



TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

ILLUSTRATED MONTHLY

MARCH - 2020 - Rs. 5/-

TIRUMALA
SRI VENKATESWARA SWAMIVARI
FLOAT FESTIVAL

05.03.2020 TO 09.03.2020



Shraddha

Tirumala Tirupati Devasthanams

TIRUPATI
SRI KODANDARAMASWAMIVARI BRAHMOTSAVAMS
FROM 23-03-2020 TO 31-03-2020



23-03-2020 Monday
Day: Dwajaroohanam
Night : Peddaseshavahanam

24-03-2020 Tuesday
Day: Chinnaseshavahanam
Night : Hamsavahanam

28-03-2020 Saturday
Day: Hanumadvahanam
Eve. Vasanhotsavam
Night : Gajavahanam

25-03-2020 Wednesday
Day: Simhavahanam
Night : Muthyapupandirivahanam

29-03-2020 Sunday
Day: Suryaprabhavahanam
Night : Chandraprabhavahanam

26-03-2020 Thursday
Day: Kalpavrukshavahanam
Night : Sarvabhupalavahanam

30-03-2020 Monday
Day: Rathotsavam
Night : Aswavahanam

27-03-2020 Friday
Day: Mohini Avataram in Pallaki
Night : Garudavahanam

31-03-2020 Tuesday
Day: Chakrasnanam
Night : Dwajavarohanam

BHAGAVADGITA

**Bhavān bhiṣmaś ca karnaś ca kṛpaś ca samitiṁjayah
aśvatthāmā vikarṇaś ca saumadattis tathai va ca**

(Chapter-1, Sloka-8)

**Yourself, Bhisma, Karna and Krupa, ever victorious
in battle; Asvathama, Vikarna and also Bhurishrava
(the son of somadatta).**



**Tattvam prasida bhagavan kuru mayyanathe
Vishno Kripam Paramakarunikah kila tvam
Samsarasagara nimagnamananta dinam
uddartumarhasi hare purushottamosi**

**Thou art Vishnu, the all-pervading eternal and merciful
Full of traits auspicious, deign therefore to shed
On me thy redemptive grace albeit I have committed
Transgressions many; O Hari! Who indeed can pull
Me up from the ocean deep of samsara save thee, the best of all.**

- Mukundamala

Appeal to Subscribers / Readers
SAPTHAGIRI – IN AN INNOVATIVE LOOK

Tirumala Tirupati Devasthanams which promotes *Sanathana Dharma* has taken several steps to propagate the message enshrined in our scriptures across the length and breadth of this country. Apart from being engaged in multifarious activities like providing amenities to the pilgrims, maintaining orderly *darshan*, conducting rituals and services by following the *Agama* traditions, the Devasthanam has also made forays into the world of spiritual publications, such as publishing a monthly magazine named **Sapthagiri** in a big way. The magazine covers a wide range of subjects including *Vaishnavism, Vedas, Sasthras, Aagamas*, Art, Architecture, life history of great Alvars, acharyas, sages, saints and philosophers, Temples and stories of the Gods.

Sapthagiri is celebrating this year, 2020 as the Golden Jubilee year of having completed 50 years of its uninterrupted existence. It reassures the readers that it will continue to propagate the basic tenets of spirituality and focus on various activities of T.T. Devasthanams, Tirumala temple rituals and many more with a new expression. *We propose to bring the magazine in a new format with a change in its name as Cultural and Spiritual Journal and several changes in the content inside from May onwards. In the new outlook, the Sapthagiri will adapt to the changing needs and tastes of the readers and remain forever an encyclopedia of spirituality.* The readers/subscribers may look forward to receiving **Sapthagiri** in new format from May onwards.

In this context, we recall the unstinted moral support extended by our readers, subscribers, agents, and authors for its existence. But for your cooperation and support **Sapthagiri** would not have survived for fifty year. We express our deep sense of gratitude to all. We look forward to receiving the same support from you with redoubled vigor in future too. In all humility, we rededicate ourselves at the lotus feet of Lord Venkateswara.



Venkatadri Samamsthanam
Brahmande nastikinchana



Venkatesa Samo Devo na
Bhuto na Bhavishyati

SAPTHAGIRI

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GOODWILL IS BEST WISHES...

Indians are so great and enriched with such wisdom that they see God everywhere with a sense of divinity. Nature is viewed as feminine and God alone as the noblest *purusha*! Time, though formless, is the inspirational force that enlivens Nature and drives human life towards success in its attempt to attain the goal. That is why, Gitacharya declared in *Bhagavad Gita* that “I am the Time that drives everything.” Every country in the world celebrates the commencement of new year as Ugadi or the first festival of the year as per their respective calculations.

According to the lunar calculations, Ugadi is celebrated on the first day of Chaitra (*Paadyami*) in the Spring season (*Vasanta Ritu*). We pray to God, the soul of Time, for an enthusiastic, happy, prosperous and fruitful new year. It is a festive occasion of laying first step in the annual measurement of Time and its journey.

'International Women's Day' falls in this month only. Energy pervades the entire universe. What is unique about our culture is to worship this energy as feminine principle and especially the maternal force. There is the Sankrit adage, “*Yatra naaryastu poojyante, ramante tatra devata*” which means: “Gods happily bless us where women are respected.” This entire universe is the creation of woman in different forms. Primarily, woman is the maternal principle. Later, she is viewed with different names depending on the relations with her. But, the maternal form is the hidden energy behind all these names, like a string in the beads. That is why the Vedas ordain, *Matru devo bhava* which means “Have mother as a Goddess”. It implies “worship mother as a Goddess”. This Vedic statement is the magnificent *mantra* that applies to all times and climes. Mother is the first teacher for the new-born child. Delivering it, mother shows the world to it for the first time, whereas father reveals about the world. Thus, both the parents have an equal role, affection and responsibility in nursing the child.

There used to be matriarchal system of family in old days. Mother used to be the queen of family management. She was the material and spiritual teacher. The sustenance of nation will be at peril if she is put to anguish. There is a need, especially for the youth, to remember this fact. Respect given to a woman is respecting goddesses.

'Sapthagiri' offers its best wishes that the Telugu new year, 'Shaarvari' sheds its root meaning of violent nature and brings delight to all by rewarding them with auspicious results.



Goddess Lakshmi, the Divine spouse of Sri Mahavishnu has many origins on different occasions in different Kalpas, different time spans.

Mahalakshmi as the Spouse of Sri Maha Vishnu

The earliest of all her origins was at the time of one Maha Pralaya during which Sri Mahavishnu in the form of an infant by name VATAPATRASAYI was floating on a Banyan Leaf in over flooded waters. Then he had a doubt. I am in my infancy now floating in these waters which means even before my emergence these waters are here. "Who created these waters? Where from this Banyan Leaf is brought? Who made me to sleep on this leaf? " He was thinking in self in this manner. Then he heard an UNSEEN VOICE. That voice said, "I am ADI PARA SAKTI. You are myself only and emerged from me in male form by name Maha Vishnu". That Voice further told him that one aspect of Herself will emerge from the emptiness and that aspect will become his spouse. While Vishnu was curiously waiting, Goddess Lakshmi appeared before him with four hands wielding two lotuses in the two lower hands and Sankha and Chakra in the two upper hands. The Goddesses of various powers such as Mati, Kirti, Smriti, Dhriti, Rati, Bhuti, Gati, Daya, Medha, Sraddha, Kshudha, Nidra, Svadha, Svaha, Kshama, Lajja, Jrumbha, Tandra, Tusti and Pushti also were born along with her. Vishnu was gazing at her with staring

looks. Then Lakshmi said to him, "it is usual occurrence at the time of the beginning of every Kalpa. I am your spouse. Brahma who will come out of your womb will be the Creator of the future creation". Thus Vishnu could get a wonderful Spouse and answer for His questions. This story is found in the **First Skandha of Devi Bhagavatha**.

Mahalakshmi as Bhargavi

As found in the Vishnu Purana, **Goddess Lakshmi** was born as the daughter of the sage Bhrigu. Khyati was the wife of sage Bhrigu. She did a great penance in praise of Jaganmatha and sought her boon to bestow up on her a female child. By the grace of Jagadamba she had a female child. They named her Lakshmi. As She was born to the sage Bhrigu, She has been called Bhargavi. The word Lakshmi means Wealth. In course of time she became the Spouse of Lord Vishnu. Slowly a feel of Pride started growing in her



Different Origins of GODDESS LAKSHMI

- Prof. Rani Sadasiva Murty
Cell : 9440246354

Sri Lakshmi Jayanti on 10.03.2020

that Vishnu has become Rich because of her. Vishnu observed this but kept silent of the developments. She started showering wealth on who ever did praise Her. Vishnu tried to stop her from gracing mean minded. Still she didn't heed to Him. Then He tried to alert Her. She got angry with him and kept on gracing even demons. Thence she was called Stotrapriya. Even the wicked people started praising her got their desires fulfilled. One day Vishnu said to her, "I hope you will be good if you seize this birth and be born again from the milky ocean. If you will be born again from Milky ocean you will be gracing good men only." On hearing the words of her husband she closed her birth as Bhargavi.

Goddess Sri Lakshmi from the Milky Ocean

Once, the sage Durvasa visited Heaven. While going there he wanted to take some gift to Indra and took accordingly a garland of divine flowers of Parijata tree. By the time the sage reaching that place Indra was roaming in the Nandana garden sitting on the Airavatha elephant. The sage greeted Indra and offered the garland to him. Indra instead of respecting the sage, decorated the frontal globe of the elephant with the garland given by the sage. Having disturbed by the honey bees moving around the flowers of the garland to drink the honey in those flowers, the elephant got unrest and threw the garland at the ground and crushed it. The sage got angry with Indra and cursed him to lose all the heavenly Goddess of Riches. As a result demons attacked heaven and Indra lost all his Royal Riches. Indra had to flee away from the Heaven. He reached Brahma and lamented. Brahma suggested him to pray to Vishnu. When Indra prayed to Vishnu he suggested him to churn the Milky ocean. All the Gods thought of churning the milky ocean. Demons too joined them. They brought the Mandhara Mountain for churning stick. Vasuki, the king of snakes, became the churning rope. Narayana in the form of Adi Kurma became the base support of the mountain Mandhara preventing it from sinking into the ocean. The process of churning began after adding all the great herbs in the ocean. First the Soma Rasa and liquor sprang from the ocean. Gods took Soma rasa and the demons drank liquor. Then came the dreadful

poison Kalakuta. All have prayed to Sambhu and He drank it and kept it in His neck and hence became Nilakantha. Gradually the Moon, the lost Kalpa Vriksha, Kamadhenu, Airavatha, Uchchaisravas and other marks of Indra's lost riches were coming back and all those were taken by Indra. Finally before the emergence of Nectar, Goddess Lakshmi came out of the ocean and has ever since been called Kshira Sagara Kanyaka (The daughter of the Milky ocean). Brahma gifted her a flowery garland bedecked with countless gems. She adorned the neck of Vishnu and became his spouse. The account of this origin is found in the Vishnu Purana and also in many other Puranas.

During the incarnation of Vamana

One of the most wonderful and popular TEN incarnations of Vishnu was Vamana incarnation. Vamana was the son of Aditi and Kasyapa. While Bali, the king of demons, was performing Vishvajit Yaga Vamana entered the sacrificial place. At that time Bali was offering all wealth to the help seekers. Vamana begged him to give just three feet of place. Though the Preceptor of demons Sukracharya was preventing Bali didn't hesitate and offered three feet of place to Vamana. Soon Vamana became Trivikrama in hugest form and occupied all the worlds with two feet and with the third foot he suppressed Bali into Nether worlds. Vishnu Trivikrama was very much pleased with the great gesture of Bali and said that all the riches of Vishnu will be with Bali hence forth. As soon as he said so along with all wealth Goddess Lakshmi also had been to the Nether world to stay in the kingdom of Bali. All the worlds trembled by the incident of the disappearance of Lakshmi from the worlds and prayed to Vishnu. Vishnu was expecting for the response of Bali. The king Bali understood the situation and with great devotion and respect he offered back Lakshmi to Lord Vishnu on the day of Ashviyuja Amavasya of Lunar Month. Ever since it has been celebrated as Deepavali.

Lakshmi as a Cowherd's Woman and later as Padmavathi at Tiruchanur

After the visit of Bhrgu to Vaikuntha during which he hit with his leg at the chest of Vishnu, Goddess

Lakshmi got angry at the situation and abandoned Vaikuntha. In pangs of separation Vishnu having searched for Her every where reached the Human world (Bhuloka) and near Venkatachalam (Presently Tirumala Hills) took shelter in an Ant hill and started brooding over her. On seeing this Lakshmi's heart melted with grief. She assumed the form of a Cowherd's woman and took Brahma as the Cow and Siva as a calf with her and sold it to the king of the Chola Kingdom. Everyday a cowherd was taking that cow to the Ant Hill in which Vishnu was dwelling and the cow was offering the Milk to Vishnu. The cowherd saw all this and hit the Cow with an axe. That hit of the cowherd injured the forehead of Vishnu. Immediately angrily Vishnu came out of the anthill. On seeing the great form Vishnu the cowherd fell down dead there itself.

Lord Vishnu got angry with the king and cursed him too to become a pauper. Afterwards Vishnu reached the banks of Suvarna Mukhi river's bank and did a great penance for 12 long divine years. Goddess Lakshmi appeared before him in a lake of fully blossomed lotus flowers sitting in a Golden Lotus holding lotuses in her hands. In the presence of Brahma and Sarasvathi and Siva and Parvathi she became the spouse of Vishnu. This happened in the month of Karthika.

According to Vishnu Purana, Goddess Lakshmi emerged from the Milky Ocean on the Full moon day of the Lunar month Phalguna Masa. Hence that day has ever since been celebrated as the Birthday or Jayanthi of Mother Goddess of Riches. This is very auspicious day for all the human beings.



