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TIRUMALA TIRUPATI DEVASTHANAMS

# SAPTHAGIRI

SPIRITUAL ILLUSTRATED MONTHLY

DECEMBER 2022

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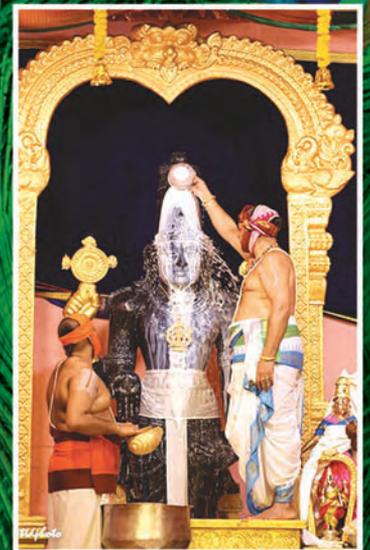
**DHANURMASAM BEGINS**

**on 17-12-2022**

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## TIRUMALA TIRUPATI DEVASTHANAMS

A view of 'Sri Venkateswara Vaibhavotsavams' was performed by T.T.D. in Telangana State, Hyderabad from 11-10-2022 to 15-10-2022. On this occasion Telangana State Governor Hon'ble Dr. Tamilisai Soundararajan, T.T.D. Trust Board Chairman Sri Y.V. Subba Reddy along with his wife and large number of devotees participated.





## BHAGAVADGITA

Adharmābhibhavāt kṛṣṇa  
praduṣyanti kulastriyaḥ  
strīṣu duṣṭāsu vārṣṇeya  
jāyate varṇasaṁkaraḥ

Oh! Krishna! When lawlessness prevails,  
the women of the family become  
corrupted and when women are  
corrupted, confusion of castes arises.

(Chapter- I, Sloka-41)

## INVOCATION

Nārayaṇatē namō namō  
nārada sannuta namō namō..

..nārāyaṇa..

murahara bhavahara mukunda mādharma  
garuḍagamana paṅkajanābha  
paramapuruṣa bhavabandha vimōcana  
naramṛga śarīra namō namō ..

..nārāyaṇa..

jaladhīśayana ravicandra vilōcana  
jalaruhabhava nūta caraṇayuga  
balibandhana gōpavadhū vallabha  
nalinōdara tē namō namō ..

..nārāyaṇa..

ādidēva sakalāgama pūjita  
yādavakula mōhana rūpa  
vēdōddhara tiruvēṅkaṭa nāyaka  
nādapriyatē namō namō ...

..nārāyaṇa..

To Narayana, many salutations!  
To the one who is praised by sage  
Narada, many salutations !

To the Vanquisher of Mura, the destroyer  
of mortal ills, Mukunda, Madhava !  
To the one who moves mounted on  
Garuda, that lotus navel one,  
The Supreme Being who releases us  
from earthly ties,  
The one with a body of human and beast,  
Salutations to Him!

The one who reclines on the ocean, the  
one with sun and moon as the eyes,  
The one whose feet are praised by  
Brahma,  
The one who controlled King Bail, the  
Lord of the Gopa-bride  
The one who has a lotus like navel,  
Salutations to Him !

The Primal Lord unto whom  
all treatises pray,  
The bewitchingly handsome one of the  
Yadava clan,  
The one who protected the Vedas,  
Tiru Venkatanayaka,  
To the lover of music, many salutations !!

- Annamacharya



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## THE SACRED DHANURMASAM

'Dhanurmasam' is considered a very sacred month for performing puja of Lord Srimaha Vishnu. Though, it is cold, Lord Vishnu and other temples are open early in the morning and people gather in large numbers to offer pujas to the gods. Worshipping the gods early in the mornings in temples as well as in homes during this period is meritorious. This month is sacred for dhanurmasa naivedhyam. Mainly in all most all the temples, hot Pongal is offered as naivedhyam to the Lord and distributed among devotees.

During this dhanurmasam, Vaikuntha Ekadasi, the most important day for the devotees, is celebrated with piety and devotion in all Vishnu temples. Fasting on this day is said to be most auspicious. Ten days before and ten days after Vaikuntha Ekadasi, a special utsavam called 'Adhyayana Utsavam' is celebrated wherein 4000 hymns of Alwars, called 'Nalayira Divyaprabandham' are chanted before Lord Venkateswara in Tirumala temple.

Dhanurmasam belongs to poet-saint Sri Andal, daughter of Sri Periyalwar. He found her in a tulasi grove in the temple garden and named her 'Goda'. She took Avatara to uplift the humanity from the clutches of Samsara (material world) by her devotional pasurams. She has authored two wonderful works, called Tiruppavai and Nacchiyar Tirumoli.

Tiruppavai, is a set of Devotional songs, containing 30 pasurams. (The gist of these pasurams are given in the center pages to our beloved readers of 'Sapthagiri'. Hope you will enjoy the spiritual fragrance in it). Herein, she performs 'Paavai Nombu' (Vratam / Ritual), fasting and worshipping Lord Krishna, to attain the service at His feet permanently. She imagines herself as a cow-herdess, takes her friends to the place of the Lord, wakes Him up and surrenders herself and entreats Him to accept her for permanent service at His abode. In the last pasuram, she confirms, if one recites Tiruppavai with full devotion, they will surely be blessed by the Lord with happiness in the present life and thereafter. So, worship Lord Krishna in this dhanurmasam and be blessed.

On the final day of Dhanurmasam, Goda-Tirukalyanam is normally performed in many Vishnu temples wherein Sri Andal is enshrined.

In Tirumala, during Dhanurmasam Tiruppavai is recited early in the morning instead of Suprabhatam. A golden parrot is decorated to Lord Venkateswara in all the thirty days during dhanurmasam.

Let us invoke the blessings of the Lord during the Dhanurmasam.



# Goda Devi's TIRUPPAVAI

- Smt. Prema Nandakumar

**T**he Marghasirsa month has come. We are quite excited, singing the thirty Tiruppavai songs that are the gift of Goda Devi, and going to the temple in the mornings with our friends, sometimes even executing a circler dance clapping our hands.

Goda Devi also known as Andal, was a foster-daughter of Perialwar who lived in Srivilliputtur and offered garlands made of fresh flowers to the Lord in the temple. Both are known as Alvars for they were immersed in thoughts of the Supreme as Krishna. When we wish to see her for a moment in the historical setting, we learn that she lived in the 8<sup>th</sup> century A.D. For one thousand and three hundred years she has been hailed as the beloved daughter of Perialwar and goddess of millions both for her poetry and her one-pointed love for the Divine as Krishna. The only woman among the Alvars, her 173 verses are part of the Nalayira Divya Prabandam. After a life dedicated to worshipping the Divine, she merged with Lord Ranganatha when she came to Srirangam with Perialwar.

As we move down the centuries, we see that she has become an experience for the devout: she is either considered as a darling daughter of the home or a guardian-mother of unnumbered souls. Hence, there have been dramas and poems written about her,

and Emperor Krishna Devaraya has also written a kavya, Amukta Malyada about her. Of the 173 verses by Andal in the Divya Prabandham, thirty are known as Tiruppavai (Holy Songs of the Maiden).

The ritual of young girls going together in the early morning of Margasirsa and performing puja to the river has an ancient origin. The Tamil Sangam age speaks of girls going to the river playing the drum, the flute and the lute and singing prayers to the river to grant them good husbands and for general prosperity. Such was the Tamil scenario when the Alvars appeared on the scene and their bhakti poetry opened the golden doors to the beyond. The famous Tiruppavai of Andal deals with a particular vrata called 'Pavai Nombu' (ritual). The prayers to Vaigai river in old Tamil poetry became a prayer to Krishna and the Tiruppavai verses describe how the cowherd community engaged itself with heart-felt prayers seeking the grace of the Supreme.

When Andal, decided to consecrate herself to Krishna alone and not get married, she chose this rite to gain the grace of the Lord. With her sweet and meaningful group of verses she also expressed her desire for the Lord's grace to make people, places and all flora and fauna rich in every way. *Lokah samasthah sukhino bhavantu!* As a result, the Tiruppavai verses united man, nature and God which was meaningful for everyone in the Bhakti Movement. Since the Bhagavata Purana also refers to the Gopis performing prayerful rites to the Mother Goddess after their bath in the Kalindi river, the thirty verses gained a pan-Indian relevance as well.

The Tiruppavai can be easily approached as an experience of divinity everywhere. The first five verses form a group beginning with an invitation by a few girls asking their friends to join in the early morning bath to praise Krishna in the Margasirsa month.

“Auspicious with a lustrous moon  
Dawns the month of Margali  
And so, hurry up, you bejewelled girls  
Bright youngsters of wealthy Ayarpadi  
Those of you who desire an early morning bath.  
For the son of sharp-speared Nandagopa,  
The lion-cub child of pretty-eyed Yasodha,  
Incarnation of Lord Narayana,  
Will be granting us the season’s boons,  
Worthy of the world’s approbation.”(1)

The second verse gives the code of conduct to be followed by the girls during this month. The rules of Goda Devi are simple. They should avoid rich food, not spend time in decorating themselves with flowers and other unguents, should avoid all that is frowned upon by civilised life, nor speak evil words. The girls must concentrate on internal and



external purity. The third verse gives an idea of the gifts of this observance: This united endeavour of singing the praises of the Lord will ensure the community of plentiful rainfall, rich harvests and the cows will give abundant milk. The fourth verse addresses the rain-God to pour rains like the continuous shower of arrows that get released by the Sarnga bow of the Supreme Lord. And the fifth verse addresses Krishna directly to receive their sincere songs offered at dawn, forgive the girls for any wrong they may have done and bless them:

“Child of North Madura, Maya incarnate,  
Sporting in the holy waters of Yamuna!  
Lustrous lamp of the cowherd clan,  
Purifier of your mother’s womb, Damodara!  
If we but approach you with purity  
And worship you with flowers pure,  
Sing your praises with deep emotion  
And meditate upon you in our minds,  
Our past errors and those that creep in future  
Will be burnt like cotton in the fire.” (5)

For ten verses from the sixth, the girls who are awake go to other houses of their friends who are still sleeping to wake them up. In these verses, we gain lovely descriptions of the happy girls (both who are awake and who are still sleeping) speak of Krishna’s valiant deeds, his readiness to help people in distress and his mischievous ways that are always charming. The cowherd settlement rises before us as an example of sattwa, ever active looking after their herds with care and affection. Their households have all that is needed for living a meaningful life of bhakti yoga and karma yoga. The description of the coming of dawn is enchanting and Andal gives a complete picture of elderly persons going to the temples blowing their conches and meditating upon the Lord. There! The cowherdresses are churning curds and their bangles are making musical sounds as their hands move in rhythm.

How can anyone sleep when dawn has come in all its colours lighting up the cowherd world? Goda Devi has given us a perfect picture of the world

where men and women, cows and buffaloes, birds and beasts are hurrying to their regular routine. How can one miss all this and sleep in a dream world? Friend! You are missing it all as most of the girls have already gone to the place where we meet to perform our Pavai ritual.

“Singing the glories of the Lord,  
Who tore the mouth of the asura bird,  
And who chopped the heads of the wicked Rakshasa  
All the maids have gone to their tryst.  
Venus has risen; Jupiter has set.  
Open thy deer-like lotus eyes  
And hear the birds’ babble.  
What a shame sleeping now and not joining us  
For a shimmery, shivery bath!  
Malinge not, girl, on this auspicious day.”(13)

The girls are all gathered now in front of Krishna’s mansion and in the sixteenth verse the girls beseech the doorkeeper to allow them to meet Krishna. Their request is granted and now the girls pray to Nandagopa and Yasoda, Krishna and his brother Balarama to wake up and grant the wishes of these young girls. They also wake up Nappinnai, the wife of Krishna for they seem to realise that the best way to gain Krishna’s attention is through his queen! The nineteenth verse is a charming picture of Nappinnai and Krishna sleeping in their cot. They call upon Nappinnai to convey to Krishna the reason for their coming. This is the yogic union of the Divine.

One of the major gifts of the turn from the secular poems of ancient Tamil poetry to the world of sacred literature is bridal mysticism symbolised by Krishna and Nappinnai. One may say that Andal’s lifetime’s sadhana for a yogic union with the Supreme has been crystallized in this poem as guidelines for aspirants. Andal calls for compassion, avoiding wastefulness, and evil thoughts. This is the aim of the Tiruppavai vrata. Going to Krishna the girls ask for ‘parai’. This term is not easily explained. But the traditional Manipravala commentators assure us that ‘parai’ is Andal’s symbol for service (kainkarya) which is the desire of every sincere Vaishnava. This aim becomes clear as we draw to the end:

“This is the significance of our waking early,  
Coming to you and worshipping your lotus-feet;  
Born in the cowherd clan,  
You must accept our humble services.  
Not for immediate boons have we come,  
O Govinda! For seven generations seven,  
We will be devoted to you and serve you alone.  
Cancel all other desires in us.” (29)

A millennia and more after, Tiruppavai retains its mystery and sweetness whenever it is sung, and especially so during the Margasirsa season. When the atmosphere enriched by special lectures, musical performances, dances and dramatic presentations, and the verses shine with a special glow. Each one of the thirty verses is a solid rasamandala by itself, where the gopis of Brindavan dance in a circle with Krishna joining them. At the same time all the thirty verses are a unified world of intense devotion. It is like the legendary necklace of pearls worn by Indra, where each pearl reflects all the scenes in the rest of them. One pearl or all, it is welcome to the onlooker. In the same manner each verse is a solid mandala by itself while it remains an inalienable part of the whole. It reflects all the joy, devotion and love of the young girls for the Supreme Lord. Each verse relates to all the other twenty-nine pasurams. The Tiruppavai concludes with a beautiful phalasruti which is a prayer to the Lord for a life of plenty for the singers and listeners of Tiruppavai:

“Goda, daughter of Vishnuchitta,  
Has retold how the moon-faced damsels  
Had their desires fulfilled by praying  
To Madhava, the same Kesava,  
Who churned the ocean with ships afloat.  
Devotees who repeat in order the thirty verses  
Will be rewarded with happiness and grace  
By the red-eyed, four-armed noble Vishnu.” (30)

All translations from Tiruppavai  
quoted in the article are by  
Late R. Bangaruswami, Kodakanallur



“Deepotsavam” - Festival of lamps during Kritika star is an annual ritual being celebrated in Srivari Temple, Tirumala. This year the Deepotsavam will be celebrated on 7<sup>th</sup> December 2022.

Kritika Deepotsavam is observed in the month of Karthika (according to tamil month) when the star Krithika prevails during ‘Raatrimana’ (night) and

usually falls in the month of November or December. This traditional ritual is celebrated in Srivari temple from times immemorial with religious fervour and sanctity. Lamps with ghee are a symbol of holiness in our Temple culture.

### In Tirumala

On this auspicious day the corridors, sub-temples, Vimanam, Dwajasthambham will be decorated with clay ghee lamps and the clay ghee lamps will be taken out in procession to other temples surrounding the main temple.

At first on that auspicious day clay earthen pots filled with ghee and wicks will be kept in the southern corner of Sri Yoga

# Kartika Deepotsavam in Tirumala Temple

- Sri T.K. Krishnaswami Thathacharya

On the  
Occasion of  
Karthika  
Deepotsavam in  
Tirumala  
Temple

Narasimha Swamivari Temple facing the main Deity Lord Venkateswara. In the evening the Jeeyar Swamies, Acharya Purushas and officials gather to participate in the ritual. Sri Sri Sri Pedda Jeeyar Swami will light the lamps and after wards all the lamps will be lit by his Ekangis (substitutes of Jeeyar Swami) or other paricharakas. Then the first lamp will be handed over to Sri Pedda Jeeyar Swami, Chinna Jeer Swami, Acharya Purushas and other officers present along with the devotees.

