel leaf. Take one gram of this powder and half spoon honey and place it on the leaf. Fold and eat it like a pan. This will reduce allergies and excessive sneezing.

**Growing beautiful hair :** Take 100 grams of Fenugreek seeds, black gram and amla shell. Make powder. Add sufficient powder to lemon juice and store it overnight. The paste should be applied to the hair twice a week. Take bath with sapanut powder after two hours.

**Pregnant women should not use Fenugreek seeds.**

**Cholesterol :** Take 150 grams of Fenugreek seeds powder and mix it with 50 grams of dry ginger. Take 2 to 3 grams of this powder with honey twice a day. It will increase good Cholesterol and reduces bad one. This is also useful in the treatment of joint pains and muscles.

**Excessive sweating :** Take 100 grams of Fenugreek seeds, black horse gram seeds, and Terminalia Chebula (Karakkaya or Haritaki). Make a paste of this with sufficient water. Apply the paste on the body two hours before taking bath. This will also reduce bad odour from the body.



# GENERAL PREDICTIONS FOR THE MONTH OF FEBRUARY 2020

This month covers Maghamasa major part

- Daivajna Chaturanana Rani Narasimha Murthy, Cell : 9440174242



**Aries (Mesha) :** Success is on the cards in every aspect of life. You are engaged in listening to good pieces of news very frequently. Promotions are on the cards. For young couple there is a clear cut sign for the new generation to come by means of a baby. It is a promising time for almost all walks of the people. Praying Lord Venkateswara or Iswara will fetch them a lot.



**Taurus (Vrishabha) :** Silence is the best way to progress further, as speech is silver, silence is golden. In the same way to check the health conditions is more important. Better not to drag into controversies. Importantly students should be very careful. They cannot expect unusual transfers. There may be sudden influx of money or adding a new asset to standardise your property base. Unexpected new assignments. Praying Lord Vishnu will make them to be compensated to some extent.



**Gemini (Mithuna) :** Way is very transparent. Same speed should be maintained in all the activities. Greediness is not advisable. Especially womenfolk should have the contentment in all events. Youngsters will have good opportunities in jobs and it is a good turn in life. Marriages will be settled easily. Public relations will improve steadily. Praying or worshipping shakthi or Goddess Lakshmi will enhance the financial position substantially.



**Cancer (Karkataka) :** It is the time of scientists. New achievements will emerge on the new horizons and will give good scope for a smooth living of mankind. Poets, and scholars are very busy in their literary development and their efforts are recognised very naturally. Sports persons will establish new records. Festive mood is seen in every movement of life. But still there is a problem from the enemies. Constant watch is more important. Worshipping Lord Subrahmanya will give you good results.



**Leo (Simha) :** Young lads and ladies are in a dreamy world as the marriage proposals are on the cards for its materialisation. Marketing staff in the business houses will achieve their targets and they will overpower their enemies with in no time. New incumbants are in a good start and promotions are seen in the near future. Worshipping Lord Shiva will make the life so smooth and very comfortable.



**Virgo (Kanya) :** They will be very luckily in the 2<sup>nd</sup> half of February. Participation in marriage functions will give immense pleasure but controlling of money flow is highly required. One should be very careful. Students should work hard as it is the time for their final examinations. Much care to be taken in discharging the duties. Health is wealth. Worshipping of Lord Shiva will ward off all the evils.



**Libra (Tula) :** Victory is in your hand. You will become very prominent in the circles. Foreign travel is on and you will be successful in that. Singers, Artists will have an easy run. They will be having good opportunities to get name and fame. Border security forces will have good reputation for their plannings and operations. Worshipping Lord Shiva or Mahavishnu will promise them to be highly successful.



**Scorpio (Virshchika) :** There is a sudden influx of money and you can view a sharp silver line in all your endeavours which strongly indicate a long run success. Corporate heads will be busy. Business related to international levels will improve. Their sales and turnover will increase enormously. Women are benefitted with good luck. Worshipping of Lord Venkateswara or Goddess Lakshmi will bring good luck.



**Sagittarius (Dhanu) :** Waiting for good time is inevitable. Health grounds are to be much taken care. Planning for acquisition of a new flat or plot is hopeful. Students will get good results. Some unnecessary problems will arise. One should be hopeful for a better time. Worshipping of Lord Subrahmanya or Lord Venkateswara will bestow good results.



**Capricorn (Makara) :** Every pie of your hard earned is much valuable. Hence care should be taken while spending the money. Order of the priority should be maintained. People of security forces and police department will play a key role in discharging their duties. They will overpower their enemies. Better not to touch speculation. Observation is better. Praying goddess Mahalakshmi will give enormous results.



**Aquarius (Kumbha) :** Children of fortune are the Aquarians. Present times winning in almost all the games is quite natural. They will become substantially reputed in the society very easily. Women folk are very comfortable and happy. Business houses clinch the tops. Sports persons will become sports stars. Simply every thing is fine. Praying Lord Vishnu or Lord Venkateswara will give excellent results.