FLOAT FESTIVAL AT TIRUMALA

The Annual Float Festival at Tirumala is being performed in the Telugu month of Phalguna for five days from Ekadashi to Pournima. On the first day, float is performed to Lord Sri Rama, Maa Sita along with Lord Lakshmana and Lord Hanuman. On the second day, the silver idol of Lord Krishna and Maa Rukmini are brought for a celestial ride. On the remaining three days Lord Malayappa Swami with His Consorts Sridevi and Bhudevi is taken out to perform the float on the sacred waters of Swami Pushkarini. On all the five days the float is being decorated with flowers and with colourful lights. Vedic chants of Veda Pandits and Annamacharya Keerthanas are being chanted and sung during these days. This year, float festival will be perform from 05.03.2020 to 09.03.2020.



UGADI

A Symbol of Time as God

Telugu Original by :Dr. K. Ramakrishna

English by : Prof. M. Rajagopalachary, Cell : 7780581529

Ugadi is the first day of spring on the earth. It has something unique about it compared to the other festivals. Generally, festivals are connected to one god or the other. But, Ugadi is completely different. It is not connected to any god.

Ugadi is a symbol of Time. It is a happy occasion to recollect the relation between human life and Time. It gives us a message that we have to count time and modify our lives in tune with the changing time. It stands as a source for forbearance, personality development and mental expansion.

Time is an invisible force and none dare go against it. Our daily chores are shaped by time. None has been able to see Time and define it exactly. Time is autotelic and man has to simply follow it. Self-manifest Time is the guiding force for man's activities. None has conquered Time so far.

Time is infinite. It is beyond man's comprehension to guess its origin and transformation. It is self-manifest. We are dividing Time observing the changes in the space according to the planetary movements. But, there is no specific division for Time as such.

Calculations of Time in the Vedas

There are quite a few references to Time and its division in the primeval Vedas. One of the references is found in the context of descriptions of different Fire Sacrifices. There is a reference to six seasons in the seventh mandal of 103rd *sukta* of *Rigveda*. It ordains the seasons in which *soma* and *atiraatra* sacrifices are to be made.

There are hymns in *Yajurveda* too that refer to day and night (*ahoratra*), fortnight (*arthamasa*), month (*maasam*) and seasons (*rithuvulu*), such as "*arthamaasaasthe kalpantham...*" (*Yajurveda* 27:45). Seasons are referred to in the fourth and seventh *kaandas* as also in *Satapatha Brahmana* where seven seasons are described.

Kautilya defines five years as a *yuga* (*Panchavatsaro yugamiti*) in his *Artha Sastra*. Astrology also commends this idea.

Earliest reference to the *Yugas* and their division occurs in the *Mahabharata*. Vyasa refers to not only *Krita*, *Treta*, *Dvapara* and *Kali yugas*, but also *Kalpa* and *Mahakalpa* division. Clear-cut Time division can be observed in the *Bhagavad Gita* of the *Mahabharata* in the *shlokas* like “*Kalpakshaye punasthaani..*,” “*Kaalah kalayataamaham.*”

Time-Division

“*Nimesham*” is the minutest unit of Time. In general parlance, we refer to it as a minute (*nimisham*). *Nimesham* is the time taken to wink. *Rigveda* refers by it not to Time but to the angels who never wink. *Upanishats* have examples of clear reference to Time division. *Maandyukopanishat* refers to it in the hymn “*Kalaa muhurtaa kaashtaascha ahoraatraascha sarvashah! Artha maasaa maasaa rutavassavatsarascha kalpantaam*”.

The *Mahabharata* refers in *Santi Parva* almost to the same Time division as ours in the *shloka* “*Kaashtaa nimesha dasa pancha chaiva*”. Accordingly,

1 <i>Nimesha</i>	= A Wink's Time
15 <i>Nimeshas</i>	= 1 <i>Kaashtam</i>
30 <i>Kaashtaas</i>	= 1 <i>Kala</i>
30 <i>Kalalu</i>	= 1 <i>Muhurtam</i>
30 <i>Muhurtams</i>	= 1 <i>Divaaraatri</i> (1 day)
30 <i>Divaaraatri</i>	= 1 <i>Maasam</i>
12 <i>Maasaas</i>	= 1 <i>samvatsaram</i> (year)

We can also find such Time divisions in *Manudharma Shastra* and *Artha Shastra*. There are also *shlokas* referring to Time division in the *Bhagavata* and *Vishnu Purana*.

Solar theory is the most popular among the books on Time division. There are two kinds of Time scales named *murta* and *amurta*. *Prana* is the smallest unit in *Murta* scale. Other Time divisions are made on this basis as follows:

6 <i>Prana kaalaas</i>	= 1 <i>Vighadiya</i>
60 <i>Vighadiyas</i>	= 1 <i>Ghadiya</i>
60 <i>Ghadiyas</i>	= 1 <i>Ahoraatram</i> (one day)

Truti is the smallest unit of Time in the *Amurta* scale. No other details are given here. But, the great space scientist Bhaskaracharya of 12th century divided Time giving various explanations to *amurta* scale in his *Siddhanta Shiromani*. Accordingly, *truti* is 2916000000th part of a day. According to the modern scale, it is 33750th of a second. Both the values are almost the same. It is really surprising that the Time-division made by the Indian space scientists hundreds of years back without any modern equipment holds good even today.

Division of Seasons, Months and Kartes

Six telugu seasons namely—*Vasanta*, *Grishma*, *Varsha*, *Sharat*, *Hemanta*, *Shishira*. The duration of each season is two months. Thus, there are six seasons in a year of twelve months. In fact, *Rigveda*, the most ancient of Indian Vedic literature, mentions only three seasons, namely *Vasantam*, *Grishmam* and *sharat*. The seventh *mandal* of *Rigveda* considers *Varsha* not a

separate season but a period. *Krishna Yajurveda* refers to five seasons. It is in *Taitteeriya Samhita* that we find reference to six seasons for the first time. But, it does not follow the nomenclature of months like *Chaitra*, *Vaisakha*, *Jyeshtha*, etc as we do, but *Madhu*, *Madhava*, *Shukra*, *Shuchi*, *Nabha*, *Nabhasya*, *Isha*, *Oorja*, *Saha*, *Sahasya*, *Tapa* and *Tapasya*. The names we use now like *Chaitra*, *Vaisakha*, etc are based on the movement of the Moon. If we observe the movement of the Moon on the basis of stars, it takes 27 days for the Moon to move from the first constellation to the last. The names of 27 stars are decided thus on the basis of the star that the Moon crosses each day like *Ashwini*, *Bharani*, *Krittika*, etc. The month is named after the ruling star on Full Moon day. For example, it is *Chaitra* if the Moon is in *Chitta* star on the Full Moon day, and *Vaisakha* if it is *Visakha* star on the Full Moon day of that particular month.

Similarly, the solar measurement divides the solar year into 27 divisions called *Kartes*. The Sun rests for two weeks in each constellation. Each *Karte* thus is approximately of 13 or 14 days duration. Thus the *Kartes* are formed on the star nomenclature.

The days in a week from Sunday to Saturday are named on the basis of planet orbits. These details are available in the book on Solar theory. Accordingly, the Sun is in the fourth orbit. Thus, the first day is named Sunday (*Adi Vaaram*). The Moon is in the fourth orbit from the Sun. Hence, the second day is called Monday (*Soma* meaning the Moon). *Budha* is in the fourth orbit from the Moon. Hence, the name Wednesday (*Budha*). This is the pattern of nomenclature.

The Story of Nomenclature of Years

Sage Narada had a curious desire one day. He wanted to know about *samsara* which is illusory (*maya*). He informed Lord Vishnu about it. Vishnu directs him to bathe in a pond and get back. No sooner than he bathes in it, he turns into a woman and foregoes the past memory. Meanwhile, the king of that region falls in love with the sage-turned-woman and marries her. They beget 60 children. After a few years, the king alongwith his children dies in a war. This causes limitless grief to Narada in disguise. He conducts last rites to them and bathes in the same pond he had bathed earlier. Instantly, he gets back his original form of Narada. Yet, he fails to recover from his grief and prays to Vishnu in different ways. In the process of clearing his doubts, Vishnu informs



Narada that he ran this illusory show. He gives him a boon that the years would be named after his sons so that their names last long. Thus, the sixty names of years such as *Prabhava*, *Vibhava*, *Shukla* have gained currency.

The Hindu Almanac and the Theories

The word *Ugadi* reminds us of two things mainly—the Almanac (*Panchangam*) and the pickle. Everyone gets curious on that day to know about his or her future for the year. Hence, everyone hears *Panchangam*, which is called *Panchanga Shravanam*. There are two most prominent schools of calculating the Almanac, namely—*Surya* and *Drik*. Solar school is the most ancient one. It has been in vogue for the last 1800 years. Astro-mathematicians like Bhattotpala, Diwakara, Keshava, Vijayanandi, Chitrabhanu, Sriranganatha, Makaranda, Narasimha, Bhaskaracharya, Aryabhatta, Varahamihira and others divided Time on the basis of their space knowledge and gave a clear understanding of the same. The commentary on Solar School of Thought by Mallikarjuna Suri among them printed in Telugu and Sanksrit is still in vogue now. This is the standard text for the writers of *Panchanga*. Many countries in the world still follow *Surya Siddhanta*, *Aryabhatteeyam* and *Brahmasphuta Siddhanta* for preparing calendars. *Drik* school of thought was propagated by Kerala Space scientist Parameshwara (1431 AD). The Almanacs are still prepared on the basis of solar and *Drik* schools of thought.



UGADI ASTHANAM

The annual Ugadi Asthanam at Tirumala will take place on the first day of the Chaitramasa according to Lunar Calendar. On this day, Sri Malayappa Swami along with Sri Devi and Bhu Devi is brought to the Tirumahamani Mandapa in the Golden Sarva Bhupala Vahanam. The three idols of the God and two Goddess are properly mounted on their respective royal thrones facing Garuda with rich ornaments beautiful flower garlands and silk garments. On the right side to Sri Malayappa Swami the idol of Sri Vishvaksena is seated on an elevated seat decorating with a guarding crown and a sword as he is the commander-in-chief of Srivaru.

Six sets of New Silk Garments are carried keeping in a big silver basket, brings to the Srivari Sannidhi. In this process, the Vedic Scholars chant Vedic Hymns. Once the garments brought inside, Four of them are offered to the Mula Virat or the Main Deity. Out of the four one is offered to the Crown, the second one to the Nandaka Sword, third one as Tomala and the fourth one is decorated as Uttariya. After unveiling the curtain, Holy Harati is offered to Sri Venkateswara Swami. All the officers and other devotees who present there receive the Harati, Tirtha, Chandanam and Satharis. After this process the rest of the two garments are respectively offered to Sri Malayappa Swami and Vishvaksena.

Panchanga Sravana : Then the Royal Assembly of Srivaru commences. In the royal assembly the Astrologer is assigned the duty of Reading the New Lunar Year Panchagam taking it from the holy feet of Lord Sri Venkateswara Swami. First he begins with reading the Tithi, Vara, Nakshatra, Yoga and Karana of the Day. Then starts to give the details, the Results and effects of the New Year, Gains and Losses, the Planetary positions and their effects, and other calendar related matters. Finally Harati is offered to Sri Venkateswara Swami.



SCINTILLATING BRAHMOTSAVAMS...

**Sri Kodandaramaswami
Brahmotsavams
from 23.03.2020 to
31.03.2020**

Ramaya Ramabhadraya Ramachandraya Vedhase |
Raghunathaya Nathaya Sitayahpathaye Namaha ||

The above sloka has a speciality. Dasaratha, Kausalya, Kaikeyi, Vasishta Maharishi, People of Ayodhya, Sri Sitadevi and the people of Mithilapuri used to call Sri Rama affectionately with different names. Dasaratha - Father of Rama used to call my child Rama. Kausalya used to call Rama as Ramabhadra. Kaikeyi, the most affectionate step mother of Sri Rama had more attachment to Rama and she looked after Rama very well in giving bath, dressing and feeding of Rama in his childhood. As Sri Rama had such a handsome face, she used to call him as Ramachandra. Vasishtamaharishi and other Rishis used to call Sri Rama as Vedhase (It means that, Lord Rama is a vedic purusha). The people of Ayodhya used to call Sri Rama as





IN SRI KODANDARAMASWAMI TEMPLE AT TIRUPATI

- Sri T.K. Krishnaswami Thathacharya
Cell : 9440120758

Raghunatha. Sita Devi used to call her husband affectionately as Natha and the people of Mithila the birth place of Sita Devi used to call Rama as Sita pathi.

Here at Tirupati Sri Rama is called as Kodandarama as he holds the mighty bow on his Left hand and the quiver (archers bag for carrying arrows) to his right side shoulder's back. The Kodanda bow was presented to Rama by Athri Maharishi in the forest.

The temple of Sri Kodanda Rama was constructed by Jambavan and later developments were done by Janamejaya Maharaja. It is heard that Sri Rama, Sri Sita Devi and Lakshmana visited Tirupati. In memory of their visit, Jambavan constructed a temple.

Sri Kodandarama Swami Temple is hardly one kilometre from Tirupati Busstand. It is said that Sri Kodanda Rama Swami is a varaprasadi to his devotees.





Goddess Lakshmi always adorns the right chest of the Lord, has taken the avatara of Sita Devi guiding Him always standing to His right. As she is called Nityanapayini (never away from Her Lord or separate) Sita Devi in Sri Kodanda Rama Swami Temple is to the right side of Sri Rama and to Rama's left Sri Lakshmana. The image of Sri Rama, Sita and Lakshmana are most attractive with Lord Rama with a smiling face. The temple is facing west and Sri Anjaneya praying to the Lord facing east is the speciality of this temple.

The utsavams in this temple are as per Vaikhanasa Agama. All the weekly, Fortnightly, monthly and yearly rituals are being performed like in Srivari Temple, Tirumala. The Annual Brahmotsavam will be held during phalgun month (Tamil panguni) this year i.e. from 23.03.2020 to 31.03.2020. All the Vahanams – Chinna Sesha Vahanam, Peddasesha Vahanam, Hamsavahanam, Simha Vahanam, Muthyapu Pandiri Vahanam, Kalpavruksha Vahanam,

Sarvabhoopala Vahanam, Pallaki Utsavam, Garuda Vahanam, Hanumadvahanam, Vasanthotsavam, Suryaprabha Vahanam, Chandraprabhavahanam, Rathotsavam and Aswa Vahanam. Finally Chakrasnanam will conduct with great fervour.

