

TIRUMALA TIRUPATI DEVASTHANAMS



SAPTHAGIRI

ILLUSTRATED MONTHLY
MARCH - 2019 Rs. 5/-

Float Festival to
Sri Venkateswaraswami
at Tirumala
From 16th to 20th March, 2019



Sapthagiri



Tirumala Tirupati Devasthanams

Goddess Sri Lakshmi

Mathrusri Tharigonda Vengamamba

**Tharigonda
Sri Lakshminarasimhaswamivari Brahmotsavams**

From 13-03-2019 to 21-03-2019



13-03-2019 Wednesday
Day : Dwajaroohanam
Night : Hamsavahanam

14-03-2019 Thursday
Day : Muthyapupandirivahanam
Night : Hanumadvahanam

18-03-2019 Monday
Day : Thiruchi Utsavam
Eve. : Sarvabhoopalavahanam
Night : Garudavahanam



15-03-2019 Friday
Day : Kalpavrukshavahanam
Night : Simhavahanam

19-03-2019 Tuesday
Day : Rathotsavam
Eve. : Dhooli utsavam



16-03-2019 Saturday
Day : Thiruchi Utsavam
Night : Peddaseshavahanam

20-03-2019 Wednesday
Day : Suryaprabhavahanam
Night : Chandraprabhavahanam,
Aswavanam

17-03-2019 Sunday
Day : Thiruchi Utsavam
Night : Gajavahanam

21-03-2019 Thursday
Day : Vasanthotsavam,
Chakrasnanam
Night : Dwajavarohanam

BHAGAVADGITA

Anāśritah karmaphalaṁ
kāryaṁ karma karoti yaḥ
Sa samnyāsi ca yogī ca
na niragnir na cā kriyah

(Chapter-6, Sloka-1)



Lord Srikrishna says that He who does his duty without expecting the fruit of actions is a true samnyasi and true yogi. He is not a Samnyasi, who has merely renounced the sacred fire. He is not a yogi, who has merely given up all activities.



Sarvamangalasampoornaa
Sarvaiswaryasamanvitaa |
Aadhyadhisrihi Mahalakshmihi
Tvatkalaa may itishtatu ||

O Goddess Lakshmi!
Bless me with abundant
riches and always stay with
all good fortunes in my heart.

(Lakshmihrudaya stotram,
Atharvanavedantargatam)

FLOAT FESTIVAL AT TIRUMALA



The Annual Float Festival at Tirumala is being performed in the Telugu month of Phalguna for five days. It begins on the day of Ekadashi and concludes with Pournima day. The deities are taken around in all specially decorated float on the sacred waters of Swami Pushkarini.

On the first (Ekadashi) day, float is performed to Lord Sri Rama, Maa Sita along with Lord Lakshmana and Lord Hanuman. On the second (Dwadasi) day, the silver idol of Lord Krishna and Maa Rukmini are brought for a celestial ride. On the remaining three (Trayodasi, Chaturdasi & Pournima) days Lord Malayappa Swami with His Consorts Sridevi and Bhudevi is taken out to perform the float festival. On all the five days the float is being decorated elegantly with flowers and with good colourful lights. Vedic chants of Veda Pandits and Annamacharya Keerthanas are being chanted and sung during these days. Devotees who see the Lord riding upon the divine float will be blessed. This year, float festival will be performed from 16.03.2019 to 20.03.2019.

SURYA PUJA AT SRI VEDANARAYANA SWAMI TEMPLE, NAGULAPURAM

Nagulapuram is about 65 kms. South east of Tirupati. The sacred temple dedicated to Lord Veda Narayanaswami is situated here. The Sanctum Sanctorum houses an image of the 'Matsyavantara' form of Lord Vishnu accompanied by Sridevi and Bhudevi on either side. Sun worship is an important aspect at this temple. Every year in the month of March the rays of the Sun passes through the Gopuram entrance for three days and fall on the idol in the Sanctum and this is considered as an act of adoration by the Sun. The effulgent rays of Lord Suryanarayana Swami fall on the feet, Navel and face of Lord Vedanarayana Swami respectively. Large number of devotees will throng to this temple in these days to watch this rays.





Venkatadri Samamsthanam
Brahmande nastikinchna



Venkatesa Samo Devo na
Bhuto na Bhavishyati



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THE CELESTIAL EMBODIMENT OF BENEVOLENCE

Om! Namah Shivaya! The scholars are capable of observing the ways of life of all the living beings in the diverse universe and they come to believe that Parabrahman is one.i.e. the Supreme Reality. Lord Brahma is the Creator of the universe. Lord Vishnu is the Protector and Lord Maheswara is the Destroyer. Lord Vishnu's main role is to protect 'dharma' and maintain the universal order. Lord Siva's primary task is the destruction of evil in the universe. It is the strong conviction of the Hindus. For the Indians, it is traditional to worship the various forms of gods and goddesses as the Parabrahman is One Entity since ancient times. Human beings find Him in many shapes and forms. The infinite universe is based on all the embodiments of the great Parabrahman. One should believe in the Omnipresent who takes many 'avatars' to protect the universe depending on the exigencies of the situation.

Lord Siva is responsible for destruction in a positive sense. His philosophy is symbolic and exemplary for worldly simplicity and spiritual abundance. He is a Protector. True to the sense of the word, Lord Shiva gives protection to the universe. He is called 'Bhola Sankara' because He would grant boons to His devotees very easily. He would fulfill the wishes of His devotees as He merely satisfies with a pitcher of water poured on Him as 'Abhisheka' by His devotees. If one is sincere and selfless in one's devotion and worship, Lord Siva makes one capable of conquering even death like Bhakta Markandeya.

It is true that Lord Siva destroys man's greed, anger, desire, ego, and jealousy. Man is entangled in many unwanted and wicked passions. Lord Siva eradicates all the sins and evils of the human beings. He swallowed the 'Haalahalam' (poison) generated from the Ocean of Milk and became 'Garalakhanta'. He handed over the nectar to the universe mercifully as He is the Lord of Mercy. Residing in the burial ground, wearing the skin of the elephant, in the appearance of the 'First Divine Mendicant', Lord Siva conveys a wonderful and symbolic message. Wearing the elephant's skin symbolizes simple and humble living that can lead one to salvation.

For devotees, it is natural to worship God on the occasion of festivity. To follow our ancient customs is a good tradition. It is quite desirable to mould one's life suitable to grasp the divine message which is hidden behind the festival Mahasivaratri. One derives fine messages from various festive occasions. If one reaches the level of transcendence, he is not an ordinary human being. He is considered a saint or 'maharshi'.

The grand festival Mahasivarathri falls on Monday 4th March i.e., on Magha Bahula Trayodasi this year. By performing 'Abhishekams' to Lord Siva, let us be sanctified ourselves by His 'Namabhishekams' on the auspicious day. The Tirumala Tirupati Devasthanams is organizing the Brahmotsavams to Lord Kapileswara Swamy on Mahasivarathri in the temple in Tirupati in a grand manner. Let us be closer to Lord Siva after washing off our sins committed knowingly or unknowingly. Let us be purified ourselves after having the sublime 'darshan' of Lord Kapileswara Swamy. Let us pray to Lord Siva to destroy our inherent ignorance and to light the Lamp of Wisdom in our hearts. Let us receive the graceful blessings of Lord Siva as He is the Lord of Benevolence.

TANME MANAH SIVASANKALPAMASTU!

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The earth is the most wonderful and beautiful world in the universe of which even the lower and upper worlds are envious. What is the cause of this envy? The two most beautiful and miraculous **Wish-fulfilling Trees** situated in this attractive world! The first one is Va'su'deva and the second one Va'ma'deva. These divine trees compete with each other in fulfilling the wishes of devotees. The difference between them is only in terms of flowers ('suma') rather than fruits or results. Spreading all over in this holy land, they have been fulfilling the wishes of devotees eternally. Not to speak of those in the area of **Seven Hills**.

It is interesting to note that Vasudeva's marriage ceremony is always held under the auspices of Vamadeva, and vice-versa. Isn't it strange?

Mahasivaratri in Seshachala

Lord Srinivasa decked with serpentine ornaments is Wish-fulfilling Vasudeva Tree on Seshachala, while the guardian of the shrine is Wish-fulfilling Vamadeva Tree. He is none else than Lord Siva, also known as **Rudra**. Rudra receives not only daily rituals of worship in the temple, but also holy anointing ceremony with the eleven Vedic namaka and chamaka hymns on **Mahasivaratri**. Why suspect? This is absolutely true.

On Sivaratri, the temple priests and officials proceed from Lord Venkateswara Swami temple

to Rudra's temple at Gogarbha (Pandava) Teertha with auspicious music and conduct the holy anointing ceremony and offer food to him. Significantly, a large number of devotees witness these festivities.

Mahasivaratri at the beginning of Seshachala

Lord of Tirumala is praised as God meditated upon by Lord Siva stationed at the beginning of the Hills. That is, the one who is worshipped by Kapileswara down the hill. The Lingam worshipped by Sage Kapila in the underworld gradually grew in size and came to manifest on its own as the cave temple of Sri Kamakshi and Kapileswara. Alongwith the Lingam sprang Bhogavati Ganga. This became popular as Kapila Teertha. It is a confluence of holy waters sliding down from Tirumala absolving all sins. There is a convention in Tirumala that the pilgrims should at first visit Kapileswara Linga which was anointed by the milk of Lord Brahma-turned-cow under the care of Lord Vishnu-turned-cowherd. This temple under TTD is busy not only with the daily rites of anointing, worship and offerings of food, but also with Brahmotsavas conducted on **Mahasivaratri**. Indescribable is the glory of **silver Nandiswara carriage** on the night of Sivaratri and the **marriage ceremony** of Kamakshi and Kapileswara the next day. According to *Venkatachala Purana*, the marriage of Padmavathi and Srinivasa took place with the blessings of Sri Kapileswara.

Mahasivaratri in Southern Kailasa



Sri Kalahasti well-known as Southern Kailasa is also situated in the head portion of Seshachala. The Lord of this shrine, known as **Vayu Linga** among the Lingas formed by Five Elements, granted liberation to Sri (spider), Kala (serpent) and hasti (elephant) accepting their worship. The self-manifest Lord is justifiably named **Sri Kalahastiswara** after these creatures. Goddess Parvati here grants wisdom and wishes to the devotees as **Gnana Prasunambika**. In the old days, a

devotee-huntsman known as Tinnadu used to anoint the Linga with water held in his mouth and offer hunted flesh as food to the Lord. The Lord in his trial accepted both of his plucked eyes and granted him liberation. From that day, the devotee is known as **Bhakta Kannappa**.

It appears Lord Siva cursed Poet Natkira to turn a leper for taking objection to Lord's claim that Parvathi's tuft of tresses was fragrant. When Natkira realized his mistake and sought forgiveness for his ignorance, Lord Siva asked him to go to Kailasa for relief. On the orders of Subrahmanya Swamy, Natkira visited Sri Kalahasti and got relieved of the curse. Thousands of devotees throng the shrine which is agog with worship offered for relief from the evil-effects of Rahu and Ketu, and marriage ceremonies of the Lord. During Mahasivaratri festivities, new clothes are offered on behalf of Tirumala temple to Gnana Prasunambika and Sri Kalahastiswara. The reference to it in *Venkatachala Mahatmyam* testifies to the fact that the shrine is older than Tirumala.

Mahasivaratri in Bhukailas

It is said that at the head portion of the thirty yojanas (about three hundred miles) long serpentine Seshachala Hill spread over an area of one yojana is Lord Venkateswara Swami and at the tail portion Srishaila Mallikarjuna. In Srishailam, Lord Siva took the form of Mallikarjuna Mahalinga, the second one among the twelve Jyotirlingas. As per the desire of a devotee named Parvata, Bhola Sankara manifested here in Linga



form as Sri Parvata, and later became Srigiri Mallikarjuna by wearing a devotee named Chandramati as a jasmine garland as per her desire. Similarly, Parvathi came to the earth in search of Lord Siva, killed a giant named Arunasura assuming the form of a bee and joined Sri Mallikarjuna creating Bhraamari Peetha. It is said that Adi Shankara wrote *Sivananda Lahari Stotra* and several other works in this shrine.

In Srishailam known as Bhukailas are held daily and weekly services and sharannavaraatri festivities besides special utsavas and processions as part of Mahasivaratri festival. Anointing ceremonies are conducted on a grand scale with Mahanyasa every three hours (jhaamu) during the emergence of Mahalinga on Mahasivaratri. There is a special tradition that a Padmashali devotee would roll the tower of sanctum sanctorum with a long cloth called "Paagaa" in the pitch darkness of midnight of Sivaratri. This devotee would weave 365 gajaas at the rate of one gaja per day. New clothes are offered on behalf of Tirumala temple to Sri Mallikarjuna Swamy alongwith Bhramaraambika.

Mahasivaratri in Nandi Mandala

Mahanandi is near Srishailam. In the past, a devotee named Nandi pleased Lord Siva with his penance and got the boon that the region should be named Nandi mandala where the Lord should manifest in his name. The Lord fulfilled his desire and manifested as Maha Nandiswara alongwith Parvati as Kameswari. Since there are nine nandis around this shrine, it is known as Nava Nandi shrine and Nandi Mandala. Thousands of devotees visit the temple during Brahmotsavas of Mahasivaratri as well as daily rituals.



Mahasivaratri in Narayanavaram

Narayanavaram is the marriage venue of Goddess Padmavati and Lord Srinivasa. It was the capital of Akasha Raju. It is a city of temples. It is the holy place where Lord Srinivasa visited with three crore gods and married Padmavati, daughter of Akasha



Raju. As a mark of this event emerged Sri Kalyana Venkateswara Swamy temple here. This is the holy place trodden by so many gods.

There are many old shrines here shining with past glory even today like Sri Shakti Vinayaka temple, Sri Parashareswara temple accompanied by Sri Champakavalli, Sri Agastyeswara temple alongwith Sri Marakataambika, Sri Kalyana Veerabhadra Swamy temple and Sri Avanakshamma temple visited by the newly-wed couple, Lord Srinivasa and Goddess Padmavati in yellow garments.

All the above temples are flourishing gloriously under TTD fulfilling the wishes of devotees. Even now rites of worship, Brahmotsavas, and anointing ceremonies are conducted in these temples under the auspices of Lord Srinivasa.

Mahasivaratri in Tondavada shrine



There is Agastyeswara Swamy temple quite near Tirumala towards the north on the banks of Suvarnamukhi river. It is also called **Rudrapadaala Mukkoti** shrine with the Mahasiva Lingam installed by Sage Agastya. The Lord is accompanied by Parvati under the name of **Anandavalli**.

The newly-wed couple— Goddess Padmavati and Lord Srinivasa visited Sage Agastya on their way to Adi Varaha shrine of Tirumala in Tondavada. While

hosting them, Agastya and Lopamudra couple appealed to stay back with them as the newly-weds should not visit temples for a period of six months. As a mark of this event emerged Srinivasa Mangapuram shrine with Kalyana Venkateswara Swamy temple there. It is under the control of TTD. Near to it is the shrine of Agastyeswara with Anandavalli in Tondavada. This temple is under AP Endowments Department. Mahasivaratri ceremonies are held here on a grand scale besides rituals of worship and daily anointing ceremonies.

