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TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

SPIRITUAL ILLUSTRATED MONTHLY

OCTOBER 2023

Rs. 20/-



Tirumala
Sri Venkateswaraswamivari Navarathri Brahmotsavams
From 15.10.2023 to 23.10.2023

TIRUMALA TIRUPATI DEVASTHANAMS

**TIRUCHANUR
SRI PADMAVATHI AMMAVARI
BRAHMOTSAVAMS**

10-11-2023 to 18-11-2023

10-11-2023, Friday

Day : Dwajaroohanam

Night : Chinnaseshavahanam

11-11-2023, Saturday

Day : Peddaseshavahanam

Night : Hamsavahanam

12-11-2023, Sunday

Day : Muthyapupandirivahanam

Night : Simhavahanam

13-11-2023, Monday

Day : Kalpavrukshavahanam

Night : Hanumadvahanam

14-11-2023, Tuesday

Day : Pallaki Utsavam

Even. : Vasanthotsavam

Night : Gajavahanam

15-11-2023, Wednesday

**Day : Sarvabhupalavahanam,
Golden Chariot**

Night : Garudavahanam

16-11-2023, Thursday

Day : Suryaprabhavahanam

Night : Chandraprabhavahanam

17-11-2023, Friday

Day : Rathotsavam

Night : Aswavahanam

18-11-2023, Saturday

Day : Chakrasnanam,

Panchami Theertham

Night : Dwajavarohanam



BHAGAVADGITA

Arjuna Uvāca

Katharṁ bhīṣmam ahaṁ saṁkhye
droṇaṁ ca madhusūdana
iṣubhiḥ pratiyotsyāmi
Pūjārḥāv arisūdana

Arjuna Said :

How shall I strike Bhisma and
Drona who are worthy of worship,
O Madhusudana (Krishna), with
arrows in battle, O Slayer of foes
(Krishna)?

(Chapter - 2, Sloka - 4)

INVOCATION

Kaliyuga meṭulainā galadugā nīkaruṇa
jalajākṣa harihari sarvēśvarā..

.. kaliyuga..

pāpamenta galigina barihariṇcēyanduku
nāpāla galadugā nīnāmamu
kōpamenta galigina kocci śāntamiccuṭaku
cēpaṭṭi kalavugā nācittamulō nīvu..

.. kaliyuga..

dhara nindriyā lenta taramukāḍina nannu
sari gāvagaddugā nīśaraṇāgati
garima garmabandhālu gaṭṭinatāllu vūḍiṇca
nirati galadu gā nībhakti nāku..

.. kaliyuga..

hitamaina yihaparā liṣṭamainavellā niyya
satamai kaladugā nīsaṅkīrtana
tati śrīvēṅkaṭēśa nātapamu phaliyimpīṇca
gati galadugā nīkamalādēvi..

.. kaliyuga..

Whatever the ways of Kali yuga, there is always Your compassion!
O lotus eyed Hari! Hari, O Lord of all!

Whatever be the measure of the sin, to absolve it
with me is Your glorious name!
However much be the rage, to bestow peace
You exist within my mind!

On this earth, how much ever my senses chase me
to protect me, there is the path of Sharanagathi unto You!
To untie the binding ropes of great attachments due to Karmas
constantly, there is my devotion for You!

To bestow benevolently, all the desired things 'here' and 'hereafter'
eternally, there is Your Sankirtanam!
To make my penances fruitful easily, O SreeVenkatesha
as 'the means', there is Your Kamala-devi'!

1. Goddess Lakshmi, who is ever compassionate

- Annamacharya



Sankeerthana Courtesy

T.T.D. Publications, Nectar ocean of Annamacharya by Smt. Ambika Ananth & Sri Adviteeya N. Dixit

The hilly region of Nallagutta which spreads over one kilometre looks like the Mandara mountain of olden times. There seems to be Vasuki around the hill in the form of a serpent. The sacred pot of the nectar might have turned into stone. It looks like a stony form of globe. Another marvel is the statue of Sri Kurmanatha Swamy and the *Lingam* of Lord Shiva who swallowed *kalakuta*, the dreadful poison on the occasion of the churning of the Milky Ocean. Vasuki appears in the form of an anthill causing great wonder to the people at the shrine. The cave temple of Sri Kurmanatha Swamy of Nallagutta is situated at Aspari (Ashwapuri) Mandal Headquarters in Adoni Taluka of Kurnool District. The devotees willing to go to the shrine of Sri Kurmanatha Swamy of Nallagutta should reach Aspari mandal of Adoni Taluka initially. They should travel five kilometres to reach the shrine in autorickshaws or in their own vehicles.

Incarnation of Sri Kurmanatha Swamy : At the request of the deities who lost their radiance on account of Sage Durvasa Lord Sri Maha Vishnu said, “You should savour the nectar to regain your radiance. You should churn the Milky Ocean along with the demons to obtain the Nectar.” The great serpent, Vasuki, was used as a rope and the Mandara mountain as a churning stick by both the angels and the demons. Then Lord Sri Maha Vishnu assumed the incarnation of Sri Maha Kurmam with the hardest armour keeping the Mandara mountain on the back which served as a ring for the support till the completion of the task of churning in the Milky Ocean. After the angels obtained the nectar they sprinkled flowers on Lord Sri Maha Vishnu. All looked at Sri Maha Kurmam which looked like a ring of support under the Mandara mountain. Then great poison, *haalahalalam*, emerged at rapid speed. All terrified angels prayed to Lord Maheshwara who kept such a great poison in his threat and became *Neela Kandhara*.

The Dawn of the Pot of the Nectar : Dhanvantari appeared holding the sacred pot of the Nectar when a white horse, *Airavatha*, *Kalpavriksha*, *Kamadhenu* and Sri Mahalaxmi had their respective origins after the churning of the Mandara mountain for the pot of the Nectar. Then demons stole the sacred pot of the Nectar from the hand of Dhanvantari. They fought and quarrelled among themselves for the sake of the Nectar.

The Enthralling Charm of Mohini : Mesmerizing all with Her sparkling elegance Jagan Mohini, the incarnation of Lord Sri Maha Vishnu, possessed the pot of the nectar from the hands of those demons with Her side glances and coquettishness. Her bewitching beauty bewildered them. She advised the deities and the demons to sit in two separate two rows to enable Her to distribute the nectar

to all of them. The devils were convinced with Her graceful looks. She started distributing the nectar to the angels at first. An eager demon, Swarbhanu, sat among the deities in guide of a deity. He secured the nectar. When the Sun and the Moon observed this misdeed of the demon they winked at Mohini. Mohini disappeared from the sight and regained the real form of Lord Sri Maha Vishnu who separated the demon's head and trunk with His disc of Sudarshana. As the demon drank the nectar he was not killed. His head became the shady planet of Rahu and his trunk the shady planet of Kethu in the nine planets by Lord Brahma. Both Rahu and Kethu were furious over both the Sun and the Moon holding them responsible for such a status. So they torture the Sun and the Moon during the period of the eclipse. The shrine of Nallagutta has become famous as it is connected with the churning of the Milky Ocean.

The Significance of the Temple : Sri Kurmanatha Swamy temple at Nallagutta remains open on the days of the solar and the lunar eclipses. The devotees can visit the anthills of Vasuki. Special ritual is observed on Sri Kurma Jayanthi, Sri Vakuntha Ekadashi and the last Saturday of the month of Shravana. At the spot Lord Siva swallowed the dreadful poison of *kalakoota* hence the shrine is considered Sri Maha Mrithyunjaya Mahamantra. A white horse, *Kamadhenu*, *Kalpavriksha* and Sri Mahalaxmi had their origins at the place. Hence the shrine is treated as *Sarva sampathkara kshetra*. As this is the birth place of the first doctor, Dhanvantari it is known as *Arogyasiddhi Kshethram*. As it is the place where the nectar was emerged. It is also called *Amrita Kshetra*. It is also called *Rahu Kethu Kshetra* and *Maha Naga Kshetra*. A visit to Sri Kurmanatha Swamy temple of Nallagutta by the devotees relieves them of the planetary deficiencies and keeps their perfect health.

Circumambulations of the Temple : The devotees get rid of pain, swelling and itching on the back by performing *Abhishekam* in the temple every morning. They adorn Sri Kurmanatha Swamy with flowers. After this they take the circumambulations of the temple. Every Saturday the devotees take the circumambulations of the temple during Rahu period between 9 a.m. and 10-30 a.m. One-hour circumambulations of the temple can be advantageous in many respects.

There are nine anthills. The devotees believe that they have *Sarpa Darshan* during such circumambulations of the temple.

The *darshan* of Sri Kurmanatha Swamy temple ensures their safety on all occasions.





Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

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Father of the Universe - Lord Srinivasa

Back Cover :

Mother of the Universe - Goddess Padmavathi Devi

OCTOBER, 2023

SAPTHAGIRI

5



NAVARATHRI BRAHMOTSAVAM

Markandeya Purana says that all living beings are in the form of Shakti. Yajurveda praises that “Parashakti” pervades the entire world. Our Sanatana Dharma says that wherever women are worshipped, all the devas reside there. We need to know that behind every man’s success is a woman. Thiruvencatamudayan holds His Goddess in his chest. Lord Shiva also gave half of his body to Goddess Parvati. It can be used as a good example of the respect we place on women to proclaim the fact that without female power, male power cannot be complete. ‘Navaratri’ festival is a celebration of such a special female power. “Durga Devi” who is a symbol not only of wealth but also of happiness. On this Navaratri, let us worship Goddess Durga, who has the omnipotent power to eradicate suffering.

Tirumala Brahmotsavam will be held on this Navaratri for the Lord of Seven Hills, the eye-catching deity of Kali Yuga. When there is no “Adhika Masa (extra month)” as per calendar, the Tiruvonam Nakshatra and Navaratri come together. Hence only one Brahmotsavam will be held. As this year has the extra lunar month, there are two Brahmotsavams namely, ‘Puratasi Thiruvonam’ and ‘Navaratri’. Annamayya has praised in his Sankeerthana that people come from all over places regardless of the rain to serve Thiruvencatamudayaan. Thirumazhisai Alwar, mentions in his Prabandha that he was eager to see the Brahmotsava festival to get darshan of Thirumalaiyappan. “Venkatam” means the place where all sins are removed. “Akilanda Koti Brahmanda Nayaka is Sri Venkateswara Swamy” is a Supreme Personality of Godhead. He is eternal. He is the Lord of Immortals. Worship him and he will give you the boons you ask for. Praying Him will remove the pains.

Whenever you visit Thiruvencatamudayan (the Lord of Tirumala) Varada Hastam will enrich your life. Kati Hastam will give moksha. It is believed that Brahmotsavam is performed by Lord Brahma himself. Crores of devotees gather for this festival. Not only the people of this world but also the otherworldly devas, Rishis, Yaksha, Kinnaras, Kimpurusha Gandharvas etc., trees, plants and vines, flowers and fruits, Pancha Boothas are happy to see the Lord Utsavam (Brahmotsavam).

In this utsavam, there are various Vahanas, Veda Gosha by vedic scholars, magnificent decorations everywhere, fruits and flowers displays, performances in Nadhaneerajana Mandapam in Tirumala, Asthana Mandapam, Annamacharya Kalamandiram in Tirupati and in Mahathi Auditorium and performing arts like Music concert, Traditional Dance, Harikatha, Bhajan and discourses. In this way, this festival held for the Lord who swallowed the universe “Ulagamunda Peruvayan”, along with Upayanachimars (Sri Bhudevi) rise to shower the divine blessing. The Lord of Alarmelmanga will eradicate all our sins as - “*Poya Pizhayum Pugu Tharuvaan Nindranavum Theeyinaal Itta Thoosaagum*” - like how all the dust is wiped away when put in fire.

Let us serve the Lord and attain Salvation.

The Mobile App of TTDEVASTHANAMS

Every devotee of Lord Venkateswara feels that without the grace of the Lord, he cannot go to Tirumala. The Lord Himself should call His devotees for His 'darshan.' The devotees of the Lord praise Him:

Venkatadri Samamsthaanam
Brahmande nasti kinchana
Venkatesa Samo Devo
Na Bhutho na Bhavishyati!

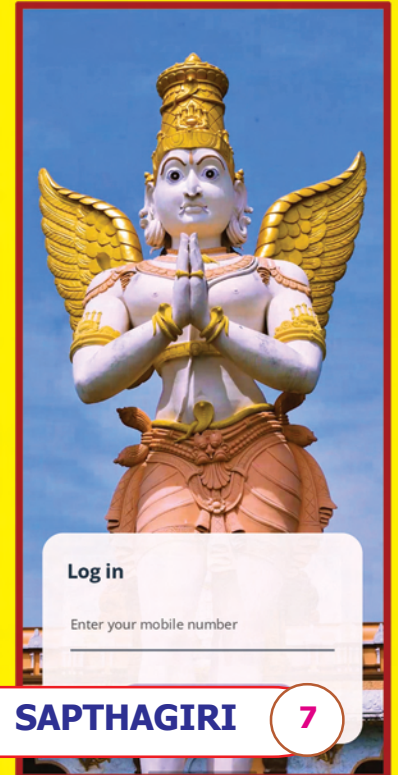
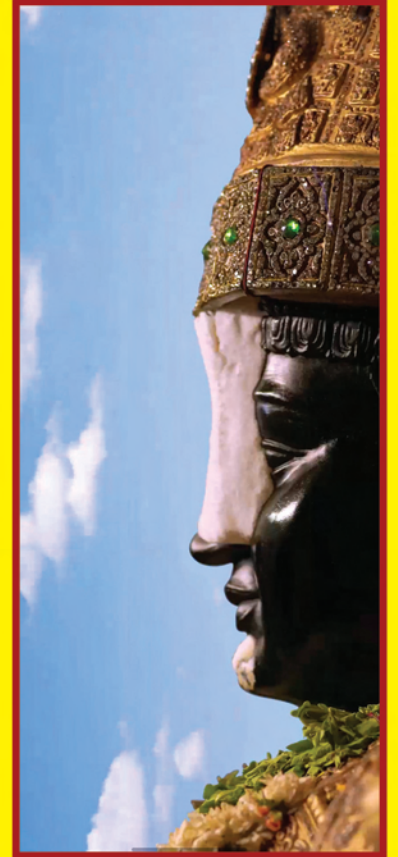
(No other holy place either in the past or in the future could be placed on par with Venkatadri. No other God either in the past or in the future can be equated with Lord Venkateswara)

Devotees of Lord Venkateswara wish to get the grand 'darshan' of the Lord many times in a comfortable and pleasant environment. The T.T.D is also trying its best to provide and enhance the facilities of the devotees from time to time. In order to achieve the goal, the T.T.D.

Original in Telugu by :
Dr. K. Ravichandran
English by :
Smt. J.C. Gnanaprasuna

TTD inaugurated a new Mobile app for the convenience of devotees. This article was published in the month of April 2023 in the Telugu Sapthagiri Magazine. The same is published in English version for our beloved readers of 'Sapthagiri'.

Devotees
can
download the
TTDevasthanams
App through this
link:
([https://
play.google.com/
store/apps/
details?id=com.ttdapp](https://play.google.com/store/apps/details?id=com.ttdapp)).



← Accommodation

A pilgrim can avail the accommodation facilities in Tirumala only with a valid darshan booking. Please read the [instructions](#) before proceeding with booking.

Refresh slots View transaction history

Location *

Select

DECEMBER 2023

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

← Pilgrim Services

Accommodation Special Entry Darshan Differently abled/Sr.Citizens Darshan

Anga pradakshinam Srivari Seva (Online participation) Seva Electronic DIP

SV Pranadana Trust Donations (USSES) Srivani Trust Donations Swamyvari (e-Hundi)

Namaskaram Pilgrim

Om Namo Venkatesa

Tirumala Tirupati Devasthanams

My Bookings

Srivari Arjitha Seva (Virtual Participation)

Tickets for November 2023 will be available for booking w.e.f. 22.08.2023 03:00 PM

OCTOBER, 2023

Home Bookings Ringtones Videos Menu

SAPTHAGIRI

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The New Mobile App

Most of the pilgrims do not know where to stay in Tirumala and how to buy tickets for Srivari 'darshan.' There were many incidents which emphasized the fact that many innocent pilgrims were cheated by the mediators in many ways in Tirumala. For such devotees, the App is very useful. Devotees can book their cottages for their stay through this App. They can also buy tickets for 'darshan' of the Lord by using this magnificent App. They also buy special tickets from 'Special Darshan' for differently abled persons and senior citizens. They can also book Kalyana Mandapas online through this special App. The T.T.D has shown a way to the devotees who want to offer donations / Trusts / Schemes etc. to the Lord directly from home through this App. The special App has been designed as if it has handed over the responsibilities of the pilgrims to the Lord.

has planned an innovative and technological mechanism to provide facility to get the 'darshan' of the Lord Venkateswara in an easy way. The recent modernized device is T.T. Devasthanams Mobile App. It is like a 'Taraka Mantra' to the devotees who wish to fulfill their desires in Tirumala with ease and comfort saving their time, money and energy. The Mobile App stands as a symbol for the services rendered by the T.T. Devasthanams. The T.T.D is concentrating on the modernization of the systems and institutions by streamlining the old policies, correcting the defective procedures and purifying the polluted environment in the temple. Its service is highly responsible and requires a sense of dedication and commitment. To the utmost extent, the T.T.D. is playing a vital role as a coordinator between the Lord and His devotees. Bringing out

the T.T. Devasthanams Mobile App into existence is really a commendable attempt to bring the T.T. Devasthanams nearer to the devotees.

As the Gita says:

*Ananyas chintayanto
mam ye janah paryupasate
Tesam nityabhiyuktanam
yoga-skhemam vahamy aham.*

- (The Gita:9-22.)