On the Garudotsavam and Hanumantavahanams, the golden feet of Lord and ornaments will be taken on a caparisoned elephant round the four Mada streets. Special gift from TTD in the form of pearls will be offered to Lord Rama. The TTD celebrates the Brahmotsavam in a grand manner with electrical decorations and pandals.

The most important speciality of all the vahanams performed to Lord Rama or Kodandarama will not be decorative or dressed like Lord Krishna or any other alamkarams. Lord Rama will give darshan as Sri Kodandarama only and



not in any other forms as is done in Tirumala Srivari Temple, Tirupati Sri Govindaraja Swami Temple or Sri Padmavathi Ammvari Temple with different avatara postures.

Even during Mohini Avatarotsavam on the 5th day morning the decoration will not change as Mohini but Sri Kodandarama will remain as Rama only and will not adorn the dress or ornaments of a lady. He is called as “Maryada Purushottama” Rama. Lord Rama belongs to Tretayuga. Moreover the other Gods at Tirupati and Tirumala belongs to Kaliyuga and Dwaparayuga. So, they adorn different costumes (alankaras). He was called “Pumsam Mohana Rupaya”. Even men also like Him as Rama had such attractive qualities.

In Kodanda Rama Swamivari Brahmotsavam we can see Sri Rama as Kodandarama with out any extra attractive retinue of other Gods.

The last day 31-03-2020 Avabrutha Snamam (Chakrasnamam will be conducted to Sri Kodanda Rama, Sita Devi and Lakshmana in Alwar Theertham (Kapila Theertham). This is done as per agama rules after Brahmotsavam (Yagam). The participants have to go and take Bath to mark the end of utsavam (utsavam means yagam). At Alwar Theertham there will be Snapana Thirumanjanam to Lord Kodanda Rama, Sita Devi and Lakshmana along with Chakrathalwar. After Snapana Thirumanjana Chakrathalwar will be taken to the Theertham. The devotees and the retinue of Sri Kodandaramaswami also simultaneously dip themselves with Chakrathalwar. In the evening there will be Dhvajavarohanam.



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HAVE A GLIMPSE OF MUSEUM

- Smt. J.C. Gnanaprasuna

Cell : 7396114646



The holy shrine of Lord Venkateswara at Tirumala is one of the most ancient and sacred temples. Millions of devout pilgrims make their way to Tirumala for a glimpse of His magnificent form and to offer fervent prayers for fulfilment of their desires.

Though T.T.D. has taken several innovative measures in the past to provide easy and comfortable darshan, the steady inflow of devotees has gone up so high that the queue management has become a herculean task. The devotees were constrained to spend several hours in the queue lines before they could have a glimpse of the Lord. T.T.D. obviates long hours of waiting in the queue.

The Devasthanams is making all efforts from day to day according to the devotees and

try their level best for providing easy and comfortable darshan of Lord Srinivasa.

As part of this, TTD had introduced time slot darshan for the convenience of devotees. Devotees must come to Swami darshan according to the time given in the time slotted darshan. Before or after the time given are not allowed. Devotees must come to Devotees are already utilising this darshan facility. After completing or in the mean while before going for Swami darshan they can have a visit to the near by sacred places in Tirumala. In this article devotees may know about the Museum in Tirumala and Tirupati. To make their pilgrimage more memorable and knowledgeable, they should spend time here.

Preservation of traditional temple arts have been the foremost thing of the temples which are the treasure houses of our culture. In olden days, the kings patronized these arts and promoted the



native skills of the artisans and arts as ordained and encouraged innovations of the talented ones so that their inherent art would further be cultivated for future generations. But, in these days these temple arts lack patronage and have become a diminishing art.

In order to preserve and give sustenance to these temple arts, TTD had already taken steps to encourage these arts. Among them, TTD arranged Museum in Tirupati and Tirumala with historical artefacts collected since 1500 years.

Museum in Tirumala : The museum in Tirumala featuring Antiquities, Art, Architecture and

uniqueness of the Hill with reference to fauna and flora, geology, sacred spots, galleries such as – Tirumala and Environs, stone sculpture, Historical personalities, Bronzes, wood carvings etc.

Museum in Tirupati : It is a theological Museum solely devoted to the visual projection of Vaishnavites and worship, rituals and festivals in their esoteric aspects contained in the vaishnava Agamas classified as origin and development or vaishnavites econometry, iconography, rituals, Divya kshetras etc.

Visit Museums in Tirumala and Tirupati and have the pleasure.





Visit.....!

Enjoy....!

Sri Venkateswara Museum Tirumala and Tirupati

Sculptures, Monuments, Inscriptions, Art, Literature play major role in the History of Human's life.

Museum is situated opposite to 2nd Vaikuntam Q-Complex at Tirumala with Ancient art and Literature to attract devotees.

Timings 8 a.m to 8 p.m

In this exhibition we can watch photos depicting Swamy's greatness, tirthas, ancient paintings, sculptures, kalankari structures, Annamacharya's keerthana inscriptions, different weapons, Tanjavore paintings, musical instruments, Mysore kings offered Pallaki made of Ivory to Swamy.

There is another Museum situated North to Tirupati Govindaraja Swamy temple.

Timings: 10 a.m. To 6 p.m

Devotees can watch Evolution of Vaishnavism, development and details of Alwars, traditions of Vaishnavism, 108 Divyakshetram photos, Inscriptions, Dance (Bharatanatyam), Srivari vastrams (clothes), photo exhibition regarding Srinivasa Kalyanam.

For Details

Entry free
Tirumala Museum
Ph: 0877-2263491



Entry free
Tirupati Museum
Ph: 0877-2263491



Email: ttd.svmuseum@gmail.com



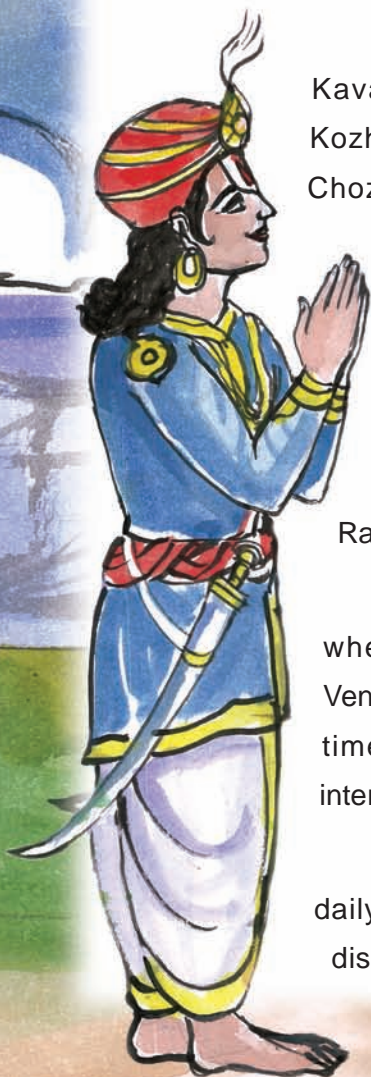
Kulasekhara Alwar was born in ThiruvanjikulamChera Kingdom (Kerala). His father was renowned king Dhidaviradhan and Mother Nadhanayagi who was the daughter of Pandya King. He is the Avatar of Gem adorned by Lord Vishnu in his Chest named "Kousthubham". He was born in the month of Maasi (between mid Feb and mid Mar) on Punarvasu Star (Nakshatra). He was seventh among the twelve Alwars.

He learnt all the Astras (Warfare) and Shaastras (Vedas) at very young age. He married Pandya princess and had a son who was named after his father and a daughter Ilai or Chera Kula Naachiyar. He was very much attracted towards Lord Ram, hence ruled like "Rama Rajya".

He was praised as "Kolli Kavalan, KoodalNayagan, Kozhiyaarkone" as he won Chera, Chozha and Pandya Kingdom. He ruled with Justice and people were very happy. But, he was always aligned towards spiritualism. He was extremely devoted to Lord Ram and he always wanted to visit Lord of Sri Rangan, Sri Ranganatha Swami.

His devotion became extreme when he had a dream of Lord Venkateswara blessing him. From that time onwards, he was not much interested in worldly pleasures.

He used to listen to Ramayana daily. Once, when Ramayana was discoursed, there was an incident



KULASEKHARA ALWAR

An Avatar of Kousthubham

- Smt. T.S. Rajalakshmi
Cell : 9946128102

Kulasekhara Alwar
Varshathirunakshatram
05-03-2020

Shulasekhar

where Lord Ram was alone fighting with Demons. In that time, Kulasekhara, who was so much involved in listening Ramayana, ordered his Army to start towards Lord Ram to help him fight against the Demons. Then, the discourse person immediately reacted and informed to Kulasekhara that Lord Ram had already won the battle and is now safe. Thus, made Kulasekhara back to his normal state.

Few people in his court were very much upset on Kulasekhara's behavior. So, they wanted to put blame on Sri Vaishnavas informing that Lord's ornaments (Navaratnamala) were stolen by Sri Vaishnavas. Hearing that, Kulasekhara wanted to prove that Sri Vaishnavas will never do such odd jobs and put his hand into the pot which had very poisonous snake. He challenged the people that, if Sri Vaishnavas had stolen, then the snake will bite him to death. God's grace, the snake did not bite him as he was so much sure to prove that Sri Vaishnavas will not do any such bad deed.

He later decided to serve Lord Ranganatha, so he handed over the kingdom to his son and started his spiritual journey.

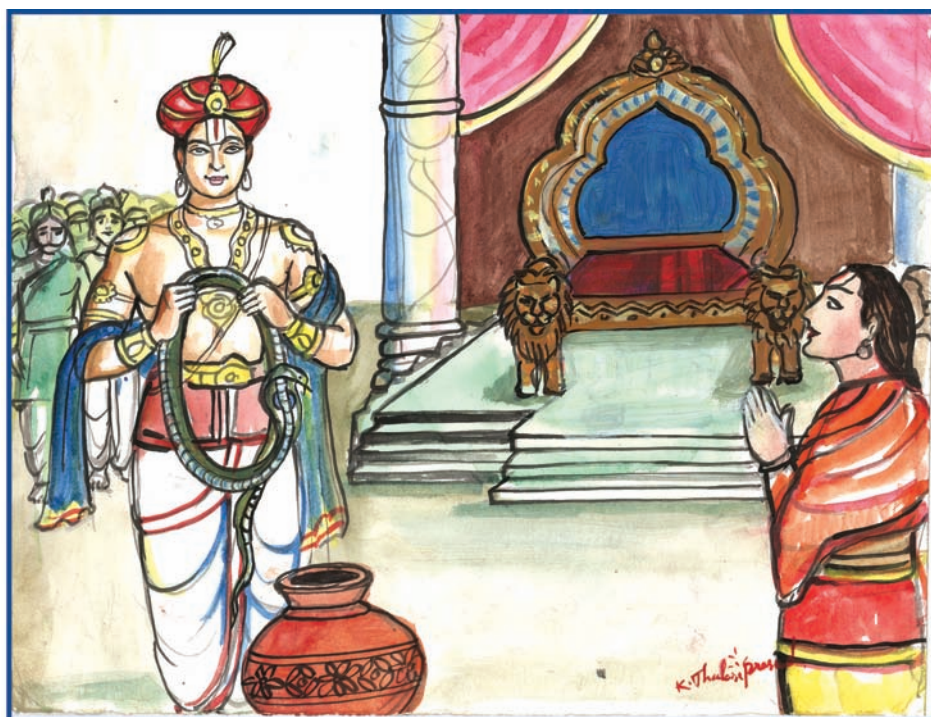
It is also said that Kulasekhara Alwar dedicated his daughter "Chera Kula Naachiyaar" to Lord of Sri Rangam. We have the shrine dedicated

to her. During Rama Navami in Sri Rangam, Lord Ranganatha and Chera Kula Naachiyaar give darshan together in Arjuna Mandapam which is also called "SerthiServai". It was a great day and celestial bath and puja will perform in that Mandapam.

Kulasekhara Alwar's work -

He was skilled in Tamil and Sanskrit. He wrote "Mukunda Mala" in praise of Lord Krishna in Sanskrit. He wrote 105 paasurams named as "Perumal Thirumozhi" which is part of "Naalayira Divya Prabhandham". His paasuram mentions below Divya Kshetrams - Uraiyur (near Trichy), Sri Rangam, Tirupathi, Thirukannapuram (Near Kumbakonam), Thiruchitrakootam (Chidambaram), ThiruvaaliThirunagari (Sirkazhi), Thiruvitthuvakodu (Kerala), Ayodhya (U.P), Thirupparkadal (Celestial Abode).

Mukunda Mala – is a Sanskrit poem beautifully composed



describing that Lord Narayana who took the Avatara as Krishna. If one has to save from clutches of Samsara the sea of sorrow, one has to surrender at the feet of Lord Krishna. He emphasizes that Lord Krishna is like a medicine, he is the doctor and he is the nectar (the Amritha) who can save from this distress. He informs that always thinking of Lord Narayana, performing puja to Lord Narayana, doing service to Lord Narayana and his devotees, singing his praise will help one to attain Moksha (liberation).

Perumal Thirumozhi - Comprises of 105 poems on Lord Ram, Lord Krishna, Lord Ranganatha, Lord Venkateswara. The poems are called as “Perumal Thirumozhi” because, the term Perumal represents Lord Ram. As he was very much devoted to Lord Ram, it was named as Perumal Thirumozhi. In that Perumal Thirumozhi, Varieties of devotion was showered by Alwar as Father Dasaratha, Mother Devaki, Mother Kausalya, as a Devotee, as a non-living thing and many more.

He was also called as Kulasekhara Perumal as he was very much devoted to Lord Ram who is referred as “Perumal” in Sri Vaishnava Sampradaya. He was the only King in the line of Alwars.

On Lord Venkateswara – He wanted to be born as herbs or fish or stone or dust or Shenbaga Tree or gold vessel which carries flowers to Lord and finally as stepping stone which is in front of Lord Srinivasa. Even today, that step is divine and is called as “KulasekharaPadi”. He is happy to be

as non-living thing if he is with devotees as well as united with Lord.

