



TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

ILLUSTRATED MONTHLY

JUNE - 2019 Rs. 5/-

14-06-2019

Diamond Armour

15-06-2019

Pearl Armour

Tirumala
Srivari Jyeshthabishekam

From
14-06-2019
to
16-06-2019

16-06-2019

Golden Armour

A view of Balalaya, Ashtabandhana, Mahasamprokshanam held in Sri Varaha swami temple performed by TTD from 24th to 27th April, 2019.



TTD higher officials with group of Archakas



Pounding of Astabandhana paste with butter



A view of Ritviks entering into the temple to perform vaidic programmes



Sri Varaha swami in a procession in four mada streets, Tirumala



Mahasamprokshanam performed to the Sanctum Sanctorum's pinnacle of Sri Varaha swami temple

BHAGAVADGITA

Aum ity ekākṣaram brahma
Vyāharan mām anusmaran
Yaḥ prayāti tyajan deham
Sa yāti paramām gatim

(Chapter-8, Sloka-13)



He who utters the single syllable Aum (which is) Brahman, remembering Me as he departs, giving up his body, he goes to the highest goal.



**Govindamiha Gopikanandakandam
Sanandamavalokayamo Mukundam
Gopikagananayana Kumudapurnendum
Gopalakula tilakam akhilajana bandhum
Sripatima nindyahari candana Sugandham
Sveyovidhayikarunarasa Sindhum.**

Let us delight ourselves here, watching govinda, the bestower of temporal as well as eternal bliss (Mukunda) and the source of happiness to the gopikas.

He is the full moon unto the lilies that are the eyes of the assembly of gopikas. He is the ornament of the clans of cowherds. He is the friend of all. He is the consort of Goddess Lakshmi and the fragrance of flawless sandal paste emanates from him. He is the bestower of good and is the ocean of compassion.

-Narayana Tirtha

FREE FACILITIES TO THE PILGRIMS



Free Luggage Transport Centre : The devotees coming to Tirumala from Alipiri footpath and Srivari Mettu can utilize free luggage Transport facility available at Alipiri Free luggage Transport Centre and Srivari Mettu. They can handover their luggage at Alipiri, Srivari Mettu and collect them back at free luggage Transport Centre situated in Tirumala.

Accommodation facility : Accommodation is being provided in free choultries with locker and toilet facilities to the devotees coming to Tirumala.

Divya darshan tokens for Srivari darshan : Divya darshan tokens are being issued at 3rd Gali Gopuram for the devotees coming from Alipiri footpath to Tirumala and this facility (Divya darshan tokens) is also provided for the devotees coming from Srivari Mettu to Tirumala for darshan.

Kalyanakatta : Free tonsuring and free hot water facility for bath is being provided for devotees at Kalyanakatta.

Free Medical facility : Free dispensary is being provided at 3rd Galigopuram from Alipiri footpath to Tirumala and First Aid Centre at 7th mile. Medical facilities and emergency care for heart patients at Aswini Hospital in Tirumala is also being provided.

Bus facility : T.T.D. arranged free buses for every 5 minutes round the clock in Tirumala for the devotees to travel from one place to another place.

Distribution of Prasadam in Q Complex: The devotees awaiting darsan in Q complex are being provided the facility of milk and prasadams.

Free Food facility : Free food is being provided at Tirumala for devotees at Sri Tarigonda Vengamamba Nithya Annaprasadam complex near the temple.

Vehicle facility for physically handicapped and aged persons: Battery run vehicles are being provided from TBC, MBC, Rambagicha guest house to Srivari Temple at free of cost for physically handicapped, aged and sick persons.





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Venkatadri Samamsthanam
Brahmande nastikinchana



Venkatesa Samo Devo na
Bhuto na Bhavishyati



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SAPTHAGIRI

JUNE 2019

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Front Cover : Srivari Jyeshthabishekam, Tirumala

Back Cover : Float Festival to Sri Padmavati Devi, Tiruchanur

THE OPINION REGARDING THE ARTICLES PUBLISHED IN THIS MAGAZINE BELONGS TO
AUTHOR ONLY. CHIEF EDITOR & T.T.D. DEVASTHANAMS ARE NOT RESPONSIBLE FOR THIS.

SAPTHAGIRI: IMPERISHABLE TREASURE OF LORD VENKATESWARA

Spiritual Magazines have a special role to play in inculcating devotion, noble conduct and practice of *dharma* among the people and guiding them forward. Among them, *Sapthagiri*, a spiritual monthly published by TTD, occupies a distinct place. In good old days, people used to go to the saints, hermitages and centres of *dharma* for clarification of their doubts and learning about the epics and legends of their interest. *Sapthagiri* is a spiritual magazine that reaches every nook and corner as the blessed offering of Lord of Seven Hills, acquainting them with matters of spiritual significance and clarifying doubts in spiritual matters right in their vicinity without any effort on the part of the enthusiastic readers.

Sapthagiri is launched by the TTD as a spiritual Magazine in English, Telugu, Hindi, Tamil, Kannada and Sanskrit separately with a view to enlightening its readers and devotees about the history of Lord of Seven Hills, visiting hours of the Lord, services and ceremonies of the Lord, accommodation and travel facilities. Expanding its horizons further, it is offering spiritual services to them. It imparts information about the Vedas, Upanishads, other shrines and temples, issues related to the epics like the *Mahabharata*, *Bhagavata*, *Ramayana* and *Bhagavad Gita* and many other significant matters besides the Tirumala temple of the Lord and its associated temples. Not only this, it enables you to understand the importance of religious vows, charities, festivals and music, painting, sculpture and other fine arts.

Sapthagiri, the guiding force in the spiritual and cultural sectors, has entered its golden jubilee this year. In retrospection, we humbly realize that we have to serve more than what we did so far. TTD management is relentlessly striving to serve the devotees better with a noble purpose and shape *Sapthagiri* more beautifully with a number of varied titles, cover designs and portraits, etc. We want to humbly submit to the readers our desire in word, thought and deed to consolidate their belief in *Sapthagiri*, that enters their portals every month, as the divine offering of Lord Venkateswara and as the replica of the Lord. We request the reader-gods to offer us their invaluable co-operation, suggestions, opinions and reflections from time to time for the development of *Sapthagiri*. We humbly assure you that we will adopt them with utmost regard.

Sapthagiri is entering the Golden Jubilee with the blessings of the most venerated Lord of Seven Hills. In this context, we request you to subscribe to this Magazine and gift the subscription to others as a divine offering of the Lord. Also enroll others as subscribers.

As you know, *Sapthagiri* is marching ahead with the sole aim of propagating the traditional Hindu *dharma* and devotion to Lord Venkateswara. We hope our readers will participate in this onward journey of the journal and encourage it with better enthusiasm. May Lord Venkateswara, matchless as He is in the seven worlds, offer best of both the worlds to all of us.

There is no Lord equivalent to Lord Venkateswara either in the past or future!



THE GRAND CEREMONY OF JYESHTABHISHEKA

Telugu Original by : Smt. M. Uttara Phalguni

English by : Prof. M. Rajagopalachary

According to the Vedic path, it is auspicious to consecrate the image of God and worship it with all the rites for obtaining all sorts of pleasures and well-being. This is always the best possible way to follow. The figure of the idol can be described as *chitra*, *chitraarthaka* and *chitrabhaasa*. If the idol is in full form with all the parts, it is *Chitra*. If it is half-visible, it is *chitraarthaka*. If it is portrayed on the high walls, etc., it is *chitraabhaasa* (*Samootha* 18, 11-3). All these three are to be recognized as equally eligible for consecration as the idols of God. The first one *Chitra* is divided into *Mahaanga-anga-upaanga-pratyanga*.

Mahaangas: *kantha-udara-shira-dakhsa-baahu-koshta-ooru-paani-kati-jangha*; **Angas:** *netra-naasa-oshtha-kaalukarna-anguli*; **Upaangaas:** *kesha-romanakha*, etc.; **Pratyangaas:** *makuta-bhooshana-ambara-shankha-chakra-shirashchakra-paadapadmaayudhas-peetha-prabhachatras* (*Kriyaa*. 23, 80-2).

The idol created thus with the above-mentioned *angas*, *upaangaas* and *pratyangaas* should be erected and worshipped daily with the services like anointing ceremony, etc. as a rule. If the *angas*, *upaangaas* and *pratyangaas* of the idol are disfigured due to anointing ceremonies or any

other reason, it should be repaired (*angasamutpatti* or *sandhaana*) with *shanti mantras*, *tulya homa* in accordance with the expiation rituals (*praayaschitta*) and re-consecrated.

If the *mahaanga* of an idol is maimed beyond repair, we have to place it in the ground, create a fire-cistern above it and perform rituals like *anga homa*, etc., prepare a similar idol with the same holy matter and re-consecrate it.

Kriyaadhikaara of Bhṛigu mandates us to leave no stone unturned to protect an image if it is endowed with *anga-upaanga-mahaanga-pratyangaas* and gets disfigured due to the rituals like anointing etc. That is why, a ceremony is ordained for protection of the idol. It is called *Jyeshthabhisheka* or *sugandha taila samarpanotsava* (Anointing Ceremony with scented oils). Let us try to know about providing an armour to the idol (*kavacha*), an important part of this ceremony.

It should be performed in the month of *Jyeshtha* on the day of ruling star, *Jyeshtha*. *Sabhyagni* has to be lit



in the *Poundarika* fire-cistern specially erected for this purpose. Seated on the *Koorma peetha* (tortoise base), the priest should enact this ritual. Main Fire-Sacrifice has to be performed with *Vaishnava- Vishnusookta- Sarvadaivatya- Paaramaatmika*, etc accompanied by *mahaavyaahritis* and followed by the associated Fire – Sacrifice (*anu homa*). *Mahaa Shaantihoma* has to be performed at the *Poundarika* fire-cistern. It should be concluded with *astahoma kriya* with *Poornaahuti* (final oblation). All rituals ordained by *Kavacha vidhi* have to be completed. The God of Gods has to be worshipped according to the daily ritual. Oblation with *payasa*, etc has to be offered. Prayers with *kshama mantras* (Forgiveness hymns) have to be offered. It should be completed with *shanti vaakyaas* reverberating with *Brahma Ghosha*. This offering of diamond, pearl and gold armours as part of *Jyeshthabhisheka* to Lord



Venkateswara of Venkatadri, the protector of the good and persecutor of the evil, as per the *Vaikhanasa* tradition for three days is like a wish-fulfilling tree for the devotees. It results in all kinds of well-being for them. Let us now try to know the details of *Jyeshthabhisheka*.

Transferring the energy of the Principal Deity into the worship idol (*Koutuka Beram/ Bhoga Srinivasa*) daily, we have to worship it as ordained in the tradition. This fulfils the wishes of both this world and the other. Both those who serve the Lord for the sake of liberation without any earthly desires and those who visit the Lord for the sake of their wish-fulfilment should as per the *Vaikhanasa Agama* worship the worship idol as a rule.

Pallava Queen Saamavai Perundevi presented to Tirumala Temple the silver idol of Bhoga Srinivasa Murthy in the year 614 AD. It is consecrated as the worship idol (*Koutuka beram*). Later in 1339 the five-metal idol of Sri Malayappa Swami alongwith Sridevi and Bhudevi were consecrated in the temple. Ugra Srinivasa Murthy alongwith the two consorts is the idol for anointing ceremony (*Snapanam Beram*) and Sri Koluvu Srinivasa Murthy is the guardian deity (*Bali Beram*).

True to the spirit of the adage, “Daily marital ceremony and green garland”, around 450 ceremonies are performed for Lord Venkateswara for 365 days a year on a grand scale as a feast for the eyes. Anointing and cleansing ceremonies are performed for Malayappa Swami as part of these celebrations as per *Vaikhanasa* tradition.



It is quite likely that these ceremonies result in disfiguration of or changes in the original figure of the Lord. To solve this problem, *Jyestabhisheka* has been performed strictly as per tradition since 1990s. Bhrgu in his *Prakirnaadhikara* ordains that spicy oils should be offered to Vishnu, the Lord of Lords, on the Full Moon day of the ruling star *Jyeshtha* in *Jyeshtha* month. This ceremony known as the ceremony of offering spicy oils imparts brilliance to the worship idol of Lord Vishnu according to *Kriyaadhikaara*. *Jyestabhisheka* is performed for three days in Tirumala from the thirteenth day to the Full Moon day of dark lunar fortnight in *Jyeshtha*. The gold armours presented to Malayappa Swami and his twin consorts the year before will be removed a fortnight before this ceremony.

Kankana Bhattar will be head priest for the conduct of this ceremony. He has to remove the gold armours of the processional deities with a hymn known as "*Parilikhita*". The wear and tear if any in these armours should be set right by a skilled sculptor.

On the first day of *Jyestabhisheka* after the noon worship, Lord Malayappa Swami with twin consorts is taken in procession around *Vimaana Praakaara*. *Snapana Tirumanjana* is performed with 108 vessels in *Sampangi Praakaara*. They are taken to the abode of Fire Sacrifice in the Marriage Hall of Tirumala. Rituals like *Devataa Praarthana*, *Vishvaksena Araadhana*, *Svasti Punyaaha vaachanam*, *Ankurarpana*, *Rakshaabandhana*, *Agni Pranayanam* are conducted as per the Vedic tradition. The *sankalpa* of worship is recited in the name of

the Executive Officer and his wife as hosts. 108 vessels are arranged in four rows at the rate of 9 in each row. There are three such series. Varuna is invited into the main vessel and offered due services. Sacrificial services will be completed with main sacrifice, expiatory sacrifice, concluding sacrifice, final oblation (*poornahuti*) and bidding farewell to the holy fire. Later, there will be cleansing ceremony (*snapana tirumanjanam*) for the processional deities with twelve types of ingredients besides milk, curd, honey, coconut water, turmeric, sandalwood paste etc. In the evening Malayappa Swami alongwith his consorts is adorned with the precious diamond armours and taken in procession in the four main streets of the temple. Similarly, there will be *snapana* with 108 vessels in the mornings of the next two days. There will be processions with pearl armour on the second day and gold armour on the third day. There will be consecration of armours on the morning of the third day.



After completion of Vedic practices like *homas* as part of *snapana*, the ruling god of *Pancha Gavya* (cow milk, cow curd, cow ghee, cow urine, cow dung) is invited and services are offered. *Vaastu homa* is performed for the armours. The armours are cleansed with *Pancha Gavya*. Performing *Vaastu shuddhi*, the gold armours are sanctified and made eligible for the processional deities to wear. Later, the gold armour is offered to Malayappa Swami along with his consorts reciting “*Vishnomnakam....*” hymn steadily as it is.