Lord Venkateswara will look after the 'Yoga' and 'Kshema' (welfare) of His devotees.

Valuable and comprehensive information about Tirumala is available in the App for the convenience of the devotees. Devotees can download the ringtones of Lord Venkateswara through this App. Highly melodious musical ringtones are also available on the App and devotees can share those ringtones to others. Besides ringtones, videos are also available on this App. The

Is this new Mobile App really essential?

We know that mobile application is called App. Today there are many Apps with us in the fields of diet, health, entertainment and education. There is no one without a smart phone nowadays. Smart phone has become a necessity. The T.T. Devasthanams Mobile App has been designed to make it compatible in the operating systems used in different Mobiles, Tablets and other devices. This app is developed with the support of the Jio platforms. For this App, the T.T. Devasthanams spent crores of rupees. The effort made by the T.T. Devasthanams is praiseworthy as it has brought a wonderful App that is unique in many ways with its wonderful features.

Some people think that it is not necessary to spend crores of rupees on an App. But this version is not correct. After the period of Corona, many modifications have taken place in the matter allowing the devotees for Srivari grand 'darshan.' Online ticket booking has become compulsory for 'darshan' at that time. Previously this procedure was already in the website for implementation. This factor depended on the choice of the devotees. After the outbreak of the Corona, online booking became mandatory but not as a choice. In the present age, everything depended on Mobile Apps. So the use of the Mobile App became inevitable. It is like an 'amla' fruit in the palm of every devotee.

Brahmotsavams of the Lord, the Brahmotsavams of Goddess Padmavathi, Pavitrotsavams, and other videos related to Srivari 'sevas' are available in the App. Through this App, the devotees can follow valuable suggestions and advice in the form of videos. Most of the devotees do not know what to do and what not to do in Tirumala. Though they do mistakes unknowingly, they could not get the grace of the Lord. In this regard, full information is available in the videos in the App.

The main aim of the App is that the devotees should not feel any inconvenience in Tirumala. Previously, there was a Mobile App called 'Govinda App' and now on 27-1-2023, T.T.D. inaugurated this new mobile App with the name 'TTDevasthanams'. Many new applications were added to this App and modernized as 'TTDevasthanams Mobile App'. Devotees can see the programmes in the S.V.B.C.

through live streaming with the help of this App. They should enter OTP with the User Name in order to login in. Entering password is not necessary. The T.T.D has designed it in such a way that even the devotees who do not know how to use a computer can also utilize this App very easily. On the day of its inception alone, lakhs of devotees downloaded this wonderful App which is considered as a great privilege. The most valuable information about Sundara Kanda Parayana, the Bhagavad-Gita, Adiparvam, Vedaparayanam, Bala Kaanda, Virata Parvam, Sabha Parvam, Sampurna Sundara Kaanda and many other programmes are found in the App in the form of videos. Besides these, books relating to Srivaru, other spiritual publications are also found in the App.

There is a facility to download these PDF files freely in the App. The qualitative wallpaper photos of Lord Venkateswara are put in the App. These photos in many forms will surely attract the hearts of the devotees. Devotees can also enjoy the ringtones and devotional songs related to the Lord from this App. They can share their grievances through the Toll-free number in the App and email IDs with the authorities concerned. They can ask

the officers for solutions. They can buy the 'Panchagavyas' products through this App.

The T.T.D. is appealing the devotees to utilize the new Mobile App and not to entertain the mediators and make their spiritual trip comfortable and auspicious.

OM NAMO VENKATESAYA!



GARLANDS MADE WITH FLOWERS AND FRUITS STEALS THE SHOW IN THE SNAPANA THIRUMANJANAM DURING BRAHMOTSAVAMS

Every year during Brahmotsavam, special Snapana Tirumanjanam will be held at Ranganayakula Mandapam in Tirumala. The processional deities of Sri Malayappa Swami along with Goddessess Sridevi and Bhudevi will be seated on a special platform and were offered the sacred bath with aromatic ingredients.

As part of this, some special decorations to match the occasion will stood as a special attraction every year. Apart from decorating the stage, colourful flowers, orchids, fruits, creepers, the garlands that were offered to Sri Malayappa Swami remained unique. The garlands made of Finger Millet (Ragi Mala), Green Pavitras and Coral malas which have also made their maiden way in Snapana Tirumanjanam in addition to Cardomom, Cuscus, Grapes, Tulasi garlands etc.

It is not only the Desi cereals, fruits, flowers, spices that sanctify their lives in the divine service, but also the apples, Grapes, Pears, Mangoes and Cherries that sailed all their way travelling thousands of kilometres from their homelands to bliss their lives in the service of Universal Lord, Sri Venkateswara.

Let us have a glimpse of the Lord in these elegant decorations and be blessed.





The Show-Stoppers In TIRUMALA BRAHMOTSAVAMS

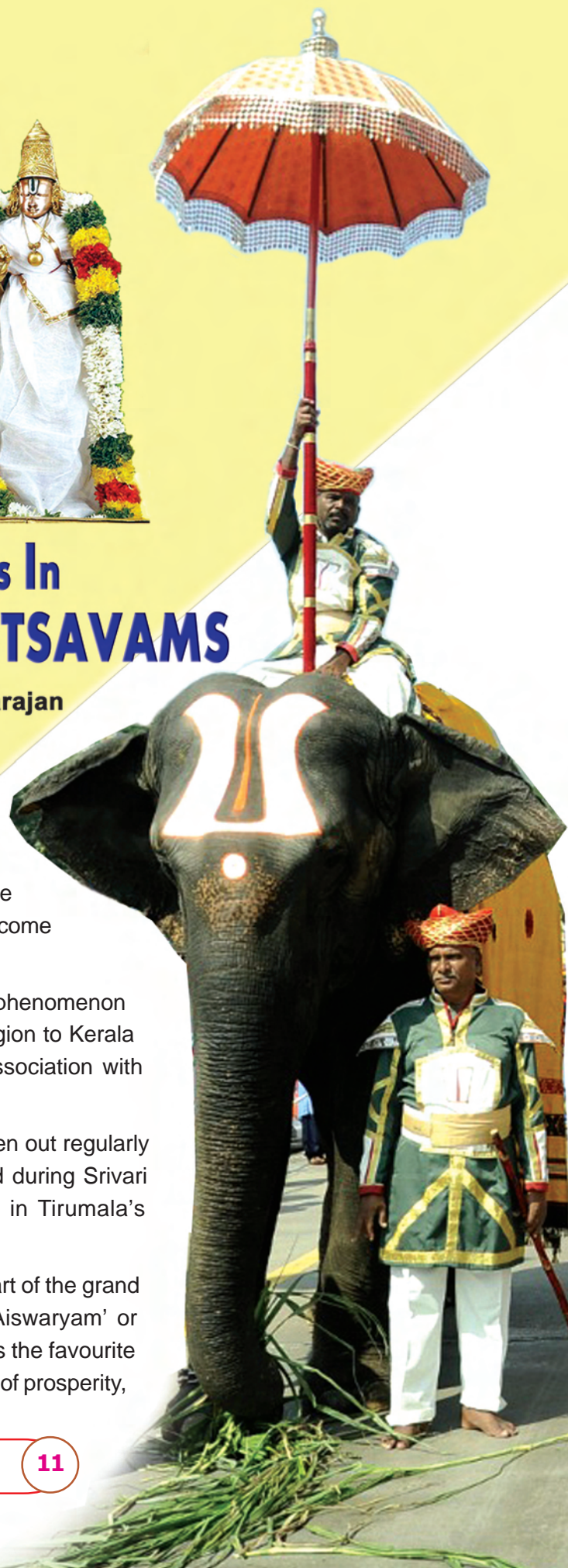
- Sri Atthi Rangarajan

The procession of Lord Venkateswara on various 'Vahanams' is a blissful sight to watch. When an elephant, a bull and a horse are part of the paraphernalia, they certainly add grandeur to the cavalcade and take the spiritual ecstasy to a new high. Indeed, they become the cynosure of all eyes during the grand gala events.

The use of animals in Hindu temples is an age-old phenomenon across the country. Most temples from the Himalayan region to Kerala at the tip of the Indian peninsula have a time-tested association with animals, mostly elephants, bulls and cows.

Elephants are always a part of the processions taken out regularly at the Tirumala temple. The bull and the horse are used during Srivari Brahmotsavams, considered the most colourful event in Tirumala's itinerary.

It is not without reason that the animals are made part of the grand celebration. The elephant is considered a symbol of 'Aiswaryam' or prosperity, which can be seen from the tusker identified as the favourite celestial carrier of Goddess Mahalakshmi, an embodiment of prosperity,



fertility, wealth and opulence. This is how the elephant becomes the centre of attraction at all temple festivals.

Similarly, the bull stands for 'Dharma' or righteousness and a horse stands for 'Pourusham' or ferocity. The three are considered essential traits for leading a Dharmic way of life. It is hence the three animals are made part of the temple procession to remind the same to the devout.

The Tirumala Tirupati Devasthanams (TTD) manages a huge 'Gosamrakshanasala' to take care of these animals, which are part of the temple paraphernalia. There are seven elephants, thirty bulls and four horses at the dairy farm, which are used during processions.

Tirumala is known for continuous flow of devotees round the clock. Unlike in other places of pilgrimage, there is no lean season here and hence everyday is a busy day, marked by heavy crowd. The crowd is even more exasperating during the annual Brahmotsavams, where the footfall will be double the normal.



Devotees will be screaming 'Govinda Govinda' at the top of their voice, devotional songs will be aired on the speakers and vehicles will sound their horn continuously to inch ahead on the roads around the temple. There is a great pressure on the animal keepers to ensure that the elephant, bull and horse keep their calm and follow the procession, in spite of the maddening noise.

Training to the Animals

The TTD's Gosamrakshanasala follows a standard protocol for animal maintenance during the Brahmotsavams. Special training is given to the animals and orientation given to the animal attendants to tackle the situation. Four months ahead of the Brahmotsavams, the animals are made to walk along with each other to practice companionship.

The elephant, bull and horse are taken for a friendly walk in the dairy farm premises to ensure coordination. This is done till the animals stop getting unnerved at the sight of others, as they tend to perceive a threat in such situations. Similarly, the thick clothing on the back, the ornaments on the face and horns (of the bull) are also regularly adorned to get them accustomed to the same.

Since the crowd will not be disciplined during Brahmotsavams, the animal keepers ensure that at least the animals stay disciplined. They are made to stand at a specific spot, walk at a specific speed and eat at certain designated locations. This is done to make the animals remain insulated to the disturbance around them.

The TTD arranges delicious feed during the nine days of Brahmotsavams at all its temples and gets them ready well ahead of schedule. Food and water are arranged where

the animals get a lot of time to stand, i.e., at the street corners where the 'Harathi' is offered to the deity and at the main entrance, where hymns are recited at the start and end of a procession.

Normally, the preferred positions at Tirumala are the northwest corner, Varahaswamy temple and Mahadwaram. The system has been devised by taking a cue from Kerala temples, where elephants are used in large numbers and for prolonged hours. The TTD animal keepers are also directed to provide sufficient feed so as to keep the elephants engaged for longer durations of standing in crowded places.

On the day of processions, the animals are given oil bath and groomed well to provide a soothing calm to their mind. The elephants are fed delicious food like Ragiballs, peepal and banyan branches, sugarcane, jaggery, plantain tree trunks etc.

During the processions, many devotees come straight to the animal and touch them with reverence. The attendants are asked to watch for such sudden infiltration into close proximity that may irritate the animals. As the animals may react

negatively when they feel disturbed, the devotees are cautioned not to get closer without notice.

Also, the Tirumala temple witnesses sudden opening of gates and devotees run in the queue lines shouting 'Govinda Govinda'. The elephants standing near the queue line at the temple entrance are prone to getting nervous. If they perceive threat-like condition, they may run amok. The Mahouts (who sit on the elephant) and the Gadekars (who walk along with the elephant) keep the chain and 'Ankusam' (Instrument used to control elephants) ready to prevent such tense moments. As symbiotic relationship is high in elephants, the disturbance in one's mind spreads to the others easily. Similarly, the horse syce and bull attendant also keep the animals well maintained.

The animals not just add grandeur to a glittering procession, but they even become showstoppers by attracting the attention of the devotees.



SIGNIFICANCE OF ELEPHANTS, HORSES AND BULLS IN HINDU SANATHANA DHARMA

In the Santana Dharma, Elephants symbolize royalty, majesty, strength, divinity, abundance, fertility, intelligence, keenness, destructive power, and grasping power. Besides Elephant is the favourite carrier of Sri Mahalakshmi Devi-the Goddess of Wealth and Prosperity. Even during the annual Brahmotsavams in Tirumala, Sri Malayappa takes a celestial ride on Gaja Vahanam on the sixth day evening.

The Horses symbolize speed, beauty, purity, and the expansive power of freedom, grace, and strength. Horses are associated with many Hindu deities as vehicles such as Indra, Surya, Vayu, the Rudras, and Maruthi. The Vahana Sevas of Tirumala culminates with Aswa Vahanam during the annual Brahmotsavams.

The Bulls represent strength, aggression, and fighting power and are the favourite vehicle of Lord Shiva in Hindu Mythology. Nandi Vahanam is being observed in Lord Shiva temples dedicated to Lord Shiva.



Indians mastered the mystery of making even inanimate things like stone, iron, gold and silver. They carried immortal memories down the flow of time. From the earliest days of their Vedic civilization they cultivated an emotional attachment to Mother Nature as the enchanting envelope of the Divine (yavanikaa maayaa Jaganmohini) which was activating this creation with an indestructible Life Divine. One can wander anywhere in this spread of land and water and we will note that the place is immortalised by faith in the Divine. It could be the Himalayas, and the flowing Godavari, the deep gorges in Srikurmam, the thick forest areas like Naimisharanya stand witness to the way Indians guarded the gifts of Mother Nature. This is because, Indians have always considered every inch of the earth as incarnate divinity that should not be mishandled and their constant worship has saved India for the welfare of the community.

For instance, even though the greed of man tries to break down hills for stones to make cement and so on, nobody dares to touch the areas that are

marked as sacred. Our famous hills and huge mountains are associated with the divine beings and named after them. Among the most famous of such hills is the group of seven called Sapthagiri (Ezhumalai or Edukondalu in popular parlance) and have remained safe as the Northern post for Kerala, Tamil Nadu, Karnataka and Andhra Pradesh.

The Seven Hills of Tirumala have individual names 'Seshadri', named after the ever-attentive divine 'sevaka' who never leaves the side of the Lord; Vrushadri, Garudadri, also called Garudachalam is the place of Garuda, the Lord's Mount; Anjanadri: the birthplace of Hanuman – Anjana Devi was his mother; Vrishabadri is associated with the Vrishabhasura who attained Moksha by the grace of Lord Srinivasa. Narayanadri, the Hill of Lord Narayana, a devotee of the Lord and Venkatadri the hill of Lord Venkateswara. The entire area of hills is surrounded by the Seshachalam range which is part of the Eastern Ghats.

To go up Tirumala and reach the innermost space we traverse seven doors or 'dwaram' which have the following names: Mahadwaram



THE SEVEN HILLS A Symbol of Bhakti, Drama and Hill-life

- Smt. Prema Nandakumar

(main entrance), Sampangi Pradakshina (the first inner circle); Vendi Vakili (Silver Entrance doors); Vimana Pradakshina (innermost circle, where we are directly under the 'vimana' when going round); Ananda Nilaya Vimanam; Bangaru Vakili (Golden Entrance Doors); and Garba Griha (the sanctum sanctorum where Lord Venkateswara gives 'darshan' and we all go in a line and do 'namaskaram' (salutation) to the Lord.

Going up the mountain path is no easy task. It is a winding pathway and one has to go up approximately 4000 steps. But faith can move mountains and faith makes the devotees undertake the rigorous journey in all seasons and we often hear devotees singing to help their spirits. Look, we have come so close to the temple where Lord Srihari resides! Sri Annamacharya has given us a beautiful song in which one can visualize pilgrims looking up at the hill-top temple and urging their families and friends to keep going up the steps. With an ecstatic description of the divine atmosphere - 'adivo alladivo shreeharivaasamu':

"Look up at the residence of Sri Hari!
It is covered by the hoods
Of ten thousand Sesha serpents!

That is the Venkata Hill,
The most sacred space
In all the world; even Brahma
And others get darshan but rarely;
It is the eternal home for all world.
Look upon it, salute it; yes,
Looking at it and saluting it
Your life will be enveloped by Ananda."

When we try to learn about the creation of the Tirumala Hill with seven spires, we have to depend upon Puranic observations. It is said the Tirumala Hill was in the Heavens and was brought down so

that Bhu Devi and Lord Venkateswara could stay in it in this world and bless humanity. As noted earlier, each peak of this Hill has a legend behind it, and the peak of Venkatadri is where the world-famous temple of Sri Venkateswara has been built. The holy place had attained fame even by the 5th century A.D. Despite the rigours of travel, devotees kept going up the forest path of the hill with little to help them except faith in the Lord. Now the temple administration has made innumerable changes that help the pilgrims and sees to it that they get plenty of food to overcome fatigue and hunger. Almost all the Alvars of Tamil Nadu (6th to 9th century) have visited the temple and written memorable verses on the divine presence of Sri Venkateswara everywhere in this holy Saptagiri. They have also described in mellifluous verse the enchanting beauty of nature in the hilly area.

Almost all the Alvars have written about Tirumala temple and of the experiences of the flora and fauna one comes across on the Venkata Hills. There is a photographic clarity about their word-pictures of Tirumala; and, of course, their devotion for Lord Venkateswara is total. The very first Alvar, Poygai, writes:

"My heart! He is here. The Lord who is
Incarnate goodness exists here always;
He is found in the heart of devotees
Who meditate upon Him; Remember,
The one in the milky ocean and Venkatam
Is always in our heart."
(Mudal Tiruvanthadi, Verse 99).

