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TIRUMALA TIRUPATI DEVASTHANAMS

# SAPTHAGIRI

SPIRITUAL ILLUSTRATED MONTHLY

NOVEMBER 2022

Rs. 20/-



PUSHPAYAGAM TO LORD SRINIVASA IN TIRUMALA

on 01-11-2022



## TIRUMALA TIRUPATI DEVASTHANAMS

A view of glorious Brahmotsavams held in Tirumala from 27-09-2022 to 05-10-2022. As part of this, Sri Malayappaswami along with His Consorts proceeds on various Vahanams blessing the devotees in the Tiru Mada Streets.







## BHAGAVADGITA

Kulakṣaye praṇaśyanti  
kuladharmāḥ sanātanaḥ  
dharma naṣṭe kulam kṛtsnam  
adharmo 'bhibhavaty uta

In the ruin of a family, its ancient laws  
are destroyed : and when the laws  
perish, the whole family yields to  
lawlessness.

(Chapter- I, Sloka-40)

## INVOCATION

cakkani talliki chāngu bhaḷātana  
cakkera mōviki chāngu bhaḷā..

...cakkani..

kulikēṭi muripepu gummarimpu dana  
saḷapu jūpulaku chāngu bhaḷā  
palukula solapula batitō gasareḍi  
calamula yalukaku chāngu bhaḷā..

..cakkani..

kinneratō batikelana nilucu dava  
cannu meṇugulaku chāngu bhaḷā  
unnati batipai noragi nilucu dana  
sannapu naḍimiki chāngu bhaḷā..

..cakkani..

jandepu mutyapu sarulaharamula  
candana gandhiki chāngu bhaḷā  
vindayi vēṅkaṭa vibhubenaṅcina tana  
sandi daṇḍalaku chāngu bhaḷā..

..cakkani..

- Annamacharya



Praises and encomiums many, to the beautiful mother!  
Praises to Her face as sweet as sugar!

Filled with all the graceful coquetry,  
to those penetrating looks of Hers, many praises!  
When taunting her Lord with languishing words,  
to Her pretense of anger and tantrums, many praises!

When standing beside Her Lord, with a lute in her hand,  
to the lustre of Her bounteous bosom, many praises!  
When leaning on to Her majestic consort,  
to Her slender waist, many praises!

To the one with a cross belt and pearl strings,  
to that one with a bodily fragrance of sandal, many praises!  
To those arms of Hers which surround Her consort  
Lord Venkata with great delight, many praises!



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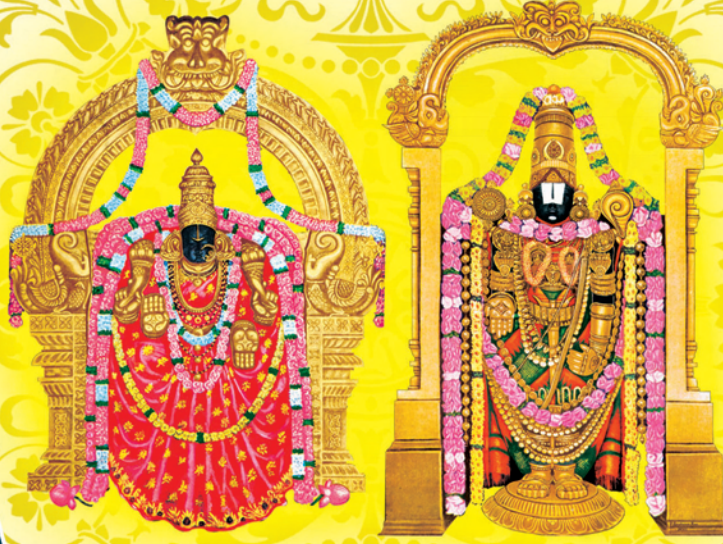


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Venkatadri Samamsthanam  
Brahmande nasti kinchana



Venkatesa Samo Devo  
Na Bhuto na Bhavishyati

# SAPTHAGIRI

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No. 6

## CONTENTS

'Sevas' in Sri Padmavathi Ammavari Temple	- 7
- Sri T.K. Krishnaswami Thathacharya	
Gajalakshmi	- 9
- Dr. C.V. Sulochana	
Vande Jaganmaatharam	- 13
- Smt. T.S. Rajalakshmi	
Lord Venkateswara's 'Saare' to Sri Padmavathi Ammavaru	- 17
- Dr. Venkata Harshavardhan R.D.	
Sri Gunaratnakosam of Parasara Bhattar	- 20
- Sri N. Rajagopalan	
S.V. Ayurvedic College & Hospital, Tirupati	- 23
- Prof. Dr. K. Harshavardhan Appaji	
The Legends of Sri Padmavathi Devi	- 28
- Dr. Manthena Damodara Chary	
Tirumalai Ozhugu	- 31
- Dr. M. Varadarajan	
Surutapalli	- 34
- Sri Girish Muralidhar	
May you Find all Delights of Life	- 37
- Sri M. Raman	
Thirunaraiyur	- 40
- Sri Ramesh D. Kandadai	
Srimad Bhagavad Gita	- 42
- Dr. A. Savitri	
The Significance of 'Karthika Vana Bhojanam'	- 44
- Dr. M. Krishna Kumar	
Universal Wisdom of Vemana	- 47
- Sri K. Damodar Rao	
Dharmavyadha and Kaushika	- 48
- Ms. Sesha Sandhyasrinidhi S.V.	
Quiz for Children	- 50
General Predictions	- 51
- Daivajna Chaturanana Rani Narasimha Murthy	
Picture Story	- 52
- Smt. J.C. Gnanaprasuna	

Honorary Editor  
Sri A.V. DHARMA REDDY, I.D.E.S.  
Executive Officer (F.A.C.)  
TirumalaTirupati Devasthanams

Publisher & Chief Editor  
Dr. K. RADHARAMANA, M.A., M.Phil., Ph.D.,

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

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

TTD Call Centre Nos.  
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Toll Free No. 1800-425-4141  
Website : www.tirumala.org  
For Suggestions regarding Sapthagiri Magazine  
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## MAY GODDESS PADMAVATHI DEVI BLESS US ALL !!

The ancient pilgrim town of Tiruchanur is the sacred abode of Goddess Padmavathi Devi, the divine consort of Lord Venkateswara. The Goddess is the personification of Sri. She is the supreme ruler of the universe and is the bestower of prosperity. Tradition has it that every devotee must first offer obeisance to Goddess Padmavathi Devi at Tiruchanur prior to Tirumala.

Sri Vishnu Puranam says that the Lord of the Universe goes through incarnations in order to safeguard the people of the world. In Ramavatara, Mahalakshmi became Sita and in Krishnavatara she became Rukmini. Thus Sri Mahalakshmi assisted Lord Vishnu in his manifestations. She is regarded as Nityanapayini, i.e. an inseparable companion to the Lord.

Goddess Padmavathi devi at Tiruchanur is glorified as the queen of the universe and has emerged on a thousand – petalled Golden Lotus from the temple Pushkarini called 'Padmasarovar'. Among all rituals / utsavams / festivals performed in Tiruchanur, the annual Karthika Brahmotsavam is very unique and dear to Her. During Brahmotsavams, the Goddess adorns several vahana sevas blessing the devotees. It is a feast for the eyes of devotees. Devotees receive the blessings of the Goddess as they worship Her during Brahmotsavam at Tiruchanur.

Ammavari Brahmotsavam was conducted in Ekantham during the past two years due to the covid lockdown. This year it is conducted openly. Since it is taking place after a gap of two year gap, it is likely that there may be heavy rush of devotees on this occasion.

TTD is requesting all the devotees who are participating in these vahana sevas to follow the covid protocols for their personal safety. Every effort is being made by the Devasthanams to provide all amenities to the visiting pilgrims.

Have the darshan of Goddess Padmavathi devi and be blessed with abundant prosperity in all your endeavours.



**G**oddess Padmavathi is the queen of Lord Srinivasa and enjoys a separate identity with equal status. The Goddess is inseparable and enjoys equal position as she is a Purushakara or instrumental in protecting the devotees from the wrath of the Lord. As the temple of Sri Padmavathi Ammavaru is as important as the Venkateswara Swami temple, pilgrims throng to this temple throughout the year and offer their prayers.

The TTD has arranged the following listed arjita sevas in Sri Padmavathi Ammavari temple, Tiruchanur on par with Lord Venkateswara Swami. Arjita means 'earned'. Sevas are held in Sri Padmavathi Ammavari temple in which the devotees pay in advance to the God or Goddess that their vows are to be answered by the divine interference and they are happy. Hence, it is on the request of the devotees that TTD made provisions for arjita sevas so that they pay and get redeemed for all obstacles. There are many sevas in vogue in Sri Padmavathi ammavari temple from the beginning and later on that number has been doubled on the request of devotees. According to their prayers and interest in particular seva the devotees opt for the arjita sevas. Hence, arjita sevas are not about the divine couple earning money or TTD earning money but the devotees are earning the blessings of them by paying prescribed amount to have darshan.



For these festivals also people participate and arjita sevas are allowed so that the devotees get an opportunity to witness the sacred and rare opportunities of participating such function in their life time.

As such the TTD has made elaborate arrangements for the participation of devotees to join the arjita sevas and get the blessings of Ammavaru. The sevas are – a. Suprabhatam b. Sahasranamarchana c. Kalyanotsavam d. Unjal seva (Dolotsavam) e. Kumkumarchana f. Special Break darshan g. Ekantha seva h. Vedaarseervachanam.





## PANCHARATHRA AGAMA IN TIRUCHANUR TEMPLE

Pancharatra Agama vidhi (tradition) is followed for all the rituals of Sri Padmavati Ammavaru Temple, Tiruchanur as laid down in the Vaikhanasa Agama. Meaning of Pancharatra agama is a compendium of traditions and practices now followed in daily rituals at Sri Padmavati Ammavari Temple. All the Utsavams are performed as per the norms mentioned in the Pancha Rathra Agamas.

The above sevas are daily arjita sevas. The weekly sevas are 1. Ashtadala Padapadmaradhana 2. Thiruppavada seva 3. Abhishekam (Friday) 4. Abhishekanantara darshan 5. Sri Lakshmi Puja on Uttharashada Nakshatram of ammavaru 6. Sahasradeepalankara seva 7. Pushpanjali seva 8. Varalakshmi vratham etc. In addition to this, Saasvatha (permanent) Nithyaarchana for the gruhastas for the permanently endowed person or donors.

In addition to the arjita sevas there are important Salakatla (Annual) festivals in Sri Padmavathi Ammavari Temple, Tiruchanur. 1. Navarathri utsavam (Dasara Festival) 2. Karthika Brahmotsavam (Annual Festival) 3. Float Festival 4. Vasanthotsavam (Spring Festival) 5. Rathasapthami 6. Pavithrotsavam 7. Sahasra

Kumkumarchana during Varalakshmi Vratham day 8. Pushpayagam etc.

The TTD has made it easy for the pilgrims to book sevas on line as per their wish and availability. The timings of the sevas may change at times according to the local and temple conditions. For arjita sevas log on to the TTD website [www.tirumala.org](http://www.tirumala.org)

### Presentation of Sarees by Padmasali Community to the Goddess :

Goddess Padmavathi is the daughter of Akasa Raju of Narayanavanam. She was found by the king in a lotus flower and called her as 'Padmavathi'. She was an ayonija (not born in a womb). The king brought her up and gives Her in marriage to Lord Srinivasa the son of Vakula Devi (Foster Mother). The marriage of Lord Srinivasa and Sri Padmavathi Devi was performed in the presence of all Gods at Narayanavanam. Narayanavanam was now also an important place for weavers belonging to Padmasali community. It is a tradition that, the community of Padmasali bring sacred silk sarees to Sri Padmavathi Ammavaru during the Brahmotsavam every year. This practice was in vogue since the period of Annamayya. There are copper plate evidences to prove the practice now with so many people following the traditional offer by Narayanavanam.







**Tiruchanur which is located at a distance of 5km from Tirupati is the abode of Goddess Padmavathi, the consort of Venkateswara Swami of Tirumala. Long ago as it was the hermitage of the sage Suka, it was being called as 'Sri Sukanoor' or 'Tiruchukanur'. (Later it became Tiruchanur). Here Goddess Padmavathi is being adored as "Svatantra veera Lakshmi" (the queen of the universe) in 'Shanti Nilayam' (Sanctum of the Goddess).**

### Legend goes that...

Once sage Bhrigu visited Vaikuntham (the abode of Sri Maha Vishnu) to test the sattva guna (one of the three qualities-Sattva, Rajas and Tamas) of trinity (Brahma, Vishnu, Maheswara). At that time Lord Vishnu was with His Consort Sri Mahalakshmi in privacy. He did not notice the arrival of sage Bhrigu. Taking this as an insult Bhrigu hit the bosom (the place of Mahalakshmi) of Maha Vishnu with his leg. Instead of getting angry on him Vishnu served Bhrigu in many ways to pacify him. Sri Mahalakshmi got angry at this gesture and left Vaikuntham. Maha Vishnu also left the Vaikuntham and took the form of Srinivasa.

Srinivasa did penance for 12 years on the banks of the holy lotus pond (pushkarini) for winning the love of Sri Mahalakshmi. As a result of his penance Sri Mahalakshmi originated in midst of a golden lotus from this pond. She told Srinivasa that she would be born as 'Padmavathi' to the king Aakasa raja and then she would marry him.

Then onwards she stayed here in archa swaroopam to bless the people with wealth and prosperity. She herself is Padmavathi and Alarmel manga (Alar-lotus, mel-top, manga-goddess). Hence Tiruchanur is also called as 'Alamelu Mangapuram'.

### Emerged from...

Goddess Padmavathi manifested from Padmasarovaram (the present temple tank) at Tiruchanur on Friday, Panchami tithi (fifth day) of bright fortnight in the month of Karthika (as per Tamil calendar) in the constellation of 'Uttarashada'. To commemorate this event a nine day festival called Brahmotsavam or popularly known as 'Karthika Brahmotsavam'



## KOILALWAR THIRUMANJANAM

The holy ritual of Koil Alwar Thirumanjanam will be performed in a grand manner at Sri Padmavathi Ammavari Temple every year as part of Brahmotsavams. The temple premises comprising of pranganam, walls, roof slab, puja vessels and others of the temple are cleaned with traditional herbs like Sri Churnam, Namakopu, Kasturi, turmeric, Karpooram, Sandalpower, Kichligadda and perfumed waters.



is held every year during the month of Karthika. This nine day festival invariably concludes on Panchami tithi coinciding with uttarashada constellation in the month of Karthika.

During this nine day festival, Goddess Padmavathi Devi mounts various divine vehicles. Among all these vahana sevas Gaja vahana seva is very important to Goddess Padmavathi Devi like Garuda Vahanam to Lord Venkateswara.

## Sri Padmavathi Devi's association with Gajas (Elephants)

Maa Padmavathi is none other than Sri Mahalakshmi. One of the eight forms of Mahalakshmi is Gaja Lakshmi. She is depicted as the goddess, flanked by two elephants, showering water with golden pots on her as abhishekam. She emerged during churning of milk ocean along with an elephant.

Once an elephant by name 'Gajendra' was caught by a crocodile while it was bathing in a lake. The elephant became helpless and requested Maha Vishnu with pure heart to protect him from the crocodile. Then Vishnu immediately came down to the earth and protected the Gajendra.

Once, while Srinivasa was hunting he saw a wild elephant, running straight into a garden. At that time the princess Padmavathi was playing with her friends there. The elephant frightened Padmavathi and her friends. Srinivasa also entered the garden. Immediately the elephant turned back, saluted the lord and disappeared. Unexpectedly Lord Srinivasa looked at the beautiful princess Padmavathi. Then the natural love between the supreme lord Srinivasa and his consort Padmavathi was awakened. Here the elephant played a big role in bringing them





together. Thus the elephant became a favourite vehicle to goddess Padmavati. The elephant is also considered as a symbol of wealth, majesty.

### Gajas (Elephants) during Brahmotsavam

The Brahmotsavam commences with the hoisting of a flag with a picture of Gaja on Dwajastambam (temple pillar) in the temple. It symbolically represents Gaja going to 'Vurdhva lokas' (upper lokas) with an invitation for inviting three crore devatas for Ammavari Brahmotsavams.

### Gaja Vahana seva

In the pleasant night of fifth day during Brahmotsavam, Goddess Padmavathi Devi, decked with 'Sahasranama kasulaharam', sent by Sri Venkateswara Swami sits majestically on a golden massive Gaja Vahanam, takes a ride and moves along four mada streets to bless whole humanity. On this day thousands of devotees are enthralled to see this vahana seva for Her blessings.

### Panchami Theertham

It is a grand finale to the Brahmotsavam of Goddess Padmavathi Devi (Sri Mahalakshmi). On this day Goddess Padmavathi Devi along with Sudarsana Chakrattalwar adorns in specially decorated Mandapam, situated on the bank of the

## SHANTINILAYAM

A Kalasha with gold cover rests on the Gopuram above the sanctum of Goddess Padmavati and is called 'Shanti Nilayam', facing the Tirumala hill shrine of Sri Venkateswara Swami. It also accommodates the sparkling idol of 'Vimana Lakshmi' as well as akin to Ananda Nilaya Vimana Venkateswara Swami in Tirumala temple.



temple tank. Meanwhile an important event takes place i.e presentation of Saare to Goddess Padmavathi Devi from her husband (Venkateswara swami) as a token of love on Her birthday.

The 'Saare' consists of a silk saree, a blouse, turmeric plants with rhizomes, vermillion, sandalwood, floral garlands, sacred basil garlands, gold ornaments, big laddus, vada, appams, dosa etc. Here too all these items are brought on





elephants from Tirumala temple in a big procession on walk to specially decorated mandapam where Goddess Padmavathi Devi is seated.

Among the birthday gifts sent by Venkateswara Swami, Goddess Padmavathi Devi wants only two i.e turmeric and vermillion. Because she is the Goddess of Wealth and the Giver of Sowbhagyam. This gives a message to common people that any wife should not see the size of the gift given by her husband. She should see only his love and affection towards her. This only keeps the bond between the couple. Those who follows this only live happily together for life.