The processional deities radiate with different armours throughout the year. It is only during the *Jyestabhisheka* ceremony that the Lord’s original figure is visible for the devotees. Generally, only the holy feet of the Lord are cleansed with milk, curd and other ingredients, as the processional deities are always covered with the armours. There won’t be any anointing of the deity from head to



TRADITIONAL DRESS CODE is Compulsory

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

DEVOTEES COMING FOR SWAMI DARSHAN MUST WEAR THE FOLLOWING DRESS

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

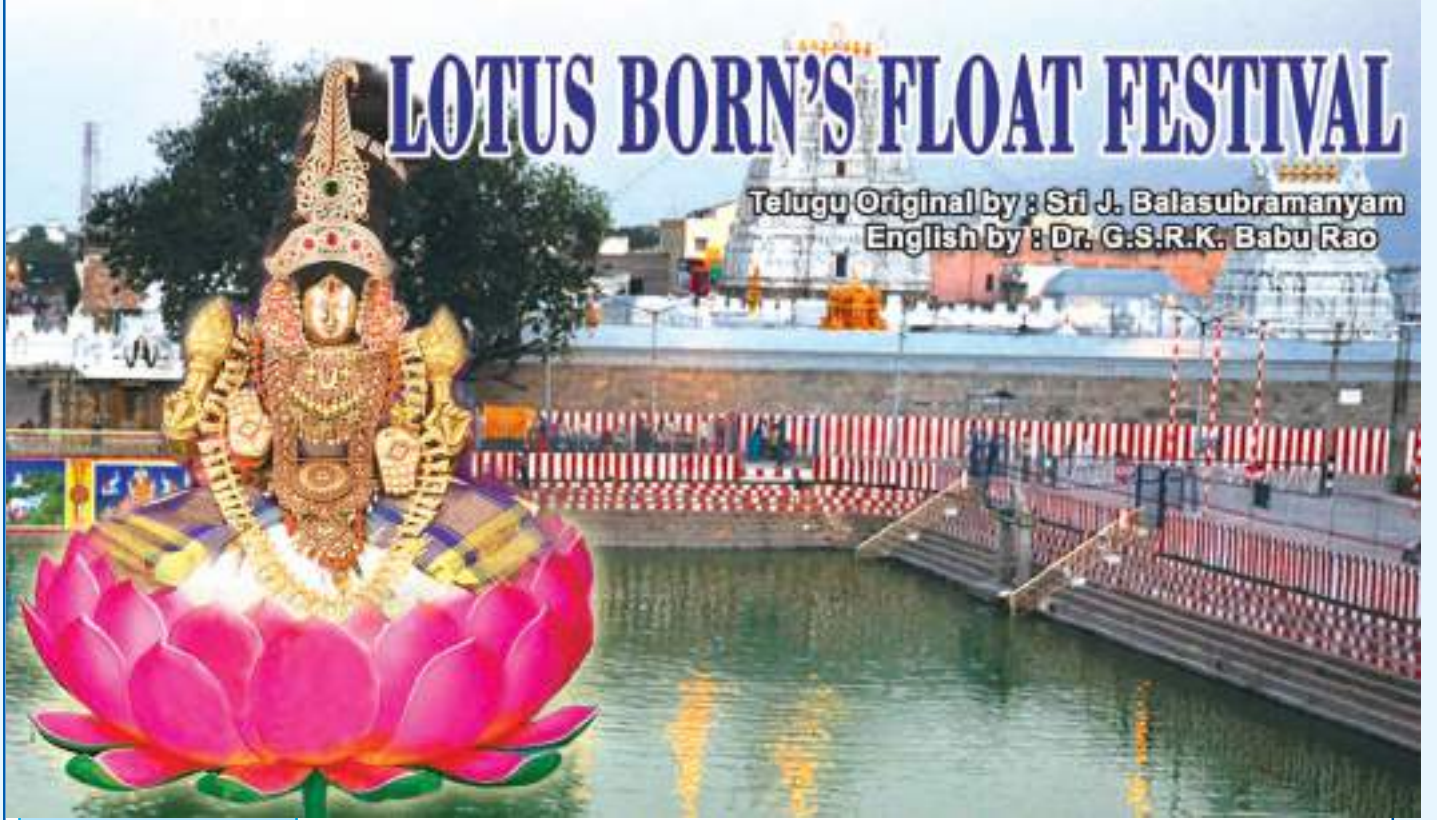
Men : Pajama–Kurtha,
Dhoti– Uttariyam

toe. It is only during the *Jyestabhisheka* ceremony that deities are anointed from head to toe with different ingredients.

The purpose of *Jyestabhisheka*, according to Bhrigu’s *Prakirnaadhikara*, is to procure the armours suitable to different deities and protect their original figure. On the third day prior to the offering of gold armour, the deities are offered scented oils, fragrant sandal powder, a thin, white cloth and the armour. Thus, the *Jyestabhisheka* is conducted for three days with great grandeur providing a feast to the eyes.

Those who participate in this ceremony will receive the blessings of the Lord and their wishes will be fulfilled without any obstacles. Let us also participate in it and seek His blessings.





Jalaja means, a thousand-petalled golden Lotus. As a result of Sri Venkateswara's *tapasya*, five thousand years ago, Sri Mahalaxmi was born in that golden lotus. Since she was born in the lotus, she is called Padmavathi and Alamelu Manga ie., divine lady that sparkles on the lotus. She is Alamelu Manga (in Telugu).

She emerged long long ago from the Milk Ocean as Padmanani, now thriving as Sri Venkatapati devi. Like this, she is reborn in endless timeframe, as Ksheerabdi Kanyaka (lady born in Milk Ocean), Jalajanivasini (lotus dweller), daughter of Sage Brugu, Bhoomija (Sita), and lastly in Kali Yug as the daughter of Akash Raja "Padmavathi".

Like this, she who thrives as the Chief Queen of Lord Paramdhama, dwells on the bosom of Srinivasa as Vyooha Laxmi (Strategy Laxmi), as Padmavathi or Alamelu Manga in Tiruchanur (in her golden dwelling called Shanti Nilayam). She rules the devotees and blesses them in her full glorious form, *Archa Murthi*.

One word here,

As Sun rays are inseparable from the Sun, the waves are inseparable from the ocean, so is the relationship of Tiruchanur Padmavathi with Tirumala Paramdhama.

Thus, in Tirumala, she blesses the devotees with their submissions, entrenched in the bosom of Sri Venkateswara and in Tiruchanur as *Archa Murthi*.

She is quite solemn, evoking fear as she is the daughter of King of Oceans. Even then, as Laxmi Devi she casts her benevolent looks on her devotees. Along with her, Kamadhenu (Cow which grants all wishes), Kalpvriksh (Tree that grants all wishes), and also Chintamani (The wish-filling jewel) emerged from the Sea of Milk. She is renowned as the divine lady who grants more boons and has immense powers. She is closely related with *Amrit* (elixir). There is no doubt that she showers kindness and bliss to all the devotees.



In Vaikunt, in Sea of Milk, the mother of Riches along with her Swamy floats on the thousand-hooded serpent, Adisesha. In Bhoo Lok Vaikunt (Tirumala-Tirupati) she floats on the bosom of Srinivasa. In Jyesta month, when the heat of summer has not fully receded, she takes a pleasure trip in the cool waters of Padma Sarovar in the moonlight. It is fortune of the devotees to witness that event for five days in the form of a festival.

Come, let's witness the float festival of lotus born Alamelu Manga who frolics in the cool waters of Padma Sarovar in different ornate decorations, inciting her devotees to have her darshan. Come let's attend the visual feast of the celebrations held in Jyesta month.

Let's find out the details of the 5-day Float Festival held, beginning Ekadasi of Jyesta and ending on the full moon day.

In the evening of the **First day**, Lord Krishna, accompanied by his consorts, Rukmini and Satyabhama, sets out to have the ride in the *sarovar*. Perching on Sree Peetham (*Tiruchi*) he sets out amidst the tumultuous accompaniments and proceeds in a clock wise direction to the *sarovar*. Brilliant lights dazzle on the float, auspicious musical instruments reverberate all around melodiously, Annamayya *keertans* are sung. Thus, Swamy makes three rounds in the Sarovar in a clock wise direction. Thousands of devotees throng on all the four sides of the *sarovar* and have a darshan of the Swamy. Later, Sri Swamy returns to the temple.

On the **Second day**, on Dwadasi evening, Sri Sundararaja Swamy sets out in a procession along with Sridevi and Bhoodevi and makes three rounds on the float, receives *aaratis* and returns to the temple.



On the **Third day**, in the evening of Trayodasi, Sri Padmavathi amman, decorates herself with all her dazzling ornaments and colourful garlands, comes in a procession on Sri Peeth (Tiruchi) and reaches the Pushkarini and takes part in the float festival. She makes three rounds in the tank and receives *aarati* from the devotees and returns to the temple on Tiruchi.

On the **Fourth day**, on Chaturdasi, in bright moonlight, Sri Padmavathi Amman, goes in a procession in the waters of holy tank amidst the chanting of Vedas, drum beating, hymn singing, completes five rounds and delights the devotees. After this, She goes to the temple, perched on the golden elephant *vahan* in the form of Gaja Laxmi.

On the **Fifth day**, in full moon light, Padmavathi Devi comes to the holy tank on Tiruchi in a procession and gets onto a aesthetically decorated float and makes seven rounds and bestows a visual feast to the devotees. Her procession will be embellished with the singing of Annamayya keertans, drum beats and ardent *aaratis*. Then, Alamer Manga comes out of the tank to move on in a procession on the majestic Garuda *vahan* and goes round in the streets of the town. With the return of Amman to the temple, the celebrations of the 5-day Float Festival come to an end.

After feasting our eyes with the holy darshan of Sri Alamer Manga, in the full moon, let's pray to her. She is the sister of Chandra.

Oh, Alamer Manga, who is blessed with frolicking in full moon day, you are blessed with the power of driving away the ignorance of the devotees. Oh, mother, please pass a small ray of your divine brightness into me and bless me.

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.



SRIVENKATESWARA MUSEUM

This building, an architectural beauty, houses a museum, meditation centre and photo gallery.



Incarnation Festival of Sri Sundararaja Swamy

Facing East, in the South side of Sri Padmavathi Amman's temple complex, lies the temple of Sri Sundararaja Swamy. It is very ancient, in fact, dating to 15-16 centuries. In the sanctum sanctorum, stands majestically, looking like Lord Venkateswara, Sri Sundararaja Swamy's 8-foot high stone idol. Adorning white *namas*, and Sankh and Chakra, he stands majestically in *abhaya mudra* [assuring posture] with his four hands. On either side, are placed Sridevi and Bhoodevi's main idols.

This temple, after a very long time, was restored in the month of Jyesta of 1906 on Uttarabhadra Nakshatra day, during the reign of Mahants. Grand Incarnation festivals were celebrated for three days. Golden kalash were erected on the main dome and Maha Kumbha Abhisheka was organized. Again in 2006 June (Jyesta month), festivals were organized for three days under the name of Maha Avatarana Utsav, ending on the same star day, Uttarabhadra. Since then, every year, during Jyesta month, annual avatar festivals are being conducted. In 2019, the festivals are going to be held from June 23-25.



These three days, in addition to *abhishekam* (*tirumanjanam*), *archana*, *naivedya*, processions will be taken out in the evenings. On the First day evening, Sri Sundararaja Swamy, accompanied by his consorts, Sridevi and Bhoodevi, goes in a procession on *Pedda Sesha vahanam* (big serpent), and on the remaining two days Swamy goes alone in the procession, on Hanumantha Vahan and Garuda Vahan respectively.

Sri Krishna Temple

To the South of Sri Padmavathi Temple lies Sri Balarama Krishna Temple. During Kurukshetra War time, Balarama who undertook yatra, visited Sage Suka's ashram. After the war, Sri Krishna too reached in the pursuit of his brother. Sage Suka welcomed them and hosted them and requested them to settle there as a memory of their visit. Commemorating that event is the ancient temple of Sri Balarama Krishna. In this temple, Sri Venugopalaswamy, who is enshrined with Rukmini and Satyabhama, as a (*ustavmurthy*) festival idol, participates on the first day of float festival and frolics in the waters of the *sarovar*.

Float Festival will be performed to Sri Krishnaswami accompanied by Rukmini and Satyabhama on the First Day. On the Second Day Sri Sundararajaswami sets out in a procession along with Sridevi and Bhoodevi and makes rounds on the float. On the remaining three days Sri Padmavathi Ammavaru reaches the pushkarini and takes part in the float festival.



BHAKTA DHRUVA, THE DIVINE PRINCE

- Dr. Vaishnavanghri Sevaka Das

Svayambhuva Manu was the son of Lord Brahma. His wife was Satarupa. Manu's first son was Priyavrata and his second son was Uttanapada. Though Uttanapada was the second son, his story was first narrated in Srimad Bhagavatam. That topic was discussed between Vidura and Maitreya. The great reason for Maitreya to discuss the topic of Uttanapada first was BhaktaDhruva and his great achievement of Lord's audience. Story of BhaktaDhruva instills pure devotional service in the hearts of readers and hearers of his divine story. It awards eternal peace and victory to all those who are attached to it.

King Uttanapada had two wives, namely Suniti and Suruchi. Suniti was his first wife, who was blessed with BhaktaDhruva. Suruchi, who was very dear to the king was blessed with a son a named Uttama. Because of the special attraction and affection towards Suruchi, King Uttanapada had a special affection towards Uttama. Once he was pampering Uttama in his lap at his palace. Dhruva saw that love of his father towards Uttama and aspired to have such love and attempted to climb on to his lap. That is quite natural for any child! However, Suruchi didn't allow Dhruva to get his share of father's love and pulled him down saying "Dhruva, you are not qualified either to sit in king's lap or King's thrown. You may be a prince, but you didn't take birth in my womb. If you want to be enthroned please conduct severe austerity towards Lord Narayana, take His blessings to take birth in my womb". She was very impudent to speak

such harsh words towards a boy of just five years because of king's special attraction towards her.

Step mother's harsh words severely pierced into Dhruva's tender heart and injured it immensely. By nature he was Kshatriya, so he couldn't tolerate that insult though he was just five years old. He started breathing heavily like a trampled snake. While he was being abused by the step mother the king didn't either object Suruchi or pacified Dhruva. The boy was very much disappointed for not being supported by father and he rushed to his mother's palace with great feeling of agony. He was crying deeply, and his lips were trembling. He finally reached her mother and took solace in her womb. Mother Suniti already got the message of the event that took place in King's palace, so she tried to pacify her son with all assertiveness. With all perfection, she gave direction to her son saying "My dear son, one who wants liberation from the cycle of birth and death takes the shelter of the Supreme Lord Vishnu. You also please take the Lord's shelter. Only Lord Vishnu can mitigate your misery, not anyone else. Everyone in the world are seeking the shelter of Goddess Lakshmi, but she is seeking only the divine service of Lord Vishnu."