Sometimes, the Alvars describe the birds and beasts which live in the mountains. The place gleams with divine romance! Here is a scene captured by Pey Alvar:

"The female monkey seated on a rock
That shines clear, holding out its hand

To its male friend saying: "Get me the moon shining above'. Such is the Venkata Hill, Home of the Lord who once gained the earth."
(Moonram Tiruvanthadi, Verse 58)

Tirumangai Alwar was a great traveller and visited innumerable temples dedicated to Vishnu. However, Tiruvenkadam drew him repeatedly and he has given us many decads. Here is his total immersion in devotion for the Lord of Tirumala:

'He is our refuge in this life; beyond this,
He is our salvation; the Lord of Srirangam
Encircled by groves is our sanctuary;
He is peerless, the dark-hued
Lord of Venkatam, the Master.
Devotees who worship Him
Are verily my masters."
(*Tirukurundandakam, Verse 7*)

Perialvar and Andal come immediately to our mind in this context, because Andal is a Goddess as well and Tirumala-Tirupati are among the temples in the world which have installed her image and daily worship is conducted to the utter delight of devotees. Her pasurams on Venkateswara acquire a special presence in this context; for she had pined to become one with the Divine and she merged with Lord Ranganatha who is also Venkatesa. For as

the Andhra Vishnu of Srikakulam assured Emperor Krisnadeva Raya, though they have different names, the Divine is the same Supreme. In Tirumala, the Supreme is worshipped as Venkateswara Swami.

To conclude, here is a pasuram by Goda Devi which exemplifies the Nayaka-Nayaki 'bhava' with extraordinary beauty. According to the eminent Manipravala commentator, this is because she is herself a woman, and her love for Lord Venkateswara flows like water that is flowing downstream. A group of nine verses are addressed by her to the clouds with a request that they be her messenger to Lord Venkateswara. The verses also bring to us the scenes of the Tirumala mountain.

'O! Clouds that have risen above
After taking the waters from below!
You will be pouring them on Venkateswara
And so tell him of my woe. He is the hero
Who gained land from Mahabali with ease
Has now made me wither like the wood-apple
Rendered empty by flies. Please tell him
Of my wilting condition.' (Nachiar Tirumoli, 8-6).

(All translations quoted in this article are by
Prema Nandakumar)

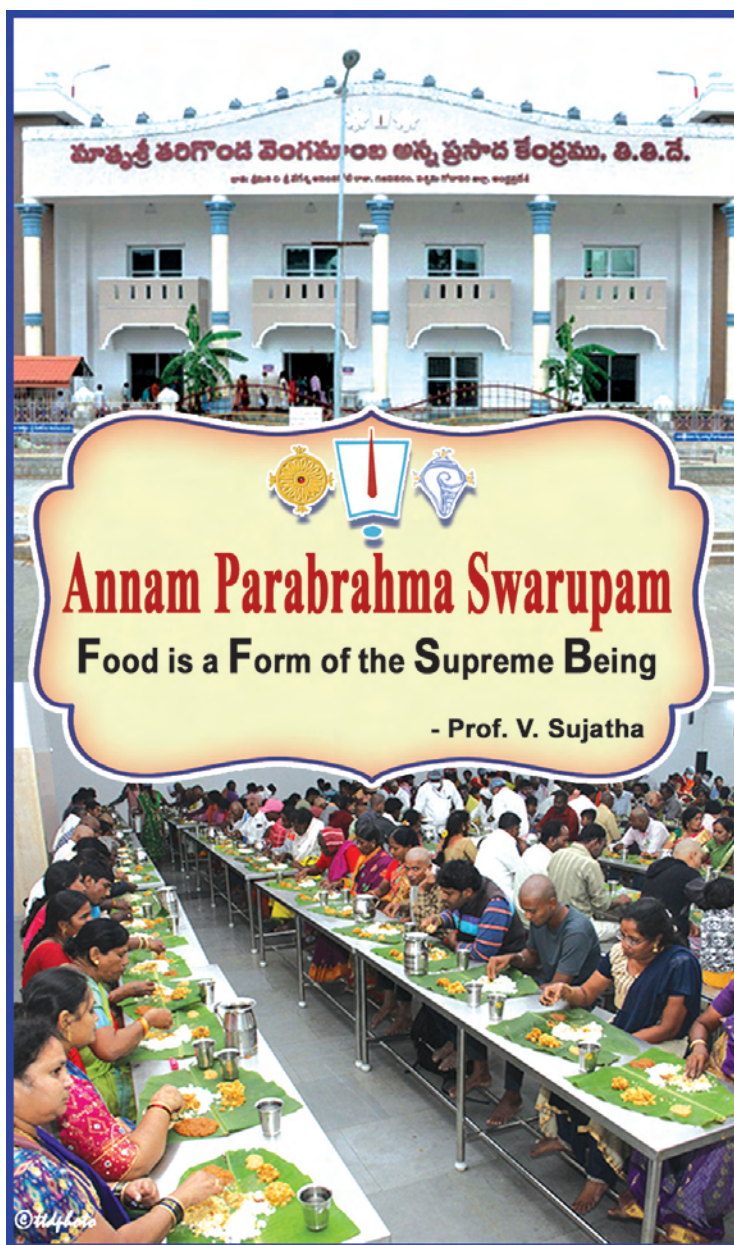


ANNA UNJAL MANDAPAM

The southern inner portion of this Mandapam was constructed by the Vijayanagara king Sri Saluva Narasimha to celebrate a festival for Sri Venkateswara called 'Anna Unjal Tirunal'. In this Mandapam, during Brahmotsavam, the hoisting of the Garudadhwaja on Dhvajastambham to mark the commencement of Brahmotsavams will be done.

‘Dana’ is a Sanskrit word which means offering a gift or granting alms in any form. The word ‘dana’, mentioned in various Hindu texts, refers to the act of giving without expecting anything in return. Various forms of ‘dana’ include ‘anna’ (donation of food), ‘praana’ (donation of organs), ‘bhoodana’ (donation of land) and ‘godana’ (donation of cows). Many stories, anecdotes and incidents narrated in the ancient texts highlight the significance of ‘dana.’ The Upanishads, the Mahabharata, the Sivapurana and many other scriptures refer to it. Besides these, the lives of Agastya Maharishi, Sri Sankaracharya and Sri Ramana Maharishi speak volumes about it.

The T.T. D, Tirupati is considered the biggest ‘dharmic’ organization running many temples. It spreads the message of ‘dharma’ as enshrined in the Vedas and Puranas through its television channels, publications and other public lectures organized from time to time in Tirumala, the abode of Sri Venkateswara and in other places. It has the largest scheme named ‘Sri Venkateswara Nitya Annaprasadam Scheme’. Through this, it has been providing food to the pilgrims for decades. Meals are supplied all through the day in large quantities in Sri Tarigonda Vengamamba Annaprasadam Complex in Tirumala and also in Tiruchanur, the abode of Goddess Padmavati, the consort of Lord Venkateswara. This service extends to the patients in the various hospitals run by the Devasthanams, in Tirupati. A special feature of the scheme includes the distribution of milk and food packets at many points in Tirumala and also in the queue complexes



where pilgrims wait for long hours for the grand ‘darshan’ of the Lord. Another significant scheme introduced recently is donating food to the pilgrims: either breakfast or lunch or dinner for one day alone. This would allow the devotees to offer small amounts of money.

The Upanishads say: ‘Annam Parabrahma Swarupam’. It means food is one form of Lord Brahma. It is the essence of life. One should not waste food. Wasting food is considered a sin. No living creature on earth can survive without food. So, food and life are inseparable. Donation of food is like donating life.

Annadanam, i.e., the offering of food to the needy is commonly followed globally. There are many places of worship in India which have taken up the activity of feeding the hungry on a large scale. Here are some of them:

- a. Tirumala Tirupati Devasthanams, Tirupati, Andhra Pradesh
- b. Dharmasthala, Karnataka
- c. Vaishno Devi Shrine, Jammu
- d. Jagannath Temple in Puri, Odisha
- e. The Golden Temple, Punjab and many more.

In households, the women folk offer food to the guests or at least to a cow before they eat. The family invites guests for lunch on special occasions or on a festive occasion and share food with them.

Excerpts from some significant texts:

The Sivapurana:

An argument once arose between Lord Shiva and Goddess Parvati. The former stated that the existence of the whole world is an illusion but the latter defended it claiming that She was Shakti who provides all material wealth and riches to all living beings on the earth. The argument continued for some time. When Parvati could not reconcile to the answers given by Lord Shiva, she got so angry and disappeared. Life on the earth came to a standstill. There was neither food nor water anywhere. The consequences became very severe. The other Gods soon arrived and calmed her agitated mind. Goddess Parvati also heard the cries of the hungry devotees. She appeared in Varanasi. She began providing food to all. It is said that Lord Shiva Himself was in disguise and was the first to receive food in His begging bowl from the Goddess. Since then, She has been called Goddess Annapurna.

The Mahabharata:

The Mahabharata narrates the harrowing experiences of the Pandavas while in exile and

especially the year they lived incognito. One day, the sage Durvasa visited Duryodhana's palace along with his disciples. Duryodhana welcomed him warmly and offered him a seat and discussed various issues. The sage left a lot satisfied, after he was truly honoured with food and gifts. But the vile Duryodhana planned to insult and bring dishonour to the Pandavas. So, he asked the sage to visit the Pandavas in the forest. His cruel intention was that the Pandavas would not be able to welcome and offer food to the sage as he did. Thus, they would incur the wrath of the sage and suffer a curse.

One day, the rishi visited the Pandavas. When he arrived at their doorstep, he was welcomed with due respect. As was the custom in ancient Indian tradition, the sage and his retinue were asked to go to the riverbed to take bath and return. Later, food would be served to them. Meanwhile, the Pandavas, including Draupadi took their meals. Draupadi began worrying as there was not a morsel of food left in the house. Though she had the Akshayapatra with her, it wouldn't work because all members of the house finished eating. The Pandavas were unaware of Draupadi's miserable plight. With no other option left, Draupadi prays to Lord Krishna. He came and ate a particle of food sticking to the Akshayapatra. The effect of it was felt by the sage and his men even before they returned to the house of the Pandavas. Everyone began saying that their stomachs were full. There was no need to take food there. The sage realized the presence of a spiritual power and left the place. She thanked Lord Krishna for rescuing them, otherwise, a curse would have befallen on them. The code of Dharma says: If the host doesn't feed the guests at home, the gods and 'rishis' would curse him.

The Upanishads:

Sri Sankaracharya was a great saint and philosopher. He visited the places in India moving

on foot from north to south and east to west. He preached the philosophy of the Advaita Vedanta to all those whom he met all along his route. An incident in the life of young Sankaracharya acts as an eye-opener and signifies the importance of offering food to those who come seeking alms.

One day, Sri Sankaracharya stopped in front of a house and begged as it was customary for a mendicant. The housewife hurried inside and reached a hanging pot in the hope of finding something. To her disappointment, she found only a small 'amla' fruit that was sticking to the pot. Her agitated mind was hesitant to offer it and came out with it.

Sri Sankaracharya who was waiting outside grasped the feelings of the woman through his spiritual powers. As the fruit was being put into the begging bowl, he began praying to Goddess Annapurna to bless the lady with riches. As the slokas were being recited, gold coins began pouring down to the ground as a flow. This stotra is called 'Kanakadhara Stotram'. 'Kanaka' means gold and 'dhara' means flow.



The significant thing is that man plays both the role of a giver and a receiver.

Let us follow the dictum: Eat to live and not live to eat. Let us all pray to Lord Venkateswara to supply us with enough food to survive and bless us with good health, prosperity and eternal bliss.



DWAJASTHAMBHA MANDAPAM

Dwajasthambham, the golden flagstaff is located in the middle of the temple. To the East of the flagstaff there is an altar or Balipectam and to the northeast, there is a stone called 'Kshetrapalakasila'. This pavilion is said to have been constructed in the fifteenth century.

During Brahmotsavams, a flag with Garuda's imprint is hoisted on this flagstaff for extending an invitation to gods and goddesses (Yaksha, Kinnera and Gandharva), to attend this festival. Here devotees should make obeisance to Dhvajasthambam and Balipectam before proceeding to the Lord's darshan.



Tirumala Tirupati Devasthanam's DEDICATED INVOLVEMENT IN VEDA PARIRAKSHANA

- Sri T.K. Krishnaswami Thathacharya



The Vedas preach the general well being of humanity irrespective of caste, creed, colour, gender throughout the whole world.

Vedic literature is known as the establishment and rock-stone of the Hindu religion or Sanatana Dharma of Bharata Desam. The word "Veda" means to Know: to go in search of knowledge of the Supreme Being. The knowledge of the Vedas namely, Rigveda, Yajurveda, Samaveda and Atharvanaveda was obtained by sages or Rishis who sat in deep meditation and doing rigorous penance to obtain deeper insights and realization. The knowledge of the Vedas was initially transmitted orally to maintain perfectness in recitation. The recitations are subjected to strict vibrations scientifically in praise of Gods of Nature.

There lots and lots in the vedas unaccountable. It is said that "*Anantaa vaivedaaha*" - Vedas are like heaps of mountains.

The Tirumala Tirupati Devasthanams are the guardians of Sanatana dharma from time immemorial. As per Agama rituals, vedic recitation in the temples are a part of the system during all the religious activities. Hence, the TTD established the Veda Patasala in order to protect the Vedic traditions in and around or outside also of humble determined beginning was made in the year 1884 in Swami Nammalwar Temple near Sri Govindaraja Swamivari temple, Tirupati by Mahant Prayagdasji. In the beginning, three important branches of Vedas in Krishnayajurveda (Taithiriyaa Samhita) Vaikhanasa Agama and Divyaprabandham. The 132 year old Vedic Institution had to move to different places in 1954 to Srivari Sampangi Prakaram, Vasantha Mandapam, Narasingapuram (near Chandragiri) Kalyani Dam etc. In the year 1992 a strong decision was taken by TTD to allot a permanent place in the Seshachalam ranges with permanent buildings and excellent staff. The new Dharmagiri Veda Vignana Peetham was of ancient gurukulam system in the lap of Sri Venkateswara Swami varu. The Dharmagiri peetham is in a sprawling 35 acre area.

Dharmagiri Vedapatasala, Tirumala : The Dharmagiri veda patasala has to its credit of training and sending of vedic scholars around the country or even abroad. Nearly 5000 scholars or vedic pandits or Agama pandits have gone through the courses and were the best messengers of Sanatana Dharma sent by Lord Venkateswara. There are courses in Rigveda, Krishnayajurveda, Suklayajurveda, Samaveda, Jaimineeya Samaveda, Vaikhanasagama, pancharatra Agama, Saiva Agama, Purohitam courses, Jyotisham etc., taught by the eminent scholars. It is a full-fledged institution with free food, lodging facilities, staff quarters and an experienced Principal monitoring the academic teaching. The TTD had spread its wings of establishing more Veda Patasalas in Andhra Pradesh and Telangana. There are Veda Patasalas under the TTD management in Hyderabad, Nalgonda, Vizianagaram, Kotappakonda and Bhimavaram.

Veda Parirakshana Trust : The TTD in its firm resolve to revive the Vedic studies based on Sanatana Dharma had established the 'Veda Parirakshana Trust' to perpetuate and propagate the invaluable knowledge called Vedas to enlighten the mankind to lead a peaceful life of co-existence. Already the TTD has collected recording of all the Vedas recited by eminent Vedic pundits. It has issued to the public for circulation so that the people at least hear the Vedic hymns so that the vibration fills their hearts and give solace in this mundane world.

Veda Parirakshana trust was started in 2007 by TTD to protect and promote our Vedas, bedrock of our Sanatana Dharma. As the Trust had a strong concept, the lovers of Vedas donated and the TTD on its part also added financial assistance to the Trust.

A student who completes the course of the 12 years or 8 years of study under a Guru in a Gurukula gets a certificate and a cheque of a lumpsum amount in thousands for his learning. There is an excellent response from many parents to send their children at an age of 10 or 12 to study Vedas under the direct blessings of Lord Srinivasa.

S.V. Vedic University, Tirupati : The most important of the TTD was to establish a university in the name of the Lord. The students that complete in the Vedapatasalas get an opportunity to continue their studies further to improve their qualification and knowledge. Here in the Vedic university. The key courses include Agama, Vedantha, Pourohitya, Veda Bhashya in B.A. and M.A. level. There are also diploma courses in various branches. Research wing also is introduced and the students or research scholars





are paid well and there is free Boarding and Lodging. There are excellent experienced staff with a Vice-Chancellor to offer teaching in linguistics, interpretation of Vedic texts and complete based manuscriptology for research students.

The scheme parayanam is another significant milestone in the TTD's plan to preserve the Sanatana Dharma. There are thousands of Veda parayanadars under this scheme spread throughout the country and paid a good amount by the TTD. They are supposed to be at a Temple or mutts reciting the Vedas. The temple or mutts authorised have to certify that the vedaparayanadar is reciting and then only TTD releases the cheque to the individual.

The most important among all the above, the TTD calls Vedaparayanadars to Tirumala belonging to Rigveda, Yajurveda, Samaveda and Adharvana Veda in batches to recite in the temple Ranganayaka Mandapam or at the Vasantha mandapam. Batch after batch are coming with happiness and attend the service given to them by the Lord. They are given



free accommodation for a fortnight and free food in the Sri Tirumalai Nambi Kainkarya Nilayam and free darshan to all their family members of the time of their completion of the recitation. The family members can also have food in the Nilayam.

