



TIRUMALA TIRUPATI DEVASTHANAMS

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**Golden Chariot on the Occasion of Vaikunta Ekadasi at Tirumala
on 30-12-2025**



**KRUTHIKA
DEEPOTSAVAM
IN
TIRUMALA TEMPLE
ON
04.12.2025**





BHAGĀVADGĪTĀ



Dehī nityam avadhyo yaṁ
dehe sarvasya bhārata
tasmāt sarvāṇi bhūtāni
na tvaṁ śocitum arhasi

Arjuna, this soul dwelling in the bodies of
all can never be slain; therefore, you
should not mourn for anyone.

(Chapter - 2, Sloka – 30)

INVOCATION

puruṣōttamuḍa vīvu puruṣādhamuḍa nēnu
dharalōna nāyandu mañcitanamēdi..

..puruṣōtta..

anantāparādhhamulu aṭu nēnu sēsēvi
anantamaina daya adi nīdi
ninu neruga kuṇḍēṭi nīcaguṇamu nādi
nanu neḍaya kuṇḍēṭi guṇamu nīdi....

..puruṣōtta..

sakala yācakamē sarusa nāku pani
sakala rakṣakatvamu sari nī pani
prakaṭiñci ninnu dūrē palukē nākeppuḍunu
vekalivai nanukācē vidhamu nīdi..

..puruṣōtta..

nēramintayu nādi nērupintayu nīdi
sāreku ajñāni nēnu jñānivi nīvu
īrīti vēṅkaṭeśa iṭṭe nannu nēlitivi
dhāruṇilō niṇḍenu pratāpamu nīdi....

..puruṣōtta..



Supreme most being You are! The lowest of beings I am!
What good, in this world, do I possess?

Innumerable sins are what I have committed,
Limitless mercy is what You possess!
So lowly I am, I do not even know You,
Your nature is such, You never let go of me!

Begging everything, such is my way,
Bestowing eternal protection, that is Your way!
Though I abuse you openly, at all times,
yet, Your way is such that you rescue me mercifully !

Heinous acts are what I commit, Perfect is what You are!
Eternally ignorant is what I am, All – Knower is what You are!
In this manner, O Venkatesa, you ruled over me,
Your valor alone pervades this world!!

- Annamacharya

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- (ii) Pilgrims will be presented with two options: one for those with a valid darshan ticket and another for those without a darshan ticket.
- (iii) With Valid Darshan Ticket: Choose this option if you have a valid Darshan ticket. The system will verify the ticket details, and pilgrims can purchase up to 2 additional laddus per person based on the number of people listed on the ticket.
- (iv) Without Darshan Ticket: Choose this option if you do not have a Darshan ticket. You can still purchase up to 2 additional laddus by providing a valid Aadhaar number.
- (v) After selecting the appropriate option, the system will navigate to the payment page, where pilgrims can complete the transaction using UPI.
- (vi) Pilgrims can collect the printed receipt and proceed to the laddu counters to receive their laddus.



Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati



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Tirumala

Back Cover: Sri Goda Devi at Sri Govindaraja Swami Temple,
Tirupati.

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BEST OF ALL THE MONTHS - MARGAZHI

In the Bhagavad Gita, Lord Krishna revealed to Arjuna that he is present among all the best of the creations in this universe. With reference to the month of Margazhi, he says, "I represent the month of Margazhi which is best among the twelve months". In Tirumala, Lord Srinivasa, who listens to the Suprabhatam in the early morning throughout the year, listens to the Thiruppavai in its place in the month of Margazhi upholding its uniqueness.

A human day consists of twenty-four hours. During these twenty-four hours, the Brahma muhurta period is considered the best time to perform spiritual feasts such as meditation and japa. At the same time, a year for humans is counted as a day for the gods. The holy month of Margazhi, mentioned with pride by Sri Krishna, is considered the Brahmamuhurta in the account of gods. That is why, in our spiritual land, Bharat, celebrations such as marriages are avoided during this month of Margazhi and emphasis is given to spiritual events such as Sri Vaikuntha Ekadashi and Arudra Darshan.

While people from other parts of the world are confined to their homes during the winter, millions of devotees of our country, regardless of the chilling cold of the early morning, cool their bodies and minds by taking a dip in the water, perform pujas with devotion in their homes, and visit nearby temples to worship God.

Sri Andal, who wanted to marry Sri Krishna and performed Kaathyaayini vrata, went to the temple of Sri Kannapiran with her friends and was delighted to receive the means of liberation like para, observe fast, has revealed the story in a Prabandham called "Thiruppavai" in thirty verses. During the month of Margazhi, the Thiruppavai verses are recited daily in all the Vaishnava temples. Similarly, the Thiruvembavai verses, which were revealed by 'Manikkavasagar', are sung in the Saiva temples as well.

Moreover, in the ten days preceding and following Vaikuntha Ekadashi, the auspicious occasion of Margazhi, the Pagalpattu and Rappattu festivals are also held, in which all the Divya Prabandhas are recited in full. It is no exaggeration to say that these dual festivals convey the glory of the Divya Prabandham, which is sweeter than honey, and add glory to the vision of Sri Ramanuja to sanctify the month of Margazhi further.

Our Tirumala is the sacred Divyadesham, where the recitation of the Vadamozhi Veda (Sanskrit slokas) and the Tamil Divyaprabandha Sattumora are heard continuously throughout the year. This year too, let us have darshan of the Pagalpattu and Rappattu Utsavams, as well as the Vaikuntha Ekadashi Utsavam, which will be held as usual and broadcast through Sri Venkateswara Bhakti TV channel. Let us recite the Thiruppavai pasurams with devotion every day and receive the blessings of Sri Alarmelmanga Sametha Sri Srinivasa Swami and rejoice!

"Om Namo Venkatesaya"

Lord Krishna in the Vibhuti Yoga of Bhagavadgita reveals his various manifestation that unfolds his all-pervading nature. While Bhagavan explains to Arjuna about the origin of all existence, Krishna identifies himself in various powerful and significant forms, such as the source of all gods, the greatest of sages, the king of animals, and the leader of all weapons, urging Arjuna to see his divine presence in all things.

Sri Krishna states that -

*Bruhatsama tatha samnam
Gayatri chandasam aham |
Maasaanaam Maargasheersham
itunaam Kusumaakarah ||10-35 ||*

Of months I am Margasirsha, and of seasons I am the flowery spring. MargaSirsha Month is such a pious as Bhagavan himself declares that he is the month of the year along with other best beings of his manifestations.

In Telugu
this month is
called

'Maargasira
Masam', in Sanskrit it is

called 'Margashirsham', and

in Tamil it is called 'Margaali'. It is

generally considered as

Dhanurmasam. *Dhanurmasam* is a

sacred Hindu month, typically from mid-

December to mid-January, named after the sun's

transit through the zodiac sign of Sagittarius

(Dhanus). It is considered a highly auspicious time for

devotion, particularly for worshipping Lord Vishnu, and is

known for special rituals performed in the early morning

before sunrise. *Dhanurmasa* is the very auspicious period

of the year in South Indian temples. *Dhanurmasa* puja,

and the very auspicious Mukkoti Ekadashi or Vaikuntha

Ekadasi festival also falls during the *Dhanurmasa* puja

period making the month more grandeur.

The importance of the Margashirsha is explained in detail in various puranas like Brahmanda Purana, Aditya Sarana, Bhagavatam, Narayana Samhita, Bhaskariya, and Vasishta Pravachana.

According to the astrology, among the planets, Sun is the soul factor, Moon is the man factor. Jupiter is the intellect factor. Due to the combination of these three in this month, the month of Margashirsha has become the period of soul and intellect combination.

During this month a special worship ritual of Lord Vishnu as prescribed by Sri Andal (who is considered as an incarnation of Bhudevi) is undertaken by devotees. Adopted by her father, Periyalwar, Andal avoided earthly

MAASAANAAM MAARGASHEERSHAM
- Dr. Sivakumar Challa



marriage, Sri Andal spent her life in pursuing her goal of realizing oneness with Sri Maha Vishnu. She successfully achieved her goal of attaining Sri Maha Vishnu through Bhakti or devotion. In her compositions Sri Andal (Tiruppavai is a poem composed by of 30 verses), she imagines herself to be Lord Narayana's bride, yearning to serve him in her life and forever. Devotees will be enlightened by the words of Sri Andal thayar about the significance of Dhanurmasa and the relationship with Lord Venkateswara.

Sri Andal Thayar in her compositions invites her companions to observe the Dhanurmasa Vrata (Margazhi Nombu) — a vow to worship Lord Narayana at dawn throughout the month. The line “Venkatap par kennai vidikittiye” literally means “O Lady of Venkama (Lakshmi, the consort of Venkata), dawn has broken!” — a call to awaken the divine and begin worship. This marks the blending of Vaishnava devotion to Venkatesa / Krishna and Andal's bridal theology, symbolizing

awakening the divine consciousness within oneself at daybreak of *Dhanurmasa*.

The Lord Venkateswara who resides in Tirumala is none other than Lord Vishnu. Andal in her Thiruppavai, Vengadaparkennai Vidikittiye.” That is why Sri Ramanujacharya ensured that the puja rituals performed in Vaishnava temples were also performed in Tirumala and as a part of this, Sri Andal's divine song “Tiruppavai” is recited during the *Dhanurmasa* Puja. the Tiruppavai Pasura Pathanam was rendered in the Venkateswara Temple during the month of Margali. With that in mind, each day one pasuram is presented before the Lord. However, during these months, there is no 'Suprabhata' reading, which is usually recited in Tirumala.

In Sanatana Dharma Temple rituals, Agamas are the science that scientifically regulates the methods of worship to be performed for the Lord. In Tirumala Sri Venkateswara temple the rituals are performed according to the Vaikhasana Agama.

It is said in these Agamas that worshipping Lord Srinivasa and offer him Pongal on any one day in the month of *Dhanurmasam*, is equivalent to worshipping him for a thousand years.

Generally, temples are categorized into Shaiva temples and Vaishnava temples. In Shaiva temples, it is customary to recite 'Manikya Vachakar Thiruvemba' during *Dhanurmasa*. Similarly, in Vaishnava temples It is customary to sing each of the verses from the Thiruppavai sung by Sri Andal.

During this *Dhanurmasa* Puja, the priests decorate the golden parrot idol (Suka Pratima, Kizli in Tamil) in the chest of the Lord on the side of Sri Devi. During this month instead of Suprabatam, Sri Andal thayar's composition Thiruppavai Pasuras are recited one every day. All the main pujas are performed for Sri Krishna for thirty days in the month of Dhanur. Sri Godadevi's beloved Lord Krishna is anointed with hot water and adorned to bestow the blessings of solitary service.



There are evidences that suggest that the *Dhanurmasa* Puja ritual has been celebrated in Tirumala for a long time. These can be derived from the Inscriptional basis and the Literature (Sankirtana).

Dhanurmasam historicity in Tirumala Temple in the inscriptions:

There are many inscriptions carved on the walls of the temples under the jurisdiction of Tirumala Tirupati Devasthanams. Most of them are in Tamil, some in Kannada. Some are found in Telugu. The following inscriptions are related to *Dhanurmasam*.

The first of *Dhanurmasa* Seva related is the inscription of 1486 AD, which states that the daughter of Thiravirahini during the reign of Narasimha. It was directed that goods should be supplied for that she offered 50 Thirukkadamadaai for the *Dhanurmasa* Puja to be held in the month of Margali.

The second was under the management of Pasuva Narasimha in the year 1492 by Thimmajan. He arranged for their offerings to be 1 Marakal rice, 1 Alaka pea, 1 Akaka ghee, granulated sugar, etc. for the conduct of the puja offerings to be held in *Dhanurmasam*.

The third is the son of Thiruvencatayangare, in his inscription of Kumaratayangare of 1493. He arranged one bed sheet and a thirupponakam for each 20-day Thiruppallieluchi.

The fourth is the inscription of Kulathukar Pudolvar Venkatasetty, one of the traders, in the year 1164. He fixed 30 thiruppodakam for the 30-day *Dhanurmasa* Puja.

The inscription of the fifth Tirumalai Shetty Sharannu in the year 1494. He offered some 30 Tirupponakams for the 30-day *Dhanurmasa* Puja.

The inscription of Venkata Turaivara's son Pandit Purushotta Mayar in 1588 states that he arranged 30 Thirupvonakam for the 30-day *Dhanurmasa* Puja held in the month of Margali.

Ananta Sangeet's son, Nagar Pandit, in the year 1688, established a system for the *Dhanurmasa* Puja in the month of Margasha, which consisted of | Thiruppavadi,



100 Thirupposakam, 2 Thirukkaganudai | Appavadi, | Athirasappadi, 1 Padaippadi, 1 Gorippadi, 1 Sugiyannappadi, and Idlippadi.

Likewise, there were many inscriptional evidences of endowments by kings, businessmen, women, etc. make appropriate arrangements. Gives the note on celebrations of *Dhanurmasa* Puja and Sevas. In total there are about evidences that many Thirupponakam Naivedyam were offered for the 30-day *Dhanurmasa* Puja.

The first is the *Dhanurmasotsavam*, a festival that lasts for 30 days. The tradition of preparing Pongali, Appappadi, Godhippadi, Sugiyannadi, etc

Thus historically we can trace back the celebration of *Dhanurmasa* festivity as long as over 500 years of Tirumala Temple. Almost all the inscriptions describe the purpose of the endowment is to performing Puja during that

period and providing Naivedyam(food offering) to the Lord.

As we see the inscriptions there is more emphasis on the food offering after the Puja and Sevas. Food is the basic necessity for well beings of the humans

Sri Venkateswara Prasadams : Divine special Food offering during *Dhanurmasam*

*Aham Vaishvanaro Bhutva Praninam Deham Ashritah |
Pranapana Samayuktah Pachamy Annam Chaturvidham ||*

- Bhagavad Gita 15.14

“Becoming the fire of life (Vaishvanara) in the bodies of all living beings, and united with the prana and apana (life airs), I digest the four kinds of food. Humans will find the hand of God in every walk, every wink of their life.

As per Agama practices Sri Venkateswara receives *trikala naivedyam* — food offerings made three times a day. After the offering distributed to the devotees who are with sincere devotion and unshakable faith, by consuming the Prasadam the food offered to the God, the devotees are blessed with complete physical and spiritual well-being.

Dhanurmasam falls in the Hemanta Ritu (Early Winter) normally in December to January (Margashirsha, Pausha) in which climatic



Characteristics are Cold, windy. *Rtucharya* means a seasonal routine in Ayurveda that involves changing of one's diet and lifestyle to set with the changes of the seasons to maintain health and remain disease free. According to that, winter diet focuses on warm, nourishing, and grounding foods to balance the increased Vata and Kapha doshas. Consume food to keep the body warm like : Rice, Spices like ginger, pepper, Ghee to wade dryness, nourishing nuts and pulses like Cashew and Yellow lentil, natural sweeteners like Jaggery. In Tirumala Temple throughout the month-long *Dhanurmasa* Vrata, Jaggery dosas and Katte Pongali (made with rice, yellow lentils, pepper, ghee and cashew) are offered to Lord Venkateswara. On the special occasions such as Vaikuntha Ekadashi, and other festival days in *Dhanurmasa*, special items like dosas and guggillu made from chickpeas are offered. During certain festivals, pesarupappu pannaram made with Yello lentils and panakam are presented as special offerings. One can observe these practices of preparing sacred food there is an alignment with the Ayurvedic practices.

