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TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

SPIRITUAL ILLUSTRATED MONTHLY

NOVEMBER 2023

Rs. 20/-

Tiruchanur
Sri Padmavathi Ammavari Brahmotsavams
From 10.11.2023 to 18.11.2023

GAJAVAHANAM
on 14-11-2023

sivaprasadperum

TIRUMALATIRUPATI DEVASTHANAMS



**PUSHPAYAGAM TO THE LORD OF SEVEN HILLS
AT TIRUMALA ON 19.11.2023**

SAPTHAGIRI :: NOVEMBER, 2023



BHAGAVADGITA

Gurūn ahatvā hi mahānubhāvān
śreyo bhoktuṁ bhaikṣam apī 'ha loke
hatvā 'rthakāmāṁs tu gurūn iha' va
bhuñjīya bhogān rudhirapradigdhān

It is better to live in this world even by begging than to slay these honoured teachers. Though they are mindful of their gains, they are my teachers and by slaying them, only, I would enjoy in this world delights which are smeared with blood.

(Chapter - 2, Sloka - 5)

INVOCATION

telupaga rādidi dēvuni māyalu
phalameṟugaru yī paṭṭina veṟṟi!

.. telupaga..

puṭṭiri divijulu puruṣōttamunaṁ
daṭṭē yaṇagiri yatanandu
yiṭṭe yītani yindaritō sari
veṭṭi kolucuṭṭe penu veṟṟi!

.. telupaga..

harivaramunanē yandaru badikiri
parula varamulu gani baḍaliri yasurulu
yiraveṟi gītani nindari lōpala
sarigā mokkuṭa sahajapu veṟṟi

.. telupaga..

jīvāntarātmuḍu śrī vēṅkaṭēśuḍu
yēvala śrī lakṣmi yītani dēvulu
vēvēlu sirulu vīrē yōsagirani
bhāviñcu vāriki baṭṭadu veṟṟi!

.. telupaga..

It cannot be explained, the Lords miracles!
The merits of it they do not know, because of foolishness!

The deities, having been born from Purushottama,
in the same manner, they merge into Him!
Then to equate Him with them,
and worship, is total foolishness!

By Haris grace alone all existed!
Seeking boons from others, the Asuras were weakened!
Even after knowing this, to worship Him
as one equal to others, is utter foolishness!

The inner self of all Jivas, Sree Venkatesha,
on either side are His consorts Sri-Lakshmi!
Innumerable wealth they alone have bestowed,
those who understand this, are never afflicted by foolishness!

- Annamacharya



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Visit ...

Be blessed...



TIRUCHANUR
SRI PADMAVATHI AMMAVARI BRAHMOTSAVAMS
10-11-2023 to 18-11-2023

10-11-2023, Friday
Day : Dwajaroohanam
Night : Chinnasesha
vahanam

11-11-2023, Saturday
Day : Peddaseshavahanam
Night : Hamsavahanam

12-11-2023, Sunday
Day : Muthyapupandiri
vahanam
Night : Simhavahanam

13-11-2023, Monday
Day : Kalpavruksha
vahanam
Night : Hanumad
vahanam

14-11-2023, Tuesday
Day : Pallaki Utsavam
Even. : Vasanthotsavam
Night : Gajavahanam

15-11-2023, Wednesday
Day : Sarvabhupala
vahanam,
Golden Chariot
Night : Garudavahanam

16-11-2023, Thursday
Day : Suryaprabha
vahanam
Night : Chandraprabha
vahanam

17-11-2023, Friday
Day : Rathotsavam
Night : Aswavahanam

18-11-2023, Saturday
Day : Chakrasnanam,
Panchami Theertham
Night : Dwajavarohanam



Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

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Front Cover : Sri Padmavathi Ammavaru on
Gajavahanam, Tiruchanur

Back Cover : Sri Padmavathi Ammavaru in
Panchami Theertham, Tiruchanur



The Exquisite Event of the Supreme Mother at Tiruchanur

***Padmasane Padmakare Sarva Lokaika Poojithe |
Narayana Priye Devi Supreethaa Bhava Sarvada ||***

Goddess Padmavathi devi is the divine incarnation of Goddess Mahalakshmi the consort of Lord Vishnu. She has emerged sitting on a thousand-petalled Golden Lotus from the temple pond, the 'Padmasaras' in the ancient pilgrim town of Tiruchanur. The celestial annual Kartheeka Brahmotsavam is a unique occasion to worship Goddess Padmavathi, the Mother of the Universe. Since the divine incarnation is illuminating on the divine Lotus, all devotees call the goddess 'Aalar Mel Manga'. During the Brahmotsavams, Goddess Padmavathi Devi comes out of the temple to bless Her devotees on various mounts in Tiruchanur from 10-11-2023 to 18-11-2023. 'Gaja Vahana Seva' is the most significant of all Her mounts. It is an eye-feast to Her devotees. Elephant symbolizes royalty and wealth. The lotus feet of Sri Padmavathi Devi symbolizes the power and energy of the universe.

Sri Vedanta Desika says in his Daya Satakam that Goddess Lakshmi feeds everyone with the Milk of Knowledge. In his 'Sri Stuti,' he extols the glorious nature of Goddess Lakshmi as the Mother and Lord Vishnu as Father constituting the concept of the Godhead. Jagadguru Adi Sankaracharya writes in his 'Kanakadhara Sthotra' that She is the image of the Vedas and the Mother of the Three Worlds. In the 'Saranagati Gadya', Sri Ramanuja opens with Bhagavan Narayana Abhimatanurupa i.e., Mother who is equal to the Supreme Lord of all auspicious qualities. Sri Parasara Bhattar's 'Sri Guna Ratna Kosam' is a veritable treasure describing the Divine Mother's qualities. Sri Kuresa's 'Sri Sthavam' tells us about the 'prapatti' or surrender at the divine feet of the goddess Padmavathi. On 'Panchami', the last day of the Brahmotsavams, 'Panchami Theertham', will be performed to the goddess to commemorate Her emergence in the Padma Sarovaram. On this day, all the auspicious offerings reach the temple at Tiruchanur in a procession from Lord Srinivasa. After the Brahmotsavams, 'Pushpayagam' ritual offered to the Goddess is a great festivity which symbolizes Nature's bountiful nature. The Divine Mother is the care-taker of Her devout devotees.

May Goddess Padmavathi devi shower Her abundant blessings with prosperity, peace and spiritual bliss on Her devotees forever!

Jaganmata! Alamel Manga! Paahimaam!

The Glory of The Divine Mother in **TIRUCHANUR**

- Smt. Radha
Muralidhar

Tiruchanur
Sri Padmavathi
Ammavari
Brahmotsavams
From 10-11-2023
to 18-11-2023



*Eeshanam Jagathosya Venkatapather Vishno: param preyaseem
Thath vaksha sthala nithya vasarasikam thath kshanthi samvardhineem
Padmalamkritha pani pallava yugam padmasanastham sriyam
Vatsalyadi gunojwalam bhagavatheem vande Jaganmatharam.*

Sriman Narayana, the Almighty manifests Himself in five distinct forms namely the Param, Vyuham, Vibhavam, Antaryami and Archa. In all these forms the Lord is always inseparably united with His divine consort Sri Mahalakshmi. The Parabrahamam is identified only by the presence of the “Sri”, the Divine Mother. The Vedas, the verses of the Alwars, the Itihasas and the Puranas authored by the sages like Valmiki, Vyasa and Parasara all established the divine couple as the ‘Paratatvam’. While praising the Lord, the Vedas identify him as the one who is “Sripati”. Likewise, while speaking of the Divine Mother, the Sri Suktam hails Her as “Vishnupatni”. The Almighty has two kinds of determination namely Anugraham and Nigraham. He is undoubtedly an ocean of mercy, the protector of all. He also has the crucial role of establishing ‘dharma’ for which it is necessary to annihilate the demonic forces. The benign Goddess Sri Mahalakshmi is the abode of unalloyed grace and mercy and has no intent of punishing even the worst sinners like Ravana or Kakasura. “I pray to the goddess who being the consort of the Lord is with Him in all the acts of protecting the whole universe. She is the very personification of mercy and is incapable of the very thought of punishing anyone” says Swami Desikan in his stotra, Yathiraja Saptathi.

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The Almighty is resplendent as Sriman Narayana in all His manifestations. In Srivaikunta, His permanent abode, He is the Lord of the Celestials and is worshipped by Nityasuris like Ananta, Garuda, Viswakshena, and Muktas who reach the land of bliss after liberation. In this Nitya Vibhuti, His permanent abode, He is ever present with His consort the Divine "Sri". This land of bliss is beyond the reach of mortals and even Devatas. When the Devatas want to approach the Lord, they do so in His abode in the Milky Ocean. The Lord is present with Sri Mahalakshmi reclining on the Adi Sesa here.

The Almighty in all His mercy comes down to the mortal world, His 'Leela Vibhuti', from time to time to protect the virtuous, annihilate demonic forces and to uphold 'dharma.' These incarnations are called the 'Vibhava Avatharas'. In all these appearances, the Divine Mother incarnates with Him in every 'avathara.' When He appeared as Lord Rama, the Goddess Srilakshmi appeared as Sita. When He incarnated as Lord Krishna, She appeared as Rukmini. The sage Parasara in his Vishnu Puranam shows that in every form the Lord assumes, Sri Mahalakshmi too assumes a form that is eminently suitable to His divine 'leela'.

The Almighty is present within every object in His creation. The Paramatma's presence within our soul is called 'Antharyami'. This very minute manifestation too is in unison with His 'Sri'. All the above manifestations are beyond the reach of the human beings. Param and





Vyuham cannot be attained with the physical body. 'Vibhava Avatharas' can be enjoyed only by those who lived in the times of the incarnation. The Lord within the human beings can be realized only by great 'yogis' with

immense spiritual strength. The form which is easiest to attain, infinitely merciful, and available at all times to all the seekers without any discrimination is the Archa (idol) form. This Thirumeni is "*Subhasrayam*" meaning it is divine and can destroy the evil 'karma' of all who worship it and confer all boons. It is available at all times. The Lord is waiting for His devotees to come to Him.

In the Archa form, the Almighty in all temples is seen with His divine consort who is ever present in His chest as '*Thirumarbu Lakshmi*'. The Lord's holy chest is a temple for Her to reside both to be ever present with Him and to be ever available to bless His devotees. In some temples, She resides in exclusive shrines as '*Thani Kovil Nachiyar*' like in Srirangam and Kanchipuram. In some temples She resides with the Moola Moorthi as in Uppiliappan Kovil, Thirunaraiyur. In most temples one finds Her as Ubhaya Nachiyars along with the 'Utsavar'.

In Thiruvengadam (Tirumala) the most prominent among the Divya Desams the Lord is named as Srinivasa as the Devi is inseparably wound up with Him. She showers grace as the '*Thirumarbu Lakshmi*' and as Sridevi and Bhudevi in the Bhoga Archa. There is no separate shrine for the goddess within the temple on the Hills. The separate Sannidhi (Shrine) to the Alarmel Mangai Thayar (Sri Padmavathi Devi) is at the base of Tirumala Hills in Alarmelmangapuram or Tiruchanur. This 'kshetra' has been widely spoken of in the Puranas like the Padma Puranam and the Varaha Puranam as the 'avatara kshetra' of the goddess. She is said to have emerged here in a golden lotus in the Padma Sarovaram, the temple tank, when Lord Srinivasa performed penance and worshipped Her with divine golden lotus flowers.

Sri Padmavathi Devi Adorns various vahanams at Tiruchanur on the occasion of Brahmotsavams - A view





This Pushkarini is compared with the celestial Milky Ocean where the Devi incarnated when the Lord churned it assuming thousand arms to help the 'devas' get 'amruta' to empower them to fight with the 'asuras.' The task was so mighty that the Lord enticed the 'asuras' to participate for a share of 'amruta.' He assumed numerous forms to join both sides and also became a divine tortoise (Koormavatara) to support the Mandara Hill from below. The Divine Sri emerged from the churning Ocean and was bathed with golden pots from the heavenly waters carried by the clouds Pushkala, Avartaka which was showered by eight elephants. The Goddess rose from Her Padmasana, walked straight to the Lord and garlanded Him as all the Devas watched the extraordinary scene. What started as an exercise to procure 'amruta' for the Devas turned out to be a clever plot with a concealed plot for

the Lord to be united with His consort. The Devas got their 'amruta' while the Lord, the Universal Charmer got back His Devi who is also known by name 'Amruta'. The incarnation of the Goddess Padmavathi Thayar in the Padma Sarovaram at Tiruchanur is a divine 'leela', very similar to the mind boggling effort of churning an ocean with a mountain. Lord Srinivasa performed '*Tapas*' in this sacred 'kshetra' to be united with His consort.

Various utsavams

At Tiruchanur, Her 'avatara sthalam,' Goddess Padmavathi resides in the 'archa' form ever ready to shower Her benign grace on Her devotees. It has been an age- old tradition to worship the goddess before ascending the hills to secure 'darshan' of the Lord of Thiruvengadam. All the rituals are performed according to 'Pancharatra Agama' tradition in Tiruchanur. The Golden Vimanam in Tiruchanur is called 'Shanthi Nilayam'. This is a temple where the goddess enjoys a pre-eminent position and is hailed by the Agama Sastra as 'Svatantra Veera Lakshmi'. She enjoys all kinds of 'utsavas' (Nithyotsava, Pakshotsava, Masotsava, Samvatsarotsava and Pavitrotsava), Thirumanjanam on Fridays, Unjal Seva and daily Kalyanotsavam. During the annual Karthika Brahmotsavam, the Goddess comes out of the temple in various mounts like Chinna Sesha Vahanam, Pedda Sesha Vahanam, Garuda Vahanam, Hanumantha Vahanam, Gaja Vahanam, etc. The Vahana Seva tells Her devotees that the celestial beings like Garuda and Sesha serve the Lord's consort just as they serve the Lord. In the Brahmotsavams for the Padmavathi Thayar the Gaja Vahanam is considered to be the highlight just as Garuda Vahanam is special for the Lord. This is

because the elephant is regarded as the symbol of royalty, great wealth and regal splendour. It is fitting that the goddess of wealth should ride the elephant. Moreover the temple flag hoisted in the Dwajasthambham too is adorned with an elephant. The goddess is present in many temples as Gaja Lakshmi with two elephants offering garlands with utmost devotion and reverence. The Puranas describe the story of Lord Indra's elephant throwing and stamping Lakshmi Devi's 'prasadam'. Since then all elephants are atoning for the great sacrilege by devoted service to the Devi.

The glorious 'darshan' of the goddess Padmavathi Thayar, Her Thirumeni sparkles with the glow of gold and Her holy face and eyes brim with grace. Her rich silk robes, exquisite ornaments and her huge floral garlands complete the picture of perfection. The goddess is seated on a lotus flower and holds lotus flowers in Her hand. Unlike the Lord She carries no weapons as She is the personification of grace and mercy.

The Brahmotsavams of Sri Padmavathi Devi in this year will be conducted between 10th

November 2023 to 18th November 2023. The grand festival will conclude with the Theerthavari on 18th November 2023 which is famous as '*Panchami Theertham*' as it falls on Panchami Thithi of Suklapaksham, Karthik month to mark the holy 'avatara' of the goddess Padmavathi Thayar.

Auspicious Presents from Swami to Ammavaru

Lord Srinivasa sends an array of auspicious presents like turmeric, sandal paste, rich silks, dazzling ornaments and garlands to greet His consort. All these offerings are brought from the Tirumala Hills by the officials, priests and carried to Tiruchanur on an elephant. Lakhs of devotees pour into Tiruchanur to take a dip in the Padma Sarovar to celebrate the day joyously and receive the blessings of the Goddess. The SVBC channel brings the spectacular 'utsavam' live to give 'darshan' to the people all over the world and to shower the blessings of the goddess Padmavathi Devi on Her devotees forever.





Annamayya's Tributes to Goddess ALAMELUMANGA

- Prof. M. Rajagopalachary



Though Annamayya's corpus of work is centred on Lord Venkateswara primarily, he has written quite a few *sankirtanas* on Goddess Alamel Manga and also other forms and manifestations of the Lord. In quite a few *shringara sankirtanas*, Annamayya sings the grace and glory of Goddess Alamel Manga and Sri Maa Lakshmi, consorts of Lord Sri Venkateswara, and their union with the Lord subtly. These songs are quite evocative and musical. They radiate his ardent devotion to the Goddess as well as his fine imagery. Though some of the *shringara sankirtanas* appear to be erotic, they are cleansed of their sensual element, because the romance is attributed not to human beings but to the Lord and His consorts. They indirectly suggest the union of Supreme Soul (*Paramatma*) with *Jiva (atma)*, and hence reflect *amalina shringara*.

