



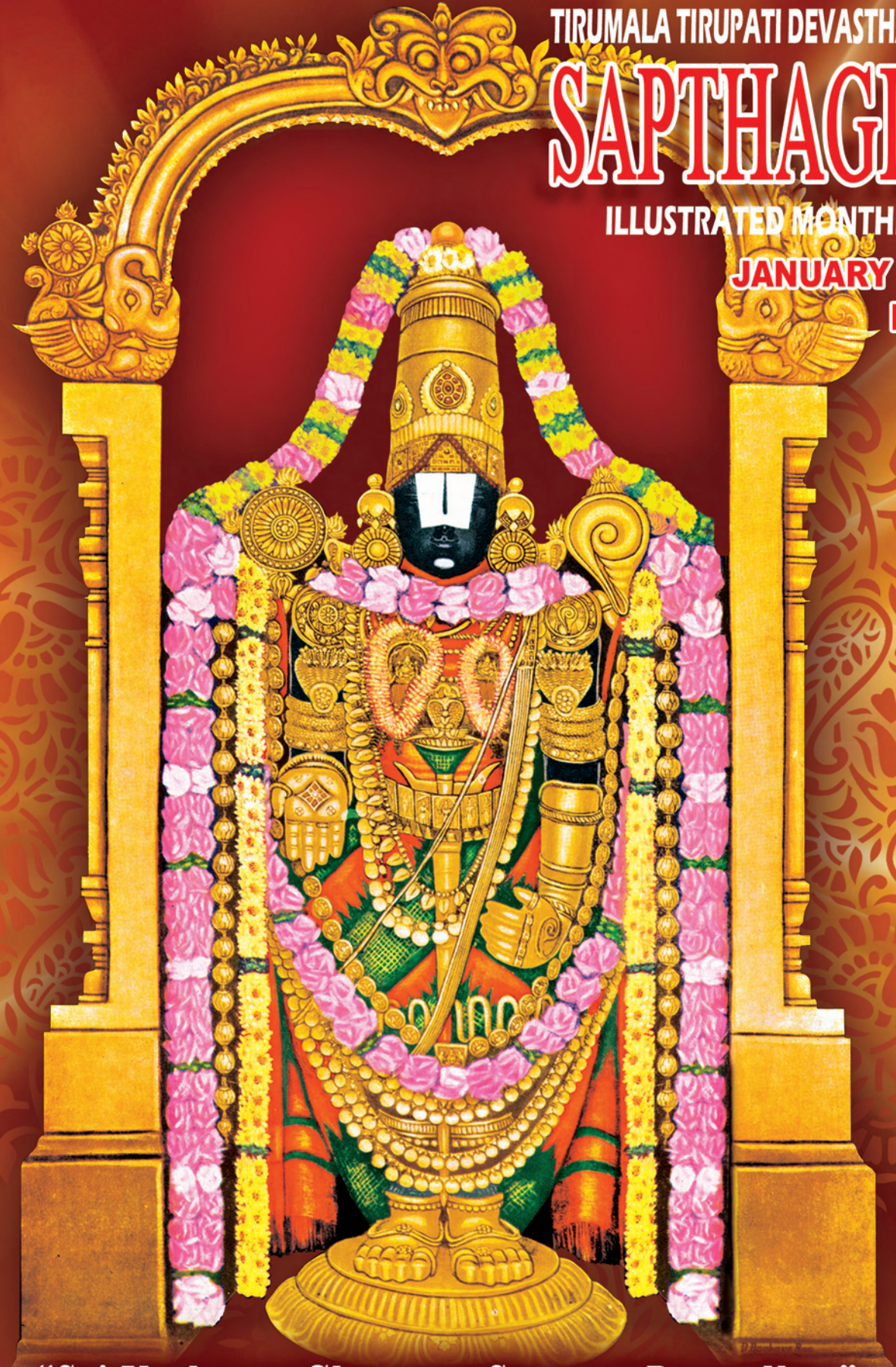
TIRUMALA TIRUPATI DEVASTHANAMS

# SAPTHAGIRI

ILLUSTRATED MONTHLY

**JANUARY 2021**

**Rs 5/-**



**“Sri VenkatesaCharanowSaranamPrapadhye”**

Sri Venkatesa



## TIRUMALA TIRUPATI DEVASTHANAMS



**'Pranaya Kalahamahotsavam' performed with pomp and gaiety to Lord Malayappa Swami at Tirumala on 30-12-2020.**



**The procession of 'Golden Chariot' held on the occasion of Vaikunta Ekadasi in Tirumala on 25-12-2020.**

**Auspicious 'Chakrasnanam' performed as ordained in the scriptures on the occasion of Vaikunta Dwadasi in Tirumala on 26-12-2020.**



**Sri Sri Sri Pedda Jeeyar Swami offered gold jewelry to Sri P. Basant Kumar, I.A.S. Joint Executive Officer, Tirupati on 31-12-2020 for Sri Govindaraja Swami at Tirupati.**

**T.T.D. Trust Board Chairman Sri Y.V. Subba Reddy and T.T.D. Executive Officer Dr. K.S.Jawahar Reddy, I.A.S. presenting cow and calf under 'Gudiko-Gomata' programme at S.V. Temple in Delhi on 29-12-2020.**





## BHAGAVADGITA

Drupado draupadeyās ca  
sarvaśaḥ pṛthivipate  
saubhadraś ca mahābāhuḥ  
śaṅkhān dadhmuḥ pṛthak – pṛthak

(B.G. Chapter- I, Sloka-18)

Drupada and the sons of Draupadi, O Lord of earth, and the strong-armed son of Subhadra, on all sides blew their respective conches.

## INVOCATION

Ksheera saagara tharanga seekarasaara  
thaarakitha chaaru Moorthayae |  
Bogiboga sayaneeya saayine  
Maadhavaaya madhu vidhvishe namaha ||

The devotees imagine the splendid form of Lord Vishnu in the Divine Vaikuntha where he is in Yoga Nidra on the bed of Adi Sesha while the foam raising from the milky ocean is falling drop by drop on the entire body of Mahavishnu imitating the light of Stars. We offer our sincere salutations to such great God Madhava.

- Mukunda Mala - Sloka - 39





# LET US LEARN SANSKRIT

## LESSON - 3

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Mahamahopadyaya Samudrala Lakshmanaiah

English by : Ms. S. Vaishnavi

एषः = This (male)

वा = or

आसीत् = Was there (he, she, it)

कः = Who (male)?

न = no

आसीः = Were there (you)

सर्वः = Everyone (male)

बत = alas!

आसम् = Was there (I)

## QUESTIONS

- a** १. एषः तदा कुत्रासीत्? २. सः तदा अत्र नासीत्। ३. त्वं कुत्र आसीः?  
४. अहं तत्र आसम्। ५. कः तत्रासीत्? ६. वयं तत्र न स्मः। ७. ते तत्र न सन्ति।  
८. बत! सः तत्रास्ति वा? ९. एषः तत्र नास्ति वा? १०. सर्वः तत्रास्ति।
- b** 1. Where were you at that time? 2. I was there at that time. 3. Alas! Are they there?  
4. I was not here. 5. Who is he? 6. Who are you? 7. Where are you now?  
8. Are they here? 9. Where are you now? 10. We are not here now.

## ANSWERS

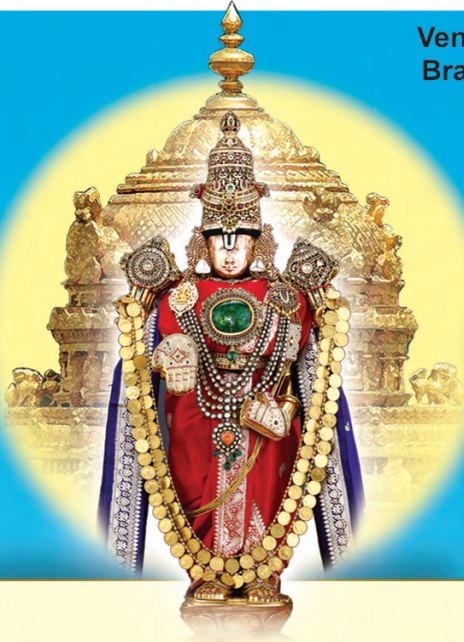
- a** 1. Where was this person (male) at that time? 2. He was not here at that time.  
3. Where were you? 4. I was there. 5. Who was there? 6. We are not there.  
7. They are not there. 8. Alas! Is he there? 9. Is this person (male) not there?  
10. Everyone is there.
- b** १. त्वं तदा कुत्र आसीः? २. अहं तदा तत्र आसम्। ३. बत! ते तत्र सन्ति वा?  
४. अस्मै अत्र नास्म। ५. सः कः? ६. वः कः आसीत्? ७. त्वम् अस्मै अत्र आसीत्?  
८. ते अत्र सन्ति वा? ९. यस्मै अस्मै अस्मै अत्र सन्ति? १०. वयं अस्मै अत्र न स्मः।



Venkatadri Samamsthanam  
Brahmande nasti kinchana



Venkatesa Samo Devo  
Na Bhuto na Bhavishyati



Honorary Editor  
Dr. K.S. JAWAHAR REDDY, I.A.S.  
Executive Officer,  
TirumalaTirupati Devasthanams  
Publisher & Chief Editor  
Prof. K. Rajagopalan, Ph.D.,

Editor  
Dr. V.G.CHOKKALINGAM, M.A., Ph.D.,

Printer  
Sri P. RAMARAJU, M.A.,  
Special Officer (Press & Publications)  
T.T.D.Press, TIRUPATI - 517 507.

Photos  
Sri P.N.SEKHAR  
Photographer, TTD  
Sri B.VENKATARAMANA  
Asst. Photographer, TTD

Annual Subscription : Rs. 60/-  
Life Subscription : Rs. 500/-  
Foreign Subscription : Rs. 850/-  
(For Annual only)

For details  
Chief Editor, Sapthagiri Magazine  
TirumalaTirupati Devasthanams  
K.T. Road, Tirupati - 517 507  
Ph : 0877-226 4543, 226 4359, Editor : 226 4360

For further details  
TTD Call Centre Nos.  
0877 - 2233333, 2277777

THE OPINIONS REGARDING THE ARTICLES  
PUBLISHED IN THIS MAGAZINE BELONG TO  
AUTHOR ONLY. T.T.DEVASTHANAMS IS NOT  
RESPONSIBLE FOR THIS.

Chief Editor

Vol. 51

JANUARY 2021

No. 8

## CONTENTS

Sankranthi - The Big Festival	- 7
- Dr. G.S.R.K. Babu Rao	
Margasira Ekadasi	- 10
- Ms. S. Vaishnavi	
Recitation of Vedas and Divyaprabandham	- 13
- Sri T.K. Krishnaswami Tathacharya	
The Story of Tripurasura	- 15
- Sri M.R.K. Sateesh Babu	
Lord Vishnu, The All-Pervasive Entity	- 17
- Sri M. Raman	
Dedication and Determination Leads to Success	- 20
- Dr. A. Savitri	
Dhanurmasam and Goda Devi	- 23
- Sri Sudershan R Vuruputoor	
A Forward Step with Gita Culture	- 26
- Sri P.T.S. Murthy	
The Mahabharatha	- 31
- Sri R. Narasimhan	
Thondaradippodi Alwar	- 34
- Sri N. Rajagopalan	
The Significance of Dasa Bhakti	- 37
- Dr. M. Krishna Kumar	
Thrikatu Choornam	- 39
- Smt. P. Sujatha	
The Towering Rajagopuram of Srirangam	- 40
- Sri I.L.N. Chandra Sekhar Rao	
Thirumalisai Alwar	- 42
- Prof. S. Gokulachari	
Goda Devi Neeratam	- 45
- Smt. T.S. Rajalakshmi	
Karna - A Trusted and Valiant Warrior	- 48
- Dr. V.K. Bhaskara Rao	
To Grant Refuge is Great Virtue	- 51
- Sri R. Kannan	
Sri Goda Kalyanam	- 52
- Smt. C.Sravanthi	
Quiz	- 54
- Smt. J.C. Gnanaprasuna	

Front Cover : Lord Venkateswara, Tirumala

Back Cover : Goddess Padmavathi Devi, Tiruchanur

Toll Free No. 1800-425-4141

Website : www.tirumala.org, www.tirupati.org

For Suggestions, Complaints regarding Sapthagiri Magazine  
sapthagiri\_helpdesk@tirumala.org

JANUARY - 2021 SAPTHAGIRI

5



## Reverence to the Mother Cow

The sacred temple of Lord Venkateswara at Tirumala is a glorious platform for many festivals, rituals and auspicious events. According to Hindu culture and tradition, festivals play a vital role for the spiritual evolution and delight of a devotee. Each festival serves as a catalyst to strengthen philosophical, spiritual and ethical consciousness in human beings. Festivals like 'Bhogi,' 'Sankranti' and 'Kanuma' have their own religious and cultural significance as they protect our *sanatana dharma*. The splendid panorama in Tirumala during the celebration of the festivals is exhilarating to the eye and elevates the mind. 'Bhogi' is the last day of Dhanurmasam and is also widely celebrated as the union of Goddess Andal and Lord Ranganatha, as 'Goda Parinayotsavam'. Popularly, 'Bhogi' is considered as a metaphor for us to look inward and the 'Bhogi Manta' or bonfire, to burn away negative thoughts and deeds. 'Makara Sankranti' is celebrated as a thanksgiving ceremony for the year's harvest – interestingly it is based on the solar cycle and also marks the transition of the sun into Makara rasi. 'Kanuma' is a farmers' festival when cattle are worshipped after being beautifully decorated with newly painted horns, fresh ropes and gleaming tinkling bells around their necks; again a thanksgiving for their support in obtaining a bountiful harvest.

From ancient times, cattle have been the wealth of the countryside. The cow is revered as 'Kamadhenu', the source of prosperity and one who fulfills all our desires. She is referred to as 'Gomata'. Donation of cows has been considered an extremely pious activity. In the Uttaraparva of Bhavishyatpurana, Sri Krishna speaks about the importance of donating cows and says that the cow is *sarvamayi devi paavani vishvaroopini*, the abode of all deities and embodiment of purity. This is why the worship of cows is so important. A simple touch of a cow yield the favourable results of taking bath in several rivers and serving umpteen gods. Godanam or gifting away a cow, is considered to be the highest form of charity. The gosamrakshana trust laid by the Tirumala Tirupati Devasthanams gives devotees the opportunity to participate in this charity with some boundaries. Sri Venkateswara Gosamrakshanasala in Tirupati runs by TTD where over some heads of cattle are nurtured and taken care of. In addition to that, there is a Gosala at Tirumala and Palamaner near Tirupati too.

The Tirumala Tirupati Devasthanams has launched a scheme called 'Gudiko Gomata' (donation of cows to temples) for protecting indigenous cattle breeds across the country. It offered the first cow and calf to the Kanaka Durga Temple in Vijayawada and has subsequently offered cows in places such as Vijayawada, Hyderabad and Kakinada. Any devotee can donate the Desi breed of cow to TTD under this scheme. Later these cows will be given to various temples. The noble project of the T.T.D. promotes regular worship to our Gomata in other temples also for the sake of peace, health and prosperity of the country.

Festival times bring all of us close but let us not forget that social distancing and appropriate behavior like the wearing of face-masks and regular sanitization of our hands and surroundings should be an integral part of our lifestyle to keep Covid-19 away.

**OM NAMO VENKATESAYA!**



# SANKRANTHI

## The Big Festival

- Dr G.S.R.K. Babu Rao

**C**all it Sankranthi (Telugus), or Pongal (Tamilians) or Magh Bihu (Assam) or Lohri (Himachal Pradesh, Punjab and Haryana), Khichdi (UP), Til Sankranti (Bihar), Makar Sankranti (Maharashtra), it is celebrated more or less with the same fervour. It's mostly a harvest festival and Sun changes his course from Sankranti. It is also celebrated in several other Asian countries, such as Nepal, Thailand, Laos, Myanmar, Cambodia and Sri Lanka, with different names.

### Why is it celebrated?

It has two reasons – Firstly the Sun changes his course. He enters the zodiac sign of Makara (Capricorn). That is why it is popularly called Makara Sankranti. Days begin to extend longer. It marks the transition of the Sun into the celestial path. Bhishma waited until the onset of Uttarayana for leaving the world. In other words, it is the beginning of spring. Secondly, it is a harvest season. Farmers will be in a celebrative mood as the crop will have reached their granaries. They also get rest from hard work.

Sankranti festival is generally celebrated from 13th to 15th January of every year. The day before Sankranti, i.e. 13<sup>th</sup> January, is celebrated as *Bhogi* and the day after, i.e. 15<sup>th</sup> January, as *Kanuma*. In 2021, *Bhogi* will be on 13th January and *Sankranti / Pongal* is on 14th January. *Kanuma* is celebrated on the 15<sup>th</sup> January. Once in few years, the festivals are moved forward by one day. On this day, according to the winter solstice, the North Pole will

be the farthest from the Sun. In the coastal districts of Andhra Pradesh, the 4<sup>th</sup> day is celebrated as *Mukkanuma*. This festival marks the end of morning dew progressively. Mango trees begin to blossom. Honey bees begin to collect nectar from mango flowers. *Sankranti* is also associated with Goddess Lakshmi. She is called '*Sankranti Lakshmi*'. Since Marigold flowers are available in plenty during that time, houses will be decorated with them.





## CELEBRATIONS

### BHOGI

The day preceding *Sankranti* is called *Bhogi*. It is the festival celebrated widely in most of the states with a bon fire. Before the sunrise, people make a bon fire with logs of wood (called *Bhogi mantalu*), other solid-fuels and old wooden furniture. The disposal of unused items is symbolic of giving up vices, attachments and material pleasures and they are thrown into the sacrificial fire. This is symbolic of focussing on new things i.e. transformation.

In Telugu states, on the *Bhogi* day, toddlers are treated to a special ritual called '*bhogi pallu*'. Aarati is given to them. Women sprinkle *regu* (*ber*) fruits, til, rice, flowers, coins on their heads and neighbouring women bless the kids and sing songs.

### SANKRANTI

Since this festival heralds summer and bids adieu to winter, sesame seeds (*til*) have a lot of importance. Sweets are made with jaggery and *til*. Also people give them as *daan* (*alms*). Pumpkins are also given as *daan* in coastal Andhra.

In Maharashtra, customary black clothes are worn on *Sankranti* day. Friends, relatives and neighbors express good will by exchanging '*Til Gul*' a sweet made of jaggery and til on the day.

In Maharashtra and North Karnataka, winter vegetables such as carrots, fresh green chana (*harbhara*), brinjals, and beans are used to make '*bhogi bhaji*', a mixed vegetable curry on *Bhogi* day.

In Tamil Nadu the festival is called *Pongal*. People cook a sweet pudding in front of the house on firewood and cow-dung cakes. A nice tripod is made with three red sugar canes.

The reciting of *Tiruppavai pasuras* will end on *Bhogi*. *Goda Kalyanam* is performed on that day in most of the Vishnu temples in Tamil Nadu and also in Andhra Pradesh with dedication.

'*Jallikattu*' (taming of young bulls) is a popular sport in Tamil Nadu conducted on the fourth day of the festival.

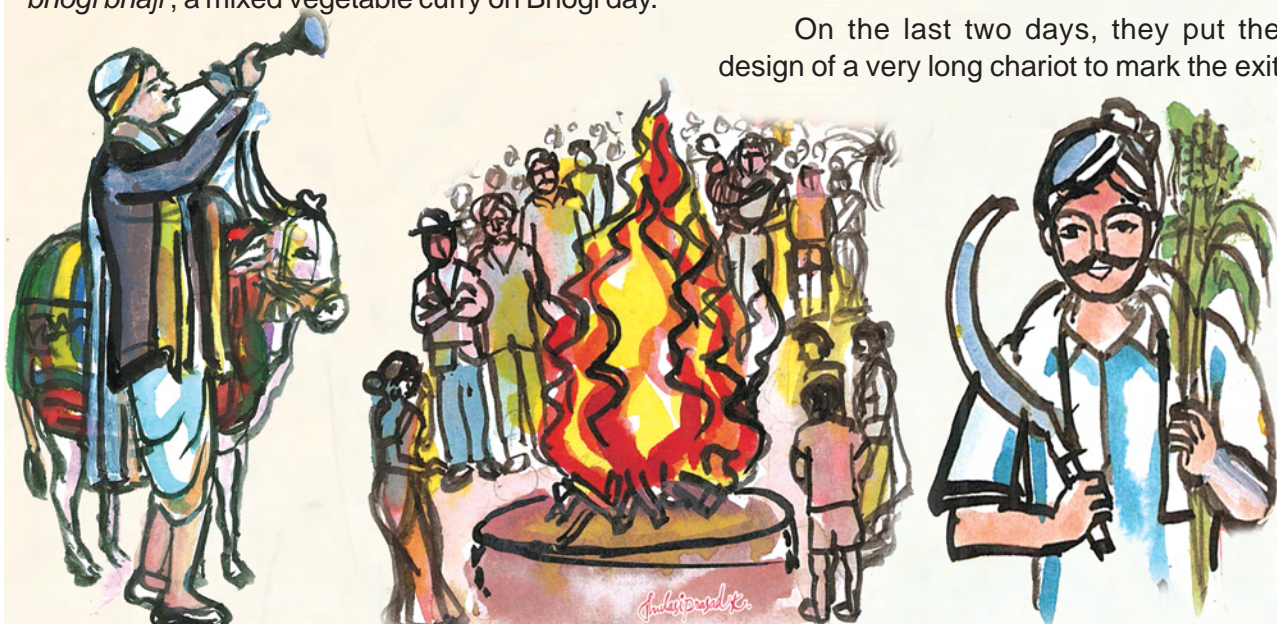
### Dip in the Rivers

People visit places like Ganga Sagar, Haridwar and Prayag and others for a holy dip. Brahma Sarovar in Kurukshetra is another favourite haunt to take a dip and pray to Lord Sun.

