

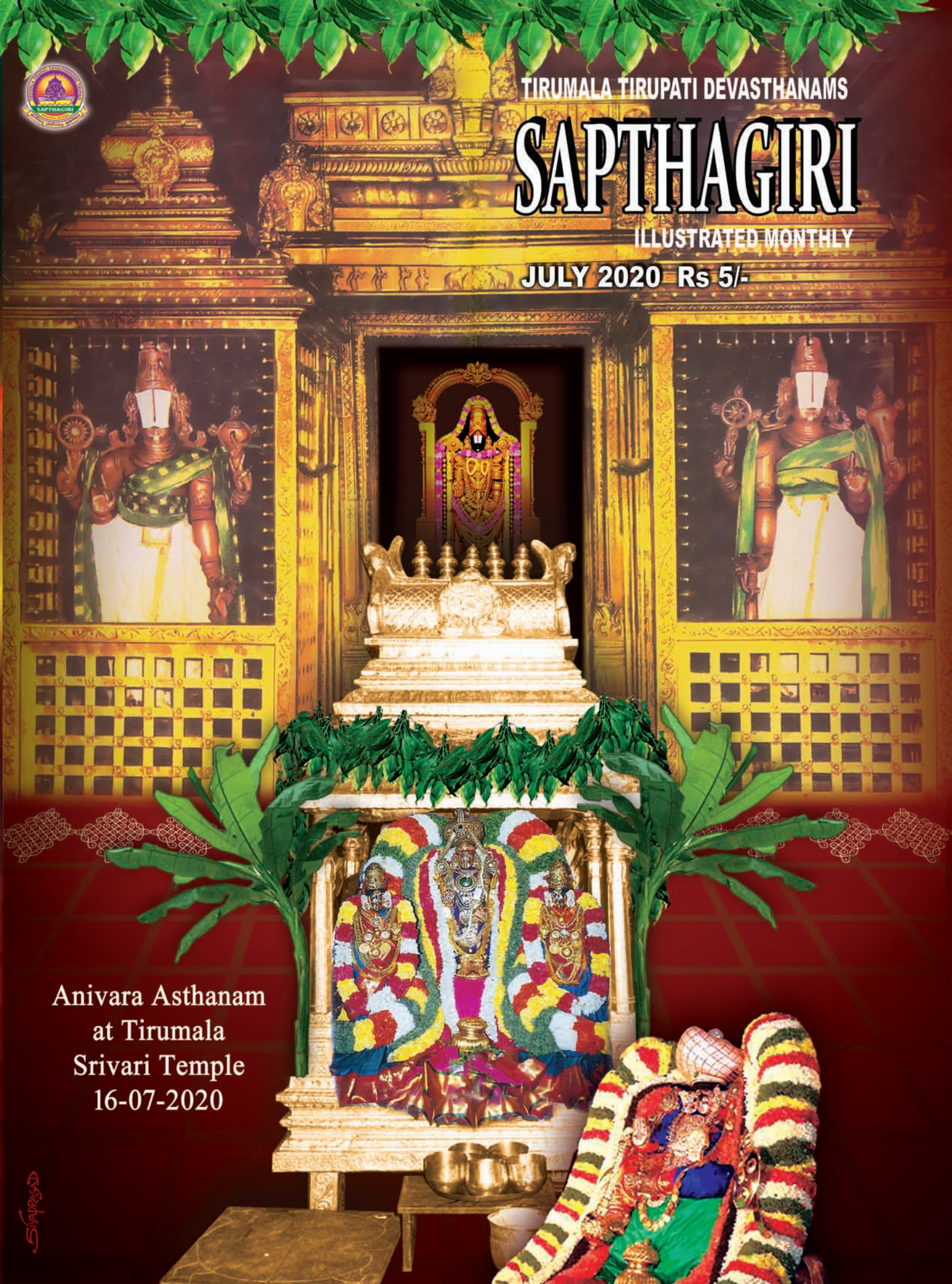


TIRUMALA TIRUPATI DEVASTHANAMS

# SAPTHAGIRI

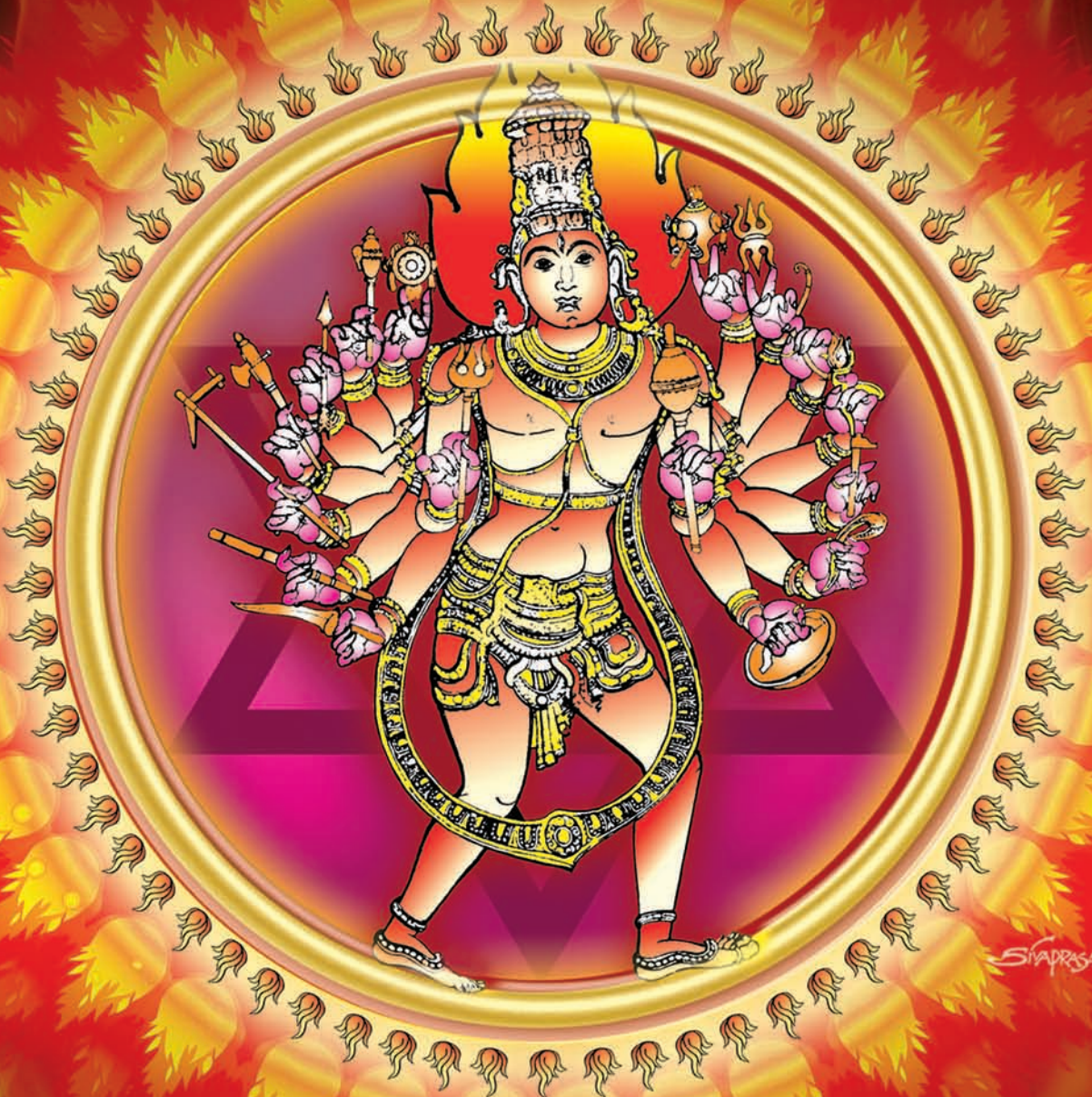
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JULY 2020 Rs 5/-



Anivara Asthanam  
at Tirumala  
Srivari Temple  
16-07-2020





**Prathibhatashrenibheeshana  
Varagunasthomabhushana  
Janibhayasthanathaarana  
Jagadhavasthanakaarana |**

**Nikhila dushkarma karshana  
Nigama sadharma darshana  
Jaya jaya srisudarshana  
Jaya jaya srisudarshana ||**

(Sri Vedantadesika virachitha Sri Sudarshana Ashtakam-1)



## BHAGAVADGITA

*tasya sañjanayan harṣham kuru-vṛiddhaḥ pitāmahaḥ  
siṁha-nādaṁ vinadyochchaiḥ śhaṅkham dadhmau pratāpavān*

(Chapter -1, Sloka-12)

**Bheeshmacharya roared like a lion, blew his conch loudly, in order to encourage Duryodhana and was ready to lead the Kaurava army.**



## INVOCATION

*Padmaasane Padmakare sarvalokaika poojithe  
Narayana priyadevi supreethaa bhava sarvada ||*

Oh! Goddess Lakshmi, Salutations to you -“one who is sitting in the lotus, holding lotuses, one who is prayed by the entire universe, one who is very dear to Lord Sriman Narayana, such a Goddess Lakshmi Devi, always be benevolent to me”.





## PAVITHROTSAVAM AT TIRUMALA

Tirumala hill shrine has been a dais for festivals, rituals that are being conducted throughout the year. Everyday many festivals and rituals are being performed to Lord Srinivasa in a grand manner in Tirumala. These festivals and rituals have been categorized as daily, weekly, monthly and annual sevas. Among annual rituals or sevas, Pavithrotsavam is the most important ritual. In Tirumala temple, all the rituals are being conducted as per Vaikhanasa agama tradition.

‘Pavithrotsavam’ is a three day ritual performed in Tirumala to purify the acts of all omissions and commissions known or unknown made during the year. In this utsavam, (Pavithrams) garlands made of sanctified threads will be adorned to Swami and His Consorts and also to various deities inside the temple, prakaram etc. On all the three days, special pujas will perform. This year due to corona pandemic all the rituals will perform in Ekantham.

The chanting of the celestial name ‘Govinda’ is a medicine for driving out corona from the world. So, let us chant Govinda Naamam from our houses and drive away corona and seek the blessings of Lord ‘Sapthagirisa’.







Venkatadri Samamsthanam  
Brahmande nastikinchana



Venkatesa Samo Devo na  
Bhuto na Bhavishyati

# SAPTHAGIRI

Vol. 51

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## THE SIGNIFICANCE OF SRAVANA MASAM.....

Sravana Masam is the holiest of months falling in the 'Dakshinayana'. As the moon traverses through 'Sravana Nakshatra' on the full moon day, this month is named Sravana Masam. This month is most auspicious for worship of Goddess Sri Mahalakshmi. Any Puja or Vrata performed during this month rewards immensely. Further, every enterprise undertaken in Sravanamasam is blessed with immense success.

Sravana Masam marks the commencement of the rainy season. Almost every day of this month is auspicious to appease gods. On Mondays, the devotees of Lord Siva fast throughout the day and perform 'Rudrabhisheka' or 'Bilvarchana' in the evening to get cleansed of their sins.

A number of festivals are celebrated during this month. The most important occasion of this month is 'Mangala Gowri Vratam' which is also called 'Sravana Mangalavara Vratam.' It is performed on all Tuesdays of Sravana Masam. Apart from married women, the newly married women are also initiated into this Vrata in the very first Sravana Masam following their marriage.

'Varalakshmi Vratam' is performed on the first Friday before the full moon day in this month. In case of inconvenience, it can be performed on any subsequent Friday. This Vrata was taught by Lord Siva Himself to His consort Goddess Parvathi ensuring peace, prosperity, and marital bliss to whoever performs it with devotion and dedication.

Auspicious occasions like 'Suddha Dwadasi' and 'Damodara Dwadasi' also fall in Sravana Masam. Devotees worship Lord Vishnu by fasting on 'Suklapaksha Ekadasi' longing for 'Moksha' and a permanent abode at Vaikuntha. 'Suklapaksha Pournami' is also celebrated as 'Rakhi Pournami'. On this day, sisters tie-up 'Rakhis' to brothers to mark their sisterly affection and kinship and to guard them from evil effects.

Sravana Pournami also happens to be Hayagriva Jayanti. According to the legend, demons Madhu and Kaitabha stole the Vedas from Brahma when he was asleep and hid them in the ocean. Lord Vishnu took the incarnation of Hayagriva with a horse's head and retrieved the Vedas by killing the demons on his thighs. Hence, Hayagriva is considered God of knowledge and wisdom. Students can worship Lord Hayagriva for his blessings to gain knowledge and wisdom and prosper in studies.

Srikrishna Jayanti is celebrated with a lot of fanfare all over the country on Janmashtami, i.e. Shravana Bahula Ashtami. It is the eighth incarnation of Vishnu on the earth to punish the evil and protect the virtuous. Krishna's life is full of miracles right from his childhood like killing Putana, Shakatasura and other demons and lifting the Govardhana hill on his little finger, etc. Lord Krishna enlightened Arjuna with his Bhagavad Gita about the do's and don'ts in life. Everyone should read this holy book of wisdom for personality enrichment.

Naga Panchami is celebrated on the fifth day after Full Moon day to worship the snake god Naga for better health. The devotees who perform the said Vratas and festivals are sure to receive the divine blessings.

Let us remember that 'Cleanliness is next only to Godliness'. While taking part in these auspicious occasions, let us observe physical distance and wear masks to ward off the evil of Covid-19.

“OM SARVE JANA SUKHI NO BHAVANTU”



**T**he supreme saint-poet, 'Padakavitha Pitamaha', Sri Tallapaka Annamacharya composed thousands of *sankirtanas*, mostly on the primal couple, Lord Sri Venkateswara and His consort Sri Alamelumanga, bhakti outpourings from his devout heart. The dominating emotions are Bhakti, Sharanagathi and Shringara - the divine love.

As we are in the month of Sravana, there are many festivals that are lined up (though celebrated in low key due to the pandemic). The two most important festivals people look forward to are — Sri Krishnashtami and Sri Varalakshmi vratam.

## THE GLORY OF SRI MAHALAKSHMI in Annamayya Sankirtanas

- Smt. Ambika Ananth

Annamacharya composed many *sankirtanas* on Alamelumanga, who is Sri Mahalakshmi herself. The spiritual-musical-bhakti ardour filled in them remains unparalleled in Bhakti literature. A devotee par excellence, a saint-poet extraordinaire, Annamayya's compositions are exemplary in many aspects - in their innate philosophy of bhakti, poetic lyricism. A great Sree Vaishnava scholar, Annamayya's birth is no ordinary one - he was the *amsa* (part), an emanation of the Lord's sword Nandaka.

Alamelumanga, the sovereign queen, is the compassionate mother of the three worlds. With a glowing moon-like face, she is an embodiment of grace and beauty filled with all auspicious attributes. She is the power and form of Lord Srinivasa's compassion, "Srinivasasya Karuna amivaroopinee" whose sole divine purpose is protecting and blessing her Lord's and her devotees.

Such a goddess herself appeared before Annamayya when he was climbing the Tirumala Hill for the very first time and offered him the sacred prasadam that was partaken by Lord Srinivasa himself. No wonder Annamayya could pour out bhakti soaked melodious *sankirtanas* from his innermost heart. Annamayya's all absorbing love and devotion towards the Universal mother comes





out in his distinctive imagination and with aesthetic sensibility in many sankirtanas – He praises her as *“Paramaatmudaina Hari Pattapuravineevu”*-  
“You are the reigning queen of Lord Hari who is the Supreme Soul.

As a master of drawing similes and analogies, Annamayya composed very beautiful and sublime sankirtanas eulogizing all the attributes of Lakshmi Devi. Here is his one such sankirtanas -

*“ChoodarammaSatulaala.....”*

*“Behold O women folk,  
sing the song of benediction  
She is with her Lord, this divine lady  
“ChoodikuduthaNaanchaari”*

*She is herself Sree Mahalakshmi,  
can there be dearth for adornments?*

*She is the mother of Manmatha,  
can there be dearth for beautiful looks?*

*She is the co-born of the Moon,  
can there be dearth for graceful elegance?  
She is a lady with a tender body, this divine lady,  
ChoodikuduthaNaanchaari*

*She is the daughter of the ocean,  
can her solemn dignity ever fall short ?  
She is the primal mother of the Universe,  
can her compassion ever fall short ?  
She resides in the lotus, can her cool soothing  
nature ever fall short ?*

*She is the boundless deity, this divine lady,  
ChoodikuduthaNaanchaari*

*She is the one worshipped by even the divinities,  
can her glory ever fall short ?*

*She is related to ‘Amrutham’, the ambrosia, can  
her blissful joy ever fall short?*

*Lord Sree Venkateswara himself came eagerly  
to marry her*

*This young maiden, the  
ChoodikuduthaNaanchaari.*

(ChoodikuduthaNaanchaari “- The correct word is ‘Choodikuduthanaaachiyaar’ Annamacharya has made it ‘Choodikudutha’ and the reference is from Amuktamalyada - the one who offered the garland decked by her to the Lord)

In Shringara sankirtanas on Lakshmi Devi, the aesthetic beauty and finesse in expressions of Shringarabhavamis beautiful. The songs like *“Palukutenelatali” “EmokoChigurutadharamuna”* ‘Komma tana muthyaalakongu, *“Inthicheluvameeethaniki”* etc are replete with erotic expressions. The purpose behind these Shringara sankirtanas is to gain oneness with God - the unison or union conveyed in the lyrics point to that divine merging however bold his expressions sound. Annamayya was a divine saakshi (witness) to the amorous sport and he sang the lyrics with utmost devotion and reverence and the spiritual bhakthi ardour he filled them with stands exemplary. Metaphysical and spiritual sense of transcendental love, Annamayya expresses very explicitly sometimes or implicitly, but the profound feelings of devotion underlie all that.

