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TIRUCHANUR SRI PADMAVATI AMMAVARI PANCHAMI THEERTHAM

on 25.11.2025



**The Hon'ble
Chief Minister of A.P.
Sri Nara Chandrababu Naidu
presented Sacred
'Silk Clothes' to
Lord Srinivasa on behalf of
the State Government on the
occasion of the annual
Brahmotsavams at
Tirumala on 24.09.2025.**



The Honourable Vice President of India Sri C.P. Radhakrishnan visited Srivari temple in Tirumala on 24th and 25th Sept. 2025 and had darshan along with his entourage. He participated in Pedda Sesha Vahana Seva. On this occasion, he was presented with a laminated photo of Srivaru by the TTD Trust Board Chairman and TTD EO.



The Hon'ble Chief Minister of A.P. Sri Nara Chandrababu Naidu along with his spouse offered prayers to the presiding deity of Sri Venkateswara Swamy. After darshan, the CM was rendered Veda Asheervachanam at the Ranganayakula Mandapam inside the temple. He was also presented with Theertha Prasadam, a laminated photo of Srivaru on this occasion by the TTD Trust Board Chairman Sri B.R. Naidu along with the TTD EO Sri Anil Kumar Singhal, I.A.S. After this, CM inaugurated TTDs 2026 Calendars and Diaries. As part of this programme, Endowments Minister of A.P. Sri Anam Ramnarayana Reddy, IT Minister Sri Nara Lokesh along with his spouse, TTD Trust Board Members, TTD higher officials and others participated.



BHAGAVADGITA



āścaryavai paśyati kaścīd enam
 āścaryavad vadati tathai va cā nyaḥ
 āścaryavac cai nam anyāḥ śṛṇoti
 śrutvā py enam veda na cai va kaścīd

Hardly anyone perceives this soul as
 marvellous, scarce another likewise speaks
 thereof as marvellous, and scarce another
 hears of it as marvellous, while there are some
 who know it not even on hearing of it.

INVOCATION

(Chapter - 2, Sloka – 29)

paluku tēnēla talli pavaḷiñcenu
 kalikitanamula vibhuni kalasinadigāna..

.. paluku ..

niganigani mōmupai nerulu gelakulu cedara
 pagalainadākā celi pavaḷiñcenu
 tegani pariṇatulatō tellavārīna dāka
 jagadēkapati manasu jaṭṭigone gāna...

.. paluku ..

koṅgu jārīna meragu gubbalolayaga taruṇi
 baṅgāru mēḍapai pavaḷiñcenu
 ceṅgaluva kanugonala siṅgāramulu dolaka
 aṁgajagurunitōḍa alasinadi gāna...

.. paluku ..

muripempu naṭanātō mutyālamalagupai
 paravaśambuna taruṇi pavaḷiñcenu
 tiruvēṅkaṭācalādhīpuni kaugiṭa galasi
 aravirai nunucemaṭa naṇṭinadi gāna...

.. paluku ..



The mother with honey sweet speech, is resting!
 As she with Her feminine charms spent the night with Her Lord!
 With curls in her hair disheveled on Her shiny brow,
 till late in the day she is resting!
 Matching with His unending passion till the break of the dawn,
 winning over the heart of the supreme Lord, she is resting!
 With her displaced veil revealing the beauty of Her breasts,
 in the golden mansion, she is resting!
 From the corner of Her lotus bud eyes, with grace overflowing
 after an exhausting time with Her Lord – the father of Manmatha, she is resting!
 On the pearly bed, with joyful ecstasy,
 with a contented look, She is resting!
 As She was embraced strongly by Her Lord, Sree Venkatesha,
 With blossoms of sweat all over, she is resting!

- Annamacharya

Sankeerthana Courtesy

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Tirumala Tirupati Devasthanams

TIRUCHANUR

SRI PADMAVATHI AMMAVARI BRAHMOTSAVAMS

17-11-2025 to 25-11-2025

DATE	DAY	DAY UTSAVAM	NIGHT UTSAVAM
17-11-2025	Monday	Dwajaroohanam	Chinnaseshavahanam
18-11-2025	Tuesday	Peddaseshavahanam	Hamsavahanam
19-11-2025	Wednesday	Muthyapupandirivahanam	Simhavahanam
20-11-2025	Thursday	Kalpavrukshavahanam	Hanumadvahanam
21-11-2025	Friday	Pallaki Utsavam	Gajavahanam
		Even. : Vasanhotsavam	
22-11-2025	Saturday	Sarvabhupalavahanam	Garudavahanam
		Golden Chariot	
23-11-2025	Sunday	Suryaprabhavahanam	Chandraprabhavahanam
24-11-2025	Monday	Rathotsavam	Aswavahanam
25-11-2025	Tuesday	Chakrasnanam	Dwajavarohanam
		Panchami Theertham	

NOVEMBER, 2025

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SAPTHAGIRI

Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati



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Front Cover: Sri Padmavathi Ammavaru on the occasion of
Panchami Theertham, Tiruchanur.

Back Cover: Sri Padmavathi Ammavaru on the occasion of
Pushpayagam, Tiruchanur.



UNIVERSAL MOTHER! SALUTATIONS!!

*“Padmalankruta paanipallavayugaam padmaasanasthaam Sriyam!
Vaatsalyaadi gunojjvalaam bhagavateem vande jaganmaataram!!”*

This world is blessed with prosperity. The sages envisioned this abundance, this divine wealth, in the form of Goddess Lakshmi. She is the power of the Supreme Lord who is the very cause of the universe. When we say *Sri Lakshmi* or *Mahalakshmi*, it does not mean wealth alone. She is the very embodiment of Suddha Sattva – pure existence, radiant with auspicious virtues.

This Mother is also known as *Padma* (Lotus). The lotus, ever-blooming, is a symbol of awakening and expansion. A blossomed lotus stands as a sign of knowledge and prosperity. Our scriptures declare that Goddess Lakshmi dwells in the lotus of Lord Vishnu’s heart. The meaning is clear: *She is the will and creative energy of Sri Mahavishnu, manifesting as prosperity.*

Traditionally, the grand Brahmotsavams of Sri Padmavati Ammavaru are held in the sacred month of Kartika. In our Puranic tradition, each of the twelve months has its special significance. Among them, texts like *Kartika Puranam* and *Magha Puranam* extol the glories of those particular months. It is in this very auspicious *Kartika Masa* that the Brahmotsavams of Ammavaru are celebrated with unparalleled grandeur. Among the many vahana-sevas (processions on divine vehicles), the most significant is the Gaja Vahanam (the elephant mount). The elephant represents steadiness and spiritual strength. When the Mother rides the Gaja Vahanam, she bestows on her devotees unwavering devotion and unshakeable courage.

On Kartika Suddha Panchami, the Universal Mother Sri Alamelu Mangamma was born. On this day, Lord Venkateswara of Tirumala offers her some special birthday gifts. The most important event of the Brahmotsavams also takes place on this very day – the Panchami Theertham. At the Padma Sarovaram, a special ceremony is held: Ammavaru and Chakrattalvar (the Sudarshana deity) are given a holy bath (*Tirumanjanam*). Then the priests perform the Chakra Snanam (ritual immersion of Sudarshana Bhagavan) in the sacred Padma Pushkarini. This divine spectacle is considered the very crown jewel of Ammavaru’s Brahmotsavams. Lakhs of devotees gather, take part in the sacred bath, and become recipients of her boundless grace.

Special Observances in Tirumala includes - Kaisika Dwadasi. One of the *Panchaberas of the Lord of Tirumala is Ugra Srinivasa Murti*. On this day, He is taken in procession through the four mada streets of Tirumala *before sunrise* and then ceremoniously returned to the sanctum. This ritual is very rare and auspicious. It is an annual ritual.

On Kartika Purnima, the Deepotsavam (Festival of Lights) and the Jwala Thoranam are celebrated in Tirumala, believed to grant liberation.

Let you all participate in Ammavari Brahmotsavams and be blessed by the grace of Goddess Padmavathi Devi.

THERE SHE IS VYUHA LAKSHMI... HERE SHE IS SRI PADMAVATI !!

Goddess Saraswati, Goddess Lakshmi and Goddess Parvati are important in keeping the balance of this universe and guiding the creation smoothly. Among them - Goddess Lakshmi in the form of Ashtalakshmi gives wealth, luxury, fortune, children, prosperity, courage, valor and success to humans. She becomes the mother nature and constantly gives us luck, happiness and comforts. Goddess Padmavati, one of the incarnations of Goddess Lakshmi, rules the heart's throne of the Kaliyuga Lord Srinivasa. She receives the dhoopa (incense), deepa (lamps) and naivedya (offerings) at Tiruchanoor and blesses all the devotees. Because of her distance from her Lord, she is actually said to be "Viraha Lakshmi" (Viraha means "the state of experiencing the pain of separation") but is colloquially referred to as 'Veera Lakshmi.'

Vyuha Lakshmi : She sits in the heart of Moolavirattu (main idol)

- Telugu Original by : Dr. P.V. Balaji Deekshitulu
- Translated by : Smt. SriSudha Kolachana

Lord Srinivasa in the sanctum sanctorum of the Tirumala Srivari Temple. Usually, Goddess Lakshmi is seen with four hands and lotus, but Tantra Lakshmi is seen with three hands. That's why she is called 'tribhuj' (a triangle). This Vyuha Lakshmi is anointed with turmeric on every Friday, and that is why the Swami is also anointed with turmeric on Friday. Vyuhalakshmi is also worshipped as Swarna Lakshmi. Srivaikhanasa Agama says that the Lord Srinivasa is the embodiment of Para, Vyuha, Vibhava, Antaryami and Archa forms. The Vaikhanasa Agama



says that those who worship Vyuhalakshmi in the archa form will get all the good fortune and blessings.

Om Paramalakshmyai, vishnu vakshasthitaayai, aasrita taarakaayai, ramaayai, Namoh vahnijaayai namoh namaha!! This Mantra says that all the victories are achieved just by thinking of paramalakshmi (Supreme Goddess) in the names of Ashrita Varadaayini, Rama and bhumija who reside in the bosom of Lord Vishnu.

That is why in the blessing done at Tirumala, the speaker is blessed with - *vaktajje Bhagya Lakshmihi, Karatarakamale Sarvadaa dhana Lakshmihi, Dordande Veera Lakshmihi, Hrudaya Sarasaje Bhuta Karunya Lakshmihi*. That is, the mother, as a compassionate Kalpavalli (divine blessing vine), blesses him and is also blessed by the Swami, so it can be seen that Srinivasa, along with Siri, shines with evergreen light in Anandanilayam. Along with the Swamiji, all the

rituals and offerings to the bosom- residing Lakshmi are also held in Tirumala at the same time.

*Padmaasane, Padma uroo,
Padmaakshee, Padma sambhave!
Twam maam bhajasva padmaakshee
yenam saukhyam labhaamyaham!!
Padmaasane, Padmavipadmapatre
padmapriye padmadalaayataakshi!
Viswapriye vishnumanonukoolo
tatpaadapadmam mayi sannidhidtsva!!*

Srisuktha states that Goddess Padmavati, born in Padma, has a Padma-like form and is like the mind of Lord Vishnu. According to the Padma Purana, the Venkatachala Mahatmya, the Varaha Purana, and the Skanda Purana, Bhrgumaharshi strikes the breast of Vishnu where he resides, but unable to digest Vishnu's forgiveness, Sri Mahalakshmi leaves Vaikuntha and reaches the world. Sri Mahalakshmi reaches Kolhapur (Maharashtra) first. Thus, the devout Swami of Goddess Lakshmi reaches the earth in search of the Goddess. You can't find her anywhere. At the

BRAHMOTSAVAMS AT TIRUCHANUR



The magnificent celebrations of the Brahmotsavam of Goddess Padmavathi Devi commence from 17.11.2025 and end on 25.11.2025 in Tiruchanur with devotion, pomp and gaiety. Goddess Padmavathi Devi takes the procession in the Mada streets granting auspicious boons to Her devotees during the Brahmotsavams.

CHINNA SESHAVAHANAM: Ammavari Brahmotsavams commence with Gaja dwजारohanam. Goddess Padmavathi Devi appears on the Chinna Sesha Vahanam as 'Loka Mata' to promote salvation to all devotees.



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same time, Asariravani says that Mahalakshmi will be pleased if he digs a pond on the banks of the Swarnamukhi river and puts lotus flowers in it and practices penance for twelve years. With this, the Swami digs the existing Pushkarini with the help of a sickle, puts the golden lotus flowers and consecrates them to Sri Suryanarayana Swami to spread the lotus flowers and performs penance for 12 years. On the fifth day of the bright fortnight of the month of Kartik, She was born as Sri Padmavati Devi out of Padma (Lotus). Tiruchanoor is the place where Sri Padmavathi Ammavaru rested on the Padmasana as per the prayer of Suka Maharshi, who was the Hridayeshwari of Lord Srinivasa.

The Brahmotsavams for Goddess Padmavati are held every year in the month of Kartika. The abode of Suka Maharshi, Tiruchanur, which was once known as Shukapuram, is a place where goddesses Padmavati and Saraswati appear on a swan in the form of a harp. Hamsa is the symbol of knowledge; Hamsa is the mantra of breath; white clothes are the symbol of purity; parrot is the symbol of the power of speech and the magic power of rosary is seen on the vehicle of Sirulathalli Hamsa on the second evening. Also, Gajavahanam (elephant ride) is very dear to Goddess Padmavathi. Gajam (elephant) symbolizing sacrifice and wealth, is a favorite devotee of Lord Vishnu. For such a

devotee like Gajendra, the Lord himself came down from Vaikuntha and saved him. Goddess Padmavati rides the gajavahana on the fifth day evening and showers the rain of wealth on all the devotees.

