



Tirumala Tirupati Devasthanams

Bala

SAPTHAGIRI

ILLUSTRATED MONTHLY

MAY - 2020

Sapthagiri Supplement

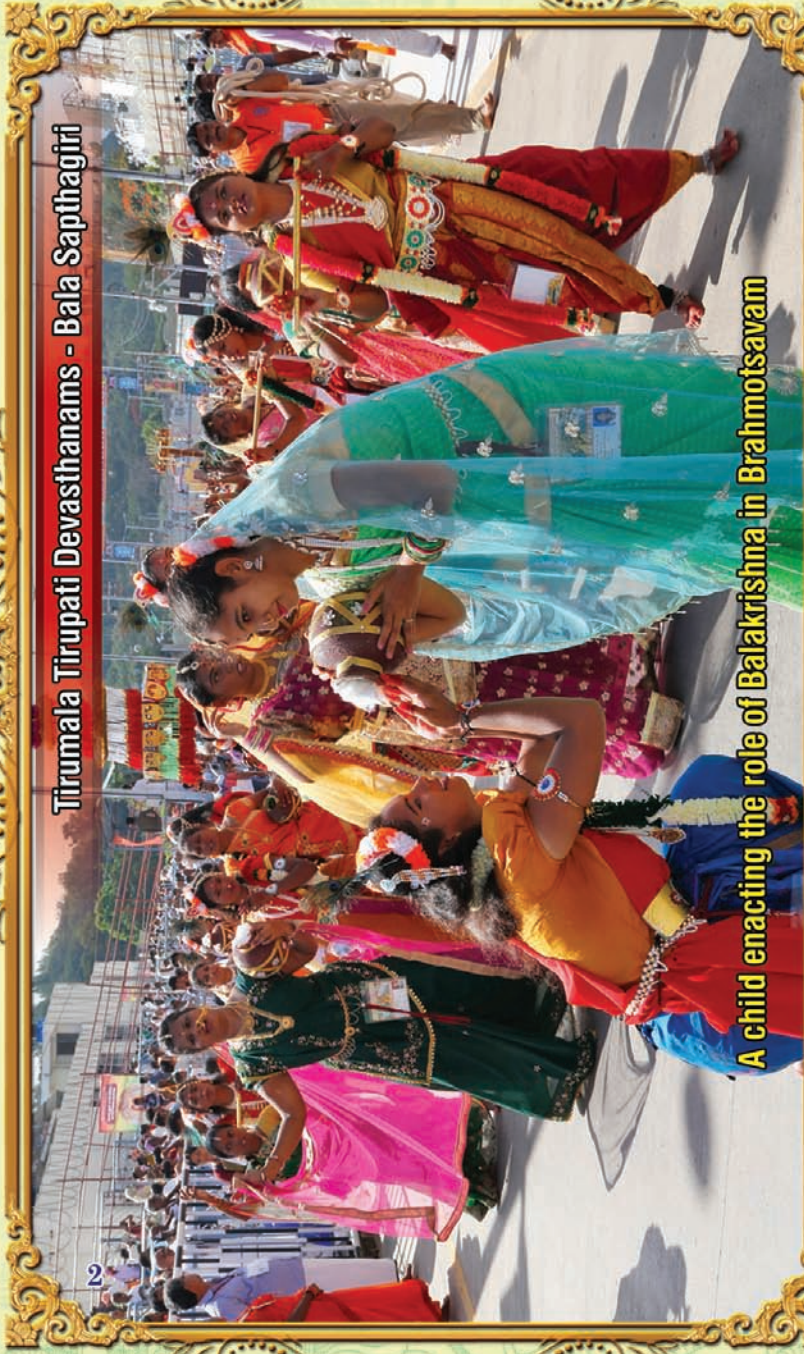


Lord Narasimha who came to the
rescue of Prahlada

Tirumala Tirupati Devasthanams - Bala Sapthagiri

2

A child enacting the role of Balakrishna in Brahmothsavam



Tirumala Tirupati Devasthanams

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Front Cover : Narasimha Swami

Back Cover : Anjaneya Swami

SRI KURMAVATAR

- Dr. Jyothi D. Vora

To the student of Hinduism, the adoration and emulation of Our Lord Sri Vishnu is both an enriching experience and certainly an unparalleled education. One of the most amazing aspects of *Vishnu Puran* is the study of *Dashavatar* or the ten incarnations of Our Lord. In *Kurma Avatar*, Lord Vishnu incarnates Himself as a turtle. It is an interesting story involving both the gods (*Devatas*) and demons (*Asuras*).

