



TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

ILLUSTRATED MONTHLY

NOVEMBER 2020 Rs 5/-

KARTIKA BRAHMOTSAVAMS TO
SRI PADMAVATHI DEVI
TIRUCHANUR

From 11th to 19th November, 2020

Special Issue
on the occasion of
Kartika Brahmotsavams to
Sri Padmavathi Devi
Tiruchanur

SHRIPAD

Tirumala Tirupati Devasthanams

A view of
Navarathri Brahmotsavams
performed to
Sri Malayappa Swami
from 16-10-2020
to 24-10-2020





BHAGAVADGITA

Anantavijayaṁ rājā Kuntīputro yudhiṣṭhiraḥ
Nakulaḥ sahadewaś ca Sughoṣamaṇipuṣpakau

(B.G. Chapter- I, Sloka-16)

Prince Yudhisthira, the Son of Kunti, blew his Anantavijaya,
Nakula and Sahadeva blew their Sughosa and Manipushpaka.

INVOCATION



Isanam Jagatosya Venkatapather
Vishnoh param preyaseem |
Tadvaksahsthala Nityavasa Rasikam
Tatsanti Samvardhineem |
Padmalamkruta Panipallavayugam
Padmasanastham sriyam |
Vatsalyadi Gunojjwalam Bhagavateem
Vande Jaganmataram |

I salute Goddess Lakshmi, who is the queen
of the universe, most beloved of Lord
Vishnu, who is fond of ever dwelling on
Lord's chest, who is the promoter of
forgiveness, who has sprout –like hands
decorated with lotuses, who is seated on
the lotus, who shines with virtues as mercy
and who is the Mother of the universe.

-Sri Venkatesa Prapatti



SRI PADMAVATHI DEVI

Pushpayagam to ...

SRI MALAYAPPA SWAMI

Pushpayagam is an annual festival that is being performed the next day after the completion of annual *Brahmotsavam* to Goddess Padmavathi Devi at Tiruchanur. This year it will be performed on 20-11-2020 the day after Panchami Theertham. After the daily pujas, Goddess Sri Padmavathi Devi is seated on a special golden platform and Snapana Tirumanjanam is performed. Later the Utsava Murti is decked up and worship is done to Her with tons of varieties of flowers.

Traditional flowers including Mangolia, Souther wood, Chrysanthemums, Maruvam, Fragrant Herbs, Roses, Water Lilies etc. are really blessed to touch the deity from top to bottom in this floral shower rendered to Goddess amidst chanting of vedic hymns. There is an age old belief that this festival is usually performed to save the earth from natural calamities like quakes, cyclones, epidemics and appease the Goddess to save the lives of humanity, flora and fauna from all the catastrophes. The Pushpayagam that is performed to Amma is a feast to our eyes. Let's have Her divine blessings on this occasion.

All the daily rituals right from auspicious Suprabatha Seva to Ekantha seva and other special rituals at different times in the year like *Brahmotsavam*, *Pavitrotsavam*, *Vasantotsavam*, *Jyestabhishekam*, *Pushpayagam*, etc are all conducted in Tirumala according to *Vaikhanasa Agama* only. The rite of Floral Offering (Pushpayagam) is an annual ritual. According to the *Agamas*, this is held to atone for the lapses committed knowingly or unknowingly in the course of *Brahmotsavas*.

On the day of *sravana* star, Malayappa Swami with His Consorts are taken to the pavilion meant for *Pushpayaga*. The *Pushpayagam* commences after worshipping duly the flowers meant for the Floral Offering. This year Pushpayagam to Swamivaru is on 21.11.2020.

Different types of fragrant flowers are offered in this ritual. Only fragrant flowers are used in this service. *Agamas* lay down that lotus flower is regarded as the best among all flowers. As per the *Vaikhanasa Agama*, worship with white flowers yields peace; yellow flowers strength; blue flowers victory over others; red flowers fearlessness.

Priests, Jeeyarswamis, Temple officials get these flowers to the prescribed pavilion in the temple amidst auspicious music and recitation of *veda mantras*. The priest proclaims the *sankalpa*, purpose of sacrifice as the atonement of lapses known and unknown committed in the process of *Brahmotsavas* besides welfare of the world. The priests offer different types of flowers one after the other at the holy feet of the Lord. Huge heaps of flowers are arranged decoratively around Malayappa Swami alongwith Sridevi and Bhudevi. The Lord is worshipped as He is surrounded by heaps of variegated flowers right from feet to neck. Special Naivedyams are offered to the Lord. Auspicious camphor light is waved to the Lord. Let's have Swami's divine blessings.



Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

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Honorary Editor
Dr. K.S. JAWAHAR REDDY, I.A.S.
Executive Officer,
TirumalaTirupati Devasthanams
Publisher & Chief Editor
Prof. K. Rajagopalan, Ph.D.,

Editor
Dr. V.G.CHOKKALINGAM, M.A., Ph.D.,

Printer
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Sri P.N.SEKHAR
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For details
Chief Editor, Sapthagiri Magazine
TirumalaTirupati Devasthanams
K.T. Road, Tirupati - 517 507
Ph : 0877-226 4543, 226 4359, Editor : 226 4360

For further details
TTD Call Centre Nos.
0877 - 2233333, 2277777

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Toll Free No. 1800-425-4141
Website : www.tirumala.org, www.tirupati.org
For Suggestions, Complaints regarding Sapthagiri Magazine
sapthagiri_helpdesk@tirumala.org

Editorial THE MAGNIFICENT PADMAVATHI DEVI

Goddess Padmavathi is the incarnation of Goddess Mahalakshmi and the consort of Lord Venkateswara. She is '*Venkatesa vakshasthala sthita*', as she has seated on the chest of Lord Venkateswara. So, the Lord of the Seven Hills is also renowned as Sri-Nivasa, where Sri Lakshmi dwells. Sri Vedanta Desika says in his Daya Satakam that Goddess Lakshmi, the divine consort of Lord Vishnu feeds everyone with the Milk of Knowledge. She is also '*Srinivasasya Karunamiva Roopini*', the embodiment of the mercy of Lord Srinivasa.

Since time immemorial, many paeans have been sung in praise of Goddess Lakshmi. Adi Sankaracharya wrote in his '*Kanakadhara Stotra*' that She is the image of the Vedas and the Mother of the Three Worlds. In the '*Saranagati Gadya*', Sri Ramanuja opens with *Bhagavan Narayana Abhimatanurupa* i.e., Mother who is equal to the Supreme Lord of all auspicious qualities. For us, the Divine Mother is '*Bhaktavatsala*' who is the care-taker of Her worshippers. Having sympathetic eyes, She is '*Dakshinyakatakshini*'. She is the one who intercedes between the devotee and the Supreme Lord and pleads that the wayward children be forgiven. Sri Nammalwar in his Tiruvaimoli says ;

My Lord with Lakshmi who will not leave Your chest even for a moment! Of unequalled fame, Lord of Three Worlds! My King! Lord of Venkata Hill! With no distinction of mine own; with the Divine Mother as mediator, I have thrust myself near Your feet divine.

Sri Vedanta Desika's '*Sri Stuti*' describes the glorious and the auspicious nature of Goddess Lakshmi in a splendid manner. Sri Parasara Bhattar's '*Sri Guna Ratna Kosa*' is a veritable treasure describing the Divine Mother's qualities. Sri Kuresa's '*Sri Stavam*' tells us about the '*prapatti*' or surrender at the divine feet of Mother Padmavathi.

Goddess Mahalakshmi at Tiruchanur is known as Sri Padmavati Devi because she has emerged sitting on a thousand-petalled Golden Lotus from the temple pond, the Padmasaras in the ancient pilgrim town of Tiruchanur. Our Hindu tradition tells us that she emerged in the bright fortnight of Kartika month of Friday on Panchami in Uttarashada Star. This year, the annual Brahmotsavams are to be held from 11th to 19th November, 2020. On the ninth day of the Brahmotsavams, Goddess Padmavathi Ammavaru will be worshipped and honoured on different '*vahanams*' to bless Her devotees. '*Garuda*' the Divine Bird is the dear '*vahanam*' of Lord Venkateswara and '*Gaja*', the Divine Elephant is dear to Goddess Padmavathi Devi. On '*Panchami*', the last day of the Brahmotsavams, '*Panchami Theertham*', will be performed to the Goddess to commemorate Her emergence in the Padma Sarovaram. On this day, all the auspicious offerings reach the Goddess Padmavathi Devi at Tiruchanur from Lord Venkateswara in a procession from Tirumala.

Preservation of our natural wealth is a great service enjoined in the Sastras. The cultivation of gardens and the planting of trees became the part of our incessant tradition and many '*acharyas*' like Sri Ananthan cultivates the flower- garden called '*Nandavanam*' to propitiate and serve Lord Srinivasa, who is acknowledged as a great lover of flowers. Tirumala is also renowned as '*Pushpa Mandapam*.' The '*Pushpayagam*' will be conducted this month at Tirumala and Tiruchanur which is a real occasion for all the devotees to celebrate Nature's bounty and grandeur.

May Goddess Padmavathi Devi shower Her abundant blessings with prosperity, peace and spiritual bliss on Her devotees during the Brahmotsavams! '*Sapthagiri*' wishes that the divine blessings of the Mother Padmavathi Devi be showered on us all.

Om Loka Dhatrai Namah !!

MAY GODDESS PADMAVATHI DEVI BLESS US ALL !

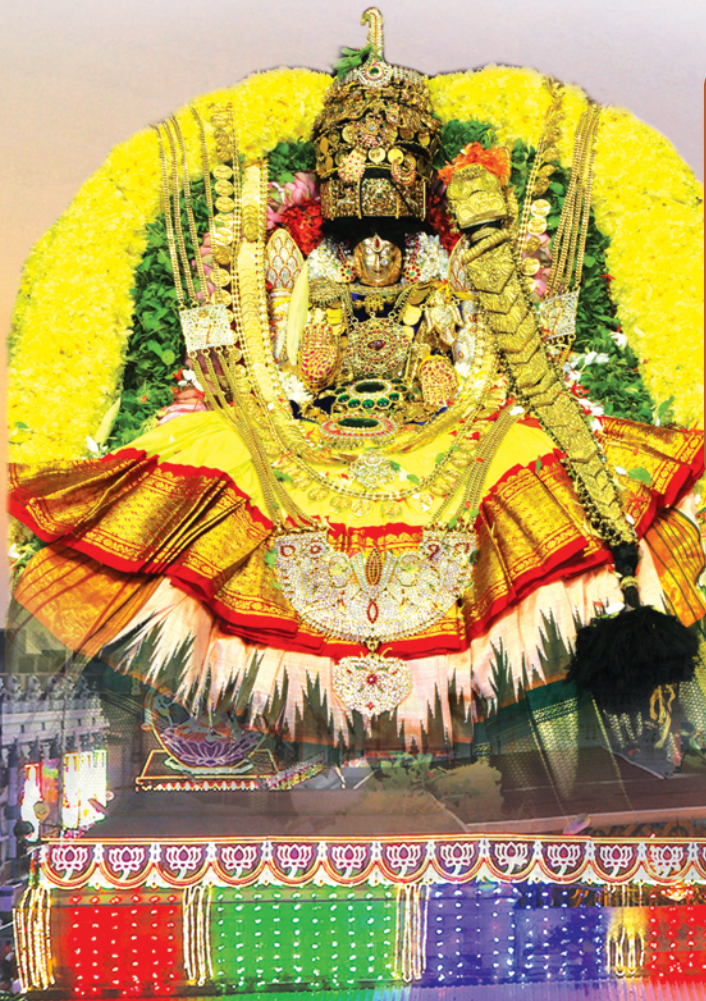
- Smt. J.C. Gnana Prasuna

Goddess Padmavathi devi is glorified as the Queen of the Universe. Spreading her elegant and celestial manifestation all over the world, Sri Mahalakshmi has transfigured into a thousand-petalled Golden Lotus in the Lotus Pond namely 'Padmasarovaram' in an auspicious hour in the month of Karthik, on a Full Moon Day in Panchami on Friday in Tiruchanur; a sacred place situated five kms away from Tirupati in Chittoor District, A.P. In the olden days, the place was known as 'Alivelu Mangapuram', 'Chittanur' and now it is also called 'Tiruchanur'.

In Tiruchanur, the presiding deity is Sri Alarmelumanga. While eulogizing Lord Venkateswara at Tirumala, the Vedas hail Him as the one who is 'Sriyahapati'. While speaking of the Divine Mother at Tiruchanur, the Sri Suktam hails Her as 'Vishnupathni'. She is seen in the Padmasana posture holding lotuses in her upper

hands while her right hand shows 'Abhaya Mudra', granting freedom from fear and the left hand shows 'Varada Mudra', which grants the wishes of her devotees. This is a temple where Padmavathi Devi enjoys an eminent position and is hailed by the Agamasastra as 'Svatantra Veeralakshmi'. Goddess Padmavathi resides in Tiruchanur which is the abode of Her 'Avatara' in her Archa form and is always ready to shower Her benign grace on all of us.

In the olden days, the Brahmotsavams of Lord Venkateswara at Tirumala were celebrated at Tiruchanur only. Later, Sri Ramanujacharya arranged the auspicious 'utsavams' at Tirumala. An 'utsavam' is celebrated to remove the trials and tribulations of devotees and preach the right path to salvation. These 'utsavams' symbolize the cultural, spiritual and devotional feelings in the hearts of the devotees forever.



Tradition has it that, every devotee to the Seven hills must first offer obeisance to the Goddess Padmavathi devi at Tiruchanur.



Brahmotsavams at Tiruchanur

Sri Padmavathi Ammavaru enjoys all 'utsavas' namely 'Nithyotsava', 'Pakshotsava', 'Masotsava' and 'Samvatsarotsava' 'sevas'. The Brahmotsavams performed in Tiruchanur are unique as one finds such Brahmotsavams no-where except to the Goddess Padmavathi Devi in Tiruchanur. The 'utsavams' at Tirumala are 'Srivari Utsavams' and the 'utsavams' in Tiruchanur are called 'Sri Utsavams'. The abode of Lord Venkateswara in Tirumala is called 'Anandanilayam' and the abode of Goddess is called 'Shanti Nilayam'.

Prior to the start of Brahmotsavams to Ammavaru, Laksha Kumkumaarchana will be done to Ammavaru by the priests chanting vedic hymns. This is very auspicious. Among all the 'Utsavams' performed to Padmavathi Ammavaru, the Brahmotsavams are very special. The Brahmotsavams start traditionally in the month of Karthik as the sacred yellow flag, adorning the image of an elephant (Gaja) wrapped with garlands, goes up the 'Dwajasthambham' amidst the chanting of the Vedic hymns at Sri Padmavathi Ammavari temple in Tiruchanur. During the Brahmotsavams, the Goddess mounts on various 'vahanams' like Chinna Sesha, Pedda Sesha, Garuda, Hanumantha, Gaja etc. On Sesha Vahanam as Anantha Lakshmi, On Hamsa vahanam as Saraswathi Devi,

Kalpavruksha vahanam as Kaamithaarta Pradaayini, On gaja vahanam as Gaja Lakshmi, on Garuda as Sri Venkatadri Lakshmi, on Hanumadvahanam as Sri Sita Lakshmi etc. The 'vahana-seva' tells us that the celestials like Garuda and Sesha serve the Lord's consort as they serve the Lord. Among Vahana sevas, Garuda Vahanam is very significant to Lord Srinivasa where as Gaja Vahanam is prominent to Goddess Padmavathi Devi. This is because the elephant is regarded as the symbol of royalty, wealth and splendour. It is fitting that the Goddess of Wealth is seen riding the elephant during the Brahmotsavams. The majestic sight is celestial to the onlookers. The Puranas describe the story of Lord Indra's elephant throwing the garland. Since the episode, all elephants have been atoning for their sacrilege by performing devoted service to Goddess Padmavathi Ammavaru. To commemorate the reunion of Goddess Padmavathi Devi and Lord Srinivasa, a special festival is celebrated called 'Panchami Theertham'. On the day of 'Panchami', all auspicious adornments reach Padmavathi Ammavaru from Lord Venkateswara of Tirumala. Goddess Padmavathi Devi and Chakratalwar will have a sacred bath.