Mother Suniti's advice to her son was very exemplary and divine. Those who direct their son to the devotional path are only the real parents. Here, Suniti had given such a wonderful direction that only by that advice, the boy not only really pacified but also got the audience of the Supreme



Lord. All miseries of the devotees are completely mitigated by Lord Krishna in no time. He can give any amount of love and affection to his devotees. Suniti knows very well that she can't mitigate the misery of her son, but somehow if he can get the mercy of Lord Vishnu that would be equivalent to love of millions of mothers. BhaktaDhruva took the message of the mother and took the path to forest, where he was told to find Lord Vishnu. While he was travelling in the dense forest, Sage Narada blessed him. Dhruva expressed his strong desire to the sage saying "O Lord, I wish to achieve the highest position in all the three worlds that was not achieved by anyone so far. Please bless me." Sage Narada was greatly pleased by the humility of Dhruva and gave perfect direction to fulfill all his desires. He meticulously gave the following instructions for perfect guidance.



"Dear Dhruva, your mother's instruction to take shelter of the supreme Lord is absolutely perfect. So you please engage in the devotional service of Lord Krishna to achieve all your perfection. You please proceed to the banks of Yamuna and settle at Madhuvanam. Every day take bath thrice in Yamuna and practice eightfold yoga to become steady. Meditate on the Lord Krishna by chanting his divine mantra Om Namo Bhagavate Vasudevaya. This twelve-syllable mantra is meant for Lord Krishna's service only. Install the Deity of Lord Krishna and serve him with water, flowers and fruits daily. In this way, you will get the audience of the supreme Lord very quickly."

After receiving the instructions and guidance, Dhruva circumambulated his master and took his blessing. Sage Narada later went to King Uttanapada to update the message of Dhruva. The king repented greatly for his mistake in mishandling the emotions of the small child. However, he got some solace after hearing his wellbeing from sage Narada. The sage confirmed that Dhruva was perfectly under the protection of the Lord and he would achieve the highest position in the three worlds. He would also spread the glories of his father by his incredible achievements.

BhaktaDhruva reached Madhuvanam, took bath in the water of Yamuna and did fasting. Then, he engaged himself in the devotional service as directed by sage Narada. In the first month, he ate fruits and figs once in three days and engaged in deep meditation with the chanting of mantra. In the second month, he ate only dry leaves and grass once in six days to engage in meditation towards his loving Lord. In the third month, he just drank some water once in nine days and engaged in meditation. In the fourth month, he breathed air once in twelve days through pranayama to engage in devotional service. In the fifth month, Dhruva



even stopped breathing and meditated on the Lord while standing on single leg. He pressed his toe on to the earth that made all the worlds to tremble. The whole world started to swing like a boat on water that carried an elephant. The world started sliding to one side due to heaviness of Dhruva. Because of his non-breathing, everyone's breathing also stopped. All the universe controllers rushed to Lord Vishnu for his intervention to correct the situation.

Lord Vishnu informed all the universe maintaining authorities about the reason for such calamities. It was Dhruva's severe austerity that caused such an unusual situation in the world. The Lord assured complete peace very soon and went Madhuvanam on his Garuda carrier. At that time, Dhruva was in deep meditation and was witnessing the Lord in the heart only. And suddenly that form disappeared from the heart and Dhruva opened his eyes to see the same Lord in front of him in his four handed form. Dhruva was astonished to see the Lord's divine form and immediately offered obeisances with all humility and love. He was constantly gazing at the Lord's lotus face and forgot the whole surroundings. He attempted to glorify the Lord to his heart's content but couldn't speak even a single word. At that time, the Lord touched the boy's forehead with conch shell and energized him. With the knowledge imparted by the Lord, the divine Dhruva glorified the Lord limitlessly. He originally wanted some great benediction from the Lord, but after the Lord's appearance he lost all interest in any boon. He thought that the service to the Lord itself is the biggest boon.

Lord Vishnu was very pleased with the prayers of Dhruva and blessed him immensely. He gave all blessings to the boy saying "My dear Dhruva, I am giving you such a boon that no one has ever got it. I am offering you Dhruvaloka that

remains intact even after complete inundation of the universe. All planets and stars circumambulate this planet. After your father, you will rule the universe for thirty-six thousand years. Even after such a long life, you will still be strong with all the necessary energy and fitness. You will never get old but remain young. Your brother Uttama will be killed by some Yakshas in the forest. Your step mother goes into forest in search of her dead son and dies in forest fire. I am the heart of all sacrifices and you will worship me with many sacrifices. You will enjoy all pleasures in this world and at the end, you will come to me. Having reached the Dhruvaloka you will never return to this material world." The Lord blessed Dhruva in this way and returned to his abode on Garuda carrier. BhaktaDhruva was completely blessed by the divine vision of Lord Vishnu and returned to his kingdom.



Visit.... S.V. Museum, Tirumala



Museum is situated opposite to 2nd Vaikuntam Q-Complex at Tirumala with Ancient art and Literature to attract devotees. In this exhibition we can watch photos regarding Swami's greatness, tirthas, ancient paintings, sculptures, kalankari structures, Annamacharya's inscriptions, different weapons, Tanjavore paintings, musical instruments, Pallaki made of Ivory in Swami offered by Mysore Kings.

Pilgrims can visit this museum between 8.00 a.m. and 8.00 p.m.



GHOSTIPURNA AN ACHARYA PAR EXCELLENCE

- Dr.M.Varadarajan

We worship Ghostipurna, who is an Acharya with the profound jnana and ocean like bhakti of amudam on Sriman Narayana.

Tirukkottiyur Nambi was born in Tirukkottiyur, a Divya Desa, in Sarvajit Year, 987, in the Tamil month Vaikasi under Rohini Star. He is an *amsa* of Pundareeka, a Nitya Suri. Originally he was named Tirukkurukaippiran and later popularly known as Tirukkottiyur Nambi. He is also known as Ghostipurna, Ghostipureesa. He was one among the disciples of Yamunacharya, who gave him the Bhavishyathacharya Vighraha which he got from his Acharya Manakkal Nambi and advised him to instruct all rahasyas to Sri Ramanuja and then our darsan should be called Sri Ramanuja darsanam. As an ardent disciple of Yamunacharya, he was a staunch Sri Vaishnavite for whom the tradition of preaching by one Acharya to one disciple was sacrosanct.

At the instance of Periya Nambi, Sri Ramanuja went to Tirukkottiyur to meet Acharya Ghostipurna in order to learn the Rahasya Mantra with its meaning. He approached Ghostipurna eighteen times, as he initially refused to tell. Goshtipurna sent a word for Sri

Ramanuja who left for Srirangam. When he came there, Goshtipurna preached him the *Charama Sloka* (Bh.G.18-66) with mystic meanings, which gives liberation and informed Sri Ramanuja not to divulge to anyone else. When Sri Ramanuja came back from his Acharya's house, whomsoever he met on the way in earlier eighteen visits to Tirukkottiyur, asked him to say what he learnt from Ghostipurna. Sri Ramanuja, having thought of the value of the *Charama Sloka* meanings and seeing the depressed people in the life and despite being aware that disclosing the *Charama Sloka* meanings could fetch him his Acharya's wrath and has to bear the brunt, invited those people who are devotees nearby Lord Therkkazhwar Sannidhi in Tirukkottiyur and after doing kainkarya to Therkkazhwar, Sri Ramanuja pronounced the *Charama Sloka* meanings. The great assemblage received the Sloka with reverence and prostrated before Sri Ramanuja.

Having heard this, Ghostipurna grew extremely angry and asked him why he flouted his order and informed everyone the meaning of *Charama Sloka*. Sri Ramanuja answered that his action may fetch him the hell, but he is satisfied that he could uplift the ignorant mass by doing so. Realising his own narrowness and the supreme magnanimity of Sri Ramanuja, Ghostipurna embraced him in deep devotion and addressed him "Emberumanar" who is born of the part of Vishnu and until now, the darsan known as Parma Vaidika Siddhanta and hereafter called Ramanuja Darsana. The *parampara* of *anuvarthi prasannacharya* was ended with Tirukkottiyur Nambi and from Sri



Ramanuja it is called *krupamatra prasannacharya parampara*.

It was Nambi who instructed Tirumalai Andan to conduct *Tiruvoymozhi kalakshepa* to Sri Ramanuja. At one stage, when Tirumalai Andan was discoursing the hymn in Tiruvoymozhi 2.3.3 (*Ariyak kalaththulle*), Sri Ramanuja interpreted the meaning in a different way, which Andan rejected and with anger he stopped *kalakshepa*. Having known this incident, Nambi informed Andan that he also heard this kind of meaning as said by Sri Ramanuja from Yamunacharya. So, he asked Andan to continue the *kalakshepa*. He also informed the greatness of Bhavishyathacharya vighraha.

With a view to safeguard Sri Ramanuja, Nambi's farsightedness in instructing Kidambi Achchan to do kitchen service for Sri Ramanuja in the Mutt.

Tirukkottiyur Nambi rendered an invocatory Sloka in Sanskrit for Tirumangai Alwar's Periya Tirumozhi, wherein he worships Tirumangai Alwar, who composed hymns which eradicates the

darkness of ignorance through the rays like hymns in the world and such savant destroyed the Kali's heroism, being a sun for the world.

Nambi had a son Therkkalvan and a daughter Devaki Piratti. They became disciples of Sri Ramanuja. He lived for ninety years.

May Nambi, a staunch disciple of
Yamunacharya, live long!

May, Nambi, born in Rohini star of Vaikasi
month, live long!

May, Nambi, who instructed his daughter, live
long!

May, Nambi, who named Sri Ramanuja as
Emberumanar, live long!

May, Nambi, born in Kasyapa Gotra, live long!

May, Nambi, who was named
Tirukkurukaippiran, live long!

May, Nambi, who taught rahasya meanings to
Sri Ramanuja, live long!

May, Nambi, who has good speaker in
the ancient world, live long!



Tirumala Tirupati Devasthanams, Tirupati

Invitation of the Articles for THE SAPTHAGIRI GOLDEN JUBILEE SPECIAL!

As you know, Sapthagiri is an illustrated spiritual monthly published by TTD enlightening its readers every month regularly about the glory of Tirumala shrine and the divine splendour of Lord Venkateswara, the visible God of Kaliyuga on the earth.

Published in six languages, Sapthagiri stands as the vanguard of spiritual and dharmic monthly. It is known as a magazine equally useful to those interested in spiritual matters, women and children without making any distinction. Thus, Sapthagiri which has been making rapid strides with the appreciation of its readers is entering its fiftieth year with this issue. On this auspicious occasion, TTD wants to bring out a special issue of the magazine shortly.

Readers are requested to share their experiences and feelings in the form of essays to this office. They will be scrutinized for the eligibility of publishing in the magazine.

Please send the articles by E-mail in MS Word format and send both typed file and Pdf file to englishsapthagiri50years@gmail.com

- Chief Editor



SAPTHAGIRI

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The Temple of Lord Prasanna Venkateswara Swami at Appalayagunta

Telugu Original by : Smt. P. Lalitha Krishnamurthy
English by : Sri P.S. Shastri

The one who does thousand miracles is the God, the Holy Lord Venkateswara worshipped by thousands of devotees, Lord Venkateswara has manifested himself in His reassuring posture in 'Appalayagunta (as a great boon to devotees performing great miracles.) The radiant Lord Venkateswara is being worshipped by the Telugu people as the god on the earth (ilavelupu) who responds instantly to the needy. Appalayagunta is situated in a pleasant location 15 KMs away from Tirumala, amidst the hills with green fields around and a huge pond of Lotuses.

History of Location:

About 5000 years ago, in the beginning of the epoch of Kali, following his wedding with Padmavathi, the daughter of Lord Akasa Raja who ruled Narayanavana, the Lord along with his consort went for a stroll among the hills and valleys of Appalayagunta before ascending the Seven Hills.

After sometime, at 'Yogulakonda' a place close by, a Yogi named Siddayya observed penance for Lord Venkateswara. Lord Venkateswara being overwhelmed with his penance appeared to him. On his prayers, since then Lord Venkateswara has manifested Himself in the present form below the hill. The then, 'YogulaKonda' is now being called 'Vemulakonda'.

Once, a pilgrim, on his way to Tirumala rested a while at Appalayagunta. He had a nap and forgot his money secured in a piece of cloth and proceeded. Then, remembering this half way, he prayed to the Lord and took a vow that if his money was found he would use it for an act of public good. Consequently the money was found intact at the place where he rested. As vowed, he got a water pond dug right opposite the Lord PrasannaVenkateswara. As such, the pond acquired the name 'Appulayyagunta' after the name of the man Appulayya, who got it dug. By

This Article is based on Sri J. Balasubrahmanyam's book titled
Sri Prasanna Venkateswara Swami Temple, Appalayagunta



the passage of time, the place came to be known as Appalayagunta.

According to Yet Another Episode ...

Another story goes that long ago, the villagers of Appalayagunta have decided to get a water pond dug beside the Temple of the Lord. Since the day the work began, the wages were paid to workers on a daily basis without missing a day. Thus, as the pond was completed without any dues to workers, it was called 'Appulenigunta' (the lake dug without debts). Gradually in usage, the pond "Appulenigunta" came to be known as 'Appalayagunta' and the same title was conferred on the village too.

Of the two stories the latter is more truthful. Because, in the writings of the ancient poets and inscriptions, the title 'Appulenigunta' was sanskritized as 'anrunasarovaram'.

Historical Details:

It is evident from the inscripational evidences that the village of Appalayagunta



remained under Karveti rulers who have a glorious reign of a thousand years. This kingdom was bordered by Northern Arcot in the West and North-West and the District of Chengalpattu in the East and Srikalahasthi in the North-East. As per history, the temples of Tirumala, Tirupathi, Tiruchanuru, Nagalapuram, Narayanavaram, Thiruttani and Sholingar etc. Apart from innumerable temples, holy places and another 900 villages were under their rule. Further, the Karveti Kings played an important role in the temple celebrations and processions of Tirumala, Tirupathi, Tiruchanur and Appalayagunta. It is also learnt that they presented the Lord of Tirumala with a Diamond Crown and a mighty Sword 'Nandaka Khadga' which is also called "Suryakatari".

Katari Salvamakaraja Srivenkata Perumal was very famous among the Karveti Kings. Moreover, he was the greatest devotee of Lord Venkateswara. He offered innumerable diamonds and lands to Lord Venkateswara and organized several processions. The two Lamp posts of 5feet each, offered as gifts to the Lord by Perumalraju around 1750 can still be seen in the temple of Appalayagunta. The inscription made in this connection had the symbol of the Sword on the left side with the images of the Sun and the Moon on either side of the Sword, and the image of the Varaha under the tip of the Sword.