Once Indra was riding on His white elephant, *Airaavat*. He returned to Heaven, He was greeted by Durvasa, a great sage, who offered him a very special garland of flowers vibrating with the energy and presence of the Divine Goddess Parashakti herself.

Indra accepted the garland but he gave it to *Airaavat*. The elephant was irritated by the smell of the garland, threw it to the ground and trampled it.

Durvasa was enraged, as the garland held all beauty and auspiciousness in it and he cursed Indra, “Your pride has made you egoistic about your position and wealth. Goddess Lakshmi will now forsake you”.

Consequently, Indra and all the gods lost their strength, energy and wealth. Distressed, the *Devtas* ran to



Lord Vishnu seeking His advice. Lord Vishnu said that the only way to get back what was lost was to churn the *Kshirsagar* (The Ocean of milk) to bring forth *Amrit* (the nectar of immortality). It is only when Indra and the Devas would drink the *Amrit* that they would regain their immortality and lost powers. However, Lord Vishnu explained they would need the help of the *Asuras* (demons), even though they had always been in conflict with them, in order to achieve this. After convincing the *Asuras* they sought the help of Mount Mandara to be their churning rod and the great snake Vasuki, the snake god, to be their rope. The churning of the ocean began with the *Devas* holding Vasuki's tail (as advised by Lord Vishnu) and the *Asuras* holding the head. The *Devas* and *Asuras* pulled back and forth alternately, rotating the mountain and churning the ocean. Vishnu Bhagwan suggested that both *Devtas* and *Asuras* should participate in the churning of the *Kshirsagar* and the Nectar (*Amrit*) obtained could be shared by both the groups. Vasuki, the Holy Serpent would be used as a rope. This is known as *AmritMathan* (churning of Nectar).

However, as the sublime event of *AmritMathan* proceeded, the Mountain Mandara started sinking in the *Kshirsagar*, to prevent this, Lord Vishnu assumed the form of a tortoise and held Mount Mandara up from underneath. This is known to be *Kurma Avatar*, one of Lord Vishnu's ten *Avatars*.

The moral of this beautiful story is that the Lord helps his *Bhaktas* in the hour of need and He can go to any extent to do that. Interestingly, the Lord in *Kurma Avatar* personifies longevity, strength and a solid substratum on which the *Bhakta* can easily rest his troubles and tribulations.

OM NAMO NARAYANAYA



**Twelve
Alwars**

SRI PEYALWAR

- Sri N.Rajagopalan

Sri PeyAlwars, the youngest of the *MudhalAlwars*, an ‘amsa’ of Sriman Narayana’s sword or *nandhaka*, was born on a red water lily in a well in Thirumayilai or modern Mylapore of Chennai, under the star *sadhayam* in the month of *tula*. Like the other two *Alwars*, he was also a yogi wandering in a state of intense God-intoxication, hence the name *Pey*, and that is how all the three *Alwars* met each other in a narrow corridor of a sage’s hermitage in the temple town of Thiru-kkovilur. Eager to mingle with the exalted *Alwar* saints, Lord Narayana too appeared among them with his consort Sri Mahalakshmi in that small



corridor. The saints felt a strange pressure on them and by lighting lamps of their inner spirits, they realized that there indeed was a fourth person in that cramped place, and he was none other than the Supreme Being. They described Him in separate ways through mellifluous *pasurams* or songs of one hundred verses each, known as *Mudhal*, *Irاندam* and *Moonram Thiruvandhadhi* respectively. PoigaiAlwar described the divine person as the Lord of *ubhaya-*

vibhuthi, viz. eternal (*nitya*), and created universe (*leela*). BhutatAlwars described him as Narayana. In the lamps lit by the two Alwars, PeyAlwar had a grand vision of the divine Mother Thiru first, and then only the ocean-coloured Lord with His *Chakra*, and *Sankha*, and sang *Thirukkanden*. Thus, the truth about Sriyapathithvam or the inseparable togetherness of both divine Mother Lakshmi and Sriman Narayana, in other words, the ultimate Reality being Sriman Narayana, was first expressed by PeyAlwar. This is also affirmed by the *Vedas* and the *Upanisads*. PeyAlwar's description of the direct perception of the divine couple is stated as *sakshatkaram* or *prapti*. The state of Poigai and BhutatAlwar is equated to *jnana* and *darsana*.