As Dasaratha, he lamented on Sri Ram, Sita and Lakshmana on moving to forest. He cries as though he is Dasaratha who made Lord Ram to suffer in the Dandakaranya forest. He laments that how Ram would walk in the forest which is full of stones, rocks, thorns which would prick his soft tender feet. The poem will depict the extreme grief of Dasaratha.

As Kausalya on Thirukannapuram Divya Desam – He sung a very beautiful lullaby to Lord Ram which is even today sung during in all the Vishnu temples. The poem depicts the beauty of Lord Ram, his limbs, hair, style of walking, holy feet, smile and many more. By singing this song, one feels the real lullaby which is soothing to babies even today.

As Mother Devaki – he lamented that she did not get any happiness like Mother Yashodha who was able to get all the happiness in raising up Lord Krishna. She was able to hug him, feed him, dress him up, bathe him, could eat his remaining food as prasadam, could teach him dancing, walking, talking and more.

On Lord Sri Ranganam – During his kingly period, he wanted to visit Sri Ranganam. He was so passionate that daily, he would decide to leave to Sri Ranganam. But, the royal workers will somehow convince him that they would take him next day. The poem depicts the Alwars longing wish to get the Darshan of Lord Ranganatha Swami between the “ThirumanaThoongal (Marriage Pillars)”. He



claims that getting darshan of Lord Ranganatha, one can be saved from the sorrows of life. He also expresses that he wanted to praise more on Lord of Sri Rangam. He felt shy that he is not having enough Bhakti to praise the Lord.

On Thiruchitrakootam – He finally completes the paasuram by writing the Ramayana in short form and dedicates to Lord of Thiruchitrakootam which is the Govindaraja Perumal Temple inside Chidambaram Nataraja Perumal Temple.

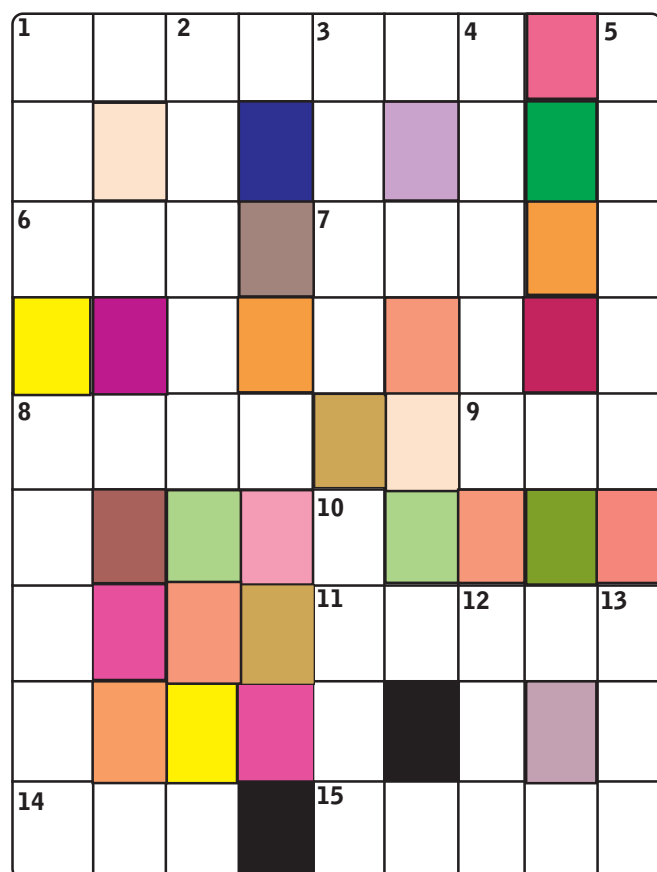
Kulasekhara spent his last 30 years in Mannarkoyil near Ambasamudram Tirunelveli by performing service to Lord. He was attracted by the beauty of Veda Narayana and Rajagopalaswami who was resembling Lord of Sri Rangam.

As per Alwar's advice, whoever or whatever position, one should never forget Lord, should always worship Lord Narayana and Serve his devotees with utmost devotion which will show the way of Salvation.

KulasekharaAlwarThiruvadigaleSaranam



PUZZLE



CLUES FOR PUZZLE

- DOWN**
01. Goddess Saraswathi (3)
 02. Telugu new year day (5)
 03. Karna (4)
 04. Nothing (Jumbled) (3)
 05. Wife of king Paandu (5)
 08. Balarama (5)
 10. Sun God (4)
 12. Goddess Parvathi (3)
 13. Wife of Dhruva (3)

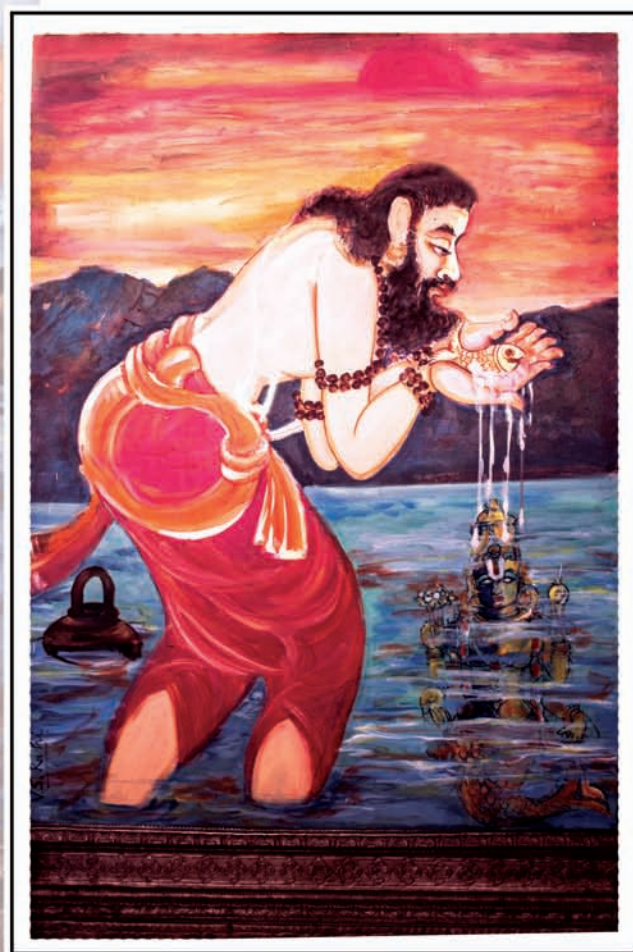
- ACROSS**
01. Gandhari (7)
 06. Wife of Kashyapa (3)
 07. Family relation (3)
 08. Moon (Jumbled) (4)
 09. Bad Health (Right to left) (3)
 11. Bhima (5)
 14. Notty child (3)
 15. Earth (5)

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



My name is 'Sapahari' and I am a 'Fish'. This happened once upon a time, a time so long ago that it could have been easily lost in the dim recesses of memory. It is said that our ancestors who roamed the seas and oceans as we do today were able to converse with human beings. Alas, over the millennia, that art has been forgotten. Luckily for us fish and for you, human beings, your ancestors wrote it all down and handed it from generation to generation – all those wonderful stories – no wonder they are called '*Purana*' – because, as I said, it happened so long ago.

Let me tell you one story – relevant to us both – fish and human beings. And



A FISH TO THE RESCUE

- Smt. D.K. Ahana Lakshmi

Cell : 9840740404

let me also tell you that life is not one event after another, too often multiple events happen together and you cannot always tell what leads to what.

At about the same time, King Satyavrata Manu performed severe penances and obtained a boon from Brahma that he would be able to save the world at the time of collapse.

Even as Mahavishnu turned himself into a fish, he realized that pralaya was approaching. How was he to catch the King's attention and tell him that he had to prepare to save the world?

Ah! Here was the King coming to the River Krtamala to say his prayers. Time to act!

King Satyavrata Manu scooped water into his cupped palms and found a tiny fish, Sapahari, swimming briskly. He was going to pour the water back into the river along with the fish when he heard a voice calling out, "Oh King! Save me! I am afraid of large fishes out there. They will swallow me in a gulp."

The kind hearted king immediately poured the water along with the fish into a pot. In a short time, the fish had grown large enough to fill the pot. The King transferred him to a small well and then a pond. "Oh King", cried out the fish that had grown larger yet. "Please take me to River Ganga".

There the fish spoke again. "O merciful Manu. Know that the time of Pralaya approaches. Within seven days, there will be a flood. It is time for you to

make a boat, take the seven hermit sages, medicinal plants and other beings and escape. I will help you”.

The King realized it was a divine being. In fact it must be none other than Lord Vishnu, the preserver, who had come to help. He immediately followed all the instructions given. Soon enough it started raining as if it would never end. There was water, water, everywhere. Good for fish but not so good for humans!

Where was the ship to be directed? The King meditated on Keshava. The golden fish appeared now with a horn sprouting from his head. The King used a sea serpent as a rope and tied the boat to the fish's horn. The fish swam easily through the water while the boat danced on the waves. Finally they reached the summit of the Himalayas and tied it to the highest peak, which then came to be known as 'Naubandhanasrnga', the peak to which the boat is tied.

It was a long time before the waters receded. In the meantime, the fish told the King and the others many stories, gave them much advice on life. Those form the “Matsyapurana”.

The floods retreated and the people were now safe. One job done, now for the next.

Mahavishnu plunged into the depths of the ocean and retrieved the Vedas and returned them to Brahma and the world stabilized again.

And that is the story of Matysa-avatara. Since Mahavishnu retrieved the Vedas, he is also known as 'Vedanarayana'.

.....

A little post script, from a fish, thousands of generations down the line from the revered Sapahari. Just as the stories have come to you through the puranas, they have come down the ages to us fish too, through our genes! And let me tell you, O humans, that it is time you paid serious attention to us fish in the rivers and oceans for our well-being and yours are linked. You have heated up the air and waters – our genes tell us to move to cooler waters and soon it will be too hot for us to even live. You know hot water expands – that is why in many places the salty sea water is gushing inland – the seas are rising fast. I hope I am only imagining things, but it looks like you are heading towards the next pralaya. You need to act. Fast. Else all your knowledge, your vedas will go under water! Pray to Matsyavatara Vedanarayana to give you the wisdom to act in the right manner.



SURYA PUJA AT SRI VEDANARAYANA SWAMI TEMPLE

One of the very few temples that are dedicated to Matsyavatara, is the Vedanarayana Swami temple in Nagalapuram, Chittoor District, Andhra Pradesh. This temple is approximately 65 kms. away from Tirupati accompanied by His consorts Sridevi and Bhudevi. In this temple, Surya Puja that happens once in a year is eye feast to the devotees. This year this puja will done from 23.03.2020 to 27.03.2020 when the effulgent rays of Lord Surya, the Sun God fall on the feet, Navel and face of Sri Vedanarayana Swami respectively. This is the speciality of this temple. Let us participate in these auspicious days and be blessed by Lord Vedanarayana Swami.



Tirumala Tirupati Devasthanams

Tarigonda

Sri Lakshmi Narasimhaswamivari Brahmotsavams

From 02-03-2020 to 10-03-2020



06-03-2020 Friday

Day : Thiruchi Utsavam

Night : Gajavahanam

02-03-2020 Monday

Day : Dwajaroohanam

Night : Hamsavahanam

07-03-2020 Saturday

Day : Thiruchi Utsavam

Eve. : Sarvabhoopalavahanam,

Night : Kalyanotsavam

Garudavahanam

03-03-2020 Tuesday

Day : Muthyapupandirivahanam

Night : Hanumadvahanam

08-03-2020 Sunday

Day : Rathotsavam

Eve. : Dhooli utsavam

04-03-2020 Wednesday

Day : Kalpavrukshavahanam

Night : Simhavahanam

09-03-2020 Monday

Day : Suryaprabhavahanam

Night : Chandraprabhavahanam,

Aswavahanam

05-03-2020 Thursday

Day : Thiruchi Utsavam

Night : Peddaseshavahanam

10-03-2020 Tuesday

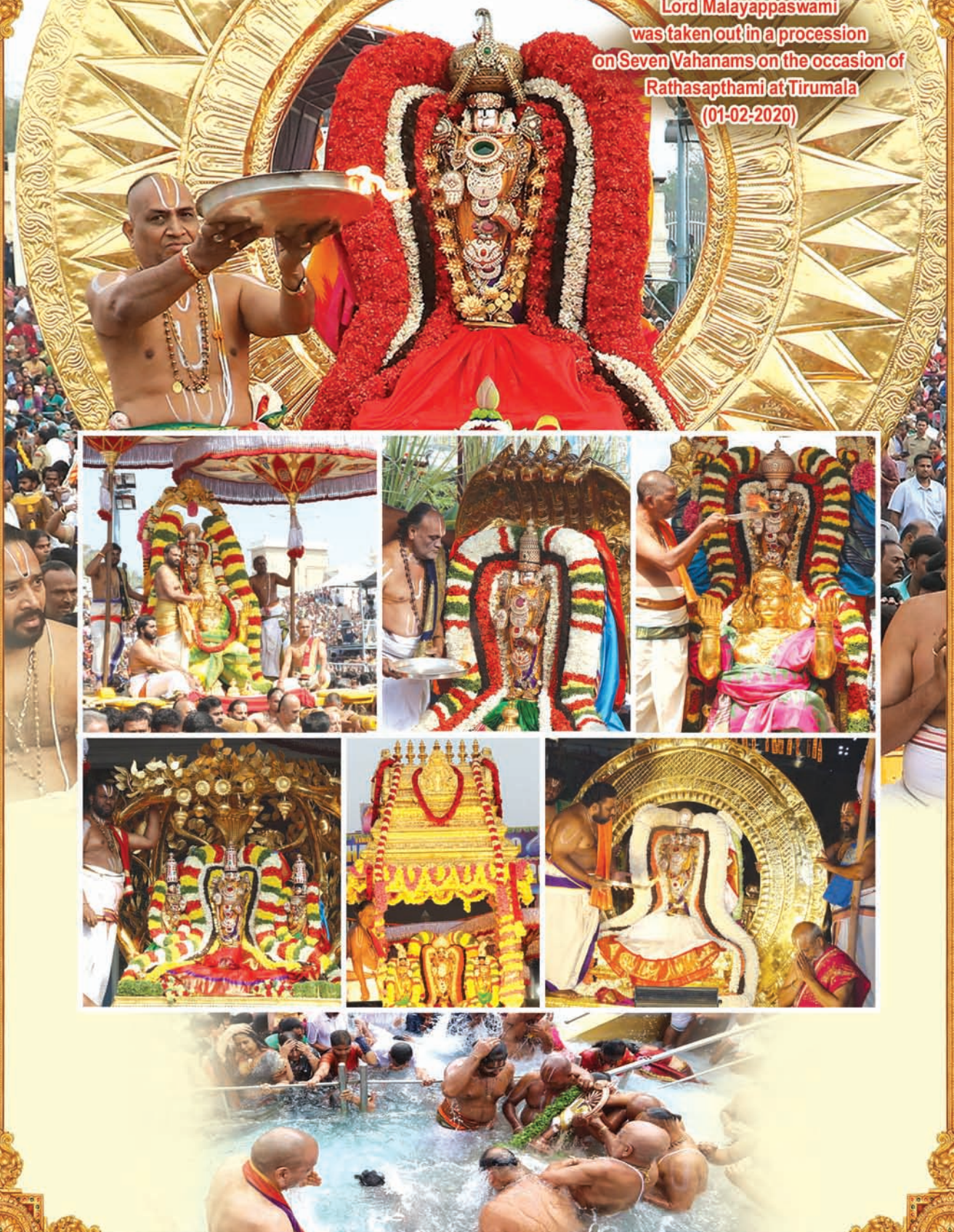
Day : Vasanthotsavam,

Chakrasnanam

Night : Dwajavarohanam

Tirumala Tirupati Devasthanams

Lord Malayappaswami
was taken out in a procession
on Seven Vahanams on the occasion of
Rathasapthami at Tirumala
(01-02-2020)



