



TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

ILLUSTRATED MONTHLY

DECEMBER 2020

Rs 5/-



Vina Venkatesam nanaatho nanaathah
Sadha Venkatesam smarami smarami |
Hare! Venkatesa! Praseedha praseedha
Priyam Venkatesa! prayaccha prayaccha ॥

Tirumala Tirupati Devasthanams

The Honourable President of India,
Sri Ramnath Kovind offered prayers along
with his wife in Srivari Temple, Tirumala
and Sri Padmavathi Devi Temple,
Tiruchanur on 24.11.2020



BHAGAVADGITA

Kāśyaś ca parameśvāsaḥ
śikhaṇḍī ca mahārathaḥ
dhr̥ṣṭadyumno virātaś ca
Sātyakiś cā parājitaḥ

(B.G. Chapter- I, Sloka-17)



The chief of archers, the king of kasi, the Maharathi, Sikhandi and Dhrstadyumna and virata and the invincible satyaki.

INVOCATION



SriVishnuchitha kulanandana kalpavallim,
Sri Ranganaraja harichandana yoga dhrusyam,
Sakshaath kshamam karunaya kamalaamivaanyaam,
Godham ananyasaranah: saranam prapadhye.

Oh! Goddess Goda Devi! You are the Kalpavalli, the Wish - granting creeper in the garden, Nandavanam, of Your father Vishnuchitta's clan. You are like the sacred vine clinging to the celestial sandalwood tree of Lord Ranganatha suggesting the auspicious union. It offers a blessed sight to see. You verily incarnate the endless endurance of Bhu Devi symbolizing Mother Earth and possess the compassion of veritable Goddess Srilakshmi in forgiving those who transgress the Lord's commands. I have no alternative but to seek refuge at Your graceful feet.

- Vedanta Desika's Goda Stuti-1

APPEAL TO DEVOTEES

- ❧ Devotees should enter the temple wearing traditional dress only.
- ❧ Devotees should deposit their luggage and electronic goods at free luggage counters before entering the queue for darshan.
- ❧ The articles deposited in the luggage counters will be given to the depositor only. Other persons are not allowed.
- ❧ Please co-operate to security staff while checking the belongings.
- ❧ If you notice any susceptible persons, things, bags convey the message to the nearest security staff.
- ❧ Devotees can approach the Broadcasting department in the Asthana Mandapam opposite to Srivari temple to know about the missing person.
- ❧ Don't believe dalais, touts or mingle with strangers and because they may cheat or deceive you.
- ❧ Don't pay any amount to the staff at the time of receiving the luggage from the free luggage counters.
- ❧ Don't wear flowers in Tirumala. The flowers are meant for Lord Srinivasa.
- ❧ Drinking alcohol and containing cigarettes, guthkas and other intoxicated materials are prohibited at Tirumala and it is an illegal act.
- ❧ Don't wear foot wear in Tirumada streets. Devotees should keep their footwear at the counters.
- ❧ Free tonsuring is provided at Kalyanakatta. Devotees need not pay money for barbers.
- ❧ Physically handicapped and oldage people may utilize free battery cars available at Rambagicha Rest House near Srivari temple.
- ❧ Traveling by vehicles on ghat road should follow the road rules for safe journey.
- ❧ Please inform to the vigilance **toll free number 18004254141** immediately if any dalary demand for money or any inconvenience caused at Ghat road.



Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

SAPTHAGIRI

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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

Sri P. RAMARAJU, M.A.,
Special Officer (Press & Publications)
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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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Back Cover : Lord of Seven Hills decorated as Goda devi

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Website : www.tirumala.org, www.tirupati.org

For Suggestions, Complaints regarding Sapthagiri Magazine
sapthagiri_helpdesk@tirumala.org

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A BHAKTI-LADEN MONTH

As the month of Margasirsa dawns, house-fronts are decorated with artistic muggu (kolam), with the women of the houses vying with each other in drawing complicated geometric and artistic patterns with rice flour or white powder interspersed with yellow pumpkin flowers. There is a sense of peace and quiet in the air.

What is the significance of Margasirsa, or Dhanurmasa ? As it is also known the sun transits through the DhanurRashi (Sagittarius) and the period ends on the Bhogi festival Day. Hence it is named as Dhanurmasa. This month is considered as the dawn of the day for the Gods since Uttarayana is equal to a day for the Gods. This is a time that is very special to Mahavishnu. Sri Krishna says in the Bhagavat Gita (10:35) *maasanaam margasirshah* – of the months, I am margasirsa.

During this month, gopis observed the Katyayani vrata on the banks of the Kalindi River praying to Bhagavati to grant them Krishna as their husband. The verses tell us of the *paavai-nombu*, in which maidens bathe early in the morning in the Vaigai River with a prayer for everlasting youth to enjoy wedded bliss for long.

Andal or Goda Devi, foster daughter of Periyalvar, as she is also known was drenched in Krishna-bhakti, growing up in a house where the influence of the Bhagavata traditions was high. She grew up in Srivilliputhur and transformed the *paavai-nombu* tradition into what is known to us as *Tiruppavai*. It was no ordinary transformation. While the verses contain prayers for rain and prosperity, it has become a symbol for service to the divine and a prayer for grace to attain spiritual freedom.

Of the thirty verses in *Tiruppavai* (one for each day), the first fifteen are descriptions of the group of girls going from house to house waking up their friends to join them in the bath in the river. After that, the maids go to the palace of Nandagopa and call out to the family, especially Krishna singing: “Awake! Oh Lord who led the gods, “Awake, son of a possessor of a bountiful herd of cows”, “Born in the womb of one woman, brought up as another’s son...our prayers to thee. Grant our boons and we will remain devoted to you, enjoying life free from distress”.

Tiruppavai recitation has become so important and so popular that during *margasirsa* month, as dawn breaks, we can see groups go around the streets singing the verses. *Tiruppavai* recitation is carried on in homes and temples too. In fact, in Tirumala, priests recite the *Tiruppavai* instead of *suprabhatam* during this month. Ramanuja ensured that *Tiruppavai* is never neglected by including it as a part of *Sevakalam* in temples during the morning rituals every day.

The Goda tradition has spread all over the country. Many verses have been written about Goda herself and her intense devotion to the Lord. ‘GodaStuti’ by Vedanta Desika, ‘Godachatuhsloki’ by Anantalvan, ‘Godastava’ by MarrigantiAppalaDesikaendra, Sri GodaParinayanChampu by KesavaKaviraja is some well-known verses in Sanskrit. In Telugu, we have the epic *AmuktaMalyada* by Krishnadeva Raya. There are many less known – Goda hymns, dramas and stories too, in various languages. But all of them, writing about her life or her poetry (for she authored *NachiyarTirumozhi* too), delight in her devotion to the Lord.

One of the most important messages for us today from *Tiruppavai* is the importance of togetherness. It is not a one person hymn: the verses talk about doing things together. Man is a social animal, as they say. In this pandemic, we have been forced to maintain social distancing and take other appropriate actions ensuring not only are we are safe but also those around us. As the months pass by, the strain on the mental health of people is steadily rising. This is the time when maintaining the spirit of togetherness becomes crucial. There are virtual platforms that we can use effortlessly that enable us to see our loved ones far away. In person or in virtual connect, we must remember what Andal emphasized - *Koodiirundhukulirndheloempaavai* (Verse 27) – in blissful togetherness...

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ADHYAYANOTSAVAM

- Dr. Jaganmohan



The Ananda Nilaya Vimanam at Tirumala is the celestial abode of Lord Venkateswara. It is famous for its Spirituality, Festivities and Divinity. The temple is always seen with alluring activity of weekly, monthly and yearly festivals celebrated with sanctity and grandeur. Adhyayanotsavam is a yearly festival which is specially celebrated in all Vaishnavite temples.

In Adhyayanotsavam, the first eleven days are called Pagalpattu, and the next ten days are called Rapattu, dedicated to Prabandha Parayana, (recital) and adhyayana (dedicated study and recital) of Dravida Veda popularly known as 'Adhyayana Utsavam'.

Adhyayanotsavam festival commences 10 days prior to the Mukkoti Ekadasi and continues for about 24 days. "Sri Venkatachala Ithihasamala" states that the Lord directed Anantarya to sing divyaprabandha every year as Adhyayanotsavam. During this ritual, Sri Malayappa Swami with Goddess Sridevi and Goddess Bhudevi are taken

to Ranganayakula mandapam. There will be recited Nalayira Divyaprabandham. On the other side Sri Ramanujacharya will also be seated. During the first period the first Modal Alwar's prabandham would be read and pasurams would be sung. Later the Divyaprabandhams would be recited. Subsequently Tiruvoimoli would be recited for the first ten days. Later Madhura Kavi's divya suri prabandhams would be recited.

At Tirumala Srivari temple, on the 22nd day of Adhyayana Utsavam 'Kanninun Siruthambu' that is praising Lord Krishna as everything is conducted. On the 24th day Sathumurai and on the 25th day ThaneerAmudu i.e., a descendant of Thozhappa Chary brings water from a sacred place called 'Akasa Ganga' with temple honors. Abhishekam is conducted to the feet of the Lord by the Vaikhanasa Archaka and this ritual of Adhyayana Utsavam concludes with fervor.





DHANWANTARI MAHAYAGAM AT TIRUMALA

- Smt. J.C. Gnanaprasuna

Dharmagiri Vedapatasala recitation of the mantras from vedas at Naadaneeraja mandapam and many more.

In order to protect the welfare of humanity from the dreadful clutches of the pandemic Covid 19 virus and also to get the graceful blessings of Lord Venkateswara, TTD had conducted many great rituals and homas in Tirumala to get rid of it. Among them, Sri Srinivasa Shantyotsava Sahita Dhanwantari Maha Yagam at Dharmagiri Veda Vijnana Peetham in Tirumala was conducted with the objective of achieving perfect health and peace for the entire humanity. As a prelude to the Dhanwantari Yagam, the TTD had conducted the Srinivasa Veda Mantra Arogya Japa Yajnam to find a solution to Covid 19 virus which is victimizing the entire world. The physical and psychological issues of health would be cured with the divine power of the Veda 'mantras'.

Among the different 'utsavas' mentioned in Agamas, the Dhanwantari Maha Yagam comes under the category of Shantyotsavams.

Vedamantras to ward off virus

The vedas are the divine scriptures. Srinivasa veda mantra Arogya japa yajnam was organised by TTD for getting relief of humanity from clutches of pandemic diseases. The Vedic Pundits recited the Arogya Mantras from the Rig Veda, the Yajur Veda, the Sama Veda and the Adharvana Vedas.

Yogavasista Mantras

The TTD had conducted parayanam on Yogavasista Dhanvantari Maha mantra, reciting slokas from Yogavasista for the well being of humanity from the clutches of pandemic corona virus. Apart from these mantras, Sri Durga Parameswari mantram, Gayatri mantram and other Srivari Dhyana stotrams, Astakshari mantram 'Om Namo Narayanaya', Dwadasakshari mantram 'Om Namo Bhagavate

I bow down to Lord Dhanwantari, the Lord with four hands carrying a conch, a discus, a leech and a pot of nectar. A pleasing and luminous blaze of light shines in His heart. The light is also seen shining around His head and gorgeous lotus eyes. His divine play destroys all diseases like a burning forest fire.

When the milky ocean was churned, many divine beings appeared, one among them was Lord Dhavantari.

Chanting and listening to Vedic hymns is a sure to all ailments and diseases and it is the best treatment for all the diseases and virus.

This year been of darkness due to pandemic, T.T.D. had taken many steps in conducting many religious spiritual programmes like yagas, homas at

Vasudevaya', Maha Sudarshana mantras are also recited to rid of virus.

Sacred Waters

The sacred waters which were rendered as Abhishekam to Lord Dhanwantari and Lord Sudarshanamurthy were mixed in the 'theerthas' of Tirumala. These waters would vapourize and reach the Solar system. The rays of Lord Surya would put an end to the toxic effect of the harmful viruses across the world and protect the humanity from them. It is believed that, the divine waters will mix with environment through air and eliminate the unhealthy viruses. During the Yagam, the 'ritviks' recited the Veda mantras from the 'Chaturvedas' gratifying Lord Surya and the 'Asta Dikpalakas.' The green environs of Tirumala echoed due to the rhythmic chants of Dhanwantari Maha Mantra as a part of the Maha Purnahuti observed on the final day of the Maha Yagam. Dhanwantari Maha Mantra will destroy the horrible pandemic Covid 19 virus.

Apart from this, chanting of Arogya japa mantras were also recited by the pundits. By this chanting, warding off psychological scares and panic will be done healing the pandemic.

Dhanwantari Maha Mantra

The powerful 'Dhanwantari Maha Mantra' gives the Lord's blessings in abundance to the devotees when they chant it with devout devotion.

*Om Namo Bhagavate Vasudevaya
Dhanwantaraye Amrutakalasaastaya
Sarva Bhayaharaaya
Trilokanadhaya Vishnave Namaha!*

Those who will chant this mantra will get peace, prosperity, health and wealth. TTD had taken up a great work to drive away this virus through these spiritual sacred recitations, yagas, japas. So, readers chant these mantras





and make your surrounding people, relatives and many more to recite and educate them regarding these rituals and it leads ourselves from darkness to light.

TTD had taken up this spiritual maha yagam invoking the blessings of Lord Dhanwantari - the Lord of Medicine to ward off covid-19.

May Lord Dhanwantari bless the devotees with His abundant grace so that they can be free from the dreadful Covid19 virus and attain health, wealth and eternal bliss.

Om Sri Dhanvantare Namah!



TRADITIONAL DRESS CODE is Compulsory

Tirumala Tirupati Devasthanams made it compulsory for the devotees to wear Traditional Dress while coming for Darshan of Lord Venkateswara in the Tirumala temple. As part of this, T.T.D. implemented Traditional Dress Code to the devotees coming for Arjitha sevas and Rs.300/- darshan also.

Apart from this, devotees should compulsory wear mask and gloves due to corona pandemic and maintain distance while in the Q lines.

DEVOTEES COMING FOR SWAMI DARSHAN MUST FOLLOW THE BELOW GIVEN DRESS CODE :

Women : Saree with blouse, Halfsaree, Punjabi Dress with Duppata and Chudidhar with Duppata

Men : Paijama–Kurtha,
Dhoti– Uttariyam

Naamasmarana Is The Only Means!

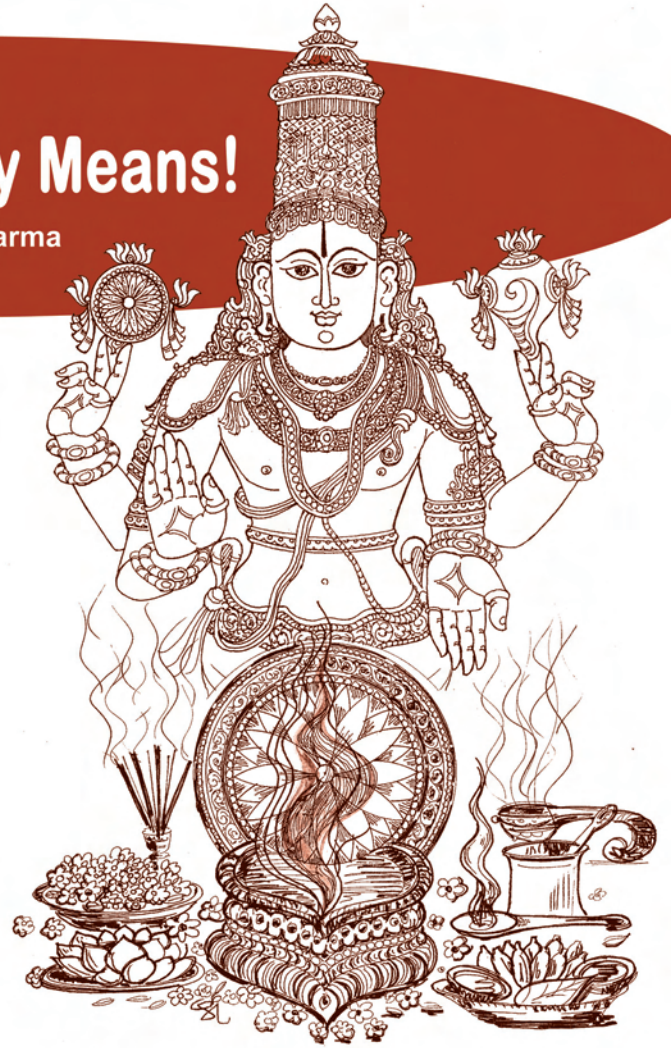
- Sri Venkata Gopala Krishna Sarma

The Lord is called Sarvareekaraha – One who makes Sarvaree or night/darkness. This is one of the thousand names of the Lord in the Vishnusahasranaamam. In this extraordinary year which itself bears the name Saarvari – or that which causes night – it is certainly a time to remember the Lord as Sarvareekaraha!