The glowing lamps will be taken in procession with Jeeyar Swami leading the procession and going round the Dwajasthambam. After procession of the Prakaram all the lamp bearers will reach inside the temple with Vedic chants. After reaching the Sayana mandapam (just before the sanctum sanctorum) all lamps will be kept outside the Kulasekharpadi except the lamps of Jeeyars and others in particular. Then the lamps glowing with radiance keeps the Lord Shining more like an 'Agnipurusha' (like a bright light in human form) standing in front of us.

The Vedic pandits recite a Hymn from the Vedas (Nakshatra suktam) in praise of agni and Krithika '*Agnihi patu krithika*'. Then the Archakas take each lamp and offer to the Lord and same lamps will be kept to the sides of the sanctum sanctorum. Later coming out to the Dwarapalakas, they keep lamps there and proceed to the potu Ammavaru and keep a lamp there. Then the Jeeyar Swami and Archakas

climb the Vimanam and keep the burning lamps on all the four sides of the Vimanam at the top of the temple. Then they bring lamps to the Sri Bhashyakarlasannidhi, Sri Yoga Narasimha Sannidhi and proceed to the Dwajasthambam and other places inside the temple. Later some lamps are taken in procession to the temple of Sri Bedi Anjaneya Swami, Pedda Jeeyar mutt, Varahaswami Sannidhi and other temples by the representatives of those temples.

Meanwhile the corridors in front of Dwajasthambam and other places will be lit with clay lamps on wooden beams. This Krithika Deepotsavam is to celebrate the triumph of light over darkness.

### Deepotsavam in other T.T.D. temples

This Deepotsavam is also celebrated in Tirupati Govindarajaswami temple following the same procedure as in Tirumala temple. Lamps will be taken to the Tirupati Kodandaramaswami temple also from here. The same Deepotsavam festival is celebrated in all the T.T.D. temples in and around Tirupati in a grand manner.

May the lights of Krithika Deepotsavam of Lord Srinivasa illuminate on life and may He shower His blessings on all of us.

Deepajyotirnamostuthe



**A**ccording to our Ancient Indian texts, if we follow our Sanatana Dharma, we will definitely earn all types of benefits for both long and short term. Hindu Sanatana Dharma is the most varied and diversified in structure and thought, adorned by different philosophies and shared methodology, rituals, pilgrimages, concepts etc. It also has the primary textual sources like the Vedas, Mahabharata, Ramayana, Puranas, Agama, Yoga etc.

Most importantly the Hindu Sanatana Dharma includes the 'Chaturvidha Purusharthas' (Four Purusharthas) i.e., Dharma (Duties as prescribed in Hindu scriptures), Artha (Aim of life), Kaama (Expectations & desires) and Moksha (Divine liberation). It simply means freedom from the cycle of birth & death, i.e., attaining Vaikuntha.

Each month of the Hindu calendar is auspicious and is dedicated to perform one or more particular ceremonies, rituals, customs,

practices etc. So when the Sun transits into Dhanus Rashi, that month is represented as 'Dhanur Masam'. This will mark the entry of Sun into Dhanus rashi and it is called as 'Dhanus Sankramana' (Transit of Dhanur Rashi).

One can easily witness temples offering 'Sweet Pongal, Khara Pongal and Puliogare as Naivedya and distributing the same as divine prasadam to all the devotees during this month. In

this month, a distinctive dish is prepared with Rice and Moong dal mixed in equal proportions as naivedyam and is offered to Lord Vishnu. There is also a great health related significance with these divine food items during Dhanur masam.

The word "Pongal" means to boil or sometimes to cook in Tamil. The spilling over of boiled milk is always referred to the verb and as a noun, it is Pongal – the festival and the food as it is referred.

V e n  
Pongal –  
the rice



## PONGAL & MARGALI

- Dr. S. Vaishnavi

and lentil meal! The word 'Venmai' means white in colour. This is a sumptuous breakfast especially in winter, spiced with black pepper, ginger and cumin seeds, it works as a saviour from cold and cough. All these and the added cashew nuts in ghee make ven pongal the most favourite breakfast.

### Why this is special?

When we talk about Ven Pongal we can only remember this holy month. One can get Ven Pongal as prasadam in Vishnu temples daily throughout the month. Why this pongal is so special? Andal, herself gives the answer in her 27<sup>th</sup> pasuram in Tiruppavai that waking up early in the winter days (when we feel sleepy for longer time), taking bath and praying to Lord Vishnu with all the devotion would bless us with all that we wish for in life. And we continue to seek His blessings and finally attain salvation. Our Dharmashastras rate the most divine naivedyam based on the proportion of green gram to rice in the mudganna. In our Puranas, it is said that Indradeva's consort Sri Shachi Devi, offered mudganna mixed with ginger to Lord Vishnu and got rid of all troubles.

### Blessed life

It is believed that Andal observed the Paavai Nombu to attain Lord as her husband. She used to recite the Tiruppavai (collection of 30 poems) every day throughout the month. So, it is believed that if any young girl observes Paavai Nombu and sang Tiruppavai, she would be blessed with good married life.

Usually after reciting the poems, devotees would be given hot Ven pongal as prasadam. When people are not able to go to the temple, they make ven pongal at home for naivedyam on the first day of Margasirsha.

The women of the household, prepare different kinds of flavoured rice every day and offer it to the deities



### 'TIRUPPAVAI' INSTEAD OF SUPRABHATHAM

In Tirumala the divine abode of Sri Venkateswara, one can find the priests reciting 'Tiruppavai', i.e., A divine song composed by 'Sri Godadevi' who is also called Andal, who was an ardent devotee of Lord, instead of the usual 'Suprabhatham' in the early morning in this divine month of Dhanurmasam.

At Tirumala, Sri Venkateswara is worshipped daily with Bilva leaves during this auspicious month and it is a tradition that during this holy month, Jaggery dosa, seera and some other prasadam are offered to Lord as naivedyam.

throughout the month. Ven Pongal, Lemon Rice, Podi Rice, Puliogarai etc., would be offered and served to the people.

In Srivaishnava sampradhaya, the 'Goodaraivellum' festival is particularly celebrated with lot of devotion. The climax will be on the day of Sankranti when milk will be made to get well-steamed in a brass container. Rice is usually added to the thick milk and stirred until it is fully cooked. Once it is cooked, lots of ghee and a bit of salt are added.

Jaggery, dried raisins, cashews fried in ghee, ghee and cardamoms (elaichi) are also added to top the flavour. A pumpkin and avarai sambar would be the add on. The women of the house recite Vishnu Sahasranama and Tiruppavai at the time of the preparation.

The mere thought of Margali brings in wonderful memories of mist filled early mornings, the cold shower, ringing the bells of neighbourhood girls, then walking together to the temple and singing Tiruppavai.

### Piping hot pongal

Let's not forget the big colourful traditional rangolis, in front of every house. There is always food for the starving tummy! As one finishes singing the entire Tiruppavai, generally piping hot Ven Pongal is distributed to all the devotees.

In this manner, Margali is celebrated with different traditions and food that is prepared specially for the Lord as naivedyam with all devotion and love.



## TIRUMALA TIRUPATI DEVASTHANAMS, TIRUPATI

### DO'S AT TIRUMALA

- ✓ Worship your Ishta or Kula daivam before you start for Tirumala
- ✓ Bathe in the Pushkarini and worship Varaha Swami before you go to worship Lord Venkateswara.
- ✓ Observe absolute silence and chant "Om Sri Venkatesaya Namaha" mantram inside the temple.
- ✓ Respect ancient customs and usages while at Tirumala and promote religious sentiments among co-pilgrims.
- ✓ Deposit your offerings in the Hundi only.
- ✓ Keep Tirumala clean, use Bio-degradable plastics.

### DONT'S AT TIRUMALA

- ✗ Don't carry much jewelry or cash with you.
- ✗ Don't rush in for darshan but take your chance in the queue.
- ✗ Don't enter the temple, if, according to customs or usage you are prohibited to enter.
- ✗ Don't wear flowers at Tirumala, all flowers are for the Lord only.
- ✗ Don't waste water and electricity.
- ✗ Don't allow strangers into the cottages or hand over keys to them.
- ✗ Don't use plastics.
- ✗ Don't wear footwear in the four Mada streets.



- Dr. Venkata Harshavardhan R.D.

In 'Satya Yuga' the 'Dharma' (its not justice but the process of life) was stable and moved on four legs, unlike Treta Yuga, where the 'Dharma' moved only on three legs. Due to 'Yuga Dharma' the Dharma moved on only two legs, which means only some percent of its ability during 'Dwapara Yuga', and finally, it moves on one leg during 'Kali Yuga'. In Kaliyuga, God's presence is felt in an invisible and intangible form but is verily predominantly and abundantly accessible in the form of 'Bhajans', 'Keerthanas', and 'Chanting of Prayers'. To be precise, the sound which is

surrounding us through and along with various other media (like light, water, earth, and sky) is holding God and that's the way Dharma and God are around and surrounding us.

**Chanting is the main source :** The sages said, 'Tapassu' (Penance) 'Yagna', 'Yaga', 'Homa' have limited results. The '*Satya vaak paripalana*' (Speaking the Truth) of the Treta Yuga was set aside in the next Yuga itself (that is Dwapara Yuga) and violently moved away from day-to-day life in the Kali Yuga. So, in Kaliyuga, the only 'moola mantra' or main methodology to attain salvation with God is to '*Swacha Vaak Paripalana*' ("Speak Good words", "Talk about Good aspects" and "Discuss with Good people") to immerse with the God. This ultimately leads one's life to "Do Good and Be Good" and to meet the heavenly God. Chanting Govinda Naamaas, Vishnu Sahasranama, Om Namo Narayana mantras will clean body, mind, and soul to be divine in the Kaliyuga.

It's so well known that the control over the mouth is not just about speech but also the type of food it eats. Sacrificing millet and cereals and rice on 'Ekadasi Day' alone is to worship the Lord and avoid Rajo (Rajasvika) and Thamo (Thamasika) food.

Finally, when it comes to devoting to God Venkateswara, it's clear from the wise words of many sages that the only way to sail in the Kaliyuga is to chant Govinda Naamaas, Om Namo Narayanaya Mantra whenever it's possible. When you chant Govindanamaas within yourself, the inner self is purified and when you chant them aloud the surroundings are purified to bring the blessings of Lord Venkateswara.

Govindaa, Govindaa Govinda.....!!!





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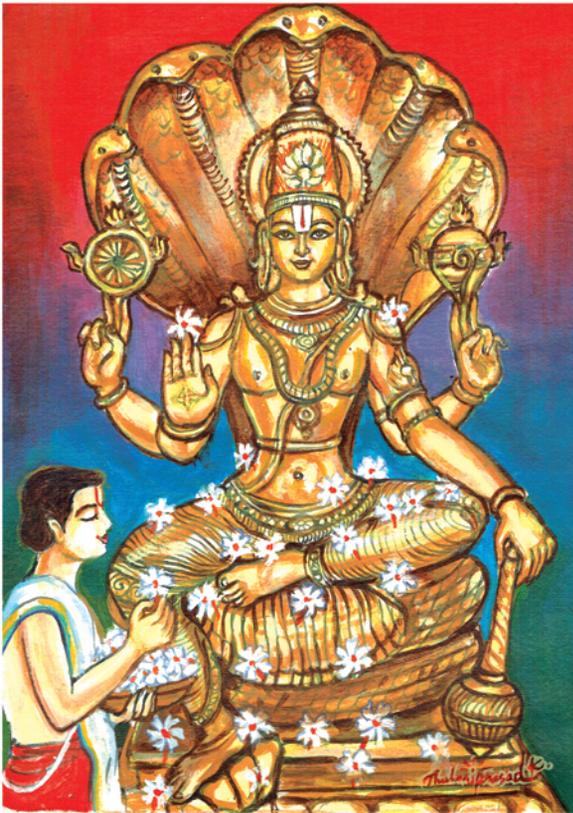
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**S**cholars have attempted to categorise the verses of Vemana into social, political, reformatory, spiritual, moral etc. There are many poems that defy categorization or overlap primarily because Vemana composed these based on observation of everyday realities and basic impulses common to human nature. Consequently, these verses look contemporary and hold good even today. Hence, most of his verses became part of everyday usage. Here is a poem, oft-quoted, that asks people to shun unwarranted 'giving away,' juxtaposed with similar practices that need to be avoided:

*Priyamu leni vindu pindi vantala chetu  
Bhakti leni pooja patri chetu  
Paatra meruga neevi Bangaru chetura  
Vishwadabhirama vinura Vema!*

(Poem 49. Page 70. *Vemana Padyalu* Part II. C.P. Brown Collection, 1839. Ed. Bandi Gopala Reddy {Bangore}. TTD, Tirupathi: 1992.)



## Universal Wisdom of VEMANA - 13

- Sri K. Damodar Rao

### In translation:

Vain it is even if sumptuous meal is served without affection  
Wasted offering it is if worshipped without a pious heart  
Donating gold to the undeserving is a similar strain, futile!  
Listen Vema, the one endeared to the Creator!

Vemana brings forth some common hollow practices here and attempts to show all those result in vain. If a meal is provided without kind and affectionate heart, even if it is sumptuous, it's an exercise in futility. It will not give satisfaction to the host nor to the guest. Similarly, offering worship without one's heart in it, without devotion, will not serve any purpose. The deity will not be pleased and the devotee's pursuits remain unfulfilled, as earlier. He'll not become any richer spiritually.

What use will it be if thankless persons are given plentiful money and gold in donation? They do not deserve charity, as has been noted in earlier poems. It is a case of misplaced judgment on the part of the giver if he reaches out to someone who happens to be thankless, unkind and uncouth. He may not spend it in a fruitful manner to empower himself and his family. On the other hand, he may squander it without realising its worth.

This poem is an illustration of how Vemana converted his observation of everyday life into poetic material. He composed hundreds of such poems focusing on human frailties thus giving a moral impetus to his verse compositions. In this poem, he lists a few common failings, wasted opportunities and vain attempts. The stress is, as is the case with all his poems, on the positives. He seems to suggest that one's deeds are to be accompanied by nobility of intent, devotion in attempt and sincerity of purpose.



# Rewards of Faith in SRIMAN NARAYANA

- Sri Badrinarayana

save the elephant that cried  
in pain and pleaded!  
Narayana, please save me'.

He has incarnated several  
other times showering his mercy for  
worldly people like us, despite the laxity on  
our part to remain faithful. We have seen this from  
several contemporary stories amongst the disciples.

**T**he staunch and true Bhakti  
towards Sriman Narayana will always  
be rewarded by him. Lord Krishna  
himself has clearly declared this to  
Arjuna in the Bhagavad Gita. The  
following story is a testimony to that.

Andal sang the thirty poems of  
Tiruppavai, which is full of devotion  
and faith personified. Her faith in her  
father and acharya's words  
(Periyalwar) rewarded her desires to  
be married to Azhagiya Manavalan, the  
archavathara of Maha Vishnu. We, the  
people who belong to this world made  
up of rajasa and thamasa ahankaras  
are not adept to control our senses,  
neither fully commit to our bhakti nor  
able to be faithful to the Lord. Does  
that render us ineligible for rewards of  
being faithful? Not at all.

God treats us all as His children  
as seen in several Puranas and  
Avataras. He rescued the Vedas to  
protect the world, protected the  
Pandavas from the clutches of  
adharma, heard the prayers of  
Prahlada and descended to earth to

It was the fourth day of the month Margali. Krishna who  
declared himself to be "Margali" (Margasira) among all the  
other months, proffered us with a month full of devotion. In  
most places the orators deliver speeches on various topics  
of bhakti and popularly Tiruppavai.