Tirumala-Tirupati Devasthanams

Sri Padmavathi Ammavaru
was taken out in a procession
on Seven Vahanams on the occasion of
Rathasapthami at Tiruchanur
(01-02-2020)



Tirumala Tirupati Devasthanams



Honorary Governor of Andhra Pradesh
Sri Biswabhusan Harichandan
arrived in Tirupati on 04-02-2020 as a Chief Guest
in a convocation held in
Sri Venkateswara Veterinary University.
On his arrival at TTDs Sri Padmavathi Rest House, Tirupati,
TTD J.E.O. Sri P. Basanth Kumar, I.A.S.,
CV&SO Sri Gopinath Jetti, I.P.S.,
TUDA Chairman & TTD Ex-Officio Member
Sri Chevireddy Bhaskar Reddy
accorded a warm welcome.



Sri Govindarajaswami Annual Float Festival was held from Feb. 2nd to 8th, 2020.
As part of this utsavam, Sri Kodandaramaswami, Sri Parthasarathiswami,
Sri Kalyana Venkateswara Swami, Sri Krishnaswami, Sri Andal Ammavaru and
Sri Govindarajaswami were taken on float in the Pushkarini.



T.T.D. Executive Officer, Sri Anil Kumar Singhal, I.A.S., hoisted the National Flag and received Parade Salute
on the Occasion of 71st Republic Day on 26th January, 2020 in the T.T.D. Administrative Building Ground at
Tirupati. In this Programme T.T.D. Additional E.O., Sri A.V. Dharma Reddy, T.T.D. Joint Executive Officer,
Sri P. Basanth Kumar, I.A.S., CV&SO Sri Gopinath Jetti, I.P.S., Other Officials and Employees participated.



TIRUMALA - A DIVINE SHRINE

Telugu Original by : Sri Julakanti Balasubrahmanyam

English by : Prof. M. Rajagopalachary

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Continued from the previous issue...

HOLY WATER-FALLS TO BE VISITED IN TIRUMALA

Tirumala shrine is a source of many holy water-falls. These are the holy places where many sages undertook penance and had a glimpse of the Lord direct. They remove all sorts of sins. Let us try to know about them in brief. Let us visit them, absolve ourselves of all our sins and accrue merits.

Akasha Ganga

It is two miles away from the Holy Lake of the Lord towards the north. In the past, Anjana Devi undertook penance here and obtained Anjaneya as the son. Hence, it is called Anjanadri. A Brahmin named Ramanuja did penance here and realised the presence of Lord Venkateswara Swami. A holy dip in these waters on the Full Moon day of Mesha month with Chitta as the ruling star, results in liberation.

In the past a Brahmin who developed a donkey's complexion got rid of it due to a holy dip in these waters. There is a bus facility to this place. We can visit it on any day of the week.

Vaishnava priests draw two vessels of this holy water every day for the Lord's anointing ceremony (Friday Abhisekam).



Venugopala Swami Temple-Sri Hathiram Bavaji's Holy Tomb



There are Venugopala Swami temple and Hathiram Bavaji's Holy Tomb beside it on the way to Akasha Ganga. Bavaji was the sage-devotee with whom Lord Venkateswara played dice. They are under Bavaji monastery.

Gogarbha Teertham (Pandava Teertham)

There is **Gogarbha Teertham** three kilometres away from Tirumala temple towards the North. It resembles a cow's womb where several sages undertook penance. The Pandavas during their exile in forest spent some of their time here and served Lord Srinivasa. Hence, it is known as Pandava Teertham.



There are statues of Pandavas in this cave. Tirumala's guardian angel Rudra is here in the form of a big boulder. There will be anointing ceremony for this Rudra on the day of Sivaratri every year

with *namaka*, *chamaka* hymns. In the recent past, Malayala Swami undertook penance here for some time.

Papa Vinashanam

There is Papa Vinashanam water-fall 3 miles away towards the north of the temple. Holy dip in this water and sipping a little bit of it will absolve us of all our sins. Dridhamati who turned an eagle due to his sins attained liberation after bathing in these waters. A Brahmin was freed of a priest's ghost (*brahma rakshasi*). Bhadramati became rich drinking this water. The best way is to take a holy dip in it on the seventh day of Ashwayuja month



during a Sunday joined by Uttarashadha ruling star or on the twelfth day with Uttarabhadra ruling star. Pilgrims can visit this on any day. There is a bus facility to this water-fall.

Jabali Teertham

There is Jabali teertham in the beautiful valley two miles away from the Holy Lake towards its north. Since Sage Jabali undertook penance here, it has become popular as Jabali Teertham.

In the past, a Brahmin named Durachara was evicted of a priest's ghost with a holy dip in it. Agastya undertook penance here for some time





and realised the presence of Lord Venkateswara Swami. There is an ancient Anjaneya Swami temple here run under the auspices of the Mahant Monastery. There are Sithamma Teertham and Dhruva Teertham nearby. One can go by bus on the way from Tirumala to Papa Vinashanam to this place by walking for a mile.

Vaikuntha Teertham

There is a cave two miles away from the Holy Lake of the Lord towards the north-east. It is called Vaikuntha Cave and the water getting forth from here is called Vaikuntha Teertham. When Lord Srirama visited this place along with the monkey-legion, the monkeys saw a big city and Lord Sri Maha Vishnu in this cave. When they came out frightened, the cave got closed. Coming to know of it, Srirama told them that it was a heaven on the earth where Lord Vishnu moved about and they were lucky to get his divine *darshan*. There is no proper road to this place.

Chakra Teertham (Natural Rock Arch)

There is Chakra Teertham two miles towards the north-west of the main temple. There is a natural rock arch of 250 crore years old here and Chakra teertha a hundred feet away by its side. It

appears the Lord ordered God Sudarshana to protect his devotee undertaking penance there. A Brahmin named Sundara from Srirangam got relieved of his demonhood after bathing in these waters.

Chakra Teertha Mukkti is celebrated on the twelfth day of dark fortnight of Karthika. On that day, the priests from Tirumala go to this place to perform anointing ceremony, worship and offering of food to Sudarshana and Narasimha Swami.



Those who visit the Chakra teertham can also visit the nearby natural rock arch.

Sriramakrishna Teertham

Ramakrishna Teertham is 6 miles away towards the north of the main temple. In the past,



sages Krishna and Ramakrishna performed penance here one after the other and realised the presence of the Lord and hence, it is called Ramakrishna Teertham.

On the Full Moon day of Makara masa with Pushya ruling star, Tirumala temple priests go over there to perform anointing ceremony and worship to Srirama and Krishna. Pilgrims can go by bus up to Papa Vinashanam and walk to the teertham.

Kumaradhara Teertham

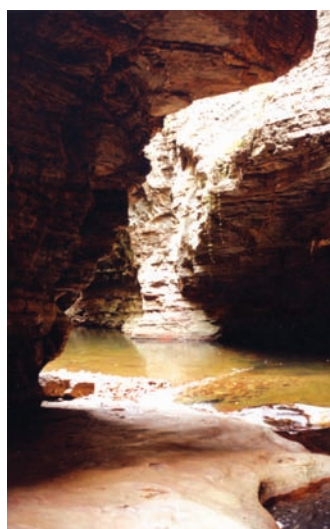


This is six miles away from the Lord's temple towards the north. We can go by bus up to Papa Vinashanam and walk to the place.

A disease-ridden old man, it appears, turned a young man after bathing in these holy waters. Hence, it got the appellation of Kumaradhara. After killing Tarakasura, Kumara Swami was afflicted by the sin of killing a Brahmin. He got relieved of it by undertaking penance in Kumaradhara teertham.

A holy dip in this teertham on the Full Moon day of Magha month is quite rewarding.

Tumburu Teertham (Ghona Teertham)



It is situated around ten miles away from the Lord's temple towards its north. It is also called Ghona teertham or Tumba teertham.

Sage Tumburu and an atheist Sarvabaddha bathed in this teertham and attained ascetic perfection and liberation. This teertha mukkti is held on the Full Moon day of Phalguna month. Thousands of devotees visit it on this day. One can go by bus up to Papa Vinashanam and then walk to this place for seven miles. People are allowed to this teertham only on this day. In the cave nearby, 300 years ago Tarigonda Vengamamba and later Malayala Swami undertook penance.

Besides the above, there are a number of teerthas and lakes on the slopes of Tirumala Hills like Jarahara teertham, Phalguni teertham, Sanakasanandana teertham, Kayarasayana teertham, Deva teertham, Asthi Sarovara teertham, Kataha teertham, Sesha teertham, Sankha teertham, etc. That is why, the Venkatachalam is also called "**Pushkaradri**".

(to be continued...)



The story of Vrutasura was narrated in the sixth canto of Srimad Bhagavatam. Demigods lost all their glory due to their offenses at their master Brihaspati. At that time, on the advice of Lord Brahma, they took the shelter of Vishwarupa. They accepted him as their spiritual master and achieved their old glories. However, when Indra saw that Vishwarupa was giving oblations to demons also due to his connection with them from his mother's side, he immediately beheaded him. Later, with lot of efforts, Indra got rid of the sin incurred in killing Vishwarupa, a powerful brahmana.

The father of Vishwarupa was highly agitated due to the Killing of his son by and he decided to kill Indra by producing a powerful son. He arranged for a big sacrifice and from the sacrifice altar itself a great demon, named Vrutasura appeared. He was like a black mountain that was burnt



Divine stories of Srimad Bhagavatam

VRUTRASURA **The Powerful Demon**

- Dr. Vaishnavanghri Sevaka Das

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thoroughly. He had very ugly mustaches and copper colored beard. By his mere audience, all the people started fleeing in all directions. Because he appeared to be covering the all worlds with his body and power, he became known as Vrutasura. Indra and others attacked the demon with their weapons, but the demon immediately swallowed all of them in a second. When all the weapons disappeared instantly, all the demigods lost their glory and became powerless. They immediately surrendered to the Supreme Lord.

The Lord first appeared in their hearts and then appeared in their presence. All the demigods offered prostrated obeisances to the Lord, who then spoke about the future actions with complete clarity. He said, "Once I am pleased, nothing is impossible to anyone. Indra, please go to Dadhichi and ask for his body. Dadhichi is a powerful sage and he only gave immortality to Ashwini Kumaras. He gave armor of Narayana to Twashta. Vishwarupa got it from Twashta. Because of the power of Narayana Kavacha, Dadhichi became very strong. Please ask for his body and make a powerful weapon with his bones. Only with that powerful weapon, Vrutasura's death becomes possible. Only after his death, you will get back all your weapons. In fact, Vrutasura is my devotee, so you need not fear".



After instructing the demigods, the Supreme Lord disappeared. Then, all the demigods went to Dadhichi and begged for his body. Demigods also gave a good piece of advice on dharma, which pleased the sage very much. Dadhichi was very happy to offer his body for the benefit of demigods and by yogic power he left the body. Indra made Vajrayudha from the bones of Dadhichi. Indra became very strong with Vajrayudha, got onto Airavata, his white elephant, and attacked Vrutasura. On the banks of Narmada, a great battle between demons and demigods ensued with great severity. Indra's valor became intolerable to demons and all of them started to flee.

Demon Vrutasura tried to charge the demons once again saying, "Oh demons, don't flee from the war field. Death is inevitable in this world, so try for a glorious death. Embracing death in full consciousness of God and dying in the battlefield without fleeing are considered to be very glorious". However, nobody heard his words and all the demons started to flee. Demigods made all of them run away. Vrutasura was very much disturbed at the actions of demigods and attacked them mercilessly. He started trampling them under his feet while moving towards Indra. Indra immediately severed his hands with Vajrayudha. Vrutasura appeared like a mountain that fell down after

clipping the wings. Even then, Vrutasura opened his mouth and swallowed Indra along with Airavata. All the demigods were aghast at the incident. However, Indra didn't die due to the power of armor of Narayana. He cut open the stomach of the demon and came out victoriously. Later it took one year for Indra to sever the head of Vrutasura. As soon as the head touched the earth, all the planetary systems rejoiced with bliss. One light emerged from the body of Vrutasura and it travelled straight to the spiritual world. Thus, the soul became the associate of Lord Sankarshana.

Now again the sin attacked Indra, who he had to flee away. He almost became bereft of all opulences. He hid himself in lotus flower's stem. King Nahusha, who was endowed with austerity and knowledge, ruled the heaven in the absence of original Indra. Indra was protected by mother Lakshmi while he was staying in the lotus. He was purified by Lord Vishnu's meditation. Later, he again occupied his throne with all perfection.