And indeed, what a reminder this year has been of darkness and the Maker of darkness! As a global pandemic shakes the world, as the earth has taken a pause as it were, as many activities have come to a grinding halt, as people all over the world tread carefully with face masks, as temples and factories and flights and trains have been shut down, and schools, offices, conferences, meetings, and celebrations have all had to go into a virtual mode, as tens of millions of people have been infected with the Corona virus and millions have lost their lives, as even the divine Tirumala Hill is unimaginably bereft of people – it is time to remember the Lord. *He is the entire universe, He is all pervading, He is the Yagna mantra, He is the Lord of the past, the present, and the future.* It is time to think “naamsmaraNaad anyOpaayam nahi paSyaaMO bhava taraNE” – that in the past, or in the present, or in the future, there is no greater means to crossing the ocean of sorrows than reciting the divine names of the Lord.

Greatest Meditation

Each name in the Vishnusahasranaamam is deep, nay infinite, in its meaning. The Vishnusahasranaamam is a declaration and invocation of the Divinity that is in everyone and in everything and at every moment. It is the greatest inspiration, it is the greatest joy, it is a call to the



greatest action and leadership, it is the means to the greatest meditation, it is a song of divine universal love, and it is an expression of the highest knowledge. It reminds us of the ephemeral nature of this world and the universe, and of the One who is beyond space and time and Changeless in this changing world. It makes us see life in a completely different light, and even understand very differently what is darkness and what is light. “yaa niSaa sarva bhootaanaam tasyaam jaagarti samyamee yasyaam jaagrati bhootaani saa niSaa paSyatO munEh – In that which is night for all beings, there the enlightened sage is awake; and in that which all beings are awake, there the sage sees only night”.

For all of us whose days are filled with ambitions, aspirations, attachments, aversions, acquisitions, and actions, who are so engrossed in this short and fleeting life – the knowledge and contemplation of the Eternal One is like a dark night that is invisible to us. And for the sage who has stepped into that Infinite dimension and is experiencing the Divine, this so-called day of ours appears to be but a foolish groping in the darkness of ignorance. It is the maaya of the Lord that we are so lost in our everyday lives that eternal bliss has become darkness to us. And it is the grace of the Lord that awakens us into the spiritual dimension, and the realization that we have been living a life in darkness. The Lord is thus the Maker of darkness for both the ignorant and the wise and hence He is Sarvareekaraha!

Supreme among all

It is this awakening from a life of darkness to a life of light that the Vishnusahasranaamam brings to us, and hence it has eternal significance and every day relevance. It is no wonder then that when Yudhisthira asks Bheeshmacharya “*kO dharmassarva dharmaaNaam bhavatah paramo mataha?* — Which Dharma do you consider supreme among all Dharmas?” Sree Bheeshma replies with certitude even as he lies on a bed of arrows and continues to teach Yudhisthira.

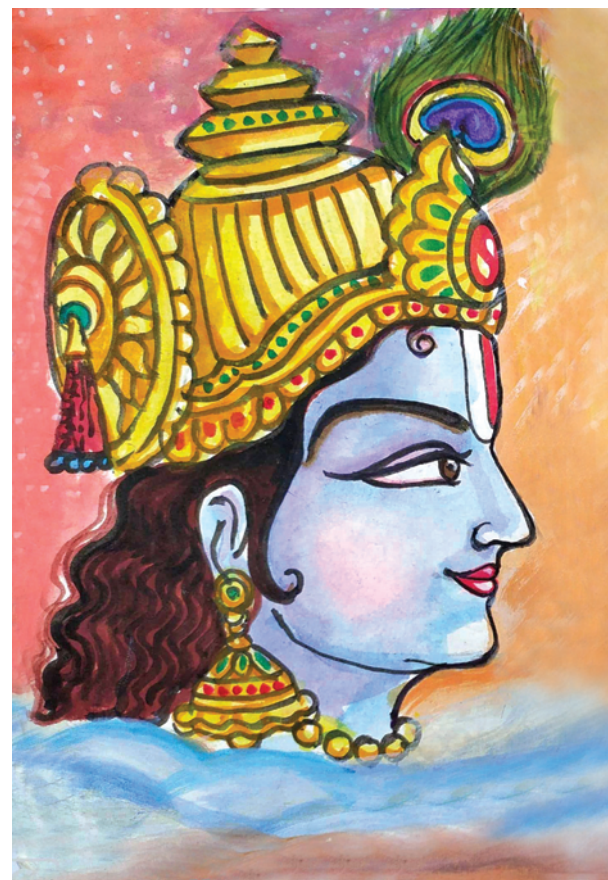
“The One who is the Source of this universe, who is the Divine in divinities, who is Endless, who is the Supreme Consciousness – chanting the thousand names of That One, Worshipping that Irreducible Supreme One alone constantly with devotion, meditating upon Him, praising His glories, bowing to Him Who alone is worthy of prayer, a human being is awakened.

Constantly worshipping Him Who is without a beginning and without an end, Who is all pervading, Who is the Supreme Lord of all the worlds, Who is the overseer of the universe, a person becomes freed of all sorrows.

For He is the One Divinity that is in everything, He is the Knower of all Dharmas, He is the bestower of glory in all the worlds, He is the Ruler of the world, He is the primordial element, He is the cause of the birth and existence of all beings, and He is situated in the heart of every being. I consider the constant devotional worship of that Lord through His thousand names as the supreme Dharma among all Dharmas of a human being”.

A Means to remember

The eternal truth declared by the Santana Dharma is “EeSaavaasyam idam sarvam” – that there is an immanent Divinity in everything that is in this world. The Vishnusahasranaamam is a wonderful means to remember, realize, and connect with the Divinity that is all around us. Sri Maha Vishnu is with us immediately when we chant the Vishnusahasranaamam, for He is the eternal Witness or saakshee who is always in us. It is the highest knowledge of the essence and truth of this universe that has been conveyed in this divya sahasranaamam by Veda Vyasa himself. There is no doubt that the



Vishnu Sahasranama is a treatise of supreme knowledge as Jagadguru Sri Adi Shankaracharya, who is the very epitome of the path of jnana or knowledge, wrote an extensive commentary on the Vishnusahasranaamam and earnestly urged all to “Bhaja Govindam”.

Every name can be reflected upon, savored, and experienced. For the Lord is *punDareekaakshah* or situated in the heart of every being. He can be found seated in the lotus of our own heart. He is yoga – the science of quietening the mind of all its modifications and disturbances, and He is the one who leads the yogis forward on the path of yoga. He is *ateendriyO* – beyond all the senses and sensory perceptions, for he is “*aNur bRhat kRSa sthoolO guNabhRN nirguNO mahaan*” – He is subtler than the atom, (and yet) He is immense, He does not have any gross form, (and yet) He is every gross form, He is the basis for all the gunas or qualities of nature, (and yet) He is without any qualities. In such numerous ways one can meditate on the amazing attributes of the Divine through this great sahasranaamam.



Tremendous energy

At the same time, the Vishnusahasranaamam inspires us to do extraordinary work with exemplary attitude, by reminding us to invoke the tremendous energy of the Lord in everything we do. He is tremendous enthusiasm, tremendous strength, tremendous intelligence, tremendous energy, tremendous power, and tremendous radiance. By invoking the Lord we can exhibit all these qualities in our own work and live a life of radiance and splendor.

This brilliance comes from making every work we do a yagna or an offering unto the Divine, recognizing that this whole universe is running because of a continual process of yagna. All our food, rains, wealth, strength, health, and environment are the result of the continuous cosmic yagna in which every one of us has a role. We are imbued with Divinity when we turn our every karma into yagna. He is the Yagna, the Lord of Yagna, the performer of Yagna, the means of Yagna, the conductor of Yagna, the bearer of Yagna, the maker of Yagna, the owner of Yagna, the enjoyer of Yagna, the One attained by Yagna, the bestower of the results of Yagna, and He is the secret that is immanent in Yagna. Thus, the Vishnusahasranaamam leads us to the greatest secret of work and reveals that God can be found in every place in everything we do.

Prahlada says in the Bhagavata “*indu galaDu andu IEDani sandEhamu valadu, chakri sarvOpagatunDu endendu vedaki choochina andandE galaDu*” “There is no need to have a doubt that He is here, and He

is not there. Chakri is pervading in everything. Wherever you search and look, in every place He is found." There is no greater goal in life than the realization of this Truth. And Bhakti or devotion is the sweetest and most efficacious path to such realization. As Prahlada, the King of the Bhaktas says "chikkaDu vratamula kratuvula chikkaDu daanamula Soucha Seela tapamulan chikkaDu yuktini bhaktini chikkina kriyan achyutunDu siddhamu sunDee!" "He cannot be captured by vratas, nor by kratus, nor by charity, cleanliness, austerities, nor by intelligence. It is through bhakti that Achyuta, the Eternal One, is captured – this is certain my friends!" As Bhagavan himself says in the Gita after granting Arjuna the vision of his Viswaroopa, "bhaktyaa tvananyayaa Sakyam aham Evam vidhOrjuna". It is through unswerving Bhakti that I am obtained in this way.

Maha Mantra

What is this Bhakti? Among the numerous definitions, we can turn to the beautiful one given by Sage Narada in his Bhaktisutras. "Bhakti is the surrender of all activities to God and extreme anguish if He is forgotten". The chanting of the Vishnu Sahasranama is both a dedication of all activities to the Lord and the joy of remembering and celebrating the glory of the Lord, and is both the path and the destination of the greatest Bhakti. Countless Mahatmas and Bhaktas have thus prescribed the Naamasmarana. Sri Annamacharya has sung "bhaavamulOna, baahyamunandunu gOvinda gOvinda ani koluvavO manasaa!" exhorting us all to chant Govinda both internally and externally. He also sings in the same song "hari naamamulE anni mantramulu!" The names of Hari are the essence of all the mantras! Indeed it is declared in the beginning of the Vishnu Sahasranaamam. Thus the Vishnusahasranaama is the Maha Mantra that is accessible to one and all, and granted to us by Veda Vyasa himself.

While any time of the day or year becomes auspicious by the chanting of the Vishnusahasranaamam, there is a special significance to chanting in the Dhanur masam. This



is that one month in the year when nature itself transitions from night to day, as it were, as the Sun transitions from Dakshinayana to Uttarayana. All the forces of nature promote spiritual awakening in this special month. This is a most sacred time to chant the Vishnusahasranaamam, especially before sunrise, and progress on our spiritual journey.

So, let us all chant this great Vishnusahasranaamam every day during this month and take refuge in the Divine Grace of the One who is "Sreedah SreeSah Sreenivaasah Sreenidhih Sreevibhaavanaha Sreedharah Sreekarah SrEyah Sreemaan IOka trayaaSrayaha"! May we perform this great yagna and be one with the Divine!

Om Namo Venkatesaya





DHANURMASAM

The Supreme Month of Devotion

- Sri P.S. Sastry

Vishnu in the form of a Hamsa (Swan) and Lord Brahma. The dialogue between Lord Vishnu and Lord Brahma is narrated by Sage Suta in response to a query by Sage Shaunaka.

The greatness and holiness of 'Dhanurmasam' and the rewards one deserves by observing the austerities in the holy month is found in the first chapter. The story of the King Satyasandha and the holiness he achieved by observing 'Dhanurmasa Vrata' is mentioned in the second chapter. The third chapter talks about the importance of giving alms and the numerous pious deeds a devotee can perform during the 'Dhanurmasa'. The final chapter talks about feeding the poor. It is said that the best way to reach the feet of Sri Hari is by feeding the hungry and poor during the month.

In Vedic texts, the 'Dhanus' month is called 'Sahas'. In Sanskrit 'Dhanus' stands for a bow. 'Dhanu' is also an astrological sign in Indian horoscope systems, corresponding to Sagittarius. It is preceded by the solar month of 'Vrischika' and followed by 'Makara'. It is also called 'Margali Masam' in Tamil. Dhanurmasa occurs in the month of 'Margasira' and overlaps approximately the second half of December and about the first half of January. During this period the sun passes from 'Dhanur Rasi' (Sagittarius) to 'Makara Rasi' (Capricorn).

Significance of Dhanurmasam

The significance of 'Dhanurmasam' is discussed in the 'Dhanurmasa Mahatmya' of 'Pancharatragama'. In 'Pancharatragama', the greatness of 'Dhanurmasa' is presented in four chapters, as a conversation between the Lord

The Dhanurmasam continues until 'Bhogi' when the sun enters 'Makara Rasi' from 'Dhanur Rasi'. Throughout this month, there is an atmosphere of festivity and celebration in the temples of Lord Vishnu. One celestial day of gods is equal to 6 human months called 'Uttarayana'. Similarly, one celestial night of gods is equal to another 6 months called 'Dakshinayana' in a human year. 'Dhanurmasam' falls at the end of Dakshinayana.

Once, on the eve of 'Dakshinayana', the gods assembled on the 'Mount Meru' and prayed to the Lord Vishnu. As He appeared, they told Him that "night" was approaching and sought His permission

to leave for their abodes. Then 'Ratri Devi', (Patron deity of the night) took the form of a beautiful damsel and prostrated before the Lord. She pleaded with the Lord that 'Dakshinayana' is viewed as inauspicious and no one performs good deeds during this period and that she is universally reviled. She declares that she has decided to undertake penance to obtain the Lord's grace and in case she fails, she will end the life of infamy.

The merciful Lord took pity on her and blessed her saying the duration of 'Dakshinayana' is of 3 seasons (2 months each). Out of them, the first two seasons shall be dearer to Him and within these 2 seasons (four months) there shall be an order in which 'Kartika' shall be the dearest 'Bhadrapada', and finally 'Shravana'. All the the four months shall yield immense people started looking forward to the this erased the stigma attached to her. have acquired unparalleled significance



followed by 'Ashvija', pious deeds performed during 'Punya'. Hence, hereafter, arrival of this period and Thus, these four months in the Hindu calendar.

Lord Krishna says in the Bhagavad Gita, "Maasaanaam Margasirshoham" which means "I am the 'Margashirsha' amongst seasons

of the year."

According to the scriptures, during the 'Dhanurmasa', the gods perform special Pujas to Sri Maha Vishnu at the "Brahma Muhurta". It is believed that worshipping Lord Vishnu at least one day during this auspicious period is worth worshipping Him a thousand years. Every single step taken for an early morning dip in lakes and rivers is believed to confer the 'Punya' of performing an Ashvamedha Yaga. So it is recommended to the devotees of Lord Vishnu to perform pujas and worship Him during the Brahma Muhurtha.

Dhanurmasam is also considered 'Sunnyamasa' and is declared unsuitable for mundane celebrations such as marriages, housewarmings, and purchase of property etc. Because it is the period of the sun entering 'Dhanur Rasi' passing on to 'Makara Rasi'. According to the Shastras, when the sun is in the 'Dhanu' and 'Meena' (Sagittarius and





Pisces) residing with 'Brihaspati', (Jupiter) all activities such as marriage or house warming etc are forbidden. Only prayers and godly functions are performed during the period. This ensures a festive climate during which everyone is peaceful, pleasant and happy without being burdened with other activities. During this month, devotees perform the holy acts of 'Surya Namaskars' and worship of Lord Vishnu in the early hours.