Alamelumanga’s super charging benevolent effect, her divine potential Annamayya glorifies in a most beatific manner - the splendour of her very presence manifesting as the abundance, the affluence of the Lord’s abode in this sankirtana –

*“GarudaadriVedaadrikalimieepe.....”*

*She is the abundant prosperity of  
Garudadri and Vedadri  
She is the treasure giving Chintamani gem*

*She, being born in the milky ocean  
resides in the lotus*

*She is the beloved Lakshmi of  
Lord Narasimha*

*She, the glorious one is the supreme  
mother of the worlds*

*She is Indira, who reigns over the Universe*





*She is the lotus born Kamalaakantha  
who bestows great wealth  
She is Goddess Rama,  
the mother of Manmantha  
She is Haripriya, the inseparable  
one from her Lord Hari  
She is Goddess Sri,  
the very embodiment of wealth and plenty.*

*She is the self manifested Goddess Rama  
She is the supremely  
benevolent Alamelumanga  
Here in Venkatadri and in Ahobilam  
She is the eternally existing treasure.*

Annamayya's sankirtanas help devotees to repeat mentally and orally Lakshmi Devi's names and qualities that can confer material and spiritual wealth. Usually everybody prays to her "Grant me prosperity, grant me name and fame, grant me children, grant me beauty and beautiful objects that I desire". There is nothing which cannot be obtained either on earth or heaven that cannot be bestowed by Lakshmi Devi, the treasure-house of compassion. Here is one more beautiful sankirtana—

*"Jayalakshmi Varalakshmi....."*

*O Jayalakshmi, the victorious one,  
O Varalakshmi, the boon bestower  
O Sangraama Veera Lakshmi,  
the valorous one in the battlefield  
You are the beloved of Lord SriHari*

*You are the cream, the quintessential essence of  
the milky ocean*

*You are the inherent fragrance of the supreme  
flower, the Lotus*

*You are the treasure trove residing on the chest  
of the blue bodied Lord  
O Jayalakshmi O Varalakshmi*

*You are the epitome of wealth  
O the co-born of the moon*

*You protect the Brahmas of every creative cycle  
with divine affection  
You are the eternal companion  
of your Lord Govinda  
Such a mother, you please reside  
in our home too  
O Jayalakshmi O Varalakshmi*

*You are the golden statue like beauty with  
sixteen 'Kalaas'  
You are the beautiful lady praised eternally  
by the Vedas  
You are right in front of us as the consort of Sri  
Venkateswara  
You are the repository of our wealth,  
we all belong to you  
O Jayalakshmi O Varalakshmi*

In Lakshmi Devi's reverential honour, worship and benediction Annamayya wrote the sankirtana....*Ksheerabdhikanyaku*....! When sung with devotional fervour, it will bestow auspiciousness, prosperity and good luck and will help the devotee achieve his/her righteous wishes.

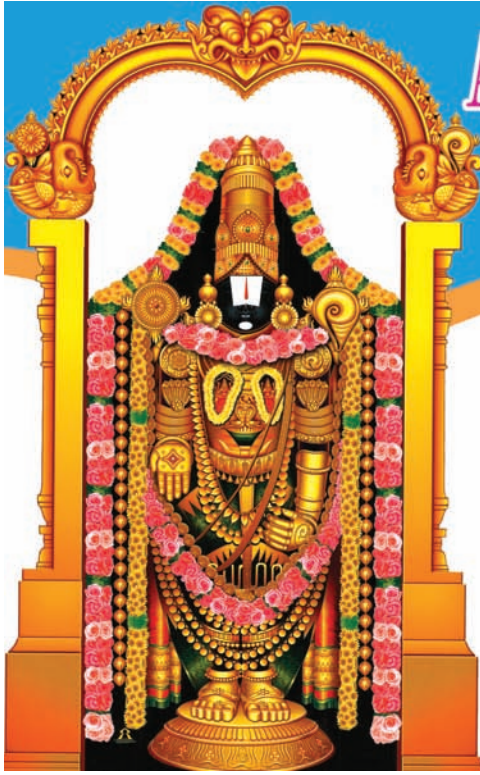
She is that very 'Deepa', the self-illuminated lamp, the pristine divine light that dispels darkness of ignorance from people's minds when ardently worshipped. She drives away the qualities of 'alakshmi' like inauspiciousness, indolence, ignorance, egoism, anger, ardent attachment and other such ignoble characteristics.

Many mantras, incantations may consist of words that have simple meaning - shabdaardha, esoteric meaning -goodaardha, and profoundly symbolic meaning hidden within - Nigoodardha. But these powerful mantra -like sankirthanams of Annamayya flow with simplicity and devout musicality, despite containing all the power any mantra can possess and they reach everybody and bless everybody.

Salutations to Sri Mahalakshmi..!







# ANIVARA ASTHANAM

- Dr. C.V.Sulochana

Asthanam means royal assembly. Lord Malayappaswami, Goddess Sridevi and Goddess Bhudevi will be seated in a golden Sarvabhupalavahanam facing Garudalvar in Gantamantapam. Vishvaksena, the commander in chief of the army will be seated in a separate plank facing south direction in the same mantapam. After offering all kinkaryas (offerings) the authorities submit the account books showing income and expenditure of the previous year before the deity for the assurance. New account books for the next financial year will also be issued on this day.

**“K**alouVenkataNayakaha”.

It means the only protector of the entire universe in this Kaliyuga is Lord Venkateswara —the presiding deity in Tirumala. With His divine grace several festivals and rituals with the name of Nithyotsavam (Daily), Vaarotsavam (weekly), Pakshotsavam (fortnight), Maasotsavam (monthly) and Samvatsarotsavam (yearly) are being performed in the temple of Tirumala.

AnivaraAsthanam is one among such annual rituals that is being conducted in Tirumala in an elegant way. As it will be the last day in Tamil month Ani, it is called Anivaraasthanam. Dakshinayana will also start on this day itself. On this day Asthanam will takes place to Sri Malayappaswami and His consorts Sridevi and Bhudevi.



In the evening flower palanquin (Pushpapallaki) seva is conducted for the Lord. This Palanquin is made with different fragrant flowers. Lord Malayappa swami along with Ammavarlu Sridevi and Bhudevi is taken in procession in this palanquin through holy mada streets (streets around the temple). Devotees will gather around the temple for their divine blessings. With this, the ritual will be concluded for that year.

But, this year, due to pandemic, procession had not been done.





# SALUTATIONS TO GODDESS VARALAKSHMI

## A Philosophical Insight

- Dr. Jyoti D. Vora

**T**he timeless appeal of Hinduism is that simple day to day life skills are entwined and intertwined in rituals and festivals and practices, all of which confluence into a state of Holistic wellness, namely physical, mental, emotional, psychological and even professional. The practices are aimed at a healthy self, a healthy family, a healthy society at large and finally a healthy world. As is aptly put: “VasudhaivaKutumbam” (the World is one family). The Hindu Panchangam or Alamanac is a classic example of flawless rendition of Science, Astrology, Astronomy followed by Mathematics and Physics.

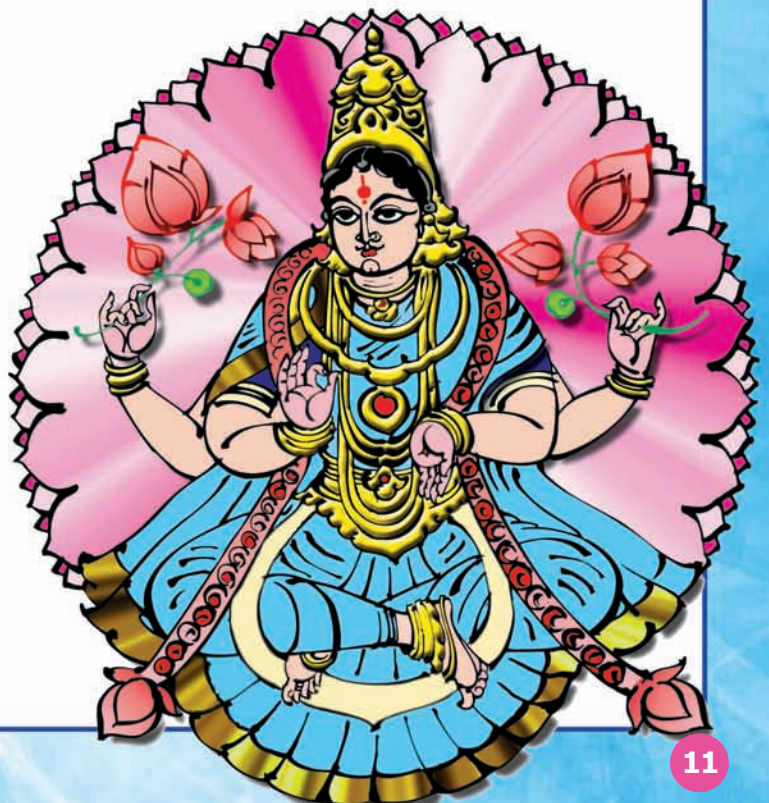
The months are arranged as per the constellation and enmeshed in the months are Tithees (Dates) which project celebrations, lifestyle practices and dietary practices aimed at enrichment of the quality of life. Details of methodologies of Pooja Performance including concise recipes find pride of place in the haloed pages of the Vedas, they have been the fountain head of wisdom and knowledge for generations before us and will continue till infinitum.

This treatise is about a very favourite month for every woman, filled with the verve to self-enrichment. It is a spotlight on Shravanam.

The month of Shravanam is very significant because, it is believed to be the most auspicious. It usually comes in the month of August; all the days of this month are projections of piety and prayerfulness.

Shravanam is an important month for the newly married woman, as Shravanam rituals and Vrat of Goddess Lakshmi and Gowri have to be observed by her.

Shravanam is the month of prayers, and the name signifies Shravanam means listening, hence, every Bhakta believes that if devotion and prayers are offered during this month, Lord listens and since He is Bhaktavatsala, He obliges. Since time immemorial, Shravanam was meant to be







auspicious month to start learning. Hence, upakarma takes place in this month to start studying Vedas, similarly a new Vratam is also undertaken at this time.

**Shravana Somavara Vratam** – Lord Shiva is worshipped on this day. All the Shiva Temples perform special Rudraabhishekam and Poojas on Mondays.

**Mangala Gauri Vratam** – This is truly significant for the newly married bride when she returns to the in-laws and starts her MangalaGauriVratam. This Vratam is for Goddess Gauri praying for the prosperity and blessings for her husband and for a fulfilled and joyous married life.



**Varalakshmi Vratam** – Varalakshmi Vratam is definitely the most popular and favourite of all lady devotees, since it is a time to indulge oneself with new jewellery and sarees. This Vratam is observed on all Fridays in the month of Shravanam. The Friday before the Pournami (full moon day) is the birthday of Goddess Lakshmi. Hence it is considered more special and many devotees begin the VaralakshmiVratam on this day. On this day, women perform the VaralakshmiVratam and pray to Goddess Mahalakshmi [Goddess of Wealth] for various things like good progeny and a long life for the husband.

Eight forces or energies are recognised in our Scriptures, they are known as Siri (Wealth), Bhū (Earth), Sarasvathi (Wisdom), Preethi (Love), Keerthi (Fame), Shanthi (Peace), Santhushti (Contentment) and Pushti (Strength). Each one of these forces is called a 'Lakshmi' hence:

- Aadi Lakshmi (the Protector)
- Dhana Lakshmi (Goddess of Wealth)
- Dhairya Lakshmi (Goddess of Courage)
- Sowbhagya Lakshmi (Goddess of Prosperity)
- Vijaya Lakshmi (Goddess of Victory)
- Dhanya Lakshmi (Goddess of Nourishment)
- Santaana Lakshmi (Goddess of Progeny)
- Vidya Lakshmi (Goddess of Wisdom)

All the eight forces combined are called the Ashtalakshmis or the eight Lakshmis. Worshipping of Goddess Varalakshmi on this day is equivalent to worshipping Ashtalakshmis.





According to Skanda Puranam, once goddess Parvati asked Lord Shiva to recommend a vrata that will be beneficial to women and Lord Shiva told her about Vrata and Puja Vidhi (methodology of Worship) of Varalakshmi Vratam. Then Lord Shiva narrated the story of 'Charumati' to Goddess Parvathi.

In the kingdom of Magadha lived a Brahmin woman called Charumathi. She is devoted to her family, served her husband and her parents-in-law with utmost devotion. Goddess Lakshmi impressed by her sincerity appeared in her dream and asked her to worship Her as Varalakshmi and all her wishes will be fulfilled. It is said that she has also prescribed the Friday of Sravana month before the full moon day for the Vratam.

Charumathi's family encouraged her to perform the Puja as the Goddess has asked her to do and finding her devotion endearing other women in the town joined her in performing the puja.

### Significance of Praying to Lord Vishnu in Lakshmi Pooja

The name Vishnu really means pervading everywhere, and Lakshmi His consort, is symbolical of the forces found everywhere. As health, wealth and prosperity depend upon the rhythmic play of the Ashtalakshmi or eightforces, the worship of Lakshmi is said to be to obtain these three. Hence this festival is celebrated and Vrata is observed for invoking the blessings of Sri Varalakshmi by women for the welfare of their Sowbhagyam (marital bliss), Santana (children) and Sakala Ishta Kamy Phala Siddhi (have all the desired boons fulfilled). But as both Sri Maha Vishnu and Maha Lakshmi are Divine forces and are inseparable from each other they have to be prayed together always to seek the Blessings. Hence it is very much important to pray to Lord Vishnu before seeking the Blessings of the Goddess. Therefore Goddess Lakshmi and Vishnu are prayed together for material and spiritual prosperity through this Vratam.

### Procedure

The lady of the house is supposed to wake up early and decorate the house with mango leaves, flowers and beautiful Rangolis. All the women who are participating in the Pooja, should be in their best attire. The form of worshipping Goddess Mahalakshmi is placing a kalasham [bronze pot] on a heap of rice after thoroughly cleaning it. After marking the Swastik on the kalasham, the goddess is worshiped with five kinds of leaves and a beetle nut.





The kalasham is filled with various things that differ from region to region. Most commonly things such as turmeric, comb, mirror, small black bangles and black beads are found in it. This is followed by singing of the Aarti and offering various sweet dishes also known as naivedyam to goddess Mahalakshmi. The Kalasham signifies infinite prosperity in the form of material wealth, food and peace of mind. Varamahalakshmi Vrata is a festival to propitiate the Goddess Lakshmi, the consort of Lord Vishnu. It is believed that Varalakshmi is that manifestation of the Goddess, who grants boons ("Vara"). A raksha, sacred thread is among the offerings and adorned on the wrists of women after the completion of the Pooja. This is worn to signify protection and piety, and several articles are given as gifts and charity to sumangalis. This pooja can be performed with no restriction to caste or creed. To this day, many women observe this traditional

festival praying to Varamahalakshmi for her blessings in the form of wealth and well-being of their family. The Pooja begins with First Lord Ganesha worship as the PasupuGanapathi (Turmeric).

Varalakshmi is offered Shodasha Upacharas (16 forms of services). Sri Lakshmi Sahasra Nama along with Sri Vishnu Sahasranama is recited. Vrata Katha (story) is recited to the other family members and friends attending the Pooja. Naivedyam (Offerings) has the most important place in this Vratam. Nine or Eleven varieties of delicacies are offered to the Varalakshmi. "Kshirannam" is the most important dish as it is said to be the favourite of the Goddess. Mangalaharati for the Goddess Varalakshmi with the singing of the bhajan and songs praising the Goddess. The Puja or Vrat does not conclude until a DakshinaTambulam (donation) is offered to the

Brahmin. In the Evening all the woman visit each other's home and take the Tambulam (as per their wish).

Other Auspicious occasions include the Saturdays in Shravanam which are considered to be the day devoted to Lord Venkateswara. Devotees prefer to perform Satyanarayana Vratam on this month too.

Jai bolo Varalakshmi  
mathajiki jai...





# SRI GURUBHYO NAMAH...!

- Prof. Subbarao V. Jayanti

**G**uru occupies a pre-eminent place in Indian tradition. 'Guru' means one who leads us from darkness (ignorance) to light (knowledge). In Indian literature there are many stories depicting the *Guru-Sishya* relationship. In this article, we will examine some of them and see what lessons we can learn from those stories.

## Sukracharya and Kacha

This story appears in the *AdiParva* of *Mahabharata*.

Brihaspati and Sukracharya were the Gurus of Devas (Gods) and Danavas (Asuras). The Asuras killed by Devas were revived by Sukra with *Sanjivani* – knowledge of bringing the dead back to life. Brihaspati did not possess that knowledge. Hence, Devas told Kacha, the eldest son of Brihaspati: "Worship Sukra and bring us that knowledge. You alone are capable. No one can".

Kacha approached Sukracharya and said, "O illustrious one! Please accept me as your disciple. I am the grandson of Angirasa and son of Brihaspati. My name is Kacha. Accepting you as my supreme preceptor, I will practice *brahmacharya*. Therefore, allow me".

Sukracharya was immensely pleased with the truthfulness, humility and promise of *brahmacharya* and accepted him as his *sisya*. He said, "You deserve respect and I will treat you with respect. By doing so, Brihaspati will also be

honoured". Although Sukra knew that Kacha was the son of his rival and why he came, he accepted Kacha because he was pleased with the demeanour of Kacha. That is the hallmark of an *uttama* Guru.

Kacha was very friendly with Devayani, the beloved daughter of Sukracharya. He pleased her with singing, dancing, and music. Yet, he rigidly stuck to his vows given to his Guru.

The Danavas, out of hatred for Brihaspati and to protect knowledge of *sanjivani*, killed Kacha. On Devayani's pleading, Sukra revived Kacha with *sanjivani*. On another occasion, the Danavas killed him again. They burnt him, ground the ashes, and mixed with wine and fed to Sukra. Having been spurred by Devayani, the Acharya realised that Kacha was inside his stomach. He told his daughter that Kacha could only reappear by ripping his stomach apart.