Goddess Padmavathi devi who is none other than 'Sri' is the mediatrix who speaks upto the Lord on behalf of the devotees who seek redemption. Like our earthly mothers, Her only weakness is Her loving concern for Her children who wallow in mundane miseries. Whenever the Lord is angry with them, the supreme mother intercedes on their behalf and makes Him accept them. Therefore, devotees coming to Tirumala seek Goddess Padmavathi devi's divine grace before offering worship at Tiruchanur. May Goddess Padmavathi Devi with Lord Srinivasa shower abundant blessings on the readers of 'Sapthagiri' during the Karthika Brahmotsavams!

**Brahmotsava Punardarshana
Prapthirastu !!**



NAIVEDYAM OFFERINGS TO GODDESS PADMAVATHI DEVI AT TIRUCHANUR

- Sri T.K. Kirshnaswami Thathacharya

The Laddu
prasadam
in Tiruchanur
is called
'Amruthakalasam'.



Goddess Mahalakshmi residing in the sacred heart of Srimannarayana is no other than Sri Padmavathi Ammavaru of Tiruchanur. Goddess Mahalakshmi has taken the incarnation of Goddess Padmavathi in Kaliyuga as the residing Goddess in the sacred heart of Lord Srinivasa. As Goddess Lakshmi and Lord Vishnu are inseparable divine entities, Goddess Padmavathi never departs from Lord Srinivasa (Vishnu). For protecting Her sinful children in the world, She has incarnated at Tiruchanur otherwise called as Tiruchuknoor as per the puranas.

Srivaru provides Pattapu Rani's (His Chief Royal Queen) place to Goddess Padmavathi inside and outside of His Bosom (Vakshastala). Goddess Padmavathi is allowed or given equal status to

enjoy all the Utsavams in Tiruchanur as it happens to Him at Tirumala.

The Srimathi Utsavam shows that women enjoy equal honour and status as Srivari utsavam.

Goddess Padmavathi not only has the right to Utsavams like - Brahmotsavam, Pavitrotsavam, Vasantotsavam etc., but also has the equal DITTAM or scale to her food offerings or Naivedyam. The Dittam or (scale of food) to be offered will be as per Agama Shastras. Each deity has a food offering according to the size of the Main deity or Utsavamurthi. The TTD has revised the Dittam and made more addition of offering to the Goddess in view of





the recommendation of Agama Sastras and the present requirement to provide prasadam (Naivedyam) of Goddess Padmavathi to all the Devotees. Accordingly the quality and quantity of prasadams has multiplied to many Gangalams (vessels) now.

Let us see the Naivedyam offerings to Ammavaru

Daily during First Bell after Aradhanam and Archana; Pulihora, Curd Rice, Chakkara Pongal, Plain Pongal, Seera / Kesar is offered. A Curd Rice without addition of Salt or mustard seeds will be offered called as Matra. Normally this Matra will be more liked by Gods as they like this as it will be a mixture of Curd and Milk.

Second Bell – Matra only

Night Bell – Pulihora, Curd Rice, Chakkara Pongal

Ekanta seva – Hot Milk with Elachi, Clove and Saffron.

Daily Unjal Seva – Sundal (Guggullu)

On Friday – Vegetable Kadambam, Pulihora, etc.

Friday Asthanam – Dosa, Sundal (Guggullu / Pulihora).

During Utsavams : Pavithrotsavam – Lemon Rice, Coconut Rice, Laddu, Vada and Badusha.

TIRUPPAVADA : Thursday – Jilebi, Pulihora, Murukku, etc.

Brahmotsavam – as per daily Naivedyam

Ekanta seva – Ksheerannam

In recent years, Besan Laddu and Vada are also prepared and offered to the Goddess and sold to the devotees.

Free Annaprashadam is also provided to the devotees in the Annaprashadam building near temple.

Panchami Theertham – Special Offerings from Tirumala

Panchami Theertam is a grand Finale of Ammavari Kartika Brahmotsavam. The Lord of Seven Hills sends Goddess Padmavati devi 'Paraphernalia' from Tirumala. Not only that, but also food items offered to Him specially on this occasion like specially prepared Big Laddus, Vadas, Murukku, Appam, Jilebi etc., each numbering 102, (equally divided in 42 baskets. So that it is easy to carry the numbers of the potu (kitchen workers). All the Baskets will be carried on foot from Tirumala to Tirupati - Tiruchanur) filled in 42 big baskets divided equally are also sent. The procession will be a Feast to the eyes of all the devotees and the Goddess thanks Her Husband for His magnanimity and affection towards Her.

Let all of us live with prosperity and longevity with the blessings of Ammavaru.

Om Padmavathyai Namaha



Karthika Brahmotsavams at Tiruchanur

The ancient temple located at Tiruchanur is the celestial abode of Sri Padmavati Devi, the incarnation of Sri Mahalakshmi. Here poojas are being done as per Pancharatra Agama tradition. Brahmotsavam is very popular among all utsavas and sevas. The glorious and delighted Vahana sevas during Kartika Brahmotsavam are here to the readers of 'Sapthagiri':

Dhvajarohanam : The Brahmotsavam of Goddess Padmavati Devi will commence with the hoisting of Gaja (Elephant) depicted Flag on Dhvajastambham in the temple. Sri Hari provided a place in His heart to the Goddess. The Dhvajastambham is the jeevasthanam in the temple. Our elders said “Dhvajojeevassa- Ucchayat”. The inner meaning of hoisting flag on Dhvajastambham is inviting all Gods, to see the Brahmotsavam festival.

Auspicious Offerings from LORD SRINIVASA

- Prof. M. Rajagopalachary

Goddess Padmavati of Alamelu Mangapuram or Tiruchanur is a manifestation of Goddess Lakshmi and is also known as Alamelumanga. She is believed to be a symbol of elemental Prakriti. The name Padmavathi means "the goddess who emerged from lotus". The word Alamelu Manga in Telugu is derived from the Tamil Alarmel Mangai which also means the lady on the top of the lotus. The Tiruchanur shrine is said to have been constructed by sage Suka around 5000 years ago and it was originally known as Tirusukanoor. It was a part of Tiruvenkatam under the rule of Pallavas and a part of Rajendra Chola mandalam under the Cholas. As the consort of Sri Venkateswara, Alamelumanga occupies a lot of importance in Tiruchanur as pilgrimage to Tirumala will not be complete and fruitful without her darshan. According to the Visishtadvaita tradition, her intercession (*purushakara*) is indispensable for gaining the favour of the Lord. She is *nityanapayini*, one who is inseparable from Lord Vishnu. Nammalwar in his *Thiruvaymoli* affirms that "Goddess Lakshmi will not be away from Lord Venkateswara's heart, and always stays with him".

The legend goes that Goddess Lakshmi was born as Padmavati to Akasha Raju, the ruler of this region, and married Srinivasa. She gave darshan to Lord Venkateswara in a golden lotus in Padma Sarovaram at Alamelu

All the utsavams performed in Tiruchanur temple are being done as per 'Pancharatra Agama Sastras'.



Mangapuram on the fifth day of Karthika when the star Uttarashadha was in the ascendant pleased with the Lord's penance. It is celebrated as Panchami Teertham every year to mark her emergence. This occurs on the last day of the nine-day Brahmotsavas held for Alamelu Manga with a lot of fanfare. There is a Sun temple to the east of the Pushkarini as the Sun causes the wholesome blossoming of the lotus. *Venkatachala Mahatmyam* of Vengamamba refers to it. *Padma Puranam* describes the advent of Goddess Lakshmi and Her marriage with Lord Srinivasa.

Grand Ritual of Saare-Presentation

Presentation of Saare to Alamelu Manga from Tirumala Lord Venkateswara is the high light event of Panchami Teertham held on the last day of these *utsavas*. This *saare* consists of a sacred silk saree, a blouse, turmeric plants with rhizomes, vermillion, sandalwood, floral garlands, sacred basil garlands, one padi (51) of big laddus, vadai, appams, dosai etc., As the devotees wave lit camphor on the way, the *saare* is taken in a grand procession on an elephant through the temples of Sri Rama and Govindarajaswami to Tiruchanur where H.H.Jeeyangar, T.T.D. Higher Officials, temple priests and other dignitaries receive them. It will reach the tank where Alar Mel Manga is seated in the specially constructed exquisite Mandapam. After Abhishekam, she will be decorated with the silk saree and turmeric paste sent by the Lord. That day, Lord Venkateswara will not accept any *naivedya* in Ananda Nilayam until the *tirumanjanam* is performed to Alamelu Manga. Naturally, Alamelu Manga is quite excited to receive these precious presents from her dear Lord. It is as though the Lord is sending birthday presents to her. Let us peep into her mind and listen to her inner feelings in this context.

Goddess Alamelu Manga's Soliloquy

"I am quite excited now. How exhilarating it is to think of the *saare* that my dear Lord Srinivasa is going to send me in a

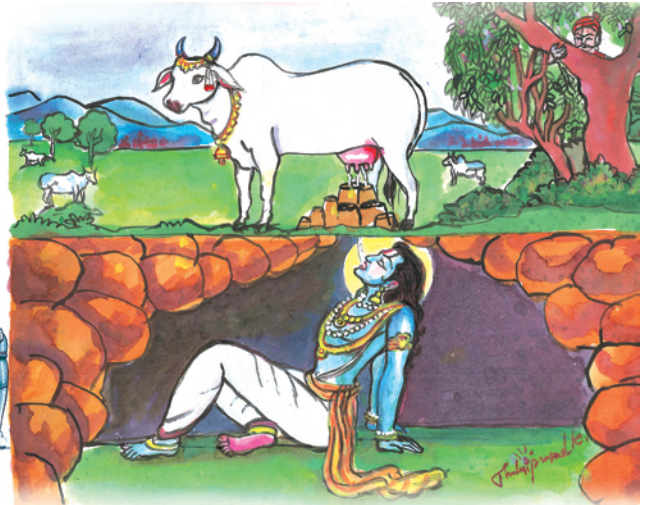
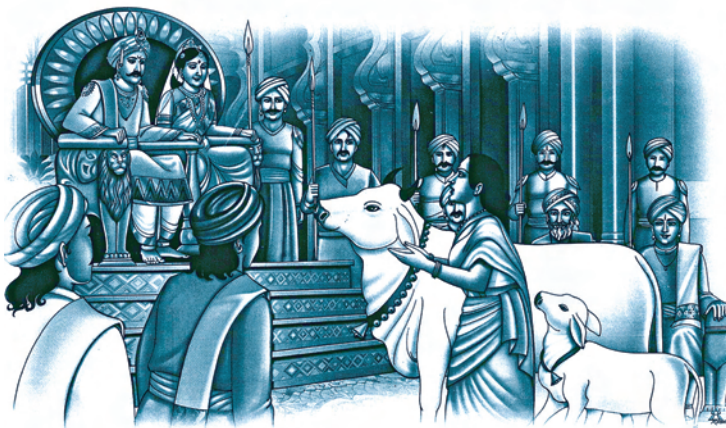
big procession accompanied by auspicious music! Even a few basil leaves from my dear Lord will be very dear and precious to my heart! In Krishna incarnation, didn't he fall for my devotion and weigh in the Tulabhara just for a bunch of basil leaves offered by me sincerely? But, so many presents I get! What more do you want? For a sincere wife whose heart is locked to her husband's with devotion, the turmeric and vermillion sent by him are greater than her life, because they symbolise her *soubhagya*. It is assured to me because my Lord is eternal. So is his love for me. Ah! The silk saree selected by him as a present for me that too on my birthday!! Blessed am I really!! I called it my birthday because on this day I manifested in the Padma Sarovaram! Let me tell you the background story!



“My Lord has been quite distressed ever since I had left Vaikuntham. So am I. You seem to ask me why I had left Vaikuntham then. Yes; I have affection on my Lord very fondly. In fact, he also likes me as much and he carved out a precious niche for me on his chest near his heart. I have made it my permanent home. Don’t you know that I can’t bear the Lord’s separation even for a moment. That is why, I am called “Nityaanapaayini”. But, we had to be separated! It is quite unfortunate!! That choleric sage Bhrigu who came to find out the supreme Lord eligible to receive the oblations offered in the Fire Sacrifice, stepped on my Lord’s chest. He is angry that my Lord did not notice his presence. It was my home. Wasn’t it an act of sacrilege? I couldn’t bear it any longer. I thought my Lord would reprimand him. But, you know my Lord is an ocean of compassion! Inscrutable are his ways!! Who can predict them? He started to appease the sage by seeking his forgiveness. He showed all his courtesies and started pressing his feet. The Lord knew that Bhrigu had a third eye underneath one of his feet. It appears it was a symbol of his arrogance. The Lord slyly pressed the eye and vanquished his arrogance. The sage realised his grave mistake. He fell on the Lord’s feet and sought his forgiveness. He realised that Lord Vishnu with his sattva guna alone among the trimurties was the greatest. But, there was no change in my decision to quit the Vaikuntha. The Lord pleaded with me not to leave. I felt pity for him in my heart of hearts. But, how can I get back to stay in the defiled place?

Lord Meditating at Seshachalam

“I left the Vaikuntham in a huff. I went to Kolhapuram to bless the devotees there. Several things happened thereafter. Heart-broken Lord Vishnu started meditating at Seshachalam. An anthill formed over him. Lord Shiva and Brahma turned a cow and a calf and fed him with milk. The angry cowherd threw his axe towards the cow. The axe hit the Lord’s head when he got up from the anthill. He cursed the cowherd to become a ghost and assured the repentant cowherd that he would be relieved of the curse at the time of his manifestation as Lord Venkateswara on the Seven Hills. Later, he fell in love with Princess Padmavati, daughter of Akasharaju. I was angry at first,



but when I realised that she was Vedavati, the daughter of Rishi Kushadhvaj in her previous life, I relented. When Vedavati was molested by wicked Ravana, she consigned herself to the fire cursing Ravana that a holy woman would cause his death and destruction. As you know, it was Sita who was responsible for his destruction. Vedavathi offered to suffer in Lanka in place of Sita. That is why, after Ravana's death, Vedavathi in the guise of Sita, undertook the fire-trial wherein the God of Fire replaced her with the original Sita. But, Rama could not accept to marry her due to his vow of a single wife and assured to marry her in Kaliyug when he would be born as Srinivasa. Narada informed me that my Lord had to take a huge loan for his wedding with Padmavati. All this was because of my separation from him. Where is the need for the Lord to take any loan if the Goddess of Wealth is with him?

Celebration of Panchami Theertham

"Though Narada pleaded with me to go back, I

did not accept instantly. What did the Lord do to merit my comeback? He left Bhrgu to go away scot-free in



spite of his grave offence!! How can I relent? Narada must have informed the Lord about it. So the Lord dug a sarovaram with his mace all by himself started worshipping me with those lotuses which I like most. His penance thus continued for twelve years. I can no longer resist my self to marry him. I emerged on a lotus in the Padma Sarovaram. This day happens to be the celebration of Panchami Teertham. Maybe to mark this festive occasion, the Lord is offering me *saare*. I will be eagerly looking forward to witness this event every year.

TTD will be conducting my Brahmotsavas this year from 11th November. Let me wait to see these majestic Brahmotsavams and Vahana sevas and bless you all.



Pedda Sesha Vahanam : Sesha is in the service of Lakshmisahita Sri Varu as mattress, simhasana, umbrella as per the requirement. It is the special gnana and mighty vahana for Abhaya Varada Hasta Sri Varu's wife Alarmelumanga, showing Dasya Bhakthi. Tirumala Srivaru is having respect towards Sesha, so also Sri Padmavati Devi is giving respect to him making as Her Vahana. Thus the deity on Pedda Sesha Vahanam provides shelter and solace to the crores of devotees.

Goddess Alarmel Manga, otherwise called Mahalakshmi, is a name everyone worships. *Sri Vishnu Purana* says that the Lord of the Universe goes through incarnations with a view to safeguard the people of the world. When He assumes the form of a dwarf, She became a lotus. When He descended on earth as Parasurama, She appeared as the Earth. In Ramavatara, Mahalakshmi became Sita and when He was born as Krishna, She became Rukmini. So, in all incarnations Mahalakshmi is assisting Vishnu. Likewise, in Kaliyuga also, the main Divya Desa Srirangam, where the Lord is in archa form as Lord Ranganatha, Mahalakshmi is called Sriranga Nachchiyar. In Tirumala, where Lord Srinivasa is in archa form, She assumes the form of Alarmel Manga and in Kancheepuram, for Lord Varadaraja, She is called Perundevi Thayar. Likewise in all Divya Desas sung by Alwars, Mahalakshmi is an inseparable companion to Lord.