Devotees worship the Lord chanting 'Vishnu Sahasranama', 'Purusha Suktam', 'Sri Vishnu Suktam' or 'Narayana Upanishad' in the early hours. Some of them also worship Sri Maha Lakshmi, the

consort of Sri Maha Vishnu during this time. The Shastras decree that such devotees will be blessed with health, wealth, happiness, and the good fortune. During this month, the devotees wake up in the half hours before sunrise and offer prayers to the Lord. They feed the poor, give them alms, and offer liberal 'Dakshina' to the holy men with the hope of amassing the great Punya.



Pujas and Vratas during Dhanurmasa

The observance of 'Dhanurmasa Vratam' has been in vogue since time immemorial. It is also called 'Pavai Nombu' or 'Margazhi Nombu'. The 'Dhanurmasa Vrata' was first narrated by the Lord Brahma to sage Narada. The reference of 'Dhanurmasa' can be found in 'Brahmanda Purana', 'Aditya Purana', 'Bhagavata', and 'Narayana Samhitas'. It was Sage Narada who first prescribed the "Katyayani Vratam" to Gopikas to deserve the blessings of Lord Krishna who on the completion of the Vrata, gave His Darshan to the Gopikas and removed all their troubles. It is also believed that Andal, one of the twelve Alvars, on the advice of her father, Perialwar, performed 'Pavai Nombu' to achieve oneness with Sri Ranganatha (Lord Vishnu). The story was sung by Godadevi in the form of Tiruppavai Pasuras (meaning auspicious songs).



Godadevi is the daughter of Vishnu Chitta. She regarded the presiding deity of the temple, Sri Vatapatra Sai (Alilla Kanan) as Lord Krishna, Villiputtur as Brindavan, the temple as Nanda Gopa's home, her friends as Gopikas, and she herself as one Gopika. She takes a vow to marry none other than God Ranganayaka. She wakes up early in the morning during the Dhanurmasa and worships Lord Vishnu. She composes all her experiences and feelings in the form of 'Pasuram'. In this way, she composed

30 Pasurams and dedicated them to the Lord Vishnu. Pleased with her devotion, Lord Vishnu invited her to Srirangam. When she told the same to her father, he took her to Srirangam. As soon as her wedding is celebrated with Sri Ranganatha, she kneels down at his feet and attains eternity.

'Dhanurmasam' is the most pleasing month to the Lord Vishnu. It is considered auspicious to bathe in the rivers, worship the Lord and recite the names of the Lord during the transition of the sun to Makara.

Tiruppavai in Dhanurmasa

In Dravida, 'Tiru' means 'holy' and 'Pavai' means 'Vrata'. The Hindu Puranas declare that Tiruppavai is the essence of the Vedas and the Upanishads. During the 'Dhanurmasa, as part of the waking up ritual at Tirumala, the priests recite Tiruppavai instead of the usual Suprabhata. 'Bilva Patras' instead of 'Tulasi' is used while reciting the 'Sahasranama' (thousand names of the lord) of the Lord.

Dhanurmasam - The tradition of Gobbis

Young girls who have come of age get their wishes fulfilled by decorating the front porch of their houses with colorful rangoli and worshipping 'Gobbimmas.' Gobbimmas are the balls made of cow dung. They are decorated with turmeric powder (Pasupu), red vermilion powder (Kumkuma), flowers and different types of grains.

How to worship Lord Vishnu during Dhanurmasa?

About 5000 years ago, Goda Devi incarnated herself upon this earth and taught us how to serve

the Lord during the Dhanurmasa. Godadevi said Dhanurmasa is the best time for devotees to shower themselves in the auspicious qualities of the Lord. The following is the procedure of worshipping the Lord during the Dhanurmasa.

The first thing to do early in the morning is taking bath in the holy rivers or ponds and performing the Japa followed by the worship of Lord Krishna, Godadevi and other gods. Then, 'Havis' (oblations offered to the God) as 'Naivedyam' is offered. Pongal (Cooked rice and green dal and black pepper) is offered to the deity as Naivedya followed by Harathi.

Godadevi is brought to the forefront as she leads the devotees to the Lord and the 'Ashtothara Sathanama Puja' (the 108 names) is performed to her. Then, 'Harati' is offered to her chanting the specific songs like Guru Parampara, and Thiruppalli ezhuchi to wake up the Lord Ranganadha followed by Tiruppavai. Godadevi was said to have sung one song every day in front of the Lord. So, the same song of the day is sung in the order of the day while offering 'Harathi.'

Then 'Prasadam' is offered to the Lord and Godadevi. This is followed by the recital of 'Goda Chathusloki' and 'Ranganatha Ashtakam'. Finally, the meaning of that day's Pasuram is interpreted in one's own way and the meaning is shared with everyone.

The entire process should be completed as early as possible and Prasadam is taken. Eating anything else is forbidden till the sunset. In exceptional conditions, food may be taken after the sunset.



SRIVARI SWAMI PUSHKARINI MAAHATHMYAM

- Sri T.T. Varadarajan

In the Sri Venkatesa suprabhatham, the 12th sloka of Sri Venkatesa Mangalasasanam reads thus.

"Sri Vaikunta- virakthaaya -Swami Pushkarini Thate, Ramayaa-Ramamaanaaya-Venkatesaaya-Mangalam".

In spite of the fact, Bhagwan being in the abode of Sri Vaikunta, by taking the posture of Para Vasudeva, could not concentrate on Bhaktha Rakshanam for various reasons, hence He has descended to earth and exhibiting Himself as Thiruvengadamudaiyan near the Swami Pushkarini Thataakam, and rendering Bhaktha Rakshanam duties without any hindrance. The essence of this sloka conveys us the meaning that even in Sri Vaikunta the glory of Swami Pushkarini of Tirumala is well established.

Significance of Swami Pushkarini

Every year in the month of April, Ramanuja Avathara utsavam, is celebrated in a grand manner in all the vaishnavite temples. During these ten days, a unique puja called 'udayavar Mangalasasanam' is performed by the temple priest and Adhyabaghas on four directions (South, North, East and West) in front of the temple gopuram, in the evenings, depicting Ramanujar's offering of Pranams to four deities namely, Sri Ranganatha of Sri Rangam, Sri Thiruvengadamudaiyan of Tirumala, Sri Perarulan of Kanchi and last but not the least, Sri Sampath Kumara of Melkote Thirunarayanapuram, mentioning the Kshethram, Theertham and vimanam of the respective deities.

This one is a beautiful and joyful occasion for those gathering to witness the happenings at that time. A melodious voice is heard by the gatherings, amidst the gentle Vasantha Ruthu evening Breeze, a quiet and serene atmosphere surrounding that place.

Here, we will see what is recited in praise of Sri Venkatachalapathy, revealing the importance of Swami Pushkarini Theertha sthalam.

“Aadhi Varaha Kshethre....! Swami Pushkarini Theerae,...! Aanandha Nilaya Vimane...! Sri Alarmel Mangaa sametha, Sri Srinivasa Swamina:, Jaya Vijayee Bhava,Vijayee Bhava, Vijayee Bhava.” — so much pleasing to the listeners’ ears!.

Origin of Swami Pushkarini at Tirumala

Generally, the term Pushkarini refers to a Theertha Thataakam (Bigger water pond) and Swami Pushkarini is nothing but jala roopam of the Kali Yuga daivam, ‘The Lord Srinivasa’ Himself. That is the Greatness of Swami Pushkarini of Tirumala Hills. We can list out various facts about Swami Pushkarini from various Puranas, history and earsay.

The first and foremost acceptable fact among them is thus - as already mentioned above in the beginning — Swami Pushkarini is part and parcel of the Vrajaa nadhi (Holy river) which remains under the Holy feet of the Lord Sriman Narayana at Sri Vaikuntam, also known as Parama Padham, a part brought to Adhi Varaha Kshethram by Garudaalwar at the command of Lord Venkatachalapathy, for His jalakreeda purpose with Goddess Padmavathi Ammavaru. That is why it is also called as KON ERI (kon means Swami, Eri means lake or Pushkarini).

As we all know that ‘Triveni Sangamam’ is the cluster of (joining of) three rivers namely Ganga, Yamuna and Saraswathi, but in that place where they join, only two rivers are visible to viewers viz.

Ganga and Yamuna. River Saraswathi is not at all visible, as she is flowing underneath the two rivers as Antharwahini (flowing deep down below). So, Goddess Saraswathi prayed Lord Srinivasa to overcome this difficulty, and finally Lord gave her a boon saying that hereafter, Goddess Saraswathi can settle herself in the Swami Pushkarini itself in the river form visible to human eyes and also be known as Saraswathi Pushkarini along with the name Swami Pushkarini.

In the 11th century, King Saluva Narasimharaya constructed and developed the Pushkarini tank in such a manner useful for taking bath by the yathrikas before going into the temple for Srivari dharshan.

The Northern part of Pushkarini which is near Adhi Varahaswami temple is called as ‘Varaha Pushkarini’ and the part of Pushkarini near Srivari temple side is called as ‘Swami Pushkarini’.

In the centre of the Pushkarini we find a huge “Neerazhi Mandapam” used during Teppotsavam festival times. Malayappa swami is taken in procession in the four Mada Veethees, as ‘Veethi Prathakshanam during festival times, surrounding the Swami Pushkarini. Swami Pushkarini is situated in one and half acre land area.

Beliefs about Swami Pushkarini

Those who do snana (bath) in Swami Pushkarini, will get relief from their Paapa karmas (sins) and they will be given a warm welcome in the punya Lokha when they leave this world.

A prasthaavanam about Swami Pushkarini is found in the Sri Venkateswara Sahasranamam thus: “Swami Theertha Nivaasaaya Namaha”

He who does Sandhya Vandhanam even at least one time in the Pushkarini is considered as Maha Thapaswi and he gets Moksha at the end of life.



108 Divya Theerthams join in this Swami Pushkarini as Antharwahini. Aakaash Ganga, Paapa vinasam, Jaapaali, Sesha Theertham, etc, to name a few. Saptha Rishis, viz. Athri, Bruhu, Kuthsa, Vasihta, Gouthama, Kasyapa, Aangeerasa Rishis, regularly do the ritual of taking a dip in the Pushkarini before entering the Srivari temple for dharshan. Muppatthu mukkoti devathaas (Thirty three crore devathaas) take pride in having a dip in the Pushkarini, before swami Darshan.

Sloka 14 of Sri Venkateswara Suprabhatham says, "Sri Swami Pushkarini -kaaplava-nirmalaangaa: Sreyo Arthino-hara Virinja-sanandhanaadhyaa: Dwaare Vasanthi-varavetha -hathotha Mangaa: Sri Venkatachalapathey -thava suprabhatham."

The meaning of this slokha is that even the so called dignitaries in the Deva Lokham, like Brahma and Shiva come down to earth for taking a bath in Swami Pushkarini in order to clean their celestial body and purify themselves before entering the swami temple for darshan and getting His mercy and favour.

During festival times, like Vaikunta Dwadasi, Rathasapthami, Padmanabha vratham, Kaisika dwadasi, Sri Sudarsana Alwar is taken for Snanam (sacred bath) in the Varaha Pushkarini on behalf of the main deity.

An interesting anecdote

One time, the veteran Upanyasakar (commentator) came to Tirumala for Srivari dharshan and he was doing Sandhya Vandhanam ritual in the Swami Pushkarini.

At that time a lay man took a dip in the Pushkarini saying GOINDA, GOINDA repeatedly. The wrong Utterance of the fine holy word GOVINDA, as GOINDA by the layman, perplexed Swamiji very much. He thought of correcting the layman by calling him nearer.

At that moment a surprising thing happened. The layman was raising his hands above the head in the direction of Lord Venkatesa, and started uttering the following words.

"O, Lord, Venkateswara! Last year also I came here and called you as 'GOINDA' and as a Prati Upakaaraa, you are kind enough to bring me here this year also to have a bath in the Pushkarini and to have a nice dharshan of you! What a kind of name you have! I cannot explain in words".

The moment Swamiji heard these words of the layman, felt ashamed of his thought of calling him near for correcting his words. He thought for a while, "When the Lord himself likes the layman calling Him "GOINDA", who am I to correct it as GOVINDA?"

Procedure for swami dharshan

There is a prescribed procedure laid down in shashtras to be followed by everyone, Whoever comes to Tirumala for Srivari dharshan, should first take a bath in Swami Pushkarini and then visit the Adhi Varaha swami temple, only then they should try to get in to the temple for Swami dharshan.

But now-a-days devotees do not adhere to this strict procedure as they are afraid that they will be missing the main Lord's dharshan if they follow the procedures either because of heavy rush or because of their heavy schedule.

Among Alwars, kulasekhara Alwar's mention of Swami Pushkarini is apt and worth noting here. In his Perumal Thirumozhi Prabhandam, Alwar mentions about Swami Pushkarini as "Koneri" and wishes that it would be nice and worthy for him to take birth in the Thiruvekatamudayan's hill, at least as a stork bird in the Koneri Theertha Thataakam.

The devotees to the Tirumala Hills are advised to come prepared to stay on Tirumala hills to have Swami Darshan as per the procedures laid down in the shashtras as well as by God Himself.



SRI YOGI NAREYANA YATEENDRA OF KAIWARA

- Smt. Ambika Ananth

*"O when will I realize the ambrosial taste of the name,' 'Srikrishna',
O when will the lotus feet of my guru be firmly consecrated in my heart ?
O when will I be blessed with the desire to sing praises of the glories of Lord Madhava,
O when will I relish the nectarous flow of chanting the name of Lord Sri 'Hari ?
O when will I joyously render the auspicious stories of Lord Sri Raghurama,
O when will I offer my services as a devout servant to the propitious Sadguru"*

This is how go the devotional outpourings in the form of Kirthanas by Sri Sadguru Yoginareyana Yateendra of Kaiwara.

Kaiwara is a celebrated pilgrim centre in Chintamani Taluq of Chickbalapur District, Karnataka with its *Sthala purana* tracing its history back to Kritha, Thretha and Dwapara Yugas. It is a beautiful area blessed by Nature's beauty. According to historical records this place was called as ' Kaiwaranaadu'. It was mentioned that it was shining in all royal glory as the local Samsthan for all the surrounding villages. It had attracted the Ganga,

Baana, Nonambaadi rulers. It had influenced king Hyderali Khan, Maratha rulers, Tippu Sultan etc. The past glory of the region is reflected in the dilapidated Ambhaji Fort and can be understood through the stone inscriptions found.

Apart from the famous Vishnu temple with Amara Nareyana Swami as its presiding deity, there are Shiva shrines also like Bheemalingeshwara Swamy established by the Pandavas. According to history and legend the Temples in Kaiwara speak of the significance and importance through long ages, of many yugas. The history of the place and many incidents and stories about it were recounted in the writings of Sri Yogi Nareyana.

*Kaiwara - it is the matchless hill
O people from all around, come hither
Climb this hill joyously
Offer worship to the sacred maidens
Look at the cave in which is Bakasura
Behold Lord Bheemalingeshwara
offer your prayers devoutly
Cross over through the western gate
Surrender unto Lord Amaranareyana Swamy.*



There are very popular temples worth going on pilgrimage here with self manifest deities like - Tirupalliraya Swamy, Gavichennarayana Swamy, Alambagiri Lakshmi Venkataramana Swamy. We can easily say that this place is Vaikuntam of Kaliyuga - so he proclaimed in one of his kirtanas.

The presiding deity of this Kshetram Sri Amanareyana Swamy's temple is surrounded by very sylvan natural beauty of trees full of fruits and flowers - nature glows at her best. In one of the Mangala harati kirtana, Tataiah says -" Kaliyuga Vaikunta puramuna velasina Amaranareyana Hari Jagannaatha". It verily is heavenly.