Sukracharya told Kacha, "Accept the knowledge of *sanjivani*. Return to life as my son. Then bring me back to life after I leave my body. When you emerge from my stomach, act in accordance with *dharma*". Receiving the knowledge, Kacha emerged from the stomach and then revived his Guru.

When Kacha was prepared to leave for his home, Devayani told him and asked him to marry her. He refused and said, "You are my Guru's



daughter and, according to dharma you are my sister. You should not speak to me in this way”.

In this story Kacha behaved like a good sishya, always upholding dharma. He won the heart of his Guru by his behaviour and achieved his objective.

### Dronacharya and Arjuna

Dronacharya taught Pandavas, Kauravas and others *Dhanurvedya* (archery). Karna also joined. Though Drona gave equal instructions to all, yet Arjuna became the foremost of all in skill. He was convinced that none of his sishyas would equal Arjuna.

One day when Arjuna was taking food, the lamp went out due to heavy wind. He continued eating in the dark easily by taking his hand to his mouth. Realising this to be the result of the force

of habit, he practiced with his bow in the night. Seeing this Drona promised Arjuna to make him the greatest archer in the world.

Once Drona wanted to test his students' skill in archery. He arranged an artificial bird to be placed on the top of a tree. First, he called Yudhishtira and said, “Aim with your arrow and shoot the bird as soon as I order.” As Yudhishtira stood aiming at the bird, Drona asked, “Do you see the tree, myself, your brothers and the bird?” When Yudhishtira replied in the affirmative, Drona was displeased and told him, “Stand back. It is not for you to strike the target.”

When Drona asked all his disciples one after another the same question, they all replied as Yudhishtira did. Then, he asked Arjuna to take aim at the bird. When he took position, the Guru asked him, “Do you see the bird, the tree and myself?” Savyasachi replied, “I see only the bird. I do not see the tree or yourself.” Being pleased, Drona said, “If you see the bird, describe it to me.” Partha said: “I see the head of the bird, but I do not see its body.” Drona was filled with delight. Arjuna instantly shot the bird.

Later, Drona taught Arjuna the irresistible weapon, named *Brahmashira*, and said, “None will ever become a superior archer to you. You will be invincible and greatly illustrious”.

Drona knew what was needed to be good in archery and he conducted an aptitude test to his sishyas. Arjuna with his determination, hard work, and devotion to Guru won the heart of Drona and became the greatest archer.





## Parasurama and Karna

This story is from *Shanti Parva*.

One day Karna approached Drona privately and said, “I desire to master the Brahma-astra, for I wish to fight Arjuna”. Drona refused.

Then Karna went to Parasurama and said”, I am a Brahmana of Bhrigu’s race”. Rama accepted him as sishya.

One day Karna walked on the seashore by the side of Parasurama’s hermitage. While thus walking, he inadvertently and unwittingly killed the *HomaDhenu* of a brahmin. The brahmin got angry and gave him a curse, “While fighting your bitter enemy, the Earth shall entangle the wheel of your chariot. Then he will cut off your head”.

Parasurama was very pleased with Karna’s prowess and devotion and taught him everything about the Brahma-astra. One day the tired Parasurama, placing his head on Karna’s lap, slept soundly. Then a dreadful worm began to pierce Karna’s thigh. Though the pain was unbearable Karna endured it, lest his guru should wake up. When Karna’s blood touched Parasurama, he woke up and enquired what happened. Karna replied, “I am a Suta, son of Radha. I behaved thus for mastering the weapons.” Parasurama cursed the trembling Karna, “Since you have behaved deceptively from avarice of weapons, this Brahma-astra shall not remain in your memory when you are engaged with a warrior equal to you. Go hence, this is not a place for a person who behaves dishonestly”.

Here Karna lied to his Guru and in the process, got two curses, which led to his ultimate

demise in the hands of Arjuna. The lesson to be learnt is that any vidya acquired through lies and immoral means will not help the person. Moreover, Karna did not tell truth about his curses to Duryodhana. If Duryodhana knew about the curses he would have thought many times before venturing for the Mahabharata War, because he relied mainly on Karna to conquer Arjuna.

## Arjuna and Uttara

This story is from *VirataParva*.

The Pandavas, after spending 12 years in the forests, had to spend one year in disguise. They were serving Virata, king of MatsyaDesa. Arjuna, disguised as Brihannala, taught Uttara, the daughter of King Virata, dance, music and other arts.

In order to expose the Pandavas, the Kauravas and Trigartas invaded Matsya kingdom from the north and south sides, respectively, and robbed the king’s cattle. The four Pandavas defeated Susharma, the leader of the Trigartas. Arjuna, with Prince Uttara Kumara as his charioteer, defeated the Kauravas.

Then the Pandavas revealed their true form. Virata offered his daughter Uttara to Arjuna for marriage. Arjuna replied, “O King! Dwelling in your inner quarters, I observed your daughter. Whether in private or in public, she always used to confide in me as her father. Because of my skills in dancing and singing, she loved me. She always regards me as her *Acharya* (Guru). I have been pure and in control of my senses. Hence, I shall accept your daughter as my daughter-in-law.” Accordingly, Princess Uttara was married to Abhimanyu.

Here Arjuna shows how a Guru should behave with his students. A Guru should treat the students as his children.

### Sandeepany and Sri Krishna

This is from *Bhagavatam*.

Krishna and Balarama were sent to Sage Sandeepany of Avanti for formal education and training in warfare and statecraft. They were taught the Vedas and Upanishads, and the sixty-four vidyas. Then the Sage taught them the secrets of various *astras*, the sciences of warfare and state administration.

After completing their education, they asked the Guru as to what they should offer him as *Guru-Dakshina*. The Sage requested that his son who was missing during a pilgrimage to the Prabhas – Teertha might be brought back to him. They went to *Yama Loka*, recovered the boy and presented him to the Guru.

In the traditional *Gurukula* system in India, the Guru did not charge any fee. After completing the education, the sishya has to pay *Guru-Dakshina* according to his capacity (*yathashakti*). Krishna, with His divine powers, brought back the boy from Yama, the God of Death. That is His capability.

This story tells how much a capable sishya can accomplish for his Guru.

### Sri AdiSankara and Totaka

Totaka was one of the eminent disciples of Sri Sankaracharya. Giri, Totaka's pre-monastic name, was rendering selfless service to the Master. He did not have much formal education, but he

would listen attentively to the Master's erudite expositions.

One day, the disciples assembled for the class and the Acharya sat silently looking hither and thither. After some time, one of the disciples politely asked the Master the reason for not starting the class. The Acharya replied that Giri had not come. The disciples wondered how it would matter, since he would anyway not be able to understand the lessons!

At that time Giri was washing the Master's clothes in the river Tunga. A benign feeling of compassion emanated from the Master's mind and enveloped the heart of Giri, soaking it with his grace and blessings. Giri collected the clothes, reached the Master and prostrated at his feet. In an ecstatic outburst he sang a hymn in praise of the Guru in "Totaka" *chandas*. The disciples were astounded and observed a rare glow of spiritual enlightenment in the face of Giri. They understood that he had the rare privilege of obtaining the Master's grace. The Acharya exhorted the students to develop *sraddha*, which was the basis of all true knowledge.

Later, the Acharya initiated Giri into *sannyasa* and gave him the name Totaka, after the *chandas* of the hymn he sang. When Sri Sankaracharya established the four *AmnayaPeethams*, Totaka was appointed as the first Acharya of *JyotirMutt*, near Badari.

This story tells how a Guru's grace can transform a sishya. For deserving that benevolence, the sishya must develop utmost *sraddha*.

Salutations to all the Gurus...





# THE SPLENDOUR OF GODDESS LAKSHMI

- Dr. K Sudhakar Rao

**G**oddess Lakshmi is considered as the goddess of wealth and prosperity. She also represents prosperity. In olden days prosperity was considered on the basis of number of cows and horses. Our ancient mythology says that Goddess Lakshmi was rose out of Milk Ocean when the great churning was done by the gods and asuras (demons). Lord Vishnu balanced the Mandara mountain to give stability to the process of churning.

One of the names of Goddess Lakshmi is Gajalakshmi. The kumbhasthala(skull) of an elephant is considered as the abode of Goddess Lakshmi. There is a description in a verse which indicates that two elephants do abhishekam to Goddess Lakshmi with golden pots full of nectar. In srisukta her gorgeous nature and beauty have been lucidly described. She adores golden and silver ornaments on her body. She is considered as an embodiment of wealth.

According to srisukta, she is awakened everyday by the trumpeting (gheenkara) of elephants (Hastinaada prabhodhineem). Goddess

Lakshmi resides in the bosom of Lord Venkateswara. She is considered as anapaayinee which means inseparable. She cannot be separated from Lord of seven hills.

‘Sravana’ is the birth star of Lord Venkateswara. Thus the month of Sravana is considered auspicious for the worship of Goddess Lakshmi. As rains fall, farmers will be happy due to prosperity in the form of grains. Grains are also considered as another form of Goddess Lakshmi. In olden days grains were given to labourers in lieu of money.

## How to obtain the grace of Goddess Lakshmi?

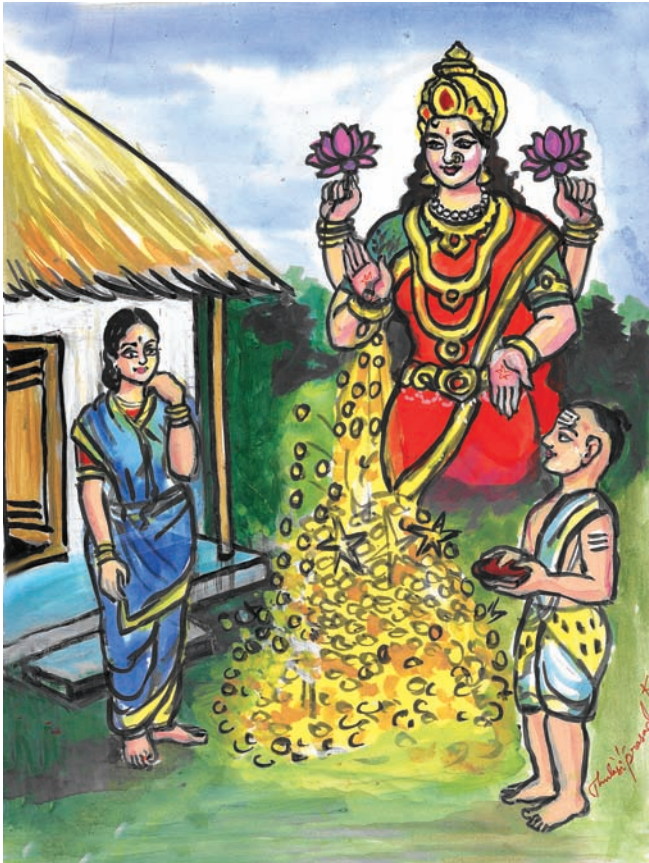
It's a million-dollar question. Maintenance of personal hygiene is more important for the devotees of Goddess Lakshmi.

Those devotees who want to get the grace of goddess of wealth should have pleasant and serene atmosphere in the house. Decoration of the place of worship and the place near the threshold with cow dung and flowers will invoke Goddess Lakshmi. She will shower her



choicest blessings on those who recite Srisukta or Kanaka dhara stotra daily with devotion. There are numerous stotras to placate Goddess Lakshmi. A guru or priest will be able to tell you what should be recited and how they should be recited.

In order to obtain the grace of goddess of wealth one should bath and wear clean robes. The devotee should sit facing north while doing worship of Goddess Lakshmi. In *tantra* Goddess Lakshmi is called kamalatmika. She is one among the powerful ten wisdom Goddesses. While doing *japa* or recital of kamalatmika mantra one should wear red robes or white robes. One should have an energized portrait of Gajalakshmi. As per the instructions of priest, japa must be done with a rosary of lotus seeds. After japa one should do the *havan* with pure ghee, because fire is considered as the medium to send our request to the deity of prosperity.



The following mantra should be recited for 1008 times with a rosary.

*Sreedhara karasthaaya payonidhi  
jaataayalakshmee sahodaraayachintita  
arthaphala pradaayadakshi  
naavartashankhaayate namaha*

Gomatichakras are also considered as replicas of goddess of wealth. These are also available in the ocean. One should get the chakra mantra energised by any guru or priest. Worship of Lord Kubera will also give the grace of Goddess Lakshmi. It is described in the *puranas* that great treasures namely shankha and padma are under the control of Kubera.

The bilva tree is also considered as a symbol of Goddess Lakshmi. Legend says that Goddess Lakshmi was born out of a bilva tree. Doing homa with bilva fruits will bring prosperity to the devotees. While doing homa, srisukta mantras should be recited. In srisukta Lord Agnideva is described as the medium between the Goddess and the devotees. Homa with lotus seeds will also bring prosperity.

Let us worship Goddess Mahalakshmi with devotion so that we will get material as well as spiritual benefits.



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# FAITHFULNESS OF SRI VAISHNAVA ACHARYAS

- Dr.M.Varadarajan

In Sri Vaishnava Sampradaya, the contribution of Sri Vaishnava Acharyas is memorable. In this, a brief write up of two great Acharyas viz. TirukkannamangaiAndan and EchchambadiJeeyar, born in the Tamil month of *Ani*, *Sravanam* Star is given below.

TirukkannamangaiAndan was born in Tirkkannamangai, a village near Kodavasal, located in Tiruvarur District of Tamil Nadu, under *Sravana* Star in the Tamil month *Ani* during tenth century. His original name is Lakshminathacharya. Being the nephew of SrimanNathamunigal, he first got upadesa of Dvaya mantra and learnt NalayiraDivyaPrabandham, from him.

While instructing Tiruvoymozhi hymn (5.2.1) *Poligapoligapoliga*, SrimanNathamunigal narrated Andan, the history of his acquiring the Prabandham from Nammalwar and also his dream about *bhavishyathacharya* (*Sri Ramanuja*). Having heard this Andan was excited with so much of faith when he has relationship with him.

One day two, hunters passed through Tirukkannamangai with their hunting dogs. Having seen the beauty of the temple and the tank, they decided to have *darshan* of Lord and then move forward. They placed their leather-chappals outside the temple having tied the dogs for safeguarding the chappals. They bathed in the tank and worshipped the Goddess and the Lord Bhaktavatsala. In the meanwhile, one dog nibbled the other chappal. Having seen this, another dog also tried to nibble the other chappal. To safeguard their chief's chappals, each other quarrelled

fiercely. In the meantime, the town people assembled there to watch this fight. In the fight, one dog killed the other dog. Having seen this and felt for his sake, it has lost its body, he killed the other dog. Having killed both of them, both the hunters argued with each other and at last ended their lives.

At that time, TirukkannamangaiAndan, came there for doing service of offering flowers to the Lord. He heard the news and thought of its validity. For the sake of their own, they lost their lives. He thought that the Lord is graceful to His devotees who worship sincerely and He won't give away. From that day onwards, he left his properties, wealth etc. and began worshipping Lord Bhaktavatsala daily and stays under the *Magizha* tree. Having passed some days, one day, Lord Bhaktavatsala desired to give him liberation. He informed through dream to all people in that town that He will give liberation to TirukkannamangaiAndan and disappeared. In his dream also, the Lord appeared and informed him. The next day, as usual, he bathed in the tank and reached the deity's feet. When all are looking there, a flash came and disappeared. The next moment, Andan attained *Moksha*. It is said that in the *SthalaPurana* that Lord Bhaktavatsala gave *Moksha* to Andan for his servitude, devotion and *saranagathi* (absolute surrender).

An oral version of tradition in *Tirumaalai* (Hymn 38) of TondaradippodiAlwar, it is said that a person in whose house a dog was living that was

killed by another person and again committed himself killed. Having seen this incident, Andan thought that if the situation of a person who was very much attached to his subordinates for the sake, he ruined himself, the Lord will not leave us to Yama and hence, he stayed at the door-step of the temple entrance like a dog during his life time.

He wrote an invocatory hymn for NachchiyarTirumozhi which enlightens five stages of Andal's beauty and servitude. In its commentary, Pillai LokamJeeyar describes that Andal as a bright light of Periyalwar and Srivilliputhur. Further he describes Her as a dear companion to Sridevi who was born on the Lotus. She is beautiful like a peacock, reigned Srivilliputhur, called Malli Nadu, by Her attributes. She is soft by nature and is in unison with Krishna.

There is an anecdote in Tiruvoymozhi (9.2.1) that when Andan was sweeping the leaves under the *Magizha* tree, his classmate who was an atheist asked him 'the Lord is a refugee; we are non-desired men. Now what is the result for this grief? Andan showed the sweeping place and non-sweeping place to the atheist and asked whether he could see any difference between the two places.

In Bhagavat Vishayam *Adayavalaindan Arumbadam* under Tiruvoymozhi (4.6.8), there is an incident cited from the life of Andan. When Andan was living in Tirukkananamangai, during the twilight of his life, one of the disciples of Andan asked him as to what is the way out for him from this *samsara*. He immediately replied to stay near him. He also followed his words and stayed with him. This resulted in him attaining *Paramapada* on the third day of Andan attaining *moksha*. This establishes the faith on the blessings of a Sri Vaishnava Acharya which gives quick result.

In *Varthamalai* text, (109 *Varthai*) there is a saying that Lord's Consort, Draupathi and TirukkannaMangaiAndan established that the Lord is the only means to attain Him. In *Sri VachanaBhushanam* of PillaiLokacharya, there is a Sutra (80) which says that one has to follow consort, Draupathi and TirukkannamangaiAndan in aiming the Lord only as the means to attain Him. In another Sutra (82), Pillai Lokacharya says that Sita discarded her effort in safeguarding herself; Draupadi discarded her shyness and TirukkannamangaiAndan left his effort of practicing other means than the only means Lord.