Dhanurmasa is very ideal month to practice spiritual practices to attain the union with the Lord Maha Vishnu. It is very significant in all Sanatana Temples especially Vaishnava kshetras because of its age-old rituals which is shown by the earlier enlightened devotees like Alvars who laid out the path of pure bhakti. Unaccountable devotees in our long history walked and practiced the procedures laid out by earlier Saints. Devotees of Bharata Varsha still carrying out the great sanatana traditions to fulfil their desires, restoring them to complete health, upkeeping the soul and body to attain the moksha.

Taking refuge at the sacred feet of Sri Andal.



In ancient times, the ritual of young girls going together in the early morning of Margasirsa and performing puja to the river was a regular event. The Tamil Sangam age speaks of girls going to the river playing the drum, the flute and the lute and singing prayers to the river to grant them good husbands and general prosperity. The famous Tiruppavai of Andal deals with a particular vrata called 'Pavai Nombu'. The prayers to Vaigai river in old Tamil poetry became a prayer to Krishna and the Tiruppavai verses describe how the cowherd community engaged itself with heart-felt prayers seeking the grace of the Supreme. Since the Bhagavata Purana also refers to the Gopis performing prayerful rites to the Mother Goddess after their

GODA DEVI'S TIRUPPAVAI

- Smt. Prema Nandakumar

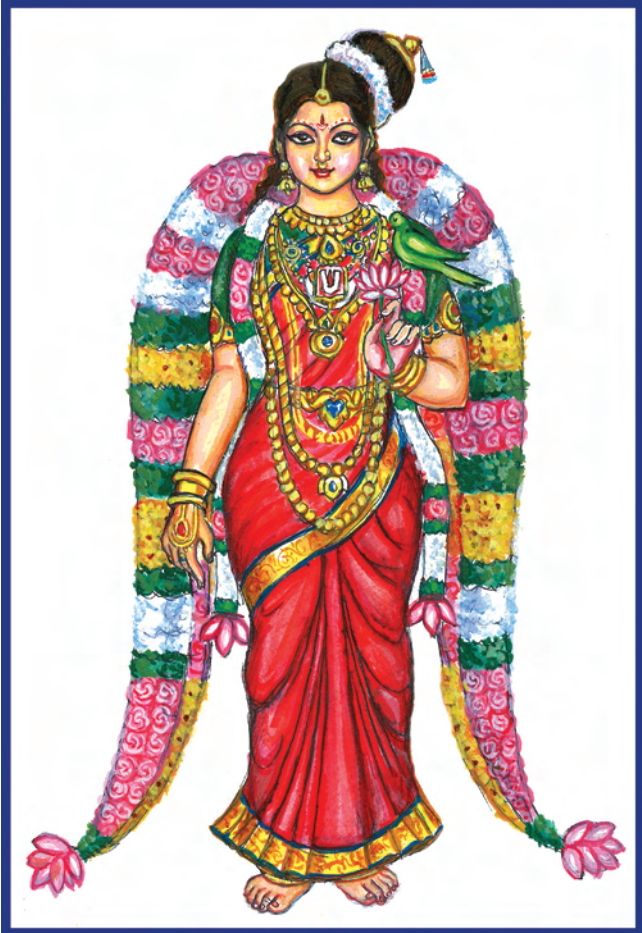


bath in the Kalindi river, the thirty verses gained a pan-Indian relevance as well.

Andal was a foster-daughter of Perialwar who lived in Srivilliputtur and offered garlands made of fresh flowers to the Lord in the temple with flowers from the garden he had nurtured. Historically, we learn that she lived in the 8th century A.D. For one thousand and three hundred years she has been hailed as the beloved daughter of Perialwar who found her beneath a flowering bush in his garden and took her home. His wife received the child as a gift of the presiding deity of the Srivilliputtur temple. The child grew up into a beautiful and loveable young lady, full of devotion for the Supreme Lord. In course of time, Her devotion took the form of beautiful verses of which thirty verses are known as the 'Tiruppavai' songs. Her unerring devotion for Krishna charmed everyone.

As the centuries passed by, she came to be worshipped and celebrated as the goddess of millions not only in India but all over the world both for her poetry and her devotion to Krishna. The only woman among the Alvars, her 173 verses are part of the 'Nalayira Divya Prabandam'.

Almost every temple in south India has a niche for Andal. In Srirangam, where Andal merged with Lord Ranganatha, there are many. The best known are the Veli Andal Sannidhi (in the West Adayavalanjan street) and inside the Sri Ranganatha Temple complex, the Ul Andal Sannidhi, the Parmapadanathan sannidhi's Alwar prakaram where Andal is seen in standing posture, the Andal in kannadi alangaram...They become sites of celebration especially during the months of Margasirsa (Dhanurmasam) and Adi (Ashada)



when her birth star is celebrated as a ten-day festival.

But in Margasirsa, the focus is on singing the Tiruppavai. While every one of the thirty verses is a solid rasamandala by itself, taken together, the thirty verses are a unified world of intense devotion. They are like the legendary necklace of pearls worn by Indra, where each pearl reflects all the scenes in the rest of them. Each verse relates to all the other twenty-nine paasurams. Andal calls for compassion, avoiding wastefulness, and evil thoughts. This is the aim of the Tiruppavai vrata.

The opening verse:

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

The Tiruppavai concludes with a beautiful phalasruti which is a prayer to the Lord for a life of plenty for the singers and listeners of Tiruppavai:

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

The Marghasirsa month has come. During Dhanurmasam, the daily Suprabhatam ritual at the Srivari temple in Tirumala, as in many others, is replaced by the recitation of the traditional Tiruppavai

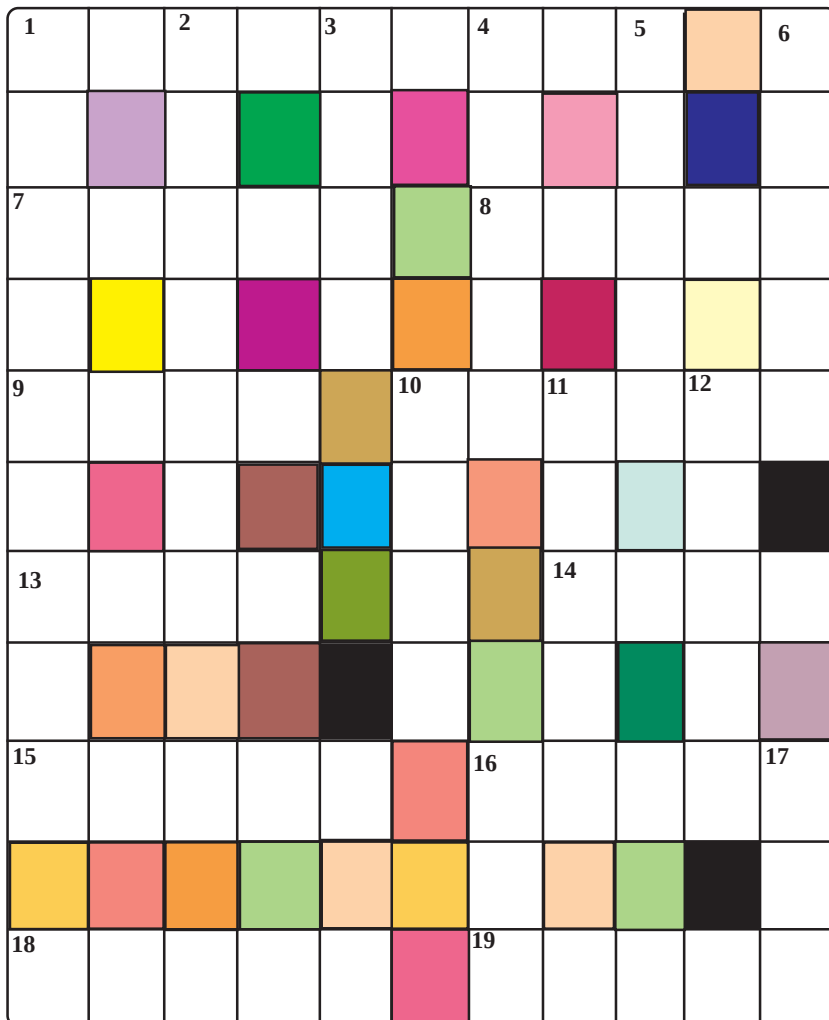
form. Let us join the chorus, devoutly singing the thirty Tiruppavai songs that are the gift of Goda Devi. Look into what they mean, and realize that Andal has expressed her desire for the Lord's grace to make people, places and all flora and fauna rich in every way. *Lokah samasthah sukhino bhavantu!* Thus, the Tiruppavai verses unite man, nature and God, absolutely important and meaningful for everyone of us Bhaktas.

One enters the Veli Andal temple area to be confronted first by a beautiful mandapam raised on

stone pillars that has an image of Ranganatha on its facade. There is plentiful space for raising a garden here and a road leads to the gopuram entrance. A little further, and one enters the big hall meant for groups of devotees to sit and recite the scriptures, listen to lectures or music. Further on, there is yet another four-pillared mandapa where there are niches for Perialwar, Ramanuja and Nammalwar.



PUZZLE

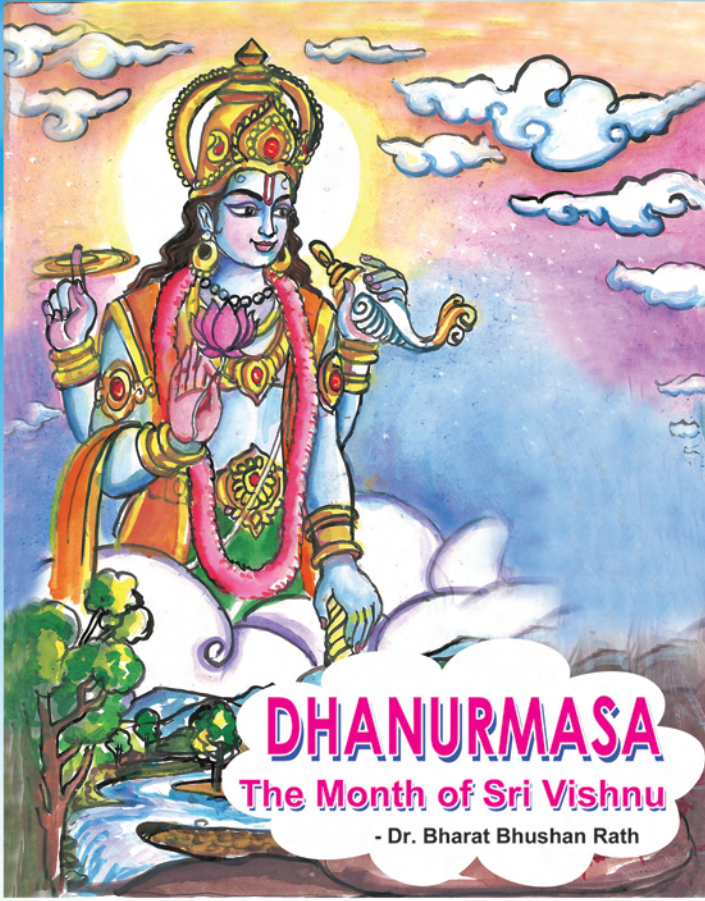


Compiled by - Sri T.S. Jagan Mohan

CLUES FOR PUZZLE

- DOWN**
01. Father of Muchikunda (9)
 02. Daughter of Surabhi (7)
 03. Sole (4) (Jumbled) (Only)
 04. Parvathy (5)
 05. Husband of Sachi (5)
 06. Famous Raga in Hindusthani Music (5) (Yaman) (Jumbled)
 10. Husband of Damayanthi (4)
 11. Son of Kusika (5)
 12. Son of Kuru (5)
 16. Not certain (3) (Any) (Jumbled)
 17. Not High (3)

- ACROSS**
01. Wife of Ravana (9)
 07. Nurse who looks after children (5)
 08. Father (5)
 09. Shout to welcome (4)
 10. Parvathy (6)
 13. Hardwork (4)
 14. Keep Secret (4) (Jumbled Hide)
 15. Wife of Siva (5)
 16. Upto Acertain Time (5) (Jumbled) (Until)
 18. Wife of Sun God (5)
 19. Permit (5)



In the Sri Vaishnava Sampradaya, Dhanurmasa is a very sacred month. Dhanurmasa has its own uniqueness among the twelve months. According to the solar calendar, when the Sun enters the Sagittarius sign, it is called Dhanurmasa. According to the lunar calendar, this month is called Margashirsha month. The full moon associated with the Mrigashira nakshatra is considered Margashirsha month. Every year it usually falls between December 16 and January 14.

This month is called the Brahma Muhurta of the gods. Humans have 365 days in a year. But for the gods, it is one day. The Brahma Muhurta of that day of the gods falls in Dhanurmasa only. We all know that Brahma Muhurta has a special sanctity. This moment is the time of the gods. Therefore, the

sages and rishis meditate in Brahma Muhurta. Even today, many people in society wake up at Brahma Muhurta and begin their daily routine. Especially during this Dhanurmasa, devotees worship the deity during the Brahma Muhurta. Therefore, the Tamil text Tiruppavai states that this religious vow (Dhanurmasa Vratam) should be observed after bathing during the Brahma Muhurta in the month of Margashirsha. Thus the first part of first pasuraam of Tiruppavai says –

*Margallittingal madinirainda nannaalaal
Neeraadappoduveer podumino nerilaiyeer.
Shirmalgumayappadi shelvachhirumirgal
Kurvelkodundolilan nandagopankumaran... ||*

Tiruppavai - 1

Sanskrit translation of the first Pasuraam is as follows –

*Samprapto margasirso
himakarakiranodgararamyascha pakshyaha
Snanam punyam vratangam
kalayitumabhilasosti yasamihadya.
Gopyastaha kamamayantwanabadhikaruno
nandasunuryasoda-
Simhonugrahakasyaditi kathitavati bhatu
Goda puro naha ||*

Tiruppavai (Sanskrit Translation) - 1

There is also a beautiful fact about why this month is called “Margasheersha”. The word “Margasheersha” is a combination of two words, namely, Marga and Sheersha. Marga means 'path'. Shirsha means 'best'. In this month, God Himself guides His devotees to the best path. God Sri Krishna Himself is the month of Margasheersha. Therefore, in the Srimad Bhagavad Gita, Sri Krishna himself said –

Maasaanaam Maargasheersshoham ||

Srimad Bhagavad Gita – 10.35

Devotees worship the God with devotion during the month of Margashirsha, as it is the most beloved month of the God.

This month of Margashirsha is called Dhanurmasa. It also has mythological significance. One meaning of the word “Dhanu” is “Pranav”. It is said in the Vedas – ‘Pranav’ is ‘Om’. Therefore, this Dhanurmasa is respected as the auspicious month of Pranav. Devotees meditate on God constantly during this month by chanting ‘Om’.