Munificent saint of Kaiwara

Sri Yogi Nareyana of Kaiwara who lived for a long fruitful 110 years (1726 – 1836 A.D.) was a *Kaarana purusha*, born for a powerful purpose. His prophetic utterances called *kalajnana* have proved to have come true and have received worldwide acclaim.

He was also a social reformer, bent on erasing the ignorance and grief of humanity through his teachings and spiritual guidance, propounding bhakti, enlightenment and detachment. His works are replete with references to and quotations from the Vedas, Upanishads, Bhagavad Gita, Puranas, Yoga Sutra and other ancient scriptures. His chosen form of worship was to Lord Amaranareyana of Kaiwara.

Yogi Nareyana was an evolved soul, a saint poet, a spiritual guru. He had written a number of works including 'Kala Jnana' 'Nada Brahmananda', 'Nareyana Sathakam' and the very popular Sankirthanas which are mostly in Telugu. There are about thirty sankirtanas in Kannada also that he had composed which are very attractive and are considered as his valuable contribution to Haridasa sahitya.

" Baarayya Govinda, bandhakava bidipo.."

His Kannada kirtana's English translation goes like this—

*" Come O Govinda, unbind my shackles
This vehicle called my body- dragging which I got tired*

*It is filled with the stench of excreta, bacteria
This mud pot like body with rib cage
and bones is covered with skin
If I get caught in it, how will I liberate myself?*

*Enough of this cycle of births, I must free myself from it
It is the playground of Manmadha with his love games
It will lead me only to that city of Lord of death
O show your compassion Govinda and protect
O Vitthala of Vaikuntha*

*The true philosophy of contemplating
on your name I do not know
Offering worship to you in my soul, I do not do
I am a heinous sinner, you are the
supreme Purusha
Save me O Srilakshmi Ramana,
O Narahari*

*I am an extreme ignoramus, drive away my ignorance
Lord*

*This body is not real- I have not realized it yet
Frightened soul am I, I catch hold of your feet
and pray
O Sri Cheluva Ranganatha, I need your protection*

I am a mere servant of Kanakadasa



I am only a servant of
Purandaradasa, prostrating before him

As I am a servant of your devotees

I am your ardent servant with my
complete faith in you

It is not right on your part to shun me
O Amaranareyana of Kaiwarapura ! “

Sri Yogi Nareyana had written in
Telugu as that was the language that
was popular amongst the public as also
in literary circles. Sri Yogi Nareyana
wrote *Tatwa keerthanas*, *Sri Krishna
Charitha Tatwamrita Yogasara* and
Shatakas that propound very important



Idol of Saint Kaiwara at
Naadaneeraja Mandapam
in Tirumala

and luminous spiritual instruction with references to and
quotations from the Vedas, Upanishads, Bhagavad Gita,
Puranas, Patanjali's Yoga Sutra and other ancient scriptures.

By his relentless penance and severe austerity he had
achieved supra- sensory faculties that enabled him to foresee
the future through his meditation and spiritual power – that was
how he composed the virtual treasure to mankind in the form of
a treatise called 'Kaala Jnaana' – 'Time Knowledge'.

Kaiwara Tatayya's ability to put profound spiritual thoughts
into simple language which common folk can also understand
and practice, speaks volumes about his level of understanding
of the need of the hour – to bring social reform and also to
impart Shastra Jnana. His goal was to show the *moksha
marga*, the path to liberation to one and all without any
discrimination of sect. He was a blessed Jnani who knew the
past, present and the future to whom the very Lord himself gave
a quill to write down 'Kaalajnaana', he was the one who attained
supernatural powers through spirituality and used them for the
welfare of mankind- such a supreme soul was Yogi Nareyana.
For all his congenial magnanimous qualities, he was given the
affectionate sobriquet- 'thathiah'.

He appreciated Sri Ramanujacharya's
tirumanthropadesha to everyone which showed the path way
to Sri Vaikuntha, the abode of Sri Vishnu. Sri Yogi Nareyana
also preached the same Om Namō
Narayanaya *astakshari* mantra as preached by Sri Ramanuja
and instructed them to chant the same. Sri Yogi Nareyana
instructed devotees to spell the tirumantra 'Om Namō
Narayanaya' taught by Sri Ramanuja as 'Om Namō Nareyanaya'.
Sri Yogi Nareyana has explained the reasons for this change in
his work "Nadabrahmananda Nareyana Kavi *Shatakam*"

He was a *siddha purusha*, a *maha yogi*, a lucid exponent
of philosophical truths, a divine composer and an alleviator of
human sorrow and suffering. In Kaiwara, even today the sacred
peepul tree which he planted, round which the *Nava Graha
Vigrahas* have been installed attracts a very large number of
ardent devotees, as the tree is capable of fulfilling their just and
lawful wishes. Thathaiah 's benevolent kindness is still
there at work in Sriksheeta Kaiwara.



HIGHER GOAL-HIGHER TASTE

- Dr. Vaishnavanghri Sevaka Das

The Taste has to be experienced not only by the tongue, but also by intelligence. Once a person tastes victory, he would always aspire to be victorious. In the case of victory, nobody tastes the victory with tongue, but with intelligence. One more important point is that unless one develops a taste for any work, it never begins. This is the experience of everyone while taking meals. If tasty food items are not seen in the plate, one never develops interest to take food. Therefore, one has to develop taste on the work and also on the results for successful completion of the work. The younger generation has to understand this prime point.

When it comes to taste, there are tastes of lower order and higher order. For example, if a person while proceeding for a wedding feast, stops for eating snacks at a road side, he is certainly termed as person of lower order taste. It is not an intelligent activity to eat at the roadside while going for a grand marriage feast in the next few minutes. Therefore, it is essential to know the difference between lower tastes and higher tastes. Similarly, there exists difference between higher goals and lower goals in one's life. On the day of life turning entrance test, if a student goes out to attend a function at his neighbor's house, it surely amounts to pursuing a lower goal at the expense of an higher goal. Though attending the neighbor's function is important, it surely is not so on the

day of an entrance test. On the day of the entrance test, only taking the entrance test should be the top most goal. But, there is always a competition between different tastes and goals of varying order. Those who concentrate on higher tastes or higher goals only will shine in life. Only they can bring name and fame to family, society and country. Bhagavad-Gita (2.59) gives perfect guidance in this matter as under:

“Though the embodied soul may be restricted from sense enjoyment, the taste for sense objects remain. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness”.

Though the person who is heading to a wonderful marriage feast knows the taste of roadside snacks and



the tongue pulls him towards the snacks shop, he should refrain from indulging in roadside eating and with perfect intelligence, he should remember the taste of marriage feast that is a few minutes away. Any intelligent person shall behave in the same way.

Should concentrate on higher goal

In Bhagavad-Gita it is described as “Param Drustva Nivartate”. It means refraining from lower taste by experiencing the higher taste. An intelligent student who is appearing for life turning entrance test doesn’t care for any pompous festivities at home and will concentrate on his higher goal. Those who have higher goals in life and those who have higher taste will reject the lower taste and move ahead. The person who is aiming for Olympic gold medal will surely spend a minimum of 10 hours practicing every day leaving all other enjoyments. The scientist who is aiming for a Nobel Prize will spend years in laboratory or in deep contemplations. Then only wonderful results would emerge.

Young people who get attracted towards lower tastes are surely are devoid of higher tastes and higher goals. Those who set higher goals with the help of seniors or well-wishers save themselves from allurements and achieve higher tasks.

Became pole star

Five years old Dhruv maharaja left all child proclivities and engaged in severe austerity, thus becoming the pole star. One has to take him as a role model. Youth shall practice to stick to higher goals though the mind drives them towards lower tastes. To be situated in such practice consistently, one needs association of saintly persons and experienced elders, and also perfect guidance of Bhagavad-Gita.



SUGGESTIONS TO THE AUTHORS / CONTRIBUTORS

1. Authors are advised to contribute articles to **Sapthagiri** which promote Hindu religion, culture and its importance and mainly on *Vaishnavism*.
2. The articles may deal in subjects like *Puranas*, Epics, history, temple culture, the importance of festivals etc innovatively; Hindu Gods, the significance of temples and their glory; spiritual articles based on the moral edification of the youth; on the stalwarts like AdiSankaracharya, BhagavatRamanuja, saint poetess Tharigonda Vengamamba, Padakavithapithamaha Thallapaka Annamacharya, etc.
3. The articles must be qualitative maintaining good standards, informative and thought-provoking to the readers.
4. The article must be readable, non-controversial and relevant to improve the spiritual knowledge among readers.
5. Authors should not use any copyrighted material in their articles unless appropriate permissions are obtained by them.
6. The word limit of an article should be a minimum of 2000 words, not exceeding 3,000. However, worthy research articles exceeding the above word limit may also be considered.
7. Each article should be scholarly and it should conform to the international standards by following MLA (Modern Language Association) Style sheet/format such as in-text and end text citations and works consulted or bibliography.
8. Attractive remuneration will be paid to the contributors.
9. Please send your contributions neatly typed in word format with a self-declaration to the following mail: englishsubeditor@gmail.com

Tirumala Tirupati Devasthanams

Tiruchanur
Sri Padmavathi Devi
Embellished
as Goda Devi



Tirumala Tirupati Devasthanams

**A Glimpse of
Sri Padmavathi Devi
Brahmotsavam
performed
from 11.11.2020 to
19.11.2020 at Tiruchanur**



Tirumala Tirupati Devasthanams

**A Glimpse of
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Tirumala Tirupati Devasthanams



**The colourful Pushpayagam was performed to Tirumala Srivaru
and to Tiruchanur Sri Padmavathi Devi**



**Hon'ble Dy. C.M. Sri Narayana Swami
Offered Sacred Silk Clothes on behalf of
A.P. State Government to Tiruchanur
Sri Padmavathi Devi on the occasion of
Annual Karthika Brahmotsavams**



**Karthika Deepotsavam
in Tirumala**

GRACIOUS GODA DEVI

- Sri T.V. Badri Narayanan

The temple of Vata Patra Sayee in the holy Sri Villiputtur (Tamil Nadu) is a place that has overflowing spiritual vibrations. Bhagavatas who have been there would vouch for it and the following story narrates the experience of one such Bhagavata who visited the temple a few years ago.

Vata Patra Sayee is the deity of Sri Villiputtur, the birthplace of Goda Devi who is considered to be a reincarnation of Bhoomi Devi (Piratti). As per the legends She was found in a garden nearby the temple of Vata Patra Sayee. Goda Devi, referred to as Andal in the South of India and with different names in different parts of the country must have set foot in all the places that are today the majestic temple of Sri Villiputtur.

Even to date when we enter this magnificent temple one could feel the captivating atmosphere. A few years ago, an old Bhagavata was visiting the temples around Pandya Desams, the present Madurai

in Tamil Nadu, and its surroundings. He had been planning on this pilgrimage for a long time but his job did not allow him to. After his retirement, he finally decided to set out on this tour. He planned to explore a series of temples. Before going on this trip, he had collected plenty of information about the temples that he was planning to visit, neatly compiled the Alwar's pasurams on each of these temples from the Divya Prabandhams - the 4000 Tamil poems sung by Alvars. As he would travel from one Divyadesam to another he would read through the Prabandham composed by Alvars on the Divyadesam he was heading to.

A fine morning he was heading to 'Thirumalirumsolai'. This very famous temple popularly called 'Alagar Koyil' is located in a village in the South Indian state of Tamil Nadu. Thirumalirumsolai is 43 kilometers away from Madurai



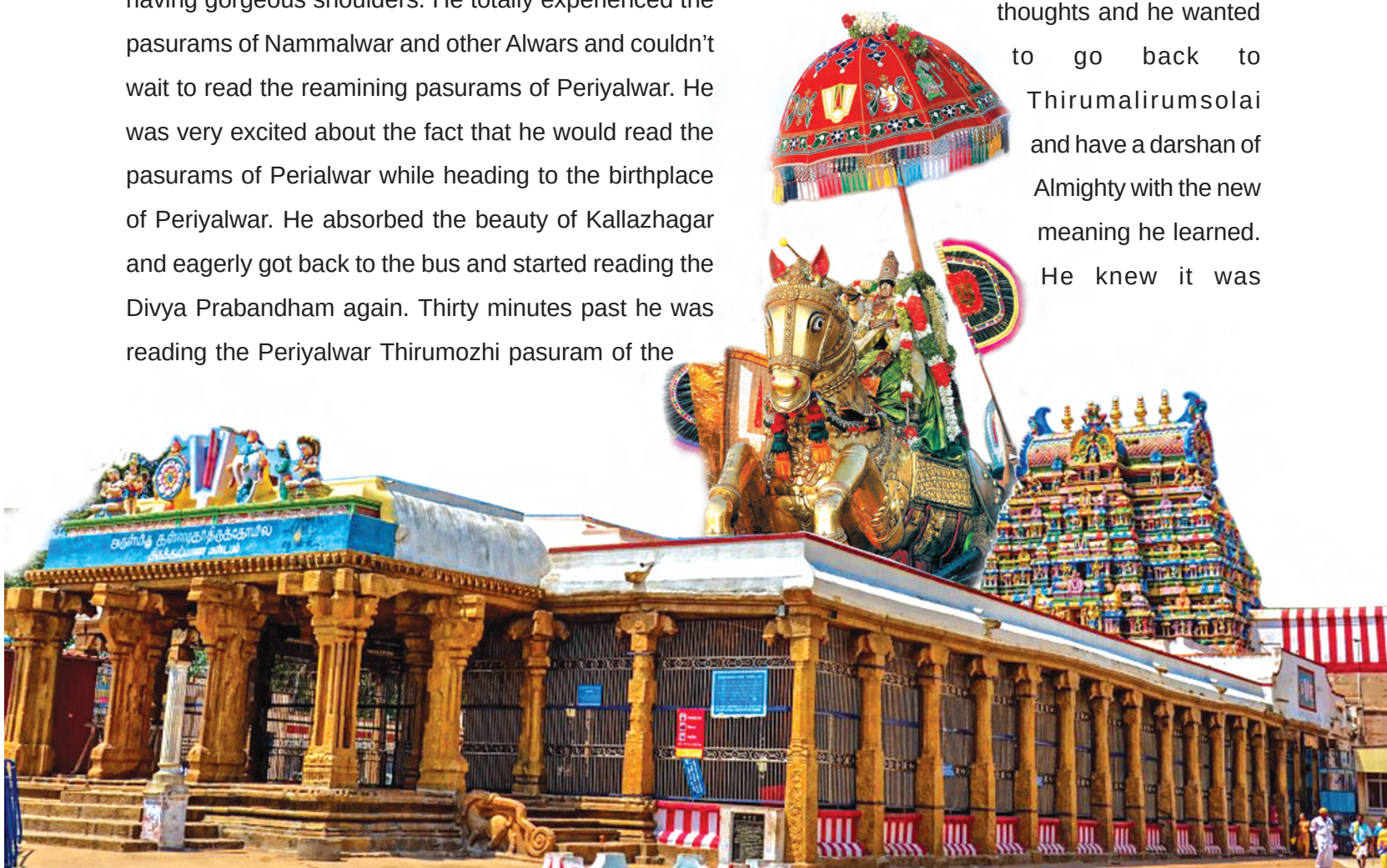
and it took about an hour to reach. There are several poems (pasurams) on Kallazhagar. As the name suggests Alvars were drawn by the beauty of this deity and had dedicated a total of 128 poems. An hour was not sufficient to read all the pasurams with their meanings. So he decided to continue reading the remaining en-route from Thirumalirumsolai to Srivilliputtur.