**Pisces (Meena) :** They are going to face new challenges. Performances of new assignments successfully will bring them good luck. They are comfortably, sailing in the boat and wings are turning steadily favourable. Acquisition of properties is on the cards. Public relations are steadily improving. Students will get good results and settle in good positions. Worshipping Goddess Lakshmi will easily turn the foibles.





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OM NAMO VENKATESAYA**

## IN THE SERVICE OF DEVOTEES...

### SARADA PEETHAM PEETHADHIPATHI

TTD Chairman Sri Y.V. Subba Reddy, Executive Officer, Sri Anil Kumar Singhal, I.A.S., and Tirumala Additional E.O. Sri A.V. Dharma Reddy on 19-12-2019 respectfully met Visakhapatnam Sarada Peetham Peethadhipathi Sri Sri Sri Swaroopananda Saraswati Swami who visited Tirumala for the darshan of Srivaru.

TTD Chairman said that as a part of propagation of Hindu Culture, TTD would hereafter, host religious and dharmic conventions and programs at Tirumala with the suggestion of Peethadhipatis.

### NEW REST HOUSE AT ALIPIRI

TTD Chairman Sri Y.V. Subba Reddy on 27-12-2019 visited the place near Alipiri for building a new rest house for the devotees visiting Tirumala. He said that in case stay facilities are provided to the devotees in Alipiri, it would be possible to provide stay arrangements for devotees in Tirumala as per time slots at times when there is heavy rush in Tirumala. It is also proposed that the distribution of food, religious programmes, Bhajans, Devotional Music programmes can be conducted in the proposed stay facilities in Alipiri.







### **KUMARADHARA AND PASUPUDHARA RESERVOIRS**

TTD Trust Board Chairman, Sri Y.V. Subba Reddy visited both the reservoirs Kumaradhara and Pasupudhara along with officials on 19-12-2019 and said that for the first time in ten years both the reservoirs were filled to their full capacities apart from Akasha Ganga in Tirumala and Kalyani dam near Tirupati with abundant rainfall and this water will suffice the water requirements of devotees for the next two years in Tirumala. Apart from this, TTD Trust Board had also decided to invest Rs.400 crore on the Balaji Reservoir to permanently resolve the water needs of devotees in Tirumala. Efforts are also being made to extend further the Jala prasadam program at Tirumala. From the coming Sankranti festival, all plastic bags and bottles will be banned on the hill shrine he added.

### **A MEETING ON HDPP ACTIVITIES**

TTD Trust Board Chairman, Sri Y.V. Subba Reddy held a meeting on HDPP activities at Annamaiah Bhavan in Tirumala on 19-12-2019. On this meeting he said that, the services of Veda Parayanamdars and Veda Pathasalas would be utilized in the propagation of Sanatana Hindu Dharma. Construction of temples in dalitwadass will soon be taken up in all Dalitwadass with the funds of SRIVANI Trust. TTD would utilise the services of NGOs in A.P. and Telangana to take up easy to read spiritual booklets in schools of these two states and thereby children to learn and promote Sanatana Hindu Dharma from the roots. A decision will be taken in the TTD Trust board during its next meeting to take up Srivari Vaibhavotsavams Trust in a big way in District Head Quarters, towns, cities, pilgrim centers across the country and also wherever TTD temples are situated.



### **PAINTING RELEASED**

TTD Chairman Sri Y.V. Subba Reddy inaugurated the painting depicting the story of Lord Sri Venkateswara as mentioned in Venkatachala Mahatyam in Annamaiah Bhavan at Tirumala on 28-12-2019.



**TIRUPATI  
SRI KAPILESWARASWAMIVARI  
ANNUAL BRAHMOTSAVAMS**

From 14-02-2020 To 23-02-2020



**14-02-2020 FRIDAY**  
Day : Dwajaroohanam  
Night: Hamsa Vahanam

**19-02-2020 WEDNESDAY**  
Day : Vyagra Vahanam  
Night: Gaja Vahanam

**15-02-2020 SATURDAY**  
Day : Suryaprabha Vahanam  
Night: Chandraprabha Vahanam

**20-02-2020 THURSDAY**  
Day : Kalpavruksha Vahanam  
Night: Aswa Vahanam

**16-02-2020 SUNDAY**  
Day : Bhuta Vahanam  
Night: Simha Vahanam

**21-02-2020 FRIDAY**  
Day : Rathotsavam  
Night: Nandhi Vahanam  
(Maha Sivarathri)

**17-02-2020 MONDAY**  
Day : Makara Vahanam  
Night: Sesa Vahanam

**22-02-2020 SATURDAY**  
Day : Purushamruga Vahanam  
Night: (Kalyanotsavam)  
Tiruchi Utsavam

**18-02-2020 TUESDAY**  
Day : Tiruchi Utsavam  
Night: Adhikaranandhi Vahanam

**23-02-2020 SUNDAY**  
Day : Nataraja Swami in Suryaprabha Vahanam  
Trisulasnanam  
Night: Ravanapura Vahanam





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# **TIRUPATI SRI KAPILESWARASWAMIVARI ANNUAL BRAHMOTSAVAMS**

**From 14-02-2020 To 23-02-2020**