Throughout the year, the Vedic recitation reverberates all over the Tirumala Mada streets and the vibration of the Vedic recitation touches the sky and passes throughout the world.

The aim of TTD is to preserve Sanathana Dharma and Loka Sankshema. Many chaturveda parayanams and homams are conducted frequently by the Executive Officer and his interest in this direction is highly laudable. Let this contribution continue with still more vigour in days to come.

Great acharyas like Sri Bhagavad Ramanuja, Sri Vedantha Desika and Annamaiah praised Tirumala Hills (Vedic hills). Annamacharya in his Sankeerthana says "*Vedamule silalai velasinadhee konda*" – Vedas manifested as the mountain peaks in Tirumala.

Vedo Rakshathi Rakshitaha





SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhooshi

(Continued from the previous issue)

Sloka – 2

*Seshadrinilayo AseshaBhaktaDukha Pranaasana: |
Seshastutya: SeshaSayee Viseshagnyo Vibhu Swabhoo: ||*

9. Seshadrinilaya : The one who has made the Seshadri as His permanent residence. The second chapter of Brahmanda Purana, Lord instructs Adisesha to transform himself as a hill in the Bhooloka at a place convenient for the Lord to stay and Adisesha descended to become the hill known as Seshadri. Hence this name.

10. AseshaBhaktaDukhaPranaasana : The Lord who destroys the unforgivable infinite sins of His devotees without any trace. Here the word Asesha is an adjective which means infinite and it can be appropriated to Devotees too. Nammalvar too says in Tiruvaymozhi [#3.3.9] ‘Oyum mooppu pirappu irappu pini veeyumaaru seivaan thiruvenkadatthayan’.

11. Seshastutya : The Lord who was extolled by the thousand hooded primary servant, Adisesha. The word Seshi refers to Lord Srimannarayana and everything else in His creation is Sesha. From Bramha, Indra, everyone in all directions praise Lord, as stated in Purushasukta.

12. Seshasayee : The Lord who is assuming a reclining posture on Adisesha. Poigai Alwar lists 7 of the many acts of servitude in Mudhal tiruvandadi (#53). Yamunacharya also lists these acts in his Stotraratna.

13. Viseshagnya: The word “Jnya” indicates someone who is well aware. Here there's adjective, “Visesha” which means special. This name indicates that Lord Venkatesa is a know-all, especially of the differences between any 2 things. That makes one draw a conclusion that He is the one who is well aware of everything about everything.

14. Vibhu : The quality of Vibhuthvam indicates the spread of Lord into everywhere and everything. This is about the ubiquitous nature of Lord Venkatesa. Sri Prathivaadi Bhayankaram Annan, who did Venkatesa Suprabhatam says “Sarvaantaraatmane Srimad Venkatesaya Mangalam” in Venkatesa Mangala stotram.

15. Swabhu : “Ajaayamaano bahudha vijaayate” says the Vedas. It means the one who is not subject to the cycle of births, sprung into many forms out of His own penchant. This name indicates He is the source for His creation. The commentator for Sri Vishnu Sahasranama also conveys similar meaning to the name “Swayambhoo” (#37).

Sloka – 3

*Vishnur Jishnuccha Vardhishnu:
Utsahishnu: Sahishnuka: |
Brahjishnuccha Grasishnuccha
Varthishnuccha Bharishnuka:||*

16. Vishnu : This name indicates omnipresence of Lord Venkatesa. He is all pervasive and the root word “Vis” indicates entry or pervasion. Vadikesari Jeeyar says the name Vishnu indicates capability to do whatever He wishes to, while being spread all over.

17. Jishnu : He is ever-victorious. In all His avatars, He always emerges victorious against the enemies.

As a single handed Hero, Sri Rama vanquished 14000 Rakshasas in less than half an hour. He always wins to establish righteousness. Being victorious comes naturally and effortlessly.

18. Vardhishnu : One who is capable of expanding or enlarging Himself as He wishes. A dwarfish Vamana transforming Himself into an immeasurable Trivikrama is indicated by this name.

19. Utsahishnu : One who is excited and motivated to protect His devotees and also to establish Dharma.

20. Sahishnuka : One who tends to overlook the lapses and shortcomings of His devotees and always inclined to protect them. His forbearance towards the lapses is further enhanced by the presence of His Consort, Sri Mahalakshmi. In Venkatesa Suprabhatam, it is said “... *tat kshaanti samvardhineem* ...”, which indicates the act of intensifying His mercy.

MANDAPAMS OF TIRUMALA Architectural and Historical Marvel

The lush green forests of Seshachala houses, Sri Venkateswara Swamy, who is also revered as Perumal, Venkatachalapati, Tirumalesa, Govinda, Balaji, Srinivasa and many more names.

Mandapams: The ancient temple of Lord Venkateswara in the hill shrine of Tirumala is an amazing complex of history, culture and traditions. Almost every brick speaks volumes of the cultural journey of the temple from the past several centuries.

According to saint poet Sri Tallapaka Annamayya, the various Mandapams and constructions inside the Srivari temple served as shelters to the devotees at times of heavy rains and scorching summer besides being served as platforms for temple rituals and stand here to tell the volumes of history.

These temples not only have historical and mythological significance but also standing as architectural marvel. A peep into these mandapams: Dwajasthambha mandapam, Krishnadevaraya Mandapam, Four Pillar Mandpam, Ranganayakula Mandapam or Ranga Mandapam, Kalyanotsava Mandapam, Tirumalaraya Mandapam, Anna Unjal Mandapam, Addala Mandapam or Aina Mahal, Garuda Mandapam, Golla Mandapam, Sahasra Deepalankara Seva Mandapam etc. Let us have short glimpse related to these mandapams in this issue.

21. Bhrajishnu : One who manifests Himself as an effulgent vigraha for the benefit of those devotees who meditate on Him.

22. Grasishnu : One who grasps everything into His fold during the cosmic chaos, *Pralaya*. Also the One who also swallows the sins of His devotees in order to protect them. Lord Venkatesa did not get agitated by an untimely visit of Thondaman Chakravarthy to seek His help in clearing him off an unpardonable sin as stated in Sri Venkatachala Mahatmyam.

23. Varthishnu : One who attempts to be visible to the ordinary eyes of devotees to protect them.

24. Bharishnuka : One who has earnest affirmation to always protect one and all.

Sloka – 4

*Kaalayanta Kaalagopta Kaala:
Kaalaantako Akhila: |
Kaalagamya: Kaalakanthavandhya:
Kaalakalesvara: ||*

25. Kaalayanta : One who commands the concept of Time. All the variants of the time like dawn, day, night etc., are under His control. Saint Thyagaraja says “*Graha gatulu emi seyunu Ramanugrahamunte..*”

26. Kaalagopta : One who protects the devotees who are subject to upheavals of life due to time.

27. Kaala : The one who draws every moving and non-moving things towards Himself. Nammalvar says He is the one who commands past, present and future [Tiruvaymozhi 8.1.7]

28. Kaalaantaka : The one who destroys without a trace, the time where the sins are committed.

29. Akhila : This name indicates that He is not subject to destruction. Nammalvar says “*Malar chodhi mazhungaade.*”

30. Kaalagamya : “*Bahoonam janmanante jnyaanavan maam prapadyate*” says Krishna in Bhagavad Gita [#7.19]. Lord Venkatesa is the definite final destination for those who lead a devout life [lives] with great discipline in thought, speech and action which eventually lead them on the path of rectitude.

31. Kaalakanthavandhya : Kaalakantha indicates the one with a black throat [due to the act of swallowing *Haalahala* to protect the creation], Rudra. Lord Venkatesa receives Rudra's obeisances. Rudra is the *Kshetrapaala* of Venkatachalam.

32. Kaalakalesvara: The Lord who has the direct control and command over the Time. The



SRI KRISHNADEVARAYALU MANDAPAM

Abutting the Mahadwara and to its right, there is a high-rise mandapam (Porch). This is called Sri Krishnadevarayalu Mandapam or Pratima Mandapam. This mandapam has been constructed in Vijayanagara architectural style. To the right side of this porch, one can find tall copper statues of the emperor of Vijayanagara kingdom, Sri Krishnadevarayalu and his two consorts, Tirumala Devi and Chinnadevi.

These three statues placed in front of Lord Sri Venkateswara express their devotion to him. It is said that Sri Krishnadevarayalu himself installed these statues and then onwards this mandapam has become famous as the Krishnadevarayalu Mandapam. Their names are inscribed on the shoulder badges of these statues.

denominations of time range from the smallest division within a second to the greater denominations of chatur yuga and this whole spectrum of time's various divisions are fully controlled by Lord Venkatesa.

Sloka – 5

Sambhu Swayambhu: Ambhojanaabhi:

Sthambhitavaaridhi: |

Ambodhi Nandhinee Jaana

Sonaambhojapadaprabha: ||

33. Sambhu : The origin of bliss. “Sam” means happiness and “bhu” indicates the giver. Taittreya Upanishad says “*Viswaaksham Viswa Sambhuvam*” which indicates He visualizes all things directly and also He is the reason for the delightful joy for one and all.

34. Swayambhu : He is capable of self-manifesting Himself without any support. He is the One who exists forever. Equivalent to the 15th name.

35. Ambhojanaabhi : The One who held a beautiful Lotus from His navel, which is the source of all

creation. Godadevi says, “*Koppoozhil ezhukamala poovazhagar*” [*Nachiyar Tirumozhi T 11.2*]

36. Sthambhitavaaridhi : The One who, as Rama, stupefied the Ocean when He found there was no reciprocity of respect accorded to Him by the king of Oceans. Tondaradippodi Alwar says “*Oru villal ongu muneer adaitthu*” [*Tirumalai # 11*]

37. AmbodhiNandhineeJaana : The One who is the husband of Sri Mahalakshmi who is considered as the daughter of the King of Oceans due to her emergence from milky ocean during the event of celestial churning. Periyalwar says “*Tiruvudayaal Manavala!*” [P.T 2.7.2]

38. Sonaambhojapadaprabha : The One whose feet resembles the shine of an idyllic red fresh lotus. Tiruppanalwar begins his prabandham as “*Amalanaadhipiraan... Tirukkamala paadam vandu en kanninullana okkinradhey*”. Bhakti literature is replete with references that draw parallels between Lord's holy feet and fresh Lotus.

(to be continued)



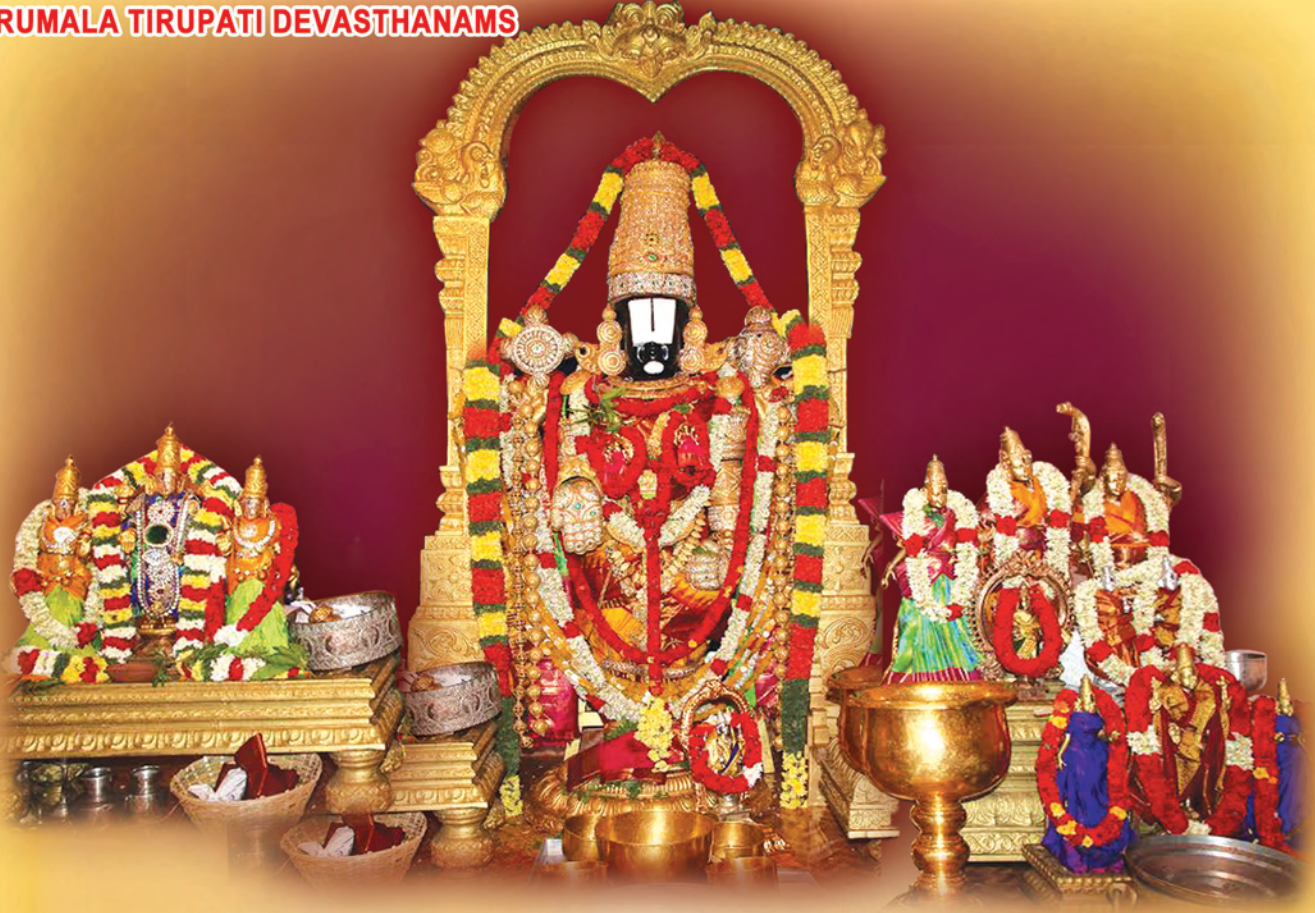
RANGANAYAKULA MANDAPAM OR RANGA MANDAPAM

Ranganayakula Mandapam was built in Vijayanagara style architecture and decorated with floral carvings and tales and stories from Ramayana and other puranas on the pillars, walls and ceiling.

It is said that, in the middle of the Southern end of Ranga Mandapam, there is a small Garbha Griha constructed, believed to accommodate and offer daily sevas to the Utsava Murthies of Sri Ranganadha Swamy of Srirangam, which were stationed here in Tirumala for a brief period and shielded from the Muslim invader Malik Kafur.

Snapana Tirumanjanam during the annual brahmotsavams are held here and Ranganadha Mandapam is fully decorated with various flowers and fruits for every event. This Mandapam is also famous by name Ranganayakula Mandapam.

TIRUMALA TIRUPATI DEVASTHANAMS

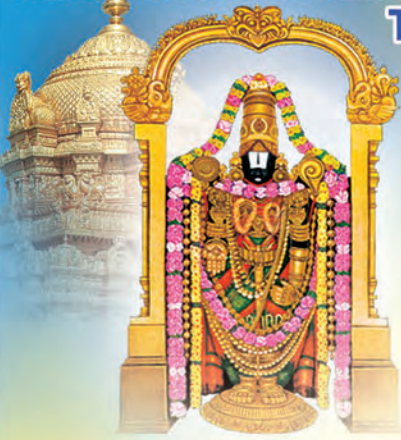


SRI VENKATESWARA SWAMIVARI MANGALASASANAM

- | | |
|--|--|
| 01) Sriyah kaanthaaya kalyaana nidhaye nidhayerthinaam
Sri Venkata nivaasaaya Srinivaasaaya Mangalam | 08) Aakaalathathva masraantha maathmanaamanu pasyathaam
Athrupthyaa mrutha rupaaya Venkatesaya Mangalam |
| 02) Lakshmi savibhramaloka-subhru vibhrama chakshushe
Chakshushe SarvaloKaanaam Venkatesaaya Mangalam | 09) Praayah swacharanow Pumsaam Saranyathvena Paaninaa
Krupayaa dhisathe Srimad Venkatesaya Mangalam |
| 03) Sri Venkatadri Srungaagra Mangalaa bharanaanghraye
Mangalaanaam nivaasaaya Srinivaasaaya Mangalam | 10) Dhayaamrutha tharanginyaa-Stharangairiva Seethalaihi
Apaangaissinchathe viswam Venkatesaaya Mangalam |
| 04) Sarvaavayava soundarya Sampadha Sarvachethasaam
Sadaa sammohanaayaasthu Venkatesaya Mangalam | 11) Sragbhusaambara hetheenaam Sushamaavaha moorthaye
Sarvaartha Samanaayaasthu Venkatesaya Mangalam |
| 05) Nithyaaya niravadhyaaya Sathyaananda chidhaathmane
Sarvaantharaathmane Srimad Venkatesaaya Mangalam | 12) Sri Vaikunta virakthaaya Swami Pushkarineethate
Ramaya Ramamaanaaya Venkatesaya Mangalam |
| 06) Swathassarvavide sarvasakthaye Sarvaseshine
Sulabhaaya Suseelaaya Venkatesaaya Mangalam | 13) Srimadsundara jaamaathrumuni maanasavaasine
Sarvaloka Nivaasaaya Srinivaasaaya Mangalam |
| 07) Parasmai Brahmane Poorna Kaamaaya Paramaathmane
Prayunje Parathathvaaya Venkatesaaya Mangalam | 14) Mangalasaana parairmadaachaarya Purogamaih
Sarvaischa Purvairaachaaryaih Sathkruthaayaasthu, Mangalam |

Ithi Sri Mangalasaanam Sampooranam

THE NEWLY FORMED TTD TRUST BOARD



The A.P. State Government
Appointed
New Trust Board to TTD.
The Chairman, Members,
Ex-Officio Members took oath at
Tirumala temple in August 2023



Sri B. KARUNAKAR REDDY
MLA, TIRUPATI
CHAIRMAN



**Sri Ponnada Venkata
Satish Kumar**
MLA, Member



**Sri Uday Bhanu
Samineni**
MLA, Member



Sri M. Thippe Swamy
MLA
Member



**Sri Siddavatam
Yanadaiah**
Member



**Sri Chande
Aswartha Naik**
Member



**Sri Meka
Seshu Babu**
Member



**Sri R. Venkata
Subba Reddy**
Member



**Sri Yellareddigari
Sitarama Reddy**
Member



**Sri Gaddiraju
Venkata Subbaraju**
Member



**Sri Penaka Sarath
Chandra Reddy**
Member



**Sri Ram Reddy
Samula**
Member



**Sri Balasubramanian
Palanisamy**
Member

THE NEWLY FORMED TTD TRUST BOARD



**Sri S.R. Viswanath
Reddy
Member**



**Mrs. Gaddam
Seetha Reddy
Member**



**Sri Krishnamurthy
Vaithyanathan
Member**



**Sri Sidda Veera Venkata
Sudheer Kumar
Member**



**Sri Sudarshan
Venu
Member**



**Sri Nerusu
Naga Satyam
Member**



**Sri R.V. Deshapande
Member**



**Sri Amol Kale
Member**



**Dr. S. Shankar
Member**



**Sri Milind Keshav
Narvekar
Member**



**Dr. Kethan Desai
Member**



**Sri Bora Saurabh
Member**



**Sri R. Karikala Valaven, IAS
Member (Ex-Officio)
Spl. CS to Government of
A.P.
Endowments Dept.**



**Sri S. Satyanarayana, IAS
Member (Ex-Officio)
Commissioner
Endowments Dept.
Govt. of A.P.**



**Sri Chevireddy
Mohith Reddy
Member (Ex-Officio)
Chairman-TUDA**



**Sri A.V. Dharma Reddy
I.D.E.S.,
TTD Executive Officer
Member-Secretary (Ex-Officio)**

TIRUMALA TIRUPATI DEVASTHANAMS



The three day annual Pavitrotsavams performed from 27.08.2023 to 29.08.2023 in Tirumala. On this occasion, Ankurarpana, Pavithra prathista, Pavithra samarpana rituals were performed and concluded with poornahuti. The main objective of this festival is to get rid of the evil that might have been caused due to omissions and commissions in the performance of various rituals throughout the year.



