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TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

ILLUSTRATED MONTHLY

JUNE 2022

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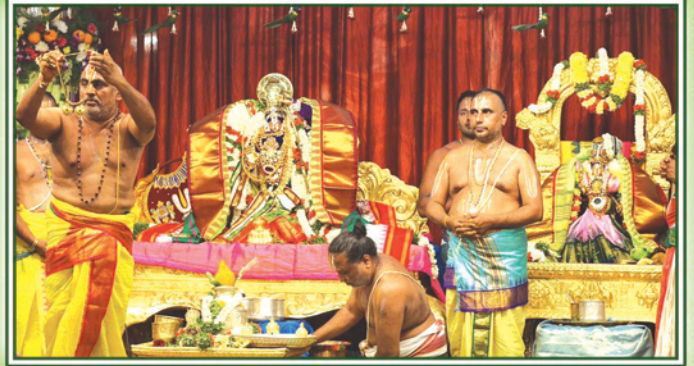
JYESHTABHISHEKAM AT TIRUMALA

From 12.06.2022 to 14.06.2022

SIAPRASAD

TIRUMALA TIRUPATI DEVASTHANAMS

The Honourable Chief Minister of Andhra Pradesh Sri Y.S. Jaganmohan Reddy on behalf of the A.P.State Government offered Sacred Silk clothes and pearls to Vontimitta Sri Kodanda Rama Swami on 15.04.2022 on the auspicious occasion of Sri Sita Rama Kalyanam as part of Brahmotsavams. On this occasion, TTD Trust Board Chairman Sri Y.V. Subba Reddy along with his wife and other higher officials participated.





BHAGAVADGITA

Etān na hantum icchāmi
ghnato 'pi madhusūdana
api trailokyārājyasya
hetoḥ kiṁ nu mahīkṛte

O Slayer of Madhusudhana (Krishna), I do not want to kill them, though they should slay me, even for the throne of the three worlds; how much the less for earthly Lordship. (Chapter- I, Sloka-35)

INVOCATION

Nīvēkā ceppajūpa nīve nīvēkā
śrīvibhupratinidhivi sēnamodalāri..

..nīvēkā..

nīvēkā kaṭṭedura nilucuṇḍi harivadda
dēvatalaganipiñcē dēvuḍavu
yēvaṅka viccēsinaṇu yindirāpatiki nija-
sēvakuḍavu nīvēkā sēnamodalāri...

..nīvēkā..

pasiḍibaddalavāru padigōṭṭu goluva
desala bampulu vampē dhīruḍavu
vasamugā mujjagālavāri nindarini nī-
sisuvulagā nēlina sēnamodalāri..

..nīvēkā..

doralaina yasurula duttumuru sēsi jaga-
miravugā nēliti vēkarājyamai
paragu sūtravatipativai vēṅkaṭavibhu-
sirula pennidhi nīve sēnamodalāri..

..nīvēkā..

- Annamacharya



You are the one to be proclaimed! You are the one, you are the one!
The representative of the Lord of Sree, O Sena Mudalari!

Standing right in front of Lord Hari,
You are the God who allows all other Gods to see Him!
In which ever manner perceived, for the Lord of Lakshmi,
you are the true servant, O Sena Mudalari!

As thousands of servants with golden batons serve you
sending orders in all directions, you are the courageous one!
You reign over the inhabitants of the three worlds
as your own children, O Sena Mudalari!

Crushing the ruling Asuras into smithereens in a valorous way,
you ruled over the entire universe as one kingdom!
O Lord of Sootravathi, you are the great treasure of
Lord Venkatapathi, O Sena Mudalari!



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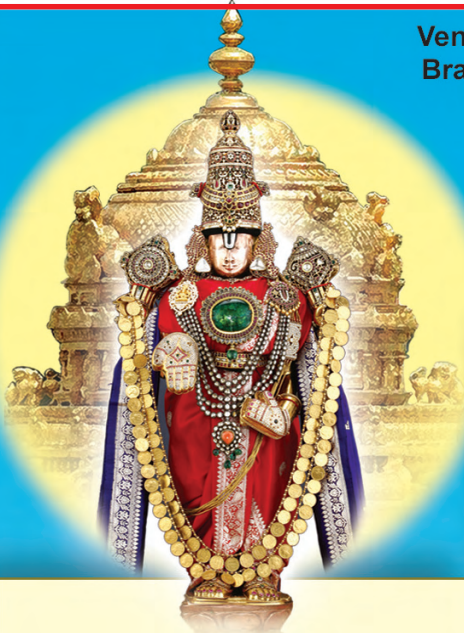
JYESHTABHISHEKAM AT TIRUMALA

Jyeshthabishekam is an annual ritual performed to Sri Malayappa Swami along with Sridevi and Bhudevi at Tirumala in the Jyeshtha masam (May / June). The main purpose of this ritual is, to protect the icons / idols with utmost care. Hence, this ritual is conducted. In this ritual, Sri Malayappa Swami along with His Consorts can be seen in the truest form, without any ornaments. First all the ornaments / armours are removed on the deities. Then the deities are carefully anointed with specially made herbal preparation called 'Visesha Sugandha Tailam'.

An important Vaikhanasa text, 'Prakeernadhikara' prescribes a sacred ritual, Abhideyaka abhisheka for preserving the deities is done. During the ritual, all the three deities are brought to the special platform. A sacred Abhishekam with auspicious contents are offered amidst chantings of divine mantras. Then the armours are also being worshipped in a sacred manner. In all the three days, the ritual starts with sacred bath (Abhishekam). On the first day, the deities are adorned with a most exquisite and dazzling armour called 'Vajra Kavacha' (cover) entirely in diamonds. Then the deities are taken out in a procession along the four mada streets around the temple. On the second day, the deities bedecked with a charming 'Muthangi' (an armour of pearls) Kavacham (shield). On the third day, the 'Golden armour' is adorned to the Lord.

Thus, jyeshthabishekam is conducted for three days in a grand manner and it is an eye feast to the eyes. Let us participate in this ritual and seek the blessings of the Lord.





Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

SAPTHAGIRI

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JUNE 2022

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Golden armours at Tirumala
Back Cover : Sri Govindarajaswami with His Consorts, Tirupati

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EFFULGENT FLORAL FRAGRANCE IN T.T.D. !

Patram, pushpam, phalam toyam yo me bhaktya prayacchati |

Tad aham bhaktyupahritam asnami prayatatmanaha ||

-The Gita, Ch, IX, Sloka, 26.

One who offers a leaf, a flower, fruit & water with devotion to me,
i will consume that with devotion.

The celestial temple at Tirumala, resplendent with the green festoons of mango leaves, symbolizes the daily marital celebrations of Lord Venkateswara. It is fully charged with the effulgent fragrance of flowers at the time of Lord's ritualistic worship in the sanctum sanctorum. During the daily, weekly, fortnightly, monthly and yearly celebrations performed to the Lord, the devotees make magnificent garlands in different styles and sizes using the multi-coloured and myriad kinds of flowers for the ritual worship of Lord Venkateswara. These flowers provide ecstasy to the Lord.

Tirumala 'Kshetra' is renowned as 'Pushpamandapam'. Sri Anantalwar as per the instructions of Srimad Ramanujacharya done Pushpa kainkaryam to Lord Venkateswara bringing out a garden in Tirumala. All the flowers in Tirumala are meant for the Lord only. So, devotees won't wear flowers at Tirumala.

In Tirumala 'Kshetra', there are many kinds of sublime flower gardens. Many sacred flowers are used for adorning Lord Venkateswara at Tirumala. In those days, the faded and discoloured garlands of flowers were usually dropped after ritual worship into 'Bangaru Baavi' in a traditional way in the temple. Now, the TTD has resolved in a spiritual way that the faded and discoloured garlands of flowers should not be wasted. As part of this, they have proposed to re-use these divine remnants of flowers in the form of photo frames, key chains, paper weights, dollars, pens and pen-stands to the devotees.

Using 'Dry flower technology', these flowers are being turned into the form of seven kinds of fragrant incense sticks (Agarbarthis) available for sale. Images related to this Incense Sticks and Panchagavya products can be seen in the center pages for the readers of Sapthagiri. It is beyond doubt that these products are helpful in creating a kind of tranquil environment, peace of mind and physical health to the devotees both in Tirumala and in their respective homes as if Lord Venkateswara is in their presence. So, the TTD is appealing the devotees to utilize this opportunity and attain spiritual ecstasy.

Om Namo Venkatesaya!



Keeping the Tirumala Hills CLEAN AND GREEN!

- Sri Atthi Rangarajan

Seshachalam is a serene, scenic and sacrosanct area, which has been known as a pristine range of hills since times immemorial. With a lot of endemic and rare flora and fauna, the lush green hills have also been declared as a biosphere reserve. It is upon every one of us to maintain the hills clean and green.

Tirumala, 'the abode of Lord Venkateswara', witnessed higher pilgrim footfall over the last several decades. As a result, the expanding human footprint became a great stumbling block in maintaining the region in its purest form. It was then that the Tirumala Tirupati Devasthanams (TTD) started taking path-breaking initiatives to tackle the crisis and make cleanliness a norm on the hills.

The major culprit for pollution across the globe is the single-use plastic products such as carry covers, cups, glasses and straws etc. Earlier, plastic covers were issued by TTD to the public to let them carry

home the Prasadam. As some of them were erratically dumped, it had left an avoidable mess on the hills. The TTD made a careful study of the situation and has recently taken a bold decision to ban them.

Though labelled as 'disposable', the ubiquitous covers were never properly disposed of to reach the garbage bins meant for recycling, but occupied the landfills and oceans all over the globe. Tons of such impermeable covers not only formed sheets that prevented percolation of water, but also posed grave risk to animals that inadvertently consumed them.

Cloth bags

Considering the need to protect Tirumala from such calamities, the TTD management introduced cleaner alternatives to plastic. Jute and cloth bags were made available to the devotees at the Laddu counter. The TTD stall sells cloth bags in two different sizes at an affordable price. Butter-paper is stitched on the inner side of the bag, which prevents



absorption of ghee into the bag. People can buy and use them for carrying the laddus back home. Similarly, there are counters that sell premium-priced jute bags and perishable bags made of vegetable waste etc., which can serve as reusable bags for a longer time.

Even after going to their respective places, the devotees can still use the cloth bags for other purposes, instead of dumping them. If it is a plastic carry bag, many would easily dump them on reaching home. Hence, the TTD's decision to introduce greener alternatives can be construed as looking beyond protecting cleanliness at Tirumala and taking the goal of avoiding plastic to the devotees' home towns, and to the world at large.

Plastic water bottles

Another major footprint is left behind by the tonnes of plastic water bottles. An estimate by the TTD has found that a

whopping 40000 plastic bottles used to be brought to Tirumala hills every day. Only a small portion of it goes for recycling or are taken back home by the devotees, leaving a huge mess behind.

R.O. Plants

In the name of 'Jala Prasadam', the TTD offers clean and potable water to every devotee by setting up reverse osmosis plants all over Tirumala. Water is available abundantly at free of cost. Anyone can drink to his/her heart's content from the water dispensers. This step, in one way, obviates the need for one to bring bottled drinking water to Tirumala. Having set up a network of water dispensers on the hills, the TTD management took a bold decision to impose a ban on carrying water in PET bottles. As an alternative, reusable glass bottles are sold all over the hills. Any devotee can buy these bottles on payment of a caution deposit,



Drink Jalaprasadam (water) while in Tirumala



use them during their period of stay at Tirumala and return the same at the respective counters to get back their caution deposit. When water and glass bottles are made available, no devotee is left in the lurch. Leading by example, even the TTD is not buying disposable plastic water bottles and is instead using the 'Jala Prasadam'. This path-breaking decision is welcomed by one and all.

As the TTD provides food for thousands of devotees every day, there is scope for wastage

of food, though minimal. The vegetable peel, kitchen waste and unused food, categorised as 'wet waste', are disposed of in a responsible manner. As the Tirumala hills are surrounded by forest, any careless disposal of food on the outskirts could lead to arrival of animals from the wild and hence the caution.

The up and down ghat roads are cleaned on a regular basis. Some devotees dumping food on the ghat roads not only cause hardship to the vehicles following suit, but also to the animals foraging in the vicinity. The process used to be done manually in the past, but cleaning machines have been introduced partially some time back to ensure total cleanliness. The process will become totally mechanised soon.

Renewable energy sources

With a tangible solid waste management plan, the TTD has been successful in tackling the waste generated by the tens of thousands of people visiting every day to the hills. To reduce the dependence on power, renewable energy sources like solar and wind are tapped to a great extent. Thanks to its altitude, Tirumala has huge wind generators that not only meet a considerable share of its power requirement, but also minimise its dependence on the grid.

As the TTD is doing so much to maintain the hills in a clean and green form, we, as devotees of Lord Venkateswara, can join hands with the management in perpetuating this noble task.



AVOID PLASTIC

- ➔ Devotees are requested to avoid plastic materials like covers, water bottles and other plastic based material at Tirumala to safeguard the environment.
- ➔ Devotees walking along footpath routes are requested not to carry plastic bottles.
- ➔ They should not throw plastic covers and other related items in the ghat roads.
- ➔ Keep Tirumala clean and tidy.



The most attractive temple in India attracting crores of pilgrims throughout the year is Lord Venkateswara Swami Temple at Tirumala. Pilgrims throng to this temple to have darshan of the Lord again and again feel like coming to the abode of Lord Venkateswara. Though they may have a glimpse of the Main deity, the magnetic pull of the Lord makes the devotees feel that they are blessed and all their vows will be fulfilled.

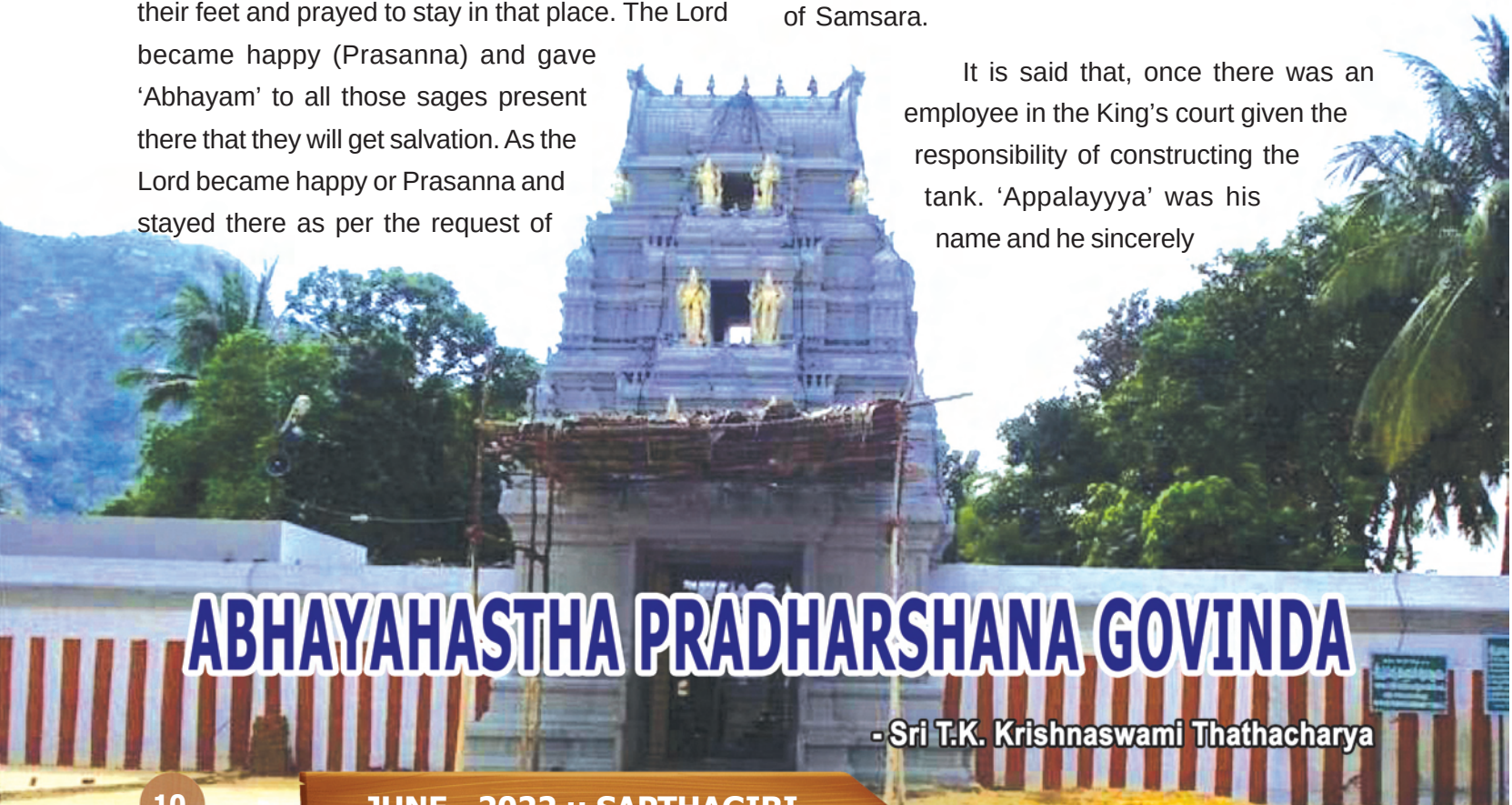
As per the Venkatachala Mahatyam and puranic evidences, the Lord married Sri Padmavathi Ammavaru, the daughter of Akasa Raju. The marriage was attended by all the Gods, sages, Yaksha, Kinnera, Gandharvas amidst chanting of mantras by sages. The Lord along with Padmavathi Ammavaru started moving from Narayanavanam, a beautiful place towards Tirumala with His convoy. When Lord Sri Venkateswara came to a hillside Vemulakonda or Yogulakonda, a Saint by name Siddeswara muni saw the new couple and fell at their feet and prayed to stay in that place. The Lord became happy (Prasanna) and gave 'Abhayam' to all those sages present there that they will get salvation. As the Lord became happy or Prasanna and stayed there as per the request of

Sidheswara muni, the Lord is called 'Prasanna Venkateswara'. There are many legends to the origin of Appalayagunta. Earlier it was called 'Amrita Sarovaram or Anruna Sarovaram'. This temple tank is spread with pure water and lotus flowers are seen to add more beauty to the lake.