### Celebrations in Telugu States

Throughout the month preceding the festivals, girls are active laying intricate designs of *rangoli* in front of their houses. In the middle of the *rangoli* they keep a cow dung dumplet decorated with turmeric and vermillion and pumpkin flowers. Rice and ridge ground flowers are also sprinkled around. These dumplings are made into cakes, dried and used to boil the milk on Ratha Saphthami day for *payasam*.

On the last two days, they put the design of a very long chariot to mark the exit







movement of Sun. One has to tread the streets carefully these days so as not to step on these *rangolis*. *Rangoli* competitions are also held mostly in cities.

Children and youth get busy flying kites. It's a craze in cities as wind will be less during this time.

In coastal districts, people tend their cocks for bet fights. Newly wed girls look forward to visiting their parents' home along with their husbands.

In Telugu states, especially in Andhra Pradesh, the festival is celebrated with gaiety. Houses are white washed. Since this is a festival lasting three days and the new crops have filled the granaries, people are in a celebrative mood. Sweets such as *Ariselu* (pan cakes with rice flour and jaggery in A.P., *Chakkinalu* (rice flour twined delicately and sprinkled with *till*) is the common item in Telangana. Of course, Pongal – sweet and khara types are the main items on the first two days. Since new black gram crop will be around in plenty, *garelu* (a variant of *vada*) are also made.

### Sooth Sayers

There are a lot of people seeking alms for this festival. In villages, people keep a bag of paddy near the door as *biksha* is given in good quantity and not with fists. They come only once a year. *Chenchus* (tribals) with typical headgear and beads; *Jangams* (Siva saints) – who blow the conch and also ring a huge bell; even though they visit once a year, they remember the name of the house owner and the name of the eldest son. They

reel out their names and bless them. *Gangireddu* (decorated bull with the accompaniment of *nadaswaram*) - also called do-do-Basavanna, they also perform typical maneuvers as per the instructions of their master; *buda bukkalu* come with a *dhamaruka* (as in the hand of Lord Siva), an umbrella, a coat chanting '*amma paluku jagadamba paluku*'.



### Haridas

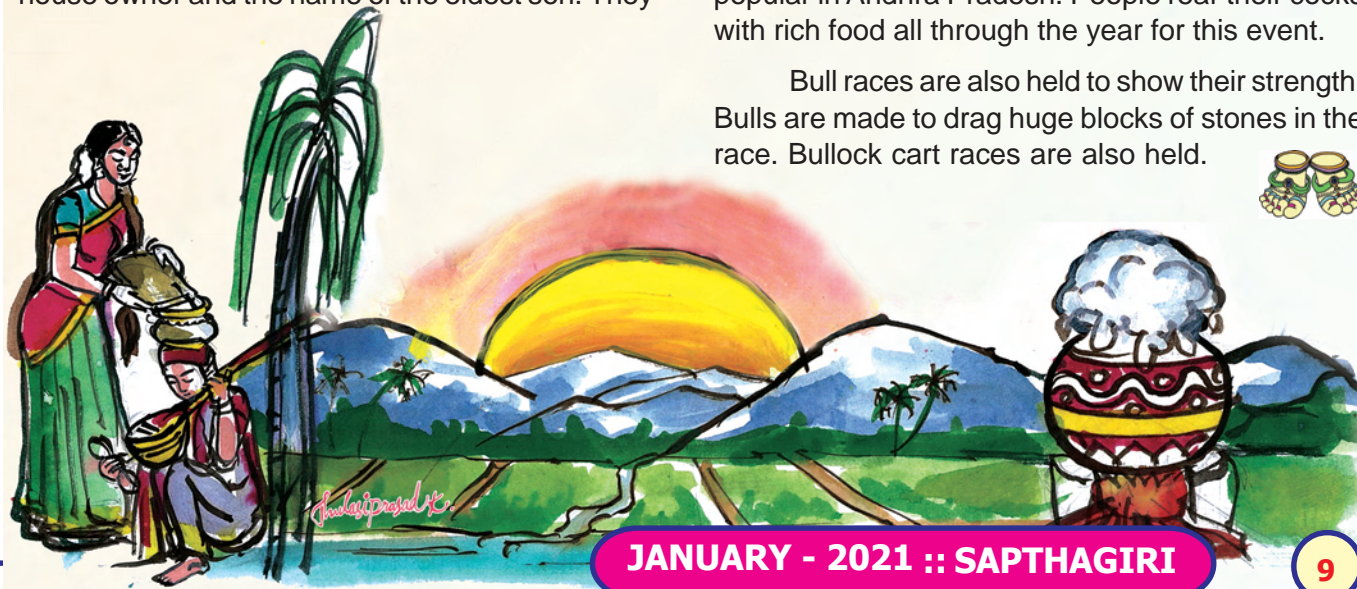
In addition, people called Haridas (a person belonging to *Satani Vaishnava* sect) come singing and chanting Lord Vishnu's name "*Hari lo Ranga Hari*". They carry a stringed instrument Tambura on the shoulder and hand held wooden cymbals and balance a well-polished and decorated copper vessel over their head. They wear a garland and a colourful dhoti and towel and walk through the streets with a brisk gait. They accept only rice when offered. They go round the village in the early hours of the day. As long as they have the copper vessel is on their head, except Vishnu's name, they do not speak any other mundane things.

### KANUMA

Farmers decorate their cattle on the third day i.e. on Kanuma. They paint their horns, smear *haldi* and *kum kum* (vermillion) and hang Marigold garlands. The cattle are given special items of food.

As a symbol of thanksgiving, bunches of paddy crop twigs are hung in the houses and also in temples, for the swallows to feed on. Cock fighting (of course, with betting) during Sankranti is very popular in Andhra Pradesh. People rear their cocks with rich food all through the year for this event.

Bull races are also held to show their strength. Bulls are made to drag huge blocks of stones in the race. Bullock cart races are also held.





# MARGASIRA EKADASI

- Ms. S. Vaishnavi

**M**rigasira or Mrigasirsha or Margazhi (Tamil) is a significant month amongst all other months. Margasira is also called as Dhanurmasa. The sun transits through the Dhanur Rashi and the period ends with the Makara Sankranti. Hence it is called as Dhanurmasam / Marghasirsha / Margazhi. It is the most auspicious and the favourite month for Lord Vishnu. Sri Krishna says in Srimad Bhagavadgita: “ Maasaanaam Margasirshah (10.35) i.e, I am Margashirsha month among the different months of the year. The period when the sun starts moving northward from the Tropic of Capricorn to the Tropic of Cancer is called Uttarayana. The opposite period when the sun moves southward is called Dakshinayana. According to the Hindu Traditional Shastras, one human year represents to one day for the celestials. Uttarayana is their daytime and Dakshinayana is the night. And Dhanur / Margazhi Masa being the dawn of the day (Brahma Muhurtha) for the Gods, singing and chanting the glory of God is considered most auspicious and said to soon bestow the desires of the humans. Thus year of twelve months is single Nychthemeron of the devatas.

The month ‘Margazhi’ has an unique and auspicious place especially for the worship of Lord Vishnu. This month is considered as the month of Bhakti and Saranagati.

It is said in Padmapurana that, in the three worlds, there is no fasting which is even

comparable to the Ekadasi fast. Anyone who fasts on Ekadasi day, with full devotion will be blessed by the Supreme Lord. The Padma Purana also speaks in detail about the Vrata undertaken on the Ekadasi day of each of the 12 months in the Hindu calendar. On this Mrigasirsha Ekadasi day, one has to spend the time in the thoughts of Lord Vishnu and recite stotras like Srivishnu Sahasra Nama etc.

Dhanurmasa is also called as Chaapamaasa, Kodanda maasa and shoonya maasa. This full month is reserved for devapuja only. We have to restrict other functions and celebrations in this month. This is because the Sun sets in Dhanurashi and it is not good to celebrate any personal events like marriages etc. That is why we must not perform any such functions in this month as this month is dedicated to Gods only and for it is a blank month, it is termed as “Shoonya maasa”.

Katyayini Vrata, Dhanurmasa Vratas are observed by ladies during Dhanurmasa. It is believed that by observing the Dhanurmasa Vrata Goda Devi was blessed with Lord Vishnu as her husband. Hence it is believed that a lady who observes Dhanurmasa Vrata would be blessed. Srimadbhagavatham says that the Gopikas offered cooked rice with Moong dal during their Katyayani vrata.

During Dhanurmasa, tributes are paid to Bhudevi (Andal) through the recitation of Tiruppavai;



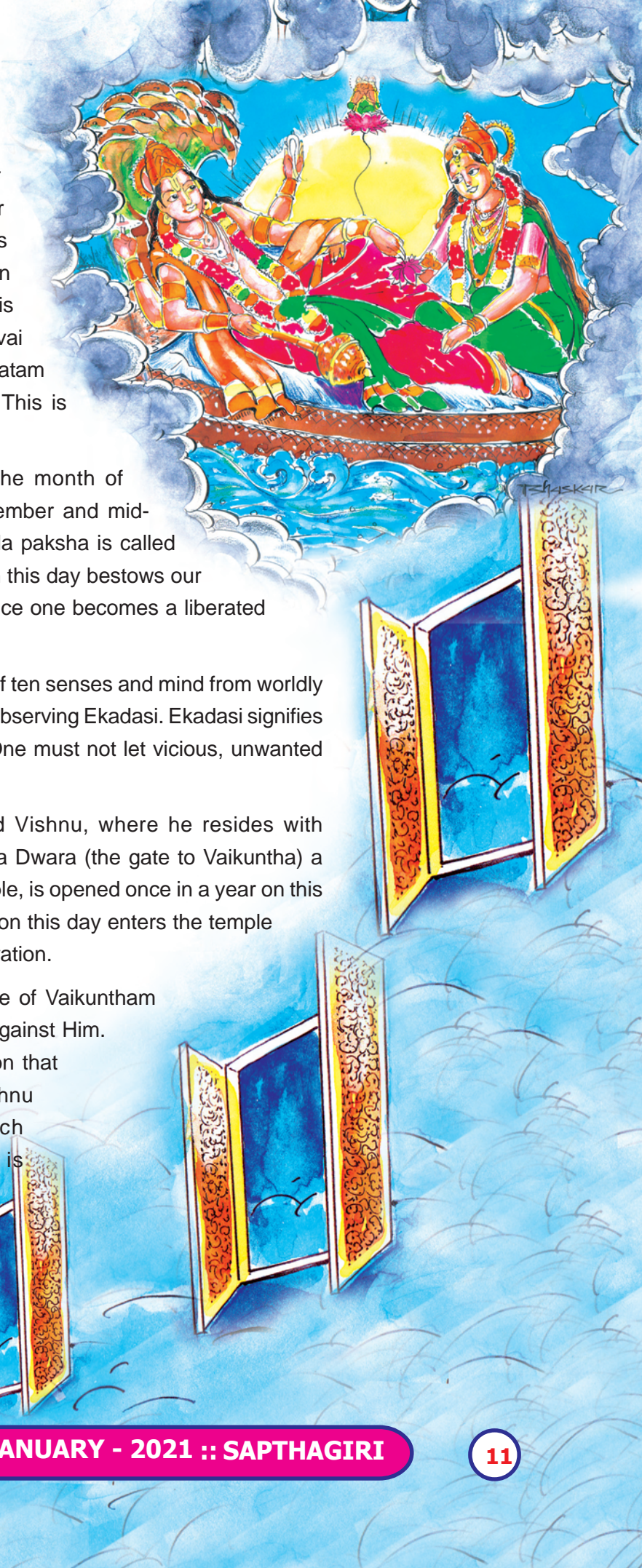
a composition in Tamil. Sri Andal spent her youth pursuing her goal of realizing oneness with Sri MahaVishnu. She successfully achieved her union with Sri Maha Vishnu through Bhakti or devotion. Tiruppavai is a poem of 30 verses composed by Sri Andal. Unlike the other days when Lord Vishnu starts his day with Suprabhatam, this month he opens his eyes listening to the Tiruppavai pasurams in Tirumala. Tiruppavai means Sri Vratam – Auspicious Ritual - A giver of all prosperity. This is performed in the month of Dhanurmasa.

According to the Hindu calendar, it is the month of Margashirsha which falls in between mid-December and mid-January. Ekadasi that falls on Margashirsha shukla paksha is called 'Vaikuntha Ekadasi'. It is believed that fasting on this day bestows our liberation from the cycle of birth and death. Hence one becomes a liberated soul.

As per Hindu scriptures, diverting actions of ten senses and mind from worldly objects towards Mahavishnu is the true sense of observing Ekadasi. Ekadasi signifies control over one's senses (ten) & mind (one). One must not let vicious, unwanted thoughts of lust; anger, avarice etc. enter mind.

Vaikuntha is the spiritual abode of Lord Vishnu, where he resides with Mahalakshmi, His divine consort. The Vaikuntha Dwara (the gate to Vaikuntha) a special entrance on the northern side of the temple, is opened once in a year on this particular day. It is believed that anyone fasting on this day enters the temple through Vaikuntha Dwara will attain Moksha/liberation.

On this day, Lord Vishnu opened the gate of Vaikuntham (God's Abode) for demons despite they being against Him. The demons then asked Lord Vishnu for a boon that whoever hears His story, and sees Lord Vishnu entering through the north door, will reach Vaikuntham too. Fasting on this holy day is





considered to help one to be blessed with purity of mind, freedom, and peace. It keeps the negative vibes and thoughts at bay.

Vaikunta Ekadasi is the day when Vishnu took the form of his female energy called 'Ekadasi' to slay the demon Muran who ruled Chandravati during Kritayuga and tortured the Devatas. Lord Vishnu fought with demon and wanted to take a rest in a cave. The demon, upon entering the cave, planned to kill the sleeping Vishnu, but as he came closer, a young girl armed with many powerful weapons emerged from Vishnu and killed the demon. When Lord Vishnu woke up; he was immensely pleased with the girl who destroyed the demon. He named the beautiful girl as 'Ekadasi'.

The Bhagavad Gita conversation between Krishna and Arjuna started on this day. So Gita Jayanti is celebrated on this day. Gita Jayanti is the day when Lord Krishna instructed Arjuna about the essence of spiritual knowledge. The most widely known literature of the world, Srimadbhagavadgita which literally means the song of the universe was also told to Arjuna on this day.

Sri Dattatreya Jayanti is celebrated on the full moon day in this month. On this day, Lord Dattatreya regarded as an incarnation of the Trinity — Lord Brahma, Vishnu and Maheshwara was born to sage Atri and Anusuya: hence was named as Atreya. Dattatreya Jayanti falls every year on the Purnima of the Margashirsha month.

The kick-start of music season also falls in the early Margashirsha itself. It is also the season of music and art. It is evident that classical music and bhajans are more prevalent during this period in temples and sabhas. Entire month is a feast for our ears.

In this way, Margashirsha is magical indeed. Let us invoke the blessings of God Srihari in this holy month of Margashirsha for Universal peace and prosperity and to help us lead a better life.



## SUGGESTIONS TO THE AUTHORS / CONTRIBUTORS

1. Authors are advised to contribute articles to **Sapthagiri** which promote Hindu religion, culture and its importance and mainly on *Vaishnavism*.
2. The articles may deal in subjects like *Puranas*, Epics, history, temple culture, the importance of festivals etc innovatively; Hindu Gods, the significance of temples and their glory; spiritual articles based on the moral edification of the youth; on the stalwarts like AdiSankaracharya, BhagavatRamanuja, saint poetess Tharigonda Vengamamba, Padakavithapithamaha Thallapaka Annamacharya, etc.
3. The articles must be qualitative maintaining good standards, informative and thought-provoking to the readers.
4. The article must be readable, non-controversial and relevant to improve the spiritual knowledge among readers.
5. Authors should not use any copyrighted material in their articles unless appropriate permissions are obtained by them.
6. The word limit of an article should be a minimum of 2000 words, not exceeding 3,000. However, worthy research articles exceeding the above word limit may also be considered.
7. Each article should be scholarly and it should conform to the international standards by following MLA (Modern Language Association) Style sheet/format such as in-text and end text citations and works consulted or bibliography.
8. Attractive remuneration will be paid to the contributors.
9. Please send your contributions neatly typed in word format with a self-declaration to the following mail: [englishsubeditor@gmail.com](mailto:englishsubeditor@gmail.com)





# RECITATION OF VEDAS AND DIVYAPRABANDHAM IN SRIVARI TEMPLE

Akhila Bhuvana  
janmasthema  
Bhangadi Leele |  
Vinata Vivdha Bhoota  
Vrata Rakshaika Deekshe |  
Sruti Sirasi Videepte  
Brahmani Srinivase |  
Bhavatu Mama Parasmin  
Semushee Bhakti Roopa ||

- Sri T.K. Krishnaswami Tathacharya

Om, Purusha suktam will be recited. The purusha in the title of the Purushasukta refers to Paramapurusha or Purushothama or Srimannarayana in His Virat Swaroopam. The Purushasukta praises the Lord of the universe with all the Kalyanagunas (Auspicious qualities).

As the vedas are the sound waves and breath of the Lord, it is followed in Sri Venkateswara Swami Temple also. The four vedas namely (1) Krishna Yajurveda (2) Rig veda (3) Samaveda (4) Atharvana veda and other branches of the vedas are recited throughout the day in Tirumala Srivari Temple. The specialised branches in each veda especially in Krishna yajurveda – Kramanu, Ghanam and Jata are recited by the vedic pundits in a grand manner. The vedic pundits or Vedaparayanadars of TTD are well qualified to recite any of the above during parayanam inside the temple daily, during the processions of the Lord around Mada streets, during Adhyayanotsavam, during Abhishekam to Moolavar on Fridays and other days of importance like daily sahasra deepalankarana seva etc. The vedic recitation in Srivari Temple surely influences the Bhaktas, that the vedas as waves of sound can always remain in the ether around them. It can therefore be gain said that the vedas are timeless, eternal and occupies an important position as the Lord of Seven Hills is called as veda priya. Nigamanta Maha Desika considers Vengadam Hill as Vedic Hill. The TTD is giving special attention for Vedic Heritage by establishing veda patasalas and a vedic

According to Hindu Theology, there are fourteen worlds. All these fourteen worlds are one empire. For this empire there is one emperor. All the living beings are His subjects. The empire is eternal and the emperor is also eternal. If there is an empire, an emperor and his subjects, there is to be a code of laws to run the empire by the emperor. If the empire, emperor and laws are eternal then the ruler is the supreme being. The law He made is otherwise called as 'Vedam'. That supreme being is none other than Lord Srinivasa or Lord Venkateswara or Mahavishnu or Srimannarayana who has descended to this world of ours (Bhooloka) to bless us and save us from the clutches of Kalipurusha.

The vedas are the repositories of Lord Srimannarayana. The vedas consist mantras which are in space at all times in the form of sound. The Tamil lexicons Pingalam, Chudamani etc. refer to God as the creator of vedas (Veda mudalalwan).

In Srivari Temple all the Chaturvedam (Four vedas and their branches) are recited every day. Vedam starts first during Suprabhatam when the archakas invoke the Lord at the locked golden entrance door (Bangaru Vakili). They start by saying the popular mantra "Hari Om". 'Hari' means Lord Vishnu and 'Om' is Pranava. To start any vedic recitation first the word "Hari Om" will be recited. Om is a primordial sacred syllable, combined with Lord Hari produces a powerful sound vibration. It is a request call to Sri Hari that they are ready to enter the sanctum sanctorum. To recite vedas also Hari Om is a must as it seeks permission from the Lord to recite. So first of all it is "Hari Om" the Vedic mantra is recited in Srivari temple. Then during Abhishekam to Sri Bhoga Srinivasa Murthy daily during Thomalaseva with Hari





university is also maintained for the spread of vedic culture and Sanatana Dharma.

Lord Venkateswara is eulogised by the Tamil Alwars also. The Alwars were mystic saints who dived deep into the ocean of mysticism. They are twelve in number.

Archavatara or divine incarnations in the consecrated images and idols in temples is an important doctrine accepted by the Sri Vaishnavas or sects of Sri Vaishnavas of South India. Lord Vishnu has revealed Himself to five great rishis in the same way as he imported the vedas to Lord Brahma. The Agamas envisaged by the Lord describe the existence in five forms or status as follows (i) Para (2) Vyuha (3) Antaryamin (4) Vibhava (5) Archa. The others, namely para, vyuha Antaryamin Vibhava are not readily accessible compared to the Archavatara.

The worship of God in archavatara sanctioned in the Agamas was greatly strengthened and popularised by the Alwars who were exemplars of Bhaktiyoga. They meditated on God in all His five forms as can be seen from the four thousand sacred verses or poems. In Archa roopa the Alwars could see divinity face to face and go into rapture over the beauty of God in that form. The sacred verses contain references to 108 Vishnu shrines which the Alwars had visited in the course of pilgrimage except Nammalwar, other Alwars had visited most of the places.

The great Alwars 12 in number are: (1) Poigai Alwar (2) Bhutattalwar (3) Peyalwar (4) Tirumazhisai Alwar (5) Nammalwar (6) Tirumangai Alwar (7) Periyalwar (8) Andal (9) Madurakavi Alwar (10) Tondaradipodi Alwar (11) Kulasekhara Alwar (12) Tiruppanalwar.



The above 12 Alwars have sung in praise of the Lord of the 108 Divyadesams (Sacred places) except Madhurakavi Alwar and Tondaradipodi Alwar. The other Ten alwars have sung in praise of Lord Srinivasa of Tirumala. There are 207 pasurams or verses or poems exclusively for Lord Srinivasa of Tirumala.