Similarly, the Airavata (the white elephant), Kalpavriksha (the divine tree of blessings) and the Chandra (Moon) all that originated from the paalasandram (ocean of milk) along with Goddess Lakshmi are a part of this grand Brahmotsavas. They become goddess Padmavati's chariots. We can also find saint poet Annamayya saying that the Moon is the sibling of Goddess Lakshmi. Kalpavalli, the abode of such devotees, dwells richly on natural treasures such as Kalpavriksha, Chandraprabha and Muthyapandiri (pearl-chariot). As mentioned in the Lakshmi Ashtottara, she blesses the devotees by roaming on different vehicles for nine days to convey the meaning of the word 'Prakrutyai namaha'. Tirumala's Vyuha Lakshmi here in Tiruchanoor is Padmavati. She is Lord Srinivasa's Pattapurani (crown princess).

Let's all pray to her... and ask her to be our protector. *Paahimaam... rakshmaam.. Sri Padmavati devyai namaha!!*



PEDDA SESHAVAHANAM: 'Sesha' performs His invaluable services to His Lord and His consort in various capacities like a servant, a friend, a sleeping bed, a throne and an umbrella depending on the situation. The grand 'darshan' of Goddess Padmavathi Devi on this Vahanam eradicates away all poisonous sins of the devotees.

King Akasa Raja wanted to perform a yagna. The place he is believed to have ruled from is just about a hundred kilometers from Chennai city, a place called 'Narayanavanam' – the forest of Narayana. When the surface of the land was being cleared using a golden plough in preparation for the yagna, they found a baby:

*Padmapriye Padmini padma-haste
padmalaye padmadalayathaakshi*

This verse-bit from the Sri Suktam describes it best: fond of lotuses, possessor of lotuses, with lotuses in her hands, lotus-dweller with eyes like lotuses. She was Goddess Padmavati.

The story of manifestation of Sri Padmavati Devi is narrated by Lord Varaha in Venkatachala Mahatmyam, a part of the Skanda purana. The largest of the eighteen Mahapuranas which bears the name of the son of Siva-Parvati, it has seven khandas which almost serve as travel guides to different pilgrimage centres. The second book is the Vaishnavakhanda whose first section is Venkatachala Mahatmyam. It begins with the sages asking for a description of the prominent mountains on the surface of the earth. This is followed by the narration of what Sri Varaha told Goddess Earth when she asked him about the chief mountains capable of

sustaining her. That is when he describes Seshachala's excellence among all mountains and also mentions that Swami Pushkarini is the best among the tirthas. He dwelt on the western bank while on its southern bank dwells Srinivasa, the Lord of the Universe.

Moving forward, we come to the section where Lord Varaha expounds the Varaha mantra and then to the section where Goddess Earth, Dharani, asks Sri Varaha when Srinivasa, the Lord of the Universe, comes to Venkata accompanied by Sri and Bhumi. This is when we hear about the birth of Akasa to the mighty warrior Mitravarma. It was King Akasa (Akasaraja) ploughing the ground for a yagna who found a beautiful baby nestled in a bed of lotuses. Akasaraja and his queen Dharani delightfully adopted her. Soon, Queen Dharani also gave birth to a son, named Vasudana.

Padmavati grew up and one day while she was playing with her friends in a garden, Sage Narada came there by chance. Narada read her palm and was astonished to see signs that indicated her marriage with Lord Vishnu.

Another day in the garden. It was spring and a variety of flowers were in bloom. Padmavati and her



friends headed there to collect flowers. Suddenly, a dark-complexioned horse rider reined in, claiming he had been chasing a wolf. Padmini angrily asked him to leave as the place was under the protection of King Akasa and none of the animals were to be killed. He said that he was referred to as the lord of the heroes and resided in Venkatadri. Then he asked her friends if the beautiful lady could become his wife. The friends angrily told him that if King Akasa saw him, he would be taken away and put in prison.

Back home, the young man who was none other than Srinivasa, could not take his mind off the beautiful girl he had seen. When Vakulamalika, a female attendant who brought him food, asked him why he was so thoughtful, He who was none other than Lord Vishnu, narrated the tale of Vedavati who had impersonated Sita when Ravana tried to abduct her. He then said that he had promised to marry her in the twenty-eighth Kaliyuga when she would be born as the daughter of King Akasa at Narayanavanam. Vakulamalika said that she would go and speak to the king and queen on his behalf.

Meanwhile, Akasaraja had asked his royal astrologer who said that a lady would come asking for the hand of the King's daughter for Lord SriHari himself. So, when Vakulamalika went to Narayanavanam and met Queen Dharani and King Akasa, they were very happy and decided to hold the wedding on uttaraphalguni day in Vaishaka month. While this is celebrated as the festival of Sri Padmavathi - Srinivasa Kalyanam in the name of Padmavathi Parinayotsavam every year in the month

of May, the temple of Sri Kalyana Venkateswara at Narayanavanam (A.P. State) is one of the few temples where Lord Srinivasa and Padmavathi ammavaru can be worshipped together.

Going back to the description in the purana: Srinivasa told Vakulamalika the way to Narayanavanam. He described the route that she had to take, first descending the mountain via the cave of Nrusimha, to the hermitage of Agastya and the linga worshipped by him on the banks of Suvarnamukhahari. She would then reach the forest of the sage Suka (which is why Tiruchanur was also called Sri Sukanur) and the banks of the Padmasaras, a pond filled with lotuses.

Later, Padmavati preferred to make her permanent abode at the foothills of Tirumala by the Padmasaras which is why we are able to worship her at Tiruchanur. She manifested herself in the month of Kartika on sukla paksha panchami with the uttarashada star on the ascendant. She is there for all her devotees as she is the universal mother. Hence her Brahmotsavam is celebrated with great pomp every year during that period.

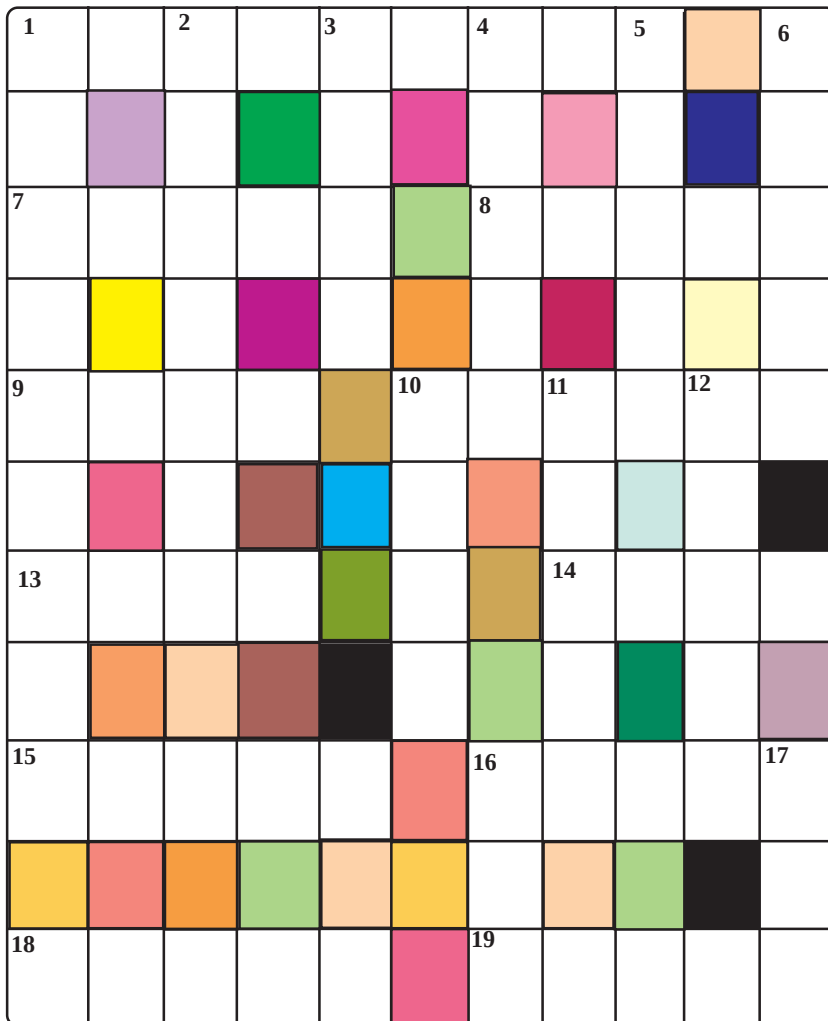
Let us recite Sri Padmavati Stotram and receive her blessings.

*Vishnupatni Jaganmaatha
Vishnuvakshsthalastite,
Padmasane Padmahaste
Padmavati namostute.*



HAMSA VAHANAM: Goddess appears to the devotees as 'Veenapani' on this day. All kinds of learning will be acquired by the grace of Goddess Padmavathi Devi. One who darshan Goddess on Hamsa Vahanam will get good knowledge.

PUZZLE



Compiled by - Sri T.S. Jagan Mohan

CLUES FOR PUZZLE

01. Famous Raga in Music (9)
02. Maa Parvathi (7)
03. Lord Yama (4)
04. Wife of Huru (5)
05. Goddess Lakshmi (5)
06. Lord Kubera (5)
10. Arjuna (4)
11. Mother of Karna (5)
12. Brother of Devaki (5)
16. Beam of Light (3)
17. Assign of Greetings (3)

DOWN

01. Kingdom of Vali (9)
07. Near the Beginning (5)
(Jumbled) (Early)
08. Son of Silada (5)
(Jumbled) (Nandi)
09. Cry of Unhappiness (4)
10. Son of Bhoomidevi (6)
13. Dry (4)
14. Lady (4)
15. Puroorava (5)
16. King of Lanka (5)
18. Goddess Saraswathi (5)
19. Give up (5)

ACROSS



MUTHYAPUPANDIRI VAHANAM: According to the Puranas, pearls are available in the skull of the elephants and also in the bark of the 'Kalpavruksha.' Sitting on the white and cool pearl pandal, Goddess Alamelu Manga has come before the devotees in the procession and they overcome their worldly attachments and get their salvation by serving the goddess.



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SAPTHAGIRI



In the spiritual worship of Sanatana tradition, the Goddess Lakshmi occupies a unique and highest place as the embodiment of prosperity (*sri*), grace (*daya*), and divine companionship (*sahadharma-charini*) of Lord Vishnu. Her various forms in Vedic hymns, Puranic narratives, temple iconography, and lived worship traditions represent not merely artistic expressions but also deep spiritual truths. Among her innumerable manifestations, the form of Sri Padmavati Devi, revered as Alar Mel Mangai (Alamelmanga) at Tiruchanur, shines out as both an eternal consort of Lord Vishnu and a local manifestation deeply rooted in the sacred Venkatachala as the consort of Lord Venkateswara, who is worshipped as the Lord of Kaliyuga.

An overview of iconographical features of Goddess Lakshmi as preserved in the Vedas, Puranas, and Silpasastras, and the place-specific traditions of Sri Alar Mel Mangai, celebrated in the temple of Tiruchanur. In doing so, it harmonizes scriptural authority with devotional practice, offering a complete portrait of the Goddess.

Goddess Lakshmi in Vedic and Puranic Sources

The earliest descriptions of Goddess Lakshmi can be traced to



The Iconographical and Theological Dimensions of

GODDESS LAKSHMI as PADMAVATI

- Dr. Siva Kumar Challa

the Sri Suktam of the Rig-veda Khila and Taittiriya Aranyaka. She is described as Hiranyavarna, golden-hued, lotus-born, and lotus-eyed. The repeated association with the lotus symbolizes purity and spiritual transcendence.

The Puranas further crystallize Goddess Lakshmi's form, particularly in the Samudra-manthana episode of the Vishnu Purana, where she emerges seated on a lotus, adorned with



jewels. The Agni Purana describes her full-chested, lotus-eyed, and ornamented, while the Rupamandana introduces the Gaja-Lakshmi form, bathed by elephants, representing royal prosperity.

The earliest Vedic reference to Goddess Lakshmi occurs in the Sri Sukta, preserved in the Rig-veda and the Taittiriya Aranyaka. Here, she is invoked as golden-hued and lotus-seated:

*Hiranyavarnam harinim suvarnarajatasrajam |
Candram hiranmayim lakshmim jatavedo ma avaha ||*

The lotus (*padma*) becomes her eternal symbol, denoting purity, transcendence, and unlimited prosperity. The elephants that flank her in these hymns symbolize royal fortune (*raja-lakshmi*).



SIMHA VAHANAM: Bhagavathi Padmavathi Devi grants the six characteristic virtues namely affluence, courage, reputation, brilliance, wisdom and worldly detachment to Her devotees. Taking the procession on Simha Vahanam, She protects the devotees as the Goddess of Valour.

Vishnu Purana

In the Vishnu Purana (1.9), the *Samudra-manthana* (churning of the ocean) reveals Lakshmi as the supreme jewel rising from the cosmic waters, choosing Vishnu as her eternal abode.

Bhagavata Purana

The Bhagavata Purana (8.8.8–23) further expands this imagery, describing her as *Padmahasta* (lotus-handed), *Padmalaya* (lotus-dwelling), and the eternal bestower of auspiciousness.

Texts such as the Vishnudharmottara Purana (III.78–90) and Brihat Samhita codify the canonical features of Goddess Lakshmi's images. She is generally two-armed or four-armed, holding a lotus in Kataka Mudra, with the other hands in *abhaya* mudra (assurance of protection) and *Varada mudra* (boon-granting) postures. She is adorned with various ornaments — *srivatsa* mark on the chest, *kirita-makuta* crown, necklaces, girdles, anklets — symbolize her role as the *sri-sakti* who bestows prosperity and auspiciousness upon the world.

The Padma Purana, Narada Purana, and Garuda Purana praise her manifold forms, while the Mahanarayana Upanishad integrates her inseparably with Lord Narayana, affirming the Srivaishnava theology of *anapayini sri* — Lakshmi never departs from the chest of the Lord.