In this month, Dhanurmasa is celebrated in various states of India according to the customs and traditions of that state. The tradition of celebrating this Dhanurmasa has been in vogue since Dwapar Yuga. In the Dwapar Yuga, the Gopis observed the “Katyayana fast” for the pleasure of Sri Krishna. In the first month of the Hemanta season, the Nandabraja Kumaris (Gopis) observed the Kaatyayana fast. As a result, Sri Krishna was pleased with the Gopis and granted them Vaikuntaloka, the Moksha. By meditating on Sri Krishna with devotion during this month, the Gopis received the grace of Sri Krishna.

Therefore, in the tenth chapter of the Bhagavata, Sri Suka muni says –

*Hemante prathama maasi Nandabrajakumarika.
Cheruh havisya bhunjanah Katyayanayarchanavratam.*

Bhagavata – 10 chapters. 22.1

The third Pasura of Tiruppavai told that –

*Trailokyakramipadottam purushaharernam samkirtya divyam
Sampadyeta vratam chetsakaljanapada ksheyamavyahatam syat ||*

Tiruppavai (Sanskrit Translation) - 3

Following this tradition, Sri Krishna is worshipped in various states during the Dhanurmasa. This Dhanurmasa has a special tradition in the states of South India. According to Vaishnava tradition, there are twelve Alwar Suris, who are prominent devotees of Sri Vishnu. Among the Alwar Suri, only one woman

was Goda Devi. Another name of Goda Devi is Andal Alwar. She is also considered by many to be an incarnation of Bhudevi.

Goda Devi is the daughter of Vishnuchitta. Her father found her in a Tulsi garden in the village of Dhanvinabyapur, i.e. Srivilliputhur.

Godadevi, the daughter of Vishnuchitta, observed the Katyayani fast in this Dhanurmasa. Many of Godadevi's friends also observed this fast with the spirit of a Gopi of Dwapara era. They observed the Katyayani fast in this Dhanurmasa. There is a famous sloka such as -

*Iti Chaiba Yatha Chakkru Prapanna
Gopika Striyaha*



*Dhanurmasabratam Goda tatheiva Bhagavata Para.
Rangesham Pujayamasa Vidhina Niyatavrata.*

Goda and her friends, as Gopis, worshipped Sri Ranganatha of Dhanvinabyapur as Krishna. They offered a verse to Krishna every day with devotion. The verses contained great description of Sri Krishna. On the thirtieth day, they offered thirty verses in the form of a garland. These devotional verses were composed in Tamil language. They are called “Pasuraas” in Tamil language. The name of the compilation text is “Tiruppavai”. The word ‘Tiru’ means Sri. The word ‘Pa’ means vow (vrata). Chanting the name of Bhagavan is the main aim of this fast. It is said that, after this fast, Godadevi attained Vaikunthaloka along with her friends.

Another name for this fast is “Sri Vrata”. Here ‘Sri’ means wealth. Attaining the wealth of Sri Krishna is Sri Vrata. There is a logical proof for this as well. Especially in this month, we come across Vaikuntha Ekadashi. It is believed that the doors of Vaikuntha are opened for those devotees who perform Dhanurmasa Vrata. Therefore, the devotee attains the highest state. Godadevi attained this Vaikuntha. Many prominent saints have honored the devotion of Goda Devi. One of them is Sri Vedantadesika who wrote Goda stuti in honor of Goda Devi.

There are special rules for reciting Pasuraas during Dhanuramasa. Pasuraas are written in Tamil language. This Tamil language is also considered as Agastya language or Dravidian language. It is believed that by reciting this Pasuraa, one can be blessed by Sri Vishnu. Each pasura has a special description. In Dhanurmasa, 30 pasuras are recited

daily along with the pasura of the day. Among them, 27, 28, 29 pasuraas respectively have the name Govinda. That is like –

Kuddarai vellum Govinda | Tiruppavai - 27

Kureivonnumillada Govinda untannodu | Tiruppavai -28

Etteippareikolva ninrukan Govinda | Tiruppavai - 29

Therefore, devotees recite these pasuras with great interest. The special significance of this Dhanurmas is to get up in the morning, take a bath, wear pundra, chant the name of Bhagavan and sing pasuras.

Dhanurmasa Naivedyam

Another special feature of this Dhanurmasam is Mudganna. That Mudganna is offered to God every morning as prasad. This Mudganna is also called Pongal. Rice and moong dal are included in it. It is believed that Sri Vishnu resides in rice and Mahalakshmi resides in moong dal. Therefore, Lakshmi and Narayana Puja are another special feature of Dhanurmasa.

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Hailed as

GURUVAYUR EKADASI

- Sri R. Subramanian

Fasting at regular intervals improves physical and mental health. This is a well-known formula for maintaining sound health. But when the act of fasting is combined with a religious sanction, it adds strength and discipline. In Hinduism Ekadasi fasting has been extolled in religious texts, puranic stories and other local myths as a very important occasion to observe total abstinence from food, chanting the holy names of Sri Mahavishnu, performing bhajans, visiting temples to have darshan of the deity and to keep awake through the night. It bestows on the devotee total rest to the body and soul, so that he can have an opportunity to be nearer the God of his choice. Upavasa, the word for fasting, connotes such an exercise of staying near the Lord. Hinduism is replete with festivals big, and small through the year which are almost linked to fasting called vratha and for praying. In every month there are several occasions for fasting like



Chaturthi Vratham, Pradosha vratham, Ekadasi vratham, Shashti vratham, Karthigai vratham, etc., on a particular thithi or nakshatra, seeking the blessings of a particular deity.

Of all the vrathas, Ekadasi, the eleventh day of each Paksha (Sukla and Krishna) in a month is hailed as the well-established and common day of fasting for all the Hindus. There is a puranic story behind the origin of Ekadasi. Once an asura called Mura was terrorizing the people and devas, when Sri Mahavishnu created a goddess named Ekadasi from his chaithanya, his divine radiance who vanquished the asura. Pleased with her victory Vishnu established Ekadasi Vrat, promising mukti to all his devotees who observe the fasting vratha. Sri Mahavishnu got the name of Murari (slayer of Mura) from this incident and all his devotees commenced observing Ekadasi vrata every month with bhakti and faithfulness. Ekadasi

vratha is celebrated as a day of spiritual awakening connecting with the divine and also as an exercise to purify the mind, body and soul to attain liberation (moksha) from the cycle of birth and death. Scientifically also such a fasting is recommended as it helps the metabolic process of cleansing and rebuilding the cells of the various organs.

There are twenty four Ekadasis in a year and occasionally two more. Padma Purana, one of the eighteen puranas, assigns a unique name for each Ekadasi and also a story behind each one of them. Vaikuntha Ekadasi, Kaisika Ekadasi, Nirjala Ekadasi, Papamochani Ekadasi, Putrada Ekadasi, Mohini Ekadasi, Mokshada Ekadasi are some of the most celebrated Ekadasi vratha days.

Installed by Bruhaspathi & Vayudeva : Guruvayur is one of the most venerated Mahavishnu kshetras in India. Along with Tirumala, Srirangam, Thiruvananthapuram, Puri, Badrinath, Dwaraka etc., Guruvayur also attracts thousands of devotees daily. There is a puranic story behind the establishment of the temple of Sri Krishna here. The idol of the deity was originally worshipped in Dwaraka by Lord Krishna Himself and his forefathers in Dwarapa Yuga . The sacred idol later reached the hands of Bruhaspathi (Guru) and Vayu who chose this kshetra and installed it here and hence the place got the name 'Guruvayur' (so it is called Guruvayur). Devotees affectionately adore the deity here as their father and hence Sri Krishna is called 'Guruvayurappan'. Purana also informs us that Guruvayur Sri Krishna cured King Janamejaya of his skin disease. Devotees from all over India narrate the miracles wrought by Sri Krishna in their lives.

Celebration of Ekadasi : Almost throughout the year the temple of Guruvayur is radiant with festivals and celebrations. A significant festival in the temple is the celebration of a specific Ekadasi which occurs on the Sukla Paksh of Margasirsha (Malayalam month of Vrischikom) month (November-December). This Ekadasi day is well-known in Kerala as Vrischika Sukla Ekadasi. This Ekadasi day is named Mokshada Ekadasi in Padma Purana and from the significance it gained in Guruvayur it is distinguished as 'Guruvayur Ekadasi'. It is believed that this is the day when Lord Krishna emphasized the significance of Ekadasi fasting to Arjuna.

In the Guruvayur temple celebrations commence on Navami, the ninth day. Even a month before, special illumination

of the whole temple with lamps begins. The Ekadasi day itself is called Vilakku (lamp) Ekadasi.

Remarkably this Ekadasi occurs during Mandala Season in Kerala. The Mandala period starts on the first day of Vrischikam month (mid November) and ends on the eleventh day of Dhanur month (late December). The Sannidhi is open for nirmalya dharshan at 3.00 am on Ekadasi day and closes only at 9.00 am the following day (Dwadasi). On Dwadasi devotees offer a token amount to the temple at the nearby Koothambalam (a traditional hall). This offering called Dwadasi panam is considered as auspicious and an opportunity for the devotees to express their bhakti to Sri Guruvayurappan.

Remembering the Legendary Elephant Guruvayur Kesavan : One more significant incident associated with Guruvayur Ekadasi is the magnificent elephant called Guruvayur Kesavan, who was loved by all devotees for his tame and elegant behaviour, reached the lotus feet of Baghavan Krishna on this Ekadasi day. There are several wonderful life incidents relating to Kesavan's service to Lord Krishna.



Nilambur King Valiya Raja in 1922 offered one of his twelve elephants to Guruvayur temple in fulfilment of his vow. The elephant just aged ten years was named Keshavan. In appreciation of Kesavan's loyal behaviour, divine service and intelligence, the title of Gajarajan was conferred on him. About eleven feet high massive elephant Gaja Rajan served Sri Guruvayurappan for 54 years. He was glorified as the incarnation of Gajendran which was released from the deadly grasp of a crocodile by Sri Mahavishnu.

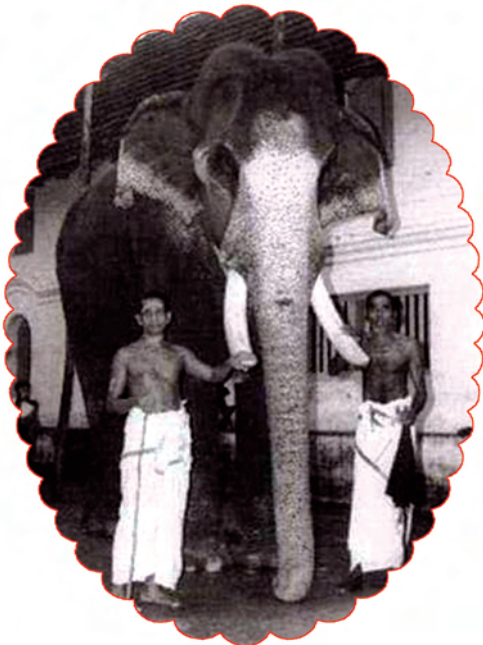
The majestic animal was well-known for his gentle behaviour and strict adherence to all the rituals. The Gajarajan Kesavan breathed his last on December 2, 1976 which happened to be Guruvayur

Ekadasi day. Devotees can have darshan of Kesavan as a realistic statue in front of the Srivalsam Rest House near the temple. His tusks are also displayed atop the entrance to the temple. Every year Guruvayur Kesavan is honoured by devotees and temple authorities. In remembrance of legendary of Kesavan, the statue of the elephant is garlanded and decorated. On this day the leader of the elephants at Punnathur Kotta also called Ana Kotta where more than fifty elephants of Guruvayur temple are maintained, garlands the statue of Kesavan when other elephants stand around and pay homage. This is a wonderful ceremony that devotees visiting Guruvayur on this day enjoy and relish.

Gita Jayanti : Another notable importance of this Guruvayur Ekadasi is that on this same day Lord Krishna imparted the sacred Bhagavad Gita to Arjuna on the battlefield of Kurukshetra. Hence this day is universally celebrated as Gita Jayanthi. Srimalad Bhagavad Gita is hailed as a total guide for the spiritual evolution and self-realization of mankind. Gita is a source of solace and strength to every man and woman. In times of distress and mental confusion, people refer to the teachings of the Gita. It has been a font of inspiration to millions of people around the world. Teachings of the Gita show the right path and help people avoid falling a prey to the four dreadful sins like lust, anger, greed and attachment which are called the "four gateways to hell".

An additional event on this holy day is a grand procession of elephants to the nearby Sri Parthasarathy swami temple as this day happens to be the Geethopadesam Day or Gita Jayanthi.

In connection with Gita Jayanthi a grand celebration is held every year at Kurukshetra, Haryana. Kurukshetra, the battlefield where the Pandava forces and Kaurava forces were involved in deadly war for eighteen days, is the venue where Sri Krishna delivered Srimalad Bhagavadgita to Arjuna before the commencement of the war. It is believed that in this holy place Rig Veda and Sama Veda were composed and Manu wrote his Manusmiriti. Since 1989 the Haryana Government has been organising the Gita Festival in Kurukshetra. From 2016 the Central Government also associated itself in this celebration. In this celebration called Gita Jayanti Samaroh pilgrims from all over India participate to take bath in the holy waters of Brahma Sarovar and Sannihit Sarovar. The weeklong festival includes Baghavatha purana parayana, Bhajans, book exhibitions and other cultural activities.



Guruvayur Kesavan Old Photo



In order to uplift mankind and to re-establish Dharma, God took many Avatars. The God's Avatars were to educate human beings, to realize the goal of life and finally attain salvation. He Himself practiced Dharma and declared the means of reaching Godhood.

Human beings are to undergo three main sufferings: "Adyatma", "Aadibhowthika" and "Adidaivika". In order to cross the ocean of Samsara, some ways and means that are easy to practice become necessary. In order to show the right path and to fulfill His Mission [as His Mission was not completely successful], He sent His Divine Messengers called "Alvars". Besides deeply engaged in devotion towards God, they preached

the Tatva called Saranagathi [i.e. surrender at the feet of the Lord].

Eleven of them were male members and Sri Goda Devi [the Avatar of Mother Earth] was the only female member. At the end of Sri Varaha Avatar, the Divine consort Sri Bhoomi Devi asked the Lord to suggest a good method to get uplifted. The Lord informed Her to sing in praise of Him and thereby teach the humanity the absolute truth. She opted the same and decided to take Avatar [not born of any human beings] in human form. Accordingly, she was born as a female child in the Tulsi Garden of Sri Vishnu Chittar of Srivilliputhur [in the southern part of India]. Being

SRI GODA DEVI

From a Little Girl to Goddess !

- Sri R. Narasimhan



childless, Sri Vishnu Chittar took her home and named her Goda – the bestower of speech. We all know the life story of Sri Goda through Swami Desikar's – "Goda Sthuthi" – which describes her in detail.