After receiving saare by temple priests the Snapana Tirumanjanam (celestial bath with milk, curd, honey, fruits, coconut water, turmeric, sandal wood paste etc.) is performed to Goddess Padmavathi along with chakrattalwar. In each abhishekam different varieties of garlands and crowns made of cardamom, flowers, peacock feathers, dry fruits, tulasi etc. are decorated to Goddess Padmavathi Devi.

After completion of Snapana Tirumanjanam, Sudarsana chakra will be brought down and immersed in the tank. Thousands of devotees who are standing waist deep in the tank dip simultaneously, chanting the Sahasranama of the Goddess. It is believed that this holy dip at this auspicious moment absolves one from all sins and diseases. The married couple who take dip in this holy tank are blessed with progeny.

What a luck it is! The Gajas occupying a pride of place at the lotus feet of Sri Padmavathi Devi. All this is due to Saranagati (self surrender). If we surrender ourselves totally at the divine feet of the divine couple, we are sure to get all our desires fulfilled.



## LAKSHA KUMKUMARCHANA



According to the Hindu Sanatana Dharma, 'Kumkum' or vermillion is considered sacred, especially for married women, as it is applied by them over the forehead seeking the longevity of their husbands. It is also considered as the symbolic representation of Goddess Shakti, who is also revered as Goddess Lakshmi, Goddess Saraswathi and Goddess Parvathi.

'Laksha Kumkumarchana' will be performed on a grand note at Sri Padmavathi Devi temple in Tiruchanur every year. This ritual is performed before the commencement of nine day 'Karthika Brahmotsavams'. On this occasion, the processional deity of goddess Padmavathi will be seated on 'Asan' (platform) amidst the renditions of sacred chants and mellifluous hymns. The priests will chant the 1000 divine names of Goddess during this fete. This ritual is considered as a prelude to Brahmotsavams appeasing Goddess for the successful conduct of mega Brahmotsavam.



# VANDE JAGANMAATHARAM

Smt. T.S. Rajalakshmi

As praised by Alvars, Goddess Alarmelmanga always adorns Lord Venkateswara's chest to bless the devotees. This means, one should first worship Goddess and then only Lord Sri Venkateswara, which will please him. Taking the blessings of mother is the foremost duty of every child. That is why, we should first visit Tiruchanur temple, get the blessings of Goddess Padmavathi and then proceed to Tirumala. Blessings from Alarmelmanga make the Lord forgive our sins through the form of Daya (utmost compassion). Swami Vedanta Desikan praises "Daya Devi" in 100 slokas called "Daya Satakam". The slokas talk about the compassion, in the form of Daya Devi which makes the Lord to forgive all the sins that we have committed and to bless us immediately. Acharyas always show us the right path to perform devotion. So, the right path is to get the blessings of Goddess Alarmelmanga first.

**Bhagyada Lakshmi Baramma – Let us welcome the Goddess -**

Annamayya mentions in his song "Thiruveedhula Merasi..." about the Lord coming to visit us during Brahmotsavam. Similarly, Goddess Padmavathi of Tiruchanur also comes to our home during Karthika Brahmotsavam. We often wonder why we need to celebrate temple festivals. It is because the Lord wants to personally come and bless us. Such is the compassion of the Lord. If the Lord, who is the Father of the Universe showers such compassion, then, how much love our mother has for us? That is celebrated in Padmavati Ammavari Karthika Brahmotsavam. Goddess Alarmelmanga rushes towards the devotees to bless. The compassion is in the form of bliss.

So how does She come to bless us? She is "Jaganmatha". She has lot of servants to serve her. So, She comes to bless Her children on various Vahanas. These Vahanas are celestials, who serve the mother to get united with Her children.



Annamayya, who is the ardent devotee of Lord Venkateswara, praises not only Lord but also this aspect of Goddess Alarmelmanga in many of his songs.

Let's get down to the streets of Tiruchanur to get a glimpse of Karthika Brahmotsavam which starts on 19<sup>th</sup> November 2022 with Laksha Kumkumarchana in the morning followed by Senapathi Utsavam and Ankurarpana.

The day begins on 20<sup>th</sup> Nov 2022 with "Dwajaroohanam" hoisting the flag. Then, followed by the Vahanas as listed out below.

**Chinna Sesha Vahanam** (Night) – Goddess Padmavathi sits in a "Small Serpent". The serpenthood serves as "servant hood", where beautiful flowers are decorated on the Vahana as well as Goddess. She looks like a cute little brave girl with her smiling lips who welcomes us to shower her blessings upon us.

**Pedda Sesha Vahanam** (Morning) – "Big Serpent" is beautifully decorated and Goddess Padmavathi sits with "Abhaya Varada Hasta". This denotes that she is the wife of "Akhilanda Koti

Brahmanda Nayaka Swami Venkateswara". Annamayya sings "Sakalam He Sakhi...Narayana Mahinayaka Sayanam...."

**Hamsa Vahanam** (Night) – "Swan" is the Vahana which denotes that She is the giver of "Knowledge and Wisdom". She is decorated as "Goddess Saradamba" playing Veena. The passion to worship itself is Wisdom which is given by the Goddess. This Vahana is primarily to "enlighten" the devotees. Annamayya sings "Dibbalu vettuchu .... noka hamsa"

**Mutyapupandiri Vahanam** (Morning) – "Pearl decorated Altar" is the Vahana which is adorned with expensive pearls. Primarily white pearls are used for decoration and many other decorations in silk are highlighted. Pearls are very sacred so are used in "Talambralu", sacred rice ceremony during wedding. Hence, to highlight what this Vahana symbolizes.

**Simha Vahanam** (Night) – "Mighty Lion" represents the destruction of Evil.. She is worshipped as "Dhairya Lakshmi". The vahana highlights womanhood, which is courage, bravery and power of the Goddess. She is presented as

## MANDAPAMS IN TIRUCHANUR

### DWAJASTHAMBHA MANDAPAM IN TIRUCHANUR

It is a unique architectural marvel with Golden Balipectham. After serving Nivedana to Goddess Padmavati, Shraddhannam is served to Bhutaganas on the balipectham. The Gaja Vahanam is embossed on the bottom. The celestial Gaja flag on the temple mast flies on this pillar during the annual Brahmotsavam and is lowered after the event.

### KALYANOTSAVA MANDAPAM IN TIRUCHANUR

To the south of Dwajastambha mandapam and in front of Sri Sundararaja Swami temple, Kalyanotsavam is performed for Goddess Padmavati devi and Lord Venkateswara.

### MUKHA MANDAPAM IN TIRUCHANUR

A four pillared mandapam on a high platform and covered by grill opposite to main temple is where Asthanam and other rituals are conducted.

### ARCHANA MANDAPAM IN TIRUCHANUR

Adjacent to Mukha mandapam this Archana mandapam is located to south of sanctum.

### ANTHARALA MANDAPAM IN TIRUCHANUR

After Archana mandapam, the Antarala mandapam which is guarded by Vanamalini and Balakini at the door like Jaya and Vijaya in Tirumala.





## GODDESS PADMAVATHI DEVI IN TIRUCHANUR

### SANCTUM SANCTORUM IN TIRUCHANUR

The majestic and holy idol of Goddess Padmavathi devi in a sitting pose is installed in the sanctum after the Antaralam. The four handed Goddess wielded lotus in upper hands, Shanku and Padma in lower hands. The main idol also popularly hailed as Alarmelu Manga is worshipped with suprabatham, Sahasranamarchana and Kukumarchana every morning. On Mondays, Asta dala Paada padmaradhana, Thiruppavadai Seva on Thursdays, Abhisekam on Fridays and Pushpanjali Seva on Saturdays are performed.

### TEMPLE COURTYARD IN TIRUCHANUR

The massive courtyard of the temple is located between sub-temple of Sri Krishna Swami opposite to the majestic Rajagopuram with seven Kalashas and sub-temple of Sri Sundararajaswami temple on South and Sri Padmavathi Devi temple to the North.



the savior, protector. Normally, the posture of Goddess is like "Ahobila Narasimha" whom Annamayya describes in "Phala netranala prabhala...Venkata Narasimha..."

**Kalpavriksha Vahanam** (Morning) – "Celestial Tree": Everybody knows that Kalpavriksha is a celestial tree which gives whatever is desired. The Goddess is even more than that, because she knows what is good for the children and blesses the child accordingly.

**Hanumad Vahanam** (Night) – Hanumad Vahanam (Siriya Thiruvadi) is a very important Seva, because Mother Sita has blessed him whole heartedly that made him Chiranjeevi. From this, we could find that performing Kainkarya (Devotional Service) to Goddess, one gets immortality. Hanuman wanted to rescue Sita immediately from Ashoka Vana, but she resisted as Lord Rama's valor was to be shown to Ravana. But through this Vahana, Hanuman accomplished his devotional service to Mother Goddess. It is said "Mangamma Darshan" gives strength, fame, courage and good health. Annamayya sings hailing Hanuman "Kalashaapuramu Kaada.."

**Palanquin (Pallaki)** (Morning) – Special type of altar is made on a palanquin to take the Mother in a procession. The altar is beautifully decorated with flowers. Goddess sits like a queen with a parrot in hand. The complete beauty of the Mother Goddess reflects in the mirror kept opposite to the deity. She is represented as "Jaganmohini". Annamayya perfectly writes "Puttu Bhogulamu..Pallakilu..."

**Gaja Vahanam** (Night) – "Mighty Elephant" shows the massive strength of womanhood. When She had alighted from milky ocean, she was bathed by the mighty elephants with holy water. She is in the form of Gaja Lakshmi bringing all the prosperity to the world. Gajendra Moksha can also be described as she in the form of compassion. "Daya" always resides in the chest of Lord Srinivasa which made him rush to the spot to bless an Elephant Gajendra. Worshipping Goddess on this Vahana ensures that one is always protected by Goddess Mahalakshmi.

**Sarvabhoopala Vahanam** (Morning) – Sri Venkateswara is the Lord of Lords and she is Goddess of Goddesses, Sri Alarmelmanga. This vahana is like a small chariot without wheels beautifully decorated with flowers. The "Kindness" is the quality, that is shown in this Vahana though she is "Akilandakodi Brahmanda Nayaki – Queen of Queens". Annamayya sings "Vedukondama....vadu Alarmelmanga...."

**Garuda Vahanam** (Night) – Garuda is called "Peria Thiruvadi" who always serves the Lord. Goddess, mounts on Garuda to bless the devotees. This seva removes all the sins and will get rid of rebirth. Annamayya writes about the Lord and his consort in "Emani Pogadudume...", "Garuda Gamana Rara.."

**Surya Prabha Vahanam** (Morning) - The Vahana is designed as Sun with numerous rays striking. The Goddess mounted on this Vahana looks like crores of sun rays streaming through the auspicious streets of Tiruchanur which clears all



the diseases, cleans up the place and blesses the devotees.

**Chandra Prabha Vahanam** (Night) – The Vahana is designed as Moon, the cool rays beautifully lighting up the night where the Goddess glows to give peace to the devotees. This Vahana seva removes all the sorrows in life. Annamayya sings the gracious beauty of Alarmelmanga in “Okapari Kokapari...moghi chandramukhi...”

**Rathotsavam** (Morning) – The “Divine Chariot”, beautifully decorated with flowers, art works runs along the main streets. The Goddess decorated rides the Chariot like a Queen who comes to your place to remove the sorrows. Does any Queen do like this? But Goddess Padmavathi who is form of “Daya Devi” wants to come and bless us which shows that she is the “Mother” of all beings. Annamayya writes “Choodaramma Sathulaala...”

**Aswa Vahanam** (Night) – “Divine Horse” shows the speed and wisdom. To accomplish a task, one needs knowledge and wisdom with speed. The Goddess rides the horse with glamour, showers her blessings. Aswa (horse) was one of the witnesses of Padmavathi Srinivasa Parinayam. This Vahana saves us from the clutches of “Kali Yuga”. The Goddess rides the horse in victorious mode. Annamayya describes the beauty of Alarmelmanga in “Jayalakshmi Varalakshmi...”

**Panchami Theertham** (Morning) – It is the most important event because Lord Srinivasa did penance for 12 years to get back Padmavathi. The Lord prayed in this temple tank and offered Lotus flowers to Goddess. The event starts with “Abhishekam”, holy bath for Goddess Padmavathi with all auspicious items like milk, curd, honey, turmeric, sandalwood, holy waters, tender coconut, Panchamrut etc. Vedic Mantras are recited. Sudarshana Alwar (Chakrathalwar), the holy disc is bathed with auspicious items and takes a holy dip in the pond. The pond is decorated with flowers. The Goddess along with temple elephant and other Vadyas (auspicious musical instruments) reach the temple after the celestial bath. The pilgrims rush to take part in the bath along with Chakrathalwar believing it cures all diseases, gives good progeny, blesses them with prosperous family life happily. All the evils are destroyed. Annamayya offers neeraajanam to such a “Ksheerabdhhi Kanyaka...”

**Dhwaja Avarohanam** – “Flag down”, the flags are brought down marking the success of Brahmotsavam.

Annamayya jumps in joy and sings “Marali Marali Jaya Mangalamu...”

**Let us also get blessed by the Divine Mother and Serve her!**



**Tirumala Tirupati Devasthanams**

**TIRUCHANUR**

**SRI PADMAVATHI AMMAVARI BRAHMOTSAVAMS**

**20-11-2022 to 28-11-2022**

**20-11-2022 Sunday**

**Day : Dwajaroohanam**

**Night : Chinnaseshavahanam**

**21-11-2022 Monday**

**Day : Peddaseshavahanam**

**Night : Hamsavahanam**

**22-11-2022 Tuesday**

**Day : Muthyapupandirivahanam**

**Night : Simhavahanam**

**23-11-2022 Wednesday**

**Day : Kalpavrukshavahanam**

**Night : Hanumadvahanam**

**24-11-2022 Thursday**

**Day : Pallaki Utsavam, Even. : Vasanthotsavam**

**Night : Gajavahanam**

**25-11-2022 Friday**

**Day : Sarvabhupalavahanam**

**Night : Garudavahanam**

**26-11-2022 Saturday**

**Day : Suryaprabhavahanam**

**Night : Chandraprabhavahanam**

**27-11-2022 Sunday**

**Day : Rathotsavam**

**Night : Aswavahanam**

**28-11-2022 Monday**

**Day : Chakrasnanam, Panchami Theertham**

**Night : Dwajavarohanam**







# Lord Venkateswara's 'SAARE' to Sri Padmavathi Ammavaru

- Dr. Venkata Harshavardhan R.D.

**S**ri Padmavathi Ammavari Kartika Brahmotsavams is a spectacular festival of Tiruchanur and Tirupati. Just as Tirumala Brahmotsavam ends with CHAKRASNANAM, even Tiruchanur Kartika Brahmotsavam ends with a Chakrasnanam on the auspicious Panchami Teertha day known as 'Panchami Theertham'. On this special day, "**Saare**" (an auspicious and devotional offering) comes from Tirumala Venkateswara Swamivaru to the Goddess Padmavathi.

The movement of the divine "**Saare**" starts (Praramba Yaathra) at BRAHMA MUHURTHAM time in Tirumala and travels through 'Mada Veedhis'. Later on, this "**Saare**" travels through the steps and roads of Tirumala to Tirupati and again from Tirupati to Tiruchanur. This **Saare**'s Mugimpu Yatra (conclusion part) happens with its travel through four

Tiruchanur Maada Veedhis (streets) before it is offered to Goddess Padmavathi Ammavaru.

Normally in India, after performing a wedding or marriage, the bride's family sends an "SAARE" to the in-laws along with their daughter who enters her in-law's place. This '**Saare**' mainly consists of food items and gifts to family members and relatives of the bridegroom. This 'Saare' is to do with the gifts meant for the son-in-law and the favourite things used by the daughter from her birth till the wedding day. Ramayana in Thretha yuga also mentions 'Mandhara', the servant of Kaikeyi, who accompanies her to her in law's palace. This is one of the famous instances of this tradition.

Coming to the age-old '**Tirumala Swamivari Saare**', many old aged priests and devotees opined that, this **Saare** consists of not only Jewellery, Silk Sarees, Turmeric, Saffron (Kumkuma), Traditional





Chandan (Sandalwood), Flowers, Betelnuts, Betel leaves, Fruits, Sweets, Elaichi, Aroma oils or Scents, Mirror, Vinjamaras, Handheld fans, Koppu and Jada Kuchulu (hangings worn at the end of plaited hair) just to name a few.

These items in the ‘**Srivari Saare**’ represent the traditions to be followed by Indian girls, and women for the welfare of the family, the safety of society, and their personal “devotional and traditional safety” as well. The following are some of the important Sanathana Dharma procedure to be followed of Hindu girls, women, and married men.

**Wearing Turmeric :** The application of turmeric to the face and body not only helps to give glory and glow but also protects the skin from bacteria, viruses, and fungal bodies because of its anti-inflammatory, antiseptic nature with its strong antioxidants inside.

**Wearing Gold :** Even a small amount of gold on the body definitely activates some parts of the nervous system apart from the extension of prosperity which is evident from ancient medical scripts, the Puranas and Sastras.

**Draping Sarees :** The silk sarees with their strong ‘semi-conductor property’ connect the body with the “five elements” (Pancha Bhoothas) of mother nature and activate and energize the body. The current youth especially girls and women wearing ‘Jeans’ are said to face a lot many problems related to health care. It’s time for all of us to understand the importance of items in **Saare** and the message from Lord Venkateswara with reference to the same.

**Wearing Vermilion :** The most important aspect to learn from Kumkuma (vermilion) used by Indians to keep it on the top of “Gnana Netra” (the place between two eyes) to protect, radiate, energize the ‘third-eye’ of the human being and attract the Gnana (Knowledge) and positive powers. The colour red symbolizes the Goddess and Sun which predominantly appears in Kumkuma. The material in Kumkuma invites eight types of wealth, cosmic power and prosperity through the third eye or gnana netra of the person.