Mahasivaratri in Talakona

Talakona is a well-known shrine situated exactly behind the Seven Hills of Venkatadri. There is a water fall amidst beautiful natural landscape. Maha Sivalinga of Siddheswara Swamy and Mother Siddheswari are offered daily ritual of worship. There is anointing ceremony for the Lord on Mahasivaratri.



Yogi Mallavaram

Yogi Mallavaram shrine is situated at a short distance from Tiruchanur Sri Padmavati shrine in the abode of Sage Suka. Parasareswara Swamy here was installed by Sage Parasara, grandfather of Vyasa. Daily rituals of worship and special anointing ceremony with Mahanyasa on Mahasivaratri are held on a grand scale here for the Lord.

Thus, the chanting of “Om Namahshivaya Hara Hara Mahadev!” reverberates in all the Saiva shrines on the slopes of Seven Hills in connection with Mahasivaratri. There is unity as well as duality



in Vasudeva and Vamadeva. Appayya Deekshitulu praises them aptly. While one is Venkata Ramana, another is Uma Ramana. One rests on Serpent Sesha, while the other has serpents around his shoulders. While one killed Murasura, the other killed Tripurasura. While one is the enemy of Banasura, another one the enemy of Manmatha. Let us pay obeisance to Vasudeva and Vamadeva who have such resplendent divine qualities.

Om Haraye Namahshivaya!



Magnanimous Aspects of **LORD SIVA**

- Prof. Rani Sadasiva Murty



The month of Magha is meant for the worship of Siva, Vishnu, Surya, Devi and Ganesha. Particularly the last week of this month is devoted to the worship of Lord Siva. It is the much awaited annual holy festival of Lord Siva for all the Devotees of this supreme God. This is the most auspicious and greatest day for the devotees. The Object of worship, the worshipper and the process of worship are all the three essential things in every kind of worship. Similarly on this Mahasiva Ratri Day also it is essential to know about all these three things.

This present writing sheds focus on various magnanimous aspects of Siva the object of worship of Maha Sivaratri. It is known to all that Siva has several thousands of names as available in the Mahabharata, Markandeya Purana, Skanda Purana and in the other Agama Texts. Out of all these the following few names are much heard and very frequently found in most of the common prayers. These names have both

phenomenal and philosophic meanings. A brief introduction is given to these names.

Rudra – Rudra is that aspect of Lord Siva which clears away the ruja (disease) and dukkha (sorrow). Rudra is the God dissolution. At the end of the creation all the beings merge in Rudra. Hence he is called Layakara. Another sense of this word is who makes all living beings to weep or to shout with pangs of separation of their relatives who were graced by Rudra to leave their mortal bodies. Thus the relieved souls merge in Him. The rest of the beings lament for the departed ones.

Shankara – One who makes the life auspicious is Shankara. Usually Lord Siva is believed to be the God Dissolution. But all kinds of auspicious elements spring from this God. Hence he is called Shankara. Sham – means Auspiciousness. As he brings auspiciousness He is known by this name Shankara.

Sthanu – Phenomenally Sthanu means a pillar. As he is the single supporting pillar to the world (Samsara) he is called Sthanu.

Kapardi – A God of matted hair is called Kapardi. The inner meaning is that he is called Kapardi because of retaining the entire Divine River in his tight closed matted hair and released on the request of Bhagiratha.

Trilochana – Tryambaka – One who has three eyes is known as Trilochana or Tryambaka. His three eyes are The Sun, The Moon and The Fire. The Third Eye of Fire is the Eye of Fire like Pure Knowledge.

The 14th day of the black fortnight of Maghamasa is popularly known as Maha Sivaratri.

Siva – As all the beings at the time of dissolution rest in this Supreme God he is called Lord Siva. The other meaning of the word Siva is the one who is Auspicious one.

Adibhikshu – One meaning of this is the First Seeker of Alms. The inner meaning of this is that he begs for the six vices Kama (Desire), Krodha (Anger), Lobha (Greed), Moha (Infatuation), Mada (Intoxication) and Matsarya (Jealousy) in his devotees and blesses them with great boons for their upliftment.

Tripurantaka – The killer of the Three Cities of Demons was known as Tripurantaka. But one who dissolves the three tendencies in human beings : Sattva, Rajas and Tamas is called Tripurantaka.

Garalakantha – The word Garala means the poison. One who swallowed the dreadful poison Kalakuta is called Garalakantha. Here symbolically the worldly attractions are called poison. The human senses are attracted by the worldly attractions and victimise the human

beings. For protecting the devotees lord Siva swallows the poison of worldly attractions and saves the devotees. Hence he is called Garalakantha.

Nagabhushana – Whose ornaments are snakes he is Nagabhushana. Here Lord Siva adorns himself with snakes of the six inner enemies Kama (Desire), Krodha (Anger), Lobha (Greed), Moha (Infatuation), Mada (Intoxication) and Matsarya (Jealousy) of the human world. Hence Lord Siva is praised with the epithet Nagabhushana.

Bhashmadharin – Lord Siva besmears his body with the ashes from the burial ground. Hence he is called Bhashmadharin. Philosophically the ashes on the body of Lord Siva are compared to the ashes of Karma (The past deeds) burnt by the Fire of Jnana (Knowledge).

Adi Kirata – Adi Kirata means the First Hunter. Lord Siva is the hunter who chases after the wild animals in the form of lust in human beings. Hence he is called Adi Kirata or the First Hunter as one has to suppress the inner desires before conquering the world.

Digambara – The word Digambara means undressed. Lord Siva by nature is the form of pure knowledge without any adjectives. Hence such form of pure knowledge is known as Digambara.

Vrushabhavahana – The word Vrushabha in Sanskrit is a representation of Dharma. Sometimes metaphorically Dharma is said to have been in the form of Vrushabha. As a Vrushabha has four feet and moves on four feet Dharma also lays on for feet and moves on four feet. Hence this resemblance. Here Nandisvara, the vehicle of Siva is considered as the divine manifestation of Dharma. Hence Siva is called Vrushabhavahana as He is pervasive everywhere through Dharma.



Trisulin – He is the wielder of Trident. This trident is the symbol of the three Gunas Sattva, Rajas and Tamas. As he bears all these three Gunas in Him He is called Trisulin. According to another interpretation the three edges of the Trident are: Peace, Dispassion and Realization. Hence He, Lord Siva, is called Trisulin.

Chandrasekhara – One who bears the crescent of the moon on his fore head is called Chandrasekhara. According to the second meaning he sheds the rays of Nectar. So he is called Chandrasekhara.

Arthanarishvara – Both the forms of Purusha (the Consciousness) and Prakrti (The World) are the very forms of Lord Siva. Hence known as Artha Nari and Artha Easwara together called Arthanarishvara.

Nataraja – Natya is Jnana of both the world and the cause of the world. As Lord Siva does bestow Jnana he is extolled as the king of Natya or Nataraja.

Pashupati – All the beings (Jivas) are beasts (Pasu in Sanskrit). Mother Goddess Parvathi is snares of the world that binds the beings (Pasa in Sanskrit) and Siva is the ruler of all beings (Pasupati or Pasusasaka in Sanskrit).

Now in addition to the above important names the following eight names also have prominence in worshipping Lord Siva.

Sarva – The Ekmaranatha of Kanchipura is Lord Siva of Prthvi Tattva or the Earthen Element and recommended to be worshipped in the form of Sarva.

Bhava – Jambukesvara of Jambukesvaram at Sriranga kshetra is the manifestation of the Jala Tattva or the Water Element and to be worshipped in the form of Bhava. Hence Bhava (The world the physical manifestation of Lord Siva is known by name Bhava).

Rudra – Arunachalesvara of Arunachala is said to be worshipped by name Rudra and he is the Agni Tattva (The Element of Fire) aspect of Siva.

Ugra – Lord Siva at Srikalahasti is popular as Sri Kala Hastisvara. He is the manifestation of Vayu Tattva or the Element of Air. He is recommended to be worshipped by the name Ugra.



Bhima – Chidambaresvara of Chidambaram in Tamilnadu is the manifestation of the Akasa Tattva or the element of Ether. He is known by the name Bhima.

Pashupati – Pashupatinatha of Nepal is the Kshetrajna or the Supreme Consciousness in every individual due to whose presences Jiva becomes Siva in the absence of whom Jiva remains a Sava (a mere corpse).

Isana – He is the presiding deity in all the Sun temples in India. Mahadeva- He is Somanatha in the Prabhasa Tirtha in Gujarat. He is said to be worshipped by name Mahadeva the presiding deity of the Moon.

Thus having known these meanings of various names of Lord Siva if one worships Lord Siva the devotional discipline in every individual will lead him/her towards perfection as a human being in the spiritual journey.



THIRUVARANGATHUAMUDANAR : PRAPANNA GAYATRI

- Smt. PremaNandakumar

Ramanuja Nutrandaadi composed by Tiruvarangathu Amudanar is the first biography of Sri Ramanuja. It is part of the sacred scripture of Srivaishnavas, the Nalayira Divya Prabandham. Each of the 108 verses contain the holy name of Ramanuja. Hence it is called Prapanna Gayatri. The devotees of the tradition enjoy reciting the work and since they repeat the Acharya's name 108 times, it is considered as holy as the Gayatrimantra, a guardian-power, that which guards one who recites it (gaayantamtraayate). The work is also considered significant as the first biographical note on Sri Ramanuja written by a contemporary.

Amudanar was a good disciple of Kuresa. When Amudanar's mother passed away, Kuresa himself was a 'swami' on the eleventh day ceremony. In gratitude, Amudanar gave away his post as Purohit of the temple to Kuresa. Kuresa handed over the right to Sri Ramanuja who asked Kuresa to be Purohit and then gave Amudanar the right to recite the 'Iyarpa' section of the Divya Prabandham to Lord Ranganatha. Amudanar became a fond spiritual son of the great Acharya and composed the Ramanuja Nutrandaadi which was included in the Nalayira Divya Prabandham. Hence, the work of Amudanar now holds a scriptural status.

As he drew closer to Sri Ramanuja, he was fascinated by the Acharya's varied achievements. Piety, unshakeable faith in Lord Ranganatha and

of course, tremendous compassion. As the days passed by, he took the permission of Sri Ramanuja to write a prayer addressed to him. Sri Ramanuja assented. Amudanar chose a coconut grove in the Adayavalanjan Circle in Srirangam, sat there in pious concentration and began the work. He lost count of time.

When he had completed the 105th verse, it so happened that Sri Ramanuja along with his chief disciples like Kuresa, Embar and Mudaliandan came there. The overwhelmed poet-disciple completed his work with three more verses, in the immediate presence of Sri Ramanuja. A pleased Acharya blessed him and advised his disciples to recite the work as part of the Divya Prabandham. There is a classic finish about this Nutrandaadi



Tiruvarangathu Amudanar of MungilKudi clan, was born in Srirangam under the Hasta star in the month of Panguni (March-April). Of a scholarly disposition, he was the hereditary Purohit for the Srirangam temple. This is why he came to be called PeriaKoilNambi.

which helps the devotee draws closer to the Acharya, and through the Acharya, to the Lord. It may be mentioned here that this scriptural poem has two wonderful commentaries written by ManavalaMamunigal (15th century) and PeriaJeeyar (16th century).

The opening verse is a swift touch on Sri Ramanuja's bhakti for the Lord as well as Nammalwar, who heads the community of the Lord's devotees:

"O Hear! Come let us recite Ramanuja's name. He set men of learning on the proper track. He worshipped the feet of the prolific poet Maran who rendered mouthfuls of praise for the lord who bears the lotus dame Lakshmi on his chest, May we always live close to his lotus feet." (All translations from Ramanuja Nootrandaadi are by SriramaBharati).

It is interesting that in the third verse, Amudanar thanks his own heart for setting him on the right path!

"O Benevolent Heart! Cutting as under the cords of association with men of devilish birth, you placed me at the feet of the most worshipful beloved ones of our peerless lord and sage Ramanuja. For this grace, I bow to you".

So we move forward with each verse making a firm point of devotional experience couched in sweet Tamil and incidentally adding up the nama-japa. The grateful disciple lists all the good done to him by his teacher: he made me into what I am, he is the treasure I have gained, he chased away the darkness in my heart by telling me about the great Alwars ... as we chant the holy name of Ramanuja for the 14th time, there is KulasekaraAlwar:

Ramanuja Nutrandaadi is also known as Prapanna Gayatri composed by Tiruvarangathu Amudanar.

"KulasekaraAlwar, the king of kolli, sang with words of artistic majesty. Ramanuja praises the great ones who always sing the Alwar's works. Giving up the severe paths of penance, -standing in the sizzling forest, mountain and ocean for the sake of redemption, -I have found my refuge in Ramanuja. He shall never let me down".

Alwars, the all-pervading Narayana and his incarnations, great literature as "the world-famous Bhakti-surgling Ramayana", the glory of Krishna's teaching in the battle-field (Sri Ramanuja's GitaBhashya scintillates with bhakti all over), raised the flag of our Vedic heritage by chasing away the non-Vedic religions, such a variety of teaching the world has gained from Ramanuja! These details by a contemporary writer give us an idea of the massive intellect, the shoreless devotion for Narayana and the inexhaustible compassion Ramanuja had towards everyone, especially his disciples. Indeed, is there anything that cannot be had for those who have drawn close to Sri Ramanuja's presence and bowed to him? The 94th verse says:

"To all those who seek refuge in him, our Ramanuja gives the fruits of his penance, wealth and compassion, and ends the misery of repeated karmic births, then grants the high seat of Vaikunta. Other than singing his glory, my heart does not rejoice in anything."

Ramanujanutrandaadi is a paen of gratitude from Amudanar to his Acharya. Its musical Tamil, choice of phrases and prosody make it a literary masterpiece in Tamil. For, Amudanar has handled the language with such simple felicity that though one thousand years have gone by, it remains one of the easiest and noble poems to read, to understand, to recite and thus effortlessly surrender oneself at the feet of Sriman Narayana. As Annamayya has taught us, *Sriman Narayana neepaadamesaranu!*



SIGNIFICANCE OF PANGUNI UTHIRAM

- Prof. S.Gokulachari



Sri Vaishnava Sampradaya is known as Sri Vaishnavism. The name is derived from Sri referring to goddess Lakshmi as well as a prefix that means “sacred, revered”, and god Vishnu who are together revered in this tradition. For example, the Divine wedding celebrations are called only as Andal Kalyanam, Rukmini Kalyanam, Padmavathi Kalyanam, and Sita Kalyanam not as Sri Rama Kalyanam or Sri Krishna Kalyanam.

The tradition is, while visiting Vishnu temple, first we have to visit Ammavari temple and then Swami temple with her Purushakaaram (merciful recommendation to bless).