Dignified Gait : Goddess Alamel Manga is as glorious as Lord Venkateswara and a perfect match for the Lord. Annamayya glorifies the dignified gait and majesty of Goddess Alamel Manga who comes to worship Lord Venkateswara with all her retinue in the *sankirtana*, "*Vachchenu Alamelu Manga...*", She comes with a bang as her emerald-studded bracelets shine forth. Thousands of beautiful maids with golden lamps in their hands wave bright white whisks by her side. Sugary words flow from her mouth like honey. The twittering of the parrots and the endearing words of the maids chime with the jingling of their ankle-bells. Rambha and other angels gather to dance before her. For the welfare of the world, she wants to begin the act of creation which is a stage-play for the divine couple.

As Rambha and other angels gather
To dance with profound gait before her,
The graceful lady has come to worship
The lotus-eyed Venkateswara.

Alamelu Manga is so delicate that Annamayya warns the graceful palanquin-bearers to walk with a gentle pace lest her tender body should tremble. They should take care that the mantle over her breasts would not slip away and she would not sweat (*kulukaka nadavaro kommalala ...*). She cannot step down from the palanquin bare-footed. So, he asks the ladies to offer her pearl-studded footwear as well as *mangala harati*.

Anointed Queen : In one of the most beautiful compositions, "*Paramatmudaina hari pattapuraanivi neevu...*", Annamayya pays rich tributes to Alamel Manga. She is the anointed queen of no less than Hari, the Supreme Soul. Naturally with all her abilities and auspicious attributes, she is well-qualified to take care of the devotees. None can compete with her in this regard. It is in tune with the *Vishistadvaita* tradition that considers Goddess Lakshmi as the mediator between God and the *jivaas* and pleads for their redressal and redemption. It is called *purushakaara*.

An anointed queen to no less a God than
Hari, the Supreme Soul!
Who else deserves better than You
To take care of us, O Mother!

She is no ordinary mother. She is mother of Creator Brahma on the one hand and that of the most handsome Manmatha on the other. As Adi Lakshmi she gave birth to the immortal angels. As a sibling of the heavenly Wish-fulfilling Cow, Tree and the Moon, she distributes wealth to the people at the instance of her husband. She is Goddess of Wealth. She is daughter of Milky Sea. She is seated in the lotus. She is the consort of Lord Venkateswara who reclines on the Milky Sea. She has abundant compassion and is always on the side of the devotees despite their lapses. She fulfils their aspirations both in this and the other worlds. The

devotees feel blessed with their connection to her. Who else can bestow such welfare to the devotees other than her?

Standing on our behalf,
Who else can fulfil His servants
In this world and the other, other than You?
Blessed are we with your connection!

Beyond Human Comprehension : Goddess Alamel Manga is so graceful that it is beyond human comprehension to describe. Though Annamayya expresses his inability to describe her charm out of modesty, he describes it (*emani pogududame yika ni(nnu)nu....*).

How can I praise you, O Alamel Manga
Glistening with all the graces of the spring?

The white splendour of her eyes is the moonlight for the Lord. The goosebumps of her body form the floral bed for the Lord. The nectar of her lower lip is the feast, her secret smiles *tambulam* (betel pack) and her embrace the treasure-house for the Lord. But all this is for the welfare of the world.

Hasn't your steady warmth of feelings
Augured well for the worlds?

Nava Rasas : Goddess Alamelu Manga is an embodiment of *nava rasas* (nine aesthetic sentiments) (*navarasamuladi nalinakshi ...*). Each limb of her body represents a particular rasa.

Her face reflects the amorous sentiment
Her sharp nails the valorous
Her tender lips the pathetic
Her comely breasts the wondrous!!

The corner of her mouth reflects the comical. Her slender waist the fearful. Her sharp, pointed looks the austere. Her threatening brows the passionate. Her ecstatic union reflects the

peaceful. Annamayya is not content with the nava rasas. So, he finds the tenth rasa in her deep infatuation and the eleventh rasa of delight forever in her union with the Lord. The song reflects Annamayya's original flash of creativity.

Goddess Annamayya hails the grace and beauty of Alamel Manga in the *sankirtana*, (*cakkani talliki changubhala tana...*). He hails her tender lips, graceful movements, penetrating looks, sweet words and admonitions, dazzling breasts, narrow waist, sacred thread, pearl strings, bodily fragrance and her garlands. She embraces Lord Venkatesa in her embrace as a feast.

New Appearance : Annamayya describes how Goddess Alamel Manga overpowers her Lord with her graceful new appearance and tricks galore (*"alamelu manga ni abhinava rupamu"*).

Showering on Him your pleasant looks
Cooler than the rays of the Moon,
When did you take over your Lord, O Mother,
With your burning passion?

She is well-accomplished in all arts to entice the Lord. She is bright and beautiful. She has an expansive smile on her face. She sings mellifluously and goes into raptures as she recollects the Lord's love stories. She waits for him on the terrace like a *virahotkanthita* (excited by love-sickness) and dances with gaiety hearing his footsteps. She addresses him by name and wholeheartedly extends her love to him.

Virtues of Zodiac Signs : In an interesting *sankirtana*, *innirasula yuniki yinti celuvapu rashi....*, Annamayya reveals his knowledge of astrology in portraying the beauty of Goddess Alamel Manga. He considers her as the personification of beauty and love combining the graceful virtues of all the zodiac signs, though her

actual sign is Virgo. He attributes the individual characteristics of each sign with Alamel Manga quite aptly. She has the arched eye-brows of Sagittarius sign, fish-shaped eyes of Pisces sign, graceful gait and pot-like round breasts of the Aquarius sign, narrow waist of Leo sign, lovely breasts of the Capricorn sign, eternal youth of the Virgo sign, opulence to weigh against gold and jewels of the Libra sign, sharp nails of the Scorpio sign, dazzling brightness of the Taurus sign, veiled talk of the Cancer sign, tender lips of the Aries sign and lovely union with Lord Venkatesa like the lady of Gemini sign.

The charming lady with tender lips
has Aries sign.

The lady who joined Lord Venkatesa
has Gemini sign.

Gracious Dance : In *"alarulu kuriyaga nade nade.."* Annamayya describes Goddess Alamel Manga's gracious dance before the Lord to win His heart. While dancing, her front ringlets of hair waft in the air. She hides behind the curtain like a half-blown flower. She makes swift turnarounds like an expert dancer. With rhythmic steps and beat of silver toe-rings, the diamond garters of her feet glitter all over. With measured songs and erotic games, she dances to the tune of her ankle-trinkets.

Look here! How gracefully Alamel Manga
Danced before Her Lord putting on pretty airs
As her front ringlets of hair wafted in the air!

She likes to listen to her Lord's greatness through her maids and spends sleepless nights waiting for him. She wins the Lord's heart with her sweet words (*enta nerupari ee lema ...*).

Lady of Milky Ocean : Goddess Alamel Manga is the lady of Milky Ocean (*ksheerabdhi kanyaka*). She has lotus-dwelling. Her bright breasts resemble a pair of pigeons sitting closely. Her hands are like

the lotus. Her hair is black. Her feet are tender and her sturdy thighs are like plantain-stems. Her waist and navel are exceptional in beauty. Annamayya offers *mangala harati* to her grace and charm.

Let me offer auspicious lighted camphor
to the pretty airs of
The lady who radiates as the coronated queen
of Lord Venkatesa
Let me offer auspicious lighted camphor
To the ever-rising natural graces of
Alamel Manga!!

Though the composition appears to be erotic, it celebrates the *amalina shringara* as in Jayadeva's compositions.

Treasure of Garudadri and Vedadri : Annamayya describes Alamel Manga as the treasure of Garudadri and Vedadri hills, the abodes of Lord Venkateswara and Lord Narasimha. She is a *chintamani* fulfilling the desires of the devotees. Like Mother, she rules all the worlds with affection. She lives in wealth and harvest (*garudadri vedadri kalimi eepe...*).

She is daughter of Milky Ocean,
resident of the lotus!
Goddess Lakshmi coaxed by
graceful Narasimha!
Mother of the entire universe

showering her love!

Indira who rules all the worlds thus!!

Choodikudutta Nanchari : Annamayya calls Goddess Alamel Manga choodikudutta Nanchari in "*cudaramma satulala sobana padaramma...*" and asks the maids to sing the nuptial song (*sobana*). Goda Devi is also known as cudikudutta Nacciyar as every day she used to adorn Lord Ranganatha with the garlands she wore.

Look ye maids!

Sing the auspicious nuptial song!
The lady, who adorned the Lord with the
garlands she had worn,
Has joined her consort!!

How can we say that there can be any dearth in her grace and charm? She is none other than Sri Maha Lakshmi, the Goddess of Wealth. She has given birth to Cupid, the most handsome God of Love. She is born out of the Milky Sea along with the Moon and ambrosia. She is the mother of Universe seated in lotus. Can such a great lady fall short of elegance, charm, grace, profundity, magnanimity and majesty?

With great passion she chose to marry
Lord Venkatesa
Ever youthful is this Chudikudutta Nancari!

MONTHLY FESTIVAL IN TIRUCHANUR

In Tiruchanur, the important monthly festival includes Abhishekam to utsavarulu (utsava deities) and Gaja Vahana Seva on Uttarashada star every month. On Rohini star day special Abhishekam to Krishna Swamy and Veedhi utsavam are being observed every month. On the advent of Uttarabhadra star, Tirumanjanam, Veedhi utsavam, unjal Seva and Astanam will perform to Sri Sundararaja Swamy.



More than anything else, she is married to Lord Venkateswara. Annamayya refers to Andal's successful endeavour in choosing to marry Lord Ranganatha by performing *sri vrata* singing beautiful lyrics of *Tiruppavai*. Lord Ranganatha for Annamayya, however, becomes Lord Venkateswara.

Ashta Lakshmi : Annamayya praises the Lord for marrying Goddess Lakshmi as she is a perfect match for Him (*tagunayya hariniku danamu teccukonina...*). She manifests as *Ashta Lakshmi* in eight different forms for Him. Goddess Earth is Soubhagya Lakshmi of fortunes. Rukmini whom he married by vanquishing Shishupala is His Jaya Lakshmi, Goddess of Victory. Sita whom Rama regained by killing Ravana is Vira Lakshmi, Goddess of Valour. Satyabhama whom Lord Krishna married by killing Naraka is Sangrama Lakshmi, Goddess of Conquest. Chenchu Lakshmi whom Lord Narasimha married after killing Hiranyakashipu is Vara Lakshmi, Goddess of Boons. The consort who lived with Lord Venkateswara in the city of Alamel Mangapuram abounding in wealth is Adi Lakshmi, primeval Goddess. The processional deity who strolls with

Lord Venkateswara after the ritual of daily marriage is auspicious Kalyana Lakshmi. Thus, Lakshmi brings all fortunes as Ashta Lakshmi for Lord of Venkatadri. The Lord has done well in marrying the Goddess Lakshmi.

Lord's Treasure! : In "*anganaku nive akhila samrajyamu...*" Annamayya describes the intimate relationship of Alamel Manga and Lord Venkateswara. The Lord constitutes the whole empire for His beloved who in turn is a treasure for Him.

You are the whole empire for the Ladylove,
And she Your treasure, Oh handsome Lord!

The Lord is everything for her in her life. As she stays on the Lord's bosom, it is her bed. As the Lord is endowed with the milk of magnanimity, his heart is her Milky Ocean. She rests on his broad shoulders and hence they constitute her bower. She builds her palace in his pearl-strings. His comely neck is a post for her amorous sports. He is the open court for her walking tours. She makes his Kaustubha jewel her mirror. His mole named Srivatsa is her golden seal. Her bridal seat is his affectionate embrace. His sprinkled sandalwood paste is her auspicious turmeric rice. His necklaces



CHATUSTHANARCHANA VISESHAM IN TIRUCHANUR

The puja vidhi during Brahmotsavams are in the form of Chatusthanarchana (ritual). Every day during the annual fete, the Chatusthanarchana will be performed twice, both in the morning and in the evening at Sri Padmavathi Ammavari Temple. In the morning this ceremony is observed in yagashala between 5am to 6am and 4:30pm to 5:30pm. The archakas invoke Sri Paravasudeva (Vaikuntavasa) in holy water, Sri Mahalakshmi in Sacred Kumbham (kalasam), Agni in Homam, sacred rice (Akshata) in Chakrabja Mandalam and Yaga Bera in the form of Bimbam (deity).

are golden chains of her cradle. The very thought of His is her fortune.

Amalina Shringara : Annamayya presents *amalina shringara* (undefiled romance) of Lord Venkateswara with his consorts in his romantic song called *jajara*. The song describes the erotic union of Lord Venkateswara with His consorts on the creaking cot. A riot of colours is created in the process of this union. The ladies with fragrant jasmine in their tresses thrill the Lord with the gliding pollen as they hurl flowers at Him. Heavy-breasted damsels spill the sandal powder and fragrant civet on the Lord in

a graceful manner and create a fine bridal pageant of amorous sports (*jagadapu canavula jajara ...*).

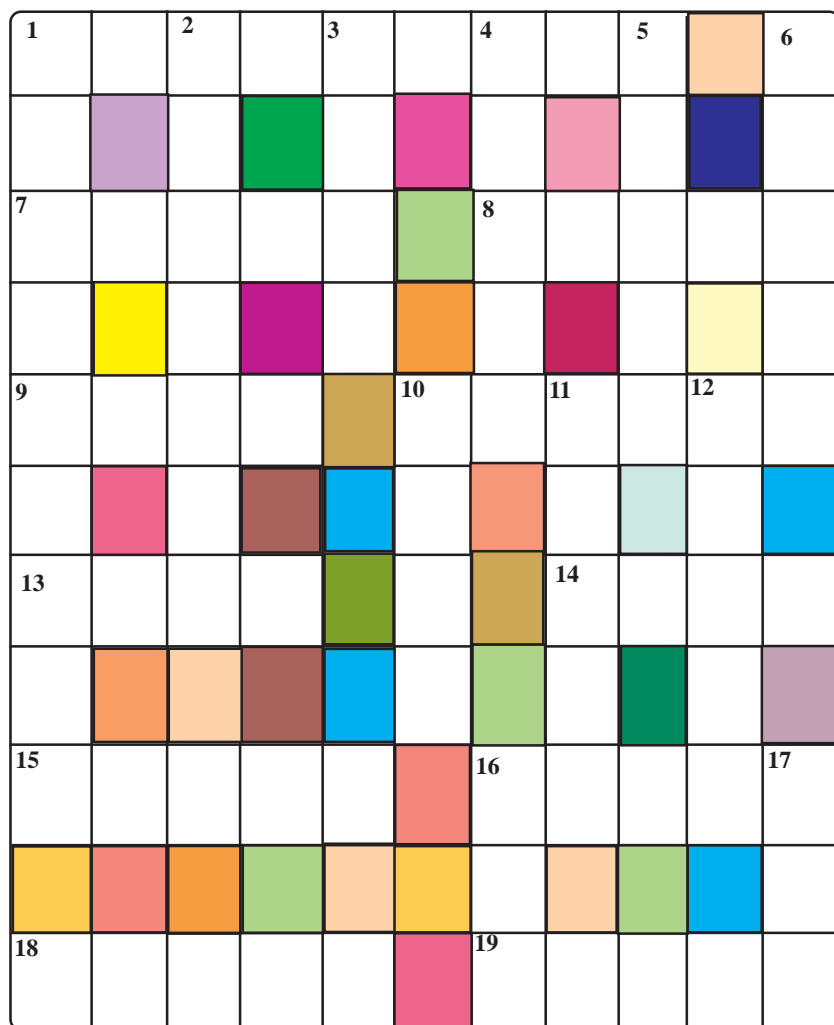
“What a fine bridal pageant it is!!

Thus, Annamayya pays very rich tributes to the grace and glory of Goddess Alamelu Manga who is settled in Alamelu Mangapuram. In her majesty and grandeur, she matches equal to the Lord. She is the perfect match for the Lord. With her *purushakara* role, she mediates with the Lord on behalf of the jivas and pleads for their redemption. Like a true mother, she treats them as her children with immense compassion.