This temple was built by Karvetinagaram kings and among them Sri Kumara Venkata Narasimha Raja built the Galigopuram, Dwajasthambam and Sanctum Sanctorum to Lord Prasanna Venkateswara Swami. Here the Lord is seen with Abhaya Hastam and Kati Hastham. Abhaya Hastam denotes that the Lord gives full assurance to protect his devotees that surrender unto him or to His Lotus feet.

In Tirumala Lord Srinivasa has Vaikunta Hastam and Kati Hastam. He straightly asks the devotees to surrender to Him immediately so that they are relieved of all sins and attain salvation. Both Abhaya Hastam and Vaikunta Hastam are equally important for a sinner to escape from the miseries of Samsara.

It is said that, once there was an employee in the King's court given the responsibility of constructing the tank. 'Appalayyya' was his name and he sincerely



ABHAYAHASTHA PRADHARSHANA GOVINDA

- Sri T.K. Krishnaswami Thathacharya

carried out the work given by the king. Hence the tank was named after 'Appalayya Gunta' and later on it become as 'Appalayagunta'. Another version was that the kings never kept the payment pending to the workers engaged for the construction of the tank. So it was called Appalayagunta or Anruna Sarovaram. In Sanskrit Anrunam means without debts. When the temple was taken over by the T.T.D. the temple developed into a Tourist Centre with people coming from various places. This place is full of lush green paddy fields and seasonal groundnut cultivation. It is full of flora and fauna with big mountains as backdrop to the temple and gives a beautiful landscape with a lot of herbal plants grown.

Specialities : This temple has a Mukhamandapam, Antharalayam and Garbhalayam. The South Indian Architectural sculpture is seen on the pillars of the Mandapam. As the Lord came with Padmavati enroute to Tirumala, the devotees have a chance to pray to Sri Padmavati Ammavaru in this temple. Sri Andal, Bhashyakar and Alwar are also seen here. Garudalwar is seen in the opposite direction of Srivaru and Anjaneya outside temple. Here in this temple Sri Anjaneya is the 'Kshetrapalaka' and considered as more powerful in granting all the boons of the devotees. So everyday there will be special prayers by the devotees with special offerings.

'Brahmotsavam' to Lord Prasanna Venkateswara Swami will be celebrated every year by T.T.D. on a grand scale and food offerings (prasadam) are made as special dittam. This year the Brahmotsavam starts on 10th June 2022 and on 14th June 2022 Garudotsavam will be conducted and ends on 18th. All utsavam like Sravanotsavam, Pavithrotsavam etc. are also conducted as Arjita seva and many devotees participate in this sevas.

Appalayagunta Nivasaya
Venkatesaya Mangalam.



TRI-TOWERED MAJESTIC TEMPLE

- Dr. G.S.R.K. Baburao



There are several temples under TTD. Brahmotsav are held in all of them in a grand manner. Sri Govindaraja Swami temple is right in the heart of temple town-Tirupati. It is majestic with three rajagopurams, one being the tallest tower. In this place, we can see Swami in sayana (sleeping) posture. The deity is made of mixture of lime and other ingredients uniquely. That is why, tirumanjana is not held to Swamy on a daily basis. This is the place where 12 Alvars are revered with exclusive idols for them. One walk around the temple make us realize how ancient and pristine it is.

Tirupati town is also known as "Govindaraja Pattanam" since ancient times. In this Govindarajaswami temple, the idol of Govindaraja Swami was installed by Vaishnava Acharya, Sri Bhagawad Ramanujacharya.

Govindaraja Swami, who is present as *sayanamurthi* [idol in sleeping posture], is reflective of Vishnu *tatva* [tenor]. He is the emperor who is surrounded by his retinue. The main idol is made of [mixture of lime, brick powder and fresh butter].

Subsequent to Chola's death, Ramanuja reached Tirupati and noticed that the idol of Swami near the drinking water pond is chipped. Therefore, he left it there itself, got the *utsav* idols from Kottur and sat in the Pardhasaradhi temple located opposite to the present Govindaraja Rajagopura. It is told that Srimad Ramanuja got a new temple in the vacant space. It was not possible to install an idol. Therefore, he got an idol prepared with *lime* etc. as the main idol. The *utsav* idols were also brought back to the delight of everyone.

Tirumanja seva (Abhishek) with oil

Tirupati Govindaraja Swami is elder brother of Sri Venkateswara. The posture of lying down with a measure under the head as pillow is unique. Oil

Tirumala Tirupati Devasthanams

TIRUPATI SRI GOVINDARAJASWAMIVARI BRAHMOTSAVAMS JUNE 05th to 13th, 2022

Date	Day	Day Utsavam	Night Utsavam
05-06-2022	Sun	Dwajaroohanam	Peddaseshavahanam
06-06-2022	Mon	Chinnaseshavahanam	Hamsavahanam
07-06-2022	Tue	Simhavahanam	Muthyapupandirivahanam
08-06-2022	Wed	Kalpavrukshavahanam	Sarvabhupalavahanam
09-06-2022	Thu	Mohini Avataram in Pallaki	Garudavahanam
10-06-2022	Fri	Hanumadvahanam	Gajavahanam
11-06-2022	Sat	Suryaprabhavahanam	Chandraprabhavahanam
12-06-2022	Sun	Rathotsavam	Aswavahanam
13-06-2022	Mon	Chakrasnanam	Dwajavarohanam

is used for Swami abhishek instead of usual milk, sandalwood and water.

The other sub temples

The name of the *devi* in this temple is Pundareekavalli. There is a special temple for her with the name “Salainaachiyaar”. Another temple for Sudarshana Chakra [disc] by the name Chakrattalwar. Similarly, temples are there for Poygai, Bhudatta, Perialwaar, Nammalwar. There is a Nrusimha Temple for Ahobil Mutt. Further, there are temples for Ramanujacharya, Vedanta Desika, ManavaalaMahaamuni, Koorattalwar [kuresa], Tirumala Nambi etc. for Vaishnava Acharyas.

The biggest temple

This is the biggest temple in Tirupati, with three majestic towers [gopuras]. The first one is a very big raja gopuram, which was built by MatlakumaraAnantaraju. Subsequently, the second tower was built. The third tower was built by Veeranasimha Yadava Rayalu. When he restored Tirumala temple, he also fortified Tirupati GovindarajaSwami temple and expanded it.

How Brahmotsav are celebrated!

Swami gets almost the same *vahan* sevas as for Tirumala Venkateswara Swami. Chakra [disc] snan [bath] is performed to mark the conclusion of the *utsav*. Govindaraja Swami blesses all his devotees when He is taken out in the streets of the temple town.

Let's chant Govinda .. Govinda... and participate in the Brahmotsav.



Yoga needs no special introduction, as it is widely recognized and practiced in one form or the other in the world. Many schools are offering Yoga, each with its own distinct method. The tragic part of it is that Yoga taught in these schools and by many Yoga gurus and masters is called “fitness Yoga”. These schools, gurus, and masters have touched only the periphery of the actual science of Yoga given by the Upanishadic sages, chiefly by ‘Patanjali Maharshi’.

Yoga is a holistic science that deals with physical, vital, mental, aesthetic, psychic, and spiritual aspects of human life. Yoga in practice is based on four Yogic texts: *Hatha Yoga Pradipika*, *Siva Samhita*, *Gheranda Samhita*, and *Yoga Sutras*, written in Sanskrit. The first three texts deal with *Hatha Yoga*, while the *Yoga Sutras* with *Raja Yoga*. *Hatha Yoga Pradipika* belonging to the fifteenth century was propounded by a Yogi Svatanamarama, meaning, “one who delights in one’s

Atman”. His Yoga is called *Chaturanaga Yoga*. This book comprises four chapters and 389 verses in which the sage recommends only fifteen asanas that include *Savstikasana*, *Gomukhasana*, *Kurmasana*, *Kukkutasana*, *uttanakurmasana*, *Dhanurasana*, *Matsyendrasana*, *Pachimotasana*, *Mayurasana*, *Shavasana*, *Shidhasana*, *Padmasana*, *Simhasana*, and *Bhadrasana* besides *Pranayama* and *Mudras*.

Four Sections

Shiva Samhita, written by an unknown author, is one of the most celebrated texts on *Hatha Yoga*. It is believed to have been composed between 1300 and 1500. Lord Shiva addressed the text to his consort Goddess Parvathi, and the title means “The Collection (of verses) of Shiva.” The text has four sections: the first section focuses on the *Vedic* principles; the second section describes the body, the *nadis* or channels, and the workings of the internal; the third section deals with the importance of guru, the four stages of Yoga, the fivefold elemental visualizations and four *asanas*; the fourth section expounds the eleven *Mudras*. In this text, the Lord deals with only four asanas for practice: *Siddhasana*, *Padmasana*, *Paschimotasana*, and *Swastikasana* (verses 96-115).

Gheranda Samhita is another crucial text on *Hatha Yoga*. A complete Yoga system, written by Gheranda, a Vaishnavite Bengali, was expounded to his disciple, Candakapali in the form of dialogue. The Yoga discussed in GS is called *Ghatastha Yoga*. *Ghata* means body, and *Yoga* based on the body is the *Ghatastha Yoga*. The seven-fold path discussed in *Gheranda Samhita* is known as *Sapthanga Yoga*. It includes *Satkarmas*, *Asanas*, *Mudras*, *Pratyahara*, *Pranayama*, *Dhyana*, and *Samadhi*. The text describes 102 practices of varied natures. These practices can be classified as *Kriyas* (21), *Asanas* (32), *Mudras* (25), *Pratyahara* (5), *Pranayama* (10), *Dhyana* (3), and *Samadhi* (6).



Healthy Society with PATANJALI MAHARSHI'S YOGA SUTRAS

- Dr. K.V. Raghupathi

Patanjali's Yoga propounded in his *Yoga Sutras* is called *Astanga Yoga* comprising eight limbs: *Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana*, and *Samadhi* in 1-96 *Sutras*. Divided into four sections, *Samadhi Pada* comprises 51 *Sutras*, *Sadhana Pada* 55 *Sutras*, *Vibhuti Pada* 56 *Sutras*, and *Kaivalya Pada* 34 *Sutras*. In these 196 *Sutras*, Patanjali has condensed the essential philosophy and technique of Yoga scientifically. Interestingly, Patanjali did not

deal with any asanas as given by the other three texts. He defines asana as *sthiram sukham asanam* (II. 45). As his Yoga deals directly with the mind, it is called *Raja Yoga*. He defined Yoga as *Citta vritti nirodhah Yogah* (I. 2). His is the most suitable book for a deep and systematic study of Yoga not only because it gives all the essential information about Yoga in a masterly manner but also because it is recognized as a masterpiece in the literature of Yoga.



Commentary on Patanjali's YOGADARSHANAM in Tirumala

For the past two years, TTD had been organizing the recitation of 'Sundarakandam', 'Sakala Karyasiddhi',

'Srimad Ramayana Parayanam', 'Yudhakandam', 'Bala Kanda', 'Virataparvam', and 'Geeta Parayanam' with commentaries through SVBC for the well-being of the devotees [lokakalyanam].

Now, TTD has started a commentary on Patanjali's *Yogadarshanam* in Tirumala. It is being presented on the Tirumala Nada Neerajana mandapam (stage). Only through *Yoga sastra* one can become a *Karma Yogi*, a *Jnana Yogi*, or a *Bhakti Yogi*. The science of yoga is one of the beautiful sciences by which one can attain the bliss of the Lord and that the science of yoga teaches us how to purify the mind and attain salvation through the vision of yoga. The 'Patanjali's Yoga Darshana' programme will be telecast live on SVBC every day between 6 p.m. and 7 p.m. So, the readers of 'Sapthagiri' can have a glance at this programme and get the essence of 'Yoga'.



Bhakti lore of India speaks of many saints, Yogis, siddhapurushas spread all over the land; even in the caverns and caves of Himalayas there were/ still are many sadhakas and Yogis with highly sensitive inner eye and intuitive heart. Faith and devotion are the mainstay of the Bhakti movement that started around the 7th century. The religio-spiritual experience of a few women saint-poets of our country exemplified the idea of complete surrender, liberation, and mystical union with their chosen deity. The personal relationship they established with God remains inspirational to many a devotee even to date.

One such great saint-poet was Akka Mahadevi of the 12th century, whose devout history is very famous and her 'Vachanas' (Sayings or pronouncements) which are more than three hundred in number are considered eternal by many for their esoteric, mystical and devotional messages. She was born in a village called 'Udutadi' of Shimoga district of Karnataka to a very pious couple, Nirmala Setty and Sumati, as a boon with the 'amsa' of Devi Parvathi. She was a born ascetic, so she followed the ascetic path right from her childhood. As a very young girl her mind was fixed on Lord Shiva as her husband and she always insisted that she would marry Shiva and Shiva alone. But one day the king by name Kaushika, while returning in a procession after hunting, saw her, as she was watching the procession. He



AKKAMAHADEVI

A Spiritual Luminary

- Smt. Ambika Ananth

was completely taken over by her bewitching beauty and sought to marry her. When he sent his message expressing his desire, Akkamahadevi in a very emphatic way declined saying that she would never marry a worldly person as her heart was fixed on Lord Siva. But when the king started troubling her parents, she agreed to marry him -but on strict conditions - that he should never come in the way of her spiritual practices, and most importantly he should become a devotee of Lord Siva. If ever the King violated the conditions, she would be free to leave him. After King Kaushika consented, their marriage took place. But when the king violated all the promises, she left the palace. As she was leaving, the enraged king pulled off her saree and Akka who never had mortal connection, walked out naked!

Akkamahadevi then pronounced a Vachana that surmised - "Do not get attracted to this body which is but a pot of flesh, bowl of urine, made of bones and obnoxious pus and blood. It will get burnt and perish - oh mindless one, Chennamallikarjuna is the one you should seek" This is how she unshackled herself and never returned to her home as she understood the powerful influence of 'Maya', the delusion. Covering herself with her long hair she went to Kalyana, a place where Basaveshwara (who shaped Virashaivism) was establishing a movement of 'Siva Saranas' (devotees who surrendered to Lord Siva). At Kalyana, Akkamahadevi had faced many trials and tribulations that tested her spiritual strength. She braved through all that without flinching as her Lord Chennamallikarjuna was always in her steadfast devout soul. Her strong ascetic attitude won over many apprehensive Saranas, most importantly like Allamaprabhu, who is a renowned philosopher, vachana poet, and a strong patron of Lingayat movement. Akkamahadevi proved beyond any doubt that she was above bodily desires and that she had become a 'Linga' herself when a Sarana by name Kinnari Bommayya tested her by touching her body. He fell at her feet amazed by her spiritual strength she had attained. At the youthful age of sixteen, she passed all these tests with great mental equanimity and poise. She answered Allama Prabhu too that she has no connection with the material world as she is married to Chennamallikarjuna, Lord Siva. There is such a provision in Sarana Dharma where such a marriage can take place on the principle of 'Sarana Sati, Linga Pathi' (wife is Sarana, Linga is the husband). Akkamahadevi proclaimed that by the grace of her Guru, her body itself transformed into a mantra (incantation), so the union of her form with the formless Siva was possible.

Everybody accepted Akkamahadevi's greatness and spiritual maturity.

She proclaimed in one of her vachanas- "Even when sandalwood is cut, sawed, rubbed will it give up its fragrance?" Even when gold is heated, beaten, cut into pieces will it let go of its glow and effulgence?" Even when I am killed, I will not stop loving Chennamallikarjuna". Thus, her spiritual love is reflected deeply in her vachanas.

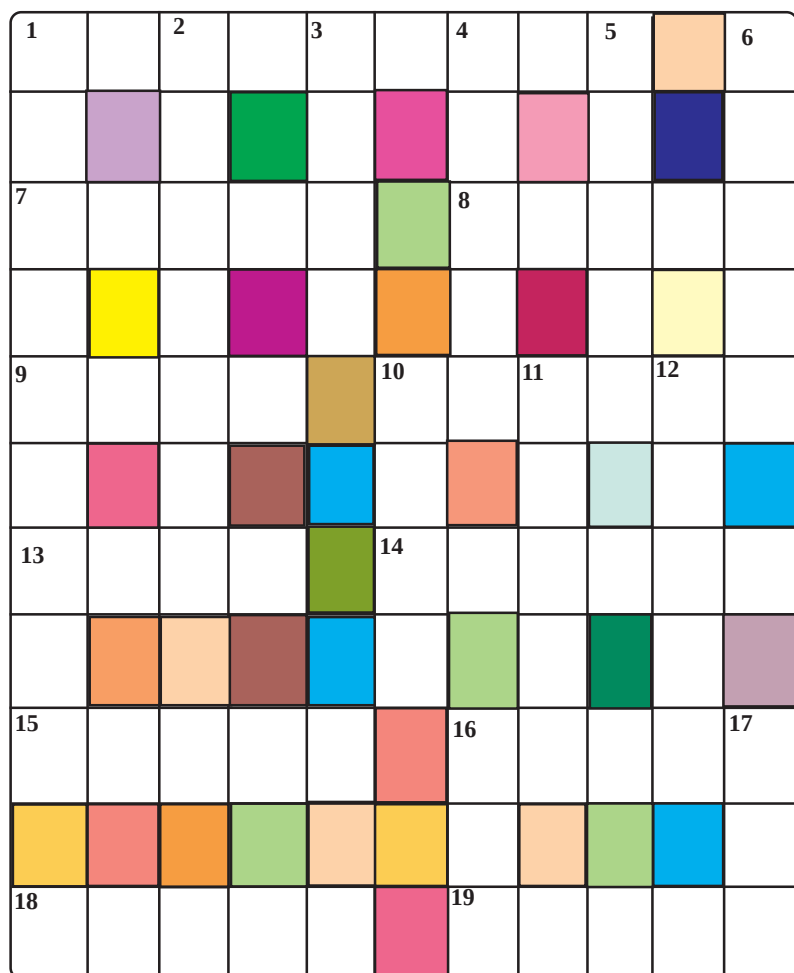
Akkamahadevi left Kalyana and reached SriSaila as told by Allamprabhu to attain the highest state of spiritual siddhi. She travelled more than

500kms to reach SriSaila- unafraid of the powerful forces of nature that would deter her journey. Such was her determination and soul strength. While traversing through the forest she felt the flora and fauna and must have seen Chennamallikarjuna there as he is omnipresent. After reaching SriSaila she became completely absorbed in oneness with her Lord Chennamallikarjuna through her yogic practices. She attained union with Linga - a state of ultimate realization.