The Arulicheyal (The songs of the Mystics or pasurams) of Alwars are recited in Srivari Temple daily during morning Tomala Seva and evening Tomala seva. During processions like Brahmotsavam and the procession during monthly birth star days, immediately after Abhishekam on Fridays except Dhanurmasam and other days of Snapana Tirumanjanam Neerattam will be recited for 24 days. Prabandham or Alwar Divyaprabandham is otherwise called as equal to vedam. “Vedam Tamiz seyda Maran Sadagopan”. Sadagopan or Nammalwar has translated the four vedams into Tamil. To Lord Srinivasa both Vedam and Dravida Prabandham are like two eyes to Him.

The TTD is giving lot of encouragement for the preservation of vedams and has recorded all the vedams in its studios and through the vedic university it is widening its wings. Moreover they appoint vedic pundits in almost all over India on “Scheme Parayana” giving them financial assistance and calls all of them once a year to have darshan and recite.

The TTD again has made a project for the Nalayira Divya Prabandham. Under the Divya Prabandham Project a special officer looks after the spread of Alwar’s Sri Sukti by calling Lecturers. During Dhanurmasam nearly hundreds of Pundits are appointed to give Lecture or Discourse on Andal’s Tiruppavai. The SVBC also telecasts Alwar Sri Sukti Every day.

“Ozhivil Kalamellam udanaimanni”,  
Vazhuvila Adimai seyyavendum naam  
Thezhikuralaruvi Tiruvengaddathu  
Ezilkoljyoti Enthaitandai, Thandai Thandaikke  
- (Nammalwar Tiruvaimoli)

“We should render constant unremitting service at all times, places and circumstances to the Lord of Thiruvengadam noted for roaring streams and is the God of my ancestor and other ancestors and many more ancestors so on.

'Arayikane vikate girum gaccha' - Go to Venkatagiri to get prosperity” (Rigveda).





## THE STORY OF TRIPURASURA

Telugu Original by : Dr. Vaishnavanghri Sevaka Das

Translated by : Sri M.R.K. Sateesh Babu

(Below are the words of the great Saint Narada who with his wisdom showed the true path to Dharmaraja on the auspicious occasion of his coronation ceremony.)

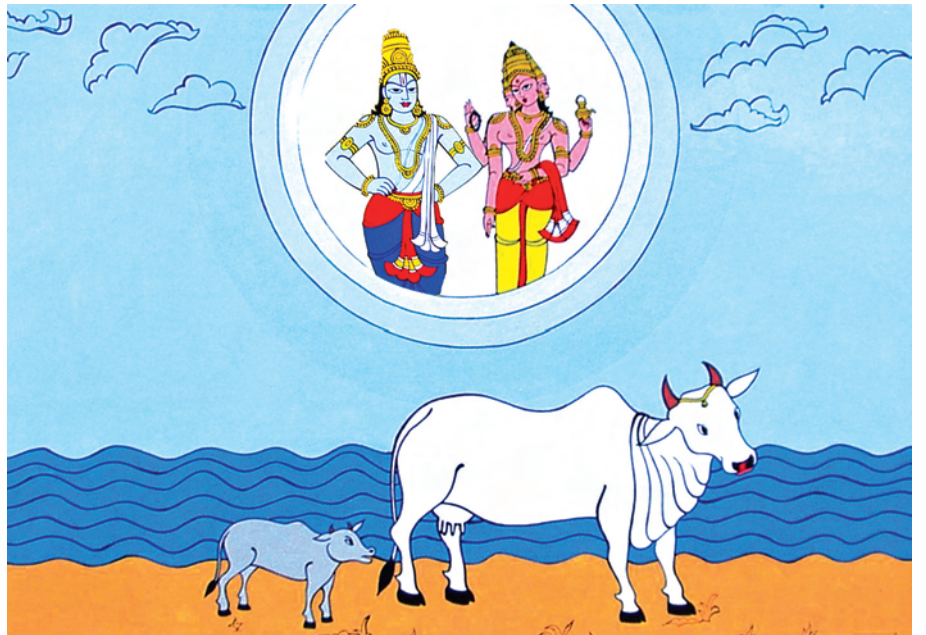
Narada said to Dharmaraja, "One will attain the heavenly happiness, if one listens to the story of Bhagavat sublime – Prahalada and the anomalous death of Hiranyakashipu in the hands of Narasimha who possesses lion head with the body of a human being.' Narada encouraged Dharmaraja who was listening with keen interest, "Dharmaraja! You are the luckiest person due to the presence of Sri Krishna at your palace. Most of the saints knew about this and so they visit your place frequently to have darshan of Sri Krishna who is the reason of their extreme happiness. Though you treat Sri Krishna as God, he acted sometimes with you as a teacher and sometimes as an adviser. The sublimity of Sri Krishna cannot be described solely even by the Gods Brahma and Rudra. Have the blissful blessings of such unique, distinctive, Lord of lords, Saviour of devotees and all beings on earth."

This conversation happened openly in front of Sri Krishna who received Supreme reception during an auspicious occasion from Dharmaraja. This conversation is from Volume VII of Srimad Bhagavatam.

On being asked by Dharmaraja, Narada narrated the story of Mayadanav Tripurasura,, the magical powered monster who with his magical power reduced the strength of Maheswara (Lord Siva) in war and how Sri Krishna helped Maheswara in rejuvenating his power.

### The huge war

With the blessings of Sri Krishna, Semi-Gods defeated demons. The fear of defeat and death forced demons to approach Mayadanav, a monster, who possessed mystic powers. He with his mystic and magical powers created three armoured planes made with gold, bronze & copper and handed them over to demons. The three planes contained unusual & powerful weapons. The demons, who possessed the triplanes regained their strength and re-invaded Semi-Gods. They attacked trilokas and were annihilating them. Due to the power spelled on triplanes, demons were invisible to Semi-Gods. Devatas (Semi-Gods) stunned at this unpredictable disaster created by demons, worried of disaster, approached Maheswara (Lord Shiva) and requested Him to protect them. Then, the Almighty Shiva blessed them and poured the rain of arrows on Triplanes on which Rakshasas stood invisibly. Many





of the demons had lost their life. The Mayadanav was astounded with the sudden turn in war. To save his clan, he took all the dead bodies of demons and placed them in the room of elixir. The Demons (asuras) who lost their life, regained it and came out from the room with full of strength. Maheswara (Lord Shiva) felt very unhappy with this sudden twist in war. Lord Vishnu who was observing this critical war had planned to help Maheswara.

### Cow and calf

According to the plan, Lord Vishnu had changed himself as cow and Brahma as its calf. They both entered Tripura and drank the whole elixir that was placed in the room. Though demons observed the entry of a cow and a calf in the room of elixir, they neglected it due to the magical power spelled on them. When Mayadanav heard that the cow and the calf drank the elixir, he felt that no one could change the fate. Then Sri Krishna, the Lord of Lords, had arranged a chariot with an efficient charioteer, horses, elephants, provided bow and arrows, created an armoury and gave them to Maheswara. With full-fledged arrangements, Maheswara reached the battlefield and destroyed the triplanes and by afternoon, Maheswara killed the Mayadanav, Tripurasura. All Semi-Gods, saints, ancestors, pious people respected Maheswara with floral honour for the triumph over the Mayadanav. Brahma and other Gods honoured him with high devotion and respected Him. Whoever listens to this story of the stupendous performance of Sri Krishna who supported Maheswara will be blessed with eternal bliss.

On listening to the story of Prahalada and also about the annihilation of Mayadanav- Tripurasura, Dharmaraja with curiosity requested Narada to speak about the Human Dharma Sutras and also about Varnashrama Dharma. Dharmaraja knew well that Narada is the teacher of all teachers. He accumulated all Dharma Sutras to put humans in right discipline and to show the path of devotion. Man has to learn about Dharma Sutras and the life rituals through teacher-oriented approach that Narada had followed. Narada felt happy on observing the curiosity of Dharmaraja. He invoked

Sri Krishna, the protector of all and then started describing Sanathana Dharma Sutras that he had heard from Narayana.

### Virtues to be inculcated

Srihari, the omnipotent is the testimony of all Vedas, the source of all dharmas and also the paramount of all standards. One has to accept it as dharma. Based on this, the mind, soul and body receives eternal happiness. Honesty, kindness, loyalty, patience, abstinence, maintaining cleanliness, having the knowledge of good and bad, control over body, non-violence, celibacy, charity, scientific study, simplicity, happiness, serving the destitute, control over the unnecessary tasks, being serious and silent, not making extravagant speech, treating all objects equally, listening and appreciating the vibuti (greatness) of God, remembering his deeds, meditation, feasibility and self-analysis are some of the virtues that a human has to inculcate in him. God blesses those who possess these qualities.

Brahmins, Kshatriyas and Vaishyas through their family customs and practices should get purified, get educated and take up the philanthropic activities. Restraint on mind and heart, control on senses, penance, cleanliness, forgiveness, simplicity, wisdom, charity, honesty and spiritual sense should be the traits of Brahmins. Bravery in battle, heroism, courage, control on body, forgiveness, respect towards Brahmins, being with dignity and honesty should be the qualities of Kshatriyas. Devotion towards Gods, teachers & Lord Vishnu, zeal to progress in philanthropic deeds and skilful pursuing of wealth are some of the qualities of Vaishyas. Serving the husband, respecting the relatives of husband, being obedient, accepting and following the pious tasks of husband are some of the things a wife has to remember. A pious woman always keeps smile and stays happy. She maintains domestic works with discipline, always uses good and virtuous words, stays cautious and serves her husband with love and affection. The woman who serves her husband like the Goddess Lakshmi will remain happy forever and will go to Vaikuntham.





# LORD VISHNU, THE ALL-PERVASIVE ENTITY

- Sri M. Raman

**L**ord Vishnu represents 'the all-pervasive' cosmos, the in-dweller in all beings. Purusha Suktam describes Him as a gigantic personality, one with thousand heads, thousands of eyes and feet pervading the entire universe. This implies that He manifests Himself in several beings. He is one who beholds in infinite forms with neither a beginning, neither an end nor the middle. The Purusha Suktam also declares Him as *padosya vishva bhoothanee; tripadasyamrutham divi*. The one that appears as universe is just a quarter of Him, the rest being indestructible and is beyond. The Narayana Suktam describes the same entity as Narayana in the verse

*Sahasra shirsham devam  
vishvaksham vishvashambhuvam /  
Vishvam narayanam devam  
aksharam paramam padam //*

The thousand headed divinity (Narayana) with eyes all over, all pleasing has an existence or experience beyond our senses or level of comprehension.

He, the supreme Brahman has this entire universe as his abode and is the all-pervasive, omnipresent, omniscient entity. Lord Vishnu who is the jagatkarana, the cause and creator of this jagat is beyond speech and mind, accessible only by his own will.

Sri Narayana Bhattatiri in his Narayaneeyam Dasaka 2 depicts the Lord as:

Wearing a crown whose brilliance rivals the Sun, with an upright Sandal Paste Tilakam adorned in the forehead enhancing its beauty, eyes brimming with mercy, a benovolent smile lighting up the face, well-shaped, attractive nose, ears adorned with fish-marked pendants adding lustre to the cheeks, the neck having a shining koustubha gem, chest decked with vanamala, pearl necklaces and having the sacred mark of Srivatsa.

The four sacred arms are adorned with ornaments such as Keyura, Angada and Kankana, finger rings studded with gems and holding in the arms the mace, the conch, the discuss and a lotus; the waist is wrapped in a yellow silk and fastened with a golden waist band; the feet that remove the woes of devotees resemble the beautiful lotuses.

This form of describing the Lord is to aid in contemplation of the Supreme Power.

Lord Vishnu has 5 divine weapons (Ayudhas)

**Nandakam** - The divine sword represents the destroyer of ignorance. Meditating on the Nandakam is believed to bestow eternal bliss.

**Sharanga** - The Bow represents the destroyer of ego. Meditating on the bow will keep enemies away.

**Koumodaki** - The Gada or mace signifies Buddhi or Intellect, meditating on it will grant wishes.

**Panchajanya** - Shankha or Conch signifies terror to the asuras. Meditating on this will bestow protection.

**Sudarshana Chakra** - Wheel of Time and vision. Meditating on the Chakra will ensure peace and happiness.





Lord Vishnu rides on Garuda, an eagle like form with a manly body and golden wings, whose speed is described to be greater than the speed of thought is very dear to the Lord and also the vehicle (vahanam) of Lord Vishnu.

Adishesha with his several hoods symbolises our cravings, desires, thoughts and concerns that occupy our minds. It also signifies the need for alertness.

Garuda represents wisdom, power and thought. Lord Vishnu's association with Adishesha, the serpent, and Garuda, the eagle is reminiscent of Vishnu being friendly with the two natural enemies and the ability to create a balance.

Vishnu Puranam highlights Lord Vishnu's six attributes, shad-divya gunas. Sri Vedanta Desikan in his Sudarshana Ashtakam describes them as -

*Nirupadhispeetha Shad Guna* - one in whom the six divine qualities (Shad Guna) are present naturally (Nirupadhi) and in all completeness (speetha).

**Jnana** - Knowledge; Lord Vishnu is aware of everything and knowledgeable about everything in the universe.

**Bala** - Strength; Lord Vishnu has unparalleled strength and can accomplish anything through his mere thought.

**Aishwarya** - Opulence; everything happens by His will only.

**Virya** - Valour; unmatched power, no one can overpower him.

**Sakti** - Ability; has all the sum total of all the abilities.

**Tejas** - Splendor; ability to self-illumine and illuminate others.

Some of the auspicious or kalyana gunas outflowing from these attributes are found in the form of:

**Vatsalyam** - A concern or care for others disregarding their imperfections. A good example of this is seen in Lord Rama when Vibhishana surrenders to Him after abandoning his brother Ravana. Lord Rama discarding the objections raised by the critics accepted Vibhishana and four of his followers without any questions asked of them.

**Mardavam** - Being gentle and sensitive. During the Mahabharata war, Lord Krishna noticed that on a nearby hillock, there was a nest containing recently hatched birds. The roaring sounds of the trumpets and the clang and clatter of weapons were terrifying the new born birds. Krishna sensing the disturbance being caused

to them, took a giant metal bell that had fallen off the neck of a war elephant and covered the nest with it leaving a hole for breathing. After the war was over, He went to the hillock and removed the bell.

**Arjavam** - Consistency in thought, speech and action – straight-forwardness. Garuda in Yuddhakanda, says this to Lord Rama in the battlefield

*Prakritya rakshasah sarve  
samgrame kuta yodhinah /  
Shuranam shuddha bhavanam  
bhavatam arjavam balam //*

- YK 6-50-53

All the demons by their very nature are treacherous fighters in battle. For you, the warriors, your pure-mind and straight forwardness are the strengths.

**Sousheelyam** - Friendship forgotten by people in exalted position with those at lower level and demonstrating unconditional acceptance of the individual.

Lord Rama's friendship with Guha and Sugriva are well known in Ramayanam amplifying this attribute.

**Samyam** - Viewing and treating everyone equally. Again, Lord Rama receiving the offerings and reception given by both Bharadwaja Rishi and Sabari with same reverence and love bring out this quality in him.

**Karunyam** - The eagerness shown towards eliminating the distress of others; the swiftness with which Narayana appeared before Gajendra to relieve him from his miseries is a great example of karunyam.

**Kritagnyam** - Gratitude; When Hanuman after travelling several miles, crossing the ocean returns to Rama to deliver the news about Sita, Rama had no words to express his gratitude. He expresses a similar gesture to Lakshmana when the latter completes building the hut for Rama and Sita in the forest.

The vedas proclaim

*Tadvishnoh paramam padam sada pashyanti  
surayah - diviva chakshuratatam.*

*tadvipraso vipanyavo  
jagrivamsassaminddhathe - vishnoryatparamam  
padam.*

The enlightened seers always see that supreme abode of Vishnu, like the shining sun pervading the entire sky as if it were an eye fixed in the heaven.

Vishnu as a conscience or tatva represents the preserver, protector and sustainer of the universe. Vishnu incarnates himself in the form of avatar to restore righteousness and preserve dharma and the culture of sanatana dharma. Vishnu has incarnated in many forms, the most popular of these forms are described in the Dasavathara.



An individual or a society should measure himself or itself not just with the wealth in material possessions, but rather with the amount of the kalyana Gunas one imbibes and constantly and consistently practices and demonstrates them. To move away from this luring and deceptive attraction caused by the material world and delve deeper in the spiritual world, one must practice devotion, bhakti and worship of Bhagavan.

Srimad Bhagavatam says  
*Akamah sarva-kamo va*  
*Moksha-kama udara-dhih*  
*Tivrena bhakti-yogena*  
*Yajeta purusham param (2.3.10)*

The enlightened seers always see that supreme abode of Vishnu, like the shining sun pervading the entire sky as if it were an eye fixed in the heaven.

A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship

the supreme whole, the Purusha. Without the grace of the Lord, nothing is possible. Conversely also, with his grace nothing ever is impossible.

*Mukam karoti vachalam pangum langhayate girim*

*Yat-kripa tam aham vande paramananda madhavam*

With His grace, a dumb can speak eloquently; a lame can scale a mountain.

Let that Lord's grace be filled in each of our mind, and we in turn, as Shankara Bhagavadpada says in Vishnu Shatpadi.

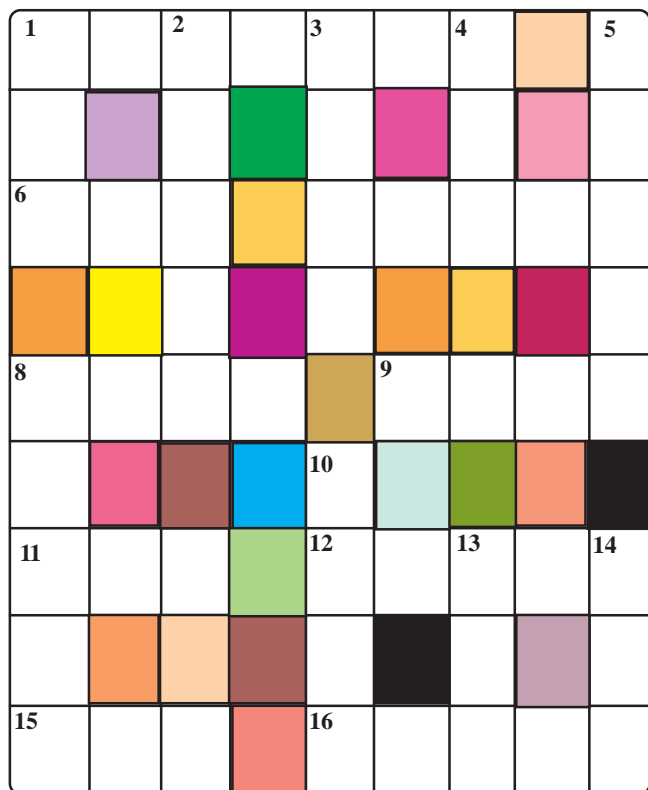
*Narayana karunamaya sharanam karavani tavakau caranau*

Oh Narayana! Oh Merciful One! Let me resort to your (two) feet as my refuge.

Om Namo Narayanaya !



## PUZZLE



**Presented by**  
**Sri T.S. Jagan Mohan**

### CLUES FOR PUZZLE

01. Write quickly (3)  
 02. Yagna (5)  
 03. Another name of Goddess Parvathi (4)  
 04. Wife of Kashyapa (3)  
 05. Kubera (5)  
 08. Conch in Telugu (5)  
 10. Goddess Parvathi (4)  
 13. Unusual (3)  
 14. Dry Grass (Jumbled) (3)

DOWN

01. Goddess Ganga Devi (7)  
 06. Large container for liquid (Right to left) (3)  
 07. Performer of Yagna (5)  
 08. Son of Surya (4)  
 09. Manmadha (4)  
 11. Nothing (3)  
 12. Building where people dwell (Jumbled) (5)  
 15. Goddess Parvathi devi (3)  
 16. Husband of Sachi (5)

ACROSS



# DEDICATION AND DETERMINATION Leads to Success

- Dr.A.Savitri

**G**od is the creator, preserver (saviour) and also destroyer. The entire universe moves according to His will. He created the universe, placed man in the safe place, showed the path to move, gave sense to think what is right or wrong and provided him liberty to act according to his sense. It is the human being who has used the flexibility that is given by God to his selfish needs and trying to go according to his wish. This is not the history of today but it has been happening for ages. Whenever human beings cross their limit and the universe

is in turmoil, God comes to the rescue of the being who believed Him and to destroy those who cross their boundary. He reincarnates again and again to protect this world and to protect those who believed Him. He is an omnipotent and omnipresent. It is foolish to think that he is not present here but present somewhere else.

‘Dharmo Rakshati Rakshitaha’ means, if you protect Dharma, Dharma will protect you. It is often said in many books that God descends from the above to protect His creation, when dharma is at stake. It can be in any of the form he likes. Sometimes, he may come out in the form of a creature, and sometimes like a human being to protect Dharma from the state of chaos and destruction. Our ancient Puranas or Hindu mythology says that the divine purpose of incarnation is to restore Dharma and righteousness and to protect the earth from evils & demons.

## The first avatar

Matsya Avatar was the first avatar of Maha Vishnu. He had taken the shape of a fish to save the pious man Satyavrata (Manu). Thousands of years ago, when the people on earth had become cruel and torturous, God planned to end the yuga and do the process of renovation. Lord Brahma had remodelled the earth. In the process of remodelling, he generated four Vedas. While he was taking rest, a Horse-headed demon had stolen the four Vedas and they were hidden in the oceans of earth. To bring back the hidden Vedas and to kill the demon who had stolen them, Mahavishnu took Matsya Avatar. He wanted to protect the one who was righteous. Satyavrata, who was the worshipper of Lord Vishnu, was the only king who was righteous. Mahavishnu appeared before him as a small fish, later turned into a big fish and finally revealed Himself as Mahavishnu. He





instructed Satyavrata to build a boat and to collect all the species in it and to get sail. Seven days after God's instruction, the boat was ready. Satyavrata with all other species was in the boat. The whole earth got flooded and Mahavishnu, in Matsya avatar killed the demon, protected the Vedas and also Satyavrata (also called Manu). From then a new civilization sprouted on earth.