PUZZLE

CLUES FOR PUZZLE



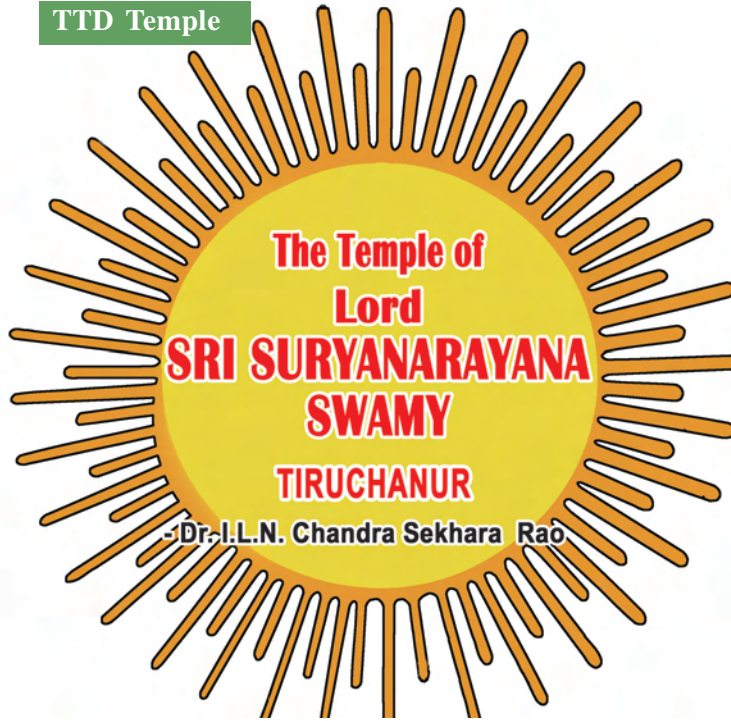
- 01. Grand son of Krishna (9)
- 02. Wife of Bheema (7)
- 03. Dirty or confused state (4)
- 04. Son of Nala (5)
- 05. Common (5) (Jumbled)
- 06. Parvathi (5)
- 10. King of Nishadha (4)
- 11. Son of Radha (5)
- 12. Kingdom of Ravana (5)
- 16. Not Good (3)
- 17. Bad Health (3)

DOWN

- 01. Son of Arjuna (9)
- 07. Sindhu (5)
- 08. Lord Siva (5)
- 09. Unable to speak (Jumbled) (4)
- 10. Son of Madri (6)
- 13. Loved very Much (4)
- 14. Position (4)
- 15. Lakshmi (5)
- 16. Very ordinary (5)
- 18. Vali (5)
- 19. Kubera (5)

ACROSS

Compiled by - Sri T.S. Jagan Mohan



There are a few temples of Lord Suryanarayana Swamy in India. Among them, the temple in Tiruchanur is very ancient, historical and famous. Lord Sri Venkateswara Swamy Himself installed the deity and worshipped Him in Tiruchanur.

Tiruchanur, the Divya Kshetram, is approx. at the distance of five kilometers away from Tirupati. Transport facilities are available from Tirupati. As per the 'sthalapurana,' in olden days Sri Suka Maharshi lived in this place and called as Sri Sukanoor. In Tamil, Sri Sukanur is called as Thirugachanoor and later it became Tiruchanur. Tiruchanur is also known as Alimelu Mangapuram and Alimelu Mangapatnam.

The Legend : As per the Puranas, in olden days Sapta rushis did a 'Yagna' for 'Dharmarakshana.' They gave the responsibility to Brughu Maharshi to select eligible one among Trimurthis for offering 'Yagna Havissu.' Maharshi went to Satya Loka, Kailasa and decided that Lord Brahma and Lord Shiva were not eligible to take 'Havissu'. Then the maharshi went to Vaikuntam. At that time, Lord Vishnu speaks with Lakshmi and he did not mind Brughu Maharshi. With this, Maharshi became angry and he had kicked on the chest of Lord Vishnu with his leg. Then Lord Vishnu started doing seva for Brughu. Goddess Lakshmi Devi by seeing all these, got hurt and came to the earth

A view of
Lord Suryanarayana
Swami Temple at
Tiruchanur



and stayed in Kolhapur. Lord Vishnu, who came to the earth in search of Lakshmi Devi, didn't find Her. He stayed in Venkatadri for some time. One day Srinivasa heard some unknown voice from the sky: "Build a lake in the area of Sri Shuka Maharshi's 'ashram' on the banks of the river Swarnamukhi and do penance there, your wish will be fulfilled."

After hearing the voice, Lord Srinivasa reached Tiruchanur and built 'Padmasarovaram' (pushkarini) and launched the lotuses brought from heaven in that lake. He enshrined Lord Surya and worshipped Him. He spent twelve years doing penance there. After that, Mahalakshmi appeared to Swami at Padmasarovaram. In this way, the 'sthalapurana' reveals that Sri Venkateswara Swamy Himself enshrined Lord Suryanarayana in Tiruchanur.

The Temple Structure : In Tiruchanur, the temple of Lord Sri Suryanarayana Swamy is facing towards west in the eastern side of Pushkarini known as Padma Sarovaram. The temple has 'mukhamandapam,' 'ardha mandapam' and 'garbhalayam.' Arthamandapam is attached to Pradakshina Mandapam. In the main 'garbhalayam' of the temple, Lord Sri Surya Bhagavan is seen in standing posture with two hands and wearing lotuses in both hands, showering blessings on the devotees. The Lord stands on 'Padma Peetha' and wears crown, garlands, 'yajnopaveetam' and 'kankanas.' In 'garbhalaya' one can see the 'utsavamurti', which is about three and a half feet high, along with Mulavirattu (main deity).

Some Beliefs : There are many beliefs among the devotees about the Lord. There is a widespread belief among the devotees that if one bathes in Padmasarovaram and worships Him, all diseases will be removed and health will be improved. Along with this, by visiting and worshipping the Lord, one's wishes will be fulfilled and the lost things will be recovered.

History : Lord Sri Suryanarayana Swamy has been worshipped in Tiruchanur since the 6th and 7th centuries. The temple flourished during the rule of the Vijayanagara emperors. It seems that in 1866, during the administration of the Mahants, Dharmadasu Ji Mahant built a new temple and re-consecrated the Lord. This temple is currently under the administration of Tirumala Tirupati Devasthanams.

Pujas and Festivals : Every Sunday, there is 'Abhisheka Seva' to Moolavirattu and every month during Hasta star for 'utsavamurti' also along with daily pujas. Every month on the day of Hasta star, there is Pallaki Seva to the Lord. On the occasion of Rathasapthami and Makara Sankranti, special pujas, 'abhishekas' and 'alamkarana' are performed along with 'gramotsavam'. During Dhanurmasam, special pujas are performed.

Transport facilities are available from Tirupati. May Lord Suryanarayana Swamy shower His graceful blessings on His devotees! It is said that, one who worship the Lord in this temple will be freed from health related problems. Have a visit to this temple in your trip and be blessed with health, wealth and prosperity.

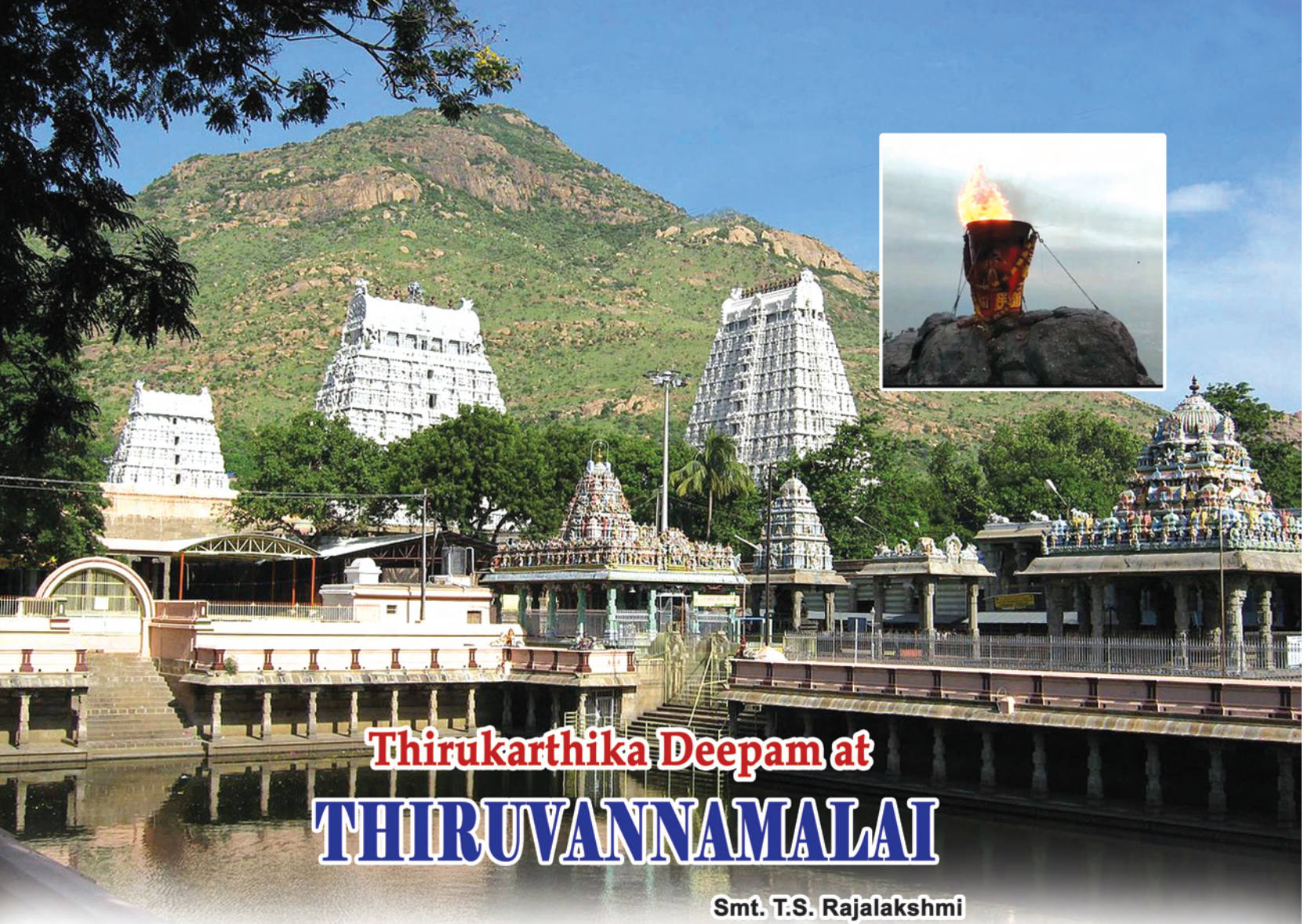


May this Diwali bring Prosperity,
Wealth and Success
to one and all.

May Lord Venkateswara bless
you all with abundant blessings.
Happy Diwali to our beloved
Readers, Subscribers and Agents
of Sapthagiri.

- Chiefeditor





Thirukarthika Deepam at THIRUVANNAMALAI

Smt. T.S. Rajalakshmi

Deepa was new to the town of Thiruvannamalai near Chennai. Though her ancestors were from South India, she was completely born and brought up in Jammu. She came here to visit their ancestral place and to know more about that. She was surprised to see the town flocked with many devotees who were walking with bare foot circumambulating the hill and the temple. The temple was glittering with festive lights. When walking, she was enquiring about the temple timings to a stranger Jyothi who was also walking along with the devotees.

Deepa: Hello! Madam! I am from North India, can you please let me know when the temple will be open for darshan?

Jyothi: It will open around 3:30 P.M.

Karthika Pournami on 26-11-2023

Deepa: Thank you, if you don't mind, I am curious about this place, can I ask you a few questions?

Jyothi: No problem, but you must walk along with me as I am doing 'Parikrama' (circumambulation) or "Girivalam" in Tamil.

Deepa: It is fine. Why is the town flooded with devotees for the past two days?

Jyothi: It is because of the festival of Karthika Deepam, which is also the Festival of Lights.

Deepa: Festival of Lights which is Diwali, right?

Jyothi: That is right, but in South India, we have one more 'Festival of Lights' which is Karthika Deepam.

Deepa: Oh, I see, can you please explain its significance?

Jyothi: Each house or temple celebrates this festival for Lord Shiva, Lord Vishnu and Lord Muruga. It is a three-day festival. On the first day, it is called Bharani Deepam. On the second day, it is called Karthika Deepam and on the third day Pancharatra Deepam where lamps are lit.

Deepa: So, Lord Vishnu, Lord Shiva and Lord Muruga together to be worshipped?

Jyothi: Lord Shiva in the form of 'Fire' was praised by the Nayanmars. The Alvars through their 'paasuram' light the lamp with devotion to see Lord Vishnu (Purushottama). Lord Muruga was brought up by "Karthika Pengal (ladies)" who were given the star status. Thus, these were one among the reasons to celebrate Karthika Deepam which is related to Fire, Light and the Stars.

Deepa: In North India, Karthika Monday is very auspicious to Lord Shiva. Many of them observe fast and get the 'darshan' of Lord Shiva.

Jyothi: That is very nice to hear.

Deepa: How about Thiruvannamalai temple and Karthika Utsavam?

Jyothi: The Brahmotsavam in Thiruvannamalai temple, is a 10-day long festival where Lord Arunachaleswar (Annamalayar) and Goddess Abhithakuchalamba (Unnamulayamba), Lord Ganesha, Lord Muruga and the sixty three Nayanmars come out of the temple to give the 'darshan' to the devotees. The three-day Deepam will come at the end of the festival. There are various 'vahanas' and 'Alankaras' (decorations) to the deities.

Deepa: Can you explain about Vahanas?

Jyothi: Every day there will be many rituals both in the morning and evening. The Brahmotsavam starts with flag hoisting. Lord and Goddess will mount on different vehicles like Indra 'Vimanam', Simha Vahanam, Kamadhenu Vahanam, Rishabha Vahanam, Aswa Vahanam, Chariot, Kailasa Vahanam, Mruga Vahanam, Nayanmargal Day, Palanquin, Theppotsavam (Float Festival) etc.

Deepa: A lot! Is there any other 'puja'?

Jyothi: There are special "Shanku" Conch Abhishekam, Kalasa Puja and many are there. The

Brahmotsavam ends when the flag mast is pulled down.

Deepa: I am fortunate to be here on this occasion. I am curious about this divine place.

Jyothi: This temple is one among the 'Pancha Bhootha Sthalam' of Lord Shiva. Lord Shiva is in the form of 'Fire'.

Deepa: So, Is the Lord inside the temple Fire?

Jyothi: The main Shiva Linga represents Fire. The 'garbha gruha' of this temple could sense the power of Fire.

Deepa: Why are people doing 'parikrama'?

Jyothi: Not only Lord is in the form of Fire, but he is also in the Hill that we are doing 'parikrama.' There are many shrines, ashrams, caves where lots of 'rishis', Devas and Siddhas performed 'tapas.' I will show you on the way.

Deepa: I am excited. Are there divine personalities related to this temple?

Jyothi: "Maharishi Ramana", Sridhar Swamigal, Arunagirinadhar, Nayanmars and many Acharyas of this century praised this Lord and the place.

Deepa: I could sense the divinity.

Jyothi: Ancient texts say that if one thinks of Thiruvannamalai will attain liberation from the cycle of birth and death.

Deepa: Astounding!

Jyothi: The Goddess and the Lord is so compassionate to shower their blessings here.

Deepa: Please explain how this Karthika festival and 'vratha' (fasting or following rules) to be observed.

(Meantime, they could hear some music and got the 'darshan' of both Goddess Shiva and Parvati in a Vahana and, they got into one temple near the hill and worshipped.)

Jyothi: As Lord Shiva is in the form of Fire, the Karthika Deepam, the Festival of Lights is famous here. Like any other festival, many observe Vratham on Thirukarthigai. It can be observed from the night of the day before itself. Otherwise, one can observe fast for the whole day and the break

the fast after lighting the lamp. It is good to observe “Mouna Vratham” which means that no one should talk till you light the lamp and then break the fast by loudly chanting “Unnamulai Sametha Thiruvannamalaipparukku Arohara”.

Deepa: How about the food?

Jyothi: Take light Saatvic vegetarian dinner without onion and garlic. All age groups can observe this fast.

Deepa: Lighting the lamp is important, I guess?

Jyothi: Yes! All the temples, use a big pot to light the Deepam.

Deepa: How about the households?

Jyothi: Everybody in the house should be waken up early, take bath and observe ‘Vratha’ which will give prosperity to the family. Just like other festivals, one must clean the house in front, decorate the house with mango leaves and flowers. One decorates the puja room with special items with utmost piety and devotion.

Deepa: What type of lamps can we light and is there any specific place to light?

Jyothi: If one can afford to light many lamps, it is very good. Else, at least a few lamps to be lighted. Lamps to be lighted during the whole month of Karthika. During this day, lamps to be lighted and kept in all places of the house showing the fertility of the place. This brings positivity to the environment.



Ghee lamps, sesame lamps or some other oils can be used for auspicious lights. A few main big lamps can be decorated with flowers, smeared with turmeric and kumkum to gain sanctity. The temple will light around 6:00 P.M, so we can also light during that time.

Deepa: Can we chant slokas and can we sing bhajans?

Jyothi: *Deepajyothi Parabrahma Deepajyothi Janardhana Deepo Me Hara Tu Paapam Sandhya Deepa Namostute* is the sloka that can be recited. It means.....