Like Poigai and BhutatAlwars, PeyAlwar also displays a special attachment to Thiruvenkatam hills and Lord Srinivasa. In a unique *pasuram*, he captures the vision of the Lord of Thirumalai in a blended form as Sankara-Narayana to show Srinivasa's *Siddharoopam*, and Siva's *Sadhakaroopa* as his prime devotee. In another evocative *pasuram*, the Alwar, hinting how even animals on the hills are endowed with devotion to the Lord, sings about a wild elephant which plucks and offers a nectar-filled flower to the Lord of Thiruvenkatam in mute worship.

PeyAlwar beautifully describes how the Lord came to be a captive in his heart, drawn by Alwars' spiritual search and pursuit guided by the light of consciousness. He says, the gracious Lord 'softly entered his heart, quietly stood, then sat, and has now laid down comfortably and inseparably'.



**Kannada
Haridasa**

SRI VYASARAYALU

**Telugu Original by :
Sri Suswaram Nagarajacharyulu
English by : Smt. D. G. Prasuna**

Dear Children,

You are the representatives of future generations. It is essential to know about our ancient literature, the writers and their scholarly works.

The first and foremost *Acharya* is Vyasarayalu, also known as Vyaseertha (c. 1460 – 1539). The saint was a Hindu philosopher and an eminent scholar who contributed several good books to our society. He was venerated as a remarkable pontiff for his noble works and deeds during his lifetime.

Sri Vyaseertha was born around 1460 in the Mysore district of the modern Karnataka state. His parents were not rich but they were not poor either. They were blessed with a child with the *anugraha* of Sri BrahmanyaTeertha at a very old age. The child was born without *bhoosparsha* in the golden plate sent by Sri BrahmanyaTeertha. Earlier education of the child happened at Abboor by Sri BrahmanyaTeertha himself. Then, after some time, Sri BrahmanyaTeertha suggested him go to Sri Sripadaraja for higher education. Sri Vyasaraja was given *ashrama* in his *Brahmacharya* itself.

As the legends say, in his very young age itself, Sri Vyasarayalu defeated many pundits in Kanchi. During his early life, Kanchi was a famous university for Vedanta Studies and many scholars were there. When Sri Vyasaraja entered there, many had seen his scholarly works and they asked him to defeat the MadhwaSiddhantha. Later on, Sri Vyasaraja became the *Raja Guru* for Krishnadevaraya and the seer protected not only the king but also the entire kingdom with his advice. One example of this is as follows:

During his reign, Krishnadevaraya had to face *Kuhu Yoga* once. Sri Vyasaraja, on noticing that the kingdom is in trouble, asked the king to donate it to him. He ruled the state in the place of Krishnadevaraya before and during the Kuhu yoga period. When

the Kuhu yoga came in the form of *Krishna Sarpa*, Sri Vyasaraja kept his *kaavi* on the throne, which burnt the snake into ashes. After the Kuhu yoga period was over, the very next day, he asked the king to take back his kingdom. King Krishnadevaraya was reluctant to take back the kingdom, as he himself had donated the same to Sri Vyasaraja. He refused to take it back because it would amount to *Dattapaharadosha*. But Sri Vyasaraja insisted and ordered him to take it back, and so he took it.

Another time, Sri Vyasaraja was doing *japa* after taking bath near Chakratirtha. Vayudeva came in the disguise of monkey and told him to do the *pratistapane* of *mukyaprana*. Vyasaraja saw a monkey jump out of a big rock near the Chakratirtha. It happened several times, with each time the monkey that jumped out of the rock disappeared. Then Sri Vyasaraja drew *Pranadevaru* of *Angara* on the rock. Immediately the monkey jumped out of the rock where Vyasaraja did the drawing of Hanuma. Again it jumped and disappeared.

He did this 12 times, and each time, the monkey jumped out of the rock. Then he drew a *Shatkona* and one circle in that area covering the *angarahhanuma* and he did 3 crore *bheejakshara mantra japa* and gave special *sannidhana* for the statue. From then, it became famous as the *Yantroddaraka Hanuma*.

There are many such wonderful anecdotes of Sri Vyasaraja, who left the mortal body on the 8th of March 1539. His Brindavan is at Nava Brundavana located on an island in the Tungabhadra River near Anegundi, very close to Hampi. Here in the company of eight other eminent Madhva ascetics, he continues in *samadhi* and blesses devotees with true knowledge.