This Makaraju Venkata Perumalraju is not only a poet and scholar but also a great patron. Like the Kings of Vijayanagara, he patronized among other poets, the Eight Mighty Poets (Ashtadiggajas) in his Court. Among them, Sarangapani is the most famous singer cum composer of lyrics (Vaggeyakara). The lyrics he composed and sang came to be known as the writings of Sarangapani. (Sarangapanipadalu). References to the Lord PrasannaVenkateswara of Appalayagunta are also found among his lyrics. References to the temples of Alamelumanga and Godalakshmi on either side of the Lord are found in the lyrics written in praise of the PrasannaVenkateswara by Chinna Tirumalacharya, the grandson of Tallapaka Annamacharya.



Till recent times of the British regime, the Karveti Kings used to be the temple trustees of the temple of Appalayagunta. In the post-independent combined state of Madras the temple continued to be under the control of Thiruttani Temple Management for some time. After the formation of the state of Andhra Pradesh, it went into the control of the Endowments Department of Andhra Pradesh. Subsequently, the temple went under the management of Tirumala Tirupati Devasthanams on 23rd September, 1988.

The Architectural Style of the Temple:

Built with an Eastern face, this temple is surrounded by a huge brick made compound wall. A firm round stone frame suitably built for the construction of the main entrance tower can be seen at the entrance. After crossing the Main Entrance,



within a distance of ten feet, is situated the Flag Post (Dwaja Sthambam) and adjacent to it the pillared hall or porch called 'Garuda Mandapa' is situated in the West, right opposite Lord PrasannaVenkateswara. This idol of Garuthmanta (The Eagle Faced god with wings) resembles the ones seen in the temples of Tirumala and Tirupati.

After the first Main compound wall, there is another incomplete compound wall of two feet height around the temple. The small temple of Sri Padmavathi Amma in the South-West of the Sanctum Sanctorum of the Lord and the temple of Life size Godalakshmi (Andal) in the North-West are situated inside this second compound wall, in the area for circumambulations. The deity of goddess Padmavati here is bigger than the one in Tiruchanur.

The Main Temple is situated between the two compound walls, opposite the Garuda temple. It is built in three main parts namely the pillared outdoor hall (MukhaMandapam), the antechamber or foyer, (Antharalam) and the Sanctum Sanctorum (Garbhalayam).

There are 16 stone columns in the square shaped front porch. A square shaped stage is built in the middle of this front porch, right in front of the Presiding Deity, amidst the four pillars. The display and the wedding celebrations of the processional deities are performed here. The Deities of the saint poets (Alvars) are installed in the same porch, on the wall spread towards the North. Sri Ramanuja figures out as one among them. After crossing the pillared outdoor hall (MukhaMantapa) there is a small antechamber or foyer (antarala). Beyond it, the sanctum sanctorum lies half a foot above in height. The life size Deity of Lord PrasannaVenkateswara is installed in the



sanctum sanctorum. As in Tirumala, the four armed Deity shines here with the conch and the disc and an assuring hand (Kati Hastha). While the Lord at Tirumala appears with the hand of the boon-giver, the Lord at Appalayagunta has a pleasing appearance. While the twin armed goddess Lakshmi is found on the heart of the Lord at Tirumala, the Lord of Appalayagunta has the mark of His beloved (Sreevatsa) as a symbol of Mahalakshmi at His heart.

Here also as at the Holy place Tirumala, rituals and worship are offered as per the manual of worship of Vaikhanasa tradition. Apart from the presiding deity, the processional deities of Lord PrasannaVenkateswara accompanied by Sridevi and Bhudevi of 3 feet height are also present in the sanctum sanctorum. There are also other processional deities, the holy disc of the Lord (of Chakrathalwar), the commander-in-chief of the army of god Vishnu (Vishwaksena) and Sri Ramanuja (Bhashyakara) in the temple. Like the temples of Tirumala and Tirupati, the tower on the Sanctum Sanctorum of Appalayagunta was also built with a single inverted pot, with pointed head facing the sky (Kalasa). All the three, the outdoor hall, (Mukhamantapa) the antechamber or foyer (Antaralam) and sanctum Sanctorum are built on a two feet high pedestal. The place for offering fire sacrifice (Yagasala) and the kitchen (Vantasala) are situated on the left side of the main entrance in the south east within the first compound wall (Prakara).

On crossing the compound wall, (Prakara) the temple of Prasannanjaneya is seen at a distance of a hundred yards opposite the outer temple. Built in two parts as the pillared outdoor hall (Mukhamantapa) and Sanctum Sanctorum, the temple has the life-size deity of Lord Sri

Anjaneya with folded hands standing opposite Lord Venkateswara as in the temples of Tirumala and Tirupati. Known as the granter of the desires of the devotees, the Lord Prasannanjaneya receives the sprinkling of the sacred mixture of five holy ingredients (Panchamruthabhishekam) and decoration with flower garlands (Poolangiseva) every Sunday. It is learnt that towards the south between the temples of Lord Sri Prasannavenkateswara and Lord Anjaneya there is a spacious pillared outer hall (VahanaMantapa). As it was dilapidated, it is used for keeping the festival vehicles.

Festivals

Every year in the third Telugu month of Jyeshtha, (May and June) a ten day Grand Festival (Brahmotsavas) is celebrated to the Lord Venkateswara of Appalayagunta in such a way as



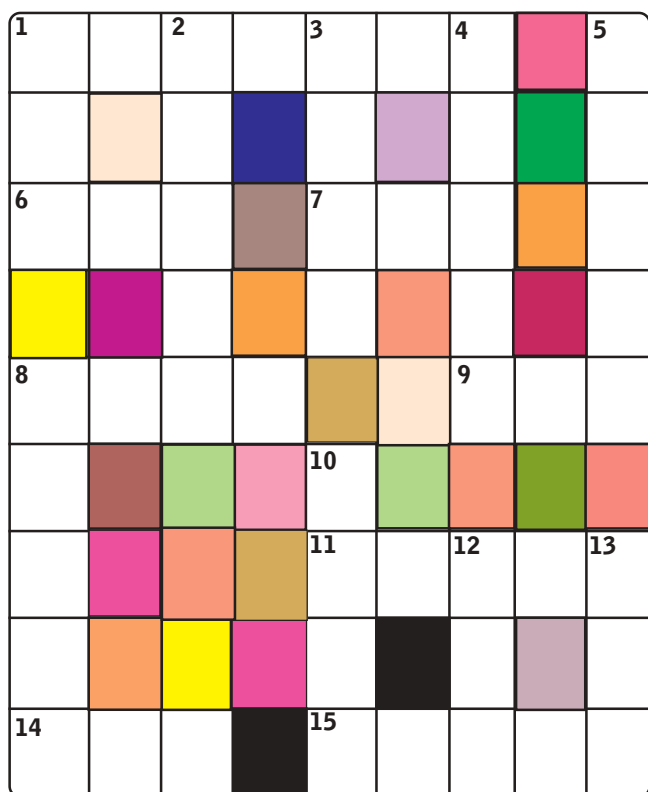
to end on the star of Sravana. The festival of the Eagle God with wings, (Garudotsavam) and the Chariot Festival (Rathotsavam) are among the chief Celebrations. On the last day, on the Star of Sravana, the immersion of the Holy Disc (Chakrasnana) is celebrated in the water pond situated in the North East Corner of the temple of Appalayagunta. The festival of Cradle Swinging (Dolothsavam) is conducted daily during the ten day Grand Festivals (Brahmotsavas). There will be a procession of the deity on the eleventh day of bright lunar fortnight during the Dhanu/Margazhi month (Vaikunta Ekadasi) followed by the immersion of the Holy Disc on the next day (Vaikunta Dwadasi). On the first day of the month

of Chaitra of Telugu Calendar, (Ugadi) the Court of the Lord, and the recital of the almanac (Panchagam) are conducted in a grand manner. The sprinkling of the holy water on the deity (Abhishekam) is conducted every Friday. The presentation of the accounts of the previous year (Anivara Asthanam) and the celebration of the new moon day in the month of Aswajja (Deepavali Asthanam) are also conducted. All the holy celebrations and the procession on the seventh day in the bright half of the moon in the month of Magha (RathaSapthami) are also observed.

Let's get sanctified visiting Lord Sri PrasannaVenkateswara of such a fame and significance.



PUZZLE



Presented by
Sri T.S. Jagan Mohan

CLUES FOR PUZZLE

01. Goddess Lakshmi (7)
06. Not high (Jumbled) (3)
07. Opposite to good (3)
08. Loved very much (4)
09. Every one & Everything
(Right to Left) (3)
11. Father of Lord Krishna (5)
14. Bad Health (3)
15. Below in place (5)

ACROSS

01. Friend (3)
02. Father of Aswathama (5)
03. Goddess Parvathi (4)
04. Godadevi (5)
05. Brother of Lord Vishnu (5)
08. Mother of Lord Indra (5)
10. Village Deity (4)
12. Quick moment of the
head to greet people (3)
13. Battle (Jumbled) (3)

DOWN



T.T.D. PUBLICATIONS

A TREASURE HOUSE OF INTELLECTUAL KNOWLEDGE

- Smt. J.C. Gnana Prasuna

One who aspires for eternal knowledge, the wisdom handed down to us by the great sages is indeed an immortal. For he being freed from the bondage of birth and death transcends time and space.

Gnana is not mere intellectual exercise. It is not mere information. It is education in depth. Whatever subject one studies, Whatever discipline a man pursues, he must penetrate into it and find the roots of it. The great rishis realized the mysteries of life and understood the highest reality. The Vedas,

priced editions at subsidised rates. The Devasthanams also published moral value based, short story books in the name of 'Balabharati' series, on Vedas, Puranas, Epics, T.T.D. Inscriptions, Glory of Brahmotsavams of Lord Srinivasa, Legends of Alvars, Nayanmars, etc. with the assistance of eminent scholars. Not only books, but also T.T.D. brought audio & video DVD's of the keerthanas of eminent musicians.

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A view of Saleswing of Publications (book stall)
T.T.D., Tirupati

the Upanishads and the puranas contain the essence of dharma. They give us guidelines as to how one should lead a spiritual life and how one should mould one's character for the betterment of the society.

Our sages have taught us that the purpose of any knowledge is not the enjoyment of material wealth alone, but obtaining of the bliss eternal too. Knowledge is that which enables us to discover the divinity in the inward centre of our being.

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spiritual moorings. T.T.D. is being providing the books in the exhibition stalls during temple festivals, Brahmotsavams and other important congregations. This became a continuous process till today.

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In the very next page we are publishing some of the TTD published books for the readers sake. Those who want these books can purchase. Some books are being kept as e-books in the TTD website. For e-books logon to www.tirumala.org.



LIST OF T.T.D. PUBLICATIONS IN ENGLISH

Sl.No.	Name of the Book	Author	Price
1	108-Vaishnavite Divya Desams-Vol-1	Miss Dr. M.S. Ramesh (IAS. Retd)	Rs.45-00
2	108-Vaishnavite Divya Desams-Vol-2	Miss Dr. M.S. Ramesh (IAS. Retd)	Rs.70-00
3	108-Vaishnavite Divya Desams-Vol-3	Miss Dr. M.S. Ramesh (IAS. Retd)	Rs.60-00
4	108-Vaishnavite Divya Desams-Vol-4 (New)	Miss Dr. M.S. Ramesh (IAS. Retd)	Rs.50-00
5	108-Vaishnavite Divya Desams-Vol-5 (New)	Miss Dr. M.S. Ramesh (IAS. Retd)	Rs.55-00
6	108-Vaishnavite Divya Desams-Vol-6 (New)	Miss Dr. M.S. Ramesh (IAS. Retd)	Rs.20-00
7	108-Vaishnavite Divya Desams-Vol-7	Miss Dr. M.S. Ramesh (IAS. Retd)	Rs.30-00
8	A Binding Grace	R.K. Seshadri	Rs.45-00
9	A Commentary on Sri Venkateswara (Suprabatham)	V.S. Venkata Narayana	Rs.30-00
10	Administration of Temple (old)	Dr. C. Anna Rao, D. Litt.,	Rs.35-00
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Vasanthotsavam was performed
to Sri Malayappa swami, Sri Kodandarama swami,
Sri Krishna swami at Tirumala
from 17th to 19th April, 2019.



Anointing with sacred waters to Srivaru & His Consorts



A view of Snapana Tirumanjanam performed to Srivaru with His Consorts,
Sri Kodandarama swami with Goddess Sita & Lakshmana,
Sri Krishna swami with Goddess Rukmini

Golden Chariot of Srivaru



Srivaru with His Consorts, Sri Kodandarama swami with Goddess Sita & Lakshmana,
Sri Krishna Swami with Goddess Rukmini in a procession
in four mada streets at Tirumala

Splendid Brahmotsavams was performed to
Sri Kodandarama swami, Vontimitta
From 12 th to 21st April, 2019



Uwajaroanam



Hanumantha Vahanam



Lord Sri Rama in a procession



Sri Sita Rama & Lakshmana in Unjal Seva



Garuda Vahanam



Lord Rama decorated as Navaneetha Krishna

Sri Kodandarama Swami temple,
Vontimitta

A view of spectacular Kalyanotsavam performed to
Sri Kodandarama swami,
Vontimitta on 18th April, 2019



Sri Sita Rama



Sri Sitarama Kaiyanam



Sri E.S.L. Narasimhan, His Excellency Governor of A.P. & Telangana States along with his wife
and Sri Nara Chandrababu Naidu, Hon'ble Chief Minister of Andhra Pradesh along with his wife
offering sacred silk clothes on behalf of A.P. State Government on the occasion of Sri Sitarama Kaiyanam



Devotees participated in Sri Sitarama Kaiyanam

Sri Kodandarama swami temple,
Vontimitta in Electric Illumination.



A view of majestic Kalyanotsavam & Pattabhishekam was performed to Sri Kodandarama swami, Tirupati on 15th & 16th April, 2019.