Yamunacharya's chatuslokee

The inseparability (*avinabhava sambhanda*) of Mahalakshmi enlightens the effect in several ways. This is well explained by Sri Vaishnava Acharyas, particularly, Yamunacharya in his Chatuslokee. This is elaborately discussed by its commentator Sundaravararaja Acharya, otherwise called Nayanarachchan Pillai. He explained the first part of *Mantra ratnam* called *Dvaya Mantra* wherein the word “*Narayana*” narrates the nature, physical form, attributes and *Isvarya* of Lord. Further, the first word “*Sri*” elaborates the nature of Goddess Mahalakshmi, Her attributes and so on. So, in the first sentence of *Dvaya Mantra*, the



GODDESS ALARMELMANGA

An Inseparable Companion to Lord Srinivasa

- Dr. M. Varadarajan

Goddess is called
'Nityanapayini', one who is
inseparable from the Lord. The
Vedas, the verses of Alwars, the
Itihasas and puranas
established
'Divya Dampathi' - the divine
couple as the Paratatvam.

nature of attributes etc. of both Lord and Goddess is present. This is well discussed by this Acharya in the fourth Sloka of *Chatustlokee*, “*santhananda mahavubhuthi paramam.....*” quoting from Vedas, works of Rishis, Alwars and Acharyas. The cause and effect of one among the several attributes, say, inseparability (*avinabhava sambandham*) of Mahalakshmi in Her *Swarupa*, *Rupa*, Attributes, Sri Vaikuntam, *Isvarya*, *Vyuha*, *Vibhava*, *Antaryami* and *Archa* forms with Lord is explained below:

Swarupa

As said in *Srisuktam*, “*devajustam*” which means that Mahalakshmi is always with the Lord and worshipping Him. Such an attachment results in Her inseparability with Lord which is enlightened in Vedanta. Goddess Lakshmi Herself says in *Lakshmi Tantra* (2.12 & 18) that “like the rays of the moon, I, the Goddess, the immortal one, who identifies all states of being with Her own self i.e. Lord’s I-hood”. Further She says that the relationship between Herself and the Lord is that of identity because without I-hood, the I-entity is always inherent in I-hood. Nammalwar says in the following line “*malarmakal virumbum nam arum peraladikal*” which means that the Lotus born Sri, likes to give company to the Lord. Even Tirumangai Alwar says that Mahalakshmi never desires to separate from the Lord in the words “*thannodum pirivilatha tirumakal*”. In *Srigunaratna Kosa* (28), Parasara Bhattar says that the independency and *swarupa* of Lord emerge due to moon like faced Mahalakshmi who embraces during *paratatva nirnaya*. Since, She combined in Him, Veda did not sing on Her separately. With this,

Mahalakshmi’s inseparable *swarupa* with the Lord is established.

Rupa

In the words of Indra in *Sri Vishnu Purana* (1-9-122), it is said that Mahalakshmi dwells in the God of Gods, the bearer of the mace, who is contemplated by Yogis. Further, in *Sri Ramayana* (Y.K.114-15), Mandodari says that the Lord, an incarnation of Rama, is always united with Sridevi, otherwise called Mahalakshmi. *Sri Vishnu Purana* (1-9-105) also says in the words of Indra, that wearing divine garlands and attire, bathed and adorned with ornaments, Mahalakshmi, in the sight of all the celestials sought the bosom of Hari, otherwise called Vishnu. Nammalwar says that the Lord has adorned Mahalakshmi in His chest and called Srinivasa *Alarmel Mangai Urai Marbha!* In *Srigunaratna Kosa* (3), Bhattar says “*anukalthanu kandalinganaarambasumbath*” which means that with slim physique Mahalakshmi is embracing the Lord. This shows Her inseparability in the *rupa* also.

Attributes

In *Lakshmi Tantra* 17th chapter (30-31) Mahalakshmi says that She is the Consort of this beloved Lord Vishnu possessing all virtues and supreme and eternal goddess whose nature is knowledge and bliss. She is perfect and perfectly formed and always endowed with His divine attributes. This emphasizes Her inseparability in the attributes. Nammalwar also says that Mahalakshmi’s inseparable in the attributes of Lord “*Nigaril Pugazhay*”. Based on this, Parasara Bhattar



in *Srigunaratna kosa* in three Slokas (32, 33, 34) says that Mahalakshmi possesses the *atma guna* of valour (*virya*), power (*bala*), brilliance (*tejas*), knowledge (*jinana*), lordship (*isvarya*), *vijayakeerthi*, attracting the *bhaktas*, showing love towards them, helping them and so on besides attributes of body like *lavanya* and *saundarya* variants of beauties are equal to the Lord. The umpteen attributes which contribute to the greatness of Mahalakshmi is described by Sri Ramanuja in *Saragathi Gadhyam*. *Vibhava* denotes possession of the enjoyable wealth. By virtue of Her being Lord's Consort, *aisvarya* is lordship. Such desirable attributes are infinite and cannot be narrated. It is said that all Her attributes are always in full role to play in the universe. The attributes of Lord and Her attributes are reflected mutually in each other and

Chinna SeshaVahanam : The World is living under the broad coverage of Serpent hood. In spite of this, people are living happily in the protection of Queen of Aishwarya. “*Akhila Jaganmataram Asmanmataram*” was revealed by Srimad Ramanuja in ‘Saranagatigadya’ about Goddess Lakshmi as AkhilaJaganmatha.

enjoyed by all. Thus, the inseparability of attributes is narrated.

Sri Vaikuntam

The *Saiva purana* says that the Lord with His Consort Sridevi besides *bhaktas* and *bhagavathas* stationed in Sri Vaikuntam. In another text, it is said that Sriman Narayana along with Sridevi is stationed in Sri Vaikuntam and worshipped by Bhoomi Devi and Neela devi. Always also mentioned in several hymns that Mahalakshmi is residing in Sri Vaikuntam along with the Lord. In *Sri Gunaratna Kosa* (25) , Bhattar says Mahalakshmi is experiencing and enjoying the



Lord who is in the *shanthoditha* stage with countless attributes, reclining on the body of Adishesha in *Tirumamani Mandapa* in Sri Vaikuntam. Hence, the inseparability of Mahalakshmi with the Lord in Vaikuntam is established.

Vyuha, Vibhava and Antaryami

In *Hari Vamsam* one hundred thirteenth chapter (62) it is said that Sriman Narayana who is reclining in the Milky ocean with His Consort Mahalakshmi left the place and reached Madurapuri. In *Sri Vishnu Purana* ninth chapter (144, 145), it is said that when the Lord had a celestial shape, Mahalakshmi

assumes the shape of a celestial and when He assumed a human form, She took a human shape. In the incarnation of Sri Rama, She became Sita. In *Pancharatra Sastra*, the Lord says that in all *vyuhas* and in all *vibhavas*, Mahalakshmi never separates Herself from Himself and born like Himself. This is also applicable in *antaryami* stage of Lord. Always' experience in the *avathara* of Lord as Sri Rama, Krishna and so on are well narrated. In one of the hymns Nammalwar says that Lord occupies his heart with His Consort in the line of "*Tirumal vandhu en nenju nirayappugunthan*"(Tiruvoy.10-8-1). Thus *antaryami* is narrated.

Archa

In *Sri Gunaratna kosa* (48), Sri Parasara Bhattar says that if Goddess Mahalakshmi did not assume along with Him when Lord Ranganatha, who is assuming the incarnations in human beings, animal and plants as *kreedha* which is always delicious to note, then such other forms will also not be there. Also in *Srirangaraja Stava Uttara Sataka* (49), the role of Mahalakshmi in assuming the form with that of Lord is underlined.

Isvariya

In *Lakshmi Tantra* Chapter 17 (4) says "*Karomi sakalam krithyam sarvabhavanugaminee*" which means that Mahalakshmi is His absolute and unique *Sakti*, the eternal goddess, performing all His functions and sharing all His states of existence.

In this way, Goddess role of inseparability in all the stages of Lord is noted in ancient texts. Thus, Goddess Alarmelmanga is a good inseparable companion to Lord Srinivasa forever.



Hamsa Vahanam : Sri Padmavati Devi is decorated with the Veena giving darshan. She appears as 'Saradamba' and provides visual feast to Her devotees. The Goddess on Hamsa Vahana is the symbol of knowledge. Hamsa has the ability of separating milk and water. It leaves water and drinks milk. One can get all Vidyas with the blessings of Sri Padmavati Devi.

MAGNIFICENT MANGATHAYAR

- Sri T.T. Varadarajan



Tiruchanur Padmavathi Devi temple, always gives a grand festive look to the pilgrims who come from various places on earth. It manifold increases during festival seasons adorned with all extra colorful decorations.

Glimpse of Ammavaru

Now, the joyous Brahmotsavam festival has started in the temple as per this story. One could imagine to their taste, how much crowd of Devotees would have gathered there for

taking part in the celebration. Turn whatever side, one find only huge innumerable numbers of human heads on both sides, either men or women, young or old, some carrying their child on their shoulders in order to facilitate them to have a free look of the deity in procession without any hindrance.

Sounds of drumbeats on one side, the soft Rythms of Melam and Nathaswaram on the other side, making the surrounding atmosphere, to feel as though the Bhakthas are in Sri Vaikuntam.

"How fortunate enough we are! To be one among these fortune crowd!" This is the proud thinking of every participant there. Padmavathi Ammavaru is ready for the procession. Ammavaru was very much pleased to see the gatherings. Inspite of the sounds and cheerfulness around the place, she could able to clearly hear a lamenting (weeping) sound from one of Her Devotee from a far off place which She closely observed.

A humble request

Yes, it is from the Devotee, Mangavalli, full of tears in her eyes. She is crying saying- "Oh, my Ammavaru! What commitments I have not fulfilled for you?"

Day in, day out, I am chanting your good names, but you have made me paralyzed for the past four to five years, from going over to your place on account of inability to move. I could not even raise my hands comfortably above my head to prostrate you.



The Special Naivedyam, offered on every Friday to 'Goddess Padmavathi Devi' at Tiruchanur is 'Kadambham'.

Along with these ailments, You have made my both ears inaudible. Even the Hearing aid machines which my son bought at a heavy cost, with the good intention, is not useful to me. I am not able to bear the gossips made by my kith and kin. Is it reasonable thaaye?" With crying she says further. "Amma! Finally, I plead with you with my one and only request. It is more than enough for me if you could execute my unfulfilled desire that I have got in my mind. I have purchased a nine yards green Colour saree with border long long ago, but unable to offer it to you in person. It is my humble request that I should see YOU wearing that saree. I do not know how you make it happen.

Goddess Padmavathi Devi finally gave a pleasing smile, after hearing patiently the longings of Her beloved Devotee.



On the other side...

Here in Tiruchanur temple, the Vahanam bearers was shocked themselves to realise that they were unable to lift the Ammavaru even with all their full efforts put together. They were unaware of the reason. At the same time, the Mangavalli grandma, called her son for requesting him to switch on the Television, and put the SVBC channel in order to see the Ammavari Brahmotsava festival atleast in tv if not in person. Her son came rushing from inside and informed her that there is no power for the past one hour. Grandma requested him at least to give the Remote to her to enable her to check her luck. Son gave her the remote uninterestingly and quit the place in no time. Grandma just shook the button slightly like shaking a magic wand. What a surprise? The current has come, and the SVBC channel started working, Grandma could see that Ammavaru is clearly seen near the main entrance of the temple Surrounded by huge crowd on both sides. Grandma could not believe her own eyes. She could not guess, what is going on there is 'Live' or mere illusion. She pinched her hand and felt the pain of pinching. From that she came to the conclusion that all are real happenings. There was one more shocking surprise to Grandma.

Dream came true

Padmavathi Ammavaru was wearing a green Colour nine yards saree with border that day. Her ever longing dream came true that day. She was about to faint which she managed with braveness. She started shouting calling his son and daughter in law to rush there immediately to witness the incredible happenings. They both came there rushing only to find the TV in off Position. They gave an angry look at grandma for wasting their precious time. Grandma told them that she had seen Padmavathi Thayar with her both eyes, that too wearing the green Colour saree of her choice. Her son gave her a big laugh saying,"ok, ok, you have seen that no? It is enough for us". So saying they left the place instantly.

Here, in Tiruchanur, Vahanam bearers were ashtonished that, the weight of the Goddess became lighter. Not only vahanam bearers but also Divya Prabhandham recitors gave scary uproar sound, that made the goshti alert and was able to easily lift the Thaayaar vahanam instantly. All are surprised at this Magic change in lifting the vahanam.

Now also Padmavathi Ammavaru was giving one more pleasing smile on Her Bhakthas.



Mutyapupandiri Vahanam : Beautiful pearls are liked by Sri Alarmelumanga. Wearing pearls in the jewellery and used as Talambralu (sacred rice) in the wedding ceremony is our good tradition. The thoughts about Sri Venkateswara swami are being surrounded by Alarmelumanga. Her whole body is filled with joy and appears as beautiful garlands of pearls. Ammavaru on this Vahanam bless us with good results.

A PHILOSOPHICAL INSIGHT INTO THE DIVINE GRACE OF SRI PADMAVATHIDEVI

- Dr. Jyoti D. Vora

A blessed pilgrimage to the Lord Venkateswara at Tirupati is incomplete without the extremely gainful Darshan of Goddess Padmavathi Devi at Tiruchanur. In order to gain a deep understanding of this wisdom, this treatise is actually divided into three aspects, namely a) Legend of Padmavathi devi; b) details of Tiruchanur; c) significance of Gajavahanam

LEGEND OF PADMAVATHI DEVI:

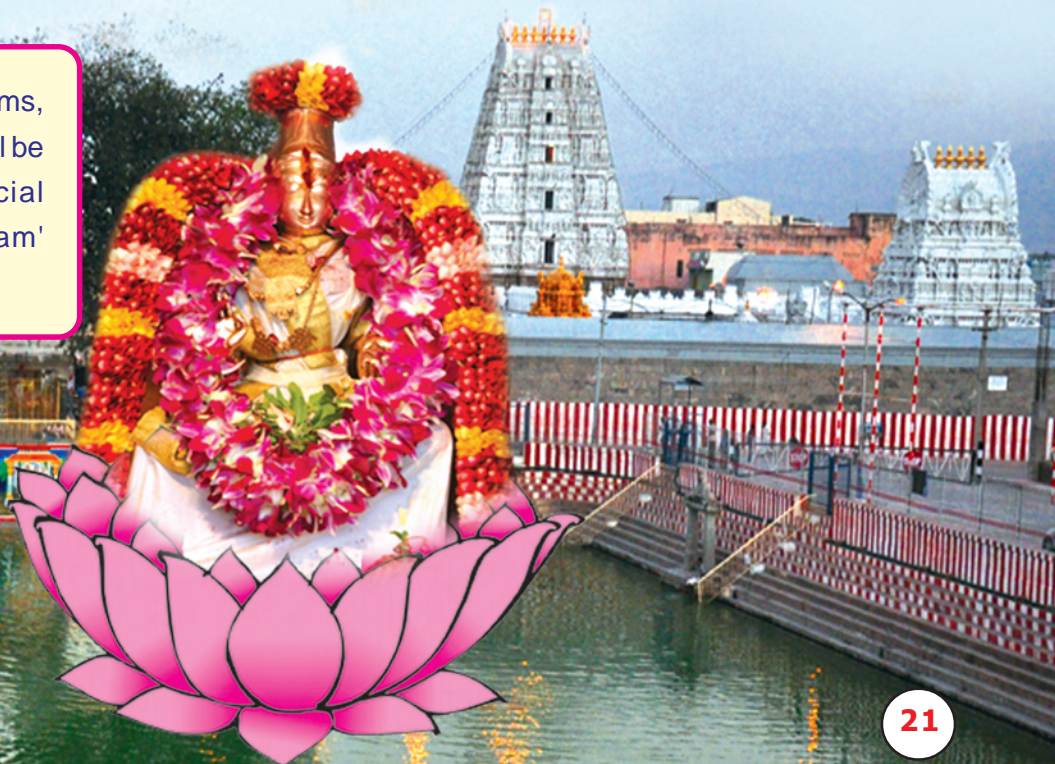
Lord Venkateswara literally means the “Lord of Venkata”. The word is a combination of the words *Venkata* (the name of a hill) and *isvara* (Lord). According to the *Brahmanda* and *Bhavishyottara* Puranas, the word “Venkata” means “destroyer of sins”, deriving from the Sanskrit words *vem* (sins) and *kata* (power of immunity).