**Tying the Hair :** The Koppu (Hair Holding Flower like structure to keep the tips and ends of the hair or Jada Gantal) is another important material-based message from the **Saare** or Lord Venkateswara to the women. All of us are familiar with the current wires or power cables. When you get in touch or contact with the



## VIVID GARLANDS TO THE GODDESS

In each abhishekam different varieties of garlands and crowns made of cardamom, flowers, peacock feathers, dry fruits, tulasi etc. are decorated to Goddess Padmavathi Devi during Snapana Tirumanjanam.

ends of the same when they are open, it is quite obvious that you will get an 'electricity shock'. Hope you remember the electrician closes the ends of these copper or metallic wires with plastic tape to stop the flow of electricity through the wires. Similarly, when girls and women with long and movable hair, that too when they are moving in public places, there is a possibility for their hair ends to get in touch with people with negative energy. This will lead to the transfer of their positive power to others and take their negative energy in that place. Hence, the message from Koppu and Jada gantalu from the Saare is "how to protect your positive powers and avoid getting negative energy?" by closing the tips or ends of hair.

**Balanced diet :** The importance of elaichi and fruits / dry fruits / prasadam etc. as a diet is well-known even in the modern world. Even in the past two years, every person had badly gone through the covid pandemic in one way or other. At that time, balanced diet like dry fruits etc play a major role in our immune system.

**Wearing flowers :** Similarly, the role of flowers and aromatic materials to clean the airborne negative energies apart from igniting the six out of 'Eight Chakras' of human bodies is evident from puranas, vedangas and sastras.

Finally, there is a message from Lord Venkateswara to the married man on what to inscribe and prescribe to his wife and daughters for the welfare and prosperity of the society and family. The same will spread the culture and legacy to the sons or boys of the family as "doing is believing".

The objective of this article is not just to touch upon the material and ingredients of Tirumala Sri Vaari **Saare** to Sri Padmavathi Ammavaru during the Karthika Tiruchanur Brahmotsavams on Panchami Theertham Day, but also to express the significance of contents of the **Saare** to spread the prosperity and welfare to the Society, family and individual.







# Sri Gunaratnakosam of Parasara Bhattar

- Sri N.Rajagopalan

**S**ri Parasara Bhattar was born as the elder child of Kurattalwan and Andal with the special grace of Lord Sri Ranganatha and Goddess Sri Ranganayaki. The child was named as 'Parasara' by Sri Ramanuja to perpetuate the memory of Sri Parasara Bhagavan the renowned author of Vishnu Purana, in fulfilment of the wish of Swami Alavandar.

As a child, Bhattar grew up near the sanctum of Lord Sri Ranganatha and Ranganayaki, virtually as their adopted child, patted and petted on their divine feet, as he himself has proudly exclaimed - 'Sri Rangaraja Kamala - pada lalitatvam'. When he grew up, he performed as the 'purohita' or officiating priest to Lord Sri Ranganatha, expounding the puranas and reading out the daily almanac to the Lord. Bhattar was arguably the most pre eminent Sri Vaishnava Acharya after Sri Ramanuja, as held out by Sri Ramanuja himself to his disciples.

All of Bhattar works in Sanskrit or Tamil bear the impress of his prodigious scholarship, and amazing articulating acumen. Famous for his original and interesting elucidations and interpretations of Divya Prabhandam passages, many of which are dotted across 'Idu' and other commentaries as 'Bhattar nirvahas', he authored several works in Sanskrit of which six are available now. They are, Ashtasloki, Kriyadipa, 'Bhagavadgunadarpana', Sri Ranganathastotra, Sri Rangarajastavam and Srigunaratnakosa. Apart from these, Bhattar had also authored a couple of Tamil works, and hundreds of 'Tirumanjana kattiyams' or panegyrics on Lord Sri Ranganatha of which nearly a hundred or so are still in vogue.

Bhattar's Srigunaratnakosa of 61 mellifluous verses is one of the finest devotional lyrics of Srivaishnava hymns addressed to Goddess Sri, expounding the concept of Sri and extolling her glory as the intrinsic substratum of the godhood of Lord Vishnu. Tracing the concept of Sri to early Vedic literature, Bhattar eloquently describes vividly the qualities of Sri, which are like shining gems set in a jewel case in conformity with the title of the hymn.

In Srigunaratnakosa, Bhattar's unique originality, and natural affinity to goddess Ranganayaki stands out, though he is also influenced profoundly by the hymns on the divine mother Sri, by his predecessors Sri Alavandar, Ramanuja, and Kurattalvan. Bhattar primarily identifies Sri or Lakshmi as the shining light spreading its aura of auspiciousness in the proximity of Sriranga Vimana, where she reigns as the royal





consort of Sri Ranganatha. It is worth noting that Sri is visualized by Bhattar, in a uniquely refreshing way as a young adolescent who is just in the confluence of childhood and youth. In verse 43, Bhattar calls this stage as *'saisava-yauvana-vyatikara'*. Bhattar also addresses Sri as Lakshmi, *'asyesana jagato-Vishnupatni'*, Supreme ruler of the universe and consort of Vishnu, hailed in Srisuktam, Purushasuktam, and Smriti texts, especially Sri Ramayanam, which has been glorified by sage Valmiki as *'Sitayascharitam mahat'*.

### The Source of Prosperity

Parasara Bhattar points out Sri throughout the hymn as the source of all-round prosperity in all creation. A slight degree of inflection in Her glances makes all the difference between the high and the low in creation, whether it be head of a tiny village or the omnipotent Lord (Vishnu). Whatever is best in creation in terms of loftiness as in mount Meru, auspiciousness as in a flower, heaviness as in mountain Mandara, is but a manifestation of an infinitesimal part of Her unbounded splendor. The cosmic functions of Vishnu viz. creation, sustenance, and dissolution of the universe are meant for the joy of Lakshmi, as expressed by the glance of approval of Her eyes. Bhattar underlines the cardinal truth of how Sri is an integral aspect of the Lord's overarching powers of freewill etc, as the persona of *'svarupa-nirupaka dharma'* intrinsically intertwined with Him.

While both the Lord and Goddess Lakshmi enjoy in common, the six auspicious qualities of *'jnana, bala, aiswarya, virya, sakti, and tejas'*, Bhattar highlights three more special divine qualities in his hymn. These are i. *'pranatavaranam'* or 'steadfast predisposition in behalf of the devotees who have sought refuge', ii. *'pranatapremam'* or 'overwhelming love towards them', and iii *'pranatakshemankaratvam'*, 'protecting them and

fulfilling their needs'. He also lists excellences which are unique to their divine auspicious images, *'Divyamangala vigrahas'*, such as *'parimala'* or fragrance, *'Kanti'* or resplendence of the limbs *'Avayava sobhai'*, and *'Lavanya'* *'Samudaya sobhai'* or the total effect and exquisiteness of beauty.

Bhattar expresses his amazement at all these qualities reflecting in each other of the divine couple like in mirror images. At the other end, Bhattar goes on to contradistinguish certain special qualities of the divine couple uniquely identified with each separately. Thus, the Lord as Sri Rama reveals His natural trait as *'Sthirapatigna'* or resolute in His assurance of protection to the *'rishis'* of the forest, even if having to give up Lakshmana or Sita, and *'Svatantryam'* or overarching free will, *'na kshamami'* attitude. But as against that, the divine Mother is the embodiment of compassion or *'karuna'*, *'kshama'* or patience, and *'vatsalya'*, love towards the child. In sloka 50, Bhattar draws a diametric contrast in compassion and forgiving attitude between the divine couple, by citing an episode from Srimalayana. He cites the instances of Kakasura and Vibhishana. In the former case, Kakasura who was the son of Indra, committed a grave offence towards

### FLOWER EXPO

The flower exhibition will be arranged during Sri Padmavathi Ammavari Brahmotsavams every year by the TTD Garden department with its exquisite flowers and enlightening mythological themes.





mother Sita. Sri Rama shot the 'Brahmastra' to kill him. Kakasura ran all over three worlds to seek protection, but finding none to protect him anywhere, he came back and fell at the feet of Sri Rama, but in inverse position. Sita turned his head towards Rama's feet, thereby saving him.

Vibhishana was banished by Ravana, and sought refuge with Sri Rama who offered him protection. In total contrast, when Sita was in Ashokavana, the demonesses inflicted pain and suffering on her in multiple ways. One day, Trijata related to Sita her dream about the impending destruction of Lanka and death of Ravana and his kin, and overhearing all this, the demonesses who had tortured her trembled in fear. Sita offered them protection on her own, even when they had not prayed for forgiveness or protection. When Hanuman requested her permission to kill the demonesses for their mistreatment of Sita, She not only forbade him from doing that, but posed the query to him, 'who is there in this world, that has not committed an offence?; how are these demonesses responsible for carrying out their master's orders?' Bhattar underlines the yawning gap between Sri Rama's protective grace which is conditional, or as in Kakasura's case, is partly punitive commensurate to the gravity of the offence, and Sita's unconditional, spontaneous and proactive grace, '*nirhetukakrupa*' towards the demonesses, and says, 'Rama's side became that much weaker than Maithili's in the process'. In verse, 52, Parasara articulates the parental relation, the divine couple has with humanity at large, and highlights how the divine mother as the 'Purusakara' or mediator espouses the cause

of the errant soul against the punitive attitude of the free-wheeling God as the Father, with words to the effect 'who is free from flaws in this world?', and if this 'jivatma' is left forsaken, then how will your protective quality, 'rakshakatvam' endure as a saleable good in this world'?

In a hall-mark verse 58 of the hymn, Bhattar wonders reflecting on the ultimate grace and generosity of spirit of divine mother Sri Ranganayaki, 'for a mere gesture of 'anjali' of the devotee, you confer wealth, 'kaivalyapada', and 'Srivaikunta', and yet after all this, how come I see, dear Mother, on thy face, a trace still of shyness that thou have nothing more to give beyond all that ! What kind of graciousness is that?' That is the very pinnacle of grace that only Sri, the divine Mother can exude, which cannot be matched even by the grace of Lord Sri Ranganatha, who revels happily in her glory and grace.



#### KASULA HARAM PROCESSION

As a part of the tradition, every year on the occasion of Gaja Vahana seva in Tiruchanur A m m a v a r i Brahmotsavams, the 'Lakshmi Kasula Haram' brought from Tirumala in procession prior to the vahana seva will be decked to Goddess Padmavathi Devi. The Haram will reach Pasupu Mandapam at Tiruchanur from Tirumala amidst tight security. From there it will be paraded to the temple amidst melam in a grand manner.





# Tirumala Tirupati Devasthanams Sri Venkateswara Ayurvedic College & Hospital, Tirupati

- Prof. Dr. K. Harshavardhan Appaji

**D**hanvantari, an incarnation of Lord Vishnu, the immanent divine consciousness, represents divine healer in the tradition of Ayurveda. Lord Dhanvantari who is considered as the God of Ayurvedic medicine is believed to have emerged from the sea during samudra mathan, holding a pot of amrit in one hand and the sacred Ayurveda text in the other.

Ayurveda is an elegant system of healing, first described around approximately 5,000 years ago in ancient Vedic texts as comprehensive teachings on preserving and maintaining health. The fact that this ancient medicine is still in use today is a testament to the wisdom it holds when it comes to understanding the human potential to achieve a happy and wholesome life.

Now I will give a brief note on T.T.D. S.V. Ayurvedic College & Hospital in Tirupati for the readers of Sapthagiri.

Tirumala Tirupati Devasthanams (TTD) with a view to promoting the Vedas and allied sciences, established Sri Venkateswara Ayurvedic College, Tirupati in 1983. It is affiliated to Dr. NTR University of Health Sciences, Vijayawada, Andhra Pradesh. The college has become one of the best institutes in India and has produced several graduates and post graduate students from time to time.

The Ayurvedic college has an attached teaching hospital with 210 beds with all Investigations, Therapies and also to rendered free Ayurvedic medical services to the people through free of cost. People from Andhrapradesh, Telangana, Karnataka, Tamilnadu and even from other states utilise the

services of this Hospital. The teaching hospital is a part of the College administration for imparting better education and training to the PG& UG students being admitted into the College. Teaching faculty (Professor, Reader, Assistant Professor and Lecturer) are the consultants of the Hospital.

## S.V. AYURVEDA HOSPITAL

**OPD Services at SV Ayurveda hospital :** OPD functions from 7.30 AM to 12.00 PM and 3.00 PM to 5.00 PM. Consultants are available from 9.00 AM to 11.30 AM & 3.30 PM to 4.30 PM on all working days. Duty Medical Officers and doctors are available for consultation round the clock. The hospital has well - experienced, well-qualified and dedicated Ayurvedacharya / B.A.M.S. / M.D. doctors who attend to the patients. Out Patient Services are available in all specialities. S.V. Ayurvedic Hospital has approximately 210 beds with bed occupancy rate and runs 10 OPDs everyday with at least 350-500 patients attend exclusively to OPDs.

**Procedure for Consultation :** For out-patient consultation services, the patient has to register his/her name at the registration counter. Initial screening will be done by the doctors at the counter. Depending upon the requirements and the medical issue the staff will guide the patient to concerned consultant. Patients are advised to bring a copy of all evaluations and investigations done previously.

**Old (Follow-up/Review) Patients :** The patient has to plan his/her follow-up visits according to the availability of the concerned consultant. They should visit the OPD on the duty day of the concerned



consultant. They must also bring the Registration OPD Card or Discharge Summary Card during follow-up visits.

The Out Patient Department is generally crowded and free of cost medicines are distributed to each patients. SV Ayurveda Hospital caters to the medical requirements of all sections of society. The TTD management seeks and appreciates the patience and co-operation of the visitors.

**S.V. Ayurveda Hospital OPD & Department wise details in a glance :** Kayachikitsa OPD (internal medicine)

Kayachikitsa is one of the eight branches of Ayurveda(Ashtanga Ayurveda) that deals with general medicine. It is the first branch of Ashtanga Ayurveda which mainly deals with diagnosis and treatment of various general health problems. Kayachikitsa, representing the school of medicine forms the basis for all other branches of Ayurvedic treatment and hence this lays the foundation for shaping a skilled Ayurvedic physician. Kaya also refers to digestive fire or Agni. Ayurveda believes that imbalance caused in our digestive system is the root cause of multiple diseases. Hence, the chikitsa also involves correcting the digestive fire or Agni to restore good health.

Kayachikitsa (or internal medicine), wherein Kaya means ‘body’ and chikitsa means ‘treatment’. The treatment also involves correcting the imbalance caused due to tridosas (Vata, Pitta and Kapha). The remedy encompasses a range of internal and external medications, detoxifications etc., along with specialized therapy to treat the disorder. The approach of Kayachikitsa involves the complete management of body and mind. Kayachikitsa is used to tackle issues related to both chronic illnesses as well as common illness.

Some of the diseases which are dealing Kayachikitsa OPD are:

- Skin diseases (Psoriasis, Atopic dermatitis, Eczema, Urticaria etc.)
- Gastritis, Neurovascular disorders
- Arthritis (Osteoarthritis, Rheumatoid Arthritis, Gastro-Intestinal Disorders)
- Respiratory diseases (Kasa, Swasa)
- Kaamale (jaundice)
- Irritable Bowel syndrome

**Panchakarma OPD & Theatre services :** At SV Ayurveda Hospital has well equipped male and female



Panchakarma theatres separately. Panchakarma is performed by highly trained and skilled panchakarma therapists under the supervision of Panchakarma specialist doctors. This purification process helps to maintain good hygiene both at the mental and physical level. The treatment is customized according to the requirement of the patient depending upon their body constitution and health disorder.

**Shalyatantra (Surgery) OPD & Theatre services :**

Shalyatantra is one of distinct branch of Ayurveda which explains and demonstrates surgical knowledge and procedures that were performed and used since thousands of years ago and are useful even today. The name of the sage-physician, Susruta, is synonymous with surgery. From his treatise Susruta Samhita, we have become aware of the sophisticated methods of surgery that were practiced in India thousands of years ago.



**Diseases treated:**

- Piles, Fissure in Ano, Fistula, & recurrent Abscess
- Inflammatory conditions-boils
- Gall stones, Injury to marma
- Deformities, Traumatic conditions
- Cysts, Corns, warts
- Varicose veins, Osteo Myelitis
- Urinary track infections and hernia
- Traditional Para surgical procedures like Agnikarma, Ksharakarma, Kshara Sutra and Jalukavacharana.

**PG – A&B OPD (Dravyaguna Vigyana, Rasashastra & Bhaishajya Kalpana & Ayurveda Samhita):**

**Dravyaguna Vigyana :** Doctor of Medicine in Dravyaguna Vigyan (Ayurvedic Pharmacology) is a Non- Clinical Course. It provides the principles of Ayurvedic pharmacognosy and pharmacology with a special focus on identification of controversial drugs, adulterants and substitutes used in Ayurvedic practice.

**Rasashastra & Bhaishajya Kalpana :** Doctor of Medicine in Rasashastra & Bhaishajya Kalpana (Medicinal Chemistry and Pharmacy) is Non – Clinical course. Keeping with tradition, the course prepares students to an Ayurvedic physician who is capable of formulating and preparing medicines according to the specific needs of a patient. The program provides training in medicinal chemistry and preparation of highly potent medicines from minerals and metals. The course also deals with the principles and practice of Ayurvedic Pharmacy with its varied pharmaceutical methods and dosage forms.

**Ayurveda Samhita :** This is a Non – Clinical course provides research training in the study of classical texts of Ayurveda, their scientific exploration and validation.

**Balaroga OPD (Paediatrics):** Balyavastha or childhood is a crucial phase in human life. This phase is different from other stages because of the *Ahara* (diet), *Vihara* (lifestyle)

and *Aushadhi* (medicines) administered during that period. As these factors play an important role during childhood, the methods adopted in the treatment of children are also different. Balaroga is a branch of Ayurveda that deals with neonatal care, infant feeding, diet for the new born, daily and seasonal regime and also deals with diseases and disorders relating to children including nutrition of children, immunization etc. Usually, childhood is prone to common ailments like Digestive disorders, Respiratory infections, Skin problems, Worm infestation, etc.