Sri Sitarama Kalyanam



Sri Sitarama Pattabhishekam



**Tirumala Joint Executive Officer, Sri K.S. Srinivasa Raju, I.A.S.,
offering on behalf of TTD
Sacred silk clothes and Mangalyam on the occasion of Sri Sitarama Kalyanam.**



**Tirupati Joint Executive Officer, Sri B. Lakshminantham, I.A.S.,
offering on behalf of TTD Golden Crown on the
occasion of Sri Sitarama Pattabhishekam.**

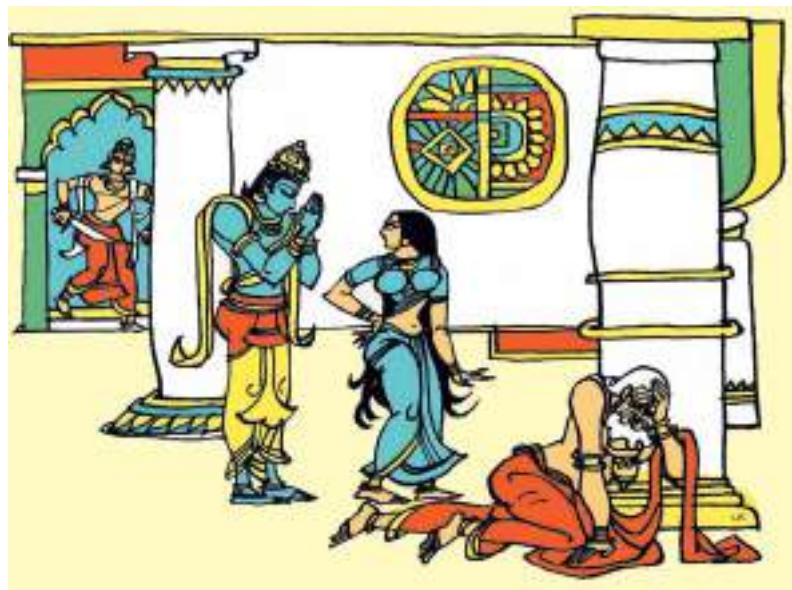
When a male child is born, the PITHRUS – forefathers are very much pleased that a soul has taken birth to carry the glories of their lineage high and higher. Parents take all the hardship to themselves at the time of his birth, during his growth and his settlement in life. Nobody can repay them for all the pains taken by them.

The only way a child can please their parents is to be very well off with good knowledge and live in peace and prosperity. A mother feels highly elated when she hears from others that her child has grown into a worthy person. One can satisfy the father by being honoured for his proficiency.

King Dasaratha announced Sri Rama to be the Heir apparent to the throne. Hearing this, the public spontaneously welcomed the announcement. The King asked them whether they were not satisfied with his own rule. The people immediately replied that Sri Rama possessed all the auspicious qualities required to be a king and hence wanted to be in the helms of state affairs. Hearing the public praise, the king was highly elated and that his son was considered as a priceless gem.

Sri Rama - A Dutiful Son

The duty of a son is to obey the orders of his parents. Sri Rama is a great example for this. Previous day, king Dasaratha announced that Sri Rama would be crowned the following day.



DUTIFUL SON

- Sri R.Kannan

But, next day, the same King ordered him to go to forest and lead an ascetic life for fourteen years. Any other person would have contested the order of the king, as a matter of natural justice. But Sri Rama accepted his father's orders with full heart and left for forest and thus fulfilled his father's promise given to Kaikeyi.

A son's duty is to perform the last rites to his father when he expires. King Dasaratha expired, being not able to bear the separation of his beloved son. Sri Rama could not do the last rites to his father being away in forest. However he did the same in Chitrakoot when he came to know the demise of his father, thus fulfilling his duty, as a son.

Another Example

Sagara was an emperor. He commenced an AswamedhaYaga. The Celestial King Indra, out of jealousy, kidnapped the Sacrifice horse and concealed it near Sage Kapila in the nether world. As the horse did not return to the Sacrificial site, King sent his sons, 60000 in number to search for the horse. They searched everywhere and could not find the horse on the Earth. Then dug the Earth and went to the netherworld and found the horse tied near the sage Kapila.

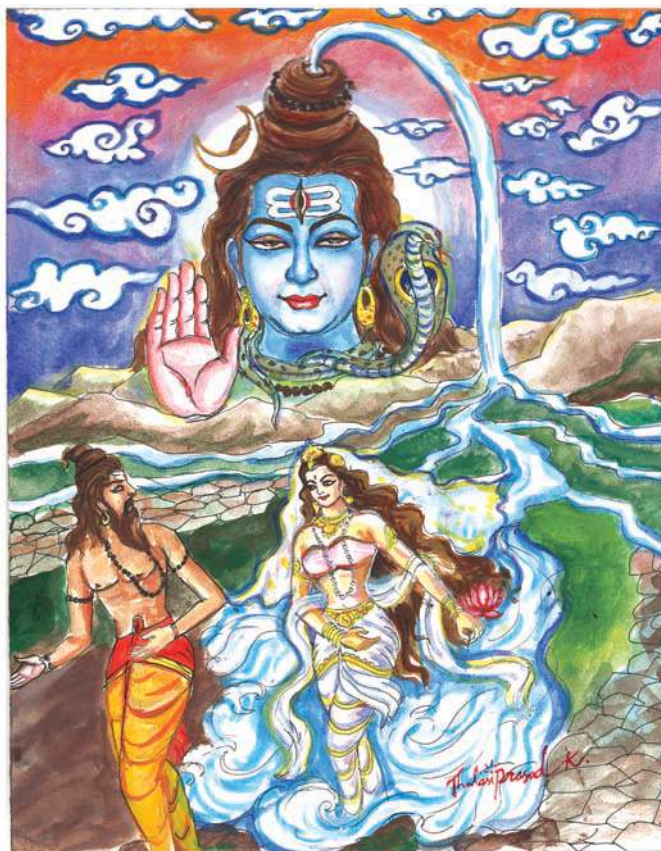


They thought that the sage was the thief. When they went near him to punish, they were all burnt to ashes by his power of the penance he was performing.

When the sons did not return, the king ordered for their search. But there was no trace of them. In due course, he also expired. His grandson Amsuman, during his rule went in search of his fore-fathers and by his earnest efforts, he found their ashes in the Netherworld. Sage Kapila narrated the story and advised him to bring the Celestial River Akasa Ganga to drench the ashes so that they would attain the Heavenly abode.

Bhageerath - A Dutiful Son

During his time even Amsuman tried to bring AkasaGanga but in vain. His son Dileepan also tried and he also failed. However his son Bhageerath did a strenuous tapas-penance and brought the Akasa Ganga with the help of Lord Siva and drenched the ashes of his fore-fathers



They all then attained the Heavenly abode. Thus we see King Bhageerath, as a dutiful son, performed the last rites of his fore-fathers and freed from the curse of Kapila Sage and make them attain celestial abode.

The duty of the son, during the life time of his parents- particularly during their advance ages, is to take care of them fully and see them live comfortably. He should attend to their needs at all times.

Shravan Kumar - A Dutiful Son

In Srimad Ramayana we find such a character in Shravankumar. He himself was a Tapasvi- leading an ascetic life. He had old parents who were blind. He spent his whole life in attending to their needs and carrying them wherever he went. His parents had no other children to depend upon.

Once Shravan Kumar was travelling through a forest taking his parents along. Parents felt thirsty and requested him to bring some water to drink from the river nearby. At that time, King Dasaratha, who came to that forest for hunting wild lives. He had the capacity to hit any object just hearing its sound. When Shravan Kumar was taking water from the river, Dasaratha heard the noise and thought that some wild animal was drinking water. So he aimed his arrow on that direction. Hit by the arrow, Shravan Kumar fell down wailing aloud. Dasaratha heard the human voice and rushed to that place and found the tapsvi lying down in a pool of blood. He understood his mistake and apologized to him. Sharavan Kumar, even at the time of nearing his death, requested Dasaratha to carry water to quench the thirst of his parents. Dasaratha carried the water and gave it to his parents. He apologized at their feet, narrating what had happened. The old parents though accepted his apologies however cursed him that he would breath his last when his children were away and then they gave up their life.





Here we see Shruvan Kumar carrying out his duties as a son to cater the needs of his parent- quenching their thirst, when he was even dying. He is considered as a role model son to be followed.

In Pandarpur, Maharashtra, a strong devotee of Lord Vittal Krishna, Pundareeka was living with his old parents. He would attend to their needs first before starting his work. One day Lord Himself came to his house and requested him to come out. But Pundareeka requested the Lord to wait as he was attending to the needs of his parents. The Lord was standing in front of his house for a long time, till Pundareeka finished his daily duties to his parents. Even the God was willing to wait when a son is attending to the needs of his parents.

A dutiful son should gain good knowledge and stand well in life to bring good name to his parents, should attend to their needs through out his life, as prescribed by scriptures after their demise.

Sri Venkatesaya Namaha



BEWARE OF THIEVES

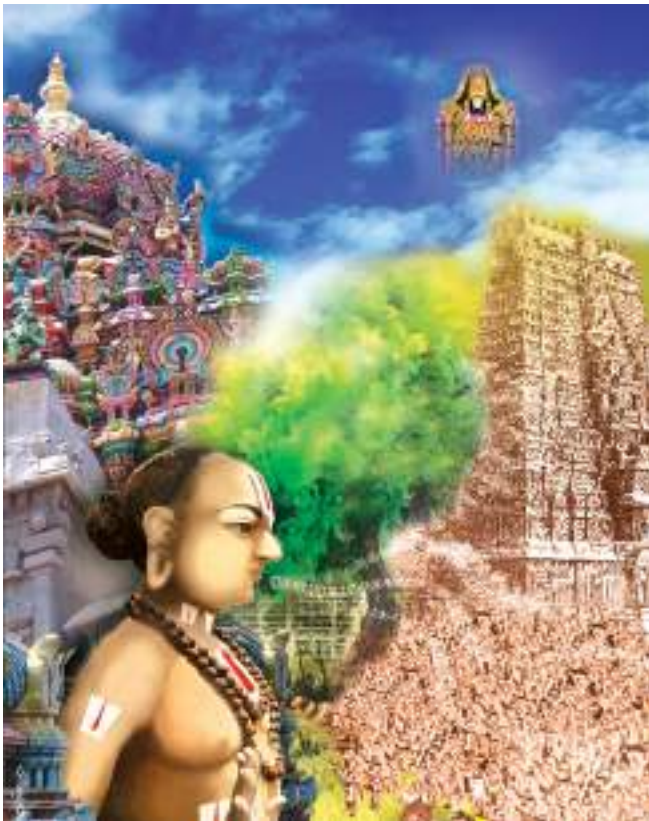
1. Keep your luggage, valuable things and ornaments carefully.
2. Don't keep your children and old age people to watch the luggage.
3. Don't eat or drink anything like Tea, Coffee, water, cool drinks, biscuits etc offered by the strangers.
4. Your attention may be diverted by throwing Coins, Rupee Notes 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 darsan, room facility and prasadams saying that you are known person to me.
7. Be careful with your handbags, ornaments etc while you are traveling in free 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 the Laddu Tokens, Bags, Purses, Jewellery etc very carefully while in the Q-line at Laddu Counters.



SIGNIFICANCE OF THE MANTRA

- Sri P.T.S. Murthy

“Om Namo Narayanaya” is an eight-syllable Sanskrit mantra (*om* – one, *namo* – two, *narayanaya* – five) most revered as Narayan mantra. All Sanskrit mantras start with the auspicious syllable, Om or Aum. It represents universal energy and is derived as the first spoken word revealed from the divine musical instrument of Lord Siva. It encompasses consciousness and leads to concentrate on the object. Taken with a long breath it invokes prodigious concentration. The second word “namo” epitomizes salutations to the Lord. The third word is a combination of two words “nara” (water) and “ayana” (resting place).



The finer connotation of the mantra is “Salutations to Lord Vishnu”. If the mantra is repeatedly chanted with devotion, it will bring prosperity, mental peace and positive vibrations in the chanter. Mantra means, “manana trayate iti mantrah” (whose name is repeatedly recited is a mantra).

The origin of Narayana mantra will be found in Yajur Veda as “*Aum ithyagre vyaahareth nama ithi paschath. Narayanasa ethyuparishath. Aum ithyekaksharam. Nama ithi dhwe akshare. Narayanayethi Panchaksharani. Etadvai narayanasyastaksaram padam.*” It means, Aum should be recited first, followed by Namah and Narayanaya. Aum is one syllable, Nama(ha) is two syllables and Narayanaya is five syllables and this is ashtakshari mantra.

The Narayana Upanishad deals in detail the highest aspect of Lord Vishnu as supreme Lord and protector of the universe. Those who recite the mantra will attain a desired life without blemish. That person who meditates on the mantra will reach Vaikuntha. Lord is perennial.

CHANTING OF THE MANTRA

A mantra should always be initiated by Guru to his disciple. While chanting the mantra invoked by Guru, certain procedures are to be followed. Each mantra has six segments. They are Rishi, who first witnessed the same, the second is, Chandas, the intonation in which the mantra is chanted, third one is Devata, the deity of the mantra, the fourth one is Beeja, the essence of the mantra, the fifth one is Shakti, the power of the deity and the sixth is Kilka, the inner power in the mantra. The chanter of the mantra after repeated chanting will get the power of the mantra and the darsan of the God.



The Rishi for the Narayana mantra is Sadhya Narayana, Chandas is Gayatri, Deva is Maha Vishnu.

REVEALING THE SECRET MANTRA BY RAMANUJA

Ramanuja approached his guru, Gosthi purna for initiating him the secret mantra. His guru made a condition that he should not disclose the mantra to any other person as the mantra is so powerful, sacred and pure and should not be recited by any person who has a material interest. The mantra provided to Ramanuja was Narayana Mantra.

Being kind at heart for removing pains of the humans, Ramanuja revealed this mantra to the commons from the Vishnu temple in Tirukkotiyur, even though it was against the dictum of his guru. He wanted all human sufferings must end by reciting this mantra.

ANNAMACHARYA IN HIS SANKEERTANAS

The doyen of sankeertanas has written one of the greatest songs on Narayana mantra. The song starts with “*Anni mantramulu neeve..*” He has vividly described how Narada chanted Narayana mantra, Prahalada the Narasimha mantra, Vibheeshana the Rama mantra, Dhruva Vasudeva mantra, Arjuna Krishna mantra and sage Suka Vishnu mantra. All these mantras are embedded in Narayana mantra and Lord Venkateswara, the Vishnu himself is the pivotal God. He finally said that this mantra is like moonlight. This composition is an eye-opener that to attain the Lord's abode one need not take the root of panacea, but enough if one chants Narayana mantra.

THIRUMANGAI ALWAR'S PASURAM

Thirumangai Alwar in his Periya Thiurmozhi explained the greatness of this mantra in his

pasuram. The meaning of the pasuram is “The Narayana nama will give to those who recite it, a high class, wealth, it will destroy all that cause suffering to His devotees, it will give them moksha, it will provide them His grace and the strength to remain in His anubhava, and give all good things that are sought by them. It does more than what a mother would do to a child. Thus, the Thirumanthra will provide all the good things that are sought by those who keep reciting it.”

