



TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

ILLUSTRATED MONTHLY

DECEMBER - 2019 Rs. 5/-



Tiruchanur

Sri Padmavathi Ammavari

PUSHPAYAGAM

on 02.12.2019

SHARASAD

Tirumala Tirupati Devasthanams

Pushpayagam to Lord of Seven Hills....

Pushpayagam was performed to
Srivaru and His Consorts in
Sri Venkateswara Swami Temple, Tirumala
on 04-11-2019 - A view



BHAGAVADGITA

Dhr̥ṣṭaketuś cekitānaḥ Kāśirājas ca viryavān
Puruḥjit kuntibhojaś ca Śaibyaś ca narapuṁgavaḥ

(Chapter-1, Sloka-5)

Dhrustaketu, Cekitana and the Valiant king of Kasi, and
puruḥjit, Kuntibhoja and Saibya the foremost of men.



Mārgalittiṅgaḥ madiniṛainda nannāḷāḷ;
nirāḍappōduvir! pōduminō, nēṇilaiyir!
Sirmalgumāyppāḍi ccelva cciṇumirgāḷ !
kūrvēl-koḍundolilan nandagōpan kumaran,
Erārnda kaṇṇi yaśodai yiḷaṅciṅgam,
kārmēni cceṅgaṇ kadirmadiyampōl mugattān,
Nārāyaṇanē namakkē paṇaitaruvān,
Pārōr pugalappaḍindēlō rempāvāy.

- Tiruppavai - Pasuram : 1

Now has arrived the month of Margasirsa. The days are auspicious and the nights are filled with moonlight. You, the beautiful young women, enjoying all the comforts of the prosperous village Vrepalle. Those who wish to participate in the morning bath, join us and move ahead. Lord Krishna the son of Nandagopa, who in his solicitude for his son, ever keeps alert, with his sharp Velayudha always poised, to punish those who intend harm to him. Lord Krishna is the beloved lion-cub of Yasoda, who contemplates him with her large beaming eyes; Lord Krishna with his body shining with the colour of a dark cloud, with his eyes bright as red lotus-petals, with his divine face radiating the mingled beams of the bright sun and the mellow moon, this Lord Krishna is no other than Srīman Narayana Himself. He is ready to give, only to us (people who never seek anything from any, but him) what we badly need, namely, the instrument “parai” which is required for the fulfilment of this ritual. Therefore, join us in this ceremonial rite and make the world of onlookers happy.



TIRUMALA TIRUPATI DEVASTHANAMS, TIRUPATI

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Dy. E.O.(Publications & Press),
T.T.D.Press, TIRUPATI - 517 507.

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

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Venkatadri Samamsthanam
Brahmande nastikinchana



Venkatesa Samo Devo na
Bhuto na Bhavishyati



Vol. 50

SAPTHAGIRI

DECEMBER 2019

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Front Cover : Sri Padmavathi Ammavari Pushpayagam

Back Cover : Lord Govinda decorated as Godadevi

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KRISHNAM VANDE JAGADGURUM!!

Bhagavadgita is an unique book, a universal torchbearer for everyone, everywhere. The holy book discloses the universal truths, contemporary pertinent duties. It is considered as the best book that travelling along with the time from the ancient age to the modern age. Though the oration of Bhagavadgita happened in Kurukshetra, the instructions that were given that day remain in the hearts of every individual forever. Kurukshetra was Dharmakshetra. Lord Krishna, an omnipotent controlled the horses of sensory devices in Dharmakshetra.

In the spiritual culture of Indian mythology, Lord Krishna was a Spiritual Guru and Arjuna was a scholar and practitioner. The relation between Lord Krishna and Arjuna was the Spiritual Guru and the student relation, a tradition that followed from ancient India. In Kurukshetra, Lord Krishna instructed Arjuna to possess control on the earthly equines to gain experience of spiritual happiness. The in-depth meaning of his words is in the form of 'Gita book' before our eyes. The lecture of Lord Krishna is self-evident and postulate to the entire mankind. Bhagavadgita is eternal and looks bright forever as a newly lightened earthly lamp or newly identified book. 'Gita' is an everlasting book, a systematic essential to a human being. It is an anthology of Lord Krishna axioms to bring self-awareness in Arjuna in the battlefield of Kurukshetra : Dharmakshetra. The significance of Kurukshetra is – Brahma had given a boon to the king of Kuru that whoever die in war on Kurukshetra battlefield would reach paradise directly.

Mahabharata, the great epic is the history of a terrestrial planet, framed with the sources available from the beginning of Universe on this great sub-continent India. There is no such epic in the world literature as like Mahabharata. It is an epic with one lakh slokas. Though thousands of years had passed, we are associated with its traits.

Our mentality, personality and philosophical values match with the characteristics that are mentioned in Gita. Lord Krishna presents three main concepts for achieving the dissolution of the soul – destiny/fate, selfless service and knowledge. The concepts that Lord Krishna discoursed are wholesome and beyond the contemporary analysis. Lord Krishna's message was divided as 18 parvas containing 700 slokas in three categories.

The book 'Gita' speaks about the social, economical and ethical values of ethnicity and also suggests how one has to be as duty minded without withdrawing from the ethical values. Dedication is Destiny as it leads to the path of success. A succinct statement of Gita always emphasis – Work and Practice are vital than the result and benefit. It says that life is not limited to only the body which is temporary but it is something beyond it. The outward appearance or structure of a body which we feel is important, is not perennial. It is only ruinous, destructive and momentary. We witness all these stages in our lives with our naked eyes. So, it is essential to understand that outward temptations demolish us and away from those attractions is like living with soul.

Gita visualizes clearly that the soul receives spiritual and supernatural concentration through yoga and meditation. Gita, from the conversation that had taken place between Lord Krishna and Arjuna., unveils the mystery that lie behind every living object The Excellency of Gita lies in revealing the truth that every being on this terrestrial planet has the responsibility on Universe i.e Astronomical responsibility. This saying of Lord Krishna is not only applicable to Arjuna but also to the entire mankind.