Srivaishnava Theology of Sri

For the Srivaishnava sampradaya, Goddess Lakshmi is the *purushaakaarini*, the compassionate mediator who pleads for the devotee before the

Lord. Sri Ramanuja in his *Saranagati Gadya* invokes her inseparably with Lord Narayana:

*sriman narayana charanau saranam prapadye |
srimate narayanaya namah ||*

Swami Vedanta Desika's *Sri Stuti* (14th c.) further praises her as lotus-born Mother of the Universe, who mediates divine grace :

*srih stutiriyam udirna sriman-nityannapayini |
yat-kataksha-saranyanam jagatam jananiyate ||*

Iconography of Goddess Lakshmi in Silpasastras

SilpaSastra texts such as the Vishnudhamottara, Manasara, and Rupamandana codify Goddess Lakshmi's iconography with precision. She is to be golden-hued, seated on a lotus, lotus-handed, adorned with ornaments, and bearing gestures of protection and boon-bestowal. These texts also distinguish forms such as Padma, Gaja-Lakshmi, and Sridevi, each emphasizing different theological and social dimensions of prosperity.

The *asana* or posture is typically on a lotus or in graceful sitting (*Aaseena*) or standing (*sthanaka*) forms, often flanked by elephants performing *abhiseka* (ablution), visualizing the Vedic motif of *gaja-lakshmi*. Silpasastra prescriptions ensure that every element — from gesture to ornament — embodies theological truth, transforming with a practice of meditating on the features (*Roopa Dhyana*) of the image into a physical manifestation of Deities form (*Archa Murthy*) for the purpose of meditation and worship. Goddess Lakshmi worshipped in various forms among them

Astalakshmi (the Eight forms) forms are frequented in the temples and households to attain prosperity.

Manasara (Chapter 61: Devi-pratima-lakshana)

*padmasana padmahasta padmapatrayatekshana |
saumya rupavati nitya sarvalankarabhushita ||*

“Seated on a lotus, lotus-handed, lotus-eyed, benign, eternal, beautiful, and adorned with every ornament.”

Rupamandana (Chapter 14)

*lakshmihi sarvabharanabhushita suvarnavarna ca padmasana |
gajair abhishicyamana gajalakshmir iti smrta ||*

“Goddess Lakshmi, adorned with all ornaments, golden in hue, seated upon a lotus, being bathed by elephants, is remembered as Gaja-Lakshmi.”

Sritattvanidhi (Mysore Iconographic Text, Vol. VII)

*padmadvayakara devi Sankha-cakradhara para |
Srivatsankitavaksha ca vishnoho sahacari mata ||*

“The Goddess holds two lotuses, or conch and discus; marked with *Srivatsa*, she is regarded as the consort of Lord Vishnu.”

Alar Mel Mangai – Goddess Padmavati of Tiruchanur

In the sacred kshetra of TiruSukhanur or Tiruchanur near Tirupati, Goddess Lakshmi manifests as Padmavati Devi, popularly called *Alar Mel Mangai* in Tamil — “the Lady seated upon the lotus.” The epithet is celebrated in the Tamil Alvar hymns:



KALPAVRUKSHA VAHANAM: In order to get the nectar, the churning of the Ocean of Milk was held. Consequently, Kalpa Vruksham became the ‘tobuttuvu’ (sister) of Goddess Mahalakshmi. Sri Annamayya eulogized goddess Alamelu Manga by saying that Her feet are shone like the tender leaves of Kalpa Vruksham. Amma will grant us all the boons from this vahanam.

Nammalwar, *Tiruvaymoli*, “*alar mEl maNgai urai marba!*”

Meaning: “O Lord, whose chest is the abode of the lotus-seated Lady!”

The Sthala Puranas (Local Legends) of Tiruchanur narrate her lotus-manifestation. According to the Skanda Purana (Venkatachala Mahatmya) and Varaha Purana (Venkatadri Mahatmya), she emerged from the sacred Padma-sarovara tank, discovered by King Akasaraja, who raised her as his daughter. In time, Lord Srinivasa of Tirumala wedded her in a divine marriage at Narayanavanam, A.P. with the gods as witnesses and Kubera lending wealth for the grand festivities.

This narrative explains the theological inseparability yet geographical distinction of Tirumala (abode of the Lord) and Tiruchanur (abode of the Goddess). Ritual traditions continue to emphasize this union through the daily and annual Kalyanotsava of Lord Srinivasa and Goddess Padmavati.

Temple Iconography and Worship

The mula-bera (main presiding deity) of Goddess Padmavati at Tiruchanur presents her in a two-armed sitting form, holding the lotus and displaying boon-bestowing



mudras. Her icon reflects both the pan-Indian Silpasastra tradition and the local *sthala-purana*.

Festivals reinforce these theological motifs. The annual Kartika Brahmotsava, witness during the grand ending with the celebration of Chakra Snanam or Avabruta Snana on Panchami Theertham, enacts her symbolic return to the Padma-sarovara, where devotees receive the highest reverence and feel the sacredness by beholding her presence in the waters of her origin. Daily worship follows the Agamic traditions of Pancharatra, with hymns, *Sri Sukta* recitation, and Alwar *pasurams* extolling her inseparability with the Lord.

Thus, the worship of Goddess Padmavati at Tiruchanur is not only a local practice but also a lived embodiment of pan-Indian Sri theology, harmonizing Vedic hymns, Puranic narratives, Agamic rituals, and Alwar devotion.

From the golden-hued Lakshmi of the Sri Sukta to the lotus-born Sri Padmavati of Tiruchanur, the Goddess manifests across texts, images, and sacred spaces as the eternal consort of Lord Vishnu, the source of prosperity, and the mother of compassion. Her iconography in Silpasastras ensures that the divine truths of scripture are made visible, while her *sthala-purana* at Tiruchanur affirms the immediacy of her grace to devotees. To witness Alar Mel Mangai at Tiruchanur is to realize the eternal truth sung by the Alvars and proclaimed in the Puranas: that Goddess Lakshmi is never apart from Lord Narayana, and through her mediation, divine grace flows continuously to the world.



HANUMAD VAHANAM: Lord Hanuman is the staunch devotee of Lord Rama. The present goddess Padmavathi is Sita of Treta Yuga. Goddess Alamelu Manga blesses Her devotees with strength, reputation, courage, health and virtue mounting this vahanam.



SRI PADMAVATHI DEVI

In The Ocean Of Haridasa Literature

- Smt. Harini Pagadal

In the sacred geography of Bharata, few pilgrimages are as complete and fulfilling as that of Tirumala and Tiruchanoor. While Lord Venkateswara (Srinivasa) resides on the Seven Hills of Tirumala as the supreme protector, His divine consort Padmavati Devi dwells in Tiruchanoor (Alamelumangapuram), a place sanctified by Her very presence. No pilgrimage to Tirupati is considered whole without darshan of Sri Padmavati Thayar, for the Lord's grace always flows through the compassionate glance (kataksha) of the Goddess. As the Venkatachala Mahatmya declares:

*"Yatra yatra tu Lakshmihi tatra tatra Janardana,
Yatra yatra Janardana tatra tatra tu Lakshmihi"*

Where Lakshmi is, there Narayana is.

Where Narayana is, there Lakshmi abides.

Thus, Tirumala and Tiruchanur are inseparable in sanctity.

The Padma Purana and Venkatachala Mahatmya narrate the divine descent of Mahalakshmi as Sri Padmavati. She appeared in a golden lotus (Padma) in

the Pushkarini tank of Tiruchanoor, hence named Padmavati – "She who is born of the Lotus." She was discovered and raised by King Akasha Raja of Tondaimandalam. Lord Venkateswara, after descending on the earth, sought Her hand in marriage, and the divine wedding was conducted at Narayanavanam with grandeur. This sacred union symbolizes the eternal cosmic truth that Lakshmi and Narayana are inseparable (Lakshmi-Narayana abheda tattva), which is why Sri Vadiraja teertha while describing the avatara Lakshmi Devi from the milk ocean says "*Kambu kantada Sutta, kattida Mangala sutra...*" meaning that she is nitya sumangali.

Sri Mahalakshmi is praised across the Vedas, Puranas, and Acharya commentaries as the eternal mother and mediator of grace. In Madhwacharya's words, Lakshmi is nitya-mukta (eternally liberated). She is unlike Jeeva or atma which wanders in the cycle of birth and death. Jagannath Dasa calls her "*Nitya mukta.. Nirvikarale..*"

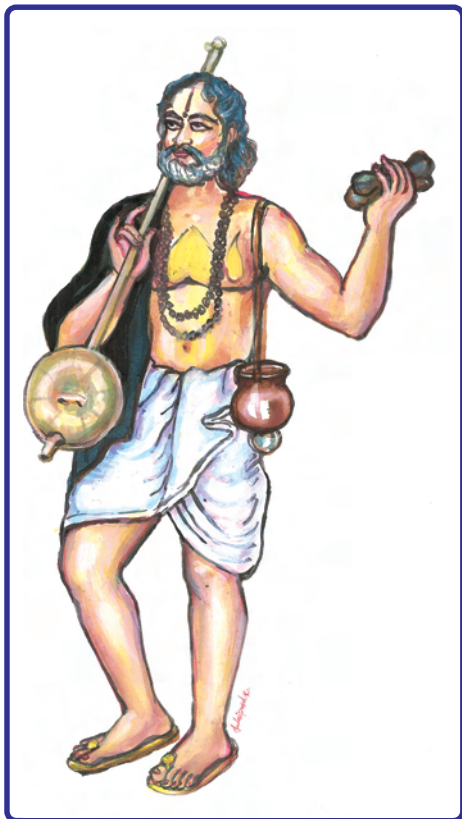
In the ocean of Haridasa literature, Sri Mahalakshmi Devi occupies a unique and exalted place. The Dasas recognized Her not merely as the giver of worldly wealth, but as the very embodiment of mangala (auspiciousness), the eternal consort of Lord Vishnu, and the compassionate mother who guides the soul toward liberation. Here is a beautiful pada which says...

Venkataadri Nilayana

Pankajanaabhana thooravva lakumi ||

Here, the Dasa, prays to Sri Mahalakshmi (Padmavati Devi), asking Her to grant darshan of Lord Venkatesa, who is

none other than Lord Vishnu, Padmanabha. This shows us that it is with the grace of Lakshmi Devi that one can attain the Lotus feet of Lord Srinivasa.



In another pada “*Tirupati Venkataramana, Padmavati Ramana*”, poet Kanakadasa extols the everlasting love of Lord Venkatesa for Padmavati.



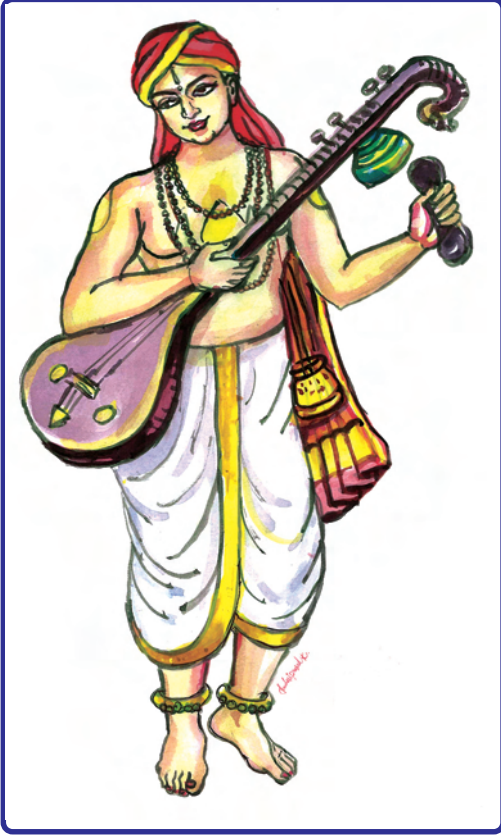
Often, when the glory of Sri Mahalakshmi is spoken of, it is narrowly associated with wealth and fortune. But the true depth of Her divinity goes far beyond. Sri Lakshmi becomes Vara-Lakshmi, the bestower of all boons, only when She is seated at the vaksha-sthala (bosom) of Lord Srinivasa. It is in union with the Supreme that Her benevolence attains its fullest expression.

Indeed, Lakshmi Devi Herself has revealed that She does not wish to be praised in isolation, but always along with Lord Vishnu. Her glory shines inseparably with His, just as fragrance cannot be separated from the flower. The shastras declare that by the mere movement of Her eyes, She can place Brahma, Indra, or other celestial rulers in their sthana. Yet, this unimaginable power, the capacity to nurture, protect, and govern the universe as Jagat Janani (Mother of the worlds), is itself conferred upon Her by Lord Vishnu. Thus, Sri Lakshmi’s greatness is never apart from Lord Narayana; rather, it is a radiant reflection of their eternal and indivisible unity.

And before such a supremely powerful Lakshmi Devi, what should we truly seek? Is it merely wealth, ornaments, or worldly comforts? Certainly not. For these are transient, passing shadows. The Haridasa saints guide us to ask for something far greater.

When Sri Purandara Dasa sings “*Bhagyada Lakshmi Baramma*,” he is not inviting just the giver of material prosperity into our homes. His intent is much deeper. For Purandaradasa, bhagya (fortune) is not measured in gold coins or jewels, but in the grace of Sri Lakshmi that leads to unbroken devotion to the Lord. In another pada, he makes this clear: “*Nirmala bhagya doddado*”—true fortune is not external wealth, but the wealth of Rama-nama, the Lord’s name. One may adorn oneself with many golden chains, but the truest ornament is the Tulasi mala, sanctified by Lord Hari’s presence.

PALLAKI UTSAVAM : Alamelu Manga is the Goddess of Wealth who has possessed ‘Astasiddulu’. So the devotees who see this seva will attain salvation and riches.



but the bhakti-pradaayini, the one who plants the seed of devotion in the devotee's heart.

In his immortal composition “*Bhagyada Lakshmi Baramma*,” Purandara Dasa addresses Mahalakshmi as “*Venkata Ramanana Binkada Rani*,” meaning the one and only rightful queen and eternal consort of Lord Venkataramana (Srinivasa). The term “Binkada” signifies exclusivity—Lakshmi is not one among many, but the unique and inseparable partner of Lord Vishnu, the nitya-saha-dharmini who alone shares His divine seat and cosmic role. It is through her compassionate mediation that one attains the lotus feet of Lord Srinivasa, making her not merely the goddess of fortune, but the eternal queen through whom the Lord's mercy flows to the world.