He established *ashrams* in four places to bless his devotees namely at Mysore, Bangalore, Kanchi, Tirumala.





Aakasaganga for LORD'S ABHISHEKAM

Original Story in Telugu by :
Sri P. Sreenivasa Deekshitulu
Pictures : Sri K. Dwarakanath
Translated by :
Dr. K.C. Muthyalaiiah Chetty

Srisailla Purna, used to get sacred water from Papanasana Theertham to perform daily 'Abhishekam' to Lord Venkateswara Swamy with utmost devotion as per the Instructions of Yamunacharya. One day a tribal person belonged to Boya (hunter) clan met him on the way.

Swamy please give me water.
I am so thirsty....

"This sacred water is for Srivari
'Abhishekam', so I will not give you for
drinking".



Swamy! shower mercy on me, I
will fall down due to weakness
and was dying of thirst.

"I won't offer you this water at any
cost. You may go away."



Srisailla Purna got angry
and moved from the place.
Then the hunter who was
coming behind him made a
hole with an arrow to the
pitcher containing the
sacred water which Srisailla
Purna was carrying.
Immediately the hunter
approached there and was
drinking the water coming
from the hole of the pitcher.

He scolded him. Entire water has
been wasted and how could I
perform 'Abhishekam'.

I will tell you a plan
to get water from
nearest place.



Oh! Tell me immediately.

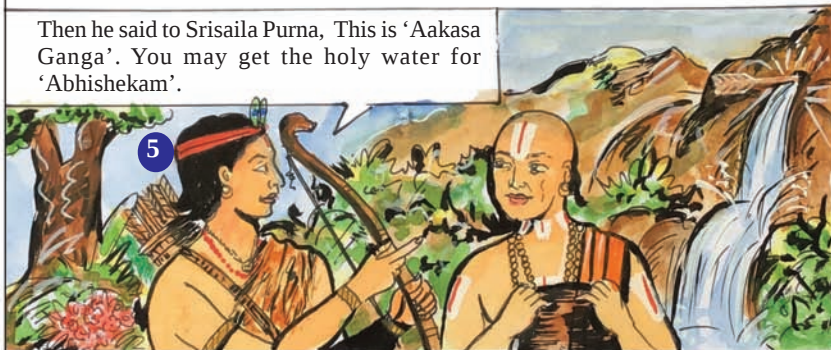
"There is a sacred 'theertham'. Let us move. I will show it to you".

'Hey man'! I will bring water. First tell me who are you?



They both went to that place but found no theertham there. Then he made a hole with an arrow to the hill. Then fresh and pure water came out from the hill.

Then he said to Srisaila Purna, This is 'Aakasa Ganga'. You may get the holy water for 'Abhishekam'.



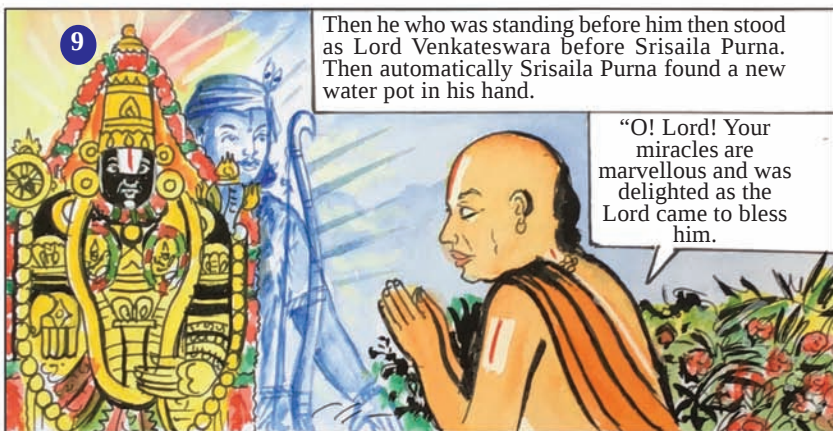
O! Swamy! Why are you looking at me like this?

Are you a hunter? Or My Swamy?