Among the disciples of Yamunacharya, TirumaliruncholaiDasar, otherwise called Sri Azhagappiran, born in Echchampadi, near Tirumala, was blessed with two sons. His second son named Sri Venkatesa was born in *Sukla* year, *Ani* month on *Sravanam* Star. His mother is the daughter of PeriyaTirumalaiNambi. Azhagappiran did naming ceremony etc. according to Sastras. He was named Sri Venkatesa, who was later called EchchampadiJeeyar. He obtained *Chowlam*, *Upanayanam* etc. besides learning Vedas and other things from their father and got married. Later, Azhagappiran advised both of his sons to be the disciples of Sri Ramanuja by approaching him. Accordingly, they prostrated before Sri Ramanuja and learnt all Sastras and decorated 74 Simhasanathipatis in 2 distinct places.

After some time, Sri Venkatesa, who is knowledgeable, received sainthood from Sri Ramanuja. Since then, he was called EchchampadiJeeyar and he was prominent in the propagation of Sri Ramanuja's Sri Bhashya, DivyaPrabandham, Rahasyas etc. by worshipping Lord Nrusimha as his personal deity.



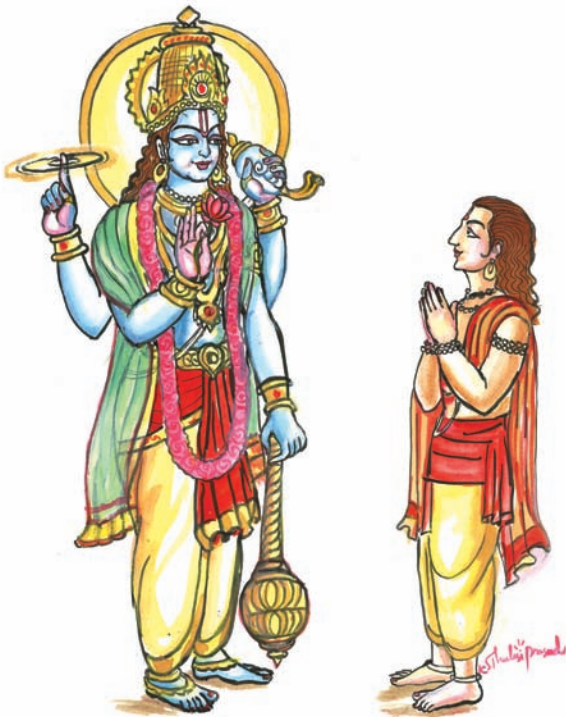


# THE PATHS TO SALVATION

- Sri R.Kannan

**E**very one of us deserves a place in Sri VAIKUNTAM, and enjoy the eternal Bliss by doing service at the feet of the Divine couple. But we have been swept away by the stream of Karma and are suffering from different kind of miseries in this material world. Some may think that they are enjoying the present life but they should realize that whatever we enjoy in this world is short lived and is very much limited in quantity. Even the short lived enjoyments are mixed with miseries or result in miseries in the end for some. But the scriptures which are held as sacred, such as Vedas, Srimad Ramayana, Srimad Bhagavadgita and likewise, ensure everlasting happiness without any limitation whatsoever and without any tinge of sorrow. When one realizes this, he will try to escape the clutches of Samsara (the miserable life in this miserable world) and attain Moksha (Salvation) which is otherwise known as BLISS.

Then how to attain Salvation? Can everyone irrespective of Caste, Creed, and Community can attain Moksha?



Fortunately our Acharyas in their great wisdom, have time and again propagated the paths to reach Sri Vaikuntam, as laid down in our Holy Scriptures, two paths, namely *Bhakti* and *Prapathi*.

Lord Sriman Narayna has himself said in Ahirbudhinya Samhita)-

*Bkathyaa paramayaa vaapi  
Prapathyaa vaa Mahaamathe I  
Praapyoham naanyathaa  
praapyo mama kainkarya lipsubi: II*

By means of Bhakti or Prapathi, I am attainable, in order to serve me in Sri VAIKUNTAM, the Bliss and not attainable by any other source.

Srimad Bhagavadgita deals elaborately these paths in eighteen chapters. In Bhagavad Gita, Lord Sri Krishna teaches, Karma Yoga, Jnana Yoga which culminate in Bhakti Yoga. Finally he teaches the alternate path of Prapathi for Salvation.

**We shall go through the two paths of Salvation in brief in this article.**

First we may understand that we are destined to be born in this material world, which is full of miseries, as a punishment for having transgressed the orders of the Lord as laid down in the Holy Scriptures, in our earlier births. In order to get Salvation, we have to please the Lord and entreat Him to shower His blessings. The two paths mentioned above will invariably please Him and in turn we are sure to get Salvation.

## **BHAKTI YOGA :**

It is to meditate ceaselessly on Sriman Narayana till the Lord is fully pleased and is ready to grant SALVATION. Of course all may not be able to practice this path, as it requires knowledge, and capacity to follow, in a strenuous way. This is said to be having eight difficult steps - namely, Yama, Niyama, Aasana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi (To be learnt from an acharya) . This yoga may not be completed in the present birth itself and it may require some more births to fully please the Lord.

It is said that there are three stages in this yoga - called *Para Bhakti*, *Para Jnana* and *Parama Bhakti*. When the last stage of Parama Bhakti is reached the Lord is said to be pleased and grants Salvation. Hence it is said to be Time - consuming method. If one wants Moksha at his will, preferably at the end of the present life, this yoga may not be suitable. One great advantage of this Yoga is that one feels extremely happy, while practicing itself. (Lord Krishna says in Srimad Bhagavad Gita that he will be attainable by Bhakti Yoga only).

### PRAPATHI YOGA:

The Lord Himself has declared this Yoga as an alternate to Bhakti Yoga (refer sloka quoted earlier). This is also called Saranagati. It can be practiced by everyone irrespective of Caste, Creed or Community. It is a case of total surrender of oneself at the Holy feet of the Lord. Explaining one's inability to perform Bhakti Yoga, he requests the Lord Himself to take the place of Bhakti Yoga and entreats Salvation. Even though, this yoga seems to be simple and easy to perform, it requires Maha Viswasam (steadfast faith) that the Lord will protect Him at all cost. This yoga requires six important things to be practiced.

1. Vow to abide the orders of the Lord as laid down in Scriptures – Anukulyasya Sankalpa.
2. Refraining from doing anything that would displease the Lord-(Pratikulasya Varjanam).
3. Maha viswasam – Steadfast faith in the Lord.
4. Krapanayam- One should express his inability to protect his soul by himself.
5. One should entreat the Lord to protect his soul –Goptruthva Varanam.
6. Total surrender of the soul at the feet of the Lord.

By this total surrender, the Lord gets extremely pleased and liberates him from all sins and grants him Salvation at the end of the present life, preferably. In fact the Lord is prepared to grant Moksha at once, if only the person wants so, to do service at His holy feet at Sri VAIKUNTAM.

The Lord in three of His incarnations, has proclaimed that He will protect everyone who

surrenders at His feet, which have come to be known as Charama Slokas. We shall briefly go through contents of the same.

### Sri Varaha Charama Sloka :

Lord Varaha, when requested by goddess Bhooma Devi proclaimed:

“If one, when his body, mind and physical systems are in good condition, surrenders unto Me, once, I, on my part, even when he is lying unconscious in the deathbed like a piece of wood and stone, remember him, will lead him to my abode, SRI VAIKUNTAM where he will enjoy supreme Bliss.

### Sri Rama Charama Sloka :

Vibhishana advised Ravana to return Sita to Sri Rama, Ravana and his followers scolded him. Then Vibhishana came to the northern bank of the Ocean and sought asylum at the feet of Sri Rama. However, Sugriva and his assistants opposed it. In spite of heavy opposition, the Lord, accepted Vibhishana's surrender and proclaimed:

“If anyone surrenders once, entreating that he belongs to Me, I shall expel his fear from all. It is my steadfast vow”. Here the commentators have explained that the Lord will expel even the fear of rebirth in this world.

### Sri Krishna's Charama Sloka:

In his famous preaching to Arjuna, the Bhagavad Gita, at the battle field of Kurukshethra, the Lord proclaims:

“Unable to perform any dharma(Bhakti Yoga), as prescribed in scriptures, you seek refuge unto Myself only, I on my part, being Omnipotent, will relieve you of all kinds of sins which may result in rebirths. Thereafter you need not worry about Salvation”.

Thus we see that the Lord has Himself proclaimed the Saranagati / Prapathi marga, the path to Salvation. Our Acharyas have explained and guided us. Performing total surrender at the feet of the Lord, through our Acharyas, we are sure to get our deserved place in Sri Vaikuntam.

Srimathe Venkatesaya Namah...





## DIVINE QUALITIES OF BHAKTA PRAHLADA

- Dr. Vaishnavanghri Sevaka Das

**S**aintly persons and devotees always glorify the divine qualities of Prahlada Maharaja. In any assembly, wherein discussion takes place about devotees or saintly persons, there will certainly be the mention of Prahlada for a happy hearing. “How come, with such a divine and pious son like Prahlada, his father Hiranyakashipu developed great enmity?” — was the very question by king Yudhisthir Maharaja that triggers the narration of the story of Prahlada by sage Narada in the eighth canto of SrimadBhagavatam. Story of a devotee should be heard through another devotee only for taking full advantage of it. The story of great Prahlada was heard by king Yudhisthir through sage Narada in the presence of the supreme lord Sri Krishna. Let’s know the details as under.

Having decided to take revenge on his brother’s death, Hiranyakashipu started severe austerity to become immortal. He went to the valley of Mandara mountain and stood just on toes with both hands raised towards sky and started praying to Lord Brahma. His severe austerity caused a great panic amongst demigods, who rushed to Lord Brahma to express their concern and requested for an immediate action. Actually, this is the reaction of demigods when all the worlds began feeling endangered due to the severity of demon’s austerity. Lord Brahma went to the place of austerity along with saints like Bhrgu and Daksha, and got astonished to see the determination of Hiranyakashipu in performing the austerity. The demon’s body was almost eaten by ants and he was just surviving with his life air present in bones. Lord Brahma became very pleased with him and addressed him saying, “My dear Hiranyakashipu! Be blessed. Now you stop your austerity. I am ready

to give any boon that you wish. You have performed such a severe asusterity that is not possible even for great saintly persons”. He sprinkled water from his *kamandala* on the body of Hiranyakashipu for restoring him original power. By the power of that sacred water, Hiranyakashipu gained unlimited power and appeared with great effluence. He offered obeisance to Lord Brahma and expressed his desire as under.

“My dear Lord! Please award me immortality. I want to be free from death. I want the boon of freedom from death. I should not die either inside nor outside of a house; neither during daytime nor night time; neither on the earth nor in the sky. Please give me this boon. I should not die in the hands of anyone whom you have created. I shall not die by any weapon, by any human being, by any demigod, by any great serpent of lower planetary system. In battle field no rival should be able to stand in front of me. Award me complete sovereignty over all demigods. Also award me eight mystic powers to full extent”.

Though the boons asked by Hiranyakashipu are impossible to be obtained, Lord Brahma awarded them out of mercy. In fact, he said the same thing to demonic king and returned to his abode. Immediately, Hiranyakashipu started showing his dark side of behaviour by attacking all the three worlds. He conquered all them and made the palace of Indra as his abode. He made all demigods to bow down to him everyday. He started ruling the three worlds without the help of them. Then all the demigods approached Lord Vishnu, who is the protector of all surrendered souls. At that time, they heard a divine voice as under.

“My dear demigods! Do not fear. Let there be complete auspiciousness to you all. Please be

engaged in my glorification. Hear my divine pastimes. All these activities are meant to award great boons to all living entities. I know well the atrocities of Hiranyakashipu. I will check them soon. Please bear with all those tortures. As soon as he begins atrocities against his divine son, who is humble and devoted, I shall kill him. I will destroy him despite all the exceptional boons granted by Lord Brahma”.

After hearing the words of assurance from Lord Vishnu, all the demigods became confident, could for see the imminent death of Hiranyakashipu and happily returned to their homes. They started looking forward for the auspicious moment of world's relief from Hiranyakashipu's atrocities.

Hiranyakashipu had four sons. Bhakta Prahlada was the best of all. Though he was just five years old, he exhibited boundless divine qualities and was embodiment of virtues. He was quite inquisitive to know about absolute truth. He was very compassionate towards all living entities like the Supersoul. He was acting as friend towards

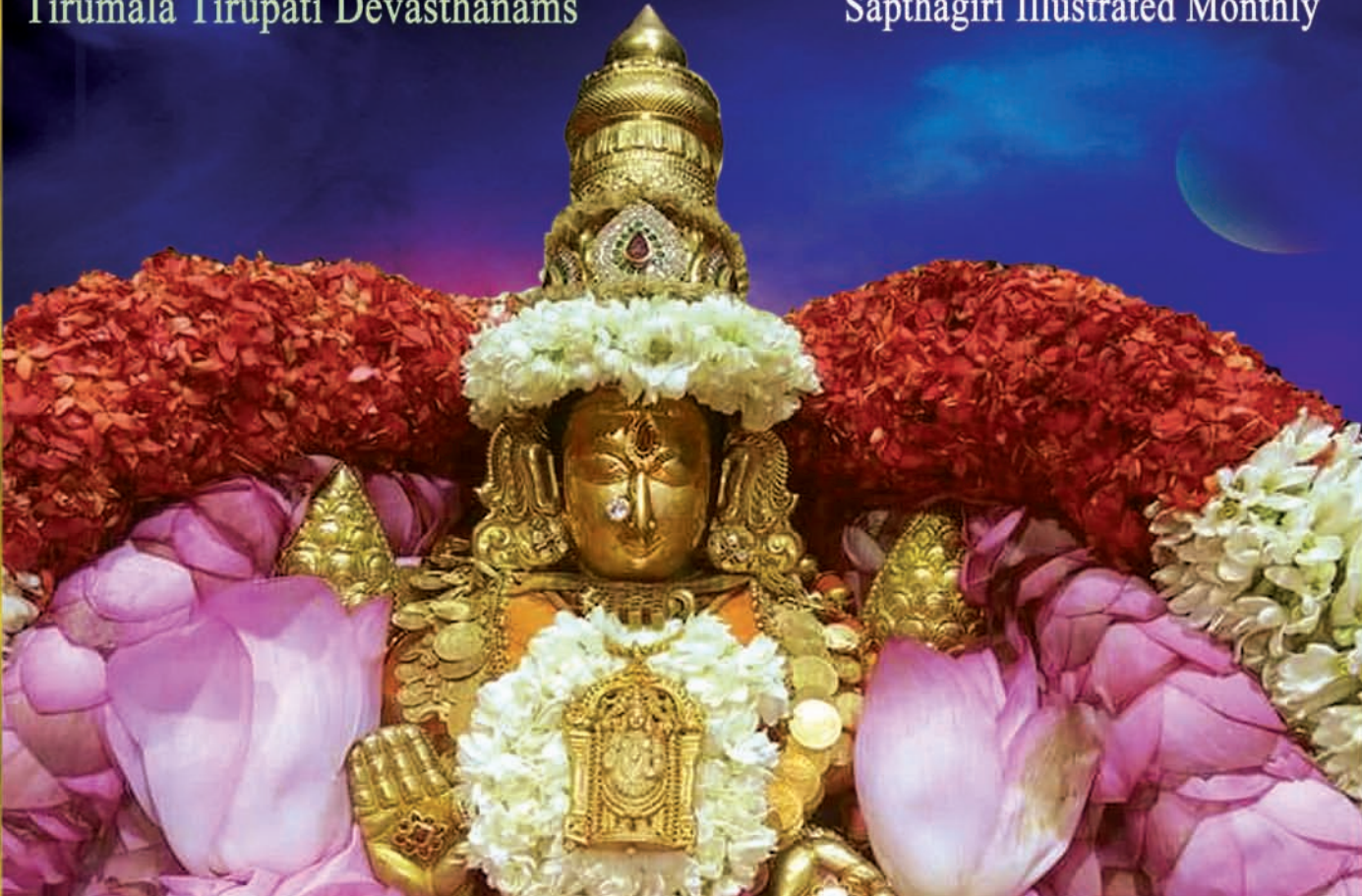
all, serving as servant to the elders, behaving like a father towards the poor, loving the peers as brothers and treating the teachers as Gods. He was always free from ego though endowed with high parentage, beauty and wealth. Though born in a demonic family, he acquired devotion to Lord Vishnu. He never envied any devotee. Nor he got disturbed in any adverse situation. He left all attachments towards all material things.

Indeed he was not at all interested in playing and recreation. His consciousness was always absorbed in Lord Krishna. Because of Krishna consciousness, he used to wonder why the world doesn't come to Krishna despite so many troubles around it. With his consciousness immersed in Lord Krishna, he didn't realise how all activities like eating, sitting, walking, speaking, taking food etc. are taking place. They were happening automatically without his attention. He used to see Lord Krishna every moment and used to cry out of ecstasy. He used to laugh, cry, dance and shout with various moods of devotional ecstasy. He used to feel the separation from Lord Krishna and become morose at once. But, as soon as he will see Krishna coming towards him, he will become ecstatic saying, “Oh, my Lord is coming”. Sometimes he used to enact the pastimes of the Lord out of deepest love. All these divine qualities of Prahlad make anyone purified though they don't know the divinity of such qualities.

King Hiranyakashipu accepted Sukracharya as his spiritual master. Sukracharya's sons namely Shanda and Amarka used to stay close by to the king's palace in an ashram. Hiranykashipu made arrangements for Prahlada's education at the same ashram. Though the teachers were teching many subject matters like polictics, warfare and economics, Bhakta Prabhlada never showed any interest in them. He was constantly immersed in the divine remembering of Lord Vishnu. In this way, his education continued for sometime.