The ideology of renunciation in 'Gita' proved man how to lead life without being attracted to the ephemeral stimulations. Gita -The extract of all Upanishads. It is the sacred book that originated from the illustrations of Lord Krishna. It is the Science of Karma, Law, Knowledge, Universe and above all it is the holy book that reveals the secret of joy of human life. The instructions that are given in Gita elevates Lord Krishna as Jagadguru.

Let's rejoice the bliss of infinity with the celebration of the origin of Gita on this auspicious occasion.

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Tiruppavai is a Dravid Prabhandha. In fact, some people call it a Dravid Veda. What does Tiruppavai mean? Tiru means Sri i.e. Lakshmi, riches, moksha etc. Pavai means *vrata*, a dedicated ritual.

What is Tiruppavai?

Some researchers feel that the foundations relating to Vaishnavism were incorporated in Tiruppavai.

Tiruppavai is said to be 'Vedam Anaithukkum Vithagum', meaning it is the seed of the *veda*. As the entire tree and the trees coming from it are hidden in a tiny and subtle seed, so is the entire essence of *veda* is hidden in Tiruppavai which can be revealed only under the guidance of an *acharya* or a guru who is well versed in vedic scriptures.

This entire hidden essence is mentioned in the Andal's

verses in the form of poetry. Tiruppavai is a writing describing the *vrata* [religious ritual] undertaken by the spinsters (milk-maids) to get a good husband. This was rendered in 30 *pasuras* (stanzas). In Tamil, any poem that is written in classical style and in the lyrical tradition is called a 'pasura'. In Tiruppavai, there is a word 'pavai' at the end of each pasura, which means a religious ritual.

Some say, it also means a song. That is why, the title, Tiruppavai is quite befitting. 'Tiru' is a reverential expression. It is sung devotedly and reverentially in the brahma muhurt of Mrugasira month. It's a very strange feeling to select God himself as the spouse. Radha, *gopikas* (milk maids), Jayadeva, Annamayya, Meera Bai etc., are devotees for such a delightful feeling. Andal too acquires such a high place in that tradition.

Why is it called Dravid Veda?

How is it a set of 30 devotional songs have become a *veda*? Veda should have so many mantras encased in swaras in Sanskrit. The three vedas are like mountains. Even for a sage like Sage Bharadwaja it took 300 years to study them. That

Divine Festoons

TATVA OF GODA DEVI'S TIRUPPAVAI

Telugu Original by : Dr. Paravastu Kamala
English by : Dr. G.S.R.K. Babu Rao, Cell : 98497 25052

is why this simple, straightforward Tiruppavai, which embodies all the *tatva* in a lucid style is evolved. This is nothing but a garland submitted to Paramatma. If one studies this work, the *jnana* (knowledge) will awaken within oneself. The fragrance of Tiruppavai will never cease. Since Tamil is the language of Dravids, it is called Dravida Veda.

Who performed Tiruppavai Vrat?

There is a temple for Sri Krishna in Sri Villi Puttur of Tamil Nadu. A devout *bhakt*, by name, Vishnu Chitta, used to worship Lord Krishna with Tulasi garland from his garden. He found an infant in his Tulasi garden. He reared her with utmost devotion. The girl grew up as Goda Devi with unstinted devotion for Lord Ranganatha. It is said Gopikas performed this *vrat* for getting Krishna and in this *Yug*, she did it along with her friends. She authored Tiruppavai and sang those pasuras and finally obtained what she wants i.e. the feet of Sri Ranganatha. She thus proved that for devotion, time and place are immaterial. Her father called her finally Andal.



Why has Andal performed this vrat?

Why has Maha Lakshmi taken birth again in our times and on Bhulok and again penned pasuras, sung them and finally reached Ranganatha? It surely is intention of the Lord. He wanted to indicate that mortals could reach the lord in three ways: FIRST through Keertan [singing], SECOND *Prapadanam* seeking retreat in God in a natural way, THIRD *Swasmai Prasoonarpan* i.e. total surrender of heart and soul. Lakshmi in the form of Andal proved this.

What is the objective of this Vrat?

This *vrat* is not just for an individual's benefit. It has a universal appeal. It is aimed at all-round prosperity, happiness. The main intention of this work is fostering total surrender to the Lord. Gopikas, who are full of inner beauty performed this. Since Lord Krishna grants the twin blessings of *bhakti* and *devotion*, they worshipped him.

What did they gain by performing the vrat?

Superficially, they asked for a tom tom (*tappeta, para*). Why for damsels? It is in fact just a pretext. The materialistic objects are a means to spiritual path. *Pasuras* embody the puranic anecdotes, Vishnu's *dasaavataras* etc. The auspicious garland she dons is a kind of path for



bhakti, jnana. The parrot in her hand is symbolic of *achaarya* with two wings viz., *jnana* and *acharana*.

The timing chosen for taking up the *vrat*

It is taken up during *Margasira* (*Dhanurmasa*) month. *Marga* = technique; *seersha* = excellent. That is the best time to reach out to God. Lord Vishnu, said in Geeta, "I am *Margaseersha* in months," As such, the principles of the *vrat* as well as the time are unique. That is why, Tiruppavai is the utmost way to worship and reach *paramatma*. She and her friends performed the *vrat* in *Bramhamuhurtham* (wee hours) which is an auspicious time, and it gives good thoughts and intentions. Practices like meditation and penance done during this hour, give favourable results.