Akkamahadevi's vachanas remain unparalleled in their devotion, mysticism and spiritual knowledge.



PUZZLE



Presented by
Sri T.S. Jagan Mohan

- DOWN**
01. Usha's Husband (9)
 02. Vajrayudha (7)
 03. Come together (4)
 04. Brahma (5)
 05. Stop for a while (5) (Jumbled) (Pause)
 06. Sun God (5)
 10. Father of Janaka (4)
 11. Jahnvi (5)
 12. Son of Hothraka (5)
 16. Not Old (3)
 17. Dried Grass(3)

CLUES FOR PUZZLE

- ACROSS**
01. Son of Arjuna (9)
 07. Stupid (5)
 08. Small Mistake (5)
 09. Single Person /Thing (4)
 10. Goddess Parvathi (6)
 13. Allow to Fall in small Drops (4)
 14. Suggest (Jumbled) (Hint) (4)
 15. Capital of Kubera (5)
 16. Having the Qualities of Man (from right to left) (5) (Human)
 18. Ravana's Kingdom (5)
 19. Upset (5)

BRAHMAN MANIFESTS IN THIS WORLD IN THE FORM OF FOOD

- Sri V. Rajagopal

Aham Vaishvaanaro bhuthvaa praninaam dehamaashrithaha |
Praanaapaana samaayukthaha Panchaamyannam chaturvidham ||

- Srimad Bhagavat Gita

"I am the fire of digestion in every living body and I am the air of life, outgoing and incoming, by which I digest the four kinds of foodstuff"

This article briefly dwells on the food scenario from spiritual angle and the need to understand the importance of food at this time of human history when we are witnessing drastic and unprecedented changes in food habits, leading to deterioration of physical and spiritual health.

Food gives us life, energy and vitality. From the time of conception, just from one embryonic cell human beings develop, grow and work only aided by food. Hence the *Taittiriya Upanishad* mentions the body as '*annamaya kosha*', i.e. the sheath derived from food. The respectful attitude towards food and sharing of food is enshrined in the most basic scriptures in India since antiquity. The *Taittiriya Upanishad* clearly instructs that '*one should not blame food and this should be observed as a pious vow*', '*one should not reject food and this should be observed as a pious vow*'.

Actually, the yoga system begins from the point of eating. We must regulate ourselves starting with our food; and by this our existence and inner nature becomes pure. Having come to this point one may actually begin yoga. Without coming to this stage of purification, any yoga endeavor would be fruitless.

Agriculture and food production: spiritual foundations and ancient Indian thoughts

The Vedas say that we are all children of the Sun, born on Earth to carry forward the divine light of truth. The Vedas laud the Sun as the source of life, intelligence and consciousness within us. Srimad Bhagavat Gita states that *yadhaadhithyagatham thejo jagadbhaasayathe Akhilam* - Know that I am the brilliance of the sun that illuminates the entire solar system.

The Sun is the ultimate source of energy for all living beings on this earth and Plants prepare food from the five cosmic elements (pancha mahabhutas), utilizing the energy from the sun. Plants supply food for many animals and human beings and carnivorous animals survive on herbivorous animals. The food cycle continues infinitely. This means that '*Brahman*' exists in the form of food, both as the consumer and the consumed. Thus, spiritualism has scientific basis. The *Gayatri mantra* is the most important of all Vedic mantras and means '*We meditate upon the supreme light of the divine transforming Sun that he may stimulate our intelligence*'. From scientific point view also, it is the energy from sun trapped in food that supports human thinking and intellect through the metabolic energy released inside the body.

Srimad Bhagavat Gita says that God nourishes all vegetation and the divine power exists as the healing herbs. The *Taittiriya Upanishad* exhorts man, the knower of Brahman to produce more and more food and this effort should be considered as the vow - *Annam Bhahu kurveeth | Thadha vratham* |

Manifestation of Brahman as food

It is food that helps to carry out 'karma' and 'dharma' in our pilgrimage to spirituality. That is why food is rightly described as 'Brahman' in our sacred Upanishads. As one living organism is consumed by the other, this divine Brahmanic energy flows from one consumer to the other in the form of food. Clearly, *Taittiriya Upanishad* says: "Food is Brahman, from food indeed are born all beings in this world, by food do they live and after their death, they become food again for other beings". In the *Vishnu Sahasranam*, 'bhojan (food)' is also included in the thousand Names of Lord Vishnu as '*Bhojanaaya Namah*'.

Influence of food on mind and life

The body is the instrument by which man accomplishes all his purposes in the world and takes him to his goal, *moksha* or liberation. Therefore, the body and mind should be kept clean, strong and healthy. All foods have different properties and qualities and there is a close relation between healthy food, healthy mind and a healthy human being. Different food types exercise different effects on different compartments of the brain and the mind. As per Vedic scriptures, what

we eat and drink affect our subtle and astral bodies as well. Human mind is believed to be manufactured out of the subtlest part of the food consumed. The wide range of crimes, violence across the world can be traced to not only lack of sufficient food in some parts, but also to excess consumption of food materials that trigger extreme anger, hatred, agitated mind, tension, obesity and poor health. The very fact that human nature is influenced by the food consumed has been mentioned in *Chandogya Upanishad* States that- "By the purity of food one becomes purified in his inner nature; by the purification of his inner nature he verily gets memory of the Self; and by the attainment of the memory of the Self, all ties and attachments are severed".

A relevant message in *Srimad Bhagavat Gita* mentions that different mental status namely 'saatvic', 'rajasic', and 'tamasic' are due to different kinds of food consumed by human beings. It is suggested that moderate intake of food leads to success in yoga.

We must also be careful about the vibration of acceptable food, because if food is a vehicle of negative vibrations, it will poison the mind. When food is cooked or handled, the vibrations of the cook and the handler enter into it. Usually a prayer or blessing will neutralize any negative energies attached to food. The phenomenon of something changing from material to spiritual is what that happens when unoffered food becoming *Naivedyam*, or food sanctified by the Lord.

Consumption of food as a spiritual sacrifice

The ancient hindu scriptures compare the process of eating food to divine worship because the food and eater of food are forms of the ultimate reality, Brahman. In *Srimad Bhagavat Gita*, Sri Krishna says that 'Whatever you eat, whatever you offer or give away, do that, as an offering to Me'. While eating, it is the *Agnihotra* sacrifice offered to the *Atman* in the form of food. In this *yajna*, we are the sacrificial



priest and the stomach is the *havan kund*. The food we offer into the kund of the stomach is the oblation to the digestive fire. The process of imbibing food is a most important ritual, a type of living yajna that can transform our mind and thinking, and therefore our lives. While eating, do not think that it is you who are eating. It is the conscious divine being within, the real eater of food. The *Maitrayani Upanishad* says that both the mind and the food to be eaten should be purified before eating. The eater of the food should be conscious that the Universal Atman is the real eater of food and, therefore, the food should be offered to this Atman with certain *mantras* which are meant to convey the meaning of this sacrifice or internal *Dravya-Yajna*. The *Vaisvanara* is the fire that digests food. He who eats with these rules does not again take birth in the material body (Maitra. Up. VI. 9).

Charity of food as a spiritual exercise

Historically, we always believed that an abundance of food as the primary condition of civilization, and sharing of food was the primary

discipline of civilized or ethical living. In ancient days, before eating, people used to first feed poor persons, animals or birds. This act of thinking of another being first opens the heart and bestows peace of mind on the giver. In this way we can develop the feeling of oneness with all beings or '*Atmabhava*'. One who shares his / her food with others, no matter how little it may be, will never go hungry. Clearly, *Taittiriya Upanishad* mentioned that '*food that is prepared and given in the best manner returns to the giver in the best manner*'. *Rigveda* warns against those who arrange big feasts while millions of people face death without sufficient food. Bhishma Pitamaha while instructing about all aspects of *dharma* in '*Mahabharata*' reminds Yudhisthira again and again of the importance of feeding others. Sri Krishna in *Mahabharata* also emphasized that '*the giver of food is the giver of life, and indeed of everything else. Therefore, one who is desirous of well-being in this world and beyond should specially endeavor to give food*'. The *Manusmriti* lays down this daily discipline of feeding and taking care of others before eating for oneself.



'ANNADANAM' HAS HIGHEST PLACE AMONG ALL CHARITIES

Among all the forms of charity, Annadanam is considered as an act of highest virtue. Annaprasadam is being served to devotees in Matrusri Tarigonda Vengamamba Annaprasadam Complex in Tirumala at free of cost. Take Annaprasadam here and be blessed.



Donor's counter at Annaprasadam Complex

TTD inaugurated another Donor's counter at Matrusri Tarigonda Vengamamba Anna Prasadam Complex in Tirumala. The donors could contribute in small amounts of even Rs.100/- and above at the counter operated by the Union Bank of India in the Complex itself. Devotees can utilise this opportunity and be blessed by the grace of Lord Venkateswara.



ANNAMAYYA'S VIGNETTES OF WISDOM - 11

- Prof. M. Rajagopalachary

Sankirtana:

tandanAna Ahi tandanAnA purE
tandanAna bhaLA tandanAnA!!
brahmammokaTe parabrahmammokaTe
parabrahmammokaTe parabrahmammokaTe!!
kanduvagu hInAdhikamu lindu lEvu
andariki srlharE antarAtma
indulO jantukula mintA nokaTE
andariki srlharE antarAtma!!
ninDara rAju nidrincu nidrayu nokaTE
anDanE banTunidra adiyu nokaTE
menDaina brAhmaNuDu meTTubhUmi yokaTE
canDalu DunDETi saribhUmi yokaTE!!
anugu dEvatalakunu ala kAma sukhamokaTE
ghanakITapashuvulaku kAma sukhamokaTE
dina mahOrAtramulu tegi dhanADhyunakokaTE
vonara nirupEdakunu vokkaTE aviyu!!
korali shishTAnnamulu konu nAkaloKaTE
tirugu dushTAnnamulu tinu nAkaloKaTE
paraga durgandhamulapai vAyuvokaTE
varusa parimaLamu pai vAyuvokaTE!!
kaDagi yEnugu mIda kAyu yenDokaTE
puDami shunakamu mIda polayu nenDokaTE
kaDu puNyulanu pApa karmulanu sarigAva
jaDiyu srl vEnkaTEshvaru nAma mokaTE!!



Glossary

tandanAna = mATi
mATiki tAna
shabdapUrvakamugA
cEseDu rAgAlApamu;
a sort of monotonous
drawling primitive
musical composition,
each line ending with the
meaningless chorus;
purE = ah!, Alas!, well-
done; bhaLA = shebhAs; well-done!, bravo!, very
good; parabrahmamu = paramAtma; Absolute Spirit,
Supreme Spirit, Supreme Soul; kanduva = tega,
jADa, pradEshamu, mAya; class, sect, a way, path,
a locality, fiction, fraud, mode; hInAdhikamulu =
heccu taggulu; high and low; antarAtma = jIvAtma,
paramAtma; the Supreme Spirit, the Indwelling Spirit,
the heart or mind; menDaina = Adhikyamu,
atishayamu; abundance, a great deal, great; meTTu
= naDucu, trokku; treading, stepping; canDaluDu =
mAlavADu; an outcaste or pariah; sari = samamu,
antamu; equal, the end, even; kAma sukhamu = rati
sukhamu; sexual pleasure; vonara = tagina
vidhamgA; elegantly, fitly; koralu = krOlu, unDu,
prakAshincu, anubhavincu, grahincu; to be full, to like,
to shine, to wish for, to experience; ahOrAtramulu =
pagalu rAtri; day and night; shishTAnnamu =
rucikaramaina AhAramu; sumptuous meal, healthy
food; dushTAnnamu = engili annamu, ceDipOyina
annamu; the leftover food, defiled food; paraga =
oppugA; agreeably, duly; durgandhamu = ceDu
vAsana; a bad smell, stink; parimaLamu = impaina
vAsana, suvAsana, fragrance, perfume; kaDagi =
yatinincu, pUnu; enDa = sUrya prakAshamu;
sunshine, heat; puDami = bhUmi; the earth;



shunakamu = kukka; a dog; polayu = sancarincu, vlcu, prasarincu; to wander, to blow, to spread over, to approach; puNyulu = holy or virtuous men; pApa karmulu = sinful deeds; jaDiyu = bhayapaDu, prakaTamagu; to be afraid, to manifest, to be well-known;

Translation

Absolute Spirit is One!

Hey! Beat the cadence of *tandanAna* at a measured pace!

Repeat the tempo! Bravo, the rhythm and cadence!!

Absolute spirit is one and the only one.

It is non-dual and eternal!

The rest is fleeting and transient.

There is no distinction between high and low here
Sri Hari is the indwelling spirit of all
All creatures in this creation are
Of a class without any distinction.
Sri Hari is the indwelling spirit of all!!

Different though they may be in rank,
The king and the servant by his side,
Sound sleep they undergo is one and the same!
Different though they may be in vocation,
The learned brahmin and the untouchable,
The land they tread, high or low, is one and the same!

Different though they may be by birth,
The loving angels, insects and animals,
The carnal pleasure they enjoy is one and the same!
Different though they may be in status,
The rich and the wretched poor,
Day and night are one and the same for them!

Different though they may be in taste,
The sumptuous food the rich take at leisure,
And the leftover food that the wretched gulp,
Pangs of hunger are common for both!

Different though they may be,
Fragrance and foul smell,
The breeze that carries them is one and the same!

Different though they may be in stature,
The huge elephant and the puny dog,
The sun shines on all alike without any difference.
Different though they may be in deeds,
The sinful and the virtuous,
What saves them is the only one –
The holy name of Lord Venkateswara!!

Message

This is a philosophical folk song that preaches egalitarianism, equality of all beings from angels to insects in the creation irrespective of caste, creed, colour, class or category. It belongs to the folk tradition of *tandanAna padam* accompanied by drums (*Dappu*). The repetition of word *tandanAna* gives a punching rhythm to the song. Expletives like *Ahi*, *purE*, *bhaLa* are expressions of ecstasy. The *sankirtana* reveals the social consciousness of Annamayya way back in 15th century. Though man distinguishes and discriminates the high and the low in creation, there is nothing like that in the creation of God. God dwells in all alike. Hence, there is no scope to distinguish between one being and the other in terms of their stature, position, caste or class as attested in the *Upanishads* and the *Bhagavata*. The learned yogis alone can discern this subtle wisdom and shun distinctions of all sorts. Sleep, land, day and night, hunger, wind, sunshine – all are experienced alike by everyone. Similarly, the Brahman is immanent in the entire creation as Unity. Hence, the song suggests that one should shun the discrimination of all sorts and treat everyone equal. Just as the Sun shines on all alike, the Supreme Soul treats both the virtuous and the sinful alike and saves them both if only they chant His name.





ALVARS ON LORD VENKATESWARA - 14

TIRUMANGAI ALVAR – SPARKLETS SHINING BRIGHT

- Dr. Prema Nandakumar

Tirumangai Alvar has demonstrated how his poesy could flow as the waves of the ocean in Peria Tirumoli, all of the 1084 verses, in this amazing work, where each verse is a genuine gem of devotion is dear to us. The work begins with a kind of self-flagellation for having committed various sins like running after false pleasures of the body and gaining the joy eternal with the discovery of the name: Narayana.

The success of the Alvars in the age that followed the Sangam period was also due to their adroit use of poetic conceits set up by the ancient Tamils in their secular poetry. Using such conceits for sacred poetry was a daring attempt. But they effected a big change by transforming the conceits to the wavelength of bhakti yoga. Tirukurundandakam and Tirunedundandakam are emotional outpourings in the silence of Tirumangai's heart when he remembers his many travels and marvels at the manner in which the

Lord's glory defies all description. He who has his residence in the Milky Ocean, also comes down to this earth and resides in various places that are now familiar like Nilathingai Thundam, Ahobilam, Srirangam and Venkatam. Tirumangai had seen the Divine in the decorated images in ever so many temples, but in Tirunedundandakam, he records his recognition of the Lord in all things seen and experienced in this universe. The five elements, water, fire, air, sky and earth; the billowing waves of the ocean; even as he is taking in this creation, they all become a cloud; and that is the twin feet of the Lord Vishnu!

