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TIRUMALA TIRUPATI DEVASTHANAMS

# SAPTHAGIRI

ILLUSTRATED MONTHLY

NOVEMBER 2021

Rs 5/-



**TIRUMALA**  
**SRIVARI PUSHPAYAGAMAHOTSAVAM**  
**ON 11-11-2021**



## TIRUMALA TIRUPATI DEVASTHANAMS

### TIRUCHANUR SRI PADMAVATHI AMMAVARI BRAHMOTSAVAMS

FROM 29-11-2021  
TO  
08-12-2021

**29-11-2021 Monday**

**Day : Lakshakumkumarchana  
Night : Ankurarpana**

**30-11-2021 Tuesday**

**Day : Dwajaroohanam  
Night : Chinnaseshavahanam**

**01-12-2021 Wednesday**

**Day : Peddaseshavahanam  
Night : Hamsavahanam**

**02-12-2021 Thursday**

**Day : Muthyapupandirivahanam  
Night : Simhavahanam**

**03-12-2021 Friday**

**Day : Kalpavrukshavahanam  
Night : Hanumadvahanam**

**04-12-2021 Saturday**

**Day : Pallaki Utsavam  
Even. : Vasanthotsavam  
Night : Gajavahanam**

**05-12-2021 Sunday**

**Day :  
Sarvabhupalavahanam  
Night : Garudavahanam**

**06-12-2021 Monday**

**Day : Suryaprabhavahanam  
Night :  
Chandraprabhavahanam**

**07-12-2021 Tuesday**

**Day : Rathotsavam  
Night : Aswavahanam**

**08-12-2021 Wednesday**

**Day : Chakrasnanam,  
Panchami Theertham  
Night : Dwajavarohanam**

## BHAGAVADGITA



Kṛpayā parayā viṣṭo  
viṣīdann idam abravīt  
dr̥ṣṭve maṁ svajanaṁ kṛṣṇa  
yuyutsaṁ samupasthitam

Filled with deep compassion,  
Arjuna uttered these words in  
sadness.

(Chapter- I, Sloka-28)

### INVOCATION

Vāḍe vēṅkaṭādrimīda varadaivamu  
Pōḍimitō poḍacūpe poḍavaina daivamu...  
..vāḍe..

vokkokkarōmakūpāna nogi brahmāṇḍakōṭṭu  
pikkaṭilla velugondē penudaivamu  
pakkananu tanalōni padunālugulōkālu  
tokki pādānagolacēdoḍḍadaivamu...  
..vāḍe..

vēdaśāstrālu nutiñci vēsari kānagalēni  
mōdapu pekkuguṇāla mūladaivamu  
pōdi dēvatalanella puṭṭiñca rakṣiñca  
ādikāraṇambaina ajuganna daivamu..  
..vāḍe..

sarusa śaṅkhacakrālu saribaṭṭi asurula  
taragi paḍavēsina daṇḍidayūvami  
siri vuramuna niñci śrīvēṅkaṭēśuḍayi  
śaraṇāgatulagācē satamayinadaivamu..  
..vāḍe..



He is the boon bestowing Lord who resides on Venkatadri!  
The gloriously manifested tall God!!

The one from whose every hair follicle burst forth the crores of Universes,  
He is that splendidly resplendent gigantic Lord!  
With the fourteen worlds that are within Him, and yet outside Him,  
He is that great Lord who measured them with His feet!

Praising whose qualities, the Veda-Shastras never get exhausted,  
He is that Primal Lord who is the repository of many great attributes!  
To create and protect the multitude of demigods,  
He is the primal cause, the father of Manmatha!

Joyously wielding the Shanka-Chakra, the one who cuts asunder demons,  
that many-formed Lord He is!  
By placing Sree on His chest, becoming Sree Venkatesha  
He is that eternal God who protects Sharanagathas!

- Annamacharya



# LET US LEARN SANSKRIT

## LESSON - 12

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Mahamahopadyaya Samudrala Lakshmanaiah

English by : Dr. S. Vaishnavi

पाकः = Cooking

कथम् = How

अकरोत् = Did (he, she)

नमस्कारः = Offer respect/to greet

एवम् = Like this

अकरोः = Did (you)

व्यापारः = Business

इत्थम् = Like this

अकरवम् = (I) Did

## QUESTIONS

- a** 9. ब्राह्मणः स्नानम् अकरोत्। २. अहं पाकं करोमि। ३. त्वं स्नानम् अकरोः। ४. बालकाः नमस्कारं कुर्वन्ति। ५. अहं नमस्कारान् अकरवम्। ६. के व्यापारं कुर्वन्ति? ७. त्वम् एकं व्यापारम् अकरोः खलु? ८. त्वं कथं स्नानम् अकरोः? ९. इत्थम् अकरवम्। १०. अहो! यूयम् अद्यैव स्नानं कुरुथ किम्।
- b** 1. We are not greeting (doing namaskaram). 2. Did you greet (do namaskara)? 3. Why are children greeting (doing namaskara) in that manner? 4. They are just kids. 5. Aren't you kids? 6. We are also kids. 7. What about tomorrow's cooking? 8. God is there. 9. What about tonight's dinner? 10. I had food in the morning.

## ANSWERS

- a** 1. Brahmin took bath. 2. I am cooking. 3. You took bath. 4. Children are greeting (doing namaskara). 5. I greeted (doing namaskara). 6. Who are doing business? 7. Weren't you doing a business? 8. How did you take bath? 9. (I) Did in this manner. 10. Alas! Have you all taken bath only today?
- b** 9. त्वं नमस्कारं न कर्तुम्। २. किं त्वं नमस्कारान् अकरोः? ३. किम्कर्तुं बालाः नृणाः। ४. बालाः एव कुर्वन्ति। ५. यत् बालाः न किम्। ६. वयमपि बालाः एव स्मः। ७. देवः कदा भविष्यति? ८. देवः अस्ति। ९. अद्यैव स्नानं कुरुथ। १०. अहो! यद्यपि अद्यैव स्नानं कुरुथ।

Venkatadri Samamsthanam  
Brahmande nasti kinchana



Venkatesa Samo Devo  
Na Bhuto na Bhavishyati



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No. 6

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Honorary Editor  
Dr. K.S. JAWAHAR REDDY, I.A.S.  
Executive Officer,  
TirumalaTirupati Devasthanams

Publisher & Chief Editor  
Dr. K. RADHARAMANA, M.A., M.Phil., Ph.D.,

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

Printer  
Sri P. RAMARAJU, M.A.,  
Special Officer (Press & Publications)  
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Sri P.N.SEKHAR  
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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

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Chief Editor

Front Cover : A view of Pushpayagam in Tirumala  
Back Cover : A view of row of diyas in Tirumala temple

Toll Free No. 1800-425-4141  
Website : www.tirumala.org, www.tirupati.org  
For Suggestions, Complaints regarding Sapthagiri Magazine  
sapthagiri.helpdesk@tirumala.org

## REPRESENTS LIGHT

It is festival time now. Festivals of Deepavali and Karthika Deepotsavam are approaching. These festivals are celebrated in most parts of India with great joy and gusto. People delightfully light the lamps and arrange them in a series in front of their houses. Children burn crackers and enjoy the festival in their own way.

Why do we light lamps/diyas?

Lighting of Lamps signifies getting rid of selfish thoughts, shedding arishad vargaas like anger, greed etc. and enjoying the festival with others showing the integrity and togetherness. Deepam symbolizes goodness and purity of thoughts and lighting it denotes dispelling of darkness and bringing brightness. Some are of the opinion that the lighting of lamp represents worshipping Fire god. Fire is one of the five principal elements (others being Space, Air, Water and Earth) of God's Creation. It is established that the human body is alive due to the fire inside called 'Jatharaagni' which digests food and controls the function of the body.

During the day time, there is light and we are able to see everything around us and we act accordingly. But during night, darkness prevails and we cannot see properly without any source of light. That is why, we depend on lights and illumination. Similarly, our darkness of ignorance is dispelled by the light of Knowledge. So, Deepam symbolises knowledge driving away the darkness of ignorance.

Worshipping of the Lord is not complete without lighting Deepams. It is established in our scriptures that the Lord is the embodiment of knowledge and wisdom. He is called Param-Jyothi, that is the ultimate glow of brilliance. While lighting the lamp, we pray to it with the shloka: "*Deepam Jyothi Parabrahmam! Deepam Jyothi Janaradana! Deepena Harathe Papam! Sandhya Deepam namostute!!*" In this shloka, we identify Deepam with Supreme Soul, Janardana! It drives away all our sins. We bow down to it while lighting it both in the morning and evening.

Deepavali is a festival of lights that illuminate our minds. Deepavali means a row of Deepams/lights. The spectacle of rows of deepams in and around the house kindles joy in our hearts. Deepavali represents the victory of light over darkness, good over evil and knowledge over ignorance.

Deepavali Asthanam is celebrated with fervor at the Ghanta Mandapam located in front of Bangaru Vakili in Sri Venkateswara Swamy temple at Tirumala. The annual Karthika Deepotsavam is held in Tirumala and other shrines located in and around Tirupati in a grand manner. In Tirumala Srivari temple, Karthika Deepotsavam will be held by lighting ghee lamps in earthen pots along the temple. Apart from Tirumala temple, the lamp will be lit in the Kapileswara Swami temple in a great way.

Oh, God! Lead kindly light; dispel our ignorance; enlighten us with knowledge and wisdom!

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# The Divine Grace of SRI PADMAVATHI DEVI

- Smt. Radha G. Muralidhar

**T**he famous temple town of Tiruchanoor nestling at the base of the holy hills of Thiruvengadam is the abode of Goddess Padmavathi, the divine consort of Lord Srinivasa. It is customary that devotees who undertake a pilgrimage to the Hills have darshan of the divine mother before ascending the Hills. This was a logistical necessity too in the ancient days when the whole Yatra from one's native place to Tirumala took a long time. Darshan of the Goddess gives the assurance that the Yatra will be completed to our satisfaction and we will secure the grace of Lord Srinivasa.

The grace of the Goddess who is the abode of all auspicious attributes, to whom belongs all the wealth in the celestial world and this material world confers all that we desire. More importantly, it gives us the blessing of service to the divine couple.

In iconography all auspicious substances like flowers, floral garlands, lamps, silver and gold ornaments, kumkum, sandal paste, turmeric powder are considered to be the abode of Sri Mahalakshmi. Insignia of royalty like elephants, richly decorated thrones too are the symbols of the Devi.

The resplendent Deity whose holy form is like molten gold, has huge eyes resplendent with love and grace. A single split second glance of the Devi rains all the riches, peace, harmony and happiness on the recipient. It also removes all the bad karma that acts as obstacle to our union with the Lord as said by Swami Nammazhwar in his Thiruvaimozhi (verse 4-5-11). "The divine consort of the Lord of Tiruvengadam who is seated on the lotus flower of lasting fragrance will bless us by eradicating all our sins".

## Pallaki utsavam

In most of the temple Brahmotsavams, there is a special Pallaki utsavam for the Lord when he assumes the form of Mohini to re-enact the leela of his mesmerizing the Devas and Asuras to take the pot of Amruta into his control. For this utsavam, the Lord is decked up with all the jewellery and silks of his consort to make the transformation complete and perfect. On one such occasion in





**‘Laksha Kumkumarchana’ is being performed on a grand note at Sri Padmavathi Devi temple in Tiruchanur. The ritual is performed a day before the commencement of the annual ‘Karthheeka Brahmotsavams’. The priests chant the 1000 divine names of Goddess during this fete.**

Srirangam, Swami Parasara Bhattar came for the darshan and the Lord looked at him and asked “How do I look in this Mohini Avataram today; as beautiful and bewitching as my consort?” Bhattar replied without any hesitation, “My Lord! This darshan is indeed charming! But all these costumes and ornaments cannot make you look like the Divine Mother. The eyes reveal the difference”. The grace of the Goddess called the “Karuna Kataksham” drenches the devotees in a shower of mercy.

The Goddess seated on a lotus flower (Padma peetam) assures us by her very posture that she will give relief from all that ails us in the Samsara. Lord Srinivasa is in the standing posture with four arms- the upper arms bearing the weapons conch and the discus.

In some temples the Lord appears with Panchayudhas- the Chakra—Sudharsana, the Conch—Panchajanyam, the Mace— Kaumodaki, the Sword-Nandakam and the Bow-Sarangam. These weapons are for destroying the evil forces, protecting the righteous and establishing Dharma. Darshan of these glorious celestial weapons bring the assurance that the Lord will protect us at all times as he is never seen without them. His lower arms are in the Kati Varada posture. This signifies that he will grant all our desires to enable us to live a life of contentment and that his devotees will not be submerged in the travails of worldly life. The posture also indicates that surrender at his feet is the means to attain salvation.

### **Shower Blessings**

Unlike the Lord, his consort does not bear any weapons. Her upper arms are adorned with lotus flowers symbolizing Her grace that can only shower blessings and is untarnished by any desire to punish even the worst sinners. Her lower arms are held in the Abhaya Varada posture promising all that we can wish for and assuring protection from the Lord’s anger too. In Her incarnations the Goddess said all this in soothing words. In the idol form where She doesn’t speak, She conveys all the promises through Her compassionate glances and her posture.

### **Unequal punishment**

We are familiar with the story of Srimad Ramayana where the evil Kakasura committed the most heinous



crime of injuring Devi Sita who ignored his misdeeds. But Sri Rama was aroused from his nap when the drops of blood spouting from the wound splashed on him. In great anger Rama pulled a blade of grass, invoked the Brahmastra to chase Kakasura all through the three worlds. Unable to find any refuge from the haunting missile, the helpless crow returned to fall on the feet of Sri Rama who let him go with a mild punishment of losing an eye to the arrow. Ravana too sinned against the Devi who with infinite mercy advised him to become friends with Rama and return Her to Her Lord. Refusing to listen to the wise words, Ravana went on to fight with Rama and lost everything including his life. Kakasura and Ravana sinned against the Divine Mother but the former escaped while the latter died. Scholars explaining this perplexing case of unequal punishment meted out for the same offence have pointed the important



**It is believed that one should preferably have darshan of Sri Padmavati Ammavaru before having darshan of Lord Srinivasa at Tirumala.**

difference in the situation. Devi Sita was present by the Lord's side when Kakasura returned but She was not with him in the battle field when Ravana was killed.

After the fall of Ravana, Hanuman came to Sita Devi and sought her permission to kill all the Rakshasis who had tormented her all along. Sita imprisoned alone in the land of the wicked demons had suffered from their threats and cruelty. Hanuman's anger was justified but the Devi refused to heed it. She rebuked Hanuman and offered refuge to the Rakshasis who could not even voice their pitiable condition and ask for mercy.

*Sahadharmachareem sourehe  
sammandritha jagadditham I  
Anugrahamayeem vande  
nithyam agnyata nigraham II*

(Yatiraja Saptati Slokam -2)

This prayer of Swami Desikan throws light on the important role of the Divine Mother in protecting world. She is the consort who is ever present with the Almighty and together they perform the task of protection which is their



Dharma. They make all decisions in unison arriving on a consensus after deliberations. She is the compassionate one who is incapable punishing anyone. It can be said that she is the personification of Anugraham-benevolence.

The important lesson to learn is to approach the Lord with the benevolent



Anugraha of the Goddess. On the holy Hills, the Devi is enshrined in the chest of the Lord. But the desire of devotees to worship Her in full form in a separate shrine is satisfied at Tiruchanoor, where Goddess Padmavati is ever present in the golden temple. Everyday Poojas, Archana, Kalyana utsavam, Unjal sevai are held with festive zeal grandly befitting the status of the Goddess. Fridays specially auspicious to her are marked with an elaborate Abhishekam. Her Avatara Utsavam is celebrated in accordance with the edicts of the Pancharathra Agamas. The temple tank known as the Padma Sarovar is as sacred as the Milky Ocean where Goddess Lakshmi incarnated when the ocean was churned. On the bank of this Sarovar, Lord Srinivasa performed penance to get back his consort worshipping her with golden lotuses raised in the waters of this tank. This ten day long Brahmotsavam in the Karthika month ends with the famous Theerthavari on Panchami day. The devotees converge in thousands to participate in the utsavam and receive the blessings of the Goddess. The town dazzles like a piece of heaven on earth. Those of us who cannot attend the festival can enjoy every aspect of it in close quarters to our hearts content on the live telecast of the SVBC channel and receive her blessings.

Samasta jananeen vande  
chaitanya stanya dhayineem I  
Shreyaseem shrinivasasya  
karunamivarupineem II

(Daya Sathakam – Swami Desikan)

Let us offer obeisance to the consort of Lord Srinivasa who is the mother of the universe and is the personification of Lord Srinivasa's grace. We pray that She blesses us with the milk of spiritual wisdom.

Think it over...

Q1. What is the ritual performed before the annual brahmotsavams in Tiruchanur?

Answer in Page No. 34



**T**he sonorous verses of 'Sri Venkateswara Suprabhatham' ring in our ears, reminding us of the Lord and his glory, and of the wonderful state of nature at the time of dawn when all beings seem to revere the all-pervading Lord. The verse of this wonderful Suprabhatam is from Srimad Ramayanam of Adi Kavi Valmiki from 23<sup>rd</sup> sarga.

*Kausalyaa suprajaaraama poorvaa  
sandhyaa pravartate  
uttishtha naraSaardoola  
kartavyam daivamaahnikaam*

“O Rama, glorious son of Kausalya! The dawn is commencing in the east. Arise O Tiger among men to perform your divine duties of the day.” This clarion call made by Brahmarshi Viswamitra to Sri Rama in the Bala Kanda of Srimad Ramayanam has great significance as it is also a daily call to action to all humanity. It reminds us to wake up in the morning before the sun rises, to experience the glory of the breaking dawn, and to start every day with the divine karma of Sandhyaavandanam or “Reverence of the sandhyaa”.