Never had God neglected the being who carved his path towards good. Satyavrata was sacred, meticulous and authentic in nature. His right attitude impressed Mahavishnu. Hence, Mahavishnu had selected Satyavrata to restart the new civilization. Whenever His devotees call Him with belief, he will stand before them to bless them even though they belong to demon family. Prahlada was the son of Hiranyakashipu, a demon who wanted to get trilokas in his control. From childhood Prahlada was the devotee of Mahavishnu. His mother Leelavathi though happy with her child's inborn dedication on Mahavishnu, she was afraid of her husband who was a demon. Hiranyakashipu came to know that his son had become the devotee of Mahavishnu who was his staunch enemy. He called his son Prahlada and warned him. He commanded him not to take the name of Mahavishnu and threatened him that he would be killed if he repeated the same. Prahlada neither got into the words of Hiranyakashipu nor was afraid of his death. He filled his mind and heart with devotion on Mahavishnu. Hiranyakashipu was unable to bear this. He punished Prahlada in various ways. He was pushed from the top of the mountain, bitten by the venomous snakes and thrown in fire. But nothing gave pain to him. At last, he was given poison by Hiranyakashipu. But it had no effect on him. Eventually, Hiranyakashipu asked Prahlada to show him Mahavishnu. Prahlada said, 'God is omnipresent. He is everywhere.' Frustrated Hiranyakashipu challenged Prahlada to show him Mahavishnu in a pillar. When Prahlada requested Mahavishnu, He appeared before them in Narasimha avatar with man's body and lion's head. With that strange avatar, he killed Hiranyakashipu and protected Prahlada. Prahlada who was the staunch believer of Mahavishnu

proved to the world that God is omnipotent and He is the saviour of every being on earth with no partial feelings.

### A lesson from Epics

Like the story of Prahlada, there are many instances from the two Great epics Ramayana and Mahabharatha. Each and every line of Ramayana and every parva of Mahabharatha teach a lesson to the citizens how to lead life and how to be in the society. Though centuries passed, the importance of the two epics did not decline. In both the epics, the iconic character is Mahavishnu. In Ramayana, Lord Rama is the incarnation of Mahavishnu, and Sri Krishna, who is the incarnation of Mahavishnu played a significant role in Mahabharatha. In Ramayana, Ravana abducted Sita. To get back Sita, Rama declared war on Ravana. Vibhishana, Ravana's brother warned Ravana several times to be good and to give back Sita to Rama. Instead of listening to Vibhishana, Ravana punished Vibhishana. Though Vibhishana belonged to the Ravana's clan, he requested Rama to protect him. Despite being his birth in demon's clan, Rama gave shelter to Vibhishana and eventually after the war, Rama declared Vibhishana as the king of Lanka. In the





story of Mahabharatha, Sri Krishna was on the side of Pandavas who are the ardent followers of Dharma. Duryodhana tried to insult Draupadi, wife of Pandavas. She was dragged into Kuru Sabha. No one in the court was able to protect her. Pandavas couldn't do anything. They simply sat bowing their heads in Kuru Sabha. In such critical situation, Draupadi prayed Sri Krishna. Within no time, he protected Draupadi. Sri Krishna was with Pandavas till the end of their life.

### Desire fulfilled

Dedication and Determination never fails. Dhruva, a child of six years old with his determination and dedication received Sri Mahavishnu's blessings and became a pole star showing right direction to the people. Dhruva was the son of King Uttanapada and his first wife Suniti. The king came in the words of second wife Suruchi and always treated his second wife and her son with love and affection. Dhruva was not treated equally. He was having the desire to sit on his father's lap and to play with him happily. One day, Dhruva observed his brother playing with his father sitting on his lap. Dhruva also wanted to join them. But he was insulted and was sent back. Dhruva was unable to digest this. He expressed his deep longing desire to his mother. His mother in order to convince her child told many stories of Lord Vishnu. While narrating the stories, she repeated the point that Mahavishnu is the father of every being and He will respond, if one calls Him with devotion. On listening to the words of his mother, Dhruva decided to

pray Lord Vishnu despite many hurdles and obstacles. He went to forest without informing to his mother. Horrific sounds of wild animals did not change his decision and desire. He sat under a tree and started praying Lord Vishnu. Days passed, months passed but there was no change in his determination. He was firm in fulfilling his desire. He forgot monitory likes of a human being. Mahavishnu was amazed at the boy's determination and felt very happy at the boy's innocence. He appeared before him, took the child to his heart and blessed him to be like a star that show's righteous path. When Dhruva returned to his kingdom, he observed his father, mother, stepmother and brother waiting for him eagerly. His desire to be with the whole family and to play with his father fulfilled.

### Lord will rescue from clutches

According to mythology, Tri-Gods are Brahma, Vishnu and Maheswara. Brahma is the creator, Vishnu is the saviour and Maheswara is the destroyer of evil. To protect Dharma, any of these Tri-Gods, descend on to the earth. In performing the duties, they never show any discrimination. They respond equally to all the beings without any discrimination, if they are prayed with devotion. Gajendra, an elephant, devotedly prayed Mahavishnu. It used to pluck flowers from the pond and offered them to Mahavishnu. One day, as part of daily routine, it went to the lake to pluck flowers. A crocodile caught Gajendra's leg. Elephant tried several times to get rid from its clutches. But it couldn't. It sought the help of its fellow beings. But no other elephant came to its rescue. It understood that it cannot fight for long and death was inevitable. It wanted to pray Lord Vishnu before it dies. It offered its obeisance as its last prayer to Mahavishnu before death. The prayers that it offered moved Mahavishnu. Immediately, He appeared before Gajendra and rescued it from crocodile's clutches. Similarly, Lord Shiva gave Moksham to an elephant, a spider and a snake.

God, the omnipotent is the ultimate saviour of all beings on earth from the past to the present and future. Keep faith in God and work with determination, dedication and dispassion.





# DHANURMASAM AND GODA DEVI

- Sri Sudershan R Vuruputoor

**G**oda Devi or Andal is one of the 12 Alvars who have lived in this earth immersed in their 'love of God' and dedicated their lives to the divine couple Lakshmi Devi and SrimanNarayana. They have sung prayers which came to be known as DivyaPrabhandam which captured the essence of Sri Vaishnavism and highlighted the importance of 'Sharanagati' or total surrender as a means of attaining Moksham or 'salvation'. Andal is the only woman among the 12 Alvars and Tiruppavai is a set of 30 songs (Pasurams) sung by her.

Dhanurmasam is one of the 12 months according to the Solar calendar where Sun transits through Sagittarius. It is said that one year for us is equivalent to one day for Gods. Early hours of the day for us (Brahmi Muhurtham – 90 minutes before Sunrise) in Dhanurmasam coincides with Brahmi Muhurtham of Devas, and worshipping Lord

Vishnu in these wee hours of the day (Punya Kala) equals 1000 years of daily Pooja. Dhanurmasam is also called "Margashira". Lord Krishna himself says "Maasaanaam Margashirshoham" in Bhagavad Gita which is "I am Margashira of all the months" implying Dhanurmasam is the most important month of the year. It usually starts on 15/16<sup>th</sup> of December every year and concludes on the day before "Makara Sankranthi" which usually falls on 14/15<sup>th</sup> January.

Andal is 'ayonija'. This means that she was not born through the womb but naturally appeared on the earth. Just like Sita Devi was found by Janaka Maharaj when he was tilling the land to perform Yagna, Andal was found in the 'Tulasi' garden in Srivilliputtur when Sri Vishnuchitta was working in his garden tending to upkeep the plants. It is said that Andal is an incarnation (avatharam) of Goddess Lakshmi, but many believe that she is an





incarnation of Bhudevi or Mother Earth. It is said that her avatharam is to show the mankind that the purpose of their lives is to pray to Lord Vishnu, perform Sharanagati to break the innumerable and never ending cycle of birth and death and finally to attain the eternal bliss of 'Moksha'.

### Appeared in the dream

Sri Vishnuchitta dedicated his life to the service of Lord Vishnu in the form of "Vatapatra Sayi" in Srivilliputtur temple. He had enormous love or "Bhakthi" to Lord Vishnu and made Tulasi Garlands for Him as this service was his only aim in life. As a reward of his service, Lord SrimanNarayana appeared in his dreams, and endowed him with all the Vedic knowledge required to debate in the court of Pandya King Vallabhadeva and proved that Lord Vishnu or SrimanNarayana is the Supreme Power and that essence of all Vedas are prayers to this Supreme Lord. He won the debate as proclaimed by everyone in the court as the purse containing the prize money for the debate fell by itself at the feet of Sri Vishnuchitta. He was taken for a victory ride on an elephant which is said to be witnessed by Lord Vishnu himself on his Garuda. Sri Vishnuchitta



sang the famous "Tiruppallandu" in praise of Lord Vishnu and came to be known as "Periyalwar". He wrote Periyalwar Tirumozhi.

Periyalwar brought up Andal as her father, mother, and guru. He named her "Kodai (or Goda)" which means a garland. Just as even tender Tulasi leaves carry all the essence, fragrance, and sanctity, Andal was immersed in virtues or Bhagavadguna of SrimanNarayana from her early age and grew up in her devotion towards the Supreme Lord. It is said in Varahapuram that Bhudevi got all the knowledge from Lord Sri Bhuvaraha which includes the quintessential Varaha Charamasloka that directs the Jeevatma (Our soul) to perform Sharanagati when the body is frail and healthy, so Paramatma (The supreme being) Himself takes care when the person is on the deathbed and carries the Jeevatma to Paramapadam or Moksham. Being the incarnation of Bhudevi, Andal blossomed with this knowledge, and started imagining Lord Krishna as her life partner. She used to wear the garland prepared by Periyalwar meant for deity. Once Periyalwar spotted her in this act, he then made a fresh garland for Lord. But Lord Vatapatra Sayi rejected the fresh garland and insisted He be adorned with the same garland worn by Goda Devi.



## Vratam

Encouraged by this, Andal wanted to perform “Katyayani vratham”, which is a 30-day ritual to marry Lord Sri Krishna. Sri Bhagavatham outlines a vratham performed by gopikas to attain Lord Sri Krishna as husband. Gopikas mean the young damsels who lived in Vrindavan or Brindavana which was the abode of Lord Sri Krishna during his early years. This vratham is performed in Dhanurmasam taking a holy dip in Yamuna river in Brahmi Muhurtham and praying to Lord Krishna. Imagining herself living in Vrindavan as a gopika, and her friends as fellow gopikas. Andal authored Tiruppavai, which is the magnum Opus of all 4000 DivyaPrabhandam, consisting 30 songs (pasurams) signifying 30 days of the vratham, packed the essence of all Vedas, and gave the message of Sharanagati as a way to attain Lord SrimanNarayana to escape this loop of birth and death, and enjoy eternal bliss.

## Essence in a glance

At a superficial level, first song of Tiruppavai invites the gopikas to participate in the vratham, Next 10 songs involve waking up gopikas one by one, followed by all of them going to the palace of NandaGopa and Yashoda, waking up Balarama, Neela Devi and finally Lord Krishna. A few songs in praise of Lord Krishna are followed by their pleas to be their life partner and give them the bliss of being at His service forever. At deeper levels, these songs deliver the meaning and message of “Artha Panchakam” or the five essential things one need to know. i) Who are we or Jeevathmas, ii) Who is He or the Paramathma and why we need to attain Him to escape from the cycle of birth and death laced with sorrow, iii) What are the means to attain Him which is called the Upayam, iv) What are the obstacles to perform the Upayam and how to avoid

them and finally, v) the result of performing the Upayam - the attainment of Moksham. Lectures on Tiruppavai are delivered in every Dhanurmasam by several revered and renowned scholars year over year. It is said that there are so many deeper meanings to this Prabandham that nobody can exhaustively cover all the meanings that are implied in these songs and every lecture issues a newer inner meaning both to the speaker and the audience.

Not only did Andal imagined herself as gopika but also performed the vratham for 30 days in Dhanurmasam and accomplished the goal of getting Lord SriRanganatha as her Husband. In fact, she became one with Lord SriRanganatha as she disappeared into Him. It is said that “Godai tamizh aiaindum, ainthum ariyada manidarai vaiyyam sumappadum vambu” – meaning that any person who doesn’t receive the meaning of Tiruppavai is losing out on the opportunity of having born as a human being on this Earth.

While other Alwars had to resort to Nayika Bhaavam (imagining oneself as a female) to express their utmost love towards the Lord, this has come out very naturally for Andal. She expressed her oneness with Lord in another Prabhandam called ‘Nachiya Thirumozhi’ consisting of 143 pasurams. She lived the earth for the sole purpose of attaining the God as the goal for the soul. She has given us a great message through Tiruppavai from what she learnt from Lord SrimanNarayana himself. By performing the vratham in Dhanurmasam, she has also demonstrated how it must be carried out. Thus, Goda Devi showed us a way to attain Lord Vishnu by performing Dhanurmasa vratham through her Tiruppavai.

|| Andal Thiruvadigale Sharanam ||





# A FORWARD STEP WITH GITA CULTURE

Telugu Original by : Dr. Vaishnavanghri Sevaka Das

Translated by : Sri P.T.S. Murthy

**I**t is not an exaggeration to say that there is no Indian who never heard of Bhagavad-Gita. Not only Indians, but several foreigners have also been immensely benefitted through the teachings of the Bhagavad-Gita for many centuries. There is vast difference between Gita study and Gita culture. The study of the Gita is reading and understanding it but, the Gita culture is practicing the same in daily life. Arjuna as a disciple comprehended the message of the Gita when Lord Sri Krishna taught him. This comes under the study of the Gita. It is also called acquiring the knowledge of the Gita. When the same knowledge is put into practice it becomes a culture. After listening to the Gita from Lord Sri Krishna, he said to the Lord, “Krishna, my amorousness has vanished. I have come back to my natural senses. I am settled now. All my doubts have been clarified. I will

act as you say”. It means he was prepared to practice Gita. Bhagavad-Gita gives immense benefits when it is practiced. When we imbibe such practice, it becomes culture.

## What is culture?

A pedestrian salutes the God when he stops at a temple on his way. It is a culture. If a child takes the blessings of his parents on his birthday, the culture has been taught to him. Respecting elders is also a culture. It means that when we practice such activities without the pronouncement of others it is a culture. When we practice the teachings of the Bhagavad-Gita in our daily life it is called the Gita Culture. Some of the teachings of the Gita are being practiced by the devotees untold. Lord Krishna’s teachings such as “Remember me. Become my devotee, Pray me, Salute me” are automatically followed by the devotees. This is the Gita culture. When we practice all the teachings of the Lord in the Gita, it will be termed as Gita culture.

## Gita culture

Lord Krishna had clearly told Arjuna in the beginning with all seriousness. “Arjuna, rise to the occasion and leave your mental imbalance”. The youth must absorb these words if they practice the Gita culture. It is not that easy and demands patience, time, and a firm stable mind to practice it. Once you do it, you have entered the Gita culture. Lord Krishna explained two things in the above statement. One is to leave your mental imbalance and second is to do your duty. Arjuna lost his mental peace when he saw his relatives and friends killed in the army. He lost his strength. He could not even properly stand. Then Lord dictated his first message. “Leave your mental imbalance and get up”. It conveys to us that each human being must have strength to perform and dedication to complete.

## Gives you the confidence

Human beings are usually timid. One must eradicate this — especially the youth. They fear to appear for entrance examinations, the interviews and public speaking. Lack of self- confidence is the root cause. Always remember to write the dictum of the Lord, Write “Leave your mental weakness” on a piece of paper, paste it on a wall where you can look it, read it and repeat it several times. It gives you immense confidence to perform.

Once you practice this, you have entered the Gita culture and you will achieve several milestones in your life. In case, we can put into practice five or six of the messages of the Bhagavad-Gita in a year, the culture so accomplished will bring success in our lives. We can always see the bright light at the end of dark tunnel. Youth must prepare to experience the values of the Bhagavad-Gita. Best of Luck!





# TIRUMALA TIRUPATI DEVASTHANAMS

## JANUARY 2021 CHANT GOVINDA...GOVINDA...

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

## FEBRUARY 2021 CHANT GOVINDA...GOVINDA...

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28						

## MARCH 2021 CHANT GOVINDA...GOVINDA...

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			



### JANUARY 2021

01. New Year Day
- 06-12 Sri Andal Neeraattotsavam
13. Bhogi, Bhogi Teru (Chariot)
14. Sankranthi
15. Kanuma, Sri Godadevi Parinayotsavam
26. Republic Day
28. Sri Ramakrishna theertha Mukkoti

### FEBRUARY 2021

11. Sri Purandaradasa Aradhanotsavam
- 13-21 Devuni Kadapa Sri Lakshmi Venkateswaraswamivari Brahmotsavams
19. Rathasapthami, Bhishma Ashtami
- 20-26 Tirupati Sri Govindarajaswamivari Float Festival
23. Bhishma Ekadasi
27. Kumaradharatheertha Mukkoti

### MARCH 2021

- 02-10. Srinivasa Mangapuram Sri Kalyana Venkateswaraswamivari Brahmotsavams
- 4-13. Tirupati Sri Kapileswaraswamivari Brahmotsavams
11. Mahasivarathri
- 13-21 Tirupati Sri Kodandaramaswamivari Brahmotsavams
- 20-28 Tarigonda Sri Lakshminarasimha Swamivari Brahmotsavams
- 24-28 Tirumala Srivari Float Festival
28. Sri Lakshmi Jayanti, Tumbura Theertha Mukkoti



# TIRUMALA TIRUPATI DEVASTHANAMS



APRIL 2021

CHANT GOVINDA...GOVINDA...

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

MAY 2021

CHANT GOVINDA...GOVINDA...

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

JUNE 2021

CHANT GOVINDA...GOVINDA...

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

APRIL 2021

- 08. Annamacharya Vardanthi
- 13. Sri Plava Naama Samavathsara 'Ugadi'
- 14. Matsya Jayanti, Tamil New Year Day
- 16-24 Vayalpadu
- Sri Pattabhiramaswamivari
- Brahmotsavams
- 18. Sri Ramanuja Jayanti
- 19. Sri Rama Jayanti
- 21. Sriramanavami
- 21-29 Vontimitta Sri Kodandaramaswamivari
- Brahmotsavams
- 24-26 Tirumala Srivari Vasanthotsavam
- 26-May 04 Nagulapuram
- Sri Vedanarayanawamivari
- Brahmotsavam

MAY 2021

- 14. Akshaya Thruthiya,
- Sri Parasurama Jayanti
- 17. Sri Sankaracharya Jayanti
- 18. Tirupati Ganga Jatara
- 18-26 Tirupati
- Sri Govindarajaswamivari
- Brahmotsavams
- 20-22 Tirumala Sri Padmavathi
- Srinivasa Parinaya Mahotsavam
- 23-31 Hrushikesh / Narayanavanam
- Sri Kalyana Venkateswara
- Swamivari Brahmotsavams
- 24-27 Tiruchanur Sri Padmavati
- Ammavari Vasanthotsavam
- 25. Sri Nrusimha Jayanti,
- Mathrusri Tarigonda Vengamamba
- Jayanti, Sri Annamacharya Jayanthi
- 26. Sri Kurma Jayanti

JUNE 2021

- 02-10 Karvetinagaram
- Sri Venugopalaswamivari
- Brahmotsavams
- 04. Sri Hanuma Jayanti
- 19-27 Appalayagunta Sri Prasanna
- Venkateswaraswamivari
- Brahmotsavams
- 20-24 Tiruchanur Sri Padmavati
- Ammavari Float Festival
- 22-24 Tirumala Srivari
- Jyeshthabishekam
- 29-July 01 Tiruchanur
- Sri Sundarajaswamivari
- Avatarotsavams



# TIRUMALA TIRUPATI DEVASTHANAMS

**JULY 2021**

CHANT GOVINDA...GOVINDA...

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

**AUGUST 2021**

CHANT GOVINDA...GOVINDA...

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

**SEPTEMBER 2021**

CHANT GOVINDA...GOVINDA...

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		



**JULY 2021**

- 13-15 Srinivasamangapuram  
Sri Kalyanavenkateswara  
Swamivari Sakshatkaravaibhavam
- 16. Tirumala Srivari Anivara Asthanam
- 19-21 Tirupati Sri Govindarajaswamivari  
Jyeshthabishekam
- 20-23 Tirupati Sri Kapileswaraswamivari  
Pavithrotsavams
- 24. Gurupurnima, Vyasa Jayanti

**AUGUST 2021**

- 08. Sri Chakrathalwar Varshatirunakshatram
- 11. Andal Tiruvaadipuram
- 12. Nagachaturdhi
- 13. Garudapanchami
- 15. Independence Day
- 16. Mathrusri Tarigonda  
Vengamamba Vardanthi
- 17-20. Tirumala Srivari Pavithrotsavams
- 20. Sri Varalakshmi Vratam
- 22. Sri Hayagreeva Jayanti,  
Sri Vikhanasa Mahamuni Jayanti
- 23. Gayathrijapam
- 30. Srikrishna Janmastami, Gokulashtami

**SEPTEMBER 2021**

- 08. Sri Balarama Jayanti
- 09. Sri Varaha Jayanti
- 10. Vinayaka Chavithi
- 15-18 Tirupati  
Sri Govindarajaswamivari  
Pavithrotsavams
- 17. Sri Vamana Jayanti
- 18-21 Tiruchanur Sri Padmavathi  
Ammavari Pavithrotsavam
- 19. Anantapadmanabha Vratam



# TIRUMALA TIRUPATI DEVASTHANAMS



## OCTOBER 2021

CHANT GOVINDA...GOVINDA...