As an Avatar of the Divine Mother, She acts as a Upaya, Upeya and Purushatra [recommendatory agent] and acts as a bridge between Sri Paramathma and Jeevathma. Her God Father used to tell her stories about Lord Sri Krishna and Sri Goda decided that she would marry only the Lord and no one else. Sri Vishnu Chittar used to make garlands and take it to the temple. One day, the temple priest found hair in them and rejected the same. But in the dream that night, the God Father conveyed that He likes the garlands worn by Sri Goda only. From that day onwards, Sri Goda was called Sri Andal – the one who ruled the Lord & "Choodikodutha Nachiyar". Sri Goda, in her dreams, found to have married Lord Sri Ranganatha.

Sri Goda performed Dhanur Masa Vrata for 30 days and composed a beautiful hymn called "Tiruppavai" – comprising 30 verses. This contained the Vedic truths and is included in the Nalaariya Divya Prabandham. We all recite this in our daily Pooja routine. Ultimately, Sri Goda was drawn to Srirangam with all temple honours and once she reached the Sanctum Sanctorum, she got merged with the Lord – and thus He was called Sri Goda Rangan, thereafter. She fulfilled Her mission as promised and the unique features that she practiced in Her Godopinasad may be summed up as :

- We should do Keerthanam, Vandanam, Archnam, Dasyam and Atmanivedanam. It is the best way of doing Kainkaryam [service].

- The Jeeva-Paramathma relationship is eternal and cannot be wiped out.
- The Seshi-Shesha Bhava [i.e. the Master and the servant] be remembered as it is Jeeva Swaroopa. We should do Kainkaryam or the service of the Lord.
- The Doctrine of surrender with its Angas is the only way of attaining salvation. This can be performed by approaching & taking the help of an Acharya.
- The recital of "Tiruppavai" will please the Lord and yield the fruits that all of us want and is equivalent to reciting the Vedas.
- Sri Bhagawat Ramanuja fulfilled the desire of Sri Goda and hence he is considered her elder brother. He is also called the Tiruppavai Jeeyar.
- Temple worship includes the Pooja of Sri Goda. In Srivilliputhur (her birthplace) she remains with Lord Ranganamannar. "Sri Periyalwar" attained such an honour among the Alvars due to his becoming the father-in-law of Sri Ranganatha.
- Sri Goda's birth star is Aashada Poorva Phalguni and is celebrated everywhere and in temples.

The Margazhi month is synonymous with Andal who is the only woman saint among the 12 alvars who rose from being a little girl to becoming a Goddess.

"Srimathe Godayai Namaha"



Gita Jayanti on 01.12.2025



The *Bhagavad Gita*, a part of the epic Mahabharata, is an essential Hindu scripture and contains the profound dialogue between Arjuna, a warrior and Lord Krishna, his charioteer and divine guide, on the battlefield of Kurukshetra. Overcome by despair, Arjuna is reluctant to fight further, prompting Lord Krishna to impart profound philosophical and spiritual teachings on duty (dharma), action (karma), knowledge (gnana), and devotion (bhakti). However, *the Gita's* teachings are not limited to the battlefield as they offer guidance on how to live a meaningful and fulfilling life by obtaining equanimity, overcoming obstacles, and connecting with one's inner self. It teaches how to embrace life for what it is, focus on the present moment, and understand the temporary nature of the physical body and the eternal nature of the soul.

People need to understand that everything happens for a reason. One cannot control the past; nor can one control the future. We have only the present and therefore try to live it up to the fullest. Today's youth have to embrace this essential message of *the Gita* wholeheartedly to reduce their anxiety and stress about the future. They need to imbibe the inspiring words of Lord Krishna: "You are what you believe in. You become that which you believe you can become. Be fearless and pure; never waver in your determination or your dedication to the spiritual life. Give freely. Be self-controlled, sincere, truthful, loving, and full of the desire to serve."

Modern youth can derive lessons from *the Gita* on navigating a complex, competitive world by embracing challenges with inner peace and discipline, distinguishing between right and easy choices, and cultivating control over the mind to avoid becoming its enemy. Young men and women are inescapably attracted to sensual pleasures. From such attraction arises the lust of possession, and this leads to passion, then to anger. From passion comes confusion of mind, resulting in the ruin of reason which eventually leads the youth to disastrous consequences and forces them to shirk their duties.

Youngsters have to work constantly with the welfare of others always in mind and through such selfless service they will always be fruitful and lead a life of contentment, the supreme goal of life. When you free from all thoughts of 'I' and 'mine' that nurture excessive egoism, you find absolute peace. From *the Gita*, today's youth can take the cue that they need to recognize the impermanent nature of material life, finding strength in self-knowledge and promoting integration and harmony instead of ego-driven aggression.

The challenges encountered by today's youth are complex and multifaceted, ranging from academic pressures to mental health issues, societal expectations, and technological distractions. As change is constant, *the Gita* encourages embracing change rather than fearing it. In the midst of this rapidly changing landscape, the teachings of *the Bhagavad Gita* offer solutions that can guide young individuals towards a balanced and purposeful life. The Gita guides the youth as to how to deal with life's challenges and how to balance daily conflicts to maintain mental peace, a skill vital in today's highly competitive world. It encourages them to perform their duties (karma) and fight for truth and justice, even when the path is difficult to tread. It tells us that the mind can be both a friend and an enemy, and that a disciplined and focused mind leads to inner strength, while an uncontrolled mind breeds fear and doubt.

The youth today love to be chivalrous, taking undeserving risks for a momentary pleasure and ultimately landing themselves in depression, sometimes followed by self-destruction. *The Gita* advises them to cut through ignorance with the sword of self-knowledge in order to control their impulses and find wisdom. It highlights meditation as a tool to withdraw from distractions, master

the mind, and build mental discipline. It promotes the interconnectedness of all beings and encourages unity, offering a counterpoint to division in today's world.

Many young men and women grapple with questions about their identity, purpose, and direction in life. As *the Gita* points out, they need to know the importance of understanding one's true self (atman) as the physical body is merely a vessel. This knowledge helps the youth transcend societal expectations and material desires, fostering a sense of purpose rooted in self-discovery and inner growth. The pressure to excel academically and succeed in a competitive world can lead to stress, anxiety, and burnout. True, everybody has to make a decent living with a certain amount of dignity. But abnormal obsession with achievement-driven rat race can be

TTD Launches NEW MOBILE APP

The new Mobile App, "T.T. Devasthanams" was released by TTD is a One stop solution for devotees. T.T.D. is providing all services evolving the needs of the pilgrims through this app. In this app, devotees can make their Darshan bookings, e-Hundi Payments, Donations etc. Devotees can also watch SVBC live programs in this app. Devotees may get utilise of this app and be blessed by Lord Srinivasa.



avoided by practicing detachment from the outcomes, and the youth can reduce stress by focusing on the joy of learning and contributing too. Navigating relationships and peer pressure can be challenging for the youth. Through equanimity (samatvam yoga), *the Gita* encourages individuals to treat success and failure, pleasure and pain, praise and criticism with an even mind. This approach helps young people develop resilience and make decisions based on their values rather than succumbing to external pressures.

The youth today are often afflicted with mental health issues. *The Gita* advocates for cultivating a tranquil mind through techniques like meditation (dhyana) and breath-control (pranayama) with a view to reducing anxiety and enhancing their emotional well-being. Modern society often emphasizes material pursuits, leading to a sense of emptiness and spiritual vacuum. *The Gita* encourages individuals to realize the impermanence of material possessions and cultivate spiritual wisdom. As a result, young people can find lasting contentment beyond the transient pleasures of the world. The proliferation of technology can lead to addictive behaviour and decreased attention spans. *The Gita's* teachings on self-control (indriya-samyamam) can guide the

youth in regulating their impulses by practicing moderation and mindfulness that can help them stay focused on their goals and priorities.

Today's youth are burdened with an overload of information and disturbed by an ambience vitiated by anxiety and avarice. They live in an era marked by rapid change and evolving challenges and there comes in the relevant and timeless wisdom of *the Bhagavad Gita* to bail them out. Its teachings provide a blueprint for young people to navigate the complexities of life with resilience, purpose and inner peace. The youth can take a break in their busy schedule and get acquainted with the essentials of *the Gita* for bettering their lives and careers.



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



SRIRANGAM

A Heaven on Earth

Dr. Balaji Deekshitulu P.V.

Srirangam Sri Ranganatha Swamy Temple is one of the oldest Vishnu temples in India, occupying an area of 155 acres (63 ha), with 81 shrines, 21 towers, 39 pavilions, and many water tanks integrated into the complex. Its great historical architecture makes it the world's largest functioning Hindu temple.

Srirangam is the first and main divyadesha temple of Lord Vishnu. It is located in Tiruchirapalli, Tamil Nadu. Srirangam is an island that is surrounded by the River Cauvery on all four sides. The name of the Moolavar Perumal is Sri Ranganathar, and the name of the utsavar is Sri Namperumal. This Perumal temple has songs from 11 Alwars, and many Acharyas lived here. It is the first Divya Desam in Chola Naadu Temples; it is

also called Bhooloka Vaikuntham, which means "A Heaven on Earth."

In Srirangam, the Ranganatha Swamy faced towards the south direction which is rarest in the world! Moolavar Ranganatha Swamy reclining in an amazing posture—with his head towards the west, lotus legs towards the east, showing his back towards the south direction which looks very beautiful Vishnu idol.

Once upon a time when Lord Brahma asked for a Vishnu Idol to worship in his Brahma Lokam, Lord Vishnu accepted his request and created a water bubble from River Viraja which is located in Vaikuntha and the Ranganatha Swamy appeared with Pranavaakaara Vimaanam (shape of Om!). Lord Brahma took this Idol to his house and worshipped it for many years.



In the period of Krutha Yugam, King Ikshvaaku (King of Ayodhya) went to Brahma Lokam and met Lord Brahma and noticed Lord Ranganatha Swamy and requested Brahma to give it to him. Brahma allowed him to take Lord with King Ikshvaaku and he built a Temple near River Sarayu. They worshipped for many years till the period of Lord Rama who also worshipped Lord Ranganatha Swamy. After killing Ravana in the war and returning to Ayodhya he gifted Lord Ranganatha to Vibhishana and asked him to carry it to Sri Lanka.

Vibhishana carried Lord Ranganatha on his head and moved towards Sri Lanka in the airway. In the evening, Vibhishana decided to do Sandhyavandhanam. At that time, he was at Srirangam which is near River Kaveri. He kept the Lord Ranganatha's idol near the Riverbank and completed sandhyavandhanam in Srirangam and got ready to fly towards Sri Lanka, but Lord Ranganatha said that He loved this place and people and so he wished to stay there. King Dharma Varma requested Vibhishana to keep the Lord Ranganatha in that place itself.

One of the famous festivals in Srirangam is Vaikuntha Ekadashi which comes as the 11th day of ThiruAdhyayana Utsavam, Namperumal opens the Vaikuntha Vasal and comes across the doors. Srirangam Namperumal got poems from 11 Alvars and many Aacharyas including Sri Ramanuja who lived in Srirangam and worshipped Lord Ranganatha and surrendered his life to him. Till now in Srirangam, Sri Ramanuja's administration system is followed by the temple.

There is a belief that taking bath in River Kaveri in the month Ippasi (Oct - Nov) is equal to take bath in the all-holy rivers in the world!! Srirangam Temple is surrounded by 13 Pushkarini (Ponds). One of the main Pushkarani is Chandra Pushkarini which is located inside the Temple.

Sri Namperumal is famous for his style of gait on the occasion of purappadu. He walks like Simha (Lion), Gaja (Elephant), Vyaghra (Tiger), Vrishabha (Bull) and Sarpa (Snake). Srirangam Temple has faced many wars. One of the biggest wars is in the Mughal Empire period, Sri Namperumal had gone out of Srirangam for approx. 48 Years because of brutal kings who destroys the temple for treasure and Namperumal wandered around Kerala, Karnataka, Andhra and Perumal also stayed in Ranga Mandapam of Tirumala.

Srirangam temple is Periya Kovil because the kovil is so big, the Perumal is Periya Perumal, the Thayar is Periyapiraatiyaar, the food offered to Perumal is Periya Avasaram, the bell rung in the temple is Periya mani and the main festival celebrated in the temple is known as Periya Thirunaal. Visit this temple and be blessed.





Sarvadharmān parityajya Mām ekaṁ śaraṇaṁ vraja | Ahaṁ tvā sarvapāpebhyo Mokṣayiṣyāmi mā śucaḥ ||

- Srimad Bhagavadgita 18 - 66

SRI GODA CHATUHSHLOKI by Sriman Ananthalwan

'Sri Goda Chatuhshloki'
is a short hymn of
four-verses composed by
'Sriman Thirumalai Ananthalwan'
in praise of Sri Goda Devi.

The verses glorify
Sri Goda Devi as an incarnation
of Bhudevi and describe
Her unique devotion
towards the Lord.
They highlight the
path of devotion and
complete surrender called
'Prapatti' to the Lord.

Here 'Sapthagiri'
is giving sloka
with meaning
to our readers.
Read the slokas
with meaning in this
'Dhanurmasam'
and be blessed.

Nityaa Bhooshaa Nigamashirasaam nissamottungavaartaa
 Kaanto yasyaaha kachavilulitaihi kaamuko maalyaratnaihi |
 Sooktyaa yasyaaha Srutisubhagayaa Suprabhaataa Dharitri
 saishaa devi sakalajananee sinchataam maamapaangaihi || (1)

We pray to the goddess Goda Devi, known as the 'Mother Andal', whose wonderful Sri Sukti Thiruppavai has always been an ornament to the Vedantas (has given great beauty to the meanings of the Vedantas), whose fragrant garland of flowers that Goda Devi has folded and unfolded in her beautiful curls, whose divine verse is pleasing to the ears, by which this earth is enlightened. May that goddess Goda Devi, the mother of all the worlds, always shower and bless us with her grace.

Maathaa chet tulasi, pithaa yadi tava Sri Vishnuchitto mahaan
 bhraathaa chet yatisekharaha priyatamaha Sri Ranga Dhaamaa yadi |
 Gnanataara stanayaa twaduktisarasatnyena samvardhitaha
 Godadevi ! Katham twamanyasulabhaa saadhaaranaa srirasi || (2)

Mother Godadevi! Your mother is truly the beloved of the Lord (vishnu) Sri Tulasi herself. Your father is Vishnuchitta, a beloved devotee of the Supreme God. Your brother is Yatisekhara. Your most beloved Sri Ranganatha, the abode of Srirangadhama. Your sons are the wise men who have flourished by drinking the breast (milk) of the fair divine union. Mother (Amma)! You are the one who is uniquely easy. You also shine as the extraordinary "Sri (wealth)" Godadevi. We all sing in your praise oh great mother.