In every avatara (incarnation) God Vishnu descend with His Consort. One can ask a question, why Vamana, as a dwarf Brahmin carrying a wooden umbrella, went alone to Asura King Mahabali to request for land that he could set his foot upon for three paces. It is not so. Vamana went

to Bali with His Consort in his heart, hiding Her with a cloth (uthareeyam)

Praise of Goddess Lakshmi by Alvars

Poigai alwar, Bhoothathalwar and Peyalwar, collectively called *Mudhalalvars* who are known to be born out of divinity proved the glory of Srithathvam about 1500 years back when they visited Thirukkoilur, a Vaishnava divyadesam near villupuram. It was a day of heavy rain. The wandering Poigai alwar found a small house to take shelter till the rain stops, a small space but enough for a person to lie down.

When the Poigai alwar was preparing his bed, the door was knocked. Bhoothathalwar was standing there. Poigai alwar cheerfully welcomed and accommodated him. While both were sitting for a while, the door was again knocked. The third one Peyalwar, was there seeking shelter as the

rain was heavy. The two welcomed him. The small place was enough for them only to stand. They won't bother about the inconvenience caused but seen joyfully chanting the names of God Vishnu.

The darkness became dense and inside the small room, they were not able to see each other. Meanwhile, they felt a fourth person also forced his way into the house. The three *alwars* realised from the light of the lightning that the fourth one had a charming face that was sublime and divine. The trio could immediately realize that it was Lord Vishnu who was huddling among them. Peyalwar in his first verse explained his realisation of Lord Vishnu as he was blessed with the Dharshan of Goddess Mahalakshmi Thayar behind Him. (*Thirukkanden ponmeni kanden Muthal Thiruvanthathi 1st Paasuram*)

In Ramanuja Nootrandhadhi, Thiruvarangathu amudanaar mentioned this scene, the Mudhalwars had the Dharshan of Ammavaru first and then only Lord Vishnu.

Nobody can say the glory of Her, even the Vedas, though it tried much to detail Lord Vishnu. In Vedas there is only a limited mentioning of Thayar (Goddess Lakshmi). The *alwars* who praise the Lord in 4000 verses have also not mentioned Piratti (thayaar or devi) elaborately. The Vaishnava Acharyas explained that the every glory of Lord should be taken as the Glory of Piratti (thayaar).

Periya alwar who sang Thirupallandu to wish the Lord on his Dharsan atop Garuda to him, chanted Piratti by saying that she adores



His right portion of heart (*Nin vala Marbinil Vazhgindra Mangayum Pallaandu*).

In all Vedas, Purusha Sukta is an important portion of praising Lord Vishnu. But this Suktam concluded with the praise of Goddess Lakshmi.

Poigai alwar exclaimed the significance of Goddess Mahalakshmi by mentioning the jivatma is always looking for the blessing of Her as the lotus looking for the Sun.

Thirumalisai alwar proclaimed, Oh Lord! I do Know that you are becoming the Lord of Lord (Deva Deva) Since Goddess Lakshmi is always in you.

Kulasekara Alwar referred Lord of Tirumala as Thirumal, as all His blessings to His devotees overflowing towards His Consort Goddess Lakshmi, otherwise the sins of an Atma could not be destroyed (*sediyaayah valvinaigal Theerkkum Thiru Malae*).

In Vaishnava philosophy, it is said that the Lord's gaining of an Atma could not be achieved by His sole effort of taking avatara (incarnation) or sending His near and dear to this word as *Alwars* and Acharyas only unless Goddess blessed the soul by Her purushakaaram (helping both for their getting each).

Vedam is the breath of Bhagavan with which He functions. The beginning point of vedam is Pranavam (Ohm). As Vedas are important for functioning of the whole world, pranavam is important for giving effect to Vedas. So chanting of any mantras without pranavam will not have any effect.

In Pranavam, the letters A,U, M are referred here as representing Lord Vishnu, Goddess Lakshmi and the Jeevan of the individual soul. The Jeevan represented by 'M' is recognized as the Gnana (the Knower), Karta (the Doer), Bhokta (the Enjoyer) and the Sesha (the subservient being of the Lord Narayana and His Consort). The Fourth part, the nasalization is recognized as the eternal, subservient relationship of the Jeevan to the Divine Couple, who represent Eka Seshitvam. The soul cannot reach God without the help (purushakaram) of Goddess.

This is the essence of all Vedas: Essence of *Thirumanthra* (ashtakshari, 8 letter manthra of the supreme Lord Narayana) and essence of Dravida Veda (tamil vedam) Thiruvaimoli.

Saint Nammalwar starts his Prabhandam Thiruvaimoli with the first letter 'U' refers Goddess as Uyarvara Uyarnalam to glorify Her.

In every Divya Desa the glory of Goddess Lakshmi is equally considered as that of Lord and in most of the temple we can see a separate sanctoram to the Goddess to mark the importance.

The Divya Desams 'Thirunaraiyur and Uraiyur' are referred to as Nachiyar temple, and the temple of Srivilliputhur is known as Andal temple which shows the exaltation of Goddess in vaishnavism.

The Ramayana had been named after Sita as *Sita yah saritam mahath*: by its author Valmiki to acknowledge the sacrifices of Sita, who suffered lot in ashoka vanam by Ravana, for the benefit of every creatures in the world. The Alwars had the same view on Ramayana in their holy verses Nalayiram.

The vaishvana Acharyas compared both Lord Rama and Goddess Sita, of accepting asylum, and finally concluded that Maa Sita is more creditable than Lord Rama as He gives the asylum only to those who visited and surrendered, but for Maa Sita, She protected the lives of Rakshasis (Demons) who threatened and tortured her for ten months.

Thirumangai Alwar who had been blessed with everything in his enlightened spiritual life because of Goddess Mahalakshmi applauded the Lord of Thiruvellakuam (Annan perumal temple), one among the eleven *divyadesams* of Thirunangur Tirupathis, closely associated with him, as the *Goddess Lakshmi* adorning His heart (*Poovaar Thirumagal Pulgiya Maarba*).

Thiruarimeya Vinnagaram or Kudamudakoothan Swami Temple is located in Thirunangur, a village in the outskirts of Sirkazhi, is one of the 108 *Divyadesam* dedicated to Lord Vishnu, who is worshipped as Kudamudakoothan and his consort Lakshmi as Amritagadavalli. It is one among the eleven *divyadesams* of Thirunangur Tirupathis and is closely associated with Thirumangai Alwar. The Alwar detailed the Lord here with his verses as the devotee's every sin would have been destroyed, as the Lord is associated with Sridevi and Bhudevi (Thirumagalum manmagalum Irupaalum thigala theevinaigal Poyagala).

Thirumangai Alwar was the only Alwar who had been blessed by the Thirumanthra (moola manthra of eight letters 'Om Namō Narayanaya') by Lord Vishnu with his consort Goddess Mahalakshmi at Vedharajapuram near Thiruvāli Thirunagari. In Panguni month uthira star day the festival is celebrated in every year of this remembrance.

It was a night filled with fervour and nostalgia at Thiruvāli-Thirunagari, a divyadesam about 10 kms. from Sirkazhi, with over 5,000 devotees gathering to witness the unfolding of the Vedu Pari utsavam on the streets of Vedarajapuram, a remote

village near Thiru Kuraiyalur, the birth place of Thirumangai Alwar. While Vedu Pari is performed at different divyadesams, the one at Vedarajapuram is special because it was here that the episode took place and hence re-enacted in a traditional manner.

While detailing the commentary on BrahmaSutra as Sribashyam, Sri Ramanuja took a salute first with a slokam 'Brahmani Srinivasa' in praise of the Goddess and proceeded further.

Alavandar shadushulogi, Kurat Alvan's Sriththavam, Parasara Bhattar's Gunaratna Kosam Vedantha desika's Srithuthi are some of the beautiful write ups on Goddess Mahalakshmi.

In Sri vaishnavism the word Sri stands for Mahalakshmi Devi. Every alwar mentioned Lord Vishnu with a prefix word Thiru to refer Thayaar.

Ramanuja while taking Sharanagati on the Lotus feet of Ranganatha, in the Serthi Utsavam on the Day of Uthiram star in Panguni month (This year it falls on 21.3.2019).

Ramanujacharya started his Sharanagathi Gadyam first in praise of Goddess, mentioning Her as the mother of entire universe, who immediately with a word *Asthuthe* (*Let it happens as you asked for*).

The Dwaya Manthra is very important and consists of two phrases as follows with twenty five letters representing the 25 thathvams (jeevatma thathvam).

'SRIMAN NARAYANA CHARANAU SARANAM PRAPADYE'

'SRIMATE NARAYANAYA NAMAHA'

It start with the word Sri which has six meanings:

1. She is attained by chetanas (jeevatmaas).
2. She attains Narayana and pleads on behalf of chetanas.
3. She hears the prayers of chetanas.

4. She makes Narayana hear the chanting of chetanas.
5. She destroys the karmas of the chetanas, which stand in the way of attaining salvation.
6. She makes ripe the qualities of chetanas, so that they desire only moksha and nothing else. So, all these six meanings denote only Goddess Lakshmi; and so, Sri means Lakshmi.

The first phrase SRIMAN NARAYANA CHARANAU SARANAM PRAPADYE addressing Him as, "Sriman Narayana"; and then saying, "I seek refuge in your feet".

The meaning of second part of the Dwaya Mantra "Srimate Narayanaya Namaha is: "Salutation to Sriman Narayana".

As explained above, the first part indicates the upaya or means for salvation. The second part indicates the upeya-fruit to be attained, viz., service to the Lord granting the salvation.

This manthra was given to the Goddess by Lord Vishnu. The meaning of the manthira is being celebrated as **PanguniUthiram** in all *divyadesas* including Srirangam, where it is being celebrated in a magnificent manner.

On Panguni Uthiram, Lord Narayana marries Komalavalli Nachiyar (Devi) giving darshan in Kalyana Kola Seva to his devotees. Again, Ramayana says it is on this day Mata Sita's kalyanam with Lord Rama was celebrated.

In the Arulala Perumal (Varadarajaswami Temple) in Kanchipuram, the Panguni Pallava Utsavam lasts for seven days when the sacred text Hastigiri Mahatmyam (the sthala-Purana of this temple) is read in the 100 pillared mandapa in front of the deity.

The **Panguni Utsavam** is a unique festival in this temple which lasts for seven days and culminates on the Uthiram day with the kalyanam of Goddess Malayala Nachiyar or Serakula

Nachiyar to the Lord. People throng in thousands to witness this divine kalyanam.

In Srirangam, Sri Ranganayaki Devi took the avatar in the month of panguni, in uthiram star as the entire world celebrate the day every year to seek Her blessings.

Boomadevi, the celestial mother, who took birth as one of the Alwar, also mention and hail Goddess Lakshmi in Her Tiruppavai prabandam, as Madhavan and Engum Thiruvarul petru, which means Vishnu once churn the milky ocean, to get Goddess Lakshmi, hence He called Madhavan, and the entire world is being blessed by Her along with God Vishnu.

Similarly Thondaradippodi Alwar and Thiruppan Alwar mentioned Goddess Lakshmi,

in their holy verses of Thirumaalai and Amalanadhipiran, about Goddess Lakshmi (Thirumarumarba - thirumaalai 40 Nin thiru vaara maarbu-amalanaathipiran 5).

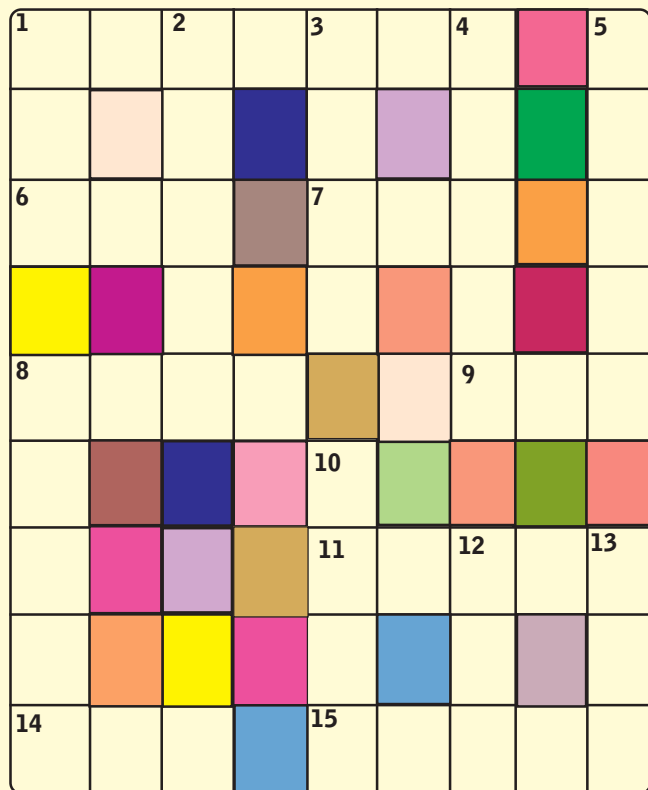
Madurakavi Alwar, who wrote only his pasurams (verses) on his Guru Nammalwar, who seek refuge under the Lotus feet of Goddess Lakshmi, (Alarmel mangai) is also indirectly mentioning Goddess Lakshmi. Thus all the twelve Alwars directly or indirectly mention and praise Goddess Lakshmi Devi in ecstatic glory.

Nothing can protect a soul except **Goddess Sri and Lord Narayana**, together called **Sriman Narayana**.

Let us pray and seek their blessings in this auspicious day.



PUZZLE



Presented by
Sri T.S. Jagan Mohan

CLUES FOR PUZZLE

- ACROSS**
- Worshipper (7)
 - Still (3)
 - Sick (3) (From right to left)
 - Move smoothly (4)
 - Make an attempt (3)
 - Lakshmi (5)
 - Behave (3)
 - Vali (5)

- DOWN**
- 24 Hours (3)
 - Sun (5)
 - Story (4)
 - Command by a King (5)
 - Parvathy (5)
 - Saraswathy (5)
 - Sukra (4)
 - Increase (3)
 - Sudarsana chakra (3)



***Shaantaakaaram Bhujagashayanam Padmanaabham Suresham
Vishva Aadhaaram GaganaSadrusham Megha Varnna Shubha Angam/
LakshmiKaantam KamalaNayanam YogibhirDhyaana Gamyam
Vande Vishnum Bhava Bhaya-Haram SarvaLokaEkaNaatham //***

Lord Vishnu, who is the preserver among the Trimurtis is worshipped across India. Lord Vishnu takes Avatar (incarnation) to uplift the Dharma in this world. The Dashavatara are well-known and there are many famous temples related across India where pilgrims visit every year and get blessed by Lord Vishnu. Apart from that, there are many temples which are grouped based on Avatars, Leelas, visits by Saints, the sacred hymns, Ages etc. “Char Dham – Four Abodes” are temples at Yamunotri, Gangotri, Kedarnath and Badrinath grouped in Uttarkhand. Like that, the “Chote Char Dham–Small Four Abodes of Lord Vishnu” are grouped based on the act of Lord Vishnu.