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

## NOVEMBER 2021

CHANT GOVINDA...GOVINDA...

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

## DECEMBER 2021

CHANT GOVINDA...GOVINDA...

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

### OCTOBER 2021

- 06-15 Tiruchanur Sri Padmavati Ammavari Navaratri Utsavams
- 07-15 Tirumala Sri Venkateswara Swamivari Brahmotsavams
- 11. Tirumala Srivari Garudaseva
- 12. Saraswati Pooja
- 13. Durgashtami
- 14. Mahanavami
- 15. Vijayadasami

### NOVEMBER 2021

- 03. Narakachaturdasi
- 04. Deepavali, Sri Kedaragowrivratam
- 08. Nagulachavithi
- 11. Tirumala Srivari Pushpayagam
- 16. Kaisika Dwadasi
- 30-Dec. 8 Tiruchanur Sri Padmavati Ammavari Brahmotsavams

### DECEMBER 2021

- 02. Sri Dhanvantari Jayanti
- 04. Tiruchanur Sri Padmavathi Ammavari Gajavahanaseva
- 08. Tiruchanur Sri Padmavathi Ammavari Panchami Theertham
- 09. Tiruchanur Sri Padmavathi Ammavari Pushpayagam
- 14. Sri Gita Jayanti
- 15. Sri Chakratheertha Mukkoti
- 16. Dhanurmasam Starts
- 18. Sri Datta Jayanti



# THE MAHABHARATHA

## Moral Values & Life Lessons we all can Learn from Epics

- Sri. R. Narasimhan

**T**he sacred texts like Srimad Ramayana and Sri Mahabharata, are called “Epics” as they really reveal the meaning of our Vedas. They are otherwise known as “Veda Upabrahmana”. When Lord Sriman Narayana took avatar as Sri Rama, the Vedas themselves took the form of ‘Srimad Ramayana’.

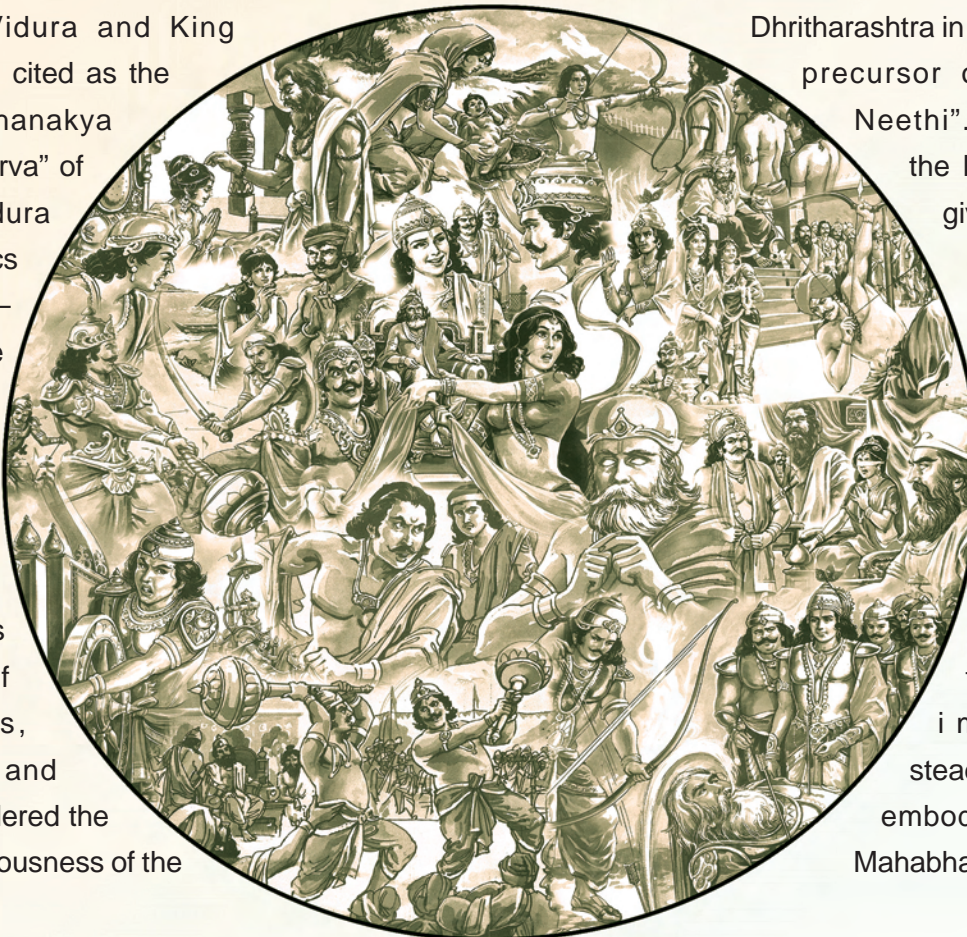
So also, Lord Krishna, took an avatar in order to redeem mankind by taking the role as “Preceptor” and preached ‘Srimad Bhagavat Gita’ — the essence of Vedas -- all that we require to conduct ourselves in the path of salvation. The Mahabharata is hence, also referred to as the “Panchama Veda”.

The Mahabharata also includes “Sri Vishnu Sahasranama”, told by Sri Bhishmacharya, in the presence of Lord Sri Krishna. Both these texts are quite essential in our daily life to do our duties ordained in the Vedas without expecting the fruits of labour and try to practise god realizations.

Another central part of the Mahabharata is the “Vidura Neethi” – teachings by Sri Vidura step brother of Pandu and Dhritrashtra. It is narrated in the form of conversations

between Vidura and King Dhritrashtra in the great epic and is often cited as the precursor of the more famous “Chanakya “Udyoga Parva” of and Sri Vidura various topics to date – issues like

how to reality of the obtain attain Vidura is paragon of dutifulness, judgement and He is considered the inner consciousness of the



relationships, identify people, victory and Moksha. Sri held to be a truth, impartial steadfast dharma. embodiment of the Mahabharata.



In the Vana Parva of the Mahabharata, we also have the story of the “Yaksha Prashna”, also known as the “Dharma Baka Upakhyana” or the “Akshardhama”, a profound dialogue between Yudhishtira and an Yaksha - a question-and-answer dialogue - where Yudhishtira displays his sense of dharma and justice, proving once again why he is known as “Dharmaraja” – the upholder of Dharma. This gives us the principle of “Satyameva Jayate” or “Truth alone Triumphs” – also a part of our National Emblem.

Here are some of other moral life lessons that we can learn from the tale:

**Anything can be achieved, if one is passionate about what he does :**

Eklavya’s story was a good example of this. He was passionate about archery, but, did not have the means to learn it directly. He hides behind trees and learns and grasps everything that Guru



Dronacharya taught Arjuna. His passion to become a good Archer and hunger for knowledge made him a better archer than even Arjuna.

**Revenge as a life motive and instinct will only lead to one’s own downfall:**

While the epicentre of Mahabharata revolved around war of duties and destruction thereafter, one of the main reasons behind all that – was Revenge. The Kauravas lost everything, blinded by their sole desire to ruin the Pandavas. The war even impacted the children, including Draupadi’s five sons and Abhimanyu.

**Stand by what is right, even if it requires to fight for it:**

When Arjuna stood hesitant to wage war against his own kin, Lord Krishna reminds him about one’s need to stand by Dharma and Duty, even if it meant going against one’s own family. Therefore, Arjuna had to fulfil his responsibility of being a great warrior of Dharma.

**The influence of good & bad company:**

The friendship between Arjuna and Sri Krishna is something we admire and look up to. The unconditional support, motivation and guidance from Sri Krishna are perhaps the main factors behind the Pandavas managing to survive and win the war.

Sri Krishna comes to the rescue of Draupadi and the Pandavas, when they lost everything in gambling. Similarly, the friendship between Karna and Duryodhana, is no less inspiring. Shakuni Mama was a bad influence on the Kauravas. He always influenced to be negative and eventually led to their downfall. But for his ill advises, perhaps, the war could have been avoided.

**Half Knowledge in any sphere may not help you:**

Abhimanyu’s story is a typical example, where half knowledge does not help you and in fact could be detrimental to your cause. He knew to enter the Chakravyuh, but did not know how to get out of it, that led to his downfall.



### One should not succumb to his weakness:

Excessive greed can lead to one's own downfall. However righteous he is. Yudhistira lost everything he possessed, from his kingdom to all his wealth just because of his weakness for the game of dice.

### Don't give up on life – whatever hurdles come in your way:

There's no better story than Karna's that illustrate this. Right from his birth, this "Suta-Putra" had to fight discrimination, disgrace and had to battle at every stage in his life. But none deterred him in his pursuit of his goal. His unstinted devotion to his mother (to the extent that he gives away even his "Kavacha Kundala") is something to emulate.

### Being a woman does not make you a lesser individual:

Draupadi was humiliated by the Kauravas for the fault of her husbands. She was violated – but stood bold and took a stand to fight for justice for what was done to her. Her vow to wash her hair only after the downfall of Duryodhana and Dusshasana is one of the pivot reasons for the war. She epitomizes a woman, who is fiery, non-passive and fighting for her rights and dignity.

### Learn to Learn, throughout your life:

Keeping an open mind is an absolute for enriching oneself, as embodied by Arjuna. He was hard-working enough



to learn the best of military science from Drona. Apart from that, during their Vanavas, he went to Indra's court to learn about the different divine weapons and gained knowledge of the Pashupatastra from Mahadev. He was also a lifelong disciple of Yudhisthira and Krishna, learning from them the basic tenets of how to live life.

### Being truthful, keeping your word:

King Shibi's story is about truthfulness, being just, and keeping his word. The gods Agni and Indra decided to test these qualities. They assumed the forms of a dove and a hawk, the latter pursuing the former. The dove sought protection with King Shibi, who promised to save him. The hawk in anger accused him of depriving him of his rightful food. The king, in reply, offered flesh from his own body to appease his hunger. The hawk asked for flesh equal to the weight of the dove. A balance was brought, and the king started cutting flesh from his body, but the dove seemed to be getting heavier with every piece. Finally, the king himself sat in the balance offering his entire body. At this, the gods came into their real forms granting him many boons and the gods above, a witness to this test, showered him with flowers and praise.

The legendary epic of the Mahabharata is etched in the minds of one and all, even today. The stories are popular and continue to overwhelm the listeners even today. The grand epic is revered not only because of the poetic grandeur but also for several powerful life lessons that are extremely useful and impactful in the lives of today.





# Thondaradippodi Alwar's Service towards Lord Ranganatha

- Sri N. Rajagopalan



**T**hondaradippodi Alwar meaning 'dust of the feet of 'bhagavataas' ('Bhaktangri- renu', was born in under the name of Vipranarayana in the village of Tirumandangudi as an 'amsa of Sriman Narayana's 'Vaijayanti mala', in the Tamil month 'Margali' under the lunar asterism 'Jyeshtha'. He was an elder contemporary of Thirumangai Alwar, and it is believed that he presented the latter with his gardening trowel called 'Arulmari' meaning 'shower of grace',- which the latter bears as one of his many title names, probably in appreciation of Tirumangai Alwar's aligning the boundary wall he built for the Srirangam temple to go around Thondaradippodi Alwar's garden. Vipranarayana who was initiated into Vedic learning and brought up as a devout devotee of Lord Sri Ranganatha, undertook the service of cultivating a flower

garden like Sri Peri Alwar and stringing and supplying flower garlands for the Lord's worship at Srirangam shrine.

In a strange twist of fate, the celibate Vipranarayana who was solely and devoutly engaged in tending his flower garden and stringing flower garlands for the divine couple, came under the spell of a dancing girl by the name of Devadevi, who visited his garden once, and contrived to stay on in Vipranarayana's 'ashramam' in a game plan she devised as a bet with her sister who had challenged her that she would never be able to ensnare the steadfast Lord's devotee Vipranarayana. Vipranarayana became infatuated with her seeing her wet on a fateful rainy day, and from then on started a life of passion with her as his beloved, forgetting the Lord and neglecting his garden and floral service to the Lord. He lost his wealth in meeting the demands of Devadevi, who soon returned to her place when he had lost his wealth, leaving him derelict and waiting at her door and yearning for her love.

## By the Lord's Grace...

It was under these circumstances, that the Lord Sri Ranganatha and Goddess Ranganayaki took pity on him, and decided to reclaim him from his errant life. Lord Ranganatha took a golden vessel used in His sanctum for daily worship, and went in the garb of Vipranarayana's disciple and gave the vessel to Devadevi stating that his master had sent a gift to be delivered to her. Devadevi then took Vipranarayana back into her house. Soon, the fact of the missing vessel was reported to the Chieftain of the town. During the investigation, Devadevi's maid who had been



witness to the vessel being brought and presented to her mistress by an emissary of Vipranarayana reported the matter to the Chieftain, who arranged to retrieve the vessel from the house of Devadevi, and ordered the arrest of Vipranarayana. While the innocent Vipranarayana was languishing in jail, the Lord Sri Ranganatha appeared in the Chief's dream and informed him that it was he who had taken the vessel and delivered the same to Devadevi as Vipranarayana's gift to her. The latter was then released from the jail. Vipranarayana who had been overcome by repentance about his past sinful life, was overwhelmed by the Lord's immeasurable grace and compassion in his redemption. Rededicating himself to the Lord's service, he went back to his service of cultivating and supplying flower garlands to the Lord's shrine. He became a cherished devotee of Lord Ranganatha, becoming known as 'Thondaradippodi' for his distinctive trait of 'bhagavatha-sesatvam' or being devotee (disciple) of Lord's devotees.

### **Srirangam - The abode of the Lord**

Thondaradippodi Alwar has sung two Prabhandams, 'Tirumalai' comprising 45 'pasurams' and 'Tiruppalli Elucchi' of 10 'pasurams', both exclusively on the 'arca' form of Lord Sri Ranganatha of Srirangam. Alwar's Sanskrit 'taniyan' or invocation beginning with the words, "tameva mathva Paravasudevam Rangesayam", confirms that this Alwar adored and worshipped the Lord Sri Ranganatha, as the 'Para Vasudeva' dwelling in his supreme abode 'Sri Vaikuntha', as explicitly expressed in Sri Ranga mahatmyam thus:

Kaveri Virajaseyam Vaikuntham Rangamandiram I  
Sa Vasudevo Rangesah: Pratyaksham Paramam padham' II

'The river Kaveri is Viraja river, Srirangam is Vaikuntham, Sri Ranganatha is Para Vasudeva and this is the visible supreme celestial abode of the Lord'.

### **Leads to Bhakthi and Prapatti**

Alwar's 'Tirumalai' describes the greatness and exalting quality of reciting the Lord's sacred names. It is said that the background to this Prabandham is Saunaka Maharishi's work of 'Vishnudharmam', which extolls the many names of the Lord for their own intrinsic joy, which then leads one to other spiritual paths like 'Bhakthi' and 'Prapatti margas'. Alwar says at the outset of his hymn, that he would not trade his joy of singing the Lord's names and qualities for the taste of paradise, 'Acchuvai perinum venden, Arangamanagarulane'. He later cites the case of 'Kshatrabandu' who had been trapped in encircling sinful occupation of robbery etc. but found redemption by learning the 'three letter name' of the Lord, which might be 'Govinda' or 'Sridhara', from a sage. Among the five-fold representation of the Lord's manifestation, the 'Para', 'Vyuha', 'Vibhava', 'Antaryami' and 'Archa', the 'Archa' state of the divine form, has been held out as the most felicitous to meditate upon. Thondaradippodi Alwar had a special fascination for Lord Sri Ranganatha and Tiruvarangam. The Lord Sri Ranganatha himself listened to the rapturous songs on him as 'sweet poetry, even if sung by a fledgling like him, as expressed by the Alwar at the end.

This Prabandham is in the nature of a confidential conversation between the Alwar and Lord Sri Ranganatha, a "Vachika kainkaryam", reflecting as it does the struggles and tribulations, the anguish, and the overpowering yearning of the human soul for redemption from 'samsaric' bondage. Alwar has a dire warning to the crass humanity in light of his own earlier travails, against sensory pleasures instead of seeking refuge with the Lord of Tiruvarangam. In a beautiful pasuram, Alwar describes the melting sight of the Lord reclining on Adishesha in 'yoganidra' state in his shrine at Arangam, movingly exclaiming how his body is melting down at that sight, 'udalenakku urugumalo, en seiven'. In another emotion-laden



pasuram, Alwar asks himself how, having seen the bewitching Lord's recumbent state, he can ever live forgetting that sight, "kidandhadhor kidaikkai kandum engyeno marandhu vazhgen?" In later pasurams, Alwar expresses to the Lord the absence of any kind of merit in him, his 'akinchanyam', for claiming divine grace. He confesses his lack of 'karma, jnana yoga' practices or 'bhakti yoga', lamenting his past entanglement with women. Yet he says he has dared to come and stand before the Lord, a 'lier alas that he is, once, twice, thrice over' "poyyanen vandu ninren poyyanen poyyanene", in the hope of securing the Lord's grace. He penitently looks at the Lord like a prodigal son thinking loud, 'after all He is my Father and Mother, all that He has to do in my case is to shower His simple benign grace; He is my Lord, Won't He just say:, 'this boy is ours, let him come', "Aliyan nam paiyyan ennar, ammavo kodiavare", ' Yet He does not say that, alas, how unkind!'.

### Described the nature of the devotee

Realising how distraught His devotee is, crying out for His grace and compassion, the divine Lord finally grants His vision showing His evident joy. Alwar is overwhelmed and breaks out in 'Siddhopaya nishtai', in the quintessential pasuram beginning "Memporul poghavittu", (pasuram 38), which exposits on the meaning of 'Dvaya mahamantra', Sriman Narayana charanou Saranam Prapadye I Srimathe Narayanaya Namah: II.

Scholars aver "Tirumalaiyengirathu ippasuram", 'this verse is verily Tirumalai'. In a singular feature, this verse comprehensively encompasses the meaning of both parts of the 'divya mahamantra', the first line of which states the 'prapakam' or 'the means', and the second line the 'prapya' or 'the goal'. But Alwar in this pasuram, states the 'prapyam' in the first two lines, and the last two lines state the 'prapakam'. Briefly, Alwar urges the Prapanna to give up the mistaken identity of body with soul, and the ego sense, the notion of

'svatantryam of the soul from God, and cultivate the mind to learn that service to God is the ultimate reward in one's life. The means or prapakam is giving up of ego, self-effort and all other paths, and seeking solely the refuge at the Lord's portals. Alwar calls such care-free blessed Prapannas, as "Un kadaittalai yirundhu Vazhum Somber". In the end, Alwar in six pasurams describes the exalted nature of Lord's devotees. Alwar exhorts us to look upon such devotees like God Himself.

### Mellifluous poetry

The second Prabandham of the Alwar 'Tiruppalli elucchi' of ten verses is set in musical strains of sweet, mellifluous poetry, sung by the Alwar as 'gayika kainkaryam', to the Lord. It is a morning benediction to the Lord, 'Suprabhatham' suffused with deep spiritual fervor, evoking early morning signs, the retreat of darkness, the rising sun in the east, the twitter of birds, hum of bees in the lush gardens of Srirangam, the music of the flute of the simple cow-herds, cows and buffalos setting out to graze in the meadows, hosts of men and gods jostling at the gates to catch the first glances of the awakening Lord, auspicious things like mirror, and cow ('kamadhenu') arrayed in front for the Lord to see, pretty damsels emerging from cool baths in the refreshing waters of Kaveri etc. It is prayerfully addressed to the Lord to bless all beings by His benevolent and graceful first glances. Thondaradippodi Alwar uses the refrain, "Arangattamma Palli ezhundarulaye", ' Oh, Lord of Tiruvarangam, grace us by rising from Thy yogic sleep', at the end of every song except in song 5, wherein he uses the phrase "Emperuman, Palli ezhundarulaye". In the concluding 'pasuram', Alwar prays to the Lord, 'O Lord, please wake up and make me your humble devotee, be ever keen on doing service to thy ardent worshippers: let me submit that I am thy devotee named "Thondaradippodi", ('one who rejoices wearing the dust of the feet of thy devotees') whose shining shoulders always hold the flower-basket filled with fragrant tulasi leaves and other flowers fit to be worn by Thee.'





**S**ri Purandara Dasa's mentor Sri Vyasaraya highly praised his disciple by saying 'Dasarendare Purandara Dasarayya' which implies that he is the real 'dasa.' It is broadly believed that Sri Purandara Dasu is the 'amsa' of the divine saint Narada. Sri Vijaya Dasa who is the spiritual heir of Sri Purandara Dasa eulogizes his 'guru' as he is the embodiment of Narada who extols the glory of the Father of Lord Cupid. With the will of Lord Srinivasa, Sri Purandara Dasa is also called Srinivasa Nayaka and also has got another name 'Purandara Vittala' by his mentor. Based on the Vedas, Puranas and Ithihasas, he wrote and sang four lakh and seventy five thousand 'keerthanas' in Kannada in many literary styles. Literally, his 'keerthanas' have dramatic quality and graceful style. They are adorned with wonderful figures of speech. He is a devotional poet and a great 'vaggeyakara.' He is renowned as 'Karnataka Sangeeta Pitamaha.' His 'keerthanas' are not only suitable to traditional 'bhajans' but also fit for classical music and dance. Some of them are very profound though they are small.