Three in this poem of thirty verses understandably refer to Venkatam hill chosen by the lord as the northern border for most of the divya desas, and mentions a few of them like Nilathingai Thundam, Kaarakam, Oorakam and Tirukannapuram. It is often said that Venkata in

the North and Kanyakumari in the South and of course the East and the West are bordered by oceans 'marking the 'south' of India as the unequalled land of devotion. The sixteenth verse of Tirunedundandakam brings to us a young girl describing the various residences and activities of the Lord and expresses her intense longing for Him to come to her:

"Strong-limbed hero who loves grazing
The calves, my darling who resides
In the garden-rich Kannapuram!
Happy dancer delighting audiences,
Prince who resides in Venkatam Hill
In the north, King who destroyed
The race of the ungodly, You appear
In Tirunarayur encircled by gardens,
My guardian with dark hair in circlets";
So saying she holds her breasts twain
With tears streaming upon them."

(Tirunedundandakam, verse 16)

The twenty verses in Tirukurundandakam are a series of exclamations at the indescribable glory of the Lord. He is our treasure-chest, the Lord is a pillar of coral, He is the five elements, He is the victor of Lanka ... there are not enough words to describe and praise Him.

"He is our refuge in this life; beyond this,
He is our salvation; the Lord of Srirangam
Encircled by groves is our sanctuary;
He is peerless, the dark-hued
Lord of Venkatam, the Master.
Devotees who worship Him
Are verily my masters."

(Tirukurundandakam, verse 7)

Tirumangai has made use of some of the concepts used for describing love among mortals into devotion for the Supreme. The devotee must have the nature of a person in love and be prepared to become a laughing stock for others when engaged in his one-pointed anxiety to gain the grace of the Divine. As Venkateswara is always in the consciousness of Tirumangai, the Venkata Hill gets

a space in the poems, Peria Tirumadal and Siriya Tirumadal. Both of them are studded with the names of the divya desas visited by Tirumangai in his tireless travels.

Among the bold conceits used by ancient Tamil poets to describe the love of a man for woman to force her assent, 'Madalurthal' (Riding a palm) is well-known. According to the ancients, when a man found that his love was not returned by the lady, he took a vow to ride a horse fashioned from palmyra leaves and rode it (pushed it) publicly keep announcing his intent till he succeeded. Tirumangai's poems reveal his frenzied godward love. The Peria Tirumadal avers that such total consecration had been practiced by Uma, Sita, Vegavati, Ulupi and even Usha and Vasavadutta! So Parakala Nayaki (the name of Tirumangai in his form of a devotee) will dare the scandal-scattering by worldly-minded persons. The Siriya Tirumadal concludes with yet another fond listing of twenty-five famous pilgrim centers. The Peria Tirumadal concludes with Rama and Krishna incarnations. Both the poems refer to the lovely mountain of Venkata that stands as a sentinel of man's passionate love for the Divine, the Bhakti yoga so firmly stated in the Bhagavad Gita.

Tirumangai Alvar was not only a great poet who has contributed consistently superior bhakti poems to the Nalayira Diya Pabandham and was also a never-failing recorder of contemporary temples (some of them have now ceased to be like Nilathingal Thudam), but was also a great builder. The Tirumangai Mannan Fortwall in Srirangam is justly famous.

(Message: Tirumangai Alvar and his wife Kumudavalli are always portrayed together in paintings, a lesson for all to give importance to domestic harmony and thus spread the message of the path of devotion.)

(to be continued)



Tirumala Tirupati Devasthanams Tirupati
TTD Panchagavya Products for Sale
NAMAMI GOVINDA



Cow has great prominence in our Vedic culture. The cowdung, urine, milk, curd and ghee given by the cow to the mankind are well-known as invaluable Panchagavyas. TTD is manufacturing 15 kinds of Ayurveda products with these Panchagavyas. Devotees can buy the products and make their livelihood healthy by using them.

- 1. Dhupam Products:** TTD is producing 5 kinds of dhupam products, namely—Avani dhupa churnam, Dharani Agarbathi, Dhatri Sambrani cups, Vaishnavi Dhupam sticks and Varahi Dhupam cones. The dhupam made of elements like black aloewood, cowdung, etc., reduces the air pollution caused by micro-organisms such as bacteria and virus, and creates an atmosphere of holiness.
- 2. Prithvi-Vibhuthi:** As per the ancient texts, Vibhuthi is prepared by incinerating the cow dung, grass, camphor and

The Panchagavya products, Agarabathis, and Srivari Photo frames are kept for sales in the following places.

Devotees are appealed to utilize this facility.

Sl. No.	Name of the Sales Counter	Place
01	Srivari Laddu Counter complex	Tirumala
02	Opposite to Srivari Temple	
03	Opposite to Lepakshi emporium	
04	Anna Prasadam complex	
05	Opp. to T.T.D Administrative Building, K.T.Road	Tirupati
06	Sri Kapilesvara Swamy Temple premises	
07	Dhyanamandiram stall (Beside Sri Govindarajaswamy Chariot)	
08	Sri Govindarajaswamy Temple	
09	Stall at Vishnu Nivasam complex	
10	Sri Kodandarama Swamy temple	
11	Stall at Srinivasam complex	
12	East Railway Station	
13	Sri Padmavathi Ammavari Temple premises	Tiruchanur
14	Sri Kalyana Venkateswara Swamy Temple premises	Srinivasa Mangapuram

cow ghee in “Panchabhutatmaka Homa gundas. It is auspicious to wear the mark of this vibhuti on the forehead. It is good for health also.

- 3. Dhanshika Tooth Powder :** It is produced with ingredients like Cow-dung ash, rock salt (Saindhava lavan), Cloves (Lavang), amalaki (Indian myrobolan) and other herbs according to the ancient Ayurveda Medicinal Science. Regular use of tooth powder prevents the diseases of the mouth, gums and teeth.
- 4. Hiranmayi Herbal Face-pack :** The herbal face-pack is developed with the herbs like turmeric (Haridra), manjishta and Lodra. If applied on the face, it clears the acne, black heads and black circles beneath the eyes, and improves the color and complexion of a person.
- 5. Mahi Herbal Soap:** It is a natural soap prepared with cow urine distillate, Nalpamaradi tailam and other invaluable herbal medicines. It is formulated to protect the skin, improve the glow, color and complexion, prevent acne and eradicate disease-causing microbes of the skin.
- 6. Kashyapi Herbal Shampoo :** It is prepared with ingredients like cow urine distillate (Go Ark), Shikakai, coconut oil. It is a natural hair wash and conditioner to protect the hair and prevent dandruff.

7. Urvi Nasal drops : It is prepared with cowdung, cow's milk and gingelly oil. By instilling two or three of these drops in lukewarm condition into two nostrils in the early hours of the day, we can be relieved of migraine and recurrent cold. It improves the functional ability of eyes, ears and nose.

8. Nandini Go-arka : Go arka is prepared with freshly collected Cow urine from indigenous breeds by distillation method condensing the vapours into arka (distillate) with the help of Arka yantra (Distillation plant). All over the world, Go-arka is used internally to prevent cancer, respiratory problems and skin diseases. (It improves longevity and quality of life of healthy).

9. Bhumi Herbal Floor-Cleaner : It is formulated with natural ingredients like Go-Arka (cow urine distillate), lemon grass oil and pine oil. It cleanses the floor of all the dirt and eradicates disease - causing microbes. It has also good fragrance.

10. Kshama cow dung cakes and Bhuvathi Cowdung logs : These are prepared from cowdung, husk and wood powder. They are used in the conduct of Homas and Yagnas. It is also considered best to use them in the act of cremation.



Note: Agarabathis and Photo frames are made with the flowers used for daily rituals at Srivari temple, Tirumala and other local temples. These are very sacred. Devotees can buy all these products and be blessed by the blessings of Lord Venkateswara.

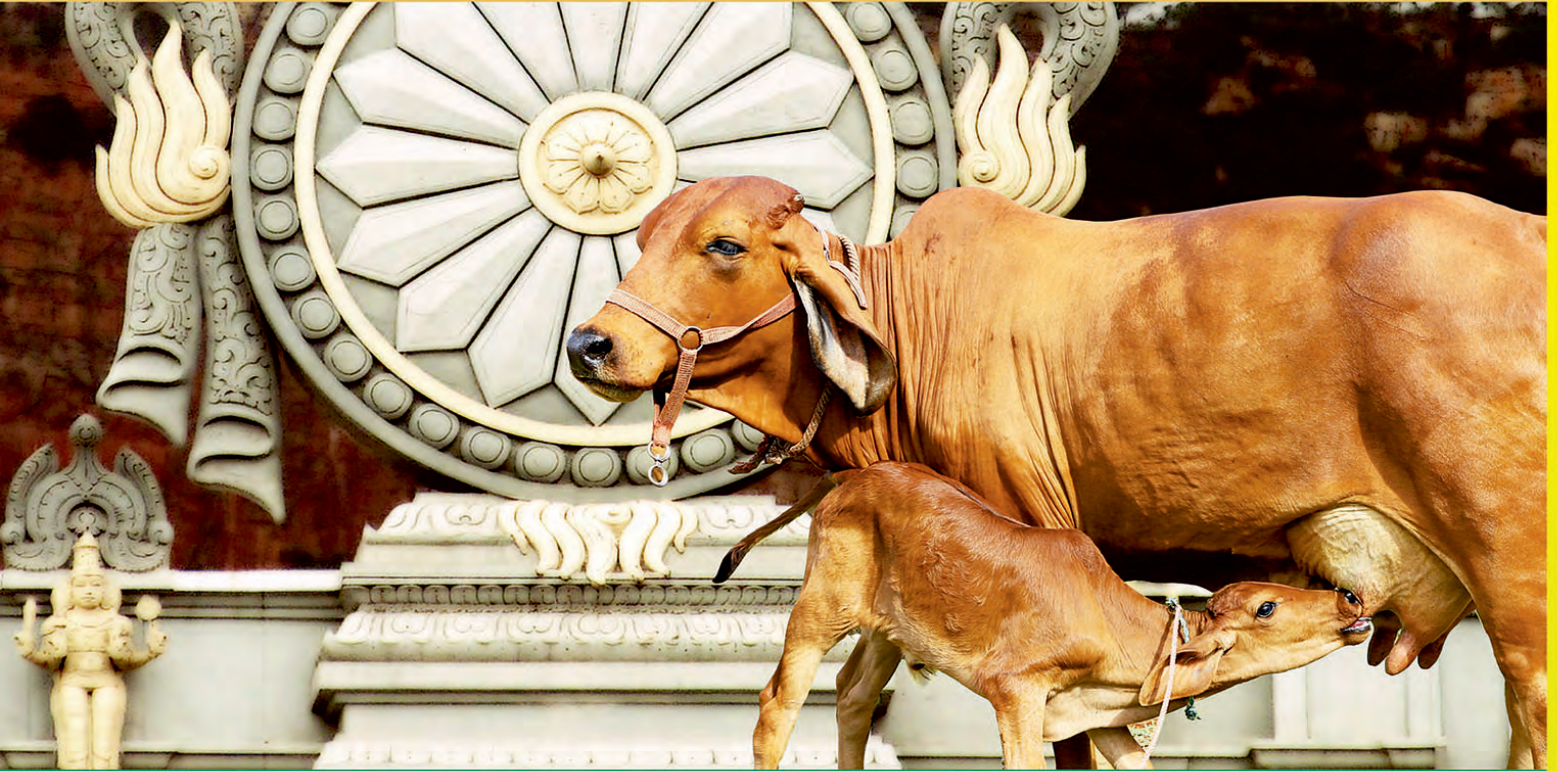
Tirumala Tirupati Devasthanams, Tirupati

PRICE LIST OF PANCHAGAVYA PRODUCTS

Sl. No.	Name of the Product	Weight / Volume	Sale Price
1.	Avani - Dhooop Choornam	50 gms	70/-
		100 gms	115/-
2.	Dharani - Dhooop Agarbatti	12 sticks	60/-
		24 sticks	110/-
3.	Dhaatri - Dhooop Cups	6 cups	70/-
		12 cups	110/-
4.	Vaishnavi - Dhooop Sticks	20 sticks	30/-
5.	Varahi - Dhooop Cones	12 cones	30/-
		24 cones	50/-
6.	Prithvi - Vibhooti	10 gms	30/-
		30 gms	40/-
		50 gms	60/-
		100 gms	100/-
7.	Dhanshika - Tooth Powder	50 gms	40/-
		100 gms	60/-
8.	Hiranmayi - Face Pack	50 gms	110/-
		100 gms	200/-
9.	Mahi - Soap	25 gms	40/-
		75 gms	80/-
		100 gms	110/-
10.	Kashyapi - Shampoo	5 ml	10/-
		100 ml	210/-
11.	Urvi - Nasal Drops	10 ml	100/-
12.	Nandini - Go Ark	200 ml	50/-
		500 ml	110/-
		1 ltr.	200/-
13.	Bhumi - Floor Cleaner	1 ltr.	250/-
		5 ltr.	1050/-
14.	Ksama - Cow Dung Cakes	10 nos.	140/-
		12 nos.	170/-
15.	Bhuvathi - Cow Dung Logs	06 nos.	90/-
		12 nos.	180/-

For Details Contact : 0877-22633333, 0877-22677777

Executive Officer
T.T. Devasthanams



NAMAMI GOVINDA

PANCHAGAVYA : The five (pancha) derivatives from the cows are popularly known as “Panchagavyas” widely used in Ayurveda due to their medicinal value. The TTD has started manufacturing “Panchagavya” products for the use of mankind. Every product marketed under the brand name of “Namami Govinda” has been designed and created with care, and ingredients sourced from the native breed cows maintained by TTD.

AGARBATHIS : The offered flowers to Srivaru at Tirumala and other TTD temples of Tirupati are collected every day and used in the preparation of seven different varieties of Agarbathis (Incense sticks).

PUSHPA PRASADAM : The offered flowers to Srivaru at Tirumala and other TTD temples of Tirupati are used for noble purpose like preparing photo-frames key chains, paper weights, dollars and pen stands by using ‘Dry Flower Technology’.



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TIRUMALA TIRUPATI DEVASTHANAMS

Products Manufactured from **PANCHAGAVYAS**



URVI NASAL DROPS

Prevents cold and Head ache improves the Functional Ability of Eye, Ear & Nose



BHUMI HERBAL FLOOR CLEANER

Cleanses the floor, check the microbes and with natural fragrance



NANDINI GAU-ARK

Regular use improves longevity and Quality of life



KSAMA COW DUNG CAKES

Used in Yagnas and Homas, purifies air



BHUVATI COW DUNG LOGS

Used in Yagnas and Homas, purifies air



AVNI DHOOP CHURNAM

The aroma that protects



DHARANI AGARBATTI

Filled with the goodness of Mother Earth



DHAATRI SAMBRANI CUPS

Supports good health



VAISHNAVI DHOOP STICKS

Cleanses air



VARAHI DHOOP CONES

Fumes sanctify the Surroundings



PRITHVI VIBHOOTI

The essence of Ishwara



DHANSHIKA HERBAL TOOTH POWER

Protects teeth and Gums



HIRANMAYI HERBAL FACE PACK

Improves color and complexion



MAHI HERBAL SOAP

Protects skin



KASHYAPI HERBAL SHAMPOO

Protects skin



TIRUMALA TIRUPATI DEVASTHANAMS



Products Manufactured from OFFERED FLOWERS

PHOTO FRAMES & KEY CHAINS (Using Dry Flower Technology)



AGARBATHIS (Prepared from Offered Flowers)



THE COW - THE CELESTIAL EMBODIMENT OF SPIRITUALITY

Our elders used to say that Goddess Lakshmi resides in the cow as it is the spiritual embodiment of all deities. Lord Vishnu is called 'Govinda' as He gives pleasure to the cows. The cow is the abode of 'Mukkotidevatalu' (three crore deities). It serves the humanity in many ways especially by giving its rich nourishing products like milk, curd and ghee. Its urine and dung are the most significant items used in medicine for the health of the people. These five derivatives from the cows are called 'Panchagavyas' in the 'Ayurveda.' The 'Gomata' is the grand boon given by Lord Vishnu to the world. Under the celestial brand name of 'Namami Govinda', the T.T.D. has come up with the 'Panchagavya' products to the devotees for their welfare.



Maathaa rudhraanaam, dhuhithaa vasoonaam
Swasaadhithyaanaa mamruthasya naabihi |
Pra su voocham chikuthushe janaaya
maa gaa manaagaa madhitham vadhishtha ||

(Rigveda)

The Cow is regarded as the mother of Rudras, daughter of animals, sister to the Adithyas, a great mother to all the humanity, as she gives milk like nectar. Such a prestigious Cow is worshipped and regarded in our Indian culture and tradition as the embodiment of all the deities.

Customer Care : 18004254141

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NO MEDICINE FOR FOOLS

- Dr K. Sudhakar Rao



Bhartruhari was a great king and scholar. He had studied the entire nature of different people in the world. He describes various problems for which there is a medicine in the form of slokas. The following sloka describes the irreversibility of a fool.

*Shakyo vaarayitum jalena hutabhuk
Chatrena suryaatapo Naagendro
nishitaankushena
samado dandena Gour gardabhah
Vyadhirbheshaja sangrahaishca
vividhai r mantaih prayogairvisham
Sarvasyoushadhamasti shastravहितam
murkhasya naastyoushadham*

It means fire can be extinguished by water. When the sun is hot one can use an umbrella to get protection from the scorching heat. An elephant which is full of pride can be controlled by the Ankusha a piercing instrument. Cow and a donkey can be controlled with a powerful tick. With the combination of different medicines one will be able to control a chronic disease. The poison can also be removed with the help of various mantras and combinations of herbal remedies. If a person does japa of Garuda mantra the effect of poison can be nullified. Om kshipa swaahaa or om pakshi swaaha is the Garuda mantra. Mantra should be obtained from a Guru. There are several herbal medicines to nullify the effect of poison like the cowdung. However one should always consult an expert or doctor in any emergency. Self medication is always dangerous. Here king Bhartruhari says for every problem there is a medicine. But it is not possible to control a fool. Because he will not listen to anybody. He feels or considers himself as a great scholar. But actually the reality is entirely different. One can not convince him. One can't persuade him to do something good. Whatever is good it will be bad for him. Whatever is malefic it will be good for him.