### Essential for Sanatana Dharma

This sandhyaa vandanam is a practice that has come to us from time immemorial and is an essential element of Sanatana Dharma. We certainly see this in the Ramayana as Brahmarshi Viswamitra wakes up Sri Rama and Lakshmana with great joy with those immortal words “*Poorvaa sandhyaa pravartate*”. Sri Rama and

## POORVAA SANDHYAA PRAVARTHATHE

- Sri Venkata Gopala Krishna Sarma



**Suprabhatham is the first and foremost pre-dawn ritual performed to Lord Venkateswara at Tirumala. Priests recite the verses beginning with 'Kausalya Supraja Ramaa Poorvaa Sandhyaa pravarthathe'.**

Lakshmana had left the palace in Ayodhya the previous day and walked with Viswamitra along the southern banks of the river Sarayu, followed all the instructions of the great sage, and slept on the river bank during the night. Now, the great Viswamitra has the joy and privilege of waking up the two princes of Ayodhya's dawn is about to break. The twenty third sarga of the Bala Kanda starts with the verse -

*Prabhaataayaamtu Sarvaryaam  
visvaamitro mahaamunih  
Abhyabhaashata kaakutsthou  
Sayaanoupar na samstare ||*

“At the beginning of the morning twilight, the great muni Viswamitra addressed the two princes of the Kakutstha race who were asleep on beds of leaves.” Then comes the celebrated awakening shloka of Viswamitra, “*kausalyaa suprajaa raama poorvaa sandhyaa pravartate*”. Following this, Valmiki says from 23<sup>rd</sup> sarga-

*tasyaRsheH paramodaaram vachaH  
Srutvaanarottamou  
snaatvaakRtodakouveeroujepatuH  
paramamjapam*

“Hearing the words of the supremely generous Rishi, the two valiant princes bathed, offered water (to the sun/dawn), and performed the supreme japam.” In other words, the princes performed ‘*Sandhyaa vandanam*’.

Why is this Sandhyaa vandanam given so much importance in Sanatana Dharma? We see Sandhyaa vandanam prescribed as a must-do and see many examples of its performance in the Puranas, Mahabharata, and Ramayana. Although many people are forgetting it today, it has come down to us through practice by our ancestors over many centuries. Why is this such a timeless tradition? Is it still relevant today?

Sandhyaa vandanam as a highly practical package for physical, psychological, and spiritual growth that is certainly relevant today. It brings Sanatana Dharma’s broad and all-encompassing understanding of the universe and the goal of human life and translates it into everyday action and a way of living.

“*EeSaavaasya midam sarvam*” is the first Upanishadic declaration about this universe. That

this universe – from millions and millions of galaxies (*akhilaanDakOti brahmaanDa*) to subatomic particles (*aNoraNeeyaam*), infinite space and time, everything moving and unmoving that exists – is imbued with an all-pervading divinity.

Our Sanatana Dharma teaches not only of the creation of the universe in the big bang but also of cycles of expansion and contraction of the universe, each cycle lasting several billion years. The Lord teaches in the Gita -

At the start of the day of Brahma (which lasts a thousand mahaayugaas or 4.32 billion years) this whole manifested universe is projected from the unmanifested and at the start of the night of Brahma (which lasts another thousand mahayugas) the manifested universe dissolves again into the unmanifested. Sri Bhagavan goes on to tell us in the Gita -

“But beyond even that unmanifested is the ancient one who transcends both the manifested and the unmanifested and remains undestroyed even in the destruction of all the universe.”

*avyakto’ksharaityuktastamaahuH  
paramaamgatim  
yam praapya nanivartante tad dhaama paramam  
mama*

“That One who is referred to as Avyakta and Akshara is the supreme goal. Attaining which one never returns to the cycles of creation and destruction, that is My supreme abode.”

This Divinity is said to be behind and beyond space, time, and causation - everything comes from it but it is beyond all of it and It cannot be captured in space and time. Today as we go into the subatomic world of quantum physics we are seeing very similar language saying we don’t know if matter is a particle or if it is a wave - we cannot say, as it

depends on who is looking at it and how they are looking at it, and it can be both. We cannot say it exists in this place or that, we cannot even say exactly where it is. We see this blurring of the subject and the object, the blurring of space and time, and that what we thought of as very concrete reality and a physical world is something so subtle. Similarly the Gita sings about the Divine as - "That Divinity shines through all the sense organs and yet is devoid of all senses, sustains everything and is yet completely unattached, has no gunas (qualities of material nature), and is yet the enjoyer of the gunas. That Divinity is both inside and outside all beings. It is both moving and non-moving. It is not known because It is so subtle. It is very far and yet very near. Although that Divinity is indivisible it appears to be divided into many in all the various beings. That Divinity is to be known as that which sustains all beings, destroys them, as well as creates them. That Divinity is the Light which illumines all lights and is said to be beyond all darkness. It is knowledge, it is that which is to be known, it is the goal of all knowledge, and it is present in the heart of everyone."

### Ignorance to Enlightenment

And this is the ultimate message – that the Divine is present in everyone, and realizing this Divinity is the greatest goal of human life. So, we see the human as a being with the tremendous potential to realize and experience this Divinity. And yet most of us are engrossed in our daily life of activities, thoughts, desires, and frustrations and in a state of avidya or ignorance and go through the process of life remaining in ignorance. Sanatana Dharma teaches us that we are all capable of realizing and experiencing the Divine, and reflecting the Divine in our every thought and action. It teaches us the real purpose of life is to go from ignorance to enlightenment and illumination, and that this is the

true potential of human beings. And that we truly live when we tread this path that takes us from the unreal to the real, from darkness to light, and from death to immortality.

It is in this context that we appreciate sandhyaa vandanam as a first and essential step towards enlightened living. It is a wonderful practice that brings the greatest philosophy and the highest pursuit into everyday living. Daily, at the time of dawn, as the sun is about to rise, when all nature is conducive to calmness and meditation, we step back from our mundane thoughts and activities and connect with the divine wonder of this universe. We revere the dawn and the rising sun, which is one of the most inspiring manifestations of divinity. We make a sankalpa or a firm resolution to live this new day as a yoga and a yagna. We do pranayama and go deep into ourselves to connect for a few moments with the very foundation of our being. Chanting Om, we meditate on the Divine Lord within us. We revere all the directions, the five mahabhootas (elements), the natural environment around us, all the great rishis, our Gurus, our parents, our ancestors, and express gratitude to all. Chanting the glorious names of the Lord, we offer all our actions and fruits to the Divine. Thus, we perform sandhyaa vandanam as "*kartavyam daivamaahnikaam*".

May we all be inspired by this timeless tradition and practice it in our daily lives!

Think it over...

**Q2. What is the first worship done to Lord Venkateswara at dawn in Tirumala Temple?**

**Answer in Page No. 34**



## ANNAMAYYA'S VIGNETTES OF WISDOM - 5

- Prof. M. Rajagopalachary

### Sankirtana:

dEva nIvu galpincina teruvu livi  
nIvAraina vAri nErupu livi  
paramashAntunaku bApamu rAdu  
virati galavAniki verapu IEdu  
gurusEvAratunaku gOpamu rAdu  
dhara satyavidunaku dappu IEdu  
puttu brahmacAriki buddhi ceDadu  
atte AsalEnivAriki alapu IEdu  
tottina sujnAniki duhkhamu IEdu  
gaTTiyaina mouniki kalahamE IEdu  
samacittunaku cancelamu gAdu  
vimalAchArunaku veliti IEdu  
nemaki srlvEnkatEsha nIdAsulai kolci  
bhramayanivAriki bhAramu IEdu

### Glossary

teruvu = way, path, manner, style;  
nErupu = to teach, art, skill, craft; virati  
= vishrAnti, virAmamu, vairAgyamu; one  
who has rested, stopped or ceased;  
renunciation; verapu = fear;  
sEvAratuDu= committed to the service;  
satyaviduDu = on who knows the truth;  
puTTu brahmacAru = born-bachelor;  
tottina = ninDukonna; paripUrnuDaina;  
well-skilled, accomplished; mouni = one  
who undertakes a vow of silence; a  
hermit, recluse, ascetic; samacittuDu =  
sukhaduhkhAdi dvandvamulalO  
samamaina cittamu galavAniki; a  
composed man who treats pain and  
pleasure alike; nemaki = vedaki; having  
searched; veliti = takkuva, IOpamu;  
want, deficiency;

### Translation

#### Path for a Hassle-free Life

This is the path laid down by you, O Lord!  
This is what Your devotees teach.

No sin for a peaceful man;  
No fear for a renounced man;  
No wrath for a disciple  
devoted to the preceptor's service;  
No fault for a knower of the truth.

No distraction for a born-bachelor;  
No exasperation for a desire-less man;  
No grief for a profoundly wise man;  
No quarrel for a silent ascetic.

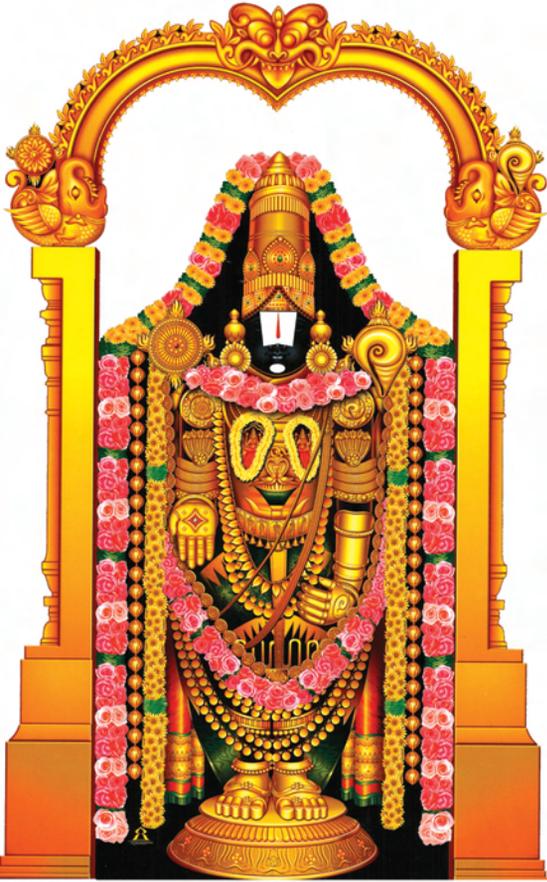
No wavering for a man of equal vision;  
No paucity for a principled man;  
O Venkatesa! No burden for  
Your devout servants free of delusion.

### Message

In this keerthana, Annamayya points out the code of conduct for a man. He details certain characteristics of pious men which he believes are ordained by God and His devout servants. If one is peaceful at heart, one does not attract any sin. If one renounces everything in life, one is not afraid of anything in life.

Only those who are fond of possessions are in the grip of fear that they may be robbed of them. There is no scope for





fear in those who take delight in the service to the preceptor. If one knows the truth, one would not commit any wrongs. If one is born a celibate, one is not carried away by distractions in life. There is no exasperation for a man who is not greedy. There is no grief for a man of profound wisdom. An ascetic who takes a vow of silence is not drawn into any dispute. It is said, *mounena kalaham naasti*. Whenever somebody attempts to pick up a quarrel, the best way to avoid it is to keep silent.

A man of equal vision, *sithaprajnya*, remains calm and composed without any wavering of the mind. That is, if one treats alike the dualities like pain and pleasure, heat and cold, success and failure, honour and dishonour, one does not fall short of anything.

There is no burden for those who serve Lord Venkatesa, because the Lord Himself will bear their burden. This, according to Annamayya, is a clue to a hassle-free life of contentment.

Think it over...

Q3. According to glossary in this Keerthana, what is the meaning of the word "Mouni"?

Answer in Page No. 34



### 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.

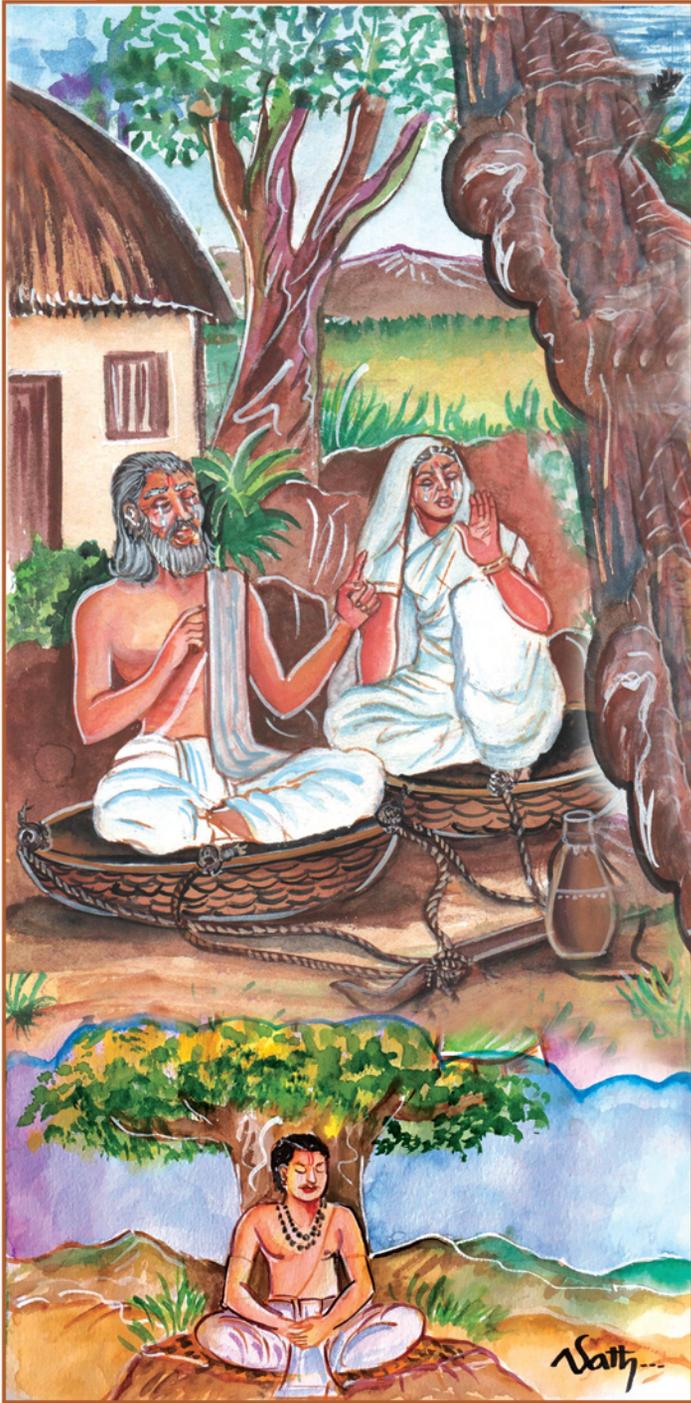
#### DEVOTEES COMING FOR SWAMI DARSHAN MUST FOLLOW THE BELOW GIVEN DRESS CODE :

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

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

# FILIAL PIETY

- Prof. R. Deepta



Our epics and puranas permeate with stories and incidents that have ethical and moral values. Instead of directing people to do this or that they present in experiential terms various values and ethics to us indirectly telling us to follow them.

One of the values of Sanathana Dharma which repeatedly gets emphasized in the sacred narratives is filial piety or devotion of children towards their parents.

The Ramayana is one of the most popular examples of a son's unstinted devotion towards his father and following his father's orders meticulously in spite of losing the opportunity to become a king at the nick of the moment. Besides the stories of Sravana Kumara who serves his blind parents and Puru who exchanges his youth for his father's old age, there are umpteen examples of devotion to be shown to parents in our sacred narratives reiterating the value of filial piety. While Ramayana and others narratives emphasize the struggles that dutiful sons face and overcome as part of filial piety, Padma Purana has a story about a son who acquired 'sarvakamasiddhi' as a result of his devotion to his parents.

## Taking care

Long ago, in Kurukshetra there was a brahmin called Kundala. He had a son called Sukarma. True to his name the boy was good, kind - hearted and dutiful. With a lot of love and care Kundala taught him all the Vedas and

sastras. Sukarma spent most of his time taking care of his aged parents and following the dharma as prescribed by his father. At the same time there lived a brahmin called Pippalada. Pippalada went to the forest Dasaranya and did severe penance controlling senses and relinquishing passions and worldly pleasures. He did penance for a thousand years. Ant-hills surrounded him. Black cobras began to crawl on him, but it made no difference to him. Appreciative of his penance Brahma appeared before him and gave him the boon of 'Sarva Kama siddhi'. By the blessings of Brahma, Pippalada became well-versed in all sastras too. Such was power of Pippalada's penance that the animals of Dasaranya left their mutual enmity and began to live in peace with each other. Even gods were surprised to see how the wild animals shed their essential nature and turned pious.

### Discharged Duties

But soon these things began to get to the head of Pippalada. He became arrogant and began to think that no one was as great as him. One day while he was absorbed in thinking about his own greatness, a Swan appeared before him and spoke to him like a human being. "Pippalada, why are you so proud of yourself? I don't think you have the power which wise Sukarma, son of Kundala, has. I don't think there is another mahajnani like Sukarma even though he is so young." Surprised, angered and envious of such a high praise for Sukarma, Pippalada came in search of Sukarma. When he met Sukarma, he asked him for how many years did he do penance and what boon did he get so that

a swan would call him a Mahajnani. Sukarma smiled and told him he did none. All that he did was to take care of his elderly parents with love and devotion. Pippalada then asked him whether he knew that Swan. Sukarma told him that the Swan was none other than Brahma himself. But arrogant Pippalada was still not sure of 'sarva kama siddhi' of Sukarma. So, Sukarma invoked all the gods to appear before him. All gods including Indra appeared before him and asked him what they could do for him. Sukarma bowed to them respectfully and propitiated them. Gods left after bestowing blessings on him. It was Sukarma's turn then to explain things to Pippalada. He reiterated that he did no penance but he discharged his filial duties properly. Whatever he achieved was because of the blessings of his parents.

Young people today in their pursuit of material advancement and worldly pleasure think that aged parents are dispensable.

This story from Padma Purana is a reminder to all such people that whatever knowledge and wealth they acquire turns useless if they don't show filial piety. On the other hand, filial piety would make an average man's life fruitful and successful.

Think it over...

Q4. Who took care of his aged parents?

Answer in Page No. 34





## ALVARS ON LORD VENKATESWARA - 7

### Nammalvar - 2

# THE SACRED THOUSAND VERSES

- Smt. Prema Nandakumar

**W**hile every line of the Nalayira Divya Prabandham verses by Alvars is sacred, Nammalvar's Tiruvaimoli through its hundred decads of crystalline verses, helps us in contemplating upon the Divine setting out in detail the divine attributes of God, either as Vishnu the Supreme Lord of the Cosmos, or in his various colourful incarnations. The work is a tremendous outpouring of bhakti in its various emotive shades and is used for congregational singing at home and in temples.