Deepa: Let me explain, I know a little bit of Sanskrit...it means, here, Light is worshipped as God. “I fold my hands before the Parabrahma who is in the form of this Light. This light destroys all my sins.”

Jyothi: Rightly said.

Deepa: What is the offering that we can make?

Jyothi: “Pori Urundai-puffed rice with jaggery” is the special sweet dish prepared for this festival.

Deepa: Is there any charity one should perform as in North India?

Jyothi: One can donate lamps, oil and ghee to the devotees or to the temple. ‘Annadanam’ is also auspicious to perform on this occasion. If you are near the temple, you can offer a small cup of ‘prasadam’ to the devotees.

Deepa: How does Thiruvannamalai temple celebrate?

Jyothi: It is a must to watch at least once in a lifetime to get the blessings of Lord Arunachaleswar and Goddess Unnamulayambal.

Deepa: Please explain, do we need to go somewhere?

Jyothi: The temple is situated on the foot of hills. During Karthigai Festival, huge ghee lamp is lighted on top of the hill. During that time, Lord Shiva in the form of ‘Ardhanaareeshwar’ – ‘Half man-Half-woman’ gives the ‘darshan’ to the devotees. The palanquin is beautifully decorated, and the carriers dance in joy shaking the palanquin. Devotees flock the town. It is sacred to visit the shrine and get the

'darshan' of the lamp lighted as it is the manifestation of Lord Shiva. During this time, Lord Shiva is in the form of Fire, Light, Hill, Half-man and Half- woman depicts various 'tattvas' in life. Only during this day, one can climb the hill to get the glimpse of the big lamp closely.

Deepa: I am excited to be witnessing this event soon. (They walked further and almost to the completion.).

Deepa: Any specific texts talk about this festival?

Jyothi: It was told that Yamaraj will help us by showing the light and release us from the Yamalok if we light Deepam on these days.

Jyothi: We have successfully completed the 'Parikrama.' Devotees perform 'parikrama' mostly on Pournami day.

Deepa: Can you please re-iterate what all we saw during the 'Girivalam'?

Jyothi: Indra Lingam, Agni Lingam, Yama Lingam, Nirudhi Lingam, Varuna Lingam, Vayu Lingam, Kubera Lingam and Eeshana Lingam. Later, we went to Aadhi Annamalayaar temple.

Deepa: All these places are very good to meditate, that is the reason why many 'yogis' are present here.

(Deepa was amazed to see the tall 'Raja Gopuram standing magnificently tall.)

Jyothi: See. It is one of the biggest temples in Tamil Nadu with beautiful Raja Gopuram (approx. 217 feet) on the foothills.

Deepa:Excellent architecture!

Jyothi: The sage Veda Vyasa also extolled the divinity of the hill and the shrine. 'Arunachala Mahatmyam' describes beautifully about this temple, Lord and the Hill. The Nayanmars sang songs praising Lord Aruchanachaleswar Swamy.

Deepa: It looks like a very ancient temple that stands tall uplifting our 'sanatana dharma.'

Jyothi: Truly said, this festival teaches us many philosophical and spiritual things.

Deepa: Let me tell you. It teaches us about positive energy, power like fire, equality of men and women, self-surrender, brightness like a light and shows clear path to the society.

Jyothi: That is the reason why we light lamps on all our auspicious occasions. Here, the Lord highlights that man and woman must be treated equally.

Deepa: During this month, it would be dark, hence by lighting, it shows the path to the society. It would also be cold, so by lighting, the surrounding gets better.

Jyothi: In North India, Tulasi Puja is very important during this month. They chant Vishnu Sahasranama, Shiva Sahasranama and Shiva Slokas.

Deepa: What are the other spiritual details of this month that you know?

Jyothi: Lord Vishnu wakes up in this month. Lord Shiva killed Tripurasura. The Ganges enter into all the water bodies.

Deepa: Oh! That is why one should take bath in rivers and lakes during this month.

Jyothi: Yes! Some parts of India, devotees go to the temples that are in hilly or forest area and eat 'prasadam' as part of the pilgrimage. We call it as 'vana bojanam.'

Deepa: Here also, I hear, some of the hill temples, people enjoy 'vana bojanam' which means taking a meal in the forest.

Jyothi: In North India, performing Abhisheka to Lord Shiva is auspicious. We all usually do that.

Deepa: Yeah! I have seen it.

Jyothi:Our ancestors are the role models as they know past, present as well as future. They celebrated every occasion with the purpose to honour the society by preserving Nature. They like to live with Nature.

Deepa: It is a wonderful time that I had spent with you. If you don't mind, can you please help me during the festival for better insight?

Jyothi: Come, I will show you more interesting about this temple.

(They both raised their hands and chanted Unnamulai Sametha Arunachaleshwara Aromhara!)



Deepavali is the Festival of Lights. Deepavali comprises two words, 'Deepa' and 'Avali.' It means a row of lights. This festival is celebrated in India and across the globe. It is celebrated for five days (including Danteras). Each day is marked with a different tradition. It is the celebration of life, its positivity, and a defense of virtue. It symbolizes the vanquishing of ignorance by knowledge. Darkness stands for ignorance and light for knowledge. Deepavali occurs in late October or in early November. It falls on the 15th day of the month of Kartika. It may vary sometimes.

The Significance of Deepavali:

- ◆ The Lord is the divine source of light and He is the Illuminator of all knowledge. Light is worshipped as the Lord himself. Lighting of lamp symbolizes the removal of ignorance and awakening of the divine light in the human beings.

**Narakachaturdasi,
Deepavali Amavasya
on 12-11-2023**

DEEPAVALI

The Festival of Lights

- Dr. Murali Santhanam



- ◆ The Skanda Purana and the Padma Purana have references to Deepavali. The Skanda Purana has described the festival as the source of life-sustaining cosmic energy.
- ◆ The 34th sloka, "tato harsha samudbhuto ... keertite" in 127th Sarga in Yuddha Kanda brings out the happiness of the people of Ayodhya on the return of Lord Rama along with Sita Devi and Lakshmana after victory over Ravana. It is said that the loud sound of happiness of the people reached the Swarga Loka.
- ◆ The event of killing of the demon, Narakasura by Lord Krishna and His consort Satyabhama is very significant.
- ◆ The birthday of Goddess Lakshmi happened during 'Samudra Madhanam'. Her first incarnation is on the day of Amavasya in the month of Kartika. Therefore, Deepavali is celebrated on the birthday of Goddess Lakshmi.
- ◆ According to the Mahabharata, the return of



the Pandavas after exile was celebrated on the day of Deepavali by the people of Hastinapura.

- ◆ It is believed that Goddess of Wealth is very transient and She stays only where there is hard work, sincerity, and gratefulness. In the Bhagavatam, there is an incident when Goddess Lakshmi left the body of King Bali to go with Lord Indra. She says that She resides in the place where there is 'satya' (truth), 'daan' (charity), 'vrat' (abstinence), 'tapa' (penance), 'parakram' (courage), and 'dharma' (righteousness).

Significance of Oil Lamp :

Lighting of Lamp which is made of clay is considered good. One should light only oil lamps with wicks and not candles. It is said that one can see God in the light that emanates from the lamp. If one considers the vessel as our body, the wick is the 'Guru', the oil is 'Faith', then the Light in it is God. The oil or ghee in the lamp symbolises our negative thoughts and the wick is ego. When the lamp is lit by spiritual knowledge, the evil slowly vanishes and the ego perishes. The flame of the lamp always burns upwards figuratively indicating that one should always strive for knowledge that would lead to the higher levels of spiritual life.

Lighting of one lamp with the help of another does not diminish the light of the first one. One lamp can light several others and still, the flame and the light of the first lamp will remain as it is. By becoming manifold, the light loses nothing. Similarly, sharing of one's knowledge with others does not reduce one's knowledge. This aspect is well explained by the 'Shanthy Mantra' from the Upanishads:

"Om purnamadah purnamidam purnat purnamudachyate purnasya purnamadaya purnamevavashisyate" (What is visible is the Infinite. What is invisible is also the Infinite. Out of the Infinite Being, the Finite has come, yet being Infinite, only Infinite remains).

The Five-Day Festival :

Day 1 – Danteras – Dhanatrayodashi – new utensils are brought to the house and worship Lord Dhanvantri.

Day 2 – Naraka Chaturdasi. It marks the killing of the demon Naraka by Lord Krishna. It is called 'Narakachaturdasi'.

Day 3 – Amavasya – The worship of Goddess Lakshmi is also called 'Deepavali'.



Day 4 – Bali Padyami is believed that King Mahabali returns to the earth once a year to light millions of lamps and dispel darkness and ignorance while spreading the radiance of love and wisdom.

Day 5 – Bhai Dhuj / Bhagini Hastha Bojanam – Bau Bhiz – is the celebration of the bond between brother and sister. The sisters pray to God for the longevity, prosperity and well-being of their beloved brothers.

The Special Role for Women folk:

Deepavali recognises the strength and power of women. Life is meaningless without deities. It is a festival of empowerment of women. On the day of Amavasya, Deepavali is celebrated by worshipping Goddess Lakshmi. The women in the house have a great role in making the preparations for various days of the festival.

- ◆ As a mark of auspiciousness, all the five days, Big Rangoli with different patterns filled with various colours are put in front of every house.
- ◆ On the previous day, the women clean the vessels where water is stored and decorate it with Rangoli. Next day, every member of the family takes oil bath where the ladies keep oil on the head of the family and give 'Arathi' to him.
- ◆ One keeps things ready for Lakshmi Pooja. The things are the idol or photo of Goddess Lakshmi, pooja items like lamp, kumkum, sandal paste, 'akshatas', a great variety of flowers, scented sticks, camphor and 'prasadam' for 'naivedyam.'
- ◆ Sweets and savories are prepared by the women of the house as a part of the celebration. These are being distributed among the friends and relatives. Various types of lamps or diyas are made of clay in various sizes and shapes.

Brass lamps and silver lamps are ready after cleaning them. They can be lit in the evenings when they become dark.

- ◆ On the Bali Padyami Day, the devotees in South India worship the mountain Govardhan. It is called Govardhan Puja. A mountain of cow dung is made and 'durva' (a sacred blade of grass) and flowers are tucked into it. The pictures of Lord Krishna, the cowherds, Lord Indra, cows and calves are arranged alongside and they are being worshipped.
- ◆ Bai Dhuz day is celebrated on the second day of the New Moon. In Andhra Pradesh it is called 'Bhagini Hastha Bhojanam'. Ladies are ready to welcome their brothers for performing pooja and serve food to them.

Deepavali is an important festival. It should not be a just day of lighting lamps, having good feast by exchanging of sweets with friends and relatives. It should be the day when one reiterates one's vow to enrich one's spiritual knowledge, illuminate the path of others and be grateful to all.



Festivals and Rituals in DECEMBER 2023

10	Sri Dhanvantari Jayanti
12	Adhyayanotsavam begins in Tirumala
17	Dhanurmasam Starts
23	Vaikunta Ekadasi Sri Gita Jayanti
24	Sri Swami Pushkarini theertha Mukkoti
26	Sri Datta Jayanti
28	Pranaya Kalaha Mahotsavam in Tirumala

TIRUMALA TIRUPATI DEVASTHANAMS

The Honorable Chief Minister of A.P. Sri Y.S. Jaganmohan Reddy garu presented sacred silk clothes to Sri Malayappa Swamy on behalf of the State Government on 18.09.2023 as part of annual Brahmotsavams in Tirumala and had Swami darshan. Later, he was offered Vedaśirvachanam at Ranganayakula Mandapam and presented with Swamivari Theerthaprasadams and a huge Kalamkari Lamination of Srivaru by the TTD Chairman Sri B. Karunakar Reddy. On this occasion, he released the TTD diaries and calendars for the year 2024. On this occasion, Dy. C.M., Ministers, MLAs TTD Executive Officer, JEOs and other officials participated.



TIRUMALA TIRUPATI DEVASTHANAMS

The annual Brahmotsavams were held from 18.09.2023 to 26.09.2023 in Tirumala. As part of these Utsavams, Lord Malayappa Swami along with His Consorts were taken out in celestial processions on various vahanams in the Mada streets at Tirumala to bless tens of thousands of devotees who had converged in the galleries of the four mada streets.



TIRUMALA TIRUPATI DEVASTHANAMS

During these Utsavams, HH Pedda Jeeyar Swami, HH Chinna Jeeyar Swami, TTD Chairman Sri Bhumana Karunakar Reddy along with his spouse, TTD Executive Officer Sri A.V. Dharma Reddy, I.D.E.S along with his spouse, TTD JEO's Smt. Sada Bhargavi, I.A.S. (H&E), Sri V. Veerabrahmam, I.A.S., few Board members and TTD Officials participated.



TIRUMALA TIRUPATI DEVASTHANAMS

The annual three-day Pavitrotsavams ritual was held in Tiruchanur Sri Padmavathi Ammavari temple from 27.09.2023 to 29.09.2023. As part of this ritual, Pavitra Pratista, Pavitra Samarpana (Pavitra Malas were offered to all the deities including Vimana Gopuram) and Purnahuti were performed.



The annual three-day Pavitrotsavams ritual was held in Tirupati Sri Govindaraja Swami temple from 25.09.2023 to 27.09.2023. As part of this ritual, Pavitra Pratista, Pavitra Samarpana (Pavitra Malas were offered to all the deities including Vimana Gopuram) and Purnahuti were performed.



Location : The distance between Tiruvahindrapuram and Chennai is 200 km. It is towards the west of the town Cuddalore. Tiruvahindrapuram is one of the most famous Divya Desams. A part of the temple is at the ground level whereas the other half is on a small hillock.

Sthalapuranam : According to the legend, a battle between 'devas' and 'asuras' took place. Lord Siva took the side of 'asuras' while Lord Vishnu took the side of Devas. Lord Vishnu appeared to Siva in the form of Trimurthy and Lord Siva withdrew immediately on realizing His mistake. Hence the name Muvaragiya Oruvar to the Lord of this temple as He represents the combined form of Lord Brahma, Lord Vishnu, and Lord Rudra. At the end of the battle, the Lord felt thirsty. He asked Garuda to get Him some water. Garuda went to Viraja river to get the purest water possible. Seeing the Lord waiting, Adhishesha beat the ground with his tails and water came up. Hence Sesha Theertham and Viraja river form the part of the temple waters. The Viraja river became Gedilam river which flows even today.

Special Features : The Lord is known as Devanayakan or Muvaragiya Oruvan. The goddess is known as Vaikunta Nayaki or Hemabujavalli or Bharghavi. The 'vimana' is Chandra or 'Sudha-sathva vimana.' The temple pond is called Sesha Theertham. The river Gedilum flows nearby. As an indication of His Trimurthy status, the Lord wears a lotus (as Lord Brahma), Conch & Discus (as Lord Vishnu) and a third eye (as Lord Shiva). When Lord Anjaneya carried Sanjeevani Hill to Lanka during the battle, a few pieces fell here and hence this

place is called 'Oushada-Giri.' Devotees offer salt, pepper and jaggery at the wall of the temple to cure themselves of their afflictions.

On a hill next to the temple is the place where Sri Vedanta Desika prayed to Garuda and received the idol of Lord Hayagreeva. The idol is still in worship. Here he wrote the famous Hayagreeva Stotram. He is said to have determined the 'sampradhayam' for Vadakalai sect of the Iyengar community while he resided here for a few decades. The famous Hayagriva stotram "Gnananandam Mayam Devam") was written by Sri Vedanta Desika here. The temple got great contributions from medieval Cholas, Hoysalas, Pandiyas and Vijayanagara kings. The temple is famous for its recitation of Nalayira Divya Prabhandham.



41

108 Divya Desams

Cholanadu

THIRUVAHINDRAPURAM

- Sri Ramesh D. Kandadai

NOVEMBER, 2023

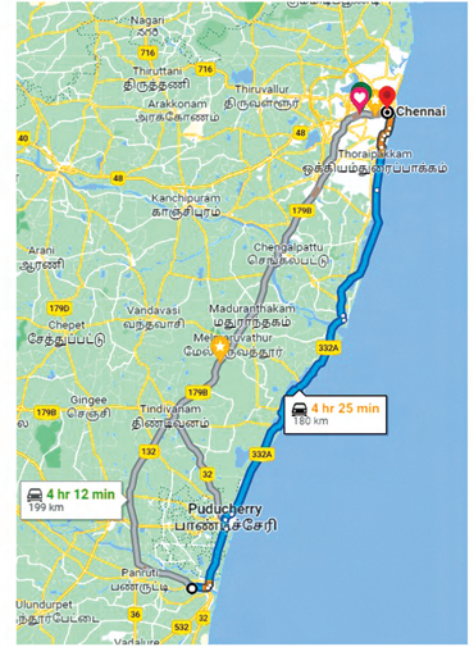
SAPTHAGIRI

31



Mangalasasanam : Thirumangai Alwar sang about this Divya Desam in Periya Thirumoli (1148-1157). The Alwar identifies the Divya Desam and the Lord in it as the same Lord who brought forth world on His tusks in 'Varaha Avataar'. He is also the same

Lord who does 'yoga nidhra' on Adhishesha. This Divya Desam is the same where the bees drink the nectar from 'punai' flowers. It is Thiruvahindrapuram. It is also the same place where the Lord who split the chest of Hiranyakasipa and crowned his son Prahalada king resided in the temple. This is the same place where the sugarcane grows tall and its juices flood the fields. It is Thiruvahindrapuram. The Lord broke the bow for the dark-haired Mahalakshmi. When the rain threatened Gokulam, He held up the Govardhan Hill to protect the cows. He resides in the temple. It is the same place where rivers bring forth the tusks of elephants from the hills. It is Thiruvahindrapuram.