TTD Chairman Sri Bhumana Karunakara Reddy inspected the facilities being provided by TTD for Sarvadarshanam devotees on 02.09.2023 and inquired about the food facilities provided to them.



TTD Trust Board Chairman Sri B. Karunakara Reddy offered prayers during his visit after taking the reins of TTD Trust Board in the temples of Sri Govindaraja Swamy, Sri Kodandarama Swamy and Sri Kapileswara Swamy on 16.08.2023.



A three day workshop organized on the theme of Traditional temple art by the S.V. Traditional Sculpture Training Institute (SVITSA) in Tirupati from 04.09.2023 to 06.09.2023. On this occasion, TTD Trust Board Chairman, TTD JEO Smt Sada Bhargavi, IAS participated.



TTD JEO (Health&Education) Smt Sada Bhargavi, I.A.S. flagged off the Koti Hanuman Chalisa Parayana Maha Yajnam Rath Yatra at the SV University stadium in Tirupati jointly organised by the TTD and Sri Hanuman Diksha Peetham on 21-08-2023.

Recap : (Sootha has related the significance of different names of Tirumala hills to Shaunaka and other saints. Lastly, he explained clearly how they got the name of Tirumala in such a way that even common men can understand it easily. There may be different kinds of wealth in this world. But none of them is permanent. Venkatadri alone endows us with eternal treasure, he made it clear. In tune with it, he suggested the preparations of the sages for the Sacrifice (*yaga*). Out of curiosity, Shaunaka and other sages enquired him about the details of the Sacrifice).

As Srihari was loitering about the surroundings of Kridadri in Venkatachalam along with Sridevi, a few sage couples came there from far-off places and were carried away by the beauty of the locale. There were variegated flowers wherever you see, beautiful tendrils twining around the trees, trees touching the sky, besides abundance of tubers and fruit varieties all around. The sages were amazed at the site. "What a wonderful site it is! After espying this where's the need to go anywhere else?" Thus, they argued among themselves! Deciding unanimously to stay there itself, they quickly built cottages also. After some time, they thought it is better to undertake a *yaga* for the welfare of the world in such a holy place. For this purpose, they commenced the preparations too. Seeing all this, Srihari told Lakshmi, "My dear consort! We've loitered about these hills umpteen times. We were also taken in



**7 Tarigonda Vengamamba's
SRI VENKATACHALA MAHATMYAM
(In Prose)**

- Telugu Original by : Prof. K. Sarvothama Rao
- English by : Prof. M. Rajagopalachary

by the beauty of the landscape. But I've come to know that some sages have decided to do a sacrifice in this solitary place. Shall we go around in disguise to inspect all this?"

"I'll disguise myself as a paramour (*vita*). You also do the same and follow me. Let's both go round the venue of sacrifice. Another important thing to note. When the brahmins offer "vapa" (oblation) at the end of the sacrifice, I'll myself appear before them and accept it. You can witness that spectacle." As per the instructions of the Lord, Srisati took the form of Vishwa Mohini Devi. Hari assumed the

attractive form of a paramour. As the couple were loitering like that, the sages thought as follows staring at them.

“Who’re they? Why’re they wandering here? Is this handsome figure Madhava of spring? Nala, Jayanta, Devendra, Moon, or Ishwara? Why’ve they come to this lonely dreadful place haunted by none? Are they brahmins? They’ve sacred thread. No; they seem to be of warrior class (*kshatriyas*). The male member has a divine weapon. But they’re dressed like paramours.” Unmindful of all this, the couple joined the group of sages and sat down as one of them chewing the betel. The sages were overawed by the musk fragrance of their betel. Withstanding this, they started asking them: “Hey King! What’s your native place? What’s your name? Who’re your parents? Why’ve you come to this lonely place? This is not the place you move around. We’re all sages undertaking a sacrifice here. Your visit is our luck. We’re lucky to see you. You stay back with us. An

appeal to you! There may be many out to destroy our sacrifice. You be with us as a support and defend us and our sacrifice from the giants who come to disturb it. Aren’t the kings the defenders of the sages always? Anyway, we’re conducting this righteous sacrifice for the sake of universal welfare. You stay back here to organise it,” said they humbly.

Hearing their words, said the disc-bearer with a smile, “O sages! A word with you! I’m neither a brahmin nor a king nor a vyshya. In fact, I don’t have a community at all. You posed a question about our parents. I don’t have parents. I don’t have any fixed abode of mine. I live in all places, in all forms. Nor do I’ve a name. I don’t have any age-related ashramas beginning with Brahmacharya.” The sages were annoyed at these words.

They asked the Lord, “We’re unable to understand what you say. Anyway, may we know who is that lady sitting by your side?” The Lord said: “Oh! You’re asking about the lady! Just now I told



ADDALA MANDAPAM OR AINA MAHAL

The Aina Mahal or the Mirror hall is on the northern side of the Tirumala Raya Mandapam.

It consists of two parts – an open mandapam in the front and a shrine behind it consisting of an Antarala and Garbhagriha. It has large mirrors which reflect beauty and fiery of the idols infinitely from all angles when the unjal seva is performed.

The arjitha seva which is performed in the middle of the room every day with Lord and His consorts seated on the golden unjal is called “Dolotsavam”.



GARUDA MANDAPAM

In the Sanctum Sanctorum, just opposite to the golden gate and facing the Lord there is a six feet high statue of Garuda saluting the Lord with folded hands. Every day at the pre-dawn hour, Suprabhatham is recited in the place between the golden gate and the statue of Garuda. The Lord sitting on the golden throne in this mandapam, listens to the recital of almanac and the submissions of receipt and expenditure account of the previous day.

to do 'vapa' sacrifice. After the offering of oblations, you can come and talk to them at leisure!"

The sages soon turned towards the pits of fire. As they were offering 'vapa' chanting vedic hymns, Lord Srihari appeared before the sages with his conch and discus and received the 'vapa'. Seeing the spectacle, the sages were astonished and felt stupefied like motionless dolls. The Lord appeared to them with all

you that I don't have any kith or kin. As I was wandering alone, I came across this lady walking gracefully. She possessed me like a *mohini*. As I was strolling with her, I came across the venue of sacrifice. You're all committed to austerities. So, we thought of observing your demeanour. That's all. We've a doubt. Being ignorant we ask you this question. Some of you are sitting aside and singing melodiously. What's that song? What's that music? We've never heard such music. Why're you inviting some angels in such a high pitch? Why are these pits of fire here? Why do we see wooden utensils only here? Why're these creatures tied to the sacrificial posts? Everything appears strange!" Thus, the questions were tossed at them like a series of arrows!

Meanwhile some men at the pits of fire came there and beckoned the sages interacting with the new couple, "Come, come! The time is up. We've

adornments and Srivatsa mole on a divine chariot radiating with the splendour of a thousand crore Suns and showering his compassionate looks with his

Festivals and Rituals in NOVEMBER 2023

- | | |
|-------|--|
| 10-18 | Tiruchanur Sri Padmavati,
Ammavari Brahmotsavams |
| 12 | Narakachaturdasi,
Deepavali Amavasya |
| 13 | Kedaragowrivratam |
| 14 | Tiruchanur Sri Padmavathi
Ammavari Gajavahanaseva,
Children's day |
| 17 | Nagulachavithi |
| 18 | Panchami Theertham |
| 19 | Tirumala Srivari Pushpayagam,
Tiruchanur Sri Padmavathi
Ammavari Pushpayagam |
| 24 | Kaisika Dwadasi,
Sri Chakratheertha Mukkoti |
| 26 | Karthika Pournami |

fragrant lips. He said, “I’m happy about your proposal to conduct the sacrifice for universal welfare” and disappeared with Ramadevi. The sages were once again stupefied.

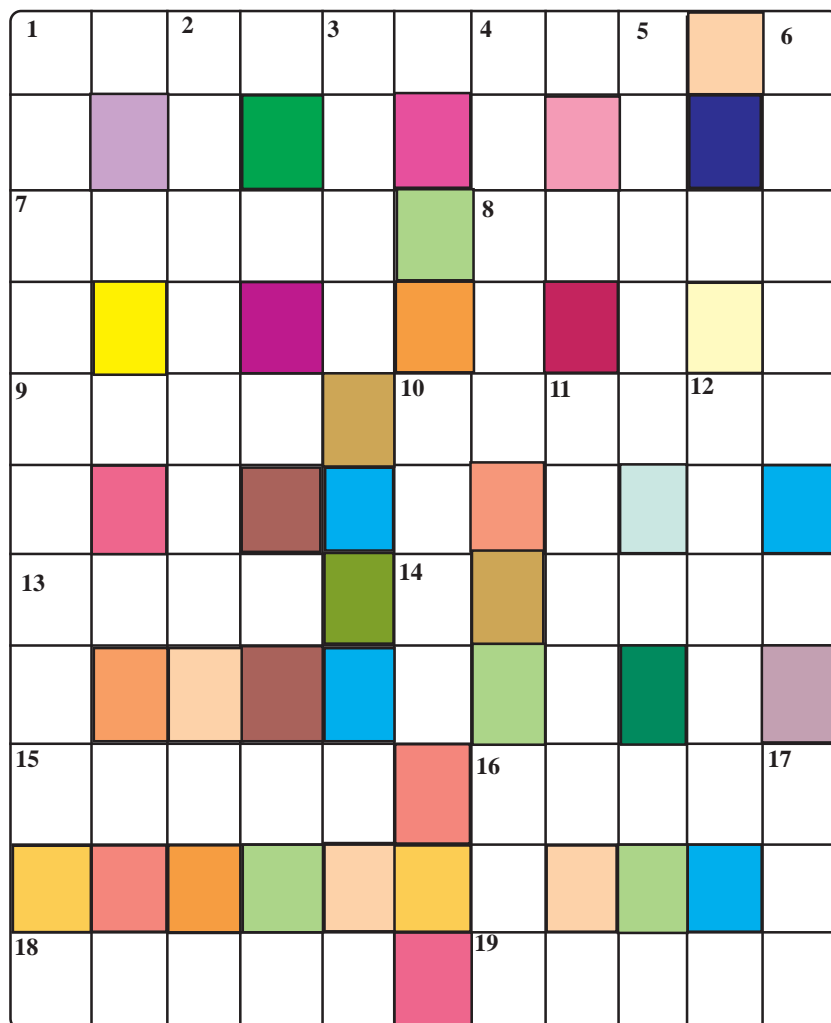
“We’re blessed lot. We’re meritorious. Many people may do sacrifices in this world. But we’ve never heard anywhere the endower of the fruits of sacrifice himself coming in his form and accepting the ‘vapa’ (the oblation)! We’ve been able to see Lord Vishnu and Goddess Lakshmi themselves with

our own eyes! Besides, we’ve been able to talk to them in person. Our lives have acquired meaning. We’ve realised the appearance of the Lord which is difficult to obtain for anyone. Yet, the sacrifice should not end with the ‘vapa’ yaga. It will be completed with the holy bath at the end (*avabhruta snaana*).” Thus saying, the sages completed all the ritual formalities as per the norms. As Soota described thus, Shaunaka and other sages wanted to know about the subsequent episode.

(to be continued)

PUZZLE

CLUES FOR PUZZLE



01. Son of Prahastha (9)
 02. Lakshmi (7)
 03. Things which one must do (4)
 04. Son of Kusika (5)
 05. Mental Picture of Somebody (5)
 06. Vishnu (5)
 10. Not common (4)
 11. Bar, Point etc : On which something balances (5)
 12. Burn slightly (5)
 16. Timid (3)
 17. Metal Dish (3)

DOWN

01. Father of Parasurama (9)
 07. In the Middle of (5)
 08. Kubera (5)
 09. Not Asura (Jumbled) (4)
 10. Be eager to reach (Jumbled) (6)
 13. Dry (4)
 14. Meghanath (6)
 15. Puroorava (5)
 16. Excessive (5)
 18. Saraswathi (5)
 19. Famous Hindustani Raga (5)

ACROSS

Presented by - Sri T.S. Jagan Mohan

God is the Omnipresent. The world is the divine creation of the Omnipotent. He takes the form of Lord Brahma and creates the world. In the form of Lord Vishnu, the Omniscient governs the universe. In order to eliminate injustice in the society, He destroys the sinners in the form of Lord Maheshwara. God resides in the heart of every living being. So the Gita says:

*yotisham api taj jyotis tamasah param uchyate
jnanam jneyam jnana-gamyam hridi sarvasya
vishthitam ||*

(The Gita – 13.18)

The Vedas and the Upanishads teach the absolute existence of God. Simply one can say that God is *Nirakara*, He exists without any form. To inculcate the belief in the existence of the divine in the people, to create devotion in the human mind and to increase the cultural significance of the society, the *Sakara Puja* was started after

the Vedic period. It was seen that it became easy for a human being to attain God by concentrating on His worship. *Navavidha Bhakti* has guided a lot in this regard. Gradually, the *sakara puja* became famous in the world. It became the main path to attain God.

Devotees have deep faith in Lord Vishnu as He understands the happiness and sorrow of the world. Lord Vishnu's temples can be found in many places of pilgrimage in India. Among them, His two famous temples are Lord Venkateswara temple in Tirumala and Lord Jagannatha temple in Puri.

According to mythology, Lord Venkateswara is the 'Swayambhu' idol of Lord Vishnu, who was worshipped on top of the mount Venkatachal in Tirumala. Lord Jagannatha was worshipped in Puri shrine as a 'wooden' idol. The scriptures are of the

opinion that both Lord Venkateswara and Lord Jagannath provide *Dharma*,

LORD VENKATANATHA & LORD JAGANNATHA TIRUMALA PURI

- Dr. Bharat Bhushan Rath



OCTOBER, 2023

SAPTHAGIRI

35

Artha, Kama and *Moksha*. It was described in the Puranas regarding the beauty and the sanctity of the hill Venkatachalam. Every day lakhs of devotees come and witness various wonderful events here. The devotees consider Lord Venkateswara as the most exquisite God.

In the same way, the scriptures have given Puri the honour of a *Dham* (most auspicious place) by praising the greatness of famous Lord Jagannath in Puri. There are four famous *Dhams* in India namely *Sri Jagannath Dham* in the East, *Dwarka Dham* in the West, *Badrinath Dham* in the North and *Rameshwar Dham* in the South. Every person who believes in Sanatana Dharma must visit four *dhams* in his life.

When one makes a thorough study of the temples of Lord Venkateswara and Lord Jagannatha, many similarities between the two temples come to one's attention. It seems as if Lord Vishnu is worshipped in the same form in both the shrines.