In another pada, “Jaganmohana Mahalakshmi”, he extols Her as the enchantress of the world, sustaining the universe through nourishment, health, and auspiciousness. Here the emphasis is on Her universal motherhood, upholding dharma and removing the sorrows of devotees.

Thus, Padmavati Devi of Tiruchanoor who is the very embodiment of Mahalakshmi tattva – ever-compassionate, ever-auspicious, ever-blessing. Her presence makes the Tirupati pilgrimage spiritually complete. Through the songs of the Haridasas, Her glory echoes across generations, reminding us that the Lord's grace is inseparable from the Mother's mercy.



Thus, when Purandara Dasa calls Mahalakshmi “*Bhagyada Lakshmi*”, he is extolling Her as the giver of the highest bhagya—not temporary riches, but the supreme treasure of bhakti towards Hari. It is this fortune alone that outlasts worldly life and carries the soul towards liberation. In this way, the Dasas transformed the very understanding of Lakshmi's grace: She is not merely the dhana-pradaayini,

GAJA VAHANAM: Gaja Vahana Seva is as prominent as the Garuda Vahana Seva to Lord Venkateswara. An elephant is a symbol of wealth. Swami Vedanta Desika eulogized the goddess Lakshmi when elephants offered ‘abhishekam’ to Her with utmost devotion with milk as She came from the Ocean of Milk. ‘Gaja Vahana seva’ gives a valuable message to every devotee to surrender before the Almighty and be blessed.





KARTIKA DEEPOTSAVAM

- Sri R.Kannan

The month of Kartika has its own significance in the Indian Almanac. It is during this month, the Tirunakshatrams (birthdays) of Divine Saints Sri Tiruppanalwar and Sri Tirumangai Alwar are celebrated with enthusiasm. It is again important for the Kartika Deepotsavam.

I will go through the importance and celebration of Kartika Deepotsavam in brief.

Deepam means Light and Utsavam means celebration with zeal and enthusiasm. Hence

Deepotsavam is a festival of Light. During Deepavali, the residential houses are lit with lamps to celebrate the conquest of Lord Sri Krishna over Narakasura. In Kartika Deepotsavam, not only houses but temples are also lit with plenty of lamps.

According to Hindu Mythology, it is celebrated to commemorate the victory of Lord Siva over the Tripurantaka. It is also celebrated to praise Lord Sri Vishnu, incarnated as Tirvikrama. In any way, it is a festival to propitiate the God, who has provided us soul, body and shelter.

Kartika Deepotsavam is a celebration deeply rooted in Hindu Mythology and tradition. It is a festival that transcends religious boundaries, promising positive energy and spiritual growth.

KARTIKA DEEPOTSAVAM IN TIRUMALA



In Tirumala, Kartika Deepotsavam is celebrated in a grand manner on the full moon day. Lamps made of ghee wicks are lit and carried in procession with

ceremonial umbrellas accompanied by mangala vadhya – musical instruments. The procession is led by the Holy Jeeyar Swamies of Tirumala and officials of the Devasthanams. First in Ananda Nilaya, the lamps are lit and offered to the Moolavar and with His blessings the lamps are carried to various sacred places, Sanctum, Kulasekara padi, Dwarapalakas, Garudalwar, Sri Varadaraja Swamy, Sri Bhashyakara Sannidhi, Sri Yoga Narasimha Swami Sannidhi and likewise Sri Varaha swamy temple and Swami Pushkarini- the sacred Tank are illuminated with lamps. The whole hill town glows with glory. One should be fortunate to witness this even.



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SAPTHAGIRI



This festival has cultural significance also. It brings people together and fosters sense of unity. It is a common shared festival. Families and friends come together to light lamps, decorate their homes and participate in various cultural activities.

It is not just a religious ritual but also a symbolic act representing the victory of light over darkness. (It may be noted that Veda states 'Lead me to Brightness from Darkness'). It is a festival denoting the dispelling of ignorance, negativity and evil forces from one's life. The warmth and radiance of illuminated lamps create an atmosphere of joy and positivity contributing to a sense of collective well-being.

It is not just an act of illumination. It represents high wisdom, deep knowledge and the correct path of righteousness. The festival encourages one and all to seek inner illumination to overcome ignorance and get spiritual enchantment.

The lighting of lamp is a gesture of expressing our gratitude to the Celestial Gods that govern this universe. It is, in a way, acknowledging the Cosmic energy and expressing our deep devotion to those deities. The flickering of the lamp reminds us that life is of transient nature and that we should use the life with a purpose and pursue the right path to get salvation from the miserable world.

SARVABHUPALA VAHANAM: One who worships Lord Venkateswara along with Alamelu Manga, the beloved daughter of Samudra who resides on the Sarva Bhupala Vahanam will get royal authority and happiness.



This Kartika Deepotsavam is celebrated on the full-moon day in the month of Kartika. It is celebrated in most of the Shiva and Vishnu temples in a grand manner.

The Kartika Deepam celebrated at Tiruvannaamalai in Tamilnadu is world-famous.



The big fire lit with tons of ghee at the top of this mountain city is seen far and wide.

We can witness the Deepotsavam in temples like Srirangam (Sri Ranganatha swamy), Tirumala (Sri Venkatachalapathi swamy), Tiruvallikkeni Sri Parthasarathi swamy) Kumbakonam (Sri Sarangapaani swami) and likewise many more temples.

Deepotsavam is celebrated in a grand manner in Sri Guruvayur Temple by lighting a lakh of lamps (Laksha Deepa) with wicks drenched in pure ghee- a wonderful sight to see.

In Vaishnava temples the whole place is lit with small as well as big clay lamps illuminating all places around. It is preceded by rituals concerned, in the

presence of the presiding Deity. The deities are adorned with new clothes, ornaments and flowers and taken around while the lamps are lit. Special dishes are offered to the Gods, like Seedai, Murukku, Laddu etc.

A special feature of Deepotsavam is Chokkapanai (Bon-fire). The utsavam concludes with the witnessing of Chokkapanai by the presiding deity. In this event, heaps of dried Palm leaves are torched in a big fire illuminating the place around.

In South India, sisters pray for the welfare of their brothers during this festival just as Raksha Bandhan. When one moves from darkness to brightness, he is able to witness all around him without any hindrance. By witnessing the Deepotsavam in temples as well as lighting of lamps in our houses, we feel new energy to get rid of our ignorance both material and spiritual and will be able to lead a virtuous life to attain salvation in due course of time. Light the Lamp in your near by temple to this Karthika Deepotsavam and chant Om Karthika Daamodaraaya Namaha.

Sri Venkatesaya namaha



GOLDEN CHARIOT : Goddess Padmavathi Devi in all Her splendour seated on the platform arranged inside the well decked Golden Chariot will bless the devotees with knowledge and wisdom. Speciality of this chariot is - on this day, hundreds of women devotees will pull the divine chariot with utmost devotion on which Goddess Padmavathi was seated eloquently in all Her divine charm.



Sri Padmavati Ammavaru Temple in Tiruchanur, near Tirupati, is an eminent shrine devoted to Goddess Padmavati, the divine consort of Lord Venkateswara (Balaji). This temple stands as a major spiritual centre for pilgrims seeking prosperity, happiness, and the blessings of the goddess, and is renowned for its mythological, historical, and spiritual greatness.

Goddess Padmavati is an incarnation of Sri Mahalakshmi. She, spreading her elegant appearance, had transfigured into a thousand-petal golden lotus in the Lotus pond in Tiruchanur. The auspicious hour was in the Kartika month, on the full moon Panchami, a Friday, in Abhijit Lagnam. She was named Sri

Padmavati Devi by Brahma and other Gods because she emerged in a golden lotus, illuminating with different hues and an aura variegated. Since she was shining on the lotus, some others praised her as 'Alarmelmanga'.

The temple fosters a rich cultural heritage through its integration of ancient practices and modern amenities for pilgrims, preserving timeless traditions. There are six divisions in the temple which cater to specific events.

Aasheerwada Mandapam (Blessings Hall), which is constructed on a rock with sixteen pillars, was earlier used for performing Dolotsavam. Presently, this place is being used for the musicians and for providing blessings to the dignitaries.

LOTUS - BORN SRI PADMAVATI DEVI Tiruchanur

- Sri P.T.S. Murthy

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Dwajastamba Mandapam (Flag post Hall), consisting of 36 stone pillars, is being used for providing food to distorted, demented beings (bhootha ganalu) after the holy food has been offered to the mother three times a day. Adjacent to this is Dwajastambam (Flag post). The flag with the Elephant picture inscribed on it is hoisted during Brahmotsavas.

Kalyanotsava Mandapam (Celestial Marriage Hall) is exclusively for performing the celestial marriage of the mother with the Lord every morning at 10.30 a.m.

Mukha Mandapam (Main Hall) is used for conducting conferences and presentations to the mother on auspicious occasions.

Artha Mandapam (Inner Hall) is used for keeping the bronze idols of Lord Sudarsana, Viswaskena and Garutmantha. Sri Ramanujacharya's idol and the idol made of five elements were also established here.



Antharalam (Entrance to main Deity) is the inner chamber before entering the main sanctum sanctorum. The main entrance gate has on either side the idols of Vanamalini and Balakini, the guards of the mother who protect her. The idols of Sri Padmavati and Sri Srinivasa are also seen.

Garbhalayam (Main temple) is considered the residence of the divine, a focal point where the main idol (*murti*) of the deity is installed and worshipped. The idol of the mother with four hands, two hands adorned with lotus flowers and two hands providing blessings and benevolences to the devotees, in the seated position, has been installed in the middle.

She graces her devotees in a peaceful and admiring posture for fulfilling their desires.

Shantinilaya Vimanam, made out of a single stone and plated with gold, has been set up. The eight idols of Goddess Lakshmi are installed in the eight directions of the Gopuram. It symbolises that goddess Padmavati is a unified force of the Asta Lakshmi. Sri Padmavati is in the form of a Golden Plane.

The temple is renowned for its grand festivals, especially the nine-day Brahmotsavam, which includes elaborate rituals, processions, and vibrant cultural events. Other special traditions include Laksha Kumkumarchana, Friday rituals, and observances under the Pancharatra Agama tradition.

Sri Padmavati Ammavaru Temple in Tiruchanur stands as a beacon of devotion, history, and cultural legacy. It is a sanctuary where myth blends with living tradition, making it indispensable for both spiritual aspirants and admirers of Indian heritage.

*Namah sakala kalyana Kaarine karunat mane
Srivatsa vakshase tasmai Lakshmi Narayanatmane*



GARUDA VAHANAM : Lord Garuda serves Srivaru and Ammavaru as a servant, as a moonlight, as a seat, as a vahanam and in many other ways. So Garuda Seva inculcates 'dasya bhakti' in the devotees. So, devotees who see Ammavaru on this Vahanam will be relieved from sorrows.

Sea of Humanity for PANCHAMI THEERTHAM

Ammavaru will be rendered with the celestial head bath-Abhyangana Snanam, Choornabhishekam in the dawn on Panchami theertham day. Then the processional deity will be seated in the Dhwaja Mandapam in side the Tiruchanoor temple and the Archakas will perform this ritual chanting Sri Mantram and Sri Suktam. Later the Goddess will be taken to Padma Sarovaram and seated on the special platform in Panchami Theertha Mandapam.

IN PANCHAMI MANDAPAM : Along with the Goddess, Sri Sudarshana Chakrattalwar, the anthropomorphic form of Lord will also be seated aside and Snapana Tirumanjanam will perform. Later, the Kankanabhatar will commence the fete by invoking all the deities in nine Kalasas. Later the celestial ceremony will start with Viswaksema Aradhana, followed by Punyahavachanam and other rituals.

PADI SARE FROM TIRUMALA : The Srivari Padi Sare from Tirumala will reach Panchamitheertha Mandapam everyyear. The celestial gifts comprising Silk vastrams, vermilion, turmeric, sandal, garlands, jewels, laddu, vada, appam etc. were offered to Goddess Padmavathi Devi as a token of gift from Lord Venkateswara on Her Birth Day.

TULASI PATRA HARAM DECKED : During Sanapana Tirumanjanam the Goddess is being decorated with the jewels that were brought from Tirumala consisting of Tulasi Patra haram, Coral Kasula mala etc.

VISUAL TREAT : It was a cynosure to the eyes to witness tens of thousands of devotees taking holy dip as soon as the holy disc was given a sacred dip in Padma Pushkarini. Visit Tiruchanur to this Panchami theertham and be blessed by Ammavaru.



Tukaram has been hailed as one of the greatest poet-saints of India. His poetry has a wide appeal to the uninitiated as well as the learned on account of its simplicity, grace and power of communicating the truth. People in every village of Maharashtra are well acquainted with the poetry of Tukaram. He is said to have taken the tradition of Gnaneshwar and Namdev to its glorious pinnacle.

Tukaram was born in 1608 CE at Dehu, a village on the banks of Indrayani in Poona district. He belonged to a family of tradesmen and tillers of land who had worshipped Vithoba. Tukaram, besides keeping accounts very early in life, was also interested in reading the epics and writings of saint-poets. When his parents Bolhoba and Kanakai became old, his elder brother, Savaji, refused to take charge of family business. Hence, Tukaram, at the age of seventeen, carried on the business with success. He was married to Rakhma who was an asthmatic patient. She could not perform her household duties, therefore, Tukaram's father married him to Awali or Jijabai, a daughter of a Poona shopkeeper.

Soon, a series of disasters hit the family of Tukaram. Both parents died and Savaji became a mendicant; Tukaram began to lose money and fell into debt. He faced a severe crisis in 1629 when a terrible famine broke out in Maharashtra. His first wife died of starvation, their son Santaji followed soon. At 21 he became bankrupt.