He had the darshan of Kallazhagar, the tall standing sanctum deity with his consorts Sridevi and Bhoomi Devi by his side and the processional deity with wide shoulders and impeccable smile. The deity was aptly called Sundara Bahu in Sanskrit, Sundara Tholudayan in Tamil, and Sundara tolu in Telugu means one who is having gorgeous shoulders. He totally experienced the pasurams of Nammalwar and other Alvars and couldn't wait to read the remaining pasurams of Periyalwar. He was very excited about the fact that he would read the pasurams of Periyalwar while heading to the birthplace of Periyalwar. He absorbed the beauty of Kallazhagar and eagerly got back to the bus and started reading the Divya Prabandham again. Thirty minutes past he was reading the Periyalwar Thirumozhi pasuram of the

5 centum – 3rd decade, named “Thukka Shuhalaiyai”. He was intrigued by the 548th pasuram which referred Thirumalirumsolai Kallazhagar as “Maruthuvanaai ninra Maamanivanna”.

The description of pasuram is that even Lord Siva, Lord Brahma, Lord Indra, and none know the medicine for the ailment of samsara (life and death). However, the only doctor who could cure us of this ailment is the deity of Thirumalirumsolai, and visiting his temple is sufficient to cut off our ties from this vicious cycle of life and death.

Upon reading this he could not control his thoughts and he wanted to go back to Thirumalirumsolai and have a darshan of Almighty with the new meaning he learned. He knew it was



impossible for him to go back as he was traveling with a group of Bhagavatas. He closed his eyes and several thoughts flashed in his mind. He remembered the discourses that mentioned Goddess (Piratti) as the one who acted as a mediator between the Jivatma and Paramatma and it is with her Purushakara that Bhagavatas get the divine darshan of the Lord. He now curiously remembered Goda and prayed to her to help him to have the darshan of Thirumalirumsolai kallazhagar one more time. He drifted into sleep until he reached Srivilliputtur.

The bus pulled over nearby the huge temple tower of Srivilliputtur. He was so eager to enter the temple and have the darshan of Goda Devi. He soon made it up to the sanctum of Ranga Mannar and Goda Devi and had a very pleasant darshan of both along with Garuda on the same palanquin. He for a moment prayed to Piratti again to grant him darshan of Thirumalirumsolai Azhagar as he could not get his mind to think beyond the phrase “Maruthuvannai nindra Maamanivanna”. He then proceeded to the sanctum of Vata Patra Sayee (Vadaperum Udayaan in Tamil). He was amazed by the presence and effervescence of the reclining lord, painted in green with lotus-like lips and eyes. As he looked at the shoulders of the Lord his thoughts took him back to Tirumalirumsolai. As he was walking back through the hallway of the sanctum, he found a lonely place through the staircase. He decided to sit there alone for a while to read the pasuram again. As he was approaching the place, he had immense pain in his chest, he sweated profusely and collapsed. He tried to speak up and reach out for help but he was not

heard. He drifted into unconsciousness with his mind picturing the Lord. In a few seconds, he got back his consciousness and faintly saw a person holding his hands checking his pulse. There was nobody else around him except for this man and himself. He briefly closed his eyes and opened them again to see the person with little more clarity than before but still could not make out who the person was. He only heard him saying the following words “Sir, Sir.....what happened?”. He still could not see the person clearly but vaguely saw a well-built man with broad shoulders, kneeling on his one leg and holding his hand still. He faintly uttered, “I had a sudden pain in my chest and collapsed”. To which the man replied, “Do not worry Sir, you are alright. You are just tired, and you will be fine in some time”.

The old man thanked him and told him, “I am very lucky to find your help in a lonely place like this. I indeed think you are God sent”. He then asked the man who he was. The man pleasantly replied that he was a doctor and his name was Manivannan. The old man was flabbergasted and fainted again. The next time he opened the eyes he found several people around him splashing water on his face and trying to give him a helping hand. He looked among the crowd to locate Dr. Manivannan, but he couldn't. Tears rolled down his eyes.

He could not believe what just happened. Was it really the God who presented himself? Was it just a coincidence, far from believing? Whatever it was, he was overwhelmed. He folded his hands and thanked the graciousness of Goda Devi and exclaimed softly, “*Maruthuvannai nindra Mamanivanna*” (The Lord as a Doctor). 

ANNAMACHARYA SANKIRTHANAS OVER SEVEN DECADES

- Sri V.A.K. Ranga Rao

Annamacharya seeped into the public conscious through his songs. Tirumala Tirupathi Devasthanams efforts to popularise his songs, through the inimitable work of committed reasearchers brought them to the notice of scholars. Rallapalli Ananthakrishna Sarma was the first to tune the songs in the ragas mentioned on the copper plates taking the forms of ragas described in the musical treatises of Annamacharya's period (15th C.) into account.

Two volumes were published by the TTD with his notation. This brought them to the attention of singers all over Andhra. Nedunuri Krishnamurthy, another blessed musician, took up some of them and gave them a sheen that captivated the lay listeners too. So did the magical tunes created by Balamuralikrishna.

The many publications by TTD dealing with the Tallapaka compositions, edited by Sadhu Subrahmanya Sastri, Rallapalli, Vetury Prabhakara Sastry, Udayagiri Srinivasacharyulu, Gouripeddi Ramasubba Sarma etc, giving correct texts, explaining the meanings of archaic words, made them accessible, not only to singers but also to scholars of Telugu Literature.

It did not take long for the public to realise that the Tallapaka composers, Annamacharya, his son Pedda Tirumalacharya, and grand-sons were incomparable vaggeyakaras (i.e., those who composed the lyric and

the tune). Five hundred year old Telugu lyric-literature shone with burnished glory. A diamond, faceted, gleams like no other precious stone.

Annamacharya did not leave behind any line of musical disciples like other vaggeyakaras. According to Ananthakrishna Sarma, only two songs came down to us more or less in the musical form given by the composer.

They were 'Jo achyutananda' and 'Chandamama rave'. Their extreme popularity drove them to the realm of folk music.

Like the public of that time, 'Jo achyutananda' was taken for granted as a lullaby known to generations of mothers all over Andhra.

The Tallapaka compositions range from simple to the profound. Being 500 year old, they have words that are archaic and out of circulation today. Some are in use but with a different meaning. No matter; the lyrics are so fluid, their sounds so mesmerising that they are made their own by the listeners.

This is the greatest gift given by the Tallapaka Poets, to singers, listeners and to Telugu language and its culture.

Flowers at the feet of two dark Gods, Venkateswara (Konda nettina vadu, One on top of the Hill, Tirumala), Krishna (Kondanettina vadu, One who lifted the Hill, Govardhana) and petals on our heads.



When *margasirsha* arrives, our thoughts automatically turn to Andal, the only woman Alwar whose mellifluous Tiruppavai is recited early in the morning. In fact, during margasirsa month (*Dhanurmasam* as it is also known), Tiruppavai recitation takes the place of suprabhatam at Tirumala.

There have been many writings on Andal of which Vedanta Desika's Goda Stuti and Krishnadeva Raya's Amukta Malyada stand out. Interestingly, Krishnadeva Raya wrote this epic poem in Telugu.

How did Krishnadeva Raya, a king, an emperor – write this? And that too in Telugu, rather than the Sanskrit that he had been using earlier? For he was well known as a Sanskrit scholar.

Krishnadeva Raya was a poet himself and his court, Bhuvana Vijaya, was open to poets and scholars for showcasing their works and expositions. Led by Allasani Peddanna, the ashta diggajas (eight poet laureates as great as the elephants of the directions), Nandi Timmana, Dhurjati,



THE VERSE GARLAND

- Sri Ramesh Kandadai



Madayagari Mallana, Ayyalaraju Ramabhadra, Tenali Ramakrishna, Ramaraja Bhushana and Pingali Suranna made the Raya's reign a memorable one by their epic poems.

The preamble in the first canto of Amukta Malyada provides us the explanation of why Krishnadeva Raya wrote the poem, and more importantly, why it was in Telugu. The emperor was soon to get on to the battlefield to wage a war against Kalinga. He had spent a few weeks in the holy place of Srikakulam where the presiding deity is Andhra Vishnu. It was Ekadasi and he had fasted all day and rested in the temple at night. Towards dawn, he had an amazing vision of Andhra Vishnu, accompanied by Lakshmi holding a lotus in one hand and the other hand promising grace. Andhra

Vishnu appeared darker than the rain bearing clouds, with eyes more beautiful than lotuses, wearing garments more golden than Garuda's wings and the Kausthuba gem shining like the morning sun. Andhra Vishnu commanded: 'write the story of my wedding to Goda Devi at Srirangam, in Telugu.'

Why Telugu? Andhra Vishnu was direct:

'Because I live in the Telugu land. Have you not spoken in various languages while associating with kings from different areas? Amongst all the languages in the country, Telugu is the best!'

Krishnadeva Raya now goes to Kalinga and wins the historically famous war. On his return, he writes Amukta-Malyada.

Krishnadeva Raya opens his poem with a prayer to his favourite deity, the Lord of Tirumala:

"The pendant of Lakshmi's necklace reflects Him;
She is seen in the lovely Kausthubha gem.
Their loving presence within
Is now imaged outside, as it were,
Shining through the divine bodies crystal-pure.
To this Venkateswara, I bow in devotion."

Though the emperor was commanded to write about the marriage of Andal, it is interwoven with splendid detail and multiple stories. There is of course Vishnuchitta (Perialwar) – Andal's foster father whose story is told in detail; there is also a good deal on Yamunacharya (Alavandar) and Dasari (Nampaduvan) as well.

This epic poem is in six cantos. Halfway through the first canto, after a detailed preamble about his dream and the reaction of his court Pundits, Raya begins telling the story. He starts by describing Srivilliputtur, a jewel of the Pandyan kingdom, especially its inhabitants. Raya refers to the Divya Prabhandam being chanted by the ladies

as they walk towards the temple carrying water, among other descriptions.

It was in this town that Vishnuchitta (Perialwar) lived, a staunch devotee of Vishnu, tending his private garden, writing devotional poetry, attending to the needs of pilgrims...

Even as Vishnuchitta wove garlands and offered them to the lord, one day the Lord spoke to him and asked him to go to Madurai to the court, take part in a contest to prove that Sriman Narayana is Supreme. According to the Guru Parampara Prabhavam, Lord Vatapatrasayi appeared to Vishnuchitta in a dream and commanded him to proceed to Madurai and get the prize money. When Vishnuchitta said that the prize money could be won only by a Vedic scholar, the Lord assured him that His grace would accompany the garland-maker to the court.

Raya gives a detailed description of how Vishnuchitta proceeds to Madurai with his huge entourage – there are descriptions not only of the people but also nature – the ponds, the birds... So much detailing clearly indicates the excellent observational skills of the emperor who seems to have had an excellent eye and memory too!

In Madurai, he participates in a debate and meticulously demolished all arguments from the other pundits gathered there and proved without doubt the supremacy of Narayana. Naturally, he won the contest. The Pandya King had victorious Vishnuchitta paraded on an elephant. Tradition tells us that Vishnuchitta had a marvellous vision of Mahavishnu seated on Garuda. He was concerned for well being of the Lord being seen in public by so many people. This resulted in his bursting out with swasti vachana to prevent drishti from accruing to him. What affection and concern from a bhakta for his Lord!



*Many years! Many years! Many thousands of
years! Many crores and hundreds of
thousands of years!*

*You with shoulders strong and gem coloured
complexion, may your divine feet give us
unfettered protection.*

Vishnuchitta wants the Lord's protection to be for ever. His human concern wonders what harm would come to the Lord by being so easily visible to all seated so grandly on garuda. These verses now form first stanza of recited Divya Prabhandam.

But Krishnadeva Raya chooses to be different. He makes Vishnuchitta recite a beautiful Dasavatara stotra describing the ten avatars of Vishnu, beginning with '*Jaya jaya daanava daarana kaarana*'. After this comes the story of Yamunacharya. It is not merely the story of the king who became the spiritual head of the Srivaishnavas. The long section titled 'Raja Neeti' is replete with pearls of wisdom on governance.

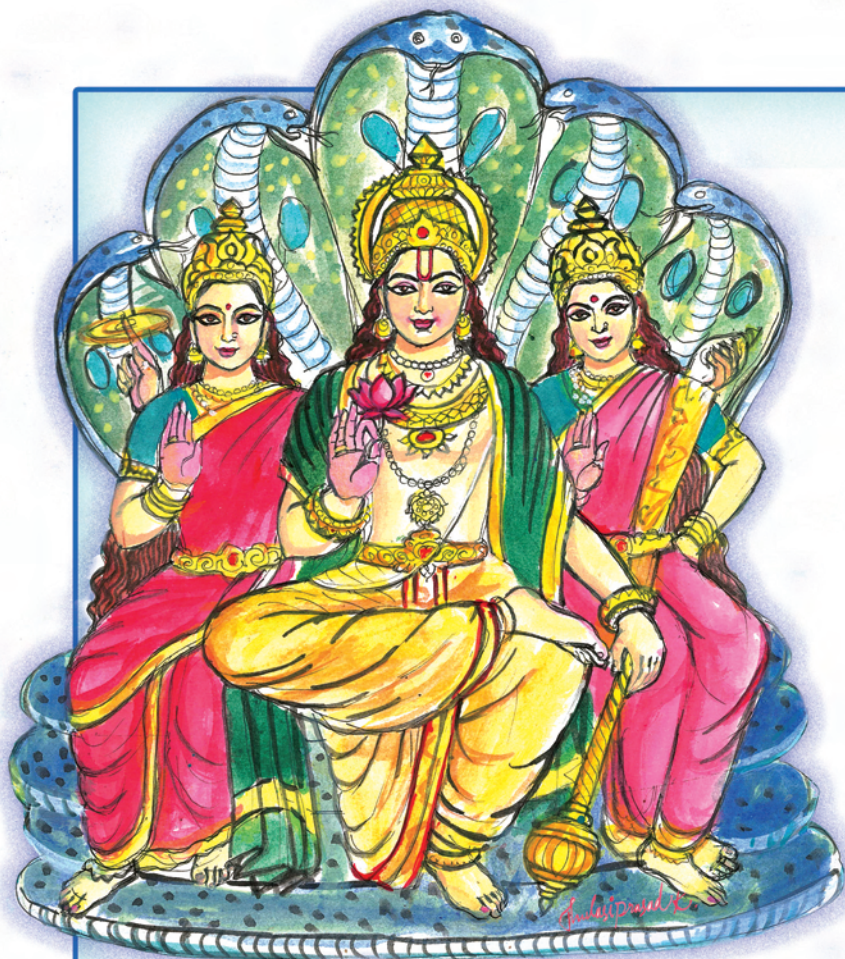
Andal's story begins in the fifth canto. Vishnuchitta finds a baby girl near a Tulsi plant, takes her home and brings her up, calls her Goda. Twenty verses describe her youthful form. She leads a devotion-laden life and even when bathing, repeats Alwar pasurams, goes to the temple regularly and worships the Lord. These twenty verses are related to the Lord's divine form in some way: for example, her head is a mass of bright curls appearing as if wishing to defeat the single curly Sudarshana chakra in the Lord's hand. Along with her companions, she goes from house to house singing praises of the Lord. Her ears, according to Raya, are like Lakshmi (the word Sri in Telugu script has the shape of a ear). The three folds on her throat signify her ability to sing effortlessly in the three reaches of base, middle and high.

Vishnuchitta continued with his pushpa-kainkarya for Vatapatrasayi. The young maid, Goda, would wear the woven garland and admire her reflection in the pond waters and then put the garland back. This gave her the name soodi-koduttha-sudarkodi, the flame creeper who gave the garland worn first, Amukta-malyada, in Raya's words.

The poet uses the ninda-stuti effectively. Goda here when he makes Goda speak plaintively to her friends: "My friends! I wonder at your songs praising Hari's deeds. Which girl who has fallen in love with Him has been saved by Krishna? Better he is incarnate in every yuga as a fish, a tortoise, a boar and a lion than take a human form as Vamana, Parasurama, Rama and torture innocent women. There were no women during the other incarnations. Even if there were, the natural enmity between humans and animals would have kept them apart. This (problem of falling in love with the Divine) would never have occurred".