My obeisance to you, O! Goddess Lakshmi  
Ever cheerful, powerful and energetic,  
Adorned with different kinds of jewelry!  
With hands tender like lotuses,  
Bestowing fortune & prosperity,  
With lotus, conch and opulence overflowing by your side  
Assuring fearlessness fulfilling the desires of devotees,  
And attended upon by the divine trinity—  
Brahma, Vishnu, Maheshwara and others!

Salutations to You! O! Goddess Lakshmi,  
Lotus-eyed! Holding lotuses in hands,  
Dressed in dazzling white garments,  
Adorned with fragrant garlands,  
And radiating divine aura!  
O! Goddess! Most beloved to Srihari,  
Most charismatic, Source of well-being of the three worlds,  
Shower your grace upon me!



Srivari Darshan was started in  
Tirumala after relaxation of  
lockdown – A view





# Tirumala Tirupati Devasthanams





## Tirumala Tirupati Devasthanams



Anivara Asthanam was performed at Tirumala Srivari temple in a traditional manner. On this occasion, Sri Sri Pedda Jeeyar Swami, Sri Sri Chinna Jeeyar Swami, T.T.D. Trust Board Chairman, Sri Y.V. Subba Reddy along with his wife, T.T.D., Executive Officer, Sri Anil Kumar Singal, I.A.S., Additional Executive Officer, Sri A.V. Dharma Reddy along with his wife and other higher officials were participated.



T.T.D. has conducted Rahugraha Choodamani Surya Grahana Japa Yajnam to eradicate corona virus and to promote global peace and seeking good health for the entire humanity.



# NAGACHATURTHI & GARUDA PANCHAMI

- Prof. S.Gokulachari

**A**di month (July-Aug) is known as Kadagam, is an important month in the 12 months of the year. If we divide a year into two-halves, the first six months (from mid-January to mid-July) form the equinox. At the end of the equinox, the period of the Dakshinayana starts. Night time begins for the celestial gods in the month of Aadi. The Devas are excited about celebrating many festivals. In this month, every Friday is a special day for Goddess Mahalakshmi.

## Nagachaturthi:

Nagachaturthi is an auspicious day to observe Naga Puja. It comes after the new moon in the month of Adi and the next day is Garudapanchami. Sesa and Garuda have always been doing tireless service to the Lord. In Vaishnavism, Adishesha, in the form of a serpent (naga), is always with Lord in Vaikuntam, in the milky ocean, or in idol form (archa) in temples.

Always sing proudly the glory of Lord Vishnu and Adishesha's devotion towards him as: "Whenever the Lord leaves anywhere, Adishesha acts as an umbrella to protect him from rain and heat. Wherever He sits, Adishesha forms himself like a throne. He acts as sandals (Paduka) for the Lord not to hurt His soft feet. If the Lord reclines in the sea of milk, he will be a soft bed and act as a

float. He wraps around the Lord like gossamer silk and becomes an arm-rest for the Lord".

In the commencement of some rituals, it is customary to construct the Gangam (holy thread), in which, they will invite AshtaNagas ritually.

In the Mahabharata, king Parikshit, father of Janamejaya, died by snakebite. He had been cursed by a sage to die so, the curse having been consummated by the serpent-chieftain Takshak, Janamejaya bore a deep grudge against the serpents for this act, and thus decided to wipe them out altogether. He attempted this by performing a great SarpaSatra – a sacrifice that would destroy all living serpents. Many snakes were drawn and fell in the fire of that yaga and died. At that time, a learned sage named Astika, a boy in age, came and interfered.

Janamejaya had listened to the words of the learned Astika and stopped the yaga. After this, the Nagas approached Lord Brahma, who assured them that in their next birth, they would be worshipped as Gods. Therefore, in the month of Shravana on ShuklapakshaPanchami, Naga Panchami is celebrated as a day of snake worship.

Women observe strict fasting on this propitious day and revere snake god by conducting

Naga Devata Puja. Those who celebrate the Naga Chaturthi, will be blessed with prosperity, children and happiness.

### Garuda Panchami

Garuda, who always carries Lord Vishnu on his back, has descended in the month of Adi, in the star Swathi, on Panchamitithi. Garuda Panchami marks the love and affection of mother and son and bond between one another. The festival is dedicated to Garuda, periyathiruvadi, the vehicle and the flag of Lord Vishnu, for his love for his mother Vinata.

Lord Krishna says in the Bhagavadgita – *vainateyashcapakshinam*, “Among the birds, I am Garuda.”

The king of all birds, Garuda has many names—Subarnan, Devasrupan, Padakendran Mangalalayan and has six virtues such as wisdom, strength, tejas, shakti, aishwarya, efficacy.

In the Vedic literature, it is stated that the two wings of the transcendental bird Garuda, are two divisions of the Sama Veda known as brihat and rathanthara. When Garuda flaps his wings, one can hear the chanting of the hymns from Sama Veda. Garuda is engaged in eternal service to Lord Vishnu in Vaikuntha. Every temple of Lord Vishnu has an idol of Garuda sitting in front of the Lord with folded hands.

Kasyapa Maharishi, son of Lord Brahma, has two wives Kadru and Vinata. The children born to Kadru are Nagas. Garuda and Aruna are the children born to Vinata.

Once upon a time, a contest was held between Kadru and Vinata on the condition that the loser should serve the winner along with her children. Kadru, the mother of the Nagas, succeeded by deceit. Garuda and Aruna suffered very badly as slaves with their mother. When asked how to break free from this ordeal, Kadru said: “If you bring nectar from the heavens, I will relieve you from this slavery”. Garuda departed to solve his mother’s suffering. Many prevented him from entering the gate of heaven. He fought with them and won.

Lord Vishnu was impressed with Garuda’s integrity as he did not take even a drop of the tempting nectar for himself and asked Garuda to ask a boon. Garuda immediately said that he wanted a position higher than Lord Vishnu. Vishnu the eternal trickster that he was, asked Garuda to adorn his flag and sit atop the flagstaff. Garuda was so taken over by the Bhakti of the great Lord Vishnu that he promised to be his mount or Vahana. Garuda’s mother and brother were released from the slavery.

### The story about Garuda Panchami

Once upon a time there lived a girl with her seven brothers. The brothers used to go to the forest and cut down firewood for livelihood. The sister used to prepare food and feed them. One day while carrying food for his brothers, Garuda was flying in the sky holding a poisonous snake in his claws. The poisonous snake was not able to withstand the pain, and spit venom. A drop of the poison fell in the food being carried by the sister for her brothers. Unaware of this, the brothers who



ate the poisoned food died immediately. So the grieved girl was crying for the loss. Lord Shiva appeared to her and said: 'If you pray Garuda and observe fasting on Panchami, your brothers will regain life'.

Immediately, she performed Garuda PanchamiVratha, after putting seven knots to a yellow thread, and mixing it with soil and milk. By the grace of Garuda, her seven brothers survived.

It is customary for a woman to practice Garuda PanchamiVratha and Naga Chaturthi to resolve ailments and cure diseases. Observing fasting on these auspicious occasions will eliminate Naga Dhoshas that one may have in the horoscope, which is a barrier to marriage. A special Utsavam for the Garuda is held on the Garuda Panchami in the temples. In almost all the Perumal temples, there is a Garuda shrine near Dhvajastambham. Some temples have idols of

Garuda. Many temples are equipped with Garuda vehicles. In Nachiyarkoil, Thirunaraiyur, near Kumbakonam, there is a stone Garuda. By worshipping this Garuda diety, one can have very special benefits. The Kal Garuda seva is held twice a year.

### Garuda Panchami at Tirumala

Garuda Panchami is celebrated very specially in Tirumala. On that day, special poojas are held to Sri Malayappa swami and His Consorts. Most importantly that evening, a special Garuda Seva will take place. The procession with Veda parayanam and Dravidavedam will take place in four Mada streets. Thiruvankadavan is the essence of all Upanishads of the Veda.

The parable of the Upanishad is the parabrahman, the symbol of the Veda; the Garuda means carrier of the Vedas. Hence the



Paramatmathathvam as Tirumalayappan, on the back of Garuda comes to the devotees. The aim of Garuda Seva festival is to show this.

Although many utsavams are celebrated, it is noteworthy that in the month of Aadi, Garuda seva is celebrated on panchamithithi.

On that day, special thirumanjanams and poojas are held with the recitation of the DivyaPrabandha. Malayappaswami is adorned with several sets of diamond ornaments, including a diamond crown, two-meter-long multi folded golden

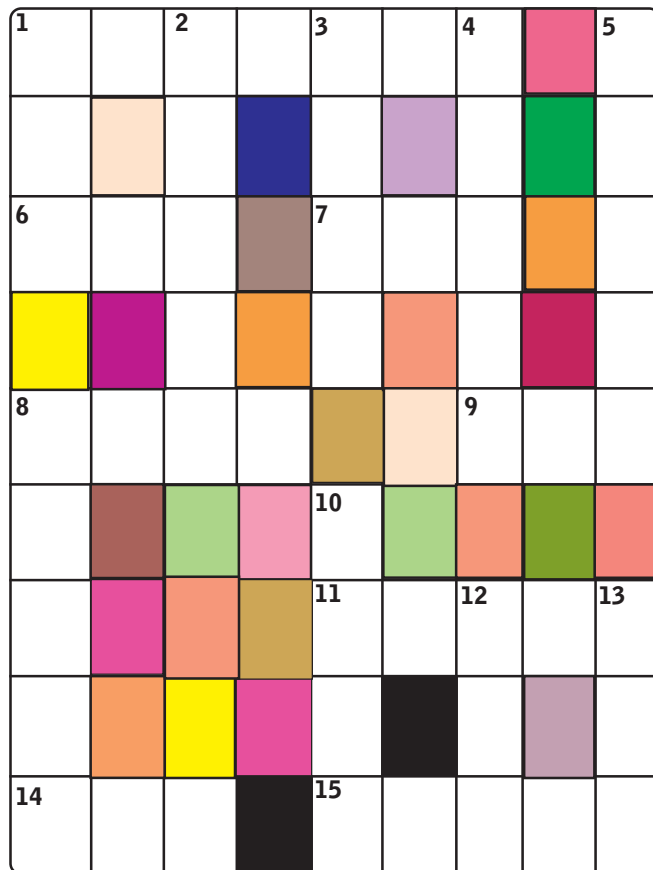
'SahasraNamaKasula Haram' and a life-size precious gem set golden MakaraKanti Haram.

Well decorated Processional deity of Sri Malayappa Swami will be taken in procession on decorated Garuda Vahanam on the occasion of Garuda Panchami amidst chanting of "Govinda-Govinda" by the assembled devotees on the evening. On the completion of Procession, Kumbhahaarati is taken.

Thus, in the Aadi month, Garuda PanchamiUtsavam is observed in all Divyadesams, but it will be very special in Tirumala.



## PUZZLE



CLUES FOR PUZZLE

01. Self (3)  
02. Kingdom of Ravana (5)  
03. Father of Mandodari (4)  
04. Suitable (3)  
05. Wife of Anooru (5)  
08. Son of Srikrishna (5)  
10. Goddess Parvathi (4)  
12. Increase (3)  
13. Wheel of Sudarshanachakra (3)

DOWN

01. Incarnation of Renuka Devi (7)  
06. Sign of greeting (Jumbled) (3)  
07. Up to Now (3)  
08. Not leave (4)  
09. Goddess Lakshmi (3)  
11. Lord Vishnu (5)  
14. Do something (3)  
15. Arjuna (5)

ACROSS

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



In different Yugas, different practices were observed to get the grace of God. In Kruta Yuga, penance was observed. In Treta Yuga, Yajnas and Yagas were in practice. In Dwapara Yuga 'Vratas' and 'archanas' were done. Srimadbhagavatam preaches that it is possible to attain the grace of the Almighty by doing mere 'sankeerthanas' along with good devotional practices in Kali Yuga.

*Dhayan krute yajan yajne /  
treatayam dwapararchayam ||  
Yadapnote tadapnote /  
kalou samkeertya kesavam /  
and  
Krutetu dhyayato Vishnoh /  
treatayam yajatomakhai: /  
Dwapare paricharuyabhih  
kalou Kesava Keerthanath ||*

The same connotation of the above sloka is also expressed by Sri Sripadarayalu says :

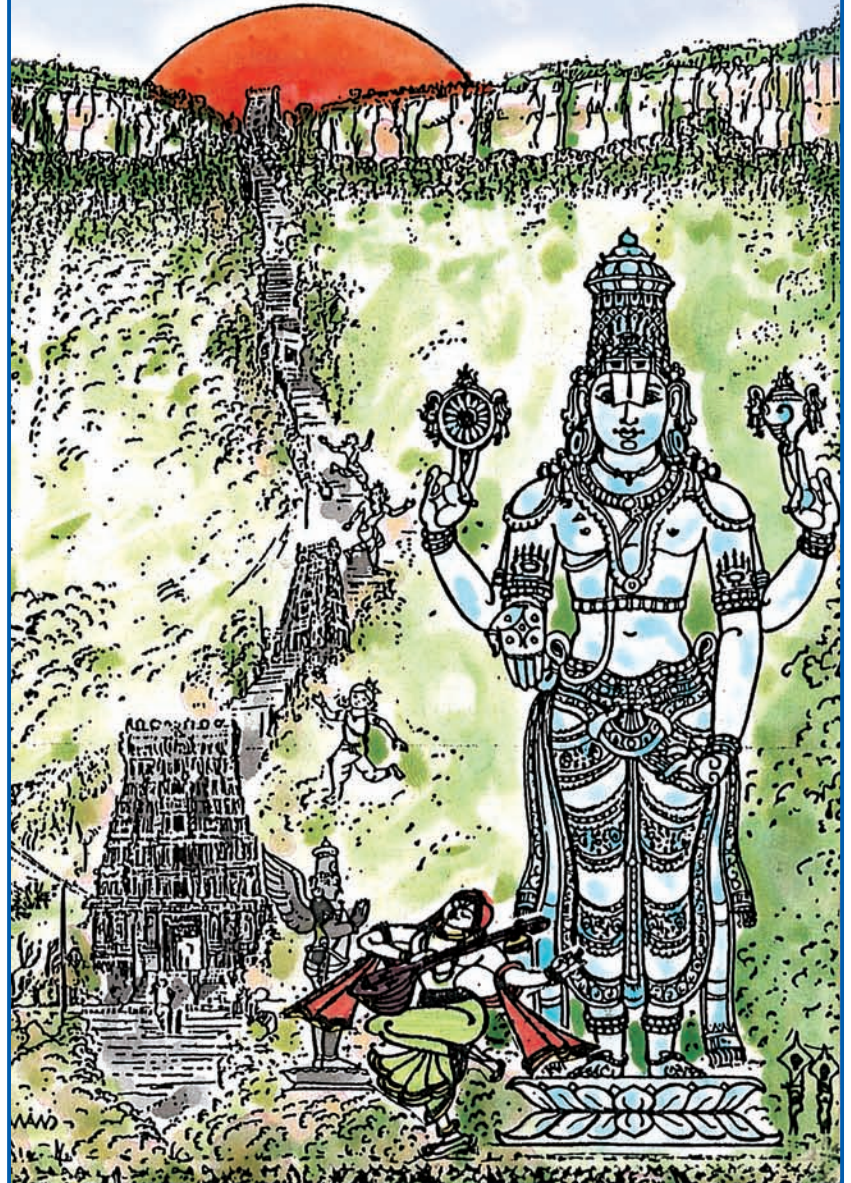
*Dhyanavu krutayugade /  
yajava yagnapu tretayugade /  
Danavamtakana devatarchaneyo  
dwaparayugade /  
Aamanavaregestu phalavo astuphalavu /  
Ee kaliyugade ganade  
yenalu kaikoduva Ranga Vittala ||*

So, HrianyaKasipu did penance based on the 'yuga', 'dharma'. King Dasaradha did 'yagna'. Gopikas performed 'vratas'. In Kaliyuga, it is enough to eulogize God with utmost devotion in the form of 'keerthana'. Srimadbhagavatam very lucidly mentions that the result of eulogizing God by singing in the following words :

*Eetavatala magha nirharanayapumsam /  
Samkeertanam bhagavato gunakarma namnam /  
Vikrusya putra maghavanyada jamilopi /  
Narayanete mriyamana eyaayamuktim /  
Prayena vedataditam namahajanoyam /  
Devya vimohitamtirbhatamaaya yaalam  
Trayyaam jade krutamatirmadhu  
pushtitaayaam  
Vaitanike mahati karmani yujyamaana: ||*

# THE SIGNIFICANCE OF Dasa Bhakti

Telugu Original by :  
Sri Suswaram Nagarajacharyulu  
English by : Dr.M.Krishna Kumar



Eulogizing the virtues of God in the form of a song is the best device for the eradication of sin and for liberation from hell. To this, Ajamila is the best illustration. Lord Yama opines that mere ‘naamasankeerthana’ with devotion is enough to get the fruits of salvation in heaven not by simple knowing the inherent meanings of the Vedas, not by knowing the ‘bhagavatha dharma’ clearly and simply not by wasting time in pursuing the yajnas and other sacrifices. “Naama samkeertanaadvishno: dahyate bahu paatakaa”. It means that the heaps of sin would be burnt by singing the name of Lord Vishnu.

Besides, Lord Yama said to his servants that one who chants loudly the name of God with devotion would never be afraid of his punishment. “*Sarvaatmanaa vidadhakhekhala bhaavayogam / temena dandavarha yatya dhayayadya meesham*”. Kunti Devi, the mother of Pandavas, opines that one who sings the glory of Lord Sri Hari and one who listens to the song of His grandeur and enjoys it would get divine transformation of mind and who serves the Lord Sri Hari would cross his ‘bhava sagaram’ very easily.