Goda's Prayer

Sri Parasara Bhattar prayed Goda Devi very devotedly elucidating her significance and the relationship of Neela Devi (*NappinnaPiratti*) with Lord Krishna. Neela Devi has the *amsa* (element) of Lakshmi Devi. Surprisingly, Andal has not mentioned Rukmini, the coterie nor Satyabhama in her *pasuras*. Neeladevi is also a Vishnu Patni. She is one of the *panchasooktas* in the Vedas i.e. in Krishna Yajurveda NeelaSooktam is the fifth one. Since Neela *tatva* extends *jnana* and she is hidden in Vishnu's heart, Andal invokes Neela, as Sri Krishna is in the control of Neela *Tatva*.

Venue for the *Vrat*

The venue for the *vrat* was very prosperous, replete with cows, copious milk, luscious crops, swans i.e., Vrepalle. Rains fall

frequently and crops grow well. Katayani is Parvati. Just as Parvati got Siva, Goda too endeared to be part of Ranganatha. The cowherds are innocent are always protective. They protected Vedas too. Gopika also means the same. Milk and Curd have *parama tatva*. Just as butter is churned out of curd, Gopikas too bring out innate *bhakti* for Govinda.

River Yamuna also has another name Krishna as it is dark. Deep Yamuna is similar to Lord Krishna's unfathomable *tatva*. He can kindly bestow rains and also when angered can turn the evil into ashes. Krishna grew up in Vrepalle which is on the banks of Yamuna. *Revu* in Telugu means port which is the ultimate destination for a ship, boat or a soul. That is why, Krishna's place is called Repalle. *Palle* means village.



Sri Villi Puttur–Goda Devi

Sri Villi Puttur, the place Godadevi was born and grew up has a very serene and energizing environment. Vishnu Chitta narrated Goda Devi stories of Sri Krishna while she was a child. The place is replete with religious fasts. It is one of the 108 *divyakshetras*. Puttur means ant hill in Tamil, which means knowledge is hidden inside. The place has plenty of singing parrots and lush fields. Villu means *dhanush*. That is why Goda Devi sang her inner feelings in the form of *pasuras*. Vishnu Chitta, her foster father is one of the 12 alwars of Vaishnavites.



In fact, he is called Periya Alwar (Senior Alwar). She not only blesses Vishnu Chitta, but also the universe. That is why she is called ‘Andal’

The temple here is has Vatapatra Sai as the main deity. It means Lord Krishna lying on a peepul leaf as a boy and sucking his toe. The locals call this temple as Periya Perumal Kovil. It has 196-foot high imposing tower with eleven stories. There are eleven *kalashs* (brass pots) on the top. Each of the *kalashas* will have a coconut and mango leaves in them. Nedumaran (Vallabha Deva Pandya) built this temple tower.

Lord Krishna’s Bhagavad Gita vis-a-vis Goda Devi’s Tiruppavai

Sri Krishna, keeping Arjuna as a pretext, delivered Bhagavad Gita at Kurukshetra in DwaparYug for the humans to attain *karma*, *jnana* and *bhakti yogas*. Similarly, Goda Devi, in Kali Yug, has helped humans to derive *mukti* through *acharana* (implementation of the *vrat*).

She has picked up gopikas and their ritual *vrat* as tools and means. She has capsulated the object into the *vrat* and *pasuras*. Undoubtedly, Tiruppavai is similar to Gita. Krishna’s teachings for acts without expectations, *tatva*, devotion, *jnana* (knowledge), *karma tatva* (performing) all are included in this. Thus, Tiruppavai highlights the significance of worship in simple way.

If one examines Tiruppavai critically and carefully, they can realise that it was not a spontaneous rendering. It stands out as a high philosophical and religious book. The critical reader can perceive the hidden gems in the endless ocean and a small churner. They emit great light. The lucid style enables everyone to easily read and understand. Each of those thirty songs provide us in-depth meaning, enlightenment, clarity, natural beauty, ornate vocabulary etc.



TIRUMALA - A DIVINE SHRINE

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(Continued from the previous issue)

Utsavas for the Lord of Tirumala

A number of *utsavas* and rituals are held for Lord Venkateswara ever since. Let us try to know about them in brief.

There will be one *utsava* or the other every day for the Lord of Tirumala. There will always be a procession or the other. That is why, every day is a festival in Tirumala with various prasadam.

The year-long *utsavas* held with a lot of fanfare can be divided into four types, namely— 1. Daily Ceremonies (*Nityotsavas*), 2. Weekly Ceremonies (*Vaarotsavas*), 3. Monthly Ceremonies (*Maasotsavas*) and 4. Annual Ceremonies (*Vaarshikotsavas*). Let us try to know about them.

Daily Ceremonies

The ceremonies held every day from morning till evening are called Daily Ceremonies.

Waking Up Ceremony (*Suprabhatam*):

This service is held every day in the early hours. Reciting *Suprabhata shlokas* beginning

with “*Kousalya Supraja Rama*,” the priests will open the golden doors to wake up the Lord.

Garlanding Service (*Tomala Seva*):

The Garlanding service for the Principal deity and the processional deities after *Suprabhatam* is called *Tomala Seva*. The Lord is adorned with variegated fragrant flowers and basil leaf garlands.

Holding Court (*Koluvu*):

A Court is convened wherein Telugu almanac of the day is read and the income and expenditure account of the previous day is submitted to the Lord seated on the golden throne.

Worship with Thousand Names (*Sahasra Namaarchana*):

Next, the Lord is worshipped with basil leaves reciting his thousand names (*Namaas*). Later, *Naivedyam* is offered to the Lord.

Daily Marital Ceremony (*Nitya Kalyanotsavam*):

Daily marital ceremony is held for Malayappa Swamy along with Sri Devi and Bhu

Devi at 12 noon. That is why, Tirumala shrine is known for the adage, “Daily Marriage and Green Festoons (*Nitya Kalyanam Pachcha Toranam*)”.



Swing-Cot Ceremony (Dolotsava):

Every day in the afternoon at 2 pm, the swing-cot ceremony is held for the Lord in the Mirror Hall. This service is held as the Arjitha Seva who pay the prescribed fees.