Badrinarayana

Badrinath, which is also called as Badrikashram (10,000 feet approx. above the sea level) is a place in



the Himalayas, Uttarakand, Northern part of India. The first act of “Waking up of Lord Vishnu and Taking Holy Bath” is in this Divya Kshetra. It is one of the “Swavayam Vyakta Kshetras” among the Self-Manifested 108 Vaishnavite Divya Desams. The Lord here is known as “Badri Vishal or Badrinarayana”. The Lord is in Padmasana posture. Legend says that this forest area was covered by Badri Trees (Berry or Jujube fruit) and Goddess Mahalakshmi took the form of Badri Tree to give shade to Lord Badrinarayana. Lord Narayana selected this place for meditation. Many puranas regard this place as equivalent to heaven. River Alakananda flows in front of this shrine. People perform rituals near Brahma Kapala for their ancestors. The temple is in between Nar and Narayana mountains. Kerala priests “Namboodris” perform puja. They are also called Rawals. The puja process is set up by Adi Sankaracharya. Maha abhishekam will start early morning with ghee, yoghurt, milk, sandalwood, saffron etc., continuously chanting the mantras. Special Abhishekam—

Shravani Abhishekam is done in Shravana month. The temple is closed during winter (mid-Nov to mid-Apr). During that time, the Utsava Murthy is brought to Joshimutt (6000 feet approx.). Before leaving to Joshimutt, the priest dresses the Lord in woollen vests and cotton muslin dress on top of that. He is decorated more with finest silk, jewelry and orange flowers. Along with Badrinath, there are other deities- Narada, Uddhava, Kubera, Garuda, Silver Ganesha, Nar and Narayana are in the Garbha Griha (sanctum sanctorum). There is Taptha Kund, a natural hot water spring where pilgrims take holy dip. Always have also sung in praise of this Lord. Adi Sankaracharya has set up Mutt in Badrinath to spread the Hindu Philosophy in the north.

Dwarakdesh



***Shanku Chakra Gadha pani!
Dwaraka Nilayachyuta!
Govinda Pundarikaksha!
Rakshamam Sharanagatham***

Dwaraka which is also called Dev Bhoomi is in Gujarat which is Western part of India. The second act of "Dressing up-Divya Alankar" is in this Divya Kshetra which is also one of the 108 Divya Desams. As the name mentions it's the gateway to heaven. It is also one of the Seven Mukthi sthalas (places for Salvation). Dwaraka is a place where Lord Krishna has set up the city built by God's Architect Vishwakarma. All the people of Mathura were shifted to Dwaraka. The Lord here is known as 'Dwaraka

desh'. Deep daan is very divine in River Gomati. It is considered the most popular city of those times. It shows the prosperity of the place. The current temple dedicated to Dwarkadesh was built by Vajranabha, grandson of Lord Krishna. Lord Krishna is in standing posture with four arms bearing Shankha (Conch), Chakra (Discus), Gadha (Mace) and Padma (Lotus). Speciality of this temple is that Mother Devaki is facing Lord Krishna. There is a separate temple for Goddess Rukmini Devi. Lord Krishna of Dwaraka is beautifully decorated from day start of Mangala Arati till Shayan Arati (Ekanta Seva) at night. After Abhishekam, the adornment starts with Pitambar (Yellow silk garments). It is like Pyjama (Salwar type), then Vagho (one piece cloth) and four piece cloth for four hands of the Lord. The ornaments are Chandanmala, Betelnut mala and Vaijyanthimala. The crown is named 'Kuve' which has Chandrakala beautifully ornamented. The conch and the discus are decorated with precious diamonds and stones. Great Acharyas, Adi Sankaracharya and Ramanujacharya have visited this shrine. Adi Sankaracharya has set up Mutt in Badrinath to spread the Hindu Philosophy in the Western region.

Lord Jagannath



***Neelachala Nivasaya Nithyaya Paramathmane!
Balabadra Subadhrabhyam Jagannathaya te namah!!***

Puri Jagannath is a temple dedicated to Lord Jagannath (Mahavishnu – Ruler of the World) situated in Puri, Orissa on Eastern part of India. The third act “Divine Dining Feast” is world-famous richest prasadam offered. Many puranas have mentioned the story of how Lord Jagannath, Sister Subhadra and Brother Balaram residing in this temple. King Indradyumna dreamt of the Lord as “Neela Madhava” and wanted to get his Darshan. He told the same to his ministers and asked them to find out how to get the Lord’s Darshan. Vidyapati, one of the Brahmin priests, set out to search and found Lord Neela Madhava prayed by a tribal group. They did not allow any of them to get the Lord’s Darshan. Vidyapati, somehow, managed to marry the daughter of tribal chieftain and requested for the Lord’s Darshan. They agreed on condition that they will take him blindfolded to the place. Vidyapati agreed and got the Divine vision of the Lord. He cleverly put mustard seeds on the path which grew later and he showed the path to the King. Unfortunately, when King reached the place, he could not find the Lord. Vexed king desperately cried for the Darshan. He heard a celestial voice informing him to come to the seashore where he could find a fragrant wood floating which can be used to carve out the Divine idol. Thus, he got the wood but was waiting for a sculptor. Vishwakarma appeared

in disguise as an artisan and informed him that he would carve the idols provided he is not disturbed until the carving is complete. He closed the door and days passed. As King did not hear any sound even after a few days, he was worried. Impatiently he opened the doors and found the idol half-complete as is seen today. The Lord informed that he would like to be in this form and bless the devotees. As mentioned, the Lord’s naivedyam (food offering) is called Bhog (food) and the prasadam which is considered sumptuous to consume. The kitchen is considered to be the largest temple Kitchen in the world. Daily Naivedyam is offered six



times to the Lord. Naivedyam offered in the morning is called 'Gopala Vallabha Bhoga'. It consists around seven items. At 10.00 a.m. 'Sakala Dhupa Naivedyam' is offered with has thirteen items. Then, 'Chatra Bhoga' at afternoon is given to pilgrims. Then, 'Madhyahna Dhupa', the heavy meal; 'Sandhya Bhoga' at night and the last one is Bada 'Simhara Bhoga'. The prasadam is called "Mahaprasad". Around fifty six varieties of Naivedyams are prepared in this kitchen. The speciality of the Mahaprasad is that Goddess Mahalakshmi herself is believed to supervise the Kitchen. Cooking is done in earthen pots. There is an open market named Anand Bazar where Prasadam is sold. The Adi Sankaracharya has visited the temple and had set up Mutt there. Puri Jagannath Rath Yatra is world famous where millions of pilgrims flock to get the Darshan of the Lord on the gigantic chariot.

Enchanting Lord Vishnu in the reclining posture gives bliss to the devotees. In the four Dhams, reclining posture is in two places from South. Some consider that Thirupullani near Rameshwaram and Sri Rangam for Shayan (lying) are legendary. Both the places are related to Srimad Ramayana.

Lord Ranganatha Swami of Srirangam

***Kaveri VirajaSeyam
Vaikuntam Rangamandiram!
Sa Vasudevo Rangesh:
prathyaksham paramam
padam!!***

Srirangam, is the foremost Divya Desam which is considered the resting place for Lord Vishnu. Always have sung the praise of Lord Ranganatha in an elegant way. It is Swayam Vyaktha Kshetra (Self-Manifested). Here Lord reclines on a huge Adi Sesa (Serpent). The idol was first given by Lord Vishnu to Lord Brahma, then to the Ikshvaku dynasty and finally to Vibheeshana by Lord Rama himself. Lord Ranganatha wished to reside on the banks of River Kaveri and Kollidam. Ekanta Seva is unique in



Srirangam especially during Ira Pathu Seva. This practice was started by Ramanuja. Sri Ramanujacharya served this temple for many years.

Unique playing of Veena is soothing to hear. Adi Sankaracharya visited this temple. Many hymns highlight the beauty of Sri Rangam temple. The greenery in this temple is considered to be equivalent to Sri Vaikuntam which made Lord to rest happily in this place. Many songs question the Lord why he is reclining; is it because, he walked all the way with Sita Devi in forest or he had danced on snake Kaliya or walked to get three steps of land from Mahabali? The beauty of the Lord is to the fullest when the Lord is in reclining posture as seen in Sri Rangam.

Wherever the Lord is, whatever he does, it gives ecstasy to the devotees as they visit the temples for Darshan and blessings. At each place, he is celebrated with pomp and glory. His beauty steals the minds of the devotees. In the North, he does penance for the wellness of the world; in the West, he shows his beautiful form by dressing himself which cools the minds of the devotees; in the East, he wanted to feed the devotees, in the South, he wanted to maintain peace and give salvation to his devotees. Thus, he is ready to save the world from the clutches of the wicked and guards from all the sides by performing simple act.



Lord Adi Jagannatha of Thirupullani

Thirupullani (near Rameshwaram), is the Southern Divya Desam, where Lord Rama is in reclining posture. Here Lord is in 'Yoga Nidra' pose. The temple is one of 108 Divya Desams. It's on the way to Rameshwaram. This temple is dedicated to Lord Adi Jagannatha perumal. It is believed that king Dasaratha first performed Putra Kameshti Yagna in this place and later in Ayodhya. In the same temple has another important shrine where Lord Rama is in reclining posture on Darbha Grass. It is believed that Lord Rama did penance for the Lord of Ocean (Sagara) to give way to reach Lanka. Always have praised the Lord in this Divya Desam. Pitru Tharpana (rituals for ancestors) are performed in Sethu Samudra (on the shores of Sethu). As devotees, we are blessed by visiting these places.



TRADITIONAL DRESS CODE

- * The devotees coming for Srivari darshan must wear traditional dress only.
- * Men should wear Pant and Shirt, Paijama and Kurta, Dhoti and Uttariyam. Women should wear Saree or Chudidaar with chunni otherwise wearing variety of dresses will not be allowed.
- * Other than traditional dress are not allowed for darshan in burmadas, T-shirts, shorts etc.
- * If the dress code is not followed they will be advised to change their dress before entering the queue complex.
- * Devotees are requested to co-operate with the officials of T.T.Devasthanams.

Consecration of Idol, Kalasasthapana, Mahakumbhabhishekam performed in the newly constructed Sri Venkateswara Swamivari temple by T.T.D. on 27th and 28th January, 2019 in Kanyakumari, Tamilnadu



Yagam performed



Purnahuti



T.T.D. Archakas & T.T.D. Executive Officer with Sacred Waters



Mahasamprokshanam performed to the Sanctum Sanctorum



Sri Venkateswara Swami Temple, Kanyakumari –A view



T.T.D. performed Bhukarshana, Beejaavapana Programmes in Sri Venkateswara Swami Temple to be constructed in the Capital City Amaravathi of A.P. on 31st January, 2019 – A view



Ruthwicks performing Vaasthu Homam



T.T.D. Sriman Pedda Jeyar Swami offering blessings to Sri Nara Chandrababu Naidu, the Hon'ble Chief Minister of A.P. and to the devotees on the occasion of construction of new Temple for Swamivaru



Mahapoornahuthi



Offering of Nakshatra Harathi to Swami and His Consorts



Recitation of Four Vedas



Bhukarshana Programme performed by Sri Nara Chandrababu Naidu, the Hon'ble Chief Minister of A.P.

T.T.D. performed Bhukarshana, Beejaavapana Programmes in Sri Venkateswara Swami Temple to be constructed in the Capital City Amaravathi of A.P. on 31st January, 2019 – A view



Snapana Tirumanjanam performed to Swami and His Consorts



Srinivasa Kalyanotsavam



T.T.D., Executive Officer, Sri Anil Kumar Singhal, I.A.S., explaining the Blue Print and Model of the temple to Sri Nara Chandrababu Naidu, the Hon'ble Chief Minister of A.P.



Beejaavapana Programme performed by Sri Nara Chandrababu Naidu, the Hon'ble Chief Minister of A.P.



Devotees participated in large numbers



TIRUMALA TIRUPATI DEVASTHANAMS



Sacred Silk Clothes, Pearl Armour, Conch, Discus and Crown presented to TTD Executive Officer to be adorned to Tirupati Sri Govindaraja Swami (Main Deity) under the auspices of TTD Sriman Satagoparamanuja Pedda Jeevar Swami on 21st January– A view



Sri Ramakrishna Theertha Mukkoti Programme held on 21-01-2019 -- A view



Sri Anil Kumar Singhal, I.A.S., T.T.D. Executive Officer hoisting the Indian National Flag and receiving Parade Salute on the Occasion of 70th Republic Day on 26th January, 2019 in the T.T.D. Administrative Building Ground at Tirupati.

**In this Programme
Sri Pola Bhaskar I.A.S., T.T.D. Joint Executive Officer, Tirupati,
Sri Gopinath Jetty, I.P.S., Chief Vigilance & Security Officer,
Other Officials and Employees participated**

THE DIVINE VAHANAM

- Smt. T.S. Rajalakshmi



Vahana in Sanskrit means “that which carries,” a vehicle for Gods and Goddesses. All Gods and Goddesses have their own vehicles. The vehicle may be a bird or an animal. Yet, they too are considered with high respect and offered prayers. They become vehicles to serve them out of devotion. They are staunch devotees who are ready to serve the Almighty at any point of time.

During special festivals and Brahmotsavas, we can see Gods and Goddesses coming out of the Temple mounted on different vahanams and blessing the devotees. Thus, the vahanam act as a bridge between the devotees and the Lord.

Lord Ganesha – Mooshika



“Mooshika” (mouse), is the vehicle for Lord Ganesha who is worshipped first in all types of worship in the Hindu Tradition. The interesting story is that “Mooshika” was Gandharva Krauncha in his previous birth and due to a curse he was born in the rat family. He was disturbing everybody in the hermitage of Sage Parashara. Gajajana who was there caught hold of him and warned him of dire consequences. Mooshika surrendered to Gajajana and offered to serve him as his vehicle always. Ganesha is also known as “*Mooshika Vahana*” and is sung as “*Mooshika Vahana Modhaka Hastha*”. Lord Ganesha mounted on Mooshika teaches us that one should not be distracted by whatever he sees and be wavering in his mind and that one can be controlled by the grace of Lord.

Lord Subramanya - Surapadma

“Surapadma—the Peacock”, is the vehicle of Lord Karthikeya. Surapadma was a cruel Asura who was torturing the angels. When Lord Muruga fought with Surapadma vigorously, the latter took the form of a tree. Lord Muruga split the tree into two halves turning one half into Peacock and the other into a rooster (which is the symbol for Muruga’s flag). Surapadma surrendered to Lord Muruga and became his vehicle. Lord Muruga is known



as “Mayil Vahana”. There is a famous poem as “Erumayil EriVilayaduMugam” in which the vehicle is primarily called upon along with the Lord. Lord Muruga riding on peacock teaches that even though one takes pride in one’s beauty, he has to submit to Lord.