PUSHPAYAGAM TO SRI VENKATESWARA SWAMY AT TIRUMALA AND SRI PADMAVATHI AMMAVARU AT TIRUCHANUR



All the daily rituals right from auspicious Suprabatha Seva to Ekantha seva and other special rituals at different times in the year are conducted in Tirumala according to *Vaikhanasa Agama* only. The rite of Floral Offering (Pushpayagam) is an annual ritual. According to the *Agamas*, this ritual is held to atone for the lapses committed knowingly or unknowingly in the course of *Brahmotsavas*. On the day of *sravana* star, *Sri Malayappa Swami* with His Consorts are taken to the pavilion meant for *Pushpayaga* and perform *Pushpayagam*. This year Pushpayagam to Swamivaru is on 19.11.2023.

Pushpayagam is an annual festival that is being performed to Goddess Padmavathi Devi at Tiruchanur. This year it will be performed on 19-11-2023. After the daily pujas, Goddess Sri Padmavathi Devi is seated on a special golden platform and Snapana Tirumanjanam is performed. Later the Utsava Murti is decked up and worship is done to Her with tons of varieties of flowers.

Let's have the divine blessings of the Lord and Ammavaru in this pushpayagam.

Prakruti and *Purusha* are the cause of creation in the world. Hinduism respects Lord Vishnu as Purusa and Mother Lakshmi as Prakriti. The world is like a home. So the Upanishads say - Vasudhaiva Kutumbakam. The father is the head of the house and the mother manages the house. Similarly Lord Vishnu is the head of the universe and Goddess Lakshmi governs it. She understands the joys and sorrows of the human beings. She always stays with the devotee and blesses the devotee to lead good life. So the devotee is always interested in knowing about Goddess Lakshmi. Goddess Lakshmi is the one who sees and



GODDESS LAKSHMI The Divine Force of the Universe

- Dr. Bharat Bhusan Rath

protects the world. So it has been said in Ahirbudhnya Samhita –

“Jagattaya Lakshyamana lakshmiiriti giyate”

(Ahirbudhnya Samhita – 3, 9)

Sri Appaya Dikshit, a famous scholar, spoke about the *Pancharatra Lakshmitantra Vachanam* in his Chandrakala Stuti Vyakhya –

Mahalakshmiraham Sakra punaha

swambhubentare |

hitaya sarvalokanam jata mahisamardini ||

Sarvam sampadmapnoti dhunoti

sakalapadaha |

*Mama prabhavat soubhagyam kirthi chaiva
samasnute ||*

Goddess Mahalakshmi tells Lord Indra the reason for Her appearance. ‘O! Indra! During the time of *Swayambhuba Manu*, I will take birth in the form of *Mahisamardini* for the welfare of the people. I give you all wealth. I

remove the sorrow of life. I give the happiness and success to the devotees.’ It is also said in Srisukta: ‘I bow to Goddess Lakshmi, who is beautiful like the Moon, the luminary and influential power. May that Lakshmi destroy my poverty and make me prosperous! It is said:

Chandrama prabhasam yasasa jwalantim

Sriyam loke devajustamudaram |

Tam padmanimim saranamaham prapadye

Alakshmirme nasyatam twam brune ||

(Rig Veda, Sri Suktam – 5)

Goddess Lakshmi has such an effect. She has been described in the Vedas and many Puranas as highly spiritual. The description of Goddess Lakshmi in Puranas is very interesting. Among the Puranas, Padma Purana has taken the place of a major Purana. Its mythological description is as authentic and interesting as a scientific theory. The importance of Goddess Lakshmi described in the Padma Purana is also an

important topic and accepted by all devotees. All the graces of Goddess Lakshmi right from Her birth onwards are very interestingly described in the Padma Purana. In chapter 232 of the Padma Purana, Lord Shiva describes the origin of Goddess Lakshmi while speaking on *Sumeru* mountain to the gods.

Goddess Lakshmi is the daughter of Mount *Sumeru*. Once the “*Mandara*” mountain was submerged in the Milky Ocean. Lord Vishnu, the creator of the creatures, embodied the mountain in the form of a tortoise. Then Lord Vishnu the symbol of infinite valour placed the mountain on His hand in the form of a tortoise. Lord Vishnu is eternal, inexhaustible and the Omniscient. His body has no beginning, no middle or no end. He is the Omnipresent in all forms. All the gods and demons with the help of the *Ananta Naga* churned the mountain. The gods knew that worshipping Mount *Sumeru* would attain Goddess Lakshmi. So the most powerful gods churned the mountain devoutly. All saints and monks also fast for the ‘darshan’ of Goddess Lakshmi. All together recited Srisuktam. Lord Brahma, the Creator, recited the Vishnusahasranama. That day was the auspicious day of *Ekadashi*. All the saints fasted on the holy day of *Ekadashi*. When the Milky Ocean was churned, it first released the most powerful Kalakuta

poison, which was very painful, very fierce and contained the fire of destruction. Seeing the poison in the ocean, all gods and demons fled in fear. Seeing the gods running away in fear, Lord Siva said to them: “O! Gods! Do not be afraid of poison. I will drink this *kalakuta* poison.’ Lord Shiva meditated and drank the poison. Seeing this, all gods prayed to Lord Siva. Then the gods again churned the ocean with *Mandara* mountain. As a result, *Jyesta Devi*, covered with gems, wealth and garments came up. When the goddess came up, She said: “What should I do?” Then all the gods said to the goddess *Jyestha*: ‘We give you a place in the house where there is quarrel among the family members. You stay where the bad qualities are. You give sorrow and poverty to those who are liars, who always speak harsh words, people with impure hearts and those who sleep in the evening.’ After the emergence of *Jyestha*, many divine things appeared. They are *Varuni*, *Sura*, *Gandharvas*, *Airavata*, *Uchhaisrava*, *Dhanvantari*, *Parijata* and *Surabhi*.

The next morning was the *Dwadasi* day. The sun rose in the morning. When the ocean was again churned by the gods under the leadership of Lord Indra, a divine woman appeared. She was the auspicious goddess of all the worlds. Her face was beautiful. She was Goddess Lakshmi, the Sustainer of the world. She was as bright as a million young



GANGUNDRAMANDAPAM OCCUPIES A SPECIAL PLACE

The Gangundra mandapam, with approx. a 151 year devotional history is utilised as venue of daily naivedyam and rest after vahana sevas -twice a day – particularly during Brahmotsavams and other festivals of Sri Padmavathi Ammavaru at Tiruchanur. This mandapam is situated adjacent to Padma Sarovar near Sri Padmavathi Ammavari Temple.

Suns and adorned with golden armour. She was seated on a golden lotus and Her looks were filled with auspicious signs. Her eyes were as big and beautiful as lotus flowers. Her hair was dark and curly. Her body was covered with a heavenly covering. She was adorned with divine flowers. She wore various divine ornaments and possessed great beauty. Her waist was thin. She had four hands. Her face was like the full moon. She held with her lotus-like hands adorned with all ornaments, a pot of jewels, citron, and an auspicious couple of golden lotuses.

Then the gods prayed to goddess Lakshmi: 'O! Goddess Lakshmi ! You are worshipped by all gods. Be pleased with all of our prayers. May You always rest on Lord Vishnu's chest and look at the world for the peace of the world. We always want to see You in the chest of Sri Vishnu. Never leave the place of Lord Vishnu. O! Goddess! Always take care of the *Bhuloka*, *Bhuvahaloka* and *Swargaloka*, the three worlds. O! Supreme Goddess! You are the owner of all the properties of the world.' The above story of Lakshmi's birth described in the Padma Purana is very touching. Here is the description:

*utpanna SrlmahAlakSml sarvalokeSvarl SubhA |
bAlArkakoTisaMkASA kanakAMgadabhUSita ||*

*hemAMbujasamAsInA sarvalakSaNaSobhita |
padmapattraviSAIAkSI nllakuMcitamUrddhajA ||*

*divyacaMdanaliptAMgl dityapuSpairalaMkRtA |
nAnAratnamayairdivyaiH sarvairAbharaNairyuta ||*

*tanumadhyA jagaddhAtrI plnonnatapayodharA |
caturhastA viSAIAkSI pUrNeMdusadRSAnana ||*

*vasupAtraM mAtuluMgaM svarNapadmayugaM Subham |
vibhrANA hastakamalaiH sarvAbharaNabhUSitaiH ||*

*amlAnapaMkajAM mAIAm dhArayaMtl hyuraH sthale |
dadRSustAM mahAdevIM sarvalokahitaiSiNIlm ||*

Padma Purana – Ch – 232, 40-45

Goddess Mahalakshmi knows the hearts of Her devotees. She knows the devotion and heart of the gods. She emerged from the Milky Ocean and dwells on the chest of Lord Vishnu. The wishes of gods and saints were fulfilled. Goddess Mahalakshmi is the holy mother of this world. She gives Her devotees health and wealth. May this world move on the path of happiness and peace with the blessings of Mother Lakshmi!



BROADLY CLASSIFIED

While every day is a festival day in Tirumala, the better half of Lord Venkateswara Swami, Goddess Padmavathi Devi too enjoys umpteen number of festivals which are over a century including Nityotsavam(daily), Varotsava(weekly), Masotsava(monthly), Varshikotsavams in the temple of Tiruchanur through out the year. The rituals in the famous shrine of Goddess Padmavathi Devi at Tiruchanur are being observed as per the tenets of Pancharatra Agama Vidhi. The festivals of the temple are broadly classified as three Viz. Nityotsavams, Naimittikotsavams and Sankalpotsavams, which are all, performed as per Pancharatra Agama tradition. The annual Karthika Brahmotsavams of Goddess Sri Padmavathi Devi, falls under the category of Nityotsavams.





SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhooshi

(continued from the previous issue)

Sri Venkatesa Sahasranama is part of Brahmanda Purana. Narada gets upadesa of this stotra from Brahma, and Narada in turn gives upadesa to Vasishtha.

Sloka – 6

*Kambugreeva: Sambaraariroopa: Sambharajekshana: |
Bimbaadharo Bimbaroopi Prathibimbakriyaatika:|*

39. Kambugreeva: Venkatesa, whose neck is as beautiful as a pure white Conch in shape and appearance. It is also the same neck that swallowed the entire universe as per Tiruppanalwar who says “*muttrum unda kantam kandeer*” in Amalanadhipiran [#6]. This very shape can be attributed to the sweetest speech. Rama is referred to as “*Kambugreevo Mahaahanu.*”

40. Sambaraariroopa: The Lord whose captivating beauty is comparable to that of Manmadha. Pradhyumna is the son of Krishna and Rukmini who is born with an *amsa* of Manmadha and He kills a demon named Sambari and thus the name. It is stated in Sri Venkatesa Mangalam: “*...Atruptyamrutha roopaaya Venkatesaaya Mangalam*”

41. Sambharajekshana: Venkatesa, whose eyes are like the petals of a refreshingly new Lotus. Nammalvar says “*Seyya thaamarai kannanaay...*” in Tiruvaymozhi [#3.6.1].

42. Bimbaadhara: The One whose lips are similar in color to the enigmatic red ripened ivy gourd fruit. This fruit displays a unique reddish hue which is very captivating. Tiruppanalwar sounds helpless by getting attracted to the beauty of Lord's mouth, “*seiyya vaay ayyo ennai sinthai kavarnthathuve*” in Amalanadhipiran [#7]. In another sloka it is mentioned as “*...bimbaadharam bahuladeergha krupakataaksham...*”

43. Bimbaroopi: Venkatesa is the primordial reflection of the entire creation or existence. A form like this is to facilitate the devotees to visualize and experience the bliss.

44. Prathibimbakriyaatika: Venkatesa is with infinitely divine beauty and tangible features and these features cannot be attempted by anyone to be replicated. A matchless form indicates the superiority of Venkatesa over one and all in the entire creation. Venkatesa is one of the eight Swayamvyakta forms.

Sloka – 7

*Gunavaan Gunagamyaccha Gunaatheetho Gunapriya:
Durgunadhwamsakrut Sarvasuguno Gunabhasaka: ||*

45. Gunavaan: Venkatesa is the treasure chest of all the infinite auspicious qualities. This name assumes a unique position from Sri Ramayana perspective also. Valmiki inquires at the beginning of Sri Ramayana “*Konvasmin saampratham loke Gunavaan....*”. This inquiry about the worthy attributes triggered the elaborate epic. Further, Yamunacharya says “*vashee vadaanyo Gunavaan... samastha kalyaan gunaamrutodadhi.*”

46. Gunagamy: Venkatesa is bound by auspicious qualities. The wonderful anecdote of a potter, Kuravai Nambi’s devotion on Venkatesa superceding that of Emperor Thondaman Chakravarthi corroborates this further. Lakshmana explains to Hanuman that he is a servitor to Rama who is an embodiment of all the auspicious qualities. [*Ahamasmi avaro bhrathaa Gunair Dasyam upaagata...*]

47. Gunatheetha: He is with countless attributes and also He is the *Shuddhasatva* which indicates being entirely different from the traditional 3 categories of *Satva*, *Rajas* and *Tamas*. Poigai Alwar says “*kunranaya kuttram seyyinum gunam kollum...*” in Mudal tiruvandadi [#41] which indicates He overlooks the big faults for the small good deeds.

48. Gunapriya: Venkatesa takes the side of those who stand by Dharma and exhibits good qualities. Rama considering Guha among one of His brothers stands testimony to this name.

49. Durgunadhwamsakrut: 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.

50. Sarvasuguno: Venkatesa is the embodiment of all the immaculate and auspicious qualities who remains untouched by even a trace of bad qualities ever at all.

51. Gunabhasaka: The One who brings out the good qualities in all at the right time. Venkatesa as Krishna helped Arjuna shun his unwarranted inaction and made him spring into action to ensure Dharma is established by his nectarine Bhagavad Gita.

Sloka – 8

*Paresa: Paramaatma cha Paranjyothi: Paragathi: |
Parampadam Viyadvaasa: Paaramparya Subhaprada: ||*

52. Paresa: Venkatesa is the One who can grant Moksha. He is the Lord of Lords just as Nammalvar says “... *devarkkum deva O ...*” in Tiruvaymozhi [#8.1.5]

53. Paramaatma: The name indicates the absence of anything beyond Venkatesa. Not even beyond, there is nothing equal to Him either. Nammalvar says “...*tannoppaar il appan...*” in Tiruvaymozhi [#6.3.9]

54. Paranjyothi: Venkatesa is the most divine form of radiating effulgence. Also His radiating beauty is forever and never does it diminish. “...*Em Paranjyothi! Govinda!...*” says Nammalvar in Tiruvaymozhi [#3.1.3]

55. Paragati: He is the most divine destination and He is also the means or the way to achieve that destination. Annamayya says “*Neeve Nidhi Nidhanamu...*”

56. Parampadam: The ultimate destination of one and all in the creation. Kulasekara Alwar says “...*tunnittu pugalariya vaigundha neel Vaasal ...*” in Perumal Tirumozhi [#4.3], where he describes how

other devas like Rudra, Brahma, Indra jostle their way into the sanctum sanctorum of Venkatachala, a Paramapada of this world.

57. Viyadvaasa: Venkatesa is the deity having His abode in Sri Vaikunta, also known as *Paramaakasa*. Varavaramuni says "... *kunraatha vaazhvaana vaikundha vaaan bhogam...*". The One who stays ever in Vishnupadha.