**Diseases treated:**

- Treatment for cerebral palsy, autism, muscular dystrophy, etc.
- Delayed milestones
- Attention-deficit/hyperactivity disorder (ADHD)
- Gastrointestinal diseases.
- Kasa and general health.

**Balaroga :** The M. D. in Balaroga provides research training in the study of classical texts of Ayurveda, their scientific exploration and validation. This branch of Ayurveda, also known as ‘Kaumarayabhritya’ is one of the significant branches that focuses on nursing and nurturing infants, new born and children. Balaroga not only involves prenatal, postnatal baby care but also some ailments under the branch of Gynaecology. The specialist doctors in Ayurveda Paediatrics create awareness among the parents about child care, food habits, physical growth, physiological and psychological issues related to the growth of a child. This helps in bringing up a healthy child.

**Shalakyatantra (ENT & Opthamology) :** Shalakyatantra is Ayurveda branch for ENT & Opthamology. It is a branch of Ayurveda that deals with diseases affecting the body parts located above the neck. It encompasses the treatment for the medical conditions related to organs of the head and above the shoulder like Eyes, Ears, Lips, Nose, Throat, Teeth, Skull, Central Nervous System and Brain. These body parts are vulnerable to diseases which can get complicated as they progress. The name ‘Shalakyatantra’ came into existence as the therapy involves excessive usage of



‘Shalaka’ which means ‘probe’. This is a branch of Ayurveda where the treatment is done using appropriate tools for ingesting medication to the affected parts of the body. Various specialized instruments are used for diagnosis and therapeutic purpose as this speciality deals with delicate and narrow sections of the head. In some places, this treatment is also called as ‘Urdhwangachikitsa’ where ‘Urdhwanga’ refers to body parts above the head, and ‘chikitsa’ relates to treatment. This system of medicine is also concerned with preventing contagious diseases. By adopting a daily or seasonal routine with the appropriate cleansing procedure, the functional integrity and structure of body parts situated above the head are taken care of.

The disorders treated in Shalakyatantra Department are:

- Treatment for Netra rogas (Eyes)
- Nasa rogas (Nose)
- Karna rogas (Ear)
- Mukharogas (Oral Cavity Disorders)
- Shirorogas (Head)

#### **Prasoothi & Streeroga (Obstetrics/Gynaecology) :**

Prasoothi & Streeroga is a significant branch of Ayurveda, mainly dealing with childbirth /Parturition (Prasuti Tantra / Obstetrics) and Gynaecological (Streeroga) disorders. Prasuti tantra deals with pregnancy, labour and puerperium, whereas Streeroga deals with the management of diseases manifesting mainly in women. The OPD services of Prasoothi and streeroga at SV Ayurveda Hospital offer exceptional ayurvedic care in addressing pre-natal, post-natal and anti-natal care.

**Diseases treated :** The specialist doctors cater to the following problems related to woman health:

- Pre conceptional care
- Month wise regimen for pregnancy, Yoga pregnancy
- Menstrual issues due to thyroid dysfunction and obesity
- Post-natal care
- A promising approach for Infertility (male and female)

- Non-Surgical Management of pregnancy-related complaint
- Nausea, vomiting, headache.

#### **Swasthavritta (Social and Preventative Medicine)**

**:** Swasthavritta (Social and Preventative Medicine) is a Non – Clinical course. The program provides training on the principles and practice of Social and Preventive Medicine at both the personal and communal levels. Social and Preventative Medicine in School of Ayurveda gives elaborate guidelines and regimens for maintaining and promoting health of the individual and the community integrating modern concepts with principles of Ayurveda.

Swasthavritta means “regime of abiding by one’s nature”. It highlights the importance of maintaining a healthy life by adopting principles of a daily regimen, seasonal regimen, and ethical regimen to combat the diseases associated with lifestyle changes. It incorporates principles and practice of treatment both at personal and communal levels. The OPD at SV Ayurveda Hospital mainly deals with counselling. The patients are advised to maintain good health and prevent diseases by adopting a holistic approach to life. They are guided to consume healthy food, bring positive changes in lifestyle, practice yoga and also follow ethical behaviour. The counselling on lifestyle modification and preventive aspects are done based on the prakruthi analysis, which is the body constitution of any individual. These practices not only build immunity but also helps to restore balance in the tridoshas, i.e., Vata, Pitta, and Kapha and thus helps one attain stability in life.

As the detailed information given above would have made it clear, the purpose of the T.T.D. SV Ayurveda College to promote Ayurveda and to impart quality education to the students and to make them good teachers and an efficient Ayurvedic Physicians and the Hospital serves free Medical Services more than one and half lakh Patients per each year.

**This article is published on the occasion of  
Sri Dhanwantari Jayanti on 21.11.2022**





## TIRUMALA TIRUPATI DEVASTHANAMS

A glimpse of Sri Malayappaswami along with His Consorts on various vahanams – Peddasesha, Chinnasesha, Hamsa, Simha, Muthyapupandiri, Sarvabhupala, Kalpavruksha, Mohini Avataram, Garuda, Hanumantha, Gaja, Suryaprabha, Chandraprabha, Chariot, Aswa Vahanams and Chakra Snanam.







TIRUCHANUR  
SRI PADMAVATHI AMMAVARI  
BRAHMOTSAVAMS  
FROM 20-11-2022  
TO 28-11-2022

## The Legends behind the Incarnation of SRI PADMAVATHI DEVI

The Lord of Seven Hills is considered the Peerless God in this infinite universe. Even the Vedas speak of him, "yo:si so: si". It means, "O Lord, You are what You are." The Lord of Seven Hills is praised in such a manner. In this age of Kali he has two wives.

The names of His two wives are Padmavathi. One was born as an infant from a lotus in the mud. The other was born as a sixteen-year old lass on a thousand-petalled golden lotus. These two had many differences and varied forms. They were united to become one form and emerged as "Vyuha Lakshmi" and adorned the heart of Sri Venkateswara. On account of their presence in His heart, the Lord of Seven Hills is called 'Srinivasa' ultimately.

It is all very well. We should go ahead with the narration of the wonderful stories of both these deities well known as 'Padmavathi' in an ecstatic way.

### PADMAVATHI AS THE DAUGHTER OF AKASA RAJU

Akasa Raju was the King of Narayanavaram which is at a distance of 50 kms. from Tirupati. As a part of the performance of Putrakameshti Yaga he ploughed a field. In that soil he noticed an infant on a golden lotus. He named the female infant 'Padmavathi' and brought her up.

Goddess Sri Maha Lakshmi sulked over Sri Maha Vishnu and left Vaikutam and descended on the earth. Sri Maha Vishnu embarked on the search for Sri Maha Lakshmi and reached Adivaraha shrine. As Venkateswara, He enjoyed the hospitality of Mother Vakula. One day He went on hunting in the forest and happened to see Padmavathi, the daughter of Akasa Raju. He fell in love with her at the very first sight and persuaded His mother to get her as His partner in wedlock. Mother Vakula expressed her apprehension that Padmavathi was the only daughter of the emperor. Lord Venkateswara said to her, "Padmavathi was Vedavathi in the times of the Ramayana. Maa Sita pleaded with me to marry Vedavathi as Vedavathi went through trials and tribulations along with Sita in Lanka.

As Rama I promised her that I would marry her when I would incarnate as Venkateswara and Vedavathi would assume her birth as Padmavathi in the age of Kali. That Vedavathi is now Padmavathi who emerged as an infant in a golden lotus that erupted from the ploughed soil. "After hearing the story, Mother Vakula visited Emperor Akasa Raju on the purpose of Venkateswara's marriage with Padmavathi. She narrated the entire story to the emperor and convinced him about the inevitability of the marriage of Venkateswara and Padmavathi. She got their marriage celebrated in grandeur.

With the passage of time Lord Venkateswara said to Mother Vakula, "Sri Maha Lakshmi has descended on the earth for my sake as I have assumed the incarnation as Venkateswara for the welfare of the world. She is at Kolhapur now. I will go there to bring Her here." He went to Kolhapur but did not find Her there.

He heard an oracle saying, "You can't find Sri Maha Lakshmi here. You go to the bank of the Swarnamukhi and build a lake of lotuses there. You should observe penance and then You will cherish the manifestation of Goddess Sri Maha Lakshmi.



## TIRUCHANUR SRI PADMAVATHI DEVI

Instantly Lord Venkateswara went to the shore of the Swarnamukhi and took to twelve-year long penance for Sri Maha Lakshmi. On the auspicious day of Kartheeka Shuddha Panchami in Uttarashadha nakshatra and in Abhijit lagna at noon Sri Maha Lakshmi assumed the incarnation as a sixteen-year old lass on one thousand-petalled golden lotus with divine splendour. She was called Padmavathi for her incarnation on a lotus in the water of a lake. She was called 'Alar Mel Manga' which means a deity sitting on the flower in radiance. She is known as 'Alamelumanga'.

Deities, sages, celestial singers and human beings extolled Padmavathi in a befitting manner.

Om namashriyai lokadhAtrai  
Brahma mAthre namo namaha  
Namasthe padmanEthrAyai  
padmamukhyai namo namaha  
Prasanna mukhapadmAyai  
padmakAnthyai namo namaha  
Namo bilvavanasthAyai  
Vishnupathnai namo namaha  
Vichitra kshaumadhArinyai  
Prudhushro nyai namo namaha  
Pakvabilva phalApeena  
Thungasthanyai namo namaha

Surakta padma patrAbha  
KarapAdathale shubhau  
SurathnAngada KEyUra  
KAmchInUpura ShobhitE

ThAtamkai ravatham salscha  
ShObhamAna MukhAmbujE  
PadmahasthE namasthubhyam  
PrasIda HarivallabhE  
RugyajuswAmarUPAyai  
VidyAyai ThE namo namaha

PrasIdAsmAn krupAdrushTipAthai  
RAIOkayAbdhijE  
YEdrushtA sthE thvayA  
Brahma RudrEndratvam samApnuyuha

'Alamelumanga' is receiving the prayer of Brahma and other deities as Padmavathi. In olden times the region was the hermitage of Sage Suka. Gradually the place was called Tirusukanur. It is now known as 'Tiruchanur'. Sri Padmavathi's Birthday Celebrations are celebrated for ten days from Kartheeka Shuddha Panchami under the auspices of Lord Brahma and other deities. On the day of Kartheeka Panchami a 'Saare' and other paraphernalia will be sent to Goddess Padmavathi at Tiruchanur from Tirumala.

Lord Venkateswara embraced Padmavathi, installed her on His heart as 'Vyuha Lakshmi' and left for Venkatachalam. Emperor Akasa Raju unified his daughter, Padmavathi in Vyuha Lakshmi. From then onwards His devotees went on calling Him 'Srinivasa' as he had eight lakshmis with Him. He is worshipped in the form of a sacred stone (salagrama).

VaktrAbje bhAgyalakshmihi  
Karathalakamale  
SarvadA dAnalakshmihi  
DordandE vralakshmihi  
Hrudaya sarasijE  
BhUtha kArunya lakshmihi  
KhadgAgrE shaurya lakshmihi  
NikhilagunaganAdambarE  
KIrthi lakshmihi  
SarvAngE sowmyalakshmihi  
Mayithu vijayathAm  
Sarva sAmrAjya lakshmihi

Om Sriyai Namaha





## TIRUMALA TIRUPATI DEVASTHANAMS

On the occasion of Tirumala Brahmotsavams, TTD Trust Board Chairman Sri Y.V. Subba Reddy along with his wife, TTD Trust Board Members, TTD Executive Officer Sri A.V. Dharma Reddy, I.D.E.S., along with his wife, Tirupati J.E.O. Smt. Sada Bhargavi I.A.S., & J.E.O. Sri V.Veerabrahmam, I.A.S., and other higher officials with large number of devotees participated.





Serial

Part - 18

# 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)

**Meaning of “Singan Murai” and “Jeeyar”** : Singan was a devotee who used to supply woods for the temple kitchen service. With a view to showing his service to Him with devotion, Tiruvenkatamudayan sent woods for his cremation when he dies. This kind of *kainkaryam* by supplying woods to the Sannidhi kitchen Singan is even now called “Singan Murai”. Murai means “doing agreeable service”.

The word “Jeeyar” means Swami. This is stated in Jeeyar Padi of Sri Vachana Bhushanam commentary.

The *Itiham* in the Sannidhi of Tiruvenkatamudayan in Tirumala and in the Sannidhi of Govindaraja Swami temple in Tirupati is as follows:

The reason for not having Divya Prabandha Anusandham on the morning of first day during Brahmotsavam is as follows –

According to Sri Vaikhanasa Agama Samhita, on the first day of

Dwajaroohana Utsavam, in the evening Yagasala is arranged with *Kalasa* and *Avahanam* of Devas and then *Aradhanam* is done. Next Vedaparayanam begins as stated in the Samhita “*vedarambam chareth vidwan vishnoryagan thathachchareth*”. Dravida Veda which is equal to the Vedas begins next and hence in the night when Malayappa swami goes around up the streets in *Sesha Vahanam*, the recitation of Dravida Veda begins. This is the order of Sri Ramanuja as said by elders in Tirumala. In such a case, why Tiruvoymozhi is not recited first or other Prabandhams are not recited first, but recitation of Iyarpa is done? The reason for this custom is that Sri Ramanuja ordered with contemplation to recite first Iyarpa as said by Periyavachchan Pillai in his text *Kaliyan Arulappadu Rahasya*.

**“Thanneer Amudhu” Utsavam :**

One day when Acharya Periya Tirumala Nambi was bringing water from Akasaganga for Tiruvenkatamudayan’s Abhisheka



and Lord in the disguise of a boy spotted the water pot and drank the water playfully. With a view to telling everybody about this playful act of Lord, the *Sthalachary* of Tirumala, Jeeyars and Sri Vaishnavas decided to conduct this Utsavam in the following way.



Every year on the last day of Adhyayana Utsavam, Sri Malayappa Swami and Sri Ramanuja are taken in the route of *Akasaganga* in Tirumala and the descendants of Tirumala Nambi bring water for Tirumanjanam from *Akasaganga* by reciting Tirumozhi. Along with them, the deity and Sri Ramanuja go round the streets. At that time at each of Sri Vaishnava house entrances, *Mangala Arthi*, *Thambulam offering* are done and so on. Lastly with the recitation of Sri *Purushasukta*, the *Abhisheka* for Lord's feet and *Satakopa*, is done besides doing *upacharas*. In such a way Sri Ramanuja Darsanam is enriching. This utsavam is called "*Thanneeramudhu vazhi Tiruththukai*" Thanneer Amudu Festival. Then *naivedhyam* is done for Tiruvenkatamudayan. Several Sri

Vaishnavas pay respects and felicitate Periya Tirumala Nambi by reciting *padyas*.

**Itihyams in Sri Govindaraja Swami temple :** The *Sthalacharyas* of Tirumala and Tirupati conduct *Itihyas*, Adhyaya Utsavams to Tiruvenkatamudayan as ordained by Sri Ramanuja. Likewise, Sri Ramanuja Darsanam enriches Tirupati also. On the eve of Periya Tiruvadhyayana Tirunal Sattumurai, the same evening to show equality of Tiruvenkatamudayan and Govindaraja, Nammalwar is taken into a palanquin first and mangalasasanam to Tirumalai Alwar is done i.e. Tirumala and Tiruvenkatamudayan with all paraphernalia like drum beating, dance besides Jeeyars, Srivaishnavas recitation of Stotras and Gadhyas by going round the temple reaches the foot of the hill, is placed in a mandapam called "Pendai Pendai", (this is in Chinnangidi Veedhi, Tirupati) and recite Nammalwar's hymn "*Kundramendi* (Tiruvoymozhi 3.3), "*Akalakillen*" (6.10.10) and "*Ozhivil Kalam*" (3-3-1). At that time the Pariyattams, Maha Prasadam, Abhya Hastam, Peethakavadai etc. are adorned sent by Tiruvenkatamudayan from the Hill. Then Govindaraja stays in the Tirumamani Mandapam and nityapooja is held. Tiruvoymozhi is recited. Veda Chattu is held. After that when Sattumurai of Tiruvoymozhi is being held, Panegyric song before Lord Govindaraja – "Tiruvenkatavathara! Thillai Govindaraja! Sripuri Raja! please give us back Nammalwar, whose upadesa is useful for this Leela Vibhuthi". Accordingly, the Lord gives back Nammalwar and distribution of viniyogam is held by recitation of Sri Parankusa Pancha Vimsathi, Nakshatramalika etc. and reaches the temple. Then ordered to safeguard all the people.

Having conducted Adhyayana Utsavam for Govindaraja Swami, one day along with Nityas, muktas like Parankusa, Parakala and others reaches Alwar Theertham and after Abhishekam and other pujas are held reaches the temple.

During *Ciriyā Adhyayana Utsavam* in Govindarajaswami temple, on the fourth day night in Tirumamani Mandapam, Andal's "Vinneela melappu" (Nachchiyar Tirumozhi 8-1) is recited. At that time, along with Alwars who already adorned their places, Andal, who is called Alwar Tirumagal is seated in single *simhasanam* along with Lord Govindaraja.

This practice has been going on for some time and later the elite thought of giving importance to this Utsavam. In Govindarajaswami Adhyayana Utsavam, on the last day, Govindaraja Swami along with Alwars reach Alwar Theertham and again in return reach Govardhana Utsava Mandapam, now



existing at the entrance of Sri Govindarajaswami temple and when He stands in the Mandapam, Alvars and Acharyas prostrate before the Lord and worship Him. Each Alwar and Acharya is honoured with flower garland, Sri Satakopa etc. and later Areyar recite the Thaniyans of each Alwar and Acharya and reciting the first hymn of their Prabandham. Panegyric reciter will render each *Sloka* and send off the Alvars and Acharyas to their places.