There is a great legend behind this incarnation of Lord Vishnu. Once, there was a ritual to be conducted. The sages for the Yaga were in a

dilemma for which God should this ritual to be accomplished. The sages called for Sage Bhrigu, one of the Saptarishis to ask for a solution to this nodal question.

To assess the ideal God, Rishi Bhrigu conducted a test. He first went to King of Gods, Lord Indra who did not at all recognize Bhrigu's presence as he was busy in the mesmerising dance of *the Apsaras* in the Heaven. Disgruntled, Bhrigu later visited Brahma who was busy chanting the Vedas, meditating, creating the world and spending his time with his consort, Goddess Saraswati. Next the Rishi decided to visit Lord Shiva. Lord Shiva was busy in his *Rudradhyanam* and his consort, Goddess Parvati was worshipping Lord Shiva's feet. Hence, here too Rishi Bhrigu was very disappointed. At last, Bhrigu went to Lord Vishnu. Vishnu was sleeping on the Sheshnaag and Goddess Lakshmi was at His feet. When Bhrigu

During Karthika Brahmotsavams, Ammavaru on Gajavahanam will be decorated with special 'Sahasranama Kasula Haram' brought from Tirumala.



arrived, he first saw Vishnu's feet and felt humiliated. In a fit of anger, Bhrigu Rishi kicked Vishnu on his chest and awakened Him abruptly. To the utter surprise of the Rishi, the Lord started massaging Bhrigu's feet and served him with great hospitality. Bhrigu was pleased and ordered the sages to perform the rites for Vishnu. However, the Goddess Lakshmi felt that Bhrigu insulted Her by hitting Vishnu on his chest where she resides and thus Goddess Lakshmi left Vaikuntha. She came and settled on earth in disguise in the ancient city of Karvir (Kolhapur) and meditated for Lord Vishnu where today the Mahalakshmi temple is situated. Lord Vishnu soon arrived on earth to search for Goddess Lakshmi. When he failed to find her, he settled on Seshachalam hills inside an anthill and started chanting the name of Goddess Mahalakshmi.

In the meantime, the whole earth became gloomy and desolate. On the request of Goddess Parvati and Saraswati, Lord Shiva and Lord Brahma incarnated as a cow and a calf respectively in the Chola kingdom. This cow and calf were being grazed daily by a shepherd of Chola king in the Seshachalam hills. The cow and calf, everyday used to deposit their milk in the anthill to quench the thirst of Lord Vishnu. Gradually, the cow and calf became pale and unhealthy. The Chola king and shepherd noticed this and felt something suspicious. The next day the shepherd took the animals for grazing and like every day, the cow deposited its milk in the anthill. The Chola king saw this act and launched his arrow towards the cow and calf. But in order to protect them, Lord Vishnu arose from the anthill and the arrow hit the Lord. The Chola king was truly repentant and surrendered at the Lord's feet. Lord presented him a boon that he would marry his

daughter in his next birth. It is said that in Dwapara Yuga, Krishna presented Yashoda a boon that Krishna will be again born to Yashoda in Kali Yuga. Vakula Devi reincarnated as Yashoda. In his next birth, Vishnu incarnated as Srinivasa. Meanwhile, Goddess Lakshmi of Karvir took birth at the palace of Aakash Raja, the Chola king in his previous birth.. Srinivasa was a forest dweller. During the search, Lord Srinivasa met the beautiful girl named Padmavati. They both fell in love and decided to get married as per the boon of Vishnu to Chola king in previous birth.

DETAILS OF TIRUCHANUR:

The Padma Purana is a valuable Scripture which contains a vivid description of the advent of Padmavathi Devi and her subsequent marriage to Lord Venkatramana. The Brahmotsavam of the Goddess is celebrated with all pomp and glory to commemorate the auspicious occasion of Her avatara on Karthika Shukla Paksha Panchami.

The temple Complex at Tiruchanur is an exquisite representation of Temple art and a Holy epicentre of Worship and prayerfulness. The Complex consists of the main temple of Goddess Padmavathi Devi and sub-temples of Sri Krishna Swami and Sri Sundararaja Swamy.

Padmavathi (or *Alamelumanga*) is the main deity of the temple. The deity is facing towards the east. A noteworthy feature is the Padmasarovaram or the Temple tank of Sri Padmavathi Temple. It is here that Goddess Padmavathi manifested Herself in Lotus flower (padmam).

A number of Poets and writers have used their creativity to compose Bhajans and Kavya Khandas (epics of verse), in praise of the Goddess. Poet Sri Annamacharya, was a staunch devotee of



Padmavathi. Most of his keertanas are either inspired by or they center around this deity. Many of the most famous and popular *Kritis* of Annamacharya personify Her benevolence and Grace.

SIGNIFICANCE OF GAJAVAHANAM:

The story about the salvation of the Gajendra forms an inspiring tale in Srimad Bagavatham. The episode is aptly titled Gajendra Moksham. In this moving account of the Bhakta and

Bhaktavatsala, our Lord, rescues Gajendra from the clutches of the Makara or Crocodile in the pond. The metaphoric undertone of this simple but moving anecdote is that the pond is the Bhavsagar and the Crocodile is the representative of the temptations which prevent the Bhakta from reaching out to the Lord. If however, the Bhakta sincerely submits himself to the unreserved Grace of the Lord, the Bhakta receives eternal Moksham. Like Garuda Vahana to Lord Venkateswara, Gaja Vahana is considered as the most important vehicle to Goddess Padmavathi Devi during annual Brahmotsavams. Another reference to the Gaja Vahanam is the Aairaat, the four tusked white elephant of Indra Devta. Aairaat is known to be one of the invaluable Ratnas (precious gems) which have been obtained from the Amruta Mathan of the Ksheersagar (sea of milk).

The epic scripture Pancharatra Agama describes that there are four Gajas serving Goddess Padmavathi Devi, the incarnation of Goddess Maha Lakshmi and each symbolises one of the Four Vedas. Usually Gaja - the elephant is considered as the symbol of wealth, majesty and regality. Goddess Lakshmi being the deity of Universal Riches, seated majestically on the mighty Gaja Vahanam decked represents a Celestial sight which few are fortunate to witness.

Hence, in summation, this has been a sincere effort to outline the ever fascinating Philosophy of Lord Venkateswara and Padmavathi Devi.



Simha Vahanam : Lion stands for bravery, courage, mighty power and fast action. At this juncture, Devi easily destroys wicked people and protects good people. The deity blesses the six qualities to Her devotees namely Aishwarya, Sri (Virtues), Knowledge and detachment. The darshan of the deity in prasanna rupam (benovent visage) protects the people as Dhairya Lakshmi.





Treasury of Mother Lakshmi's Excellences

- Smt. Prema Nandakumar

*Hiranyavarnaam, Harineem, Suvarna
Rajatasrajaam ...*

In praise of Goddess Lakshmi

Among the innumerable stotras written in praise of Mother Lakshmi, Sri Parasara Bhattar's Sri Guna Ratna Kosam has a unique place. He was born to Kuresa, the prime disciple of Sri Ramanuja. He is said to have been personally guarded by Mother Ranganayaki as his cradle used to be placed in the Thayar Sannidhi in Srirangam. His devotion to Lord Vishnu and Goddess Lakshmi was very deep. As Bhattar in Sri Ranganatha's sannidhi, he recited devotional stuti when the Lord with Sri Devi and Bhu Devi were having their 'tirumanjanam'. These devotional poems are known as 'Namperumal Tirumanjana Kattiyam' and describe the turmeric paste, garlands of red lotuses and such items used during the ceremony. His 'Ashtasloki' describes the glorious presence of Lord Ranganatha. He has written a magnificent commentary on Sri Vishnu Sahasra Namam in Sanskrit. There is his commentary in Manipravala of the 'Kaisika Puranam' chapter found in the Varaha Puranam which tells the story of Dasari. At the apex of all his great works is the brilliant gem, 'Sri Guna Ratna Kosam' (Treasury of Mother Lakshmi's Excellences).

It may be remembered that Kuresa, the prime disciple of Sri Ramanuja, was the father of Bhattar. Kuresa's 'Sri Sthavam' is drenched in bhakti. Thus, devotion to the Mother Sri was a paternal legacy for Bhattar. The supremacy of Mahalakshmi Tattvam

Sri Ramanuja Siddhanta raises high the flag of Mother Lakshmi's importance. Accordingly, she is saluted everywhere and by all her children. The devotee-poets have written innumerable works on her excellent qualities of guardianship. Invoking her comes as naturally to the devotee as the word 'mother' comes to the child playing in the garden. Mother is nearby, he feels with this word and proceeds with his play. Such closeness between Mother Lakshmi and the devotees is the reason why Ubhaya Vedanta has struck deep roots in the consciousness of the Indian. It really begins with the Vedas; the Sri Suktha which begins with a golden brilliance:

goes back to the Vedic Sri Sukta. When Yamunacharya wrote the Chatuh-sloki, the devotees could understand clearly why Sri (Lakshmi) is important to our understanding of the philosophy and observance of Srivaishnavism which is a Two-in-one experience as we see Goddess Lakshmi and Lord Vishnu together always.

Bhattar's Sri Guna Ratna Kosam explains in sixty-one verses how her presence always guards us, her children. The first four verses of Sri Guna Ratna Kosam invoke prosperity (mangalam). Sri is the one who removes the tiredness of the Lord who has engaged himself in the tremendous job of creation (Verse 1). The second verse gives us an idea of how her glances assure the safety of the worlds. She is the auspicious light of the Vimana of the Srirangam temple, the Empress of Ranganatha, Mahalakshmi in whom we seek refuge. In fact, Goddess Lakshmi is one who makes us recognise the presence of the Lord (Verse 4).

"Mother Lakshmi! When we want to hail
Your greatness, it is not possible.
For it contains immensities
Beyond our understanding; Why,
Even Brahma and others who wanted
Gave up saying they are not capable;
Yet, though I have no words,
Or capacity to describe your glory,
I wish to say a few words.

May your grace make them meaningful." (verse 5)

From now onwards the verses glow with a rare brilliance, for Bhattar was a Master of the received lore about Mahalakshmi Tattva, and Sanskrit language, and a deep sincerity touched by shoreless love for the Mother. Yes, his mother, for he had grown up in the Mandapam in front of Goddess Ranganayaki! As we proceed reading Sri Guna Ratna Kosam with the help of a teacher or a commentary, several attributes of Mahalakshmi are noted by us. Bhattar is full of humility. He knows very well the short comings in his phraseology to hail Mother Lakshmi. Under the

circumstances, even as he begins to speak of her excellent qualities, the Mother herself should complete what he has begun to make the verses faultless and crystalline by her varied, grace-laden ways to grant perfection to the devotee.

Seek Refuge

As for his daring to describe Mother Sri's qualities that are dazzling and priceless as precious stones, Bhattar assures her that he has the Vedas and itihisas as pramaana. The Vedas contain Lakshmi's qualities in its treasury. To get at these gems of Mother's excellences, one needs to open the box of Veda. The Itihasas



Sri Parasara Bhattar's 'Sri Guna Ratna Kosam' in praise of Goddess Lakshmi has a unique place and he describes Her qualities in a great way.

Ramayana, Mahabharata), Meemamsa, Smritis (like Manu Smriti) Puranas (like Srimad Bhagavata Purana) happen to be the key that can open the Vedic treasury, Bhattar assures us (Verse 10). For instance, the Ramayana is actually about the avatar of Sitalakshmi, “*seethaayaah charitham mahat*”.

But can everyone who reads these works get to know Mother Lakshmi’s excellent qualities (guna ratnaaha)? Not all, says Bhattar. Only those who have put on the collyrium (anjana) called bhakti in their hearts can study these works and get to know the Mother in her true form (Verse 12). In the twenty-third verse, Bhattar excitedly refers to Mother as a Housewife of the Lord, “geha Lakshmi” and her presence makes Srirangam (and

wherever she is present) Ayodhya (a space that cannot be defeated and grabbed by others) and Aparajitha (a city that cannot be captured).

Bhattar notes in thirty sixth verse that Lakshmi is ever present near him as his mother. So he can recognise how soft her person is, how gentle like the juice made from cool moonrays, the Wish-yielding tree and nectar itself. How can this gentle frame bear his verses written with rough words? Nothing can be too soft for her! Indeed, how does one describe this eternal presence of gentleness and loving softness?

Sri Guna Ratna Kosam should be studied as an exteriorised monologue of an intense devotee for whom the Mother was an actual presence, not simply an imagined figure we see in a temple icon. This is the Presence of an all-pervading Love that never fails the devotee-child.

O Bhagavati in whom reside all good qualities!
With hands from which bangles are slipping,
And with garlands that seem to be waving,
Murari churned the ocean as one whips curds.
In that waves-tossed sea you appeared
As a glowing moonlight, sprinkled with droplets
Of nectar to cool down the Lord’s fatigue.” (verse 49)

Giving immense joy to the devotee with such descriptions inspired by his limpid devotion and mastery of the Sanskrit language, Parasara Bhattar moves forward without a single wrong note and assures us that though the Lord may seem harsh in rectifying the defects of us all, Mother Lakshmi’s sweet love transforms the stern ways of the Lord and makes Him also verily an ocean of loving gentleness towards the children. The sixty-one verses of Sri Guna Ratna Kosam remind one of the direct visionary conversation that Sri Ramanuja has with the Mother in Sri Saranagati Gadya, and proves that after him, Parasara Bhattar was the right successor to Udayavar for the Ubhaya Vedanta throne in Srirangam, serving Lord Ranganatha and Mother Ranganayaki with loving devotion all through his life.



Kalpavruksha Vahanam : At the time of Ksheerasagara Mathanam (churning of milk sea) to get Amritha (Nectar) the celestial tree Kalpavruksha was born as sister to Lakshmi Devi. This tree removes hunger and thirst and gives memories of previous birth and also fulfils all wishes. The devotees feel that the feet of Sri Padmavati Devi as Kalpataruvu. The Lakshmi Devi is lakshanasakthi in this world. The sakthi ‘Lakshyalakshyarupini Lakshmi...’ is in karya rupam, Karana rupam became Lakshmi - Padmavati and brought Kaliyuga Daivam Sri Venkateswara swami to Earth from Vaikuntam. The Alarmelumanga bestows joy, happiness and enthusiasm.

Tirumala Tirupati Devasthanams

**Karthika Brahmotsavams To
Sri Padmavathi Devi
Tiruchanur**

From 11th to 19th November, 2020

11-11-2020 Wednesday

Day : Dwajaroohanam

Night : Chinnaseshavahanam

12-11-2020 Thursday

Day : Peddaseshavahanam

Night : Hamsavahanam

13-11-2020 Friday

Day : Muthyapupandirivahanam

Night : Simhavahanam

14-11-2020 Saturday

Day : Kalpavrukshavahanam

Night : Hanumadvahanam

15-11-2020 Sunday

Day : Pallaki Utsavam

Night : Gajavahanam

16-11-2020 Monday

Day : Sarvabhupalavahanam

Night : Garudavahanam

17-11-2020 Tuesday

Day : Suryaprabhavahanam

Night : Chandraprabhavahanam

18-11-2020 Wednesday

Day : Rathotsavam

Night : Aswavahanam

19-11-2020 Thursday

Day : Chakrasnanam,

Panchami Theertham

Night : Dwajavarohanam



Tirumala Tirupati Devasthanams



Parveta Utsavam was performed recently in Tirumala Srivari temple in Ekantam



T.T.D. Executive Officer, Dr. K.S. Jawahar Reddy, I.A.S., along with Sri A.V. Dharma Reddy, I.D.E.S., Addl. Executive Officer speaking with the devotees in Tarigonda Vengamamba Nithyaannadana Bhavan at Tirumala



T.T.D. Executive Officer, Dr. K.S. Jawahar Reddy, I.A.S., along with Sri A.V. Dharma Reddy, I.D.E.S., Addl. Executive Officer inspecting various places at Tirumala



T.T.D. Executive Officer, Dr. K.S. Jawahar Reddy, I.A.S., and other higher officials participated in the Purnahuthi ritual as part of Shodasadina Sundarakanda Parayana Deeksha.