Paid (Arjitha) Brahmotsava:

Services like *Brahmotsavam* and *Vasantotsavam* (Spring Ceremony) are held for the Lord in the afternoon up to 30' Clock in the *Vaibhava mandapam* outside the temple who pay the prescribed fees.

Sahasra Deepalankarana Seva (Service with Thousand Lamps):

There will be service with thousand lighted lamps for the Lord in the Court Hall every day in the evening at 5 pm followed by a procession.

Reclining in Solitude (Ekanta Seva):

The last service in the Tirumala temple every day is Leaving the Lord in Solitude Service at night which is called *Ekanta Seva* or *Pavalimpu Seva*. After this, doors of the temple are closed.

These are the daily ceremonies.

Weekly Ceremonies (Vaarotsavas)

These are held only once a week.

Special Worship (Vishesha Pooja):

There will be special worship for Malayappa Swamy accompanied by Sri Devi and Bhu Devi every Monday at 6 am.

Ashtadala Paada Padmaaradhana (Holy Feet Worship with Golden Lotuses):

This is the worship service rendered to the Principal deity with golden lotuses in the morning at 6 am every Tuesday.

Anointing Ceremony with Thousand Vessels (Sahasra Kalashaabhishekam):

This is the anointing ceremony service with thousand vessels rendered every Wednesday in front of golden door way to Bhoga Srinivasa Murthi, Malayappa Swami with Sri Devi and Bhu Devi and Commander-in-chief, Vishvaksena.

Offering a Heap of Food (Tiruppavada Seva):

This is the Food offering service to the Principal deity every Thursday in the morning at 6 am. A heap of seasoned tamarind rice (*Pulihora*) is offered in front of the Lord outside the golden door way.

Floral Service (Poolangi Seva):

The flower decoration service to the Principal deity from head to foot every Thursday at 8 pm at night is *Poolangi Seva*.

Anointing Service (Shukravarabhishekam):

Every Friday in the early morning at 5 am, the Principal deity is anointed with cow milk and holy water of Akasha Ganga mixed with spices like civet, nutmeg, scents, etc.

Nijapada Darshanam (Showing Holy Feet of the Lord):

This is the service showing the holy feet of the Lord to the devotees after the anointing service.



These are the services rendered once in a week.

Monthly Ceremonies (*Maasotsavas*)

These are the services rendered to the Lord of Tirumala once a month. They are rendered on the day of a particular ruling star. Hence, they are also called *Nakshatrotsavas*.

Rohini Nakshatrotsavam:

Srikrishna was born when the Rohini was the rising star. There will be *Sahasra Deepaalankara Seva* and procession for the processional deities like Rukmini and Srikrishna in the evening on the day of ruling star Rohini.

Arudra Nakshatrotsavam:

Arudra is the birth star of Sri Ramanuja. There will be *Sahasra Deepalankara seva* and procession of Ramanuja idol opposite to the Lord every month in the evening of the day of ruling star Arudra.

Punarvasu Nakshatrotsavam:

Srirama's birth star is Punarvasu. Every month in the evening of the day of Punarvasu star, there will be *Sahasra Deepalankara seva* followed by procession of the idols of Sita, Rama, Lakshmana and Anjaneya

Shravana Nakshatrotsavam:

Shravana is the birth star of Lord Venkateswara. Every month in the evening of the day of *Shravana* star, there will be *Sahasra Deepalankara Seva* followed by procession for Malayappa Swami along with Sri Devi and Bhu Devi.

But in *Kanya masa* (September-October), *Brahmotsavas* are held for the Lord ten days prior to the day of Shravana star.

Punnami Garuda Seva:

There will be a golden *Garudotsava* for the Lord on every Full Moon day at 7 pm.

These are the monthly ceremonies conducted in Tirumala.

Annual Ceremonies

There are a few ceremonies which are conducted on certain special days once a year. They are called *Varshikotsavas*. Let us know about some of them.

Ugadi Asthana (Court) and other such services:

Before the golden doorway of the temple, Court will be held in connection with Ugadi for the family God of Telugu people. There will be offering of special Naivedyams, new clothes and recital of Telugu almanac. As this is held before the golden doorway, only temple priests, officials and staff can witness it. On the same lines, *Anivara Asthana* (July), *Deepavali Asthana*, *Srirama Navami Asthana*, *Srikrishnaashtami Asthana* are also held before the golden doorway. Hence, they too cannot be witnessed by one and all.

Annual Spring Festival (Vaarshika Vasantotsavam):

Annual Spring Festival is held for three days every year in Chaitra masa before the Full Moon day. It is held in the spring pavilion (*Vasantha mantapam*) to the northwest of the main temple



for Malayappa Swami along with Sri Devi and Bhu Devi on the first two days, and for the deities of Sita, Rama, Lakshmana and Rukmini and Satyabhama besides Malayappa Swamy on the last day. There will be golden chariot procession on the second day for Malayappa Swami.

Padmavathi's Marriage Festival (Parinayotsava):

Padmavathi was married to Lord Venkateswara on the tenth day of Vaisakha. The marriage festival for Padmavathi is performed for three days in the evening at Tirumala Narayanagiri garden on the ninth, tenth and eleventh day of Vaisakha since 1922. All the devotees can witness this.

The Rite of Anointing Ceremony in Jyeshtha (Jyestabhisheka):

There will be *Jyestaabhiheka* for the processional deities of the Lord for three days culminating on the day of Jyeshtha ruling star in the month of Jyeshtha. This is also called '*Abhideyaka Abhishekam*'.

This is a ceremony conducted to safeguard the most ancient processional deities of the Lord. There will be anointing ceremony every year for three days with milk, curd, honey, coconut water, turmeric and sandalwood. Malayappa Swamy appears in the streets in diamond armour on the first day, pearl armour on the second day and golden armour on the third day. The golden armour worn on the third day will be removed again on the day of *Jyestaabhishekam* the next year.