The order of send-off function, order of recitation of hymns and *Slokas* are as follows -

Firstly, Sriman Nathamunigal is honoured with *parivattam*, garland and Sri Satakopan. Areyar is also honoured accordingly. Then Areyar stands with the golden plate containing *Tirumalai*, *Tirupparivattam* and Sri Satakopan. Then Archakar places Sri Satakopan to Nityas and Muktas. Then Areyar recites the Taniyans pertaining to Nitya Muktas and also their Prabandhams in Devagana. At that time the Panegyric reciter (Kattiyam Vinnappam Cheyvar) first render Taniyans of Nitya Muktas and the end hymn of prabandham in Devagana is rendered. Then they leave the place and enter their temples.

(to be continued)

## CELESTIAL GRANDEUR AT TIRUCHANUR

**VARALAKSHMI VRATAM :** Sri Varalakshmi Vratam is an annual ritual celebrated with celestial grandeur at Tiruchanur on Varalakshmi vratham day. On this day, the processional deity of Goddess Padmavathi Devi, in all Her splendour, is seated on a colourfully decorated platform-Padma Peetham with varieties of flowers. Starting with various pujas, the priests recited Varalakshmi Ashtottaram and perform the Vratam by chanting the eight different forms of Goddess Lakshmi Devi (Asta Lakshmi) including Sri (Wealth), Bhu (Earth), Sarasvati (learning), Priti (love), Kirti (Fame), Santi (Peace), Tushti (Pleasure) and Pushti (Strength) and sought Her blessings for the prosperity of humanity. Grandhi Pooja is also performed. It is a spectacle for the devotees who congregate to witness the mightiness of Padmavathi in all Her divine charm, in dazzling jewels and colourful floral garlands and silk vastram.

### WOMEN DEVOTEES PULLING GOLDEN CHARIOT

**:** It's a big day for thousands of women devotees who throng the temple town of Tiruchanur to pull the golden chariot on which Goddess Padmavathi Devi Herself is mounted gracefully. The Golden Chariot which is otherwise called "Swarna Ratham" stands as mark of Goddess of Wealth. This chariot is being pulled exclusively by women devotees in the four-mada streets. Tens of thousands of women devotees line up to pull the mighty chariot chanting the divine names of Goddess.

**NEW UMBRELLAS TO GODDESS :** Donors will donate umbrellas to Goddess Padmavathi Devi every year during annual Brahmotsavams. These umbrellas will be used during Gaja Vahana Seva.

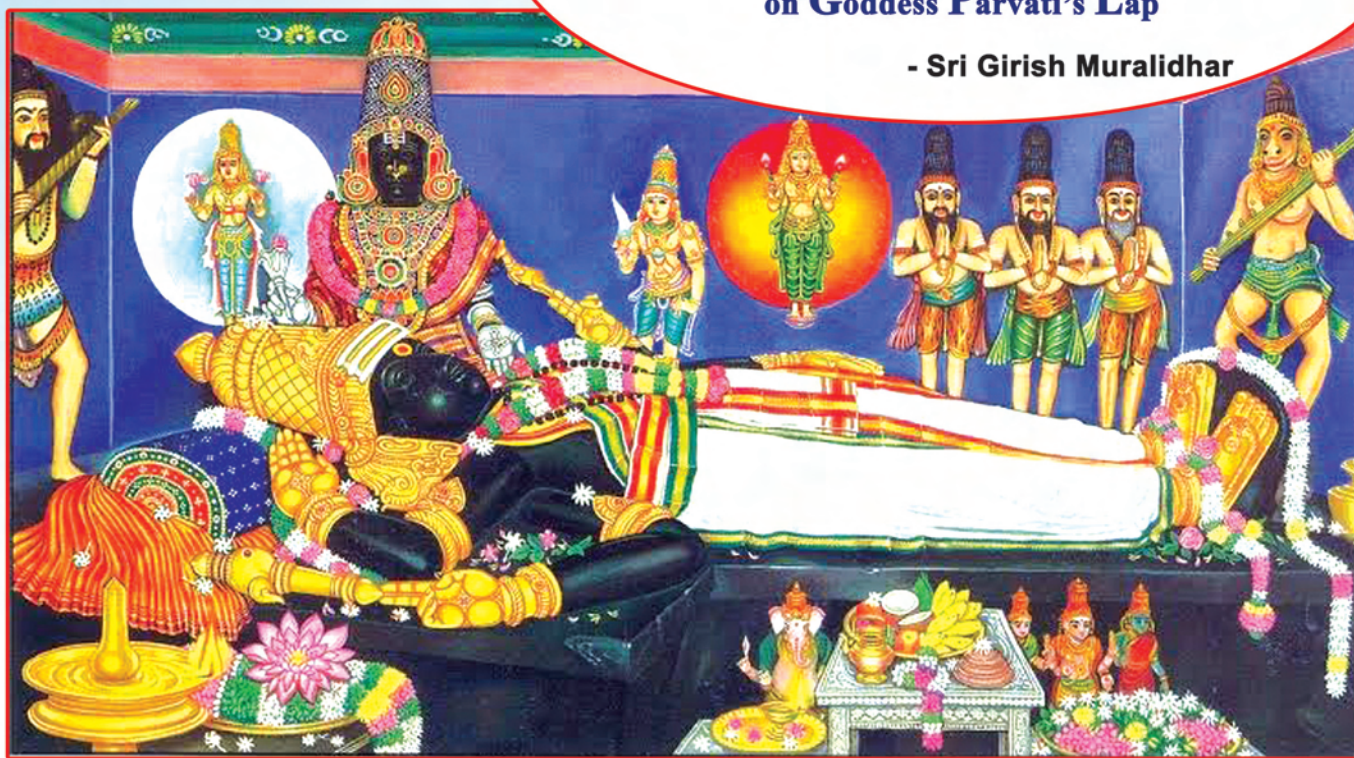




# SURUTAPALLI

Where Lord Siva Rests His Head  
on Goddess Parvati's Lap

- Sri Girish Muralidhar



One of the most prominent among Puranic episodes is the churning of the ocean. It is so prominent that references to it are found in far off places where once Hinduism flourished. Those with a keen eye would be able to recall this incident recreated in the Swarnabhumi airport in Bangkok, Thailand which has an almost life-like exhibit of the occurrence, with the Devas on one side and Asuras on the other, with the Meru mountain used as the churning rod.

Geographical indicators across India point us to this having taken place in Tamil Nadu. The mouth of the Paalar river (Paal/Paalu in Tamil and Telugu denoting milk), where it meets the Bay of Bengal is said to be the place where this incident took place. The Meru mountain is said to have been the mountain Tirukazhukundram where Shiva is said to manifest as 'Vedagireeshwarar'.

We all know that in the story of the churning, multiple things emerge from the sea. The divine horse Uchchaishravas, the divine tree Kalpavriksha, Mahalakshmi herself, amongst many others came out. We also know that before the god of medicine Dhanvantri emerged with the Amrita, there was the great poison Halahala which had emerged. Adi Shankara Bhagavatpada in his Dashashloki Stuti had beautifully captured the moment where Lord Shiva comes to rescue the whole world, by saying 'They, i.e. all living things are dependent on me for protection, Yo Raksha Dardhakshanaat' earning the name Pashupati.

**Pallikondeshwara Swami and Sarvamangalambika Devi :** After drinking the poison, Lord Shiva is said to have walked away with the Devas and Asuras resuming their activity. Some



say that the poison was so difficult for Shiva to bear, that after traveling a little, he asked Parvati to sit and he rested on her lap. This is said to have taken place near a place we call now as 'Surutapalli'. While it is well known that Vishnu is the one who reclines in the ocean of milk upon Adishesha, this is a rare instance where one can find Lord Shiva doing so, earning the name 'Pallikondeshwara'. Devi Parvati here is known as 'Sarvamangalambika', as she is said to be the one who not only held Shiva's throat ensuring the poison does not enter his being but also acts as the one who is the provider of medicines.

There are a few rarities present in this temple. In most Shiva temples in South India, one can find Dakshinamurthy idol in the southern



direction facing part of the Prakaraal. In some places, there is a uniqueness present to it. A couple of examples are Thiruvaiyaru in Tamil Nadu, where he is known as Shiva Yoga Dakshinamurthy, with a Trishul in hand and a tortoise at his feet. Another is Thirupulivanam, also in Tamil Nadu where Dakshinamurthy is depicted as an Ardhanarishwara. In Surutapalli, one finds Dakshinamurthy along with Devi Parvati herself, earning the epithet Dampatya Dakshinamurthy, or the Dakshinamurthy couple when translated into English.

This is unique, as Dakshinamurthy in astrological terms represents Guru, Santana bhagyam and money. Shukra (graha) is said to represent marriage and luxury. Guru and Shukra even in astrological terms are not always said to see eye to eye, and they are preceptors of the Devas and Asuras respectively, who are forever fighting. But in Surutapalli, their joint powers manifest in the Dampatya Dakshinamurthy idol, where they bless couples with long married lives, and also with children. Some say that it is Brihaspati along with his wife Tara, whereas some say it is Shiva himself with Parvati.

**Valmikeshwara Swami (Main Deity) :** Further, inside the temple, the Moolamurthy, that is the main deity resides in Surutapalli, known as Valmikeshwara, in a triangular form being a Swayambhu Lingam. Valmikeshwara is the original deity of this Kshetram and precedes the churning of the ocean and was worshipped by Valmiki before he began composing the Ramayanam, hence the name. While the shrine of Shiva in any temple is usually guarded by Dwarapalakas, in this temple they are guarded by Kubera's companions, namely Shankanidhi and Padmanidhi. The Moolamurthy's consort is Devi Parvati by name Marakathambika. Opposite to Marakathambika is her son Vinayaka, who is entirely made of Shaligrama stone. Ganesha too is said to be here with his consorts Riddhi Devi and Siddhi Devi. Here, Lord Subramanya with his consorts Valli and Devasena is also said to face south, assuring devotees by ridding them of the fear of death (Maranabhayam).

The practice of observing Pradosha and the cessation of Vedic studies typically on Pradosha and the three days preceding. It is said to have begun from the time Lord Shiva drank the poison.



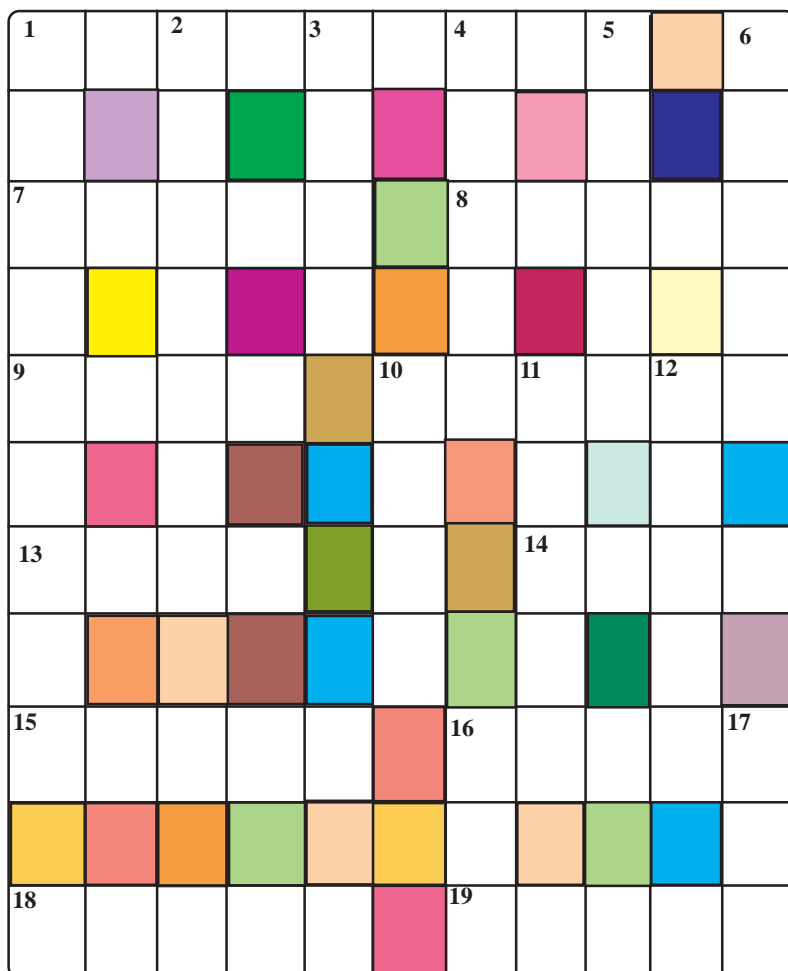
Dashami is when the poison is said to have emerged, it was Ekadashi when Lord Shiva drank the poison and rescued the world. Dwadashi was when the churning of the ocean concluded, and the gods realized that they did not bother to enquire about Shiva. That is when on Trayodashi they saw him in Surutapalli – Some say reclining, some say performing the Ananda Tandavam. It is in memory of these cosmic incidents, that the next day is celebrated as Maha Shiva Ratri, and the day when

the Devas went to enquire about Shiva's wellbeing is venerated as Pradosham.

One can observe that the Ekadashi before Maha Shiva Ratri is named as Vijaya Ekadashi, indicating the day Devas celebrated their victory. The 4 days of the Kumbha month (as per solar astrology) is said to be the most auspicious time of the year – An indicator of god's infinite mercy upon us when he drank deadly poison, and by subduing it, allowed all things to live.



## PUZZLE



01. Son of Lord Krishna (9)
02. Son of Kadruva (7)
03. Parvathi (4)
04. Father of Chandra (5)
05. Another name of Parvathi (5)
06. Lakshmi (5)
10. Father of Angada (4)
11. Father of Aja (5)
12. Brother of Upayajji (5)  
(Jumbled)
16. Put out of Sight (3)
17. Nothing (3) (Jumbled)

DOWN

## CLUES FOR PUZZLE

01. Son of Lopamudra (9)
07. Great Desire (Jumbled) (5)
08. Vital Part in the Human Body (5)
09. 12 Months (4)
10. Son of Ganga (6)
13. Intend (4)
14. A Holy place in North India (4)
15. Mother of Agni (5)
16. Of Mankind (5)
18. Son of Usana (5)
19. Son of Sarmishta (5)

ACROSS

Presented by  
**Sri T.S. Jagan Mohan**



# May You Find all Delights of Life

- Sri M. Raman

**T**he month of Kartika in the Hindu calendar is considered as one of the auspicious months. It is the 8th Month of the Hindu calendar and derives its name from the star Kritika seen on the full moon day of this month. Kartika month is considered significant to both Lord Shiva and Lord Vishnu. This month is seen as an opportunity for devotees to cleanse themselves of their past deeds and progress in their spiritual pursuits.

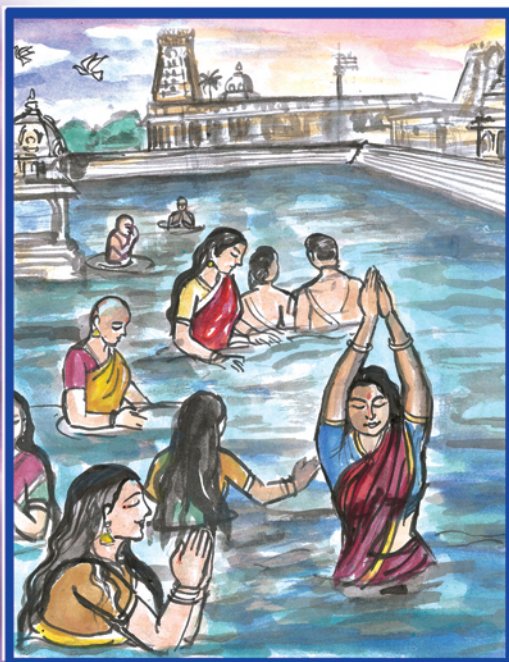
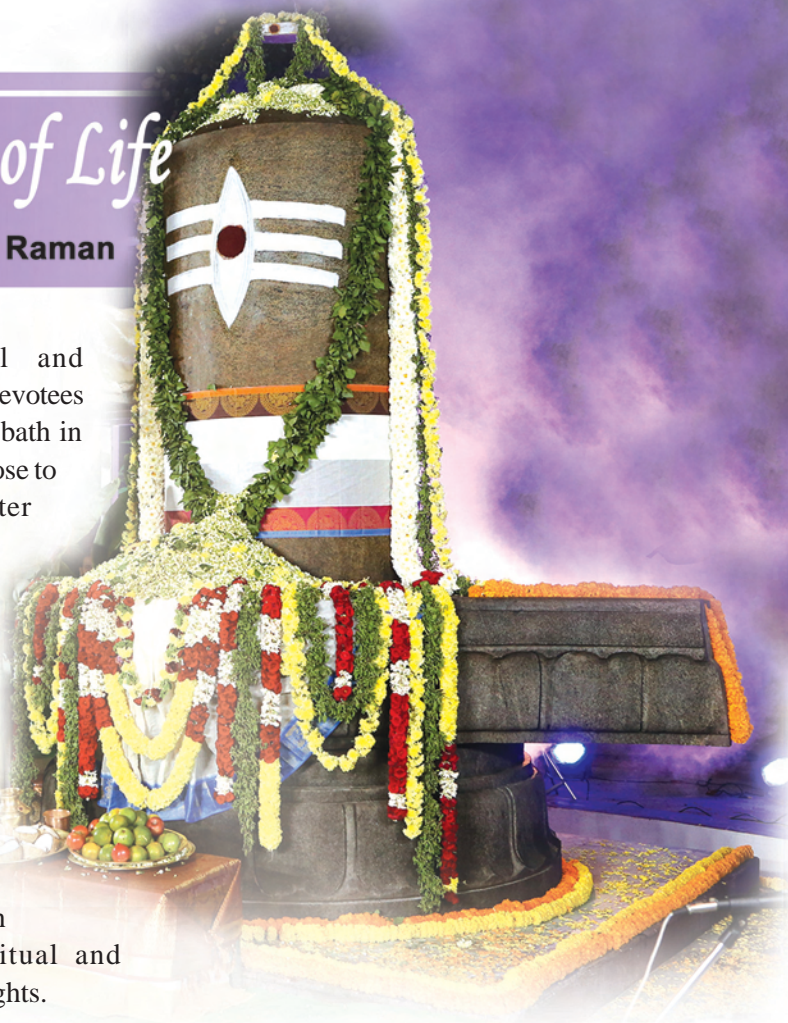
The entire month of Kartika is deemed to be conducive to be spent in the memory and thoughts of the divine. An early morning (before sunrise) bath preferably in a river every day is considered sacred. A bath in the Ganges at least once in a life time in this month of Kartika is recommended. Doing so, it is said, would exceed the efforts of 100 ashwamedha yagams. The early morning bath in the pleasant

to the mental and physical health. Devotees unable to have a bath in the river, can choose to have a cold water bath in the early morning at their homes. This holy act of an early morning bath is said to help relieve people of stress, as well as energize them with positivity, spiritual and progressive thoughts.