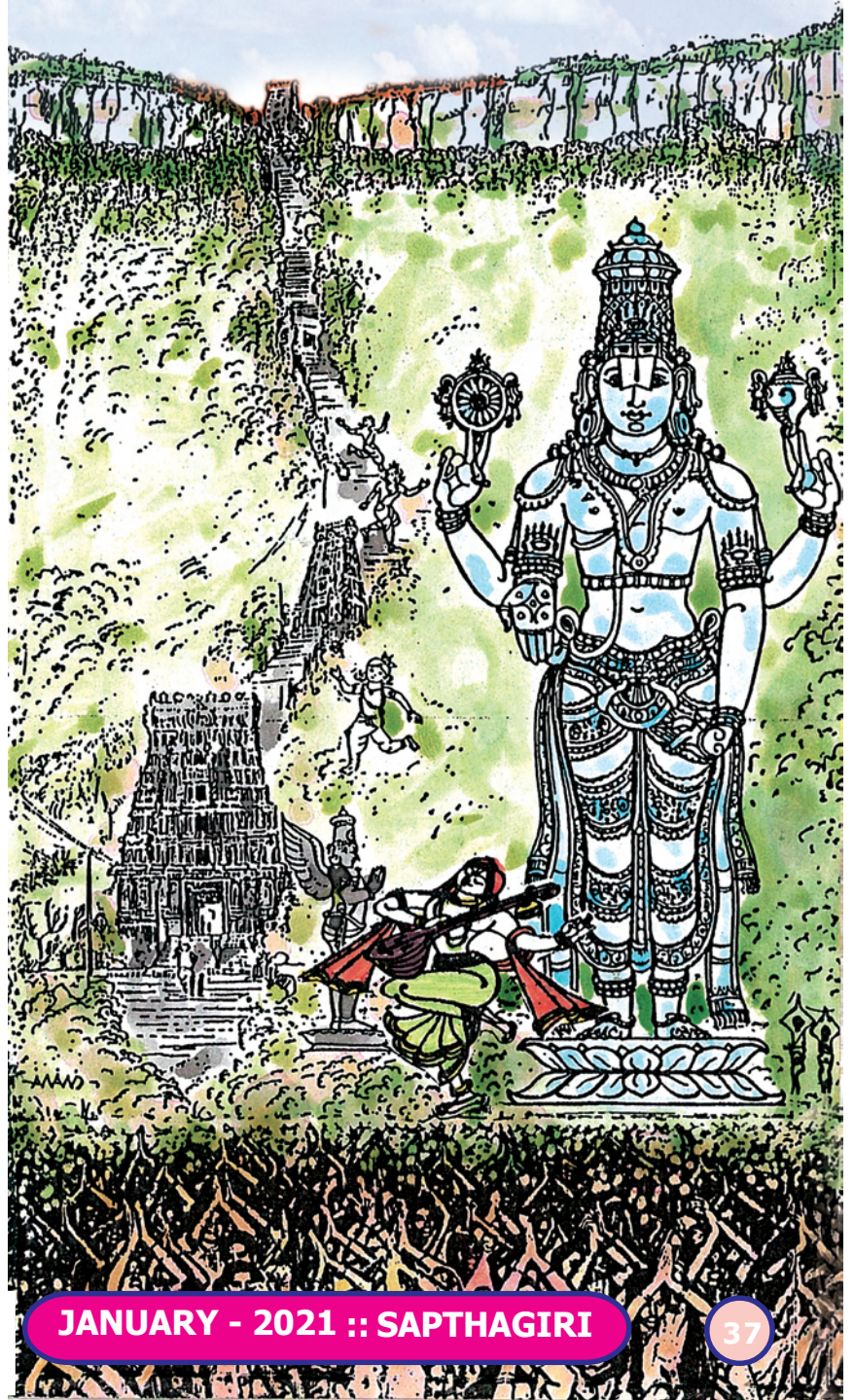
### Praising Lord Venkateswara

Sri Purandara Dasa described Lord Venkateswara in his 'keerthanas' in the guise of a devotee who carried a golden vessel filled with water and also in the guise of a disciple named Appanna who has carried ghee for serving during meal time. He enjoyed the grand 'darshan' of Lord Venkateswara many times and exhibited his devotion through the description of Tirumala 'kshetra,' Lord Srinivasa, His temple, the auspicious environment and Swami Pushkarini with visualizing expressions. Many 'keerthanas' of Sri Purandara Dasa are related to the eulogy of Lord Venkateswara. They reflect the philosophy, sovereignty, transcendentalism, 'sanatana dharma' and the glorious embodiment of Lord Venkateswara in the standing posture with a graceful smile.

Sri Purandara Dasa sees the glorious form of the Lord from top to bottom embellished with scintillating silk clothes, garlands like

# THE SIGNIFICANCE OF Dasa Bhakti

Telugu Original by :  
Sri Suswaram Nagarajacharyulu  
English by : Dr.M.Krishna Kumar





‘Vaijayanti’ and splendid ornaments. After having the auspicious ‘darshan of the Lord, he feels that all his sins would be driven out. He says that Lord Venkateswara is Lord Rama after knowing the legend of Ahalya who turned to a woman from the shape of a stone by mere touch of His divine feet. He tells that Lord Venkateswara is Lord Vasudeva who has protected Dhruva, the son of Uttanapada who has suffered from the ill-treatment given by his step-mother has decided to do a severe penance and was blessed by Lord Vasudeva. He sees Lord Venkateswara as Garuda Vahana and Lakshmi pati. He says that the Lord punishes the wicked and protects the good people. ‘Sneha bhakti riti proktaha.’ Friendship associated with knowledge is devotion according to the theory of Sri Madwacharya as the Lord likes ‘sakhya bhakti’.

### Surrenders to the Lord

In Atma Nivedanam, the devotee surrenders everything to the Almighty. Such devotees are Gaja, Dhruva, Prahlada and Draupadi.

Logically, Sri Purandara Dasa asks: “Does anybody want diluted buttermilk if the person takes refuge at the Ocean of Milk? Does anybody like tamarind when the person is in the shade of ‘Kalpavriksha’? Will the son of an emperor take the begging bowl for alms? Is there any fear of poverty to those who take shelter in You? Will the people get sins back when they take a holy dip in the River of Gods? Will anyone be afraid of snakes who chants the Garuda Mantra? Will anyone be afraid of an elephant who builds the house near a lion?” Finally he says: “Oh! Parama Purusha! You are perfect by all means”.

Among the ‘keerthanas’ of Sri Purandara Dasa, the following ‘keerthana’ in ‘Sindhuhairavi raaga’ is very famous and it glorifies the greatness of the Lord:

Venkatachala nilayam  
Vaikuntapuravaasam  
Pankaja netram parama pavithram  
Sankhachakradhara chinmaya roopam

Almost all the musicians wish to sing this ‘keerthana’ in their musical concerts. The two ‘keerthanas’ namely ‘Venkataramane baaro/ Seshachalavasane baaro// Venunaada baaro/

Venkataramanane baaro// are also prominent and sung in the ‘bhajans’. The song namely ‘Tirupati Venkataramana ninagetake baaradu karuna’ with fifteen ‘charanas’ is in ‘antyanupraasa alankara’ in ‘Kharaharapriya ragam’. In it, the virtues of Lord Srinivasa are sung in the form of a song and how to worship the Lord is described. Sri Purandara Dasa preached the significance of taking a holy dip bath in Papavinasam and the power of the ‘padodakam’ of Lord Venkatesa and how to control the emotions of anger and grief at the end of it:

Papavinasini snana  
Hari paadodakave paana  
Kopataapa gala nidhana  
Namma Purandara Vittalana dhyana

In Venkatesa Purana, there is a ‘keertana’ entitled ‘Nodu nodu Venkatesa nodu...’ in seventy four ‘charanas’ with ‘antyanupraasa’ alankara. The song narrates the legend of Lord Srinivasa. Lord Srinivasa rode on a horse in the guise of a hunter with a bow and arrows and found Goddess Padmavathi. There is a ‘keerthana’ in Sri Purandaradasa’s eulogies for Lord Venkatesa related to ‘Venkatesa Mantra’. It indicates an elaborate meaning to the ‘mantra’. It is said about the word ‘Venkatesa’ in the Aditya, Bhavishyottara and Garuda Puranas. After selecting scrupulously the four syllables from the Vedas, Shastras and Puranas, Sri Purandara Dasa described those syllables in his ‘keerthana’ in many ways. The meaning for the first syllable ‘Vem’ is described in the ‘avatars’ of Matya, Kurma, Varaha and Narasimha. The significance of the ‘avataras’ namely Vamana, Parasurama, Balarama and Krishna is meaningfully described for the syllable ‘Ka’. For the syllable ‘Te’, the Kalki avatara along with the goddess Lakshmi Devi on the bosom of Lord Srinivasa are described. For the syllable ‘sa’, the significant meaning from the Bhagavatha, the Bharata, the Itihasa and the Puranas is described. Innumerable songs are in the form of eulogy for Lord Srinivasa describing His wonderful ‘leelas’, but they are not available now. Even though the available ‘keerthanas’ are collected and analyzed, it would become a vast volume. So, some eminent ‘dasas’ like Sri Purandara Dasa have analyzed some of them perfectly for the welfare and spiritual bliss of the society.





# THRIKATU CHOORNAM

## A Splendid Ayurvedic Medicine

Telugu Original by : Dr. Chittibotla Madhusudhana Sarma  
English by : Smt. P. Sujatha

**T**he ancient and well known system of ayurvedic medicine has prescribed various types of medicines in the form of powders, lotions, gels, pills, ointments, tinctures, decoction etc. to cure several diseases. One of the medicines is Thrikatu Powder. It has several benefits in the treatment of common illness and diseases.

The Sanskrit meaning of “katu” is acrid. Thrikatu is a mixture of three types of acrid herbals.. Pepper, dry ginger, and long pepper are ground to a smooth powder and the mixture of these is called Thrikatu Choornam. This powder is available in all ayurvedic medicine shops throughout the year. Regular use of this power will reduce body heat, cure digestive problems, and bleeding from nose, mouth and anus. It has been mentioned in the Sarangadhara Samhita that the medicinal benefits of such powder will be effective for a period of two months, thereafter the curative power reduces. Hence such powders should always be used as prescribed.



**To reduce weight :** Mix 60 grams of Thrikatu Powder, 60 grams of Triphala Powder (available in medical shops), 20 grams of cumin seeds powder, 20 grams of Chitramulam powder, 7.5 grams of Asafoetida. Fry this powder in ghee. One gram of this powder mixed with honey should be taken twice a day in the morning and in the evening. Along with this, practicing good diet and doing body exercises will gradually reduce overweight. It will also reduce knee pains. Those suffering from diabetics should take the powder in 200 ml of diluted buttermilk.

**To avoid cold and cough in rainy season:** 100 grams of jaggery mixed with 50 grams of Thrikatu Powder should be pounded. One marble size of this powder should be chewed twice a day in the morning and in the evening. Thereafter drink one cup of lukewarm water.

**Lumps in Uterus, Scrotum, and water bubbles:** Mix 90 grams of Thrikatu Powder, 10 grams of Chebulic Myrobalan (Karakkaya) shells, and 10 grams of Rock salt and make them into a smooth powder. Mix 20 grams of the Aloe juice in 100 ml of boiled milk and grind them in a mixture. Add one teaspoon of the above powder to the juice and take it early in the morning.

**Sinusitis :** Using as solution : Mix a small quantity of this powder in 5 ml of water. Strain it. Put 3 to 4 drops of this solution in each nostril twice a day.

Using as internal medicine: Take 45 grams of Thrikatu Powder, 15 grams of Gooseberry powder, 15 grams of Gandha Kachora powder. One gram of this mixed powder should be taken with honey twice a day.

Regular use of the medicines as above will reduce sinusitis, sneezing etc.

**To reduce obesity:** Mix 75 grams of Thrikatu Powder, 25 grams of fried cumin seeds, 25 grams of rock salt. Take this mixed powder in 200 ml of diluted buttermilk twice a day.

**Skin diseases:** Mix 75 grams of Thrikatu Powder, 25 grams of Chebulic Myrobalan shells powder, and 25 grams of jaggery. Make this powder as paste with Gingelly oil and take it. It will reduce all types of skin diseases including, ringworm, itching etc.

**Cough :** Mix 30 grams of Thrikatu Powder and 10 grams of cloves powder. Take one gram of this powder mixed in honey twice a day.





# THE TOWERING RAJAGOPURAM OF SRIRANGAM

- Sri I.L.N. Chandra Sekhar Rao



**T**here are a number of famous Sri Ranganatha Swamy Temples in India. Among them, Sri Ranganatha Swamy Temple located in Srirangam is one of the most famous and ancient historical temples. Srirangam is the foremost of eight swayam vyakta kshetrams of Sri Maha Vishnu. It is the first and most important of 108 Vaishnava Divya Desams dedicated to Lord Sri Mahavishnu. Srirangam is at a distance of 12 kilometers from Tiruchunapalli town and 325 Kilometers from Chennai, the State Capital of Tamil Nadu.

Srirangam is on the banks of river Kavery. Actually it is an island bounded by the rivers Kavery and Kalladam. As the deity is Sri Ranganatha Swamy, this place came to be known as Srirangam. Srirangam is also known as Thiruvavanga Tirupati, Periyakovil, Bhooloka Vaikuntam and Bhogamandapam.

## LEGEND

There is an interesting Sthalapurana about the temple and God. The details of this kshetram are found in the Srirangamahatmyam. As per it, Sri Ranganatha Swamy is Swayambhu and the moorthy was brought to Bhooloka by Garudalwar from Vaikuntam when Lord Brahma did penance.

After sometime, Brahma gave the Moorthy to Ikshwaku Maharaja. In Trethayuga, after the battle between Rama and Ravana and after Sri Rama was coronated Sri Rama gave the deity to Vibhishana. As Vibhishana was on the way to Lanka, he placed the deity at present place where the temple is now located. After some time he was not able to lift the deity from that place and thus Vibhishana pray God with despair. Sri Ranganatha Swamy pleased with his prayer and blesses Vibhishana saying, "I am pleased with your devotion; I will see Southside at all time and bless you and you could be able to have my Darshan everyday" and Lord Sri Ranganatha Swamy stayed here.

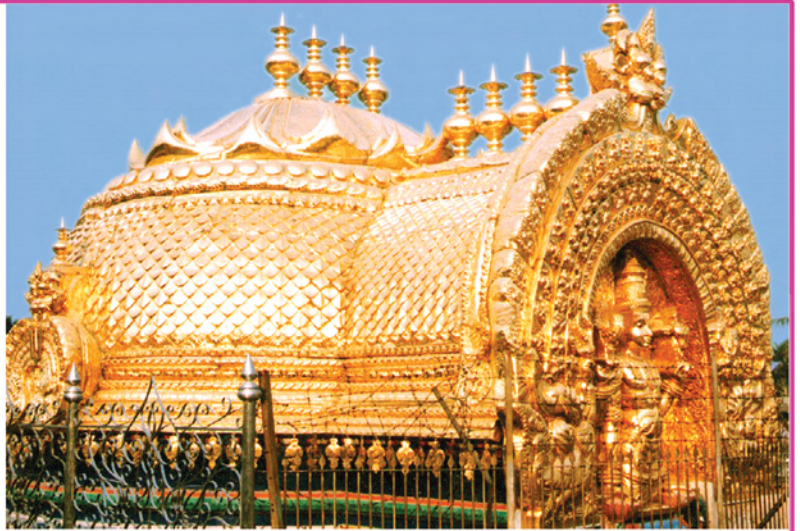
## TEMPLE STRUCTURE

Srirangam Sri Ranganatha Temple is very big in size having 156 acres in extent with Seven prakarams and 21 Gopurams. The Rajagopuram is built in 12 tiers with 236 feet total height and 12 kalasas. The Seventh prakaram is like fort wall having 3072 feet length and 2321 feet width. The Seven prakarams have separate names and various structures. The Seventh prakaram is named as *Chittarai Veedhi*. We can see Sri Krishna Mandir in east and Sri Andal Sannidhi in south-west. The Sixth prakaram is *Thiru vikraman*



veedhi. The Fifth prakaram is *Agalangan Thiruveedhi*. In this prakaram Sri Ranganayaki Ammavari Sannidhi is there along with many other upasannidhis. *Aatinandan Thiruveedhi* is Fourth prakaram. The Third Prakaram is called as *Kulasekhara Thiruveedhi*. The Second prakaram is *Rajamahendran Thiruveedhi*.

The First and important prakaram is *Dharmavarana Thiruveedhi*. Main temple is located in this prakaram. In main Garbhalayam we find Lord Sri Ranganatha Swamy reclining on Adishesha of seven hoods. In front of Garbhalayam there is 24 pillared mandapa called as Gayathri mandapam. Each of the pillars represent each of the 24 letters of the Gayathri Mantra. The main Garbhalayam has a Golden Vimanam. It is shaped like the Tamil OM symbol. Along with main Sannidhis, there are 53 upasannidhis.



### HISTORY OF THE TEMPLE

It is known from the historical evidences that, the Temple was constructed during the 6<sup>th</sup> and 7<sup>th</sup> Century AD. The kings of Chola, Pallava, Pandya and Vijayanagara empires built various parts of the temple. During Delhi Sultans invasion in 14<sup>th</sup> Century, the Mulaviraattu was kept under ground and the idols of the utsava deities were kept in Tirumala temple. The temple was rebuilt by the Vijayanagara Kings in the 15<sup>th</sup> Century. The Glory of the temple begins from 1571 AD. Among 12 Alvars 11 wrote 241 Pasurams on Sri Ranganatha Swamy of Srirangam.

### SEVAS

Annual Brahmotsavams will be celebrated in the month of Dhanurmasam for twenty days in a grand style. Various vahana sevas and Rathotsavam and kalyanam will be performed to the Lord during Brahmotsavams grandly. In the month of March / April 10 days Brahmotsavams will be celebrated. Along with this, special poojas will also be performed on festival days.

### ACCOMMODATION AND TRAVEL FACILITIES

Accommodation facilities are available at Yatri Nivas run by the temple and other Mutts and in Private Lodges too. There are Bus and Train Facilities from various towns and cities of Tamil Nadu. Tiruchirapalli is well connected with Road, Rail and Air routes. A Visit to the temple of Lord Sri Ranganatha Swamy in Srirangam gives peace and joy to the devotees.





# THIRUMALISAI ALWAR

- Prof.S.Gokulachari

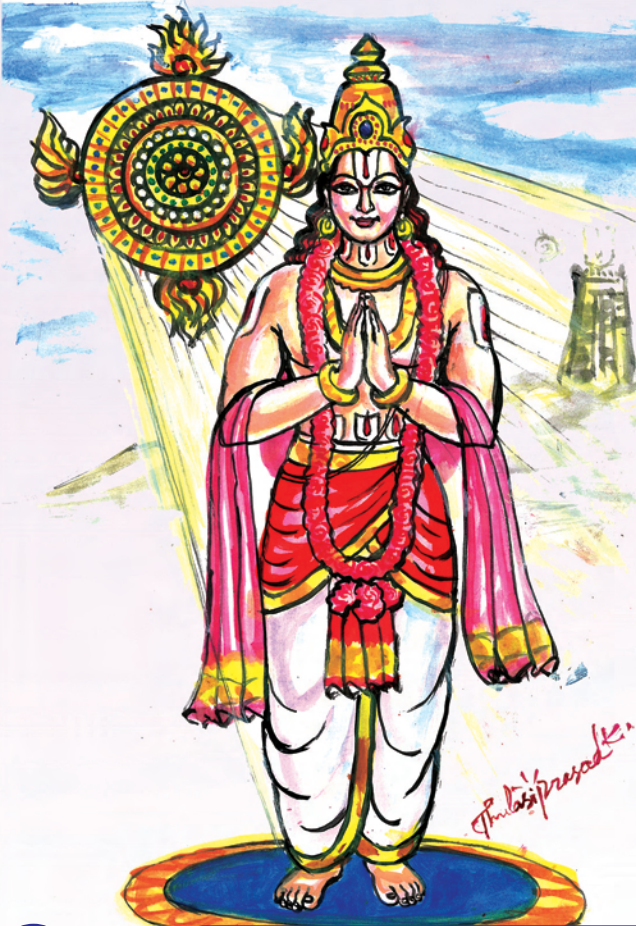
In the Vaishnava tradition, the name Thirumalisai Alwar is Uraiylitathavar (who does not keep the lifted sword in its sheath). Muthalalwars of Vaishnavism cultivated the crop of wisdom. Thirumalisai Alwar, who was in their time, continued to pick out the weeds produced in that crop of wisdom. He sharpened his tongue by toasting in wisdom and expressed as holy hymns. Thirumalisai, a suburban of Chennai city, is the avatara place (birth place) of Alwar. The legend says about this place that - Maharishis like Atri, Brugu, Vashishta, Bhargava, Angirasa went to Chaturmukha Brahma and prayed to suggest a best place for penance. Brahma suggested the place Thirumalisai. The

Rishis, including the Sage Bhargava with his wife performed a great yaaga at this place. As a result of this yagna, they were blessed with a child in Thai month.

Bhargava rishi with a joyful mood came to see the child born by Kanakangi. He was stunned by seeing the child. The baby has no arms or legs - just shapeless mass. He Startled. The couple wondered how to bring up this child. The two counted and stayed awake all night to a solution. He put the baby in a basket and left it outside the city under a bamboo tree. After the rishi left the place, with the grace of the Lord, that infant turned perfectly with good organs. Then he began to cry.