**A Discourse goes like this..**

An orator was delivering his discourse on the fourth day  
Tiruppavai poem titled "Aazhi Mazhai Kanna". He was narrating  
the incidents as happened in the poem along with the opinions



of acharyas like Koorathalwan. The following were the words of the orator:

On seeing the girls performing the pAvai nOmbu, the Devata (deity) of rains descended to them to participate in the penance with the pious girls to perform the BhgAvada Kainkariyam (holy services to the lord).

Accepting this proposal, the girls ask the Devata to shower his mercy by bringing consistent rain to make this world thrive. Such rains would also make the world know that the girls have started their penance appropriately. The Devata, therefore, signed a note of promise to bring rains.

A question was asked to KoorathAlwan by his disciples as to why did the girls approach the Devata in first place, as Srivaishnavites who yearn for Krishna Bhakti do not approach Devatas other than Krishna himself? To this question, KoorathAlwan immediately sighted that, in this context the DevatAs approached the girls to participate in the Bhagavada Kainkariyam and not the other way around.

The next question asked to KoortAlwan was, DevatAs who are in a higher pedestal than these girls descended to the orders of these little girls in a tiny town. To this KoorathAlwan's reply was that Lord Krishna himself descend to the request of Gopikas in Mathura and Vrundavan. In comparison to that what these DevatAs are doing is minuscule. Also, there is no inequality in Bhagavada Kainkaryam.

He continues to quote various pasurams from Divya Prabandham where DevatAs revere to receive orders from SriVaishnavites and participate in their services.

1. Thirumazhisai Alwar in his NANmugan ThiruVanthAthi quotes "thiRambEan min kaNdEr

thiruvadithan nAmam, maRandhum, puRam thozhA mAndhar" Poem 68

Yama (the God of death) advising his emissaries to pay respect to the SriVainavites who even in their loss of memory do not seek lowly rewards from the DevatAs and advises to offer their respects and services to wherever they encounter them.

2. Poigai Alwar in his First ThiruVanthAthi reflects the same ideas that Thirumazhisai alwar expressed in "avan thamar evvinaiyar Ayinum...naman thamarAl arAyap pattaRiyAr" Poem 55.

3. Thirumangai Alwar in his Periya Thirumozhi quotes "vaLLale undhamark enRum naman thamar kaLLar pOL' Poem 8-10-7, declares that the DevatAs revere SriVaishnavites and always seek orders from them.

The orator was about to conclude saying that where there is faith, the whole universe will respond to them in the form of DevatAs and bestow their services as rewards".

A small girl aged eight was sitting among the elderly audience, did not understand the undertones of what was being said but she gathered that true faith will be rewarded.

She slowly got up and walked towards the doorway distracting the orator and the gathering. Parents of the girl got up to bring the girl back to her seat while she said with a smile in her face, "I am here ordering the DevatAs to bring instant rain".

The gathering burst into laughter and the orator too returned a smile, awaiting the audience to settle. Parents of the girl brought her back to the seat and

after a brief pause the orator was about to begin where he left.

Just at that very moment an incredible thing happened as though it is done through a magic wand.

The clouds in the sky became pitch dark, there was a huge thunderstorm with a heavy downpour

for a few of minutes. The orator and audience were left speechless for a long time.

The moral we learn here is that, where there is absolute, pure, selfless faithful prayer by a devotee on Sriman Narayana, it is attended by Him instantly and unhesitatingly with suitable rewards.



## PLACES OF VISIT AT TIRUMALA

Devotees may visit the near by places around Tirumala in your Leisure time. Some of the places around Temple are given for the devotees.

### SRIVARAHA SWAMI TEMPLE

Sri Varaha Swami is the first deity on the sacred Sapthagiri Hills. That is why Tirumala is called 'Sri AdiVarahaKshetram'. Devotees coming to Tirumala shall visit Sri Varaha Swami, before



proceeding to darshan of Sri Venkateswara Swami. This temple is located on the Vayuvya (North-West) direction facing east of Sri Vari Pushkarini. Sri Varaha Swami with his consort Bhu Devi blesses the devotees in this temple. It is said that, Lord Srinivasa came from Sri Vaikuntam during the start of Kaliyuga and requested Sri Varaha Swami for 100' of land as donation. Sri Varaha Swami agreed to give the land with an agreement that first darshan, puja and naivedyam be offered to him. Even today, the first puja and naivedyam is being offered to Sri AdhiVaraha Swami only.

### SRIVARI PADALU

Sri Vari Padalu is located on Narayanagiri hill. History reveals that Sri Venkateswara Swami has laid his first step here. Sri Vari Padalu are situated on the backside of temple. Road access is available for reaching here.



### SILA THORANAM

It is located 1km. away from Sri Vari Temple. SilaThoranam is a natural phenomena. It is 15' high and 25' wide in structure. It was formed 150 crores years ago due to severe flow of water as per the Research Scholars. There are only three such natural formations available in the World. They are Rainbow arch in Utah - USA, Cut-through in Britan and SilaThoranam in Tirumala - India.



# THIRUCHERAI & THIRUKANNAMANGAI

- Sri Ramesh D. Kandadai

**B**oth these divya desams are approximately 110 km east of Srirangam and just south and south-east of the temple town of Kumbakonam. Both are located in small villages about 20km apart.

## Thirucherai:

### Location

This village is located just north of Kudamuruti river just south of Kumbakonam and Natchiyarkoil.

### Sthalapuramam

Lord Brahma was concerned during pralaya about saving the Vedas and all other things required to restart creation. He prayed to Lord Vishnu about it. He was told to make a strong earthen pot and store all his needs in it. It was the earth he found at Thirucherai that proved to be strong and good. Due to his role in saving all this, the Lord is known as

'Saranathan', the universal mother is 'Saranayaki' and the place as 'Sarakshetram' (Panchasara kshetram). The temple pond is called 'Sara theertham'.

When asked which was the best of rivers, Lord Brahma informed Kaveri that since he washed Trivikrama feet in the waters, Ganges is the most superior of all rivers. Kaveri desiring the same status did penance for Lord Vishnu who granted her wishes – to remain in Thirucherai always and that during Tula month (Oct-Nov) she would be deemed the best of rivers.

It is also said that the temple was built by one of the ministers of Naik kings who secretly constructed it using material meant for Rajagopalaswamy temple at Mannargudi. An angered king made a visit to inspect and found a Rajagopalan shrine added which appeased his anger.

15  
&  
16



## Special features

The temple is from the middle chola period and there is a mention of this temple in ancient writings from 6<sup>th</sup> century of the current era.

Since the Lord appeared as a child to Kaveri to test her devotion, she is seen in this temple as a mother with a child in her lap.

Here the Lord is seen holding a Padmam (Lotus) in his hand which is a posture associated with Paramapadham.

## Mangalasanam

As in quite a few cases, Thirumangai Alwar is the only one who has done mangalasanam at this temple.

Thirumangai Alwar says that whoever sees the Lord in Thircherai and appreciates that he is just as he is in Paramapadham with his dark cloud like form with buzzing bees around him will always have his attention also.

He identifies the bhaktas as those who worship the Lord at Thirucherai as the bhaktas of the Lord who drew the life out of Puthana and

made her fall dead on the ground; the same Lord who has the flower eyed and flower resident Mahalakshmi on his chest; the same Lord as the one who in Rama avatar chopped the nose and ears off cruel Soorpanakha. Only a sample of thirteen pasurams is presented here.

## Thirukkannamangai

### Location

Another 20km south and east of Thirucherai is the small village of Thirukkannamangai.

### Sthalapuramam

The Lord is 'Baktavatsala Perumal' and the universal mother is 'Kannamangai Nayaki'. When the ocean of milk was churned by Devas and Asuras supported by Lord Vishnu, many things and divine beings emerged from it. The last to emerge was Mahalakshmi. She went away to do tapas to win the hand of Lord Vishnu in marriage. Thirukkannamangai was the place where Lord Vishnu came to marry Mahalakshmi. Consequently, everything here has a Lakshmi association. For instance, the forest is called Lakshmi vanam.

## Special Feature

This is one of the Panchakanna kshetrams associated with Krishna (Kanna) even though Krishna is not the primary deity in the temple.

The temple tank is believed to contain a drop that fell from Vamana's feet when Brahma worshipped him during that avatar.



Because seven things (Vimana, Mandapam, forest, river, sthalam, the town and theertham) have come together to form the temple, it is known as 'Sapthamrutha kshetram'.

Chandra was released from his curse after he bathed in the pond and had darshan of the Lord.

River Kaveri runs both north and south of the village like a garland to the Lord.

There is a beehive near the universal mother's shrine. It is believed that Rishis are there in the form of bees to obtain continuous darshan. Special pujas are offered to it.

### Mangalasanam

As in quite a few cases it is Thirumangai Alwar is the only one who has done mangalasanam of this temple.

In Peria Thirumoli, Thirumangai Alwar compares the Lord to boundless ocean and a powerful bull. He is strong willed as a man, controlled as a woman, the giver of the benefit of tapas to yogis, sweet as a string of pearls and finally the life of every bhakta. The Lord is fresh as a new born leaf, young as a blossomed flower, the resident of all his desires and sweet as sugarcane juice. Alwar says I searched for you all over and found you in Thirukkannamangai.

He goes on in this decad to compare the Lord to everything good.

Only a sample of fourteen pasurams is presented here.

Om Namo Narayana



## SUGGESTIONS TO THE AUTHORS / CONTRIBUTORS

1. Authors are advised to contribute articles to **Sapthagiri** which promote Hindu religion, culture and its importance and mainly on *Vaishnavism*.
2. The articles may deal in subjects like *Puranas*, Epics, history, temple culture, the importance of festivals etc innovatively; Hindu Gods, the significance of temples and their glory; spiritual articles based on the moral edification of the youth; on the stalwarts like AdiSankaracharya, BhagavatRamanuja, saint poetess Tharigonda Vengamamba, Padakavithapithamaha Thallapaka Annamacharya, etc.
3. The articles must be qualitative maintaining good standards, informative and thought-provoking to the readers.
4. The article must be readable, non-controversial and relevant to improve the spiritual knowledge among readers.
5. Authors should not use any copyrighted material in their articles unless appropriate permissions are obtained by them.
6. The word limit of an article should be a minimum of 1000 words, not exceeding 1200 words. However, worthy research articles exceeding the above word limit may also be considered.
7. Each article should be scholarly and it should conform to the international standards by following MLA (Modern Language Association) Style sheet/format such as in-text and end text citations and works consulted or bibliography.
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9. Please send your contributions neatly typed in word format with a self-declaration to the following mail: [englishsubeditor@gmail.com](mailto:englishsubeditor@gmail.com)

Serial

Part - 20

# 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)

In the following order the hymns are being recited for Alvars and Acharyas:

**Tiruvadi (Hanuman) and Tiruvananthalwan** – Mudal Tiruvandadhi 53, Slokas 40 & 41 in Stotra ratnam of Yamuna.

**Poygai Alwar, Bhuthathalwar and Peyalwar** – Mudal Tiruvandadhi Taniyan and first hymn, Irandam Tiruvandadhi Taniyan and first hymn, and Mundram Tiruvandadhi Taniyan and first Hymn.

**Tirumazhisai Alwar** – Nanmugan Tiruvandhi Taniyan and first hymn.

**Nammalwar** – Taniyan of Tiruviruttam and first hymn.

**Sri Kulasekharalwar** – Perumal Tirumozhi Taniyan and first hymn.

**Periyalwar** – Periyalwar Tirumozhi Taniyan and first hymn.

**Andal** – Nachchiar Tirumozhi Taniyan and first hymn.

When we recite hymns for above Alvars the first Prabandham Taniyan and hymn are recited. But the reason for recitation of second prabandham Taniyan and hymn for Andal is that Andal in this Prabandham wants to personally serve Venkatavan as said in the line “*Venkatavarkkennai Vidikkirriye*” (Nachchiar tirumozhi 1.1).

**Tondaradippodi Alwar** – Tirumalai Taniyan and first hymn;

**Tiruppanalwar** – Amalanadipiran Taniyan and first hymn.

**Tirumangai Alwar** – Periya tirumozhi 2<sup>nd</sup> Taniyan and first hymn.

**Madhurakavi Alwar** – Nathamuni Tamil Taniyan and first hymn.

**Sri Ramanuja** – The third Taniyan (Sollil) in Ramanuja Noorththandadhi and Sri Bhashya Mangala Sloka (Akhila).

**Senai Mudaliyar** – Stotra ratnam Sloka 42

**Sriman Nathamunigal** – Stotra Ratnam first sloka.

Since there is no Prabandham written by Nitya Suris like Tiruvananthalwan, Senaimudaliar and Tiruvadi, the slokas about their kankaryam rendered by Acharyas is being recited.

The gracious commandment (Arulappadu) is for ten Alwars in their Avathara Order. Then Madhurakavi Alwar, Sri Ramanuja and Senai Mudaliyar.

First render a Sloka for each Alwar and Acharya graciously commanding in the following order – Arulappadu Tiruvadi, Arulappadu Tiruvananthalwan, (likewise) Poygai Alwar, Bhuththalwar, Peyalwar, Tirumazhisai Alwar, Nam Satakopan, Kulasekhara Alwar, Periyalwar, Alwar Tirumagalar, Tondaradippodi Alwar Tiruppanalwar, Tirumangai Alwar, Madhurakavi Alwar, Sri Ramanujan, Senapati Alwar, Sriman Nathamaunigal. The Sloka for Nathamunigal is also applicable to Areyar (Areyar Sevai is not in Tirumala now).

Sri Ramanuja already established the identity of both deity in Tirumala and Tirupati by showing Dharma Vishesha. Following this, the elites, to show the equality of both deities – on the occasion of Tiruvadippuram of Andal's *avatara utsava*, Govindaraja and Andal were taken to the foot of the Hill and perform koodal bending Utsavam.

### **Greatness of Dwadasi Theertham in Tirumala:**

In Tirumala, during Margaseersha month Tirudwadasi Theertham is important for those who desire to accomplish their desires (kamyartham). But those elites who only think of God without any desire also should take bath on Dwadasi Day in Tirumala. The reason for this is as follows –

This *Itihyam* is authoritatively mentioned in Vamana, Varaha, Markandeya and other Puranas. Sastra says that happiness may derive by taking bath on this day. This is called *kamya theertham* and for Sri Ramanuja darsana people say that this is not necessary as said in Sri Vaishnava Dharma Sastra. But Tirumala Tirupati natives, who are Maha bhagavathas accept the bath in this *Kamya theertha*, as Rajasa. Thamasa people among Sri Vaishnavas, non-vaishnava people, those illiterates working as gate keepers, besides natives of jeeyars, Acharya Purushas and Maha Bhagavathas thought of getting defame and thought of taking bath in this Theertham. In the commentary of Ananda Samhita of Vaikhanasa Sastra, it is said that Anantha, Garuda, Viswaksena and Sudarsana etc. should be placed in *Yagasala* and a three day *Bhakta Utsavam* should be organized and at the end, as part of the *Yaga*, bathing in the *Theertham (Theerthavari)* to Sudarsana is to be done. Accordingly, a three day

utsavam was held. At that time, the *prapanna* people (as said above the natives of Tirumala and Tirupati) invariably took bath, when *Theerthavari* for Sudarsana Alwar was held. This is reported by the elders of Tirumala and Tirupati.

### King Kattiyam Yadavaraya's kainkaryams:

After the consecration of Lord Govindaraja at the foot of the Hill with the *sankalpa* of Sri Ramanuja, Kattiyam Yadavaraya, the ruler of Tiruvenkata Kingdom, became the disciple of Sri Ramanuja. As per the advice of Sri Ramanuja, he did several kainkaryas by way of conducting Utsavams etc. to Lord Govindaraja. Besides building a Tirumamani Mandapam in Lord Govindaraja Swami temple and a Sayana room for Nammalwar.