The one thousand and more verses of Nammalvar in Tiruvaimoli come thus as a steady succession of waves helping our ascension to the Lord's presence. Each verse begins with the last word of the previous one, symbolizing the need to promote uninterrupted love (avichinnanuraga) for the Divine. Each verse has a twin vision. There is usually a particular icon in a familiar setting, surrounded by beautiful nature and worshipping humanity. At the same time we envision the Lord who is vaster than all this, who is the Supreme Brahman.

Among the ten decads, each with ten sections, that have again ten groups of verses each, we are blessed to come face to face with many divine presences in the famous temples known as the 108 holy spaces of the Lord (Tirupati: the space where Mahalakshmi resides). There is divine plenty, two groups of verses (eleven verses each) found in two of the sections are entirely devoted to Lord Venkateswara. The third decad has eleven verses in its 3<sup>rd</sup> section which are entirely about Venkata Hill and Sri Venkateswara. The 6<sup>th</sup> decad has another eleven verses in the tenth section which are also exclusively about Tirumala.

The first group of verses (3-3) opens with a verse that is unforgettable: "Ozhivil kaalam":

All the time, never discontinuing,  
Should we perform faultless serve  
To the Lord of Venkatam Hill  
With delightful murmuring streams.  
For this Brilliance is my ancestor.

(verse 3-3-1)

The great commentators on Tiruvaimoli verses who have written in manipravalam (a mixture of Tamil and Sanskrit) have brought out the significance of the oft-repeated reference to the devotees coming in the ancestral line of Lord Vishnu. The Lord delights to watch his devotees serve him. Did he not enjoy the work of Lakshmana for building a cottage of leaves when he was in exile as Rama? And he had praised the handwork of his brother too. Lakshmana was made happy by the words of his elder brother. It appears as though the Lord has come to Venkata Hill to receive the services of his Lakshmana-like devotees! We have known about many of them like Tirumala Nambi and Ananthavan.

The eleven verses thus take us back and forth in Time and give us the joy of togetherness with the Lord. So many generations down, the devotees have served Him with joy. "Enjoy this flower-strewn slopes of Venkata Hill prepared for you, my Lord!" Nammalvar's enchanting description of Venkata Hill where prakriti saundarya (the charm of nature) has spread its loveliness matches with the Lord "who has eyes that rival red lotuses, lips that are pretty like a ripe, red fruit, who shines as a dark gem" residing in this area rich with ponds that glow with crystalline waters" (verse, 3-3-2).

The other verses in this group mark Nammalvar's astonishment that whatever word he uses falls short of describing Venkateswara. Is it enough to say that He is the Supreme Flame whom the entire creation worships? Is it enough to bow to Him, reciting the nectar of the Vedas? Yet, the Lord is all kindness. To those who carry lamp, scented smoke and flowers, sit in peace and pray to Him, the Lord grants liberation from all ills. When it rained heavily, did He not lift the hill and guard the cowherd clan? It was He who measured the worlds. If we go to Venkata Hill and worship Him, all our evil past will be destroyed.

The eleven verses in the 10<sup>th</sup> section of the 6<sup>th</sup> decad glorify the Venkata Hill exclusively. The very first verse, 'Ulagam Unda Peruvaayaa' is particularly dear to devotees, so easy to understand, so full of the lord's glory set down in simple terms:

"Lord who gulped down the whole world!  
Divinity that has unlimited fame,  
And is enveloped in the Eternal Brilliance!  
Lord of Tiruvenkata Hill  
Which is the shining tilak of this globe!  
I have been your servitor for long.  
Do please tell me when I can join you."  
(6-10-1)

The eleven verses in this group drip honey whether it is the simple but memorable language in which it is written or its use of descriptive epithets to indicate the Lord's presence upon Venkata Hill. He is the five elements, master of the Discus that spouts fierce fire, Lord of Gods, King of Venkata Hill where red lotuses bloom in the ponds like so many fire-balls (6-10-2); one does not tire of such descriptions for they are all sweet to hear and meditate upon. As in the earlier verse, here too the conclusion is a prayer to the Lord to receive him with affection soon.

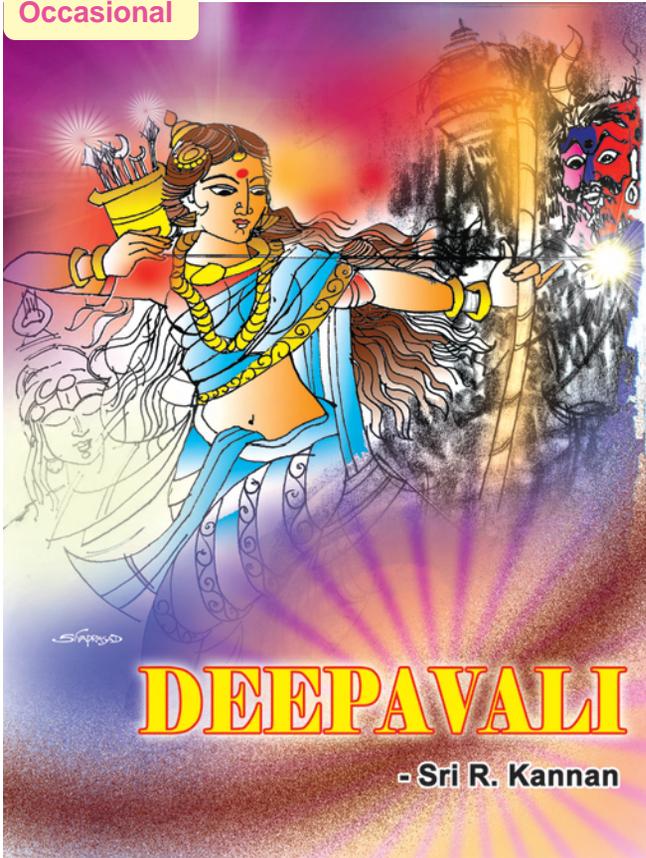
Nammalvar says that the very name of Venkateswara makes his thoughts grow sweeter and sweeter; and fast grows his desire to reach the Lord's lotus-feet at the earliest. The heroic deeds of the Lord's many incarnations only make him more anxious for an early union with Him. Even as he prays anxiously, he has a vision of Lotus-born Lakshmi who is compassion incarnate and resides with Him all the time:

"Lord with the chest where resides  
Goddess Lakshmi  
Without leaving Him even for a moment;  
Sureme with shoreless fame! You consumed  
The three worlds. You are my Lod.  
Lord of Tiruvenkatam who is desired  
By unequalled rishis and immortals!  
I have no other refuge. I have come to you."  
(6-10-10)

We hail this verse of Nammalvar as an image of a devotee performing saranagati.

**Message: Even the simplest words when used with genuine humility can become the powerful instrument of Saranagati and gain the compassion of the Lord.**

(to be continued)



**D**eepavali is a Festival of Lights. It is the biggest and most enjoyable festival celebrated all over India. It is commemorated to mark delight, victory and harmony.

Deepavali or Diwali as known in some parts of the country falls either during the month of October or November as per the movement of Moon and Sun. It is normally celebrated approximately at about 20 days after Dusserra, which is dedicated to Goddesses Lakshmi, Parvathi and Saraswathi.

Deepavali has two words in it. Deepam and Avali. Deepam means Lamp; Avali means array. So Deepavali means Array of Lamps. On this festival day, people light lamps and exhibit them in arrays. So we can see array of lighted lamps in the houses of all the people. Perhaps this is the brightest festival.

### According to Puranas

It is told, on this day Sri Rama returned to Ayodhya after 14 years of Exile in forest to fulfil his father's wishes. During his stay in forest, Sri Rama fought with demons and annihilated demons including their king Ravana. On his return to Ayodhya, people lit lamps to welcome Sri Rama and celebrate his victory. Hence it is celebrated as the festival of Victory of Good over Evil.

There is another story that Lord Krishna with his consort Sathyabhama, went to Pragjyothishapura and killed a Demon called Narakasura. Before his death, Naraka wished that the day might be celebrated with bright light. To commemorate this, Deepavali is being celebrated.

### Good over Evil

Whatever may be the story, it is a festival to celebrate the victory of Good forces over the Evil forces; in other words, to instil good thoughts in us and remove bad ones.

### Festival across the country

People in some parts, particularly in western India, celebrate this day as Lakshmi Puja and it is believed that Goddess Lakshmi would visit those houses and bless with abundance of wealth.

It is also celebrated as Kali Puja in Eastern India, with pomp and pleasure. People offer worship to sacred idols of Kali Matha, erected under pandals for public worship.

In the Telugu states - Andhra Pradesh and Telangana it is celebrated very well. People wake up early in the morning well before Sunrise, take oil bath and attired in new clothes, prostrate before God and elders in the house. Sweets are distributed among friends and relatives. People visit temples and offer puja to the deities. Children fire crackers to express their enjoyments. In some areas, people perform vratas like 'Kedara gouri vratam', 'Lakshmi Puja' etc.

Apart from these festive activities, there is some subtle meaning in Deepavali festival. As we have seen that Deepavali is a festival celebrated for the victory of good over evil, let us contemplate on the nature of good and evil? How can we achieve victory of good over evil?

Deepam dispels darkness and spreads brightness everywhere. Deepavali, in a similar manner, signifies dispelling the darkness of our ignorance and spreading brightness of our knowledge. That is, we should inculcate good habits and eschew from bad ones.

### According to Bhagavad Gita

In spiritual language, ignorance is explained in a different manner. Most of us do not know the difference between soul and Body. We think, they are one and the same. Lord Krishna, in His Bhagavat Gita explained that the soul and body are different entities. While the body changes and even perishes, the soul is immortal. We are interested in caring more for the perishable body rather the immortal soul.

Because of our past deeds, we are born again and again and suffer in this miserable world. We do not know how to escape from the clutches of Samsara. Once we leave this samsara, we can enjoy eternal Bliss. This is very clearly told in our scriptures. We celebrate festivals which are laid down in scriptures but are not interested to care for our souls told in the same scriptures.

When we know the difference between the soul and body, we will surely care for the soul and do our best to protect it.

Next, ignorance is the ego in oneself. That is, we think we are the sole master of our body. It is actually not. There is God who is controlling every action of ours. Even if one tries to act as he wishes, we see that is not fulfilled. Then we say, "Man proposes and God disposes".

So Deepavali signifies lighting our knowledge spiritually and infuses confidence to uplift our life. That is, our inner darkness goes out and we are led in the correct path.

We see earthen containers or candles etc. used as lamps during Deepavali. But Always, have lit different type of Lamps.

Mudhal alwars, namely Poigai alwar, Bhuthathalwar and Peyalwar, met one another in the hermitage of sage Mrukandu at Tirukkovalur on a dark rainy day. Suddenly, they felt they were pressed by another person, whom they could not see. In order to see him, they wanted to light lamps through their pasurams-hymns.

### Poigai Alwar lit a lamp as :

"The earth is my lamp. The Ocean is the oil. The radiant Sun is the flame. I lit this lamp and offer this garland of pasurams (hymns) at the feet of the radiant Lord, with Divine Discus (Chakra), that we may cross the misery ocean of Samsara."

### Bhuthathalwar lit another different Lamp:

"Love is my Lamp. Eagerness is the oil. My heart is the wick. Melting myself, here I light a lamp and offer the pasurams- garland of knowledge."



With these two Divine lamps, Peyalwar said that, "I have seen the lotus dame Mahalakshmi on the chest of Ocean-hued Lord. He wields a fiery Discus- chakra, and a Conch in his hands. He has the radiance of the golden Sun".

Not only Peyalwar witnessed the Divine couple, other two alvars also were delighted to see them.

Incidentally, the three Alvars were said to be incarnated in the month of Aippasi (Aswayuja), during which Deepavali is celebrated. They might have lighted their lamps on a Deepavali day.

### Swami Desikan

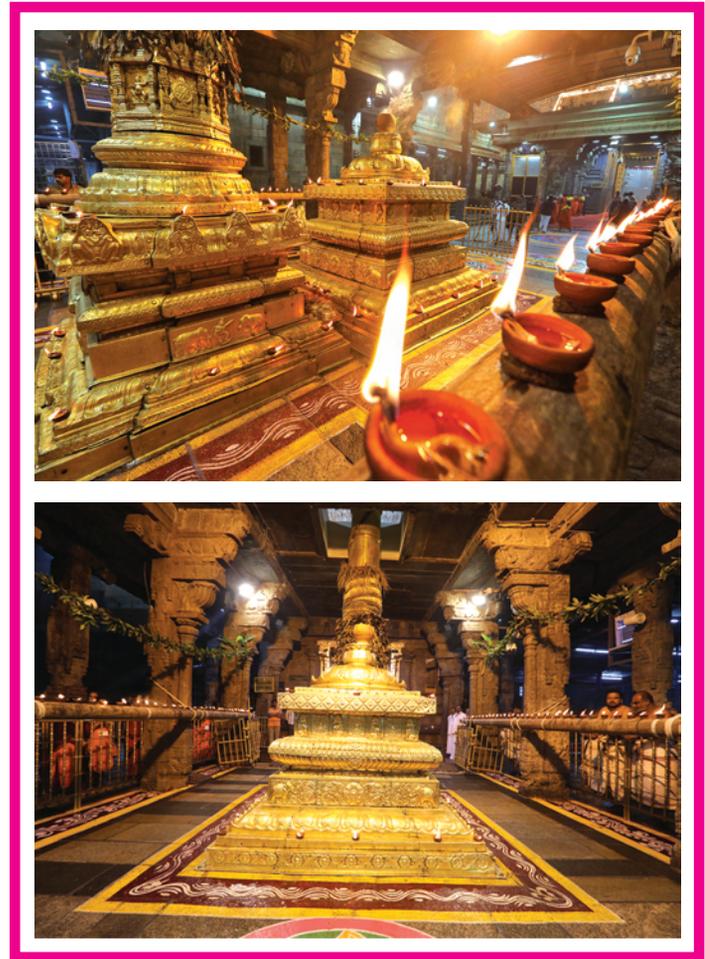
Thus we see lighting of lamps with spiritual intent, wholeheartedly, will lead us to God realisation. God Himself is a bright Lamp. yes! Swami Desikan describes that the presiding deity of Thiruththangaa Kshethram, in Kanchipuram is the brightest Lamp. His Divine consort Sri Marakathavalli devi is the light emanating from the Lamp. That Divine rays will remove the Darkness of ignorance from our mind. That lamp is called 'Deepa Prakasa'.

Even Vedas call God as Param Jyothi (brightest radiance), who dispels the darkness of Ignorance of His devotees.

### Deepavali at Tirumala

Deepavali Asthanam is one of the celestial festivals performed to the Universal Lord Sri Venkateswara in Tirumala.

On this auspicious day, Lord Sri Malayappa Swami (Utsava murthy) rests on the Sarva Bhupala Vahanam situated before the Bangaru Vakili ( the Golden Threshold). Jeeyar Swamies and TTD officials with the accompaniment of the celestial umbrellas and musical instruments, bring sacred silk vastrams



in a silver plate and offer them to the Lord. The Archakas adorn the new clothes to God. The Lord then blesses all, on this auspicious day. Though devotees may not be present, the blessings are showered on all his devotees.

Thus we see the festival of Deepavali is celebrated as the Victory of Good over Evil and wisdom over ignorance.

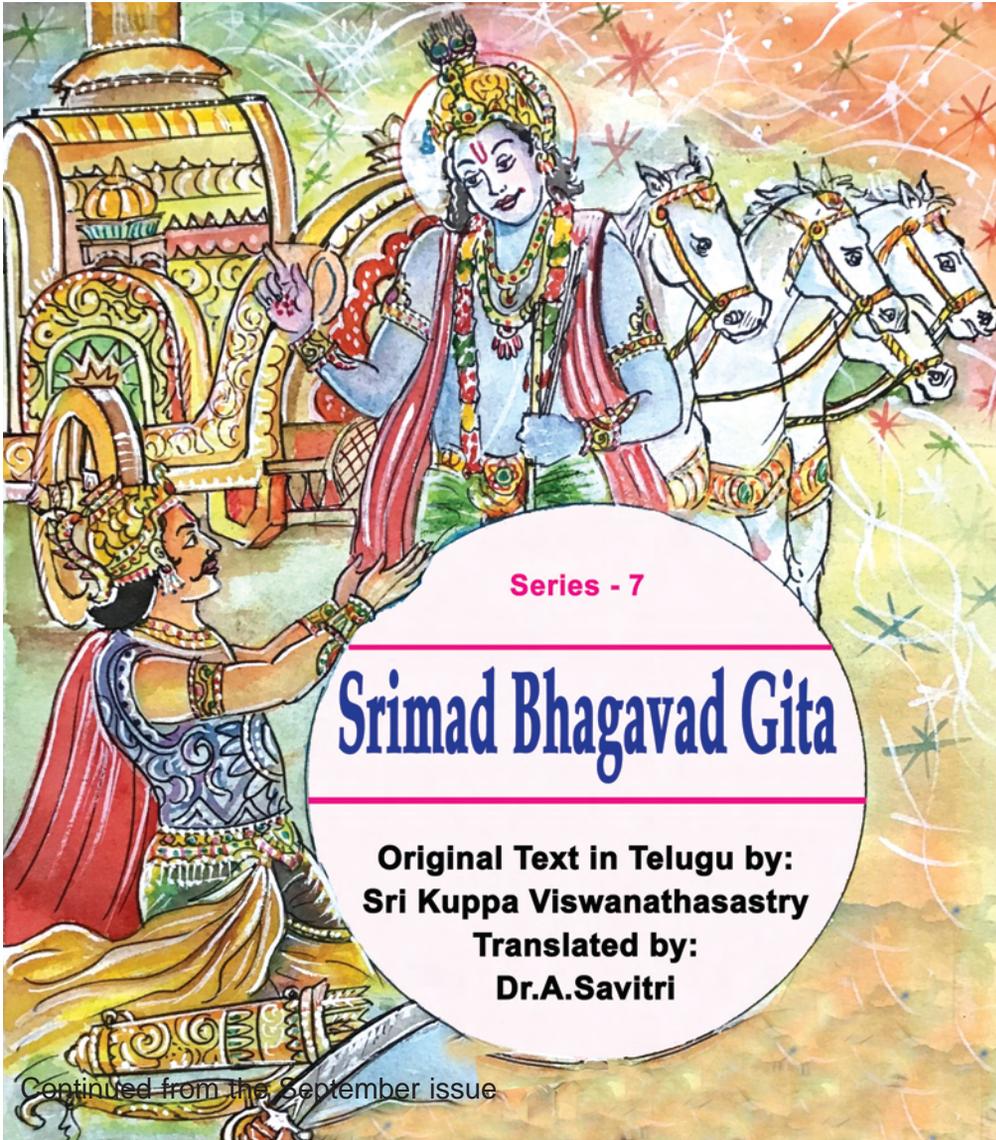
Let us pray for the blessings of the lord on deepavali day.