Kalpaadau harinaa swayam janahitam drusteva sarwaatmanaam
 Proktam swasya cha keertanam prapadanam swasmai prasoonaarpanam |
 Sarveshaam prakatam vidhaatu manisham sridhanvinavye pure
 Jaathaam vaidika vishnuchittatanayaam goda mudaaraam stumaha || (3)

At the beginning of the Kalpa, the Lord, who is the soul of the entire world, Sri Hari, seeking the welfare of this world, himself taught his kirtana as well as the path of surrender, i.e. the path of surrender, and all the stages of life, starting from offering flowers to him at all times. In order to practice and proclaim all these daily rituals, we praise Goda Devi, who appeared as the daughter of Sri VishnuChitta, one of the greats of Vedicpracticioners, in that Srivalliputtur, which is also known as 'Dhanvinavyapuram'.

Akootasya parishkriyaa manupamaa maasevanam chakshushoha
 aanandasya paramparaam anugunaam aaraamasaileshituhu |
 taddhormadhyakireeta kotighatita swochhista kastoorka
 maalyaamoda samedhitaathma vibhavaam goda mudaaraam stumaha || (4)

Whatever the desire of Sri Seshasaileshwara Venkatnatha Srinivasa, the solution to that desire is Godadevi, who is always bringing incomparable bliss to the divine eyes of Srinivasa. Srinivasa's chest, as well as the top of the magnificent crown, are adorned with that musk garland that Godadevi folded and unfolded. With the approval of that garland, the Lord, who is glorified in the Upanishads as "Eshah sarva gandhah, Eshah sarva rasah, Eshahye vanandayathi", always brings unique and unprecedented fragrance, joy and happiness to that Lord, the glory of Godadevi is shining in the path of development. We all praise the mother of Andal, Goddess Goda, who is the most beloved, devoted, and beautiful of this God.

Swochistamaalikaabandha gandhabandhurajishnave |
 Vishnuchittatanoojaayai godaayai nityamangalam ||

- Translated by Smt. Srisudha Kolachana



The annual Pushpayagam was performed with various types of flowers rendering floral bath to the processional deities of Sri Malayappa Swamy along with Sridevi and Bhudevi at Tirumala on 30.10.2025. On this occasion, TTD EO Sri Anil Kumar Singhal, I.A.S. along with his spouse and other TTD officials participated.



The annual Pavithrotsavams was performed to Sri Kalyana Venkateswara Swami, Srinivasamangapuram from 17.10.2025 to 19.10.2025.



As the water levels of reservoirs reached their full capacity at Tirumala, TTD Chairman Sri B.R. Naidu performed special pujas and offered Ganga Harathi at Papavinasanam Dam in Tirumala on 26.10.2025.



The Ayudha Puja was held at Mathrusri Tarigonda Vengamamba Annaprasadam Complex in Tirumala on 31.10.2025. On this occasion, TTD Executive Officer, Sri Anil Kumar Singhal, I.A.S. participated in the puja.



The Ayudha Puja was held at the TTD Printing Press, located opposite to the TTD Administrative Building in Tirupati on 18.10.2025. On this occasion, TTD, Tirupati JEO Sri V. Veerabrahmam, I.A.S. participated in the puja.

In the Sri Vaishnava Sampradaya, the 12 Alvars were Tamil poet-saints deeply devoted to Lord Vishnu (Sriman Narayana). The term “Alwar” means “one who is immersed (in divine love)”, reflecting their total surrender and bhakti. They composed 4,000 Tamil verses / pasurams / poems, collectively called the Naalayira Divya Prabandham, glorifying Lord Vishnu and the 108 Divya Desam’s (sacred Vishnu temples). These hymns are considered the Dravida Veda Saram, as they convey Vedic truths in Tamil. On the auspicious occasion of Thiruppanalwar Thirunakshatram, let us begin by exploring his divine life (*Vaibhavam*) and his glorious contributions.



Thiruppanalwar
Thirunakshatram
on 05-12-2025

THIRUPPAN ALWAR VAIBHAVAM

- Sri A.S. Ramanujam Iyengar

Thiruppanalwar is one of the twelve revered Alvars of the Sri Vaishnava tradition, known for his intense devotion and poetic beauty. He was born in the town of Nichulapuri (Uraiyoor Divya Desam), located on the banks of the Cauvery River in the Chola kingdom, during the month of Karthigai, under the Rohini star as per Souramanam panchangam. He is considered the incarnation of Srivatsam (divine mark on Sriman Narayanan’s chest). He was found in a paddy granary and raised by a couple from the Panar community, who were traditionally skilled in playing the yazh, an ancient Tamil stringed instrument. Following the tradition of his foster father, he became adept at playing the yazh and was an ardent devotee of Lord Ranganatha of Srirangam. It is believed that Vishwakshena himself performed Panchasamskaram (initiation rituals) for him, which deepened his devotion to the Lord. Due to the social conditions of the time and his lower sect background, he humbly refrained from entering the

Tiruvarangam temple (Srirangam). Instead, he chose to sit on the southern bank of the Cauvery, facing the towards Srirangam temple and thinking of Perumal, where he composed and sang hymns in praise of the Lord.

One day, the Srirangam temple priest and scholar, Lokasaranga Muni came to the river to fetch water for Perumal’s kainkaryam and saw panar sitting engrossed in Bhagavat anubhavam, without noticing his surroundings. Muni began to appeal, but his words went unnoticed. So, he threw a small stone to catch the panar’s attention. Unfortunately, the stone struck his forehead, causing it to bleed. Suddenly realizing he was obstructing the priest’s way, the panar stepped aside in haste. Meanwhile, the chief priest was alarmed to see blood oozing from Perumal’s forehead.

Fearing a grave offense had occurred, he immediately consulted the king and his ministers. Periya Perumal, deeply distressed by Loka Saranga Muni's action, remained silent. At once, Periya Perumal ordered the Sannidhi doors to be shut and, with divine anger, asked Loka Saranga Muni, "How could you do this to My dear devotee?"

Loka Saranga Muni immediately realized his grave mistake and was filled with remorse. Upset and ashamed, he prayed to Periya Perumal, saying, "I have committed a great bhagavata apachaaram (offense to a devotee). How can I ever be redeemed from this sin?", Out of His boundless mercy for Pan Perumal and in keeping with His supreme independence—being beyond question or reproach—Periya Perumal appeared in Loka Saranga Muni's dream that very night and instructed him: "Go now and bring him here—carry him on your shoulders with great devotion". Abiding by the

orders of Namperumal, Loka Saranga Muni made his way to Thiruppanalwar, who was standing at a distance from Srirangam. Facing the direction of the sacred Divya Desam, now adorned with beautiful gardens and divine surroundings, Alwar was immersed in glorifying Sri Ranganatha with deep devotion. Approaching him with humility, Loka Saranga Muni fell at Alwar's lotus feet and conveyed the divine command of Namperumal : to enter Srirangam and grace the temple with his presence. However, Thiruppanalwar humbly refused. With tears in his eyes, he said, "I am of a lowly birth, not born in the caturvarnam. How can these feet of mine be placed on the sacred soil of Srirangam? I am unfit to step into that Divya Desam." At once, Sri Loka Saranga Muni, moved by divine inspiration and bhakti, replied with unwavering resolve:

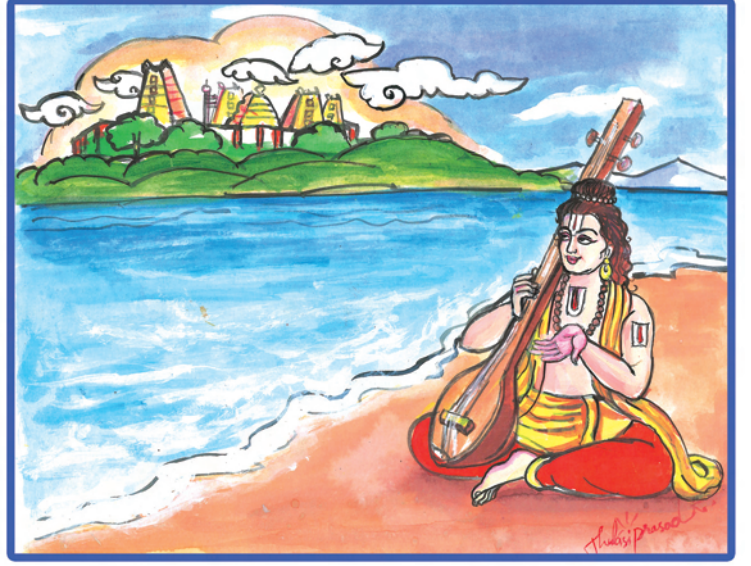
"Yes, you are right — you cannot place your lotus feet on Srirangam. But you can certainly climb onto my shoulders. I will carry you directly to Sri Ranganatha, as commanded by Periya Perumal Himself. I insist you do so." Overwhelmed by the mercy of both Bhagavan and His dear devotee, and having completely surrendered to their will, Alwar was unable to refuse. Meditating on the limitless compassion of Emperuman, he relinquished his hesitation and entrusted himself fully to Loka Saranga Muni. With great joy and reverence, Sri Loka Saranga Mahamuni lifted Alwar onto his shoulders. In that moment, he resembled the Adhivahikas—the divine guides who lead liberated jivatmas on their final journey to Parama Padam. Just as they carry the souls of mukta-jivas to the Thirumamani Mandapam—the radiant, jewel-adorned divine hall where Paramapadhanathan sits in eternal splendour with His Nitya Suri's—Loka Saranga Muni bore the blessed Thiruppanalwar



towards the divine Sannidhi of Sri Ranganatha. Thiruppanar came to be known as “Munivahanan”.

Once they reached the sanctum, Alwar was overwhelmed by the darshan of Ranganathan and in that heart-melting moment he emotionally composed ten beautiful pasurams titled ‘Amalanadhipiran’, it is pure describing majesty bhagavath Ananda anubhavam of the Divya soundharyam and kalyana gunas of Srirangam Periya Perumal (amalan-Adhipiran). In Tamil verses, Alwar describes the matchless beauty of Lord Ranganatha right from the divine feet up to His resplendent crown. Hence this prabandham is called ‘Padadi kesha prabandham’.

In our Purvacharyas Parampara periyavachan Pillai, azhagiya manavala Perumal Nayanar and vedhanthacharyar (MunivahanaBhogam) have written beautiful vyakyanams for Alwar’s amalanadhipiran prabandham. Unlike other prabandhams, these ten pasurams are free from any appeals or expressions of distress; instead, they are filled with the delightful experience (anubhavam) of Perumal’s divine presence. Alwar enjoys the auspicious quality of purity akin to the Archavathara Emperuman — the sacred thirumeni varnanai (divine form description) of Srirangam’s Periya Perumal, who accepted him as His servitor without any expectation and made him a servant to His devotees.



Tirumala Srinivasa Perumal

Among the ten pasurams of *Amalanadhipiran*, in two pasurams, Thiruppanalvar offers Mangalasasanams (glorious salutations) to Thiruvengadam Thiruvengadamudayan (*Tirumala Srinivasa Perumal*). In First pasuram. Alwar celebrates experiencing the divine feet of periya Perumal as manifested by him.

*amalan Adhipiran adiyarkku ennai Atpaduththa
vimalan vinnavar kon viraiyar pozhil vengadavan
nimalan ninmalan nldhi vanavan nll madhil arangaththu
amman thiruk
kamala padham vandhu en kannin ullana okkinradhe*

Out of pure aanandham (bliss) experienced by Thiruppanalwar, on having the darshan of Sri Ranganatha, he began to portray his devotion. He calls him Amalan - pure and perfect and Adhipiran- the first and foremost of all. He, the radiant one who made me a humble slave of the servants of the Adhipiran, He, the king of the Devas, the one who resides among the fragrant gardens in Thiruvengadam (Tirumala), the blemishless one who never sways from justice, the one who resides in the long and lofty walls of Tiruvarangam – His sacred lotus feet seem to have on their own will entered my eyes.

In third pasuram, emperuman stands at thiruvengadam (Tirumala) hill, in the northern direction of Tamil Desam, where monkeys jump around playfully and where nithyasooris come and worship him as Srinivasan. He is lying on the sweet mattress of thiruvanandhalwan (Adhishesha) at Srirangam. Hasn't my Athma, which is in my heart, settled on that periya Perumal's divine vestment, which looks like the reddish sky, and on the divine navel, which is located above that vestment, which looks more beautiful having sired brahma?

Thiruppanalwar concluded his last 10th pasuram saying that, after the divine darshan of Arangan (periya Perumal), he did not desire anything else ("en amudinaik kanda kangal marronrinaik kanave"). Even as Alwar stood in a trance, Periya Perumal blessed him and accepted him in his mortal Roopam, and Alwar merged with Lord Ranganathan, as everyone else stood watching. Andal and Thiruppanalwar were the only Alwars blessed to merge with the Lord while experiencing His blissful darshan.

THIRUPPANALWAR AVATARA UTSAVAM

The Uraiyoor Azhagiya Manavala Divya Desam is the birthplace of Thiruppanalwar. Therefore, every year, a 10-day *Avatara Utsavam* is celebrated grandly at this temple, concluding on the day of *Karthigai Rohini Nakshatram*. On the same day, celebrations are also held at the Srirangam Temple. The *utsava Moorthy* (festival deity) of Thiruppanalwar is taken in procession to the main sanctum of the Srirangam Temple to perform *mangalasanams* to Perumal. The joy of the Alwar enacted, beginning with the Visvarupa Darshanam of Lord Ranganatha. Alwar received *Vishesha prasadam* and *anugraham*, honoured with

a garland, a silk parivattam on his head, a shawl around his shoulders and sandalwood paste from periya Perumal. Thiruppanalwar is taken in procession to the Sannidhi's of Nammalwar, Thayar, and Andal shrines, where the Bhattar's recite *Amalanadhipiran* and other Divya Prabandhams. The entire ritual called as "keezha padi sevai" or "keezha irangi sevai".

Nitya Thaniyan

*apadha choodam anubhuya harim sayanam
madhye kaverathu hithur mudhithantharathma
adhrasrutham nayanayor vishayantharanam
yo nischikaya manavai munivahananam tham*

We meditate on Thiruppanalwar who is named 'Munivahanar' (one who was carried by loka saaranga mahamuni on his shoulders), who acquired great bliss by enjoying Sri Ranganathan who is resting in Srirangam Divya Desam that is covered by the two Cauvery rivers (Kaveri and kollidam) and who proclaimed that his eyes would not see anything other than Lord Sri Ranganathan's divine form.



TIRUMALA TIRUPATI DEVASTHANAMS

AN APPEAL TO THE SUBSCRIBERS OF 'SAPTHAGIRI'

The readers of Sapthagiri who wish to change / rectify their address of Sapthagiri Magazine for their subscription are requested to send their full address with Pin Code and Mobile Number to the Chief Editor, Sapthagiri Magazine, 2nd Floor, TTD Press, K.T. Road, Tirupati - 517 507 and they may also send their address through e-mail chiefeditortpt@gmail.com

Location : These two Divya Desams are approximately 300kms south of Madurai.

THIRUKKURUNGUDI

Sthalapuranam : Legend is that Nambaduvan from a lower sect used to sing the Lord's praises just outside the temple. One day as he was about to do so, a rakshasa (demon) came to devour him. Nambaduvan bargained and said that the rakshasa can eat him after he has finished singing. The Lord came in the form of an elderly person and suggested to Nambaduvan that he should run away. Nambaduvan refused saying that he must honour his promise. When he offered himself, the rakshasa thanked him for honesty and said that he has become liberated by listening to Nambaduvan's songs. The Lord appeared in front of both and granted them salvation.