BENEFITS OF RECITING THE MANTRA

Those who chant the Narayana mantra will achieve all things and will be an elixir for all physical and mental evils. The chanter will be benefitted with blissful life and attains salvation to reach the divine abode. Rigveda says that Lord Vishnu is in charge of all senses, Gods and powerful elements. Reciting his name would bring in complete grace of the Lord to win over the evil. The mantra provides succour from problems and enmity. It relieves from complex problems of life. By chanting this mantra one will be able to unfold the pervading power, mercy and goodness of the Lord. It gives the chanter infinite happiness, love, glory, wisdom and liberation from materialistic desires. It brings peace and aroma in the devotee.

PRACTICING THE MANTRA

Everyone must recite the mantra at least 108 times a day after completing the daily chores. It is more powerful if the number of recitations increased day by day.”*Sankeertya Narayana sabdamatram vimukta dhukha sukhino bhavanti*”. Even if the mantra is recited once, the devotee is relieved of all worries and will lead a happy life.

*Narayanaya nama ityayameva satyam |
Samsaara ghora vishasamharanayamantrah ||*



APPLIED KNOWLEDGE BY BHAGAVAD-GITA

- Dr. Vaishnavanghri Sevaka Das

Theoretical Knowledge and practical knowledge are two ways of acquiring knowledge. Theoretical knowledge helps in understanding any subject matter. Practical knowledge makes one apply that understanding in real life. This aspect is called “*savigyanam*” in Bhagavad-Gita. Gita never deals with easy-chair philosophy. In fact, Gita was narrated in the most complex situation. Moreover, it was told to a most complicated person, who declined victory and the associated pleasure. Everyone in life aspires victory in all actions and nobody ever dreams of failures. But,

Arjuna was only the person in the entire universe who flatly declined victory. However, Gita even assured victory to such persons thus demonstrating its glories. This is the evidence for the applied knowledge offered by Gita. Knowledge of Bhagavad-Gita never encourages escapism. Rather, it trains one to overcome all adverse conditions to move towards victory. This is the reason why Gita is termed as the applied knowledge.

In order to explain these things more in detail, the Lord directs some actions to one and all. Everyone does daily so many activities. They are indispensable. Eating, sleeping, recreation, diligent works are such activities. If these activities are done as per the directive of Gita, then victory is certain. But, if these are carried out as per whims and fancies, failure is inevitable. Lord Krishna explained these points very lucidly saying, “O Arjuna, there is no possibility of one becoming a yogi if one eats too much or eats too little, sleeps too much or does not sleep enough” (Bhagavad-Gita, Chapter 6, Verse 16). If someone is constantly haunted by failures and troubles, there must be some imbalance in the above actions. However, the Lord didn’t stop by simply stating the problem. He also gave a perfect solution, which is so practical that one who follows it will surely achieve success and enjoy the pleasure.



“He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the yoga system” (Bhagavad-Gita, Chapter 6, Verse 17). It means one who practices this solution provided by Gita surely becomes physically fit, mentally balanced, intellectually sharp and spiritually strong. Actually this is real yoga. Students should practice this message of Gita meticulously for all round victory in their lives. It means nothing impractical is preached in Gita; impractical things are never mentioned in it. Bhagavad-Gita recommends taking food, it recommends good recreation, it recommends good sleep and it also recommends working diligently. There is no other scripture like Gita that explains so lucidly about all the essentials of life for a happy living. Even our most loving parents cannot do the benefit at par with Gita.

Vegetarian food is very good and beneficial for students and youth. Thus vegetarian diet surely benefits the youth and the students greatly. Recreation gives happiness to mind and keeps it pleasant. Hence all the students should at least spend 30 minutes in recreation in terms of morning walk, games or reading motivating and spiritual literature like Bhagavadgita. Nobody should underestimate the importance of sleep. Sufficient rest gives enough energy to body, mind and brain. After sufficient rest, all these will work with rejuvenated energy. Also, one should sharpen the intelligence for diligent work. Advice from seniors with wide experience, helps immensely. If one acquires discriminating power of dos and don'ts very systematically, then life moves steadily towards success. Then it becomes completely blissful.



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SAPTHAGIRI

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THE LEGACY OF SRI SAILAPURNA

-Smt. D.K. Ahana Lakshmi

“G randma, what are you reading?” asked Raja. He and his sister Maya were visiting their grandparents. Raja had found his grandmother sitting on the floor and reading something aloud in front of the puja room. “Don’t disturb her. Come with me and I’ll tell you”, called his grandfather from the hall. Maya, who was also there, promptly put down the book that she was reading, sensing a story.

“I remember telling you about Alavandar during your last visit”, began grandfather. “Of course”, exclaimed Maya. “He was also known as Yamunacharya”.

“Absolutely right! Yamunacharya had a student, a shishya called Sri Sailapurna. After learning the scriptures from his guru, he requested permission to settle down at Tirumala”.

“Tirumala, as in Tirupati?” asked Raja and turned to the big portrait of Lord Venkateswara that was hanging above the puja room.

“Yes. So he was also called Tirumala Nambi. Sri Sailapurna took on ‘Theertha Kainkaryam’, the duty of bringing fresh water from Papavinasam, about eight kilometres away from Tirumala Temple, perhaps the nearest source of flowing water”.

“Eight kilometres!” Maya repeated in amazement. “That is a long way off”.

“In those days, they walked a lot, but going through forests was perhaps not stressful as it is always peaceful to walk through trees. Don’t you like walking through the park across the road? Anyway, Sri Sailapurna did it for a long time. Apparently he used to chant Periya Tirumozhi of Tirumangai Alwar during his trek through the forest. One day, when he was walking back with the pot of water, a hunter came up to him and said, “*thatha, thatha*, give me some water”.

“Just like I call you *thatha*” said Raja.

“Yes. But Sri Sailapurna refused saying that he was carrying water for the Lord, and continued on his trek back to the temple. The hunter quietly made a hole on the side of the pot so that water dripped out steadily. He drank the water till the pot was empty. Sri Sailapurna realised that his pot was empty and turned around to the hunter, looked at him sadly and



said, "Is this a nice thing to do to an old man like me? I have to go back all the way and get fresh water for the Lord and his morning routine will be delayed. Not nice at all".

The hunter smiled at him, shot an arrow to a nearby hillock. Water came gushing out. The hunter said, "Don't worry, thatha. See there, that is Akasaganga. You will henceforth be able to take water from here for the Lord's puja. And you won't have to walk such a long distance after all".

Surely the hunter was no other than the Lord Srinivasa himself!

"What a lovely story" said Raja.

Maya was more to the point. "But what is the link between the story and what grandma is reading?"

"Oh yes. You see, Sri Sailapurna had two sisters, Kantimati and Diptimati. Kantimati married Asuri Kesava Somayaji and gave birth to a baby boy at Sriperumbudur. When Sri Sailapurna saw the little baby marked with various divine traits, he was reminded of what Nammalwar had foretold about the incarnation of Adishesha at Sriperumbudur. So he named the child Ilayalwar or the younger brother of Rama..."

"Younger brother – anuja - Rama – anuja...Ramanuja...Oh!" said Raja.

"Correct. Thus, Ramanuja, our great preceptor was Sri Sailapurna's nephew. He is considered as an avatara of Adishesha. You know Lakshmana as in Lord Rama's younger brother is referred to as kinkarya siromani. Like that, Sri Sailapurna had a vision that this little baby would grow up to be of great service to the cause of Srivaishnavism".

"And?" prompted Maya.

"Sri Sailapurna was an expert on Valmiki's Ramayana. Yamunacharya had ordered that the lore of the Ramayana should be explained to

Ramanuja when he was ready to learn. When the time was right, Ramanuja went to the Tirumala hill and met Sri Sailapurna who had brought prasadam from the temple".

"Laddu", said Maya, licking her lips. Grandfather smiled and continued.

"Ramanuja, accepting the prasadam, bowed and said, 'Should you have taken the trouble to carry them yourself? Was there no lesser person to bring them here?' Sri Sailapurna replied, 'Well, I did look around but could not find anyone smaller than myself in this Tirumala'.

That was surely humility personified! Sri Sailapurna was an old man and though he was very highly learned, he was extremely humble. After Ramanuja worshipped Lord Venkateswara, he went down and stayed in Tirupati. Every day, after completing his duties in Tirumala, Sri Sailapurna would come down to Tirupati and teach Ramanuja Valmiki's Ramayana. He would explain the significance of every bit of Ramayana just as he had been taught by his guru, Alavandar. Ramanuja made Ramayana the most important epic for Srivaishnavas. In fact it is called the Saranagati Sastra – don't worry about understanding all this at the moment. Just understand and accept that reading and re-reading the Ramayana gives great inner strength to us. That is what your grandmother is doing – she reads it canto by canto, a little bit every day and has been doing so for many years. As did her mother – and in fact, my mother too".

"Maya, Raja, come and take prasadam". That was grandmother calling. "Today is Swati nakshatram in the Visakha month. It is the birth anniversary of Sri Sailapurna who was also called Tirumala Nambi. As your grandfather has been telling you, Sri Sailapurna explained the Ramayana to our acharya Ramanuja so beautifully that he popularised it and made it our *pramaanagrantha*. That is the powerful legacy that Sri Sailapurna has left behind".



O! emerge certain mystic voice out of my bosom,
Whispers me gently, "Lend me your ears my chum",
Is there any need to frequent a shrine profound?
Never! for "God is no w here" within thee enshrined.

Oh! for ms here thy ephemeral body a temple pretty,
Acts then the elysian spirit as the Infinite petty,
Bare, immortal and invincible it 's like the Almighty,
Though Jivatma a spark of Paramatma mighty.

Cleanse the Soul-God with the holy water of tears,
Perfume Him with the purity of mind at cheers.
Kindle the temple of the body with knowledge divine,
Render thy respiration an obeisance to Him in chain.

Place the Supreme Being on Chariot of Phantasy.
Make thine reason to minitor the King with little fantasy.
Feast the Light well with heart-pouring mercy celestial,
Enable the Eternal to face ordeals of life terrestrial.



MY INNER VOICE

- Sri C. Bheemappa

Lay the ritual spells as Akshataha for the Lord
And the conscience His crown in this transitory world,
Then keep your invisible sagacity for His staunch armour
To confront the unseen Arishadvargaha, your foes in power.

Then set thine five senses-fittings of the shrine
And the twin lotus eyes as its shutters plain,
The eyelids as their simple but transparent curtains twain,
And the Intuition as an exit for your Heaven.

Offer thy chaste Atmagunaha as fine blossoms colourless,
Lofty bosom to the In-dwelling God as a cocoanut priceless.
Forward to distribute the offering of its love pure.
Aware "Thy Father is, therefore, in thee, not anywhere".



Destiny is defined as fate, providence, divine decree, God's will or one's karma as per dictionary. We say "Man proposes; God disposes"; *Then a Vinaa Thrunamapi na Charathi* - meaning even a bit of grass does not move without the divine will. So we feel everything is determined by the Divine Force and the whole Universe follows it without any change.

Let us illustrate it with an incidence which is cited in Srimad Valmiki Ramayana, the Great Epic of our motherland Bharath.

King Dasaratha ruled Kosaladesa for more than 60,000 years perfectly without any blemish. Even the Devas – demi gods took his assistance to fight against Asuras- the demons. Such a great emperor did not have any children who could occupy his seat after his days. So he performed a "PUTRA KAAMESHTI" YAJNA and as a result had four children from his three wives Kousalya, Kaikeyi and Sumithra. In fact the Lord Vishnu incarnated Himself as the four children- as Sri Rama-son born of Kousalya, Bharata born of Kaikeyi, and Lakshmana and Sathrugna born of Sumithra. The Lord took human form to exhibit the best of human qualities, by strictly following human ways of Living.



DESTINY

- Smt. Lakshmi Kannan

In due course of time, the four princes grew up and got married and lived happily in Ayodhya, the Capital of Kosaladesa for Twelve years, serving their parents and others according to scriptures.

King Dasaratha one day thought of crowning his eldest son Sri Rama, as the heir apparent, as he felt that he was getting old. So he called for the public congregation and asked their opinion. The people as a whole, having been attracted by the great qualities of Sri Rama, in one voice accepted the same. King was very much pleased. He consulted his Kula Guru Vasishta and fixed the coronation the next day itself, even though two of his sons Bharata and Sathrugna were away from Ayodhya.

However, being ill tutored by Manthara, a servant-maid, queen Kaikeyi requested the King to grant two boons which he had once granted her- one was Sri Rama should live ascetic life for fourteen years and another her own son Bharata should be given the right to rule kingdom. The king bound by his promise could not refuse the same.

Sri Rama obeyed the wishes of His father and left for the forest. His young wife Sita and his younger brother Lakshmana too went to forest with Sri Rama as a part of destiny.

The emperor could not bear the separation of his beloved son Sri Rama and died wailing "Rama-Rama". Vasishta arranged to bring back Bharata and Sathrugna to do the last rites the departed soul. Without knowing the things that happened in Ayodhya, the princes arrived. After reaching the kingdom, Bharata learnt all things that had happened and scolded his mother Kaikeyi for her ill-deed and refused to accept the kingdom. He vowed to bring back his beloved brother Sri Rama and install Him as the King.



After the completion of the last rites of the king, Bharata with full of his retinue went to Chithrakut, where Sri Rama, Sita and Lakshmana were camping.

Bharata begged and entreated Sri Rama to return to Ayodhya and be crowned as the king. However as a dutiful son, Sri Rama said that He would return to Ayodhya only after spending 14 years in the forest as per the wishes of the father and was prepared to accept the kingdom then.

Then on the advice of Vasishta, Bharata requested Sri Rama to grant His Sacred Sandals - Paduka to him, which he would carry to Ayodhya and would look after the affairs of the kingdom as its representative. Sri Rama readily agreed to the proposal and granted the Padukas. Bharata carried the Sacred Sandals to Ayodhya and consecrated them as the Ruler in Nandigram, at the outskirts of Ayodhya. The Sacred Sandals – Padukas of Sri Rama ruled the Kingdom for fourteen years gloriously without any blemish.

This incident is extolled as the effect of destiny in a sloka in 'Paduka Sahasram' written by Swami Nigamanatha Maha desikan, a great Vaishnava Acharya

*Raame raajyam pithurapimatham
sammatham cha prajaanaam
Maathaa vavre thathiha bharathe
sathyavaadhi dhadhow cha |*



*Chinthaatheetha:samajani thatha
paadhukaagroyaabhisheko
Dhurviginaanasvahrudhyama aho
deivamathra pramaanam ||*

(Paduka Sahasram – 826)

“Father heartily wished to make Rama as the Heir apparent; It was unanimously accepted by the people; However mother Kaikeyi requested to make her son Bharata as the king with the boons granted by Dasaratha; The king, true to his promise, accepted the same; However, as nobody expected the consecration of Paduka as the ruler took place. The whole incidence took place at the divine will, which cannot be understood”.

Sri Rama was to be consecrated as per the wishes of King Dasaratha; however Kaikeyi wished her son Bharata to be the king; both did not take place. Unexpectedly the consecration of Paduka took place. This is explained as destiny - or God's will.