Think it over...

Q5. Mention the number of alvars according to the article?

Answer in Page No. 34





(In the previous episode, Dronacharya felt insulted with the words of Drupada. He feels so piqued that he challenges that one day he would return with equal wealth and position and then offer the hand of friendship to Drupada. )

**D**ronacharya challenged Drupada and he was back to his ashram. Dronacharya came to know that Bhisma at that time was in search of a good teacher for Pandavas and Kauravas. So, he went to Bhisma, impressed him with his skills and became their teacher.

### Why did he become their Guru?

Dronacharya's intention was to train a student who could defeat Drupada. For this purpose, he wanted to teach and train them in all skills. He was observing all of them to find who could come forward to accept his challenge. He observed that among

all, including his son Aswatthama, Arjuna was in the forefront. Arjuna was born with the soul spirit of Indra. He was obedient and extremely knowledgeable. He was neither a devious person, nor a rogue. He was highly pious and venerable. Dronacharya gave his weapons to such highly obedient and talented Arjuna. He asked both Kauravas and Pandavas to give 'Guru Dakshina'.

### What was the Guru Dakshina?

'Defeating Drupada king and to bring him to his feet' was the Guru Dakshina. Actually what he asked was a Herculean task. Kauravas went to

defeat him. They were unable to get him. Pandavas went and brought him to Dronacharya's feet by defeating Drupada. Then Dronacharya said to Drupada, "You lost your kingdom. You are no longer a king. My student has brought you and your kingdom to my feet. What I want to do is friendship with you. So I give you half of my kingdom. Take it. We both can share the kingdom equally one half each and we can be friends with each other and rule the kingdom." After that incident, neither Dronacharya ruled Panchali kingdom nor did he trouble Drupada. Drupada was defeated only for the sake of the challenge. But, Drupada felt very much insulted.

Before we talk about Drupada, we have to understand each and every character in Mahabharatha. Every character in Mahabharatha is great and magnificent. We can observe the strength of yoga and the blessings of the saints and ancestors in everyone of them.

King Drupada felt insulted and he was annoyed with Dronacharya. He started thinking of the child who could kill Dronacharya and also wanted a great warrior like Arjuna to be his son-in-law who could have the strength to defeat Dronacharya. He expected Arjuna himself as his son-in-law and he also wished that he should give birth to a child who could kill Dronacharya. Drupada did penance to achieve his intention. As a result, he got Draupadi and Dhrishtadyumna as children. Drupada hoped that Dhrishtadyumna would stand in front of Dronacharya. He did not use the name Dhrishtadyumna. Instead he reiterated that a person who could kill was born. The words of his were such that they churn the stomach. He did not think of supporting either of the sides (Kauravas or Pandavas). He was again and again repeating the words to himself that his son would kill him, would kill him.

### Why should he tell such hateful words?

Drupada did not stop with those words. To kill Dronacharya, his son should get good education, should get skilled in using weapons and should also know all Sastras. Dronacharya was versatile. So, Drupada admitted his son Dhrishtadyumna as the student to Dronacharya. Dronacharya was very great person. He knew very well that Dhrishtadyumna was born to kill him. Even then, he trained him well. Dhrishtadyumna was also very skilled and talented by birth. He knew that the Commander-in-Chief changed often in Kurukshetra. Bhisma was the first commander, the second was Dronacharya, the third was Karna, the fourth Salva and many more. But Dhrishtadyumna alone was the Commander on the side of Pandavas throughout the eighteen-day war.

(to be continued)

#### LADDU COUNTERS

- Devotees must maintain a social distance while collecting Laddus.
- Devotees must maintain Q-line and always wear mask.
- After collecting Laddus, go outside through exit gate.
- In case you face any technical issues at the Laddu counter, please contact TTD staff.
- Follow the instructions given by the Security and TTD staff meticulously and cooperate.

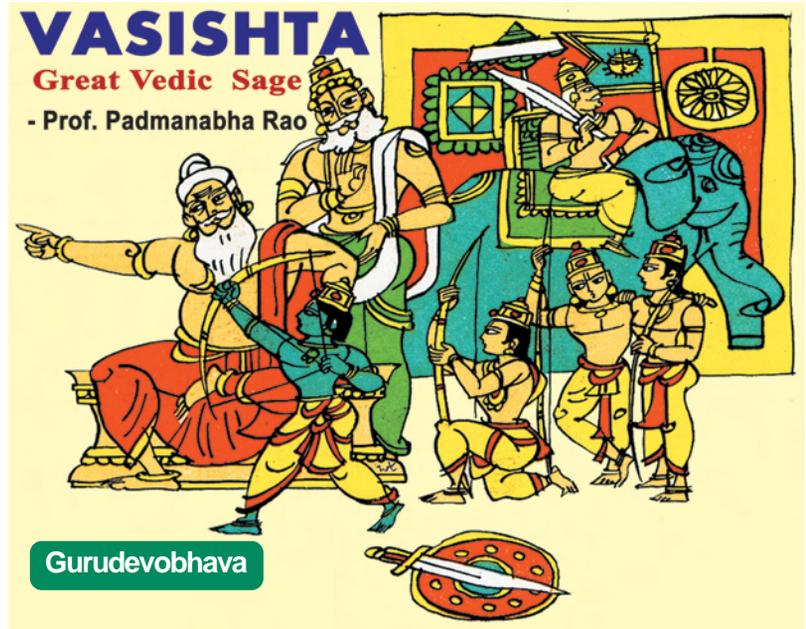
**V**asishta is one among seven

celebrated Rishis (Saptharshis) of our tradition. He is mentioned in the Rigveda as Purohita of Bharata kings. Vasishtha - Vishvamitra fight for supremacy is a popular story in our Puranas. During Vedic times, Vasishtha was family guru of Bharatas, and later the Surya Vamsha followed him as Guru.

Sage Vasishtha was born to Varuna and Urvashi, the damsel of Gods. Soon after his birth, he was abandoned and other Rishis took care of him. He was a master of Vedic lore, as he was a divine child, and he took to Tapas thereafter. Sage Kardama offered his daughter Arundhati to him in marriage, and this couple remains an ideal couple even today in our marriage rituals, the groom shows Arundhati star to his wife, as an ideal of Grihastha dharma.

As a Vedic Rishi, he is the 'Seer', or Drashtara to several Riks of Rigveda, particularly the VII Mandala. These hymns - Suktas are addressed to Agni, Indra and other deities. The Ramayana regards him as a family priest of Ikshvaku dynasty, otherwise known as Solar dynasty, where Sri Ramachandra was born to King Dasharatha and Kausalya. Vasishtha secured a place among the celebrated Saptha Rishis. Saptha Rishis are Kashyapa, Atri, Agastya, Gowthama, Bharadwaja, Vasishtha, and Vishwamitra.

**Worshipped Kamadhenu :** Vasishtha was the Kulaguru, family teacher for Raghuvamsa, the family of great kings. He is revered even by ancestors of Rama, like Dileepa, who was King of Ayodhya, and his wife Sudakshina, a pious lady. The

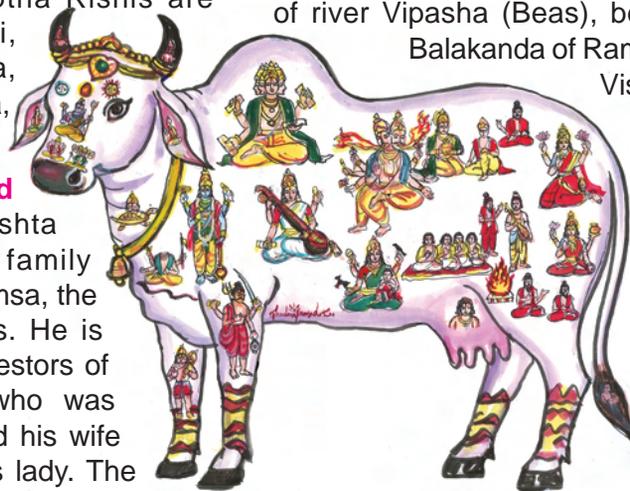


couple had no children for long, and they requested Sage Vasishtha to bless them. The royal couple were advised to worship Nandini Dhenu, child of celestial cow Kamadhenu.

The couple served the divine cow for 21 days. Unfortunately, on the final day, a lion attacked the cow. As a Kshatriya, King Dileepa shoots the lion. The King's arms become inactive! The king thinks that the lion must also be a divine creature. The lion spoke to him like a human. It wanted to eat the Cow. King Dileepa, very kind to animals, offers himself instead of Nandini. Nandini, the celestial cow, tells the King it was a test to him. The lion disappears mysteriously. Nandini is pleased with the honesty of the royal couple, and grants them a son.

The popular tale of Vasishtha-Vishwamitra feud is only due to the desire of Nandini cow by Kaushika, son of King Gaadhi. Once, King Kaushika visited Vasishtha's Ashrama on the banks of river Vipasha (Beas), beautifully described by Valmiki in Balakanda of Ramayana. King Koushika (later called

Vishwamitra), is treated very well by Sage Vasishtha in his Ashram. Nandini, cow gifted by Lord Indra to Vasishtha, blessed the Ashram by her presence, provided the entire army of the King what they needed as guests of Vasishtha. The king feels jealous of Vasishtha's generosity and commands Vasishtha to surrender Nandini to him, as a King deserves all the best in his state. Vasishtha politely



refuses, as Nandini was given by gods only to provide food for his students in Gurukula and not the King's Palace. Kaushika gets angry and makes up his mind to capture the divine cow. He fails to take the cow by force, and does tapas for long to become a sage. He decides to attain the status of Brahmarshi, to win over, as Mind's power excels Muscle power. Later, gods bless him and call him Vishwamitra, who was convinced that Mind Power always has to be sharpened than muscle power.

The life and ideals of Sage Vasishtha are always held in high esteem in Puranas. His message to the youth is described well, in his advice to the princes of Ayodhya. He tells them to be always

truthful, duty-bound, respecting elders, having patient hearing as good listeners, yet kind and humble in speech, being cheerful is the secret of this life, granted by God to be useful to the family and our Nation as well.

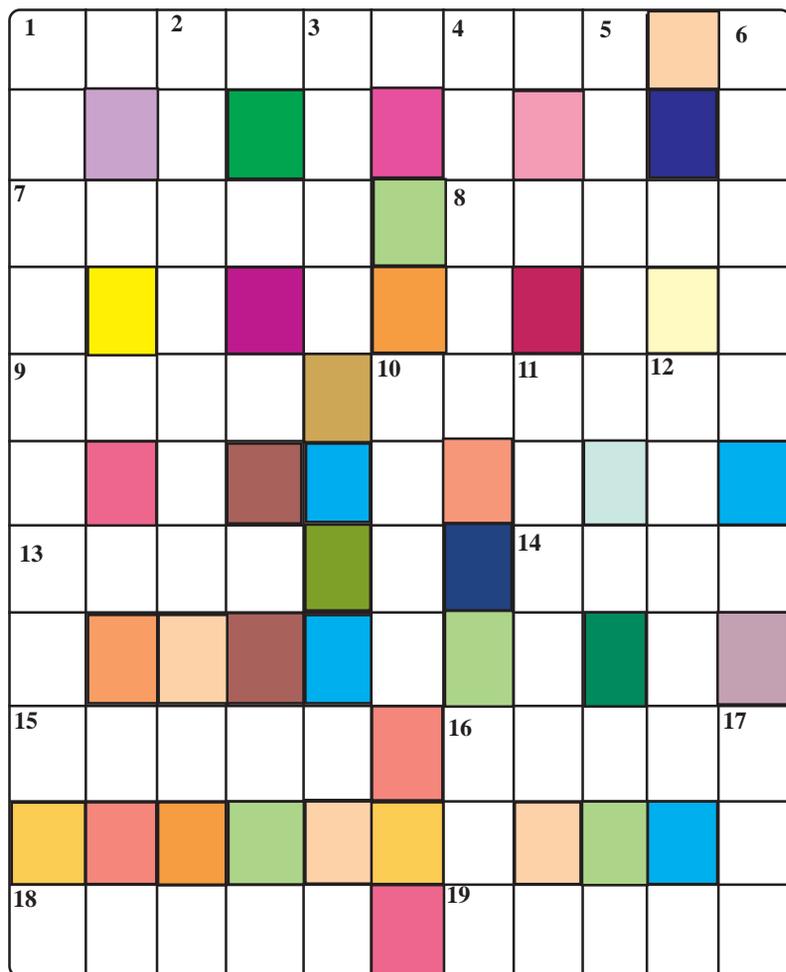
Think it over...

Q6. Who is the wife of Sage Vasishtha?

Answer in Page No. 34



## PUZZLE



- 01. Wife of Yayathi (9)
- 02. Mother of Ruchika (7)
- 03. Cry of Unhappiness (4)
- 04. Husband of Anasuya (5)
- 05. Son of Yayathi (5)
- 06. Wife of Lord Krishna (5)
- 10. Disgusting (4)
- 11. Mother of Prahlada (5)
- 12. Karna's foster Mother (5)
- 16. Boy (3)
- 17. Order (Jumbled) (3)

DOWN

## CLUES FOR PUZZLE

- 01. Keechaka (9)
- 07. Lord Shiva (Jumbled) (5)
- 08. Pull Hard (5)
- 09. Sun God (Right to Left) (4)
- 10. Son of Vyasa (6)
- 13. Listen (4)
- 14. Neat (4)
- 15. Son of Ravana (5)
- 16. Goddess Lakshmi (Jumbled) (5)
- 18. Wife of Drona (5)
- 19. Famous Sanskrit Poet (5)

ACROSS

Presented by  
Sri T.S. Jagan Mohan

# Tirumala Tirupati Devasthanams



The Hon'ble C.M. of A.P., Sri Y.S.Jaganmohan Reddy presented sacred silk clothes on behalf of the State Government to TTD on 11.10.2021 on the occasion of Swamivari Brahmotsavams in Garuda Seva at Tirumala temple and received blessings from Sri Sri Sri Pedda Jeeyar Swami & Sri Sri Sri Chinna Jeeyar Swami.



The Hon'ble C.M. of A.P., Sri Y.S.Jaganmohan Reddy inaugurated Sri Venkateswara Saptha Go-Pradakshina Mandiram at Alipiri Padala Mandapam on 11.10.2021 in Tirupati. On this occasion, Hon'ble C.M. fed the cattle with grass and inspected the surroundings.



The Hon'ble C.M. of A.P., Sri Y.S. Jaganmohan Reddy inaugurated the renewed Alipiri footpath in Tirupati on 11.10.2021. He offered Tulabharam on 12.10.2021 and received blessings from the Archakas.

# Tirumala Tirupati Devasthanams

The Spectacular Brahmotsavams performed to Lord of Seven Hills at Tirumala in Ekantham from 07-10-2021 to 15-10-2021



**Senadhipathi Utsavam**



**Dwajaroohanam**



**Peddaseshavanam**



**Simhavanam**



**Kalpavrukshavanam**



**Sarvabhoopalavanam**

# Tirumala Tirupati Devasthanams

The Spectacular Brahmotsavams performed to Lord of Seven Hills at Tirumala in Ekantham from 07-10-2021 to 15-10-2021



**Garudavahanam**



**Hanumanthavahanam**



**Gajavahanam**



**Suryaprabhavahanam**



**Chandraprabhavahanam**



**Chakrasnanam**

## Tirumala Tirupati Devasthanams



The 2022 TTD's Calendars and Diaries were released by the Hon'ble C.M. of A.P., Sri Y.S. Jaganmohan Reddy on 11.10.2021 at Tirumala temple. On this occasion, Hon'ble Ministers, TTD Trust Board Chairman and other TTD Higher officials were present.



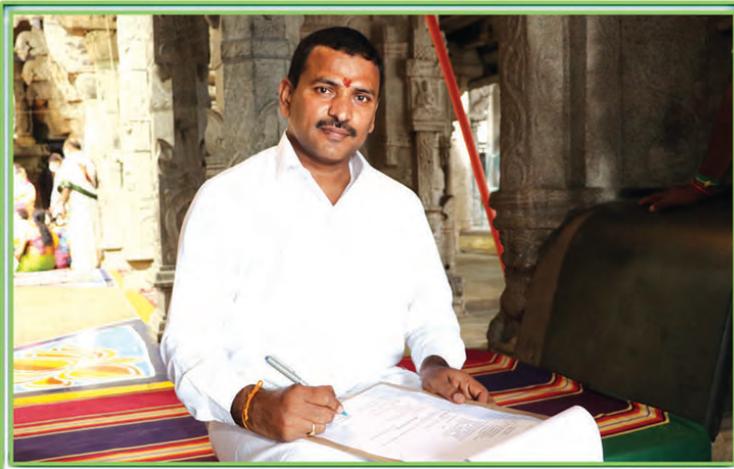
The Hon'ble C.M. of A.P., Sri Y.S. Jaganmohan Reddy inaugurated Sri Padmavathi Paediatric Cardiac Hospital at the premises of BIRRD Hospital in Tirupati on 11-10-2021. On this occasion, Hon'ble Ministers, TTD Trust Board Chairman and other TTD Higher officials participated.



The Hon'ble C.M. of A.P., Sri Y.S. Jaganmohan Reddy launched the Kannada and Hindi versions of SVBC at Tirumala on 12.10.2021. On this occasion, Sri Sri Sri SubudendraThirtha Swami of Manthralaya Sri Raghavendra Swami Mutt, Hon'ble Ministers, TTD Trust Board Chairman and other TTD Higher officials participated.



The Hon'ble C.M. of A.P., Sri Y.S. Jaganmohan Reddy opened the newly constructed Boondhi Potu on 12.10.2021 in Tirumala. On this occasion, Hon'ble Ministers, TTD Trust Board Chairman and other TTD Higher officials participated.



Sri V. Veerabrahmam, I.A.S., took charge as Tirupati Joint Executive Officer of Tirumala Tirupati Devasthanams in Tirumala on 25.09.2021.

(Continued from the September issue)

Since the Lord is situated on a hill and in a forest where there was no village or fortresses in the earliest days, it should be either a Yoga Adhama sthanaka or Abhicharika sthanaka or Vira Adhama sthanaka murti. It is not likely to have been a Bhoga murti in those days. Since the temple has only one murti, it is an Adhama type.