Lord Siva - Nandeeswara

“Nandi”, the divine bull, is the vehicle for Lord Siva. He is also the Dwarapalaka of Lord Siva. Nandi means happy, joy and satisfaction. He was the son of Sage Shilada who was an ardent devotee of Lord Siva. He wanted a son to be born to serve Lord Siva. Thus, with the Lord’s blessings, Nandi was born to serve as his gate keeper. Special Abhishekam and Alankaram is performed during the early hours (Pradosha kaala). He is considered to be the chief of Siva Ganas and a primary Guru. He was a preceptor to Patanjali and Thirumulainathar as well and hence called Nandikeshwara. All Siva temples have Nandi in the front facing Lord Siva. It is believed that if anyone confides his wishes in Nandi’s ears, he would convey them to Lord Siva and Mother Parvati and get them fulfilled. “Bairava” who is also manifestation of Lord Siva has a dog as his vehicle. One can identify Siva temples from outside by

seeing Nandi idol on the walls of the temple. There are many Siva temples which have very big Nandi idols as in Rameshwaram temple, Brihadeeswara temple and Gangaikonda Chozhapuram temple in Tamil Nadu, Lepakshi temple, Virupaksha temple in Hampi, Chamundeshwari Temple at Chamundi hills, Hoysaleshwara Temple at Halebid in Karnataka, Bhanjanagar temple at Orissa and Mahanandiswara temple in Kurnool. Devotees recite the shloka on Nandi during Lord Siva’s darshan: “Nandikeshha Mahaabhaaga Sivadhyaana”. A Great Saiva Devotee named Nandanar was not able to view Lord Siva (Sivalokanathar) at Thirupunkur at Tamil Nadu as Nandi was obstructing the darshan. Lord Siva commanded Nandi to move aside to enable



Nandanar to have His Darshan. Nandi complied with the orders and moved aside. Thus, Nandi aids other devotees to get the blessings of the Lord irrespective of caste and creed. The message from Nandi shows that every Jeevatma should focus only on serving the Lord.

Goddess Parvathi - Simha

“Simha – the Lion” is the vehicle for Goddess Parvathi. Durga kills Mahishasura by



mounting on the Lion. The vehicle depicts the power of woman who controls anger and pride and saves the world from the wicked.

Lord Vishnu - Garuda

“Garuda –the Divine eagle” is the vehicle for Lord Vishnu. He was the son of Sage Kashyapa and Vinata. To liberate his mother from slavery, he went to heaven and brought back ambrosia for his step-mother, thus performing the toughest job. Such is the power of Garuda. He symbolizes the speed and power. Many ancient texts praise Garuda as Pakshiraja–the King of Birds. Garuda Purana is one of the puranas categorized as Saatvik Purana. It has the dialogue between Garuda and Lord Vishnu. Garuda is praised in many puranas as a saviour because he takes the Lord with great speed to enable him to save the devotees in time. Classic example is Gajendra Moksha where, the Lord mounted on Garuda saves the elephant. It is believed to be auspicious to

remember Garuda Seva and Gajendra Moksham while waking up in the morning. Garuda also symbolizes the Vedas. It is also said that wings of Garuda always sound Vedic hymns. He is also praised as Suparna, Vainateya, Nagari, Jitantak, Nagbhishan, Garutman, Vishari, Vrihadantrasaar, Ajit, Vishwaroopi, Khagshresta (best among birds) and Kashyap Nandan. One can identify Vishnu temple from outside by seeing Garuda’s statue on the walls of the temple. There are temples which are famous for Garuda. Naachiyaar Kovil near Kumbakonam is famous for Stone Garuda (Kal Garuda). This is the place where Garuda arranged for the marriage of Vanjulavalli Devi and Lord Srinivasa. Here, during Garuda Seva, Garuda becomes heavier when going out of the temple and becomes lighter when entering the temple. Garuda Seva in Kanchipuram, Tirumala and Sri Rangam is very famous. Amrutha Kalasam offered to Garuda cures various diseases. A few villages near Tirunalveli have a practice of performing special Abhishekam and dressing (Sattai Sathal) for one of the Garuda Statues seen on the top of the temple wall. During annual Brahmotsavas,



Garuda flag is hoisted on the main mast and it is called "Dwajaroohanam". Sri Rangam Garuda is quite huge and magnificently painted with beautiful natural colours. Garuda wore snakes as his ornaments. There are many songs mentioning Garuda like "Garuda Gamana, Garuda Dhawaja" etc. Famous Shloka "Mangalam Bhagavan Vishnu Mangalam Garudadhawaja" praises the Lord along with Garuda. Garuda was born as Perialwar, father of Sri Andal. Hence, Srivilliputtur inner shrine has Garuda along with Lord Rangamannar and Sri Andal. "Pallandu Pallandu" divya prabhandam was sung by Perialwar when he saw the Lord with his consorts mounted on Garuda and gave him darshan. The Garuda Flag of Lord Vishnu indicates the "Speed, Power and Dharma". It is also believed that darshan of Garuda will cure diseases and bring prosperity.

Goddess Mahalakshmi - Elephant



"Elephant" is the vehicle for Goddess Mahalakshmi. We can see mostly Mahalakshmi in sitting posture with two elephants on either side at the entrance of a temple or house as it is considered very auspicious. Elephant is a symbol of power and prosperity. Goddess Lakshmi is also known as Gaja Lakshmi. Gaja Vahana seva is auspicious to Goddess Padmavati Devi in Tiruchanur as Garuda Seva to the Lord. The Paraphernalia from the Lord of Seven Hills is brought on the elephants to Goddess Padmavathi Devi during Panchami theertham during Brahmotsavas.

Lord Brahma-Hamsa

"Hamsa—the Divine Swan" is the vehicle for Lord Brahma and Goddess Saraswati. The word Hamsa is a combination of two words "Aham" + "Sa" which is "I am He". This reveals that one can get enlightened by the Supreme Personality of Godhead. Knowledge, wisdom, purity, peace and truth are imparted.

Lord Indra - Airaavatha



"Airaavatha – the white Elephant" is the vehicle for Lord Indra, King of Heaven. He is praised to be a king of elephants. It stands at the entrance of (Svarga) heaven. Some texts reveal that Airaavatha emerged during churning of the milky ocean. Airaavatha in puranas is praised as a symbol of protection and success.

Vahana symbolises strong relationship between Paramatma and Jeevatma like that of Master and Servant. They may appear two different individuals but the truth is that Jeevatma is controlled by Paramatma. The vahana is the foremost Bhakta who helps other Bhaktas in getting the blessings of the Lord by carrying him to them. It also shows the loyalty towards the Lord. It points to the easiest way to approach the Lord and get his blessings. All the Vahanas have special power of cleansing the mind, body and giving us positive energy.

Let's be blessed more when we get the Darshan of Lord in these Vahanas. We should also look forward every moment to get the opportunity to serve the Lord like Vahanas.



Women's day is celebrated 8th March every year. AndalGoshti (Women Group) is planning for events on that day. The conversation about the ancient women and their power leads to the purpose of celebrating Women's Day.

Lakshmi: This year we should celebrate by honoring women who had done service to the society.

Parvathi: Yes, I agree. Do you think these celebrations or honoring done in ancient days?

Saraswathi: It is not explicitly celebrated in those days. But ancient Indian scriptures reveal the importance and significance of women, especially in India.

Veena: We worship women as Goddesses!

Saraswathi: Right, The Goddess Lakshmi for wealth, Goddess Saraswati for knowledge and Goddess Parvathi for Power.

Veena: That is right. But any puranas specifically?

Andal: "Devi Mahatmya" which is part of MarkandeyaPurana reveals the significance of women power.



POWER OF WOMEN

- Smt. R. Rani Lakshmi

Lakshmi: "Devi Upanishad", "Devi BhagavataPurana" are also very significant which praises women power.

Parvathi: Sakthism is a tradition where their primary god is "AdiParasakthi".

Saraswathi: Many parts of India, especially north east states like Orissa, Bengal, Tripura, Nepal, Assam, Tripura celebrate woman in the form of "Sakthi" or "MaaKaali".

Andal: Not only in North India, even in South, has the tradition which is "Sri Sampradaya" which gives importance to women. "The word Sri" gives the importance of Goddess.

Lakshmi: Sri Sampradaya always emphasis that union of Lord Vishnu and Goddess Mahalakshmi can only lead to salvation. Because, Goddess Mahalakshmi recommends to Lord to forgive the sins that are committed by devotees. Thus making the life of Devotees easier to attain Salvation.

Andal: The concept of "Vishishtadvaita" stresses the importance of Goddess because she only has the natural tendency to forgive the sins of devotees through which she recommends the Lord to bless the devotees.

Lakshmi: Vedanta Desika in his DayaSatakam, highlights that the primary KalyanaGuna (auspicious qualities) of Lord is "Daya (Mercy) who is in the form of Daya Devi" makes the Lord to forgive our sins and bless the devotees. The author surrenders and offer his pranams (prayers) to Daya Devi. DayaSatakam is submitted to Lord Venkateswara along with Daya Devi.

Parvathi: It is still in practice in most of the temples that one has to first get the Darshan of Goddess and then only to Lord.

Veena: Right. Do you know, many villages worship “Mariamma” in different forms who is considered as their family deity? Renuka Devi who was the mother of Lord Parashuram is worshipped by many women folks. There are special rituals for Goddess Mariamma.

Andal: Famous scripts like Sri Suktham (Rig Veda) praise of Sri Lakshmi, Sri Stuti (Mahalakshmi), BhooSthuthi (Mother Earth), GodaSthuthi (Sri Andal) are recited in temples.

Parvathi: AdiSankaracharya had written “KanakadharaStotram” which is recited even today for wealth and prosperity. The 21 stanzas praises Mahalakshmi who is divine and blesses devotees and drives the poverty.

Padma: Is there any other important women who had special power equivalent to Goddesses?

Gauri: Yes of course, the wives of Great Maharishi are also pious and religious. They in fact had

learnt Vedas and they were equally knowledgeable like their husbands.

Vani: I know few Rishi Patni (wives) who are great women. Ahalya (wife of Sage Gautama), Lopamudra (wife of Sage Agastya), Anasuya (wife of Sage Atri), Arundhati (wife of Sage Vasishtha), Nalayani (wife of Maudgala), Maitreyi and Katyayani (wives of Yajnavalkya) and many more.

Veena: It is right. All the above have unique qualities and all were learned wise. But they lived a simple life.

Gauri: Right. They lived very simple but at the same time they also give guidance to Rishi.

Lakshmi: During Vedic period, there were many women who were scholars and had many students. Gargi, Maitreyi had Ashrams where many disciples have emerged.

Andal: Maata Sita was very much attached to Maata Gargi. Gargi used to be in court of Janaka for discussion and Sita was very much attracted by the knowledge. She was honored one among as Navaratnas in the court of Janaka. Maitreyi is strong in Advaita philosophy and was honored by Rishis. She has the knowledge about immortality too. They were called “Upadhyayi” women teachers.

Vani: Rig Veda calls women seers as Brahnavadinis.

Gauri: Panchakanyas or Panchamahasatis in Ramayana and Mahabharata are known renowned women at all times.

Parvathi: They are Ahalya, Draupadi (wife of Pandava), Sita (wife of Sri Ram), Tara (wife of Vali) and Mandodhari (wife of Ravana) are great in itihasaas.

Veena: Ahalya's Tapas (penance), Draupadi's power, Sita's wisdom, Tara's intelligence, Mandodhari's spiritual quest are to be followed even today.

Padma: Rightly said. I hear sometimes Kunti is also one among the Panchakanya. Is that so?



Lakshmi: Yeah, I have also heard. MaataKunti is great lady who had molded Pandavas to the path of righteous. She in fact told Lord Krishna that, she loved to be in distress always so that she does not forget the Supreme Lord. Thus, is the purity of devotion towards Lord Krishna.

Saraswathi: Certain terminology in Sanskrit about women feels that how to respect women. Like “Aditi – She is not dependent”, “Devi – She is Divine”, “Jyothi – She is bright”, “Sakthi – She is Powerful”, “Kshama – She is patient”, “Stri – She is modest”, “Sumangali – She is auspicious”, “Saraswathi – She is knowledgable” and “Aghnya – She is not be hurt”.

Parvathi: Great to know the qualities. Every names are meaningful and powerful.

Gauri: There are certain other terms like Sati, Pathivratha, Ardhangini which has more impact to the society.

Andal: Sati is also a name of Hindu goddess who was wife of Lord Shiva. On account of ill-treatment by her father, she jumped into fire. Sati is also a practice in those days where married woman when husband dies, will have to fall into the same pyre. Ancient days, it was as practice but now stopped. Rig Veda’s interpretation may vary on this practice. Many puranas have clearly explained the practice of Sati.

Padma: Pativratha is dutiful wife. It does not mean that wife is slave for husband. It means wife is devoted to husband as “Sahadharmacharini – who helps the husband in fulfilling the duties”.

Vani: Ardhangini is mentioned after the marriage as she partakes the Dharma of husband. Both, husband and wife constitutes Grihastha (home). She is also hailed as “Samrajni” queen or mistress as she has equal rights in religious rites also.

Gauri: I like the interesting concept called “Swayamvara” in ancient days.

Lakshmi: Yes, it is the right to choose husband. Many puranas have interesting incidents on this. Sita, Kunti, Draupadi, Damayanti had chosen their husbands through Swayamvara.

Veena: Right! They choose the right match as they were intellectual. Especially, the wives of Rishi had the power more than the Rishis. Anasuya who even converted the Trimurthi to child form shows the greatness of her penance.

Lakshmi: Lord Krishna many times stressed upon the women Bhaktas as they are more devoted to the Supreme. They had more Bhakti than men.

Parvathi: Greatness of Andal among the 12 Alvars are praised by Acharyas as her songs showed the way to easily approach God through Bhakti. The songs also talks about the wellness of all the beings.

Veena: It is the great unique quality of womanhood to show compassion towards all beings and she always forgive the mistakes committed.



Padma: Nalayani, who had the power even to stop the sun rising shows the strength of womanhood. It is the penance which made the Sun God to obey her words.

Parvathi: Women is being portrayed with many emotions like lovable, charming, compassionate, anger, powerful and commanding.

Gauri: That is why Navaratri Puja is celebrated to recognize the womanhood.

Veena: In these nine days we will celebrate Maa Durga in nine different forms.

Andal: Vasanth Panchami is also famous and dedicated to Goddess Saraswathi.

Padma: Lakshmi Puja during Diwali is celebrated for prosperity.

Parvathi: Apart from festivals, temples related to Sakthi are also famous.

Gauri: Women is portrayed as lovable daughter, devoted wife and protector to her children where she never fails from any of these roles.

Andal: Apart from these, they were legendary queen and warriors also.

Vani: Kaikeyi known for her valor who saved Dasaratha during the battle between Devas and Asuras. Shikandi who was Amba in previous birth was also great warrior. Sathyabhama was a great warrior who supported Lord Krishna during the battle with Narakasura.

Lakshmi: Famous Queens were Satyavathi of Hastinapur, Goddess Meenakshi (who was embodiment of Goddess Uma) who ruled Madurai (Tamil Nadu), Tara (Vali's wife) was great woman who saved their land. They proved that women can rule the world.

Parvathi: We talk about the human beings and Gods. But rivers and land are treated as feminine. Earth is always represented as "Mother Earth". Ganga, Yamuna, Saraswathi, Kaveri, Gomathi, Godavari, Krishna etc., are all feminine rivers.

Gauri: There are many temples dedicated only to Devi or the primary deity of the temple would be only Devi. KanchiKamakshi, Madura Meenakshi,

KaasiVisalakshi, KaasiAnnapoorana, Mariamma, Mookambika, Ranganayaki, Kolhapur Mahalakshmi, Devi Kamakhya, Tiruchanur Padmavathidevi, Koothanur Saraswathi and many other temples.

Saraswathi: I believe that ancient India had treated men and women equally. In fact, the position of woman was always elevated and praised as mistress of the household, lifelong companion of husband and real partner in all his activities including religious rituals.