“*Bhava pravaho paramam padambujam*”. By eulogizing of the name of God, ignorance and sin would be removed. As soon as the sun rises, the darkness would be expelled from the world. When the winds blow, there would be no clouds. “*Samkeertyamaano bhagavaanananta: —yadha tamorkobhrama vaativaata*”. Sri Madhvacharya preached that all sins would be melted away as the metal would melt with the touch of fire. Though, there are ‘padya’, ‘gadya’, and ‘champoo’ classics in Dravidian language, there is a saying “sadya : phalati sangeetam”. In singing, there two significant things play wonderful roles in its style of music. One is instrumental music and the other is dancing style.

The ‘haridasulu’, along with the eulogy of God, created many wonderful and philosophical things to captivate the human heart and created attractive ‘raga’ and ‘taala’ which were convenient to ‘natya’. They gave devotional, affectionate, renouncing and spiritual feelings to their poetry even in different mixing relations like a king, a friend and a woman depending on the context by using the three styles in poetry like coconut, banana and grape styles by mixing them in necessary contexts. They also used to express the voice of Sri Vyasa in simple,

easy and understandable Dravidian words and also express fine theoretical traditions for the devotees who listen and sing according to their worthiness.

*Keerthisi janarella Hariya guna /  
Keerthisi janarukrutartha raagi*

Sri Sripadarayulu wishes that all devotees should praise the virtues of Lord Sri Hari and would be blessed by the Lord. In this context, he also referred to the great saint, Valmiki, the great devotee of Lord Rama, Sabari and the great chaste wife, Ahalya as they eulogized the glorious name of the Almighty.

*Kaliyugadolu Harinaamavanenedare  
kulakoti galuddharisuvoro  
and*

*naamakirthane anudina marpige narakabhayagalunte  
Naama vamde yamanaanala nodedu  
Ajamilanega suskhema vittahari //*

Everyday who performs ‘naama sankeertham’ of Lord Sri Hari would have no fear of Hell. In Kaliyuga, Sri Purandaradasulu preaches that by praising the name of God all devotees would be blessed. All sins would be driven out by doing this activity as the groups of elephants would run when they see the young lion. The forest would burn due to the touch of fire and the darkness would be expelled when the sun rises. The hills would crumble down due the operation of the thunderbolt and the snakes would fear when they see Garuda.

“*Gaanavapaadidava Harimurtya nodidava*”. If a devotee sings with devotion he would see Sri Hari Murty. it is one of the ways of Yoga. Sri Vijayadasulu says “*Gaanalolana kullirisi dhyanaadinda bhajisuve*”. Sri Hari is a lover of songs. So devotees wish to pray to Him in the form of singing only. A child, an animal, a snake and other creatures move their heads while singing is going on. By playing and singing the devotees worship Lord Sri Hari and would get their deliverance. In Harikathamruthasaaram, Sri Jagannadhadasulu used to say that a person who practises the ‘keerthanam’ of Lord Sri Hari with devotional enthusiasm would get his prosperity and better livelihood. In times of severe ill-health and in difficult circumstances, Lord Vittal would come to his rescue by offering His hand and makes him cross the ‘bhavasagaram’.

*Bittagala nevaadindalaagali /  
hottagosugavaada dagali*



*Kettaroga prayuktavaagali /  
 anakadimdomme /  
 Nittusirinimbhayederedu Hari Vittala  
 salaheemdenalukai /  
 Gottukaava krupaalu santata tanna bhakutaramu //  
 Eha para sadhanamidi yokate /  
 Sahajapu Murari sankeerthanokate  
 and  
 Santhoshakaramaina sankeerthanam /  
 Santapamaniginchu sankeerthanam /  
 Jantuvula rakshinchu sankeerthanam /  
 Santatamu dalachudee sankeerthanam /  
 Jalajasanuni nori sankeerthanam /  
 Chakilonda sutha dalachu sankeerthanam /  
 Chaluvakadu naalukaku sankeerthanam /  
 Chalapatti talachude sankeerthanam /  
 Saravisampadalichhu sankeerthanam /  
 Sarilenididiya po sankeerthanam /  
 Sarusa Venkata vibhuni sankeerthanam /  
 Saruganu dalavhudi sankeerthanam /*

In this way, Sri Annamacharya also followed the method of ‘sankeerthana’ and preached the significance of ‘sankeerthana’. By following the method of ‘sankeerthana’ the ‘haridasas’ of Karnataka arranged suitable ‘raagas’ and ‘taalas’ in their literature. They also sang the waves of Lord Krishna’s ‘leelas’ with suitable ‘taalas’ and with wonderful words.

While mentioning the order of the ‘haridasas’ of Karnataka, mainly Sripadarayalu comes first. Next to him are Sri Vyasarayalu and Sri Vadirajulu. Later Sri Purandaradasulu, the grandfather of Karnatak music occupies the place. The next persons to mention in the order are Sri Kanakadasulu, Sri Vijayadasulu, Sri Gopaladasulu and Sri Jagannadhadasulu.

One can mention that there were many great ‘haridasulu’ upto Sri Syamasundaradasulu. All these haridasas followed Srman Madwacharya’s fine theoretical tradition. Based on the Vedas, Shastras and Upanishads Acharya Sri Madwa theories were preserved in his ‘kriti’ composing with easy beautiful words associated with melodious ‘ragas’ and ‘talas’ singing happily. “*E k a m a p a a t a m a d h u r a m anyadaalochanaamrutam*” is the saying. Thereby, they made the devotees understand and enjoy the inner connotations with fine thoughts. Whatever it might be, the literature of the “haridasas” is acceptable to all people

of all times. It has become the reason for a healthy, wealthy and virtuous life. By preserving virtuousness and worthiness in it, it has become world literature.

The eulogies of deities and the preachings of remuneration have occupied as standardized ones in the ‘keerthanas’ of the haridasas of Karnataka. Worshipping the Indian deities, they finally dedicated it to Lord Vittal. From Sripadarayalu to the present ‘haridasas’, they chiefly worship Lord Ganapati, Goddess like Parvati, Vaaruni, Saparni, Bharati, Saraswathi, Lords like Garuda, Sesha, Rudra, the three incarnations of Lord Vayu, Goddess Mahalakshmi and the ‘leela’ incarnations of Lord Sri Hari for achieving their divine motto. Sri Purandaradasulu expresses his international devotional ideology in the following lines :

*Satata Gananadha siddhiya neeva kaaryadali /  
 Mati prerisuvalu Parvathi Devi  
 mu-Kutipadhake manaveeva maharudradevaru  
 haribha-Kuti daayakalu Sri Bharati  
 Devi-yu kuti shastragalalli vanajasambhavanarasi  
 Satkarma galanadesi sujnana matiyattu  
 Gatipalisuva namma guru Pavamaananu  
 Chittadali aanandasukhava neevalu Ramaabha-  
 Kuta janarodaya Sripurandara Vittalanu  
 Satata evarolu ninta eekruti nadesuvanu //*

For success in every action, one prays to Lord Ganapati. Goddess Parvati promotes good mind and heart. Lord Rudra drives the minds of His devotees towards salvation. Goddess Bharati promotes devotion in the minds of the devotees. Goddess Saraswathi Devi grants scientific knowledge and wisdom. Lord Hanuman gives His devotees good position. Goddess Rama Devi offers happiness to one’s heart. After the worship of all deities, he entreated the Supreme Lord Sri Purandara Vittal to grant him His abundant grace. He also praised all the other deities individually. He used to eulogize the ten divine incarnations of Lord Sri hari, their ‘leelas’ and other divine incarnations also in an artistic and elegant way.

Out of all, he especially eulogized the divine incarnations of Lord Narasimha, Lord Srirama and Lord Krishna by singing more and more ‘keerthanas’. Let us practise the method of singing ‘keerthanas’ of Lord Vishnu for His abundant grace !

(to be contd...)

# AMMAIYAR TEMPLE & MANGANI FESTIVAL OF KARAIKAL

- Dr.P. Raja

**J**ust a stone's throw from the old bus stand of Karaikal on Bharathiar Road, earlier known as Poraiyar Road, stands an oldest Hindu temple in the city of Karaikal, an enclave of Pondicherry. It is the temple for Lord Somanathar and his consort Somanayaki.

This temple not only attracts the pious minded Hindus, but also people of different walks of life who brush aside caste, religion and creed. It is all because of the open ground in front of the temple. It serves as a forum for many public meetings with a political, literary and religious thrust in them.



Adjoining this temple is the wedding dais and the shrine of Punithavathi who became Saint KaraikalAmmaiyar.

What is so special about this Saint who lived in the 5th century that she deserves a temple?

The great poet Seikhizhar in his monumental work Periyapuranam also known as ThiruThondarPuranam, a portrait gallery of 63 canonised Saivite saints, tells the story of this saint in 66 quatrains.

In the famous seaport town of Karaikal, inhabited by merchants noted for their virtue, truthfulness and wealth, lived an affluent merchant, called Danadattan. He was blessed with a daughter, Punithavathi meaning 'the immaculate'. Ever since she was a child, she was given to the study of religious literature and to the service of god's devotees. At the appropriate time, Punithavathi's marriage with Paramadattan was arranged in Karaikal and the couple lived happily in Karaikal itself.

One day, Paramadattan sent two mangoes to his wife through a labourer from his business centre, with an instruction to keep them for his lunch.



An hour or so later a devotee of Lord Siva came begging for alms. Food was not ready at that time and Punithavathi did not want to disappoint the devotee. Therefore, she offered one of the ripe mangoes and appeased his hunger.

The husband returned home after business hours. When he sat down to lunch, Punithavathi served him food with the other ripe mango. It tasted so good that he asked for the other too. She did not know what to do. She went into the pooja room and prayed to Lord Siva to save her from her predicament. A ripe mango fell into her open palms from nowhere.

Punithavathi offered it to her husband. Finding the fruit bigger and tastier than the other, he asked her from where she got it. She related what actually had happened.

Paramadattan could not believe his ears and so was not convinced. Perhaps he thought his wife a liar and so told her to procure another such fruit, if what was obtained previously was by the grace of God.

Punithavathi prayed to the Lord again and the Lord too ungrudgingly gave her one more mango. She presented it to her husband. But it vanished from his hands the moment he held it.

Taken aback, Paramadattan realised that his wife was a divine being and he left her once and for all. He went to Madurai, settled there as a merchant and married a suitable woman. The couple was blessed with a girl child. The father named his baby after his abandoned wife.

The relatives of Punithavathi heard of the injustice done to her by her husband. And so they all went with Punithavathi to Madurai to plead for justice.

The moment Paramadattan saw his ex-wife, he prostrated before her. His wife and daughter followed suit. When the relatives asked for an explanation, he narrated all

that had happened and told them of the divine qualities of Punithavathi. He also told them that they too should worship her.

Punithavathi, rejected and dejected, prayed to the Lord to bless her with the appearance of a fleshless skeletal body and allow her a place at His Divine feet.

Lord Siva did as was requested of him. He gave her a body that was so ugly and frightening that everyone there fell at her feet and offered obeisance to her.

Such is the greatness of KaraikalAmmaiyar. No one knows for certain when the Ammaiya Temple, (a



small shrine with a sanctum sanctorum) was built. And it must be borne in mind that the poet Seikhizar lived in the 12th century. But between 1927 and 1929 the temple was dismantled and completely rebuilt with the magnanimous donation offered by an ardent devotee named MalaiPerumal of Karaikal who graciously parted with Rs. One lakh even in those hard times.

The *kumbabhishekam* took place on Monday, 17th June 1929. The front *gopuram* with its 3 tier-structure resting on the concrete roofing structure without basement is the peculiarity of this temple.

No eye, unless it is blind, can ever miss seeing the *thirukkulam* or tank known as *Amman Kulam* with a *mandapam* in the centre of the tank housing *Nandi*, Lord Siva's Bull. It was only in the tank *theppam* or

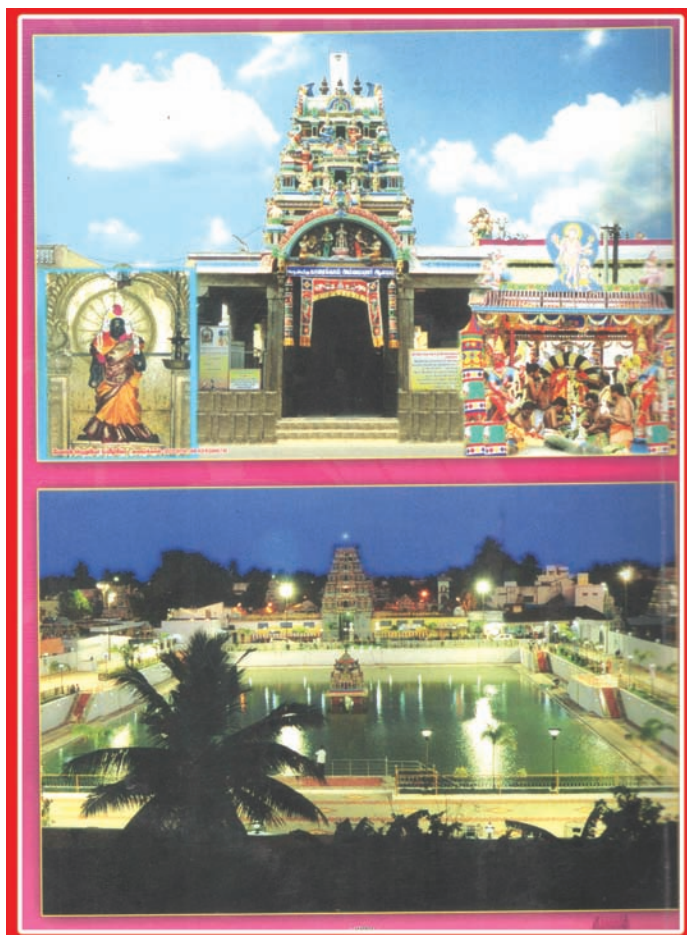
float carrying deities made rounds with melodious music.

In honour of this eminent lady saint who lived in ancient Karaikal, an annual festival is conducted in this temple in the tamil month of *Adi*. Said to be celebrated for many centuries, this festival, known as *Mangani* festival, commemorates the salvation attained by Punithavathi through the medium of a ripe mango.

It is a 4-day festival that reaches the height of its celebration on the full moon day in *Adi*, which is the last week of June or the first week of July. It is only on this day the idol of Lord Siva dressed as a mendicant is taken out for a procession. And the devotees scatter ripe mangoes in the crowd for the people to catch or pick up. Since it is commonly believed that the scattered mangoes have the divine power of blessing the so far barren wombs, one can see many a married woman vie with each other to get one for them. The faith in the blessing power of such mangoes is so great that people interested in the welfare of their relatives in far off places ship them with great faith.

Two days prior to this mango scattering ceremony, the *Mangani* festival starts at 6 p.m. in the evening. A pooja is performed to Lord Ganesh in the Siddhi Vinayagar Temple at Karaikal. An hour or so later the idol of ParamadattanChettiyar is taken on a procession as a bridegroom to KaraikalAmmaiyar Temple.

Next day morning, *Thirukalyanam*, the wedding of Paramadattan and Punithavathi, takes place on the dais of the Temple, with lots





of merriment and fanfare. By 10 a.m. the newly wedded couple is taken in a procession on a flower decorated palanquin called *pushpapallakku*. In the evening at about 6 p.m. the idol of Lord Siva from Kailasanathar Temple is taken for a stroll both in and around the temple premises. He is adorned with white flowers and his ornaments too are studded with white stones. This ceremony known as *vellaissaatthi* (white colour decoration) is symbolic of the snow-capped mountain dweller for the Lord is from Mt. Kailash.

By 3 a.m. on the full moon day a special pooja is performed to Lord Siva. A variety of fruits, other essential things used for oblation and also cooked white rice are poured on the idol. Finally after such costly baths, holy ash is poured on the idol. At 9 a.m. on the same day the idol— completely smeared with holy ash and dressed in a saffron cloth as befits a devotee of Lord Siva commonly called by the public as Pitchandamurthy— is taken in a procession along the main streets surrounding the Temple. As soon as the Lord's coral chariot begins to move, ripe mangoes are scattered to the eager public. And on this day the natives of Karaikal treat their guests to a sumptuous dinner with *vadai* and *payasam*.

On His way to the KaraikalAmmaiyar Temple, the common people honour the Lord with a garland made of *vettiveir*, two ripe mangoes, betel leaves and nuts, and a silken cloth—its cost ranging from Rs.35 to Rs.200, depending on their financial condition—all on a platter. The idol of Lord Siva is taken directly to the KaraikalAmmaiyar Temple where Punithavathi offers Him food. And this ceremony called *amudhupadaiyal* (food offering) takes place at 6 p.m.

At 10 p.m. in the night Paramadattan abandons Punithavathi and his idol is taken in a procession on a ship like vehicle to Siddhi Vinayagar Temple (symbolic of Madurai city). At 12 p.m. he marries another woman and his daughter is named after his ex-wife Punithavathi. At 3 a.m. in the morning, Punithavathi, the abandoned wife, goes with her relatives to Madurai where her husband, his second wife and their daughter prostrate before Punithavathi.

Punithavathi's renunciation of her beauty after her husband worshipped her divinity and her consequent transformation into an emaciated form is commemorated in a striking way. A skeleton, whose skull is adorned with *vettiveir* to resemble hair that has gone grey, is placed on a vehicle resembling a hearse cart decorated with strings of jasmine flowers hanging loose on all its four sides. This event marks the close of the ceremony.