(God's will is - that Sri Rama should go to forest which will lead to the killing of Ravana as entreated by Devas - Paduka to rule Ayodhya and wipe out the ignominy of Bharata usurping the kingdom)

Paduka which is said to be in the nature of movement normally, has been blessed with Royal throne for fourteen years for the service rendered to the Lord. It is again Will of the Lord.

So Destiny is the will of God. He normally follows one's Karma and activates him accordingly. However He is prepared to pardon one's sins if he feels for it and surrenders unto Him. He is very kind and wants everyone to leave this miserable material world and come to His abode and enjoy eternal Bliss .So self surrender unto Him will please Him and He will mitigate our sufferings in this world and even grant us deliverance from this world.

Srimathe Venkatesayanamaha.



THE TEMPLE

Its Science and Significance

- Smt. Pranavi



Why do we visit Temples?

India is a country which is known for its rich Hindu culture and tradition. To sing the glory of God, as a link between God and Man, as houses of worship, as structures for religious and spiritual activities, human throughout history have created a space for the divine. The temples are not just the immensely architectural wonders, it's a science. Every single face of it – from the size of the idols to the directions and sanctum – Yes! The temple architecture is a highly developed science. They are the places of immense spiritual strength.

Location and Structure of a temple

The Energy Centers

A look into the ancient past and its temple reveals the fundamental science and purpose behind temple building. Far from being place of worship, temples were created as powerful places where an individual could imbibe the enshrined energies. Most temples were created to address a particular aspect of life and were thus consecrated

to activate one or two particular chakras, the main energy centers of the human system.

Scientific analysis has today proven that these temples were built over areas of maximum positive energy. The Moolastanam (center point) of the Garbhagriha were built at the spot where energy is maximum. The idol was placed and the Garbhagriha was built around it. This point indicated the place of maximum positive energy. The main deity is often complemented by one or more minor deities carefully positioned along the path of approach to the main deity. Looking at these structures it is apparent that the temples were built in a certain pattern, certain understanding and purpose, catering to the needs of the individual and the society.

The metal plate beneath the idol:

In most of the temples we find that the Gods statue is placed on a copper plate. These copper plates with Vedic inscriptions capable of absorbing and radiating energy, i.e. it absorbs the earth



magnetic waves and radiates it to the surroundings. When a person visits a temple and walks around the parikrama in the clockwise direction, they come within the radius of this magnetic field thereby imbibing a lot of positive energy. This is a very slow process and a regular visitor will eventually start feeling the positive vibes. The result is that the visit to the temple rejuvenates the body, mind and soul.

The logic behind the idol worship

Deities work as your focal point. In silence your thoughts have tremendous potential to become reality. This is why people say, "My prayers have come true". Indeed, every prayer has potential to come true provided you prayed in deep awareness.

If you would notice, in a temple, the chamber of the God is closed on three sides. This increases the effect of all energies. The lamp that is lit radiates heat energy and provides light inside the sanctum to the priests. The ringing of the bells and the chanting of the Mantras takes a devotee into trance. When done in groups, this helps people forget personal problems for a while and relieve their stress.

The fragrance from the flowers and the burning of the camphor give out the chemical energy that creates a good aura. The effect of all these energies is supplemented by the positive

energy from the idol, the copper plates and the utensils used while worshipping the God. When people go to a temple for evening Aartis and when the doors open, the positive energy gushes out onto everyone present there.

Activation of Senses

The five senses of the human body are Hearing, Seeing, Touch, Taste and Smell. The positive energy in the temple is absorbed properly only if you ensure that all five senses are activated in your body while you are in the temple.

Ringling the temple bell - Hearing sense is activated.



A temple bell is another scientific phenomenon; it is not just ordinary metal. It is made up of various metals including cadmium, lead, copper, zinc, nickel, chromium, manganese etc. The proportion at which each one of them mixed is real science behind the bell. Each of these bells is made to produce such a distinct sound that it can create unity of your left and right brain.



The magic of temple bells

The moment you ring the bell, bell produces sharp but lasting sound that lasts for minimum of seven seconds in echo mode good enough to touch your seven healing centers or chakras in your body. The moment bell sounds your brain is emptied of all thoughts. Invariably you will enter state of trans where you are very receptive.

Lighting Camphor – Seeing sense is activated



The inner core of the temple is usually dark where the idol is placed. You usually close your eyes to pray and when you open your eyes you should see the camphor which is lit to give Aarthi in front of the idol. This light seen inside the dark activates your sight senses. The other reason for lighting the camphor is for the idol to absorb the heat and vibrate within the chamber for the certain period.



Taking Aarthi – Touch sense is activated

When you take the Aarthi, you put your hands over the camphor flames and then touch the eyes, your touch sense gets activated. You will also feel relaxed when you touch the eyes with the mild heat that you absorb from the aarthi.

Offering flowers – Smell sense activated

Flower, is good to see, spreads good fragrance, very soft to touch, the nectar given



by flower pleases the tongue, and this combination is perfect for using at the temple. Only specific flowers are used for offering to God like rose petals, jasmine, lillies etc. amongst them fragrance is more important. The fragrance of the flower, Camphor and the incense sticks all together have a strong essence to keep you smell sense activated and pleasant giving calmness to the mind.

Teertham – Taste sense activated

“Teertham”, the holy water used for theertham is sacred. The ingredients used in the theertham are Cardamom, "Karpura" (Benzoin), saffron, "Tulsi" (Holy Basil), Clove, etc.



Washing the idol is to charge the water with the magnetic radiations thus increasing its medicinal values. The theertham is stored in silver or copper vessel. Three spoons of this holy water is distributed to devotees. Again, this water is mainly a source of magneto-therapy. Besides, the clove essence protects one from tooth decay, the saffron & "Tulsi" leaf's protects one from common cold and cough, cardamom and "Pachha Karpuram" (benzoin), act as mouth freshners. It is proved that "Theertham" is a very good blood purifier, as it is highly energized. Hence it is given as "prasadam" to the devotees. This is a source of positive energy and when we drink the holy Teertham our taste sense is activated.

Sipping water for 3 times is to clean the body, cleaning soul and for salvation.

- Teertham will be prepared in vessel which is made with Copper or Silver or Brass.



- Temples related to Lord Vishnu, Tulasi Teertham (Water mixed with Holy Basil Leaves) will be given to devotees.
- Temples related to Lord Shankar, Maredu Teertham be given to devotees.
- Temples related to other deities, water mixed with Cardamom, Cloves, edible camphor will be given as Teertham to devotees.
- Mostly all the temples will prepare Panchamrut (Made of Milk, Yoghurt, Honey, Sugar candy and Ghee in equal amounts) and will be given as Teertham in special occasions.

How to take Teertham?

- Right palm should be bent and should be resembled like a cow ear.
- Index finger should be bent to touch the thumb.
- Left palm with a piece of cloth should be under the right palm for support.
- Teertham should be taken 3times.
- Before sipping you should take the right palm with Teertham near to both eyes and sip in sitting posture.

Interesting Facts:

Ancient people used to drink water from Copper vessel as the metal have the ability to kill bacteria and virus in water. Now a day's people are following ancient methods of keeping water over night in a copper vessel and consuming in early morning.

Scientific Reasons:

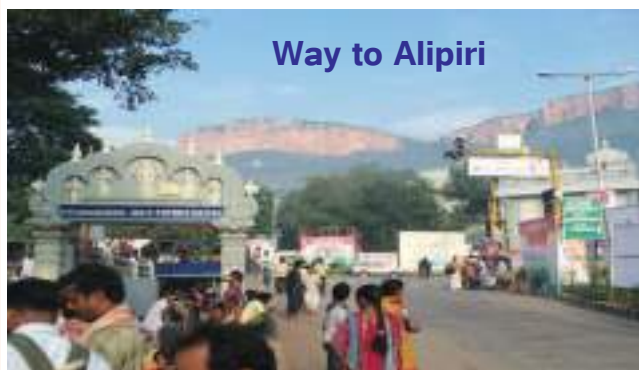
- Water stored in metals like copper, brass or silver will decrease the heat in body and helps the body to absorb essential salts and nutrients. Copper is vital nutrient for body in production blood along with Iron.



- ✿ The holy basil leaves used in theertham act as a tonic which fights against fever, cold, cough, sore throat, respiratory disorders, kidney stones, heart disorders, stress, mouth infections, insect bites, headaches, skin and tooth disorders. It also acts as nerve tonic to sharpen the memory.
- ✿ The Beal Leaves in Teertham can cure many health problems such as Stomach ulcers, controls diabetes and cholesterol level, acts as anti-microbial and anti-inflammatory, relives constipation, and relives diarrhea and dysentery.
- ✿ The holy water mixed with Cardamom, Cloves, edible camphor helps in digestion, detoxifies the body, controls cold, flu, cancer and blood pressure, acts as anti-inflammatory, relives tooth pains & respiratory infections, cures nervous disorders, fights against epilepsy.
- ✿ Panchamrut mixture nourishes the body increases strength, it boosts physical stamina, intelligence, grasping power, creative abilities, improves skin color etc.

(to be continued)

FACILITIES TO THE FOOT PATH PEDESTRIANS



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- ✿ Many pilgrims take a vow to go on foot from Alipiri to Tirumala and Srivarimettu through foot path. Pilgrims can use free facilities and bath at Pilgrim Amenities Hall at Srinivasam Complex, Opp. to RTC Complex, Tirupati.
- ✿ TTD runs free buses from Railway Station, Tirupati to Alipiri and Srivarimettu.
- ✿ Pilgrims are requested to keep their luggage in a box or bag with lock and key facility. They can deposit their luggage at the Alipiri foot path luggage centre, Srivarimettu and obtain a receipt from there. They can collect their luggage after submitting the receipt at luggage collection centre, Tirumala. Their luggage is transported at free of cost.
- ✿ Drinking Water and Toilets are available on the foot path. Pilgrims are advised to go in groups.

PRECAUTION

Pilgrims suffering from chronic ill-ness like BP, Heart and Lung diseases are advised not to climb up the hills on foot.



BALAJI TEMPLE OF CHICAGO

- Smt. P. Archana



Bammera Pothana in his treatise, Bhagavatham aptly described the omnipresence of Lord Vishnu everywhere in the universe. The devotee has to rummage the presence of the Lord in every aspect through the heart, discourse, and action (manasa, vacha, karmana). Lord, the protector of his devotees will make his presence felt in abundance, without limitations to the boundaries. Lord Vishnu had taken the form of Lord Venkateswara on the hills of Tirumala to bless the devotees in Kaliyuga. The Venkatadri where Lord is seated has no equal sacred place anywhere in the universe. The sloka further declares that there is no God parallel to Lord Venkateswara neither in the past nor in the future. The devotees strongly believe that Lord Balaji is the real protector, the remover of ills and problems and the acme source for salvation. Whether they meditate him in their house or in any temple near to them, they enjoin the spirit of Tirumala Balaji in the idol they worship. They trust that their prayers reach to Tirumala. Lord Srinivasa thus sits in the hearts of many devotees

both in India and abroad. There are umpteen temples in India where the Tirumalesa is worshipped by the innumerable number of devotees. Wherever there is a good number of devotees, Lord Balaji Temples are constructed. One such temple which is highly admirable and sophisticated and where all the rituals are performed as per the diction of the Tirumala Temple is found in Greater Chicago in the United States of America. Chicago city is the third largest in the USA with a population of 2.7 million (2016 estimates).

Balaji temple of Chicago

Sri Venkateswara Swami temple in Greater Chicago was built in 1986. A group of nine philanthropists donated 20 acres of land for construction of Lord Balaji's temple in Aurora, a suburb to Chicago main city. The purpose was to quench the religious thirst of many immigrant families from India especially from south India for whom Lord Balaji is a household name and deity. The temple was constructed on the lines of Tirumala temple. The temple was consecrated in



June 1986. Every weekend, hundreds of devotees throng the temple to have the blessings of Lord Balaji.

Structure of the temple

The main portion of the temple is called sannidhanam. There is Raja Gopuram. The large central main hall is called Maha Mandapam, and the hall in front of the deities is called Artha Mandapam. The temple can be divided into two segments. The main segment of the temple, Lord Sri Venkateswara had been consecrated. The spectacular form of the Lord embodies all the attributes of Divine Spirit as we find in the Tirumala shrine. The four arms depict the four corners of the world, four aims of life (dharma, artha, kama and moksha), and the four Vedas and signify the omnipotent nature of the supreme being. The Sankha (conch) to awaken to devotees, the Chakra (discus) to destroy evil, the VaradaHastha (blessing hand) to safe guard the righteous, and Abhaya Hastha (resting arm) to offer peace and comfort to the devout. The idols of Jaya and Vijaya are placed at the entrance to the sanctum sanctorum. On either side of the lord's main shrine, two small temples adjoining the main entrance were constructed and both Laxmi Devi and Bhudevi idols are placed. The main temple also hosts the idols of Goddess Kanyaka Parameswari, Dasaavatars (ten incarnations of Lord Vishnu), Hanuma and Sri Satyanarayana Swami.

Adjoining the main temple, the temples of Sri Subrahmanya with Valli and Devasena, Sri Siddhi Vinayaka, Sri Lakshmi Varaha Swami, Sri Mallikarjuna Swami, Sri Parvathi Bramarambika, Sri Nataraja Swami, Navagrahas are sanctified.

On the outer walls of the main temple, the grandeur and splendour of the celestial wedding of Sri Srinivasakalyanam and Lord Siva - Meenakshikalyanam have been sculptured.

In fact a visit to the temple is a complete visit to both Vishnu and Siva temples and deities in one go. The devotees on gracing the splendorous deity Lord Balaji in this temple will have a feeling of embellishing the Lord Venkateswara in Tirumala itself.

Rituals in the temple

The daily poojas and special rituals are performed by the priests, who had extensive training at Tirumala Veda Pathasala or other reputed schools in India. On first Sunday in a month, the Nijapaada darsana of Sri Venkateswara Swami is provided to the devotees.

SOLUTION TO PUZZLE

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



Daily poojas include abhishekam to Sri Venkateswara, Sri Vinayaka, Sri Siva and on Mondays to Sri Garuda. On each Tuesday, abhishekam is performed to Sri Siddhi Vinayaka, Sri Anjaneya, Sri Shanmukha, Sri Satyanarayana Swami on Wednesdays, Sri Bhudevi on Thursdays, Sri Lakshmi devi, Devi Parvathi on Fridays. Special poojas are performed to all the deities on specified days.

Other facilities

The temple provides several other religious services to the devotees on request. As a saying goes, "Home is where Heart is". Even though some Indians live in a place quite far off from their country, they wish to perform all rituals what they normally do in India such as Annaprasana, Aksharabhaysa, Upanayanam, Marriages, House warming, etc. wherever they live. The temple provides priests to perform those functions at home or in the temple at the request.