**Early Bath is sacred :** Snanam (or the early morning bath) is attached considerable importance in this month. It is believed that this ritual of bathing every day in the month of Kartika is said to please every devata and those who perform this ritual are freed from any perceived distress or hardships. After taking a holy bath in a river, visit temples and or spend the day in pooja at home. It is also a favourable time to engage in reading the holy scriptures such as *Srimad Bhagavatam*, the *Ramayana* etc., or in nama sankeertana.

**Fasting :** No ritual or offerings is complete without proper thought and care to the food we take in this period. A regular fasting in the form of restricting the number of meals in a day is considered beneficial. The food we take should be saatvik in nature, devoid of ingredients that could increase the rajasic and tamasic content. A complete fast for pancha ratri (5 nights), or at least on the Kartika ekadasi is recommended. Undertaking such efforts is said to rid devotees of diseases and free them from discontent and adversity.

Mondays of the Kartika month are considered special for Shiva and in all Shivalayas special somavara abhisheka and poojas are conducted followed by deepotsava or lighting of lamps around the temple. Kartik month is a month of lamps. It is a practice to light rows of lamps in the houses as well.





The Full Moon day of the Kartika month is celebrated with pomp, happiness and devotion. On this day, one can witness the bright Full moon being closest to the earth. Every house is decorated with rows of lamps. Lighting of lamps besides eliminating the darkness, signifies the cleansing of our minds and freeing our minds from accumulated dirt in the form of anger, lust, greed, jealousy, hatred etc.

It happened that once all the devatas were keen to witness the full form of Lord Shiva and so went about looking for him. Not able to get a glimpse of his full form, they come and report their disappointment to Lord Vishnu and Lord Brahma. Brahma and Vishnu both venture into finding this out, with Brahma taking the form of a hamsa bird and Vishnu in the form of a boar (varaha), one moving upwards towards the sky and the other drilling the earth in search of his beginning or end. Shiva takes the form of an illustrious light (jyothi) and presents himself as a lingodbava whose beginning, nor end can be visualised. The Annamalai deepam that is lit at Arunachaleswara temple in Annamalai is symbolic of this event.

Lighting of lamps on the day of bharani nakshatra in this month of Kartika also has a story behind it. Once in a temple, a mouse entered the garbhagudi in search of food. Noticing the ghee in a lamp and wanting to grab it, it accidentally trampled over and grabbed the lamp's wick that had a flame burning along with the ghee. On doing so, the wick got caught in the mouth of the mouse and the flame became enlarged. The mouse out of anxiety and trouble began to pace up and down and jumped holding the burning flame. God accepted this act of the mouse as an act of arati and considering the twilight and the bharani star at that time, granted the mouse moksham or liberation.

Lighting a lamp and offering it to God in the month of Kartika is said to grant one fame, happiness and contentment. Giving off a lighted ghee lamp in charity in the month of kartika is said to ward off all evil and rescues one from apamrityu dosha (untimely death).

Brindavana dvadasi considered to be auspicious to Vishnu and Tulasi is celebrated by performing pooja to Tulasi plant. On the same day, the amla (gooseberry) plants are also worshipped. On this day, offering food as annadanam provides one with the same benefit as offering a 1000 annadanam on the banks of the river Ganga.

The auspicious month of Kartika provides devotees with immense opportunity to revitalize themselves and enhance their spiritual mindset. Any action of virtue (early bath, reciting mantras, lighting lamps, fasting etc.) austerity and good conduct performed in this month is said to amplify the benefits and provide rich tangible outcomes.

May all devotees utilize this month of Kartika in endeavors that lead to prosperity, happiness and peace.

Shubhamastu!



### Answers for the QUIZ Published in the Month of September 2022

1. Koil Alwar Tirumanjanam
2. Pogada tree
3. Northwest corner of Pushkarini
4. White shirt with white Pant or Dhoti
5. 1<sup>st</sup> Oct. 2022
6. Umbrella
7. Cell phone and camera
8. Sri Malayappa Swami
9. Avoid plastic
10. Yadhoktakari
11. Sri Venkateswara Anna Prasad Trust
12. Dharma, Artha, Kaama and moksha
13. Lord Vishnu's Disc
14. Chakrathalwar
15. Public relations Department
16. Divinity
17. Sri Ramanuja
18. Sri Venkateswara Aapanna Hrudaya scheme
19. Periya Tiruvandaadi
20. Om Namo Venkatesaya Namaha

### WINNER For the Month of September 2022

1. **K. Srikashyap**  
Subscription No.  
IM 26012244210139  
S.No. 1533  
Hyderabad.



## PUSHPAYAGAM

### PUSHPAYAGAM IN TIRUMALA

The annual pushpayagam is being conducted every year in the shrine of Lord Venkateswara at Tirumala. This event usually takes place with the advent of auspicious Shravana Nakshatram which falls soon after the completion of annual Brahmotsavams of Lord in the holy month of Karthika. This unique festival of flowers is performed as an annual festival wherein the processional deities of Lord Malayappa Swami flanked by his two consorts takes celestial floral bath with tonnes of varieties of sacred traditional flowers. It will be a feast to watch this celestial event. According to the epics, "Tirumala is the holiest place in the cosmos and every day is a festive day on these sacred hills". Among all rituals the most colourful ritual is Pushpayagam. As soon as the flowers touched the chest of the Lord, they

are removed replacing new set of flowers. This process is repeated many times. And, finally the colourful floral ceremony concludes on a grand note with the priests offering special Harati to the deities. There is also an age-old belief that after performing a mega religious event, to overcome the omissions and commissions committed either knowingly or unknowingly by the archakas, temple staff and devotees, this yagam is performed to wipe off the sins.

**Pushpayagam to Swamivaru on 01.11.2022**



### PUSHPAYAGAM IN TIRUCHANUR

After the completion of the nine-day Brahmotsavam in the temple of Tiruchanur, Goddess Padmavathi Devi is given a colourful floral bath (pushpayagam). The sacred pushpayagam is being performed with religious fervor with tonnes of varieties of colourful traditional flowers. This ritual is usually performed after the completion of Brahmotsavams to give a soothing and relaxed feel to the Goddess who blesses the pilgrims on 16 different vahanams along the four mada streets during the nine days.

The floral bath consisted of some tonnes of flowers. The beauty of Goddess is enhanced with the floral tribute. The Goddess seated on the bed of these flowers provides a feast for the eyes of the devotees.

**Pushpayagam to Ammavaru on 29.11.2022**





**T**hirunaraiyur or Natchiyar Koil (temple) is located in Kumbakonam in Tamil Nadu. It has many unusual features associated with it such as Universal Mother having priority over the Lord and Kal Garudan.

**Location :** The village is located a dozen kilometers to the south and east of Kumbakonam in Tamil Nadu. The area is rich in important temples of Vishnu. It is believed to have been constructed in the 3<sup>rd</sup> century with additions by later cholas and Vijayanagar kings.

**Sthalapuranam :** Medhavi Rishi prayed here to receive Lakshmi as his daughter. Consequently, Neela Devi was found by Medhavi below the maghizham tree and hence the name 'Vanjulavalli'. The Lord came down in his Vyuha form and married her.

The Lord is known as 'Thirunaraiyur Nambi', Srinivasa, Vyuhasudevan (as opposed to Paravasudevan in Srirangam) and Suganthavanathan. The Universal Mother is

known as Vanjulavalli, Nambikkai Natchiyar. Both the moolavar and utsavar carry the same names.

Both the Lord and the Universal Mother give darshan in their Kalyana Thirukkolam. They both gave darshan to Medhavi Rishi, Brahma and other deities who came to attend the wedding.

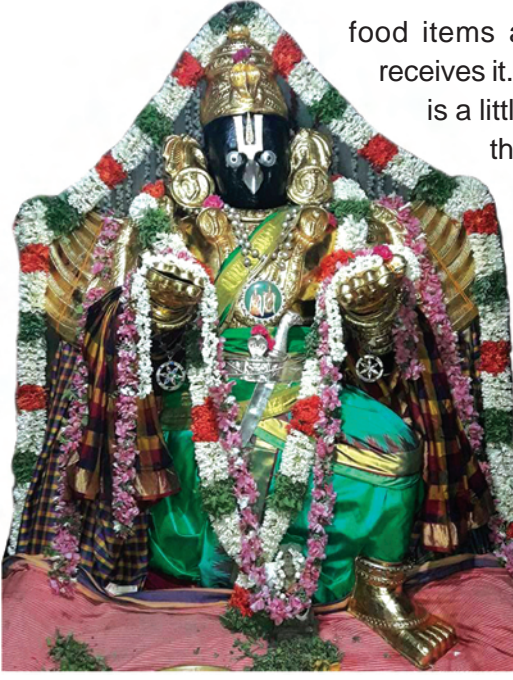
It is said that the Lord holds the conch and discus in the same manner in which he did Panchasamskara to Thirumangai Alwar. This is also where the Alwar wrote 'Siriya Thirumadal' and 'Periya Thirumadal'.

At one stage Sri Ranganatha of Srirangam asked Thirumangai Alwar for a madal in Srirangam also. Alwar replied that Madal is for Natchiyar Koil and Mathil is for Srirangam since he had already built the compound wall for the Srirangam temple.

**Special Features :** This temple is the object of praise of the fifth largest collection of (110) pasurams sung by one of the Alwars.

In this shrine, the primacy is accorded to the Universal mother. Natchiyar has first offering of all





food items and then only the Lord receives it. To indicate this Natchiyar is a little bit ahead of the Lord in the sanctum. The Lord also holds the Sudarshana and Panchajanya slightly forward as if ready to do Panchasamskara.

This is where the Lord initiated Thirumangai Alwar in to Panchasamskara to initiate him into Sri Vaishnavism. This was one of the demands by

Kumudavalli to marry Thirumangai alwar. This is the only place where the Lord has initiated Panchasamskara for anyone.

Kal Garuda feels heavier as one carries him further away from the shrine and lighter as one approaches the shrine. The Garuda seva with Kal Garuda as vehicle for the Lord is very famous.

Srirangam is known for Mahalakshmi. Srivilliputtur is known for Bhumi Devi. Similarly, this shrine is known for Neela Devi.

Besides Tiruvallikenni (in Chennai) this is the only other temple where the Vimana above the sanctum is shaped like a gopuram (tower).

**Mangalasasanam :** This temple is sung by Thirumangai Alwar primarily. When Kumudavalli made it a condition of marriage that he should become a Srivaishnavaita, Alwar requested and received Panchasamskaram from the Lord at this temple. This can be seen even today at the sanctum. Consequently, all the pasurams about this temple are by this Alwar only.

All 110 pasurams fall into one of two categories. Some are in praise of the Archa avatara of the Lord at this temple. The rest are in the Nayaka – Nayaki bhava expressing his unending love for the Lord. Either way it is a running conversation where the Alwar keeps asking for salvation. The Lord liking the Alwar's pasurams replies in such a way as to receive yet another pasuram from Alwar.

In Peria Thirumozhi, Thirumangai Alwar identifies this temple where one can worship the Lord who was born as Krishna and who destroyed asuras.

He asks the Lord for entry to Srivaikunta and Lord says only after death. So Alwar immediately sang asking us to worship the Lord at Thirunaraipur till we die.

Alwar also points out that this is the place where the Lord rests. This is the same Lord who churned the ocean to obtain nectar and eliminate the suffering of Devas, holding sudharshana in his right hand and Panchajanya in his left.

He also identifies the Lord of Naraiyur as the one who came in Narasimha form to help Prahalada (who was born in an asura family) at the mere mention of the Lord's name.

Alwar indicates that despite considering himself as Nayaki and the lord as Nayaka, the Lord has not showered his grace on him. By writing the two Madal (Siriya Thirumadal and Periya Thirumadal) poems he threatens to make public the neglect by the Lord. Madal-Oorthal is an ancient custom of making public the neglect of a lover by the loved one. Only a small sample from the 110 pasurams are cited here.

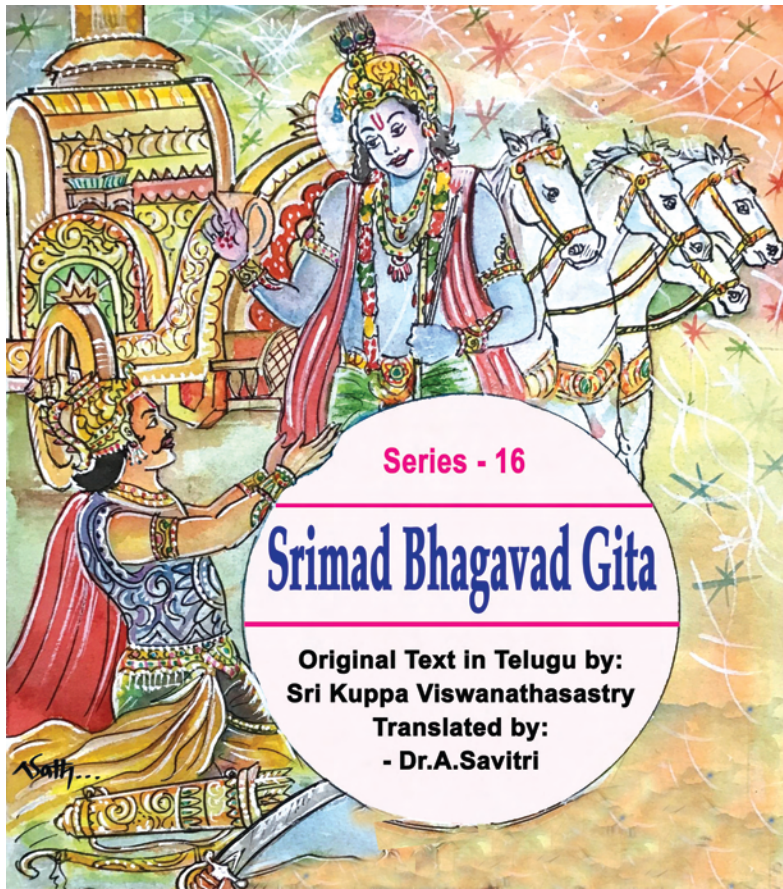
Om Namo Narayana



### Festivals and Rituals in December 2022

- 04 Sri Gita Jayanti
- 05 Sri Chakratheertha Mukkoti
- 06 Tirupati Sri Kapileswaraswami Temple Kruthika Deepotsavam
- 07 Sri Datta Jayanti
- 08 Sri Kapilatheertha Mukkoti
- 17 Dhanurmasam Starts
- 21 Hanumadvratam





(Continued from the previous issue)

(September edition – The Soul is eternal and unique whereas the body has birth and death. Journey of the soul ends only after the complete self-realization. Until then soul changes the body from one to another just as a human being changes the clothes.)

Continuation.....

(*Vasamsijeernani* – old bodies are left with the adoption of new bodies). Katopanishath reminds us of the words of Yamadharmaraja that are similar to the concept of the soul and body.

*Yonimaanyei prapathyamthei* — Human being attains different bodies depending on the good and bad actions that they did in previous lives.

As discussed previously, Paramathma reiterated the same point from different corners. Though bodies change, the soul does not change. Does the soul change? Paramathma answered with a 'no' for it. Why doesn't the soul confine to one body? Yamadharmaraju answered, "Yathakarma". One gets the body based on the good and bad

actions performed in the previous life. What kind of karma one should do? If only good is done, one will be given the bodies of gods. If only bad is done, one will be given the bodies of the cattle and birds.

We know very well that how difficult it is to bear the bodies of the cattle. We should not think that the birds and cattle roam freely in the forest or ground, eat the food and lead happy life. They face the danger in search of food every moment of their lives and live in fear. Their whole life is spent in search of food and in protecting themselves from other animals. Their lives have no significance. If some part of action is good and some bad, one is given the human body.

**Both Good and Bad :** The life of a human being is an amalgamation of both good and bad. As the human body is connected with some part of sin, it faces constantly various difficulties. At the same time, the human body plays a very significant role in achieving something. Even the bodies of gods will not have that many choices to play a significant role. They enjoy the luxuries there and will come back again. With human body, one can achieve something. Not only in this world, not in the outer world or not even in the heaven alone; but the receiving of eternal and the highest knowledge is possible only with the human body. Human life is strange. It is the amalgamation of sinful and pious activities. For good done, it receives virtuous results and negative results for sinful activities. One receives a human body due to the mixture of both good and bad.

Based on the sinful and pious activities, one gets the body. A human can do three kinds of activities. He/she can perform only pious activities or else he/she can do only sinful activities without the mixture of any other activity or he/she can perform activities which are a mixture



of both. Depending on the activities of the previous life, one receives the next life with varied body features. Of all the lives, the most torturous life is to take birth as a tree at the cremation ground. If you abuse the teacher who educated you and wished you to have a good life, you will receive the life of a tree at the cremation ground. Does any individual prefer to sit under the tree at cremation ground? The tree in the graveyard cannot gain virtue as no one seeks shelter under it as it is surrounded by thorns with eagles and bats on it. It is the most

terrible life. From this, we have to understand that the life of a tree also has its sins and virtues. A human being should not get the life of a tree in cremation ground as it is the most sinful life.

One should not do such activities that lead to the sinful life in one's next birth. The activities should be in such a way either blessed with the body of a human being or else attain salvation with the blessings of Sri Hari.