Thus Bhartruhari depicts the various dimensions of a fool. So it's very difficult to control stupid people. Now the question arises here. What should be done now?

Bhartruhari was a great man of wisdom. He actually tells the truth. In a family if a man is a fool or women is a fool then their home will become a hell. Always one person will try to Control the other. As a consequence there will be a conflict. When there is a conflict there will not be peace. Where there is no peace there will not be tranquillity. Having known the nature of a stupid one should be careful. Otherwise he will have to face the problems.

Bhartruhari warns the society to be careful about such people of stupidity. Education should enhance the wisdom of people. Otherwise obtaining higher education will not remove the negative aspects from our life.

Lord Krishna says in the Bhagavad gita that person who violates the shaastras will not be successful in the material as well as spiritual life.

*Yacchaastravidhimutsrujya
vartate kaamakaaaratah
Nasa siddhimavaapnoti
na sukham na paraam gatim*

Thus stupid people can not achieve anything. Hence having known all these secrets youth should get the knowledge of nitishastra the science of morality in their life. When we protect the dharma it will protect us. When they get any suggestions from parents or elderly people they should follow them in Letter and spirit. Let us awake from the malefic influence of stupidity. Let us lead a life of morality.



Visishtadvaita is so called because it inculcates the *Advaita* or oneness of God, with *Visishta* or attributes. It is, therefore, qualified monism, God alone exists. All else that is seen is his manifestation or attributes. According to Ramanuja the attributes are real and permanent. But they are subject to the control of the one Brahman. It admits plurality. Sri Ramanuja's Brahman or Lord Narayana subsists in a plurality of forms as souls (*chit*) and matter (*Achit*). Hence it is called Visisthadvaita. The world and the souls inhere in Lord Narayana as attributes in a substance. Matter and souls are the subordinate elements. They are termed *Visheshanas*, attributes. God is *Viseshya* or that which is qualified. Ramanuja accepts perception, inference and scripture

as valid sources of knowledge. The Vedas and *Smritis* are the sole and independent authority for the knowledge of Brahman. The *Vishistadvaita* doctrine and the cognate spiritual practices can be traced to very early times like the *Bhagavatas*, the *Pancharatras*, most of whose doctrines were incorporated into his system by Sri Ramanuja, and the old *Vasudevica* school.

God's grace may be found by knowledge or through austerities; but in all seeking there must rule the spirit of loving devotion-*Bhakti*; else knowledge and austerity will seldom avail. Often the mere devotion of simple hearts may find what is hidden from ascetics, and win the grace that raises the soul on the ladder of life nearer to final redemption. From Vasudeva the Universe is evolved in a parallel series of physical and spiritual orders. In the physical series there is first, Primal Matter (*Prakriti*, *Pradhana* or *Avyakta*), thence *Manas*, thence *Aham-kara* or cosmic self-consciousness, and elements. Parallel to these is the spiritual order or cosmic forces. The highest is Sankarshana, also called *Sesha* or *Purusha*, the cosmic Kshetrajna, the primal motive force, associated with indeterminable Primal Matter. The next phase is termed Pradyumna which is associated with cosmic *Ahamkara*, and evolves the order of determinate nature. The fourth phase is Brahman who guides the disposition of the material world. Spirit and Matter are thus combined in a series of graduated pairs. The old *Vasudevica* School had also an eschatology, according to which adepts enter the sun and pass to Narayana, the manifestation of Vasudeva, who dwells in the midst of the sun. Then as *Paramanu-bhutas*, or supremely subtle entities, they enter into Aniruddha, and having become *Manobhutas*, or pure mind, they pass into Pradyumna, and thence go on to Samkarshana. At last they cast off all elements of material being, and enter into the Supreme or *deva*, where they dwell in eternal bliss. They are, however, not absorbed into the Supreme as the *Advaitis* believe.

They are the servants of the Supreme, finding their full reward in perfect service.



VISISHTADVAITA As a Plurality of Forms

- Dr. Chinthakunta Siva Reddy

Spiritual reformers

In Southern India, according to tradition, Sri Sathagopa is placed at the head of the succession list of *Vaishnavite* teachers. Many wonderful stories are related of the Saint, how he grew up without mortal nourishment, and so on. To him are attributed the thousand Tamil songs. A noticeable feature about his work, and one that has characterized the *Vaishnavite* movements all over India, is that he was the first to address the people through the medium of their own language. We can, indeed, go further and say that all the great spiritual reformers in the world have seen the importance of using the common language of the people not only in instruction, but in service as well. If it is to reach the hearts of the common people, the truths should be conveyed to them in a language understood by them. The next name in the succession of saints is that of Nathamuni. He is said to have set the songs of *Sathagopa* to music. This seems to mark another stage in the deepening and widening of the *Vaishnavite* faith. The influence of music on the human mind has at all times been great. Music is the greatest and purest of the arts. In it the distinction between form and material vanishes. It gives us deeper glimpses into the heart of things and brings us nearer to the mystery in which they lie hidden than other arts do. Hence it has more frequently been impressed into the service. Nathamuni is regarded as the founder of rejuvenated *Vaishnavite* teaching and practice in Southern India. Chief among his disciples was Pundarikaksha. What strikes us about these *Vaishnavite* saints is not merely their earnestness and learning, but their deep humility which has a higher than mere earthly origin.

A story is told about Pundarikaksha that he put up with cavalier treatment in the house of the

father-in-law of Nathamuni without complaint and without even a bit of resentment. This deep humility touched Nathamuni when the affair came to his knowledge, and he gave the title '*Uyyakondar*' to *Pundarikaksha*. Such were the men to whom the spread of the *Vaishnavite* movement in Southern India was due. Ramamisra followed *Pundarikaksha*, and had charge of the spiritual future of Yamunacharya or Alavandar. Yamuna's intellect developed rapidly. He seems to have rejoiced in his intellectual powers which were extraordinary-the rejoicing had more than a touch of pride in it and to have possessed considerable personal attraction in addition to his learning and ability. Wealth and honor came to Yamunacharya, and he led a worldly life till at last the vanity of it all was brought home to him by Ramamisra, the instructor to whom he was entrusted in early life by *Pundarikaksha*. The story is so beautiful that it is hard to omit mentioning it. Ramamisra hinted to Yamuna when at the zenith of his worldly career that a treasure was left by Nathamuni, Yamuna's grandsire, in trust with himself. Yamuna went with Ramamisra to receive it. The two went to Srirangam. Taking Yamuna to the temple, Ramamisra pointed out the Deity to him and said that was the treasure left by Nathamuni to be handed over to his grandson, The incident touched the secret spring that unlocked the chamber wherein his spiritual nature lay hidden. In a moment all was changed. Yamuna renounced the world, and henceforth devoted all his energies to the furthering of the faith. He composed philosophical works, and also some beautiful devotional songs, which prove that in him, as in Sri Ramanuja, the intellectual and the emotional qualities, were harmoniously blended. He paved the way for Sri Ramanuja.

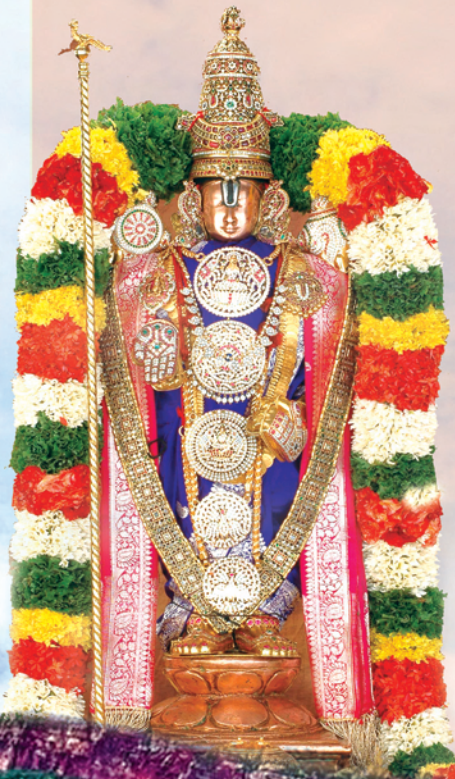


(Continued from the previous issue)

The word 'Thomala' apparently is a contraction for the Tamil word 'Thoduttamalai', which means a garland of strung flowers. The flower garlands are made in several pieces so as to facilitate the decoration being done in a spectacular manner.

During the Thomalaseva water is offered to the Lord for his daily needs. Abhishekam is done to the gold covers which adorn the Mula vigraham as well as to Bhoga Srinivasa. The abhiseka is accompanied by the chantings of hymns. The Lord is then decorated with beautiful large strung flower garlands from which the name of Tomalaseva is derived.

The nityarchana then begins with the akasa ganga water being consecrated ritually and with some prescribed herbs and other articles mixed with it. The puja or archana is then done in the following manner to the Lord.



THE TIRUMALA TEMPLE

- Dr. N. Ramesan

Part
XIII

(a) Mantrasana : During this the Lord is offered water for arghya, padya and achamana

(b) Snanasana : Since abhishekam everyday to Dhruva Beram is not possible, it is done only to the Kautuka Beram. The gold kavacham of the holy feet of the Dhruva murti are removed in a separate set and the abhishekam is also done to them daily. A large number of saligramams also is given abhishekam. The Bhoga Srinivasamurti or Kautuka Beram is detached from his jivasthana and placed in a special abhishekam seat called snapana pitham. A light clothing is provided and the abhishekam according to the rituals is done, accompanied by vedic hymns. Oil is also applied and then removed by tamarind paste and water. Then abhishekam is again done with gokshira, chandana, haridrodaka, each abhishekam, being followed immediately by a suddhodaka snana. Finally a gandhodaka snana is given and the abhishekam is closed with suddhodaka snana again. The Kautuka Beram is then dried with cloth, pushpanjali is done, and then it is restored to his Jivastana. After prokshana to the Dhruva Beram the golden link between the two is restored and pushpanyasa is done to the main Lord. All this is done between the chanting of the proper mantras.

(c) Pushpanyasa : This is offering of flower worship to the Devas in the first, second and third avarana

starting from the purusha in the east. This is done to the three avarana devas, and then for Markandeya, Brahma and Siva. Then the offer is to be done to the Dwaradevas, Dwarapalas, Vimanapalas etc. The door step of the Garbhagriha is then cleaned with water and archana is done. At present this does not appear to, be done in Tirumala.

The agamic rule is that the nyasa for an absent deva should be deposited at the feet of the Lord. In Tirumala temple since there is no other idol represented in the Garbha Griha all the flowers are deposited at the feet of the Lord only. Since all the flowers to all the devatas is laid upon the feet of the Lord, tulasi which is laid along with others is not offered as prasadam to the devotees.

(d) Alankarasa : In this, asana, vastra, bhushana and uttariya are put on. Then the urdhva pundra mark is applied with refined camphor and the Yagnopavita, the sacred thread is next put on. The practice of using camphor and musk for these seems to have commenced only from about 1465 A.D. as seen from the epigraphs.

7-00 a.m. to 7-30 a.m. Koluvu (altered to 6 a.m. to 6-30 a.m. from 1-3-79 in summer)

During this Koluvu or Darbar the idol of Koluvu Srinivasamurthy is brought out and is seated in a silverplated chair with a canopy of a gilded umbrella in the Tirumanimantapam. This umbrella is said to be a present by the Maharaja of Mysore. Koluvu Srinivasa Murthy is then offered a mixture of fried ginger seeds and jaggery and then the income of the temple for the previous day is read out to the Lord followed by the reading of the almanac or panchangam of the previous day, the current day, and the next day.

Normally the alankarasa itself is the darbar held in the Garbha griha, but in this temple it is done

in the mukhamandapa called Tirumanimantapa. Technically this is known as matradana where some rice, ginger, betel nuts are to be given as ration to the archakas.

There is no reference to this function nor to Koluvu Srinivasamurthy in any of the inscriptions. It is not known since when this ritual started in the temple.

7.30 a.m. 8.30 a.m. Sahasranamarchana (Arjitha) (altered to 6-30 a.m. to 7-30 a.m. from 1-3-79 in summer)

This is also an arjitha seva for which admission can be had by payment of Rs. 200/- i.e. fee for amantranotsava.

During the Sahasranamarchana the recital of the Lord's name is done, and general blessings are invoked in the names and the gotras of the ticket holders. There is a custom in the temple by which a lumpsum payment or an annual compounded fee is paid to enable this to be performed regularly. In other temples separate archanas are done for each worshipper, but in Tirumala the names are read out after a single sahasranamarchana is done.

The Sahasranamarchana here is Sri Venkateswara Sahasranamarchana and can be appropriate only to the Tirumala temple while the usual Vishnu Sahasranama common to all vaishnava temples is more commonly known. There is one inscription of 1518 A.D. which first mentions this Sahasranamarchana.

Sri Virapratapa Vira Achyutaraya once performed this archana personally asking the archaka to read out the names of the Lord.

8-30 a.m. to 9-00 a.m. Naivedya or the First Bell. (altered to 7-30 a.m. to 8 a.m. from 1-3-79 in summer).

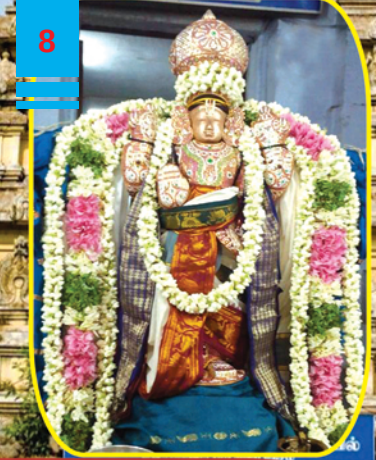
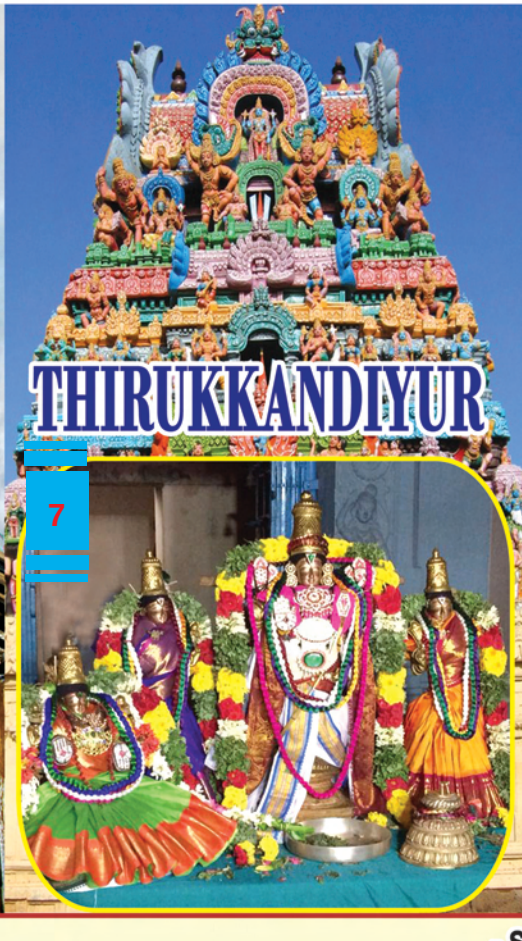
(to be continued)



KOVILADI

Location: Twenty kilometers due east of Srirangam temple, along the southern banks of Kollidam River is the small town of Koviladi also known as Thirupernagar.

Sthalapuranam: King upamanyu was cursed and to be released from it he was feeding people. The Lord came in the guise of an old man and ate all the food before others came. Startled the king asked if the old man needed anything more. The old man asked for a pot of Neiyappam which is a sweet. The King realized who he was and gave him a pot of the dish. Pleased, the Lord released the king from his curse. The Lord, known as Appakudathan, the universal mother known as Indradevi reside below indra vimanam. The temple tank is indra theertham. The place is called Koviladi as it is east of Ranganatha's thirudi in srirangam.



- Sri Ramesh D. Kandadai

Special Features: Koviladi is also called Thirupernagar as that was its name during chola times. The Lord here is resting with a pot in his hand. This is one of the Pancharanga kshetrams. This was the last kshetram that Nammalwar sang on before leaving this world.

Mangalasanam: Nammalwar in his Thiruvaimozhi (10-8-2; 3745) says the Lord of Thirupernagar (Koviladi) has entered his heart and identifies him as he who held all the worlds in his stomach during pralaya. Nammalwar claims to have caught hold of the Lord here and that he would never let him go. It is also said that Appakudathan followed Thirumangai Alwar up to Thiruvellarai as the Alwar says Sendru Vellarai Kaandume in his pasuram. Perialwar (173) identifies the Lord as Krishna and (Perialwar in the guise of Yasoda) asks a crow

to bring a stick for Krishna who roams all over in places like Kudanthai and Tirupernagar

THIRUKKANDIYUR

Location: Another thirty kilometers further east along the same southern banks of Kollidam river, just south of Thiruvaiyaru is Thirukkandiyur.

Sthalapuranam: In the previous article, (2022-May issue of English Sapthagiri), the sthalam where all three murthies are worshipped is referred (Uthaman Kovil). This, Thirukandiyur, is the other temple (the second of two) and here the Lord is known as Hara-saba-vimochana-Perumal. How two temples (one north and one south of Kollidam) river ended up with the same sthalapuranam is a mystery. Hara is Siva, Saba means curse and vimochana means release. The universal mother is called Kamalavalli. Since Lord Brahma's skull dropped off in Lord Siva's hand here, the temple tank is called Kabala moksha theertham. The Lord resides below Kamalacruthi vimana.

Special Features: The Hara-saba-vimochana perumal temple is considered to be even older than the Srirangam temple.