T.T.D. Executive Officer, Dr. K.S. Jawahar Reddy, I.A.S., had darshan of Tiruchanur Sri Padmavathi Ammavaru



Sri Padmavathi Ammavaru as Sri Mahalakshmi on Gajavahanam on the occasion of Navarathri festival at Tiruchanur.



T.T.D. Executive Officer, Dr. K.S. Jawahar Reddy, I.A.S., along with Sri A.V. Dharma Reddy, I.D.E.S., Addl. Executive Officer inspecting Kalyanakatta at Tirumala.



As part of the Vigilance Awareness Week Celebrations throughout the country for security and fight against corruption in response to the call given by the Central Vigilance Commission, TTD employees took pledge at the instance of the T.T.D. Executive Officer, Dr.K.S. Jawahar Reddy, I.A.S., and other higher officials.



Tirumala Tirupati Devasthanams



**The Special Commissioner for Endowments of A.P.
Sri P. Arjun Rao, I.A.S. sworn in as
Ex-Officio Member of the T.T.D. Trust Board.**



**The Endowments Secretary of A.P.
Sri M. Girija Shankar, I.A.S.
sworn in as Ex-officio Member of
T.T.D. Trust Board on 02.10.2020**



**Dr. K.S. Jawahar Reddy, I.A.S., took over charge as
T.T.D. Executive Officer on 10.10.2020;
with higher officials in Tirumala Srivari Temple.**



KAISIKA DWADASI AT TIRUMALA

- Sri R.Kannan

In Tirumala on Kaisika dwadasi day, Asthanam in the name of 'Kaisika dwadasi Asthanam' is done. In that asthanam, Nampaduvan story in Kaisikapuranam will be recited.



The Month of Karthika has got lot of significance in the field of Devotion and Spirituality. During this month, Karthika Brahmotsavam of Sri Padmavati devi of Tiruchanur is celebrated with pomp and pleasure.

Most importantly, Kaisika Dwadasi, a great ritual is celebrated on the twelfth day of Sukla Paksha, i.e., waxing moon. We shall go through the importance of Kaisika Dwadasi, with particular reference to Tirumala.

In Tirumala Sri Venkateswara Swami temple, Kaisika Dwadasi Utsavam is being performed on Karthika dwadasi day every year. In Tirumala, Lord is being enjoying all the sevas in five forms - as Main deity, Bhoga Srinivasa Murthi, Koluva Srinivasa Murthy, Sri Malayappa Swami

and Ugra Srinivasa Murthy. Let us have a glimpse at them :

1. **Moola murthi** (main deity) - Sri Venkateswara swami, exhibiting His splendour and attracting huge devotees who throng Tirumala in lakhs, in long queues for getting all their wishes granted. In Kaliyuga, He is considered as the Supreme Deity.
2. **Bhoga Srinivasa murthi** - This Silver Idol was presented by Pallava Queen 'SaamaVaayi' "(Perundevi) in 614 A.D. During Ekantha Seva, it is the privilege of Bhoga Srinivasa murthi to recline on a very smooth silk mattress, denoting that the temple is being closed for the night. Next day, During Suprabhata Seva, this idol is taken out of the mattress and placed under the holy feet of the Main deity after completing the ablutions.

3. Koluvu Srinivasa murthi -

Swami will be seated in golden throne in a great way. Panchanga sravanam, temple income and expenditure details are presented to Him daily.

4. Sri Malayappa swami

(Processional deity) - He enjoys all the sevas of Tirumala utsavams like Kalyana utsavam, unjal utsavam, vasantha utsavam, etc., which are performed as Arjita sevas, daily, weekly, monthly, annually.

5. Ugra Srinivasa murthi is

one among the Panchaberas. Ugrasrinivasa murthi with His Consorts will come out of the

temple only on the occasion of Kaisika dwadasi day leaving sanctum sanctorum before dawn in a procession around mada streets appropriately at about 4.30 a.m. After procession, swami will be offered Naivedyam followed by Kaisika dwadasi Asthanam. This Deity enjoys the Kaisika Dwadasi celebrations in a great way blessing the devotees.

It is said that...

In olden days the procession of Ugra Srinivasa murthi was used to be taken out to go around the temple in all festivals. Once, when this sacred idol of Ugra Srinivasa murthi was in procession during a festival, strange, unusual and alarming incidents took place in Tirumala, to the shock of thousands of devotees gathered to witness the same. Under the strong advice of religious scholars, the regular procession of Ugra Srinivasa murthi was discontinued. From that time onwards, only Malayappa swami is taken on procession regularly in all festivals.

However, after long deliberations, it was decided to take Ugra Srinivasa murthi in procession around the temple during Kaisika Dwadasi that too before the Sun-rise. Even today the procession starts early in the morning and concludes before the Sun-rise, to avoid the falling rays of the sun on the sacred idol. Things are going on smoothly without any untoward incident. Ugra means fierce- fierce in protecting his staunch devotees from their outer enemies and inner enemies like different sense organs which try to take ones' attention far away from the Lord.

Let us invoke the blessings of Ugra Srinivasa murthi on the holy occasion of Kaisika Dwadasi, for the universal welfare.

Sri Venkatesaya namaha:



Hanumad Vahanam : Hanuman is a staunch devotee of Sri Rama. Sita, the Incarnation of AdiLakshmi married Sri Rama, the Incarnation of Swami in Treta Yuga. The same Sita Devi (Vedavati) incarnated herself as Padmavati in Kaliyuga. She has been accepting poojas as Archamurthi in Tiruchanur. The whereabouts of her were given to Sri Rama by Sri Hanuman, She provided him with an opportunity to be her Vahan during Brahmotsavam. Mangamma darshan on this Vahana by the devotees bestows special strength, fame, courage and health.

Vedanta Desika's Sri Stuti is a hymn to Goddess Lakshmi in which he describes the cohesive integrated way in which the divine couple stand as one. He describes her as the fount of compassion, Karunamayi.

We believe that Lakshmi or Sri, which is how she is referred to in the Vishnu Purana, acts as the mediator, between man and God. Hence, surrendering to Sri assures us of the Lord's grace and will ensure a smooth path to divine consciousness. This attitude towards Lakshmi as *viswamata*, the universal mother, goes back to our scriptures. The Vishnu Purana is a major source of inspiration to invoke the mother as a fount of compassion for who else does a child run to, especially in times of distress, but the mother? Of course, she is considered the Goddess of wealth and prosperity too!

It is therefore not surprising that there have been many outpourings eulogizing Goddess Lakshmi. There is the universally recited Sri Suktham, one of the earliest devotional hymns to Goddess Lakshmi, from Rig Vedic times. There is the Mahalakshmi ashtakam from the Padma Purana. And there are the relatively recent hymns such as Adi Sankara's Kanakadhara stotram and Sri Stuti by Vedanta Desika.

Vedanta Desika is considered an incarnation of the bell (ghanta) of the Lord. It is but natural that he became a sublime poet, writing over a hundred works in several genres and in multiple languages – Sanskrit, Tamil, Prakrit, Manipravala.

Sri Stuti is a hymn composed in Sanskrit and has twenty five verses, the shortest of the three stutis – Sri, Bhu and Goda – composed by Vedanta Desika. The 30-verse long Bhu



Fount of Compassion

- Smt. D.K. Ahana Lakshmi



Stuti is about Mother Earth while the 29 verse long Goda Stuti is on Andal.

Vedanta Desika's Sri Stuti

Sri Stuti is a prayer to Sri and describes her marvellous nature. Vedanta Desika begins the hymn: 'manaatheeta prathitha vibhavaam...':

*Beyond everything: limitless, admirable;
quintessence of auspiciousness
Adorning the chest of Madhu's victor,
resplendent in your own brilliance
Embodiment of all that is good,
granting boons to her worshippers
Known universally as Sri.*

I have no option but to surrender unto you. (1)

Vedanta Desika refers to her as the consort of Madhu's victor. This reminds us of his famous poem *Hamsa Sandesa* in which Rama sends a message to Sita (in Lanka). The swan flies over different pilgrimage centres, beginning with Tirumala. Desika says that the swan flying over Tirumala would become one of the Tondakkulam – the race of the servitors of the divine and devotees of the divine – for he too would be worshipping "Madhu vijayi", Madhu's victor.

Sri is the epitome of auspiciousness and all that is good. It is but natural to surrender at her feet, for she will take care of us. The second sloka of Sri Stuti is about her birth and her place of residence.

*You emerged from the milky ocean,
from the yagasala of Janaka Rishi
You reside in lotus ponds and
on the chest of Vishnu
All riches in this world reside within you
Is it possible at all to attempt to
adequately praise your glories? (2)*

The story of Goddess Lakshmi's emergence when the Milky Ocean was churned is well known. According to the Vishnu Purana, when the ocean was churned, "seated on a full-blown lotus, and holding a water-lily in her hand, the goddess Sri, radiant with beauty, rose from the waves". The lotus

flower is special for Hindus and Goddess Lakshmi is always portrayed seated (occasionally standing) on a lotus. The Sri Suktam says: padma-priye, padmini, Padma-haste, Padmalaye, Padmadalayataakshi:

*Fond of lotus, Possessor of Lotus, Lotus-dweller,
With eyes like lotus petals.*

The lotus flower rises up pure and unsullied from a muddy pond and is said to symbolize spiritual enlightenment. Goddess Padmavati devi of Tiruchanur emerged from the temple pond, the Padmasaras, seated on a thousand petalled golden lotus after Lord Vishnu did penance for twelve years. And then became *venkatesha vakshasthala sthita*, taking her place on Vishnu's chest. These seem to indicate that Vedanta Desika was thinking of Goddess Padmavati devi when he composed this verse. It is interesting to note that Lord Vishnu had to do penance for twelve years to gain Goddess Padmavati devi. It was twelve years after Ananta Suri and Totaramba had identical dreams that Venkatanatha who would write Sri Stuti was born!

Vedanta Desika is very clear that Vishnu and Lakshmi, the divya dampatis, form a single unit, one complementing the other. Surrender must be offered at the feet of the divine couple who together, as one, rule over the entire universe.

*A divine couple, uninterrupted love
binding you together
Personifying matchless qualities,
complementing each other,
Your preferred places for rest and
play are the bed of Adi Sesha,
The heart lotuses of impeccable saints,
and the crown of the Vedas. (5)*

We refer to Sri as Vishnu patni and to Vishnu as Sriyah-pati. Desika continues this theme in the next sloka where he once again emphasizes the "eka seshitva" concept - the cohesive integrated way of the divine couple where they stand as one. And again in sloka ten where he says that 'the

knowledgeable describe you as the dearest friend of the Lord; which is why you take an appropriate form and accompany him in his avataras on earth'.

Why do we chant these many names of the Goddess? Why do we call out to her reciting her many names? Vedanta Desika says in the eighth verse:

*The divine consort of
Mukunda, empress of the
world
Lakshmi, Padma, Ocean-born,
Vishnu-patni, Indira...
Those repeating these, your
names, gifts from the Srutis
(Vedas)
Won't be caught in the wheel of
samsara blown by wind of sins.
(8)*

The coronation of the Empress of the world is described exactly midway in the



hymn. Vedanta Desika describes Lakshmi's emergence from the milky ocean:

*Seated on an auspicious lotus throne
in front of your lord you did appear
Fine flowery mist from pushkala vartam
clouds spread a cloak around you
Elephants from eight corners completed the ablutions
from golden pitchers
All to the accompaniment of sacred chants
by assembled Maharishis. (13)*

It is said that Sri Stuti was composed when a poor brahmachari sought money to begin a married life. Vedanta Desika is believed to have recited the verse (16) that begins - *yogaramba tvarita manaso* - in front of Ranganayaki thayar in Srirangam and there was a shower of gold from above. Vedanta Desika himself preferred a life of poverty but he understood that for some, an initial capital is required to start off on the path of karma yoga, which eventually would enable them to practice bhakti yoga towards Sridevi. For such people, wealth may come from anywhere –earth, sky or ocean or even from Kubera himself! A few slokas later, in verse 19, he says that those who wish to perform service to her and her divine consort, consider the entire material wealth of the world trivial, as they do service with affection and following the ancient path. As he evidently did !

Viswamata is also the fount of compassion. In the penultimate sloka, Vedanta Desika summarizes (and we echo):

*Eternal abode of auspiciousness,
pinnacle of compassion
The Mandara garland on the crown
of the forever fragrant Vedas
The precious and only wealth of her Lord,
Madhu's destroyer,
O prayer-responding Kamadhenu!
May you always reside in my heart. (24)*

All verse translations are by the author only.



Mohini Avataram in Pallaki : A parrot sang that Devi is Jaganmohini, viswarupini. Devadevi in Her Viratswarupam the sun and the moon are found as jewellery in her Veni (braid). Annamayya praised her that the palanquin was carried by beautiful ladies in one of his Sankeerthanas as - The servant maids are in prime age. They are walking briskly. The devi sitting in the palanquin with spread hair. By this flowers are falling down. Annamayya was worried about this. He request the servant maids not to walk briskly. The forehead of Mangamma has sweat beads. The body in the palanquin is tilting. He described that hair with pearls is fluttering.

Lord Venkateswara is full of compassion. That is why devotees praise his “Kalyana Gunas- the Divine Qualities” namely Sowseelyam, Vaatsalyam, Maardhavam, Aarjavam, Sowhartham, Saamyam, Karunyam, Maadhuryam, Gambeeryam, Owdhraryam, Chaaturyam and Sthairyam. The attributes are six which are Jnyanam, Balam, Aishwaryam, Veeryam, Sakthi and Tejas. But of all these Gunas are again compressed as sole gem like attribute which is “Daya” – Mercy. Swami Vedanta Desika has written “Daya Satakam” to praise Goddess Daya Devi who is our sole refugee and who helps us to attain Salvation by convincing the Lord to forgive our sins.

This article is an imaginary conversation shows how 'Daya Devi' convinces the 'Lord' for the sake of our well-being.

Devi, it is Kartika Month and lot of devotees flocking to Tirupathi, Tirumala Hills.” Yes, Swami, I am very much eager to bless the devotees who are my children!’ ‘Ah! That is the greatness of Motherhood!’



DAYA MALA

- Smt. T.S. Rajalakshmi

Devi smiles at Lord acknowledging.

A devotee (Jeeva) decided to visit Tirumala hills. When he saw the hill, he felt as though the entire hill is like sugar stone (Sharkaraayitam) which was made from Lord Srinivasa’s Mercy (Srinivasa Anukampa). He said to himself “Let the grace of Acharyas which I feel like the streams in Tirumala which got converted as reservoir of Mercy (Srinivasa Dayaaambodhi Parivaaha), the Lord’s Karuna blessed me to get his Darshan. I wonder how Lord gets the mercy? It should be because of “Kamala”, who is the consort of Vishnu (Kamala Vaasa Karunya). He started climbing and then stopped for a while. To start divine journey, one should get the blessings of commander in chief of Lord Vishnu. After some time, he got tired climbing. I remember my mother Sri Mahalakshmi who always feeds with milk of Knowledge (Chaitanya

Stanya Daayinim...). Oh! my mother Earth Bhumi Devi, you are the remover of all the obstacles (Prathigathaanam Vaaranam). I think, I feel tired because, I have committed lot of errors in my life, Oh Neela Devi, you are the one who request the Lord not to see the sins committed, I bow to you (Dosheshvadarshanam). The devotee started climbing the hill by chanting. Ah! Now I guess how Lord gave me strength and desire to visit the hill, it is because of "Daya Devi" only, who is the treasure of helpless and poor! (Akinchana Nidhim)

"Oh Lord!", Daya Devi says, "did you see the devotee climbing the hill by chanting your name?" Lord says, "Yes, I do, but how come he recovered from his bad deeds?" "Oh Lord, please do not investigate his wrong deeds as he has repented for his sins and has now come to get your blessings." "Devi, he is drowned with sins, how can you ask to rescue?" "Oh Lord, who else will help him from drowning other than you? (Bhagavati Daye)."