For conducting Adhyayana Utsavam, consecrated Nammalwar idol. Tirumala Ananthalwan consecrated Archavatara vigraha of Sri Ramanuja in Tirumala as his kainkarya. Likewise, Yadavaraya consecrated Utsava Vighraha of Sri Ramanuja in Sri Govindarajaswami temple and built a room and placed Sri Ramanuja idol for doing *Tiruvaradhanam* on the bank of Manchineellu gunta, Tirupati. A Sayana room in the Mandapam was built for the deity and also for Govindaraja. Also he arranged Tiruvaradhanam for the pit where Tiruvananthalwan existed. A four column Mandapam was consecrated in the Tirumamani Mandapam.

With the desire of conducting a Utsavam for Lord Govindaraja on his birth star of Anusham in Vaikasi month, he arranged the utsavam. Celebrating Tiruvadith thirunal for Lord Govindaraja, as he is familiar with the Puranas. As instructed by

Sri Ramanuja, he laid road on the northern side of the temple and on both sides constructed Tirumaligai (houses) and named it as Ramanujapuram. These houses were given as residence to Sri Maha Bhagavathas who did Mangalasanam to Tiruvenkatamudayan and Govindaraja; Periya Tirumalai Nambi, Ananthalwan and Sri Vaikhanasa Sri Vaishnavas.

A Mutt was built as residence of Tirupani Pillai and it was arranged to conduct Vaikasi Tirunal, Nityotsavam, Mahotsavam, Masotsavam and Samvatsarotsavam.

(to be continued)

### Festivals and Rituals in January 2023

- 02 Vaikunta Ekadasi
- 03 Sri Swami Pushkarini  
Theerthamukkoti
- 07 Pranaya Kalaha Mahotsavam in  
Tirumala Temple
- 14 Bhogi
- 15 Makara Sankranti
- 16 Kanuma, Sri Goda Parinayotsavam
- 21 Purandhara Dasa Aaradhana  
Mahotsavam  
Devuni Kadapa Sri Lakshmi  
Venkateswaraswamivari  
Brahmotsavams
- 26 Republic Day, Vasanthapanchami
- 28 Radhasapthami, Bheeshamashtami

## THE CELESTIAL FRAGRANCE OF THE TIRUPPAVAI

To attain the bountiful grace of Lord Krishna, Goda Devi performed the 'Tiruppavai Vratam' (ritual) along with gopikas in Srivilliputtur. The Tiruppavai is a great 'Tamil Prabhandam' comprising of Thirty Pasurams. Goda Devi expressed the procedure of performing the 'Vratha' to us in the form of pasurams. 'Sapthagiri' is offering the spiritual fragrance of the Tiruppavai to our enlightened readers. Let us enjoy and experience the celestial fragrance and attain the abundant grace of the Lord.

### 1st Pasuram : Margali...

Oh! Maidens of Repalle! This is the month of Margasira. If we worship Lord Krishna, He will bless us. Let's go. The blessings are necessary for performing our 'Vrata'.

### 2nd Pasuram: Vaiyatthu...

Let's take a holy bath in the early morning everyday as per the rules of our 'Vratha'. As per the rules, one should not drink milk. Let's not wear collyrium and flowers. We should not speak harsh words. We should honour the elders and give alms.

### 3rd Pasuram : Vongi...

If one eulogizes Trivikrama in the early hours of the day after the bath, it will rain three times a month. It will bring undiminished wealth.

### 4th Pasuram : Aalimalaikkannaa...

Oh! Cloud! Come on to the sky having drunk the water of the sea. We pray to you to shower sufficient rains for our 'Vratam.'

### 5th Pasuram : Maayanai...

If one worships Lord Krishna the Lord of Mathura and perform 'Vratam', one's sins will be burnt like cotton in the fire.

### 6th Pasuram : Pullum...

Oh! Gopika! The birds are chirping. The sound of the conch in the temple is being heard. The auspicious name of the Lord who has sucked the milk of Putana being chanted by the great saints is heard very clearly. Please get up and come to us.

### 7th Pasuram : Keesu Keesu...

Oh! Innocent Gopika! Have you not heard the sounds made by the Bharadwaj birds? Have you not heard the sound coming from the pots of curd when the Gopikas churn the curd? Let's eulogize the glory of Lord Kesava! Come quickly.





**8th Pasuram : Keelvaanam...**

Gopika! It is dawn already. The cows are going out for grazing grass. The Gopikas are going to eulogize Lord Krishna. I have stopped them for your arrival. Come quickly.

**9th Pasuram : Thumani Maadatthu...**

Oh! My uncle's daughter! Are you still asleep in the palace adorned with valuable stones? Oh! My aunt! Please wake up your daughter. Is she deaf or dumb? We have to chant the name of Madhava. Ask her to come out quickly.

**10th Pasuram : Notthu...**

Oh! Gopika! Won't you answer even though you don't open the door. If we eulogize Lord Krishna, He will bless us. Has Kumbhakarna given you deep sleep at the time of his death? Why don't you open the doors?

**11th Pasuram : Kattru Kkaravai...**

Oh! The Beautiful One in the dynasty of the Yadavas who owns the wealth of cows! All of your friends are waiting before your entrance and eulogizing Lord Krishna. You are not coming out. Why?

**12th Pasuram : Kannaitthu...**

Oh! Sister of Gopala who forgets to take care of cows in his devotion to Lord Krishna ! Even though we eulogize Lord Krishna who is very dear to our hearts, why don't you open your mouth? Please wake up.

**13th Pasuram : Pullin vaai...**

All the gopikas have reached the place of 'Sri Vratha' singing the glory of Lord Krishna who killed Bakasura and Ravana. O lotus eyed Gopika, come out to join us.

**14th Pasuram : Ungal Pulaikkadai...**

Oh! Gopika! The red lotuses in the well of the garden are blooming. The black waterlilies are unfolding. Arise! The ascetics are going to the temples for worship. Come out to sing the glory of Lord Krishna.

**15th Pasuram : Yelle...**

Oh! Gopika! You are like the tender parrot. You are very clever in your words. All your companions are here. Come with us to sing the glory of Lord Krishna.

**16th Pasuram : Naayaka Naai...**

Oh! Guard! You are the protector of the mansion of Nandagopa. Open the doors studded with gems. We are the children of the Yadava dynasty. Lord Krishna gave us word yesterday that he would give the musical instrument of 'parai.' Please allow us in.

**17th Pasuram : Ambaram...**

Oh! Nandagopala How great is your munificence! You clothe the people who are suffering without clothes. You quench the thirsty. You feed the hungry. Oh! Yasoda! You are the auspicious lamp of our community. Oh! Trivikrama! Oh! Balarama! Please wake up.

**18th Pasuram : Undhu Madhakalithan...**

Oh! The daughter-in-law of Nandagopala who has an army of elephants who has never faced defeat! Oh! Neeladevi! Please wake up. We have come here to glorify Lord Krishna. The cocks are crowing and the 'kokilas' (koil / cuckoo) are singing. We have come here to eulogize Lord Krishna. Please open the door and invite us in.

**19th Pasuram : Kutthuvilakku...**

Oh! Neeladevi! How long will you prevent the Lord from rising? Can't you endure separation from your lord even for a while for our sake? This is not just on your part.

**20th Pasuram : Muppatthu...**

Oh! Puissant Warrior who protects the celestials from fear. Oh! Neeladevi! Please wake up. We pray to You both to help us in completing our 'Sri Vratam.'

**21st Pasuram : Yettha Kalangal...**

Oh! Lord Krishna! The Son of Nandagopa! Please wake up! We have come here to praise losing all kinds of ego just like Your enemies getting defeated by you and praise you. We pray to You to wake up for us.

**22nd Pasuram : Angan Maajnaalam...**

We have reached at Your lotus feet just as kings reach your feet forgoing their ego. Oh! Lord! Please protect us with Your eyes that symbolize the sun and the moon. Our curse will be eliminated.



**23rd Pasuram : Maari Malai Mulaingil...**

Just as a valiant lion wakes up from a mountain cave after a long rainy season, Oh! Lord Krishna! Please come out from Your mansion and sit on the throne in the assembly and listen to our humble supplication.

**24th Pasuram : Annipuvalakam...**

Oh! Lord who has measured all the worlds. Glory to Your feet, to Your strength and to Your glory. Oh! Lord Krishna! Auspiciousness to Your compassion and to Your 'Velayudham.' We have come to You to get Your instrument of music. Please bless us.

**25th Pasuram : Vorutthi...**

Oh! Lord, on that very night after birth as the son of Devakidevi, You have become the son of Yasoda also. You have foiled every evil attempt designed by the envious and wicked Kamsa. You have killed the monster who has wished to killed You. Please grant us the instrument 'parai' and enable us to sing Your brave stories and relax.

**26th Pasuram : Maale...**

Oh! Lord Manivannan who has an excessive liking for supplicants! In order to perform the 'Vratham', we want conches like Your Panchajanya, white as milk and capable of producing a sound that makes the earth quake. We want 'parai', broad big sized percussion instruments used for drumming. We want bands of devotees to sing the benediction. We want auspicious wick stands. We want flagstuffs and awnings. Do favour us with all these.

**27th Pasuram : Koodaarai...**

Oh! Govinda! You overcome the enemies who are averse to be with You. We will decorate ourselves with many ornaments. We will sit with You happily and we enjoy the feast of the sweet pudding of cooked rice mixed with milk, ghee and sugar along with You.

**28th Pasuram : Karavaigal...**

We graze cows in the woods. We gopas are innocent and devoid of knowledge. Yet, we had the good fortune of you taking birth in our clan. Our relationship with You is something that cannot be delinked. We are unaware of the aspects. Oh! Lord! Please bear with us and favour us with the 'Parai' (instrument / blessings) we desire.

**29th Pasuram : Sitram Sirukaale...**

Govinda! Though we are born in the community of gopas, you should not reject the personal services we render with all our hearts. We should be united with You in an inseparable for ever. We render holy services to You forever.

**30th Pasuram : Vangakkadal...**

The gopikas of Repalle eulogize Lord Krishna as Madhava and Kesava. Sri Bhattanatha belonging to Sri Villiputtur is deemed to be the jewel of the universe. It is his daughter, Godadevi, who presents the whole process of the soul's attainment of the Lord in this garland of thirty pasurams in Tamil.

Original in Telugu by : **Dr. M. Venkatacharyulu**  
Translated into English by : **Dr. M. Krishnakumar**



SIRAPASAD

**A**mong the numerous saints who pioneered and led the Bhakti movement, the Alvars occupied a pivotal position. Hailing from multicultural backgrounds, they are united by the force of self-consciousness and realization of the supreme God. All these Vaishnava saints glorified the name of Lord Srihari as the ultimate means of attaining liberation and salvation.

Of the twelve divine messengers of Mahavishnu, Sri Andal or Goda Devi is the only female saint. Her hymns, "Tiruppavai" and "Nachiyar Tirumoli", express her deep yearning for union with the Lord.

Sri Vaishnavas are well-versed with the "Tiruppavai", where "Thiru" means sacred and "Pavai" means prayer. It is the epitome of Tamil literature supremacy consisting of thirty stanzas. Not only does it encompass devotion and piety, but also unequalled description of Mother Nature.

To understand the purpose and essence of Tiruppavai, let us get an insight into the divine and blessed life of its author, Andal.

Vishnu Chitta or Periyalwar of Srivilliputtur used to prepare fresh garlands from fragrant flowers for Lord Sri Ranganatha. One morning while collecting the Tulasi leaves in his garden, he found a divine baby girl with a gentle smile, cheerful face, and golden limbs. The baby shone like a pure lotus that bloomed in the cool



- Ms. Akhila Madhu

breeze amidst the soft sunlight. He accepted the baby as a gift of God and named her “Godadevi”, meaning the lady born from the earth. Similar to how King Janaka found Sita from the earth, so did Periyalwar accepted Godadevi as his daughter.

Throughout her childhood, Godadevi remained in a blissful state of devotion to Mahavishnu. One evening, Vishnu Chitta had prepared a fragrant garland entwined with Tulasi leaves to be offered to the deity and went to bathe.

Godadevi adorned the garland, wearing it around her neck, was admiring her beauty in the mirror. Upon suddenly entering the house, Vishnu Chitta saw Godadevi wearing the garland. He was angry, distressed, and feared God's anger would fall on him and his daughter as the garland was meant to be offered to God. Knowing of Andal's matchless devotion to Srihari, Vishnu Chitta did not consider her guilty of the impious act.



The next morning when Vishnu Chitta woke up, he was baffled to see the garland as fresh as it was the previous evening. Then he realized that the divine energy is the source of ultimate truth and offered the garland to the deity. To his astonishment, the garland appeared to be twice as fresh and bright. The deity appeared to Vishnu Chitta to have smilingly accepted the garland already adorned by young Godadevi before.

In the holy month of Dhanurmasa / Margasira /Margalimasa, Andal approaches the Lord and expresses her devotion by singing pasurams. The humble soul of Andal, a true philosopher who has attained self-realization, is a remainder of the eternal soul of the Lord. Andal wishes that every human being can enjoy the blissful consciousness of the Vaishnava soul and attain liberation with selfless worship and devotion.



**Tirumala Tirupati Devasthanams, Tirupati**

### **Health Department, Tirumala Instructions for Maintaining Sanitation**

- ◆ Use dustbins-keep the surroundings clean.
- ◆ Segregate dry and wet waste materials and put in separate dustbins. Always make the surroundings clean.
- ◆ The use of plastic materials is banned – protect natural environment.
- ◆ Don't spit or throw waste materials on roads.
- ◆ Don't urinate and defecate in the open places. Use toilets and clean with water immediately after use.
- ◆ Maintain personal hygiene – Safeguard the Sanctity.

**A**n eternally intriguing and interesting matter of question and discussion is whether fate can be changed by prayers. Hinduism believes that by seeking divine intervention with the help of prayers one can change/minimize the impact of fate or divine will. Humans can minimize the impact of *fate or karmaphala* by seeking the intervention of the Lord with the help of prayers-however one should also cultivate detachment and equanimity so that we can learn to bear with what we cannot control. (Poet Tyagaraja, captures the essence of such mental peace in his Kṛiti in raga Sama “*santamu leka saukhyamu ledu*”- without attaining quietude of mind, one experiences no comfort.)

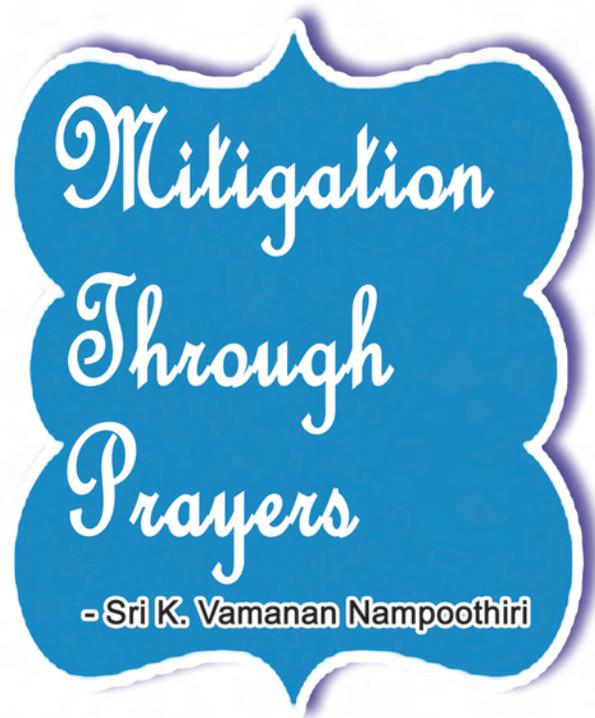
### Prayer (Praarthana) / worship

People who are beginners cannot perfectly fix their mind on HIM. They should, then, endeavour to remember Him with devotion. Each time the mind wanders toward other objects and ideas, the devotee must strive to bring it back to God through remembrance of His Names, Prayers. Lord Sri Krishna, through Srimad Bhagavad Gita, gives ample guidance for mankind with regard to prayers to drain out the impurity from our heart and soul, making us a justified creation of God.