The festival actually comes to a close exactly at 5 a.m. when Lord Kailasanathar (Siva) and His consort Sundarammal give *darshan* to KaraikalAmmaiyar. During this ceremony all the street lamps are switched off and the procession moves slowly with ignited torches. The aroma of incense sticks that wafts through and *mir* permeates the nostrils of the participants. A chorus of singers singing verses from *Thevaram* and *Thiruvachakam* precedes the procession. It makes a real grand sight. The festival that is marked by processions, music and dance, and public speeches, is brought to a finale with an elaborate display of fire-works.



# LET US LEARN SANSKRIT !!

Original in Sanskrit by : Mahamahopadyaya Samudrala Lakshmanaiah and Sri Kiran Bhat  
English by : Dr. K. Sujani

## संयुक्ताक्षराणि - SAMYUKTAKSARANI

ठ् + ठ = ठ्ठ	ṭh + ṭha = ṭhṭha
ठ् + य = ठ्य	ṭh + ya = ṭhya
ठ् + र = ठ्र	ṭh + ra = ṭhra
ठ् + व = ठ्व	ṭh + va = ṭhva
ड् + ग = ड्ग	ḍ + ga = ḍga
ड् + ज = ड्ज	ḍ + ja = ḍja
ड् + ड = ड्ड	ḍ + ḍa = ḍḍa
ड् + ढ = ड्ढ	ḍ + ḍha = ḍḍha
ड् + ब = ड्ब	ḍ + ba = ḍba
ड् + भ = ड्भ	ḍ + bha = ḍbha
ड् + म = ड्म	ḍ + ma = ḍma
ड् + य = ड्य	ḍ + ya = ḍya
ड् + र = ड्र	ḍ + ra = ḍra
ड् + व = ड्व	ḍ + va = ḍva
ढ् + ढ = ढ्ढ	ḍh + ḍha = ḍhḍha
ढ् + म = ढ्म	ḍh + ma = ḍhma
ढ् + य = ढ्य	ḍh + ya = ḍhya
ढ् + र = ढ्र	ḍh + ra = ḍhra
ढ् + व = ढ्व	ḍh + va = ḍhva
ण् + ट = ण्ट	ṇ + ṭa = ṇṭa
ण् + ठ = ण्ठ	ṇ + ṭha = ṇṭha
ण् + ड = ण्ड	ṇ + ḍa = ṇḍa
ण् + ढ = ण्ढ	ṇ + ḍha = ṇḍha
ण् + ण = ण्ण	ṇ + ṇa = ṇṇa
ण् + म = ण्म	ṇ + ma = ṇma
ण् + य = ण्य	ṇ + ya = ṇya
ण् + व = ण्व	ṇ + va = ṇva

त् + क = त्क	t + ka = tka
त् + ख = त्ख	t + kha = tkha
त् + त = त्त	t + ta = tta
त् + थ = त्थ	t + tha = ttha
त् + न = त्न	t + na = tna
त् + प = त्प	t + pa = tpa
त् + फ = त्फ	t + pha = tpha
त् + म = त्म	t + ma = tma
त् + य = त्य	t + ya = tyā
त् + र = त्र	t + ra = tra
त् + व = त्व	t + va = tva
त् + स = त्स	t + sa = tsa
थ् + न = थ्न	th + na = thna
थ् + य = थ्य	th + ya = thya
थ् + र = थ्र	th + ra = thra
थ् + व = थ्व	th + va = thva
द् + ग = द्ग	d + ga = dga
द् + घ = द्घ	d + gha = dgha
द् + द = द्द	d + da = dda
द् + ध = द्ध	d + dha = ddha
द् + भ = द्भ	d + bha = dbha
द् + म = द्म	d + ma = dma
द् + य = द्य	d + ya = dya
द् + र = द्र	d + ra = dra
द् + व = द्व	d + va = dra



## Tirumala Darshan

Annamayya reached Tirumala with excited feeling. On climbing hill, firstly, he took sacred bath in KoneitiPushkarini. Annamayya's heart blossomed like white lotus on seeing the beauty of Swami Pushkarini. With overwhelming happiness, Annamayya visited the shrine of Varahaswami. From there, he stepped towards the dwelling place of Tiruvenkateswara, AnandaNilyam – the shrine that is considered as paradise on earth! On the way, he bowed down to Garuda dhwaja. From there, he proceeded towards the silver porch to circumambulate AnandaNilayam, where the main deity resides. He was very excited at the sight of so many important rooms on the way. He enjoyed the ghee smell of sweets & sumptuous savouries that was coming from temple's kitchen room (referred as padipotu); while enjoying the delicious smell of ghee, his mind imagined the dinning etiquette of Srihari. He applauded the deity with his songs.

"Eipodhu \_\_\_\_\_  
\_\_\_\_\_ dhaachinatlundin"

While circumambulating, in the pathway, he visited Yoganarasimha, Srimadramanujacharya. With utmost pleasure, he observed ardently the Horse Chariot, Garuda Chariot and Sesha Chariot that were used often to take Swami for procession, were placed in vehicle portico. From there, he moved towards Kalyanamandapam where the celestial wedding festivities celebrated. With ecstatic state of mind, he took a goat that was tied to the border of his scarf and offered his contribution in Srihari's donation pot (Hundi) where the devotees of Srihari usually offer their large contributions with extreme fidelity.



# History of SRI TALLAPAKA ANNAMACHARYA

**Telugu Original by :**  
**Dr. Mannuru Sivapraveen**  
**English by : Dr. A Savitri**

**(June Edition –  
Covered childhood days of Annamayya  
Journey to Tirumala  
Blessings of Alamelumangamma)**



## Lord Venkateswara's Darshan

Through Golden Gate, he entered the sanctum sanctorum, there:

"Grakuna—————

—————Karapankajambu."

From the main entrance, Annamayya viewed the striking statue of Srihari; with the upper two arms holding the conch and chakra; embellished with ruby at navel; catching the weapon of Vishnu; lovely anklets tied to the ankles; the lower two arms in Katya and Varada posture; bright & beautiful ornaments to His ears; garlanded with real beads & pearl ornaments; richly adorned with the crown that has gems; carbuncle at the breast where specific mark is seen. Annamayya gained the thrilling experience on having the magnificent view of the celestial glory. He was enraptured at the very sight of the divine and admired Srihari with his impromptu Sankeerthanas.

"Kanti —————Veedikonti"

'PodagantimayyamimmuPurushothama——

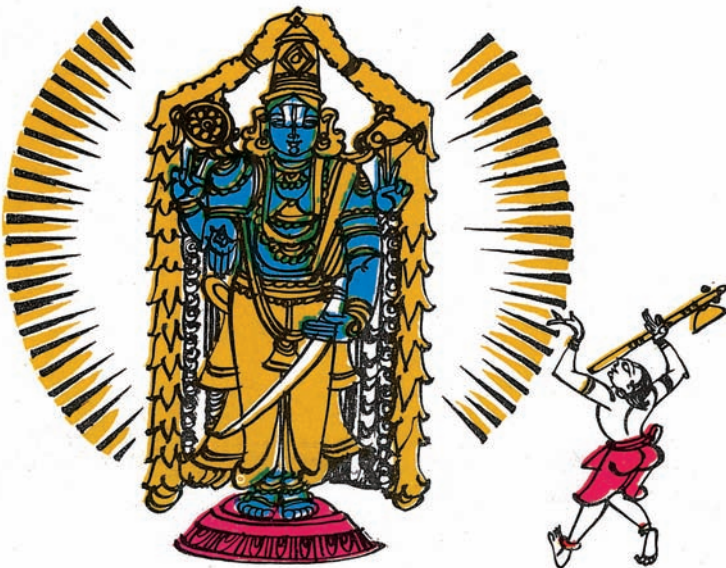
—————Srinivasudaa!"

After receiving the sweet rice (the Divine Prasadam) from the priest, Annamayya went to his abode. That night, he was unable to sleep. He filled his whole eyes with the holy being, Sri Venkateswara. The very next day, early in the morning, he visited the other important sites-Kumaradara, Amarateertham, Akasaganga, Papavinasanam. After enjoying the ambiance of Teerthas, he thought of visiting the main shrine of the deity. He headed towards the temple to have a darshan of Swami but by the time he reached the place, the temple doors were locked. In anguish, he eloquently said Sathakam on Alivelumangapathi (Venkateswara). To others' surprise, the doors got unlocked and widely opened to get inside. The priests who were observing the entire event were enthralled. They honoured BalaAnnamayya and took him to the main deity. Annamayya continued to sing on having the splendid view of Lord Venkateswara, embellished with golden ornaments, being considered as 'Kalpatharuvu' (the Wish-granting Tree) to his devotees. He prayed Swami with respect and devotion-

"Dhara —————

—————nizamaivardhilali".

The performance of Archana by the priest moved Annamayya. He repeated the poem (Sathaka) that he had said previously. Swami blessed him with kindness. At the very instant, as an acknowledgement, Swami's pearl necklace fell on His feet. With surprise, the priest commented that the boy was an extraordinary boy having the fortune of receiving the blessings of Lord Venkateswara Swami. The people of the place looked at the boy with admiration on listening to the words of priests. From then, every day,





Annamayya visited the temple & sang the Sankeerthanas roaming all the streets.

### **Annamayya's Vaishnava Panchasamskara**

Lord Venkateswara, who is known as Bhaktavatsala, was moved with Annamayya's musical performance. One day, Lord Venkateswara Swami appeared in the dream of His devotee GhanaVishnu. Swami instructed him, "TallapakaAnnamayya is my devotee- a boy, unmarried, wears ear ornaments, dressed in silk clothes, playing Tumbura instrument while singing Sankeerthanas. He made me happy. Tomorrow, he will come to you. Without wasting time, convert him with Shankachakralu (Vaishnavism)". Immediately, Ghana Vishnu woke up from his sleep and thanked Swami for choosing him to complete His work. To follow the instructions of Lord Venkateswara, Ghana Vishnu woke up early in the morning, completed his routine works quickly, took the metal marks of Shanka and Chakra, came out to his pavilion and waited for Annamayya. Exactly, at the same time, Annamayya, singing Srihari's Sankeerthanas, approached the domicile of Ghana Vishnu. Ghana Vishnu observed the similarities in BalaAnnamayya. He was exactly the way Srihari described in his dream. He felt happy that he was about to fulfil the command of Swami / Srihari. He called the boy to him, asked his name, introduced himself and bowed his head before him. The boy also showed respect to him. Does one need to show the light to the person who is in search of light in deep darkness? Does one need to introduce the teacher to a person who is eagerly waiting for knowledge? Ghana was happy at the respect that was shown to him.

"Oh Saintly looking boy! Do you accept the mark that I lay on you?"

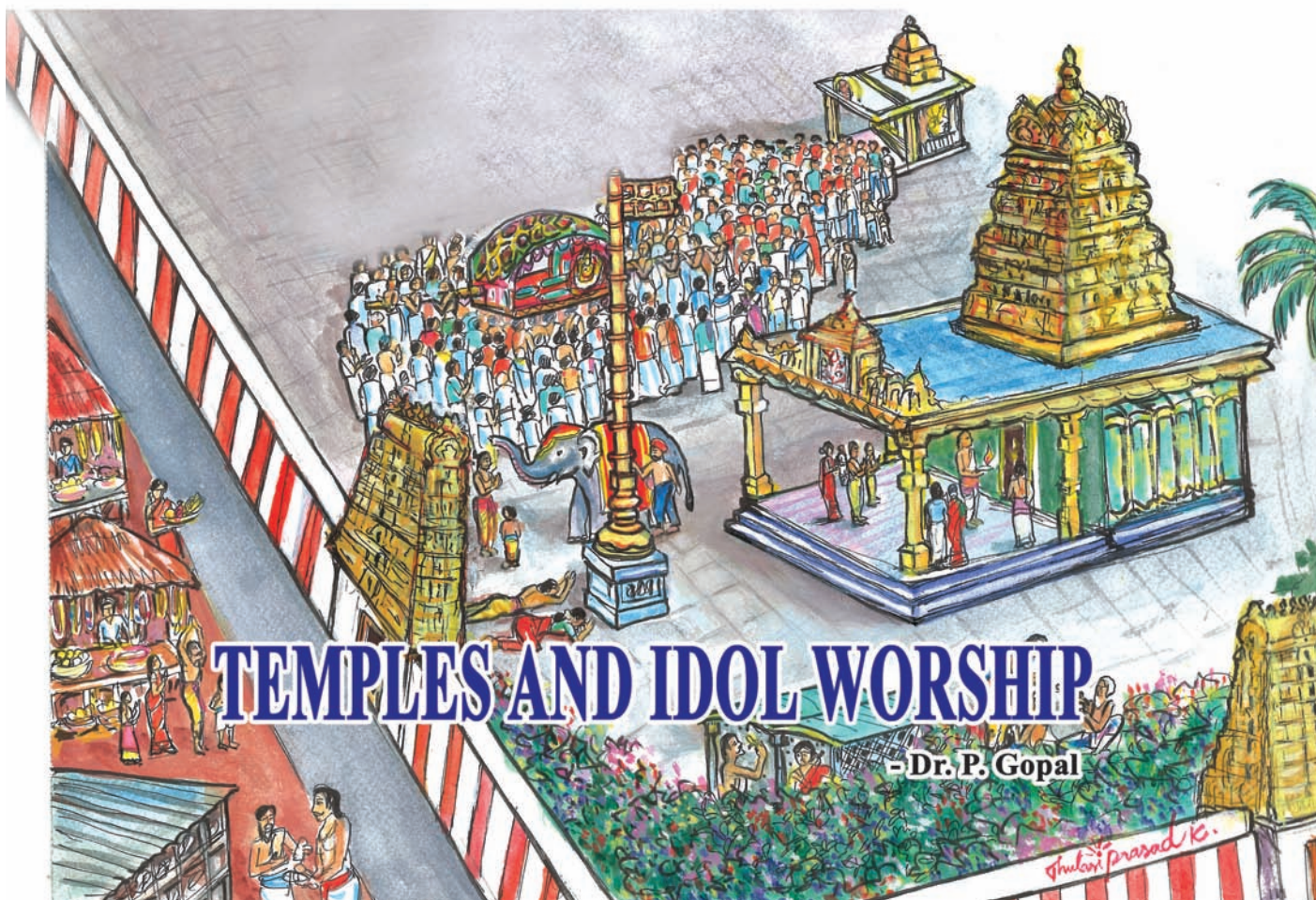
Saying these words, he took the acceptance of Annamayya. Thereby, as instructed in his dream, the ritual of conversion was performed and then Annamayya was taken into the fold of Shankachakra (i.e Vaishnavism).

### **Return journey to Tallapaka**

Annamayya's parents NarayanaSuri and Lakkamamba, out of their sheer love, started searching various places for their child. They requested Lord Venkatesa to return their son. With confidence, they focused their search on TirumalaTirupati. The couple was extremely happy on seeing their son in the presence of God, singing Sankeerthanas. Lakkamamba, Annamayya's mother melted on seeing her child. She insisted her son to return home. Annamayya refused to do so. She felt very unhappy. Unable to see her sadness, even the priests tried to convince him saying that the God whom he is praying is present even in his place. Annamayya did not listen to them.

That day night, while Annamayya was sleeping, Swami appeared in his dream and said "your lineage can teach Vedas and Upanishads to others. Try to understand that the body and the soul that the body possesses are different. Keep in your mind that each species on earth is equal to you. Put your burdens and responsibilities on me and prostrate. I bless you with fortune. Listen to your mother's words and go with her!" Saying those words, He motivated Annamayya. Annamayya woke up from his sleep and said about his dream to his parents. Considering his dreams as the command of Swami, Annamayya reached his village with his parents.

(to be contd....)



**M**an considered that a place without a temple is not fit for human habitation. Some elite, had rightly said that “Man is an anthropomorphic and is inclined to conceive God in vivid and pictorial form and cannot express his mental attitude except through symbolism and art”.

The first temples were cave temples constructed at Ellora, Ajanta. While temples like that of Tirumala Lord Venkateswara, Sri Ranganam and Madurai Meenakshi etc., symbolize the grandeur, temples of Konark, Kazuraho, Belur temples in the country are breathtaking for their intrinsic detail in rock and expressing sheer monumental value alone. The temple architecture is mostly known after the dynasties that produced them like Pallava, Chola, Pandya, Hoyasala etc., The construction of Hindu temples on a large- scale

was undertaken by the Gupta emperors who were great patrons of art and it was during their period that all principal sects thrived. During 13<sup>th</sup> and 14<sup>th</sup> centuries, temple development took place very rapidly in the South region.

The towering temples with lofty architectural skill were constructed by the Pallavas and the successive dynasties of Chalukya, Pandyas and Cholas. The Vijayanagara emperors, the greatest of whom was Krishnadevaraya, were great temple builders and patrons of arts and literature.

The impact of the temples on the society need not be over exaggerated. They had encouraged not only art but also architecture. They also serve as educational institutions giving a lot of information about our ancient Indian culture and tradition. Temples transform human life spiritually.





### Idol Worship:

The image in a temple is worshipped as a replica of God emanating divine power. Worshipping some sort of symbols and idols in their honour, is

an established fact in the history of human civilization. There is enough evidence to believe that the science of murtisilpa or iconography did exist even in the Vedic period. Worship of deities through images in the temples seems to have been fairly well-established over the centuries. With the popularity and evolution of image worship, Hindu iconography has been continuously growing and evolving, voluminous literature on the science and art came into existence over years.