'Daya Devi, Shall I test one of the devotees' and he finds one, and let's consider the devotee as Guna. 'Oh Lord, Fine, you can test him, but you should promise that you will shower the grace'. Lord smiled and said 'Hmm..., let me see if he is thinking at least one of my Kalyana Guna?' Lord's auspicious attributes are six which are: Jnanam (Divine Knowledge), Balam (Strength), Iswaryam (Rulership, Prosperity), Sakthi (Energy), Veeryam (Power) and Tejas (Splendor). Guna first visited Tiruchanur Padmavathi Ammavaru temple. He was standing in a queue along with other devotees and was very impatient. Guna shouted at one of the devotees 'Hey, why can't you move fast', the other devotee said 'Sir, I have issues in my leg, please wait, I am moving', Guna then kept on pestering him with harsh words. Lord said to Devi 'See how impatient this devotee is, he shouts at another devotee, how he can be a true devotee if he is not

respecting other devotee?'. Devi smiled and said: 'Let us wait for some more time and then see'. Few minutes passed. The devotee entered the temple, the atmosphere changed his mind-set and he became calm, he understood the pain of another devotee and cooperated. The devotees near him started chanting "Govinda...." And everybody started chanting and Guna was also happy to chant. Daya Devi spoke 'Oh Lotus eyed Lord, see the change in the mind-set of the devotee Guna'. 'Yes Padma! good to see that'. Devi said, 'it is because of the association of other Bhaktas and when singing one can remember the Kalyana Guna', it is very well seen that from Satsang (association with devotees) good qualities arise'. Guna felt enchanting when reciting the Govinda Nama and got a great Darshan with Prasadam, he said to himself 'Oh Devi, though I have spoken harsh words towards the devotees, I was able to regret the sin committed is just because of the Daya (Mercy), otherwise, my mind would be always restless and would have committed more sin, I bow to you Devi'. Devi smiled



and confidently looked at the Lord which he understood that she had won.

The Sacred Tirumala Hill

‘Sri, do you remember Annamayya who climbed Tirumala hill with slippers when he first visited’. ‘Yes, I do remember, and I also remember telling him that this whole hill is sacred, so, one should not wear slippers while climbing’. ‘Oh Daye! the affection that you show towards the devotees is like oil for the lamp’. ‘Oh Govinda, though Annamayya had Jnana, when he climbed that day, he forgot the right way of worship’, to uplift his jnana, I had to play that drama!’. “Devi, he acts like a Kulinga bird”, “Oh Venkatesa, you only need to save from doing errors”, Oh! Daye, Priye! You are full of compassion!

Vedanta Desika...

‘Are you hungry, Devi?’, ‘No Lord! Why are you asking?’ and she smiled. Lord said, “I remember the Sloka “Mayi Thishtati....Aparaadhaganaih...” in which , Vedanta Desika requesting you to eat him consider as food as he has committed so much of sins and calling himself as “Aparaadha Chakravarthi – King of Sinners”. “Haha...Oh Pundarikaksha, it shows his humbleness and he believes that he can get the grace only after all the sins are vanished and that is the reason he was requesting me”, ‘Such a beautiful composition’, Devi, without your guidance, how can I identify the true devotee...My Dear!

Nammalwar...

‘Alarmelmanga! did you hear Nammalwar singing near Kapila Theertham? “Agalagillen iraiyum endru Alarmelmangai urai marba! He is first offering the prayer to you and pleading you to place his head on my feet! What a devotion! Govinda! He is afraid of you as he told that he is ‘Emperor of Sins’, so he had come to mother. She smiled. ‘Oh Kamale! Only

true mother will know the heart of the child, I completely agree!’

Kakasura...

‘Kamala! you always forgive the sinners, I cannot do that as I am the protector of the Universe!’. ‘Oh Raghunandana, I know, that is why, I ensure that they perform Prapatti (selfless surrender) and then get the grace! Don’t you remember Kakasura, who pricked me during Ramavatara in Chitrakoota! You in fact, fired Brahmastra which pricked his eye for his sin committed, but later, I had to argue with you (Lord) to pardon him by making him fall at your feet, thus saving his life!’

Kulasekhar Alwar...

“Oh Padmavati, look at the beautiful flowers that are bloomed in Tirumala hills!” Goddess smiled beautifully which was like a fully bloomed lotus. “Dear Kesava, that is why Kulasekhara Alwar had sung in his Pasuram that he wishes to be born as anything in Tirumala”. Lord said, “It’s a beautiful song, the song shows he is a Brahma Jnani and he got this knowledge because of your divine glance”.

Kamadenu...

“Oh Amritha, I am curious whether your grace is shown explicitly?” “Oh Srinivasa! My grace is like River Sarsawati which flows outside in some place and inside in some place. True devotees identify my blessing like River Saraswati flowing outside and the other who are yet to realize, I am still flowing hidden. I try to correct their bad deeds and transform them as a Devotee.” “Sri! You are Kamadenu as you fulfil the rightful desires of the devotees”!

“Devi! compare you with River Ganga who is the remover of sins. People who immerse even once will get purified. I see your children (devotees) get themselves purified and you bring prosperity to them! I take your command and take incarnation to



protect the devotees and I am very much happy to do that!" Saying Lord Smiles.

"Swamy! Today, I see lot of devotees in Tirumala?" "Yes Lakshmi! They are very patiently waiting for long hours to get our blessings! I feel that they are waiting like Chathaka birds anticipating rain waters. Devi! Show your mercy (Daya) so that they can be drenched with downpour (Venkateshwara's grace)!"

In Mahabharatha War...

"Oh Parthasarathy! thank you for being the charioteer for Arjuna and showing him divine form (Sarva Drashta) as per my request". "I know Lakshmi, that you are more concerned during the war and you wanted to protect the devotees and rejuvenate the earth. Devi, you are courageous as well as you tell me at the right time, to guide the Devotees!" (Ananya Dhenaaha)

In Rama Avatara...

"Lord Venkatesa, you get angry too quick like the instance in Rama Avatara, you took the bow and arrow to punish Samudra Raja (the Ocean King) when he did not respond to your prayers, another instance

when Parasuram confronted you and Kakasura in the form of crow pricked me and you aimed weapon (Astra) (Kripe Kaakasyaikam)", "Padme! It is good, at those times, you pacified me, and punishment turned to benevolent act".

In Tirumala, at Nadaneerajanam Stage, there was beautiful dance program on Dasavatara, devotees were watching with ecstasy. Even Goddess and Venkateswara Swami was watching and was stuck with awe. "Oh! Srinivasa, you have taken many Avatars like Matysa, Kurma, Varaha, Narasimha, Vamana-ThriVikrama, Parasurama, Balarama, Rama, Krishna. I wonder your compassion towards the devotees as you take strange forms". "Devi! It is just because, of your Mercy, I take these forms. You encourage me to show the world how to live and sustain and that is why Sri Vedanta Desika has praised your attribute which is the primary cause of grace".

"Priye Padmavathi! All the praise, I get is because of your Mercy!". Padmavathi Devi smiled "Sri Hari, it is my duty to ensure all the Jeevatma gets your grace".

May Lord with Dayadevi shower Her blessings on us.



Gaja Vahanam : Brahmotsavam commence with the hoisting of Gaja depicted flag on Dvajasthambam in the temple. This Vahanaseva became highly popular among all the Vahanasevas. The devotees in large numbers witness this seva and get liberation. Sri Suktam explains '*Hasti nada prabhodinim*', the close relationship between Gaja and Devi. The four tusked Iravat is the strongest among all Gajas. It was born in Ksheera Sagaram along with Sri Lakshmi Devi at the time of Amruthamathanam. Gaja is symbolic for Aishwarya. Gajas carry the weight of eight directions of this earth, hence Gaja is the root for introducing Srinivasa and Padmavati Devi with each other. The king elephant when trapped by Crocodile said that "you are the protector, I do not know others". Similarly all jeevis (living creatures) adopt this method. The Gaja Vahana Seva gives above message to the devotees.

UNCONDITIONAL SURRENDER

- Sri Ramesh Kandadai



Kuresa's 'Sri Stavam' is a prayer to the Mother of the Universe, Jaganmaatha, describing Her auspicious qualities. He describes how She gives the most benefit for minimum effort, as long as one is sincere.

Mother Goddess just like children at home get what they need by appealing to the father through the mother. While Lord Vishnu is the personification of protection of all that is created, it is Goddess Lakshmi who facilitates His act of protection.

Sri Stavam begins with...

The relationship between Lord Vishnu and Goddess Lakshmi is literally all-encompassing. Kuresa begins Sri Stavam by saying that Bhagavan Hari takes cues from the expressions of the beautiful face of his consort, Sri, in all matters of creation, dissolution, protection and so on. While he rules the worlds, he is under her total influence and works according to her wishes.

Universal Mother

Kuresa starts the second stanza by calling Her *jagan maatha*, Mother of the Universe and says, 'Oh Mother! Grow my intellect so that I will have the skill of speech to praise you. I have surrendered at your lotus feet.' She needs to bless him with all that he needs to do the job, and do justice to it. He wishes that her glances of compassion fall on her devotees.

Sri Kuresa composed four of his five stavas of which one was Sri Stavam, praising Goddess Lakshmi. Sri Stavam has eleven verses. The first five slokas are introductory verses, referred to as *sthotropodhgaatam*. In these Kuresa admits his inadequacies and prays for the necessary growth of intense devotion in him to do justice to the lofty subject. The actual stotra begins with verse six. The ninth and tenth are essentially *prapatti* or surrender at the Mother's feet. The last sloka is a prayer that She should shower him with her grace.

Goddess Lakshmi is the personification of all things needed to support the success of life. The Ashtalakshmi concept shows that she is all things necessary for sustaining life. She is the *jagan maatha*, Mother of the Universe. Her shrine is referred to as the sanctum of mother, *thayar sannidhi* in Tamil, *ammavari gudi* in Telugu, *mataji ka mandir* in Hindi and so on. Srivaishnavaites believe that all appeals to Lord Vishnu are routed through the

In the third stanza he begins to lay the reference frame for his effort. Kuresa has already pointed out the limitations which fetter his abilities. He had asked for the release from the prison of inability born out of insufficient understanding of the Mother. Now he says the subject is so lofty that all the attributes are already there in a state of perfection. She, by being the Mother of all, is the ultimate against whom we may measure others. It may be said he is exaggerating. But how is that possible when the subject is perfection personified? So, there is no danger of exaggeration. Even Lord Hayagriva, the Lord of speech, cannot do justice to the perfection of her *kalyana guna*. So, says Kuresa, he will not hold back on his attempts at praising her exceptional auspicious characteristics.

Yet again, in the fourth stanza, he jokingly points out the impossibility of adequately praising perfection. Though knowing it is impossible, he still makes an attempt. It would be a laughable matter to even make an attempt at such descriptions. Yet he was going to launch himself into the

effort fulsomely knowing that he cannot do justice because his atman had been emboldened by his bhakti to attempt even the impossible.

Praising Goddess Lakshmi

In the fifth stanza, he brings the frame of relative reference to perfection despite his self-avowed limited abilities. He accepts that he is quite inadequate to the task, yet was going to persist because his attempts at praise were not going to impact her in any way. He asks, 'have you seen a dog lapping up the water of River Ganga, licking with its tongue, to quench its thirst? The dog can in no way pollute River Ganga. On the contrary, the dog is cleansed when it comes in contact with the Holy River.' His attempting to praise Mahalakshmi is like that. His imperfections and his limitations cannot and will not harm Her.

From now on Sri Kuresa starts to look at the benefits of those who are immersed in the ocean of bhakti. According to him, wealth for an atman is of two kinds. One is to be had when in this world and the other, when we reach Sri Vaikunta, the abode of the Lord and the Lady. Achieving both is possible only to those on whom Sri Lakshmi's auspicious glances have fallen. If this is to be considered auspicious, then what does one say about the Lord on whom the glances perpetually keep falling? Sri Kuresa says that the Lady's glances are everlastingly on the Lord because the Lord is enabled by those glances.

Perialwar, the father of Sri Andal (who herself is an avatar of the Lady) says *Vadivai vala marbil vazhginra mangaiyum pallandu*. He feels empowered to wish her all auspiciousness because he himself has become her father and the Lord's father-in-law! Imagine the bhakti of one who sees himself as the Lord's child or as a member of the Lord's family.

Special Significance of 'Sri'

We routinely prefix the word Sri to everyone's name, like people say 'Mr' in the west. But in the case of Sri, there is a special significance. Sri Kuresa explains that the very attachment of Sri to something makes it auspicious. He calls it *Lakshmi Vachaka sabdam*. It is the most basic benefit of all. Mere association provides the benefit. That is the *kalyana guna* of Sri Lakshmi – she gives the most benefit for minimum effort, as long as one is sincere. This is the focus of the seventh sloka. In the eighth sloka, he once again emphasizes Sri's boundless auspicious qualities.



Grace of Goddess Padmavathi

Having said that She is the enabler of Sri Vishnu's activities, Kuresa goes on to prove by example. At the time of the great dissolution (pralaya), all things were in a state of unconsciousness as Her grace was not there. Noticing this suffering Mahalakshmi thought she should enliven them with her grace. That mere thought was enough to invigorate them, says Sri Kuresa. And of course there is the legend of the Sage Brigu who kicked Lord Vishnu in the chest. Mahalakshmi, resident there, disappeared from Vaikunta in a huff and plunged everyone into gloom. Much later, she emerged as Padmavati and married Lord Srinivasa. Goddess Padmavati at Tiruchanur continues to shower her grace on her devotees even today.

In his last two stanzas of Sri Stavam, Kuresa points out that amongst all wealth, the grace of Mahalakshmi, acquired by total

surrender at her feet, is the only wealth i.e. entry into Sri Vaikunta.

Unconditional surrender begets unconditional and effective grace immediately. That is the nature of protection that the divya-dampathis are capable of providing not only to Gajendra, Prahaladha and Draupadi but to each every one of us as we are their creation with all our faults and good points. It is this surrender that Sri Kuresa talks of in his last two stanzas of Sri Stavam. He says surrendering to Her, Lakshmi, gives the atman imperishable wealth of jnana and that leads to surrender to the Lord. Again, She is the enabler.

Lord is the enabler

It is in fact more correct to say that He/She/It are all embodied in a single, indivisible whole, God. In some cases, the Lord is the enabler as in the case of Mahabharata where Sri Krishna is the prime mover in all. In other cases, Lakshmi is the prime mover as in the Ramayana where she shows her tolerance to the situation she finds herself in to allow the Lord to come and release her. In one it is Purushakaram and in the other it is ubhayam.

But these are lofty principles for many of us. Let us look a little closer to home. Putting together all that the father and mother do for a child, gives the totality that enables a child to grow in all dimensions. If either one of them is totally passive, does not do their part, then the growth of the child is unbalanced, incomplete. Thus, it is with the Lord and Lady. The whole is greater than the sum of the parts. These are concepts that can only be defined to us by pointing out what happens if they are not there. It is the incompleteness that gives us a tantalizing clue to what the completeness could be.

As tantalizingly out of our reach as the concept of God is, so is the idea of surrender. What is it? Is it doing nothing and leave everything to God? No, it is not. Kuresa uses his inability to praise Her as the reason to pray to her asking for the very same ability. In the Gita, Lord Krishna says, 'Be unconcerned about consequences. Do the correct thing and leave the rest to Me.' Kuresa says 'imperfect I am, limited I am, but I will still try to praise you. Enable me, O Lady! that I may do a good job worthy of you who are the object of my adoration. Enable me so I make no mistakes!' He does not desist from trying. He says the success or failure is in Her hands – for Her to enable. That lack of concern for the outcome is true surrender, not the irresponsible behaviour of not doing anything. If at all surrender can be defined, it is faith in God coupled with action without attachment.