Ramanuja once taught the Lord himself the meaning of Ashtakshari and hence the Lord here is called Vaishnavanambi.

Special Features : The Lord is known as 'Azhaghiya Nambi Rayar or Vaishnavanambi'. The universal mother is known as 'Thirkkurungudivalli'. Their vimana is 'Panchaketaka vimana'. The theertham is 'Nambiaru'. The Lord is also called 'GanaPriyan' as he is fond of singing.

There are five Nambi temples in the area – Nindra Nambi, Kidantha Nambi, Irundha Nambi, Tirumalai Nambi and Tiruparrkadal Nambi. Three are in the same temple and two are nearby.

It is said that Thirumangai Alwar spent his last days here and his brindavanam can be seen today in the village. Kaisika Ekadashi and the performance associated with it are celebrated every year. The local belief is that Arayar Sevai was originated by Nathamuni here.



Mangalasasanam : Thirumazhisai Alwar in his Thiruchandavvrutham (813), says that the water birds are startled by the falling palm fruits in the tanks. The fishes glitteringly swim in these tanks and jump at these fruits. Such is the vision of Thirukkurungudi where you reside. How is it that you, who are peace loving and quiet, is identified as Nrusimha who split the wide shouldered Hiranyakasipu in to two?

VAANAMAMALAI (THIRUVARAMANGAI)

Sthalapuranam : Goddess Lakshmi is believed to have been born at this place. Hence the name of the town which means Lady. Adhishesha and Garuda have both done tapas here to achieve their present status.

Special Features : The Lord is 'Thothadrinathan or Deivanayakan' and the Universal Mother is 'Varagunamangai'. The vimana is 'Nandhavarthana vimana' and the theertham is 'Setruthamarai theertham'.

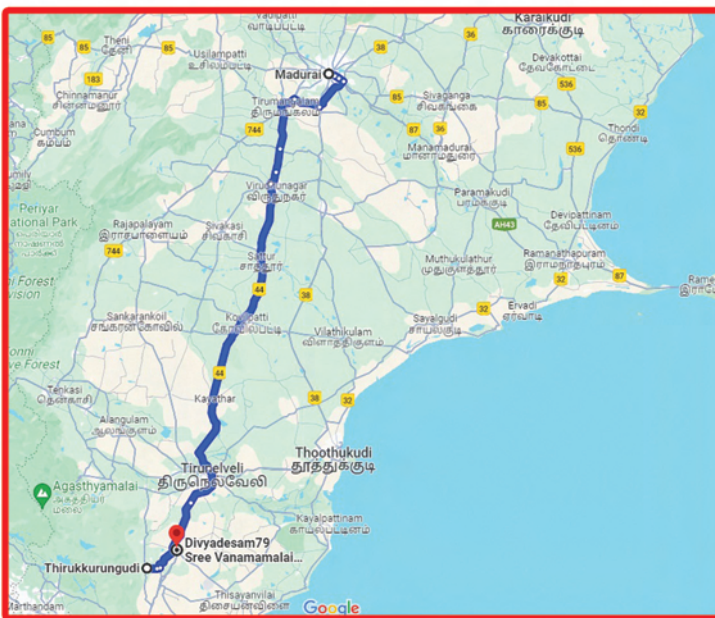
The Lord here is a Swayambhu murthy. This is the headquarters of Vaanamamalai Mutt and they are responsible for the running of the temple. The shathari here is considered an in-person blessed by Nammalwar.



Mangalasasanam : In his Thiruvoimozhi (3299-3309), Nammalwar says that whatever may be his status, he will not live without the Lord from here on. In Vanamamai, you rest on Anantha amidst slushy fields where lotus blooms can be seen amidst paddy. With that vision you have made me yours.

Only a small portion of the pasurams are given here.

Om Namo Narayanaya



(Continued from the previous issue)

“Come what may! I know about your father. He is a righteous king. I trust he won’t trouble me. I’m not worried even if he does so. On what pretext he would arrest me? If he happens to see me, he would surely perform our marriage,” said Srinivasa without any fear.

“Hey huntsman! As long as there are Kanchi Varadaraju, Kaveti Ranga and Venkatadri Nayaka on this earth, he won’t allow you to marry me. You seem to nurse illusions. Better shed your childish whimsicality!”

“I won’t leave you even if you curse me. I’ll marry you without fail!”

“It’s not fair to utter infatuated words leaving your parents.”

“What a fun! Do you teach me discretion? What’s writ large on my forehead can’t be erased. I love to make my choice for you. Why don’t you come into my embrace?”

As Srinivasa advanced towards her, Padmavati beckoned her maids to throw stones at him. The maids tossed stones at Srinivasa as he was riding back on his horse. Srinivasa fell down from the horse. Realising the futility of his action, he rushed back in the north direction, entered the anthill and rested on the floral bed laid by his foster mother Vakulamalika.

Padmavati said to her maids, “All this mess is due to not heeding my mother’s advice. I won’t come to this floral garden again. Let’s not share with mother about our interaction with the hunter. It’ll be a matter of shame for us!” Thus saying, she went back to her palace and reclined on her floral bed.

Listening to Sage Soota about the whole episode of Padmavati’s encounter with Srinivasa, Shaunaka and other saints became curious to know further.



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

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

“Hey saints! As the Almighty Srinivasa was suffering the pangs of separation in love, Vakulamata came to him and said, “Come on! Sumptuous meal is ready! Get up! You may be hungry.” But Hari was unmoved. Tears were flowing down his cheeks. Seeing this, anxious Vakula asked him, “What happened Srinivasa? Why these tears? Why’re you sleeping in the afternoon, though unwarranted? Why’re you so desperate? What ails your heart?” Vakula was puzzled at his silence and began thinking in varied ways.

“Venkata! You went to the forest disregarding my advice. Were you afraid of the cruel animals there? Did you fall down on the hard gravel and come back with great difficulty? Tell me the truth. I’ll apply the remedy. I know all sorts of remedies. I’ll daub the oil and massage gently if it’s a blind injury. I’ll pour hot water if you slipped down on a hard rock. I know the mantra to dispel the spell of a spirit if you’re possessed. If you’d shuddered at the sight of strange animals, I’ll pat you on the middle of the back. Tell me what kind of remedy you need!” Thus saying, she groped his body and found injuries. His body was hot. She asked him further, “Why do you sweat so profusely? What are these injuries? I thought you were very strong, but why this desperation? Unfold the truth.” She supported him to get up, removed the covered bedsheet, gently massaged the body, daubed sandalwood paste, wiped his eyes with cold water and waved fan to soothe his body. She reiterated her request for taking a meal. She couldn’t make out his obstinacy. She began tossing a few more questions at him, “Have you seen any beautiful lady in the forest? Have you fallen for her? Does she appear to you even if you shut your eyes? Do you feel the pain of arrows pricking your heart? Was she an angel, a tribal girl, a forest fairy or a celestial dame? Was she Rambha, Urvashi, Tilottama or Ghritachi? Tell me who she was”

Yet, Srinivasa didn’t open his mouth. Vakula was afraid. “Did you come across any siren? Has any spirit possessed you? If you don’t unravel the truth, what can I do? Who’ll come to our rescue here? Shall I go and report to Varaha Swamy? I can’t live without you. If you reveal your agony, I’ll relieve you of it. In fact, I wanted to live like a spinster, but the Lord gave me a son like you without giving the trouble of delivery. I can’t stand this agony any longer. This is my last request. Unravel your heart to me.”

Hari couldn’t stand her grief any more. “I’ll open up my heart to you. As I was wandering in the forest, I saw an elephant and started chasing it. I came across a forest down the hill. There I happened to see a charming lady. She was graceful and endowed with all the noble traits. She was like an arrow of Cupid ready to be shot. She’s like a lightning. Her beauty is beyond me. I want an alliance with her. I can’t stand her separation. Fix her alliance with me. If you do so, I won’t go anywhere else.”

Understanding his passion for the lady, Vakula asked, “What’s her name? Where’s she from? I’ll surely try to fix her marriage with you.”

Hari: “Mother! She belongs to the lunar dynasty. Akasha Raju discovered her embedded in a lotus as he was tilling the land in the process of Putrakameshti sacrifice for progeny. The king named her Padmavathi and brought her up. I’ll continue to live had Brahma destined our marriage. Otherwise, my destiny will be Vaikuntha alone. I don’t know why Padmavathi provoked her maids to throw stones at me. As a result, my horse fell down. Out of fear, I fled to this hill. Brahma had landed me in trouble by making me see such a beautiful lady. Maybe it’s due to my past sins. Maybe Brahma wanted me to connect to her. If you help me to marry her, I’ll regard you as my parent, relative and the best of my devotees. Those who help in fixing the marital alliance will reap the merits of giving charities of cows, land and gold. So, why don’t you try to obtain such merit by your deeds?”

Vakula heard him calmly and asked, “My dear son! It’s very strange to hear that a lotus emerged from a field and a graceful child appeared in it. I’ve never heard such strange things happening. Why don’t you recount those wonderful things to me?”

Hari started to narrate the story of Lord Sri Rama to her.

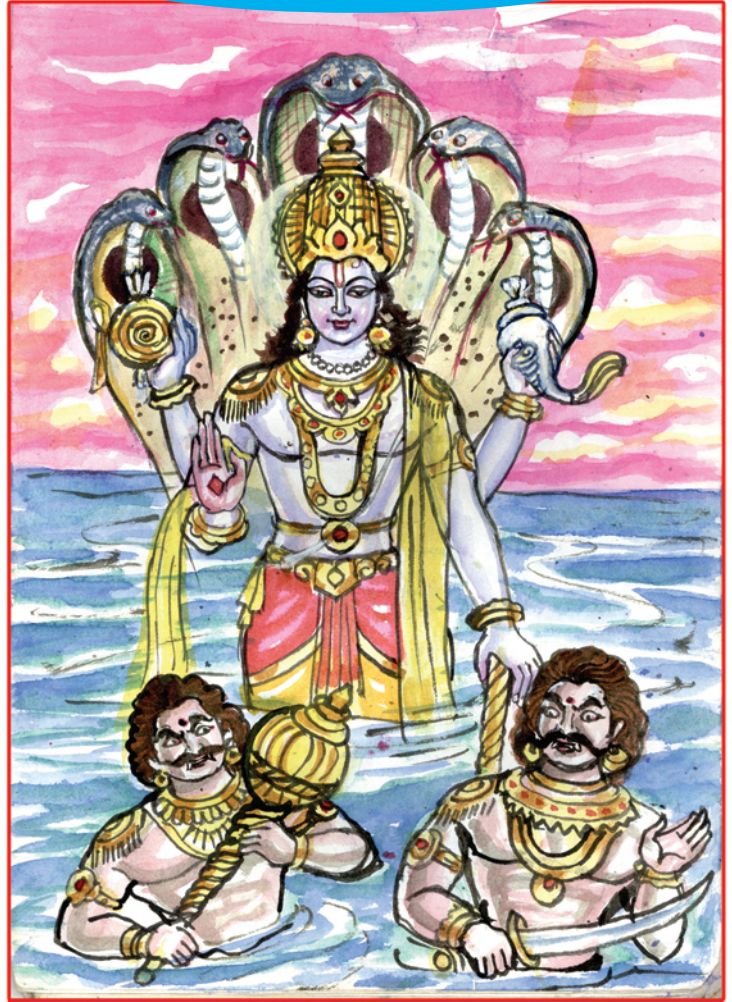
(to be continued)

Ekdasi is a day dedicated to the worship of Lord Vishnu. Among all the Ekadashis, the one that falls in the waxing phase of moon (shukla paksha) in Dhanurmasam is considered the most significant and auspicious. Here is a story related to the Vaikunta Ekadasi ritual from Devi Bhagavata purana.

Birth of the Demons : Long ago, the whole universe was a great ocean. Lord Vishnu was sleeping on his bed of Adishesha, floating in the middle of the ocean. From his ear wax, two Asuras named 'Madhu' and 'Kaitabha' were formed. They fed on the ocean-water and grew strong. The twins wondered, "Where are we born? What is this vast ocean? Who are our parents?" They wandered in search of answers.

Boon of Goddess Adishakthi : While they were wandering, they heard the sound of Mantras (incantations), coming from high above them. When they looked up, a streak of lightning was also seen, that illuminated the boundless sky above. The two Asuras said, "There is no doubt that this glorious sound that we heard must be an incantation. Let us pray to the force above us, by chanting the Mantras again and again.

They were constantly chanting the Mantra that they had heard before. Their penance lasted a thousand years. Goddess Devi (Adishakthi) appeared before them and said, "I am very much



VAIKUNTA EKADASI

from
Devi Bhagavatam

— Smt. P.S. Pranavi

pleased with your worship. Ask me what you wish and I shall grant you that boon."

"The Asuras asked that they should die only at a time of their own choosing, and remain immortal until then."

Devi granted the boon and said, "So be it. You will be practically immortal. Your strength shall also increase thousandfold. "Neither the Devas nor any other Asuras shall be able to defeat you."

Lord Brahma seeks help : Empowered, Madhu and Kaitabha became arrogant. While wandering, they came upon Lord Brahma, sitting on a seat made from a lotus. When they saw him, the two Asuras became envious. They said to him, “O Divine being, why are you sitting on a high seat that is meant only for the brave and the victorious. Either get down and acknowledge us as your overlords or prove your worth.”

Lord Brahma realized he could not defeat the demons. *“Only Lord Vishnu can save me,”* he thought. But the Lord was in yoganidra, so Brahma rushed to his abode and prayed:

“O Jagannatha, protector of the universe! Two asuras born from your ear wax, empowered by Devi’s boon, are attacking me. Please awaken and save me!”

Despite these pleas, Lord Vishnu was still asleep. Lord Brahma then started praying to Devi by saying, “O Devi, it is by your will that Lord Vishnu has fallen under the influence of Maya. Let Lord Vishnu arise from this slumber.” By the grace of Devi, Lord Vishnu awoke. He opened his eyes and saw Lord Brahma trembling before him. He asked Lord Brahma, what has caused this fear? Lord Brahma explained what had happened.

Lord Vishnu’s Deceit : Lord Vishnu smiled and said, *“Do not worry. The demons’ time has come to an end, and fate has clouded their senses. I shall slay them and free the world of their menace.”* Soon, Madhu and Kaitabha arrived, mocking Brahma.

Lord Vishnu interrupted them and said, “Forget him. If you two have faith in your own strength, fight me. I shall soon humble your pride by defeat and slay

you.” The battle began. When Madhu got tired, Kaitabha would engage Janardhana in battle. This great battle stretched for five thousand years, yet Lord Vishnu could not destroy them. He then remembered that these two Asuras have obtained the boon of invincibility from Devi. While he was still battling them, he started to pray to Devi, to show a way to slay these Asuras.