The images or idols in the temples can, of course, be of any size, but should be big enough to be seen by a large number of devotees. The permanently fixed/self-manifested images called dhruvabera are of three types: (a) the stanaka (in the standing posture), the asina (in the sitting posture); and the sayana (in the reclining posture). The images of the most of the gods and goddesses in the temples are of the first

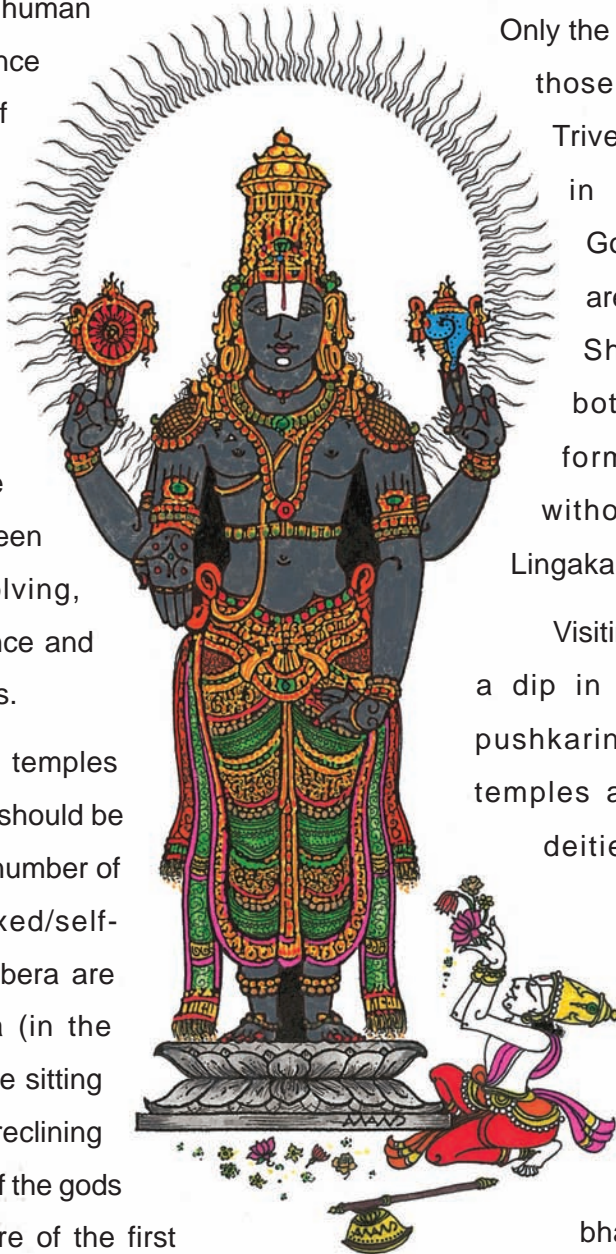


type. The images of Devi, Ganapati and Narasimha are of the second type.

Only the images of Vishnu like those of Padmanabha in Trivendrum, Ranganatha in Sri Ranganam and Govindaraja in Tirupati are of the last type. Lord Shiva is worshipped both with and without form, most commonly without form as the Lingakaara.

Visiting temples and taking a dip in the sacred rivers/ pushkarinis attached to the temples and worshipping of deities have become integral parts of Hindu religious way of life.

Let us worship the Lord in the temples and get spiritual bhakti.



## AUSTERITY OF BODY FOR PROSPERITY

- Dr. Vaishnavanghri Sevaka Das

**T**o achieve anything in this world, one needs the power of austerity, which in Sanskrit is called “*tapobalam*”. As per the Puranic narrations, even demons did severe austerities to bring the world under their control by unlimited prowess. Actually, the first sound that was heard at the time of creation was “*tapa*”, means austerity. The first being, Lord Brahma, who was born in the lotus that emanated from the navel of Lord Vishnu, heard the word “*tapa*” twice when he got confused about the actual purpose of his appearance. However, after hearing the word *tapa*, he engaged

himself in austerity and gained immense power to carry on with the creation. But human beings need not carry out severe austerity like demons. They can carry out three types of simple, yet effective austerities in order to achieve success in life through *tapobalam*, as Bhagavad-Gita delineated. So, all the human beings, especially the youth shall take cognizance of the three types of austerities that are pertaining to body, mind and words and as told by Lord Krishna in Bhagavad-Gita.

Lord Krishna, the speaker of Bhagavad-Gita, spoke about the austerity of body as the first amongst the three austerities that are compulsory. “Austerity of body consists in worship of the Supreme Lord, the brahmanas, the spiritual master, and superiors like parents, and in cleanliness, simplicity, celibacy and nonviolence”, as defined by Bhagavad-Gita (17.14). Every civilized human being shall do this austerity of the body every day. In fact, we see the youth performing such austerity sometimes. Offering obeisance to God and parents by the young people during examination time is a common scene in all houses. Similarly, on birthdays or after achieving high ranks in examinations, the youth tend to offer respects to parents quite instinctively. However, as per the instruction of the Gita, the Supreme Lord, brahmanas,





spiritual master and the parents shall be offered respect on daily basis. This is a part of austerity pertaining to body. When children offer respect, the parents, naturally, feel delighted and incessantly shower blessings. Offering respects to elders daily is actually the Vedic culture. Anyone carrying out this activity for at least a month without break will surely experience the power of Bhagavad-Gita. If one offers respect to a brahmana in a temple, only boons will be received in return.

Apart from the above point, cleanliness and simplicity are also categorized as austerity of the body. Cleanliness refers to both internal and external cleanliness of an individual. Only external cleanliness is visible to eyes, but the internal cleanliness is known through the behavior or words. It means words and action reveal the internal cleanliness. Taking bath twice a day amounts to external cleanliness, whereas spending at least thirty minutes in meditation or chanting the holy names of the Lord relate to internal cleanliness. Meditating on the holy name of the Lord surely cleanses the heart as the scriptures revealed at various places. Humbleness and softness in behavior are defined as simplicity. It also applied to style of living. Living without any extravagance amounts to simplicity. This is the effect of mode of goodness. Celibacy also comes under austerity of body. Nowadays, many persons are seen taking austerity in the name of some religion. In all such austerities, celibacy becomes part and parcel. This is the most important quality that the youth should practice. This is very much stressed in the Gita and seen being preached by various saintly persons. By strict celibacy, youth become peaceful and pure

at heart. The next point is non-violence. Refraining from meat eating tantamounts to non-violence. By following a vegetarian diet, the mind becomes blithe and soft, thus making the body very healthy. This is indeed considered as austerity of body. In this way, anyone, especially the youth, who adopt austerity of body and its components become endowed with all power to achieve all the desired results in the life. One can test this point personally right away. One can take up a vow to follow all the components of austerity of body for at least 30 days systematically by logging actions date-wise in a book with clarity on the goals to be achieved. Anyone who takes up this exercise surely experiences the blissful power of the Gita by practical experience. All the best to all such inquisitive youth!



### SOLUTION TO PUZZLE

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

# CORIANDER SEEDS FOR PROTECTION OF HEALTH

Telugu Original by : Dr. C. Madhusudanasarma  
English by : Smt. P. Sujatha

**T**he famous ancient Ayurvedic compendium, SushrutaSamhita narrated what is the sumptuous and healthy food to consume. It stated that the food should be exceptional, refined, interesting to eat, provide different taste, look appetizing, hygienic and fresh. Usually, Coriander seeds are used to make food tasty, colourful and give a pleasant aroma. These seeds are very useful in providing good health and mitigate several unhealthy conditions. They are called dhanyaka in Sanskrit. Coriander plant belongs to Umbelliferae category and its scientific name is *coriandrum sativum*.

## **Burning sensation in the stomach and heaviness in head:**

Mix 50 grams powder of each Coriander seeds, cumin seeds and candy sugar. Take 2-3 grams of this mixed powder in 50 ml water daily twice in the morning and evening.

## **Pimples:**

VachChurnam and Sugandhi Pala Churnam are available in Ayurvedic shops. Add these two powders to Coriander seeds powder in equal quantity. Make a paste with adequate quantity by mixing water. Apply on the pimples and wash after one hour. Regular use of this paste will bring a glow to the face.

## **Treatment of Menorrhagia (heavy menstrual bleeding):**

Mix equal quantities of Coriander seeds powder and sugar. Take one or two grams of this powder mixed in 50 ml water thrice a day. This can also be used for stopping blood from mouth and nose.

## **Excess body heat:**

Fifty grams each of Coriander seeds powder, poppy seeds powder, 100 grams of kismis (raisin, / dry grapes) and 100 grams of Atimadhurachurnam available in ayurvedic shops should grinded to a smooth powder. Mix this powder in half a kilo cow ghee. Take one teaspoon of this twice a day. Thereafter drink 100 ml of milk. This will also reduce burning in eyes, fingers, body and allergy in the mouth.

## **Bedwetting:**

Take 25 grams each of Coriander seeds powder, dried pomegranate flowers, Thumma Banka (natural gum), black gingelly(sesame) seeds and candy sugar. This mixed powder of 2-3 grams should be taken twice a day mixed in water. For children, only one-gram powder should be taken.

## **Cracks in palms and knee:**

Take 200 ml of water. Add 5





grams of Coriander seeds, cumin seeds, ThatiKalakanda (palm candy crystals) and a small piece of ginger. Boil these ingredients in water till the water reduces to 100 ml. Cool the water. Drink the distilled water. It purifies the blood and will also reduce all skin diseases.

#### **Gout:**

Boil 200 ml of water adding 2-3 grams of Coriander seeds powder and smashed dry dates till it reduces to 100 ml. taking the water regularly reduces the excess Uric Acid in the body.

ApanaVata (relating to large intestines) take 25 grams each of Coriander seeds, cumin seeds, and long pepper. Make a smooth powder. Add 2-3

grams of this powder in 100 ml lukewarm water. Serve this with lemon juice.

#### **Vertigo or dizziness:**

Add one teaspoon of Coriander seeds powder, the shell of gooseberry in 200 ml of water and store it overnight in an earthen pot. Drink the water next day morning.

#### **Increased memory:**

Make a powder of 30 grams each of Coriander seeds powder, fennel seeds, cardamom, suma almonds (should be soaked in water overnight and peel), and candy sugar. Two to three grams of this powder mixed in 100 ml of lukewarm milk should be taken at bedtime.



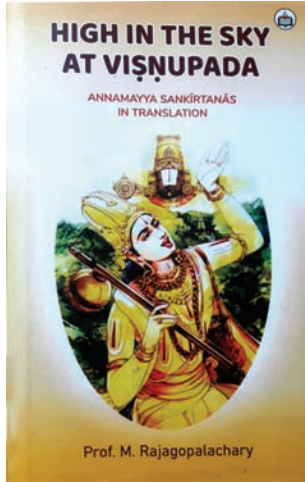
### **SUGGESTIONS TO THE AUTHORS**

1. Authors who are interested in writing articles are advised to contribute articles to **Sapthagiri** which promote Hindu religion, culture and its importance and mainly on *Vaishnavism*.
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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## BOOK REVIEW

### HIGH IN THE SKY AT VISHNUPADA: Annamayya Sankirtanas in Translation

- Smt. Prema Nandakumar



Tallapaka Annamacharya was born to gather the common multitude into one tremendous group for enriching the Bhagavata tradition that has been in existence since the Vedic period. He wrote in Sanskrit too, poems that have a regal grace. The simple and mellifluous ('Italian of the East') Telugu poems,

however, have a dramatic effect, as though we see the composer acting out the lines, like "Adigo, alladigo, Sriharivasamu". How can one bring into English the depth of spirituality and rainbow hues of human emotions one finds in Annamayya? But these eminent singers of the Divine in Telugu (including Bhadrachala Ramadasu and Tyagaraja) have a steely strength within, the strength of a devotion that is unwavering, a devotion that treats the Divine as a comrade in one's everyday life. That strength does help their survival in a foreign language.

Dr. Madabhushanam Rajagopalacharya has had to create afresh the original thoughts and feelings in a language that has no such history of the spiritual idiom. However, he knows a translator's job is never easy and often they have been described as traitors to the original (*traduttore-traditore*), and rightly understands that "translation is an endless process".

As erudite foreword by Prof. C.R. Visweswara Rao flags off High in the Sky at Vishnupada: Annamayya Sankirtanas in Translation, Dr. Lakshmana Murthy's brief message underlines the multi-pronged studies needed to translate the songs of one who lived six centuries ago, who composed and sang his songs, and effectively combined poesy and music, was an ardent student of the Ramanuja Siddhanta and was a self-lost devotee of Lord Venkateswara. Fortunately, Prof. Rajagopalacharya has painstakingly managed to take his time in mastering the literature concerning these subjects.

**Name of the Author:** Prof. M. Rajagopalacharya

**No. of Pages:** 297,

**Price:** Rs. 995/-

**Size:** 1/8<sup>th</sup> demmi,

**For Copies:** Authors press,

Q 2A, Hauz Kjas Enclave, New Delhi – 110016 (India)

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**Website:** [www.authorspressbooks.com](http://www.authorspressbooks.com)

**Also available on Amazon**

The translations have been neatly planned in the presentation: The glory of Lord Venkateswara is presented in four sections: Holy Locale, Worship Idol, Nama Sankirtana, and Utsavas of the Lord. In the same manner, detailed headings help us when coming face to face with Goddess Alamel Manga, the Lord's other manifestations, and Vishishtadvaita philosophy. It is a sumptuous feast as it comes with succinct commentaries for most of the translations. Having been a translator for more than six decades, I know how it is impossible to achieve a perfect translation. We do our best, and, the divine does the rest! Professor Rajagopalacharya has done his best and often a near-perfect translation in this important publication makes us stop in our tracks. The printed word withdraws and we see the original scenario and go back by six centuries. Ah, the Divine drama that knits together the past and the present to make us look into the future with trust and hope! Are we getting unnerved by the Pandemic that is raging all over the world? Just read, recite or sing "atade rakshakudu...":

"Infinite Ananta wore gracefully  
Infinite armaments in His infinite arms.  
Where is the scope for fear then  
For those of us who seek His refuge?"

High in the Sky at Vishnupada: Annamayya Sankirtanas in Translation is an educative, grace-laden gift for all times and is sure to be cherished by all lovers of Annamayya who seek to understand and enjoy the wonder and beauty of the Sankirtanas that have remained fresh as new blown lotuses till this day.





# GENERAL PREDICTIONS FOR THE MONTH OF JULY 2020

- Daivajna Chaturanana Rani Narasimha Murthy, Cell : 9440174242



**Aries (Mesha) :** Change will occur. Things will be resolved as quickly as possible. Mixed trend of results may expect. Farmers are very busy in their work and they expect good produce for their efforts. Worshipping of Lord Siva or Lord Venkateswara will give excellent results.



**Taurus (Vrishabha) :** There is a chance of getting misunderstood among friends. Here speech is not silver but silence is golden. Take care of health. Better to consult doctors earlier than after falling sick. Students should work hard. Worshipping of Lord Subrahmanya swami will ward off all the evil effects and bestow good results.



**Gemini (Mithuna) :** Though you work hard, results will never crop up easily. Money flow is tightened. Students are advised to work very hard. Women and old people should take sufficient rest. Worshipping of Goddess Lakshmi will give good results.



**Cancer (Karkataka) :** Prevention is better than cure. Enemies are over powered. Recognition is on hand. Students will have good luck. Women will have to shoulder the required responsibilities. Worshipping of Lord Shiva will give a great success and honour.



**Leo (Simha) :** Employees will expect good interim bonus. Too much medication is also not advised. They are very busy. Farmers and cultivators will have a promising time. Students should work hard. Worshipping of Lord Venkateswara is very important to get good fruits.



**Virgo (Kanya) :** People should be very careful. Students will get good chances. There will be stress for the employees. Women should satisfy by themselves for what they got. Worshipping to Navagrahas and Recitation of Lord Shiva's Ashtottaram will give unparalleled results.



**Libra (Tula) :** Librans are highly balanced. Traders are benefitted substantially. They are having successful long range plans. Business runs a bit slower. Women will be given much importance. Worshipping of Lord Venkateswara will give more effective results.



**Scorpio (Virshchika) :** Health is wealth. Hence Health is given top priority. There will be some sort of disturbances. One should not neglect even a small issue to be unsolved. Emotions to be controlled. Worshipping of Lord Hanuman will ward off all the evils.



**Sagittarius (Dhanu) :** Doctors may frequently visit the houses or they may visit hospitals in turn. Health of the old people and women is top priority. Money is like a flow expended. Utmost care should be taken in most of the times. Worshipping of Lord Vishnu will relieve from your pains.



**Capricorn (Makara) :** Health issues are more important to look after. Proper decision is required. They should learn to understand the concept. Students will survive with the help of their experience. Better to control expenses from all sides. Worshipping of goddess Lakshmi will prove good.



**Aquarius (Kumbha) :** Opportunities will come easily. Investments Money is like a flow to rush in. Silence is always Golden and also speech is also not silver in some occasions. All walks of people are happy from all directions. Worshipping of Lord Vishnu along with goddess Lakshmi will give desired results.



**Pisces (Meena) :** There may be some sort of disturbances in the jobs. They are tightly secured and protected. People are happier from the second part of the month. Farmers are happy. Students will complete their targets. Worshipping of Lord Venkateswara will yield beautiful results and happiness.



TIRUMALA TIRUPATI DEVASTHANAMS

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**JULY - 2020**



## Tirumala Tirupati Devasthanams

Itu garudani nee vekkinanu  
Patapata dikkulu bhaghana bagile

Egasina garudani yeeputa 'dha' yani  
Jigidolaka chabuku chesinanu  
Nigamaamthambulu nigamasamghamulu  
Gaganamu jagamulu gadagada vadake

Bhirusuga garudani peremu doluchu  
Berasi neevu gopimchinanu  
Sarasa nakhilamula jarjarithamulai  
Thirupuna nalugada dhiradhira dirige

Pallimchina nee pasidi garudanini  
Kelluna nee vekhinayapudu  
Jhallane rakshasa samithi nee mahima  
Velli munuguduru Venkataramanaa ||

- Annamayya  
(Chapter-1, Sankeerthana-92)



Garuda Panchami  
25-07-2020







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