The Yoga Adhama sthanaka type should have four hands with the two upper hands having the Chakra and Sankha, right lower hand in Abhaya posture while the left lower hand in the Katyavalambita posture. The presence of Sri Devi on the chest is not mentioned in the

Agamas. In the idol of the Lord Sri Devi is carved on the right breast as an integral part of the image and not one subsequently invested as a detachable addition. As against this rule the lower right hand of the idol of the Lord is in the Varada Hastha and not in Abhaya Hastha while the Sankha and Chakra on the two upper arms are detachable and are not integral with the image. The image is therefore according to the agamic rules, not a Yoga Adhama sthanaka murti.

An Abhicharika sthanaka murti whether Uttama, Madhyama or Adhama, might have two or four hands but without any of the divine weapons. The posture of the hands whether Abhaya, Varada or Katyavalambita, is not laid down in the Agamas. Hence the image of the Lord could be of the Abhicharika sthanaka type but for certain other disabilities. The Abhicharika murti should have a shrunken chin, lean angas, that is, the hands, legs and body are to be shown as lean and it should also have upturned eyes exhibiting thamoguna. The idol of the Lord at Tirumala is however an extremely lovely figure, having well formed and well proportioned angas and with all the divine ornaments associated with the description of paravasudeva and with Sri Devi, the eternal mother as an integral part of the image. The image is therefore obviously not an Abhicharika sthanaka whether of the Uttama, Madhyama or Adhama sub-divisions.

The vira type of image should have a Sankha and Chakra permanently and Sri Devi is not mentioned as part of the idol.



## THE TIRUMALA TEMPLE

- Dr. N. Ramesan

Part  
VII

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Though the posture in the lower arms namely Varada or Abhaya is not specified, the presence of Sri Devi and Sankha and Chakra not being an integral part of the image, rule out this possibility also. As regards the Bhoga type of image, here also the Sankha and Chakra should be permanent and Sri Devi and Bhudevi should both be permanently on the breast. The other hand should also be in the Katyavalambita simhakarana posture which is not seen in the image of the Lord. The only ingredient specified in this type of the image is the Varada hastha position of the right lower arm.

Except that the Lord is Shyama or dark in colour and has four arms of which two are detachable, the application of the agamic rules establishes that the idol of Sri Venkatesvara does not fall under any of the types which the Agamas prescribe for installing a Dhruva murti.

It only remains now to examine whether the Lord conforms to the type of the Parabrahma or Para Vasudeva.

Different Samhitas describe Him differently in His Divyaloka. A short one given in Bhrigu Samhita (33rd Adhyaya) shows that He has four hands, is invested with the five weapons or ayudhas; the two halves of His body are symmetrical and beautifully shaped; that he wears all the divya abharanas (jewellery); that Sri Devi ever abides in His Form and that He is full of all the Kalyana gunas and wanting in none, and that He shines with His six gunas (Shadguna). This description is not a detailed one. The weapons (divya ayudhas) are not in Sri Venkateswara's hands. The mention of the Shadgunas is worth noting. The Pancharatra Agamas describe Para Vasudeva in different terms,

mostly as being seated on Ananta, the Divine Serpent. They are all out of place for a consideration of the problem here.

In the seventh chapter, sixth amsa of Vishnupurana there is a description given of the Murta Rupa of Vishnu for purposes of meditation. Four stages of meditation are mentioned. In the lowest the Murti is meditated upon as having all the weapons, all the bhushanas (ornaments) and with eight or four hands. In the next higher stage the meditation is upon the Murti, dropping out the divine weapons; in the next higher even the bhushanas or ornaments are also left out. In the next higher only the principal angas such as body, two hands etc., are presumed to be seen. This description states that the Murti has a Prasanna (spotless and brilliant) face, beautiful eyes shaped like the petal of the lotus flower, beautiful temples, broad fore-head, Kundalas (ear ornaments hanging down the even earlobes), the kantham (or neck) shaped like the right-handed Sankham (Chank), broad chest with Sri Devi seated on the Srivatsa marks, Udara (or belly) in three folds as it were, a deep seated navel, long hands eight or four in number, well - knit and symmetrically shaped thighs, spotless pitambara clothing with ornaments such as Kiritam (crown), Haram (necklace) Keyuram (shoulder ornaments), Katakam etc., rings on the fingers and toes. The ayudhams (weapons 'in his hands) are Sarngam (bow), Sankham (conch), Gada (mace), Khadgam (sword), Chakram (disc). Akshamala (garland of beads) is in the sixth hand; of the remaining two hands one is in the Abhaya posture and the other in Varada posture. When only four hands are meditated upon Sankham,

Chakram, Gada and the lotus flower adorn them. The above description in full is of the form for the lowest stage of meditation. This description does not apply to the form of Sri Venkateswara. In the next higher stage all the weapons are left out and the four hands would therefore be free. All the bhushanamas or ornaments however remain on the Murti. This description would apply to the Murti form of Sri Venkateswara in a general way. The lower hands have however a definite posture, the right Varada and the left Katyavalambita and corresponds to a Murti for meditation in the second stage. The idol of the Lord at Tirumala does not correspond to these rules also.

From a detailed examination of the agamic rules, one can therefore only come to any of the two following conclusions.

(a) The idol of the Lord at Tirumala was conceived and executed at a time before the Agamas were codified and came into being, or

(b) The image is a class by itself and from the earliest days, has been so conceived and made by the sculptor, as to drive home the point that the Lord is self-manifest or Swayambhu.

### **A description of the idol of Lord Venkateswara**

The idol of the Lord is a majestic, beautiful and superbly executed one. The full majesty, divine grace and unbounded compassion of the Lord is clearly manifest even to the uninitiated either when the Lord gives darshan draped in all his clothes and ornaments, or on Friday the abisheka day, when these are removed when the Lord's full glory is revealed in all its pristine purity. The most arresting

feature of the Lord is the permeating aura of an overpowering sense of divinity, that is so utterly compassionate, that pours out love and desire to help if only one turns to Him. His facial expression with long and dark eyes in 'sama drishti,' and with an eternal smile is extraordinarily tranquil and beautiful, reflecting a sense of complete love and serenity, that envelops all living creatures in its benevolence. The Lord of Tirumala, is a supreme pontiff, who cares not for worldly power, and because he is in all, all are part of him, and if we surrender to Him, our cares are His. And when the eternal takes care of our cares, whom should we fear, and what should we worry about. He asks only one price for it viz., our love, and how easy is it to pay!

The Lord's figure is richly adorned with flowing locks of hair or jatajuta and some of these locks of curly hair rest on his shoulders. The nose is delicately carved and is neither prominent nor flat. The mouth of the Lord is also exquisitely shaped. The chin and the ears are carved proportionately. The ears have beautiful ear ornaments. The chest of the Lord is magnificent in cut and size and should, if measured, be between 36 to 40 inches in width, while the waist would be between 24 to 27 inches. The neck is conch-like and the body in the posture of a lion and exquisitely shaped. The belly is also beautifully modelled. The Lord's image has four arms, the upper two being carved to hold the chakram and the conch; the chakram and the conch are not integral parts of the main idol. The upper right arm holds the Sudarshana Chakra; the upper left arm holds the Panchajanya, the conch of Lord Vishnu which is blown by Him in times of war. The lower right hand of the Lord is in the Varada Hasta pose, while the lower left hand is in the

Katyavalambita pose. Actually the fingers of the left hand rest on the left thigh, with the thumb of the hand almost parallel to the waist line. While the idol itself is not exactly standing in the tribhanga pose, the body near and below the waist has taken a slight tilt to the left and the knee themselves are bent and open slightly outwards, giving the idol peculiar grace and charm. Mother Lakshmi is carved on the right chest of the Lord in the sitting pose and is an integral part of the mula murthi. The yagnopavitam and a set of four necklaces or ornaments of the neck can also be clearly made out on the idol. The arms have armlets. The figure is depicted as wearing a dhoti from the waist downwards, while the upper portion is not covered by any dress or vastram. The nipples of the Lord on his chest are button-like and are prominent. There is however a katibandham or waist band and this waist band is about 2 inches thick. The legs and feet of the Lord are beautifully shaped, strong and lissome. Both the knees are bent and open slightly outwards, giving the stately figure charm and grace. The feet are models of perfection and have ornaments near the anklets. The Lord's image has on the shoulders marks resembling 'scars made by the constant wearing of the bow and a pack of arrows'.

The idol is a splendid specimen of a divya manohara murti. He is to one and all a real embodiment of that eternal principle which is imperishable and which out of its own grace and kindness stretches forth its hand, and touches man, to make him remember what he really, is, and to recover his soul. One who has had darshan of the Lord of Tirumala will never again hate another. A darshan is a spiritual experience in itself, after

which one feels completely different from what he was before. Many go to Him with a long list of requests and prayers. But whether one's request is fulfilled or not, anyone turning to Him with sincerity and prayer, will feel the power and presence of an intangible and agreeable sensation overpowering his troubled emotions.

Who can describe him who is beyond speech and try to encompass in time Him who is timeless? We in our vanity think of serving Him. But whatever we do, the love of the Lord and his ever flowing grace is there, and whatever else may nor may not be added to a devotee, one thing is certain, that mental peace, joy and a strength to sustain anything which the Lord chooses to give us would be added to us.

(to be continued)

**LET US KNOW  
THE ANSWERS**

1. Laksha kumkumarchana
2. Suprabhatam
3. One who undertakes a vow of Silence
4. Sukarma
5. Three
6. Arundathi
7. Soma Sarma
8. Unity
9. Pandavathoothar temple
10. Crystalline or saline
11. Lighting diyas and Holy dip
12. Thingalur temple
13. A coconut
14. Sri Vedanta Desikan

# GREATNESS OF KAISIKA DWADASI

- Prof.B.Gayathri

**A**s you all know, this November 16th will be observed as “Kaisika Dwadasi”. But what is so special about it? Well, Lord Varaha Himself has said that, the person who sings the glory of the Lord on this day, as told by Him, will definitely attain moksha and will also get the power to save the people who seek his refuge.

As per Varaha Purana, the story goes that after saving Bhoomi piratti, the Lord was consoling the crying Devi. The Devi said, “ My Lord, as I’m Your wife, You immediately came to My rescue. But what about My children, the Bhooloka vasis (beings on Earth). Will You also save them from this ocean of samsara?

## The Lord narrates the story of Nampaaduvaan

The Lord, consoling the Devi said that, by singing My glory, one is sure to get salvation and thus stressing the point, He narrated to the Devi, the story of Nampaaduvaan.



In the town of Thirukkurungudi, in Tirunelveli district, lived an ardent devotee by the name “Nampaaduvaan”. Though he was not allowed to enter the temple for his birth in a low sect, he always sang of the glories of the Lord standing outside the temple.

Thus, on one Kaisika Ekadashi day in Sukla Paksha of Karthika (November - December) he observed the fast, and by night had begun to travel to the temple, which was far away from his home so that the next day morning, he, as usual, could stand outside the temple to sing about the glory of the Lord.

## Promises

Enroute, he had to pass through a forest. Thus singing about the Lord, as he was walking through it, suddenly, a Brahmarakshasa (demon) came and stopped him to feed on him. Nampaaduvaan, who was afraid, not for his life, but because he will not be able to complete his fast by singing in front of the Lord, pleaded to the Brahmarakshasa, to let him go, promising to him that he’ll definitely come back after singing in front of the Lord. But the Brahmarakshasa didn’t believe him. Nampaaduvaan had to make eighteen promises to him for getting released.

Hurriedly he went to the temple, completed his singing and was on his way back when, the Lord, in order to test him, came in

the form of a human, enquired him and tried to somehow dissuade him from going back to the Brahmarakshasa. But Nampaaduvaan was adamant in his promise and went forward.

An astonished Brahmarakshasa gave him an offer that, "if you would give me the fruits (essence) of his offerings that you had sung today, I'll let you go". But Nampaaduvaan said, "I would happily die than giving the essence to you".

The Brahmarakshasa now started pleading to Nampaaduvaan that, "in my previous birth, I was a Brahmin named 'Soma Sarma'. While performing a yagna, as I had wrongly uttered the mantras, I was cursed to be a Brahmarakshasa". He thus begged to Nampaaduvaan to give him the fruit of at least one pann(raga) sung by him.



Compassionate Nampaaduvaan said, "I had sung a raga named 'Kaisika'. I give its fruits to you".

Immediately, the Brahmarakshasa was liberated and reached heaven.

### The path to liberation

Lord Varaha said to Bhoomi piratti that, "Like Nampaaduvaan, whoever reads or listens to 'Kaisika Mahaathyam' on Dwadasi day in the month of Karthika, will be liberated and will also get the power to save the people who seek his refuge".

### Kaisika Dwadasi celebration in Tirumala

In Tirumala temple, Kaisika Dwadasi festival is celebrated grandly. Kaisika Purana is recited. Also, Lord Ugra Srinivasamurthy (one among the Panchaberas; five forms of the Lord) along with His Consorts will be taken in procession around the temple in the wee hours and will be brought back inside the temple before sunrise, on this special day. Only on this day, Sri Ugra Srinivasa murthy is taken out from the temple in a procession.

So, let us all read and listen to the 'Kaisika Mahaathmyam' on this Kaisika Dwadasi day in the temple of the Lord and thus attain His Lotus feet.

### Sarvam Srikrishnarpanam

Think it over...

Q7. What is the name of Brahmarakshasa in his previous birth?

Answer in Page No. 34





Part - 7

# Tirumalai Ozhugu

## History of Rituals and Customs in Tirumala

Original in Tamil by- Sri K. Balasundar Nayakar  
Excerpts Translated into English by- Dr. M. Varadarajan

(continued from the September issue)

### Arrangements for festivals in Tirumala

Tirumala was believed to be very holy and rough with rocks and forests. Hence, it was not possible to form a township around the temple. Chendivalan, a devotee of Lord, formed a street on the western side of the compound wall of the temple. He provided houses for the temple servants in that street and did daily service to the Lord of the temple. In those days, it was not convenient to celebrate festivals on the Hill by Vishnu devotees. As said in Vaishnava Agamas, the first day Brahmotsavam of *Utsavamoorthy*, Venkatadaththuraivar, by hoisting the flag (*Dwajaroohanam*) was held at the

Hill and from the second day festival to 9<sup>th</sup> day used to be held in Tiruchanur, a Rajasthana and Mahanagaram by bringing the deity from the Hill to Tiruchanur. During these days Vahana sevas were held both in the morning and evening in Tiruchanur in a grand manner, besides undertaking all rituals to the deity. On the evening of the 9<sup>th</sup> day, the deity reached Tirumala and the festival of lowering of the flag (*Dwajaavarohanam*) was being held.

Sri Ramanuja heard this arrangement and thought of conducting every year Brahmotsavam in the Divya Kshetra, Tirumala itself. He laid a

broad street, running south-north on the eastern side of *Tirukkoneru* (Swami Pushkarini). He arranged the temple servants to live in that street for doing daily service to the Lord. During festival time, in that street, the deity is taken out from the temple facing North and returned to the South.

### Interchange of deities

According to traditional account, the *Utsavamurthy*, Venkataththuraivar, had certain defects that affected the development of Tirumala Divya Desa. Having noticed this and with a view to making changes in the development of Tirumala, further improvement of Divya Isvarya in the Sannidhi, as Tiruvenkatamudayan emerged in the *Kanakalatha yoga*. Sri Ramanuja installed Venkataththuraivar as *Kauthukamurthy* and the earlier *Kauthukamurthy*, called Sri Malayappa Swami (Malaikuniya Nindra Perumal) as *Utsavamurthy* with due agama rites for performing daily pujas.

### Appointment of Archakas

Sri Ramanuja appointed Archakas, who were *parama bhagavathas*, must be from the lineage of *Senkanivayan Tiruvamsam* to perform daily pujas to Tiruvenkatamudayan.

### Pujas to Sri Varaha Murthy

In the 60<sup>th</sup> Adhyaya of Bhoogola Varaha and in Varaha and Padma Puranas, it is stated that the deity, Sri Gnanappiran emerged in the earlier *kalpa* than Tiruvenkatamudayan. In Ananda Samhita of Sri Vaikhanasa Agama, it is stated that if there are two deities in a Divya Desa, one of the Deities should be given lesser important status and should be

worshipped by daily *puja* as there are no *balipeeta*, *archana* and *nitya homa* and so on. The eighth Adhyaya of Brahma Purana says that daily *puja* to Varaha Swami should be done three times besides *Tiruvaradhanam* and offering *naivedhyam*. He also consecrated *Utsavamurthy* offering daily pujas to the deity, besides *Adhyayanotsavam* for one day. On the *Avatara* star of *Ippasi Sravanam*, Sri Varaha Jayanthi is to be performed as a special *Utsavam*.

In the tenth chapter of Bhoogola Varaha states that early in this Kali Yuga, Thondaman Chakravarti was reigning his kingdom with equality and justice according to dharma. He was a great devotee of Tiruvenkatamudayan and by His benign grace, he was enjoying huge wealth in the kingdom. He was visiting Tirumala daily by the underground passage from his palace that was disclosed by Tiruvenkatamudayan Himself to the King.

### Importance of Poola Bhavi (Flower well)

According to Brahma Purana, once when the king was worshipping in the temple, his kingdom was attacked by several princes. He chased and waged war with them. But the king was attacked by princes who surrounded the kingdom and defeated the king. The defeated king ran back to his country and took refuge in the deity by entering into the cave with great devotion. As said in the tenth chapter of Bhoogola Varaha, the King reached the *sanctum sanctorum* to take refuge in the deity. It was an odd hour Tiruvenkatamudayan was engaged in worship by Sridevi and Bhoodevi. Having noticed the entry of a strange person, they disappeared immediately out of shyness. Sridevi sat in the chest of

Tiruvenkatamudayan. Bhoodevi jumped into the well nearby. It is said that this well was dug by the devotee Rangadasa to pour water to the plants in the adjoining flower garden. Sri Ramanuja decided to consecrate the well and establish Theerthanayanar (Srinivasa) and Bhoodevi inside the well. He also made arrangements for performing daily *naivedhya*.

### Azhagappiranar Bhavi (well)

Once Alavandar, a great Acharya, was at Tirumala on a *yatra* to worship Tiruvenkatamudayan. One day in the early morning another Acharya Tirumalai Nambi could not bring *Tirumanjana* water for Azhagappiranar, from Papavinasam due to heavy rains. At that time Alavandar, himself brought water from the well near the temple kitchen dug by the devotee Rangadasa, for *Tirumanjanam*. Alavandar named that well Azhagappiranar. Having heard this story Sri Ramanuja ordered that all our devotees must call this well as *Azhagappiranar kinaru*, which means the well of our beautiful Lord.