Devi appeared above the battlefield. While Vishnu fought with two hands, he folded the other two in worship, praying for a way to defeat the asuras strengthened by her boon. Devi replied: *“O Narayana, they must be overcome by illusion. I shall cloud them—then you can slay them.”* She cast her glance upon Madhu and Kaitabha, stirring their base instincts and bringing them under her spell.

As Vishnu perceived that the concentration of his enemies was wavering, he addressed them in a loud voice and said, “I have been very much pleased by the skill that you two have displayed. In recognition of your bravery, I shall grant you a boon. Ask, and it shall be yours.”

Bewildered by Devi’s spell, the asuras mocked: *“We are the victors, not you. What boon can you give us? Instead, we shall grant you one—ask!”* Lord Vishnu seized the moment: *“Then he said* — the boon that I seek is that you two should die now at my hands.” Realizing they were tricked, the asuras could not withdraw their promise. They only pleaded not to die on water.

Lord Vishnu’s sympathy : Lord Vishnu said, “So be it!” Taking his vast Vishwa-Roopa, he placed the asuras on his thighs and slew them with the

Sudarshana Chakra. Before dying, the demons filled with gratitude, asked for a boon—that devotees who worshipped Lord Vishnu on this day and passed through his gate (dwaram) would gain salvation. Lord Vishnu granted the boon and opened the northern gate of Vaikunta. This event is re-enacted in Vaishnavite temples every year on 'Vaikuntha Ekadasi' day.

Significance of Vaikunta Ekadasi and Vaikunta Dwaram : Vaikunta Ekadasi is one of the most auspicious day dedicated to Lord Vishnu. On this day, Vaishnavite temples open a special entrance called the 'Vaikunta Dwaram'.

Devotees believe that passing through this gate symbolizes the surrender of ego—"me and mine"—and helps attain spiritual liberation.

The ritual reminds devotees that true devotion requires humility and surrender. By passing through the sacred gate, one symbolically leaves behind worldly attachments and sins, stepping closer to salvation. It reinforces the idea that grace, guidance, and devotion are key to overcoming obstacles in the spiritual path.

Thus, Vaikunta Ekadasi is not only a day of devotion and worship but also a reminder of the victory of wisdom and strategy over arrogance and pride, exemplified by Lord Vishnu's triumph over Madhu and Kaitabha. Devotees who observe this day with sincerity and devotion are believed to be blessed with protection, spiritual progress, and the ultimate gift of moksha.

Om Namo Narayanaya



Tirumala Tirupati Devasthanams

- 01 New Year Day
- 04 Pranaya Kalaha Mahotsavam in Tirumala Temple
- 07-13 Sri Andal Neeraattotsavam
- 14 Bhogi, Bhogi Teru (Chariot)
- 15 Sankranthi
- 16 Kanuma, Goda Parinayotsavam
- 18 Sri Purandara Dasa Aaradhanotsavam
- 23 Vasantha Panchami
- 25 Rathasapthami
- 26 Bheeshmashtami
- 29 Bheeshma Ekadasi

Festivals and Rituals in January 2026





SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhooshi

(Continued from the
previous issue)

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

gives upadesa to Vasishta.

Sloka – 93

*Mahaan Aneeyan Garima
Sushamaa Chitramaalika: |
Nabhasprun Nabhasojyothi:
Nabhasvaan Nirrabhaa Nabha: ||*

570. Mahaan: The word *Mahaan* indicates that He is great. It is to be noted that, this greatness is not comparative as there can be no comparison to Venkatesa. He is independently great and His greatness cannot be compared at all. Kathopanishad states - "...Mahato Maheeyaan...". This is also 845th nama in Sri Vishnu Sahasranama.

571. Aneeyan: Venkatesa can manifest Himself in the minutest of forms, smaller than the scientifically perceivable atom. 'Anu' is the word that indicates atom. Kathopanishad says - "Anoraneeyaan...". The 2 *namas*, 570 and 571 are together addressed in a single pasuram by Tirumazhisai alwar in his Nanmugan Tiruvandadi [#71] as - "Seyan Aniyan Siriyan Migapperiyan..."

572. Garima: This is one of the eight divine faculties called 'Ashtasiddhi'. Venkatesa is the abode of all siddhis and by virtue of this power, He can manifest himself as the heaviest object. During the battle in Lanka, Lakshmana was rendered unconscious by Indrajit. However, when Indrajit tried to abduct an unconscious Lakshmana, he had to hang his head in shame as he could not lift Lakshmana at all. Later, the true devotee Hanuman, effortlessly lifted Lakshmana like a flower. Selective display of this power, *Garima*, can be seen in this instance and hence this name.

573. Sushamaa: Venkatesa is decorated with the most exquisite of the ornaments, antique jewels and flowers and thus displays a grand lustre. Acharya Prativadi Bhayankaram Annan in Sri Venkatesa Mangalam [#11] cites this by stating "Sragbhusaambaraheteenam Sushamaavaha murthaye!...". With such a splendor at display, Venkatesa blesses all.

574. Chitramaalika: Venkatesa is always bedecked with different garlands made of choicest of flowers and precious stones. The garland named *Vaijayanti* is the garland of victory which is unique to Vishnu. During the annual Srivari Brahmotsavam, as a customary practice Andal of Srivilliputtur dispatches through the priests, a flower garland adorned by her, made of Tulasi, Sampangi and other most fragrant flowers. This



DECEMBER, 2025

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SAPTHAGIRI



is presented to Tirumala H H Pedda Jeeyar Swamy who in turn presents it to the primary priest who will decorate Mula Viraat Murthy of Venkatesa with the garland. On the 5th day, during Garuda Vahana Seva procession, Malayappa swami will grace with that special garland.

575. Nabhasprun: The word Nabha indicates aakasa, the sky or the space. This *nama* indicates that Venkatesa's glory extends the never ending space. Venkatesa is described as each of the 5 primary elements called *Panchabhutas*, in which the space comes first chronologically in the creation. Nammalwar states in Tiruvaymozhi [#6.9.1] that the Supreme God is the *antaryami* of all of the *Panchabhutas* viz., Space, Air, Fire, Water and Earth – “*Neeray nilanay theeyaay kaalaai Visumbaai...*”.

576. Nabhasojoyothi: He is the bright illumination in the space. Venkatesa is described by Tirumangaialwar as an inextinguishable bright source of abundant light in his Tirumozhi [#1.10.9] - “*...nandaada kozhunchudare engal nambi, Chintamaniye Tiruvengadam meya endhaay...*”

577. Nabhasvaan: This *nama* indicates Venkatesa being the form of the *praanavayu*, the most essential wind that sustains the very life in the universe.

578. Nirnabhaa: During the cosmic creation, the first to be created is the Space. Thereafter the other 4 elements wind, fire, water and earth are created as stated by Taittiriya Upanishad - Ananda valli Anuvaaka 1. This leads to the creation of sentient and non-sentient beings on earth. All the perishable matter one earth consists of these 5 elements in different proportions. Through this *nama* of

Venkatesa, it is established that Venkatesa is devoid of any connection with these 5 elements thereby He is imperishable.

579. Nabha: The word Nabha indicates aakasa, the sky or the space. Through this *nama*, Venkatesa is attributed to be spread as the the very element of space. Nammalwar states in Tiruvaymozhi [#3.4.1] that the Supreme God is the dweller in all of the *Panchabhutas* thereby He controls all of them through his sankalpa - “*...nigazhum aakaasam engo!...*”

Sloka – 94

*AbhurVibhu: Prabhu: Shambhu:
Maheeyaan Bhurbhuvaakruti: |
Mahaananda: Mahasoora:
Mahoraashi: Mahotsava: ||*

580. Abhu: The one who is unborn. In Bhagavad Gita [#4.6] “*Ajo api sannavyayaatma... Sambhavaami aatmamaayaya!*”, Krishna makes it clear that despite He being the unborn, He appears for specific divine purposes by his divine power. Purusha suktam proclaims “*ajaayamaano bahudha vijaayate*” - He is the unborn and yet He manifests Himself in different forms/avatars.

581. Vibhu: This name highlights His lordship over everything. Vedanta Desika in his masterpiece about Venkatesa Daya satakam [#71] mentions Venkatesa as “*...Vrushagiri Vibhorichcha...*”. Prativadi Bhayankaram Anna in his magnus opus, Sri Venkatesa Suprabhata addresses Venkatesa as “*...Seshadrisekhara Vibho!...*” in as many as 7 slokas. Annamacharya in his wedding ceremonial song “*Pidikita Talambrala...*” uses the term *Vibhu* to depict beautifully the event of Goddess Padmavati modestly blushing upon hearing Her husband,

Venkatesa's name "...*Vibhu perukucchu sigguvadi pendli kuturu...*"

582. Prabhu: This nama of Venkatesa indicates that He is all powerful. Bheeshmacharya, while instructing Sri Vishnu Sahasranama to Yudhishtira in Anushasana parva [#149.4] of Mahabharata, mentions "*Jagat Prabhum Deva Devam Anantham...*". Vedanta Desika, in his Daya Satakam [#57], quotes Venkatesa as "*Sakaruna Loukika Prabhu!*". Desika intends that Venkatesa, being the sole authority, grants the wishes of devotees and also simultaneously in order to establish righteousness, He also punishes the wrong doers. This fair treatment is highlighted here. Also the 35th nama in Sri Vishnu Sahasranama.

583. Shambhu: This nama indicates that Venkatesa is the bestower of happiness. He causes happiness to all by manifesting thus His beauty, availability and other qualities. This is also the 33rd nama in this Venkatesa Sahasranama and also 38th nama in Sri Vishnu Sahasranama.

584. Maheeyaan: The word *Maheeyaan* indicates that He is great. It is to be noted that, this greatness is not comparative as there can be no comparison to Venkatesa. He is independently great and His greatness cannot be compared at all. Kathopanishad states - "...*Mahato Maheeyaan...*". This is also 845th nama in Sri Vishnu Sahasranama.

585. Bhurbhuvaakruti: This nama indicates Venkatesa is of the form of Bhuloka and Bhuvarloka. In Sri Vishnu Purana [#2.7.4] Sage Parasara mentions that Bhuvarloka is spread to the same extent as the earth [Bhuloka] is. Venkatesa is the sustaining force for all the lokas.

586. Mahaananda: There is not even a tinge of gloominess in His presence. He is ever blissful and grants bliss to all those seek refuge at His holy feet. 8th anuvaka of Taittiriya Upanishad - Bramhanandavalli expounds the magnitude in the gradations of bliss from humans, gandharvas, devas, devaguru, prajapati and finally concludes the bliss experienced by the Supreme God.

587. Mahasoora: Venkatesa is the most valiant and He is capable of handling any situation. In His avatara as Rama, He single handedly vanquished 14000 demons in Janasthana. Vedanta Desika exalts Rama in Raghuveeragadyam as "*Asahaaya Soora*" - He has no dependence on anyone to win in any battle.

588. Mahoraashi: He is endowed with matchless brilliance and vigour. Nammalwar in his Tiruvaymozhi [#3.4.8] mentions Him as "*OliManivannan engo!*" - He is with the radiance of a bright incomparable gem

589. Mahotsava: This nama of Venkatesa establishes the fact that any generation of devotees can witness. The Brahmotsava of Venkatesa is the most celebrated event that lasts for 9 days concluding on His avatara star Sravana in the month of Sep/Oct every year. Tirumazhisai alwar states this succinctly in his Nanmugan Tiruvandaadi [#41] as "...*Ona vizhivil oli adhira ...*". The loud Govinda nama shouts, the devotional Divya prabandha recitation and Vedas recitation during the annual event of Salakata Brahmotsava of Venkatesa is well depicted by this nama.

(to be continued)

FOOD ITEMS FOR HEALTHY RESPIRATORY SYSTEM

- Dr. Suma S. Sardar Joshi

The respiratory system, according to modern science, enables us to breathe, absorb oxygen, and remove carbon dioxide. Air travels through the nose, throat, and windpipe into the lungs, where tiny sacs called alveoli exchange gases. The diaphragm helps this process, keeping the body active and alive. From the modern view, winter brings cold and dry air, which irritates the airways and lowers immunity, causing cold, cough, and breathing problems. Staying indoors reduces fresh air circulation, while pollution and smoke further damage the lungs. This makes respiratory diseases more common during this season.

Ayurveda gives a similar explanation in terms of dosha imbalance. It describes that Sharad Ritu (September–October, corresponding to Ashwin and Kartika months) follows Varsha Ritu and precedes Hemanta Ritu. During this time, days are hot and nights are cool, causing sudden temperature changes that disturb the balance of Pitta (due to heat) and Kapha (remaining from the rainy season). This imbalance leads to cough, cold, throat irritation, and breathing troubles—conditions that modern science links to weather and immunity changes. Thus, both Ayurveda and modern science agree that seasonal variations—especially changes in temperature, air quality, and immunity—play a key role in causing respiratory diseases. Ayurveda emphasizes maintaining dosha balance through proper diet and lifestyle, while modern medicine focuses on immunity and respiratory hygiene—both aiming to keep the lungs healthy and prevent disease.

Food recommendations:

- ⇒ Ginger Tea with Honey and Lemon: Ginger has anti-inflammatory and antimicrobial properties, honey soothes the throat and can act as a cough suppressant, and lemon provides a dose of Vitamin C.
- ⇒ Turmeric Milk (Golden Milk): Warm milk with turmeric powder and a pinch of black pepper (to aid curcumin absorption) is a potent anti-inflammatory and antibacterial drink that helps build immunity.
- ⇒ Herbal Infusions: Teas made from basil (tulsi), cinnamon, and peppermint help protect against colds and fever, soothe sore throats, and clear congestion.

- ⇒ Lentil Dal: A protein-rich option that provides essential amino acids for tissue repair and a good source of energy to combat the cold.
- ⇒ Whole Grains: Oatmeal, bulgur and barley provide zinc, fibre and protein.
- ⇒ Leafy Green Dishes: Preparations like *palak paneer* (spinach with cottage cheese), *sarson ka saag* (mustard greens) or simple sauteed greens (spinach, kale, cabbage) are rich in vitamins A, C, E, and K, as well as antioxidants that help reduce inflammation.
- ⇒ Nuts and Seeds: A handful of almonds, walnuts, flaxseeds and pumpkin seeds provides healthy fats (omega-3s), vitamin E and zinc to support immune function.
- ⇒ Citrus Fruits and Amla: Incorporate fruits rich in Vitamin C, such as oranges, grapefruits, lemons, and Indian gooseberry (*amla*), into juices, salads, or have them as snacks. Amla juice or *amla murabba* are common winter preparations.
- ⇒ Probiotic Foods: Plain yogurt, kefir, or fermented vegetables (like pickles) support gut health, which is crucial for a strong immune system.

General Tips

- ⇒ Stay Hydrated: Drink plenty of water, broths, and herbal teas to flush out toxins and keep the respiratory system moist.
- ⇒ Limit Sugar and Processed Foods: Excess sugar can impair the immune system's function.
- ⇒ Prioritize Sleep and Exercise: A healthy lifestyle with adequate rest and moderate physical activity goes hand in hand with a healthy diet for a strong immune system.
- ⇒ Ensure Adequate Vitamin D: With less sunlight in winter, include Vitamin D-rich foods like fatty fish, eggs, and fortified milk or consider a supplement after consulting a healthcare professional.