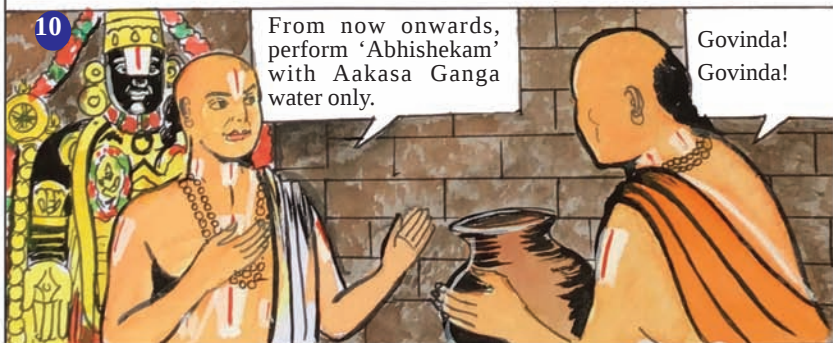


"Look at me carefully. You can understand the reality".

You are not the hunter!
you are my Lord!



Later Srisaiala Purna got Aakasa Ganga water to Ananda Nilayam in a new pot. Swami possessed the Archaka...



“Swamy! Did you create Aakasa Ganga to reduce strain to me?”

Yes! I can't see the problems of My devotees.



Please grant me 'Moksha'.
O! Lord!

“Your desire will be fulfilled soon”, Srisaila Purna!



Later on, Sri Saila Purna became popular as Tirumala Nambi. He was the maternal uncle of Sri Ramanujacharya and Guru too. It has become a custom to perform the 'Adhyayanotsavams' in the memory of him in Tirumala and being performed as 'Thanneramruda Utsavam' as a closing session of the divine event.

In the next issue, the readers can have the story of Dharmagupta. The mental illness of Dharmagupta was cured by taking holy bath in Swamy Pushkarini.

The
End

**Moral
Story**

TIME AND TIDE WAITS FOR NONE

**Telugu Original by :
Dr. Samudrala Lakshmanaiah
English by : Dr. M.R. Rajeswari**

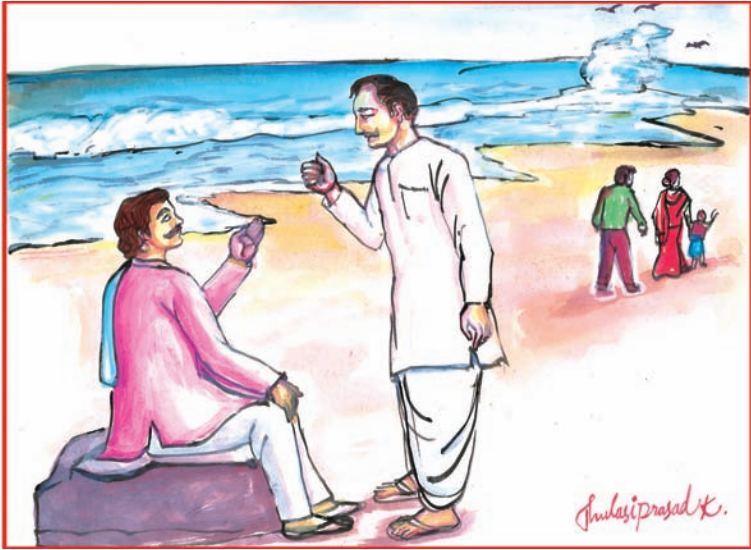
Samudre Santhi Kallole
Snathamichchate mudhadheeh |
Tathaiva Santhe samsare
Gnanamichachali durmathih ||

It is said that, the living beings that exists in this universe are 84 lakhs in number. It is also felt that to gain a human form is not easy. The knowledge the human possesses, takes him to the upper most strata and hence he is distinguished from others and becomes a supreme power.

There is a misconception that knowledge can be gained at any age and is not necessarily be acquired at a younger age. But it is not a fair idea. Knowledge is to be gained only during childhood. A short tale under said will prove that knowledge is to be acquired from childhood.

A man once caught a dermal problem. He approached a homoeopathist, an alopapist and several other physicians for his treatment and cure. But all in vain. He next approached an ayurvedic doctor. He too prescribed several medicines but all went a failure. The doctor then suggested him thus- "I don't think that medicines can cure your problem, instead you go to a sea and take a bath, you will undoubtedly get cured".

The patient did not see a sea till that age of his life. The patient went to a sea which was far away from his place. He



simply sent on the shore. He did not take bath in the sea. People who observed him sit in the same place from dawn to dusk enquired him for a clarification about why he was sitting on the shore. The man replied – I have come here from Tirupati to take bath in the sea. The people questioned again – ‘Then why haven’t you taken bath yet?’ The man said – I will as soon as the waves stand still. The people laughed at him and went on their way.