Naga Panchami-Garuda Festival:

There will be *Garudotsava* for the Lord every year on the evening of *Garuda Panchami*, i.e. the fifth day of *Shravana* month.

Consecration Ceremonies (Pavitrotsavas):

Those who are defiled on some reason or the other should not enter the temple of Tirumala. The purity of Tirumala temple is sometimes maligned due to the entry of a few devotees defiled without their knowledge. *Pavitrotsava* is performed for three days in the temple in order to obviate such defilement. This ceremony is held every year on the tenth, eleventh and twelfth days of *Shravana masa* with Vedic programmes like Sacrifices, *pavitra pratishtha*, *pavitra samarpana*, etc. There will be procession for Malayappa Swami in the evenings for three days.

Brahmotsavas:

Sri Maha Vishnu manifested himself as Lord Venkateswara on the Seven Hills on the day of *Shravana* star in *Kanya masa* to defend his devotees on the request of Brahma and other gods. Brahma performed the ceremonies for the Lord for nine days during this period culminating on the day of Lord's manifestation. They have become popular as *Brahmotsavas* from that day onwards.

In the year of an extra month as per the calculations of *Chandramana*, the annual *Brahmotsavas* are held in the *Kanya masa*, and *Navaratri Brahmotsavas* are held in *Tula masa*. Thus, they are held twice during such year.



The Fanfare of *Brahmotsavas*

The ten-day *Brahmotsavas* begin with Flag Hoisting (*Dhvajarohanam*) ten days before and end with bathing ceremony for Discus God (*Chakrasnanam*) and *Dhvajaavarohanam* (Pulling down the Flag). The fanfare with which they are held is beyond description. One has to see them and enjoy.

It all starts with Serpent Sesha's big carriage (*Pedda Sesha Vahana*). Every morning and evening are held consecutively Serpent Sesha's small (*Chinna Seshavahan*) carriage, Swan (*Hamsa*) carriage, Lion (*Simha*) carriage, Pearl Canopy (*Mutyapu Pandiri*) carriage, Wish Fulfilment Tree (*Kalpa Vruksha*) carriage, Emperor of Emperors (*Sarva Bhoopala*) carriage, Enchanting *Mohini* carriage, *Garuda* carriage, *Hanuman* carriage, Elephant (*Gaja*) carriage, Solar Splendour (*Surya Prabha*) carriage, Lunar Splendour (*Chandra Prabha*) carriage, Car (*Ratha*) festival and Horse (*Aswa*) carriage. Lord's glory in these ceremonies is unlimited, inconceivable and beyond comprehension.

In these *Brahmotsavas*, the Golden *Garuda* festival of the fifth day night and car festival of the eighth day morning are a feast for the eyes of the devotees beyond description. Lakhs of devotees throng Tirumala on the day of *Garudotsava* to witness the Lord on the golden *Garuda* adorned with alligator shaped necklace (*makara kanthi*), *Lakshmi* chains, chains engraved with thousand names of the Lord, new canopies from Madras, Garlands of Goda Devi from Srivilliputtur and other special adornments.

During the *Brahmotsavas*, people of all kinds flock round Tirumala for darshan of the Lord of *Kaliyuga Vaikuntha*. The festivities of *Brahmotsavas* held once a year seem to touch the heights of the sky.

The temple streets are agog with a lot of pomp and glory. We can witness a multi-fold scenario of the devotees yelling the name of "Govinda" and devotional chimers and dancers with rings, sticks and wooden pieces, fancy-dressers, holy dips in the Holy Lake, cleanly shaven heads with *Vaishnava* sectarian marks on the foreheads appearing as the reflections of the Lord, free anna prasadam, temple employees eager to serve the pilgrims round the clock, volunteer groups, scouts, Health officials, priests and religious sermons.

The beauty of Tirumala is beyond description during the nights of *Brahmotsavas*. The welcome arches, ramparts, pavilions, Holy Lake, lodgings all over Tirumala shrine—are decorated with series of big lamps spreading their splendour. It appears as if angels of different worlds have descended on the Tirumala shrine with their illumined forms. The speciality of Horticultural department is its decoration of the entire Tirumala including the main temple with flowers of variegated colours and fragrance. Words fail to describe the beauty. It can only be personally witnessed and enjoyed.

The Rite of Floral Offering (*Pushpa Yaga*):

On the day of Shravana star in month of Kartika after the *Brahmotsavas*, there will be *Pushpa Yaga* for Malayappa Swami along with Sri Devi and Bhu Devi. The *Pushpa Yaga* continued up to the 15th century and was restored since 14th November



1980. There will be anointing ceremony of the Lord in the morning and worship with flowers of variegated colours twenty-one times in the afternoon.

Nagula Chavithi-Pedda Sesha Vahana

There will be Serpent Sesha's Big Carriage service for the Lord in the evening of *Nagula Chavithi* on the fourth day of Karthika.

Hunting Festival (Paruveta Utsava)

There will be Hunting ceremony for the Lord on *Kanuma* festival. Malayappa Swami reaches the Hunting pavilion with his five weapons—conch, discus, mace, bow, sword. The deity of Krishna goes separately in another palanquin. There, the Lord is offered services from Tallapaka family and the temple shepherds. Hunting continues till the evening. Then, both the deities are taken back in procession to the temple.

There will be two *Brahmotsavas* during the year of extra month, namely—*Varshika* (annual) *Brahmotsavas* and *Navaratri* (Nine-night) *Brahmotsavas*. There will be hunting festival on the next day of second *Brahmotsavas*.