Goda's passion to merge with the Lord has her foster father worried. When he speaks to Vatapatrasayi, he gets a reply in the form of the story of Nampaduvan. Why this story? Evidently inserted to emphasize Raya's accurate perception of Vaishnavism as transcending caste, class and gender; and a stern royal warning to the common people to respect all people sects of at the end of telling the story, Vatapatrasayi assures Vishnuchitta that Goda Devi is lost in bhakti-bhava, and it was time for a trip to Srirangam. So they go there and worship Lord Ranganatha who assures them that he would come to Srivilliputtur and wed Goda. The marriage takes place in a grand manner, and the description is verily like a typical Andhra wedding with the offering of gudajeerakambulu. Then, the Lord and Goda returned to Srirangam from where they guard their devotees. Thus ends Krishnadeva Raya's Amukta Malyada.





Significance of EKADASI In Vishnu Temples

- Prof. Padmanabha Rao

to Lord Vishnu pleases the Lord by the piety of a true Vaishnava.

Whatever Seva, service to Vishnu, Upavasam- fasting, done during this month takes a devotee to the highest level of spiritual enlightenment, Moksha, liberation from the cycle of births & deaths. After observing fasting, abstaining from cooked food, wholesome grains, our body is physically and spiritually cleansed, say scriptures. The next day, *Dwadasi* the fast is broken with a nutritious, filling meal particularly early morning, called *Paranam*, completion of Ekadasi Vratam.

Vishnu Purana

Vishnu Purana tells us a legend of Mura, a asura by birth, and his fight in ignorance and arrogance with the great Maha Vishnu. The kind lord pardons them, after defeat and gave him his darshan, when he personally came out to open the doors of Vaikunta, hence the name of this day as 'Vaikunta Ekadasi'. The Asuras requested the Lord to bless all those who listen their story, which Lord Vishnu happily agrees. From then on, observing fast on this holy day of Margashira Masa has a very significant place in Vaishnava temples, where a special door is opened

Ekadasi is a very prominent day for all the people, as a part of personal discipline of fasting, to focus of Lord Vishnu. The greatness of observing Ekadasi is extolled in all Puranas, particularly Vishnu, Padma and Bhagavata Puranas. It is traditionally believed that Margashira Shukla Ekadasi is greatest among other Ekadashis of the year, Shayana and Uthana Ekadasis. Each Hindu month has 2 Ekadasis, one in Shukla Paksha, other in Krishna Paksha of the calendar. There are in all, 24 Ekadasi days in a year (Hindu Calendar Year).

Vishnu Purana praises that fasting on Vaikuntha Ekadasi day gives the same Punya equal to fasting on other 23 Ekadasis in the year. Fasting on both Ekadasis in a month is mandatory for a practicing Vaishnava. '*Ekadshyam na bhunjita pakshayorubhayorapi*' – whether it is the first or second Ekadasi. Fasting on Ekadasi also called *Haridnam*, dearest day of the month

to have Darshan of Archa Murti there. All Vishnu temples have a separate entrance, to be opened only on this auspicious day for the Lord's Darshan to devotees, who are believed to reach Vaikunta after their life time.

Padma Purana

Padma Purana, another famous Vaishnava text, narrates this story in a slightly different manner. Here it is said, Lord Vishnu slays Murasura, who was troubling Devas and Rishis, on 11th day of Margashira Masam, in answer to their prayers, when Sun enters Dhanus Rashi, in the solar constellation. Hence, he is called Murari, slayer of Mura, the demon. In fact, this Purana says Goddess Maha Lakshmi killed the demon (on orders from Lord Vishnu), who was disturbing the Devas and Rishis. Other things are same, of asking a boon to bless all those who sincerely fast this day, to grant them Vaikunta Loka, the abode of Lord Vishnu.

A slightly different version says this. On prayers from Devas and Rishis, Vishnu chased the demon Mura, who had a boon of

getting killed by a special weapon. Vishnu approached goddess Kaali, or Himavati. She burnt the demon by her glance! Lord Vishnu was pleased. Then the goddess asked a boon for all who observe fasting on this day of Margashira Ekadasi in Dhanurmasam, to be blessed with the most beseeched desire of eternal liberation, Moksham, from the cycle of births and deaths, which was granted. From then on, this day is called Vaikunta Ekadasi, which is observed all over India in all Vishnu temples.

Fasting on Ekadasi day is very significant to remove all evil qualities in the observer, called Tamasik in Scriptures. To attain Moksha, one needs to practice *Satva* (Positive) attitude to life, not tamasa (evil) nature. Abstaining food on Ekadasi cleanses the mind towards spiritual grace. Murasura signifies tamasa nature, which is killed by fasting, and thus avoiding foods which promotes evil nature in humans. For instance, eating cooked rice makes us sluggish and heavy. If such hard food is avoided for a day, the physical body gets cleansed. Greatness of *satvika* food is mentioned in Gita by the Lord himself. Mahabharata, the great epic refers to the Kurukshetra war began this day of Margashira month, which prompted Sri Krishna to teach Bhagavad Gita to his sincere disciple Arjuna.

Srimad Bhagavatam describes the episode of King Ambarisha, an ardent observer of Ekadasi, being put to test by the sage known for anger, Durvasa, and later saved by Lord Vishnu, by chasing the sage with his Sudarshana Chakra.



CELEBRATIONS DURING VAIKUNTA EKADASI

The famous Vaishnava temples particularly at Tirumala, Srirangam, Kanchi, Srivilliputtur, and all 108 Vaishnava Divya Kshetras observe this day, with piety, austerity and grand procession of the presiding deities there.

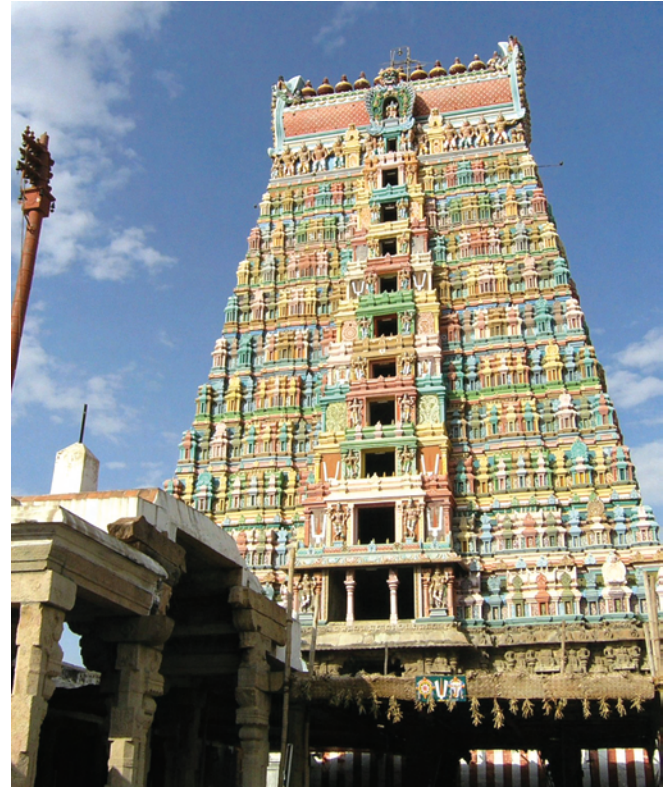
Celebrations in Tirumala

At Tirumala Sri Venkateswara temple, Vaikunta Ekadasi is celebrated as Mukkoti Ekadasi, the day when the three-crore divinities are believed to visit Tirumala, eager to have darshan of Lord Srinivasa. The hill temple is flocked by heavy inflow of devotees this day. Srivari temple has a special entrance (Vaikunta Dwaram), that covers the *Garbhagriham*, sanctum sanctorum. This passage-*Bangaru Vakili*, the golden door, is opened only on this day of Margashira Shukla Ekadasi.

All Arjita Sevas, including VIP darshans are cancelled on this day to facilitate the devotees to have Srivari Darshanam. Devotees believe if they pass through this passage on this day, they attain Moksha, liberation from the cycle of births and deaths. Devotees arrive well in advance, on Dashami day eager to wait to have a glimpse of Srinivasa by passing through this passage.

Srirangam temple festivities:

Sri Ranganatha Swamy temple at Srirangam has an elaborate celebrations for 20 days, before Vaikunta Ekadasi. On all these days. Each day has two darshans. On all 20 days, which is divided into two shifts-called Pagal pattu (morning) and Ira Pattu (night darshan) Utasavam is held in a grand manner. Morning darshan starts before dawn, and evening after dusk. Lord Ranganatha Swamy, the Lord in sleeping in Yoganidra posture is decorated with an armour of pearls (*muttangi*) on all days. The 10th day, during morning darshan, we can have darshan of Utsava murti of Lord dressed as Mohini, Vishnu's female roopam. After completion of this elaborate



festivities, on Vaikunta Ekadasi, the Utsava idol sports an armour of diamond (Ratnangi). This idol is brought to the Sahasra sthabham, the thousand-pillared hall from the sanctum sactorum, through the Nort-gate, called Paramapada Vasal (Vaikunta dwaram), opened only on this day, well decorated with flowers. After this grand procession with musical instruments and nagaswaram, the devotees are allowed to pass through this door. Those who pass this door are believed to reach Moksha, at Vaikunta, after their death. Several festivities like Ashva Vahanam, in the evening and Tirumangai Manan Vedupari rituals are held. On all these days, special darshans are cancelled to allow more devotees to have darshan of Lord Ranganatha Swamy.

Many other Vishnu temples like Veera Raghava Swamy temple, Tiruvallur, Selva Narayana temple, Melukote, Karnataka, Udupi Krishna temple, Andal Goda devi temple also observe the festivities in a unique manner.



LORD NARASIMHA, THE FEARSOME INCARNATION

- Dr. Vaishnavanghri Sevaka Das

Hiranyakashipu, the king of demons, threatened bhakta Prahlada with abusive words and ghastly gestures. "Let me see how your God protects you", shouting in this manner, he took his sword to kill him and with his clenched fist punched a pillar forcefully. Immediately, a terrible sound emerged from the pillar that reached the topmost planetary system disturbing everyone. "It seems everything is going to be destroyed", everyone in the creation started crying in panic. Demon Hiranyakashipu and his commandors also heard that terrible sound, but couldn't make out from where that

sound appeared. They started seeing in all directions when the pillar broke into pieces and a great fearsome form appeared from it. The amazing form was a human torso with a lion's head. "What is this creature with a lion's head and a human body?", Hiranyakashipu wondered within.

The form that appeared from the pillar was indeed Lord Narasimha, who incarnated to protect his pure devotee Bhakta Prahlada. The demonic king saw the form of the Lord from top to bottom with great astonishment. The face of the Lord was covered with glittering mane, His eyes were very angry, His teeth were deadly, His razor sharp tongue moved like a dueling sword, His nostrils and gaping mouth were like caves of a mountain, His ears were erect and motionless, His jaws were parted fearfully, His entire body touched the sky, His waist was thin, His bodily hair looked like rays of moon, His arms resembled flanks of soldiers and He is adorned with conchshell, disk, club, lotus flower and His effluence engulfed the entire court of the demonic king.

A New form

Hiranyakashipu quickly understood that Lord Vishnu took to new form to kill him, but he simply didn't care about it. He took a heavy club and attacked Lord Narasimha. The Supreme Lord immediately caught hold of him along with his club and after a few seconds let



the demon free. The demonic king felt that his enemy left him because of fear and the demigods in the sky felt that it was not so auspicious. Immediately, the demon attacked the Lord with a sword, but Lord Narasimha, roaring, caught hold of him very swiftly. The roar was so fearsome that the demonic king closed his eyes out of fear. Then Lord Narasimha pulled Hiranyakashipu to the doorstep of the court. He, then, put the demon on his lap and tore him away with His sharp nails.

The Lord's face and mane were drenched with blood. The Lord pulled the intestines from the body of the demon and put on them as garland. He pulled out the heart and thrown it away. After that, he pushed away the dead body and turned towards the other demonic assistants. He killed all of them in no time and finally reached the throne and sat on it roaring. The Lord's angry form was so terrifying that nobody could dare to approach him. However, all the demigods felt very happy on the death of the demon. They immediately showered flowers from the sky and sounded many auspicious instruments. Damsels danced in ecstasy.

Swami in the protection of the devotee

Later Brahma, Siva, Indra, Rishis, Pitru devatas, Siddhas, Vidyadharas, Manus, Gandharvas, Charanas, Yakshas, Kimpurushas, Vaitalikas, Kinneras and others offered their prayers to Lord Narasimha, but couldn't pacify him. They all approached Goddess Lakshmi to pacify the Lord, but she also feared to approach him. Then Brahma encouraged bhakta Prahlada to pacify the Lord, as he appeared for Prahlada's protection only. Though all the demigods and great personalities feared to

approach Lord Narasimha, the little boy, devotee Prahlada, didn't fear to go near to the Lord. He moved slowly towards the Lord, fell flat on ground and offered dandavats to the Lord by touching his the feet. As soon as Prahlada touched the feet of Lord Narasimha got pacified and left his anger completely. He lifted the boy and put his lotus hand on his head. By the blessings of the Lord Narasimha Deva, Prahlada was purified from all material contamination and his heart was filled with love and eyes with tears of joy. He folded his hands and offered prayers to his heart's content.

"My dear Lord, even great demigods like Brahma and others couldn't offer you right prayers, then how can I offer any meaningful prayers to you? I am born in a demonic family. I am unqualified to offer prayers. Wealth, higher parentage, beauty, austerity, education, etc qualifications don't help one to please you. Only by devotion you get pleased. King Elephant did so, that's why you are pleased with him. You placed your lotus hand on my head and that benediction was not given to even Goddess Lakshmi, Lord Brahma or any demigod. When I was about to fall into a well of serpents your servant saved me out of mercy and taught me how to attain the highest transcendental position. My first duty is to serve him. How can I leave his service? O My lord, Offering obeisances, prayers, fruits of actions, worship, working on your behalf, remembering your lotus feet, hearing your glories are those six wonderful actions without which how can anyone achieve the transcendental position of swan like people?", prayed bhakta Prahlada. Lord Narasimha was completely satisfied by the prayers and blessed Prahlada.



DHANURMASAM in Tirumala and Tirupati

- Sri I.L.N. Chandra Sekhar Rao



Lord Sri Krishna in BhagavadGita says-
“Brutsaama tathaasaamnam
gayatri chandaamaham
maasaanam margasheersshoham
rutunaam kusumaakaraha”

Lord Krishna declared that among all the months, he is the Margasheersha masam. As per Chandramana i.e., lunar calender margasheersha masam is eighth month. In Magasheersha masam, the Sun enters from Vruschika Rasi to Dhanur Rasi. When the Sun enters in Dhanur Rasi, Dhanur masam begins and ends on Bhogi day. As per Suryamana i.e., solar calendar Dhanur masa is eighth month. The Dhanur masam is called *Margali* in Tamil. Dhanur masa is also called as Chapa Masa, Kodanda Masa, Karmuka Masa. The month of Dhanur masa is considered a very special month for performing Puja of Lord

Vishnu. As per puranas, worshipping Lord Vishnu on a single day during this auspicious period is equal to worshipping Vishnu with devotion for 1000 years. Special pujas and utsavams are performed in Lord Vishnu temples during this month.

During Dhanurmasa, special rituals are offered to Lord Sri Venkateswara Swamy at Tirumala and also to Sri Govinda Rajaswamy at Tirupati. In Dhanur masa, Lord Srinivasa is worshipped as Lord Sri Krishna. The sacred abode of Lord Venkateswara at Tirumala will reverberate with the Tiruppavai instead of Suprabatham during the auspicious month of Dhanurmasam.

Instead of awakening the Lord with the recital of Suprabhatam, the archakas will recite the Tiruppavai. Tiruppavai- is a collection of about 30 pasurams (poems / songs) written by Sri Goda Devi. Andal / Sri

Goda Devi is considered to be one among the 12 Alvars. The Tiruppavai is written by Goda Devi also known as Nachiyar, in praise of the Lord.