Mangalasanam: In Thirukurunthandagam (19), Thirumangai Alwar says that the skull of Brahma (into which one can put pindam) stuck to the hand of Siva due to dosha. The skull fell from his hand in Thirukkandiyur.

THIRUKKODALUR

Location: Yet another fifteen kilometers further east along the same route is Thirukkoodalur.

Sthalapuranam: King Ambarisha was cursed by the impatient Sage Durvasa. He prayed to Lord

Vishnu who sent the Sudarshan discus against the sage to rescue the king. Sacred, the sage also prayed to Vishnu who advised him that he better pray to the one whom the sage had offended by cursing. So, the sage fell at King Ambarisha's feet. The King built the temple here. The lord comes to the rescue of all beings who need rescuing and so he is called Sri Jagathrakshaka (Vaiyam Kaatha Perumal) Perumal and also as Sri Ambarisha Varadar. Since all gather here for rescue the place is called koodal-oor or the town where all join.

Special Features: There is also another legend that says Lord Vishnu as the (boar) Varaha entered the earth at Thirukkoodalur. The temple is believed to have been renovated by Rani Mangammal.

Mangalasanam: In Peria Thirumozhi (5-2-4), Thirumangaialwar sings the glory of the lord as Vamana and says he is the one who resides in Thirukkoodalur. In the ten pasurams he talks of the town being the home of him who went as an ambassador to Pandavas and as trivikrama.

Om Namo Narayanaya



Festivals and Rituals in July 2022

03-05	Srinivasamangapuram Sri Kalyanavenkateswaraswamivari Sakshatkaravaibhavam
09-11	Tirupati Sri Govindarajaswamivari Jyeshthabishekam
09-12	Tirupati Sri Kapileswaraswamivari Pavithrotsavams
13	Gurupurnima, Vyasapurnima
17	Tirumala Srivari Anivara Asthanam
29	Sri Chakrathalwar Varshatirunakshatram

The Prominence of Water in MANTRA PUSHPAM

- Sri K.V. Murali Krishna



Water is endowed with a unique power of cleansing both physical and metaphysical impurity. It is mandatory for a devotee to take a dip in the waters of temple tank (pushkarini) before entering into the temple to offer prayers to the deities. In fact, every ritual invariably involves the usage of water – cleaning of sacred vessels used in rituals, bathing of deities (abhishekam), to fill the Poorna Kumbha, which symbolizes God, achamana (sipping of water with recitation of mantra), marjana (sprinkling of water on the body so as to purify both mind and body), surya arghya (ablutions of water to Sun God), jalanjali (handful of water as an offering to gods), Jalaadhivaasam (submersion of idol in water prior to its installation), Jalabhishekam (pouring water over the head of an deity as part of purificatory ceremony), Jalajapam (chanting of mantras standing in water).

The 'Sandhyaa Vandana' invokes the preciousness of water as "O waters, verily you are bliss-conferring. Being such, grant us food, and great and beautiful insight (of the Supreme Truth). Further make us in this very life, participants of that joy of yours, which is most auspicious, just like mothers (who nurse their children with nourishment). May we attain to that satisfactory abode of yours, which you are pleased to grant us. Generate for us also the waters of life and pleasures on earth (during our sojourn here)."

The 'Mantra Pushpam' is the twenty second anuvakam (section) among thirty two anuvakas contained in 'SuryaNamaskara Prasnam' (Vedic Lesson), which in turn is a part of 'Taittiriya Aranyakam'. The eighth anuvakam of 'SuryaNamaskara Prasnam' declares that all of the units of 'Time' merge into water, which in turn merges into 'Agni' and ultimately merges into the energy of 'Surya Murthy', with the abode of 'Sriman Narayana' at its center.

The 'Mantra Pushpam' propounds 'Water' as the most fundamental of 'Elements' and establishes the relationship of Water with Moon, Agni, Surya, Clouds, Stars and Time. Also 'Mantra Pushpam' visualizes the entire world as floating in the immensity of water. The recitation of 'Mantra Pushpam' mesmerizes the listeners owing to its majestic and sonorous characteristics.

The very water after having utilised in the puja along with simultaneous chanting of vedic hymns transforms into 'Theertham' (holy water) which now is richly endowed with both metaphysical (adhibhoutika) positive energy and also with high medicinal values. While distributing theertham, the priest chants - "*Akala mrutyu haranam, sarva vyadhi nivaranam samastha papa kshaya karam, Sri Lakshmi Narayana padodakam pavanam subham.*" The consumption of theertham with devotion will certainly not only free

us all from the clutches of untimely death, diseases and sins, but also bestows upon us bountiful auspiciousness.

The water thus sanctified is used in all the 'kainkaryas' being offered to the deity in the sanctum sanctorum and also in the various rituals performed in the temples. This sanctified Jalam / water is being regularly used in bathing (abhishekam) of deities, in the preparation of divine

offerings (prasadam), 'for 'aachamanam', for 'abhishekam', for 'samprokshanam', for 'Chakrasnaanam', 'Brahmotsavam' and other rituals regularly performed in the temples.

Thus water sanctified with 'Mantrapushpam' is revered with high esteem because of its prominent role. Let us tread the path laid down by our ancestors and at all times uphold our tradition and dharma.



FLOAT FESTIVAL AT TIRUCHANUR

Sri Padmavathi devi residing in Tiruchanur emerged from the water – 'Milky ocean' called 'Padma Sarovaram'. She is being worshipped with many rituals. Among them float festival held in the jyesta masam is very sacred.

This is a five day ritual performed to Sri Padmavathi ammavaru and other deities.

On the first day Lord Krishna accompanied by His Consorts, Rukmini and Sathya bhama will adorn the float. On the second day, Sri Sundararaja Swami with His Consorts blesses the devotees. On the third, fourth, fifth days, Sri Padmavathi ammavaru will bless the devotees. Ammavaru decorates with dazzling ornaments and colourful garlands. Let us pray Ammavaru in this float festival and be blessed.

A FIVE DAY FESTIVAL



Tirumala Tirupati Devasthanams

TIRUCHANUR

SRI PADMAVATHI AMMAVARI FLOAT FESTIVAL

From June 10th to 14th, 2022

Date	Day	Performed to
10-06-2022	Friday	Sri Krishnaswami
11-06-2022	Saturday	Sri Sundara Rajaswami
12-06-2022	Sunday	Sri Padmavathi Ammavaru
13-06-2022	Monday	Sri Padmavathi Ammavaru
14-06-2022	Tuesday	Sri Padmavathi Ammavaru



Part - 14

Tirumalai Ozhugu

History of Rituals and Customs in Tirumala

Original in Tamil by- Sri K. Balasundar Nayakar
Excerpts Translated into English by- Dr. M. Varadarajan

(Continued from the previous issue)

Consecration of Sri Goda Devi in Sri Govindarajaswamy temple:

Advised by a learned scholar, Sri Ramanuja decided to establish Sri Goda Devi, otherwise called Sudikkoduththa Nachchiyar, an amsa of Bhoodevi in the temple of Sri Govindaraja Swami. With a view to establishing Vyuhalakshmi as a golden ornament on the chest of Tiruvenkatamudayan to promote the continuous flow of wealth, Sri Ramanuja consecrated Goda Devi, who bearing a full blossomed lily flower in her left hand and established her in a separate shrine to the right of Sri Govindaraja Swami on a base on which the mantras constituting the yantra of Vyuhalakshmi have been inscribed. Nitya Tiruvaradhana kainkaryas were ordered to be done.

Further, Sri Ramanuja ordered to perform nimittika Utsavams like Float festival, Tiruththoppu Tirunal, Tiruvural Tirunal, Parveta Utsavam, Dola Utsavam and all these festivals. Goda Devi must accompany Sri Govindaraja Perumal and upacharams were to be done along with Goda Devi. Since Goda Devi wants to have bhagavad anubhava,

She first desires to experience Tiruvenkatamudayan. Having known this, Sri Ramanuja ordered that on the birth star of Goda Devi i.e. on Tiruvadippooram, Goda Devi be taken to the foot of the hill where Tiruvenkatamudayan's footsteps are there and to perform koodalvalaichchu function. During Dhanur Masa a vratha called Margazhi Neeratta Utsavam was to be performed. Next day Car festival was arranged. On Kanu Festival with a view to ensuring the welfare of the world, Goda Devi and Krishna exchange garlands in the temple of Sri Govindaraja Swami as said in Astrology Sastra.

Uniqueness of Sri Govindaraja Swami and Tiruvenkatamudayan:

The temples of Sri Govindarajaswamy and Tiruvenkatamudayan are existing in different places; Nitya tiruvaradhana, festivals and so on are being performed in both places based on the same Samhita of Sri Vaikhanasa Agama, like Pancha Bera placed in single unit Divya Desa, Sri Ramanuja ordered that Tirumala and Tirupati should be considered as a single unit Divya Desa.

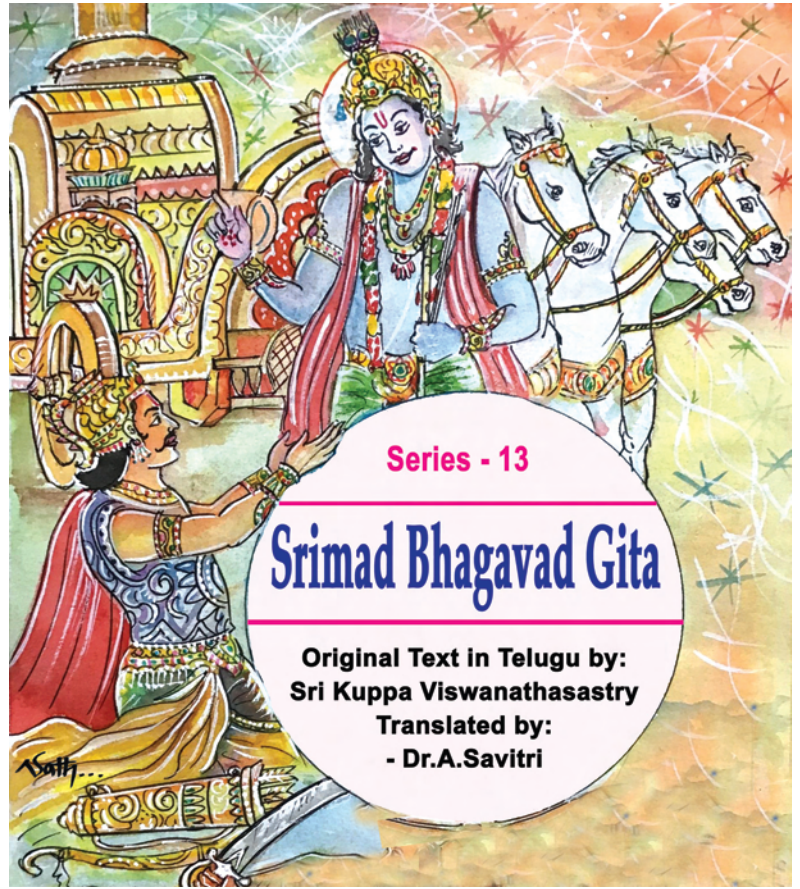
(to be continued)

(Continued from the previous issue)

Paramathma tries to describe that the body and soul are separate. Matter is divided into two forms, namely—*sattu* and *asattu*. *Sattu* is nothing but that which exists in the present, past and future. In other words, it is soul. Body and all other terrestrial objects come in a period and leave in the next. Hence, they are not *sattu* (true); they are *asattu* (untrue). Paramathma has instructed us about this discretionary wisdom that the soul is permanent, body and terrestrial objects are impermanent. The soul is nothing but an eternal and perennial form and the body is an impermanent and terrestrial form. Later in this shloka, he concludes the point.

*“Vedavinasanam nityam ya eina
manuja mavyayam
Katham sa purushaha Partha
Kamghaathayathi hamthi kam” (2-21)*

“Hey, Partha with broad thinking! Vedavinasanam nityam ya eina manuja mavyayam: a person who realizes that the soul has no end, no destruction and is eternal; Katham sa purushaha Partha Kamghaathayathi hamthi kam: who understands the eternal nature of the soul without any transient forms like birth, growth. Ageing, weakening, death and hellish torture in the womb, etc. (shadbhava vikaras) is a wise man. There is no action/task to the soul separately. How can such a wise man take up any action or kill any body? Once he understands that he is the only soul



and there is no action in it, how can he think that he is doing something? All these talks of action can exist as long as he does not know his true form. Once he knows his original pristine form, there will be an end to such talk.

“Vedavinasanam nityam ya eina manuja mavyayam”: once we think about this sloka, the doubt that we have from many days bursts out. Again and again, the words ‘Avinaasithuthdvidhi’ ‘Najhayathei mriyathei va’ are repeated. What is the reason in reiterating the same words again and again? Is it not foolish to repeat the same words? If we would question ourselves, why Paramathma repeated the same words, we realize that we are wrong in thinking that the intellectuals utter the words only once. They are the one who repeat the same words and sentences in various ways and in various forms until they get confidence that their words have reached the listener completely. There is no such rule in the world that one can understand just with one saying. Only

a fool thinks that one has to understand just with one saying and should receive the complete knowledge. A wise speaker clearly understands if his listeners are following his point or not.

A singer will not simply go away after singing a song. He will continue it with 'sangathulu, keerthana and ragam'. The singer tries to attract the people by singing his song in numerous ways. The learned people can get complete confidence on one 'Raaga' only after one and a half hour of listening and practicing. A common human being who stands far behind the learned man cannot easily absorb the raaga into his mind listening to it once. In order to make the common man understand the 'raaga', the singer sings the song in several forms like 'Aalapana, Raaga, Keerthana, music'. Music is not a small thing. It is a 'Gandharva Sastra'. It is blessed by God. A great singer also requires to repeat his song many times to make all understand its real sense.

Similarly, literature cannot be understood just with one hearing. Literary people describe it slowly, vividly and clearly and make the audience think and understand the concept thoroughly. In the same way, a father does not instruct his son to read and write for his better future.

He tries to convince his son with his good words and anecdotes and stories of great people. A mother tries to convince her daughter in innumerable ways when the latter is about to leave for her mother-in-law's house. She does it only to see her daughter happy in her mother-in law's house.

Likewise, to make all understand the point Paramathma reiterated it in various forms describing 'soul' as eternal, or perennial or indestructible. Hearing something again and again, one understands that it is the most prominent one to be remembered forever.

The intention of Paramathma in repeating certain words is only to make everyone understand their in-depth meaning intensely.

(to be continued)

SOLUTION TO PUZZLE

1 A	B	2 H	I	3 M	A	4 N	Y	5 U		6 K
N		R		E		A		S		E
7 I	N	A	N	E		8 L	A	P	S	E
R		D		T		W		E		S
9 U	N	I	T		10 N	A	11 G	A	12 J	A
D		N			I		A		A	
13 D	R	I	P		M		14 N	I	H	T
H					I		G		N	
15 A	L	A	K	A		16 N	A	M	U	17 H
						E				A
18 L	A	N	K	A		19 W	O	R	R	Y

SATYAMEVAJAYATE

- Sri K.Vamanan Nampoothiri



“Satyamevajayate” Truth Alone Triumphs is from the ‘Mundaka Upanishad’ (Shaunaka branch of the Atharva Veda). The Mundaka Upanishad is a text dealing with transcendental wisdom. The name of the Upanishad derives from the root “mund” meaning ‘head’. This has been interpreted to mean that it is the crown of all the Upanishads, as also that it can eradicate off spiritual ignorance enveloping the human soul. Considered as one of the most important among the Upanishads, the Mundaka Upanishad throws a flood of light on the path of Knowledge and leads the aspirant to the highest rung in the ladder of knowledge. The phrase, “Satyamevajayate” comprises three Sanskrit words- “Satyam”, “Eva”, and “Jayate”, which when put together literally means – *“Truth Alone Triumphs”*.

The puranas have also declared: *“Sathyaanaasthi Paro Dharma”* (There is no greater Dharma than truth). Truth is God. It is supreme folly to forget this fact and seek to obtain the grace of God by all kinds of practices. ‘Satyam’ or the Truthfulness alone triumphs as the key factor, as Vayu Deva blows wind, Bhaskara shines in the sky, speech and all other panchendriyas of Beings are manifested.

Good and evil are very much part of everyone’s life and world. But one should guard against the perception that if the evil trends in the world are corrected, automatically people will find peace of mind and happiness. Honesty is very crucial to build a healthy and deep relationship with ourselves and others. It helps us to resolve longstanding issues, find forgiveness. Living in our own little world of self-created lies and avoiding the truth of our life experience, takes great energy and produces an even greater amount of stress. Lying comes from fear. Dishonesty should not be a part of us and like a virus, we should instinctively reject dishonesty.

The scholars analyzed all words, like gold (to be tested through) melting, cutting and polishing, and then adopt them, for the sake of common people. Thus these extraordinary intellects explored the ‘Untruths’ also. They found that the untruth has no existence without the truth. Truth is the other side of Untruth. They have such a complimentary existence. Between the untruth and Truth, there exist various shades of truth.

Nasatovidyate bhavonabhavo vidyate satahubhayorapidrishto ’ntastvanayos tattva-darshibhih - B.G. (Chapter – 2, Sloka – 16)

“That which is untrue has no existence. The truth has no nonexistence. The conclusion about these two has been visualized by the knowers of truth.”

This is the beginning of the instruction by the Lord to the living entities who are bewildered by the influence of ignorance.

“Satyamevajayate” then means realization of the truth liberates us from the desire to overpower others. It is the phrase of the sage, not a hero. Realization of *Satya* makes us wise, reveals to us the subjectivity and absurdity of duality. We do not argue or agree. We stop judging. We simply observe and exist. When realization of *Satya* emerges, there is no desire for conquest. There is no desire to defeat anyone in a debate or in a court or in a battleground. This state is called *Jaya*. In *Jaya*, no one is defeated. In *Vijaya* someone is defeated. *Jaya* speaks of inner battles, of mental triumphs. *Vijaya* is all about outer battles, and material triumphs. To understand ultimate victory, we have to differentiate between the words *Jaya* and *Vijaya*. To understand truth, one has to differentiate between the words *Satya* and *Mithya*.