Lakshmi: Woman enjoyed the dignity, love, education, freedom as well as protection.

Parvathi: Trinity Gods gave equal rights to their consort. Lord Siva shared half of his body to Maa Parvathi and was named as Ardhanarishwara, Goddess Mahalakshmi adored Mahavishnu's chest as "Daya Devi" and Goddess Saraswathi from the tongue of Brahma for Knowledge and blessing the devotees.

Vani: It's nice to hear about the greatness of women in Vedic period.

Lakshmi: Do you know "VandeMaataram", our national song is not only considered as patriotic, but also honoring the woman in all forms. India is the only country which treats woman as "Goddesses".

Veena: So what is our plan this year for Women's day?

Parvathi: I would like to invite all the younger generation especially girls and preach them the Vedic stories. They would definitely like to listen and also get enlightened.

Lakshmi: Right, because now-a-days, children get depressed soon and they feel the world is not safe. They need to be motivated and get self-empowered to lead the future.

Let's all chant by salutations to Mother who will guide us -

*Yaa Devi Sarva Bhuteshu
Maatru Roopena Samasthitha
Namastasyai Namastasyai
Namastasyai Namonamah*



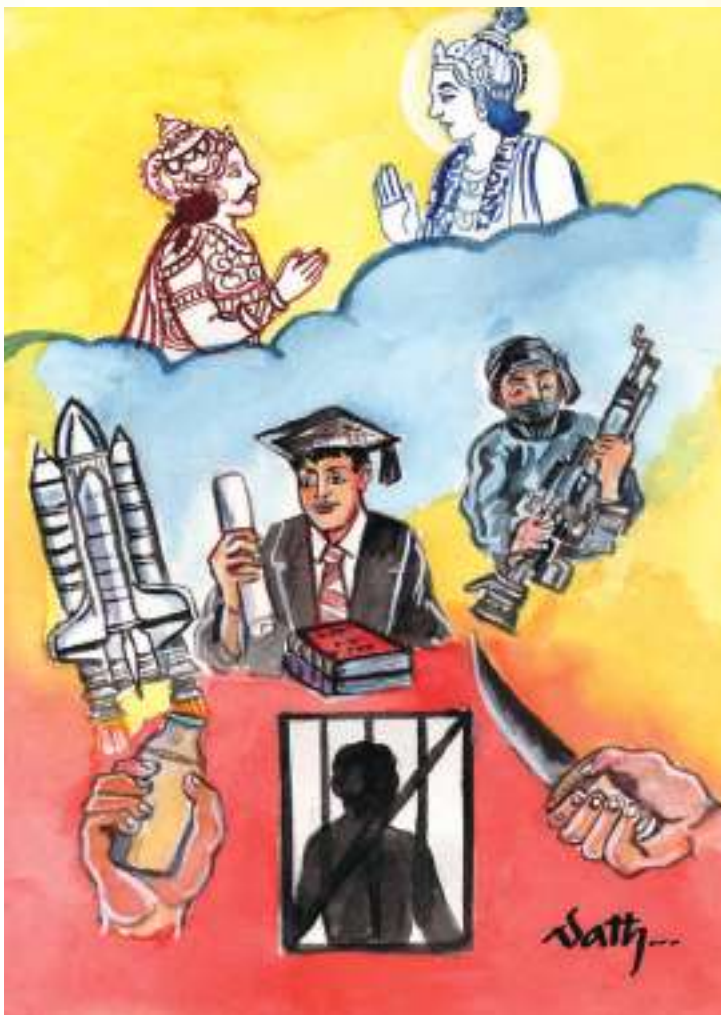
CATASTROPHE WITH DESTRUCTION OF INTELLIGENCE

- Dr. Vaishnavanghri Sevaka Das

Man occupies a respectable place in the history if he performs beneficial activities to the mankind using the intelligence given to him by the God. If he does so, he becomes indeed an adorable persona. But, if he acts in an opposite way by performing destructive activities he is considered as the most sinful and the miscreant. It means that the only reason for a man to be glorified or rejected is his intelligence. In fact only the intelligence separates a human being from animals. The details that we collect through the knowledge acquiring senses are called information. The information that we preserve in our brain is knowledge. The knowledge that we use is

called intellect. The discriminating power to use the intellect judiciously is the realized intelligence. The center point for all these activities is our *Vigyanamaya kosa*, which is called intelligence in general terminology or Intelligence Quotient (IQ). There are scientists who send satellites into space using rockets with their intelligence. Also there are terrorists who create panic in the general populace by wrongly using their intelligence. In our existence there are body, mind, intelligence and soul. As per the designed hierarchy, the soul occupies the topmost position and below is the intelligence. Mind occupies a position lower than that of intelligence and the body is in the lowest position of hierarchy chart. If intelligence, which is in the second position, joins with the soul that is in the top position, it engages in the human welfare activities. But, if it joins with the mind, which is in the third position of hierarchy, it engages in self-destruction or mass destruction activities. Bhagavad-Gita gives us this message to one and all.

If intelligence is destroyed, it results in catastrophe. Actually where this destruction of intelligence gets initiated was nicely explained in Bhagavad-Gita. When sense objects are contemplated continuously, man develops attachment towards them. Attachment leads to lust and



anger results from lust. Anger leads to delusion and delusion results in loss of memory. As soon as memory is lost, there results destruction of intelligence. This causes the final down fall of human being. (BG Chapter 2, Verses 62 & 63)

We can't find this precise explanation for the destruction of intelligence and corresponding downfall of a human being in any scripture. If we observe carefully the people who have landed in jails, in hospitals, who were rejected by the society, the above explanation holds very true. There are many scenarios in the society that stand as perfect examples for the explanation given by Gita. Out of madness, some young man killing a young girl or defacing her with acid becomes vivid example of the Gita's message. For example, as one young man gets attracted to a beautiful young girl, his attachment to her increases. From that attachment, lust generates. It means he develops lusty desires towards the young girl. If she denies his love, the boy develops anger and from that anger comes delusion. Delusion means total darkness, loss of discriminating power. This results in loss of memory. Under that condition he forgets his position, his future and respect for his family. This is called loss of memory. This loss of memory immediately results in the destruction of intelligence. Then the boy attempts for some horrible actions of sin. Either he would murder her or throw dangerous acid on her face to make her ugly. These heinous actions land him directly in jail and the whole society abuses him. In this way the story of attraction lands him finally in the jail. This is described as "*buddhi nasaatpranasyati*" by Lord Krishna in Bhagavad-Gita. If the youth don't get attracted to temporary

things they remain safe during their formative stage. Their intelligence also remains intact without any problem. Their attraction should be only towards their education and higher goals. This is possible only when they are completely filled with power of consciousness or power of soul. The youth can reach the pinnacle of success very easily and surely when they are filled with unlimited power of soul with clear vision of life goals.



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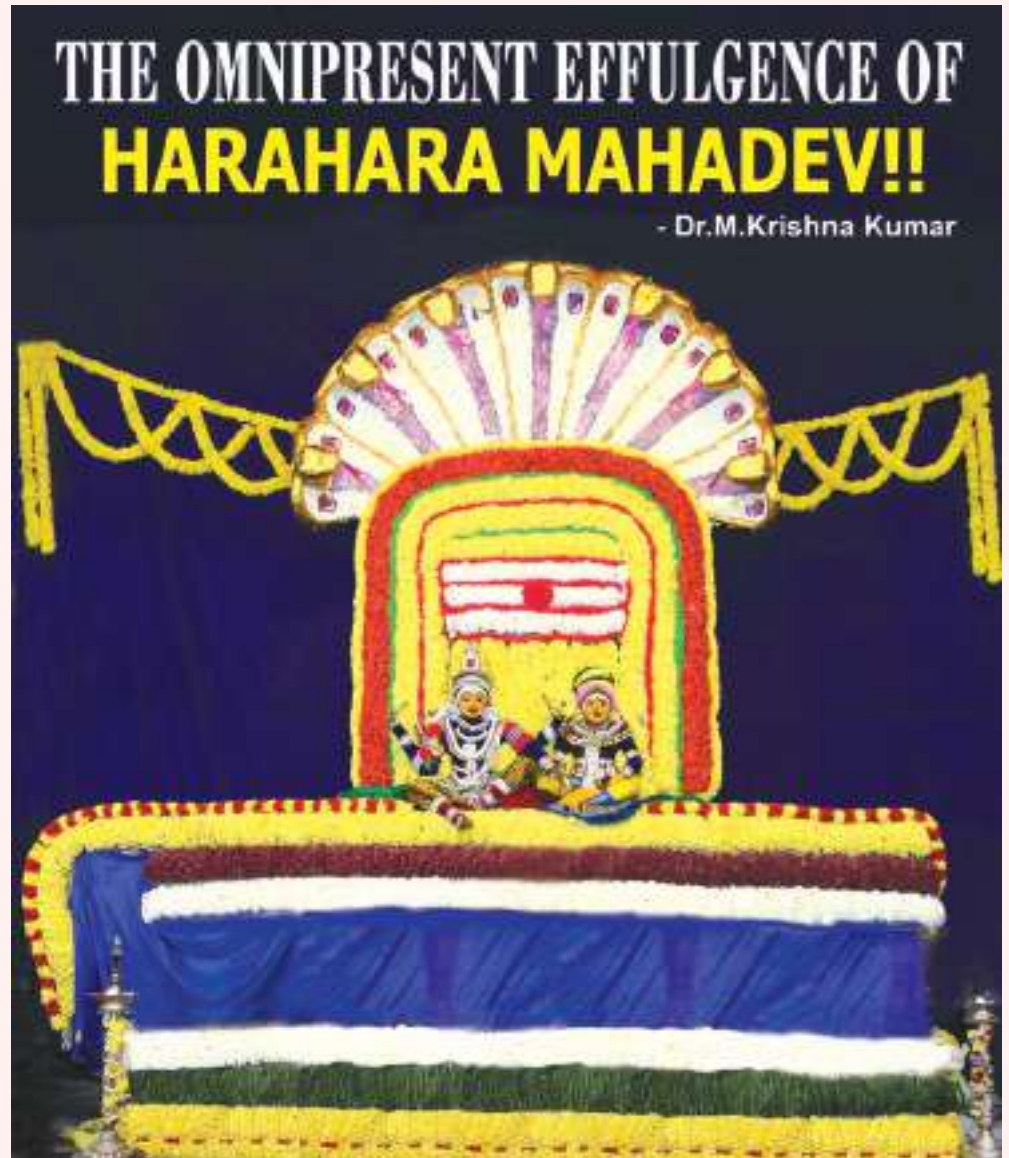
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Signature of the Publisher

*Om! Trayambakam Yajamahe
Sugandhim pushtivardhanam
Urvarukamiv Bandhanaan
Mrutyor mukshi Yamamrutaat*

We worship and adore You. O! Three-eyed One! O! Lord Siva. You are sweet gladness, the fragrance of life, who nourishes us, restores our health and causes us to thrive. As in due time, the stem of the cucumber weakens and the gourd if freed from the vine, so free us from attachment and death and do not withhold immortality...Om! Om! Om!

Hinduism has a profound conviction in the concept of the Trinity. The Trinity symbolizes three powerful gods namely Lord Brahma, Lord Vishnu and Lord Maheswara. The three Divine Beings are the three facets of the Supreme Being i.e., P a r a b r a h m a n . Parabrahman is the Supreme Reality that surpasses all kinds of existence. Lord Brahma is the Creator of the universe. Lord Vishnu is the Protector and Lord



Maheswara is the Destroyer. Lord Vishnu's main task is to protect 'dharma' and maintain the universal order. Lord Siva's primary role is the destruction of evil in the universe. He is not a destructive power in the negative sense. His concept of destruction is in the positive way only. It is true that destruction is the other face of creation. Both of them complement each other, depend on each other and initiate each other. Destruction is the new transformation of creation. 'Sivam' means auspiciousness. Lord Siva is the god of auspiciousness and mercy. He has innumerable names like Isvara, Bhoothapati, Sada Siva, Sambasiva, Pasupati, Neelakhanta, Rudra, Nataraja, Gangadhara, Mahadeva and Parvathivallabha. He is also called 'Bhaktavasankara' and 'Bholasankara'. **The sublime festival Maha Sivaratri falls on Monday 4th March i.e., on Magha Bahula Trayodasi this year.**

The Legends : There are a number of popular legends related to the auspiciousness of the festival 'Maha Sivaratri'. The legends explain to the devotees the popular custom of staying awake all night on Maha Sivaratri chanting the various holy names of Lord Siva. The gods and the demons churned the Ocean of Milk in order to possess nectar. Unfortunately a container filled with 'halahalam' came out of the ocean. The container scared all the gods and demons as it could ruin the whole world. Both the gods and the demons prayed to Lord Siva to save the universe. Lord Siva took the 'halahalam' in a gulp and placed it in His neck and saved the universe. If the Lord gets sleep, the 'halahalam' might go into the stomach which is the protecting place of 'all lokas' and cause destruction to them. So, the devotees eulogize the Lord with strotras, Abhishekas and archanas throughout the night. Thereby, all lokas would be in the safe position. This is the reason why the devotees observe 'jagarana'. 'Siva Kalyanam' will also be performed in a sublime manner for peace and welfare of the world.

According to the Kurma Purana, the Varahapurana and the Siva Purana, Lord Brahma and Vishnu decided to know the Beginning and the Ending of Lord Siva. There was a severe battle between them to prove their superiority over Lord Siva. To make them realize His power, Lord Siva intervened and assumed a form of a flaming 'linga' in between Lord Brahma and Lord Vishnu. Lord Siva asked them to measure it. Lord Brahma took the form of a swan and tried to measure the supreme 'linga'. But he failed in his attempt. He had an idea. He requested the 'mogali' flower to speak a lie by saying that He had seen the top of



the 'linga'. He also sought the help of a cow that He had seen the ending of the 'linga'. Both the mogali flower and the cow stood as witnesses to Lord Brahma. The cow cleverly supported Lord Brahma with her face and intimated the reality with its tail. Lord Brahma confronted Lord Vishnu and asserted that He had discovered the origin of the cosmic column. At this juncture, the magnificent 'linga' split open and Lord Siva revealed himself in His full effulgence and told them that all the three are the internal forms of the Trinity. Knowing about the mischief done by Lord Brahma, Lord Siva cursed Lord Brahma that there would be no temple for Him to worship. He declared that the flower 'mogali' was not eligible for worship in the world and the face of the cow was not as auspicious as its tail. Consequently, the devotees used to worship the back and the tail of the cow during the worship.