Goda Devi performed a sacred vratham or worship called Dhanurmasa vratham to tell us that, by performing this vratham, one can attain all materialistic happiness along with the eternal bliss. Apart from Tirumala, Tiruppavai is also recited in Tirupati Sri Govindaraja Swamy temple, Sri Kodanda Ramaswamy temple, Sri Prasanna Venkateswara Swamy temple of Appalayagunta, Sri Kalyana Venkateswara Swamy temple of Srinivasa Mangapuram too.

Special offerings

In Tirumala during Sahasra Namarchana, Sri Venkateswara Swamy is worshipped with Tulasi leaves every day. During Dhanurmasam, Sri Venkateswara swamy is offered Sahasranamarchana with Bilva leaves instead of Tulasi. In this month, Sri Vennamudda Krishna Swamy will participate in Ekantha seva in the place of Sri Bhoga Srinivasamurthy.

VAIKUNTA EKADASI

Dhanurmasa sukla paksha Ekadasi is Vaikunta Ekadasi. On Vaikunta Ekadasi day and Dwadasi day, the North Gate i.e., Vaikunta



Dwaram will be opened in Tirumala. Devotees who come to Swami Darshan on both days are allowed through this Vaikunta Dwaram. The Vaikunta Dwaram will be decorated with flowers and lights beautifully. It is believed that any person who passes through Vaikunta Dwaram attains moksha. On Vaikunta Ekadasi day, Swarna Radhotsava seva will be performed in Tirumala. On Dwadasi day Chakrasnanam will be performed at Swami pushkarini in the morning.

GODA KALYANAM

During Dhanur masam, Adhyanotsavam will be performed in Tirumala Temple. After completion of Adhyanotsavam at Tirumala, Adhyayanotsavam for Govindaraja Swamy at Tirupati begins. The Pranaya Kalahotsavam will be performed on the sixth day evening of Rapathu Utsavam near Pushkarini in the East Mada Street at Tirumala. On the last day of Dhanur Masam, i.e., on Bhogi day Godakalyanam will be performed at Tirumala and also at Tirupati Govinda Rajaswamy temple.

Om Namoh
Venkatesaya!





SRI GURU DATTATREYA Pahlada Gnana Yoga

- Dr. C.V. Sulochana

The annual festival in the month of Magasirsha on full moon day is Dattatreya Jayanti. It is simply called Datta Jayanti.

Lord Dattatreya is an incarnation of the divine trinity- Brahma, Vishnu, Maheswara. He was born of rishi Athri and his wife Anasuya. Dattatreya is typically imaged with three heads and six hands. Among these heads one is for Brahma, another is for Vishnu and

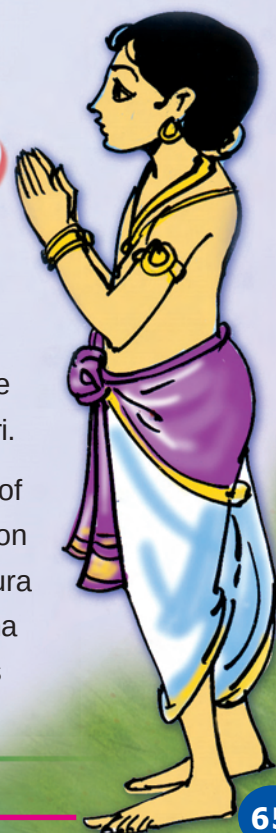
the remaining for Maheswara. Also each pair of hands is holding six items associated with each these gods. Rosary and water pot as of Brahma. Conch and discus as of Vishnu and trident and damaru as of Shiva. He is typically dresses as a monk. Four dogs are seated at his feet and a cow is stood on his back. The four dogs represent the four vedas and the cow represents mother earth.

His incarnation is to relieve the people from the clutches of ignorance and light their hearts with the light of wisdom and spiritual joy. There are some distinct features in lord Dattatreya. He does not give gnana to every one. First he tests seekers intensity and eligibility.

For that he presents himself before the seekers in many forms like sitting in embrace with lovely female, eating hog's flesh, drinking wine, mad man and also a demon. There are many seekers of gnana who were tested by Dattatreya. One among

them is Pahlada, The greatest devotee of Sri Hari.

We know the story of Pahlada. He was the son of Hiranyakasipu, the asura king. He was a rival of Maha Vishnu but Pahlada was a great devotee of Maha



Vishnu since he was a cradle baby. Hiranyakasipu punished Prahlada in many ways like throwing him into fire, throwing him into ocean, forcing him into take poison etc. but no changes taken place in him. He had constant devotion towards Maha Vishnu. Tired of these activities, Hiranyakasipu insisted him to show his god. Prahlada replied. Dear father “we can not decide God is here and God is there. God will be any where. He occupied the entire world. With these words of Prahlada, Hiranyakasipu broke the pillar at the entrance of his palace. From this pillar Sri Maha Vishnu incarnated as Nrusimha to protect his devotee. He killed Hiranyakasipu. After the death of Hiranyakasipu, Prahlada became the king. He ruled kingdom for several years treating people as his children.

A long time passed. He enjoyed many pleasures. From worldly point of view he lacked nothing. There was no deficiency. Yet in an unknown corner of the inner part of Prahlada, a thorn bush of inexplicable discontent had taken root and gradually began to trouble his heart. Questions like what is the essential nature of this world? What is my true nature? and some vedantic questions arouse as its shoots. After deep deliberations and followed by few scholars he under took a journey around the world in search of the principle underlying this world. In the due course he reached Sahyadri regions at the bank of Kaveri in the south.

Story goes....

There the king Prahlada saw a sage, rolling in sand and mud on the bank of the river Kaveri. Prahlada felt that he was not an ordinary man. Immediately he approached the sage and with humility he prostrated him. He politely asked, “Munindra! I have a doubt. Please listen and reveal me the truth. Mahatma! You are looking very strange. Your body shines like gold even if you are in mud. Your body not only shines but also quite hale and

healthy. What is the cause of this. Also you are seeming with some distinguishing qualities. You talk to someone occasionally. Some scold you by seeing your appearance and some other prostrate you by praising you, but you seem very indifferent. You neither scold the former nor praise the later. Your conduct is contrary to the way of world. You don't seem to be bound even by the rules of righteousness. Please teach me the truth”, asked Prahlada.

The sage moved with sympathy. He opened his eyes and said. Prahlada you are not an ordinary man. You have lot of blessings of Lord Maha Vishnu. If you assume an unworldly attitudes with a little effort you will understand the fruits of actions.

Prahlada! I have taken innumerable births such as animals, birds, insects etc. without a thought of righteousness and unrighteousness. I am not going to describe all such births. But one thing I can say human birth is best among all such births. It is a door to heaven on one hand and to hell on the other hand. Committing sins in this world results in low births and performance of meritorious deeds leads to superior births. Moreover a man can live with bliss if he will do meritorious deeds. One should not be attracted towards worldly pleasures. It let men to do sins. Sins give sorrow.

All the people in the world think that they are knowledgeable. They always strive to obtain happiness. But they fail to recognise the bliss which is there within themselves. All they caught in the wheel of samsara which is unreal, dualistic and frightful.

Prahlada! All days are not unique in the life. Wealth comes at one time and goes at another time. Some times wealth that is to come will somehow come definitely and effortlessly. But people has to



learn to be stable in all situations that are going to occur in their life. It is best to give up craving for wealth.

If I do not have something, I do not ask anyone for it. If something is given to me, I don't refuse it. I don't worry at all if I get nothing. I don't allow sorrows and afflictions to trouble me. I don't allow even happiness to enter me. Some times I get a little good. Some times I get food plentifully even when I do not need it. Some times I get tasteless food. At some other times I get five kinds of sweets and payasam along with food. Some times I am given food accompanied by abuses and insults. Some times I am offered food with kindness and with due respect.

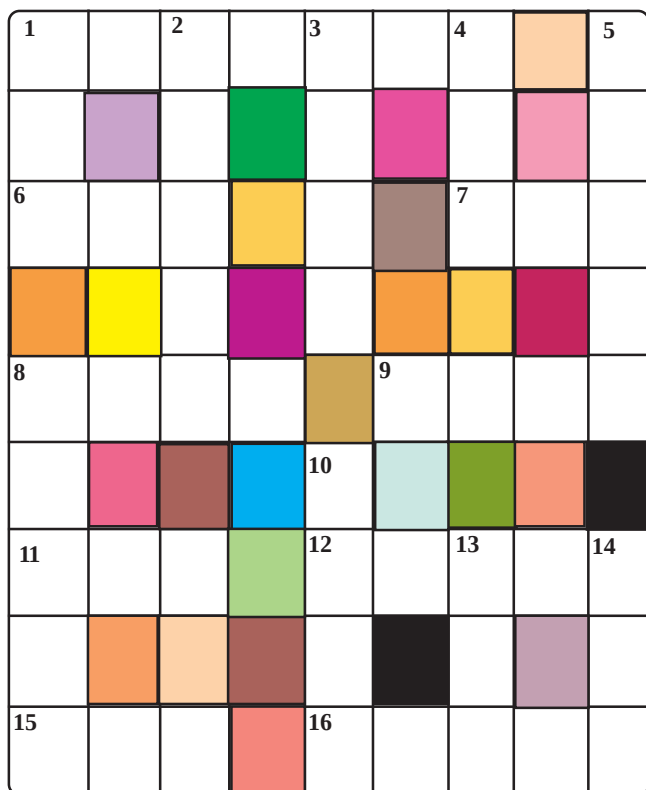
As you see I am lying in the mud now. On one day I may sit on a throne with regal dignity. I always live in the state of oneness.

My dear son! The entire world is subject to maya. It is not an independent entity. That is why even when the people treat me without respect, I don't reproach them in turn.

The king Prahlada obtained a vision of inner light by the words of the sage. He remained immersed in the bliss of self for some time. When he opened his eyes slowly he saw before him Lord Dattatreya with sweet and gentle smile on his face. Prahlada worshipped him and took leave of him. He spent rest of his life in the bliss of the self.



PUZZLE



Presented by
Sri T.S. Jagan Mohan

CLUES FOR PUZZLE

01. Unhappy (3)
02. Father of Dathatreya (5)
03. Brother of Damayanthi (4)
04. Lord Brahma (3)
05. Eldest Daughter of Daksha (5)
08. Father of Vishwamithra (5)
10. Goddess Parvathi (4)
13. Nothing (Jumbled) (3)
14. Goal (Jumbled) (3)

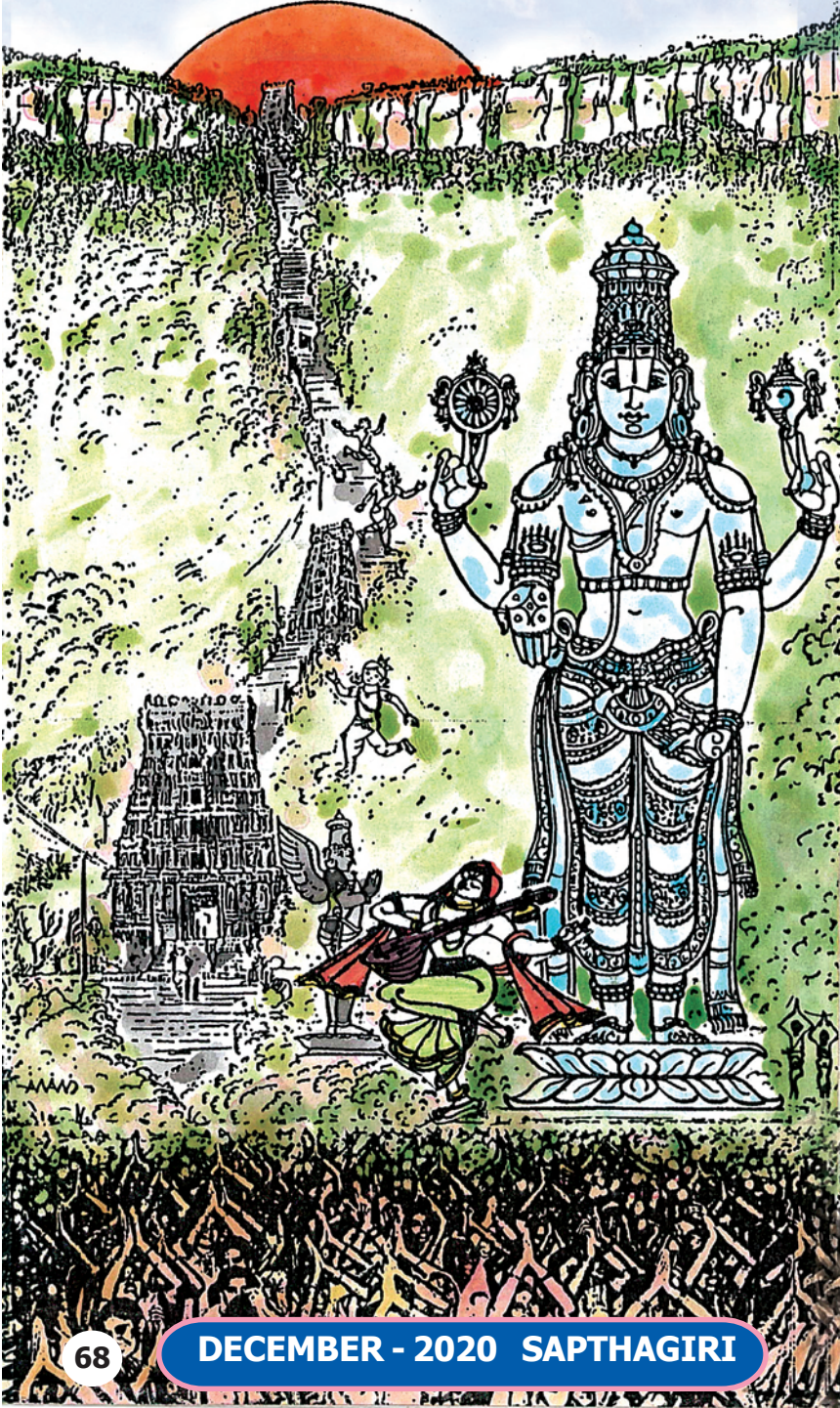
DOWN

01. Wife of Angirasa (7)
06. Keep secret (Right to Left) (3)
07. Suitable (3)
08. Profit (4)
09. Sun God (4)
11. Father (3)
12. Sami God (5)
15. Earth (3)
16. Hanuman (5)

ACROSS

THE SIGNIFICANCE OF Dasa Bhakti

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



Srinivasa Stuthi of Sri Vyasarayalu is a great acclamation for Lord Venkateswara. Sri Purandara Dasa eulogized Sri Vyasarayalu as a great philosopher who had brought Madhva sect into prominence even though there were many great philosophers in his time.

Sri Vyasarayalu is renowned among the saints who adorned the 'pitham' of Sri Madhvacharya, the chief proponent of the Dvaita school of Vedanta. By the grace of the great saint Sri Brahmanya Tirtha, he composed many 'keerthanas' in Kannada under the pen name 'Siri Krishna' preaching devotional attitude and a sense of detachment from the worldly pleasures. His 'keerthanas' are convenient to sing because they have the technical characteristics of music and the traditional quality of 'bhajans.' He became the mentor of both Sri Purandara Dasa and Sri Kanaka Dasa. He wrote Tarka Tandavam, Nyayamrutam and Chandrika and became famous as Chandrikacharya. The most notable classical Carnatic 'Kritis' are 'Krishna Ni Begane Baaro', 'Janumajanumadali kodukandya Hariye', 'Antarangadali Hariyakaanadava huttukurudano' and 'Nama Parvathipati nutajana paala'.

As per the command of his 'guru', he eulogized Lord Srinivasa whom he served devoutly.