“Krishnam vandejaguram”

## SEVAS IN TIRUCHANUR

**VASANTHOTSAVAM :** Vasanthotsavam is an annual utsavam performed to Ammavaru at Tiruchanur as an “Upasamanotsavam”. In this ritual, Temple priests perform Snapana Tirumanjanam (Celestial Bath) to the processional deity of Goddess Padmavathi devi. Vasanthotsavam is performed to give a soothing relief to the deity from heat and sun in an aesthetic environment giving celestial aromatic bath – Snapana Tirumanjanam.

**PAVITHROTSAVAM :** Pavithrotsavam is an annual practice being performed to Sri Padmavathi Ammavaru in Tiruchanur. This ritual is being performed to ammavaru to ward off bad impact of lapses, if any, during the year.

**FLOAT FESTIVAL :** Teppotsavam (float festival) is a five-day annual festival performed in the temple of Goddess Padmavathi at Tiruchanur. These Utsavams are usually observed in Tiruchanur temple from Jyestha Suddha Ekadasi till Pournami for five days. On the first day Lord Sri Krishnaswami took pleasure ride on finely decorated Teppa-float in the Padma Sarovaram along with Rukmini and Satyabhama. On second day Lord Sundararaja Swami will take part in the festival. And on the remaining three days Sri Padmavathi ammavaru will be taken on the float festival.

**KALYANOTSAVAM :** There are many interesting stories from many Puranas among the pilgrim circles about the wedding of divine couple Goddess Padmavathi and Sri Venkateswara. As per the legend, Lord Venkateswara happened to meet Goddess Padmavathi Devi first in Narayana Vanam. Hence this area became popular as “Narayana Varam” since the Goddess expressed Her love to Lord. The two got engaged in Kayampeta and reaches Yogimallavaram to offer prayers to Lord Shiva who is worshipped here as Parasreshwara Swamy. Overwhelmed with joy after being engaged to Goddess, he is popularly known as “Prasanna Venkateswara Swami” after reaching Appalayagunta. Later both the Goddess and Lord reach Srinivasa Mangapuram via Tondavada Agastheswara temple in Chandragiri and get married. Hence Srinivasa Mangapuram has become next to Tirumala in popularity with the presiding deity “Sri Kalyana Venkateswara Swami” being considered most auspicious for the newlywed couples. After residing in the Sage Ashram here for six months, both Lord and Goddess leave for Tirumala through the footpath route located in the lush green forests of Seshachala ranges. Hence this footpath has become popular as “Srivari Mettu” since it is trekked by none other than the divine couple themselves.







## The Significance of 'Karthika Vana Bhojanam'

- Dr. M. Krishna Kumar

**A**ccording to the Skanda Purana, the Karthika month is considered as one of the most auspicious and significant month in the year. Lord Shiva is Abhisheka Priya.' Lord Vishnu is Alankara Priya'. Lord Vishnu is called 'Karthika Damodara.' 'Damodara' is one of the names of Lord Krishna. Karthika 'puja' is also called 'Damodara Puja and 'Shiva Puja'. It is said that Karthika month is a favourite month to both Lord Vishnu and Lord Shiva. One should realize the oneness of Lord Shiva and Lord Vishnu. It is a well-known fact that Kshetrapalaka in Tirumala is Lord Shiva. Gods and goddesses reside under the 'Amla' tree in the month of Karthika. Taking holy bath in the rivers is the main event in the month. This bath is splendidly called 'Karthika Snana.' Lighting lamps and performing

charities and organizing 'Vana Bhojanam' are considered holy. It symbolizes good social relations in the society.

During this month, it is traditional to organize 'vanabhojanam' in a grove or garden where the 'amla' tree is situated. Vanam means wood or small forest. It symbolizes 'Prakruthi Maata.' Nature is God. According to the Puranas, the trees like the basil plant, neem tree, peepal tree, bilva tree and amla tree are considered holy. 'Vanbhojanam' i.e., lunch which is taken under the holy trees is considered as 'prasadam' of the Lord. Under the holy trees, devotees prepare food with the help of their friends and relatives and eat the food as sacred 'prasadam' in a jubilant environment.

### Karthika Vanabhojanam in Tirumala

'Vana Bhojanam' is celebrated in a grand scale in Tirumala. Lord Malayappa Swami along with His consorts Sridevi and Bhudevi reaches Paruveta Mandapa situated in Papavinasanam road which is two kilometers away from the main temple. On this day, the Lord will be seated royally on the 'vahanam' blessing His devotees. 'Naivedyam' is offered to Lord Malayappa Swami and it will be offered to the devotees as 'Vana Bhojanam.'





'Annam Parabrahma Swarupam' (food is God) is a great philosophical saying. 'Annam' is an embodiment of the Supreme Being. The Gita says:

*Aham vaishvanaro bhutva praninam  
dehamashritah |  
Pranapasamayuktahpachamyannam  
chaturvidham ||*

It is God, the Lord who takes the form of the fire of digestion in all living beings. He combines with the incoming and outgoing breaths is balance by digesting and assimilating the four kinds of food.

'Vana Bhojanam' gives them spiritual delight and drives away their sins and provides spiritual bliss.

**Legend :** In the fifth chapter of the Skanda Purana, it was said that a brahmin called Deva Sarma had emphasized the greatness of 'Karthika Masa', 'Vrata' and 'Vana Bhojanam' to his son who had denied bluntly the greatness of this month. The father got angry and cursed his son. He said: 'Oh! Foolish son! You don't know the sanctity and greatness of the Karthika Masa and Vana Bhojana'. Go and live in a cavity of a tree in the form of a rat.' Later, the stupid son realized his mistake and repented. He prayed to his father to withdraw his curse. The father

said: 'Whenever you listen to the 'Mahatmyam of Karthika Masa' and whenever you eat the sacred food served in the 'Vana Bhojanam,' you would get your original form. The son felt happy. Consequently, after listening to the 'Vrata katha' (story) and after eating the holy food, he had got back his human form.

Light is a favourable element to both Lord Shiva and Vishnu. In the Vishnu Sahasranama, Lord Vishnu is eulogized as 'light.' To light is ritualistically very auspicious and the 'diya' is called 'Karthika Deepam'. 'Diyas' with cow ghee are very sacred. Devotees prefer to light the lamps and place them around the 'amla' tree and worship it during vana bhojanam for it is believed that Lord Vishnu along with His consort Goddess Lakshmi resides under the 'amla' tree during this month.

Let us preserve our rich Hindu culture and traditional values by observing the rituals like 'Karthika Vana Bhojanam'.

**Vruksho Rakshati Rakshitaha!**



## SOLUTION TO PUZZLE

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



# LET US LEARN SANSKRIT

## LESSON - 19

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Mahamahopadyaya Samudrala Lakshmanaiah

English by : Dr. S. Vaishnavi

किम् = What

नु = Just

करिष्यन्ति = Will do

एतत् = This

भोः = Sir

करिष्यथ = Will do (you all)

कस्य = Whose

हे = Used to address someone

करिष्यामः = Will do (we all)

## QUESTIONS

a 9. किं तत्? २. तत् किम्? ३. एतत् कस्य गृहम्? ४. तत् मम गृहम्। ५. तत् जलम्। ६. एतत् युष्मत् गृहम्। ७. ते तटाकजले स्नानं करिष्यन्ति भोः। ८. युष्मत् गृहे घृतम् अस्ति वा? ९. नास्ति भोः। १०. ते स्नानं कदा करिष्यन्ति, पाकं कदा करिष्यन्ति?

b 1. Who will cook tomorrow. 2. Will these people do? 3. When will you all do? 4. We will never ever do. 5. Why won't you all do? 6. Rice is in our home. 7. What is our son doing at your home sir? 8. Maybe he is taking bath. 9. Quickly take bath. 10. What can I do if he is not quickly doing sir?

## ANSWERS

१. What is that? २. What is that? ३. Whose home is this? ४. That is my home. ५. That is water. ६. This is your home. ७. They will take bath in the pond sir. ८. Is ghee there in your home? ९. No sir. १०. When will they take bath and when will they cook?

१. तत् किम्? २. तत् मम गृहम्। ३. एतत् कस्य गृहम्? ४. तत् जलम्। ५. तत् युष्मत् गृहम्। ६. ते तटाकजले स्नानं करिष्यन्ति भोः। ७. युष्मत् गृहे घृतम् अस्ति वा? ८. नास्ति भोः। ९. ते स्नानं कदा करिष्यन्ति, पाकं कदा करिष्यन्ति?



**A** common feature that one finds in verses of Vemana is that he consistently contrasts the binaries in human nature. The stress is, of course, on the positives but he illustrates the negatives providing appropriate metaphors. He celebrates the virtuous/noble/affable/kind traits in human nature while denigrating the wily/mean/miserly/cruel ones in no uncertain terms. Thus, he lays bare the toxic nature of negativity and, by implication, shows the multifarious benefits of righteous temperament, thoughts and actions. He says:

Guna yuthunaku melu gorantha chesina  
Konda yavunu vaani gunamu chetha  
Konda koddi melu gunaheenu deruguna!  
Vishwadabhirama vinura Vema!

(Poem 41. Page 68. *Vemana Padyalu*, Part II. C.P. Brown Collection, 1839. Ed. Bandi Gopala Reddy {Bangore}. TTD, Tirupathi: 1992.)

**In translation:**

A small favour to the deserving one  
grows in magnitude with his gratitude  
Even great help to a mean one remains thankless!  
Listen Vema, the one endeared to the Creator!

An act of kindness, a helping gesture, however small, becomes big if it is extended to a deserving one. The person in need, if he is good at heart, acknowledges the help and remains grateful. A giver does not expect anything in return, not even gratefulness. But it reflects on the personality of the receiver if he remembers the benefactor. A wily one, on the other hand, forgets even the great help rendered to him in time of need. He conveniently lets the noble deed and the doer go unacknowledged! Vemana brings out in a striking manner the difference between those who provide succour to the needy and those who do not at one level, and the genial ones who acknowledge their benefactors and the thankless ones who forget the service. Vemana appears to



## Universal Wisdom of VEMANA - 12

- Sri K. Damodar Rao

attest the famous saying in Telugu, 'donation/help to the undeserving' is not really needed ('apaatra daanam').

Similarly, in another poem, he castigates the mean ones in pungent terms:

Alpa buddhi vani kadhikara michina  
Dodda vari nella dolaga gottu  
Cheppu dinna kukka cheruku theeperuguna?  
Vishwadabhirama vinura Vema!

(Poem 8. Page 64. *Vemana Padyalu* Part II. C.P. Brown Collection, 1839. Ed. Bandi Gopala Reddy {Bangore}. TTD, Tirupathi: 1992.)

If authority is given to a mean one  
Noble ones will be demeaned, chased  
Does a dog relishing leather sandal know sugarcane taste?  
Listen Vema, the one endeared to the Creator!

Authority and power need to be in the hands of the deserving ones who would wield it to the greater good. A kind and efficient administrator fulfils the needs and aspirations of the people keeping himself away from harsh decisions that are detrimental to the interests of a large number of people. He is flexible, liberal and people-friendly. This message is conveyed in this poem by means of aesthetics of negation. Vemana explains what would happen if authority is vested in the hands of a mean and undemocratic person. He will not tolerate sane advice. On the other, the selfish leader will humiliate and chase away good-intentioned, people-oriented policies and persons. Vemana compares such a dictatorial leader who gets his priorities wrong with a dog in the street that is busy with a leather sandal, setting aside the sugarcane nearby. One cannot expect good tidings from such sources.





# DHARMAVYADHA AND KAUSHIKA

-Ms. Sesha Sandhyasrinidhi SV

He left them and went to a forest, did more tapas and attained supernatural powers.

**A**rishadvargas are six enemies of an individual. They are kama (lust), krodha (anger), lobha (greed), moha (delusion), mada (pride), and matsarya (jealousy). These are present inside our mind and sometimes they can manipulate our behaviour very easily. In the Epic Mahabharata written by sage Vyasa, one such example of how our anger can change our mind-set is described in the Vana Parvam. It is in the story of Dharmavyadha and Kausika.

Kausika was a renowned scholar and a sage. His ambition for higher knowledge and his desire to attain more powers provoked him to leave the house much against the will of his old parents.

One day, some bird droppings fell on him. He furiously shot a glare at the bird and burnt it into ashes. He was amazed by his own powers. Then, he went out asking for alms. A lady who was busy in serving her husband, asked him to wait. When she came out, Kausika glared at her but the lady smiled and said "I'm not the bird to be scorched by your anger. It's my dharma to prioritize my husband before anything." Kausika was surprised as to how she knew about the bird episode. He could know that her intuitive power was due to her belief in following her dharma (giving priority to her husband). He begged pardon and asked her to teach him dharma. The lady replied "Your anger is your biggest enemy. Drop it off and leave to Mathura. There, you can meet Dharmavyadha." She further added "Dharmavyadha is a man of pious character who speaks only truth and always takes care of his old parents."

Following her instructions, Kausika rushed to Mathura and found Dharmavyadha running a butcher shop. He hesitated thinking how a holy man can butcher animals. But Dharmavyadha mentioned about his bird episode and added that he was just doing his duty of carrying on the family trade. Realising that he's on the right path, Kausika sought Dharmavyadha's help to enlighten him. Dharmavyadha took Kausika to his parents and told him that serving his family gives him great pleasure. Kausika felt ashamed when he realised that he ignored his dharma (duty). He understood that the true virtue of a man lies in carrying out his dharma.

## Moral

When you get out of the influence of Arishadvargas, you can truly understand the essence of Dharma and life.





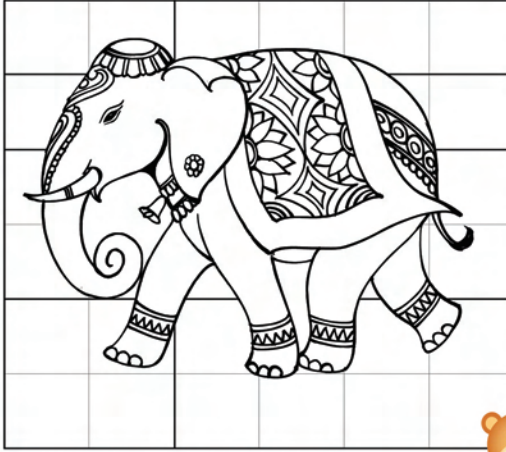


**DO YOU KNOW?**

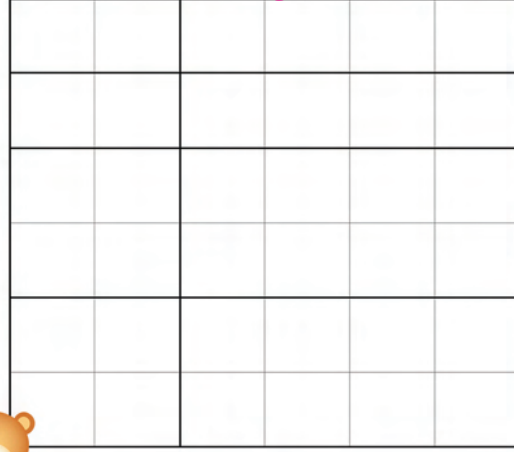


## DRAWING

Colour the Picture



Draw the Picture as given



## MATCH THE WORDS

In Column A with the Column B:

**A**

1. Abode of Goddess Padmavathi
2. Goddess in Tiruchanur
3. Pushkarini in Tiruchanur
4. Last day of Brahmotsavam in Tiruchanur
5. Sri Padmavathi devi emerged from

**B**

- a. Sri Padmavathi devi
- b. Golden Lotus
- c. Shanti Nilayam
- d. Padma Sarovaram
- e. Panchami Theertham

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

## RIDDLE

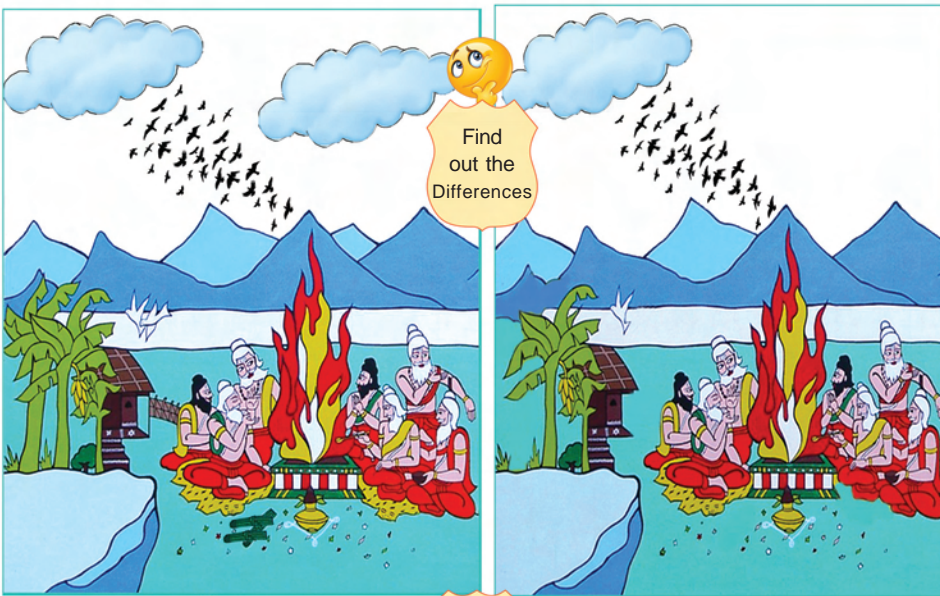
Name the Goddess using the clues given below.

1. The Goddess is also known as Alamelu Manga.
2. She incarnated in the Padma Sarovaram.
3. She is the daughter of Akasa Raja.
4. She is the wife of Lord Srinivasa.

Answer : Goddess Padmavathi devi

## PROVERB

**A JOURNEY OF A THOUSAND MILES BEGINS WITH A SINGLE STEP**



Find out the Differences

Clues

1. Clouds
2. Mountain
3. Birds

4. Banana Tree
5. Compound wall

6. Sacred sticks for homam
7. Tiger skin below the sage

**RECITE**

Om Mahadevayai Cha Vidmahe  
Vishnupatnyai Cha Dheemai  
Tanno Lakshmi Prachodayat





Tirumala Tirupati Devasthanams  
SPIRITUAL SAPTHAGIRI MAGAZINE

## QUIZ for Children - 4

'Sapthagiri' introduced QUIZ for Children. Read the entire Magazine and find out the answers for the Quiz and fill in the blanks with the answers following the Rules and Regulations given below.