### Tiruppuliazhwar (Tamarind tree)

As said in Bhoogola Varaha and Vamana Purana, in a *kalpa visesha* Tiruvenkatamudayan emerged under a tamarind tree, which is an *amsa* of Adishesha. After some days, Rangadasa, a great devotee, came from South and was staying in the Hill. He thought of constructing a temple for the Lord. He identified on the back side of the Lord, a tamarind tree, which is ever wakeful. It means the leaves did not close on each other as is usually the case with such trees and its branches invariably different - a branch with sprout, a branch with leaf, a branch with ripe fruit, a branch with unripe fruit

and a branch with flower appearing spectacularly and engaged in intimate *kainkarya* as an umbrella for the *Tirumeni* of Tiruvenkatamudayan. Rangadasa was very much worried about the construction of a temple. On the same night, that tamarind tree was seen at an arrow-throw distance on the Eastern side of Lord. Rangadasa wondered about this and thought that this tree was an *amsa* of Adishesha. Then he constructed a temple according to Bhoogola Varaha which is familiar in Purana.

It is said that Tiruvenkatamudayan appeared at the foot of the tree and gave darshan to Brahma and other celestial gods. Now all can see this place where the shadow of the tree is surrounded in length and breadth of the tree and interestingly the shadow does not go East or West treading the solar-path. That tree is the incarnation of Tiruvananthalan.

Hence, Alar Mel Mangai Nachchiar Herself sat at the southwest to the tamarind tree, at the Shenbaga tree giving darshan to celestial gods. This tree blossoms all the time with flowers and Rangadasa was doing garden *kainkarya*. At that time, as said in Bhoogola Varaha and Brahma Purana, Tiruvenkatamudayan commanded that these two trees are *asthana* for them and hence they should not be removed. Having known this, Sri Ramanuja ordered to offer *nitya aradhana* for these two trees. (Note – These two trees are no longer to be found in or near the temple now. Descriptions of Tirumala temple some centuries back do mention these trees being venerated).

(to be continued)

# UNITY IN DIVERSITY

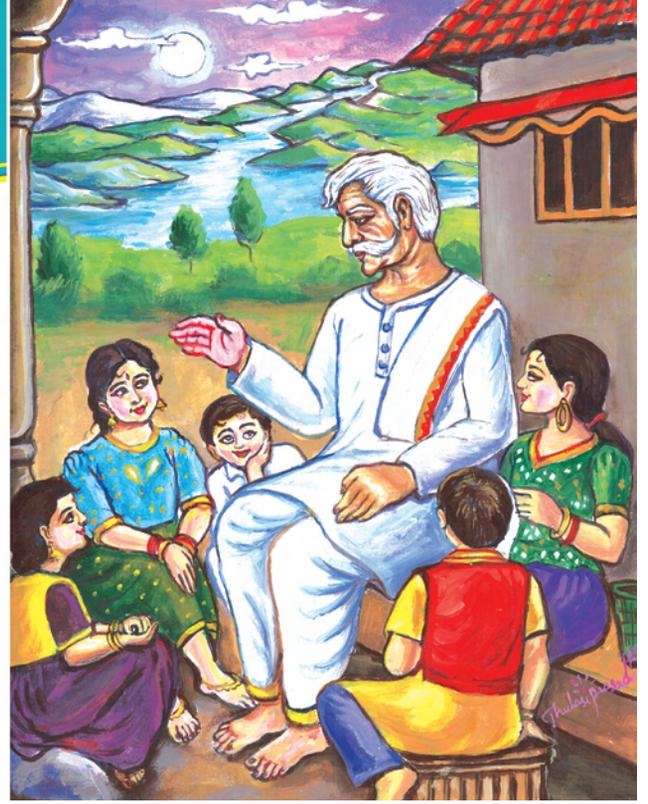
- Prof. S. Laxmana Murthy

**P**eople in general care for the strong and significant. They look for the eminent and powerful ones while seeking help in what they want to do. They naturally ignore the weak and poor as of no significance. They feel that these weak people cannot achieve any success. They do not seek their help or assistance in their enterprise. They do not realize their inherent strength. They are convinced of their weakness, and they ignore them. They think they are like straw negligible. They are of no consequence for them.

## Unity is must

Great tyrants and despots despised the weak and dismissed them as ignorant mob. But these tyrants and mighty despots have to bite the dust when the weak got united and opposed them. They could not resist the mass upsurge. The most powerful armies were helpless. They had to flee from the fight. It is not safe for the leaders to despise the weak and the poor. This lesson the mighty empires ignored and as a consequence they disappeared from the face of the earth. Hence in realization of truth there is this popular sloka from Hithopadesha.:

Alpanaamapi vastunaam  
samhathih kaarya sadhika  
Trinaih gunatvamaapnnai  
badhyanthe matta danthinah



Even trivial things when united, achieve their desired object. When the straw pieces are made into a rope, they bind even the most powerful elephants.

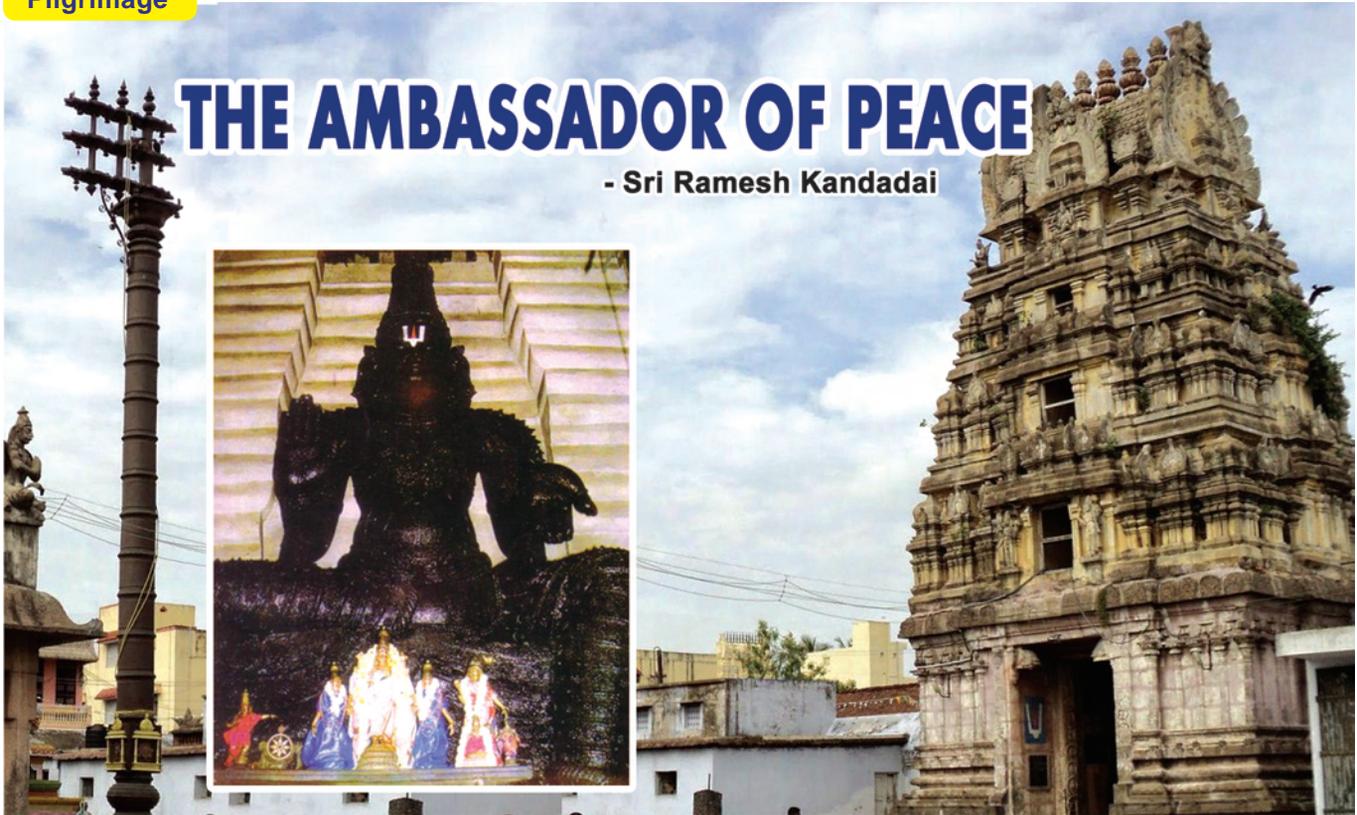
Unity is most important. Singly or individually they are weak and insignificant. But united they achieve success. Therefore it should be borne in mind that no one should be slighted as weak and ignoble. Every one is strong in a special way. When the weak unite, they become strong and can put forth an irresistible fight.

### Think it over...

**Q8. According to the message, what is essential to achieve success?**

**Answer in Page No. 34**





**W**e all know the story of Mahabharata as written by Vyasa Maharishi. In it there is an incident which is captured beautifully at a temple called Pandavathoothar temple (Ambassador of Pandavas) in Kanchipuram near the famous Ekambaranathar temple (one km. away) on the western end of the city. It is one of the oldest temples in the city.

### Twenty five feet tall

Lord Krishna decides, after discussion with the Pandavas, to attempt for peace between Pandavas and Kauravas. So, he proceeds to Hastinapur as an ambassador for peace. Duryodhana, on the other hand,

does not want peace. He decides to defeat and capture Lord Krishna. To harm an ambassador is against the code of dharma. Duryodhana quietly arranges for a concealed pit to be dug so that Krishna could fall into it while sitting and be captured by Duryodhana. Lord Krishna realizes this and sits down and shows his vishwaroopa to the entire court. Blind Dhritarashtra requests that he be made blind again as he does not wish to see anything after having seen the Vishwaroopa. This temple honours that incident.

Since the Lord in this temple is one of a kind, there is no other like him in India. Unlike other images of Narayana in other temples, this Lord has only two hands. Since this is Vishwaroopa, he is 25 feet tall. Vishwaroopa seva cannot be captured as a physical reality. The deity is seated in what is referred to as Ardha Padmasana mode. The locality

and temple are called Tirupadagam where Pada means big, Agam means residence.

One hand is in the protection mode (abhaya mudra) whereas the other is in boon - giving mode (varada mudra). The Lord faces east under Badra vimana. The Lord's consort is Rukmini and has a separate shrine. The temple also houses the image of Arulala Perumal Emperumaanar who is a disciple of Ramanuja.

It is said that he debated with saint Ramanuja for eighteen days here before accepting defeat and becoming Ramanuja's disciple. Being a temple of Lord Krishna, all related festivals are celebrated.

When one enters the sanctum the Lord's left foot and toe are at the same level as our head. That gives one an idea of the breath-taking size of the main idol. It is easy to see that probably the temple has been built around the idol.

### In praise of the Lord

Thirumazhisai Alwar has glorified the temple in his pasurams twice and speaks of the Lord's role which is depicted in his idol. Pei Alwar,

Bhoothathalwar, Thirumangai Alwar and Nammalwar have also sung pasurams in praise of this Lord.

The temple truly deserves a visit as it is unique. It epitomises the simple idea that peace must be given a chance till the last minute before conflict no matter what the obstacles are.

Think it over...

**Q9. Name the temple mentioned in the article?**

Answer in Page No. 34



### SOLUTION TO PUZZLE

1	S	I	2	M	H	3	A	B	4	A	L	5	A		6	N
	A		A			L			T			N				E
7	R	U	R	D	A				8	H	E	A	V			E
	M		Y		S			R			V				L	
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18	K	R	U	P	I			19	D	A	N	D	I			

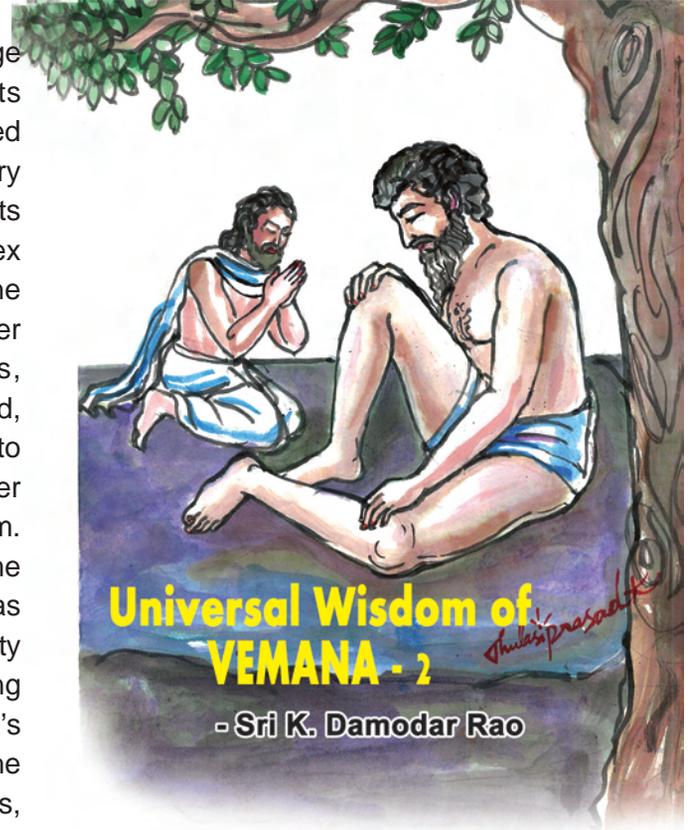
In 17<sup>th</sup> century Telugu region Sanskrit usage was widespread in Telugu poetry because of its privileged position. Sanskrit was the language preferred by poets and patrons. Sanskrit ornamentation in poetry was considered a mark of scholarship. So the poets employed elaborate Sanskrit inflected lines in complex metrical forms to claim greatness. It was beyond the comprehension of ordinary people. But it did not deter the poets from using a flowery, ostentatious, grandiloquent Sanskrit in their works. At the other end, the medieval saint poets, the bhakti poets, wanted to address the ordinary people. So, there was no better way than using their everyday language to reach them. Thus, the vernaculars spoken by common man came to be used in their songs, bhajans, dohas, keertanas and poems. The regional languages gained acceptability and respectability in their hands. Vemana is a strong proponent of the vernacular. He widely used people's idiom in his verses in simple metrical form. Thus, he earned the sobriquet, "People's Poet." In the process, he also became a precursor of the 20<sup>th</sup> century champions of the vernacular like Gurajada Apparao, Gidugu Ramamurthy Pantulu, Kaloji Narayana Rao and others. In one of his verses, Vemana says:

*Kunda kumbha mandru, konda paravata mandru  
Uppu lavana mandru yokati gade  
Bhasha linthe veru para tatva mokkati  
Vishwadabhirama vinura Vema!*

(Poem 392. Page 59. *Vemana Padyalu*, C.P. Brown Collection, 1839. Ed. Bangore. Published by TTD, Tirupathi, 1992.)

Pot is described as container, hill as mount  
Salt becomes saline, in reality aren't these one!  
Signifying words vary, the signified remains the same!  
Vema, the one endeared to the Creator, listen!

Different languages have different names for the same thing. Within a language there might be many words that denote a particular object. So, there are many ways of addressing or classifying a thing. The object that is described remains the same, but words, languages, vernaculars, dialects may have a peculiar name or set of names for it. This multiplicity does not alter the singularity of the object. Thus a pot becomes



a pitcher or a container, a hill becomes mountain or a peak depending on the person, place and language. Salt is denoted as crystalline or saline in a grandiose manner. Words are replaceable with similar expressive words or synonyms. These are alterable. The many words we employ describing/denoting an object become signifiers whereas the signified enjoys a unique/unaltered status.

By implication, Vemana also suggests that our modes of worship, systems of faith may differ but the goal remains the same, the Truth. As mentioned above, the word is interchangeable with the Divine, the Absolute, Moksha, Nirvana or Salvation.

Think it over...

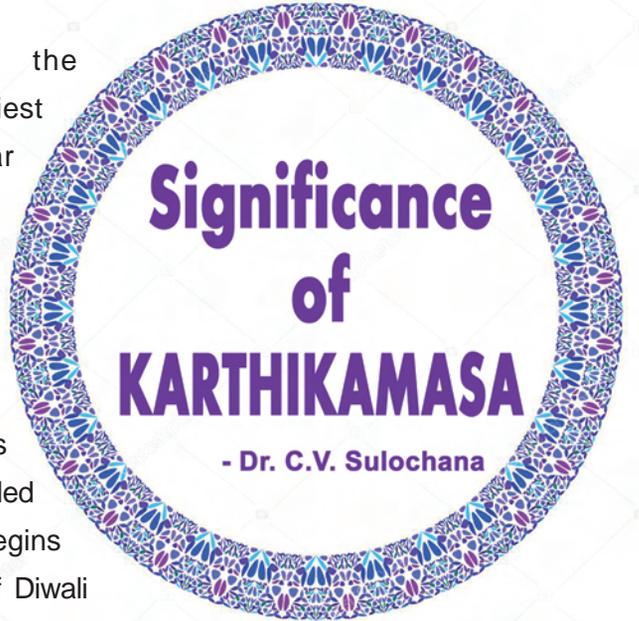
Q10. According to poem, salt is denoted as -

Answer in Page No. 34





One of the propitious and holiest months in lunar calendar for performing vows and worship is Karthika. As full moon day occurs in Kathika star in this month, it is being called Karthika masa. It begins with the next day of Diwali and ends with Karthika Amavasya.



It is said to be the favourite month of both Lord Vishnu and Lord Shiva. Hence they are worshipped together in a single form, called Shivakesava moorthy during Karthika masa. Shivakesavamoothitvam says that there is no difference between Lord Shiva and Lord Vishnu. More over Yajurveda says

*Shivaya Vishnu Roopaya Shiva Roopaya Vishnave  
Shivasya Hrudayam Vishnu Vishnoscha HrudayamShivah  
Yathaa Shivamayo VishnuEvam VishnuMayaShivah  
Yathaantharamna Paschya amithathami swasthirayushi*

Lord Shiva is in the form of Lord Vishnu. Vishnu is in the form Shiva. Shiva's heart is Vishnu. Vishnu's heart is Shiva. Vishnu is in the field of Shiva Likewise Shiva is in the field of Vishnu. Until a person doesn't find a difference between those two, he will be safe and long living.

The main significance of Karthika masa is snana (holy bath), deeparadhana (lighting the diyas), deepadana (donating bronze or silver lamps) and vanabhojana (lunch under trees).