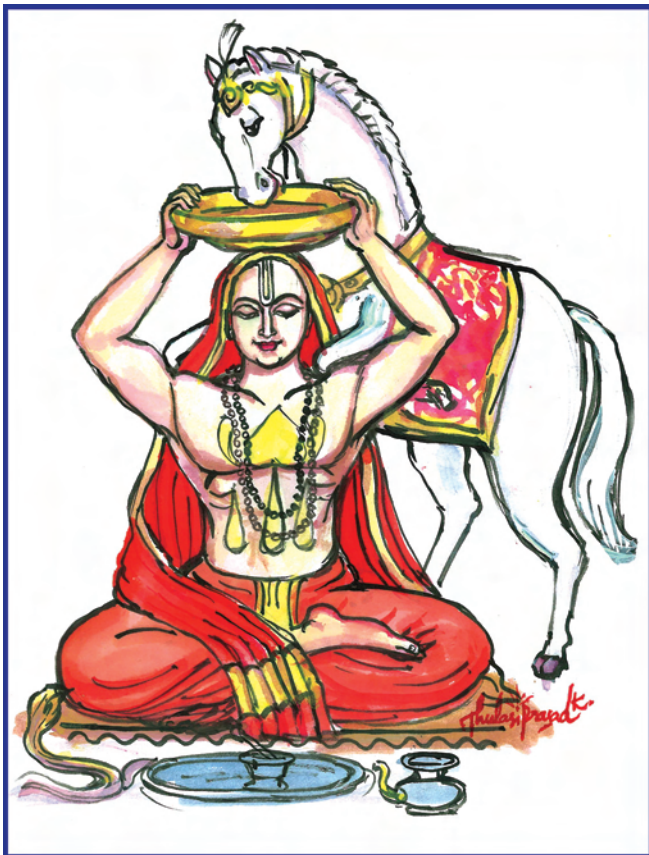
Sri Vyasaraya's contribution to the Madhva school of thought is tremendous. His Brindavan namely 'Navavrindavan' is in Anagondi in Karnataka.

Sri Vadiraja Swami is a famous disciple of Sri Vagisa Thirthulu. He is a great saint. He belongs to the Madhva 'parampara'. He has extolled Lord Venkateswara in his works. Sodhe Mutt is one of the most famous eight mutts of Udipi. Sri Vadiraja Swami is a great worshipper of Lord Hayagreeva. By the grace of his mentor, he wrote Thirtha Prabhandamu, Rukminisa Vijayam, Yuktimalika, Lakshmi Sobhana, and many 'stotras.' He also wrote many 'padams' in Kannada under the pen name 'Hayavadana'. During his life span of one hundred and twenty years, he stayed in Udipi many times to serve Lord Krishna. He changed the 'paryaya' system of rotation. Each Mutt was given a

period of two years to look after the management of the temple of Lord Krishna effectively for solving the problems in it. He is universally acknowledged as a great saint with immense spiritual powers. By mere listening and memorizing, he had super powers to cure all kinds of evils. He granted many boons to the people. His Brindavanam is of a unique style comprising five 'upa-brindavanams'. He was scintillating among the five 'brundavanas' in Sondha 'kshetra.' One should always remember him every morning. Sri Vadiraja Swami was a great 'Guruswami' to the entire world. Historical sources tell us that he visited Tirumala many times during his life and had a 'darshan' of Lord Srinivasa, offering a garland of 'salagramas' to the Lord. In his Tirthaprabhanda, he elaborately eulogized Tirumala and Lord Venkateswara in a philosophical way. He glorifies Lord Venkateswara by saying that the shadow of the 'Kalpa Vruksha' which is the embodiment of Lord Srinivasa, the resident of the brilliant Sri Venkata Hill, always protects him.

Lord Protects us all

All deities are the servants of Lord Venkateswara on the hill. By standing on the top of the highest hill and looking at all the corners with His innumerable eyes, the Lord protects all His devotees. Holding the conch and chakra in both of his hands, the Lord shows one hand towards His lotus feet with an implication that those who take refuge in His feet would cross their ocean of troubles. He shows the other hand which is near His waist and expresses symbolically that He would bring their troubles up to His waist and root out them once for all. He, the beloved of all gods, gets the money from



His devotees as gifts and grants them immense wealth and happiness as His rewards since their offering is a kind of 'dravya yagmam'. Seated on the back of Lord Garuda, Lord Srinivasa is seen with His consort Goddess Rama in the embracing posture.

All the devotees pray to Lord Srinivasa for taking shelter in Him. Lord Vishnu who has slept on Lord Sesha in Vaikunta is now standing on the Seshachala mountain. He accepted the services of His brother Lakshmana as Sesha in the 'avatara' of Lord Rama. Lord Srinivasa became a favourite to Lord Balarama as He is an incarnation of Lord Sesha and a lovable brother to Lord Krishna during the 'Krishnavatar.' Lord Siva, Lord Surya and Lord Chandra are the attendants of Lord Srinivasa. The lotus-eyed Srinivasa is superior to all elements. Sri Vadiraja Swami says that he wants to serve Lord Venkateswara who stands magnificently on the highest mountain Venkatachalam as the Lord is the Leader of Deities and also the Embodiment of the Vedas. He says, "Who is equal to You, O! Lord Venkatapati. The weak, the poor and the needy devotees always pray to You as Lord of Elegance who eliminates their evils." He always prays to the virtuous Lord who resides in Venkatagiri. The Lord is the main source to all the good ones. Sri Vadiraja Swami always wishes that Lord Srinivasa would grant boons to Sri Ananda Thirthulu. 'The Lord is like fire to the forest of monsters. He is the embodiment of knowledge to the intellectuals. He is the Lord of all and He dwells in his conscience.'

Protect me

In this way, Sri Vadiraja Swami prayed to the Lord in his 'Thirtha Prabhandam'. Sri Vadiraja Swami has written many 'padams' in Kannada convenient for singing with suitable 'raaga' and 'taala.' The 'padams' namely 'Narayanananene manave', 'Eethane loka guru veda vikyatha', 'Anjaneyane amaravandita', 'Muddu mukhadatanamma'. 'Vandu baari smarane saalade', 'neneve nanudina neela neerada varnana gunarannana', and 'Eegalo innyaavagalo' are very popular. His 'Dasavatara stuti' is composed of profound words in Sanskrit with a good rhythmic quality. In his song namely 'Paanava maaduvununa/ Manadaniya naamaamrutava', Sri Vadiraja Swami praises Lord Venkateswara as His name is sweeter than honey, sugar, banana, date fruit, grapes, and the creamy milk. One who chants the sweet and melodious name will get salvation. The poet's 'keerthana' namely 'Saarideno ninna Venkataranna' is also famous. In it, he feels that he is an orphan and Lord Venkateswara is his close relative. He requests the Lord to look after him with His abundant grace. He further asks the Lord, "O! Lord Hayavadana! Excuse my mistakes. Protect me as You are protecting other devotees belong to various other regions".

Incarnations of the Lord

Sri Vadiraja Swami described and lauded the ten incarnations inherent in Lord Venkateswara. He says, 'O! Lord! You have stepped into the ocean. You have carried the gigantic hill on Your shoulders. You have restored the Earth to its original place.'



Breaking the pillar, You have killed the monster. You have suppressed the ego of Bali by Your mighty foot. You have eradicated the cruel kings. You have given 'Abhaya' to the old pious woman namely Sabari. You have pulled the two gigantic trees and have given them salvation. You will have climbed the divine horse to protect the world as Kalki.' His 'krutulu,' in Kannada expound his special philosophical theory, certainty, clarity and confirmation regarding his devotion to Lord Venkateswara.

Sri Vadiraja Swami Philosophy of Lord Srinivasa in the words - 'According to the Puranas, Sri Venkatachalam is the heaven on earth. Lord Vishnu, the husband of Goddess Rama, is Lord Venkateswara. Lord Vishnu has come to reside by the bank of Pushkarini in Tirumala along with goddess Lakshmi as 'Sreesa.' It implies the philosophy of Lord Vishnu.' Sri Vadiraju Swami further says that there is no difference between the previous incarnations and the present incarnation. He also says, 'Hey! Lord Srinivasa! You are Seshasayana. You are being saluted by Lord Indra and other deities. You are the protector of all. You are called 'Vaddikasulavadu.' You are used to receive the superb food items as 'naivedya.' The poet describes the glory of Lord Venkateswara in a micro level. He further says, 'You are the Father of All. You are the Ocean of Compassion. You are Lord Krishna who saved Draupadi by giving innumerable clothes when the villain Dussasana drawing her saree in the open court hall'.

'O! Lord! You are the Brave One! You are the Protector of the Universe! You are the Father of

Manmadha! O! Narayana! You are the Omnipotent! You drive away all the sins of those who serve You always and take refuge in Your Lotus Feet.'

'O! Lord! You are blessed. All deities and saints worship You. Lord Garuda, the Enemy of Serpents is Your royal vehicle. O! Lord! No one stands before You in this universe. Please listen to my prayer coolly and protect me.'

Sri Vadiraja Swami says, "Hey! Deva Deva! You are a charming divine embodiment of elegance and are scintillating like one crore 'suryas'. You grant boons gracefully to Your devotees who come to Tirumala from various countries. You are the husband of Goddess Lakshmi. You are Lord Srinivasa."

(to be contd...)

SOLUTION TO PUZZLE

1 S	R	A	D	3 D	H	4 A		5 S
A		T		A		J		A
6 D	I	H		M		7 A	P	T
		R		A				H
8 G	A	I	N		9 R	A	V	I
A				10 A				
11 D	A	D		12 M	A	13 N	D	14 A
H				B		L		M
15 I	D	A		16 A	N	I	L	I

NECTAR OF HEALTH - HEARTLEAF MOON SEED

Telugu Original by : Dr. Chittibotla Madhusudana Sarma

English by : P.T.S. Murthy

The Tippa Teega in Telugu language is known as the ancient herb by name Guduchi. It is known as seenthil kodi in tamil, amruthaballi in Kannada and heartleaf moon seed in English. Its botanical name is tinospora cordifolia. It is one of the herbs provided in nature by God to protect the health. The leaf will be in the shape of a heart and soft. It is a creeper. It is called amruta, madhuparni because there will be honey like liquid in the leaves. It is also called chinnohbhava because it grows even from the cut creeper. Since it reduces fever, it is called jwaraghna.

The dried creeper or powder made from it is available both in kirana and ayurvedic shops. The medicine tippasattu is made from this herb.

The medicinal benefits of heartleaf moon seeds are as under :

Skin ailments : Take 50 grams of powder from the heartleaf moon seed and neem leaf powder and mix it. Add 2 to 3 grams of this powder in 200 ml of water. Boil on light flame till it reduces to 100 ml. Distil the liquid and add one teaspoonful of honey. Consume it once or twice a day. It will help in purification of blood and heals several skin diseases like ringworm, itching, and psoriasis etc.

The juice taken from the leaves mixed with sesamum oil should be boiled on a thin flame till oil only remains. This oil can be applied externally on the affected body.

Different types of fevers : Add 20 ml of juice taken from heartleaf moon seed leaves to one teaspoonful of honey or sugar and take twice a day. It will reduce different types of fevers such as malaria, typhoid, viral fevers etc.

Reduce obesity : Take 100 grams of powder from heartleaf moon seeds, and triphala powder. Add half spoon powder in 200 ml water. Boil on thin flame till the water reduces to 100 ml. Add one spoonful of honey to this and take it lukewarm one hour before taking food.

Knee pains : 50 grams each of the powder of heartleaf moon seeds, tungamustala, and chebulic myrobalan (karakkaya). Mix them well. Take 2-3 grams of this powder mixed in honey and take twice a day in the morning and evening. It will reduce knee pains.

Wounds, burns etc. : Grind heartleaf moon seed leaves with honey and make it as a paste. Apply this on the affected areas.

Jaundice : Take the marble size of paste of heartleaf moon seeds and mix it in butter milk. Consume it twice a day and remain on contained diet.

To reduce body heat : Make powder of 25 grams each of tippasattu, and sugar. Take one gram of this powder mixed with butter or ghee twice a day. It will reduce body heat, burning in stomach, legs, and hands.

Different types of rheumatism pains : Mix 50 grams powder of tippasattu, and dry ginger. Take two grams of this powder mixed with honey twice a day half an hour before taking food. It will reduce all types of pains.

The researchers found that heartleaf moon seed leaves have wonderful healing qualities from diabetes, dissolving stone in urinary tracks, HIV, Hepatitis B, and viral fevers. This is also extensively used in the preparation of several ayurvedic medicines.



LET US LEARN SANSKRIT

LESSON - 2

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Mahamahopadyaya Samudrala Lakshmanaiah

English by : S. Vaishnavi

ते = They

कदा? = When

सन्ति = are there (They all)

यूयं = You all

तदा = Then

स्थ = are there (You all)

वयं = We all

इदानीं = Now

स्मः = are there (We all)

QUESTIONS

- a 1. त्वं तदा तत्रासि 2. ते सन्ति 3. यूयं स्थ 4. वयं स्मः 5. ते इदानीं कुत्र सन्ति?
6. यूयं कदा अत्र स्थ? 7. वयं तदा अत्र स्मः 8. सः इदानीं कुत्रास्ति
9. अहं इदानीं अत्रास्मि 10. यूयं कुत्र स्थ?

- b 1. Now I am there. 2. You all are there now. 3. Where are we at that time?
4. When are they there? 5. When are you all there? 6. We are there at that time.
7. They are there. 8. You all are there. 9. We all are there. 10. Where are they?

ANSWERS

- a 8. Where is he now? 9. I am here now. 10. Where are you all?
5. Where are they now? 6. When are you all here? 7. We all are here at that time.
1. You are there at that time. 2. They are there. 3. You all are there. 4. We all are there.

- b 7. ते सन्ति। 8. यूयं स्थ। 9. वयं स्मः। 10. ते कुत्र सन्ति?
4. ते कदा तत्र सन्ति? 5. यूयं कदा तत्र स्थ? 6. वयं तदा स्मः।
1. अहं इदानीं तत्रास्मि 2. यूयं इदानीं तत्र स्थ। 3. वयं तदा कुत्र स्मः?

APPEAL TO DEVOTEES

TEMPLE INSIDE & OUTSIDE

- Devotees must always wear Masks and Hand Gloves.
- It is our responsibility to wear mask. We must remember that wearing mask will not only help us in protection of our health but also of our associates.
- Please drop the masks and hand gloves worn by you in the dust bin after use.
- Devotees must maintain a social distance of 2 meters while in “Q” line.
- No one should sit in the temple premises after completing darshan. They must immediately leave the temple premises.
- Devotees should not sit in groups anywhere.
- No one should unnecessarily wander in four “maadaveedhi” (street adjoining the temple).
- You must wash your hands frequently with soap water or sanitizer.
- You must not touch your surroundings or things around you.
- Incase you face any health problems, please contact the nearby security staff immediately.

IN LADDU COUNTER

- Devotees must maintain a social distance while collecting Laddus.
- Always wear mask.
- After collecting Laddus, go outside through back exit.
- Incase you face any technical issues at the Laddu counter, please contact TTD staff.
- Please follow the instructions given by the Security and TTD staff meticulously and cooperate.

- Vigilance and Security Officer

Edited and Published on behalf of T.T.Devasthanams by **Prof. K. Rajagopalan, Ph.D.**, Chief Editor, TTD and Printed at TTD Press by **Sri P. Ramaraju, M.A.** Special Officer (Press & Publications), T.T.D. Press, Tirupati - 517 507.



Tirumala Tirupati Devasthanams

Sri Prasanna Venkateswara Swami Temple of Burugamanda Village in Sadumu Mandal, Chittoor District was traditionally merged with T.T.D. on 20.11.2020.

This programme was performed in the presence of Hon'ble A.P. Panchayat Raj Minister Sri Peddireddy Ramachandra Reddy.



Laksha Kumkumarchana was performed in Tiruchanur Sri Padmavathi Devi Temple in a grand manner.



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