After this crisis Tukaram severed his ties with the world and retired to the Bhandara Hill nearby. He decided to make prayer and poetry as his path to Vithala. He considers Babaji Chaitanya as his teacher who initiated into a path of sadhana in a dream. He visualized himself as an inheritor of the legacy of saint-poets Gnaneshwar, Eknath and Namdev. In one of his abhangs, he says:

Namdev walked into my dream
With Pandurang by his side
'Wake up, tuka,' Namdev said,
'No extra talk. Here's work for you.'
He slapped me awake.
Vithal held the scales....
'A billion were pledged.
Some remain. Tuka,
You do the rest.'

(Tr. by Shanta Gkhale. *Behold! The World Is God: Hymns of Tukaram*. Translated by Shanta Gokhale and Jerry Pinto. Speaking Tiger Books, 2023. P.33)

Tukaram in over 4, 600 abhangas has greatly enriched Marathi language and literature. They reveal a high degree of spiritual depth and inspiration. His poetry could be described as spiritual summation of the Warkari path: to worship the Divine in every manifestation; not to discriminate on the basis of caste, gender, religion and creed; to offer prayers to god Vithala as the principal deity or incarnation of Lord Vishnu; to believe in the unity of all deities; to have a feeling of humility and develop a sense of detachment; to practice purity of mind and forgiveness. The Warkari sect that had been dormant for two centuries was revived by Tukaram. Tukaram disappeared in 1650 when he was forty two. "Tinier than the tiniest atom Tuka is vast as the sky," "I am now far from limitations of I and mine", Tukaram says about himself.

The greatness of Tukaram and his ever increasing appeal lies in his transcendence of traditional ideas, essential humanity and spontaneity.



Sant Tukaram

- Sri K. Damodar Rao





TIRUCHANUR SRI PADMAVATI AMMAVARI
LAKSHA KUMKUMARCHANA
on 16.11.2025



**THE ANNUAL BRAHMOTSAVAMS WAS
PERFORMED IN A GRAND MANNER
AT TIRUMALA
FROM 24.09.2025 TO 02.10.2025
- A VIEW**







**SRI UGRA SRINIVASAMURTHY WITH HIS CONSORTS, TIRUMALA
KAISIKA DWADASI AT TIRUMALA TEMPLE**

on 02.11.2025

Among eighteen puranas Kartika Purana has got its own importance. Skandha and Padma Puranas narrate the glory of Kartika masa. Once in siddhashrama, it was decided to conduct a sacrifice on a huge scale. Sacrifice required a lot of money. So sage Vashistha goes to the palace of King Janaka. King Janaka welcomed him. He offered fruits and sweets to the sage. After exchange of pleasantries, King Janaka asked a question.

‘O great sage! By your divine presence my palace has been sanctified. By accepting my hospitality you’ve already blessed me. Now kindly explain me about the objective of your arrival here.’

Sage vasistha replied, “O King Janaka! I’m highly thankful to you for your wonderful hospitality. You’re quite aware of the fact that a big sacrifice will be arranged in Siddhashram for which huge amount is required. That is why I came here.”

King janaka smiled and said “Oh nice to hear about such a wonderful programme. I am ready to give you sufficient money so as to enable you to conduct the mega yagna. However I would like to listen the glory of Kartika masa. Please enlighten me in this regard.’

“At the outset let me express my deep sense of gratitude to you. Kartika month is auspicious for the worship of Lord Shiva and Lord Vishnu. When sun is in Tula sankramana or transition, if you do



- Dr. K. Sudhakar Rao

daanaas, japa, tapa and worship in this month, you will get wonderful results.”

Before commencement of Kartika vrata, one should pray to Lord Vishnu like this.

*Sarva papa haram punyam Vratam kartika sambhavam
Nirvighnam kuru me deva Damodara namosthute*

It means the Kartika somavara vrata destroys all sins. It's noble. Please remove all obstacles to performing vrata. I prostate unto thee.

In this Kartika month worship of Lord Shiva or Lord Vishnu will give wonderful results. In this month one should

bathe in a river or well or ocean. In case it is not possible you can invoke all holy rivers into the water by uttering the below mentioned sloka.

*Gange cha yamune chaiva
Godavari saraswati
Narmade sindhu kaveri
Jalesmin sannidhim kuru*

One should do Kartika Somavara vrata. The following conditions are required for this.

- Upavasa or fasting
- Ekabhukta - One time meal
- Naktam - One should eat only in the night
- Ayachita - One should not beg for anything
- Snana - Take holy bath
- Tiladana - Give sesamum in charity

In Kartika Somavara vrata, you can worship Lord Shiva with

shodashopacharas. Abhisheka should be performed with full devotion.

By just eating the bali rice offered by a Brahmin, one lady was liberated. I'll tell you the story of that women. Once upon a time there lived a lady whose name was Nisthuri. She was extremely beautiful. Her father gave away her daughter Nisthuri to one Mitra Sharma in marriage. Nisthuri was quarrelsome. She used to insult her husband every day on one pretext or the other. She used to ill-treat her in-laws also. But her husband was a gentle man. He used to tolerate this silently.

Nisthuri had illegal contact with several men. She became notorious and started to mint money by indulging in bad activities. One day a man came to her house and told- "Nisthuri! Because of your husband we are unable to move freely. Better you kill him as soon as possible." After listening to the words of that man, she decided to kill her husband.

One night she killed her husband with a huge stone. His body was thrown away from the house. Unable to do anything, her in-laws left the house.

Gradually due to bad activities she became weak. She also became a victim of several diseases. She lost her name and fame. She lost the house and one day she died in the street. Nobody was there to do the last rites for her.

The servants of Lord Yama came there and took her to the hell. There she had to undergo many tortures. She was thrown into Rourava (In Sanskrit and Indian traditions primarily refers to a specific, dreadful hell or a fearful realm of suffering). She was bitten by several poisonous snakes. She was fried in the big vessels. As she had done the bad activities, she was ordered to embrace a hot iron pillar. As a result of her sins she was born as a dog fifteen times.



SURYAPRABHA VAHANAM: During the Surya Prabha Vahana Seva, goddess Padmavathi Devi grants the devotees health, wealth, good progeny and perfect knowledge. Visit and be blessed.

One day a Brahmin had performed Kartika Monday ritual. He did all the puja by reciting vedic hymns. He worshipped Lord Shiva. He took some cooked rice and kept it outside his house. Nisthuri who was in the form of a dog ate the rice which was offered as bali. Due to this act she somehow remembered her old birth as Nisthuri.

Then she repented a lot. She requested the Brahmin who kept the bali rice. Then the Brahmin gave away the fruits of his one-day ritual of Kartika Somavara to this lady who was in the form of a dog. Holy teertha was given and as a result the dog suddenly died and reached Kailasa, the abode of Lord Shiva.

This is the power of Kartika Somavara vrata. You can take the help of a purohit while doing this vrata. Thus after narrating the details, sage Vashistha kept quite. After receiving huge money Vashista left to Siddashrama.

So, Kartika purana is a noble text. By reading this text auspicious results can be achieved. Many people light lamps in Kartika month which is also good. All the spiritual seekers should utilise the opportunity of Kartika month. One can get health, wealth, prosperity etc. by undertaking vrata or puja or japa.



CHANDRAPRABHA VAHANAM: The smiles of goddess Alamelu Manga which are like moonlight makes Lord Venkateswara graceful and blissful. The devotees who serve Chandra Prabha Vahanam will get happiness in life by avoiding the worldly attachments and get eternal bliss.



TIRUMALA TIRUPATI DEVASTHANAMS



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**29 Tarigonda Vengamamba's
SRI VENKATACHALA MAHATMYAM
FOURTH ASHWASA**

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

(Continued from the previous month)

'Whatever it may be, I'm afraid I can't afford to miss you. I know your father is a pious soul. I trust he won't hurt me. I'm not afraid either even if he hurts me. On what pretext he would hurt me? If the king happens to see me, I'm sure he'll marry you to me without fail,' said Hari.

'Hey hunter! As long as there are Kanchi Varadaraja, Kaaveti Ranga and Venkatadri Nayaka, my father would not allow my marriage with you. You seem to be under an illusion. You better shed your childish inclination,' said she.

'Even if you angrily ask me to go out, I won't move an inch. Surely, I'll have you as my spouse,' said Hari.

'It's not right to leave your parents carried away by temporary fascination,' reprimanded Padmavati.

'You're trying to teach me what to do and what not to do. My fate writ large can't be erased. I'll leave you only after I succeed in my choice and embrace you,' Hari advanced to her. Aghast Padmavathi signalled her maids to throw stones at him.

The maids complied with her instructions and tossed a volley of stones at him. At last, Hari fell down from the horse. He fled from the place swiftly towards the north and rested on the flower bed fondly laid by Vakulamata in the anthill. He appeared like Vatapatrashayi on a banyan leaf after the Great Deluge.

'This is the price I had to pay for paying deaf ears to my mother's words. I won't come back to this garden again. Hey maids, don't tell my mother about this event. It'll be a shame for us!' said the lady. She went back to the palace on the palanquin and rested on the floral bed.

As Sage Soota recounted the pleasure trip of Padmavathi, Shounaka and other saints were inquisitive about the subsequent events.

'Hey sages! As Hari was rocked by separation in love, Vakulamata said to him fondly, 'Hey Venkataa! Get up! Maybe you're hungry. A sumptuous meal is ready for you. Come on to relish it!'

Hari didn't respond. Tears were flowing down his cheeks. Vakulamata asked him anxiously, 'What happened my dear? Why these tears? Why're you asleep knowing full well that day time sleep is unwarranted. Wherefore is this distress? Come on, get up and tell me what ails your mind?'

As no response came from Hari, Vakula had many apprehensions. 'I forbade you to go. You must have been afraid of the cruel animals in the forest. Did you fall down on the hard stones on the way? Did you slip into the brook on the way and came out with great difficulty? Tell me the truth. I'll apply the remedy. I know all the remedies. I'll apply oil and massage for the hidden pains. If the injury is due to some accident, I'll use hot water therapy. If you're possessed, I'll get you relieved of it using mantric sacred ashes. I'll pat on the back if you're afraid of seeing

SOLUTION TO PUZZLE

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

strange animals. I'll commence one of these four remedies as required. How do I know about it if you don't reveal?' She touched him and felt his body was hot. She quivered, detecting the injuries caused by stones.

(to be continued)

RATHOTSAVAM: Rathotsavam (Wooden Chariot) is like the crown of all the 'vahana sevas' during the Brahmotsavams. During the Rathotsavam, devotees eulogize the greatness of Goddess Padmavathi Devi by chanting the names of Lord Govinda and perform 'bhajans' in praise of the goddess.





SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhoooshi

(Continued from the previous month)

Sri Venkatesa Sahasranama is part of Bramhaanda Purana. Narada gets upadesa of this stotra from turn gives upadesa

Bramha and Narada in to Vasishta.

Sloka -91

*Ananthavaktra: Ananthaanga:
Anantharoopa: hi Ananthakrut |
Urdhvaretha: Urdhvalinga:
hi Urdhvamurdha: Urdhvasaakhaka: ||*

552. Ananthavaktra: Arjuna witnessed the universal cosmic form of Sri Krishna and Sanjaya narrates “*aneka vaktra nayanam aneka adbhuta darsanam...*” in Bhagavadgita [#11.10]. Vaktra in Sanskrit indicates both face and also the mouth. In His cosmic form, to visually see His infinite capability, countless heads, faces, hands and countless forms too are displayed. Hence this name.

553. Ananthaanga: This *nama* indicates the countless cosmic components at His disposal always to execute eternal act of safeguarding His creation. In Vishnu Purana [#1.2.66], the entire

creation is established as Janardana - ‘*Sa sanjnaam yaati Bhagavan eka eva Janardana:*’

554. Anantharoopa: Venkatesa is of infinite forms. He assumes innumerable and immeasurable forms out of His own will, to suit the needs of the time, to establish Dharma and for the sake of succoring His devotees. This is also 932nd nama in Sri Vishnu Sahasranama.

555. Ananthakrut: Venkatesa executed and continues to execute countless deeds in favor of Dharma and also to protect His devotees. When Subrahmanya had to kill the demon Taarakaasura, Venkatesa protected Subrahmanya from the ensuing sin of slaying a Bramhana. Sage Agastya pleaded Venkatesa to make Himself visible on the Hilltop so that His devotees can submit their prayers and Venkatesa obliged. Venkatesa established Himself beyond any doubt, as none other than Lord Vishnu by obliging to Sri Ramanuja's request to adorn the appropriate weapons. Venkatesa helped Ananthalan's wife and in that attempt, even suffered a blow on His chin, which was later redressed by Ananthalan himself. As mentioned, His deeds are infinite and still continues to protect the humanity. Hence the name “*Ananthakrut*”.

556. Urdhvaretha: This *nama* indicates the upward direction of the vital universal energy of Venkatesa. Unlike the mortal humans, His energy



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SAPTHAGIRI



is always directed upwards, in a way, hinting the very purpose of His avataras is towards upliftment of His devotees and the humanity as a whole.

557. Urdhvalinga: This name indicates the superpower of entire creation. Venkatesa has the stamp of authority and necessary indications are listed in His Suprabhata prapatti stotra [#5] by Prativadi Bhayankaram Annan. Venkatesa's feet displays the divine symbols like - flag and flagmast, Nectar bowl, divine umbrella - "*Rekhamaya dhwaja sudhakalasa Aatapatra...*"

558. Urdhvamurdha: This *nama* of Venkatesa indicates the orientation of His head. His head is straight erect and directed towards top which indicates His inclination to have a broad view of His devotees far and wide. At the start of Sri Venkatachala Ithihasa Mala, Ananthalan prays to Venkatesa to bless him to hold in his heart, the divine face of Venkatesa describing all the glorious attributes. -

*"Haimordhvpundramajahan makutam sunaasam...
Sri Venkatesa Mukham aatmani Sannidhattaam"*

559. Urdhvashaakhaka: The root word *Shaakru* implies the all-pervasiveness. In multiple names prior to this, Venkatesa's omnipresence has been elaborated. Refer to the 16, 116 and 494 names for the details.