In order to bestow all the Light and Truth that fellow beings need for highest development, the creative genius of ancient wisdom have illustrated with remarkable clarity incidents about the irrefutable truth in “Truth Alone Triumphs”. These show the ultimate truth that though among humans, each one is himself the cause of his fortune— good or bad being the builder, the architect, fate, destiny, predetermination- each one has the capacity and capability to come out of the difficulties presented by life by adherence to truth despite initial adversities.

The exclamation of Emperor Bali to his Guru Sukracharya, “Can there be a greater sin than going back on one’s plighted word? The same truth was revealed by Bhoo Devi (the Goddess of the Earth) in another context in SrimadBhagavatha. The

Goddess lamented: “Oh Lord! I can bear the burden of any number of sinners. But I cannot bear to carry those who have betrayed Truth.”

Stories from the epics which show that to maintain one’s life by traveling the path of truth is not only difficult, it needs a tremendous amount of discipline, courage, steadfastness and determination. But the rewards of following this path are spectacular and most importantly permanent.

King Harischandra

The oft-repeated incidents through the life story of King Harishchandra, proves beyond any doubt that Truth is the most fundamental moral to be learnt by everyone and it is alone enough to reach God.

King Harishchandra, the Epitome of Truth, is a legendary king of the Ikshvaku dynasty (Lord Sri Rama’s lineage). Harishchandra was renowned for two rare qualities - firstly, for never uttering a single lie in his life and secondly, for never going back on a promise he made to someone.



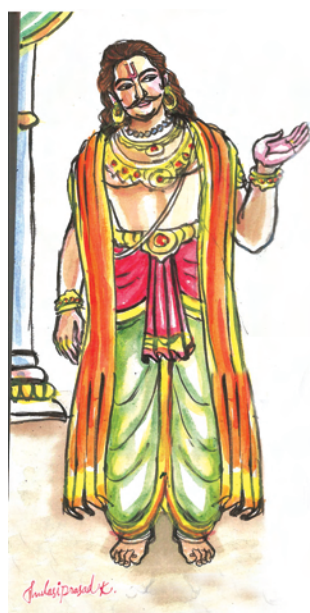
According to this legend, Harishchandra had to face various sorrows, only because the king was truthful and would not lie. He had to give up his kingdom, sell his family and agree to be a slave – all to fulfill promises he had made to Lord Varuna (the promise he made to Lord Varuna for begetting a child) and Sage Vishwamitra (various subsequent hardships he had to face for following his

steadfast vow for speaking the truth and for following his words). Finally, before he got ready to cut off the head of his beloved wife, Lord Shiva, Lord Vishnu and Lord Brahma, appeared before him and blessed Harishchandra and restored all his lost wealth and power. The angels showered flowers on the king and his family, also returning him to his kingdom. All his suffering turned out to be a blessing in disguise, as the world had been witness to the true power of his truthfulness and virtue. He became renowned as “*Satyavrata*” – an observer of truth. Whenever the truth is discussed, the name of Maharaja Harishchandra will be taken.

King Yudhisthira

King Yudhisthira, presented in the Great Epic Mahabharata, as one who adhered to righteous living and stuck to truth at all times. Even in the most compelling situations, he advised all around him to be truthful always. This earned him the love and respect of one and all, his friends and adversaries alike.

However, he was defeated in the famous game of dice, through unfair means and as per his word, had to go on exile to the forest with his brothers and wife for 12 years. During the Kurukshetra war, when his Guru and adversary Dronacharya



asked him if Aswatthama was dead, Dronacharya asked Yudhistira knowing that Yudhistira would always speak the Truth. Yudhistira confirmed the sad news but with deep reservation, adding the word elephant (having the same name), had been killed by Prince Bhima. However that part was not heard by Dronacharya because of the ambient noise in the battlefield. Consequently Dronacharya laid down his weapons and was killed by Dhristadyumna.

Satyakama Jabala

There is another legend why truth alone wins. Chandogya Upanishad wonderfully narrates about a young lad named Satyakama Jabala. The youngster wanted to study the scriptures. He asked the permission of his mother Jabala. His parentage was not known to her and she instructed him to tell the truth of his parentage, if and when asked. Satyakama, on enquiry by Rishi Gautama, repeated his mother's



advice. The spontaneity and honesty impressed the sage and he accepted Satyakama as his student. This unusual incident reveals that regardless of lineage or tutelage, if one always sticks to truth, the Supreme Truth will reveal itself in all Majesty.

In thought, deed, wisdom, courage, faith and indeed in life let truth guide us.



As an enlightened person, Vemana was against all forms of inequality. A reformer is progressive in outlook, and a poet-reformer expresses his opposition to superstitions, outdated customs while upholding virtuous practices. Vemana realised early that social status system was a bane to the ideal of a society based on healthy human relationships. It required courage to voice such opinions in the 18th century, but Vemana was very vocal about it. He says:

*Urvi vaarikella nokka kanchambu petti
Pothu gudipi kulamu poliya jesi
Talanu cheyyi betti thaganamma jeppara
Vishwadabhirama vinura Vema!*

(Poem 237. Page 165. *Vemana Padyalu*, C.P. Brown Collection 1839. Ed. Bandi Gopala Reddy {Bangore}. Published by TTD, Tirupathi: 1992.)

Its translation:

Offering one plate to all the people in the world
Eliminating sect, (social status) friendship needs
to be forged.

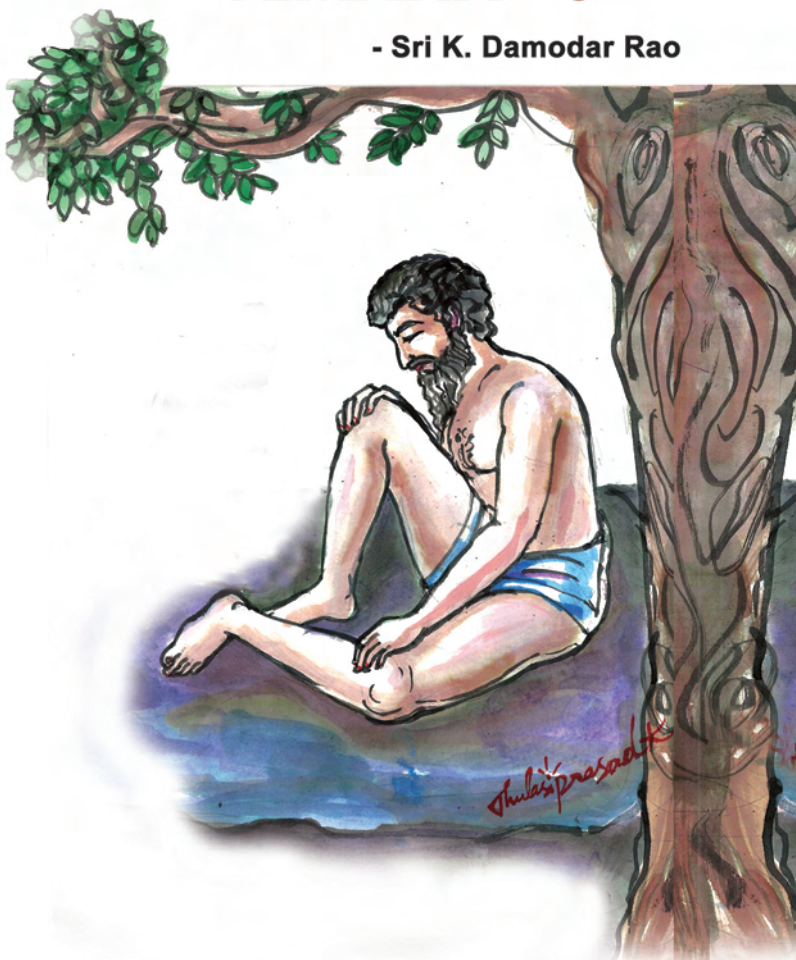
Make it true, take an oath placing hand over head
Vema, the one endeared to the Creator, listen!

One way of removing sect, Vemana says, is to provide 'one plate' irrespective of sect, not merely to all the villagers but to all human beings on the earth. The 'one plate' is an effective symbol for a world devoid of barriers, discrimination and bias; for a human society based on equality and a sense of oneness and belonging. The use of 'Urvi' is significant in that it refers to stratified, hierarchical structures anywhere in the world. At one level, he hopes for eradication of sect ('kulamu poliya jesi') in our social order, and at another level, he refers to any form of discrimination by transcending the barriers from local to universal. That in itself is not enough. What is important is to nurture a sense of oneness, kinship ('pothu guidpi'). The human bond thus established will remain strong so long as it serves the larger interests of humanity.

There is also the possibility of diluting it given the frailties of human nature. Vemana who

Universal Wisdom of VEMANA - 8

- Sri K. Damodar Rao



has delved deep into human psyche says that mere words are not enough to propagate this vision of a world order without fences and barriers. A strong determination or a binding factor is needed. To this effect, he says that one has to take an oath by placing his/her hand over head so as not to break this bond of affection. It is a common practice for people to make a promise/vow by such gestures to give the impression of being determined, not to go back on one's word.

Vemana emerges as a strong advocate of equality as well as a visionary in such poems. It is interesting to note that the same reformatory spirit is evidenced in the writings of other poet-saints and bhakti poets including Annamayya. We shall examine how Annamayya and other saints expressed their feelings on eradication of sect (social status) vis-a-vis Vemana in the next essay.



LET US LEARN SANSKRIT

LESSON - 17

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Mahamahopadyaya Samudrala Lakshmanaiah

English by : Dr. S. Vaishnavi

अन्नम् = Rice

घृतम् = Ghee

आलस्यम् = Laziness

पुरा = Long ago

चिरम् = Picture

अर्थम् = Money

कुर्युः = Can

कुर्यात् = Can (you all)

कुर्याम = Can (we all)

QUESTIONS

- a** १. अद्य पाकं के कुर्युः? २. गृहे घृतं नास्ति। ३. तटाके जलं नास्ति। ४. आलस्यं करोषि किम्? ५. त्वं तत्र चिरं आसीः किमर्थम्? ६. अस्मदग्रजार्थं अहं तत्रासम्। ७. देवः पुरा प्रथमं जलं अकरोत्। ८. वयं पाकं सम्यक् कुर्याम। ९. घृतं नास्ति चेत् शाकं कथं कुर्याम? १०. अस्मद्गृहे युष्मद् जनकः तूष्णीमेव आलस्यं करोति; त्वमपि अत्रासि किं? शीघ्रं स्नानं कुरु।
- b** 1. Who will cook today? 2. I only have to do it for you. 3. If not, who else will do? 4. Your father 5. Aren't they all in your home today? 6. There is nothing. You continue. 7. Your kids are in my home for food. 8. Is it so? Please stay back. 9. Are you (sitting) on the cot? 10. Be quiet.

ANSWERS

- a** १. अद्य पाकं कः कुर्यात्? २. युष्मदग्रजार्थं अहमेव कुर्याम। ३. नास्ति। ४. अद्य पाकं के कुर्युः? ५. त्वं तत्र चिरं आसीः किमर्थम्? ६. अस्मदग्रजार्थं अहं तत्रासम्। ७. देवः पुरा प्रथमं जलं अकरोत्। ८. वयं पाकं सम्यक् कुर्याम। ९. घृतं नास्ति चेत् शाकं कथं कुर्याम? १०. अस्मद्गृहे युष्मद् जनकः तूष्णीमेव आलस्यं करोति; त्वमपि अत्रासि किं? शीघ्रं स्नानं कुरु।
- b** 1. Who can cook today? 2. There is no ghee in home. 3. There is no water in pond. 4. Are you being lazy? 5. Why were you there for long time? 6. I was there for my elder brother. 7. Long ago, God created water first. 8. We all can cook well. 9. Without ghee, how can we cook vegetables? 10. Your father is being lazy in our home, were you also there? Take bath soon.

MEDICINE FROM WASTE

Telugu Original by : Dr. C. Madhusudana Sarma

English by : Smt. C. Sravanthi

Plants have been of immense service to people since the birth of the human race. Not only do they provide food, shelter and medicine, they also play a major role in preserving the environment, regulating the weather and sustaining life in its many forms.

In matters of health, it is no exaggeration to say that there is no substance in the world that is not useful. The scriptures have emphasized this in sayings such as “Naanaushadi bhootam jagatikinchidravayamasti” and “anaushadeeya nastivriksham”.

Little understanding, contempt, apathy and other such reasons prevent us from making good use of material that we consider worthless. Let us learn how to use them to take care of our health.

TAMARIND SEEDS

Scorpion bite : Grind the seeds with water to a thick paste and apply to the affected area. This will help relieve the ache, burning sensation, throbbing pain and other effects of the bite.

Women related Problems : Consume half a teaspoon of powdered tamarind seed mixed with 100 ml of water that has been used to wash rice twice a day to get rid of these problems. Note: Roast the seeds and soak in water for one day. Then squeeze the seeds to get rid of the outer

cover. Dry the inner kernel thoroughly, roast it well and powder. Tamarind seed powder is also available in Ayurvedic medicine stores.



Knee pains : Cook 50 ml water, 50 ml milk, half a teaspoon of tamarind seed powder and half a teaspoon of sugar or palm sugar candy to payasam consistency. Cool and consume twice a day to treat pains arising from worn out knees.

WATERMELON SEEDS

Kidney stones : Dry watermelon seeds and powder well.

Mix 2-3 gm with 100 ml water and consume thrice a day. This will help to dissolve the kidney stones.



LIME PEELS AND SEEDS

For glowing complexion : Dry, powder and sieve lime peels. Mix enough powder (as needed) with an appropriate quantity of milk to make a paste and apply it on the face. Wash off after one hour. Following this routine will help to reduce pimples, boils and blemishes and impart smoothness and brightness to the skin.

To get rid of tartar on teeth : Make a mixture of 25 gm of lime peel powder, 100 gm of baking soda and 100 gm of salt. Use this to brush teeth every day.

Skin diseases : Burn dried lime peel, cool the ash and sieve it. Once a day, mix some of this powder with some coconut oil and apply to affected areas. This will cure scabies, ringworm and itching.



Lice : Mix 15 gm of dried and powdered lime seeds and 15 gm of pepper powder. Add some of this to water, grind into a paste and apply to the scalp once a day.

CORN SILK / HAIR LIKE FIBER ON THE CORN

Bladder stones : Take 5-10 gm of corn silk, boil in 200 ml of water till it reduces to 100 ml. Cool, filter and drink twice a day to dissolve bladder stones. Pregnant women can consume this once a day for swelling in the feet to subside.



POMEGRANATE PEELS

Dysentery and amoebiasis : Dry and powder pomegranate peels. Boil 5 gm of this powder in 200 ml water till it reduces to 100 ml. Cool and filter. Add some sugar and consume twice or thrice a day to treat these conditions.

Stomach bloating : Mix 50 gm of dried and ground pomegranate peel, 25 gm of dried and ground mint leaves and 25 gm of saindhav salt/ rock salt. Twice a day, after a meal, mix 2-3 gm of this mixture with 100 ml of water and consume. Not only will this keep bloating at bay, it will aid the production of digestive juices, improve digestion and hunger.



Teeth and gum ailments : Mix 100 gm of pomegranate peel powder with 25 gm each of pepper powder and salt. Using this mixture to brush once a day can help stop pus and blood in the teeth and gums and keep teeth strong and healthy.

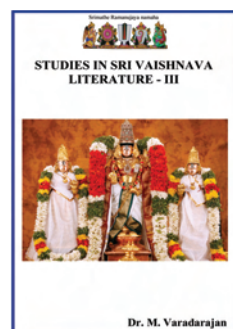


The book *Studies in Sri Vaishnava Literature - III* by Dr.M.Varadarajan consists of some compendium of essays related to Pasurams, Nammalvar's unquenched bhakti on Lord Srinivasa, Supremacy of Lord Srinivasa, Poygai Alwar and Tiruvenkatam, the relationship between Lord Srinivasa and Garuda explained by Alwars in their hymns, description regarding Sri Rama's beauty, strength, greatness explained by sage Valmiki. Pre- dawn worship in Tirumala i.e. suprabhatham penned by Prathivadi Bhayankara Annan is elaborately mentioned, Sri Venkatachala Itihasa Mala and Tirumalai Ozhugu and its study is also mentioned.

Related to Tirumala, he beautifully explained Kuravai Nambi's devotion towards Lord Srinivasa, Ananthalan's steadfast bhakti towards Lord Srinivasa, Introduction of Krishna Jayanthi in Tirumala Temple. Greatness of Lord Govinda sung by Andal in her pasurams and exclusively on Goddess Padmavathi devi's compassion toward her devotees is also explained greatly.

Sri Ramanuja's theertha yatra to Divya Desas - Kashmir visit, Badrinath visit, Puri visit, Srikurmam visit, Thondanur and Melkote visit, Kerala and Thirukkurunkudi visit, Srirangam visit with references. He gave thought provoking interpretations for Nammalvar's hymns particularly Tiruvoymozhi in more than 50 places. Related to Sri Ramanuja's Disciples, Tiruvarangaththamudanar, Kidambiachchan, Akalanka nattazhwan etc. are mentioned greatly. Language is very lucid in style.