If you are unable to fix your mind steadily on Me, O Arjuna, then practice remembering Me with devotion while constantly restraining the mind from worldly affairs. (B.G. - 12.9)

The essence of the teachings of the Bhagavad Gita is in the first line of this verse. It has the power to make your life divine. It applies to people from all walks of life. The Lord says to Arjuna that even in the middle of a battle, one should remember God. The same message is for everyone—be it farmers, engineers, doctors, students, homemakers or any other professional. (B.G. - 8.7)

One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly [to indicate something else], jokingly, for musical entertainment, or even neglectfully. This is accepted by all the learned scholars of the scriptures. (B.G. - 6.2.14)



Prayer can give strength to go through adversity and bear the consequent suffering and pain. Prayers should be with the motto “*Manasekam Vachasyekam Karmanyekam Mahat manam*”- there should be unity in thought, word, and deed and if thought, word, and deed are at variance, the prayer will not be truthful. The most important requirement to perfect the art of prayer is sincerity or purity and spontaneity. Prayer becomes effective as a spiritual discipline only when there is strong faith, continuity and intensity in it.

Lord Sri Krishna (*SRI NARAYANA*) asks Prince Arjuna (*NARA*) to ponder over the profound knowledge He revealed and leaves the choice in Arjuna’s hands. “*yathechchhasi tathaa kuru*” (Now the choice is in your hands) (B.G. - 18.63).

Likewise, Sri Rama also had advised the residents of Ayodhya that one may contemplate over His advice, and then do what they wished - (Ramayana- V.35).

The Shvetashvatara Upanishad postulates that the Supreme Being whose grace to devotees provides a way of escape

from the law of karma “If we dedicate all our works to Ishvara, we will not be subject to the law of karma”.

“Just as a tree starts to blossom during the proper season, so the doer of sinful deeds inevitably reaps the horrible fruit of their actions at the appropriate time.” (Lord Rama speaking to Khara, Valmiki Ramayana, Aranya Kanda, 29.8)

The Calf recognises its mother among the herd of thousands of cows; in the same way, karma of previous birth (good and bad deeds) goes with the doer. (B.G. – Mahabharath)

Scriptures broadly classify Vidhi (Karma Phalam / Fate / destiny) as Durbala vidhi(the weaker effects of Karma Phala) and Prabala Vidhi (powerful effects of Karma phala) .The law of cause and effect, or the law of karma to be more accurate, is impregnable and impenetrable.

It is said that Durbala Vidhi can be changed / weakened / altered and even eradicated by prayer. However, in the case of Prabala Vidhi, it is said that it cannot be changed, but its effects can be mollified/ mitigated. Prayers will help in giving the immunity, the strength to go through those difficult times.

Since Prabala Vidhi cannot be changed and Durbala Vidhi can be changed our prayers will work in two-fold ways. In the case of Prabala Vidhi (powerful fate), our prayer will help to provide the strength to go through the problems. In the case of Durbala Vidhi, prayer can/will destroy, change, alter and mitigate the Vidhi. Therefore, prayers are useful both in the case of Durbala Vidhi and Prabala Vidhi.

MAN always craves for bliss. The Supreme Being shows that each one has to meet the consequences of all the good and evil deeds emphasizing the inescapability of the consequences of one’s actions. Good and bad deeds will not cancel each other out and one will need to suffer the consequences of one’s negative actions. Good actions earn good returns. Bad actions result in bad consequences. That is why the Lord is described as *Karmaphalapradhata* (the dispenser of the fruits

of action). The divine plans of the Supreme Being are always holy and benevolent.

There are many foundational texts presenting many characters as icons and popularizing their extraordinary sacrifices and great feats. All the stories of these ancient people show the belief in divine powers with an underlying message of ‘good over evil’ or “that dharma prevails.” Briefly given below are some stories for understanding the visionary advices from past.

Believing that all hierarchy and beings are part of the Supreme God, King Bharata always mentally offered the good karma acquired through his activities to God, knowing that by watering the “root” of a tree you thereby nourish the entire tree.

Some interesting stories which emphasize that the Durbala karma can be mitigated and Prabala Karma is inevitable are reproduced below:

**Durbala Karma :** The most famous case of rewriting of one’s fate is associated with Markandeya, the well-known devotee of Lord Siva, He was originally destined to live only for 16 years but his steadfast devotion and intense prayers Lord Siva saved him from the clutches of death.



Princess Draupadi, was helped by Lord Krishna, when she was sought to be disrobed by the Kauravas, upon her sincere prayers - Lord Krishna remembered that years ago, Princess Draupadi, in a spontaneous act of love and devotion, had bandaged the injured finger of Lord Krishna with



a piece of cloth from her sari immediately, by tearing her sari without any hesitation or delay. This act of help to Draupadi by the Lord was on account of the good deed done by the Princess to the Lord earlier - the Lord protected her because of her spontaneous act of Karma and showed the stern law of Nature operating, regardless of the nature of the person.

The legend of Maricha, or Maareecha also postulates that if one does something that is not in line with appropriateness, he has to face the consequences. Fate and Will played a significant role in the downfall of Maricha, (his Will acted as a brake in going against Sri Rama but his fate made him do exactly that and he paid the price with his life). Maricha also had to follow the universal principle that Fate takes in all the mortals' lives through life and death- he was spared by Lord Sri Rama two times and the third time his Karmaphalam took up with him.

**Prabala Karma :** Jara the hunter was hunting the deer, while Lord Krishna was resting in the forest. The hunter misunderstood the moving foot of Krishna as a hidden deer and shot a lethal arrow that pierced into the divine feet. Discovering his mistake, he begged for forgiveness. The Lord revealed that in Tretayuga, Sri Krishna was Sri



Rama and had shot King Vali (Sugreeva's brother) from behind. So, the Lord was now reaping the Karma phala. Hunter Jara was King Vaali in his previous birth.

This is a small story which emphasizes that the Prabala Karma is inevitable; Lord Yama sees a small sparrow in Vaikuntha. The Sparrow thought that his time was up and started trembling- Seeing this, Garuda took the sparrow far away to Gandhamadana Parvatha. Garuda informed Yama Raja that the sparrow was not there. Listening to this, Yama Raja was amazed to see the intricate design Lord Sriman Narayana had made and told Garuda that when he came to Vaikuntha he was surprised to see the small sparrow which was supposed to be killed by an eagle on Gandhamadana Parvatha (Mountain).

The story of the great Sage Ashtaavakra shows that Lords Brahma, Vishnu and Maheshwara did not want to interfere with Prarabdha karma. The sage was born with eight deformities in different parts of his body. These not only made his appearance unsightly, but also made living a normal life extremely difficult. On his Guru's advice he started very harsh penance to get rid of his deformities and pain. Pleased with his penance Brahma, Vishnu and Shiva all three appeared in front of him one by one and asked him to take a boon from them. When he asked them to rid him of his deformities and pain, all three of them replied that they could not, because Sage Ashtaavakra had got this form due to his own Prarabdha karma and they could not change it.

Prayers / Pujas / Worship can give us strength and protects us from Karmas also.



# ACHIEVEMENT OF GOAL

- Dr. K. Sudhakar Rao

**B**hartruhari had expressed several moral principles in his Neetishatakam. Many people want to achieve their goals. But when they come across some hurdles they will hesitate to go ahead. But those who are determined to reach the goal will never stop their efforts. They continue their endeavours in spite of hurdles and hostile circumstances. This truth has been explained in the following verse by Bhartruhari.

*Ratnair mahaabhdheh tutushur devaah  
Na bhejire bheema vishena bheetim  
Sudhaam vinaa na prayayur viraamam  
Na nishchitaarthaat viramanti dheeraah*

When the ocean of milk was churned celestial beings were not satisfied with precious jewels. When deadly poison came out they did not get any fear. They continued churning till they obtained the nectar or amruta. Resolute persons can never stop their endeavours till they achieve the desired goal.

This type of determination is required for every person. Whether it is a field of literature or art or music or material field or cultural field or the spiritual field it is found ordinary people will not continue their activities once faced with difficulties.

On the contrary, if you read the lives of great people you can see a strong determination. Determined person has full self-confidence which cannot be seen in others.

Youth should read the biographies of great persons so that they can get good inspiration from them. One should not be carried away by adverse circumstances. One should face criticism from others. Then they will be able to achieve their goals. Initially they may not get support from family or friends. But they should never give up their efforts.

Resolute persons can achieve their goals within no time. This moral value should be followed by Youth. Otherwise, they will not be able to do service to the society. One should inculcate courage and strong determination always. One should become ambitious to do something to the society in which we are living. Most of the people are dependent on their luck. They do not know when the luck will enter into their life. Human



beings should study the situation and try to solve the matter or problem. However we cannot go in the path of bribery. One should not do anything which is against the law.

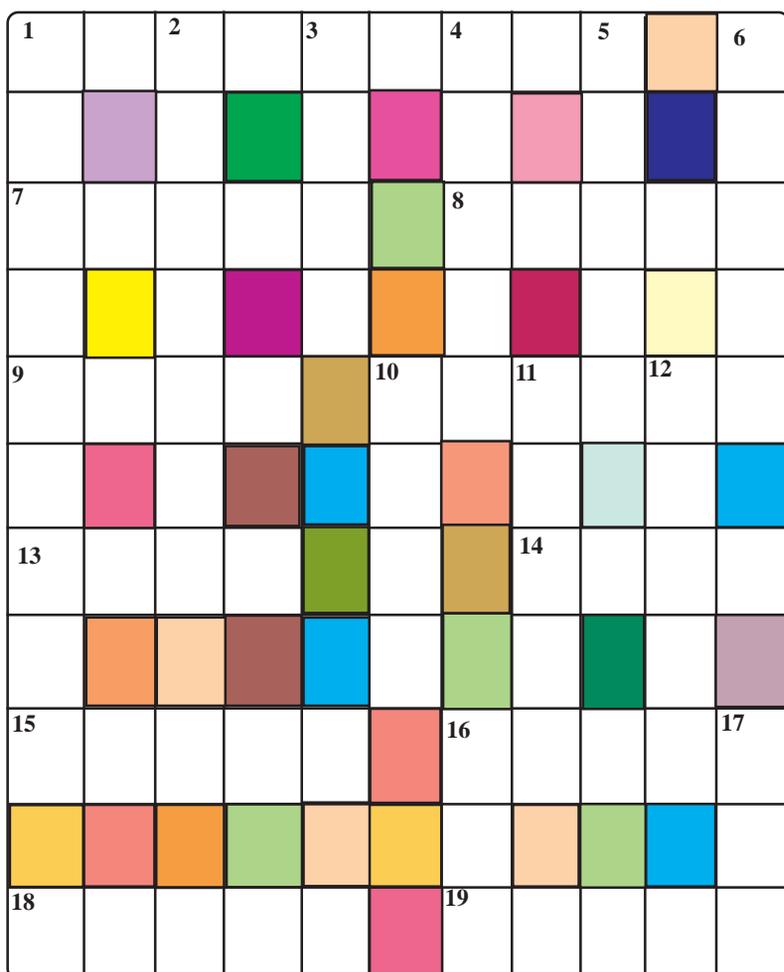
Illegal activities will complicate our life. Bhartruhari has described the qualities of great people in the above mentioned sloka. Different people have different goals. Whatever may be your field, determination is required. When you sow the seeds at the appropriate place and appropriate time

you will get wonderful results. Self-confidence plays a pivotal role in the achievement of goals. If a person is engaged in dreams he can't succeed. Continuous efforts are required to achieve the goals. Whether it is a field of politics or social reforms or the field of spirituality one should follow the above-mentioned moral principles.

Let us dedicate ourselves for different goals. God will help those who work with sincerity.



## PUZZLE



Presented by  
Sri T.S. Jagan Mohan

- DOWN**
01. Kashmiri Poetess (9)
  02. Grandson of Jahnu (7)
  03. Not Real (4)
  04. Parvathi (5)
  05. Lord Siva (5) (Jumbled)
  06. Wife of Huru (5)
  10. Lakshmi (4)
  11. Wife of Vali (5)
  12. Lord Krishna (Jumbled) (5)
  16. Not Daughter (3)
  17. Bad Health (3)

### CLUES FOR PUZZLE

01. Mother of Pippalada (9)
  07. Type of Bush with white flowers (5)
  08. Father of Indrajith (5)
  09. Cry of Unhappiness (4)
  10. Panchali (6)
  13. Not common (4) (From right to left)
  14. Charity (4)
  15. Bharath (5)
  16. Wife of Indra (5)
  18. Kubera (5)
  19. Son of Madri (5)
- ACROSS**

# Jada Bharata Upakhyanam

- Prof. Padmanabha Rao

**B**harata was the son of Vrishabha Deva, an avatar of Sri Hari, in this Manvantara. He was a great Jnani from childhood. He ruled his province well, passed away peacefully after donating all his wealth to the needy. While on his death bed, he remembered a young deer, whom he had rescued from a forest while he was on hunting spree, some time ago. The deer had lost its mother, and Bharata brought it to the palace, took care of this innocent creature. He eventually died and after death, he took birth as a deer. Since he was a Jnani of highest order, he had the memories of his previous life.

As a deer, Bharata was roaming in the forest amidst the places where great Yogis and Rishis had their ashramas, regularly heard their discourses and felt happy. One day he as a deer, died on the banks of river Ganga.

In his next Birth, he was born as son of a brahmana. named again as Bharata. This time, he did not display his wisdom, and behaved like a foolish boy. People made fun of him, street boys pelted stones at him, which he never bothered. He lived in Sidhu Desha, where he was born and started roaming wherever he liked. People called him Jada Bharata. No one had time or interest to notice the

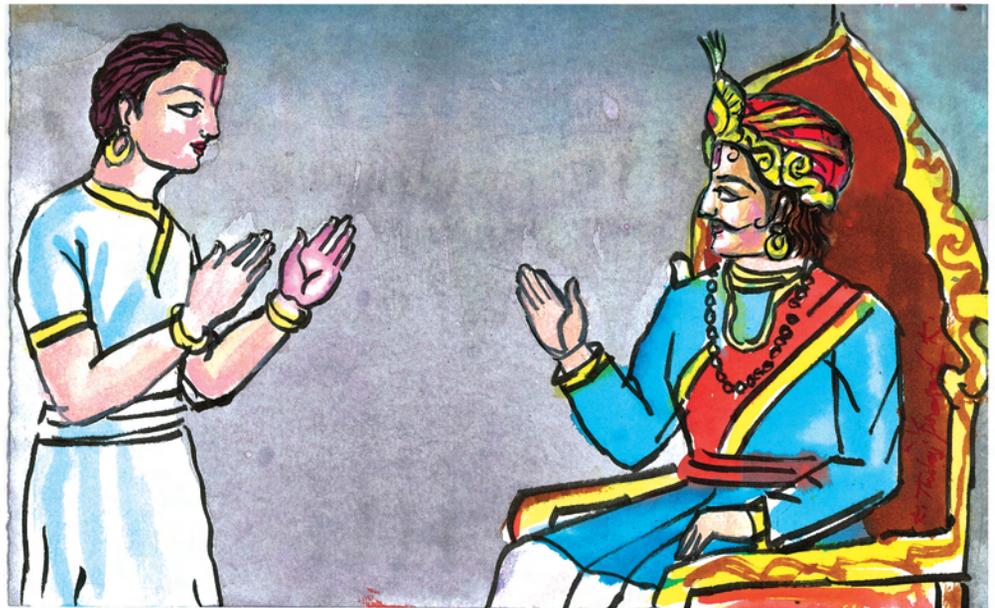
depth of his Spiritual knowledge looking at his external appearance.