Sloka -92

*Urdhva Urdhvaadhvarakshi cha hi Urdhvajwala: Nirakula: |
Beejam Beejaprada: Nitya: Nidaanam Nishkruti: Krutee ||*

560. Urdhva: The word Urdhva in Sanskrit means the upright, elevated and a superior one. This word indicates the appropriate superlative sense to the divinity of Venkatesa. Nammalwar starts Tiruvaymozhi [#1.1.1] with this inimitable quality as "*Uyavara Uyarnalam Udayavan...*"

ASWA VAHANAM: Sitting on the Aswa Vahana, Goddess Alamelu Manga royally expresses as a contrivance that the devotees will get rid of all kinds of sorrows caused by poverty.

561. Urdhvaadhvarakshi: This name indicates His quality of being the protector of the ultimate path of Dharma that leads His devotees to Himself.

562. Urdhvajwala: The effulgence of Venkatesa is such that it reaches the divine worlds and even they visit to pray at His holy feet. Thondaradippodi alwar, in his Tirumaalai [#28] states that even the other demi gods cannot fathom His brilliance - "*Umbaraal ariyalaaga Oliulaar...*"

563. Nirakula: This *nama* indicates the unflappable demeanor of Venkatesa in the event of any obstacle. In all His avataras, this equanimity is always at display. Despite being seemingly insurmountable, as Narasimha He overcame all permutations and combinations of Hiranya's boon and



presented Himself at the right time to protect his dear devotee, Prahlada. Tirumazhisai alwar states this in Tirucchandaviruttam [#25] as “*Varatthinil Siratthai mikka Vaaleyitru mattravan...*”

564. Beeja: He is the primordial seed of the entire creation. Nammalwar in Tiruvaymozhi [#10.10.9] indicates that Narayana is the first and only seed of the entire creation - “*Mudhal thani vittheyo! Muzhu moovulagaadhikkellam...*”

565. Beejapada: In Bhagavad Gita [#14.4], Krishna proclaims as “... *Aham Beejapada: pita*”. He is the creator, He is the seed of the creation and thus He is the giver of the seed of creation.

566. Nitya: Prativadi Bhayankaram Anna, in his Sri Venkatesa Mangalam [#5] states as – “*Nityaaya Niravadhyaaya Sathya Aananda Chidaatmane...*”. Venkatesa is the eternal God and there is neither a beginning nor an end. He was, is and will always be there.

567. Nidaana: Venkatesa is the first essential and primary cause of the creation. In Raghuvamsa mahakavya [#3.1], while mentioning the history of King Dileep of Ikshvaku clan and his wife Sudakshina before Rama avatara, Kalidasa states “*Nidaanamikshvaku Kulasya Santate:...*”

568. Nishkruti: He belongs to that state where He has completed all that He was supposed to do as the creator and there is nothing more left for Him to do. There are no obligations and yet He always strives to establish Dharma.

569. Krutee: As a natural extension of the previous nama, He is the actual doer of all the deeds that led to creation and thus Venkatesa is called Krutee. Yamunacharya in his Stotraratna glorifies Him as “...*Krutee Krutangnya: tvam asi...*” - He is eternally aware of the great services rendered by His devotees.

(to be continued)

Tirumala Tirupati Devasthanams

TTD Festivals and Rituals in December 2025

- 01 Sri Gita Jayanti
- 02 Sri Chakratheertha Mukkoti
- 03 Kruthika Deepotsavam in
Sri Kapileswaraswami Temple, Tirupati
- 04 Datta Jayanti
- 04 Kruthika Deepotsavam in Tirumala Temple
- 07 Lakshabilvarchana in
Sri Kapileswaraswami Temple, Tirupati
- 16 Dhanurmasam Starts
- 19 Adhyantsavams starts in Tirumala Temple
- 30 Vaikunta Ekadasi, Golden Chariot in Tirumala Temple
- 31 Sri Swami Pushkarini theertha Mukkoti



THEN THIRUPERAI

Location : These two shrines about 12 km apart from each other are 185km south of Madurai in Tamil Nadu.

Sthalapuranam : Legend has it that when Mahavishnu was involved with Goddess Bhudevi, Sri Lakshmi became jealous. When Sage Durvasa visited, Bhudevi did not receive him properly. So Durvasa cursed her to look like Maa Lakshmi. When Bhudevi asked for relief, the sage told her to pray at 'Thenperai'. While bathing at the tank, Bhudevi found a pair of fish-shaped ear rings which she gave to Lord Vishnu who appeared in appreciation of her prayers. As a result He is known as 'Makara Nedunkuzhai kathar'.

Special Features : The Lord is 'Makaranedunkuzhaikathan' and the universal mother is 'Kuzhaikadhuvali or Thiruperai Natchiyar'. The theertham is 'Shukra theertham'. The vimana is 'Bhadra Vimana'. This temple is the Shukra sthalam. There is no rajagopuram. Instead there is a flat-topped entry structure. This temple is a part of the combined garuda seva from nava Tirupati.

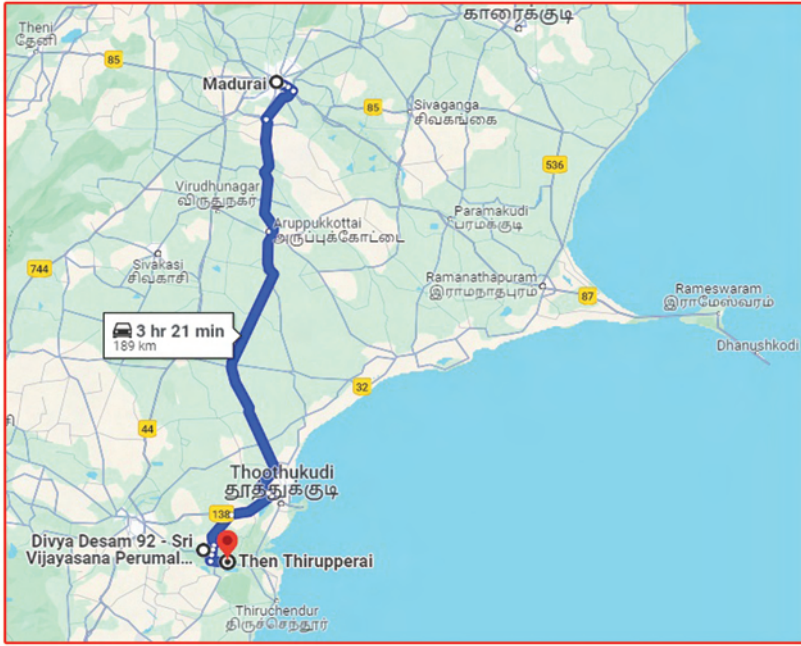
Mangalasasanam : In his Thirumozhi (3475-3485), Nammalwar talks of the grandeur with which the Lord sits in Thiruperai listening to all the Vedas enjoying the sight of all his creation around him. Alwar in Nayaki bhava says instead of knowing me and current rasi, why don't you just take me and leave me in Thenthiruperai.

THIRUVARAGUNAMANGAI

Sthalapuranam : Legend is that one brahmin by name Vedavit started praying to Lord Vishnu after he was done with his duties to parents and guru. Pleased, the Lord came to him in the guise of an elderly bhaktha and said he ought to go to varagunamangai and pray there for liberation. Vedavit did so and the Lord appeared before him as he appears in Paramapadham. The same way the Lord has appeared for Sage Romesa in this place.

Special Features : The Lord is 'Parama-padha-nathan or Vijayassanar'. The universal mother is 'Varagunavalli'. The vimana is 'Vijayakoti vimana' and the theertham is 'Agni theertham'. There





are some who believe that the name traces its origin to varaguna Pandiyan but it is not certain. The temple finds mention in Nalayiram and so it is at least 1200 years old. Adhishesha can be seen serving as an umbrella to the seated Lord.

Mangalasasanam : In his thiruvoimozhi (3571), Nammalwar says the Lord rested in Puliyangudi, sat in varagunamangai and stood in Srivaikuntam, He asks that the Lord destroy his sense of self and make him His own.

Om Namo Narayanaya



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PANCHAMI TEERTHAM

: On this auspicious occasion, Srivaru used to send Tulasi, kumkum (Vermillion), pasupu (Turmeric) pitambaram, and panyaram to His consort through the elephants to Tiruchanur from Tirumala following the etiquette of the temple. Goddess Padmavathi reaches the bank of Padma Sarovaram as 'Utsav Murty' along with Sudarshana Swami for 'avabrutha snanam' due to the tiresomeness and fatigue of the Brahmotsavams.





Mahaabharatam

THE GREAT WAR AT KURUKSHETRA

Part-20

- Dr. Kannan Srinivasan

(Continued from the August issue)

On the sixteenth day of the war *Karna* was appointed as the *Senadhipathi* of the Kauravas on the advice of *Asvatthama*. For *Karna* who was called the son of the Suta, it was a great honour to occupy the prestigious role of *Senadhipathi* which was earlier held by the great warriors—*Bhishma* and *Drona*. On that day *Karna* deployed *Makara Vyuha* while *Arjuna* implemented *Ardhachandra Vyuha*. *Asvatthama* fought against *Bhima* in a terrifying manner. *Kripacharya* fought against *Dhrishtadyumna*. *Sahadeva* fought against *Dushasana*. *Karna* fought against *Nakula* and killed his Charioteer and the horses. When *Nakula* fought on the ground, *Karna* cut his sword and shield but spared the life of *Nakula* remembering his promise to his mother *Kunti*. There was a fierce fight between *Yudhishtira* and *Duryodhana*. *Arjuna* was engrossed in his fight against the

Samsaptakas. At the end of his fight on that day, *Karna* assured *Duryodhana* that he would take on *Arjuna* the next day but requested that the talented *Shalya* should be his charioteer. *Duryodhana* stated that he would request *Salya* to do so.

On the seventeenth day of the war *Duryodhana* offered his respects and requested *Salya* to be the Charioteer of *Karna* and save him as no one was more competent than him to do the job in the crucial stage of the war. Though *Salya* took it as an insult to him, *Duryodhana* praised that *Salya* had better charioteering skills than even *Krishna*. Thereafter, *Salya* accepted on the condition that *Karna* should not take offence at any of his remarks against him. On that day *Surya Vyuha* was put in place by *Karna* while *Arjuna* implemented *Mahisha Vyuha*. *Karna* reluctantly tolerated *Salya* despite his frequent provocative remarks against him. *Karna* defeated *Dhrishtadyumna* and killed the seven Panchala princes. He also overpowered *Nakula* and *Sahadeva*. *Karna* continued to fiercely fight with *Yudhishtira* and defeated him. He spared the life of *Yudhishtira* remembering his promise to his mother *Kunti*. The seriously injured *Yudhishtira* went to his place and rested. He felt very bad by the humiliation inflicted upon him by *Karna*. *Asvatthama* killed *Malayadhvaja*, the king of the *Pandyas*. *Bhima* killed *Satyasena*, the son of *Karna*. *Kripa* killed *Suketa* who was a Panchala prince. *Arjuna* fought with the *Samsaptakas*. Using *Bhargavastra* *Karna* devastated the *Pandava Sena*. *Arjuna* wanted a break seeing the extraordinary power of *Karna* and went to meet *Yudhishtira* along with *Krishna*. When *Arjuna* enquired about the well-being of *Yudhishtira*, the latter lost his temper and complained to *Krishna* that *Arjuna* had betrayed him without duly protecting him and criticized his lack of power to kill *Karna*. In the heat of the arguments with *Yudhishtira*, *Arjuna* took his sword to kill *Yudhishtira*. *Krishna* immediately intervened and pacified both. He also pointed out that *Arjuna* should focus on killing *Karna* at the earliest.

After a terrific fight, Bhima cut off the right hand of Dussasana, pounced on his chest and drank his blood and killed him. Thus, Bhima fulfilled one major vow he took when Draupadi was disrobed in the assembly of Dhrtarashtra. The ten brothers of Duryodhana who came to challenge Bhima were killed by Arjuna. Thereafter Arjuna and Karna were locked in deadly fight. Karna neutralized all the powerful arrows of Arjuna. Salya told Karna to take on Arjuna more severely. Karna was about to deploy his most dangerous *Nagastra* against Arjuna targeting his eye. Salya cautioned that Karna's aim at Arjuna was not correct and that he should target his neck. But Karna did not listen to Salya and said he never aimed twice at any target. As the Astra was fast approaching Arjuna, Krishna pressed the wheels of the chariot which got lowered by five inches and the Astra hit the gem studded precious golden crown of Arjuna given to him by Indra and was thus saved miraculously. As the *Naga* started moving towards Arjuna with great speed, he shot arrows against it and cut it into pieces. Krishna then restored the chariot to its normal ground level. Karna and Arjuna continued to fight fiercely. Suddenly the chariot of Karna got into the mud and the wheels did not move. Karna instantly remembered the curse to this effect that he got from a Brahmana long ago when the calf of latter's cow was unknowingly killed by Karna. Immediately Karna got down from his chariot and tried to free the wheels of his chariot. Looking at Arjuna, he asked him to wait till the chariot was restored to order. But Arjuna retorted that while killing Abhimanyu, none of the war ethics was followed. Due to Parasurama's curse, Karna forgot the divine mantras to get the divya astras. Krishna directed Arjuna to kill Karna instantly. Arjuna shot arrows which severed the head of Karna and made it fall on the ground. Yudhishtira congratulated Arjuna. Duryodhana was overcome with deep grief and he was consoled by Salya, Kripa, Krtavarma and Asvatthama.

On the eighteenth day of the great Mahabharata war, Salya was made the *Senadhipathi* by Duryodhana in consultation with Asvatthama. Salya deployed *Sarvatobhadra Vyuha* while Arjuna designed *Krauncha Vyuha*. Krishna told Yudhishtira that as Salya had already blessed him with victory in the war, he should directly fight against Salya. As Salya would not kill Yudhishtira due to his blessings, Yudhishtira could attack easily and kill him. Bhima killed the Kaurava princes. Sahadeva killed Uluka, the son of Sakuni. Nakula killed the son of Karna. Asvatthama killed Suratha, a prince of Panchala. Kripa fought against Sikhandi and Kritavarma against Satyaki. Sakuni violently attacked Nakula but was killed by him. Dhrishtadyumna killed Salva. A fierce fight erupted between Yudhishtira and Salya. Finally Yudhishtira used the powerful Sakthi arrow and killed Salya.