1. Sri Padmavathi Ammavari Brahmotsavams are celebrated from .....
2. Name the agama followed in the Tiruchanur temple. ....
3. Lord Srinivasa did penance for ..... years.
4. Name any two ingredients used in the Koil alwar Tirumanjanam. ....
5. Gajendra was caught by .....
6. Name the ritual performed on the last day of Brahmotsavam in Tiruchanur. ....
7. Name the picture on the flag hoisted on Dwajasthambam in Tiruchanur. ....
8. .... ritual is conducted before the commencement of Brahmotsavam at Tiruchanur
9. Who guards the Tiruchanur temple? .....
10. In which muhurtham "Saare" starts from Tirumala ? .....
11. Sri Parasara Bhattar was born as the elder son of .....
12. Name the special ornament being adorned to Sri Padmavathi devi on Gaja vahanam during Brahmotsavam .....
13. Name the hospital run by TTD mentioned in the magazine .....
14. Sri Parasara Bhattar grew up near the Sanctum of .....
15. Who brings the water from Akasaganga for Lord's Abhishekam .....
16. Who will pull the 'Chariot' in the Tiruchanur temple during Brahmotsavams .....
17. Name the Swami in Surutapalli. ....
18. Thirunaraiyur temple is located in .....
19. Pushpayagam in Tiruchanur is on .....
20. Name the two characters mentioned in the moral story .....

### RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-11-2022.
8. Three winners will be selected through lucky dip among the participants who submit all the correct answers.
9. The names of the winners will be published in the next issue i.e. December 2022 magazine.
10. The children of the employees working in the office of the Chief Editor, T.T.D. are not eligible to participate in the quiz.
11. No information will be provided over phone regarding the quiz. Participants should send their details legibly.

Name of the Child : .....

Age : ..... Subscription No. : .....

Full Address : .....

.....

.....

Cell No. : .....

**Your answers should be sent to the  
Address given below:-**

The Chief Editor, Sapthagiri Magazine,  
TTD Press Compound  
K.T. Road, Tirupati – 517507  
Tirupati District, Andhra Pradesh





## GENERAL PREDICTIONS FOR THE MONTH OF NOVEMBER 2022

- Daivajna Chaturanana Rani Narasimha Murthy



**Aries (Mesha) :** Maintaining self respect is an excellent art to continue. Less talk more work is the best policy in the right direction. Observation is the best way to wait for the right time. Officials normally will have the practice to postpone the programmes. Hence, it is the right time to adopt the same practice. Students should work hard. Worshipping Lord Venkateswara or Goddess Durga will ward off all the evils and shower prosperity.



**Taurus (Vrishabha) :** It is the time to control the enemies but with utmost care. Health grounds should be taken protective. It is like a chess game. Offence is best kind of defence with brisk and accurate celebration. Top arrangements in the business houses should not go beyond their limitations, while they are in high alert. Women's health is more important in the house. Worshipping Lord Narayana with goddess Lakshmi will ward off all the evils.



**Gemini (Mithuna) :** Mixed trends will occur. Preparations for a distant travel will make you to relax from so many tensions. Unexpectedly you have to make good relations for the latter half of the month that creates room to have a better future. Students will have good opportunities to capitalise. Musicians should prove themselves for a better continuation. Praying Goddess Lakshmi will turn the tables for good results.



**Cancer (Karkataka) :** It is the time for explorers inventors, researchers to project the things in new dimensions. You will be clinching new heights and expected promotions on the cards. Position elevation is transparent. It is an easy way to go for government officials and it is the time for top management to have a change for better opportunities. But health grounds are important. Praying Lord Siva will make you to ease the situations.



**Leo (Simha) :** Unexpected promotions are on the way to make life more comfortable. Technicians, computer officials rather software people will have good hike in the remunerations. Business houses are packed with customs to improve sale margins and book profits. Young married couple will enjoy without knowing the time not even noticing the time. Praying Lord Siva or Venkateswara will definitely promise a smooth life.



**Virgo (Kanya) :** There is a clear possibility to have a new baby to be added to the family. Long pending issues will be settled smoothly. Foreign travel is on the cards. Comfortable transfer is on the way. Students will have bright expectations to come on the way to materialize. It is the real time for poets, men of creativity will have a good harvest for timely recognition. Praying any deity will help a lot.



**Libra (Tula) :** You have to find out sharp ways to ease the situations. Handling situations in a smooth way will make a comfortable difference. One should have patience to welcome favourable outcome in their efforts. People should take care to get relaxed from the tensions. Better time to give importance for homely atmosphere and especially for health. Praying Goddess Shakti will make favourable developments.



**Scorpio (Virshchika) :** Situations will provoke to use the balance. But there is a guarding force to protect and give success. Speech is silver and silence is golden. Taking meals in time and taking rest well in time will make here to keep your health intact and power of working will increase. Health of the old people and women is top priority. Praying Lord Siva is the best way to have a comfortable change.



**Sagittarius (Dhanu) :** It is the best time to overpower the enemies. Border security officials and IPS Officers will have a very comfortable situations to handle smoothly. Sudden opportunities will be in the reach of your sight and the only way and responsibility is to grab well in time. Sportsmen will have an easy time. Students are happy. Foreign travels are made easy. Praying Subrahmanya Swami will give smooth situations.



**Capricorn (Makara) :** Better not to postpone the matters to a latter date. Court matters may be settled as early as possible. There may be a stress in incoming of the flow of money. Control the expenses according to the priority. Income is tightened, Expenses are inevitable. No further investments are suggested in business houses. Praying Goddess Lakshmi is the best remedy.



**Aquarius (Kumbha) :** Poets, personalities of creativity will be in the limelight. Sudden felicitations may change the colours and popularity will increase. There are bright chances to invest in house sites or plan of purchasing a flat or house. Laxity is to be avoided. Health of the family members may be carefully reviewed and attend immediately. Praying Lord Vishnu will make an unexpected difference.



**Pisces (Meena) :** Both physical and mental rest are suggested. Avoid public relations for the time being especially officials. There may be sudden transfers to unwanted place hence better to go on leave for the movement to become ease. Women health in the house is top priority. Businessmen should satisfy for what they get. Praying Lord Venkateswara or Iswara may change the colours for a better time and comfortable living.

Subham Subham Subham





PICTURE STORY

## Blessings From SRI PADMAVATI DEVI

Original Story in Telugu by :

Dr. J. Anilkumar

Pictures by : Sri K. Dwarakanath

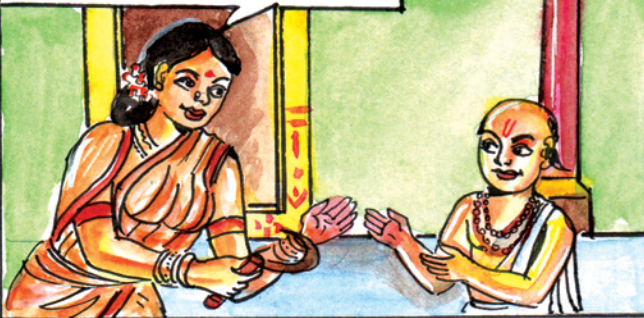
Translated by :

Smt. J.C. Gnanaprasuna

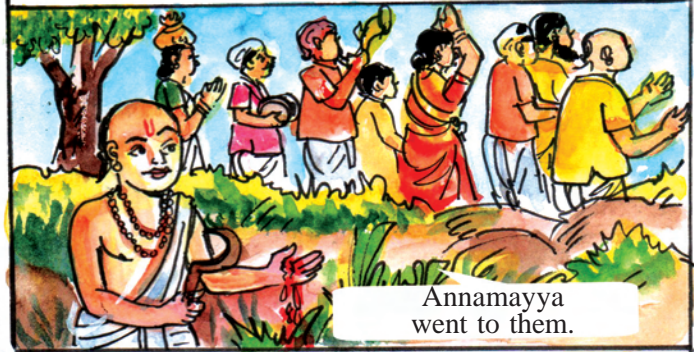
Lakkamamba, Narayanasuri couple prayed to Lord Venkateswara for a son.

Annamayya was born to them as an incarnation of 'Nandakam'.

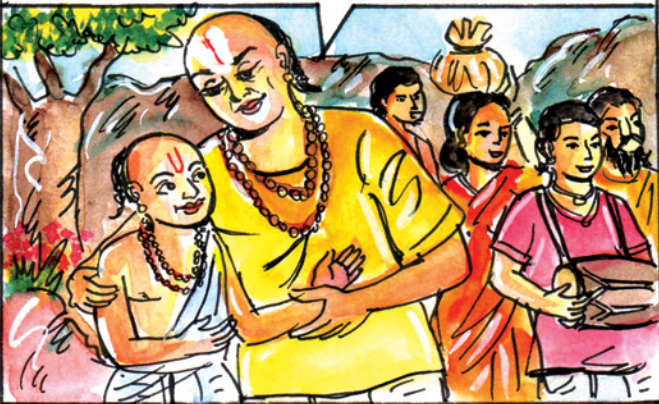
"Go and cut grass" shouted Lakkamamba at 8 year old Annamaiah as he was wandering around doing nothing.



Annamayya while cutting the grass cut his finger and began to bleed. Crying, he looked around and saw a bhajana troupe nearby.



The head of bhajana troupe asked - Who are you? What is your name? Oh, what is this blood?" When he touched Annamayya's finger, the wound healed immediately.



"I am Annamaiah, swamy"

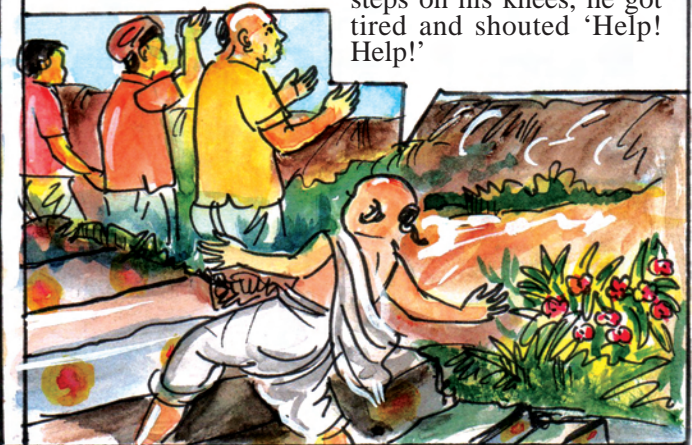


Hey boy! It is said 'food is divine'. You are a form of Parabrahma just like rice (Annam). Your original place should be in the presence of Lord Venkateswara swamy, Tirupati. We are also going there. Come along with us.



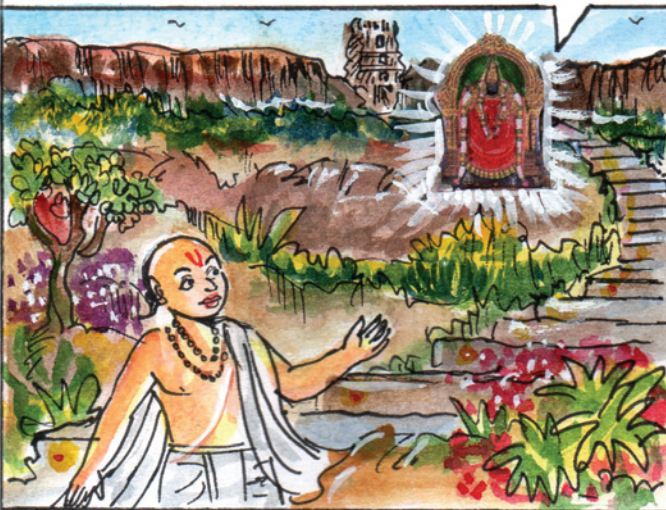
After moving some distance, Annamayya could not climb along with them and he fall back. Climbing the

steps on his knees, he got tired and shouted 'Help! Help!'

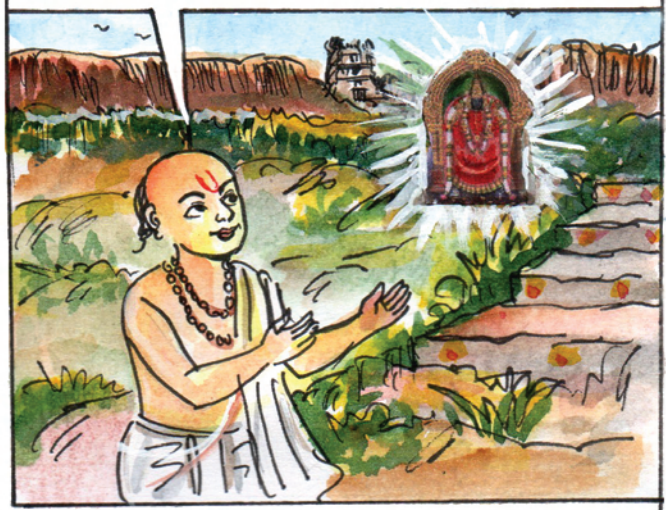




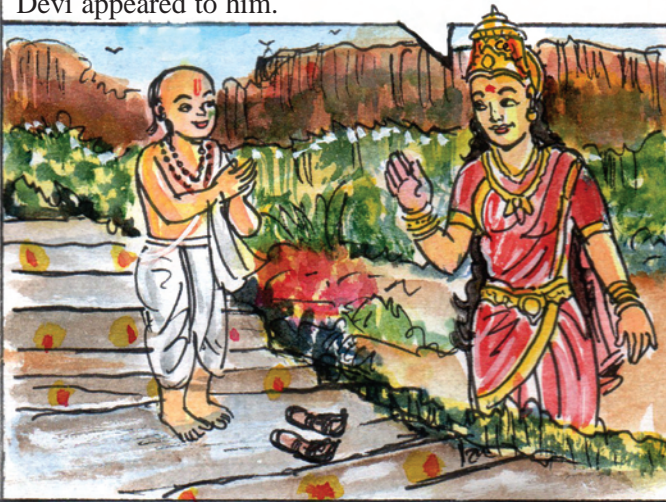
Annamaiah! Get up (A voice was heard) from Sri Padmavati Devi.



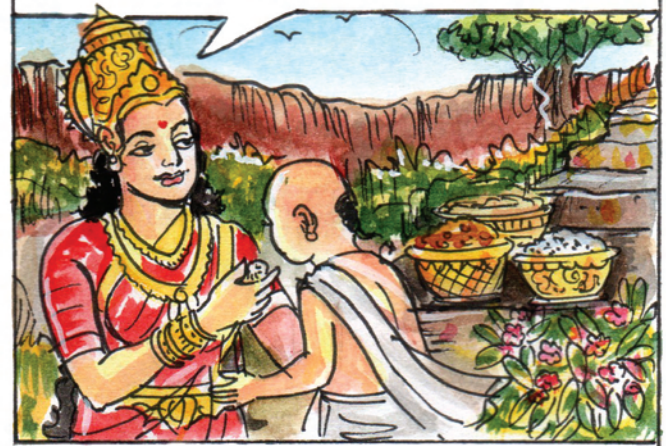
Oh Mother! Who are you? I don't see anyone.



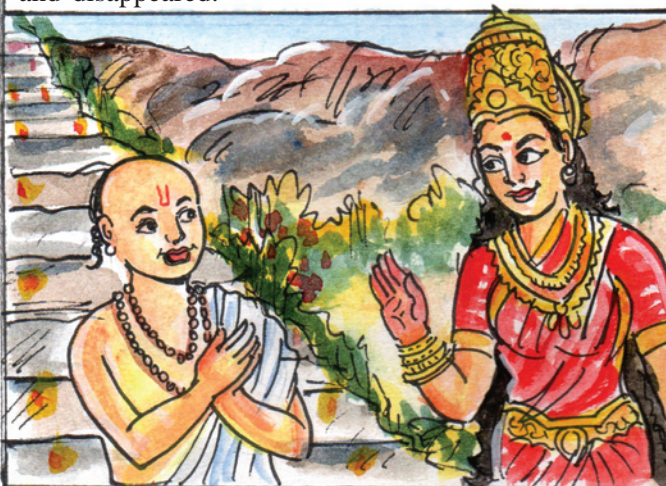
I am Padmavati. Leave your footwear and see. Then everything will be visible. As soon as he took off his footwear, Goddess Padmavati Devi appeared to him.



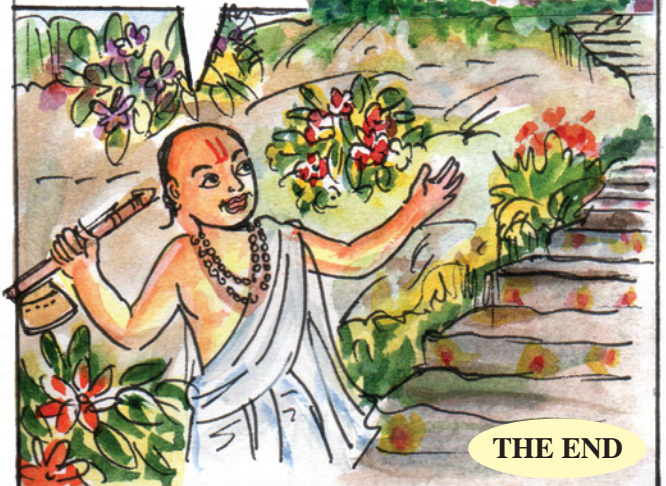
Annamayya you seem to be very hungry; she offered swamy prasadam such as curd rice, tamarind rice, pongal etc to him.



Later Annamayya regained his strength. He got excited and acquired poetic abilities. He immediately recited a poem in praise of the Goddess. Then, She blessed and disappeared.



Annamayya trekked the steps by chanting 'Adivo Alladivo Sri Harivasamu...'



THE END



Please cut here



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**54**





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**PUSHPAYAGAM TO SRI PADMAVATHI DEVI IN TIRUCHANUR**

**on 29-11-2022**