58. PaaramparyaSubhaprada: Venkatesa is the bestower of a continuous chain of auspicious boons to the devotees. Goda devi says "... *Ettraikkum Ezh Ezh piravikkum ...*"

Sloka – 9

*Bramhaandagarbho Bramhanyo
Bramhasrut Bramhabodhitha: |
Bramhastutyō Bramhavaadhi
Bramhacharyaparaayana: ||*

59. Bramhaandagarbha : Venkatesa is the origin of the entire creation and thus He is the one who is capable of preserving and guarding the entire creation within Himself. Tirumangai Alwar says "*Manjaadu varai ezhum kadalgalezhum... mattrum ellam enjaamal vayitradakki ...*" in Periya Tirumozhi [#2.10.1]

60. Brahmanya: Venkatesa is the bestower of benefits to those who protect Vedas by reciting them and by knowing the Brahma gnana which is embedded in Vedas and Vedanta. Also the nama #667 of Sri Vishnu Sahasranama.

61. Bramhasrut: Venkatesa is the Creator of Bramha who is in turn the creator of the rest of the creation. Tirumazhisai Alwar says "*Naanmuganai Naarayanan padaithaan...*".

62. Bramhabodhitha: Venkatesa is the meaning of the Vedas and Venkatesa is in turn the One who protected the Vedas. He is the one who bestows the knowledge of Vedas.

63. Bramhastutya: Venkatesa is eulogized by the Vedas. Besides, Bramha also sang the praise of Venkatesa. In Sri Ramayana, Bramha appears after the battle and reminds Sri Rama of His own self.

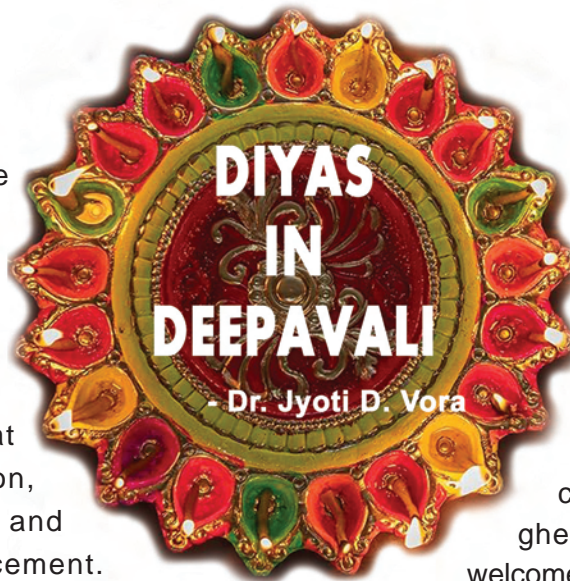
64. Bramhavaadhi: The One who grants the knowledge of the Parabramha. Venkatesa's avatars as Hayagriva, Kapila, Hamsa and so on stands testimony to this attribute.

65. Bramhacharyaparaayana: Venkatesa is the One whose births and acts are divine and hence He is always divinely celibate and always in the path of Parabramham.

(to be continued)

SOLUTION TO PUZZLE

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



As per the traditional almanac of our 'sanatana dharma,' the Hindus celebrate festivals throughout the year. They are aimed at societal communion, religious solidarity and spiritual enhancement.

Interestingly, they have a concrete and tangible scientific meaning which is a revelation to any follower of ancient heritage and culture. Certainly, Deepavali or Divali or Karthika Deepam as this festival is known, tops the list of celebrations. Deepavali is looked forward with great anticipation and excitement by all. It is important to note that the rituals actualized during this festival of lights are a concerted exercise in coming closer to the Lord and adoring His benevolence.

Deepavali is traditionally celebrated on Trayodashi of the Karthika month in the lunar calendar. It heralds the coming of winter. The celebrating aspect of the coming months, starting with Diwali, has a deep scientific significance in Hindu culture since it is directed at safe-guarding holistic wellness of the human beings and the environment. In the Vedic tradition, the lunar month of Karthika marks the transition from 'sadhana pada' to 'kaivalya pada' - the time to harvest the fruits of the earlier months of 'sadhana.' The sages emphasize that the lighting of lamps every day in this month will do good to the people.

The foremost thing is that Lord Rama, Sita Devi and L a k s h m a n a returned to Ayodhya after their 'vanavasa' and their victory over Ravana. The adoring citizens of Ayodhya lit ghee-oriented lamps to welcome the Lord celebrating

Deepavali. Another importance of this festival is that Lord Sri Krishna defeated the demon Narakasura on this day. This occasion symbolizes the triumph of good over evil. Our revered Goddess Kali is worshipped during Deepavali as our protector. Moreover, Goddess Lakshmi Devi is welcomed to our homes, hearts and lives with 'diyas' and 'rangoli.' This is because happiness is symbolized by colour and light. The scientific meaning of lighting of lamps is definitely emphatic. Lighting of 'diyas' by farmers is to eliminate insects in the fields, as they wait to harvest their crops. Diyas symbolize goodness and purity and lighting them denotes dispelling of darkness and a movement into light. Deepavali is celebrated on the New Moon Day, a time of darkness everywhere. To light the lamps is a means of generating brightness and hope. Light is a symbol of understanding and intellectual thought and a brightly lit Diya, is an emblem of it. Universal darkness is considered to be fear-provoking and sinister, associated with apprehension. Light is said to conquer darkness for creating order. Clay 'diyas' are symbolically lit during prayers, rituals,

and ceremonies and they are permanent fixtures in homes and temples. The warm, bright glow emitted from a diya is considered auspicious, regarded to represent enlightenment, prosperity, knowledge and wisdom. It is a tradition that there are thirteen 'dijas' that one must light in one's home to pray for good health and prosperity during Deepavali. It is also believed that these thirteen 'dijas' protect us against negative energies and regressive vibrations. Here are the implications of these 'dijas':

1. On Dhanteras, in the presence of the entire family, thirteen old or used clay 'dijas' are lit and kept facing south near the domestic waste outside the house to ward off death. The family is protected from untimely death by the first 'diya.'
2. A second 'diya' must be lit with ghee and placed in front of home of the owner on the night of Deepavali in order to bring all-round prosperity to him.
3. The third 'diya' illuminates the lotus feet of Goddess Lakshmi to enlist Her blessings for wealth, prosperity, and all round success.
4. The fourth 'diya' brings light to the Tulsi Vrindavan in front of every abode for peace and calmness.
5. The fifth 'diya' needs to be positioned in front of one's front door as it helps to ward off evil spirits from one's home and brings pleasure, joy, and love.
6. The sixth 'diya' is traditionally placed beneath a peepal tree since it is considered lucky and should be lit with mustard oil. It signifies recovery from both financial and health problems.
7. Any temple close to one's home or any temple of one's choice must be used to light the seventh 'diya'.
8. The eighth 'diya' needs to be lit close to the trash to ward off negative energy and evil spirits.

9. To bring positive energy and prosperity into one's life, one should place the ninth 'diya' outside the residence in a corner.
10. The tenth 'diya', which denotes protection from any negative energy, one should be kept lit on the roof of the house.
11. Any window in your home can have an eleventh 'diya' placed at it, which works to fight against bad energy.
12. The twelfth 'diya' is placed on the top floor of your home which is beneficial to one's health and well-being.
13. Finally, the thirteenth 'diya' is to decorate the home's crossroads which will help bring good vibes in life. As per 'Vastu Shastra', people believe that the ghee or oil in a 'diya' signifies negativity in one's mind and the wick symbolizes the Atma or soul. By lighting the diya, you dispel negativity from your mind and soul. This clears up space for positive thoughts to enter.

Diyas are associated with auspiciousness and positive attitudes.

To sum up, the name of Deepavali signifies a row of lamps. It denotes that the knowledge gained by an individual must be conveyed to all those around him. True wisdom is that which serves societal uplift. The light from one's lamp should be used to illuminate other people's lives. This approach signifies enlightenment, awareness and a movement from untruth to truth. It is indicative of one's aspiration to attain ultimate liberation. One can conclude with the ancient Sanskrit dictum '*Tamasoma jyotirgamaya.*'

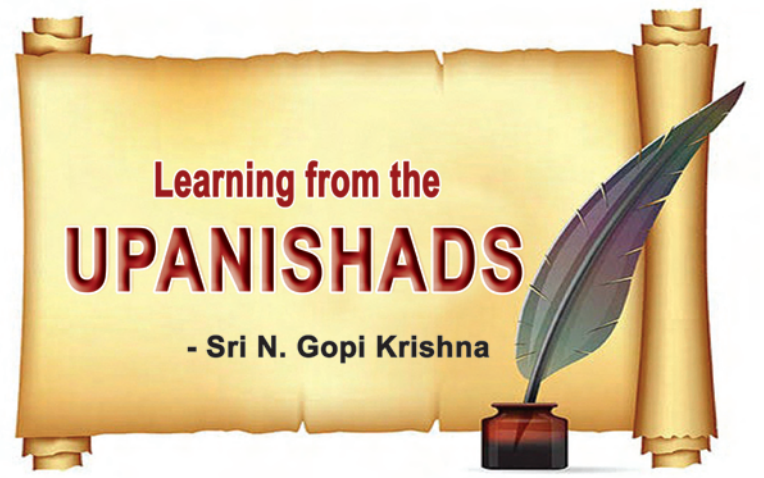
I implore You, dear Lord to lead me from the darkness of ignorance to the Light of knowledge and wisdom...



The Upanishads are known as the Vedantha. There are many Upanishads but ten of them are the vital ones. They are Isha, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Aitareya, Chandogya and Brihadaranyaka. Commentaries were written on these Upanishads by Sri Adi Sankaracharya. The Brihadaranyaka is the longest Upanishad and the Mandukya is the shortest.

The Upanishads contain the highest spiritual and moral truths which one should practice in daily life. The word Upanishad is derived from the combination of three words, Upa-Ni-Shad. Upa means near, Ni means down and Shad means sit. This means sitting down near one's 'guru' or living with God. Nearness could be either physical or spiritual. Thinking about inner divinity is living with God and it is spiritual nearness. The first part of learning about this aspect is to strive every day to cultivate this spiritual nearness. This will definitely protect every human being.

The second aspect of this word Upanishad is Ni, which means down. This word 'down' is stressed so much as one knows that things fall down and water flows down as it is a natural process because of gravity. The symbolic meaning of 'Ni' is humility. If the human beings are humble, knowledge and wisdom will automatically flow to them, just as water flows automatically from a higher level to a lower level. Knowledge will effortlessly flow from the higher consciousness to them if they are humble. To illustrate this, Thotaka, the disciple of Adi Sankara was considered a dullard when compared to the other disciples. Thotaka would be ready to serve the 'guru' always in total humility. This particular characteristic of humility made Thotaka a great scholar. One day when he was washing the clothes of his 'guru', Sri Adi Sankaracharya beckoned him from a distance. Thotaka came near Adi Sankara, bowed down to him and started singing great

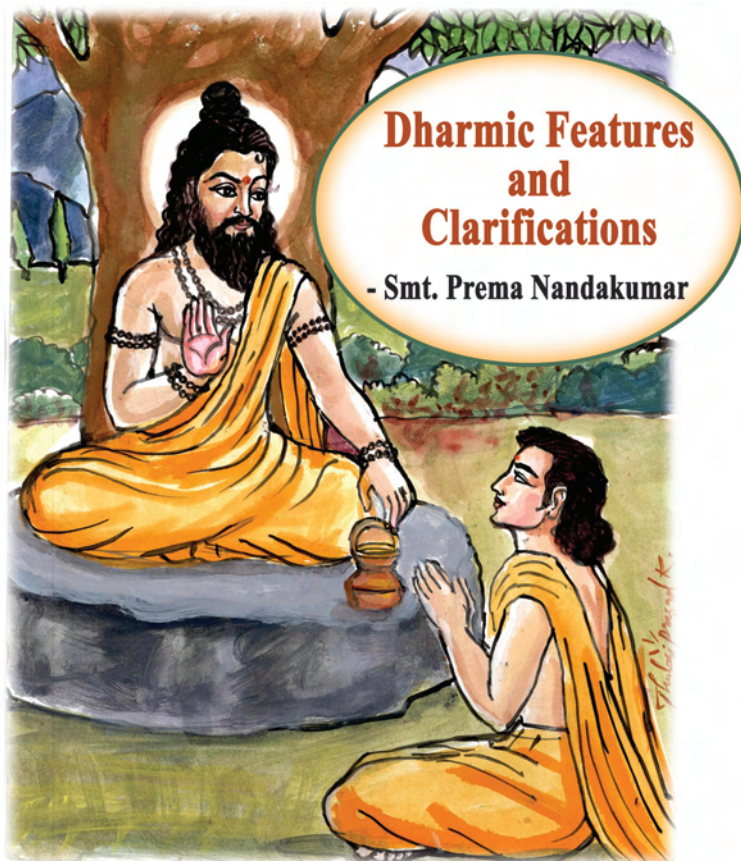


Sanskrit verses which are popularly known today as the Thotaka Astakam. This astounded everyone. Other disciples understood that his humility gave him the wisdom that he deserved.

The modern science has a clear explanation for the significance of humility. The MRI is an important technique to study the function of the brain. When a person is free from stress and is humble, the MRI images of the brain show a natural expansion and the brain easily absorbs more knowledge and wisdom. On the other hand when the mind is stressed, the brain contracts and doesn't absorb additional knowledge. Hence it emphasizes on the virtue of humility. This is the second aspect of this word Upanishad is 'Shad' which means sitting. The true meaning of sitting is that it represents stability. Kathopanishad narrates the famous story of humility that is greatly stressed on the word Upanishad.

The final learning of Nachiketa unfolds the importance of steadfastness and mental stability. In the Gita, Arjuna asks Lord Krishna about the mind and its fickle nature. Lord Krishna says that the vacillation of mind can be controlled through practice. The word 'Shad' represents the control of the indecisiveness of mind. Through continuous practice of meditation, one can attain stability and balance of mind. Spiritual nearness, humility and steadiness are the three vital aspects of learning from the word Upanishad. The Upanishads teach humanity several significant spiritual truths.





1. Is an Acharya essential for man's spiritual progress?

Ans. 'Essential' is a difficult term when we deal with spirituality. There have been great, self-illuminated persons inspired directly by the Supreme. But for most of us, who are struggling to live a life of Sanatana Dharma, an Acharya becomes a priceless guide. Etymologically, the term is associated with 'acarana', following given rules of conduct. An Acharya by his teaching, and by his conduct, and by his knowledge shows the right path. When we are blessed with such an Acharya, we easily avoid temptations of all kinds.

2. Can a woman be an Acharya?

Ans. Yes. Women have shown the spiritual path to others from Vedic times. The Brihadaranyaka Upanishad tells us of Maitreyi and Gargi who were the wives of Sage Yajnavalkya. They expertly conveyed spiritual wisdom to their students. There were other scholarly women too in the Vedic times and are known

as Rishikas. Their poems are part of our Vedic heritage. Sri Ramanuja himself directed his students who had doubts on the Darsana to go to the lady, Kongu Piratti and get the right answers.

3. Can an Acharya be from any caste?

Ans. When you use the term Acharya sincerely, caste ceases to be a factor. Originally, the Indian society had only Varna division which divided the population according to their skill in their chosen field of work. The Brahmana engaged himself in Vedic studies, the Kshatriya guarded the land, the Vaisya engaged himself in managing the produce, and the Sudra in cultivating the lands. Such was the kuladharma which honoured all work related to the society.

But down the centuries some evils entered the ancient, well-regulated society and the caste system took root in India.

One of the Acharyas of Sri Ramanuja was Tirukkachi Nambi, who belonged to the Vysya caste. He is also known as Kanchipurna.

4. Can I think of all my teachers as my Acharyas?

Ans. Of course. The Bhagavatham describes an Avadhuta (jivanmukta) as having many teachers. When questioned by King Yadu about his teachers, the Avadhuta begins with Bhudevi who has taught him forbearance. Agni, Varuna and all Nature have taught him various lessons. Men, women, birds, beasts, a python too. That is the way of Sanatana Dharma which sees the good in every living being as an atom which has tremendous potential. The Python taught him that he should be content with what he gets, and not go about searching to gobble more food. So the python has taught him self-control.



(Srihari was loitering about Venkatadri along with Srisati enchanted by its beauty. On the way he saw an old man. He showered abundant grace upon him. Listen, I'll tell you who that person was and why the Lord showed so much of grace upon him without any reason. Jabali told me this story. Thus, he gave an introduction to the story.)

continued from the previous issue

“Hey Shaunaka and other sages! Today I am going to tell you about the glory of ‘Kumaradhara’ as told by Jabali.

“I told you earlier that Tirumala is an abode of holy water-falls. Kumaradhara is one of them. Kumara Swamy is not only related to the bank of Swami Pushkarini, but also Kumaradhara. He might have resided in the region of where the holy waters continuously glide down. Besides, an old man bathed in this water-fall and became young. It is beyond the imagination of common men.