Lord Sri Venkateswara and Lord Jagannatha are mountain-lovers

Lord Venkateswara is being worshipped in *Venkatachalam*. *Venkatachalam* is a holy mountain. The *Venkatachala Mahatmyam* says:

*Sri Venkatachaladhisam Sriyadhyasitavakshyam
Sritachetan mandaram Srinivasamham Bhaje ||*

Sri Venkatachal Mahatmyam – 1.2

*aprakrutamameyam cha
sarvaratnamayam girim
hiranmayamaharungam
panchopanishadatmakam ||
punnagachampakasokatalahintalsobhitam
suradrumamayukhairbrukhairaneihi
kanchanrupakeihi ||*

Sri Venkatachal Mahatmyam – 2.11-12

Lord Sri Venkateswara resides in Venkatachalam. This proves that Lord Venkateswara is a mountain-lover. There are seven mountains in this '*kshetra*'. The seven mountains on which the Lord resides are full of various trees. The *Champa*, *Ashoka*, *Chandan* and *Devadru* are among the visible trees. The mountains are covered like a vast forest with birds like swans, cuckoos and parrots. Flowers like *champa*, *malli*, and *malati* are the ornaments of these mountains. Wild animals like elephants, lions and tigers live in the dense forest. The divine beauty of this mountain is like '*Sesha Naga*.'

Lord Jagannatha is being worshipped in *Nilachalam*. *Nilachalam* is a beautiful mountain full of beautiful trees, vines and greenery. The Nilachala Mountain adorns the Southern coast. It is said:

*Dakshinasyodadhiteere neelachalbibhusitam
Dasayojanvistirnam yavadbirajamandalam ||*

Skandapurana – Utkal Khanda – 12.74

Both Gods respect Water

Lord Venkateswara resides on the southern bank of Swami Pushkarini. Swami Pushkarini is scripturally proven to be the *Viraja Devi* of *Vaikuntha Loka*. So it is said-

*Tato jatu tate swamipuskarinyastu dakshine
Madhye vimanam padmakshyaha
srinivasaha tatahaparaha
Atisthaddevodevopi sankhachakragadadharaha ||*

Sri Venkatachal Mahatmyam – 2.26

Lord Venkateswara is worshipped holding a divine conch and a magnificent wheel on the banks of the *Swami Pushkarini*. Lord Jagannath is also a water-loving deity. He resides on the banks of the *Mahodadhi*. The sea coast of Puri is named as *Mahodadhi* in the Scriptures. The place from *mahodadhi* to *kalpabata* (The banyan tree in Lord

Jagannatha's temple) is very auspicious place. So it is said:

*sindhurajasya saliladyabanmulam
vatasya vai
sankhasyodarabhagastu
samudrodakasamplutaha ||*
Skandapurana – Utkal Khanda – 12-74

The Similarity of the Two Idols

Lord Venkateswara is the *Divine Stone Vighraha (idol)*. He is 'swayambhu.' In the same way, Lord Jagannatha is a wooden *Vighraha* and made by himself only. When King Indradyumna sent the *Brahmin* Vidyapati to search Lord Vishnu, Vidyapati travelled many places and found Lord Vishnu in Uttkal. The Lord was worshipped there in the form of 'Nilamadhava'. Lord Nilamadhava was worshipped holding a divine conch and a powerful wheel. So it is said:

*Indraneelamayo deva aaste chakragadadharaha /
Ekasyatyangulamittha swarnapadmopari sthitaha ||*
Skandapurana – Utkal Khanda – 10-18

After receiving a message from Vidyapati, the king Indradyumna went out for the 'darshan' of Lord Nilamadhava. When Indradyumna had reached there Lord Nilamadhava disappeared. The idol of Lord Nilamadhava described here seems identical to the idol of Lord Venkateswara of Tirumala.

The King Indradyumna worshipped Lord *Nrusimha*. He performed *Sahasra Aswamedha Yaga*. One day, the king had a dream. In it, a divine wood is floating in the '*mahodadhi*'. The divine wood has the '*swarupa*' of Lord Vishnu. He takes that wood and makes the idol of Lord Vishnu. At that time, an old brahmin came and took charge of making the idol. The old brahmin said that the door will not be opened during the construction of the deity. As there was no sound coming from inside for many days, the king opened the door after hearing the words of Queen Gundicha. He saw that the statue of Lord Jagannatha was built but the old man inside the room disappeared. The king realized that God himself made Him and left.

KALYANOTSAVAMANDAPAM

Earlier all wedding festivities of the Lord were celebrated at the pavilion in the 'Vimana Pradakshinam'. With the increase in the number of the devotees attending the events, these festivities started being held for some time in Ranganayaka Mandapam.

Now the wedding festivities of the Lord Malayappa swami Varu are celebrated at this pavilion. Now, hence this place is called Kalyanotsava Mandapam.

This prakaram, in the olden days, was called Sampangi Praakaram, which is between the outer and inner prakarams of the temple. Pavitrotsavam, Pushpayagam and Jyestabhisekham are also performed here in this Kalyanotsava Mandapam.



The Worship of Sri Devi, Bhudevi, Lakshmi Devi and the Elder Brother

Sri Devi and Bhudevi are being worshipped in Lord Venkateswara's temple. During the *yatra*, Sri Devi and Bhudevi travel along with the festival chariot of the Lord. In the Jagannatha temple, Sri Devi and Bhudevi are also worshipped on the '*ratnasimhasana*' of Lord Jagannath. Goddess Padmavati, the *Prakruti Sakti* of Lord Venkateswara is being worshipped in Tiruchanur. In the same way, Goddess Lakshmi the *Prakruti Sakti* of Lord Jagannatha is being worshipped in Lord Jagannath's temple. Another significant similarity is that Lord Venkateswara respects His elder brother Lord Govindaraja Swamy of Tirupati. Lord Jagannatha also respects His elder brother Lord Balabhadra.

The Reforms of Sri Ramanujacharya

Acharya Sriramanuja brought many reforms in both the temples. Sri Ramanujacharya's role in the daily rituals of both the temples is very significant. Many monasteries of Sri Ramanuja's community in Puri are still preserved and dedicated to the service of Sri Jagannatha. Among them, Ramanujakut Math and Jeeyar Swamy Math are famous. In recognition of Sri Ramanuja's immense devotion to Lord Jagannatha, the *Ramanandi Chetana* adorns the top of the temple of Puri. Many researchers believe that even Sri Jagannatha holds the *Ramanandi Chetana* out of respect for his devotee Sri Ramanuja. Sri Ramanuja advised the authorities of the temple to build a special temple for Goddess Lakshmi inside it. Goddess Lakshmi is now being worshipped in the temple.

The Brahmotsavam or The Rathotsavam

Annual Brahmotsavam is the most important festival of Lord Venkateswara. On this occasion, the *Utsava Murti* travels around the '*parikrama*

marga' (Mada streets) on a chariot made of wood. Lord Jagannatha also rides on a wooden chariot every year on '*Asadha Shukla dwitiya Tithi*.' It is most renowned as 'Ratha Yatra' (Car Festival). Lord Jagannatha, His elder brother Lord Balabhadra, and sister Goddess Subhadra ride in three wooden divine chariots called 'Nandighosa Ratha', Taladhawaja Ratha and Devadalana Ratha. The road on which the Car Festival is being celebrated is called "*Bada Danda*". In Skanda Purana, it is said:

Mahabedim vrajantam tam rathastham
purusottamam

Balabhadram subhadram cha
janmakotisamudbhavam //

Rathe tu vaman drustwa punarjanma na vidyate //

During the Brahmotsavams at Tirumala, *Chakra* has an important role and special respects like *Chakra Snanam*. In Puri, Car Festival is also important during the *pahandi* (procession) of deities, *Chakraraja Sudarsana* is the first deity who is the first to climb the chariot.

Sri Annamacharya and Sri Jayadeva

The '*Pada Kavita Pitamaha*' Sri Annamacharya was a great devotee of Lord Venkateswara. Lord Venkateswara was mesmerized by Sri Annamacharya's music. Even today, the '*samkirtana*' of Sri Annamacharya is still important in the temple of Lord Venkateswara.

Sri Jayadeva was a great devotee of Lord Jagannatha. He is the author of the great epic Gita Govinda. Lord Jagannatha was pleased when Jayadeva recited the Gita Govinda. So Jayadeva's Gita Govinda is sung in the temple during (Mangal Harati) morning '*harati*' and night Badasinghar Seva. Lord Jagannatha goes to sleep at night wearing a Gita Govinda '*khandua*' (cloth inscribed with Gita Govinda).

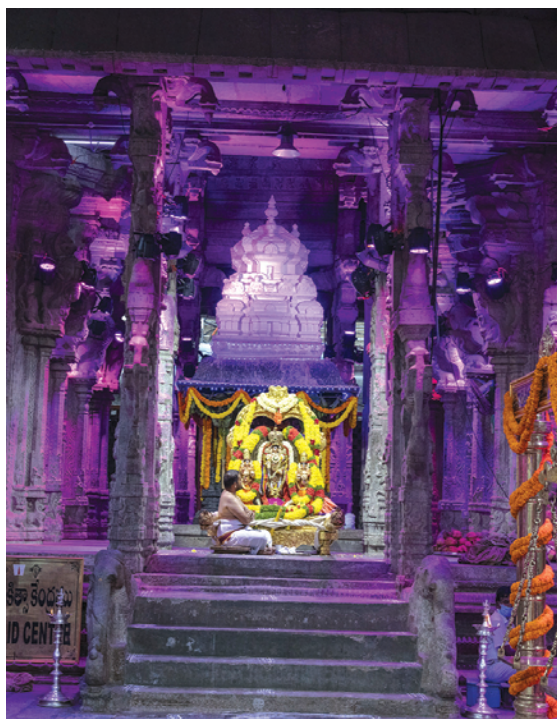
The TTD Kalyana Mandapam

Jayadev Bihar is the heart of Bhubaneswar, the capital city of Odisha. The TTD Kalyan Mandap was established there thirty years ago. The then Chief Minister of Odisha knew about the devotion of the people of Odisha towards Lord Venkateswara. Many devotees from Andhra Pradesh and Tamil Nadu also come to Puri for the 'darshan' of Lord Jagannatha. So the government of Odisha provided land to the TTD in which a Kalyan Mandap and a Guest House were constructed. In the year 2021, a magnificent Lord Venkateswara temple was built and the temple was inaugurated in the presence of the higher officials of the government of Andhra Pradesh, the T.T.D. and the government of Odisha.

Other Similarities

The worshippers of Lord Venkateswara and the Puja 'pandas' of Lord Jagannath who chant the 'mantras' of God, are almost the same in the matter

of dress code and get up. Lord Venkateswara's treasury is full of gems. Lord Jagannath's treasury is also full of gems. Prasadam of various kinds is offered to the main deities in both the temples. Apart from this, both the temples were greatly improved by the then kings. Sri Krishnadevaraya did a lot for the temple in Tirumala. In the temple of Jagannatha, many kings like Chodaganga Dev and Kapilendra Dev did a lot of development works. It is believed that Chinna Devi, the second wife of the king Sri Krishnadev Ray was the daughter of Gajapati King of Odisha. She was a great devotee of Lord Jagannatha and Lord Venkateswara. Many similarities are found apparently between the temple of Lord Venkateswara and the temple of Lord Jagannatha. Worship Lord Venkateswara and Lord Jagannatha and be blessed with health, wealth and prosperity.



TIRUMALARAYA MANDAPAM

Tirumala Raya Mandapam adjoining the Ranga Mandapam on the western side and facing the Dhvajasthambha Mandapam is a spacious complex of pavilions known as the Tirumala Raya Mandapam. This was built by Saluvanarasimharayalu, the emperor of Vijayanagara, to express his gratitude to the Lord for the help extended towards his victories.

It consists of two different levels, the front at a lower level and the rear at a higher carved in black granite stone with Vijayanagara architecture. The Mandapam has a typical complex of pillars in the Vijayanagara style with rear carvings.



The Divine Experiences of the ALWARS AND THE ACHARYAS

- Dr. Murali Santhanam

i.e. holy place, like the Tiruvengadam (Tirumala Hills) and there is no God equal to Lord Srinivasa.

The term Alwars refers to those saintly souls who immerse themselves in the exclusive devotion towards Lord Vishnu in total surrender. To help common man to enjoy the bliss of divine knowledge, the Alwars embodied the essence of the Vedic teachings in their Tamil hymns - "Nalayira Divya Prabhandam." The hymns composed by them are called 'Pasurams.' They are one hundred and eight holy places (Divya Desams) where the main deity is Lord Vishnu. The temple of Lord Srinivasa is one among the Divya Desams. The number of the hymns composed by the Alwars on Lord Srinivasa is around 200.

Lord Venkateswara is the main deity in Tirumala which is the abode of the Lord for over five thousand years. He is the incarnation of Lord Vishnu. He is the 'Archa' form of God in Kali Yuga. The legend says: 'One who is born as Sri Lakshmi Narasimha in Kritha Yuga; as Sri Rama in Tretha Yuga and as Sri Krishna in Dwapara Yuga; as Sri Venkateswara in Kali Yuga.'

Lord Sri Venkateswara is not only the ruling God in Kali Yuga but also the sole saviour of the entire humanity in the universe. He can solve all our human problems and guide us to overcome the ocean of the worldly sins. The Varaha Purana says that in the entire universe, there is no Divya Desam

The Acharya Purushas are the spiritual preceptors who came after the Alwars and who help in spreading the Vedas, Vedanta and the hymns of the Alwars to the common people through literary works and discourses.

The Sanctity of Tirumala Hills

Lord Srinivasa resides in the sanctum sanctorum of the Tirumala Hills which by itself is very sacred. The Alwars consider the hill as the body of the Lord ('Malaiye Thiru Udambu'). In keeping with the sanctity of the Seven Hills, Sri Bhagavad Ramanuja climbed up the hill with his knees instead of his feet. Swami Desikan was a great saint. He is the incarnation of Lord Srinivasa's 'Ghanta' (Bell).

In his 43rd sloka of his 'Adhikara Sangraham', he has elaborately brought out the significance of the Tirumala Hill.

In the first slokam of 'Daya Satakam' '*prapadhye tam girim praayah*', Swami Desikan performs 'sharanagati' to Tirumala Hill and further glorifies the hill as the clear crystal sugar candy form arising from the torrential flow of the Lord's Daya, which is like sweet-tasting sugarcane juice. In fact, many devotees who climb the hills on foot keep turmeric and kumkum to every step before they climb, which also depicts the sanctity of the Tirumala Hills.

Lord Venkateswara

The Lord of the Seven Hills, Sri Venkateswara has been extolled by all the Alwars except Sri Tondaradippodi Alwar. Sri Nammalwar offered himself at the feet of the Lord by doing 'sharanagathi' in the tenth decad of the sixth centum of the Tiruvoimozhi. In fact, the Dwaya Mantra is portrayed by Sri Nammalwar in his two decads i.e., 6.10 and 3.3. While the first line of the Dwaya Mantra inspires us to surrender at the feet of the Lord, the second line guides us to seek His service as a consideration for the surrender. While he performs 'sharanagathi' or total surrender at the feet of Lord Srinivasa by saying that the Lord's feet are the only support and he has no other support in 6.10.10 (*Puhalonnilla adiyen un adikkeezh amarndu puhundene*). He requests for eternal service at the feet of the Lord of the Seven hills in 3.3.1 (*Olivil kaalamellaam udanaay manni vazuvilaa..*).

Swami Nammalwar further says that the Lord who lifted the Govardhana mountain as Lord Krishna and measured this earth as Trivikrama, has

descended on to this earth as Tiruvengadamudaiyan. Just bowing to the Hill itself will get rid of all kinds of sins. (*kunRam Endhik kuLir mazhai thiruvEnkata mA malai onRumE thozha nam vinai OyumE* 3.3.8).

Sri Peri Alwar concludes his Perialwar Tirumozhi praising the Lord. He calls the Lord as his Kuladaiva or the Lord of their clan. He further says that he offers his body and soul to the Lord and craves for His grace. (*Yennaiyum yen udaimaiyum ... Iniyen tirukkurippe*).

Sri Kulasekhara Alwar craves for residing on the Seven Hills and never bears his separation from the Lord even for a moment. He wants to be like a fish in the Swami Pushkarini. He ends up saying that he wishes to be the first step just before the Lord so that he can constantly have the 'darshan' of the beautiful red lips of the Lord (*Padiyaay kidandu un palavaay kaanbene*).

Tirumangai Alwar glorifies the Lord in four beautiful decads (1.8,1.9,1.10,2.1). He describes the beautiful form of the Lord and says that the Lord has entered his heart and eternally brightened it. He further exclaims that the Lord is a true Chintamani. Reinforcing to the Lord that he will never leave Him again (*vandhAy en manam pugundhAy manni ninRAY! nandhAdha kozhunjadarE! ... 1.10.9*).

Sri Andal sends the clouds as her messengers and requests the Lord to come to her rescue as she is tormented by the forces of the Prakruthi. In fact she pleads to the God of Love (kama deva), who is instrumental in uniting the souls, to unite her with Lord Venkateswara. While sending the clouds, she says that if He continues to torture her further

by not coming to her, the Lord will lose His reputation and the people of this world will never respect Him (madha yAnai pOI ezhundha mAmugilgAL! vEngadaththaip padhiyAgi vAzhvIrgAL!... - 8.9)

Sri Tiruppan Alwar while singing about Lord Ranganatha makes a point that the Lord stood in Tiruvengadam to give 'darshan' to the celestial beings before descending to Srirangam. The mind craves to see Him (mandhi pAy vada vEngada mAmalai vAnavargaL - Pasuram-3).

Sri Thirumazhisai Alwar sings of Lord Srinivasa as 'Kumaran.' The Alwar encourages us to go to Thiruvengadam where Sriraman Narayana stands in his eternally youthful gracious form. The Lord assumes the Ninra Thirukolam (standing posture) as if waiting for His devotees. The mudal Alvars (three in number) have also sung in praise of the Lord of the Seven Hills.

Sri Bhagavad Ramanuja

Among the Acharyas, the prime position belongs to Sri Bhagavad Ramanuja. He was born in 1017. He lived for 120 years. He gave Lord Venkateswara his divine discus and the conch (Chakram and Sanghu). He was entrusted the divine responsibility of performing all rituals as per the tenets of the Vaikhanasa Agama. The principal tenets, sevas, rituals, regulations for smooth run of temple affairs brought about by Sri Ramanujacharya are still continuing in the temples of Tirumala, Tirupati and Tiruchanoor without any deviation even after 1000 years.