The thought of taking bath when the waves came to a stand still is really foolish. It is a known fact that the waves do not ever stop. When the childhood is lost and when the older age takes an entry. It becomes impossible to gain any knowledge. It is wise to acquire appropriate knowledge at the right age and while young.





DISTINGUISHED CHILD

Name :

E. Chakradhar

Studying

2nd Class

Father Name :

Sri E. Venkata Ramesh

Mother Name :

Smt. D. Sreedevi

Name of the School :

Make My Baby Genius, Tirupati

AWARDS TO HIS CREDIT

Reciting 1 to 210 object names in 78 seconds
(22-04-2017) in L.K.G.

Genius Book of Records

100 Vemana Poems – 200 Students – 05-06-2017 in L.K.G.

100 Vemana Poems – 300 Students – 03-06-2018 in L.K.G.

Wonder Book of Records

Vemana Sathakaratna Award in U.K.G.

Geetha Bala Award (12, 15 Chapters) in U.K.G.

Kshanika Ghanika Award for 20 Tables in 1st Class

Quiz

- Smt. J.C. Gnanaprasuna

1. Lord Vishnu in the form of Tortoise is in Avatar

- a) Kurma Avatar b) Varaha Avatar
- c) Narasimha Avatar d) Vamana Avatar

2. During churning the ocean, Mountain used for churning...

- a) Sanjeevani Mountain b) Mandara Mountain
- c) Vindya Mountain d) Himalayan Mountain

3. Pey Alwar is an Amsa of Lord Vishnu's....

- a) Kadhgam b) Nandhakam
- c) Shankam d) Chakram

4. The youngest among Mudhal Alwars....

- a) Poigai Alwar b) Bhuthath Alwar
- c) Pey Alwar d) Namalwar

5. Name of the Pushkarini in Tirumala....

- a) Govinda Pushkarini b) Padma Sarovaram
- c) Ramachandra Pushkarini d) Swami Pushkarini

6. Who is called Padakavitha Pithamaha

- a) Annamayya b) Thyagayya
- c) Pedda Tirumalacharya d) Chinna Tirumalacharya

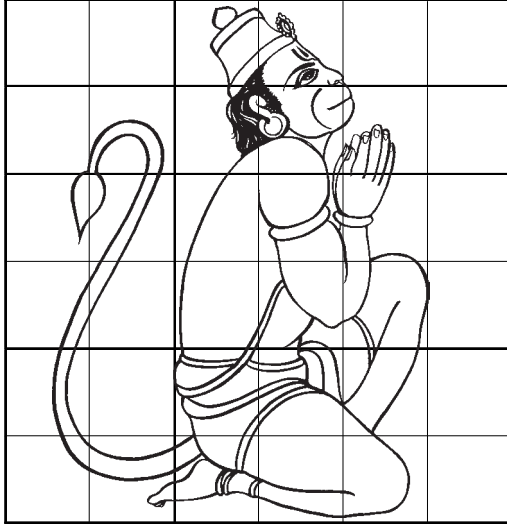
7. Lord Vishnu assumed the form of in the churning of ocean?

- a) Snake b) Tortoise
- c) Cow d) Elephant

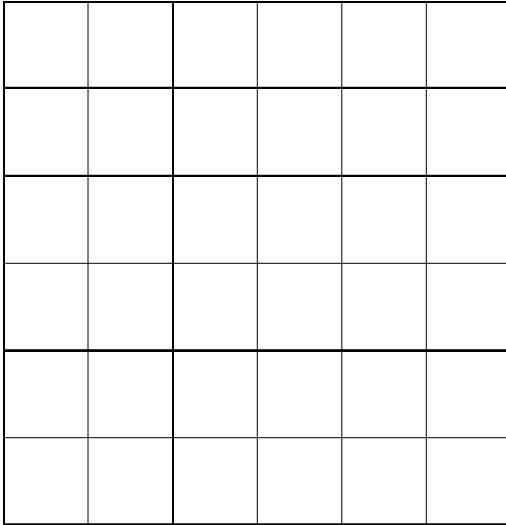
Answers : 1. (a) 2. (b) 3. (b) 4. (c) 5. (d) 6. (a) 7. (b)

DRAWING

Colour the Picture



Draw the Picture as given in the above



Tirumala Tirupati Devasthanams - Bala Sapthagiri



The group of Vedic students reciting the Vedas in Tirumala



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Hanuman who alleviated
the grief of Sita