Other activities

The temple also has a huge marriage hall and auditorium. Regular programmes are conducted for training the younger generation in languages, Sanskrit slokas etc. Youth classes in teaching Ramayan, Mahabharatam, Bhagavatam etc. conducted every second and fourth Sundays. Library and canteen facilities are available in the temple. Reputed singers and holy priests from India visit the temple and render their songs and discourses regularly.

Like many eventful monuments tourists visit in Chicago, for all devoted Hindus, a visit to Sri Venkateswara Swami temple in Aurora, Greater Chicago is a memorable experience.



AN APPEAL TO DEVOTEES



- ★ **Kalyanakatta is a sacred place.**
- ★ **One should not enter inside wearing footwear.**
- ★ **Tonsuring facility is available in Kalyanakatta at free of cost.**
- ★ **Devotees shouldn't give any amount to the tonsurer after tonsuring.**
- ★ **If any barber demands money, complaint the same by mentioning the number of that barber to the A.E.O / Supervisor on duty either in person or put a written complaint in the complaint box.**
- ★ **Necessary action will be initiated against the concerned person.**
- ★ **One should not spit and pass urinals in the premises of Kalyanakatta.**
- ★ **Separate bathrooms and Lavatories for male and female devotees were provided by T.T.Devasthanams. Hence the devotees are requested to utilize them.**

For Further Details Contact :
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Toll Free No. 18004254141



ASAFOETIDA – A TREASURE OF MEDICINAL BENEFITS

Telugu Original by : Dr.C. Madhusudana Sarma

Cell : 9000761390

English by : Sri Venkata Balasubrahmanyam

Asafoetida is used in the preparation of food items and in cooking for aroma and taste. This is gluten produced from a plant. It is called “Hingu” in Sanskrit. It is called Sahasravedhi because it has the power to heal the diseases. It has also names in Sanskrit such as Deepthi, Bhootari as it kills the insects. This belongs to the plant family of Apiyesi and its biological name is Ferula Fotida.

The mother nature has blessed human beings Asafoetida integrating the benefits of all medicinal properties and chemical elements. Let us understand how to use Asafoetida as medicine. It will be easy to use if the asafoetida is made into powder after frying pieces of the same with ghee.

Bloating

Take 25 grams each of Asafoetida powder and camphor. Make the same into a paste by adding water. Make small marbles of the size of red gram and dry them. One or two of these tablets should be taken three times a day to reduce and control bloating. The same can also be used for reducing unknown heart flutter. The tablets can also be used for reducing pain from tooth decay. The tablet should be placed on the decayed tooth.

Pain in Ladies

Mix five grams of Asafoetida powder with 10 grams of jaggery and make a paste by adding water and make them into 6 tablets. Take one tablet twice a day during the menstrual cycle. It will reduce menstrual bleeding. It has been observed in recent past that due to lumps, cysts and cancer in the uterus, the uterus is being removed by Hysterectomy operation. Ladies can increase the consumption of Asafoetida in daily use to reduce the chances of such situations.

Joint pains

Twenty grams of Asafoetida powder, 20 grams of smashed garlic, 20 grams of Saindhava lavana should be mixed with 200 ml of Sesame oil. Boil it on hot flame and distil the oil. Five millilitres of this solution mixed in 100 ml of lukewarm milk should be taken once or twice a day. The lukewarm oil can be applied externally on the joints.

Scorpio bite

One fourth teaspoon Asafoetida powder and one-fourth onion should be made into a paste. Apply the same as externally on Scorpio bites on the body. It can also be used to reduce pain caused by bee bites and wasp bites.

Gastric trouble

Take ten grams each of Asafoetida powder, cumin seeds, dry ginger, fried mustard seeds, Saindhava lavana and make them into a smooth powder. Take one gram of this powder with 100 ml of fresh buttermilk daily twice in the morning and evening. It will reduce stomach pain, bloating, gastric problems. It will also reduce stickiness motions.



Migraine

Dissolve Asafoetida in fresh water. Two or three drops of this water should be placed in right nostril if the pain is on the left side and in the left nostril if the pain is in the right side.

Post delivery recovery

Make a paste of 25 grams each of Asafoetida powder, garlic, palm jaggery and make into the size of a soap nut. Dry them. One tablet must be taken in the morning with water during the pregnancy and thereafter. This will reduce tiredness, thirsty, body pains and weakness and the nursing mother will recoup her health soon.

Different types of Diarrheal

Equal quantities of Asafoetida powder, green camphor, mace (Jaji kaya), cumin seeds should be made into a smooth powder. One gram of this powder mixed with honey should be taken to reduce all types of diarrheal problems.

Mawworms in intestines in stomach

Ten grams of Asafoetida powder, 40 grams of neem should be grinded into a paste. Add sufficient quantity of honey and make them into tablets of soap nut size. Take one or two tablets every day.

Asafoetida should not be used in those conditions when a person is suffering from internal bleeding or swelling in intestines or diseases related to blood oozing, pregnancy, etc.

When Asafoetida is used as medicine, the pure Asafoetida should only be used. If pure Asafoetida powder is placed in water, the water will turn to milk. If burnt with a match stick, it will flame as well.

Asafoetida powder is used in several Ayurveda medicines.

Note : The readers are advised in their own interest to consult a professional doctor in Ayurveda before taking the above prescriptions. This article is for educational purposes only and not to be construed as a prescription for the ailments.



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.

Errata : In Editorial May 2019, Nammalwar's celebrations read as 9th to 18th May. In page 18 article titled A Bouquet of Celebrations read as 1002nd Ramanuja Jayanti instead of 102nd Jayanti.



GENERAL PREDICTIONS FOR THE MONTH OF JUNE 2019

This Month Almost Covers Jyeshthamasa i.e. Lunar Month

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : Here it is a very Jubilant movement as the new Adhyaya is opened. People of this Rasi are very satisfactory. Most of the people are happy as they waited for a long time for this opportunities. The government officials are also happy with their new assignments. Students get good results. Farmers will have good expectations. But Jupiter is in the 8th place will show a short fall of money flow. Worshipping of Lord Shiva will bring happiness more.



Taurus (Vrishabha) : These people are a bit strenuous because of better opportunities to come on the way and they have to wait still for a further time. That is better patience is the best remedy. Health of the women is very important and to be taken care of. Students will get good results for the next time. Inspite of all the consequences public contacts are improved substantially. Distant travels are good. Worshipping of Lord Venkateswara will prove good.



Gemini (Mithuna) : Court affairs will be kept on pending. Better to have a good compromise to avoid defeats in the court of law. Business people should be highly careful as there is a money crunch. Better not to go for loans and to expand the business. Satisfaction is the key point. Scholars, artists will have a good recognitions. Worshipping of shakti or Lakshmi puja will prove very good and comfortable.



Caner (Karkataka) : Scientists, Inventors are in the lime light. They are honoured in a great way beyond expectations. Children will get good opportunities. Poets, Musicians, Artisans are all very busy with their professions. Promotions are on the cards for the employees. It is the better time for further investments. Profits are in a high range. But Shakti pooja or Subrahmanya pooja is highly suggested to avoid adverse effects of Rahu.



Leo (Simha) : Job opportunities are in a high rate. People will have a Job change and they will be settling down in further working atmosphere. Government officials and senior officials like IAS, IPS officers will enjoy shrudding further responsibilities. Students are happy. Unemployees will get good employment. Working in a good atmosphere will give them satisfaction. Worshipping of Lord Shiva will give immense results.



Virgo (Kanya) : There is a sudden change expected in relation with the job. Some opportunity knocks at the door from the government side. They may be given to have a charge of place to their choicest place. Distant travels are better to avoid. Trade links with foreign countries are better to be continued. Worshipping of Lord Venkateswara or Shiva will confer good results.



Libra (Tula) : These people are the sons of the fate. Unexpected success is on the cards every where. Students will get overseas opportunities. Farmers are very happy. Health of old people in the house to be taken care of. Particularly women folk indulge jubilantly in their functions and gatherings of the marriages etc. Lord Shiva will confer every thing to them.



Scorpio (Virshchika) : These people are highly sensitive and try for the best possible. But target is not in the throw away distance. They have to wait patiently for sufficient time. People should not get themselves tired. Student should put more and more efforts to have a mere success. Health of the old people to be verily taken care of. Women should take extra care. Worshipping of Lord Venkateswara or Shiva will give rewards.



Sagittarius (Dhanu) : Health conditions are very important to give primary importance. Employees are suggested not to be to much enthusiastic while discharging their duties. Speech is not at all silver but silence in golden. Better to give answer to the point. No description is needed. Worshipping of Subrahmanya or Shakti will give good results.



Capricorn (Makara) : They are turned to the road of success. Second half of the month will give very favourable signs for success. Money inflow is satisfactory. The business men will get short time gains as well speculators. Build up the things in a positive note. But people are so much tired out with a hope of success. Lakshmi pooja or Vishnu Sahasranama parayana will bring more success.



Aquarius (Kumbha) : Success will rest on these people. They need not try for success. Every smaller trial will bring them in multiple ways of success. Inventors, scientists, scholars, artists, sports persons will be highly recognised and felicitated for their contribution. Students are happy. Army personnel are felicitated. Nothing to look back. Vishnu pooja will give them in a great way.



Pisces (Meena) : Success is not nearly to these people. Health conditions are O.K. Investment for a house or a plot will give them long run rewards. Success is there but it is not full fledged. Better to avoid distant travels. Satisfaction is the key factor for their success. Worshipping of Lord Venkateswara will give them satisfaction and success too in a great length.



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SAPTHAGIRI

ILLUSTRATED RELIGIOUS MONTHLY



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JUNE

2019



Tirumala Tirupati Devasthanams

APPALAYAGUNTA

SRI PRASANNAVENKATESWARASWAMIVARI BRAHMOTSAVAMS

FROM 13-06-2019 TO 21-06-2019

13-06-2019, Thursday
Day: Dwajaroohanam
Night : Peddaseshavahanam

16-06-2019, Sunday
Day: Kalpavrukshavahanam
Night : Sarvabhupalavahanam

19-06-2019, Wednesday
Day: Suryaprabhavahanam
Night : Chandraprabhavahanam

14-06-2019, Friday
Day: Chinnaseshavahanam
Night : Hamsavahanam

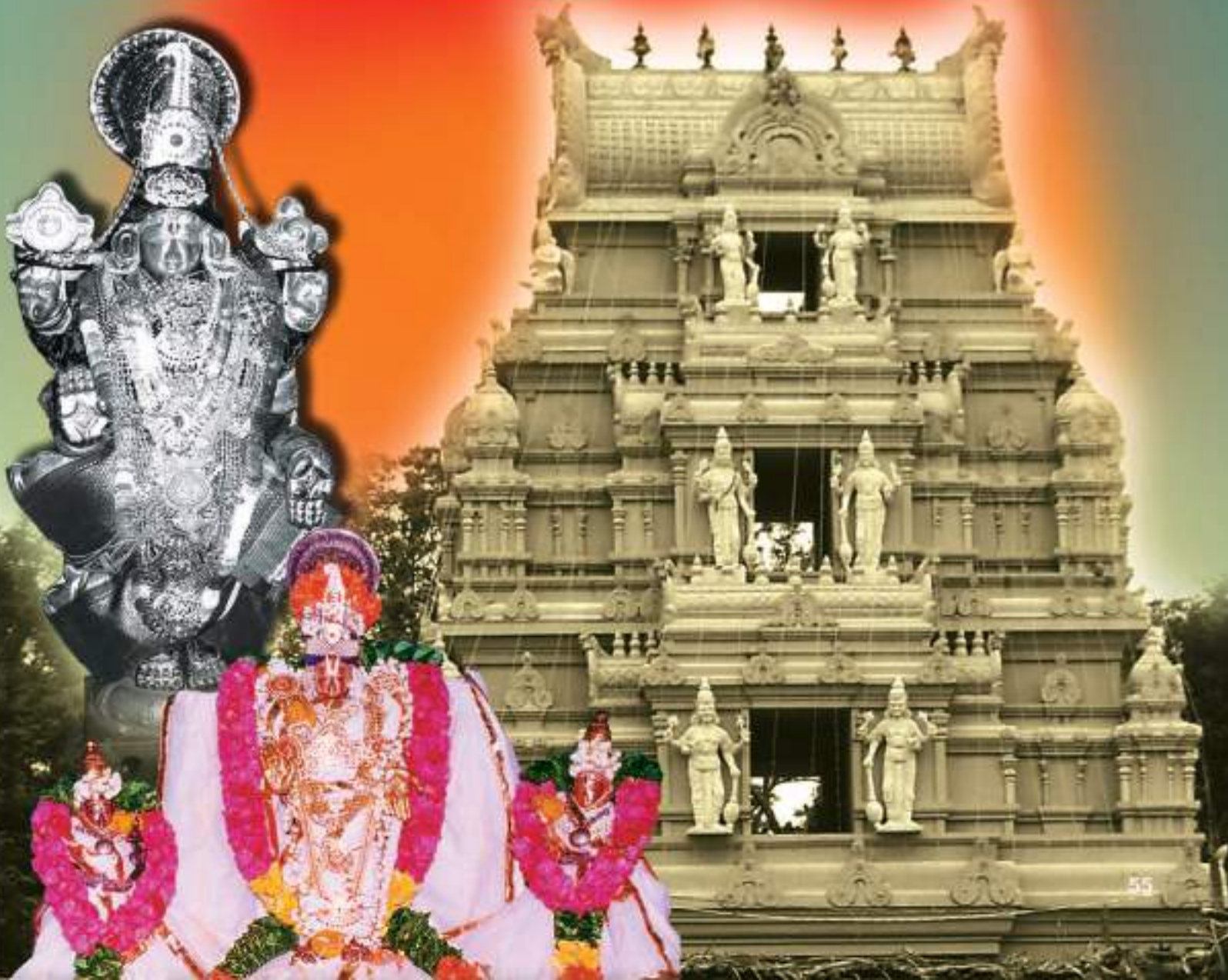
17-06-2019, Monday
Day: Mohini Avataram in Pallaki
Night : Garudavahanam

20-06-2019, Thursday
Day: Rathotsavam
Night : Aswavahanam

15-06-2019, Saturday
Day: Simhavahanam
Night : Muthyapupandirivahanam

18-06-2019, Tuesday
Day: Hanumadvahanam
Eve. Vasanthotsavam
Night : Gajavahanam

21-06-2019, Friday
Day: Chakrasnanam
Night : Dwajavarohanam





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ILLUSTRATED MONTHLY

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**Float festival to
Sri Padmavathi Ammavaru, Tiruchanur
From 13-06-2019 to 17-06-2019**