Ratha Saphthami

On the seventh day of Magha masa, i.e. *Surya Jayanthi*, there will be *Ratha Saphthami* celebrations for the Lord. The Lord proceeds in seven carriages from sunrise to sunset on that day. Malayappa Swami appears in the carriages of Solar Splendour, Serpent God, Garuda, Hanuman, Wishing Tree (*Kalpa Vriksha*), Emperor of Emperors (*Sarva Bhoopala*) and Lunar Splendour. There will be Holy

Dip with the Discus (*Chakra Snana*) in the afternoon. *Ratha Saphthami* celebrations are called Half *Brahmotsavas* or Single-day *Brahmotsava*.

Raft Ceremonies (Teppotsavas):

There will be Raft ceremonies in the Holy Lake for the Lord every year for five days concluding on Phalguna Full-Moon day. These ceremonies which were held upto 15th century were restored since 1921. In these celebrations, deities of Sita, Rama and Lakshmana participate on the first day, Rukmini and Srikrishna on the second day and Malayappa Swami alongwith Sri Devi and Bhu Devi on the last three days.

Besides the above, there will be annual ceremonies in Dhanur masa like *Tiruppavai*, *Vaikuntha Ekadashi*, *Adhyayanotsavas*, *Narasimha Jayanthi*, *Varaha Jayanthi*, *Ananta Padmanabha Chaturdashi*, *Chakrateertha Mukkti*, *Kaishika Dwadashi*, *Kartika Deepotsav*, *Kshetrapalaka Utsav*, *Srivari Bagh Savari Utsav*, *Purushai Tota Utsav* and *Tanneeramudu Utsav*.

The Lord, it is said, is known for his love of ceremonies and devotees. He makes them perform *utsavas*, visit him as often as possible and pledge and fulfil vows to him. It does not matter even if you do not conduct *utsavas*; it is enough to witness the glory of *utsavas* on the hill. You will be free of sins. Your desires will be fulfilled. You will get peace of mind in life. There will be limitless happiness for you.

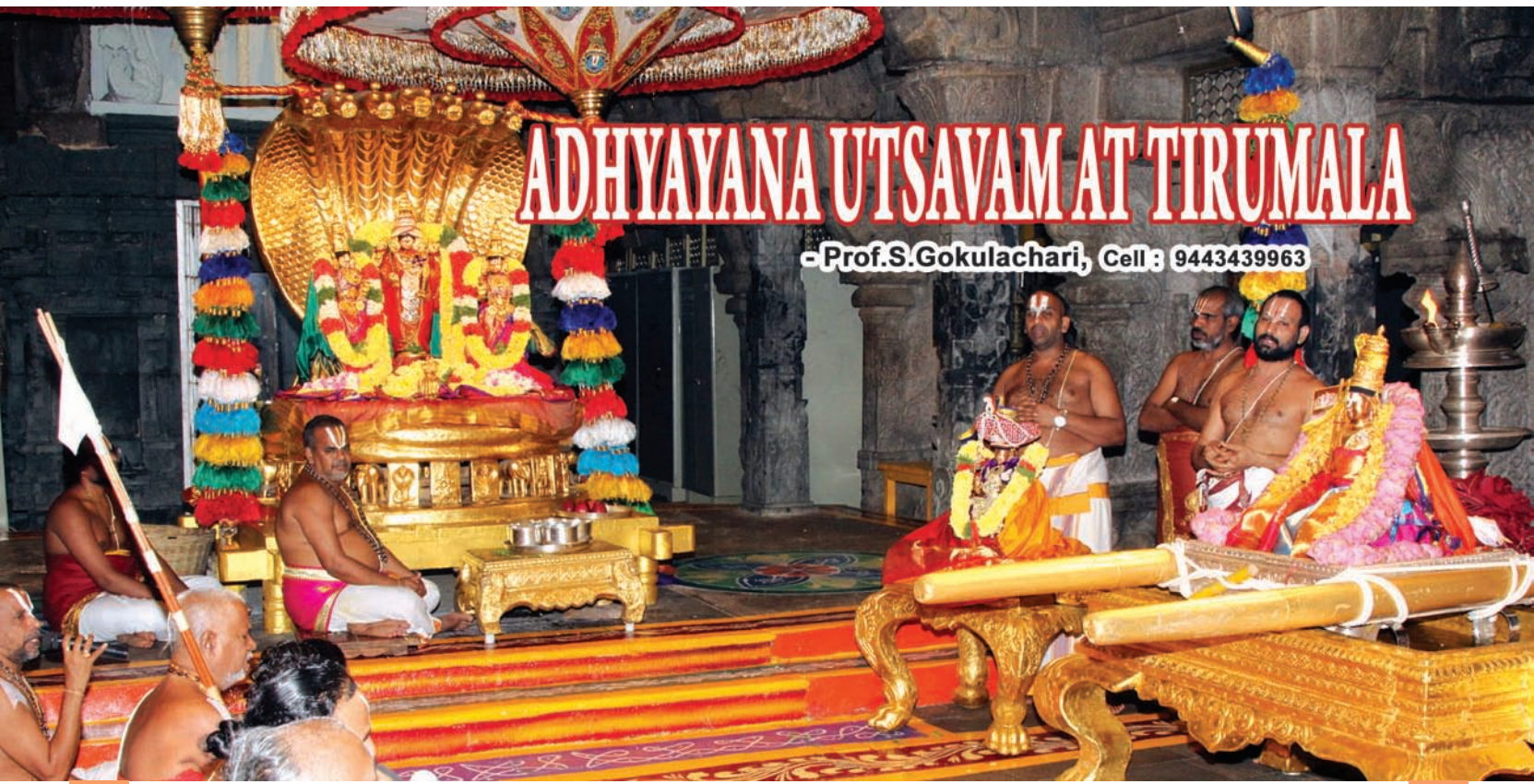
Om Namo Venkateshaya!