Lord Siva who is in the form of 'Linga' likes the 'Sivaratri' as the most auspicious day. According

DWADASA JYOTHIRLINGAS

Jyothirlinga means the Radiant Sign of Lord Siva. There are 12 Jyothirlingas in India. They are: 1.Sri Somanathalinga is in Gujarat. 2. Sri Mallikharjunalinga is in Srisailam. 3. Lord Sri Mahakaleswaralinga is in Ujjain. 4.Sri Omkareswaralinga is in Sivpuri, in M.P. 5.Sri Vaidyanathalinga is in Deogarh 6. Sri Bhimasankaralinga is near Pune. 7.Sri Ramalingeswaralinga in Rameswaram 8. Sri Nagalingeswaralinga in Gujarat. 9.Sri Kasi Visweswaralinga is in Varanasi. 10. Sri Triambakeswaralinga is in Nasik.11.Sri Kedarswaralinga in Kedarnath. 12. Sri Grushneswarlinga is near Aurangabad.

to a legend, Lord Brahma and Lord Vishnu had a quarrel for supremacy. The time was midnight. At that time, Lord Siva stood up before them in the form of 'Agni Linga.' Their ego was shattered by lustrous appearance of Lord Siva. Both the deities worshipped Him. As the Linga was emerged at midnight, it is called 'Sivaratri'. It is the Grand Night of Lord Siva.

The Significance of Maha Sivaratri : The significance of Maha Sivaratri is tremendous. Lord Siva first manifested himself in the embodiment of 'linga'. The 'linga' has a deep significance in mystic psychology representing formlessness and infinity. Lord Siva is fond of 'Abhisheka'. 'Abhishekapriyah Sivah' is a famous 'aryukti'. One should worship the 'Linga' by offering water, honey, milk, ghee, vibhuti, sugar, curd, sandalwood paste in the process of 'Abhishekam' while reciting 'namakam and chamakam' with piety and devotion. Special

'Abhishekam' will also be performed at midnight. The auspicious time is called 'Lingodbhava kaalam'. Chanting mantras of Lord Siva helps the devotees in overcoming their troubles.

The Nature of Worship : On Maha Sivaratri, devotees observe fast, offer fruits, flowers and bel leaves on the 'Linga'. They used to worship the 'linga' with 'bilva' leaves. The garlands of 'jilledu, 'ganneru' and blue conch flowers are offered to Him. Lord Siva is fond of black sesame seeds. He also likes 'Laksha Bilvarchana' and 'Koti Bilvarchana' and bless His devotees who offer these 'archanas'. 'Siva Kalyanam' will also be performed in a sublime manner for peace and welfare of the world. Devotees also observe 'Jagarana' all night in honour of Lord Siva.

The Miraculous Mantras of Lord Mahadev : It is believed that by chanting the mantras of Lord Siva, one can improve one's inner strength and power. When one chants these mantras daily, one's soul gets cleansed from all sorts of negativity and one can escape the vicious cycle of birth and death. Devotees chant the 'Maha mantras' of Lord Siva on this auspicious occasion.1. The Maha Mruthyumjaya Mantra, 'Om, Tryambakam Yajamahe...' is to be recited 108 times, twice daily i.e., both at dawn and at dusk. The great 'mantra' is found in the Rig Veda. It is the death-conquering 'mantra'. It holds the highest place among the many 'mantras' used for contemplation and meditation. 2.The Panchakhari Maha Mantra of Lord Siva, 'Om Namah Sivaya' which means 'I bow to Lord Siva' cleanses one's soul and gives one safety and protection.3.The Rudra Siva Mantra 'Om Namoh Bhagavate Rudraya' means 'I bow to the holy One, Rudra i.e., Lord Siva. It fulfills one's wishes and

Pancharama Kshetras : There are five famous temples in A.P.1. Amararam is in Amaravati in Guntur District. Lord's name is Amaralingeswara. His consort is Goddess Bala Chamundika. The 'linga' is installed by Lord Indra. 2. Draksharamam in Draksharama in East Godavari. Lord's name is Bhimeswara Swami. His consort is Goddess Manikyamba. The 'linga' is installed by Lord Surya. 3. Somaram in Bhimavaram in West Godavari District. Lord's name is Someswara Swami. His consort is Goddess Sri Rajarajeswari. Lord Chandra installed the 'linga.' 4. Ksheeraram is in Palkollu in West Godavari District. Lord's consort is Goddess Parvathi Devi. Lord Vishnu installed the 'linga'. 5. Kumararamam is in Samalkota in East Godavari District. Lord's name is Kumara Bhimeswara Swami. His consort is Goddess Bala Tripura Sundari. Lord Kumara Swami installed the 'linga'.

spiritual bliss. 4. The Gayathri Siva Mantra 'Om Tat Purushata Vidmahi Mahadevaya Dhimahi Tanno Rudra Prachodayat' sanctions peace of mind. It pleases Lord Siva the Great Giver of Boons. It means: 'Let me meditate on the great Purusha. Oh! The greatest God! Give me higher intellect. Let God Rudra illuminate my mind!' The mantra certainly promotes good health, wealth and peace in life. 5. The Siva Dhyana Mantra 'Karpur Gauram....' means who is pure white like camphor, who is an incarnation of compassion, who is the essence of worldly existence, whose garland is the King of Serpents who is always dwelling inside the lotus of the heart, I bow to Siva and Shakti together. It glorifies the 'leelas' of Lord Siva. These Mantras are also used to attain mental equilibrium and tranquility for meditation and yoga practice.

Famous temples of Lord Siva : 'Pancha Bhoota' temples are a set of five temples of Lord Siva representing the manifestation of the five significant elements of Nature namely Earth, Water, Fire, Air and Sky. All these temples are located in the South-Indian states of Tamil Nadu and Andhra Pradesh. Ekambareswara temple is in Kanchipuram in Tamil Nadu representing the element of Earth. The 'lingam' is called 'Prithivi lingam.' Jambukeswar temple is situated in Trichy in Tamil Nadu. The temple represents the element of water and the inner temple called

'sanctum' has an underground water stream. The 'lingam' is called 'jala lingam.' Srikalahasteeswara temple is located in the town Srikalahasthi in Chittoor District. The 'lingam' represents wind. So it is called 'Vayu lingam'. Lord's name is Srikalahasthiswara Swami. His consort is goddess Gnana Prasunambika. The temple in Arunachalam in Tamilnadu represents Fire. The 'lingam' is called 'Agni or Jyothi lingam'. Located in the town of Chidambaram, Thillai Nataraj temple represents Sky and Lord Siva is worshipped as the Lord of Dance. The temple's gopuram is one of the tallest 'gopurams' in India.

It is ideal to note that the devout devotees of Lord Siva undergo ritualistic practices for their material and spiritual opulence on the day of Maha Shivaratri. It is believed that a devotee who performs all kinds of worship to Lord Siva on Mahasivaratri will be absolved of all sins and he will be liberated from the vicious circle of birth and death and finally attains salvation. May Lord Mahadev bless His devotees with peace, prosperity and spiritual bliss!

OM NAMASIVAYA





All known, as it implies by 'Perugukunda', 'Manthadri', Tharikunda that it is a vessel of curd. It was here where the icon idol (salagrama) of Sri Lakshmi Narasimha Swami appeared at Tharigonda. It is hardly a 5 minute drive from Valmeeki Puram (formerly Vayalpadu) a mandal headquarters in Chittoor District of Andhra Pradesh.

According to the alleged story in vogue around the area, is that once a severe drought and famine prevailed at Rayadurga of Ananthapuram in the same state for a few years. An ordinary worker (known as Palegaru) above all took his cattle all the long way to Tharigonda for want of fodder for animals and food for people too. He was called Ramanayani. According to him, he had dream one night, in which Lord Narasimha appeared to the man and asked him to build a temple for him at Tharigonda. Prior to that, Lord Narasimha swamy had already appeared in dream and had asked for building a temple for him while Ramanayani's wife Lakshminarasamma was churning curd to butter milk and then to extract butter from it. Lord Narasimha swami appeared as a 'Salagrama' as cited afore.

Thus, the couple played prime and pivotal role for the Lakshmi Narasimha Swami temple constructed at Tharigonda. Then the temple was built and the idol of Lord Narasimha swamy being unearthed and erected with consecration by Veda pandits in the presence of all the village – headmen. Subsequently at the same sacred place, Vengamamba an ardent devotee was born at Tharigonda. So was she well known as Tharigonda Vengamamba. Thus, both she and her place of birth became very popular. She was born to the blessed couple, Sri Kaanaala Krishnaiah and his wife Srimati Mangamma. The family was dedicated to the spiritual service with devotion. The mind of Vengamamba was of instinctive quality. She was very much immersed in profound devotion to Sri Venkateswara Swamy.

The parents were sad to see their daughter with undue devotion and spirituality. They wanted her to get wedded and lead a normal life in her youth. They were determined to divert her deep devotion at least by marriage. They gave her in marriage to Sri Venkatachalapathi, a man of the neighbouring village.

Their effort was all in vain. Vengamamba did not hesitate to tell her husband that she had been

intending to sacrifice her life to Lord Sri Venkateswara. Later her husband too unfortunately passed away. Even then, against the prevailing tradition and custom, she did not accept to forgo her vermillion and bangles. She proclaimed that her real husband Sri Venkateswara was eternal and no need for her to forgo anything. Since then, she became very popular as Tharigonda Vengamamba because she was blessed by Him.

There are three inscriptions at this temple available even today. The first belonged to Sadasivadeva Maharaya of Vijayanagar dynasty in 1559 AD. The inscription implies that emperor's assent, and tax reduction as well as tax relaxation was implemented by the local ruler Sri Jillela Vengala Raja deva. Hence, it is undeniable that Tharigonda Temple was existing by 1559 AD.

The second inscription said that separate structures were built for kitchen and for performing holy fire (yagasala) at the temple. It was built by Errappa, disciple of Guru Bhaskaracharya in 1846 AD.



The third inscription of 1862 A.D. declares that a big wedding hall was built for Lord Narasimha swamy by a devotee Krishnama setty. In spite of the fact that these inscriptions are authentic, the name of the builder of the temple is unknown. But it can be said that the temple was built in the 16th century A.D. There is a non dispute word that the builder of the temple and the person behind the development of the village was one and the same person was Rayadurgam Ramanayani.

Vengamamba's father Sri Kaannala Krishnaiah was very much worried over the eccentric behaviour of his daughter, Tharigonda Vengamamba. He went to Madanapalle a neighbouring town to meet and seek help for his daughter from Sri Roopavatharam Subramanyam master.

He was therefore pleased. He preached Vengamamba the holy chanting (manthra) against evil powers and to control and contend all misfortunes. She was taught the glory of yoga and its miraculous powers. He told Vengamamba it was all only the fundamental and basis for future. It was she who had to develop for herself for her own welfare, pleasure and peace. Among all the holy chants, 'Hayagreeva Narasimha' chants had great effect on her. She thereafter started the sacred writings in the forms of hymns, to praise the glory of God, Sri Venkateswara.

She was determined to search for her God and took the tough and task some path in the thick forest. On the way she stayed at Mogilipenta Hanuman temple and practised certain hold scriptures with perfection. Later she left for Venkatadri. Atmaramjee of Hathiramjee Mutt allotted a hut near the rock chariot opposite Varaha swamy temple. Yet, she did not stay in it for long. She left for the Thumburu theertham located amidst of the thick jungle atop the seven hills of Tirumala. She made rock cave as her dwelling for about

twelve long years, (a pushkara period). Even today the cave is well known and is acknowledged after name as Tharigonda Vengamamba guha (cave) by all pilgrims. After her twelve year – penance and after acquiring divine powers, she became a great saintly lady (mahayogini). She was back to Tirumala again. The famous and pious Thallapaka family offered her a dwelling besides their own, having learnt about her divine powers and spirituality. Gradually Vengamamba mutt was formed. She developed a flower garden besides the Varahaswamy temple. Even today her holy tomb lies there itself. With the gifted and donated property given to her, she performed and celebrated the Narasimha Jayanthi and all daily divine performances. Her holy lyrics and hymns writing, song and dramas of devotion become regular feature. Yakshagana, a special and most appealing performance pleased even Lord Venkateswara. She became an expert in making unique garlands to adorn the Almighty. With all her dedicated sacred acts and delicious offerings (Naivedyam of all kinds and contents) she endeared herself to the Lord and earned His entire eternal pleasure. That is why even today, even after Vengamamba, her successors are offered 'Mutyal Harathi' (a special offer of pearls with holy fumes of camphor). The successor thus have been

enjoying the privilege permanently even after centuries.

She had a pride of fast writers an eight member team (Asta Gantikal) accompanying her always and attending on her thoughts and thrown outs : Their only vocation was to transform all her writing on copper plates to disseminate it across the country. Despite of the devotional deed not even a single writing was left for her personal use and pleasure. She wrote more than eighteen magnum opus to her credit. In each and every piece of her divine literature, no dual difference between Venkatachalapathi (Lord of Seven Hills) and Lakshmi Narasimha Swami of Tharigonda is observable and appraisable. How so much we speak of or write about her literary works, it would be belittled before her massive and mega performance.

An anonymous but a popular merchant of Tharigonda itself paid his tributes by getting her image installed in the temple of Lord Lakshmi Narasimha Swami in 1940. Hence forth, she has been offered daily pooja performance along with the main deity of the temple. She is believed to have been tentatively born in 1730 and she reached the holy feet of Lord in 1817.

The temple stands intact even today with all surrounding high walls and holy three floored main temple tower (Raja gopuram).

The temple even today is very well known and in vogue for the holy swearing by anyone. There is an altar (balipeetam) for this purpose and if any one standing before this holy altar and says or swears, it is the ultimate and will be considered as better truth. Even the judicial counts have been regarding this swearing and awarding the judgement in various legal disputes of any nature on any account, as real and true.

This is the true and tremendous faith on Tharigonda Lakshmi Narasimha swamy a trust of the people even today and even after years to come.



Every year a grand celebration of Narasimha swamivari Brahmotsavam takes place for nine days, here.



Sri Lakshmi Narasimha Swamivari Brahmotsavams from 13.03.2019 to 21.03.2019

CURSE TO VAIKUNTHA DOOR KEEPERS

- Dr. Vaishnavanghri Sevaka Das

V*aikuntha*, the spiritual or eternal world, is the dwelling place of Lord Vishnu where there is no “*kuntha*”. It means that the place is free from misery or difficulty. Enmity is totally absent there. The place is full of spiritual variety. In contrast to that divine place, our place is full of misery and hence is called “*kunthaloka*”. But the problem in this world is that all miseries, enmities, dissension, despair and monotonous nature appear quite natural. Here, we feel that everything is filled with variety and fun. However, when one is blessed with spiritual vision awarded by spiritual master, saintly person and the Lord Krishna, the falsity of the world becomes very clear. We often see dissension between brothers, wife and husband, relatives, families, castes, groups, states and countries. We see them and we hear about them quite often, but still we feel that these are natural. Unless we are endowed with spiritual knowledge, the real picture doesn't get revealed to the heart. The place that is free from enmity is Vaikuntha. The devotee who develops pure loving relation with the Lord enters that wonderful place by remembering the Lord at the time of death.

Sanaka, Sanatana, Sanandana and Sanatkumara are the four sons of Lord Brahma. Once they were travelling at their will and reached *Vaikuntha* with all eagerness. They were all five year old boys, but all are endowed with highest mystic powers. As children wander these four yogis also were wandering without clothes. In the *Vaikuntha* they noticed all men to be in four handed forms and all were engaged in the wonderful service to the Lord Vishnu. They were all nicely

dressed with silk robes and were eager to render service to the supreme Lord. They were flying along with their beautiful wives, who were all nicely decorated and dressed with costly jewelry. However, during air travel they were all engaged in chanting the glories of Sri Hari, not in any sense gratification. Generally men and women get attracted to each other by nature, but in *Vaikuntha* such attractions are completely absent. There are no lusty desires in either women or men. The liberated souls in the *Vaikuntha* are totally free from lust and are pure in heart. Indeed, their hearts are filled with love of the Lord.