There was bloodshed and heavy casualties on both the sides of the Pandavas and the Kauravas. The battlefield was filled with the strewn and mutilated bodies of numerous soldiers, warriors, horses, elephants, broken chariots and so on. Duryodhana went away from the battlefield with his mace when he lost his charioteer and chariot. Asvatthama, Kripa and Kritavarma alone were alive on the Kauravas' side. The Pandavas searched for Duryodhana and found him hiding beneath the waters of a lake. Yudhishtira provoked Duryodhana and he came out and fought with Bhima with his mace. At that time Balarama came to the spot and watched the fierce fight between his two disciples. Bhima was unable to defeat Duryodhana. Arjuna requested Krishna about the way to kill Duryodhana. Krishna told Arjuna to signal Bhima to hit Duryodhana's thigh and break it as earlier vowed by him. Duryodhana used his mace and hit Bhima on his chest. In a mood of great anger, Bhima hit Duryodhana on his thigh and broke it thereby fulfilling his second vow. Balarama was furious when Bhima went against the rule of fairness in fight. Krishna tried to pacify Balarama, who angrily left the place after praising Duryodhana for

his valour. Duryodhana blamed Krishna for many unfair actions done during the war based on his intervention contravening the *Yuddha dharma*. Krishna reminded him of his peace mission and gave reasons for his actions. Duryodhana said he had led a fulfilling royal life by ruling the country in a fair manner, performing many Vedic sacrifices and acts of philanthropy and he would be ascending the Heaven intended for great warriors. There was a shower of celestial flowers on him. Thereafter, the Pandavas along with Krishna left that place.

Asvatthama, Kripa and Kritavarma met Duryodhana. Asvatthama felt so much for Duryodhana and the unfair manner in which he was fatally injured. He requested Duryodhana to permit him to wipe out all the Pandavas. Duryodhana made Asvatthama the *Senadhipati* and requested both Kripa and Kritavarma to help him in his mission. All the three left and rested under the Banyan tree. Asvatthama saw owls coming out at night and crows falling easy prey to them in the darkness. Immediately he hit upon the idea of attacking Pandavas at night. Kritavarma condemned the idea of killing sleeping Pandavas. He suggested taking rest that night and resuming fight the next day morning. But the revengeful Asvatthama replied that the Pandavas killed both Bhishma and Drona only by deploying immoral means. Asvatthama drove towards the Pandavas in his chariot. Kripa and Kritavarma were left with no choice but to follow him. Kripa once again impressed upon Asvatthama not to spoil his blemishless name. But Asvatthama was in no mood to listen to him.

Asvatthama entered the encampments in which he believed that the Pandavas were sleeping. Lord Siva gave him a sword and with it he first killed Dhrshtadyumna and thereafter Uttamauja and Yudhamanyu. The Sena guarding them was also eliminated. Those who attempted to escape outside were killed by Kripa and Kritavarma standing at the gate. Asvatthama killed Sikhandi and the sons of Draupadi. Asvatthama in the cover of pitch darkness decimated all the soldiers and devastated the

elephants, horses and chariots. Thereafter, Asvatthama met Duryodhana along with Kripa and Krtavarma. Keeping the head of Duryodhana in his lap, he told him that he had killed Dhrshtadyumna, the sons of Draupadi, Sikhandi and all the remaining Pandava Sena. He said there were only seven people left alive on the Pandavas side comprising five Pandavas, Satyaki and Krishna, all of whom were not there in that place. He emotionally added that his great sorrow was to see his dear King die before his own eyes. Duryodhana congratulated Asvatthama that he had done a great feat and fulfilled his wish. Duryodhana died and the three of them quickly left the place in darkness.

When the Pandavas came to know of the massacre, they met grieving Draupadi and tried to console her. The Pandavas searched for Asvatthama who was seen as an ascetic in the asrama of Veda Vyasa. Bhima challenged him for a fight. Asvatthama took a blade of grass and chanted the divine mantras and hurled the *Brahmasiras* to destroy the entire race of the Pandavas. When Arjuna also deployed the *Brahmasiras* from his side to counter the one sent by Asvatthama, Veda Vyasa intervened and asked Arjuna to withdraw the same in the interests of Universal well-being. Arjuna did so but Asvatthama was unable to withdraw it. He said it would destroy the *sisu* in the *garbha* of Uttara, the wife of Abhimanyu. Asvatthama was cursed by Krishna that he would lead a lonely and miserable life. Veda Vyasa suggested that the divine gem on the forehead of Asvatthama could be taken and offered to the Pandavas in token of Asvatthama accepting the defeat. Bhima presented the gem to Draupadi who in turn gave it to Yudhishtira to wear in his crown. Draupadi pardoned Asvatthama and did not want him to be killed.

Dhritarashtra lamented that he did not go by the advice of Krishna to make peace with the Pandavas. Veda Vyasa consoled him that his sons were now in the Heaven. Krishna said that destiny was more powerful.



Veda Vyasa stated that all those born in this mortal world would die and that the war was designed by destiny to reduce the burden of the earth. Krishna mentioned that Yudhishtira would be crowned as King but he would rule as the trusted regent of Dhritarashtra giving due respect to him and Gandhari.

The Pandavas came to meet Dhritarashtra to share the grief. Dhritarashtra hugged Yudhishtira with tears. Before Bhima could come close to Dhritarashtra, an iron Statute of Bhima was placed before him as suggested by Krishna. Dhritarashtra hugged the statue and crushed it to pieces mistaking it for Bhima. He wept and expressed his regret for crushing Bhima due to his boundless mental stress. Krishna said it was not unnatural from the point of view of Dhritarashtra who had lost all his one hundred sons but Bhima was safe and that he had crushed only the statute of Bhima. Dhritarashtra remained silent trying to conceal his embarrassment. Thereafter, Yudhishtira went to Gandhari and offered his condolences and sought her pardon. Bhima also sought her pardon for killing Duhsasana and Duryodhana. Yudhishtira assured that Pandavas would take care of her as devoted sons. Gandhari consoled Draupadi on the loss of her sons. Thereafter, the Pandavas went to Kunti and sought her blessings.

Yudhishtira made exhaustive arrangements for the funeral rites for the departed relatives on both the

sides. Gandhari and the widows of her sons weepingly identified the dead bodies of the Kauravas. It was a tragic and deeply touching scenario when elders cremated and offered oblations to the younger ones. Gandhari accused Krishna that he could have averted the war. Krishna refuted that he did his best for a peace deal but it was rejected by Duryodhana. Gandhari cursed Krishna that his entire Yadava race would perish by fighting against one another just like the Pandavas and the Kauravas. Kunti spotted the dead body of Karna and wept bitterly calling him her dear son. The Pandavas were shocked to hear it. Kunti revealed that Karna was her first son born by the grace of Surya Deva. They wondered how Kunti could keep that great secret for so long. Yudhishtira performed the funeral rites of Karna with profound grief and offered oblations. He also declared that from now onwards no woman would be capable of maintaining any secret. The Pandavas along with Krishna took the blessings of Bhishma who was lying on the bed of arrows. Krishna advised Yudhishtira to meet Bhishma daily and learn from him the nuances of various aspects of *dharma* with special focus on *raja dharma* and *niti sastras*.

Yudhishtira was engulfed in boundless grief and unceasing guilt, thinking about the loss of precious lives in the great war of mass destruction. He discussed with his brothers and Draupadi that he would like to renounce and go to the forest and Bhima could become the King. But the Pandavas insisted that he alone should become the King. Veda Vyasa declared that Yudhishtira possessed all the leadership qualities needed for a King and that he should accept coronation as the King without any hesitation. Thereafter, the Pandavas reached Hastinapura with Draupadi and Krishna. All the citizens heartily welcomed them with boundless joy and celebrated the auspicious occasion in an exuberant manner.

THE END



Sesame oil, also known as “Til Taila” in Ayurveda. Revered for its healing, nutritional, and cosmetic values, it has been widely used in various cultures for thousands of years. Beyond its culinary importance, sesame oil holds a special place in religious rituals, Ayurvedic practices, and traditional medicines. Its scientific name is *Sesamum indicum* belonging to Pedaliaceae family.

In Indian mythology, sesame seeds and their oil are considered sacred and are often associated with immortality, prosperity, and purity. According to Hindu beliefs, sesame seeds are a symbol of immortality and are used in rituals for appeasing ancestors (Pitru Tarpana). The oil derived from sesame is believed to remove negative energies and is frequently offered in lamps during religious ceremonies. In Ayurveda, it is described as a divine gift that nourishes both body and mind. It also provides vitamin E, phytosterols, and lignans that promote overall health.

Health Benefits of Sesame Oil for the Body

Nourishes Skin and Hair

Sesame oil penetrates deeply into the skin, providing nourishment and moisture. It helps to improve complexion and delays signs of aging. Promotes hair strength, reduces dandruff, and prevents premature graying.

Supports Joint and Bone Health

Rich in calcium and zinc, it strengthens bones and joints. Regular massage alleviates stiffness and arthritis-related pain.

Improves Circulation and Detoxification

Abhyanga with sesame oil enhances blood circulation. Its antioxidant properties help in removing toxins from the body.

Cardiovascular Benefits

Research works conducted proved it is helpful in dyslipidemia when used in Ayurvedic



Panchakarma procedures like Vamana, Virechana and Basti.

Enhances Oral Health

Oil pulling (Gandusha / Kavala) with sesame oil reduces bacteria in the mouth, strengthens gums, and prevents cavities. It is considered an effective natural remedy for maintaining oral hygiene.

Boosts Mental Health and Sleep

Head massage with sesame oil calms the nervous system, reduces stress, promotes sound sleep. It nourishes the brain and enhances memory and concentration.

Aids in Wound Healing and Immunity

Its antimicrobial properties help in faster wound healing. Strengthens the body's defense mechanisms by boosting immunity.

Digestive Health

Sesame oil stimulates digestion and supports healthy metabolism. It is sometimes used as a mild laxative.

Side Effects of Excess Sesame Oil Use

May cause loose stools, diarrhea, or stomach upset. Can lead to weight gain (high in calories). Risk of allergies (skin rashes, itching, breathing issues). Aggravates *Pitta dosha* ! excess body heat, acidity, skin eruptions. Overuse in oil pulling can cause nausea or jaw stiffness.

Sesame oil is truly a versatile natural gift, carrying with it a legacy of thousands of years of cultural, medicinal, and spiritual significance. Its mythological reverence, historical depth, and scientifically validated health benefits make it one of the most treasured oils for the body.





JALANDHAR-VRINDA

- Sri S.N. Deshpande

Jalandhar was born from Lord's Shiva's third eye when he opened. This was because Lord Indra's arrogance caused Energy and Fire. To save Cosmos, Brahma directed Lord Shiva's Energy to the Ocean. There fire met water creating forces destined both to be great powers about which even Lord Shiva was helpless. In course of time Jalandhar (born in these circumstances) was trained to acquire and master exceptional skills in warfare. With his powerful demonic (asura) nature, news came to Demon Kalanemi, father of Vrinda, and he offered Vrinda in marriage to Jalandhar. A great devotee of Lord Vishnu, Vrinda was very proud of her chastity. Pleased Sage Shukracharya secured a

boon that as long as Vrinda remained pure, Jalandhar would not be slain. With this boon, Jalandhar turned

more and more powerful and invincible. He led his army against Gods. He was trying to conquer Heaven, Earth and the Underworld known as 'Patal' in rapid succession and to some extent succeeded. Even Lord Vishnu was unable to break Jalandhar's shield of divine boon.

All Gods went to Sage Narada out of panic about the impending peril and apprised him of the onslaught of Jalandhar. Worried about the way out, sage Narada went to Jalandhar's court. After exchange of pleasantries, Sage Narada recounted to him the unparalleled beauty of Goddess Maa Parvati. This inculcated some bad intention in Jalandhar for Maa Parvati like Ravana for Maa Sita. Narada could detect this on Jalandhar's face. He then went to Lord Shiva and briefed him about this.

At the same time, Lord Vishnu with a different plan, decided to go to Vrinda in the guise of Jalandhar to violate her chastity. Thus, one day Lord Vishnu approached Vrinda in darkness. Mistaking him for husband, she welcomed him and surrendered herself to him violating her Vow of Purity unawares. When she came to know of his identity, she became visibly angry with him. Meantime, Lord Shiva confronted Jalandhar and killed him with a single stroke of his blazing Trident. This act saved the Universe to the delight of all Gods. They showered flowers on Lord Shiva and Vishnu expressing gratitude. But angry Vrinda cursed Lord Vishnu and resorted to self-immolation. It is believed that from these ashes is born the holy plant of Tulsi (Vrinda). Lord Vishnu gave her a boon that in every Kartik Month on 'Prabhodini Ekadashi', she will be honoured to get married with him in the form of Tulsi Plant. This *Tulsi Vivah* is celebrated every year. This also makes the end of *Chaturmas*—*Aashadh* to *Ashvayuj*. This is considered inauspicious for weddings. Therefore only after *Tulsi Vivah*, marriages are held ending with the advent of *Aashadha*.

Moral : Arrogance and invincible power are the cause of a person's downfall.