(To be continued)



ADHYAYANA UTSAVAM AT TIRUMALA

-Prof.S.Gokulachari, Cell : 9443439963



Lord Krishna, in Bhagavad Gita says 'Maasaanaam Margashirshoham', means, He is being Margali, out of twelve months. Margali is the best month for worship, as it is the time of dawn to Gods (Devas).

It is the month of Mahabaratha war to restore dharma and the month of Bhagavad Gita and Vishnu Sahasra Nama.

Dhanurmas or Dhanur Masa is also known by the names Chapa Mas, Kodanda Mas, Karmuka Mas etc. Chapa, Kodanda, Karmuka etc., in Sanskrit are synonyms of Dhanus; meaning a bow. Not only that, the sun enters Dhanur Rasi (Sagittarius) this month, hence called Dhanur Masa.

Our ancestors have given great importance to this month for spiritual practice and worship. As the ozone nears the earth, more oxygen is available, making it the ideal month for the worship in the morning. Dhanur month is the entrance to Capricorn where the Sun is turning northward (utharayana) considered as holy time to celebrate. Dhanurmasa is also called as Shoonya Masa because it is generally advised not to conduct any good things other than godly and holy functions.

This is also the month for Goda Upanishad as Tiruppavai (Goda Upanishad rendered by Sri

Andal, who is the incarnation of Bhoodevi) and the month of Adhyayana Utsavam in all Vishnu temples.

Let us see, what is the basis for this Adhyayana Utsavam : Adhyayanam means the study, learning, and remembrance of Vedas. As Pancharatra Agamas says the Utsavam should be celebrated for 20 days with reciting Vedas in Dhanur month.

The Utsavam is having two segments. The first segment is a ten-day festival that takes place from amavasya to dasami in Dhanurmasa called Adhyayana Utsavam and the second part which takes ten days from Ekadasi to Panchami is called Moksha Utsavam. The Adhyayana Utsavam is performed in the day time and Moksha Utsavam follows it at night. The details of the Utsavam have been extensively given in the Prasna Samhita of Pancharatra Agama sastra.

Paramatma Srīman Narayana, who put all the worlds in his belly during the time of the Deluge, began to create the world with Lord Brahma. But, Brahma was arrogant and disrespected the Lord.

Immediately there were two asuras came out from the Lord's ear. They tried to kill Brahma and but Lord prevented them.



“Do not kill Brahma. Excuse and Let him live.”

But the asuras were disobeyed and wanted to overpower Lord. Sriman Narayana punished them for their arrogance and disrespect.

At the time of lasting their Life they realized mistakes and surrendered to Lord's feet.

They prayed Lord to have eternal life, as the death was being happened at the holy hands of Lord. Bhagavan took them to the Vaikunta through the northern dwara (Uttara dwara). There, they saw Paravasudeva and worshipped.

Brahma, realized all these events are plays (Leelas) of Lord Sriman Narayana.

He began to celebrate the event by making an Idol of Lord on the day of Margali Shukla Ekadasi by chanting Vedas in praise of Lord known as Adhyayana Utsavam. Lord Narayana Blessed their efforts.

In kaliyuga, during the Thirumangai Alwar period, the Adhyayana Utsavam was being glorified by singing the hymns of Swami Nammalwar.

On a carnival day, Srirangam was having a beautiful wedding with the Lord Ranganatha (bride) and thayaar (groom). At that time, Thirumangai Alwar sang beautifully in lovely voice with abhinaya, his own verses of Thiruneduntandakam, in Deva Ganam (Music style of Devas).

Lord Ranganatha was delighted and asked what to do with him.

“Oh My Lord! I do not want to ask you anything else after being blessed by Gnanam by yourself in this world. Nevertheless, I am pleased to ask, you should hear the Hymns of Satakopa, and give the equal status to His Pasurams to that of Vedas. Lord instantly agreed and granted the request of Alwar.

From that day, It became the tradition of chanting Alwar pasurams in Adhyayana Utsavam. Thirumangai Alwar emanated from Thirunagari with the Idol of swami Nammalwar, and performed the ten days Utsavam from Margali sukla paksha Ekadasi called Thiruvaimoli Thirunaal.

After Thirumangai Alwar, unfortunately, the Utsavam was stopped.

Knowing what happened in the time of Thirumangai Alwar, the Vaishnava chief Swami Nathamunigal, started the festival again. He elaborated the Utsavam for another 11 days with the recitation of other Alwar pasurams.

Adhyanotsavam in Tirumala

The Adhyayana Utsavam in Tirumala is held for 25 days, which is centered on Vaikunta Ekadasi or Mukkoti Ekadasi Thirunaal. The first ten days previous to Vaikunta Ekadasi is called Pagal Pathu as the recitation of Alwar Pasurams in presence of Lord are performed in the day time, and the ten days from Vaikunta Ekadasi to Panchami is called Ira Pathu (In tamil it is called Ira Pathu and in english it is called Ra pathu), as the pasurams are being recited in the night.

On the previous day of Vaikunta Ekadasi, (dasami) the golden gate will be closed. And the Mukkoti vassal near Moolavar sannithi (North Entrance) will be opened. Devotees who come to darshan in both days of Vaikunta Ekadasi and Dwadasi are allowed through this Uttara (Mukkoti) holy Entrance. This Vaikunta Gateway will be decorated with flowers of different colours. It is believed that any person who passes through this 'Vaikuntha Dwaram' on this particular day attains salvation.



On the Dwadasi day early morning, after Suprabatham, Thomala Seva, the ChakrathAlwar idol will be taken in procession around mada streets to reach Varahaswami temple. There, Theerthavari will be held with Thirumanjanam to ChakrathAlwar, in Swami Pushkarani. Then he will depart and reach the Ananda Nilayam. Nivedhanam will be submitted.