The four brothers started moving in *Vaikuntha* to witness so many wish fulfilling trees. Many birds like cuckoos, peacocks were playing on those trees. Bumblebees were making sweet noise after getting intoxicated with the juice of flowers on the trees. Apart from the big trees, there were many flower plants and all were filled with fragrant blossomed flowers. Though there were many trees and plants in the *Vaikuntha*, the entire plant kingdom was giving unlimited respect to Tulasi, which the Lord adores so much. There was no enmity amongst the trees and plants. In fact such type of transcendental atmosphere is possible in this world also. If one can create a *Vaikuntha* atmosphere in one's life, then there won't be any enmity amongst people or living entities. The family of Lord Siva is the best example for such wonderful situation. Lord Siva and his consort are always in the meditation of Lord Hari, hence there won't be any enmity between the *vahanas* that carry them. Lord Siva rides on bull and Durga rides on Tiger or

Lion. But in Kailasa there is no fight between bull and tiger. Lord Siva wears snake as ornament and his son's *vahana* is peacock. Though snake and peacock cannot stay together because of *Vaikuntha* atmosphere in *Kailasa* they happily stay together. The *vahana* of Lord Siva's second is the mouse. Still, there won't be any fight between snake in the neck of Lord Siva and mouse of the son. Lord Siva's entire family is engaged in Sri Hari's devotion and hence all the opposing elements in their family stay in complete cooperation. That is the beauty of Lord Krishna's devotional service. It creates the atmosphere of *Vaikuntha* within no time.

Sons of Lord Brahma also saw many beautiful ladies engaged in cleaning the floors and walls of the palatial buildings. Actually there was no dust, but out of their immense love for the Lord they were engaged in cleaning the surfaces with beautiful lotus flowers. They saw goddess of fortune

engaged in serving the Lord with leaves of Tulasi on the banks of a clean water reservoir. The water in the reservoir was so clean that she could use the surface as a mirror to witness her exquisite beauty. In fact the material world is described as the perverted reflection of the spiritual world. Whatever we see in this material world actually exists in the pure form in the spiritual world.

The four brothers who travelled to Vaikuntha by the strength of their mystic yoga moved deep into the abode and crossed the six gates. Finally when they reached the seventh gate they were stopped by the door keepers. This is nicely narrated in Srimad Bhagavatam. In Vaikuntha one has to cross seven gates to reach the Lord's actual residential place. The four brothers were so eager to see the Lord that they didn't notice anything around. They were experts in mystic power, thus they kept themselves as just five year old boys. As children often keep themselves naked, they were also naked. The door keepers considered them to be ordinary children with no work and hence stopped them entering into the seventh gate. Actually the four brothers were eagerly running inside the building to have quick audience of the Lord. But, when stopped unexpectedly by the door keepers, they felt insulted. Door keepers' impudence angered them immensely. Generally people comment that the saintly persons should be free from vices like anger and envy. But, any hindrance or obstacle in Lord's service makes even saintly people angry. It is not the exhibition of their ignorance, but love of Godhead. Anybody gets angry if we cause hindrance in their sense gratification. Lust is the cause of their anger. But, in the case of devotees or saintly persons the cause of anger is the love of Godhead. Because of their unalloyed love,



the devotees cannot tolerate any obstacle or hindrance in their loving service to the Lord. The four brothers felt that the door keepers' mood was not in accordance to the Vaikuntha atmosphere and they deserved banish from such place, thus they cursed them to fall from their positions.

Lord Vishnu came to know about the incidence at the seventh gate of Vaikuntha and immediately rushed to the spot. He came along with Goddess of fortune and gave audience to the four brothers. Sanaka and others were thrilled to see the Lord in front of them with all beauty and power. They felt immense happiness upon seeing the Lord even before entering the mansion. They felt the audience of the Lord as the festival for eyes and great pleasure to the heart. Lord's merciful glances touched their heart deep and gave unlimited joy. The Lord was decorated with a beautiful garland and was adorned with a special jewel on the chest. The four brothers immediately bowed down to the Lord's lotus feet. At that time the fragrance of tulasi leaves entered the nostril of them and created the transcendental transformation in their hearts. They immediately became pure devotees. They left their impersonal concept and entered into the realm of pure devotional service. In fact they all submerged in the deep ocean of love of Godhead.

While the four brothers were feeling trance, the Lord happily glorified the greatness of pure devotees and also begged pardon for the mistake of his servants. He unequivocally condemned the behavior of the door keepers and asked the brothers to bless them so that they return to Vaikuntha very soon. Lord's pleading behavior put the brothers in a very embarrassing situation and they felt little ashamed for cursing the door keepers. The Lord understood their uneasy situation and pacified them with sweet words of solace. He told them that whatever happened to the door keepers, namely Jaya and Vijaya, was actually His wish. The

Lord assured that both of them would soon return to Vaikuntha after completing the curse in the material world.

Due to the curse, both Jaya and Vijaya fell down from *Vaikuntha* to *kuntha* and entered into the womb of Diti. Later the four brothers offered obeisances to the Lord and circumambulated with all humility. After the Lord returned to his chambers, the four brothers left *Vaikuntha*. The door keepers took their first birth as Hiranyaksha and Hiranyakashipu, second birth as Ravana and Kumbhakarna, and in the third birth as Sishupala and Dantavakra. In all these lives they were killed by the Lord Himself and got relieved from the curse to return to their original place, namely Vaikuntha. In this way, the door keepers fought with their Lord for three lives, died in His hands, got purified from all angles to obtain the original glory. After their return, they got reinstated as door keepers of Vaikuntha and continued their services.



SOLUTION TO PUZZLE

1	D	E	2	V	O	3	T	E	4	E	5	G
	A		A		A		D				O	
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	K				11	A	M	12	A	L	13	A
	L				V		D				R	
14	A	C	T		15	I	N	D	R	I		

Triphala (three fruits) is an Ayurvedic herbal rasayana (compound) consisting of equal parts of three tropical trees, taken without seed, Bibhitaki (*Terminalia bellirica* - karaka), and Haritaki (*Terminalia chebula* - taadi) and Amalaki (*Embllica officinalis* - amla). We can get rid of ordinary diseases as well as long term illness by using this triphala powder. Since this triphala has the qualities of ambrosia, doctors call it as triphala ambrosia for good health.

Purification of Blood : Mix 150 grams of triphala powder with 50 grams of bavanchala powder (*PsoraleaCorylifolia*). Take 2 or 3 grams of this powder with honey twice a day in the morning and night. Additionally, mix this powder with curd and apply this cream on the affected areas of skin with ringworm, itching, soriyasis etc.

Immunity from Diseases : Take 60 grams each of triphala powder, chinakalakanda powder, pure ghee and 100 grams of honey. Mix them well and store in a bottle. Take one tea spoon of this, twice a day in the morning and evening. Consume milk or water along with this. It will improve immunity from diseases.

Pimples : Add two parts of triphala powder with one part of pure turmeric powder. Make a



paste of this adding water and apply on face. Cleanse the face with luke warm water after one hour.

Damaged Nails : One part of cooking soda with three parts of triphala powder should be mixed. Take sufficient quantity of this powder and mix it with water. Apply on the nails twice a day. It will arrest damaged nails.

Piles, Constipation : Mix 150 grams of triphala powder and 50 grams of sunamukhi powder. Depending upon the gravity of the problem, take half to one spoon of this powder with honey or water at bed time. Good results are achieved.

Those suffering from piles, in addition to consuming the powder as above should do one more. Take 400 ml of water and add 50 to 100 grams of triphala powder. Boil it to reduce upto 100 ml. Take a tub with water and add this solution after filtering it. One should sit for about 20 minutes in the tub. The anus area should be in the water. This should be done after passing stools. Mix triphala powder with castor oil. Apply the paste to the anus to relieve from pain.

To Reduce Obesity : Add 5 grams of triphala powder to 200 ml of water and a piece of smashed ginger. Keep it overnight. In the morning boil water till it reduced to half. Add half piece of lemon to this water and consume it daily. It will burn fat in the body and obesity will be reduced. Unwanted body substances will be dematerialised by using this water.

Grey Hair to Black Hair : Take a big bowl. Add one kilo of sesame oil, 125 grams of triphala powder and powder of mango seed of 125 grams. Keep it for one week. Mix it well twice a day. Filter the oil. This can be used as hair oil. It will reduce black hair turning grey at young age. Application of this oil will also glitter and smoothens the hair.

Blisters, Boils : Take these three fruits. Burn till they become into ash. This powder should be added to honey or sesame oil and applied on the blisters and boils to obtain good results. Itching and burns of the body will also get reduced.

Triphala Decoction or Extract : Take half litre of water. Add 10 grams of this powder. Boil it, cool it and filter it. This is called triphala decoction. If this is used externally, wounds and blisters will extinct. If used as mouth lotion, it will reduce



blisters and swelling of throat. Take a cotton bud or clean cloth. Dip the same in the lotion. If applied on eyes, it will reduce conjunctivitis.

Take this decoction and warm it to luke warm temperature. Apply to the scalp. Rinse the hair with lotion. Hair will be smooth, glittering and fine. There will not be dandruff problem at all.

Excessive Sweating : Mix 30 grams of triphala powder, 10 grams of dry ginger, 10 grams of

thugamustala powder, 10 grams of atimadhura powder, add 10 grams of jatamaamsi powder if suffering from mental tension. Take one or two grams of this powder mixed in 50 ml of water three times a day.

Diabetic – Troubles : Mix two or three grams of triphala powder in 50 ml of water and take it twice a day in the morning and in the evening. This will not only help reducing the sugar levels but will also be beneficial to arrest future complication arising out of sugar levels such as problems in brain, veins, eyes, skin, kidneys etc.

Normal diseases associated with diabetes such as urinary diseases, reproductive organ diseases, fungus diseases, will be cured.

Dental Problems : Use triphala as tooth powder once a day. It will reduce tooth related problems such as pain, swelling and oozing blood, etc. The teeth will become stronger and healthy.

Triphala is used in other medicines like, mahthriphaladigrutham, thriphalasava, thriphalagugglu, saphamruthaloham, etc. Triphala powder is available in ayurvedic shops.

These are some of the remedies to be used. Those who want to follow these remedies may consult Doctor for more suggestions.



TIRUMALA TIRUPATI DEVASTHANAMS, TIRUPATI

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 : 0877 - 2277777, 2233333
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GENERAL PREDICTIONS FOR THE MONTH OF MARCH 2019

A Small Part of Maghamasa and the Rest is Phalgunamasa

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : People of Aries may get disturbed from their routine. Better to be cautious. There is a chance of developing unnecessary complications. Government officials may have to shoulder additional responsibilities. Better to maintain silence and wait for the better opportunity. Sudden changes are expected. Lord Surya Archana, Surya Sahasranama parayana, Aditya Hrudaya recitation will ward off all the evil effects and make good results.



Taurus (Vrishabha) : Sudden unexpected change is expected which will prove good for government officials. Foreign or distant travels will be high. Better growth is expected for farmers. Small traders also will make money. Purchase of a house is on the cards with some burden. Politicians also seek good ways. Border security personnel will also receive some burdens. Vishnu pooja, Sahasranama parayana and Goddess Lakshmi pooja will help a lot.



Gemini (Mithuna) : People of Gemini are supposed to be cautious in dealing with the matters of real estates and to maintain the public relations. Better to be silent and observe the things and do what is needed to the deserving. Expenses to be controlled to the maximum possible extent. Those who are running Budhadasa or Sukradasa, will be in a position to invest for a house or flat or plot. Shakti pooja or Eswarapooja may give excellent results.



Cancer (Karkataka) : It is the real time for them to remove the long standing persons in their respective societies. People who are doing malpractices will be taken into task. Of course, they may face rough weather. It is the time of politicians to emerge as judicious leaders. Students who aspire to go to foreign, land for studies will get good opportunities. Foreign trade will improve substantially. Sahasranamarchana of Lord Subrahmanya or Lord Venkateswara will give unparallel results.



Leo (Simha) : Emotions are to be controlled intentionally. Lions are advised to stay in the dens not in the forests for the time being. Patience will fetch them good rewards. Students should work very hard to achieve better results. Health conditions of the women is more important. It is the time to recheck the budget. Eswara Japa or Vishnu Sahasranama parayana will give good results.



Virgo (Kanya) : First half of the month of March is some how brighter. You will be winning the quits in the court. Brothers or sisters of the native will furnish. Repairs of the old house will be taken up. Farmers are likely to be careful. Health conditions is the utmost important factor. Archana of Lord Venkateswara or Bala Tripura Sundari devi will ward off all the evils and shower good results.



Libra (Tula) : Librans are highly successful in their foreign travels. Battery of opportunities are in the cards. Selection is critical because time is more important. They can make good money. They will make good friends and long standing contacts, Investments in lands will fetch them a lot. They will make good leaders, scientists, inventors and what not. Eswara Archana will fetch them beyond the expectations.



Scorpio (Virshchika) : Students are advised to work very hard. Speculation will not help much. Better patience is the key factor to avoid complications. Health conditions are more important to look after especially in case of women. Old people are verily to be taken care of. Personnel in the border security or in the army should be careful. Prayers to Lord Siva or Lord Venkateswara will ward off all the evils and do good.



Sagittarius (Dhanu) : Mixed results are expected for students. Expenses are to be controlled by any reason. Very frequently they will be consulting doctors. Old people are to be taken care of. Unexpected transfers will be there for their services and extra burdens will be added. Speculation is not advised and long term investments are advised in share market. Worshipping Subrahmanyeswara Swamy will ward off all the evil effects and good days are expected.



Capricorn (Makara) : Court issues will come almost to a close. Enemies will be over powered. Still going for compromise is a better sign. Agriculturists are very busy in their activities which and highly promising for their future. Promotions with place of choice are expected. Job change plans will materialise. Scientists, Inventors are very happy as they feelings that a cake walk to them. Goddess Lakshmi pooja will make them very comfortable and happy.



Aquarius (Kumbha) : Easy efforts will soon materialise in a broad way. Technical people are highly comfortable. It is the day of artists, musicians, sportsmen. It is not difficult for business men to improve in all respects. Army personnel are happy. New assignments are highly challenging and reward winning Lord Vishnu pooja or worshipping of Lord Venkateswara will shower every thing on them.



Pisces (Meena) : Seasonal and viral fevers may disturb health grounds. Transfers are on the cards with promotions. Public relations are highly satisfactory. Exporters are very happy. It is a puzzle for politicians to win the hearts of the public. Women folk are happy with their routine. Individual development is there. Every one is in a joyous mood with hope. Chandra pooja and Sri Venkateswara pooja will highly effective.

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SVAPRASAD

**Let us wave auspicious light to Goddess Srimahalakshmi
and to Her Lotus-Abode who emerged from the Milky Ocean.**

- Annamacharya

(21-03-2019 Srimahalakshmi Jayanthi)