LET US LEARN SANSKRIT

LESSON - 37

Original in Sanskrit by : Mahamahopadyaya Kasi Krishnacharya

English by : Dr. K. Suryanarayana Reddy

अकारन्तपुलिङ्ग नामवाचकानि

Akaranta Masculine Noun

रामः	=	Rama	key		
घरदृः	=	Grind stone	सूकरः	=	Pig
नागदन्तः	=	Wall hanging hook	मूषकः	=	Mouse
कटः	=	Mat	बिडालः	=	Cat
मन्थानः	=	Curdler	शशः	=	Rabbit
मुसलः	=	Pestle	शुनकः	=	Dog
कटाहः	=	Tub	वानरः	=	Monkey
मण्टपः	=	An Open hall (or) Temporary shed created on festive occasions	वृषभ	=	Bull
कुशः	=	Sacred grass	अश्व	=	Horse
खनकः	=	Bandicoot	मेषः	=	Sheep
नकुलः	=	Mongoose	मत्कुणः	=	Bed bug
वृश्चिकः	=	Scorpio	मशकः	=	Mosquito
रक्तपुच्छः	=	The greenish lizard with red tail	ढङ्कः	=	Double drum
चिक्रोडः	=	Squirrel	फलकः	=	Board
खरः	=	an Ass (or) Don-	कंसः	=	Plate
			वलः	=	A net
			सर्पः	=	Snake



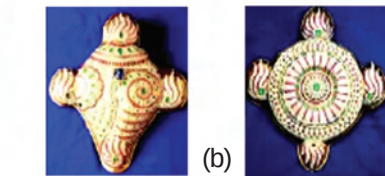
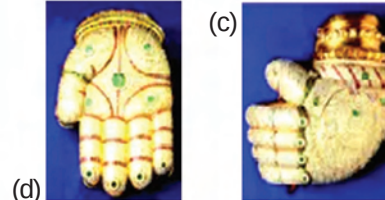
Frame the Proverb using the words given in the boxes among the boxes



Ans. You reap what you sow.



Find Out the Order of the Jewels Offered to Lord Venkateswara at Tirumala



(c)

(a) Crown
(b) Sankham, Chakram
(c) Kati Varada Hastam
(d) Vaikunta Hastam
(e) Gajjelu

Connect the dots using numbers and draw the Picture.



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





MATCH THE FOLLOWING ACCORDING TO THE CLUES GIVEN



(a)



(b)



(c)



(d)



(e)



(f)



(g)



(h)



(i)

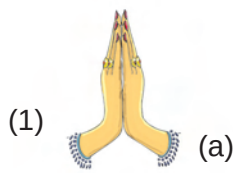
CLUES

1. Pick the images related to Kaisika Dwadasi
2. Find out the vahanam which is dear to Lord Vishnu
3. Find out the vahanam which is dear to Goddess Lakshmi
4. Find out the vahanam which is dear to Lord Shiva
5. Pick the images related to Thirumangai Alwar

- (1) Nampaduvar (e) Lord Vishnu
(2) Garuda vahanam
(3) Gajavahanam
(4) Nandi vahanam
(5) Kumudavalli (Wife)
(6) Thirumangai Alwar (i) Bow

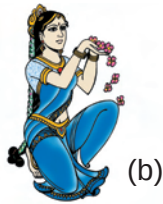
Answers :

FIND OUT THE ODD IMAGE

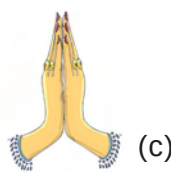


(1)

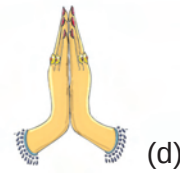
(a)



(b)



(c)



(d)



(2)

(a)



(b)



(c)



(d)



(3)

(a)



(b)



(c)



(d)

Ans. : (1) b (2) c (3) a



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SAPTHAGIRI





Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 40

'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. In which flower Goddess Padmavathi appeared in the Pushkarini?
2. Mention the name of the God who is known as 'Padmanabha'?
3. Who is the composer of the Kannada Keerthana 'Bhagyada Lakshmi Baramma'?
4. Venkatachala Mahatmyam is a part of Purana
5. Who narrated the story of the manifestation of Sri Padmavathi Devi in Venkatachala Mahatmyam?
6. What is the name of the birth star of Sri Padmavathi Devi?
7. Sri Sukanur is also called
8. Who is the son of queen Dharani Devi and king Akasaraaja?
9. For how many days Lord Srinivasa did penance to please Goddess Lakshmi?
10. In which state Kolhapur Sri Mahalakshmi temple is situated?
11. Who is the father of Padmavathi Devi?
12. What is the name the God who lent money for the marriage of Lord Srinivasa?
13. What is the name of the Pushkarini at Tiruchanur?
14. Who wrote Sri Stuti?
15. What is the meaning of the Sanskrit word 'Aaseena'?
16. What are the names of the guards protecting the Tiruchanur temple at the main entrance gate?
17. Sri Padmavathi Devi's Vimanam in the Tiruchanur temple is called
18. What is the name of the tradition followed in Tiruchanur temple?
19. Who is the brother of Devaki?
20. What is the name of the kingdom of Vali?

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 25-11-2025.
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 Office,
2nd Floor, TTD Press Building
K.T. Road, Tirupati – 517507
Tirupati District, Andhra Pradesh



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SAPTHAGIRI





GENERAL PREDICTIONS FOR THE MONTH OF NOVEMBER 2025

- Brahmasri Thangirala Venkatakrishnapurna Prasada Sidhanti,
The T.T.D. Astrological Scholar, Relangi



Aries (Mesha) :

One should avoid gambling, worship Lord Subrahmanya to overcome the transit of the eighth planet Mars. By this you will overcome all problems and become successful in one's work.



Libra (Tula) :

There will be a desire to learn new things. You will be optimistic. You will work together with close friends and relatives. You will see joyful times. Students will achieve success.



Taurus (Vrishabha) :

Long journeys will be fruitful. Comfortable household life will be achieved. You will gain the respect of your superiors at work and will have good relations with them. You should follow healthy rules for physical fitness.



Scorpio (Virshchika) :

They have a strong and active personality and make independent decisions and progress. They are aggressive with a tendency to control others. There is a possibility of black spots or infection on the face.



Gemini (Mithuna) :

Under the influence of this transit, you will be successful in purchasing property. You will make tough decisions related to business and gain financially.



Sagittarius (Dhanu) :

This is the time to find solutions to financial problems. You will remove the feeling of insecurity from debts. You will earn a high income by showing talent in the artistic field or the film industry.



Cancer (Karkataka) :

You will gain mental satisfaction and respect in the society. You should prepare a plan to enter the field. You will achieve success and will be able to travel abroad. You must focus on your health.



Capricorn (Makara) :

Auspicious time. There are more chances of auspicious events happening at home. You will live a luxurious life and will gain respect and esteem in the society. You will be happy.



Leo (Simha) :

They will succeed in business with courage, they will be ahead in career matters, people of all professions will have growth in life, personal gain, and rise in status, and they will have abundant health.



Aquarius (Kumbha) :

Being happy socially and in the family, acquiring new clothes, wealth, visiting temples, and increasing respect. Students will achieve good results. Should protect their health.



Virgo (Kanya) :

You will strive for knowledge acquisition. You will work towards making others knowledgeable, you will constantly support them, influence them, achieve goals, and experience financial growth.



Pisces (Meena) :

Cold weather means taking precautions to avoid throat and respiratory diseases like sore throat and asthma. Taking precautions can help you from dangers.

Subham Subham Subham



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SAPTHAGIRI





THE RAIN OF GOLDEN BLESSINGS

Original Story in Telugu by :
Sri D. Sreenivasa Deekshitulu
Pictures by : Sri K. Dwarakanath
Translated by :
Sri L. Venkata Viswanath Varun

There is a place called Thupul near Kanchipuram. There lived a Sri Vaishnava Acharya, Swami Vedanta Desikan. One day, a brahmachari from Kanchi came to his house. Then...

Acharya! Greetings. I am coming from Kanchi. I have come to you with the belief that you can solve my problem!

2



First, my child, speak of the burden that troubles you.

3

Acharya! I have studied the Vedas, yet I remain poor. Because of this, I am unable to marry. This worry troubles me deeply. I seek your blessings.

4



Don't worry, my child! Mother will surely have mercy on you! Om Swami Ne Namaha !

5

The next day, both of them went to Kanchi, Atthigiri Varadaraja Swami sannidhi to get the blessings. They had darshan of Sri Varadaraja Swami and praised him as 'Om Swamine Namaha'!

6

Then, brahmachari followed the Acharya.

7



Both of them went to the temple of 'Perundevi Thaayar'. Then

8

Shreeyai Namaha !

9

Shreeyai Namaha !

10



The brahmachari, overwhelmed with sorrow, entreats the Divine Mother.

13

'Mahalakshmi! Free me from this poverty'

14



Swami Desikan began to praise the Divine Mother.

11

Maanaatheetha Pradhithavibhavaam.

12



From the lips of the Acharya flowed, in swift grace, the 'Sri Stuti'.
In the eyes of the Goddess shone a radiant brilliance...

15

"Yogarambha Tvarita Manaso..."
Oh! Mother, bless this humble brahmachari.

16

'Protect me, Oh! Goddess!'

17



The 'Sri Stuti' was completed — all twenty-five slokas.
And then... from the heavens poured streams of golden rain.

18

All is the compassion of the Mother

20

Acharya! The Mother has bestowed her grace.
Your blessings are boundless.

19

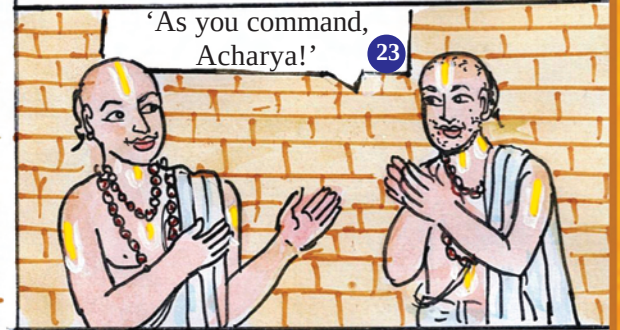


Acharya! I bow at your feet. Golden coins...
A radiant brilliance of gold everywhere...

21

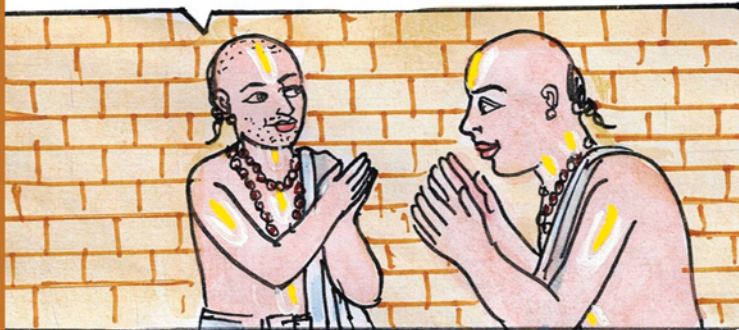
'My child, do not be greedy. Take only as
much gold as will remove your poverty — that
alone is your destiny.'

22



'As you command,
Acharya!'

23



The
brahmachari
took what
was given,
and the
remaining
gold
vanished.

24

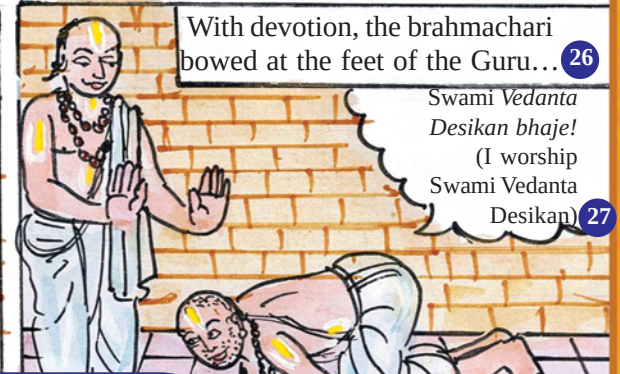
'My child, now embrace the life of a
householder!'

25



With devotion, the brahmachari
bowed at the feet of the Guru...

26



Swami Vedanta
Desikan bhaje!
(I worship
Swami Vedanta
Desikan)

27



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**Answers for the
QUIZ**

**Published in the Month of
SEPTEMBER 2025**

1. Srigandham
2. Terminalia chebula
3. Punugu Pilli
4. Garuda
5. Conch
6. Varadahasta
7. foot
8. Shatrughna
9. The son of Ravana
10. Shachi
11. Pilot
12. Sage Dhomya
13. Periyalwar
14. Tirumangai Alwar
15. Queen Samavai
16. HDL
17. Vaikhanasa
18. Ekangi
19. Kal means Rock and Teru means chariot
20. 24.09.2025 02.10.2025

B. SURYAKRISHNA VIRAJ

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NOVEMBER, 2025

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SAPTHAGIRI



The Hon'ble Vice President of India Sri C.P. Radhakrishnan, along with the CM of A.P. state Sri Nara Chandrababu Naidu inaugurated the Pilgrim Amenities Complex 'Venkatadri Nilayam' (PAC-5) in Tirumala on 25.09.2025.



The Honourable CM of A.P. Sri Nara Chandrababu Naidu inaugurated the 'Integrated Common Command Control (ICC) Center' in Vaikuntam Queue Complex in Tirumala on 25.09.2025.



Sri Puvvada Mastan Rao donated a gold Yagnopaveetam (sacred golden multi-layered thread) to Srivaru on 24.09.2025 in Tirumala. On this occasion, TTD Trust Board Chairman Sri B.R. Naidu, members Smt. Panabaka Lakshmi, Sri G. Bhanu Prakash Reddy, Sri Naresh Kumar, Sri Shantaram and others participated.



The TTD EO Sri Anil Kumar Singhal, I.A.S. had inspected Matrusri Tarigonda Vengamamba Annaprasadam Complex on 18.09.2025. As a part of the inspection, he interacted with the devotees and enquired them about the taste of Annaprasadam in Tirumala.



Sri Hari Jawahar Lal, I.A.S. Secretary of Endowments Department, took oath as TTD Trust Board Ex-Officio Member at Tirumala temple on 13.09.2025. The TTD Addl. EO Sri Ch Venkaiah Chowdary, I.R.S. presented with the portrait of Srivaru on this occasion.



Sri Sudarshan Venu, as a Member of the TTD Trust Board, took oath at Tirumala temple on 13.09.2025. The TTD Addl. EO Sri Ch Venkaiah Chowdary, I.R.S. presented with the portrait of Srivaru on this occasion.



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on 26.11.2025