In the first sloka in Sri Bhashya, Sri Ramanuja prays to Lord Srinivasa who is the Brahman glowing in the Upanishads, who plays the game of creation,

protection and destructions of the universe that he should be endowed with the knowledge of the form of Bhakthi that would help him compose this famous work, 'A Commentary on the Brahmasutra.'

Swami Desikan's Daya Shatakam contains one hundred verses. It can be grouped into ten decades of ten verses each. Each decad refers to an auspicious attribute of Lord Srinivasa. He is the sole Lord of Immortality, He is the Omniscient and the Omnipotent. He removes the miseries of His devotees, He is easily accessible even to the most sinful and to those who surrender to Him gain release from all evils.

Learnings from the tenets of the Alvars and the Acharyas:

- Lord Venkateswara is the only refuge for the devotees to have a peaceful life in the mundane life and in Sri Vaikuntam.
- The Lord of Tirumala Hills can only solve all our human problems and guide us to overcome the ocean of the worldly sins.
- We should keep reciting His names whenever we get time.
- We should understand the sanctity of the hill described by the Alvars and the Acharyas and maintain its sacredness and cleanliness.
- We should keep praying the Lord of Seven Hills at home and also by visiting nearby temples. Whenever possible, we should visit the Tirumala Hills and be blessed by the Lord.

May the Lord bless one and all
Sarve Janah Sukhino Bhavantu

Om Namo Venkateshaya!!!



According to Telugu calendar, the first nine days of 'Aswya Masam Sarath Ruthuvu' is called 'Devi Sarannavarathrulu'. The tenth day of that month is called 'Vijaya Dasami'. 'Navaratri' means 'Nine nights'. Nights provide rest and rejuvenation. During the night time, people sleep and feel relaxed. When they wake up in the morning, they feel reinvigorated. Similarly, Navaratri or the nine nights are like the nights of deep rest and rejuvenation. Fasting, meditation, penance and prayers in these nine days connect our mind and soul to the eternal source of energy in the universe and imbibes the positive vibrations destroying the negative traits like laziness, pride, obsession, aversions, desires, arrogance and stubbornness. When the inner strength increases, our outward stress reduces and feels very relaxed.

Saluating the Mother Goddess

During the Navaratri days, people honour Mother Goddess as She is the creation. Mother Goddess is the energy of the 'Tri-Devathas' namely Goddess Parvathi, Goddess Maha Lakshmi and Goddess Saraswathi. The 'Tri-Murthis' namely Lord Brahma, Lord Vishnu and Lord Maheswara also invoke Her before accomplishing their tasks. It is said in the Puranas that Lord Rama Chandra invoked Goddess before declaring the war on the wicked Ravana. Similarly, Pancha Pandavas appealed to the Goddess while moving into 'Agnathavasam.' Rukmini Devi sought the blessings of the Goddess to gain the affection of Lord Krishna.

Parasa appears in different forms

During 'Navaratri,' Adi Parasakthi appears in different forms on those nine days and eventually on the tenth day, She regains her peaceful and pleasant form. In some places of India, the Goddess is worshipped as 'Shailaputri' on the first day,

On the occasion of 'Navarathri'



'Brahmacharini' on the second day, 'Chandraganta' on the third day, 'Kushmanda' on the fourth day, 'Skandamata' on the fifth day, 'Katyayani' on the sixth day, 'Kalaratri' on the seventh day, 'Mahagauri' on the eighth day and 'Siddhidatri' on the ninth day. In Southern states, Goddess Parasakthi or Goddess Durga adorned in different 'avatars' as 'Bala Tripura Sundhari' blessing the childless women, as 'Kaumari' blessing the unmarried girls, as 'Vaishnavi' creating co-ordination between Siva

Kesava, as 'Mahalakshmi' producing Ashtaishwaryam, as 'Saraswathi' providing knowledge, as 'Durga' reducing difficulties of the destitute, as 'Mahakali' chopping the heads of the evil and finally appears as 'Rajarajeswari Devi' on the Vijaya Dasami day.

Navarathri in India

In Northern India, Navaratri is celebrated as the victory of Lord Rama over the wicked king Ravana. People in Northern India burn the effigies of Ravana and Kumbhakarna to commemorate the victory of the good over the evil. They distribute sweets commonly to all the people. In Western India, Navaratri is celebrated with the famous Garba and Dandiya Raas dance. Garba is the most famous dance in Gujarat where women dance gracefully in circles around a pot containing a lamp. In West Bengal and North East places, Devi Durga is shown with various weapons in her hand riding a lion. The lion signifies the energy and power while the weapons denotes the concentration needed to destroy the evil and to establish peace and harmony all over the places. The idols are worshipped for nine days and on the tenth day, the clay idols of Goddess Durga are immersed in the river.



In Southern India, during Navaratri, women place an exhibition of various dolls and figurines. They invite their neighbours, friends and relatives to look at the exhibition of various dolls. This kind of exhibition is called with various names in different states. In Kannada, this exhibition is called 'Bombe Habba', 'Bommala Kolu' in Tamil, 'Bomma Gullu' in Malayalam and 'Bommala Kolu' in Telugu. In Telangana, it is celebrated as 'Bathukamma Panduga.' Women create flower stacks in time-



GOLLAMANDAPAM

This is a four pillared centuries old structure located in front of Tirumala temple believed to have been constructed by a milk maid (Golla) who dedicated her life in the devotion of Sri Venkateswara Swamy. Hence the name 'Golla Mandapam'.

honoured style using local flowers for the worship of the Mother Divine. Unmarried girls join the communal worship to seek a spouse of their choice and married women seek the bliss for children. In Kerala, on the tenth day, after nine nights, 108 Durga temples are decorated. In Andhra Pradesh, Mysore and most of the states. Goddess Durga is decorated in various forms and on the tenth day, She is taken into river with grand procession and gaiety.

The Significant Pujas performed during Navaratri

One of the most significant Puja is 'Bala Puja'. Girls are worshipped as Goddesses. Two-year old girl as Kumari and three to ten year old girls are called with varied names like Trimurthy, Kalyani, Rohini, Kalika, Chandika, Sambhavi, Durga, Subhadra. During nine days from Day-1 to Day- 9, Puja is performed daily to one age group to receive the blessings of the Mother Goddess.

On the day of 'Mula Nakshatram'. Mother Goddess is decorated as Goddess Saraswathi and on tenth day i.e., Vijaya Dasami day as Rajarajeswari Devi. These two days predominantly selected for 'Aksharabhyasam' for children having three years to get blessings from Mother Goddess.

On the eighth day, people perform 'Ayudha Puja' placing books, stationery, machines, vehicles and other things and request Her to bless them with knowledge, wealth, health and courage. The ninth day is called Mahanavami. It is the last day of 'Sarannavarathri'. It puts an end to all the nine days processions with 'Purnaahuthi.' It is believed that the flames that come from 'Purnaahuthi' kills the evil and weakness of human beings and fills the mind and spirit with happiness. The 'mantras' that are chanted loudly spread cool ambience and bless the people with prosperity and health. On the tenth day, after nine nights people perform puja to 'semivruksha' (shami tree) and keep the leaves at home safely. It is the belief that it reduces sin that is committed, removes fear and improves cordial relations among the relatives and the neighbours.

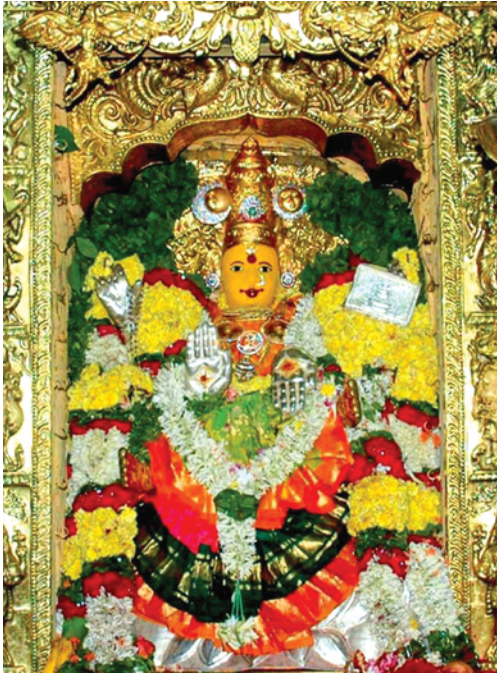
Goddess Kanakadurga in Vijayawada, A.P.

The Vedas, the Puranas and the Sahstras say that a teacher shows the path of knowledge. Mother is the first teacher of a child. Similarly, Mother Goddess is the first teacher of the entire universe. It is impossible to compare the greatness of mother Goddess who is the sole cause of this creation. She is the energy of three Goddesses. Among the Tri-Goddesses, the first Goddess is Parvathi who stopped 'Kalakuta Visham' (poison) in the throat of

SAHASRA DEEPALANKARA SEVA MANDAPAM

Sahasra Deepalankara seva is the only daily seva that is performed outside the temple. The seva is performed in the Unjal Madapam located on the south eastern corner of the Srivari Temple at 5pm every day. This seva is performed with one thousand ghee lit wick lamps and Sri Malayappa Swami along with Sridevi and Bhudevi are seated on a swing even as the artistes render Annamacharya, Purandhara Dasa and many other sankeerthanams. Later the deities were taken out in a procession around the four mada streets and Pushkarini Harati is rendered before the deities and enters inside the main temple.





Lord Shiva when Lord Shiva had drunk for the welfare of the universe. The second Goddess is Mahalakshmi. She is the reason for the whole wealth concentrated in the universe. The third Goddess is Saraswathi who is the abode of knowledge. The energy of these three Goddesses concentrated as one is called Durga. She got consecrated on the hill Indrakeeladri with the river Krishna flowing on its sides. Vijayawada is the place where Indrakeeladri is located. It is one of the famous temples in India. She is the consort of Lord Malleswara Swamy. Pleased with Andhra Pallava Madhava Varma for his selfless deeds and 'dharma,' Goddess Durga blessed him with wealth. From then onwards, She has been called 'Kanka Durga'. She blesses her

people with wealth and health, protects them from enemies and removes their difficulties.

It is said that Arjuna of Pandavas during their 'Vanavasa' did penance, pleased Lord Maheswara and possessed 'Pasupathasthram' from Him on the hill. People from distant places visit Durga temple and receive her blessings. During Saranavaratri, the temple glows with lights all over, devotees everywhere expecting Darshan and the chants of 'Mantras' all over the temple spreading pleasant ambience. On the nine days, Goddess Durga appears in nine different forms and on the tenth day i.e Vijaya Dasami, She appears as Rajarajeswari Devi in a pleasant mood. She is taken in procession in the river Krishna on a boat specially decorated for Her.

Let's pray to the Goddess and receive Her blessings to this Navaratri.



SOLUTION TO PUZZLE

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

Vegetarianism Protects Health

Original in Telugu by: Dr. Chittibhotla Madhusudana Sarma

Translated into English by: Dr. M. Krishna Kumar



Food is essential for good and healthy living. Basically there are two categories in food. One is vegetarian food. The other is non-vegetarian food. In some people the digestion aspect is good who are accustomed to the vegetarian food. In others, non-vegetarian food is suitable for their body structure.

After many kinds of observation, it is found that the entire human body and physical structure is suitable to vegetarian food. The special enzyme which digests the carbohydrates in our food exists in the saliva which is oozing in our mouth. The saliva in the people who eat vegetarian food has alkali quality with less intensity. The intestines of the vegetarians are very long. So, it is convenient to move the food very easily in them. Besides, fiber content is plenty in the vegetarian food. So the intestines absorb vitamins and minerals very easily. There will be no problem of constipation who eat food containing high fibre. Fibre gives protection from colon cancer and heart problems.

Vegetarian food gives protection from the health problems like loss of appetite, indigestion, stomach bloating and constipation. Keeping these things in view, the scholars said in the ancient times, 'Roga Sarvepi Mandagnow.' It means that dyspepsia is the main reason

for all diseases. Most of the people have no proper understanding regarding the cholesterol which is the main enemy to the heart in the recent times. Some people think that even in some vegetable food items, cholesterol will be very high. They also feel that heart problems may come because of the silt accumulated in the blood vessels. But their conception is not true. There is no cholesterol in the tree-related vegetarian food. When we think in the aspect of spirituality also, vegetarian food is ideal. According to the scholars in the health care, the vegetarian food is perfect. If one follows ancient Indian Vedic knowledge, one comes to a conclusion that the thinking of the mind depends on the food we take as 'Yada Annam Tadha Manah.'

By taking vegetarian food, one possesses 'sattva guna' and life becomes peaceful and serene. Bad characteristics like anger, jealousy, hatred and irritation will not crop up in our mind. The vegetarian food will increase one's level of knowledge, wisdom, resourcefulness, memory, intelligence, the sense of discrimination and the sense of analytic power between good and bad. Good decision-making and preserving the power of memory are also the best consequences of taking vegetarian food. People will get physical happiness and spiritual bliss through vegetarianism.



TIRUMALA

SRI VENKATESWARASWAMIVARI NAVARATHRI BRAHMOTSAVAMS

From 15-10-2023 to 23-10-2023



15-10-2023
Sunday
Day : Golden Thiruchhi Utsavam
Night : Peddaseshavahanam

16-10-2023
Monday
Day : Chinnaseshavahanam
Night : Hamsavahanam

17-10-2023
Tuesday
Day : Simhavahanam
Night : Muthyapupandirivahanam

18-10-2023
Wednesday
Day : Kalpavrukshavahanam
Night : Sarvabhupalavahanam

19-10-2023
Thursday
Day : Mohini Avataram in Pallaki
Night : Garudavahanam

20-10-2023, Friday
Day : Hanumadvahanam
Eve. Vasanthotsavam
Pushpaka Vimanam
Night : Gajavahanam

21-10-2023
Saturday
Day : Suryaprabhavahanam
Night : Chandraprabhavahanam

22-10-2023
Sunday
Day : Golden Chariot
Night : Aswavahanam

23-10-2023
Monday
Day : Chakrasnam
Night : Thiruchhi Utsavam



CHILDREN CORNER

ALWARS

1. Poygai Alwar
2. Butattalwar
3. Peyalwar
4. Thirumalisai Alwar
5. Nammalwar
6. Kulasekhara Alwar
7. Periyalwar
8. Thondaradippodi Alwar
9. Thiruppanalwar
10. Thirumangai Alwar
11. Madhurakavi Alwar
12. Andal

Jumble Solver

RUGAAD becomes GARUDA
 NAUHMNA becomes HANUMAN
 SLLHI EVENS becomes SEVEN HILLS
 WALARS becomes ALWARS

Fill the boxes with appropriate letters to get the name of the utsavam in Tirumala

M	B	H	A
R	A	S	
A	O	T	V

Ans. BRAHMOTSAVAM

PROVERB

Birds of a feather flock together

TONGUE TWISTERS

Good blood, bad blood.

She sells seashells by the seashore.

MATCH THE WORDS In Column A with the Column B:

- | A | B |
|-------------------|-------------|
| 1. Simha vahanam | a. Elephant |
| 2. Hamsa vahanam | b. Horse |
| 3. Aswa vahanam | c. Eagle |
| 4. Garuda vahanam | d. Swan |
| 5. Gaja vahanam | e. Lion |

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

RIDDLE

Name the Festival using the clues given below :

1. This festival is exclusively celebrated for nine nights once in a year (Sept. - Oct.).
2. This festival is associated to the prominent battle that took place between Goddess Durga and the demon Mahishasura
3. These nine days are dedicated to Goddess Durga and her nine avatars.
4. This festival is also called Dasara.

Answer : Sharad Navarathri

Colour the Picture using the colours given according to the given colour image



Connect the dots using numbers and draw the Picture.

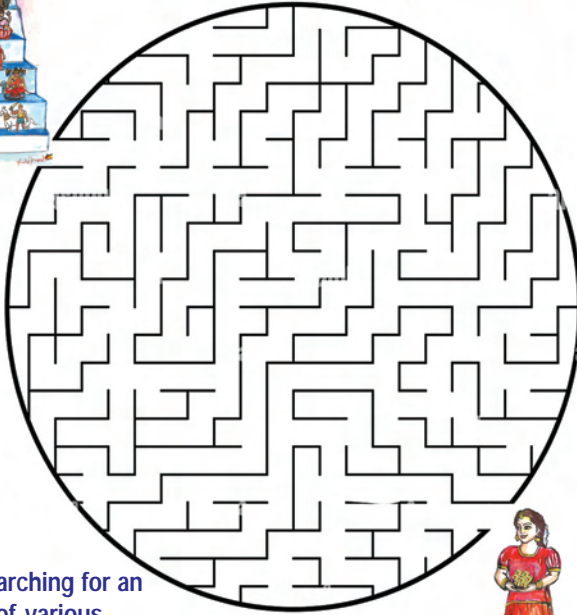


RECITE

Sriyah kaanthaaya kalyaana
 nidhaye nidhayerthinaam
 Sri Venkata nivaasaaya
 Srinivaasaaya Mangalam



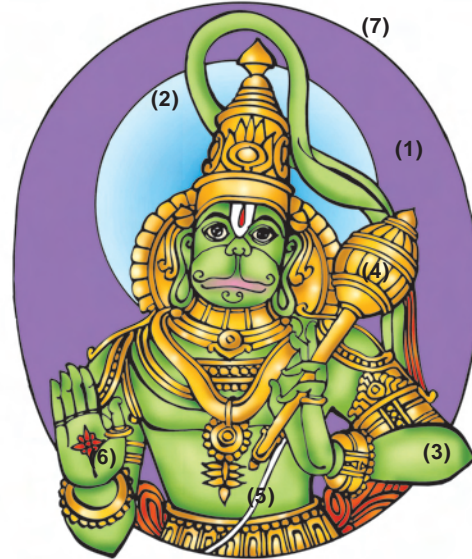
FIND OUT THE PATH



A girl is searching for an exhibition of various dolls (Bommala Kolu) to set some flowers.