“Tirumala is a forest area. It appears beautiful with many mountain peaks. To this place came a stranger to the place from another region. He was an old man quite frail. Searching for his son who lost his way, he came here shouting, “Kumara! Koundinya!” Yet he was not to be seen. Still, he was walking towards Venkatadri. He faltered in his steps as he was hungry on the one hand and agitated that he could not trace his son on the other. Yet he was crying affectionately, “Hey Koundinya! Where're you? Where've you gone?” and continued his search with the hope that he would be able to see the son at least in the last leg of his life. Though no body was bothered about his agitation, Adideva, the protector of the destitute, felt concerned. He himself manifested before him.

“Hey, old man! Why did you come to this dense forest where not even ants can enter. Yet you seem to want to live. Do you want to live even though you've lost your vigour and strength. Tell me what your intention is!” asked the Lord.

Then the old man said, “Hey sir! I don't know who you are! You've addressed me though I'm a recluse. You're a virtuous man. I've no interest in my body. Yet,



**8 Tarigonda Vengamamba's
SRI VENKATACHALA MAHATMYAM**

(In Prose)

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

there's a scorching worry in me that I'm dying without being redeemed from my debt. That's all my worry!”

The Lord patiently understood the intention of the old man. He saw the old man once again. He lifted him with his hand and took him to the holy water-fall. As soon as he saw the water, he felt like bathing in it till he was relieved of all his agony. He bathed under the speeding water-fall with great relief. While bathing, he sensed some lightning-like change in his body.

By the time he completed his bath, he was completely transformed into a young man. Surprised, he started seeing on four sides. The Lord appeared before him in his universal form as omnipresent, the one to whom vows are made in distress, the protector of the destitute, easily accessible like the gold tied to the edge of a saree.

Heavenly trumpets were blowing as the Lord manifested with a thousand eyes, thousand feet, thousand heads and thousand arms. The angels rained flowers on him. They expressed their delight in the form of a eulogy. Seeing the old man who turned young, the Lord said, “Don’t get depressed that you’re a poor man. You’ll get plenty of riches. Don’t your worry about the inability to be relieved of your debt to the angels. Go to the nearby cottage and conduct sacrifice. Your desire will also be fulfilled,” and disappeared. Accordingly, the brahmin went to the nearby cottage and conducted the sacrifice with the plenty of wealth he got unasked.

Witnessing this strange glory, the angels thought in ecstasy, “It’s because of bathing in this holy water-fall that the shivering old man bent with old age and intent on completing the divine task has turned a young man! This holy water-fall should become world-famous.”

They gave a boon in the form of a resolution, saying, “Those who bathe in this water-fall, restraining their senses, thrice a day for a period of three months will get as strong a body as the diamond. Such people do not get old.”

I have told you all these strange things I heard from Jabali. Not only this. Sage Valmiki told me about the story of a king named Shankhana. Listen, I’ll tell you that story as well.

The Story of Shankhana:

Shankhana is a king of Lunar dynasty. But he could not retain his authority of ruling the kingdom in course of time. He became helpless. At last, the enemies attacked him and seized his kingdom. Bereft of any shelter in his own kingdom, he took to the path of the forest. He moved forward interested in visiting the pilgrim centres.

He went to Rameshwaram and dipped in the Rama Setuvu. Seeing many pilgrim centres on the way, he reached Tiruchanur. He bathed in Suvarnamukhi river. He had a dip in the Padmasarovaram. Yet, he did not get peace of mind. There was an unbearable torment.

“The enemies have occupied my kingdom. I couldn’t restrain their strength. I’ve left all my wealth and come to this place alone. I had everything once, but

now left with nothing. I don’t know how to eke out my living. I don’t have even sufficient clothes. It never occurred to me even in my dream that I would court this kind of plight. What’s my refuge?” Thus, the king began to lament. In that grief he was in a dream-like state.

Then he heard a voice from the sky, “Hey, honest king! Why’re you crying so pitifully? Don’t lose your heart. Don’t worry. Around two miles away from here, there is Venkatadri. You go there. It’s not an ordinary mountain. It is a wishing stone that relieves you of all worries. Visit Swami Pushkarini there. Bathe in it three times. Worship the Lord with sixteen varieties of services. He’ll bless you.”

As directed by the heavenly voice, Shankhana reached Venkatadri and visited Swami Pushkarini. He bathed in it. He immersed in meditation on Lord Srinivasa. The Lord was pleased with his concentration. He appeared before him. The angels blew trumpets. Flowers were rained from above. Dance and music shows provided a feast for the eyes.

The king piteously pleaded with the Lord thus, “Hey Lord of Lords! Protector of the Destitute! Master of the Universe! Shower your grace upon me. You yourself gave royal pleasures to our ancestors. Protected them with your grace. But I could not retain that kingdom. In due course, I lost everything. Now I’m an ordinary man. Hey Lord! Punish my enemies and restore my kingdom to me.”

The Lord said to Shankhana, “Hey Shankhana! Why’re you so grief-stricken? You’ll get back your kingdom. You’ll be anointed as king along with your wife.” The Lord then disappeared. Shankhana descended from the mountain and set out for his kingdom. His hostile kings quarrelled among themselves and lost their lives. There was no king to rule. So, the people of the kingdom set out in search of a king. They found Shankhana on the way and requested him to be the king. With the grace of Lord Venkateswara, Shankhana became a king of Kambhoja kingdom.

Thus saying, Soota concluded the story.

(to be continued)

Indian Bay Leaf for a Healthy Life

Ayurvedam



Telugu Original by : Dr. C. Madhusudhana Sarma, English by : Sri L.R.D. Murthy

The Indian bay leaf, also called as “Tamaala patra” in Sanskrit, is regionally referred as “Tej Pathha”. This Indian bay leaf belongs to “Lauraceae” tree family and its scientific name is Cinnamomum tamala. The Indian bay leaf and its paste have great fragrance to them.

Let us know how to utilize dried Indian bay leaf, which is available throughout the year, for various sicknesses.

Uneasiness : 10 grams each of Indian bay leaf, nut grass, cardomom, aamla, trikatu, cinnamon stick made into paste, mixed with crystal sugar powder of 120 grams can be stored. Half a tea spoon of this mixture can be consumed twice a day along with 100 ml water can help to reduce various forms of uneasinesses like dizziness, fainting, headache, vomiting sensation.

To lose over weight : 30 Indian bay leaves should be cut and placed in 400 ml water and boil it in such a way that only 100 ml water is remaining. This water should be cooled, filtered, stored. This medicine can be consumed 50 ml twice a day to lose the acquired fat from our body.

To reduce the cholestrol : Mix 15 indian bay leaves in 200 ml water and boil the water so that only 50 ml water. Filter the rest of the 50 ml when it is lukewarm and add 2 pinches of cinnamon stick powder to consume this medicine. This will help to control even low levels of diabetes.

For Teeth-related Ailments : Mix Indian bayleaf powder, dried orange peel powder in equal portions and use the mixture as tooth powder daily to get relief from teeth and gum-related ailments and to increase their strength. This also helps to treat tastelessness and bad odor conditions.

Improve Body fragrance : Mix 100 gm each of Indian bayleaf, khas khas grass, spikenard and sandalwood powders and store it safe. Add enough water to the suitable amounts of this mixture to make into a paste and apply it to the body before taking bath to check bad body odor and improve its fragrance.

For mental peace : Pastes of Indian bay leaf and licorice, each of 50 gm mixed with crystal sugar powder of 200 gm should be consumed twice in a day, both

morning and evening, by mixing this paste with 50 ml of lukewarm milk to obtain mental peace, self-confidence and improved physical strength.

Skin-related ailments : Mix 25 gm each of pastes of Indian bayleaf, khas khas grass, nut grass, cardamom, spikenard, gandha karchura, naga kesara and keep this mixture stored. Mix this with sufficient amount of water for about 2 to 3 times a week and apply the resulting paste to your body as a massage. Leave the paste for about an hour before taking bath for best results. Following this routine will also help to gain relief from body burns and cramps.

To Treat Bad mouth odor : Pastes of Indian bay leaf, nutmeg, fenugreek and glove, each 10 gm, should be mixed and store it in safe place. Keep this paste in your cheek for about 2/3/4 times a day can help to treat bad mouth odor in quickest time.

For better gut : Cut 4-5 Indian bay leaves and place them in 300ml of water. Add the paste of a small coin-size ginger to it and boil the water such that only 100 ml is left. Filter the boiled water and consume 50 ml of it along with one tablespoon of honey twice a day for a better functioning of our gut.

For Leucorrhea (White discharge) : Cut 2-3 indian bay leaves and boil them in 200 ml water to reduce it to 100 ml quantity. This process of cleansing helps in treating leucorrhea and other genitalia-related infections.

To Treat Dry Cough : Indian bay leaf, dry date pieces, licorice, giloy, crystal sugar powder, each of 10 gm should be mixed and stored. 1 gm of this mixture should be chewed thrice a day for quick relief.

Controlling Diabetes : 50 grams of indian bay leaf powder, 50 gram of roasted fenugreek powder, 100 grams of java plum seed powder, 100 grams of bael leaves (maaredu) powder should be mixed. Take one tablespoon of this medicine twice a day after the meal along with 100 ml water to control the diabetes severity.

Note: All the herbal medicines mentioned above are available in grocery stores and Ayurveda shops.



UNITED WE STAND

- Ms. Mythili

Everybody goes through difficult times and faces challenges. In such times, it is important to rise up to the challenges and conquer them. We can learn a lot from the stories of great women in the past who showed strength and determination to overcome difficulties.

Long ago, the rishi Atri lived in his ashram in Chitrakoot. He taught and raised many children. His rishipatni Anasuya was like a mother to all, and advised many women in the surrounding areas. She even revived the husband of a woman who was destined to be widowed because of a curse. Once, there was a severe drought in the region. With no rain, water was scarce. The crops failed and everyone starved. People soon began to move away. No prayers were being answered and the drought became worse and worse.

Anasuya saw how everyone was suffering, and decided to help them. She performed a penance to please Goddess Ganga. Ganga was pleased with Anasuya's determination. She appeared before Anasuya to grant her a boon. Anasuya asked Ganga if she

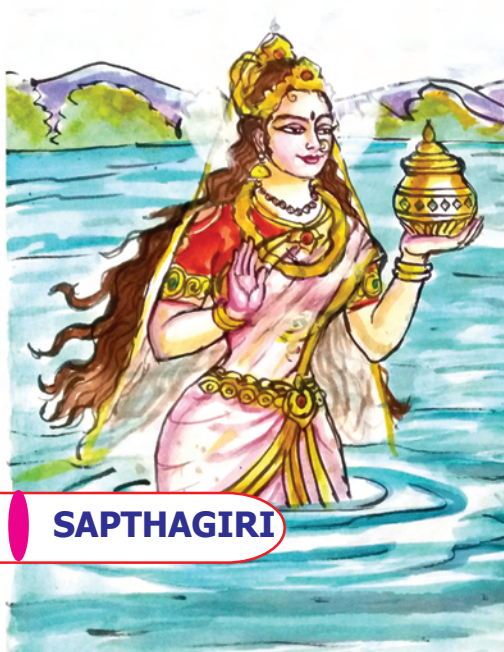
could flow through Chitrakoot and end the drought. Ganga said that that was not possible as she could not change her course. But she was impressed with Anasuya's determination and selfless request, and decided to help her. Instead of changing her course, she appeared in Chitrakoot in the form of the river Mandakini. The drought ended and Chitrakoot once again became a wonderful place for people to live in.

A similar situation was faced by the rishi Gautama and his rishipatni Ahalya. They lived on Brahmagiri and were known far and wide for their humility and their generosity. When there was a drought in Brahmagiri, they prayed to Lord Varuna. Varuna promised them that no matter how severe the drought, one part of their ashram would always have enough water. Due to their generous natures, Gautama and Ahalya shared this water with whoever needed it. But many were jealous that they had received such a boon from Varuna.

The jealous people conspired and sent a weak and frail cow into Gautama's and Ahalya's ashram to eat their crops. When Gautama tried gently to push the cow aside with the help of some grass, the cow collapsed and died. Gautama and Ahalya were horrified, and the others labelled them sinners for killing an innocent creature. They decided to atone, and prayed to Ganga to revive the cow and purify the land. Ganga granted their boon seeing that they were suffering due to jealousy and injustice, and appeared in the form of the mighty river Godavari to flow through the land and put an end to the suffering of the people.

There are several other examples from the stories of great women in both ancient and recent times. All these women showed great determination in difficult times, and always helped people in times of need. These are qualities which we need in today's world too, and we must all strive to be determined and selfless like these great women.

Moral : It is important to be determined in difficult times and help each other in times of need.



LET US LEARN SANSKRIT

LESSON - 27

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Sri Kompalle Suryanarayana

English by : Dr. S. Vaishnavi

तक्रम् = Curd

गन्तुम् = To go

वदति = Speaks

क्षीरम् = Milk

नेतुम् = To take

आह्वयति = Calling

पानीयम् = Drinks

आनीय = Bring it on

आह्वास्यति = Will call

QUESTIONS

- a** 1. अद्य क्षीरं सम्यगस्ति। 2. त्वं गत्वा क्षीरमानीय क्षीरान्नं कुरु। 3. वयं सर्वे पानीयमानेष्यामः। 4. तक्रमानेतुं कः अगच्छत्? 5. ते बालकाः घृतार्थमागच्छन्। 6. गृहे किञ्चिदपि लवणं नास्ति। 7. यूयं मम जनकम् आनयथ। 8. युष्मत्कूपे जलं लवणम् अस्ति। 9. त्वं स्नानं कृत्वा शीघ्रमागच्छ। 10. यूयं ममानुजं झटिति भोजनार्थं वदतावयं गत्वा तथैव वदिष्यामः।
- b** 1. Call if he is there. 2. Where is my father tell me? 3. Who has gone to our house to bring curd? 4. We have to go. 5. Till then you guys don't go anywhere. 6. We will not go anywhere. 7. We are here. 8. There is a well. Go slow. 9. Invite the boys to eat rice. 10. There are no boys here. They said you go and take it.

ANSWERS

1. सः तत्र अस्ति चेत् आह्वयतु। 2. मम पिता कुत्र अस्ति इति किञ्चित् वदत। 3. अस्माकं गृहे तक्रम् आनेतुं कः अगच्छत्? 4. अस्माभिरत्र जललवणम्। 5. यूयं तावत् पर्वत्तं कुञ्चापि न गच्छतु। 6. वयं कुञ्चापि न गच्छामः। 7. वयम् अत्र स्मः। 8. तत्र कुपः अस्ति शौचः गच्छत। 9. बालकान् आह्वयत। 10. अत्र बालकाः न सन्ति। लवणं गत्वा आनय इति ते अवदत्।

a 1. Milk is good today. 2. You go and bring milk and make rice cooked with milk. 3. We will all bring drinks. 4. Who has gone to buy curd? 5. Those boys have gone to buy ghee. 6. There is not even a little salt in the house. 7. You all bring my father. 8. There is water and salt in your well. 9. You take a quick shower and come. 10. You call my brother to take food. Then we will also call him for the same.

CHILDREN CORNER

TELUGUMONTHS

1. Chaithram
2. Vaisaakham
3. Jyeshtham
4. Aashaadham
5. Sraavanam
6. Bhaadhrapadam
7. Aasveeyujam
8. Kaarthikam
9. Maargaseersham
10. Pushyam
11. Maagham
12. Phaalgunam

Jumble Solver

RUNHCAURIT becomes TIRUCHANUR
NOIMILREV becomes VERMILION
TCURMERI becomes TURMERIC
WEOLFSR becomes FLOWERS

Fill the boxes with appropriate letters to get the name of the Pushkarini at Tiruchanur

M	P	D	A
	S	A	R
V	A	R	A
M	A	O	

Ans. PADMASAROVARAM

PROVERB

Don't put off until tomorrow what you can do today.

TONGUE TWISTERS

Six sick hicks nick six slick bricks with picks and sticks.

I slit the sheet, the sheet I slit, and on the slitted sheet, I sit.

MATCH THE WORDS In Column A with the Column B:

A

B

- | | |
|----------------------------|----------------|
| 1. Sri Padmavathi Ammavaru | a. Rohini |
| 2. Sri Venkateswara Swami | b. Uttarashada |
| 3. Srikrishnaswami | c. Punarvasu |
| 4. Sri Rama | d. Sravanam |

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

RIDDLE

Name the Ritual using the clues given below :

1. This ritual is being performed every year after Brahmotsavam
2. Traditional flowers were used in this ritual
3. It is an annual ritual
4. This ritual will perform on the day of Sravana star in Tirumala

Answer : Pushpayagam



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



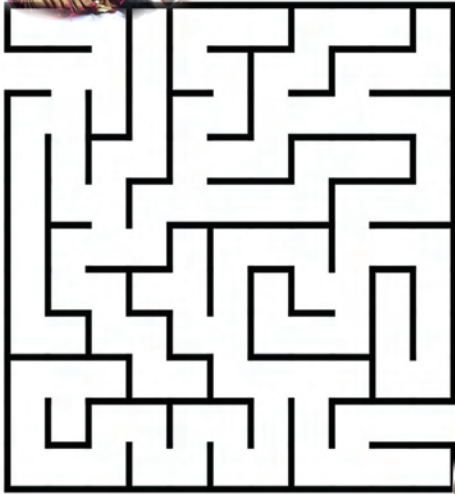
Connect the dots using numbers and draw the Picture.