Sarvabhupala Vahanam : Sri Venkateswara Swami is the Lord of all Lokas. The Alarmelumanga remains in the heart of Swami and graces all Lokas with kindness. On this Vahana seva day human beings are supposed to qualify themselves to get the Bhagavadanugraha. It is also available with the Bhagavadanugraha. Sri Padmavati Devi on Sarvabhupala Vahanam, the affectionate daughter of the Sea and the Lord of all rivers, whoever pray to her will be benefitted by getting the kingdom.

A BOON FROM THE LORD !

- Dr. C.V. Sulochana

Tired of these harassments people of Repalle, Indra and other devatas approached me and pleaded to protect them from this asura. "The same I am discussing with my brother at the time of your arrival." Krishna said to Satyabhama.

Having heard about Narakasura a fiery Satyabhama could not tolerate his atrocities. She demanded her husband with short temper. Swami! Why are you delaying? We should not leave such a demon. He must be killed. Lord Krishna smiled and said to her. My beloved Satya! It is not so easy to kill him. Satya asked. Swami! Why? Again

Once, when Lord Krishna was discussing about the demon Narakasura and a way of killing him with his brother Balarama, Satyabhama, the consort of Krishna came there and listened to their words unclearly. For her clarification she asked her husband. Swami! Who is this Narakasura? What is the problem with him? Then Lord Krishna replied her. Devi! Narakasura is a king of Pragjyotishapura. He is a powerful warrior but wicked in nature. Usually he is making a raid on kingdoms and plundering their wealth. He is disturbing the penance of the sages and insisting them to accept him as God. Satya! moreover he captured 16000 women from defeated kingdoms with lust and imprisoned them at Audaka on the top of Maniparvata in his kingdom. Devi! How many I tell about him. Recently he went to Repalle in my semblance and stolen cows and maids from there. Almost all kingdoms on the earth were gone under his sway. Now his eyes turned to swargaloka.

Narakasura heard that Indra (the king of swargaloka) has thousands of divine elephants and weapons at him. He wanted to loot them all. Now the greedy Narakasura attacked the swargaloka. He assaulted the maa Aditi (mother of Indra and Vamana, the previous incarnation of Lord Krishna) and grabbed her precious ear rings.

When everybody fails to follow the righteous path and pursues evil ways, he will be punished under the 'Divine law'.

Krishna replied. Narakasura did a great penance for Brahma. Brahma pleased with his penance and granted him a boon that his death would be in the hands of a woman only (in thought of Narakasura woman is not powerful).

“Then it is so easy. Leave him for me. I will kill him.” Satyabhama said to Lord Krishna.

Krishna also expecting the same from her. He knew that Narakasura’s death is in the hands of his mother Bhudevi. But he kept this matter in secrecy. Because any mother can not kill her own son however he is. Krishna, pretending at her and told. Devi! you are very sensitive. You can not tolerate the pains of the wounds, caused by powerful weapons in the battle. Then Satyabhama replied.

“Swami! Don’t discourage me. I am brave enough to handle all. Let me come with you.”

Krishna’s plan worked out. Finally he accepted her wish. He took Satyabhama along with him on his vehicle Garuda to the battle.



Narakasura palace was guarded by five headed demon Mura and his sons. At first Lord Krishna attacked Mura. Mura also hurled countless weapons towards Krishna. But Krishna shot each one down with his arrows. Krishna used his Sudarshana chakra and hurled towards Mura, dislocating his five heads. Mura fell on ground and died. In the same way other demons were also killed by Lord Krishna.

Next Krishna entered the palace and attacked Narakasura. Narakasura used several divine weapons against Lord Krishna. Krishna also neutralized all those with suitable weapons. In desperation when Narakasura hurled a trident at Krishna, it hurt him slightly. Krishna immediately seized this chance and fainted in pretension. His plan is to provoke Satyabhama to fight against the demon.

Having seen this, Satyabhama got furious and took up Krishna’s bow and arrow. She doubled her attack on the demon and finally killed him. Lord Krishna woke up from pretension and looked at Satyabhama. He noticed that her eyes filled with tears. He asked her. Bahama! I am alive. Why you are looking very sad. Then she replied. I don’t know swami. Suddenly my heart is regretting his death. Unknowingly my eyes are dropping tears.

Cool down Satya. Don’t worry. It is quite reasonable. Krishna said to Satyabhama.

What! Is it reasonable? Why? Satyabhama asked doubtedly. Then Krishna replied. Devi! Narakasura is our son. You are the incarnation of Bhudevi. When I was in Boar avatar he was born as a result of our love.

As he was born during Asurasandhyavela, he became a demon. Then I had given you a boon that his death would be occurred as per your wish. That was fulfilled today.

Alas! How! happened it was she cried a lot.

Satyabhama asked again a boon from Lord Krishna.

Swami! Our son’s death should not be mournful. Every one celebrate his death as a festival by lighting the dias and firing crackers.

Lord Krishna accepted and blessed her. Devatas showered flowers on this couple. As per her wish, in this Kali yuga too we are commemorating this event as Naraka chaturdasi on Aasvayuja bahula Chaturdasi. Also marking this event as a victory over the evil, we are celebrating diwali on Aasvayuja Amavasya, the following day of Naraka chaturdasi with lot of rejoicings like lighting the dias, firing the crackers and distributing the gifts and sweets to near and dear.

Wish you all a very happy Diwali



Garuda Vahanam : Sri Padmavati Devi on Garuda Vahanam on Sixth day during Karthik Brahmotsavam is feast to eyes. Garuda is familiar among nityasuris. Sruti says that “Vedatmavihageswarah”. Traditionalists say that two wings of Garuda are the symbols for gnana-vairagya. Garuda is familiar for devotion. The darshan of Alarmelumanga on Garuda vahana seva provides Moksha without rebirth.

The names of Hindu calendar months are derived from a particular Nakshatra which occurs on the day of the Poornima. The months of Chaitra, Visakha, Jyeshtha, Aashada, Sravana, Bhadrapada, Ashvini, Krithika, Mrugasirsha, Pushya, Magha and Phalgun derive their names from the corresponding stars that occur on the day of Poornima of the month. For example Chaitra Poornima is a famous Hindu festival day when Chitra Nakshatra and Poornima join together. The star may occur one or two days before or after the day of Poornima.

All Poornima days are connected with some festival in temples or celebration by Hindus. Poornima has special significance with several deities. Poornima days that occur on Vaisakha, Krithika, Pushya, Magha are connected with Lord Subrahmanya. In the temples of Tamil Nadu, Vaikasi Visakam (Vaisakha). Aadi Karthika (Jyeshtha), Maasi Magham (Magha) and Panguni Uthiram (Phalgun) are festival days for Lord Subrahmanya. Sravana Poornima is celebrated throughout Kerala as Onam which is a social festival like Diwali, when Lord Vishnu is worshipped. Sravana (Thiruvonam) is considered the birth star of Lord Maha Vishnu. In Tirumala temple on every Pournami day special Garuda Seva called Punnami Garuda Seva is held.

The month of Karthika has a special significance in many ways. Throughout the month, Hindus take holy dip in rivers. This is venerated as Karthik Snan. Karthik Somavar (Mondy) is considered auspicious

Significance of **KARTHIKA POORNIMA**

- Sri R.Subramanian

and devotees visit Shiva temple on very Monday of the month for special worship. Legend says that on a Monday of Karthik month, Lord Shiva removed the curse by Daksha Prajapati to Chandra and blessed him with the privilege of adorning His head.

Karthik Poornima is associated with Prabodhini Ekadasi marking the end of Chaturmasya vratha (four month religious observance). Lord Vishnu is in yoga nidra during these four months and on Prabodhini Ekadasi day he wakes up from His sleep.

Next to Deepavali, Karthika Pournami day popularly known as Thirukarthika assumes importance as on both these festivals lighting of lamps gains importance. There are several puranic legends and traditional beliefs behind the festival of Karthika Pournami which is celebrated by all the people (devotees) at home and in the temples as a festival of lights.

Sriman Narayana dwells in the light and He is verily the light. In Vishnu Sahasranama, He is praised as the 'Light'.

It is said that, on the auspicious Karthika Pournami day, Lord Shiva appeared as a colossal column of fire in front of Lord Brahma and Lord Vishnu to demonstrate His superiority.

Legends say that, during Vamana Avatar Lord Mahavishnu appeared before Mahabali who was the grandson of the great Baghavata, Prahlada, and got three steps as a gift, to subdue the tyrant King. Mahavishnu measured the earth by one step, covered the heavens with another step and placed His third step on the head of Bali as enjoined by him and pushed the King into the earth. However the Lord gave him a boon to visit the earth for ten days. Legend says that during Karthika the King Mahabali visits the earth to see his people. The same legend is observed in Kerala where the people celebrate Onam (Shravana month Thiruvonam asterism) as the day when Mahabali visits the earth.

Karthika Pournami day or Thirukarthika in Thiruvannamali temple in Tamil Nadu is a very grand festival attracting lakhs of devotees, where it is believed Lord Shiva revealed his holy form as a column of fire. Hinduism believes that every organic or inorganic thing is composed of one or more of five natural elements namely Earth (prithvi) Water (apa), Fire (agni), Air (Vayu) and Space (aakaash). Lord Shiva in order to enlighten the people His divine presence is there in each of these elements manifested in five holy places which are called Pancha Bhuta Stalas. He is worshipped as Earth in Kanchipuram, as water in Thiruvanaikaval, as fire in Thiruvannamalai, as air in Kalahasti in Andhra Pradesh and as space in Chidambaram. As the Lord manifested as fire in Thiruvannamalai there he is worshipped as Agni. Devotees adore this festival as Thiruvannamalai Deepam and worship the Lord in the form of an effulgent light atop the holy hill.

In Thiruvannamalai, on Pournami, Karthika Deepam day instead of a bonfire as in other temples, an immensely huge receptacle made of copper which is filled with nearly 3000 Kgs of ghee and a huge wick is lighted on the 2700 feet hillock, and the light is visible for bout 60 Kms. The wick burns for about seven days. On every Pournami day thousands of devotees throng at Thiruvannamalai to circumambulate the holy hill of Arunachala which has in recent years become famous as Giri Valam.

Festivals in Karthika Masam

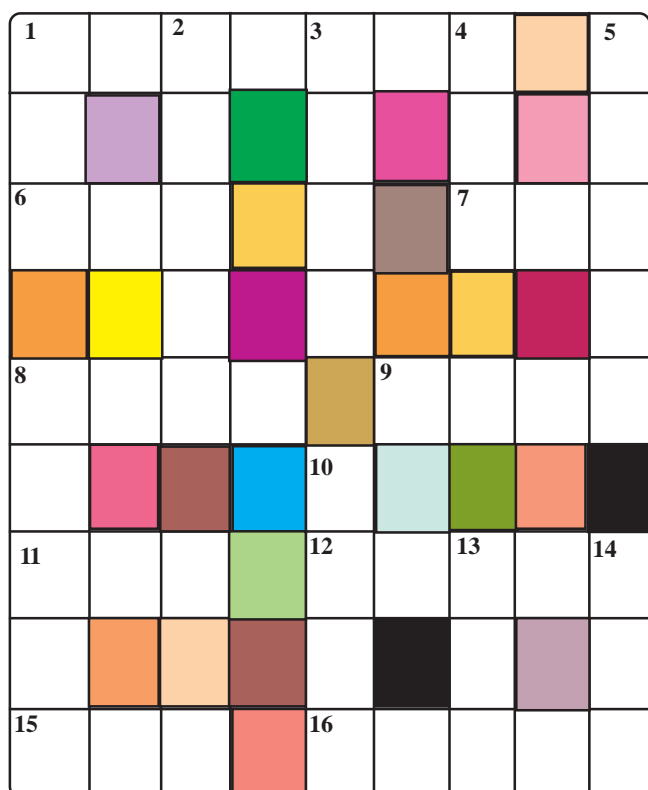
Yama Dwithiya is the first festival celebrated in Karthik Masam. We also call it 'Bhagini Bhojanam', also known as a brother-sister festival. Once, Lord Yama's sister Yami (Yamuna Devi) was upset on her brother, to which he grants a boon to her. On the day of 'Yama Dwithiya' whoever eats food in their sister's home will be relieved of sins and would not be facing torture in hell. This ritual is still in practice and brothers come and eat in their sister's house and gives/receives blessings.



It is an auspicious festival to observe Naga Puja. It comes on the fourth day after Deepavali Amavasya. Nag Panchami and Nagasashti are also performed after Nagula Chavithi. It is a festival of serpent Gods and is mainly done by women. It is observed by married women for the wellbeing of their children. They keep fast and perform Naga puja. Devotees offer milk, and fruits and offer Harathi near the putta(snake pits). Seven hooded cobra, an 'Ashtanag' is specially worshipped.



PUZZLE



Presented by
Sri T.S. Jagan Mohan

CLUES FOR PUZZLE

01. Not daughter (3)
02. Lord Brahma (5)
03. Goddess Lakshmi (4)
04. Wife of Kashyapa (Jumbled) (3)
05. Tataka's Husband (5)
08. Bheeshma's Mother (5)
10. Haridhwar (4)
13. Wheel of Sudarshanachakra (3)
14. Goddess Gowri (3)

DOWN

01. Mother of Agni (7)
06. Nothing (3)
07. Don't walk (3)
08. AIM (4)
09. Lord Siva (4)
11. Seize (3)
12. Manmadha (5)
15. In the past (3)
16. Vayu Deva (5)

ACROSS

Ekadasi fasting in Karthika Masam is a common procedure in every household. Lord Vishnu goes to sleep on Ashada Shuddha Ekadasi and wakes up on the Karthika Shuddha Ekadasi in ksheeraSamudra. People fast whole day and break their fast next day offering food and clothes to a Brahmin or Temple Priest.

In Karthika Masam, Pournami that comes in Krithika Nakshatra (Star) is called as Karthika Pournami. Fasting on Karthika Pournami day is equivalent to fasting on Shiva Rathri. Devotee's fast whole day. They light a 365 vatthula (cotton wicks) deepam to Lord Vishnu, have Darshan of the Moon and then only break their fast.

The last of Karthika Masam, after Amavasya, Poli Swargam Pooja's are performed. The temple priest reads out the story and they are offered Vayanalu and



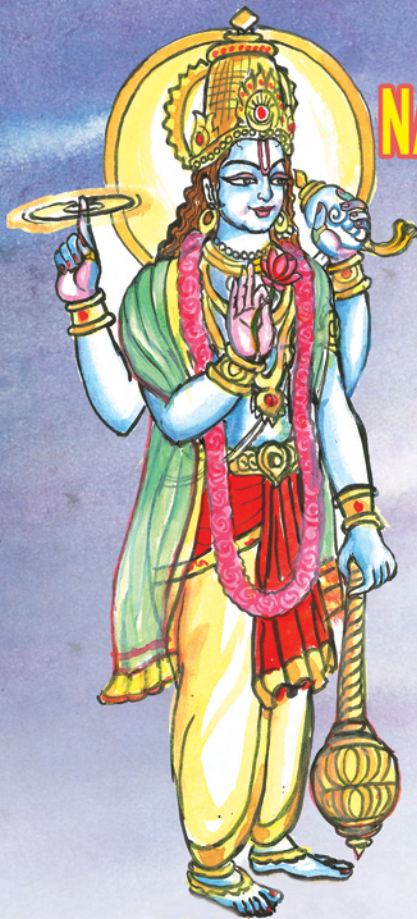
swayampakalu. Deepam's are kept on banana ribs or stem and are left in the lakes or canals. With this festival, Karthika Masam officially comes to an end.

It is observed in 'Shravana Nakshatram' which usually comes on pournami day in Karthika Masam. Rudrabhishekam, abhishekam and Lighting lamps to Goddess Parvathi and Lord Shiva is highly auspicious and will free the devotee of all the sins and keep them happy and free them from all diseases. Fasting to both Lord Vishnu and Lord Shiva will surely fetch you Moksha. It is said in Hindu scriptures that Karthika Masam is a sin destroying month. Satya Narayana Swamy gives his divine blessings if we conduct vratham during this month.

A very happy and auspicious Karthika Masam.



Surya Prabha Vahanam : Ammavaru graces darshan sitting in the centre of circular orb of the Sun. Sruti says that "Loka yesho ananta radity". God has the habit of residing in the Surya Mandala and Sri Padmavati resides in the heart of Srivaru, hence it is justified that the procession of Suryaprabha Vahan carrying the deity is proper and correct. Srivaru did penance in this Surya Kshetra for 12 years and got his Devi back. Today also Suryanarayana temple with daily poojas exists here in Tiruchanur as a proof for this. Whoever has the darsan on this auspicious occasion will be benefitted by good health, abundant Aishwarya, good progeny, good knowledge etc.