One who hears the narration of Vrutasura becomes free from sins. For this reason, all the pandits recite this story with all attention. Narration of this story also ensures power of senses, increases fame, increases opulence, awards victory over enemies and enhances life span.



S.V. CENTRAL LIBRARY

T.T.D. S.V. Central Library and Research Centre is situated in Tirupati, opposite to Sri Venkateswara University. It contains many a number of valuable books on Vedas, Upanishads, Puranas, Bhagavadgita, Ithihasa and Sanathana Dharma etc. Readers can read these books there itself and enjoy the spiritual essence of the Divine.



The deity of **Tarigonda** Sri Lakshmi Narasimha Swami who is known for Sathya Pramanalu (Promise) and consideration towards the devotees who are in dire need of God's blessings and he is to bless all the devotees liberally. People believe that anyone lies in this temple it affects the family and its Generations.

Tarigonda is in the district of Chittoor of Andhra Pradesh State which is 6 Kilometers from Valmeekapuram (Vayalpadu). Previously the place is known as **Tarikunda**. Tarikunda means the pot in which the curd is churned. It is believed that a woman while churning the curd found the Lakshmi Narasimha Swami in a pot in the form of Salagrama. As the Lord is found in a curd pot the place is known as Tarikunda. Tari means curd and kunda means pot. Later Tarikunda changed to Tarigonda.

LEGEND

There was an interesting Sthalapurana about the temple and God.

The Visit of ... 'TARIGONDA' Generates Peace and Tranquility

- Sri I:L.N. Chandra Sekhara Rao, cell : 9491946070

Sri Lakshmi Narasimhaswamivari Brahmotsavams
from 02-03-2020 to 10-03-2020



A woman while churning the curd in a pot noticed that some obstruction to the churning sticks and found a salagrama sila in the pot. A Palegadu i.e., the local ruler by name Rama Naidu who lived the village has a dream and in the dream Lord Narasimha Swami directed him to built a temple with Salagrama found in the curd pot.

VENGAMAMBA WORSHIPPED SRI LAKSHMI NARASIMHA SWAMI

Matrusri Tarigonda Vengamamba was born in the family of Nandavarika in 1730 AD in Tarigonda village of Chittoor District of Andhra Pradesh. Her father was Kaanala Krishnaiah and mother was Mangamma. Though they had five male children they visited Tirumala and prayed Lord Venkateswara Swami for girl child and Lord fulfill their desire by giving a girl child in the form of Vengamamba and named her as "Venkamma". As a child venkamma was a devotee of Lord Venkateswara. From her child hood she use to feel that Lord Venkateswara as her husband and the villagers believed that she was insane. Her parents

forcibly married her to Venkatachalapathi at a very early age. Soon she lost her husband and became child widow. She refused to accept any one but Lord as her husband and continued to wear Mangalasutram, Kumkuma and flowers. She used to spend her time in Sri Narasimha Swami temple in Tarigonda in Dhyana and Puja. She used to sit near Sri Anjaneya Swami Statue at Sri NarasimhaSwami temple of Tarigonda. Some villagers believed that she was Lunatic and some others believed that she was yogini and they called her as Sri Vengamamba. At the age of 20 she left Tarigonda and went to Tirumala. She is a great poetess.

She wrote many books namely - SriKrishna Manajari, RukminiKalyanam, Gopikaanaatakam, Jalakreedaavilaasam, Ashtaangarajayogasaaram, Muktikaantaa Vilaasam, Vaasishta Raamayanam etc., One of the most famous of her works is 'VEKATACHALA MAHATYAM'. It consists of 2000 poems. It is believed that those who read the verses will be get married soon and receive Lord Venkateswara Swami blessings and good things will happens to them. In 1817 in Sukla paksha Navami of Sravanamasam she entered into Sajeewa Samadhi. The Samadhi of Matrusri Vengamamba is at the north of Sri Varaha Swami temple and near to the home of descendents of Tallapaka Annamacharya.

HISTORY OF THE TEMPLE

The Inscriptions of reduction of taxes in the year 1559 of Vijayanagara Kings reveals that the temple was built before 1559 AD. They are of the opinion of the historians that the temple was built in the 15th Century. The Inscriptions of 1848 and 1862 indicates the Construction of Kitchen, Homasala and Kalyanamandapam. At present the



temple is administered by the Tirumala Tirupati Devasthanams.

TEMPLE DESCRIPTION

Sri Lakshmi Narasimha Swami temple in Tarigonda is built on the main road facing towards East direction. The main Gopuram consists of three stairs. There are five Gopurakalasams on Gopuram. In the temple premises there is a idol of Sri Vengamamba facing towards North. To the opposite of main temple there are Garuda, Dwajastambam, Satya pramanala peetham. The main temple consists of Mahamandapa, Mukhamandapa, Antaralayam and Garbhalayam. In Mukha mandapa there is one Upalayam where an Idol of Sri AnjaneyaSwami is istalled. It is believed that Matrusri Vengamamba used to pray



Sri Lakshmi NarasimhaSwami sitting behind Sri Anjaneya Swami. People believed that a visit to this temple frees from difficulties. Mukhamandapa leads to Antaralayam where the Utsavamurthies is installed. In main sanctum sanctorum, we find the idol of Sri Lakshmi NarasimhaSwami having four hands with Shanku, Chakra, and Abhaya hastam with his consort Lakshmi Devi. In temple premises there is a separate temple for Deveri of Sri Lakshmi NarasimhaSwami. In this temple we can see Goddess Sri Chenchu Lakshmi and Lakshmi Ammavaru one after other in a row. It is believed that Goddesses blesses the childless couples with children and the unmarried Girls will get married if they pray the Goddesses.

BRAHMOTSAVAMS

Tarigonda Sri Lakshmi NarasimhaSwami Brahmotsavams will be performed every year in the month of Phalgunamasam for Nine days apart from daily poojas. During Brahmotsavams different vahana sevas including Radhotsavam and kalyanotsavam will be performed in a grand style. Besides Brahmotsavam, every year Sri Nrusimhajayanthi will be performed in the month of Vaisakamasam.

ACCOMMODATION AND TRANSPORT FACILITIES

There are no accommodation facilities in Tarigonda. It is advisable to stay at Madanapalli and Tirupati. Tarigonda is 100 kilometers from Tirupati, 6 kilometres from Vaalmikipuram (Vayalpadu), 18 kilometres from Madanapalli, 95 Kilometres from Kadapa. There are number of buses from Madanapalli. The visit of Tarigonda generates Peace and Tranquility.





RISE OF ANNAMACHARYA

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Annamacharya is the
manifestation of Lord's
Sword 'Nandaka'
Tallapaka Annamacharya
composed 32,000 Keerthanas.
The exotic Rasas makes the
keerthana live for all seasons.
Every celebrations at Tirumala is
not complete without the
keerthanas from Annamacharya.
He is also called
'Padakavitha Pithamaha'.

Annamacharya Vardanthi
on 21.03.2020

Tallapaka was a beautiful village in Kadappa district Andhra Pradesh. The people there was hailing Saivism and Vaishnavism as there were two famous temples dedicated to Lord Shiva Sidheshwara and Lord Chennakesava (Vishnu).

Narayanayya was young playful Brahmin boy in that village. During his younger days he was very naughty and did not concentrate on studies. So, his father put him to the nearby Village school at Ootukooru.

The happenings at the school and the miracle in Narayanayya's life is a great divination of the birth of Annamacharya.

Teacher – Narayana, you are very playful, when will you improve in studies?

Narayana – Guru, I am trying hard, but could not study well.

Teacher – If you do like this, you will not be able to be a good student. You cannot contribute anything to the society.

Narayana – Sorry Teacher, I am trying my level best.

Teacher – I don't see any improvement so far. It is an insult to the school, teachers as well as to your parents.

Narayana, hearing this started weeping and ran towards the village temple Chintalamma. He cried a lot and decided to commit suicide. He put hand inside the serpent hole which is inside the temple premises, to get stuck by the serpent. And....

Goddess – Oh Narayana! do not ever try to commit suicide? What is the reason for suicide?

Narayana – Oh Goddess! I am vexed of the insults as I could not study well, and it is disgrace to everybody.

Goddess – Do not worry boy, do not get disheartened. By the grace of Chennakesava, a boy born in third generation in your family will bring fame and name.

Goddess blessed him. Back to school after few days.

Teacher – Narayana, you have become a great student now. Good to see your hard work.



Narayana – Guruji, Goddess and Lord Chennakesava blessed me that day.

Teacher – Good to know.

Years passed and Narayana begot a learned son Narayana Suri and he was married to Lakkamamba who is a pious woman.

Narayana Suri – I am fortunate to have you as my wife.

Lakkamamba – I am also very happy to have you as a husband.

Lakkamamba was sad and put her face down weeping.

Narayana Suri –What happened? Why are you so sad Lakkamamba?

Lakkamamba – Despite married for long years and were very happy together but did not have any children so far.

Narayana Suri – I wished to go to Tirumala hills and pray to Lord Venkateswara Swamy for getting knowledgeable son.

Lakkamamba – We can go right away.

They both started to Tirumala and got a great Darshan of Lord Sri Vari Swamy. That night, they both dreamt.

Lakkamamba – Last night, I dreamt like Lord Venkateswara gifted us his sword Nandaka.

Narayana Suri – It is a blessing for us.

In some text, it was mentioned that when they prostrated before the Tirumala Dwajasthambham (Holy Mast), they saw glittering sword and disappeared. They assumed as a good sign and returned home.

Lakkamamba was pregnant after that and joy knew no bounds and a son was born on Vaishaka Month, Vaishaka Nakshatra, ShudhaPournami.

Narayana Suri –We are blessed to have beautiful son and named “**Annamayya**”.

Lakkamamba – He should be Avatara of Lord’s Sword Nandaka.

Narayana Suri –It is true.

Lakkamamba – I would raise him as a great devotee.

Years passed and Annamayya grew to be a handsome young boy. He learnt Vedas as per tradition.

Narayana Suri – I am lucky to have Annamayya as my son as he is lovable to all.

Lakkamamba – I see that he is very much attracted towards his cousins Timmakka and Akkamma.

Annamayya – Amma, are you talking about me?

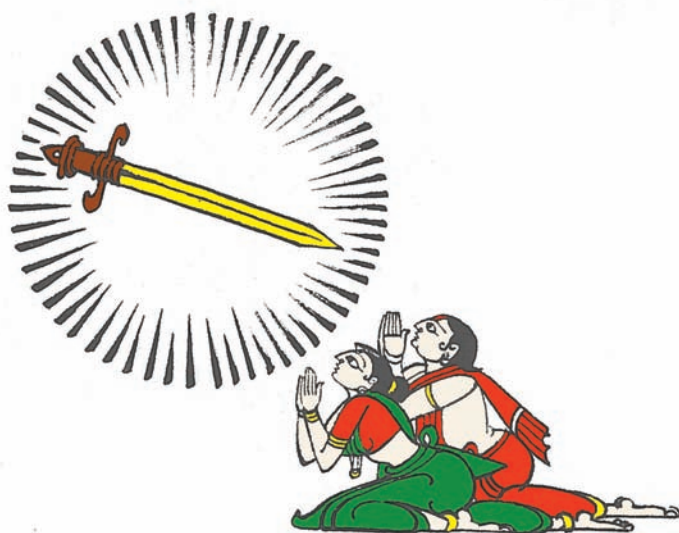
Narayana Suri – Yes, I always see you with Timmakka and Akkamma.

Annamayya – Yes father, they are my best companions.

Annamayya then took Timmakka and Akkamma to nearby place for spending time with them. Then came, Lord Venkateswara in the form of Sanyasi. Annamayya was holding the umbrella for those girls and walking backwards so that they are not tired under sun.

He dashed the Lord as he was walking backwards.

Lord Srinivasa – Boy! Please watch your step? Why are you shading these girls?



Annamayya – Hello, they are my beautiful cousins. Do you know that?

Lord Srinivasa – Beautiful, these girls, don't you know what beautiful looks like?

Annamayya – I can challenge that no other girls in this whole world can be more beautiful than these two girls.

Lord Srinivasa – If I show you, what will you do?

Annamayya – It is not possible, but if you show me, I will be slave under that person, it is a promise.

Lord Srinivasa – Then come with me, I will show you.

Annamayya was walking behind Lord Srinivasa who took him to Chennakesava Temple.

When they reached, the Sanyasi disappeared and Annamayya could get the real darshan of Lord especially the beautiful lotus eyes and smiling lips.

Annamayya fainted in the temple seeing the extraordinary beauty. His parents searched and finally found him and took him home. From that time onwards, Annamayya was not involved in any activity. He was always dreaming something.

Lakkamamba – Shall we give him some task so that his mind gets engaged to normal activity?

Narayana Suri – Yes, let me call him. Annamayya... Annamayya... can you please pluck some Darbha grass from the nearby hill?

Annamayya – Yes father.

He took the sickle and proceeded towards the hill. He was cutting the Darbha grass and could hear voices "Govinda, Govinda Srinivasa Venkatesha Govinda.....", he enquired the crowd which was singing the bhajans.

Annamayya – Maata..I could see you all singing Bhajans. Can I know where you are going?

Stranger – We are going to Tirumala hills to get the darshan of Lord Srinivasa.

Annamayya – I also wished to come, let me join with your group.

He started his journey without informing in his house.

In the way, the group started eating and Annamayya did not eat anything. One among the group member...

Narada (disguised as Old Man) – Oh boy! I could see that you are not eating anything, why?

Annamayya – No, I am observed fast (Vrata), until I get darshan of Lord Srinivasa.

Narada – That is good. I think you love to sing songs. Please keep this Tambura which will help to sing with more devotion.

Narada thus saying, gave the Tambura to Annamayya and disappeared.

The group then started towards Tirumala. But, dispersed in and around the Tirumala hill. Annamayya was very tired and fainted.

Padmavathi Ammavaru (disguised as old lady) – Annamayya, Oh Child, please wake up!

Annamayya – Maata, I am sorry, I was tired.

Padmavathi Ammavaru – I think you had not taken any food?

Annamayya – I am fasting Maata. Until I see my Lord.