RECITE

Lakshmi Ksheera Samudra Raaja TanayaSree
Ranga DhaameshvariDaasi Bhootha Samasata
Deva VanithaamLokaika Deepankuram Sreeman
Manda Kataaksha Labdha VibhavaBrahmendra
GangaadharamTvaam Trailokya
KudumbineemSarasijam Vande Mukunda Priyaam



FIND OUT THE PATH TO
REACH AMMAVARU

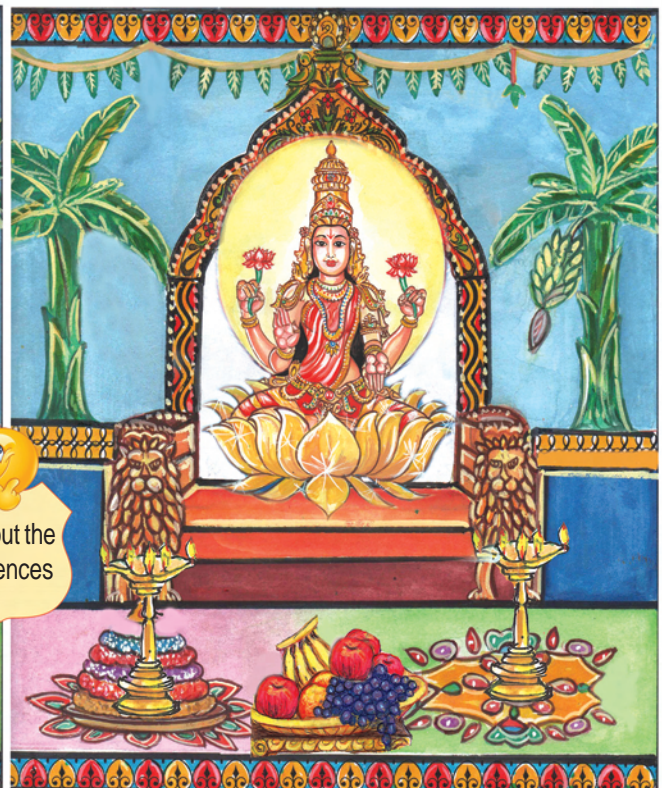


Elephant (Gajaraja) is searching for Goddess
Padmavathi Devi to take blessings

FIND OUT THE COLOURS IN THE IMAGE
AND NAME THEM



Answers : (1) Yellow (2) Green (3) Brown
(4) Pink (5) Red (6) Ink blue (7) Sky blue (8) White



Find out the
differences

1. Thoranam (Mango leaves) 2. A bunch of bananas with flower in the tree 3. A border in the design
4. A row of flowers among the bunch 5. Guava in the fruit basket 6. Banana in the fruit basket
7. A part of design below the lamp



Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 16

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

1. Sri Padmavathi Ammavari Brahmotsavams commences from to
2. The Upanishads say 'Vasudhaika
3. Goddess Mahalakshmi emerged from the Ocean
4. Sri Venkatesa Sahasranama is a part of the Purana
5. Who is the son of Arjuna?
6. The kingdom of Ravana is
7. What is the name of the 'pushkarini' at Tiruchanur ?
8. What is the name of the ritual that is performed on the last day during Ammavari Brahmotsavams?
9. What is the other name of Alamelumanga?
10. Who installed Lord Suryanarayana Swami at Tiruchanur?
11. How many years did Lord Srinivasa spend during His penance?
12. What is the name of the Alwar who has sung about the Thiruvahindrapuram in Periya Thirumoli?
13. Who told the glory of 'Kumaradhara' to Shaunaka and other sages?
14. What is the name of the wife of sage Atri?
15. Indian bay leaf is also called in Sanskrit
16. Deepavali falls on
17. The Keerthana 'Vachchenu Alamelumanga' was written by poet
18. Who built a lake on the banks of Swarnamukhi in Venkatadri
19. All the rituals are performed according to the Agama in Tiruchanur
20. The Gold Guild Vimanam in Tiruchanur is called

RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-11-2023.
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 NOVEMBER 2023

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : Though the same old trends are being continued, there will be some improvement to have good plans to over power the enemies. Wait for a better time because the positions are being improved steadily. There will be some stress in the money matters. Loans may be cleared timely. Health care is the primary factor. Praying Lord Venkateswara or Lord Siva will make a great difference to have good comforts.



Taurus (Vrishabha) : Health conditions are being improved steadily and promisingly. Economic conditions are as usual but with a slight improvement. In case of children better to have a decision to minimise the expenses. Unnecessary and unforeseen expenses will cause a great difference in the flow of income. Worshipping Lord Narayana with Goddess Lakshmi will promise a comfortable living.



Gemini (Mithuna) : They are Children of the fortune and it is just like a cake walk. They will become famous within the stipulated time. Foreign trips are very causal. Economical flows unstoppable. There is a purchase of a house or plot which is highly useful. Public relations are enormously improved. Felicitations are very very casual. Praying Goddess Srmaatha will provide bliss from all directions.



Cancer (Karkataka) : Scientists, Explorers, Researchers will have a good time. Still victory is on the cards. Family matters are very comfortable. Economical conditions are improved in a great disgrace. Patience is the great key of success in all the matters. There will be a good and change of profession to consolidate all the issues for the future use. Praying Lord Subrahmanya will make a great difference and promise success.



Leo (Simha) : Health is wealth. Top brass in the business houses will have challenging tasks and they will be accomplished with great ease. Sports persons and masters of the games will face challenging tasks. Emotions are to be controlled and success is ahead. It is the time to have a change of Job or accepting new assignments which will promise great future. Praying Lord Siva will have a golden time to come.



Virgo (Kanya) : Officials of the top cadre like IAS, IPS, IRS etc. and border security forces will have to face new challenges to our power the enemies. They will help the society to minimise the enemies to decimal level. Those who are in the social organisations or in the voluntary organisations will have better time to serve the nation. Fighting with the enemies is inevitable. Praying Lord Siva or Lord Vishnu will be highly helpful.



Libra (Tula) : Time is changing in the clock wise direction. Whatsoever the plans were in the mind will have their shape in practicability. Top business heads in the corporate sector will hit their targets heavily. Sportsmen will have the inspirative to clinch the top. Women folk will enjoy and the students in foreign lands will have a silvershine. Praying Lord Siva will have the results still more favourable.



Scorpio (Virshchika) : Waiting for better time is more proper. More care to be taken in the matters of real estate. Try to avoid complications and litigations. Deals are more favourable than through middlemen. There should not be leakages in the hard earned money. Expenses are to be controlled very carefully. Students are advised not to waste the money and time in particular. Praying Lord Siva and Goddess Shakti will certainly change the colour.



Sagittarius (Dhanu) : Public relations are to be protected very carefully. Sports persons will be in the lime-light. Diligent efforts are more promising than keeping idle promotions are on the cards and their efforts are proven. There will be tours and short travels overseas will end up in a bright note. New friendships are viewed so diligently and handled gently. Praying Lord Subrahmanya will promise unusual developments.



Capricorn (Makara) : It is a stream running in its usual course. But there is a sudden turn which is highly promising for future developments. Family matters should have not to be neglected and dealt with in a smooth way. But better and promising time is ahead. Patience will prove on a better note. Praying Goddess Lakshmi in a serious and disciplined way will prove excellently.



Aquarius (Kumbha) : At times speech is also silver but for some times silence is always golden. Health conditions are to be taken up on the top priority particularly in the case of old people in the house. Unexpected expenses will make the purse empty. Hand loans and using credit cards heavily are better to be avoided. Praying Lord Venkateswara or Lord Vishnu will make a great difference.



Pisces (Meena) : There is a sudden influx of money but the struggles are being continued. Better to avoid bad company. Image in the public should have a better guard. Spending time in a decent and constructive way is advised. Meditation is one of the best remedies to be observed. Observing carefully and adopting to the situations are very important factors to connect to the right path. Praying Goddess Lakshmi will make a great favourable change.

Subham Subham Subham



THE PADMAVYUHAM

Original Story in Telugu by :

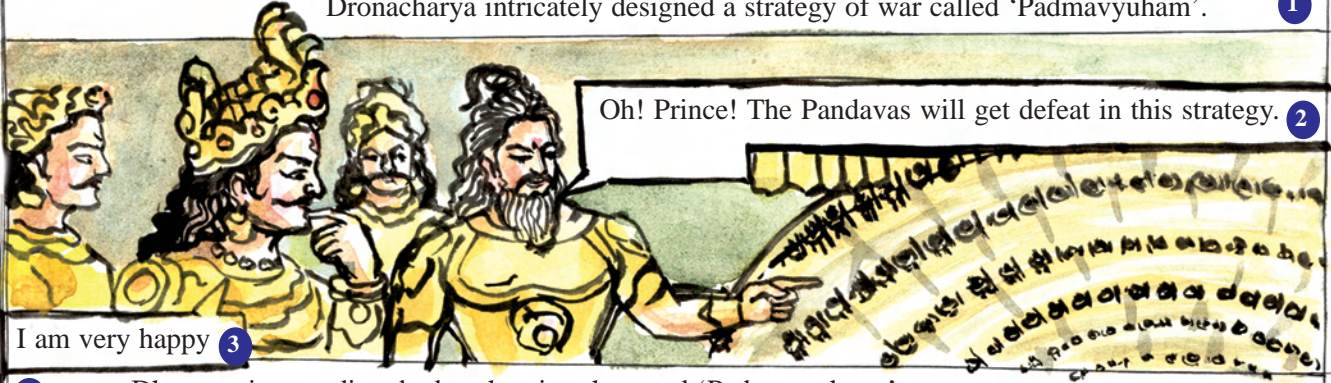
Sri D. Sreenivasa Deekshitulu

Pictures by : K. Thulasi Prasad

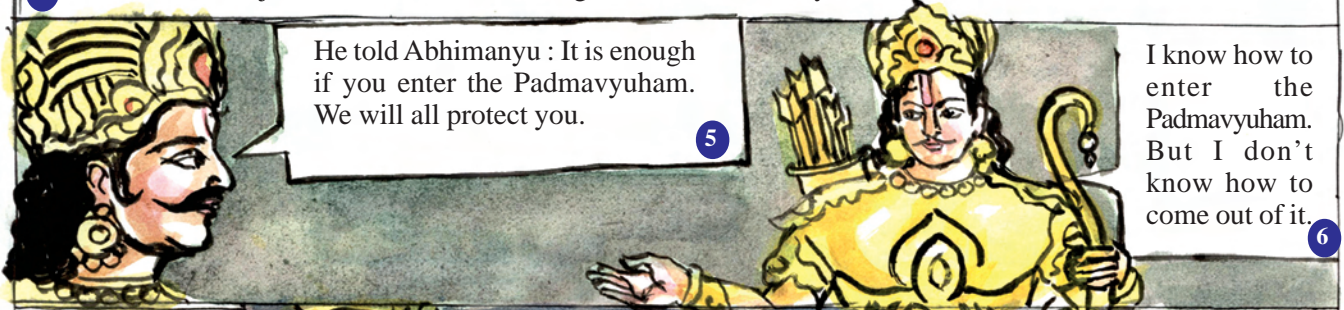
Translated by : Smt. J.C. Gnanaprasuna

PICTURE STORY

Abhimanyu was the son of Arjuna and Subhadra. Lord Krishna brought him up very well. He became a matchless warrior. The battle at Kurukshetra reached the thirteenth day. As the commander of the army, Dronacharya intricately designed a strategy of war called 'Padmavyuham'. 1



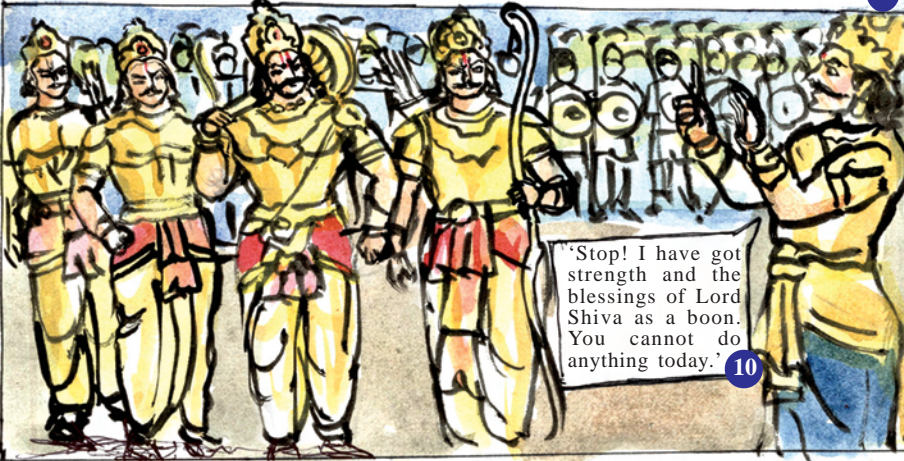
4 Dharmaraju was disturbed on hearing the word 'Padmavyuham.'



Lord Krishna, Arjuna and Pradyumna only can break this strategy. They are not here now. So you have to do it yourself.' 7



Abhimanyu's chariot entered the strategy with great speed. Saindhava obstructed the Pandavas who followed the chariot. 9



The Pandavas stopped there. Saindhava laughed terribly. 'Ha! Ha! Ha! Ha!' 11



Abhimanyu stayed alone in the Padmavyuham. Still he fought with bravery. 'He is destroying all his enemies.' 12

The warriors cried : He is killing our soldiers. 13



All soldiers shivered in the battlefield. Even a hero like Karna was unable to withstand before Abhimanyu for his powerful attacks. He ran away. Dronacharya observed the dexterity of Abhimanyu. 14



'There is no hero equal to Abhimanyu in these two armies' said Dronacharya. 15

Duryodhana got angry. The sorrow due to the loss of his son added to it. 16



All together killed Abhimanyu. All said in unison: 'Kill him! Kill him!' 17

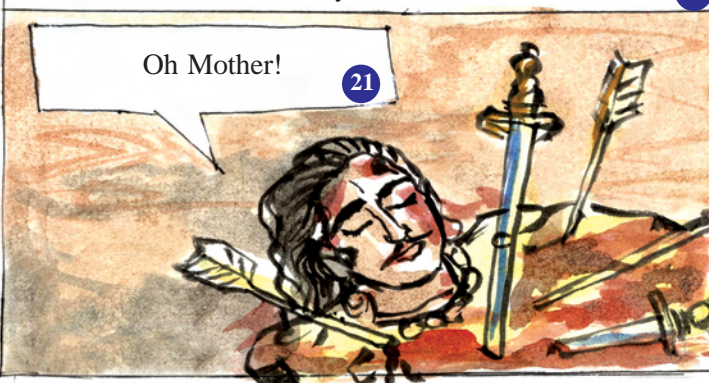
With Dronacharya's consent, they all participated in an unfair war. 18

Duryodhana, the King of Kings said: 'All must attack the enemies collectively. Throw arrows like a rain continuously. Break down the chariot. Kill the driver of the chariot and the horses too. 19



Abhimanyu's whole body got serious injuries. Having no weapon and with exhaustion, Abhimanyu fought with the son of Dussasana with a mace bravely and met with a heroic death. 20

It was sun set. Abhimanyu was no more. 22



Oh Mother! 21



Rest in Peace ! 23



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
 September 2023

1. From 18th to 26th September, 2023
2. Thirupallandu
3. Viswaksena
4. Ananda Nilaya Vimanam
5. Srivilliputtur
6. Anjanadevi
7. Sravanam
8. Parivattam
9. Sapthagopradakshinasala
10. Gudiko Gomata
11. Garuda
12. Sri Kirshnadevaraya
13. 18.09.2023
14. Brahmanda Purana
15. Panchajanya and Sudarshanachakra
16. Earth, Water, Fire, Air, Sky
17. Earth
18. Ekasilanagaram
19. Sri Venkateswara Gosamrakshana Trust
20. Visravas

Winner for the month of September 2023

Sree Ram Madhav
 Sub. No.LE 1670
 Kochi

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

CHANT
OM NAMO VENKATESAYA

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TIRUMALA TIRUPATI DEVASTHANAMS



**PUSHPAYAGAM TO SRI PADMAVATHI AMMAVARU
AT TIRUCHANUR ON 19.11.2023**



SAPTHAGIRI :: NOVEMBER, 2023



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PANCHAMI THEERTHAM
on 18-11-2023