FIND OUT THE COLOURS IN THE IMAGE AND NAME THEM



Answers : (1) Purple in the outside (2) Sky blue (3) Green (4) Brown (5) White (6) Red (7) Black for outline



Find out the differences



1. Thoranam (Mango leaves) 2. Side hanging lamp 3. A book in the bunch 4. Ink pot 5. A pen in the boy's hand 6. Side lamp behind the boy 7. Palm leaves bunch



Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 15

'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. What is the name the Mobile App released by the TTD?
2. What are the two qualities symbolized by the elephants according to Santana Dharma?
3. In which 'mandapam', Dwajaroohanam will be performed?
4. What are the names of the wives of Sri Krishnadevaraya?
5. Vijayadasami falls on
6. What is the name of the Goddess residing in Vijayawada?
7. What is the name of the person who controls & manages the elephant?
8. How many hills are there in Tirumala?
9. Which 'dana' occupies the first place among all the 'danas' (charities)?
10. Annam Swarupam.
11. Vedo Rakshati
12. In which year the T.T.D. started the Veda Parirakshana?
13. In which 'mandapam' Snapana Tirumanjanam is held during the Annual Brahmotsavams?
14. Who is the Father of Parasurama?
15. Narakachaturdasi falls on
16. What is the other name of Aina Mahal in Tirumala?
17. Who is facing just opposite to the Lord presiding in the sanctum sanctorum in Tirumala?
18. What is the name of the Annaprasada Complex in Tirumala?
19. What is the name of the king who was born as a lizard in the kingdom of Srutakeerthi?
20. Name the place where Goddess Parvathi in the form of Annapurna Devi is situated

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 25-10-2023.
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 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 OCTOBER 2023

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : The same old trends are being continued with a slight difference in economical case. In case of students, one cannot take it for granted as the situations are fully under control. There will be mixed trends of success which will certainly be useful for the future establishments. Praying Lord Venkateswara or Iswara will make a great difference towards success.



Taurus (Vrishabha) : Winning court case is easy. There is a possibility of a child for new couples. Peoples who are in IT sector should not tend towards the dubious officers. They should stick to the same old company and its trends unless and other wise forced to have a compulsory change to other organisations. No immediate economic case is expected in a short time. Recite any slokam.



Gemini (Mithuna) : Success is being continued without having any hurdles as the path is very smooth and shiney. Sports persons will have a great run in their path of success. Foreign assignments and roaming around the world is as easy as playing with the left hand with no struggle. Business people will have a top gear with a great degree of success. Praying Srimatha will take to unknown worlds.



Cancer (Karkataka) : Professors, Scientists, Inventors will have great day. Enemies are ready to destabilise the positions but still there is a great degree of success. To creaming famous is as easy as on the cake walk. Success is on the cards whenever they go but the best efforts are necessary to have a clear and easy go. Praying Lord Subrahmanya or Iswara will make a great way opened to success.



Leo (Simha) : Health is wealth. Public relations are being improved. But enemies are ready with their guns to open the fire. Military officials, police officials and other officials of the border security forces should have a higher alert. It is not the proper time to take revenge. Waiting for sometime to have a better opportunity is the best way of doing. Praying Lord Iswara will provide a very comfortable living.



Virgo (Kanya) : Over powering the enemies with great ease is their art. Students who aspire to study in foreign lands will have good opportunities but hard work will pay them very good rewards. Bards, poets, novelists will have a great degree of success with great efforts. Family relations and economical conditions are as normal as previously prevailing. Praying Lord Venkateswara will give a good path to travel smoothly.



Libra (Tula) : Trends are continued excellent within case of professionals like CAs and ICWAs, Lawyers etc. Musicians will have new trends which will bring name and fame. Students in foreign will have early trends to handle. Womenfolk will have their desired full filled. Young married couple will have memorable movements. Praying Iswara will bring success very early.



Scorpio (Virshchika) : The same battery of uneasy movements are cropping up. But there is a sudden solace which is beyond expectations will ease the tensions. There is a sudden influx of money waiting since a long time is not going a waste. Optimists are very happy. Top brass in the business will experience a great turn around in a positive way. Praying Lord Siva along with Goddess Durga will make a great change.



Sagittarius (Dhanu) : Success rate is being improved. Poets, bards, inventors, scientists etc. will have a great success and they will have a great recognitions and public applause and they are felicitated very many times for their contribution. Promotions are on the way and they are recognised for their best efforts put in previously. Praying Lord Subrahmanya will verily ease the situations.



Capricorn (Makara) : Unusual trips to foreign lands will make them more happy. Safe economical conditions with a high degree of calculation must be observed. Students will make so much progress without putting great efforts, no pains no gains is normal. Through there is pain extra gain is much doubtful. Patience is the only key for success. Praying Goddess Lakshmi or Goddess Saraswati will bestow the results unexpected.



Aquarius (Kumbha) : Public relation base to be maintained intact. Speech is Silver but silence is golden. The same battery of efforts to be continued. Health conditions must be taken care of. Students will have Good opportunities. Success rate will improve steadily. No change of Jobs are planned. Praying Lord Vishnu along with Goddess Lakshmi will help a lot.



Pisces (Meena) : Public relations are improved. Flow of money is excellent but at the same time expenses are also unstoppable. Employees will have a great footing with careful measures colourful. Family members will have joyful movements. Women will enjoy. Children will have good and happy conditions. All are happy. Praying Goddess Lakshmi or Lord Venkateswara will bring great luck.

Subham Subham Subham



PICTURE STORY

The Spiritual Significance of 'JALADANA' (Water Offering)

Original Story in Telugu by :
Dr. Kampalle Ravichandran
Pictures by : **Thumbali Sivaji**
Translated by : **Smt. J.C. Gnanaprasuna**

Once a sage came to the king Hemanga. The king served him well in all respects.

Hemanga Maharaja! You have done many offerings to the people except 'Jala Dana' i.e., water offering.

Maharshi! What is the use of offering water which is available everywhere and priceless. How does the receiver get benefit from it?

Though Hemanga Maharaj did many charities, he was born as a lizard in the house of the king Srutakeerthi of Mithilanagaram for not offering water.

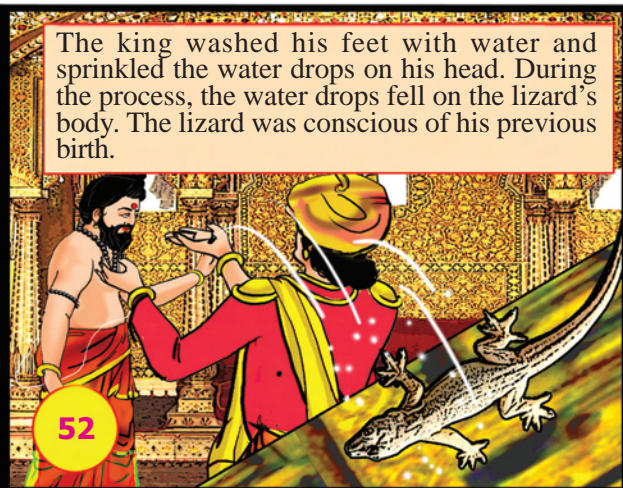


One day a sage named Srutadeva came to Srutakirti's 'ashram.' With devout devotion, the king worshipped the sage.



The king washed his feet with water and sprinkled the water drops on his head. During the process, the water drops fell on the lizard's body. The lizard was conscious of his previous birth.

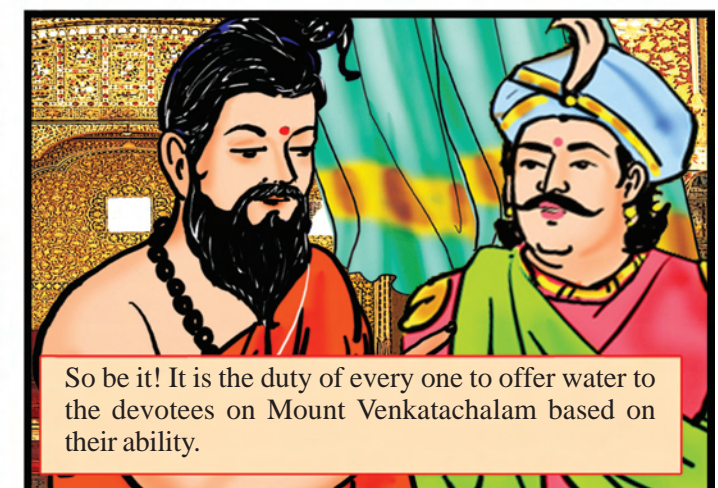
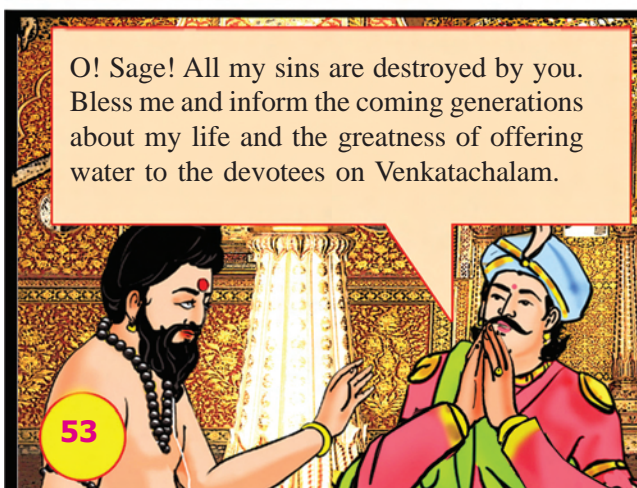
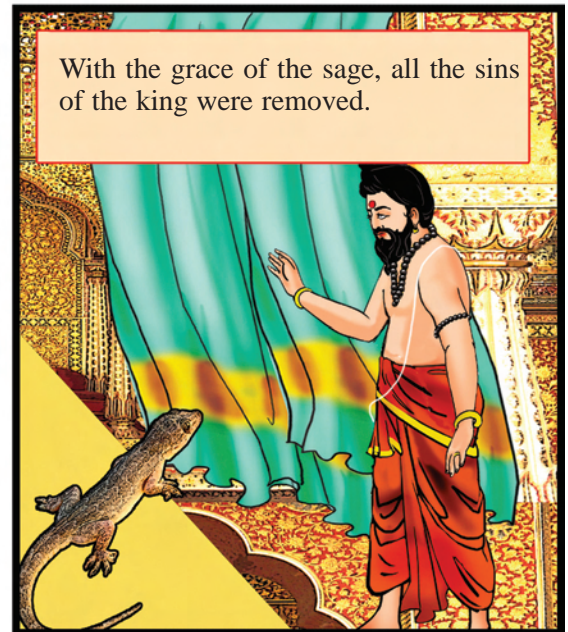
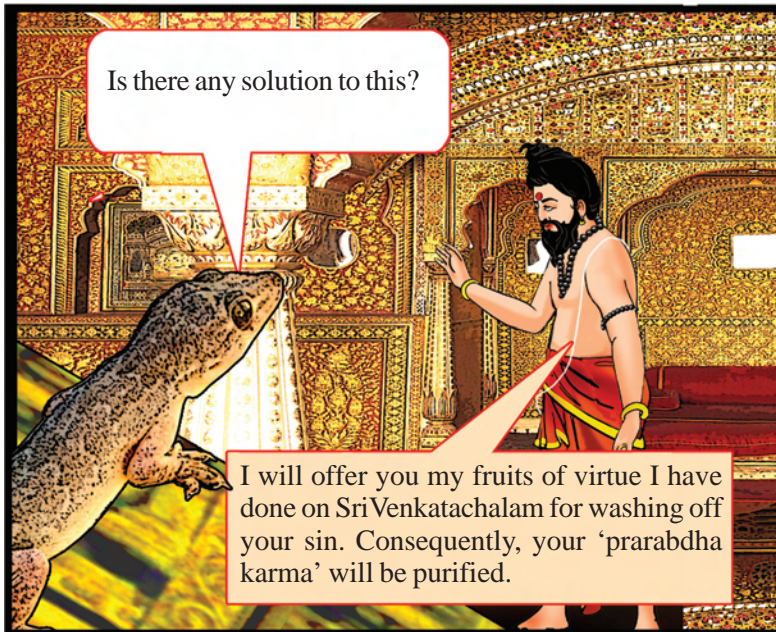
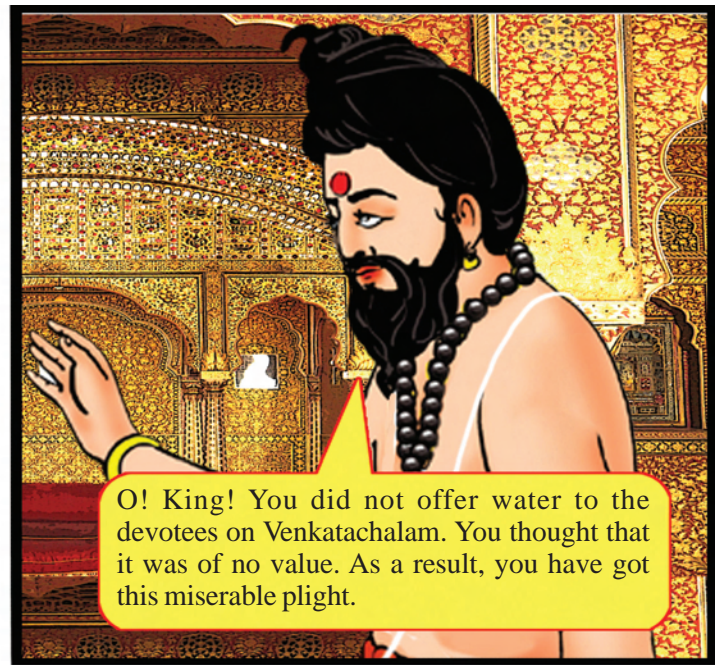
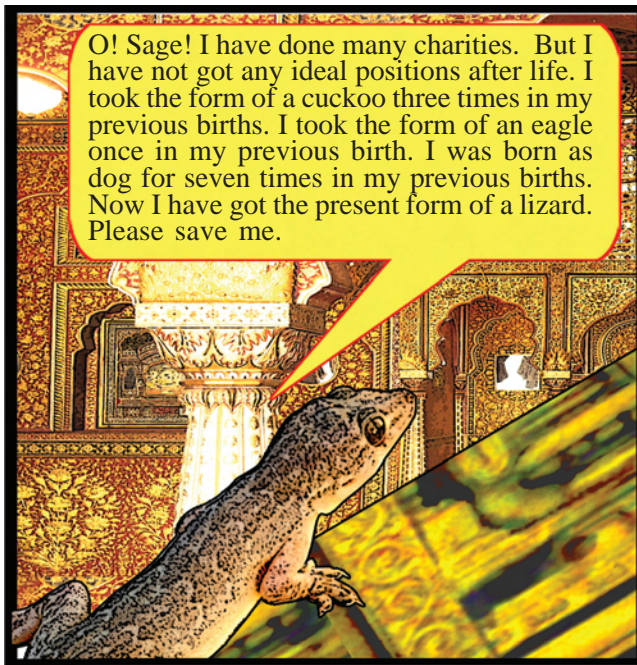
52



O! Mahatma! 'Save me'.

O! Lizard! 'Why are you suffering?'







TIRUMALA TIRUPATI DEVASTHANAMS
SAPTHAGIRI
 SPIRITUAL ILLUSTRATED MONTHLY



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OUR CONTACT ADDRESS

Chief Editor, Sapthagiri Office,
 T.T.D. Press Compound, K.T. Road, Tirupati - 517 507.

Answers for the QUIZ

Published in the Month of August 2023

1. Sravanam
2. Follies and Foibles
3. Almond
4. Mathrusri Tarigonda vengamamba
5. Swami Vedantha Desikan
6. 21.08.2023
7. Swetaswataropanishad
8. Deva
9. Sudarsana Chakra
10. Lord Krishna
11. Jayadrath
12. Andhra Pradesh
13. 30-08-2023
14. Mandodari
15. Chukram
16. 90 kms.
17. Nine nimble noblemen sibling nuts
18. Near the tree in his garden
19. Tarigonda Vengamamba
20. Vinatha

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Note : All the images in the magazine are 'file photos'

CHANT

OM NAMO VENKATESAYA

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OCTOBER - 2023 :: SAPTHAGIRI

TIRUMALA TIRUPATI DEVASTHANAMS



Sri Varalakshmi Vratam was performed in Tiruchanoor Sri Padmavathi Ammavari Temple on 25-08-2023. The presiding deity was decked in a golden saree to bless Her devotees on this day. In the evening, Ammavaru was taken in a procession on Swarna Ratham (Golden Chariot) in four mada streets. On this occasion, TTD Trust Board Chairman Sri Karunakara Reddy, TTD Tirupati JEO Smt. Sada Bhargavi, IAS participated.



TIRUMALA TIRUPATI DEVASTHANAMS



The 76th Independence Day celebrations were held at the parade grounds of TTD Administrative Building with flag hoisting by TTD chairman Sri Bhumana Karunakar Reddy on 15-08-2023. On this occasion, TTD Executive Officer Sri A.V. Dharma Reddy, IDES, TTD Tirupati JEOs Smt Sada Bhargavi, IAS, Sri V. Veerabrahmam, IAS and devotees participated.





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