One day it so happened that the King of Sindhu Province, Rahugana, was being carried in a royal palanquin by four men. He saw Bharata, sitting idle in front of a house. The King's men pulled him, asked him to carry the King's carrier. As he was well built they felt happy that they got a strong young man as servant. Bharata joined others and carried the king's palanquin with them. After some time, the palanquin lost its balance. The King was about to fall as it was tilted.

The angry king shouted at Bharata: 'Oh! I made a mistake in asking an idiot like you to carry me, you eat and sleep well, strong though old, why not you carry me properly?' Bharata heard all his abuses for a while and then spoke to the King:

*Tvayoditam vyaktamavipralabdham* – You are speaking nonsense.

*Bhartuh sa me syat yadi Veera bhaarah* - If I carry you, then the question of me feeling heavy arises. I am not carrying you.



*Ganturyadi syat adhigamyamadhvaa-* If I wanted to go, then the question, where to go arises. I am neither carrying you nor walking on my own, my limbs are taking me ahead on this way. Neither I am well built nor skinny. Who are you speaking Sir?

“You are telling me that you are the King, King for whom? You think you sit, and I carry you, which is not true. My legs are supporting me, Above that, there are many organs which balance me like Stomach, waist, hips... shoulders, and palanquin above all this. I am not in fact carrying you at all! Don't speak like a fool, you are supposed to be a wise king. You think that I am the King of Souveera Desha. Is it true? It is a designation - *Roodha Nama*. It might go away any time from you. *Rajasmi Sindhushviti Durmadhandhah* - You feel that I am the King and hence you are made blind with your arrogance.”

The King now realised his mistake. He got down the carriage and bowed to Bharata, and sought wisdom from him. He said: Forget that you are the King. The Supreme King is Him, Sri Hari, think of him. Today you rule, you might be killed any time in a war by an enemy, your son or enemy succeeds you. This goes on and on... Where is your Kingship? Instead think of Him, and surrender to Him for good. When you were in your mother's womb, were you a King then? After your death, does anyone call you by that designation? Bharata enlightened the king by teaching him real *Bhagavata dharma*, the royal path for a meaningful life. King Rahoogana, realised his mistakes and lived a better life thereafter.

This is from Srimad Bhagavatam.



## HOW TO MAKE TIRUMALA PILGRIMAGE A PLEASANT

- ✿ The moment you think of a trip to Tirumala, reserve your Railway/Bus tickets, accommodation and seva tickets well in advance.
- ✿ If you find leisure time stay at Tirupati and visit local temples.
- ✿ TTD is plying free buses from Railway station to Alipiri and Srivari Mettu for the benefit of the devotees who walk up the Hills.
- ✿ Pilgrims can deposit the luggage, properly locked in the counter at Alipiri Foot path and Srivari Mettu before they start climbing holy steps. The service is rendered free of cost.
- ✿ TTD has also arranged mobile autoclinics for repairing the vehicles standard on both the ghat roads.
- ✿ Better plan up your pilgrimage to Tirumala during week days and avoid holidays as far as possible.
- ✿ Contact 'Information' counters at Railway station, RTC bus stand, Alipiri bus stand, Vishnu Nivasam, Srinivasam, Alipiri toll gate and Renigunta railway station for any information.
- ✿ Help T.T.D. to maintain the sanctity and serenity of Tirumala. Donot come to the sacred hills for any purpose other than darshan of Srivaru.

**For Further Details Contact :**  
**0877-2277777, 2233333**

# ANNAMAYYA'S VIGNETTES OF WISDOM-15

- Prof. M. Rajagopalachary



## Sankirtana:

NlVu sarvasamuDavU nlvu dEvadEvuDavU  
lvala gunadoshA lencanika nEIA

pUvulapai gAni bori munDlapai gAslni  
Avala vennela kEmi hAni vacclnA?  
pAvanula naTugAci pApapunjamaina nannu  
gAvagA nlkrupkunu gada mayylnA?

gOvumlda visarl gukka mlDa visarlni  
pAvanapu gAlikini pApa manTlnA?  
dEvatala rakShinci dlnuDanaina nAku  
dOva cUpi rakShincitE dOsa mayylnA?

kulajuni yinTa nunDI kulahlnuni yinTanunDI  
yilalO nenDaku nEmi hlna mayylnA?  
valasi srivEnkatAdri varamulu yicci nAIO  
nilici varamu licci nEDu gAvavE.

porin = kramamugA; regularly, in serial order;  
kaDama = IOpamu, korata, shEShamu; the  
remainder, a deficit;

## Translation:

### Equal Vision

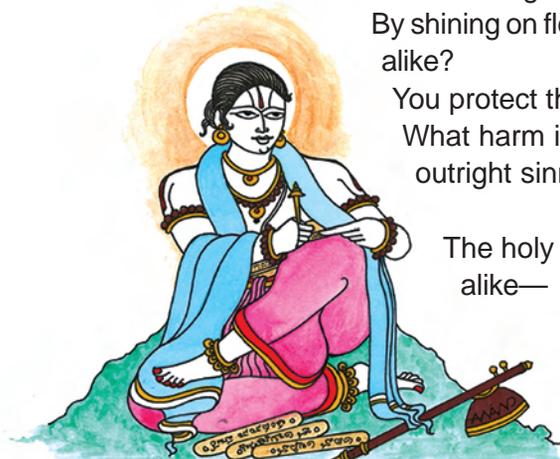
You are a God of Gods with an equal vision  
Why count on my virtues and vices?

Does moonlight lose anything  
By shining on flowers and thorns  
alike?

You protect the virtuous.  
What harm if you protect  
outright sinners like me?

The holy air blows on all  
alike—

On a gentle  
cow as well



as a dog.  
Does it contract any sin?  
You protect the angels.  
A destitute as I am ,  
Is there any blemish if you protect me?

Sunlight falls on men of both  
High and low descent.  
Does it lose anything?  
You've granted boons to many on the VenkaTAdri  
Why don't You dwell in me  
And save me with all Your grace?

**Commentary :** Annamayya reveals the egalitarian vision of God and his own social consciousness in this sankirtana. God does not discriminate between high and low, man and animal and good and bad. All creatures in this creation are equal to him. Neither sin nor virtue attracts him. In Bhagavad Gita, Lord Sri Krishna proclaims: All creatures are equal to me. There is neither hatred nor love for anybody to me. Whoever chants me with devotion, he will be with me and I will be with him. (samOham sarvabhUthEshu na mE dvEshyOsthi na priyah! YE bhajanthi thu maam bhaktyA mayi thEshu chApyaham!! (9-29) Just as moonlight falls on both flowers and thorns alike and doesn't lose anything, air moves on a gentle cow and abominable dog equally without any discrimination, and sunlight falls on a man of high caste and low caste alike, why not God shower his mercy upon the sinner as well and protect him? In keeping with the naichyAnusandhAna of VisistAdvaita tradition, Annamayya downgrades himself as a sinner and destitute, and seeks his grace and protection.



**M**an, not only yearns for his well-being but also for the welfare of mankind. It is best channelized through a prayer. A prayer should be uttered with concentration.

Prayer / Worship prescribes three steps : (1) Salutation to the lotus feet of Lord Narayana (2) Utterance of the pure name of Narayana and (3) Contemplation of the tatva of Sri Narayana. These three steps, if practiced, constitute the tapas or meditation. 'Tatvam' here refers to the inexpressible essence of Narayana.

In these three modes of prayer, meditation is of utmost importance. Meditation should be like a limpid and unbroken flow of thought directed towards God. The union of the devotee with the God brings out for the devotee the fruit and thereby the boon. Praise of the God should be sincere singing of the God's qualities, achievements and effulgence severally as inherent in Gods and Goddesses-Gayatri, Hanuman, Siva, Ganesha, Narasimha and so on. A mantra is meant for the initiated after a training in accurate pronunciation. A stotra is uttered by people with the conviction that its power is equal to that of mantra. Singing in chanting a mantra and singing the stotra are of equal importance.

Sri Sankaracharya's Hanumadbhu janga prayata stotra has many unique features . It portrays Sri Hanuman as a personality of composure and valour comparable to those of the Himalayas. His bravery in war is signified by his clarion roar. His composure, energy, divine power at work are engaged in carrying out the will of Sri Rama. He shines like the rising sun. A mantra, a stotra and a dandaka are composed in a fit of divine frenzy or a flash of vision. One cannot seek for logical consistency and reasoning in the three modes of prayer.

## The Three Modes of WORSHIP

◦Dr. M. Sreerama Char



**Mantra :** A mantra is a sacred utterance, a numinous sound, a syllable, a word or phonemes. Every mantra has six limbs called Shadangas. They are the Seer (Rishi), Deity (Devata), Seed (Beeja), energy (Shakti), Metre (Chandas) and Kilaka (Lock). Hence, mantras are

for the initiated elite. The mantra saves the reciter. '*Mananaat trayate iti mantraha*'. It is more of an internal recitation than of loud proclamation. It is strictly private and individual. Stotras are uttered by informed scholars and dandakas are convenient for the lay people. A mantra is composed of Beejaaksharas. It has to be learnt from a preceptor. It usually begins with the pranavaakshara 'Om'. Its intonation should be disciplined. On repeated recitation, the mind starts repeating the fine descriptions, dwells in joy about them, and gets identified with the spirit and essence of the soul-stirring parts especially of the stotras. A sincere recitation will not only fulfill the desire of the saadhaka but also will lead to the manifestation of the deity on his mind's eye.

**Chanting is must :** Gayatri mantra is to be repeated for a hundred and eight times each in the three sandhyas. Its recitation is must. The triple acts pooraka (inhalation), kumbhaka (retention) and rechaka (exhalation) stabilize the mind of the saadhaka . One lights upon the layering of sandhyopaasana similar to the petals of a lotus unfolding the progress of the individual soul of the saadhaka. The significance of the prayer : "*Om bhoorbhuvastva ...*" is singular as it is without any desire for particular material benefits. It is confined to contemplating the highest divine radiance in order to inspire the intelligence to grasp the essence behind the manifest world. No worldly desire, no request for removal of fear, worry and such negative factors. The request is only for kindling the Buddhi. So only enlightenment is sought. In other words Bramhavarchas is sought. Meditation is the key to realise Bramhvarchas. In other words, it is the experience of a vision of one such form as a living presence and the practitioner gets easily the vision.

A mantra is characterized by severe elegance and a stotra and more so a dandaka is a spontaneous flow of praise which surges from the heart of the devotee.

In form, style and structure ; the dandakas have distinctive features making them different from the mantras and stotras. A mantra is a formulaic expression. It is incantatory and is well-fitted for recitation. The reciter should aim at attaining a mood which aligns him with the source of cosmic energy and the aim is to achieve union with the soul of the supreme. The poetic compositions of stotras and dandakas draw upon a pool of conventions and styles of the genre concerned.

Dandaka is sung with gusto and the musical resonances emanate from the sound patterns inherent in a composition. Each individual composer does it in his own way to endow it with a singing melody. "Sarada dandakam" of Sri Kalidasa exploits the device of invocatory hailing devices. Dandakas are concerned with the praises of the deities of one's personal choices. A dandaka as a meditation should dwell on a God or Goddess in one uninterrupted flow of the same thought towards a particular God or Goddess. Dandakas are prayers which highlight God's qualities, achievements. The prayers are aimed at bringing out the form, the glory and the power as revealed in the Vedas, the puranas, epics.

**Dandakam :** We have a host of dandakas dear to almost all the devotees and most of them are composed in pure Telugu. We can mention Sri Venkateswara dandakam, Sreerama dandakam, Ganesha dandakam, Sri Anjaneya dandakam and several others. They are unique in their own ways as the Gods praised have been differentiated appropriately. The styles are adjusted to the presentation of Gods and Goddesses concerned.

“Sri Hanuman dandakam” is perhaps the most popular of all the dandakams in Telugu. Its logical coherence is derived from the coherence of the features, appearances, valour, bravery, purity of Hanuman. He is mentioned as the saviour of Lakshmana. He puts hope and cheer in Sita about her release from the state of imprisonment. He gives her the ring of Sri Rama and receives her head-ornament to be given to Sri Rama - a mutual confirmation and consolation is thus achieved. He brings Sanjeevini mountain and saves Lakshmana from a mortal faint. Thus he inspires hope in Sita and restores Lakshmana to life.

The pragmatic aspect of saving Sita is to be realized through causing a bridge for all the hordes of vanaras to cross the ocean. They overpower the demons in the army of Ravana. Ravana employs the might of sakti. On the other hand, Hanuman helps the world by his bramha tejas in exorcising people of the evil spirits. In this task of working out the welfare of the world, Hanuman is fortified by repeating Taraka mantra. In such a good task, Hanuman becomes another Narasimha. The epic “Sreemad Ramayana” is telescoped in narrating a few key incidents. All this flashes across the mind’s eye of the

reader. Vibhishana’s coronation foreshadows the coronation of Sri Rama.

“Sri Venkateswara dandakam” is a compendium of the greatness of Lord Venkateswara. His descent from Vaikunta is followed step by step by his gradual evolution into pratyaksha daiva. He has to be praised as Abhayavarada and it brings to our mind the actual descent of God from Vaikunta to the earth. The rituals derived from the literary texts intertwine the sacred presence of Sri Venkatesa. The group of sevas are known as Udayaastamana sevas making Lord Srinivasa a vibrant deity.

One can round off the dandaka study by knowing the meaning of dandaka as a garland. It is both literal and metaphorical in the context of garland used as the age-old ornament in the worship of deities.



### SOLUTION TO PUZZLE

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

(Continued from the previous issue)

### The Brahmotsava festival

The Brahmotsava festival at Tirumala is the most popular festival drawing huge crowds. This is a basic festival enjoined by the Sastras. The festival bear the name 'Brahmotsava' to commemorate the first Utsavam of the Lord of Tirumala which was conducted by Brahma, the Lord of Creation as per Varaha Purana. This Utsavam is conducted according to the injunctions of the Sastras.

Prior to 966 A.D. perhaps only one Brahmotsavam was conducted at Tirumala. In 966 A.D. the Pallava Queen Samavai who arranged for the installation of the Bhoga Srinivasa Murthy idol in the temple, made provisions to conduct two Brahmotsava festivals, one in Purattasi month and the other during the Mukkoti Dvadasi period. Thus two Brahmotsavas were

being performed from the 10th Century A.D. The same Queen also presented a number of jewels and ornaments including a Kiritam or crown and arranged for endowments for the conduct of the festivals with a procession for the Bhoga Srinivasa Murthy for a few days immediately preceding the main festival as well as during the main festival itself in the month of Purattasi commencing on the day of Chittirai and lasting for nine days. In the same year the same Queen made a further provision for another festival for the same silver idol with two processions each day for seven days prior to Margali Tiru Dvadasi that is the Mukkoti Dvadasi. To meet the expenses of these, the Queen endowed certain lands to the temples and enjoined on the administrators called the Stanattars to take care to see that no tax was levied on the land granted by her.