Padmavathi Ammavaru – It is good, but you can eat this prasadam Ladoo.

Annamayya – Ok Maata.

He then, took the Divine Prasadam from JaganMaata Alarmelmanga.

Padmavathi Ammavaru – Dear Child, why are you wearing slippers while climbing the Hill? Don't you know this entire hill is auspicious?

Annamayya – Oh, extremely Sorry Maata, please forgive me.





He then threw the slippers and started walking up the hill with ease.

Ammavaru blessed him and disappeared.

He was extremely happy to see the Dwajasthambam of the Temple and jumped in joy. He took bath in Swamy Pushkarini, offered worship to Sri Varahaswamy and then got the Darshan of Lord Venkateswara.

Annamayya – Oh Lord, I am very fortunate to get the Darshan of you. Please bless me to serve you all time.

Lord Srinivasa – Annamayya, you are very much dear to me. I wanted to hear lot of great compositions from you.

Annamayya – It is my pleasure Lord. I will compose songs about each event in Tirumala. I will show the people how beautiful my Lord you are, through my song. I will make everybody sing your praise through my songs. I will write it simple so that all people can understand and get the blessings.

Lord Srinivasa – You will be called as “Annamacharya”, Sankeerthana Acharya.

Thus, Lord Venkateswara and Annamayya were always together. We can never separate Annamayya and Lord Srinivasa and it is true even today. Lord Venkateswara is very much happy when he hears the songs of Annamayya. So, let's all sing his keerthanas and get blessings from Lord Venkateswara.

|| OM NAMO VENKATESAYA ||



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(Sd.) **Dr.K.Radha Ramana**
Signature of the Publisher



LORD KRISHNA - THE SAVIOUR

- Sri T.V. Badrinarayanan, Cell : 9791998950

At the fag end of the ninth day of the war, Arjuna became victorious and returned to the camp with Krishna. He was crammed with excitement of success and his ego was tremendously overtaking his self. He got carried away by his achievement as his sole effort. At the time when they reached the camp, Krishna stopped the chariot and asked Arjuna to get down from the chariot. As it was a protocol for charioteer to step down first to receive the person in the chariot, Arjuna expected the same from Krishna. Time when his ego was under check he would treat Krishna as his brother in law and a friend. Krishna insisted that Arjuna to get down first and Arjuna unwillingly and feeling insulted gets down, shaking his head.

Krishna asks Arjuna to step aside and Arjuna's ego stops him from adhering to anything that Krishna says. He enters into an argument with Krishna, but Krishna with calm requests Arjuna to do as he says. Arjuna was surprised and did not understand why Krishna was ordering him so forcefully like that. As Arjuna went inside, Krishna jumped down from the chariot. As soon as He did so, the chariot was engulfed in

flames and reduced to ashes. Then Arjuna asked Krishna, "What is all this?" Krishna said to Arjuna, smilingly, "It is for the same reason that I asked you to get down from the chariot first, though you were not willing to do so. In today's war, Bhishma attacked you with fierce fiery weapons. In order to protect you, I suppressed them under My Feet. If I had got down from the chariot before you, you would have been burnt down to along with the chariot".

Thinking of the dreadful consequence if he had not got down from the chariot first, Arjuna was filled with repentance. Such is the veil of delusion which covers up the divinity inherent in man and inflates his ego. Reposing his full faith in Krishna. Arjuna worshipped Him with great devotion. Lord Krishna, therefore, was always with him and protected him. We can attain the grace of the Lord by following His command.





LET US LEARN SANSKRIT !!

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

LESSON-2 : गुणिताक्षराणि - CONSONANTS WITH DIFFERENT VOWELS

क् + अ = क	क् + ऋ = कृ	
k + a = ka	k + ṛ = kṛ	
क् + आ = का	क् + ॠ = कॄ	क् + औ = कौ
k + ā = kā	k + ṝ = kṝ	k + au = kau
क् + इ = कि	क् + ऌ = क्ल	क् + अं = कं
k + i = ki	k + ḷ = kḷ	k + ṁ = kṁ
क् + ई = की	क् + ए = के	क् + अः = कः
k + ī = kī	k + e = ke	k + ḥ = kḥ
क् + उ = कु	क् + ऐ = कै	
k + u = ku	k + ai = kai	
क् + ऊ = कू	क् + ओ = को	
k + ū = kū	k + o = ko	

ङ डा डि डी डु डू डृ डृ डे डै डो डौ डं डः
ṅ ṅā ṅi ṅī ṅu ṅū ṅṛ ṅṝ ṅe ṅai ṅo ṅau ṅṁ ṅḥ

झ झा झि झी झु झू झृ झृ जे जै ज़ो जौ जं जः
jh jhā jhi jhī jhu jhū jhṛ jhṝ jhe jhai jho jhau jhṁ jhḥ

र रा रि री रु रू रृ रृ रे रै रो रौ रं रः
r rā ri rī ru rū rṛ rṝ re rai ro rau rṁ rḥ

श शा शि शी शु शू शृ शृ शे शै शो शौ शं शः
ś śā śi śī śu śū śṛ śṝ še śai śo śau śṁ śḥ



THE BALLAD OF LITTLE KRISHNA

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

Continued
from the
previous
issue.....

POOTHANA

Something bloody was happening in calm and green hamlets.
Missing were kids below the age of ten. Who's doing that?

The streets that once fluttered and bounced with vernal charms now looked
like autumn woods, graceless and sad, to horror hooked!

At none around, the dogs started barking on streets; the cows
were seen restless, birds flew from tree to tree, switching the boughs.

Across the plains, winds blew violent, unseasonal simoom
spewed infernos seething villages. People were scared of doom.

On one such evening, a dame, an exquisite beauty
sidled along the road like a swan. People thought her Lakshmi!

Goddess Lakshmi, they never saw. Beauty's the other name
of God. But what's beauty? For us the earthly skin and frame!

That dame in silks and ornaments looked like a special guest.
With fickle eyes and naval swings she seemed to be in a quest.

She looked athwart along the sidelines of streets and road crossings.
She scanned the verandahs and peeped inside the open dwellings.

At last she reached the rich chalet of chief Nanda and found
Krishna, alone on verandah crawling around on ground.

Her face lit up. She went his nigh; looking into his eyes
she smirked. He smiled and raised his hands as if asking her prize.

She looked around, into her lap took boy and gave her breast.
'Come on baby you're so hungry. suck milk from Ma, the best'.

'Suck milk baby, you're so hungry It's sweet, like honey pure;
come on, chu, chu, chee, chee, take a sip my chweeeet little baby'.

Mouthful, Krishna took her left breast. With sari her, she veiled
his head and started milking him when suddenly she yowled.

She yowled and yowled, wiggling with pain, became a fierce banshee,
and died. Her severed breast bloody rolled out on road. Who's she?

Her last hollers were heard for miles. Her corpse gigantic fell,
crumbling buildings, crushing the farms and plugging up deep wells.

Within moments gathered the whole village around that deadly ogre.
With shock, caution and dread, peasants flurried and moved closer.

A druid from near village who came to see, observed, 'Poison!
Her blood and milk are all poison!' The men around were stunned.

'Did any kid went near that ogre and sip her milk?' he asked.
A dame blabbered 'Krishna; with her sari that ogre masked.'

'I saw and thought some neighbor femme. Didn't see her face, O' God
let us look for Krishna, hey go around, O' God, O' God?'

'There he's, Krishna!' someone shouted 'Playing in sand, there he's!
Ye see how he's smiling as if nothing happened! There he's!'

By then Yashoda came and looked at that enormous giant
and her Krishna crawling around in mood and spirits, riant.

Yashoda quickly took the child into her arms and wiped
with palms the blood on body his and with fresh water cleansed.

She cried, "Hey Ram what has happened to you? From where came this
ugly creature and what she did? Saved you, some remnant bliss".

She kissed Krishna repeatedly and held him tight to her
erratically pounding bosom. Krishna just smiled at her.

People started making their own surmises. 'Who's this beast?
Did she come on her own, on young children's victuals, to feast?

Or sent someone; some other beast a human beast must be;
a human blood thirsty monster? Who's he? Who can that be?

Not all gossips are false. A word by mouth may go places
and cross time barriers, we can never its source back-trace.

Some men mumbled, some men bungled and some swallowed; but heard
was name; one name-Kamsa, which name to spell open none dared.

"She's Poothana, a demon fierce" observed one old Brahmin
"Kamsa's crony- she feeds on blood and flesh of young children".

"Killed who this demon then?" queried one naive peasant. With smiles
that old Brahmin said, "Godly times have ushered in-quail wiles!"



"You'll see...the Savior has come to cleanse the worlds off sin and protect good. It's rule at last the virtuous do win!"

"Whenever virtues sink and sins upraise, then rises God to reestablish Dharma, save the good and slay the bad".

So said, through crowd men disappeared that old Brahmin. Busy were men to take him serious in their dither and din.

By then Nanda had reached the village. People assumed quietude except some discussions hush-hush sans any certitude.

Nanda's surprised "Vasudeva was really great. Attained divine wisdom. How could he then predict the times ordained?"

Nanda looked at that ugly giant and ordered men, "Set fire!" Aha, to great surprise of all perfumes diffused from pyre.

Be she a child-eating savage, a demon who spread dread; but yet how fortunate to feed Krishna; became sacred.

Some loved the Lord, some hated Him; some lusted Him; aggressed some men; some served His feet, some fought with Him; but all were blessed.

Always who dwell in thoughts of Him and keep His form in mind; with love or hate or lust, at last abode of His, they find.

Ere burned her pyre, her body's seared in cool incandescence of Lord Krishna's halo. Why not emit she then fragrance?

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

The cruel army of king Kamsa rolled a death machine around Madhura. Kamsa once realized that he was not a human, but an Asura, by name Kalanemi, all Asuri powers gathered around him to help his cause of ending the Godly forces. His Asuri forces (demonic forces) included many demons and demonesses. One of them was Poothana, a demoness. She started killing children under the age of 10, by using her demonic tricks and strategies. She was a protean demon, that means, she could take the form of any person, animal, bird, stone or even tree. Originally an ugly woman, she donned the form of a lovely milkmaid and started wooing the children into her death trap. One of her deadly strategy was to feed children with her poison milk and kill. At last she reached Vrajapuram, donned the form of a beautiful

milkmaid and started scouring the village for innocent kids. At last she found this time Lord Krishna Himself.

She invited him to suck (poison) milk from her breasts. The Lord happily accepted her offer. What harm her few dribblets of poison-milk can do to the Lord who sleeps on a giant Serpent, Adishesu? The Lord pretending to be sucking her milk, severed her breasts. That great banshee revealing her real giant form, died. By that time Chief Nanda reached back Vrajapuram, surprised at Vasudeva's ominous cautions about his village. Surprisingly when Poothana was burned, great fragrances emitted from the pyre. How fortunate was she, died in the hands of Lord Krishna and attained Salvation.

(to be continued....)

SOLUTION TO PUZZLE

1 S	O	2 U	D	3 A	L	I		5 M
R		G		R		L		A
6 I	R	A		7 K	I	N		D
		D		I				R
8 S	A	I	S			9 L	L	I
E				10 R				
E				11 A	N	12 I	L	13 I
R				V		S		L
14 I	M	P		15 I	L	I	K	A



Bhagavad-Gita and Youth

Destruction with Demonic Qualities

- Dr. Vaishnavanghri Sevaka Das
Cell : 9821914642

There are two types of qualities, namely divine qualities and demonic qualities. Those who abide by the rules and orders of the Godhead are termed as divine people or demigods. Those who defy the orders of the Godhead and behave unrestrictedly are termed as demonic people or demons. In any country there will be certainly some people who strictly follow the law of the country and also who don't. Those who abide the law of the land are honorable citizens and who transgress the laws are uncivilized culprits. Law abiding citizens can move freely and live their lives as per their choice. Whereas those who defy the laws, but pretend to be free, would definitely be caught one day by the police. Bhagavad-Gita (16.5) gives a nice message on this subject matter by saying "The divine qualities are conducive to liberation, whereas the demonic qualities make for bondage. Do not worry, O son of Pandu, for you are born with the divine qualities."


"Fearlessness" is the first quality amongst all divine qualities. It means complete freedom from fear. The thing that causes failure and damage to human being is fear. As soon as the fear enters the heart journey towards failure begins. Even if one is

endowed with weak physical strength, but has abundance of soul strength will surely achieve Herculean tasks. Now let's ponder of demonic qualities. The first demonic quality is pride. This pride results from various factors like beauty, money, influence, followers, physical strength, etc. Demonic people become proud due to these transitory things which can vanish any moment or the one who possess these things may vanish any moment. Due to the pride of physical strength, demons used to attack demigods in other millenniums as per the scriptural evidence. Many demonic people came and gone. Though people followed them out of fear, they soon forgot all such people to make them highly rejected ones. The other demonic qualities are arrogance, conceit, anger and harshness. All these five demonic qualities arise from ignorance. Ignorance



demonstrates the absence of knowledge. Absence of light manifests as darkness. Similarly, lack of knowledge manifests as ignorance. These demoniac qualities cause bondage. A parrot in a cage can never be happy. A mouse trapped in a cage can never be happy, criminals imprisoned in jail can never be happy. Similarly the qualities that cause bondage can never make one happy.

Those who are endowed with divine qualities need not worry for anything in the world even if some obstacles stand on their path. Their miseries get eradicated soon. Pandavas were respected for their wealth of divine qualities. Though they faced many trials for several years, they ultimately found happiness. The conclusion is that divine qualities make one happy and the demoniac qualities cause bondage. So the youth should aim for only divine qualities. They should free themselves from pride, arrogance, conceit, anger, harshness and ignorance. How to recognize demoniac people? It is very simple! One who becomes proud of education, beauty, influence can surely be recognized as demoniac. We can see their proudness in their face clearly. They aspire for respect even though they deserve none. Even on trivial things, they become angry and speak very harshly. They don't show the behavior of mildness or speak softly. They don't care for do's and don'ts. They refuse to follow authoritative processes and perform all acts whimsically. Such demoniac people are sure to be gliding down to ocean of worries, whereas divine people need not worry for anything. Youth shall adopt the divine qualities and be sure of happiness in all spheres of life.