**Baby in a bush :** Thiruvalan, who was going that way at that time was with his wife. He was a worker weaving cane baskets. They heard the baby's cry. When Thiruvalan and his wife, Pangaya Selvi, came running, they saw a beautiful baby in a bamboo bush. Pangayaselvi ran lifted and hugged the baby. Unlike the other children, the child was cheerful and healthy. With no other needs, even mother milk, at the same time the child grew up and flourished day by day. Many people used to visit the child after hearing about this wonderful child. They wondered if this was a miraculous child with divine grace. That is the truth. He studied every sastra including Ashtanga Yoga. He attained enlightenment at a young age and became a paramayogi.

It was only when he became saivite that he met his spiritual guide Peyalwar in Thirumayilai. Peyalwar corrected the way of his spiritual quest. After this, he became Thirumalisai Piraan. He has the titles of Bhaktisarasar, Mahisarapuradisar, Bhargavatmajar, and many more. Piraan means benefactor. The generosity of Alwar established Narayana parathatva (supremacy of Sriman Narayana).





Tiruvekkaa Temple or Yathothkari Perumal Temple (locally called Sonnavannam Seitha Perumal Temple) is a temple located in Kanchipuram. It is one of the 108 Divyadesam dedicated to Lord Vishnu, who is worshipped as Yathothkari Perumal and his consort Goddess Lakshmi as Komalavalli thayar. Yathothkari Perumal is believed to have appeared for Saraswati devi and Thirumalisai Alwar. As the perumal fulfilled the wish of Thirumalisai Alwar, he was named Sonna vannam Seitha Perumal (the Lord who obeyed the wish of Alwar). Well, what did Alwar say? What did Perumal do?

**Here it starts:** Once, when Alwar stayed here with his Sishya Kanikannan, an old lady used to come daily to that place for doing service. Due to her devotion towards the Lord, the old lady was blessed by Alwar, with youth and beauty and she married the Pallava king because of her blessed beauty. Pallava king knew the secret of her beauty and wanted to attain immortal beauty like her. He ordered Kanikannan to come over to his courtroom, and placed his wish to sing in praise of him. The king thinks of receiving the blessing of youthfulness out of arrogance, what she received because of devotion.

As Kanikannan rejected the king's wish, King got angry and said "If you won't obey my order, then you have no right to live here. Go away!" Kanikannan comes to Alwar and tells him what happened. Alwar looks at Lord who is reclining on serpent bed with warmth and said, "Oh Lord! Kanikannan is going out of Kanchi! I am also leaving with him. What about you My Lord? You roll up the snake mat and get ready to leave". The Lord was bound to the devotion of Alwar and his Tamil song born of devotion. He rolls up his bed and walks up.

Then no more sanctity in Kanchi... There is no devotee. There is no God. Kanchi became desolate after the enlightened Alwar and the familiar

torch in the Ashoti lamp went together. By this, king changed his mind and fell at the feet of Alwar. Alwar excused him and worshipped 'Bhujangasayana Perumal' to return to his Asthana (original place). Since the presiding deity obliged to his devotee wishes, he is called 'Yathothkari Perumal'. (Sonna Vannam Seitha Perumal) 'Yathothka' means as 'requested' and 'Kari' 'denotes' 'the person' who accomplishes the task.

Thirumalisai Alwar was born in the month of Thai in the star Magam. Thus the place where they once stayed is called Orirukkai (near Kanchipuram) and today it is called Oriikai. The festival

### TRADITIONAL DRESS CODE is Compulsory

Tirumala Tirupati Devasthanams made it compulsory for the devotees to wear Traditional Dress while coming for Darshan of Lord Venkateswara in the Tirumala temple. As part of this, T.T.D. implemented Traditional Dress Code to the devotees coming for Arjitha sevas and Rs.300/- darshan also.

Apart from this, devotees should compulsory wear mask and gloves due to corona pandemic and maintain distance while in the Q lines.

#### DEVOTEES COMING FOR SWAMI DARSHAN MUST FOLLOW THE BELOW GIVEN DRESS CODE :

**Women :** Saree with blouse, Halfsaree, Punjabi Dress with Duppata and Chudidhar with Duppata

**Men :** Pajama-Kurtha, Dhoti- Uttariyam



remembering this incident is still held here. We can see more such type of miraculous happenings in the life of Alwar.

**One of his miracles:** One time, in Perumpuliur, near Kumbakonam, Alwar tried to collect material for his daily pooja (Thiruvadaradhanam). The Sannidhi priests were astonished when the Lord of the temple, returned his facial direction as he was. They told this to the head priest who was performing a yaga there. He requested and invited Alwar to perform the Agra Puja (first puja) that created a big fuss there. Some of the people heavily objected head priest how an unknown could do the first pooja at yaga. Alwar wanted to show them who he is. The Alwar prayed to the Lord to show himself to these people. "Oh! Lord what is the use of having those resplendent hands if you cannot remove the ignorance of these people and make me powerful in their midst? Oh, Lord with the divine discus in your hand teach these fools a lesson by showing yourself appearing in my very body". The Lord showed himself off in the body of Alwar and the onlookers were astonished and surrendered to him and prayed to excuse their ignorance.

Alwar was once interested in visiting Thirukutanthai Aravamudan. On the way, in a village, some persons were reciting the scriptures. When they saw him resting on a pial of a house nearby, they considered him as an unlettered / ignorant and stopped reciting the scriptures as he should not listen to it. Alwar knows it. He immediately leaves the place so as not to disturb them. After confirming Alwar moves out of the place, they try to resume vedas but getting confused where they left the last phrase. They are unable to restart.

Alwar sees their dilemma. Indicates scratching with a black paddy nail. They remember the place they forgot (Krishna Namvrihinam Naganirpinnam). The persons realized the greatness of the Alwar and obeyed.

**Prabhandas :** The two Prabhandhas sung by Alwar are 1.Naanmugan Thiruvandhathi (96 verses) and 2.Tiruchantha Virutham (120 verses). These prabandhas look at the deep-rooted philosophy of Vaishnavism in its entirety. A sentence of the Mundaka Upanishad is "Adhi Vaadi Pawa". The Upanishad dictates rather than saying through this verse is, "Let us argue that Parama Purusha is Sriman Naryanan".

Alwar proves and propagates it through his holy verses in two prabandams. He Visited many temples and glorified sixteen Divya desas with his hymns. Alwar has a history of living in Kanchi for 700 years due to the power of yoga. In Kumbakonam he attained Moksha. His Thiruvarasu could be seen behind Aravamudan Sannidhi on Murthy Street, near the main shop street.



### SOLUTION TO PUZZLE

1 J	A	2 H	N	3 A	V	4 I		5 S
O		A		D	R			R
6 T	A	V		7 Y	A	A	J	I
		A		A				D
8 S	A	N	I		9 M	A	R	A
A				10 D				
11 N	I	L		12 E	S	O	U	14 H
K				V		D		Y
15 U	M	A		16 I	N	D	R	A



# GODA DEVI 'NEERATAM'

- Smt. T.S. Rajalakshmi

**O**h Sakhi, I Dreamt that a lot of Vermilion and Sandalwood were applied on our bodies (Goda Devi and Sri Ranganathaswamy) and seated on top of majestic elephant and taken in procession along the streets which had been decorated for our wedding and then were given the holy bath with the sacred waters - 'Neerattam'- Godadevi, Nachiyaar Thirumoli

"Abhishekam", "Thirumanjanam", "Aarattu", "Snapana Thirumanjanam", "Thotti Thirumanjanam", "Theerthavaari", "Chakra Snamam", "Neerattam" were the terms used for Divine bath performed to the deities in temples and are graceful to watch to get the blessings. The sacred baths can vary from place to place like it can be in temple (Pushkarini) tank, rivers, sea and even small area like well or designed temporary tank or vessel. It depends on the ritual / festival, Lord is taken for procession. The holy bath sometimes is elaborate or can be simple based on occasions. "Ganga Dhara" is usually kept in Lord Shiva temples as he is "Abhisheka Priya". Also, "Shanku", (Conch) is also used to perform Abhishekam.

"Thirumanjanam" is the term used in Sri Vaishnava Scriptures. Holy Water, River waters like (Ganges, Yamuna), Milk, Curd, Honey, Mixed Fruits, Tender Coconut water, Sesame Oil, Saffron, Turmeric, Sandalwood and natural fragrance herbs are used for the divine bath. The reason for the bath is that devotees are blessed by watching the beautiful form of the Lord without any ornaments and will get absorbed by the rituals that are performed during the bath. Mind gets purified when the holy water, milk and other items are given as "Theertham" which cures diseases, removes sins and drives away evil spells.

## Sacred vibrations

During Thirumanjanam, divine instruments are played, Vedic hymns like Purusha Suktam, Sama Veda and other slokas are recited or played based on the deity and according to temple customs and traditions. The entire environment becomes holy with positive vibrations.

In Srimad Bhagavat Purana - Neerattam was performed by Devas to Goddess Mahalakshmi when she rose from the Milky Ocean.

The King of heaven, Indra, brought a suitable sitting place for the goddess of fortune. All the sacred rivers such as Ganges and Yamuna, incarnated themselves and brought pure water in golden water pots for Mother Lakshmi, the goddess of fortune.

The great elephants from all the directions carried big water jugs full of Ganges water and bathed the goddess of fortune, chanted Vedic mantras. While being bathed, the goddess of fortune appeared elegantly, with a lotus flower in her hand and was looking very beautiful. The goddess of fortune is most chaste, for she does not know anyone but the Supreme Personality of Godhead, Lord Vishnu.

Although, "Thirumanjanam" is always auspicious, there are special occasions where one must watch the deity's holy bath. Margazhi or Dhanurmaasam (December-January) is famous for Goda Devi (Sri Andal). Srivilliputtur and other Divya Desams celebrate Goda Devi with glory. "Neerattam" is special for Goda Devi as she insists on "Dhanurmaasa" Neerattam in her Thiruppavai.



SriVilliputtur in Tamil Nadu is the birth place of Goda Devi. She was found by Perialwar near Tulasi Plant. She wanted to marry Lord Ranganatha of Sri Rangam. She assumed the form of Gopikas of Vrindavan and had sung Paasurams which come as part of “Nalayira Divya Prabhandham”. “Tiruppavai” and “Naachiyaar Thirumozhi” was composed by Sri Andal. Both the compositions articulate the importance of bath.

Andal’s father Perialwar has sung specific paasurams for holy bath to Lord Krishna where Mother Yashodha pleads Baby Krishna to come and take bath. One such example below is where he tells that if you do not take bath “Nappinnai” will laugh at you. “Nappinnai” can also be referred to Sri Andal.

‘Oh Lord! Without any modesty, my Manikkame! My blue sapphire! I enjoy seeing your beautiful limbs covered with dirt as you play in cow sheds and mud. But, those who see your body smeared with all that dirt blame me and call me an uncaring mother. Oh! Shameless Lord! Do not put me in dire spot! Nappinnai will laugh at you, if she sees you in this state. Please come here and cleanse yourself with the lovely bath that I have prepared for you.’ (Perialwar Neerattam)

### **SriVilliputtur Andal Neerattam**

This is one of the famous festivals where Goddess Goda Devi is taken in a pallaki to the “Ennai Kaapu (Oil bath) Mandapam”. It is believed that waters from Ganga, Yamuna and Saraswati are brought to the tank where Sri Andal takes bath. First, puja is performed to Sri Goda Devi. Betel Leaf is offered to Sri Andal. Vedas are recited parallelly. This goes for some time and later in the afternoon, Sri Andal’s long beautiful hair is tied. This style is very famously known as “Andal Kondai”. Then ornaments are set to the hair. She is covered with three light blankets. She holds gems studded parrot. Then, “Siriya Thirumadal” is recited and Camphor Harathi is offered.

Meanwhile, Bhagavathas start singing Keerthanas, “Arayar” one who shows pasuram in dance form and “Thiruvaasarya” Pasuram are recited. Nadaswaram, Mirudangam and Mangala instruments are played. The ornaments are removed and slowly camphor Harathi is shown.

Holy water with Tulasi is sprinkled on Sri Goda Devi’s tender hands, feet, body and face twice. Then “Thaambulam”, betel leaf and betel nuts are served to Andal. Then, mirror is shown to Sri Goda Devi. The purohit, with golden brush and tongue cleaner assuming mouth cleaning process to Sri Goda Devi is performed.

Now, the lengthy hair of Sri Goda Devi is untied and grouped to four. Then, Edible Camphor, Saffron and other perfumed hair wash powders are applied. In between, Goda Devi is shown mirror to check how the holy bath is performed. Then, Purohit, combs the hair and applies Kumkum (vermilion) to Goda Devi’s forehead.

Then, herbal oil is applied on her beautiful hair. The herbal oil contains Rose, Shenbaga bud, Malankaatu Pachilai and other natural perfumes and is heated for some time. This makes the best oil for hair. The purohit, wipes her beautiful lotus like eyes as oil starts spreading forehead. With the help of Silver Comb, Purohit ties the hair in Style (Andal Kondai). Then, he decorates the hair with flowers. Other parts of the body are also applied with oil and Harathi is performed. This oil is given as Prasadam to the devotees.

After some time, Sri Goda Devi is taken to bath pot (Thirumanjana Thotti) and holy bath is performed with holy waters in Golden Pot. Turmeric is also applied, and it is given as Prasadam to devotees. The holy water is added with perfumed natural herbal powder and Sri Goda Devi takes a wonderful bath. The final bath ends with the shower like sift plate is heldt on top of Sri Goda Devi head and the divine pot water is poured. It is a wonderful sight to get blessed.



Sri Goda Devi is decorated beautifully with ornaments and her hair is done so beautifully and specially every time. Special hair clips like “Raakudi”, “Sun-Moon shaped clips” are dressed on her beautiful long hair and she adorns the silk robes. “Naivedhyam” is offered and Prasadam is given to the devotees. Divine Music is played, and Mantras are recited.

There are many other special “Thirumanjanam” holy baths performed in Sri Villiputtur and all are very attractive and peaceful to watch. During Margazhi, “Thirupalli Ezuchi Thiruvizha” is conducted in “Ekanth” to Sri Andal and Sri Ranganamannar. Pongal is done as Neivedhyam on this day. Thus, one must be fortunate to get Darshan of the great celebration of “Sri Andal Neeraattu Utsavam” at Sri Villiputtur Temple.



### Parrot from Sri Villiputtur to Tirumala

Parrot made from leaves are sent to Tirumala from Sri Villiputtur Andal Sannidhi and that parrot will be adorned to Lord SriVaru.

### Sri Andal Margalineerattam in Sri Govindarajaswamy Temple, Tirupati

Sri Govindarajaswamy temple in Tirupati is situated in the heart of Tirupati city. Lord Govindarajaswamy in reclining posture showers his blessings with a beautiful smile. There are small shrines, within and outside the Temple. One of the Shrines is dedicated to Goddess Goda Devi. One of the famous festivals for Sri Goda Devi is Sri Andal Margalineerattam Festival which is during Dhanurmasam (mid-Dec to mid-Jan). The utsava deity of Sri Goda Devi is taken out in Golden Tiruchi to Sri Ramchandra Pushkarani. At Neeratta Mandapam, Abhishekam (holy bath) is elaborately performed with Turmeric, Milk, Curd, honey, Tender Coconut etc. Various divine musical instruments are played, and Vedic hymns are recited. Goda Devi is offered with various Naivedhyams which are later given as prasadam to devotees. She is beautifully dressed. Goda Devi glitters with her smile and shyness with expanding natural beauty. Then, Asthanam is conducted as per tradition to Goda Devi and she remains there and blesses the devotees till evening. Later, she is adorned with fragrant flowers and carried back in a Palanquin to Sri Govindarajaswamy temple. Tiruppavai is recited in Govindarajaswamy Temple as it was sung by Sri Andal.

The Neerattam Utsavam is performed for seven days. On the eight day, which is Bhogi, Sri Andal along with Lord Krishna ascends the Bhogi Palanquin in the evening and blesses the devotees. The celestial wedding of Sri Andal and Lord Krishna is conducted in grand manner at Sri Govindarajaswamy temple on kanuma day.

Annamayya, in his song “Choodaramma Sathulara” describes that Goddess is consort of Lord Venkateswara, She is Goddess Mahalakshmi, sister of Moon-God, She is the daughter of Milky Ocean, She is the mother of whole world and She protects the devotees through Her Mercy, she is extraordinary beautiful, and she is incomparable.

Thus, hailing Sri Goda Devi. Swami Vedanta Desika, praises, Goda Devi’s beauty with many rivers - Thungabhadra, Saraswati, Viraja, Narmada etc.

**II Godhaam Ananya Sarana: Saranam Prapadhyell**







## **KARNA** **A Trusted and Valiant Warrior** - Dr. V.K. Bhaskara Rao

**K**arna is one of the most fascinating characters of the Hindu epic Mahabharata. He is depicted as a complex personality whose generosity is incomparable. Exhibiting both nobility and trustworthiness, Karna was always by Duryodhana's side as a faithful and trusted friend and opposed the Pandavas in every possible way. Though Duryodhana made him the king of Anga Rajya, his role in the legend far exceeds the importance of a king. He fought for the Kouravas in the great battle of 'Kurukshetra' and his life was full of exciting events. His inherent qualities of bravery and courage were quite apparent. Karna's other names are Danaveera, Vasusena, Radheya, Sutaputra, Anga Raja Rashmirathi and Suryaputra. He has two children namely Vrishasena and Bana.

### **Named Vasusena**

Karna's childhood and early life was a tale of great ironies. In fact, Karna was born to Kunti devi with the blessings of Lord Surya (Sun God). The story is that Kunti

while she was young, had an occasion to serve Sage Durvasa and he granted a boon to her to have a child with outstanding qualities of divine Gods. Out of curiosity while Kunti devi made an invocation on Sun God, he appeared instantaneously before her and blessed with a child with 'Kavacha Kundalas' (Armour Earrings). Then, she became speechless with a great amazement seeing the glorious child in her lap. She was frightened what to do and she arranged a box in which the child was placed and flew in the river. A Charioteer has seen the box in the river and took its possession and gave to his wife Radha. The couple felt very happy to have this child bestowed by God, since they have no children. The same boy was named 'Vasusena' by his foster parents and then known by the name as Karna. He was also known as 'Sutaputra' as he was brought up by Suta (Charioteer) and his wife.



## DHANURVIDYA

Karna joined the Ashram of Sage Parasurama and learnt all archery skills within a short time. One day Parasurama was sleeping on Karna's lap, a bee stung Karna on the leg and he was bleeding profusely. Karna did not want to disturb his Guru and he bore all the pain silently. After few minutes, the Guru got up from sleep and saw the blood soaked leg of Karna. Then, the Guru realized that the boy was not Brahmin, but only Kshatriya can bear so much of pain. Parasurama became so angry and cursed Karna for deceiving him and said 'Karna, you will forget all archery skills learnt from me at a crucial time'. In fact, Parasurama has taken a vow that he will never teach Dhanurvedya (Archery) to Kshatriyas. Later, when his anger subsided, Parasurama gave Karna a powerful bow for being an excellent student.

## HIS VALOUR AND GENEROSITY

Karna was a righteous brave warrior whose skills won the admiration of Lord Krishna and Bhishmacharya. The story of Karna not only portrays his warrior skills and generosity but also strong and trusted friendship with Duryodhana, the eldest of Kauravas. The Sun God has given Karna Kavach (armour) and Kundal (earrings) to protect him. The Kavach and Kundal were attached to his body when he was born. It

is said as long as these Kavach and Kundal were protecting him, no weapon on the earth could harm Karna.

Karna was well known for his generosity and giving charities everyday whoever comes after giving Arghya to Sun God. Lord Indra, the king of heavens disguised as an old Brahmin, went to Karna and sought his Kavach and Kundal as donations. As a matter of fact Indra was apprehensive that Karna by virtue of his phenomenal archery skills as warrior may be able to overwhelm Arjuna in the forthcoming battle of Mahabharata. He therefore asked for this gift so as to reduce his strength. In fact, Karna had been cautioned by the Sun God that Lord Indra was going to make some such move but Karna ignored this advice and was large hearted with his generosity, Karna gave the things as sought by Indra. Being surprised by Karna's generosity, Indra offered him his unbeatable weapon named 'Vajrayudha'. Karna never accepted any kind of charity. Karna could not find anything else to give him, in return. He ordered his son Vrishasena to break his two golden teeth. Thus, he sacrificed the last divine gift in his possession.





## ADMIRABLE QUALITIES

Karna had a fair amount of good and admirable qualities. He had a tremendous endurance to pain which was tested on two occasions. Once a monster in the form of bee bit and tore his thigh, Karna endured the agony to let his guru sleep. Second was when he removed his Kavacha and Kundal which were parts of his body. Despite knowing the outcome of the war and he was fighting against Lord Vishnu himself and his own brothers, he did not forsake Duryodhana and accepted death as repentance for his wrong doings. He was not double faced like other few characters and he admired Pandavas and only fought mildly against them except Arjuna. He was known for charity and he was respectable towards poor and downtrodden and looked after their needs. Duryodhana gave Anga Rajya to Karna and he sacrificed his whole life to his trusted friend. Despite knowing at a later point of time about his birth, he never abandoned his foster parents and always wished to be called Radheya. He always displayed gratitude towards them for raising him even though he was not theirs.

Just before the battle of Kurukshetra, Kunti devi went to Karna to reveal the truth that she was his real mother and he was the eldest among the Pandavas and Karna deserves to



be emperor and asked him to join Pandavas in the battle. However, Karna did not want to deceive Duryodhana and promised Kunti not to kill Pandavas. Srikrishna also asked Karna to leave the camp of Duryodhana and join Pandavas and offered the entire kingdom. He politely declined the offer. Karna strongly stuck to his values and never ditched Duryodhana for material gains till his end. This incidence proved that Karna was a man of values and friendship. In spite of having many good qualities, Karna was not successful in using them in proper way. He was quite aware of many unpleasant facts throughout his life and his fate was chalked up in an entirely different path. He had neither the opportunity to become a royal prince nor could he ever claim his true parentage and gain the advantage. He could only acknowledge a humble charioteer as his foster parent to the whole world. Karna a heroic personage and a valiant warrior, was considered one of the most unlucky characters in Mahabharata because of his bondage with Duryodhana (representing Adharma).