The Chola records make no mention of any of these festivals but a later epigraph enables us to gauge from the increase in quantity and variety of food offerings about the increase in the number and magnitude of the festivals of the temples. Some of the minor feudatories like the Gandagopalas, the Yadavarayas, with Kadavarayas and the Sambhuvarians made gifts and grants to the temple for the perpetuation of nityadeepa and nitya naivedya



## THE TIRUMALA TEMPLE

- Dr. N. Ramesan

Part  
XVII

as well as utsavams for the deities. Thus we find from the evidence of the epigraphs that about 1300 A.D. in addition to the two Brahmotsavams observed in the 10th Century in the months of Purattasi and Margali, similar festivals were also performed in the month of Adi at Tirumala for the Lord (189 T.T.), besides the original namely, the festival in Vaikhasi held at Tirupati (111- G.T.). The second festival in Adi was instituted by the Queen of Viranarasimha Yadavaraya, in his 30th regnal year to meet the expenses the Queen granted half the village of 'Paindapalli' of which the other half had already been granted. Besides this she had a four-sided wooden ratha constructed for the deity during the festival, and the expenses for decoration and repairs to this ratha also were ordered by her to be met from the same endowments. The temple administrators were also empowered by her to utilise any unspent balance of the endowment to the repairs of the temple as well. Thus by about the 14th Century A.D. a festival known as 'Tirukodi Tirunal' or 'Brahmotsavam' was conducted three times a year at Tirumala and two times a year at Tirupati. From epigraph 102-T.T. we learn that there were more festivals than one though the precise nature and number of them are not known.

At the time of Harihara II we learn that this King instituted a fresh festival in the month of masi at Tirumala through the agency of Mullai Tiruvenkata Jeer. The expenses were to be met from the income of the village Pungodu which was endowed by him to the temple (61 and 103-T.T.). From a critical study of the epigraph we can find that as times went on these festivals rose by the middle of the 16th Century to ten a year and they were probably distributed among the ten months of the year with the exception

of Vaikasi and Ani in which two festivals were conducted at Tirupati for Sri Govindaraja.

The Brahmotsavam was celebrated for a period of twelve days counted from the day of ankurarana (sowing of seeds) of nine kinds of seeds in earthen vessels to the day of Vidayarru, or the day of preparations for relaxation after the exertions of the temple servants for twelve days during the festival. Each day after the procession was over, the Utsavamurthi was taken away into the temple to a mantapa, installed there in an asthana or an assembly, and was offered the special naivedya provided for the occasion by the devotees. Similar asthanams were also arranged by the devotees to be conducted in the mantapams built in their flower gardens, round the temple to which the Utsavamurthi was taken during the course of the procession before returning to the temple. In fact the asthana formed a feature not only in the brahmotsavam but in other festivals also.

Till some decades ago the temple conducted four Brahmotsava festivals in a year; the first in purattasi month, the second on the Rathasaptami day, the Third on the Kausika Ekadasi day in the Kartika month and the fourth on Vaikunta Ekadasi or Mukkoti Ekadasi day. The festivals are conducted for several days. The festival during the Rathasaptami period is considered to be an arsha utsava, while that on the Kausika Dvadasi day is considered to be a rakshasic one. The most important of these is the purattasi month Utsavam generally conducted in September-October. The utsavam commences on the day when Sravana Nakshatra is prominent. At present only this festival is conducted.

On the day before the Sravana star day (thithi) Ankurarpanam is done by sowing 'navadhanya' seeds for germination in specially decorated new pots called 'Palikas'. This is supposed to form part of the propitiatory offerings to the Nityasuris or celestials in the temple. A 'Pooma Kumbham' is also installed in the yagasala.

The festival actually commences on the first day with the Dhvajaroohanam-a ceremony in which the Lord's flag with the Garuda emblem is flown on a flag staff erected next to the Dhvajastambham. Everyday the Utsavam for the Lord is conducted with splendour, along with homas etc., as per rituals laid down. The Lord's Utsava Vignanam (with or without his consorts Sridevi and Bhudevi) is also taken in procession twice-once in the day time and again in the night time with the appropriate Vahanam. The Vahanams for the processions at night on the first, second, third, fourth, fifth, sixth, seventh, eighth, ninth and tenth days are the Pedda Sesa Vahanam, Hamsa, Simha, Punya Koti Vimanam, Garuda. Elephant, Chandra-Prabha, Aswa, Ivory Palanquin, and Tirucchi Vahanams, respectively.

The important festival days are the fifth, eighth and eleventh days. The morning procession of the Lord on the 7th day with Surya Prabha Vahanam is also worth seeing.

The Utsavam on the night of the fifth day is called the Garuda Seva or Garudotsavam. On this day the, Processional deity alone is taken in procession on the Garuda; the consorts of the Lord are not seated by his side on the Vahanam as usual. On this day, the Lord is given 'Uyyala Seva' in the evening. This Uyyala Seva or 'Seva in the Swing' takes place in the open area near the

Dhvajastambham. The processional deity comes out of the temple in a tiruchi and the poles of the tirucchi are fixed to chain (fixed to the ceiling) with rings attached to them and the whole is swung to and fro during the Swing or Uyyala Seva. During this Asthanam or durbar, songs are sung and Vedic hymns etc. chanted.

The deity is then taken and installed on the Garuda vehicle. The Makara-kanti ornament and the Lakshmiharam on the Mula-vignanam are then brought and used for the decoration of the Lord on the Garuda vehicle. The vahanam is then taken in procession around the east, west, north and south Mada streets of Tirumalai. The Lord has the usual paraphernalia during this procession such as Chatra, Chamara, Mangala Vadyas, recital of the holy books etc.

The car festival takes place on the eighth day. This 'Rathotsavam' attracts the largest crowd during the Brahmotsavam festival days. The Utsavamurthi along with the consorts is brought on to the temple car early in the morning. The Lord in the temple car and the temple car are then gaily decorated; the temple chariot is then taken round the streets of Tirumala.

On the eleventh day of the festival, the processional deity is taken on a Tirucchi Vahanam to the Swami Pushkarini. The Chakram of the Lord (also called Chakrattalvar) then gets a bath in the Swami Pushkarini. At the same time, the devotees of the Lord also plunge into the Swami Pushkarini. A bath at this time in the Swami Pushkarini is considered to be very holy and merit-giving. The Brahmotsavam comes to an end with this snana or bathing of the Lord in the Pushkarani.

(to be continued)

## Moral Story

**D**uring the Exile period of Pandavas with their wife on the Gandhamadhan Mountain in the Himalayas, Draupadi and Bheema, one day in the morning went for walk. While strolling near their Ashram Hut, she saw beautiful Thousand Petal Flowers – *Brahama kamal* ( King of Himalayan Flowers – Sacred Saussurea in English ) These flowers gave out very pleasant fragrance and she wanted more flowers to make garlands. She asked Bheema to get more.

Bheema was happy and equally proud of his physical strength. He thought it would be very easy to go to Himalaya for collecting more flowers. While walking he was also thinking in mind that nobody will match his strength. When he went a little further, he saw one old tired Monkey sitting with his Tail spread towards Bheema's way.

Bheema reaching this Monkey tried first to scare him, so that he felt the monkey will give him way very easily. But Monkey does not budge. In fact, Monkey asked Bheema why he is troubling him. Then

## EGOISM VERSUS HUMILITY

- Sri S.N. Deshpande

Bheema asked him arrogantly to move aside from his way. The Monkey who is actually Lord Hanuman in disguise said that as he is so tired that he cannot even lift his tail and so asked Bheema to keep it aside to make his way. Bheema with his confidence tried first to push the Monkey's tail by leg. However tail did not move an inch. So Bheema tried with his both hands tried to lift the tail and keep aside. Even this effort with his great physical strength was a failure. He then realized that this Monkey was not an ordinary Monkey. He folded hands with great respect asked Monkey who he was. The Monkey who was Hanuman told that he was "*Ram bhakta Hanuman*" and *Chiranjivi* (Immortal) He came to help the Pandavas to defeat Kauravas. Bheema asked Hanuman to forgive whatever he said arrogantly to him. He realized the mistake.

**Moral :** Every Individual has a skill or talent. For some it is physical prowess, for some others it is intelligence, creativity or even art. However, when one like Bheema, feels that nobody in the world is like him in over confidence, arrogance or excessive pride, he gets diminished with some unknown person like Hanuman in this story. So it's only humility that

gives strength to individual to shine. This was the lesson given by Hanuman to Bheema. In other words, it can be said as "Strength gets magnified by humility".



# LET US LEARN SANSKRIT

## LESSON - 20

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Mahamahopadyaya Samudrala Lakshmanaiah

English by : Dr. S. Vaishnavi

फलम् = Fruit

तावत् पर्यन्तम् = Until then

तस्य = His

एतावत् पर्यन्तम् = Up to this much

एतस्य = This person's

कियत् पर्यन्तम् = Till when

खादति-खदन्ति = Eating (Singular-plural)

खादसि-खादथ = Eating (Singular-plural)

खादामि-खादामः = Eating (Singular-plural)

## QUESTIONS

- a 9. तस्य जनकः एतावत् पर्यन्तं कुत्र आसीत्? २. अस्मत् गृहे आसीत्। ३. तत्र किं करोति? ४. तत्र फलं खादति। ५. ते कियत् पाकं कुर्वन्ति? ६. एतस्य गृहं कुत्र अस्ति? ७. यूयम् इदानीं किं कुरुथ? ८. वयं फलानि खादामः। ९. बालकाः अन्नं खादन्ति। १०. त्वं तस्य गृहे किं खादसि?

- b 1. Whose fruit is this? 2. This is mine 3. Is there water in your cup? 4. My cup is not here 5. If so, why are you eating quickly? 6. No one is there in my home. 7. I prepared food for you. 8. Why are these people having food here? 9. It seems they are not in home. 10. That is why I am eating here.

## ANSWERS

1. Where was his father until now? 2. He was in our home. 3. What is he doing there? 4. He is eating a fruit there. 5. How much are they cooking? 6. Where is this person's home? 7. What are you all doing now? 8. We all are eating fruits. 9. Boys are having rice. 10. What are you eating in his home?
- a 9. तस्य जनकः एतावत् पर्यन्तं कुत्र आसीत्? २. अस्मत् गृहे आसीत्। ३. तत्र किं करोति? ४. तत्र फलं खादति। ५. ते कियत् पाकं कुर्वन्ति? ६. एतस्य गृहं कुत्र अस्ति? ७. यूयम् इदानीं किं कुरुथ? ८. वयं फलानि खादामः। ९. बालकाः अन्नं खादन्ति। १०. त्वं तस्य गृहे किं खादसि?



## DRAWING

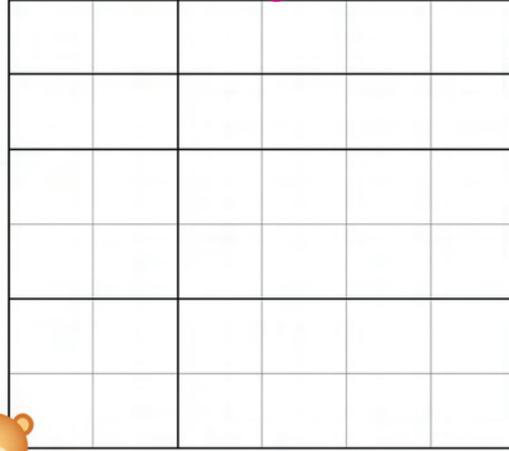
DO YOU KNOW?



**Colour the Picture**



**Draw the Picture as given**



### MATCH THE WORDS

In Column A with the Column B:

**A**

1. Father of Andal
2. Lord Krishna
3. Dhanurmasam
4. Nachiyar Thirumoli
5. Instead of Suprabhatam

**B**

- a. Bhagavadgita
- b. Tiruppavai
- c. Goda devi
- d. Periyalwar
- e. Margasira

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

### RIDDLE

Name the Alwar using the clues given below

1. The daughter of Periyalwar.
2. Found in the Tulasi garden.
3. Dedicated her service towards Lord.
4. Did pavai ritual (vratham).

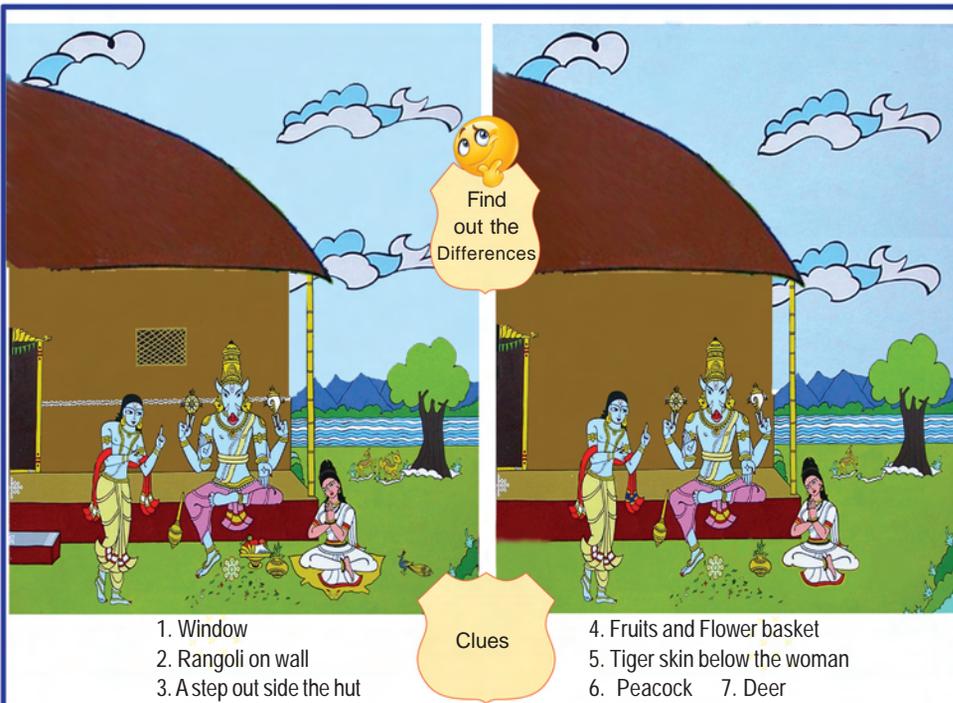
Answer : Andal

### PROVERB

**A ROLLING STONE  
GATHERS NO MOSS**

### RECITE

Dharma kshetre kuru kshetre  
samaveta yuyutsavah  
mamakah pandavashchaiva  
kimakurvata sanjaya



Find out the Differences

Clues

1. Window
2. Rangoli on wall
3. A step outside the hut

4. Fruits and Flower basket
5. Tiger skin below the woman
6. Peacock
7. Deer



Tirumala Tirupati Devasthanams  
SPIRITUAL SAPTHAGIRI MAGAZINE

## QUIZ for Children - 5

'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. Which recitation is done instead of Suprabhatham in Tirumala during dhanurmasam?.....
2. What is the only way in the Kaliyuga to reach the Lord? .....
3. Name the two characters highlighted in the moral story.....
4. Name the leaves used to worship the Lord during dhanurmasam in the Tirumala temple. ....
5. Name the God and Goddess in Thirucherai temple? .....
6. Karthika Deepotsavam in Tirumala is celebrated on .....
7. What are required to achieve goals according to Bathruhari Subhashitam? .....
8. Name the Lord and Devi in Thirukkannamangai temple.....
9. Who lights the lamps first near Dwajasthambham on the occasion of Karthika Deepotsavam at Tirumala?.....
10. Draupadi was helped by ..... from the Kauravas' atrocities.
11. Who was saved from the death at the age of 16 years? .....
12. Name the Annamayya Keerthana mentioned in the invocation? .....
13. Name the emperor who wrote Amuktamalyada. ....
14. Name the ritual performed by Godadevi .....
15. Name the hunter who wanted to hunt the deer related to Prabala Karma.....
16. In Tiruppavai, what does Tiru mean? .....
17. Vishnu Chitta is also called .....
18. Who is called Tiruppavai Jeeyar? .....
19. Who is the daughter of Periyambadi? .....
20. Name the Pallava Queen who installed Bhoga Srinivasa Murthy in Tirumala. ....