### Deepaaraadhanam

From the first day of Karthika till the end of the month diyas are lit and placed in front of tulasi kota (basil fort) and near the main entrance of the house before Sunrise and just after Sunset. Some devotees light the diyas in temples also. Especially on Karthika



poornima large diya is lit on the top of dhvajasthamba or on a hill by the temple priests in almost all the temples. These are called akasa deepam. On the same day devotees leave floating diyas into rivers. The theme of lighting these diyas is inviting devatas for their blessings. Moreover deeparadhana during the sacred month of Karthika should be done to purify your soul from bad deeds and to increase our AtmaJnana (the knowledge of the self).

A grand utsavam called Jwalathoranotsavam will be organized on Karthikapoornima in Lord Shiva temples. Two big wooden sticks are erected and another stick is placed upon them horizontally as a thoran. The horizontally placed stick is tied with huge dry grass. The grass is lit with fire at the beginning of the utsavam. Those who walk along with the procession under this Jwalathoranam will get a chance to escape from sorrows.

Though all Mondays are considered as the day of Shiva, the Mondays in the month of Karthika are very special according to Skandapurana. On these Mondays Rudrabhishekam is performed with namakachamakam and Shiva Sahasranamams in all Lord Shiva temples and in some households with observance of fasting. Some householders offer Amla/bronze/silver lamps to priests along with feast. Then they eat after seeing the stars in the sky. By deepadana one will get salvation and attain kailasa after their death.

Sukla ekadasi and sukla dwadasi of Karthika month are said to be very auspicious days to worship Lord Vishnu. Sukla ekadasi is called prabodhini ekadasi. It is believed that Lord Vishnu sleeps on shayana ekadasi of Ashadamasa and wakes on this prabodhini ekadasi. Worshipping Lord Vishnu on this day with sahasranamam is very good to be blessed with wealth and prosperity.

Sukla ekadasi is called Ksheerabdhni dwadasi. It is believed that KsheeraSagara madanam began on this day. Hence it has the name. It is also called with the name chiluku dwadasi.

### Worship for prosperity

It is celebrated particularly by married women for their sowbhagyam. As Tulasi is very dear to Lord Vishnu, they worship the sacred tulasi plant in their back yard along with a twig of amla (Indian



gooseberry) which is believed to be the residing place of Lord Vishnu during this Karthika masam. Some women perform Kalyanam to both the plants.

Karthika masam is also called Damodara masam. Damodara is one of the names of Lord Krishna. Dama means rope in Sanskrit and udara means stomach. It glorifies Lord Krishna's past event of being tied to a mortar by his mother Yashoda. One who offers cow ghee lamps to Damodara by chanting Damodarashtakam will get rid of his past sins.

### Holy dip

Another significance of Karthikamasa is snana. Taking a holy dip in near by seas, rivers and lakes during karthika masam is said to be very auspicious. Once king Janaka asked the sage Vasista to explain the mahima of Karthika snana. Then he replied "Raja! During Karthika month Surya bhagavan enters into Tularasi and stays there for one month. During this period Maa Ganga enters into all lakes, rivers and seas and flows as antarvahini.

Hence during this period who takes dip in these holy water bodies will get rid of the mistakes, committed knowingly or unknowingly by them. More over they will gain the result, going to be obtained by performing Aswamedha yaga.

One more significance of Karthika masa is vanabhojanams. During this month many people go out with families and friends to nearby parks and gardens to have lunch under trees. This is called vanabhojanalu. The selected gardens or parks should consist of peepal, bilva, tulasi and especially amla. There is a popular belief in Hinduism that Lord Vishnu and Goddess Lakshmi reside under these trees during this month. Moreover breathing the air

that come from these trees is good for health in this month.

Some people cook food under the trees with the cooperation of the remaining people. After worshipping Lord Shiva, Lord Vishnu and Goddess Lakshmi with abhishekam and sahasranamams, they offer the cooked food as naivedyam. Then they take it as Prasadam.

Karthika puranam is preached by some pundits on this occasion.

The entire Karthika month paves a path not only for devotion, contemplation and inner realization but also for relationships, friendship and brotherhood.

Om Kaarthika Daamodaraaya Namaha

Think it over...

Q11. Mention any two things that should be done in Karthika masam?

Answer in Page No. 34



Tirumala Tirupati Devasthanams, Tirupati

**ATTENTION !!**

The pilgrims are requested to make any complaint to the Toll Free No. **18004254141** for the inconvenience or difficulty caused.

**Chief Vigilance & Security Officer  
T.T.Devasthanams**

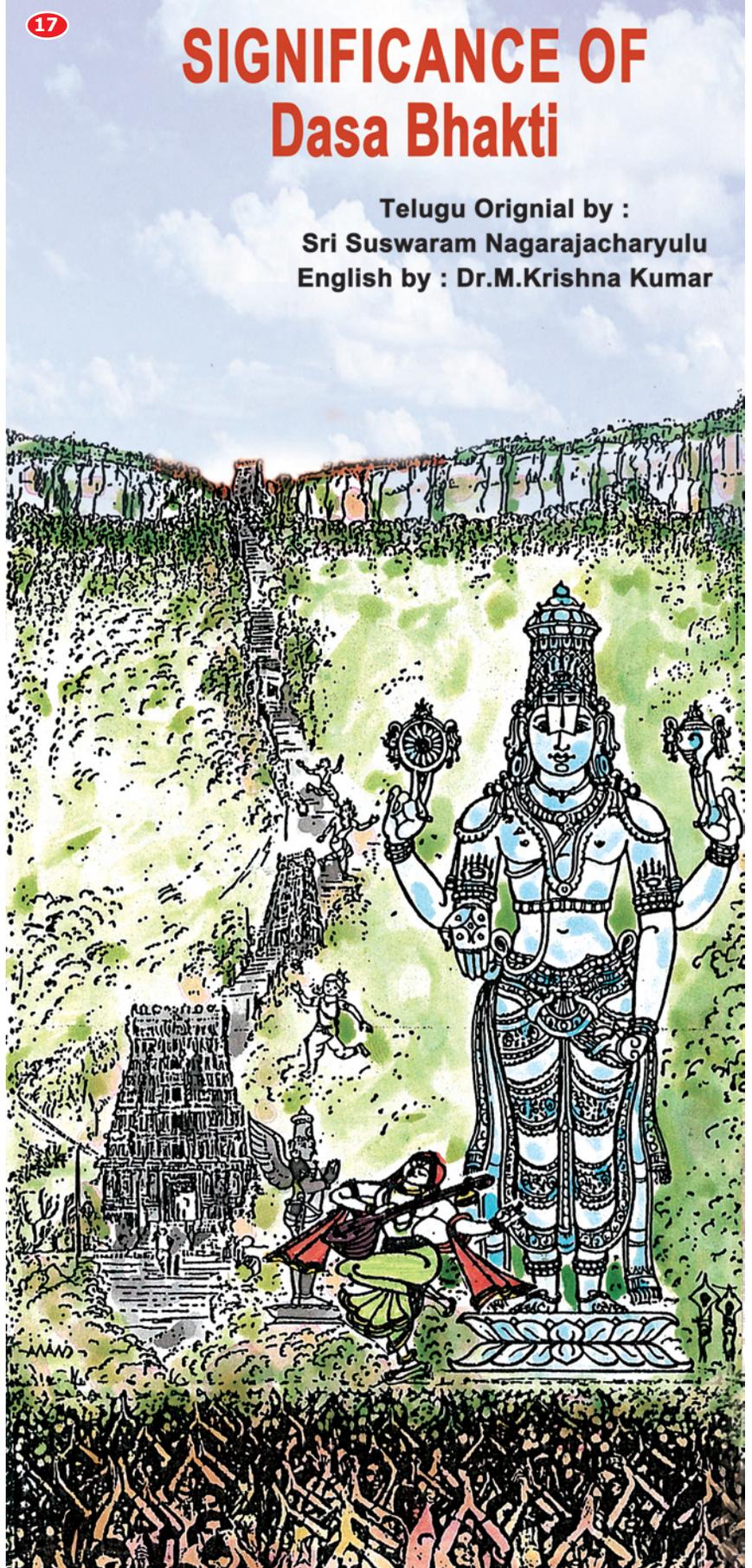
(Continued from the September issue)

We already knew about the glorious and divine poetry of Sri Vijayadasa, the staunch devotee of Lord Venkateswara in the previous issue.

In the present edition, we are going to know about the pious work of Sri Panganama Timmannadasa, a renowned Kannada saint and philosopher. He was also known as Sri Venugopaladasa. He was the contemporary of Sri Gopaladasa. He was a famous disciple of Sri Vijayadasa also. He was given the 'ankita' as Venugopala Vittala. His 'kriti' were very few in number. The style in them is somewhat complex like the style in the writings of Sri Vijayadasa. Sri Panganama Timmannadasa experienced many hardships in his life. He suffered like a bird which was scorched by the terrible heat of the sun. He took refuge of his 'guru' Sri Vijayadasa to get his cool, sublime and nectar-like 'upadesa.' Having followed the 'upadesa', he practised extreme sense of renunciation. He became a great devotee of Lord Venkateswara and found in Him everything after renouncing his mundane wealth and prosperity.

### Great darshan

It is known by his 'kriti' that he likes to visit the Lord every year



# SIGNIFICANCE OF Dasa Bhakti

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

compulsorily. Like a partridge that waits for the cool rays of the moon, he usually waits for the sublime 'darshan' of the Lord every year and likes to pray to Him very humbly.

Sri Panganama Timmannadasa prays to the Lord: 'O! Lord! Tirumalesa! Whatever You do for me, whether you may call or disobey or invite, I am intended to come for your glorious 'darshan' and to prostrate at Your divine feet. It is already completed one year. My heart is bouncing like the waves to see Your glorious feet. My head is at Your sublime feet. My heart is anxious to see those devotees with the cymbals in their hands and small tinkling bells worn around their ankles and sing Your delicate and delicious 'keerthanas' and I chant Your holy names in my ecstatic and delightful mood that causes tears. My heart eagerly craves for the dust of the feet of the devotees who always proclaim vehemently and authentically that Lord Sri Hari is the Supreme when the evil minds always like to spread the ill-feeling against Your sovereignty.'

Sri Panganama Timmannadasa finally says: 'Hey! Venugopala Vittala! I am eager to visit You for grand 'darshan.' After wearing gold chains and ornaments which shine in the light of day time candles scintillatingly, You sit on the 'vahanas' and on the chariot decked by nine gems during the 'utsav.' You come in an auspicious procession in the 'Mada' streets like a friend, a lover or a husband in the shade of white umbrellas. The propitious musical performances are in front. On seeing the divine and splendid panorama, I feel blessed by You! O! Lord! Protect me from all kinds of evils and grant me divine happiness.' The devotional compositions of Sri Panganama Timmannadasa inspire magnificent spiritual values in the hearts of the devotees of Lord Venkateswara and make them attain eternal bliss.

(to be continued)

## APPEAL TO DEVOTEES



- \* **Kalyanakatta is a sacred place.**
- \* **One should not enter inside wearing footwear.**
- \* **Tonsuring facility is available in Kalyanakatta at free of cost.**
- \* **Devotees shouldn't give any amount to the barber after tonsuring.**
- \* **If any barber demands money, complaint the same by mentioning the number of that barber to the A.E.O / Supervisor on duty either in person or put a written complaint in the complaint box.**
- \* **Necessary action will be initiated against the concerned person.**
- \* **One should not spit in the premises of Kalyanakatta.**
- \* **Separate bathrooms and Lavatories for male and female devotees were provided by T.T.Devasthanams. Hence the devotees are requested to utilize them.**

For Further Details Contact :  
0877 - 2277777, 2233333

**C**handra, the moon and one of the navagrahas, is depicted with a face and hands but no body, driven in a chariot with three wheels drawn by jasmine-white horses. The full moon or poornima divides the month into two halves, Krishna paksha (dark fortnight or waning moon) and Shukla paksha (bright fortnight or waxing moon).

Another name for moon is Soma, and hence, *somavara*, or Monday (from Moon-day) in other ancient civilizations. Soma is an ancient deity, appearing in the Itihasas and Puranas. In Vedic texts, he is praised as the lord of plants and forests and the king of rivers and earth. The son of Atri and Anasuya, Chandra is married to the twenty-seven daughters of Prajapati Daksha, the twenty-seven nakshatras or stars. A Chandra month of twenty-seven days is divided into twelve rasis (houses) and every month, Chandra stays in each of the twenty-seven houses for two and a quarter days. Chandra is also referred to as the lord of stars, Taresha.

Muthuswamy Dikshitar has written a kirtana on Chandra in Asaveri ragam:

*Chandram bhajamanasa,  
sadhu hrudaya sadrusham  
Indhradi lokapaleditha tharesam...*

O Mind, worship Chandra, pure and pleasing like the hearts of good men, praised by guardian deities of Indra and others, Lord of the stars.

The beautiful kirtana gives many details about Chandra including the story about the curse of Daksha which is why the moon waxes and wanes. Chandra is considered Goddess Lakshmi's brother as he too emerged during the churning of the Milky Ocean. The gods swooned when the halahala poison appeared; the Moon arose and revived the gods.

## Chandra Graha THE MOON

- Smt. D.K. Ahanalakshmi

### One of the Navagraha Temples

The Thingalur temple in Kumbakonam district of Tamil Nadu is dedicated to the moon and is one of the navagraha temples. Thingal in pure Tamil means 'moon'. Though the main idol in the temple is of Kailasanatha (Lord Shiva), the presiding deity is the moon, Soma. During the Tamil month of Purattasi (Sep - Oct) and Panguni (March - April), moonlight falls directly on the image of the presiding deity. The temple is so popular that when India's missions to the moon, Chandrayaan, were launched, special poojas were performed here for their success. In Bhimavaram in Andhra Pradesh, the sacred Shivalinga in Somarama temple believed to have been installed by Lord Chandra, changes colour according to the waxing and waning of the moon. The famous Somnath temple in Gujarat is named after the Moon (Soma) who worshipped Shiva here to get rid of the curse by Daksha. Chandra is believed to have an impact on the digestive system and mental health.

Let us pray to the cool Lord Chandra to grant our prayers and keep us in good health.

**Think it over...**

**Q12. What is the name the Navagraha temple dedicated to Moon in Tamilnadu?**

**Answer in Page No. 34**



# COCONUT

## Its Medicinal Benefits

Telugu Original by : Dr. C. Madhusudana Sarma  
English by : Sri P.T.S. Murthy



It is no wonder that the Coconut is the most propitious item used in all pious Hindu functions. No religious function is complete without the use of coconut. It has many Sanskrit names. It is called drudaphala (strong fruit) because it is very hard and sadaphala (ever-flourishing) as it is available throughout the year. The fibre, flowers, leaves, tow, fruits, bark, and the roots of the coconut tree are useful in one way or other. Hence, it is called Kalpavriksham (desire fulfilling tree). The historians believe that the Kerala state derived its name from two words, kera (coconut tree) and alam (land) because they are extensively grown there. Narli Poornima is a festival celebrated in Kerala and Maharashtra. It belongs to arekesi tree family, and its scientific name is "cocasnewsifera".

In Hindu marriages, the auspicious Mangala sutra is placed on the raw coconut before puja is performed and tied in the bride's neck. In homas (Sacrifice), coconut is offered in Poornaahuti (conclusion of the ceremony). Coconut is not only used as an auspicious item in all religious functions, but will also be used as a nutrient, beautifier, and in the treatment of several illnesses.

**Healthy growth of hair:** Grind dry coconut powder, black sesamum, and gooseberry powder and 50 grams of jaggery. Chew one spoon of this powder twice a day and drink a cup of milk thereafter. Regular use will make the hair grow black, shiny, and long.

**Mouth ulcers:** Gargle 100 ml of coconut milk twice a day. The ulcers will reduce.

**Exulceration (ulcers) in the lower intestine:** Add 10 grams of ground coconut, five grams of crystal sugar, cardamom to 100 ml of coconut water and consume once a day to reduce pain, ulcers in the lower intestine.

**Headaches:** Drink 100 ml of coconut milk adding one teaspoon crystal sugar (sugar candy) early in the morning to get relief from all types of headaches.

**Heat rashes:** Add cumin seeds powder to coconut milk and apply it to the heat rashes on the body. After it is dried, take bath using a paste made of besan and gram.

**Dandruff:** Wash hair with coconut milk twice a week to remove dandruff and for healthy hair growth.

**Burns:** Make a paste of tender coconut water, lime water with turmeric powder and apply twice a day on the burns. Regular use of this will also reduce burning sensation in the feet, and hands.

**Irritation during urination:** Take 100 – 200 ml of coconut water mixed with one spoon of ginger juice daily in the morning and evening. It will reduce irritation, and pain in urination.

**Serene sleep:** Dry coconut, poppy seeds, sugar candy should be used for making powder. Consume 100 ml of lukewarm milk adding one teaspoon of this powder before bedtime.

**Cracks in hands, legs:** Mix coconut milk and 10 ml of glycerine. Apply on the hands and legs. These are some of the remedies to be followed.

Think it over...

Q13. No function is complete without....

Answer in Page No. 34



In today's world, we are slowly becoming more and more self-centred and more interested in doing things for our personal gain. However, as many elders and teachers have said, there is immense satisfaction in doing something to help other people without seeking anything for ourselves. We can see an example of this by going back to the life of the Acharya Sri Vedanta Desikan. Sri Vedanta Desikan is well-known as the author of many beautiful hymns.

This incident is said to have taken place when Sri Vedanta Desikan was living near Kanchipuram. One day, he was approached by a Brahmachari. He noticed that the Brahmachari was not well-to-do but seemed educated. The Brahmachari explained that he was unable to finance his marriage and requested Sri Vedanta Desikan to help him acquire the means to do so. Sri Vedanta Desikan was moved by the plight of the poor Brahmachari and took him to the shrine of Perundevi Thayar, the divine consort of Lord Varadaraja in Kanchipuram.

Over there, Sri Vedanta Desikan composed and recited several verses in praise of Sri (Goddess Lakshmi), praying to Her to provide the Brahmachari with sufficient wealth to proceed with his marriage. Sri Vedanta Desikan composed and sang these verses with such devotion that when he finished, Goddess Lakshmi was pleased and caused it to rain gold coins on the spot. The Brahmachari was filled with joy, and he collected the coins to use them for his marriage. These verses composed by Sri Vedanta Desikan are now known as Sri Stuti. The beautiful verses describe different kinds of wealth – the wealth of education, the wealth of bhakti (devotion), the wealth of Divine grace and much more in addition to the material wealth of one's desires.