VAKULAMATHA

- Sri K. Siva Prasad
Cell : 9000255628

Mother!
You the devotees
That throng Tirumala,
The Vaikuntha on Earth.
They thank you,
The Driving Force
Behind Sri Venkateswara's
Descending to earth,
One that settled Him
On the seven Hills
Through solemnization
Of Marriage
For purification
Of sins
Everybody commits
Knowingly or unknowingly.
An ideal mother
You are.
You are waiting
For the son
Since Dwapara.

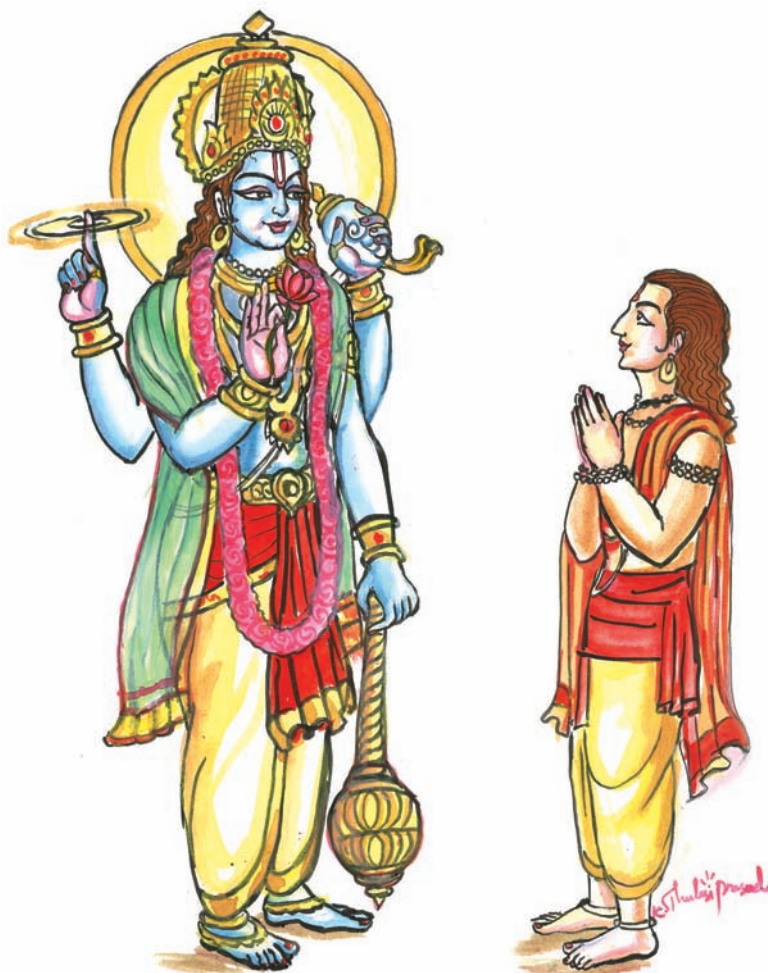


LORD VISHNU - THE PROTECTOR

- Smt. R. Rani Lakshmi, Cell : 9495242775

Lord Vishnu is the protector of the world. Vedas describes that Lord Vishnu lives within every living and non-living thing. Brahma the creator, Vishnu the protector and Siva the destroyer. Though he is protector, Vedas explain through Purusha Suktam that he is all omnipotent, omniscience and omnipresent. Lord Vishnu is worshipped in many forms in different temples across India.

Garuda is Vehicle of Lord Vishnu. His flag has Garuda icon which is called "Garuda Dwaja". Sudarshana Chakra powerful wheel, Paanjajanya the conch which produces sound,



Koumodhaki the Gadha (mace), Saranga, the bow, Nandhaka the sword are the powerful weapons used during many Avatars to save his devotees from distress.

Avatars (Incarnation) of Vishnu – Lord Vishnu as a protector is born in every yuga taking different forms called Avatara to protect the world. There are primarily ten Avatara where he takes the form of Fish (Matsya), Tortoise (Kurma), Boar (Varaha), Half Lion Half Man (Narasimha), Dwarf (Vamana), Angry Young Man (Parasurama), Perfect Human (Rama), Big Brother (Balarama), Super Human (Krishna) and Warrior (Kalki). He is born to uplift the world from evil.

Devotees – Gajendra, the elephant king when was stuck by the crocodile, Lord rushed to save him. Hanuman, the best of his devotee helped Ram and Sita to unite. The monkey king Sugriva, Angada and the entire monkey army are devotees of Lord Ram. Squirrel which helped Ram in constructing the Sethu Bridge. Jatayu, the vulture king helped Ram to inform that Ravana had taken Sita and lost his life. Sampati the vulture showed way to Sri Lanka during the search of Sita. Garuda the vehicle of Lord Vishnu served him always. Adi Sesha, the GaintSerpant is the foremost devotee who had also taken Avatara when Lord Vishnu was born. Peacock, which had given its feathers during Krishna Avatara.

Temples like Tirumala, Sri Rangam, Kanchipuram, Dwaraka, Badrinath, Puri, Guruvayoor, Udupi, Pandharpur, Ayodhya, Gaya and many other places especially sung by Alwars (Great Vaishnava devotees) were called Divya Desams and they are 108 Divya Desams.

Reciting Vishnu Sahasranama, Bhajans, Keerthanas are considered the easiest way to attain Lord Vishnu's feet.



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2. The articles may deal in subjects like *Puranas*, Epics, history, temple culture, the importance of festivals etc innovatively; Hindu Gods, the significance of temples and their glory; spiritual articles based on the moral edification of the youth; on the stalwarts like AdiSankaracharya, BhagavatRamanuja, saint poetess Tharigonda Vengamamba, Padakavithapithamaha Thallapaka Annamacharya, etc.
3. The articles must be qualitative maintaining good standards, informative and thought-provoking to the readers.
4. The article must be readable, non-controversial and relevant to improve the spiritual knowledge among readers.
5. Authors should not use any copyrighted material in their articles unless appropriate permissions are obtained by them.
6. The word limit of an article should be a minimum of 2000 words, not exceeding 3,000. However, worthy research articles exceeding the above word limit may also be considered.
7. Each article should be scholarly and it should conform to the international standards by following MLA (Modern Language Association) Style sheet/format such as in-text and end text citations and works consulted or bibliography.
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MEDICINAL BENEFITS OF MANGO

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

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

Mango besides creating devotional feeling provides umpteen medicinal benefits to protect the health. Bhuvaneswar in Orissa state is called Yekamra kshetram because the Siva Linga redounded under a mango tree there. The mango tree which is about 3500 years old in Sri Ekambeshwara Swamy temple in Kanchipuram in Tamilnadu state is considered as a representative of God. Its four branches are considered as four Vedas. Goddess Lakshmi resides in mango leaves. It is therefore considered auspicious if house is decorated with mango leaves as it will provide relief from financial problems and removes Vastu related defects in the house. Mango leaves take carbondioxide in the air and release good oxygen.

Mango is called amra in Sanskrit and it belongs to the tree family of anakardiyesi and its name is mangifera indica. Mangoes are consumed as food item as well as fruits. We can also use mango leaves, flowers, baby mangoes, bark and gum for medicinal benefits. They can be used effectively in treatment of several diseases and illness.

Cough and Asthma : The sap of the mango shall be cut into small pieces and dried. The powder made from the dried mango sap of half spoon quantity taken with honey twice a day will reduce cough and asthma.

Insects in intestine : A half tea spoonful of the mango sap powder mixed with twenty five grams of jaggery powder can be taken in the evening to treat insects in intestine.

White discharge in women : The sap powder of the mango to be mixed with thirty grams of sugar. 3 to 5 grams of this powder mixed in half glass of water to be taken to reduce the problem.

Blood and sticky motions : Two to three grams of mango sap powder mixed in 100 ml of fresh butter milk should be taken three times a day to reduce the problem. It can also be used in the treatment of burning sensation in stomach, ulcers in the mouth and nostrils, blood in motions. This could be a good treatment for excess blood discharge in women.

Dandruff : The mango sap powder made into a paste with sufficient water to be applied to the scalp and take bath after one hour.

Alopecia treatment : Make a mixed powder of fifty grams of the mango sap powder and amla powder. Add sufficient quantity of cow milk and make it as a paste. Apply on the affected area on the scalp.

Hair oil from mango sap : Take one kilo of sesame oil, one fourth kilo of mango sap powder and triphala powder in a vessel and store for a week. Mix this daily twice. Store it in a bottle thereafter. Apply the oil on the scalp once or twice in a week and take bath after two to three hours. It will provide shiny hair and reduces greying hair in young age.

Excessive menstrual discharge : Take 100 grams of mango bark in 400 ml of water. Boil it to reduce to 200 ml. Drink 100 ml of this in the evening. This distilled solution can be used to gargle the mouth to reduce mouth ulcers pain. It makes strong teeth.

Watery motions : Take 10 to 15 tender mango leaves. Make them into a paste. Consume it and take fresh butter milk thereafter three to four times a day.



GENERAL PREDICTIONS FOR THE MONTH OF MARCH 2020

This month covers Maghamasa major part partly Phalguna Masa and a small portion of Chaitra Masa of 'Saarvari'
- Daivajna Chaturanana Rani Narasimha Murthy, Cell : 9440174242



Aries (Mesha) : Rams are ready to counter attack. There are highly promising days ahead. It is an apple cart to the students. Top officials of the government may play anything that may sound very sweet to the audience. They should wait for the good opportunities. Poets, pandits, Artists, etc. are busy with their creative power. Worshipping of Lord Venkateswara or Iswara will enhance their capabilities and enjoyments.



Taurus (Vrishabha) : Bulls are advised to wait for some time to bounce back. It is not so easy for sportsmen and are supposed to put more efforts. Women are advised to maintain patience. Health grounds are more important in case of women folk. Flow of expenditure to be tightened up. Worshipping of Lord Vishnu will bring happiness from all corners.



Gemini (Mithuna) : Public contacts are much improved. There should be good control over expenditure. Hence expenditure is expected to be minimised to the possible extent. Unexpected travels are inevitable. A sudden and unexpected success is on the cards. Children should work hard to get success. Shakti pooja will make a great difference to become easily successful.



Cancer (Karkataka) : Scientists, Inventors are on the heat to achieve their goals and targets. Ofcourse they are in the lime light. There will be a great relief for the family members from viral fevers and all. Border security forces, officials will have to shoulder a great responsibility. Abroad chances are on the cards to the students. There is a possibility of purchasing a flat or plot in the near future. Worshipping Subrahmanya Swami will make the things easy.



Leo (Simha) : A battery of successful things are in a row. Students will successfully complete their studies and enter in life as employees in different companies according to their placements in the near future. Sports persons will have their easy targets. Farmers are happy with the results they have. Promotions are promised. Praying Lord Shiva will bestow enormous strength.



Virgo (Kanya) : Coming out of the darkness is the main feature. But to come out of the financial crunch, a perfect planning is more important to stream line the expenditure. Temporary gains are on the cards. Better to go for a compromise instead of filing in the court of law. Sports persons better to go for a rigorous practice to wait for a better time. Women should take care of the health issues. Worshipping Lord Shiva or Lord Venkateswara will make much difference.



Libra (Tula) : Librans have an easy going in their endeavours. Transfers for their places of interest are very easy to meet. They will be in the lime light. Officials of border security forces and para military will have a cake walk to have a good control over the bad elements. Praying Lord Vishnu will have still more success very easily.



Scorpio (Virshchika) : It is the time of Scorpions. They will be in a position to dictate terms. Youth will have good placements of new jobs or good postings in their respective campus selections. Marriage proposals are getting materialised in case of young lads and ladies. All most all the members of the family will involve in festive moods. All are enjoying joyous things. Praying Lord Shiva and Shakti will make a great difference.



Sagittarius (Dhanu) : Problems related to finance and health, particularly health of old people in the house to be taken care of. Better not to try for exposure in the public. Speech is also not silver at times. But silence is the best thing to perform. It is the proper time to all the members of the family to come to closure. Worshipping of Lord Subrahmanya Swami will certainly care the situations.



Capricorn (Makara) : Out flow of money should be resisted by any means. It the time for young lad and lady to get married. It is the time also to have won the court cases. But not full with the satisfaction. Plan for building a house or purchasing a flat. Routine is O.K. but with small changes which are negligible. Worshipping of Goddess Lakshmi will shower all the needed curtains.



Aquarius (Kumbha) : Still Aquarians are the sons of fortune. They are in the drivers seat. In the corporate sector unexpected gains are on the cards. Students will get good results and become successful. No point of defeat is there for them. Poets, pandits, etc are on the summit. All are happy. Praying Lord Venkateswara or Lord Vishnu will fetch them immensely.



Pisces (Meena) : They are steadily creeping towards success. Sportsmen will have easy times to get records. But students will have to put much efforts to get good positions in the future. Old people should avoid unnecessary works and must take rest. It is highly promised to have a long run success. Worshipping Lord Vishnu and Goddess Lakshmi will chance the colours very easily.

My whole hearted best wishes to all the readers of 'Sapthagiri' on the occasion of the Telugu New Year
Ugadi - Saarvari nama Samvatsaraadi



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FROM 02-04-2020 TO 10-04-2020



06-04-2020 Monday
Day : Mohini seva
Night : Garudaseva

02-04-2020 Thursday
Day : Dwajaroanam
Night : Seshavahanam

07-04-2020 Tuesday
Day : Sivadhanurbhaanaalamkaaram
Night : Edurkolu,
Kalyanotsavam, Gajavahanam

03-04-2020 Friday
Day : Venugaanaalamkaaram
Night : Hamsavahanam

08-04-2020 Wednesday
Day : Rathotsavam

04-04-2020 Saturday
Day : Vatapathrasai Alankaaram
Night : Simhavahanam

09-04-2020 Thursday
Day : Kaaleeyamardhaalamkaaram
Night : Aswavahanam

05-04-2020 Sunday
Day : Navaneetha Krishnaalamkaaram
Night : Hanumathseva

10-04-2020 Friday
Day : Chakratheertham
Night : Dwajavarohanam



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TIRUPATI SRI KODANDARAMASWAMIVARI BRAHMOTSAVAMS
FROM 23-03-2020 TO 31-03-2020