CHARACTER IS DESTINY

Insights from the Upanishads

- Dr. B.L.V.G. Jaganmohan

The ancient Indian wisdom preserved in the Upanishads often conveys a timeless truth: a person's inner nature shapes their fate. The phrase "Character is destiny" captures this idea compactly; it implies that the ethics, values, and moral qualities not only influence our actions but also determine the course of our lives. Thus, Upanishads explain the philosophical aspects of connecting human destiny to the moral and spiritual development of an individual.

Here, destiny is not a casual occurrence. It is the result of our desires (Kama) which springs out of our will (Sankalpa), that results in our actions (Karma). Repeated actions form habits, and habits emerge as the character of a person. Hence destiny lies in the intentions of the mind. Upanishads reveal that good actions are guided by our character, resulting in peace, respect, and progress, while poor character results in suffering and dishonour.

Examples from the Upanishads

Satyakama Jabala – In this story from Chandogya Upanishad, the young Satyakama, when asked about his ancestry, honestly admits that his mother does not know who his father is. His honesty impresses Sage Gautama, who accepts him as a disciple. Later, the sage assigns Satyakama with the task of tending to 400 cows in the forest. While in the forest, Satyakama understands the concept of Vasudhaiva Kutumbakam and learns Brahman directly from non-human sources — a bull, fire, a swan, and a diver bird. Satyakama's destiny to become a great knower of Brahman arises directly from his character of honesty and purity.

Nachiketa – In this story from Kathopanishad, Sage Vajashrava performs a ritual where he pledges to give

away all that he has, but Nachiketa observes that his father is giving away only old and useless cows. So, he repeatedly asks him, "To whom will you give me?" In a moment of anger, his father says that he would give him to Yama. A devoted son, Nachiketa goes to Yama's and waits for three days and nights without food and water. When Yama returns, he is pleased by Nachiketa's resolve and grants him three boons.

For the first boon, Nachiketa asks Yama to liberate his father from anger and worry. For the second boon, he seeks knowledge of a fire ritual that leads to heaven, which Yama names Nachiketa Fire. For the third boon, he asks Yama to explain the most important aspect that is the nature of death and fate of the soul.

To explain this, Yama uses the comparison of a chariot. Yama says that intellect must act as the charioteer, the mind as reins, and senses as the horses to control the body. In this way, the soul realises its true nature and works to achieve immortality. Nachiketa's steadfastness, courage, and thirst for knowledge lead him to attain the supreme wisdom of the self. He eventually becomes an intellectual by his fearless and disciplined character.

In modern times, success is often attributed to luck or external factors, but the Upanishads teach that a disciplined mind, compassion, and consistent hard work give opportunities, strengthens relationships, and helps to achieve goals and we become the architects of our destiny. Just as a seed carries the blueprint of a tree, our inner qualities carry the blueprint of our life. Character is not an incidental trait; it is a result of our choices and actions. Therefore, if we refine our character, we can shape our destiny. This truth has resonated in our Indian Hindu philosophy since time immemorial.



LET US LEARN SANSKRIT

LESSON - 37-A

Original in Sanskrit by : Mahamahopadyaya Kasi Krishnacharya

English by : Dr. K. Suryanarayana Reddy

अकारन्तनपुंसकलिङ्ग नामवाचकानि

Akaranta Neuter Nouns

वस्त्रं	=	Cloth
चीरं	=	Saree
उलूखलः	=	Mortar (or) Grinder
शूर्प	=	Winnowing fan
अरण्यं	=	Jungle
कुसूलं	=	Store room or Granary
ऋजीषं	=	Frying Pan
अम्बरीषं	=	Atmosphere
शिक्यं	=	Pot sling
चोलं	=	Blouse
चूर्ण	=	Powder
उपधातुं	=	Pillow
लवित्रं	=	Sickle
रवनित्रं	=	Crowbar
वनं	=	Forest
आवरणं	=	A Compound
पर्ण	=	Leaf
पात्रं	=	Vessel
तैलं	=	Oil
गृहं	=	House
पुष्पं	=	Flower
गोमयं	=	Cowdung
वार्ताकं	=	Brinjal
उर्वारुकं	=	Cucumber
तक्रं	=	Buttermilk
नवनीतं	=	Butter
कुड्यं	=	Wall
पिष्टं	=	Flour
वाहनं	=	Vehicle
कम्बकं	=	Wool blanket
कवाटं	=	Door

अकारन्तस्त्रीलिङ्गनामवाचकानि

Aakaranta Feminine Noun

अम्बा	=	Mother
विद्या	=	Knowledge
लता	=	Creeping plant (or) Climbing plant
अंगना	=	Woman
पुत्रिका	=	Daughter
बालिका	=	Girl
गोधा	=	Lizard
मक्षिका	=	Fly
घण्टा	=	Bell
डोला	=	Swing
शिञ्जा	=	Anklets bells (Gajalu)
भरत्रा	=	Pouch
स्तनपा	=	Baby
बहुला	=	Cow
रसना	=	Tongue
झल्लिका	=	Cricketer (Insect)
तैलपायिका	=	Cockroach
वत्सा	=	Calf
पिपीलिका	=	Ant
जलका	=	Leech
छुरिका	=	Knife
नासिका	=	Nose
दूषिका	=	Impure secretion of the eyes
अग्रजा	=	Elder Sister
अनुजा	=	Younger Sister
कनिष्ठिका	=	Little Finger
मध्यमा	=	Middle Finger





Frame the Proverb using the jumbled words given below



You'll get
Burned

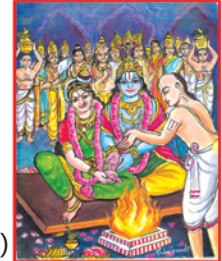
if you play

with fire,

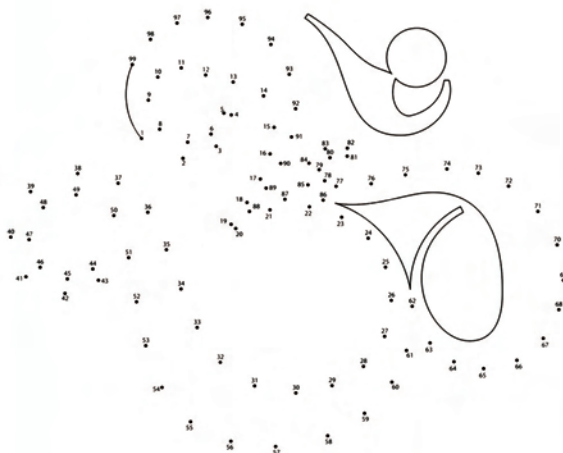
Ans. If you play with fire, You'll get burned

Find Out the Order related to
Goda Devi from her Birth

- (d) Andal Kalyanam
(c) Goda Devi Imagination
(b) Andal Wearing Flower garland
(a) Andal & Perialwar in Tulasi Garden



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)



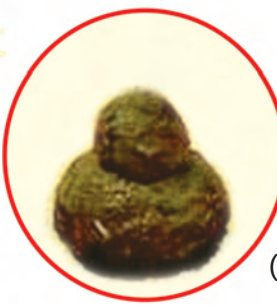
(b)



(c)



(d)



(e)



(f)



(g)



(h)



(i)

CLUES

- Things to be placed in the rangoli during Dhanumasam
 - Putting rangoli and colours
 - Placing cow dung (balls) on rangoli
 - Placing flowers on rangoli

- Things to be done on Vaikunta Ekadasi day
 - Food to be avoided and to be eat
 - Worshipping Lord Vishnu
 - Moving to temple and entering Vaikunta dwaram
- Images related to Andal
 - Andal performing Kaathyayini vratam
 - Andal imagining herself as Krishna
 - Father of Andal (Peri alwar)

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) **d**



Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 41

'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. According to the solar calendar, when the sun enters the Sagittarius sign, the month is called Masa.
2. Name the 30 pasurams of Andal
3. Who is the foster-daughter of Sri Vishnuchitta?
4. Who installed the idol of Lord Krishna in Guruvayur?
5. Dhanurmasa is also called
6. Who is the author of 'Goda Stuti'?
7. Who is called Choodi Kodutha Nachiyar?
8. Vaikunta Ekadasi falls on
9. Who is the 'guru' of Satyakama Jabala?
10. To which Upanishad the story of 'Nachiketa' is related?
11. What is the name the Utsava Moorthy in Sri Ranganatha Swami temple in Srirangam?
12. Who is called 'Munivahanan'?
13. Thiruppanalwar is the incarnation of
14. What is the name the Alwar who composed 'Amalanadhipiran'?
15. Who is called the Tiruppavai Jeeyar?
16. What are the names of the Margasira masam in Sanskrit and in Tamil?
17. The name 'Vaijayanti' is of victory of Lord Vishnu
18. Who is the author of Tiruvayimozhi?
19. Who is the author of Daya Shatakam?
20. Who wrote Thiruvembavai?

RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-12-2025.
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:-

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2nd Floor, TTD Press Building

K.T. Road, Tirupati – 517507

Tirupati District, Andhra Pradesh



DECEMBER, 2025

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SAPTHAGIRI





GENERAL PREDICTIONS FOR THE MONTH OF DECEMBER 2025

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



Aries (Mesha) :

You will be able to turn negative situations in your professional and business life into positive ones. You will be attractive to others. You will stand by others. You will give priority to things like society, family, and power.



Libra (Tula) :

Headaches will stop completely on time, success in business with courage, advancement in job matters, growth in life, personal gain, rise in status and good health for all professions.



Taurus (Vrishabha) :

You will enjoy a happy married life. Mutual respect for each other and respect for each other's opinions will make life successful. Recite any mantra to lead a blissful life.



Scorpio (Virshchika) :

You will seek the truth by looking at facts from different angles. The desire to learn will be intense. Travel to other countries will be possible. Health will be good. You will visit cold places.



Gemini (Mithuna) :

Students will excel in competitive exams. They will succeed in all their endeavors. Their financial situation will improve. Their income sources will increase. They will be happy and will gain respect in the society.



Sagittarius (Dhanu) :

Self-sufficient, without any shortage of wealth, with pure intellect and good health. Expressive and showing beauty in external and internal forms.



Cancer (Karkataka) :

Following healthy rules that promote discipline, such as practicing yoga and exercising for physical fitness. Speculation and investments will bring profits. A period of good fortune for them.



Capricorn (Makara) :

Everyone considers you a synonym for accountability, honesty and integrity in the organization you work for. People will be happy with your leadership. You will live a happy life.



Leo (Simha) :

You will participate in academic and oratory competitions and win prizes. You will receive everyone's praise. You will impress with your generosity for the public good. You will be awarded a position of authority.



Aquarius (Kumbha) :

Mental unrest, dissatisfaction with every little thing, instability will increase. There is a possibility of a bond forming. You will be able to assess the strength of your enemies.



Virgo (Kanya) :

Those who set their minds to things will complete them on time, 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, rise in status and good health.



Pisces (Meena) :

You will be able to do every task easily with creativity in profession, job, and educational matters. You will be attractive to others. You will develop mentally.

Subham Subham Subham



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SAPTHAGIRI





THIRUMANGAI ALWAR

Original Story in Telugu by :
Sri D. Sreenivasa Deekshitulu
Pictures by : Sri K. Dwarakanath
Translated by : Smt. J.C. Gnanaprasuna

Thirumangai was born in Dravida clan in a village by name 'Tirukuraiyalur'. He was born in Kruthika star in Karthika month. His original name is Neelan. Thirumangai is in affection with Kumudavalli

2 Kumuda! I want to marry you. Shall we get marry.

3 I have some rules and regulations.

4 What are those regulations Please tell me.

5 You should have to adopt Vaishnava cult. You should have to donate and feed food for atleast 1000 Vaishnavites on daily basis. You must have to built walls to Srirangam temple. These are my regulations.

6 King Thirumangai accepted all regulations of Kumudavalli. Their marriage performed in a grand manner.

7 King Thirumangai used to feed nearly 1000 members daily. So, his wealth got decreased.

8 Kumudavalli our income is insufficient.

9 Yes

10 Kumudavalli said to Thirumangai ... So what to do ?

11 I am unable to analyze.

Kumudavalli seriously and angrily told...

12

Do you forget our marriage conditions? Recall them once...

13

Kumuda! I did not forget.

14

Eventhough he was a king to Thirumangai he was facing financial crisis. Thirumangai discussed with his followers. At last he came to a conclusion to go for thefts, robberies. He waited in near by forest. A marriage troop came there.

15

Thirumangai with soldiers looted all persons Jewells but this bride's leg ring is not able to get. Is there any mantra for this?

16

You recite the mantra which I suggest you. It can easily available.

17



He heard the words of bride. Lord who is incarnated as bride told him a mantra.

18

Om Namo Narayanaya!

19

Om Namo Narayanaya..

20



As soon as Ashtakshari mantram he chanted, then the bride appeared there as the Lord. Thirumangai then...

21

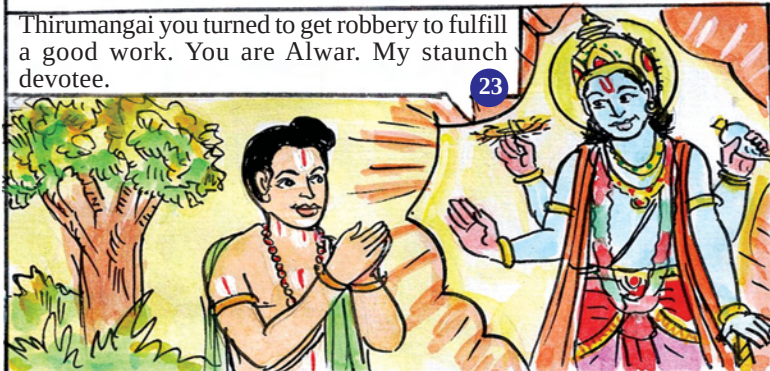
Swamy, Please pardon me. Bless me.

22



Thirumangai you turned to get robbery to fulfill a good work. You are Alwar. My staunch devotee.

23



Alwar, the last one among 12 Alwars became as Thirumangai Alwar.

24



TIRUMALA TIRUPATI DEVASTHANAMS
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**Answers for the
QUIZ**

Published in the Month of
OCTOBER 2025

1. The Sun
2. 20.10.2025
3. Manibandha and Gulpha Marmas
4. Madhavi
5. Bhima
6. Aippasi (Asvayuja)
7. Bhumidevi
8. Devaraja Mangalam
9. Sri Adishesha
10. Yami
11. Karnataka
12. Lord Shiva
13. Green
14. Sri Adi Shankaracharya
15. Varuna theertham (Aswini Theertham).
16. Aryamba and Shivaguru
17. Bhusuktham
18. Narasi-Bamani
19. Poigai, Bhoothath and Pey Alwar
20. Sri Shankaracharya

B. SURYAKRISHNA VIRAJ

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DECEMBER, 2025

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SAPTHAGIRI



**ADHYAYANOTSAVAMS
IN
TIRUMALA TEMPLE
FROM 19.12.2025
TO 12.01.2026**



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