The important lesson that we can learn from this incident is that whenever we set out to do

## BE SINCERE AND SELFLESS

- Ms. Mythili



something good with all sincerity, we will be successful in our endeavours. The good need not be in terms of a gain for us – it could be for other people or even for the community as a whole. And, such acts of goodness improve the lives of everyone involved, regardless of whoever the giver and the recipient are.

This is something that we can see clearly even in the current pandemic situation. While many people are struggling and suffering, there are also many kind volunteers who are selflessly contributing their own time, efforts and resources to help other people whose lives have become difficult. Many of these volunteers have found a great deal of joy and satisfaction in helping others. Such volunteers have made the community united and helped everyone remain hopeful that we will overcome the current situation and move to the better times. Let us all try to be sincere and selfless, and help as many people as we can.

Think it over...

Q14. Name the Acharya mentioned in the story?

Answer in Page No. 34





# TIRUPPAN ALWAR

Original Story in Telugu by :  
Sri D. Sreenivasa Deekshitulu  
Pictures by : Sri P. Tulasi Prasad  
Translated by : Smt. J.C. Gnanaprasuna

Sri Tiruppan Alwar is a great devotee of Lord Sri Ranganatha. That is why he came to Srirangam from Uraiyur. Sitting on the bank of the river Kaveri, he always feels devotional ecstasy looking at the Rajagopuram of the temple. **1**

O! Lord Ranganatha! I am unfortunate not to have your darshan but this is enough for me. **2**



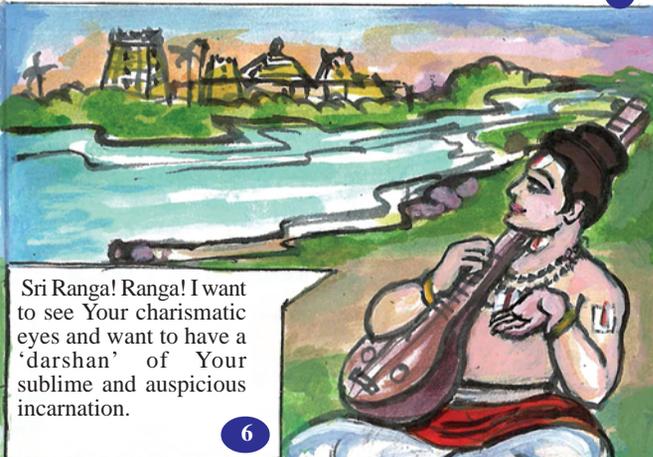
Nobody has allowed Tiruppan to enter the temple. He is not even allowed to enter the temple street. Simply he is playing his 'tambura' in praise of the Lord. **3**

'O! Lord! What is my sin? Why don't You give me Your 'darshan' directly?' **4**

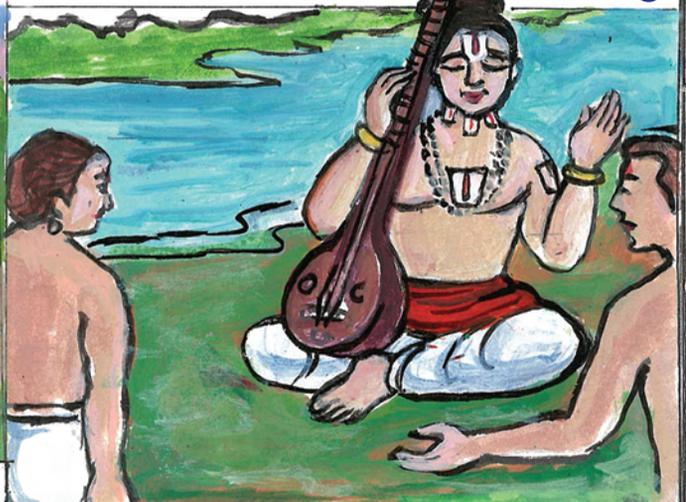


Tiruppan has no other work except praising the Lord with Tambura on the bank of the river accepting the food offered by the devotees. **5**

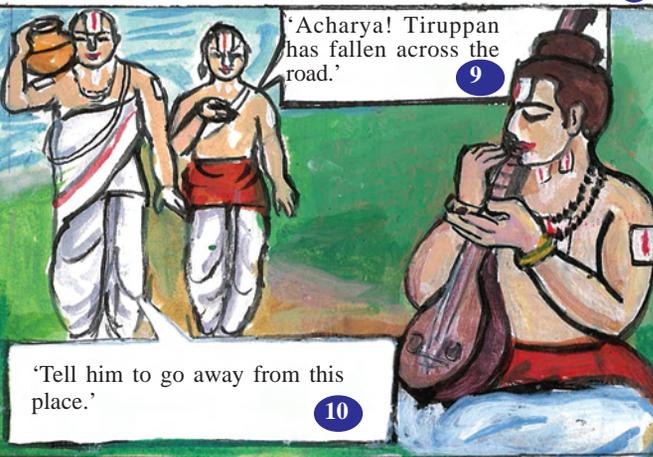
Tiruppan got immersed in extreme devotional ecstasy immersed. **7**



Sri Ranga! Ranga! I want to see Your charismatic eyes and want to have a 'darshan' of Your sublime and auspicious incarnation. **6**

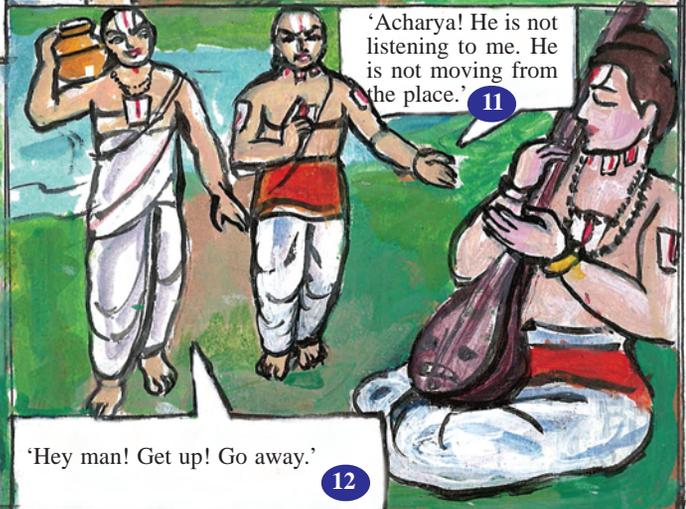


Meanwhile, the priest Sri Loka Saranga Muni is coming along with his attendant from the river Kaveri with a vessel containing the holy water. **8**



'Acharya! Tiruppan has fallen across the road.' **9**

'Tell him to go away from this place.' **10**



'Acharya! He is not listening to me. He is not moving from the place.' **11**

'Hey man! Get up! Go away.' **12**

Muni has thrown a stone at Tiruppan. It has hit the face of Tiruppan and he is bleeding. Then Tiruppan stood up...

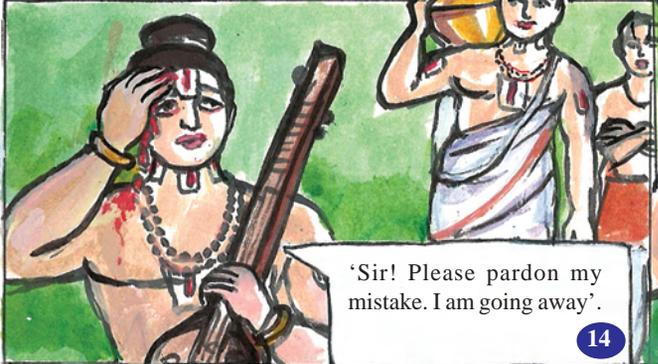
13

Without a word, Tiruppan has gone away.

15

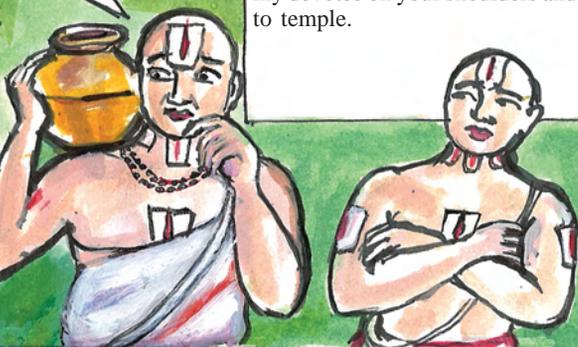
On seeing the blood, Muni has got repentance. He is worrying about his misdeed. That night swamy appeared in the dream and said that you should keep my devotee on your shoulders and take him to temple.

16



'Sir! Please pardon my mistake. I am going away'.

14

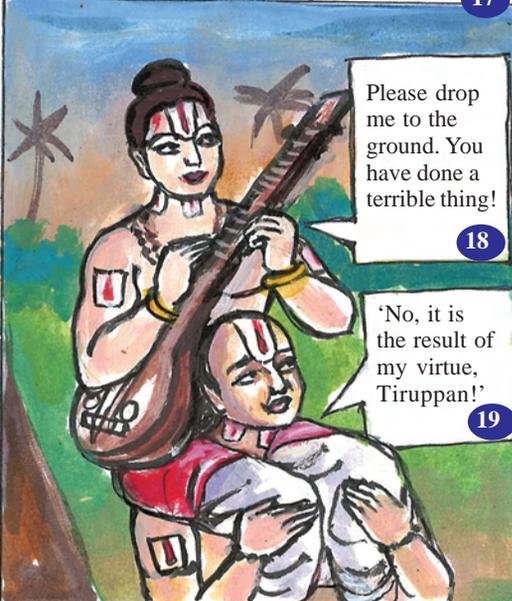


The next day after completion of bath in Kaveri, Loka Saranga Muni carried Tiruppan on his shoulders and reached the temple.

17

Lifting Tiruppan, Muni has done three circumbulations around the temple. The doors of the temple are opened. Then Tiruppan...

20

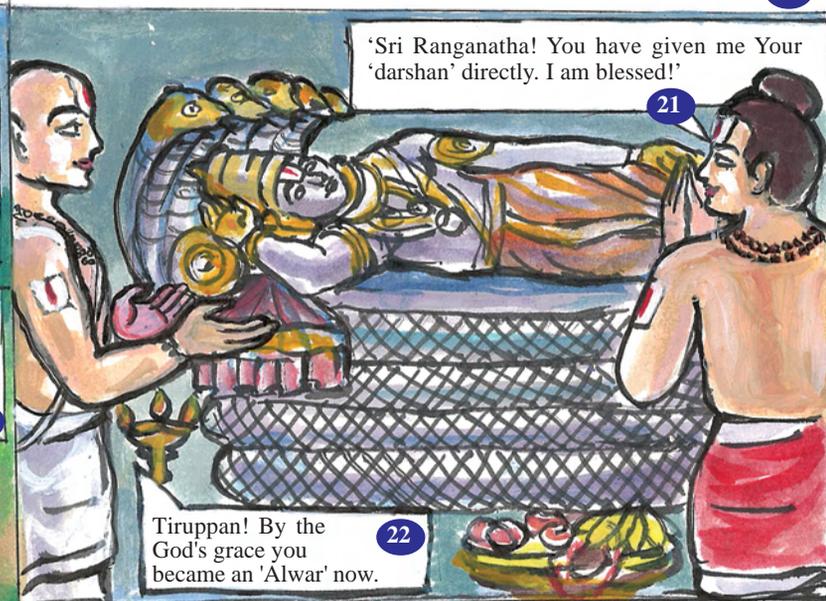


Please drop me to the ground. You have done a terrible thing!

18

'No, it is the result of my virtue, Tiruppan!'

19



'Sri Ranganatha! You have given me Your 'darshan' directly. I am blessed!'

21

Tiruppan! By the God's grace you became an 'Alwar' now.

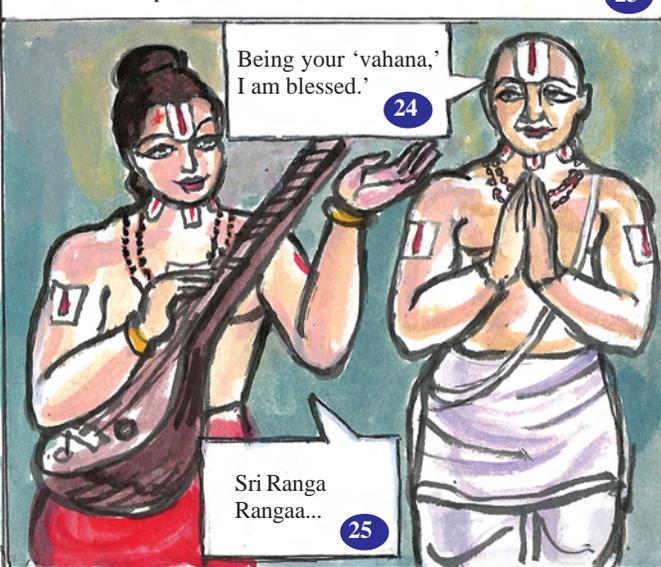
22

Tiruppan, in a moment of elation, sang the 'Divya prabandha' 'Amalanadhipiran'.

23

All devotees said unanimously.

26

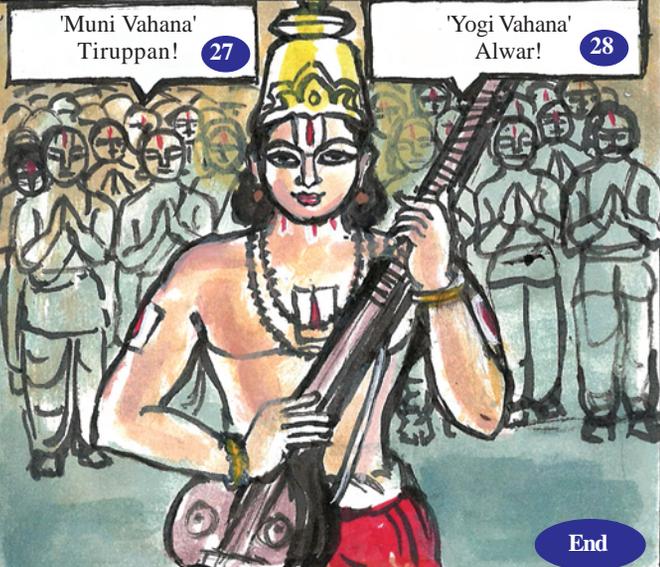


Being your 'vahana,' I am blessed.'

24

Sri Ranga Rangaa...

25



'Muni Vahana' Tiruppan!

27

'Yogi Vahana' Alwar!

28

End

# Quiz

1. As per the calendar, during which month is the festival of Deepavali celebrated?

- A. Asadha
- B. Jhyeshta
- C. Chaitra
- D. Karthika

Answer : D : Karthika

2. Correct the proverb :  
A thousand words is worth a picture

Answer : A picture is worth a thousand words

4. Unjumble the Words in this Universal Mantra:

Sankha Chakra Gada Hasthe  
Sreepeete Surapoojithe  
Mahalakshmi Namosthutte  
Namasthesthu mahamaaye

Answer:  
Namasthesthu mahamaaye  
Sreepeete Surapoojithe  
Sankha Chakra Gada Hasthe  
Mahalakshmi Namosthutte

3. Match the words in Column A with the Column B:

A

NEWMOON  
YAMADHARMARAJA & YAMUNA  
SATHYABHAMA  
RAMA & SITA  
SRILAKSHMI  
DIWALI

B

NARAKASURA  
FESTIVAL OF LIGHTS  
GODDESS OF WEALTH  
DEEPAVALI  
AYODHYA  
BROTHER & SISTER

Correct Series:  
NARAKASURA  
FESTIVAL OF LIGHTS  
DEEPAVALI  
AYODHYA  
GODDESS OF WEALTH  
SRILAKSHMI  
YAMADHARMARAJA & YAMUNA  
BROTHER & SISTER  
SATHYABHAMA  
DIWALI  
RAMA & SITA  
NEWMOON

5. The oldest purana is...

Answer : Matsya purana

6. Name the instrument used by sage Narada

Answer : Mahathi

7. Riddle:

Given below are Statements. Guess the poet using the clues.

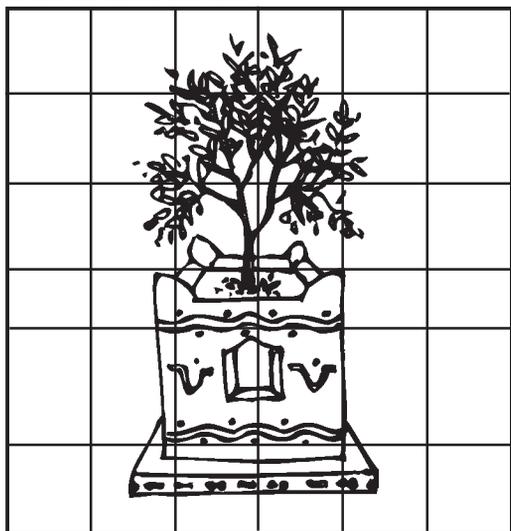
- 1. Composed keerthanas in praise of Lord Srinivasa.
- 2. Also known as pada kavitha pithamaha.

- 3. Birth place is Thallapaka
- 4. An avatar of Nandaka.

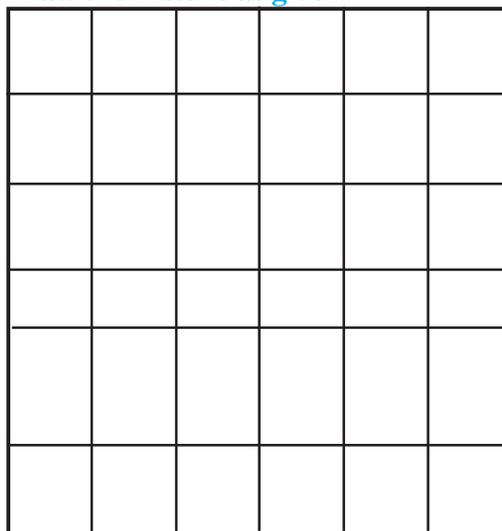
Answer : Annamacharya

## DRAWING

Colour the Picture



Draw the Picture as given



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**TIRUMALA TIRUPATI DEVASTHANAMS**



**A View of  
'Lakshakumkumarchana' to  
Sri Padmavathi Ammavaru  
at Tiruchanur on 29-11-2021.**



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## DEEPAVALI AT TIRUMALA TEMPLE ON 04-11-2021