### 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 25-12-2022.
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. February 2023 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 DECEMBER 2022

- Daivajna Chaturanana Rani Narasimha Murthy



**Aries (Mesha) :** There will be stress in case of software engineers and higher officials also. Haste is a resultant factor of waste. Hence to adapt to the situations is better than to obtain for new opportunities or leaving the jobs. But later half of December will give favourable results. Praying Lord Venkateswara or Iswara will ward off all the evils and give good results.



**Taurus (Vrishabha) :** Though there may be tensions in and around, you will find good financial improvement. They will have to meet certain challenges but keeping silent and talking very preciously upto the requirements is the best policy to observe. Don't opt corporate hospitals you will be squeezed to the maximum. Praying Lord Vishnu or Lord Subrahmanya will keep you peaceful.



**Gemini (Mithuna) :** Foreign or distant travel is on the cards. You will be involved in so many social gatherings and you will find a better time to fulfil all the targets to set for the future use. Working class is also happy with what they get. Students are busy to plan for their higher studies in foreign. Praying Goddess Lakshmi will make you very very comfortable.



**Cancer (Karkataka) :** They will be getting good opportunities to be placed in higher positions. Promotions are in the stream line. Sportsmen are in the limelight. They will be having good comeback. Poets, singers and artists of different fields will have notable performances. Women are very cheerful and in happy moods. Praying Subrahmanya or Lord Siva will give excellent fruits.



**Leo (Simha) :** Foreign travel is on the way to help the income to be doubled. Loans will almost be cleared. Students will be involved to get their plans to come true to study further. Health conditions in the house will improve. There is a chance of purchasing a new plot or a flat or a house in the near future. Praying Lord Venkateswara or Siva will help a lot unexpected.



**Virgo (Kanya) :** You are in the list of promotions. Roads are very transparent and clean. Travel is very easy. Business houses are very busy in their sales. In flow is unstoppable. You will be involved much in the social activities soon you will become famous. All are in the festive mood singing easy songs. Praying Goddess Sakti will shower like anything.



**Libra (Tula) :** They are very comfortable in spite of their stress. Job change is not advised. Long Journey is very comfortable. Better not to plan the expansion if business in the near future. Lawyers, Doctors or other professionals will have to wait for the better opportunities. Routine is as usual. Praying Lord Shakti and Lord Siva will have a good comfortable situations to develop.



**Scorpio (Virshchika) :** Facing certain pressures may result required results. Officials of the border security forces, Administrative Officers are very busy to build up the way of working levels to reach in time the goals that are set in. Sportsmen will have to prove themselves to stay in the race. In spite of all the things, prevention of viral fevers is the most important factor. Praying Lord Shiva along with Goddess Parvathi will make a great difference.



**Sagittarius (Dhanu) :** Pressures may mount but patience will help them to come out successfully. There is chance of going overseas trip which will make you comfortable and get easy from the normal routine. Women folk are normal and make themselves comfortable. Students should put more efforts than before to reach the targets with great degree of diligence. Praying Lord Subramanya will shower the correct result.



**Capricorn (Makara) :** Laziness is the main hindrance to stop further progress. No pains no gains. Better thinking is obviously remained to avoid criticism. Artists, Artisans will have to put more efforts to come out successfully. Better to avoid controversies. Arguments are waste and efforts are the best. Praying Goddess Lakshmi with Lord Narayana will make a great difference to bring light in life.



**Aquarius (Kumbha) :** Marketing men will make a great difference and they will create a brand value in their efforts. Speakers, Orators, singers, artists of different walks of life will have innovations to establish successfully. Students are happy. They will have very comfortable foreign assignments to accomplish with great ease. Praying Lord Venkateswara will make the deals effortlessly and successfully.



**Pisces (Meena) :** Routine is always a routine. The same song is sung for some time until there is a change in time. Putting efforts in different ways will make a difference in the latter half of the month. Involving in different activities without killing much time is more important. Wait for better opportunities to have a change in the stream of job. Praying Lord Iswara or Goddess Lakshmi or Venkateswara will make ease in life.

Subham Subham Subham

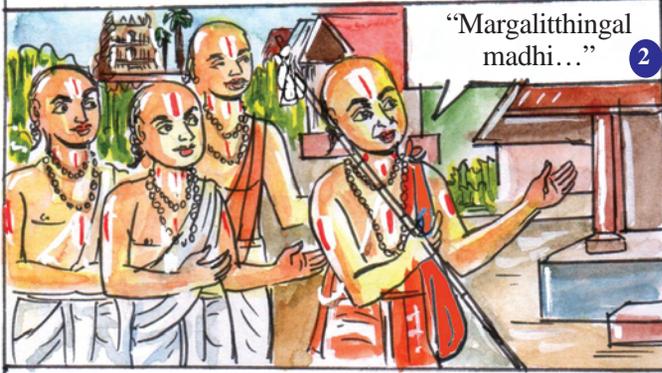


# TIRUPPAVAI JEEYAR

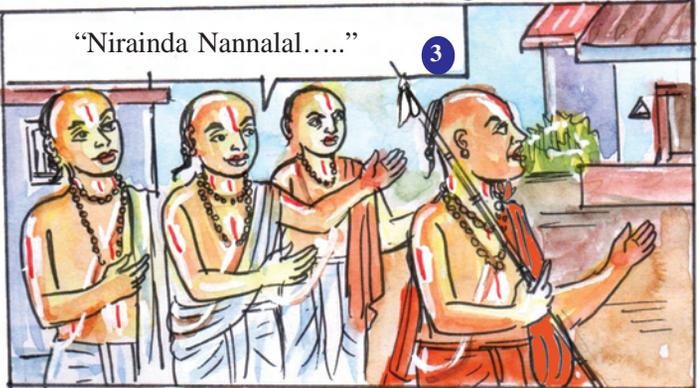
PICTURE STORY

Original Story in Telugu by :  
Sri D. Sreenivasa Deekshitulu  
Pictures by : Sri K. Dwarakanath  
Translated by : Sri L.R.D. Murthy

One day, in the Chitra street of Srirangam, Sri Ramanuja was reciting Tiruppavai while strolling for alms. His disciples were following him and they were also chanting pasurams. 1

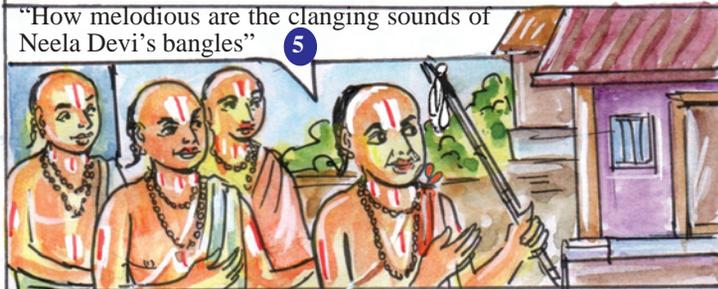


"Margalittingal madhi..." 2

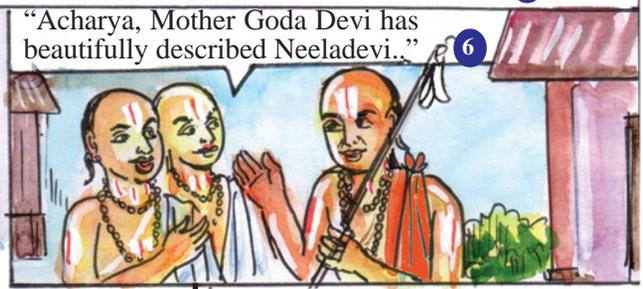


"Nirainda Nannalal...." 3

They arrived at Periyambai's house. Sri Ramanuja was reciting 18<sup>th</sup> pasuram which goes like.. "Undu madagalittha.." 4

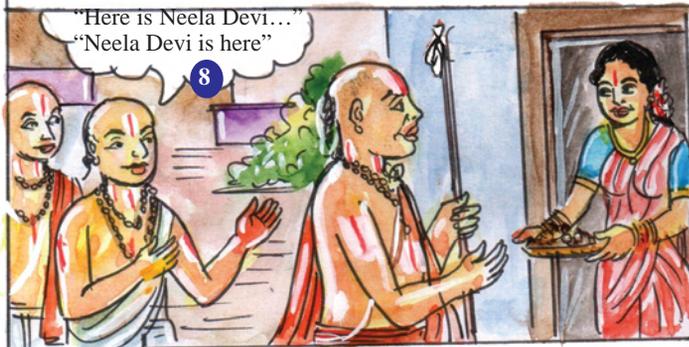


"How melodious are the clanging sounds of Neela Devi's bangles" 5



"Acharya, Mother Goda Devi has beautifully described Neeladevi.." 6

Attullaayamma, the daughter of Periyambai came out of the house to give Bhiksha (Alms) to Sri Ramanuja. 7

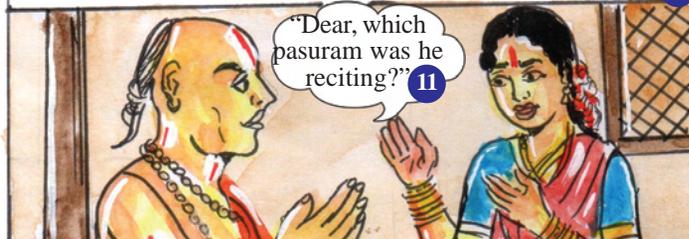


"Here is Neela Devi..."  
"Neela Devi is here" 8

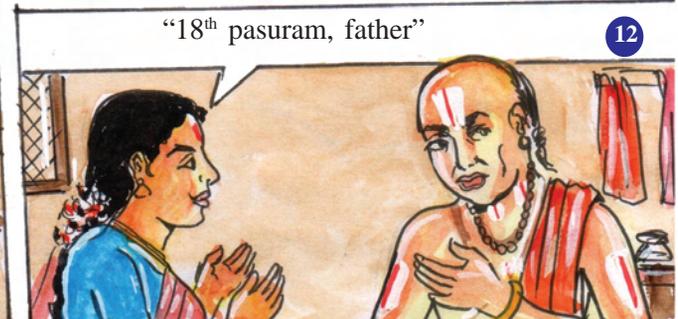


"Oh my god! Acharya has fainted..." 9

The daughter of Guru Periyambai ran inside with fear and informed her father. 10



"Dear, which pasuram was he reciting?" 11



"18<sup>th</sup> pasuram, father" 12

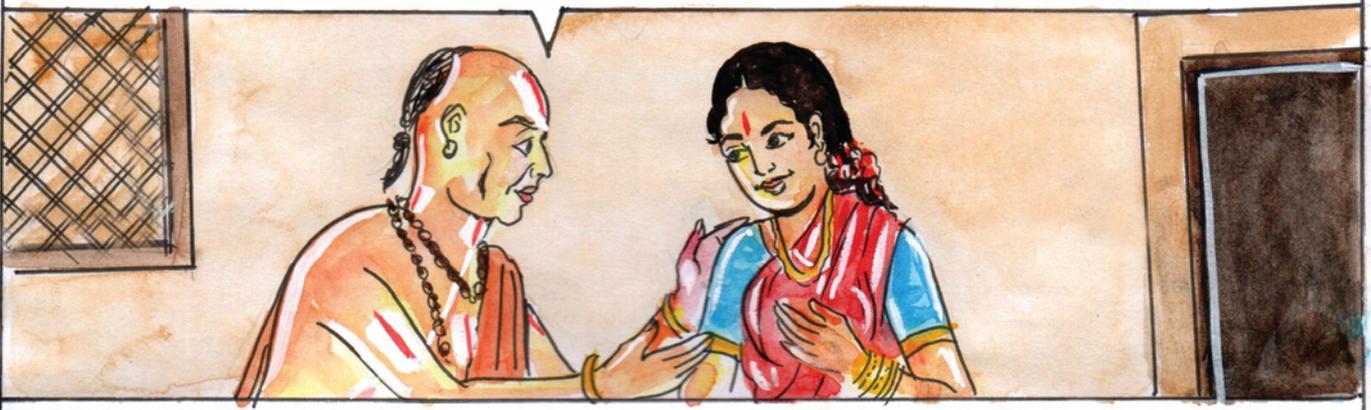
“He is not an ordinary man. He synchronized mind and soul.  
He felt you as “Neela Devi”.

13



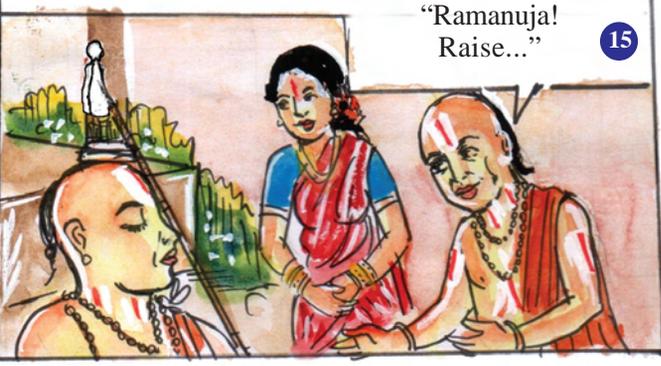
Let's go and witness his ecstatic state.

14



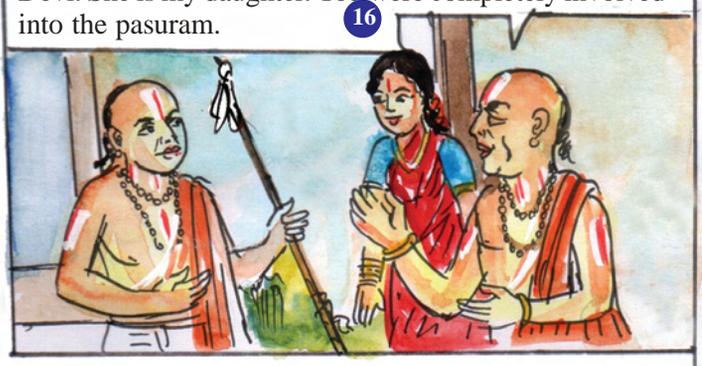
Both came out of their house,  
“Ramanuja!  
Raise...”

15



Sri Ramanuja stood up. “Oh Ramanuja! She is not Neela  
Devi. She is my daughter. You were completely involved  
into the pasuram.

16



“Acharya, I imagined that Neela Devi  
herself appeared in front of me.”

17



“Sri Ramanuja! From today,  
you'll be hailed as “Tiruppavai Jeeyar.”

18



End

Please cut here



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Answers for the  
**QUIZ**  
Published in the Month of  
October 2022

1. Makara Kanti, Salagrama haaram
2. Senamudaliar
3. Baghsavari
4. Thiruvinnagar
5. Lord Brahma & Sage Narada
6. 05-10-2022
7. Deepavali Asthanam
8. Shami tree
9. Daanambu
10. Sad
11. 24-11-2022
12. Life
13. Satyabhama
14. Lord Venkateswara
15. Annamaiah's Vignettes of Wisdom
16. Gaandiva
17. A drowning man will clutch a straw
18. Yama and Yamuna
19. Dhaatri
20. 01-11-2022

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**CHANT  
OM NAMO VENKATESAYA**

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**DECEMBER - 2022 :: SAPTHAGIRI**

**54**



**KARTHIKA DEEPOTSAVAM IN TIRUMALA TEMPLE**  
on 07-12-2022



**LAKSHA BILWARCHANA IN**  
**SRI KAPILESWARA SWAMI TEMPLE, TIRUPATI**  
on 10-12-2022



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**GITA JAYANTI**

**on 04-12-2022**