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Price: Rs.200/-



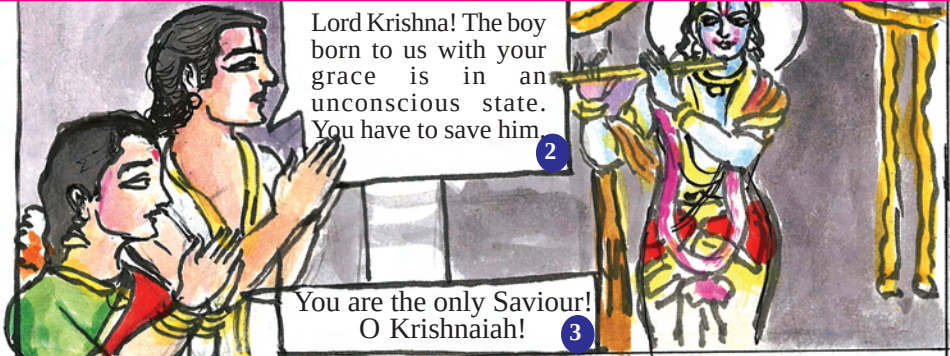
- Sri T.K. Krishnaswami Thathacharya



NAMMALWAR

Original Story in Telugu by :
Sri D. Sreenivasa Deekshitulu
Pictures by : Sri K.Thulasi Prasad
Translated by :
Smt. J.C. Gnanaprasuna

Kari and Udaya Nangai were the couple living in Tirukkorur. With the blessings of Lord Sri Krishna they got a male child by name Karimaran. This boy seems different from all the other children. One day the couple went to the temple....



Lord Krishna! The boy born to us with your grace is in an unconscious state. You have to save him.

You are the only Saviour! O Krishnaiah!

These couple heard Akasha Vani from inside the temple.

O couple! Your son is born for a reason. He is born with the amsa of Lord Vishnu is Senadhipathi Viswakshena. He will stay in meditative silence for 16 years under the tamarind tree.



Krishnam Vande Jagadgurum

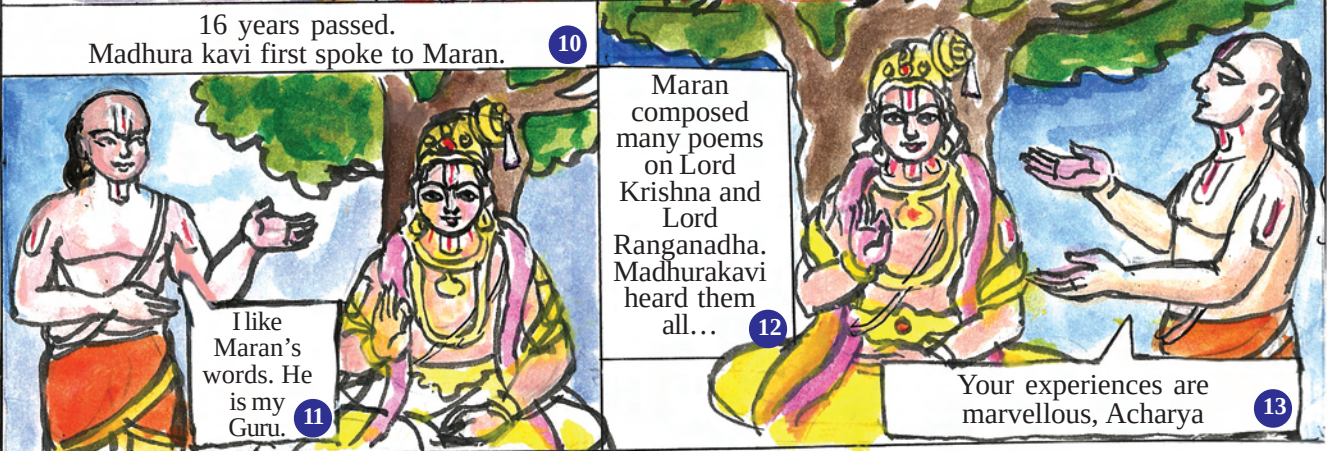
Again Akasha Vani was heard ...



Lord also surrenders to the devotion of 'Maran'. He uplifts the people.

Mother of Maran pamper him. But there is no movement in him.

16 years passed. Madhura kavi first spoke to Maran.



I like Maran's words. He is my Guru.

Maran composed many poems on Lord Krishna and Lord Ranganadha. Madhurakavi heard them all...

Your experiences are marvellous, Acharya

Sri Ranganadha comes to him in person and is ecstatic to hear the hymns composed on him.

14

Maran! If I don't hear your verse, I cannot sleep. You are my alwar 'Nammalwar'.

15

This is my good fortune. Swami

16

Nammalwar reached his last days. Then Sri Ranganadha appeared before him...

17

Alwar tell me what you want.

18

I don't want anything but everyone should be blessed by your grace!

19

Tell me how.

20

Swami! keep your 'Paadukaas' (Holy Sandals) on my head. With that, distribute my holy merit (punyam) to all the devotees. This is my wish

21

Be as it may! You will be 'Satagopa muni Alwar'.

22

Yours is a selfless wish for Loka Kalyanam.

23

Nammalwar who is also known as Satagopa muni, Parankusalu, Vakulabharanulu, Tirukkorur Nambi. He has become one among the Alvars.

24

THE END

THE STORY OF DRUPADA

- Sri R.Kannan

Drona learnt all studies well and became an expert in archery, under the Guru. Then he went back to his place. He married Krupi, the sister of Krupacharya, the kula guru of Hastinapura kingdom. In due course, Drona begot a male child and named him Aswathama. At one stage Drona was not even able to feed his child with milk, because of his poverty. Then, he remembered his friend Drupada, who had become the king of Paanchala. He went to his kingdom and met Drupada. Then narrating his poverty, Drona reminded the king about his promise of sharing the kingdom. The king, haughty in nature, scolded his old friend and refused to help Drona. Seeing the breaking of promise and the ill treatment met, Drona vowed to defeat Drupada and unseat him from the throne.

The Mahabharata, a great epic written by Sri Veda Vyasa, brings out the success of righteousness over sins. It has many small stories which teach good morals to us. One such story is the story of Drupada.

Drupada was the prince of Paanchala- the present state of Punjab. He was sent to learn scriptures under a Guru in a Gurukulam. Gurukulam was a system of learning at the residence of a Guru, doing service to the Guru and staying with other students without minding the status of them. One such co-student to the prince was Drona. Drupada and Drona became thick friends. Drona used to assist Drupada in his studies. Drupada was so pleased with the friendship of Drona and his assistance in studies that he promised Drona that he would grant half of his kingdom, once he became the full-fledged king. The studies under the Guru were completed. Drupada taking leave of Drona, went back to his kingdom Paanchala. In due course, he became the King of the state.

Drona then went to Hastinapura and became the Guru of the Pandavas and Kauravas, and taught them archery. Among his students, Arjuna excelled all others. All the students asked the Acharya, what he would prefer for Guru dakshnia. Dronacharya, as he came to be known, told that they should wage a war on Paanchala, defeat them and bring Drupada as a prisoner of war. Only Arjuna was ready for the war. He waged a war and brought Drupada as a prisoner and made him surrender unto his Guru Dronacharya.

Now Dronacharya told Drupada that he (Drupada) had lost his kingdom. The Paanchala Kingdom was under him (Drona) which was refused to be shared earlier as promised. However, he was not greedy of kingdom and pardoned him for his breaking of the vow. He reinstated Drupada as the king of Paanchala.

From this story, we should know that one should keep one's promise to the best of one's ability and that the pardoning of misdeeds of others is a great virtue.





GENERAL PREDICTIONS FOR THE MONTH OF JUNE 2022

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : Rams are very eager to hit the opportunities but timing is more important. Better to wait for at least to the end of 2nd week of June and success is on the cards for the rest of the month. The same case for the top officials. Honesty is the best policy. They can hit the targets in the 2nd half of the month. Emotions are to be controlled. Better results are promised. Praying Lord Venkateswara or Iswara will result in good.



Taurus (Vrishabha) : There may be steady relief from mental tensions. You have to face additional burden in terms of expenses. Income is Ok. Outflow is also similar. Students may plan to fly to foreign countries for further studies. Women are busy with the household functions. Praying Lord Vishnu will make easy way to live happily without noticing the burdens.



Gemini (Mithuna) : Poets, authors, musicians and creative personalities will have honours for their sincere efforts. Sports persons should have to be extra careful in strengthening the securities and to reduce the enemies. Health conditions of the old people in the house to be taken care of. Praying Goddess Lakshmi will ward off all the evils and produce good results.



Cancer (Karkataka) : They will be having better solutions for the long pending issues. Expenses may shoot up. Professors, eminent personalities, great scientists will have good contributions to the people in the society to have good living. Promotions are on the cards for those who are deserving. Worshipping Lord Subrahmanya will make the way comfortable.



Leo (Simha) : Targets are heavy. Resources may not be sufficient but patience is more important to handle the situations very smoothly. Business houses are competitive. Profits may be marginally low. Top heads of the companies may be restless in achieving their targets. A lion in the forest will be more powerful and productive than a lion in the den. Be optimistic and positive in approach will result in suitably. Praying Lord Iswara and Maa Durga will bestow a successful time of activity.



Virgo (Kanya) : Greatest achievements are on the cards. Life is an apple cart sailing is very smooth. Students are very lucky and they live up to the standards that are expected. Officials will have good and productive assignments. Women will be successful in winning the hearts of all the people in and around. Men and Women will have increased demand for their success. Praying Lord Venkateswara will benefit a lot.



Libra (Tula) : Restless efforts make them busy and results are favourable. But health conditions are to be checked up timely. Timely meals and timely sleep is more important. Software officials are advised to be more careful. Old people in the house may be specially taken care of. Those who are interested to have a job change better to have a postponement. Reciting of Lord Siva Sahasranama with Durgapooja will bestow best results.



Scorpio (Virshchika) : Enemies are driven away. But there are certain risk elements which will also pay good rewards. Assignments are promised. Purchasing a new house or site is highly promising and productive. But beware of the relatives. Students are happy to have pleasing life ahead. Lord Siva Sahasranama parayana will make an excellent change.



Sagittarius (Dhanu) : Mixed trends are on the line to handle. Careful watching of the situations and adapting to the conditions changing will give good results. Better to simplify the problems without much complications. People living on cottage and small scale industries will be marginally benefitted. Students will get good results. Praying Lord Subrahmanya will make the things easier.



Capricorn (Makara) : Efforts are on the brim of success. They will pay no rewards. Employees are advised to stick to their Jobs. Carpenters, potters normal servants will have day to day livelihood very easily. Students will get good results. Speculation is risky. Hence this is not the proper time to speculate for the time and investment for a long time will help. Reciting Goddess Lakshmi Sahasranama stotram will help a lot.



Aquarius (Kumbha) : Very very bright time is ahead. Money is a flow. Here it is seriously noticed that speech is silver and silence is golden and one should not drag into arguments and controversies. Better to concentrate on the goals and final achievements. Singers, Artists, poets, scientists will have good honours and busy to have involvement in functions. Very smooth and comfortable sailing is ahead. Praying Lord Venkateswara will enhance the riches and happiness innumerable.



Pisces (Meena) : Health is wealth. Working conditions should be very timely and punctual. Old people in the house should be taken care of. Technocrats and business people should wait for a better time. Officials should concentrate upon their promising and executions and try to adopt to the situations. Students should work hard to get good success. Praying Goddess Lakshmi and Lord Vishnu will change the colours.

Subham Subham Subham

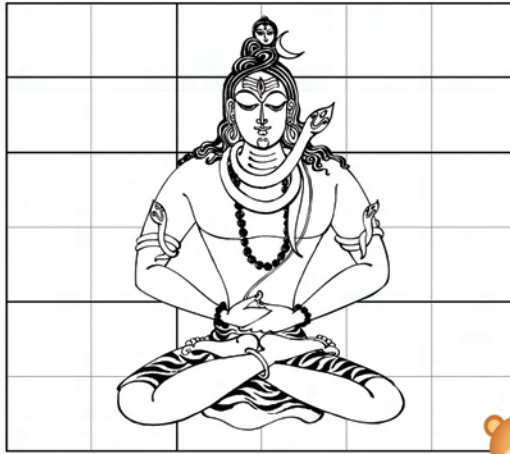


DRAWING

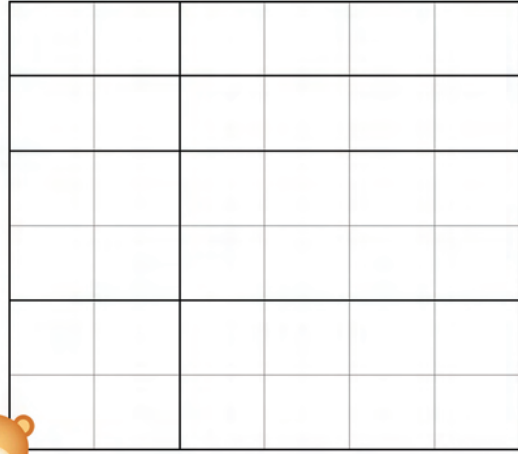
DO YOU
KNOW?



Colour the Picture



Draw the Picture as given



MATCH THE WORDS
IN COLUMN A WITH THE COLUMN B:

A

- (1) Arjuna
- (2) Krishna
- (3) Ravana
- (4) Balarama
- (5) Duryodhana

B

- (a) Rohini
- (b) Kaikasi
- (c) Devaki
- (d) Gaandhaari
- (e) Kunthi Devi

Answers : (1)-e, (2)-c, (3)-b, (4)-a, (5)-d



RECITE THE SLOKA

Japaakusuma samkaasam
Kaasyapeyam Mahadhuthim
Tamognam Sarvapaapagnam
Pranathosmi Diwakaram

PROVERB

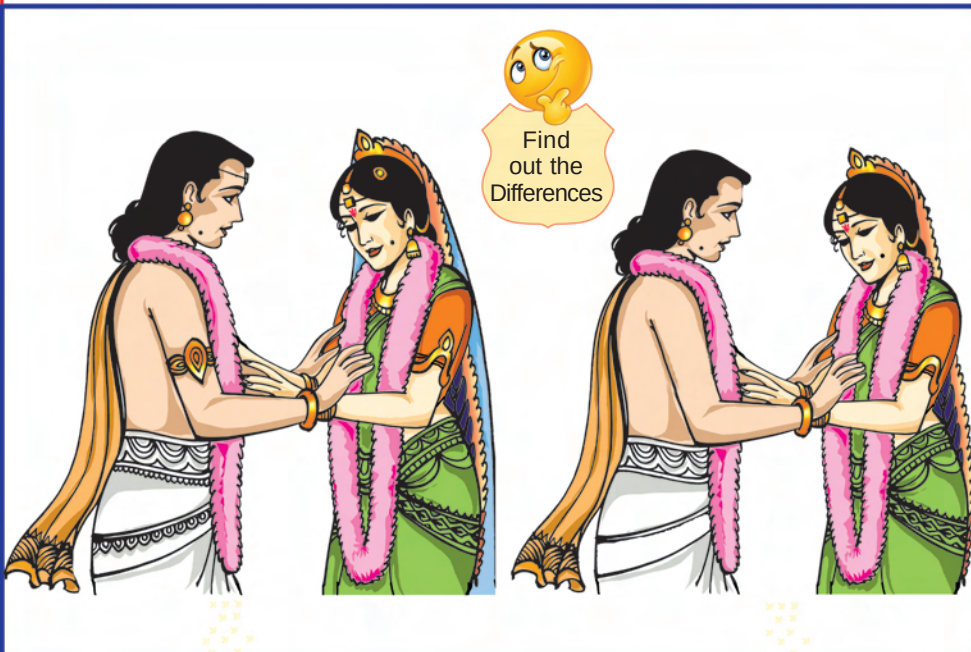
EMPTY VESSELS
MAKE MORE NOISE

RIDDLE:

Name the TTD
Temple Located in
Tirupati

1. It is said that, this Swami is the elder brother of Sri Venkateswara Swami
2. It is said that Sriramacharya consecrated this temple.
3. The deity in this temple is in reclining posture.
4. One can see Lord Brahma in the lotus emanating from this Lord's Navel.

Answer : Lord Govindaraja Swami





The Hon'ble Chief Minister of A.P. Sri Y.S. Jaganmohan Reddy inaugurated Sri Venkateswara Institute of Cancer Care and Research Hospital (SVICCAR) at Tirupati on 05.05.2022. On this occasion, T.T.D. higher officials participated.



The Hon'ble C.M. of A.P. Sri Y.S. Jaganmohan Reddy laid Foundation Stone & did Bhumi Puja for the construction of Sri Padmavathi Children's hospital at Tirupati on 05.05.2022.



The Hon'ble C.M. of A.P. unveiled the Online Radio of SVBC on 05.05.2022.



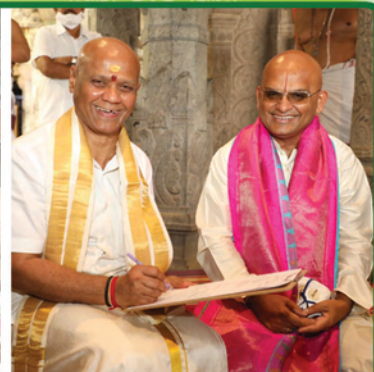
The Hon'ble C.M. of A.P. unveiled the Elevated Expressway of Srinivasa Sethu at Tirupati on 05.05.2022.



The TTD Trust Board Chairman Sri Y.V. Subba Reddy on 05.05.2022 performed pujas and restarted pilgrim services on the Srivari Mettu footpath route at Srinivasa Mangapuram.



The Principal Secretary of Revenue & Endowments of A.P. Sri Anil Kumar Singhal, I.A.S. took oath as Ex-Officio Member of TTD Trust Board on 29.04.2022.



Sri A.V. Dharma Reddy, I.D.E.S. took charge as TTD Executive Officer (F.A.C.) on 08.05.2022.



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TIRUPATI SRI GOVINDARAJASWAMIVARI BRAHMOTSAVAMS
From 05.06.2022 to 13.06.2022