NAMPADUVAN'S MUSIC OFFERING TO LORD

- Dr. K.Sudhakar Rao

It is said that in 'Varahapuram', the Story of Nampaduvan was narrated by 'Lord Varaha to Bhudevi'.

observe fast on the auspicious Day of "Mukkoti Ekadasi". Next day puja should be done and food should be served to a guest. Later on, the devotee can take food. By this act Lord will be pleased and He will shower his choicest blessings. 'Kaisika dwadasi' is an important occasion to worship the Lord. Let us go into the details of Kaisika Dwadasi.

Legend says that, on the day of Kaisika Dwadasi Sri Parasarabhattar chanted Kaisika Puranam before Lord Ranganatha Swami at Srirangam. This significance of Kaisika dwadasi is described in padma purana. To this day the descendants of Sri Parasara Bhattar recite Kaisika Puranam on Kaisika Dwadasi day before the Lord at Srirangam.

After observing fast on Ekadasi and on the next day, dwadasi is celebrated by devotees. Some people play Kaisika Ragam on this day in addition to the recital of Kaisika Puranam.

According to the Varaha Puranam, Lord will be pleased immensely by the worship of the dance and music.



Ekadasi comes every month. In our shastras the importance of upavasa or fasting has been described. There are two benefits of fasting. During the time of fasting the entire body gets purified as some rest will be given to our digestive system. The second benefit is the grace of God. Hence devotees should

Chandra Prabha Vahanam : Chandra (the moon) is the brother of Mangamma. He is the adhipati of medicines. He is the nourisher of jeevakoti. The eyes of the devotees are blossoming, when they see the Devi on Chandra Prabha Vahanam. The overwhelming devotion causes saranagati tathwam. Chandra is source of mental peace and happiness. By seeing the deity in Chandra Prabha Vahanam our minds will be pleasant and peaceful.



A Demon

Hence it will be appropriate to tell the story of one great devotee namely Nampaduvan. On Kaisika Ekadasi day Nampaduvan was moving towards the temple. A Brahmarakshas (demon) stops him for becoming his prey. After great persuasion, Nampaduvan says to the demon that he would return to be eaten by him after completion of his annual offering of music to Lord. The brahmarakshas agrees to send him. After rendering songs in Kaisika Ragam all the night in the divine presence of the Lord, Nampaduvan returns back to the demon in order to fulfil his promise.

In the meanwhile, Lord Vishnu himself comes in the



guise of an old man and suggests Nampaduvan not to move towards the demon. But Nampaduvan was determined to fulfil his assurance. The demon was surprised to see him back. Later on, the Lord blessed him with salvation. And the demon's curse was also removed by Lord Vishnu.

Lord himself declares in Kaisika Purana that: 'Whoever observes fasting on the Ekadasi day and also worships me on the dwadasi day will be absolved of all the sins'.

Kaisika dwadasi is also famous as mukkti dwadasi. This is also called 'Uthana dwadasi'. According to mythology, Lord Vishnu goes to yoga-nidra on Ashada Shukla Ekadashi. On Uttana Dwadasi devotees make arrangements for waking him up.

Kaisika dwadasi is a great occasion to worship the Lord and obtain all the material as well as spiritual benefits.



Rathotsavam : Watching the Devi in Rathotsav is good fortune. The Kathopanishad gives philosophical meaning that Atma is Rathik, Body is chariot, Mind is charioteer, Mind is the controller, Indriyas (organs) are horses and they wander in streets of Vishayas (mundane issues). The comparison of body with chariot creates the difference of existence of *sthula* (broad) and *sukshma* (miniature) bodies. The priests offer TiruNeerajanams to Sri Padmavati Devi decked on the chariot.

Tungabhadra Pushkaram

- Kum. Mythili

Pushkaram is a celebration and a thanksgiving to our river wealth. Taking a dip in the river during pushkaram is believed to cleanse us. This year, it is the turn of River Tungabhadra as Jupiter (Brihaspati) enters Makara Rasi. It is believed that, one should perform a bath, dana, japa, archana during the pushkaram days.

Indian culture is full of different kinds of celebrations. Water is one of the most important gifts from God to us, and in a land based on agriculture like ours, rivers are extremely important to everyone – life-giving waters in every sense. So some of these celebrations are dedicated to rivers. These are known as Pushkaram, Pushkara or Pushkaralu.

The belief is that, a Brahmin was once granted a boon allowing him to purify water – he came to be known as “Pushkara”, who nourishes, and travels from one river to another as Brihaspati travels from one Rasi to another. The twelve rivers that are associated with the twelve Rasas are the ones which are involved in the Pushkaram festivals. This is a story that appears in some of our treatises. The Pushkaram is annual, and there are twelve rivers associated with it. Hence, the Pushkaram associated with a particular river takes place once in twelve years. The presence and location of Brihaspati at a particular time decides the river that becomes the ‘Pushkara theertha’ for that year. This year, the Pushkara Theertha is the river Tungabhadra.

The Tungabhadra River is formed by the confluence of the rivers Tunga and Bhadra at Koodli. The river flows through the states of Karnataka, Telangana and Andhra Pradesh. Ultimately, the Tungabhadra joins River Krishna. The Tungabhadra Pushkaram is scheduled to be celebrated from November 20 to December 1, 2020. The peak of the Pushkaram period is the first twelve days from the time of entry of Brihaspati into Makara Rasi – often known as 'Adi Pushkaram'. The last twelve days of Brihaspati's stay in Makara Rasi are also considered very auspicious, and are known as 'Antya

Pushkaram'. During the Pushkara period for a river, the main pilgrimage centre is normally the spot where the tributaries join the river.

After the Tungabhadra is formed at Koodli, the river flows through plains and passes near many important sites on the way. One such is Hampi, which was once the seat of the Vijayanagara empire. It is an important site even today with some temples like the Virupaksha temple still in worship. After this, the river Vedavathi joins the Tungabhadra. Later on, the river flows through other important sites such as Mantralayam, where many devotees gather. The Handri river joins the Tungabhadra after this. Eventually, the



Aswa Vahanam : Aswa runs speedily. Upanishads say that indriyas are aswas. Alarmelumanga fulfils the wishes cleverly. Aswa is the witness in the parinayam of Padmavati with Srinivasa. Witnessing the seva will get away from Kali Doshas.

Tungabhadra joins the river Krishna at Alampur. This again is an important pilgrimage site to which many devotees flock. There are other pilgrimage sites all along the Tungabhadra, such as the Sringeri Sharada Peetham, Nava-Brindavanam (where nine Madhva saints have their resting place) and even the Nava-Brahma temples. All the places that the Tungabhadra flows through are sanctified by the river.

Like many other festive occasions, the Pushkaram festivals involve remembering and revering ancestors, devotional music and discourses, etc. Five common activities that devotees take part during Pushkaram are snana, dana, japa, archana and dhyana. 'Snana' is the holy dip in the river - this is an ancient custom, and is beneficial not only because it is believed to erase all the devotee's sins but because of the cleansing properties of water itself. 'Dana' refers to the act of giving, and is said to have great merit in this period. 'Japa' involves the recitation of sacred mantras, 'Archana' involves the act of worship or paying homage to deities, ancestors or even guests and dhyana refers to meditation.

The time of the water festival is a time for both devotion and celebration. It is a time of goodwill, with every house in the area taking on a festive appearance and everybody getting ready to receive and host guests be they friends, family or pilgrims. However, one must be extremely cautious in this time of the pandemic. It is better to focus on the spiritual significance of the event.

Let us meditate on the Tungabhadra and pray that a *manasika* dip in the river is a way of cleansing oneself of any differences with others and making a fresh start – both mentally and physically.



SOLUTION TO PUZZLE

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Panchami Teertha Mahotsavam : Tiruchanur is the sacred place where Lord Srinivasa did penance for 12 years to get back Padmavati Devi, who always remains in his heart. Sri Mahalakshmi left Vaikuntam angrily with the misdeed of sage Brighu. Sri Maha Vishnu himself digged the tank. He brought golden lotus flowers and planted them in the tank. The Devi born on Kartika masa Sukla paksha Panchami tithi, Uttarahada star, Friday from Padma Sarovaram to benefit the devotees. She stayed back in the heart of Lord Srinivasa. Every year on Panchami day, Avabrudham (sacred bath) will be performed. Special poojas are performed *on this festival day*. Sri Varu sends Tulasi, turmeric, vermillion, Silk Sarees, Panyarams in a procession on elephants to his consort over from Tirumala to Tiruchanur and handover them with temple tradition. Sri Padmavati Devi along with Sudarsana Chakratalwar reaches PadmaSaravaram for Avabruthasnanam to get relief from Brahmotsava tiredness and travails. The utsavam concludes with Dwajaavarohanam, lowering the flag. By this Brahmotsavams comes to an end.



GENERAL PREDICTIONS FOR THE MONTH OF NOVEMBER 2020

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : They are busily engaged to gain success in their endeavours. They have to observe certain things very patiently as there is success ahead beyond their expectations in the very near future. Though bodily and mental stress is there from all corners, success is certain. Worshipping of Lord Venkateswara will give good results.



Taurus (Vrishabha) : Expenses are to be controlled. It is a routine to the employees and much changes are not expected. Proposals for the marriage function of four children in the house is on-line. Joyful moods and related preparations are progressive. Lakshmipooja or Venkateswara puja will give the best results.



Gemini (Mithuna) : Health should be taken care of. There may be certain house-hold problems but success is on the cards. Changes is inevitable. Students should work hard to get good marks. There will be good rewards. Worshipping of Lord Vishnu will enrich them from all corners.



Cancer (Karkataka) : They create new records. Top officials are in a good feel that, life is an appcart. Don't wait for still further. They will be marginally rewarded. Women should be very careful in Health related issues. Success is there for students. Worshipping of Goddess Lakshmi or Shakti will ward off all evils and sailing smooth becomes easily.



Leo (Simha) : Health is wealth. Health conditions are taken care of. Investment in real estate will promise good returns in a longer run. Purchase of a old house is on the cards. Students should put more efforts. They should not relax. Women are comfortable in their movements. Worshipping Lord Shiva along with Shakti is advised for comforts.



Virgo (Kanya) : It is the time for inventors and scientists to get immediate recognition. Women will have better ornaments. Students should keep distance from bad company. Move with the people having same ideals. Worshipping of Lord Subrahmanya and Lord Venkateswara is advised.



Libra (Tula) : Librans are successful in their efforts. Waiting for the time and opportunity is inevitable but it is highly progressive and promising. People should not lose confidence in them. Students tell that it is easy in their efforts. But they will rip down if they are lazy. Lord Venkateswara or Siva will protect them from clutches.



Scorpio (Virshchika) : Success is their right in their actions, control in their speech but they get good recognition, name and fame. They should act silently without much speech. But there is tightness in money matters. Unexpected money flow is there. Shakti upasana with Lord Shiva will certainly give unexpected astounding results.



Sagittarius (Dhanu) : This is the better time to be contented with the opportunities that are bestowed. Unrest is a resultant effect for officials but with success. Students should not be lazy. They should have concrete plans about their future. Lord Shiva pooja or Subrahmanya pooja will give solace.



Capricorn (Makara) : Speech of this people will catch some fuel which will effect in a shorter time. People should not invite risky conditions. It is high alert in case of health conditions. But in the long run they will be substantially rewarded. Unnecessary stress will be mounted. Overall care should be taken by all. Shakti pooja, Shiva pooja will give good results.



Aquarius (Kumbha) : They are the children of the fate. They are easily recognised. Students should work hard. Services may not be recognised. Sports men will gain substantially. Women should be taken care of in their health issues. Worshipping of Lord Venkateswara or Subrahmanya will give excellent results.



Pisces (Meena) : Health issues will have a good progress and recovery is promised. But one should not neglect the caring of health. Women are engaged easily in their routines. Students should prove for their future. Women should take care of their health. Worshipping of Lord Vishnu will bestow great pleasure and success in life.

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Tirumala Tirupati Devasthanams

**A view of
Navarathri Brahmotsavams
performed to
Sri Malayappa Swami
from 16-10-2020
to 24-10-2020**



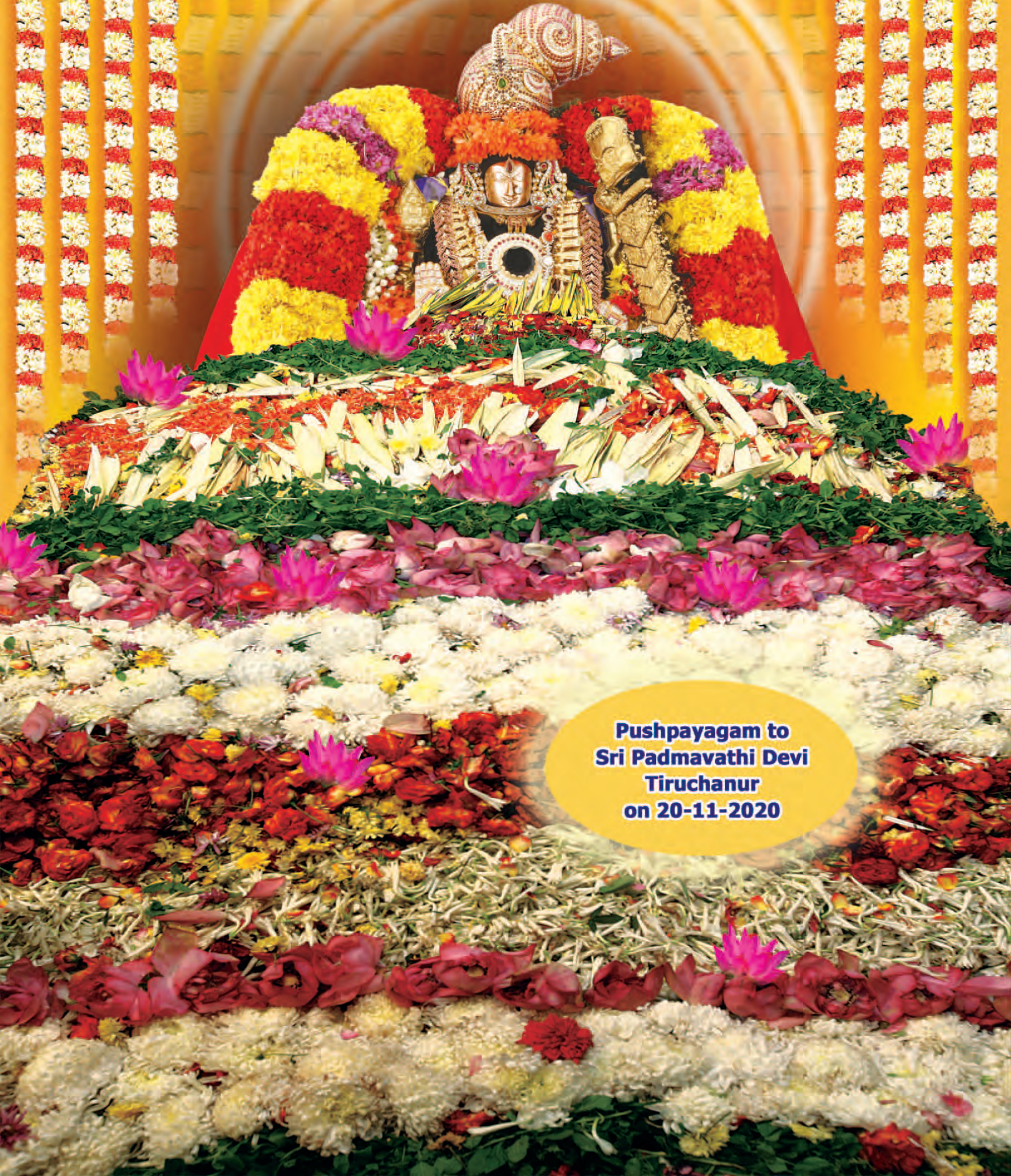


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**Pushpayagam to
Sri Padmavathi Devi
Tiruchanur
on 20-11-2020**