The good aspects of this character are always to be admired and encouraged and to be inculcated by the people in the present times and the negative aspects are to be discouraged and ignored all together.





Once a man was running fast to save himself from a lion which was following. To save himself he climbed a tree and sat on a branch. On the same branch, there was a bear sitting. Seeing it, the man started trembling. Observing his pitiable condition, the bear pacified him and told him not to worry.

The Lion came near that tree and saw both the man and the bear. It wanted only human flesh. So it told the bear to push down the man, so that it could eat the man's flesh and spare it (bear). But the bear replied "as the man has sought asylum on the tree, I would not do the crime of pushing him down". The lion was disappointed. But it waited at the bottom of the tree for some time.

After some time, the bear started sleeping on the branch of the tree. Now, the lion told the man

to push down the bear so that it would eat its flesh and spare him. Ungrateful man, to save his own life pushed down the sleeping bear. The lion got hold of the bear and said, "oh! bear! See the ungrateful man whom you wanted to save a few moments ago. I am not interested in your flesh, only interested in human flesh. Now I will let you go. You climb the tree and then push down the silly man. The bear agreed and the lion let it go. The bear climbed the tree and went near the man. The man started trembling and started to feel the nearness of death.

When the lion asked bear to push the man once again, the bear refused saying "I have already granted asylum and will never go back. To grant Refuge is a great virtue. It is the duty of every one to protect anybody who seeks refuge at any cost. Even though I have lied to you that I would push him down, I am prepared to undergo any punishment given by the God."

The trembling man was astonished at the behaviour of the great bear and felt that he has got the second life. The lion went away after some time.

**Moral:-** Protect anybody and everybody within your capacity. Donot forget the help rendered by anyone.

This story is quoted by Swami Vedanta Desikan in his Abhyapradana Saram, while explaining the acceptance of Vibishana Sarangati in Srimad Ramayana.







## SRI GODA KALYANAM

Original Story in Telugu by :  
**Sri D. Srinivasa Deekshitulu**  
Pictures : **Sri K. Thulasiprasad**  
Translated by : **Smt. C. Sravanthi**

In Tamilnadu, there is a village called Srivilliputtur, where there is a temple dedicated to Vatapatrasayi (Lord Krishna, an avatar of Lord Vishnu. Vishnuchitta (Periyalwar) cultivated a tulasi garden nearby and served the Lord by adorning him with tulasi garlands everyday. One day, he found an infant girl in the garden.

"Oh! Lord, you liked my service and blessed the lonely me with this child. I will call her Kodai (flower garland).



Not content with one name, her father would call her Goda Devi and Andal too. Goda grew into a sweet and pleasant girl. One day, Vishnuchitta told Goda, whose beauty shone forth unparalleled:

"My lovely Goda! Maybe the evil eye will fall on you ... you are the Lord's own, Goda!"



"Father! I'm your child, Goda. That's all."

Goda felt like wearing the tulasi garlands that her father made everyday for the Lord. She wore one, saw her reflection in the water of the well and felt happy. Seeing her so, Vishnuchitta was dismayed.



"Is it a sin?"

"You wore the garlands meant for the Lord! What a sin you have committed, my dear!"

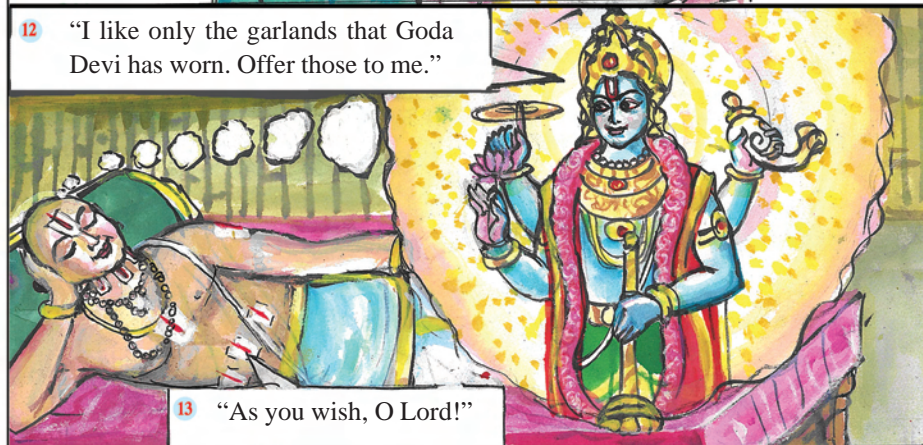
"Yes, dear, it is a sin! I cannot offer a garland to the Lord today."



"Do not feel sad, Father."

But Vishnuchitta grieved the whole day. That night, the Lord appeared to him in a dream and said:

"I like only the garlands that Goda Devi has worn. Offer those to me."



"As you wish, O Lord!"

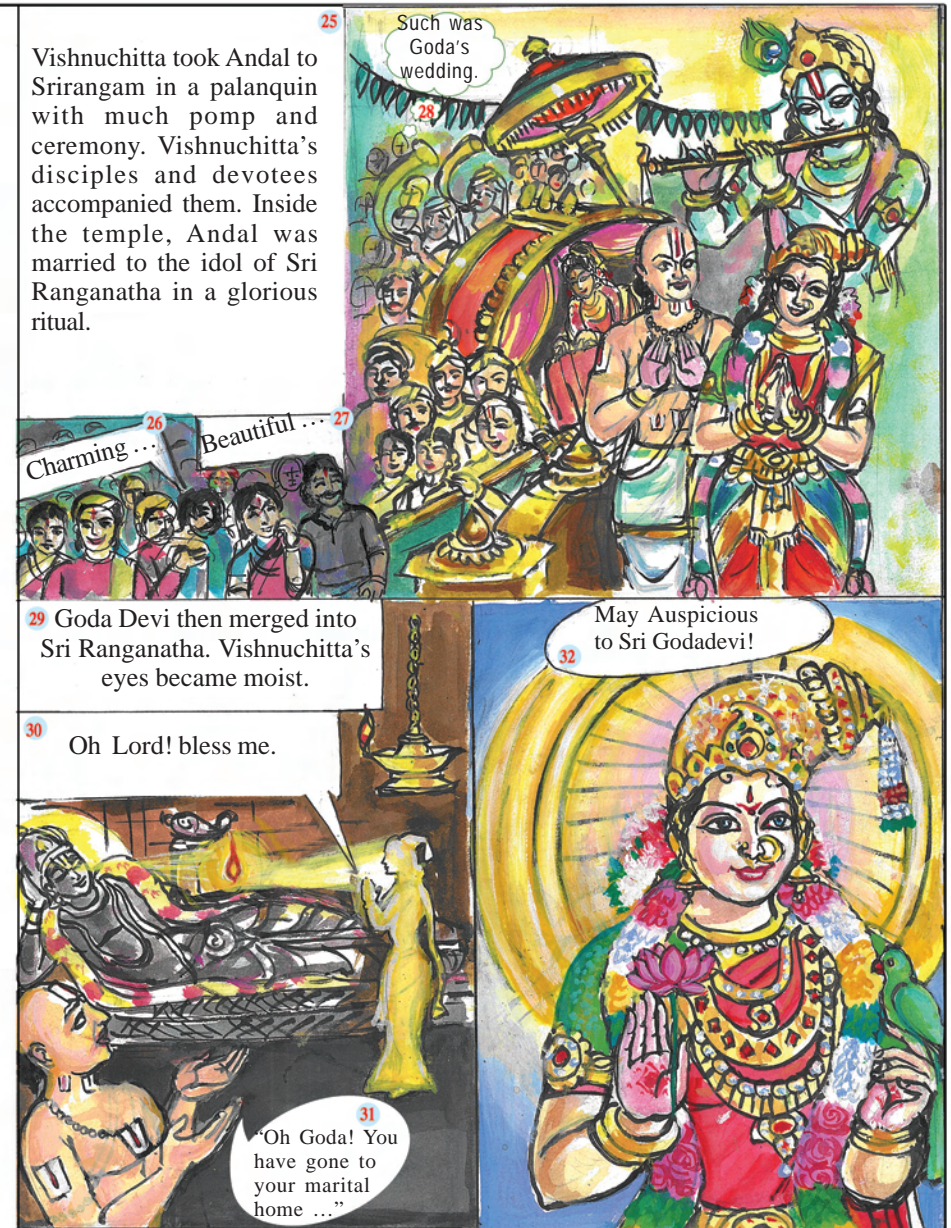
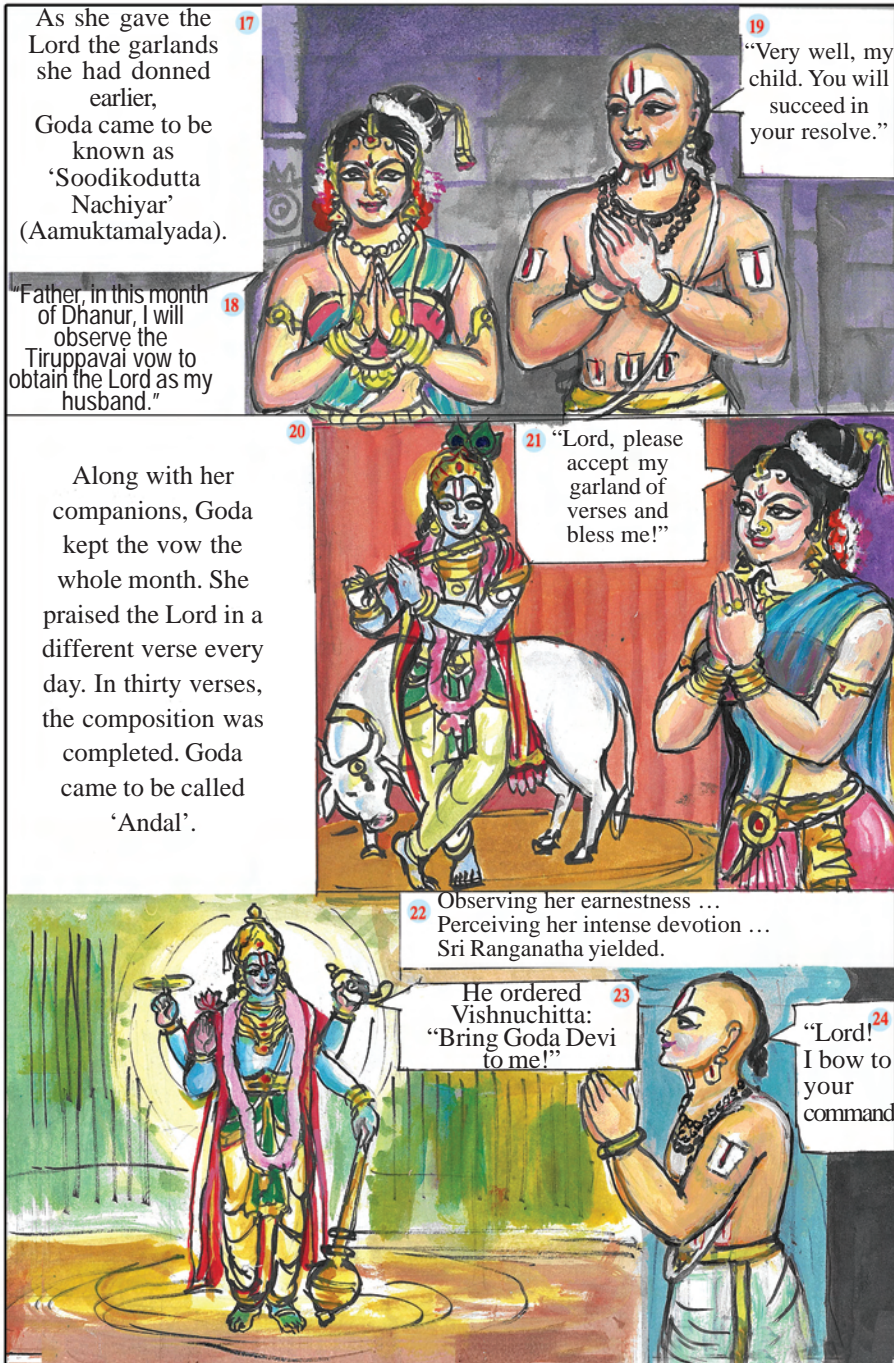
Vishnuchitta awoke and told his daughter about the dream. Goda Devi said she would never make a mistake. She was not claiming any greatness, all the credit goes to her father's upbringing, she said.

"My dear daughter! You were born for a reason. You are dear to the Lord."



"I will choose the Lord as my husband."





In the next issue, we will witness and revel in another episode.



# Quiz

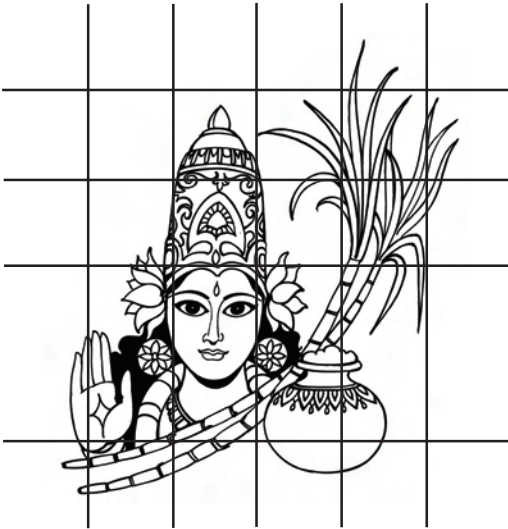
- Smt. J.C. Gnanaprasuna

- 1) Name the festival after Bogi  
a) Sankranti                      b) Kanuma                      c) Diwali                      d) Mukkanuma
- 2) The divine 'Sword' of Lord Vishnu is called  
a) Sharanga                      b) Nandakam                      c) Koumodaki                      d) Panchajanya
- 3) The divine 'Mace' of Lord Vishnu is called  
a) Nandakam                      b) Sudarshanachakra                      c) Koumodaki                      d) Panchajanya
- 4) The divine 'Bow' of Lord Vishnu is called  
a) Nandakam                      b) Sharanga                      c) Panchajanya                      d) Koumodaki
- 5) The divine 'Wheel' of Lord Vishnu is called  
a) Nandakam                      b) Koumodaki                      c) Panchajanya                      d) Sudarshanachakra
- 6) The divine 'Conch' of Lord Vishnu is called  
a) Panchajanya                      b) Koumodaki                      c) Sharanga                      d) Nandakam
- 7) Goda Devi performed..... vratham  
a) Varalakshmi vratham                      b) Kedara Gouri Vratam                      c) Katyayani vratham                      d) Mangala gouri vratham

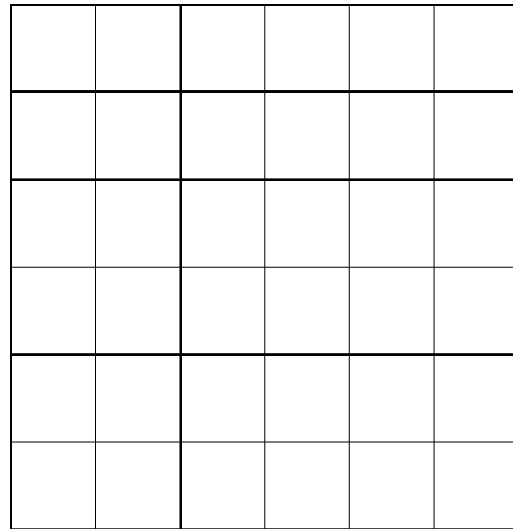
Answers: 1) a 2) b 3) c 4) b 5) d 6) a 7) c

## DRAWING

Colour the Picture



Draw the Picture as given



Edited and Published on behalf of T.T.Devasthanams by Prof. K. Rajagopalan, Ph.D., Chief Editor, TTD and Printed at TTD Press by Sri P. Ramaraju, M.A. Special Officer (Press & Publications), T.T.D. Press, Tirupati - 517 507.

JANUARY - 2021 :: SAPTHAGIRI





A discourse on Goda Devi's 'Tiruppavai' by Sri K. Rajagopalan, Special Officer, Alwar Divya Prabandha Project in the presence of Sri Sri Sri Pedda Jeeyar Swami at Pedda Jeeyar Mutt in Tirumala. Sri Sri Sri Chinna Jeeyar Swami and TTD Addl. Executive Officer Sri A.V. Dharma Reddy also participated.



'Tiruppavai' Discourse programme was inaugurated on 15-12-2020 by Tirupati Joint Executive Officer (H&E) Smt. Sada Bhargavi, I.A.S. and other higher officials in Annamacharya Kalamandir at Tirupati.



The Hon'ble Chief Justice of A.P. High Court justice Sri Jitendra Kumar Maheswari was presented T.T.D. Calendar, Dairy by T.T.D. Addl. Executive Officer, Sri A.V. Dharma Reddy on the occasion of his visit to Tirumala on 27-12-2020.

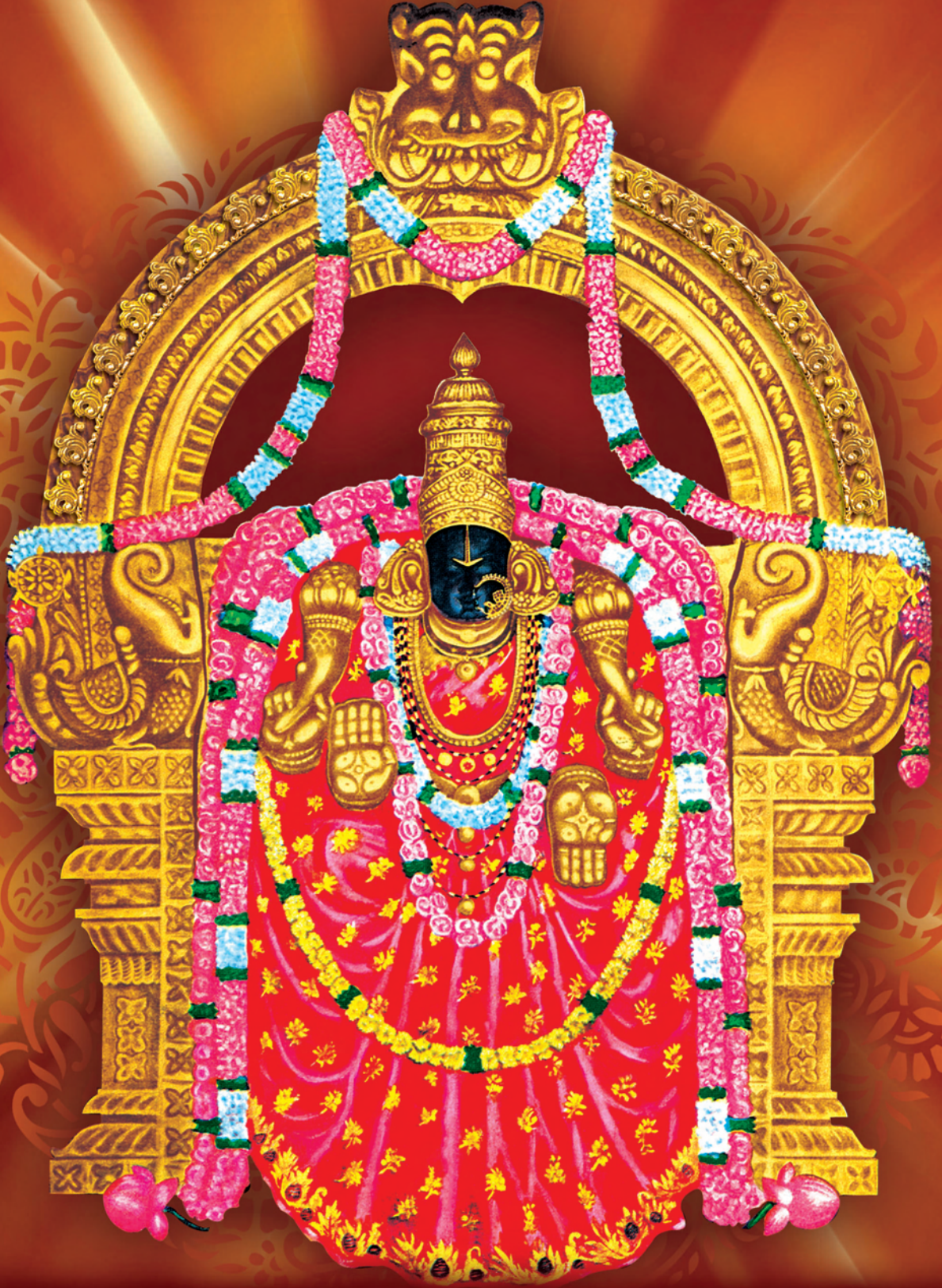


The Hon'ble Chief Justice of Indian Supreme Court Sri Sharad Arvind Bobde receiving a portrait of Swami and Ammavaru on 24-12-2020 during his visit to Tirumala from TTD Chairman Sri Y.V. Subba Reddy and T.T.D. Executive Officer Dr. K.S. Jawahar Reddy, I.A.S.



Inauguration of new buildings on 29-12-2020 at S.V. College in Delhi by TTD Chairman Sri Y.V. Subba Reddy, TTD Executive Officer Dr. K.S. Jawahar Reddy, I.A.S. On this occasion TTD F.A.&C.A.O. Sri O. Balaji, TTD Trust Board Members Smt. Vemi Reddy Prashanti, Dr. Muppavarapu Nischitha, Sri D.P. Ananta and Sri Rakesh Simha also participated.





“VathsalyadiGunojjwalamBhagavatheemvandejaganmaatharam”