Similarly Piranaya kalaga Utsavam (Thiru oodal Utsavam) is performed on the sixth day of Ira pathu Utsavam. Tirumalayappan departed from the temple to a procession of all mada streets, and waited at the entrance of Raja gopuram. Goddess Sridevi and Bhudevi then come out from the temple and stand opposite to Lord in a restrained posture. Swami Ramanuja's idol is taken out and placed nearby both. Now the Araiya Swami starts reciting the first hymn of Minnidai madavaar as a question of Nacchiar. Another Araiya swami who is standing near Perumal, will sing the next stanza of that pathigam as a reply. In this way, the whole pathigam is completed.

Thereafter, the Araiya Swami will tell, that the Nacchiars will accept and allow the Lord to enter the shrine. With the mangalasasanam of Swami Ramanuja, Perumal with Sridevi Bhooodevi will enter the shrine.

The main difference of Adhyayana Utsavam in Tirumala to other temples is, Swami Ramanuja will be present in all days by side of Lord, instead of Nammalwar and other Alwars.

The Utsavam will commence from Dhanurmasa Amavasya. On that day evening Malayappaswami with His consorts will come out of sannidhi and took a golden seat (simhasanam) at Thirumaamani Mandapam. Lord Vishvakshena and Sri Ramanuja will also be there. After Nivethanam, the Jeer Swamies (Periya kelviappan Jeer and Chinna kelviappan Jeer) with Adhyapaka goshti will start reciting the first pasuram and satru pasurams (conclusive verses) from Eyalpa-Muthal thiruvanthaathi to Tiruvirutham. The next day Pagal pathu starts, with the pasurams of whole Eyalpa in the morning, Thiruppallandu and Vanna Madangal of Periyalwar Tirumoli in the Evening.

On the second day morning, the first two pathigam (ten pasurams) of the Periyalwar Tirumoli will be recited. In the night began with Cheney Yongu (Periyalwar Tirumoli).

On the third day morning, the Periyalwar Tirumoli will be completed. In Night Vinneela Melappu of Nachiar Tirumoli will be recited.

On the fourth day, In the morning session Tiruppavai and Nachiyar Tirumoli will be completed and In the night session, Ooneru Pathigam of Kulasekara Alwar will start.

On the morning of the fifth day, the Perumal Tirumoli and Kaaninum Siruthambu and in the night Periya Tirumoli Vadineen Vaadi and Thaye Thanthai will be recited. For the remaining days, the pasuram details given below are followed.

On the 6th-day morning-Periya Tirumoli first to ten Evening- "vaada maruthidai". On the 7th-day Morning-periya Tirumoli 3, 4th tens Evening- "pandai naan maraiyum". On the 8th-day Morning-Periya Tirumoli 5,6,7th tens Evening- "Thelliyeer" pathigam. On the 9th-day morning-Periya Tirumoli 8,9th tens Evening-"Kaathil kadippu". On the 10th-day morning-Periya Thirumoli 10, 11th pathigam Night - and Thiruneduntandakam. Eleventh-day Vaikunta Ekadasi and Thiruvaimoli starts.

On the completion of Pagal pathu, Ira pathu and Ramanuja Nootranthathi, Swami Ramanuja (Emperumaanar) will depart to visit Moolavar Sannidi. He will be seated at Garuda mandap. The Archakas will be submitting garlands, parivattam and satari from Perumal to Ramanuja as a mark of respect.

As a representative of Swami Ramanuja, the Jeeyar Swami with adhyapaka Goshti will recite the following verses.

1. Kundamenthi pathigam of Tiruvaimoli
2. Agalagillen of Tiruvaimoli
3. Ozhivil Kaalamellaam of Tiruvaimoli
4. Pallandu of PeriyAlwar
5. The first stanza of Saranaagathi gadyam
6. Vazhi thirunaamam

Sri Satakopam will be blessed to Goshti (gathering of Jeer swami).

Tirumala Olugu reports that, Swami Ramanuja had come to Tirumala, and conducted the Adhyayana Utsavam elaborately. In Tirumala, Moolavar is given priority in Adhyayana Utsavam as was set it by Sri Ramanujacharya.

Adhyayana Utsavam for Tirupati Govindaraja Perumal begins the next day after the completion at Tirumala.



SRIVILLIPUTTUR

Telugu Original by : Sri K.K.Mangapathi

English by : Dr.T.Viswanadha Rao

Cell : 9032788665

There is a town called Srivilliputtur of about 80 kms distance from the city of Madurai to its Southwest in Tamilnadu. It comes under Virudhnagar district limits. This temple is very ancient. The Lord here is called "Vadaperum Koviludayaan" (Vatapatrasayee). The sage Manduka had a darshan of the Lord. The perumal temple was praised as a divine land, "Divyadesa" by the Alwars. Periyalwar and Andal praised the Lord with Mangalasasanams. The Brahmotsavas here are celebrated for ten days during (September - October). One can have a darshan of the temple from 7 a.m. to 12 Noon and from 4 p.m. to 8 p.m. in the evening. The chief pinnacle of the temple of Sri Vatapatrasayee perumal has been honoured by the Govt. of Tamilnadu and being recognized as a state symbol.

The Srivaishnavas adore the flower garden to the right of the temple as the place of incarnation of Goddess Andal. That garden is called Andal Nandanavanam.

It was there that Vishnuchitta, the priest of the temple, came across Goddess Andal, a manifestation of Bhudevi. He brought her up with the name of Kodai. The Telugu-speaking people worship her as Godadevi.

To the near of Sri Vatapatrasayee temple, Goddess Sri Andal has a beautiful temple. We can see exquisite sculptures in the temple. Inside the temple, there are precincts surrounded by pillars like Kalyanamandapam, Mahamandapam, Mukhamandapam, Addhalamandapam. On the sacred pedestal in the sanctum sanctorum of the temple, we can see Goddess Sri Andal along with Sri Ranganatha Perumal and Sri Garudalwar. The daily worship there is splendid.



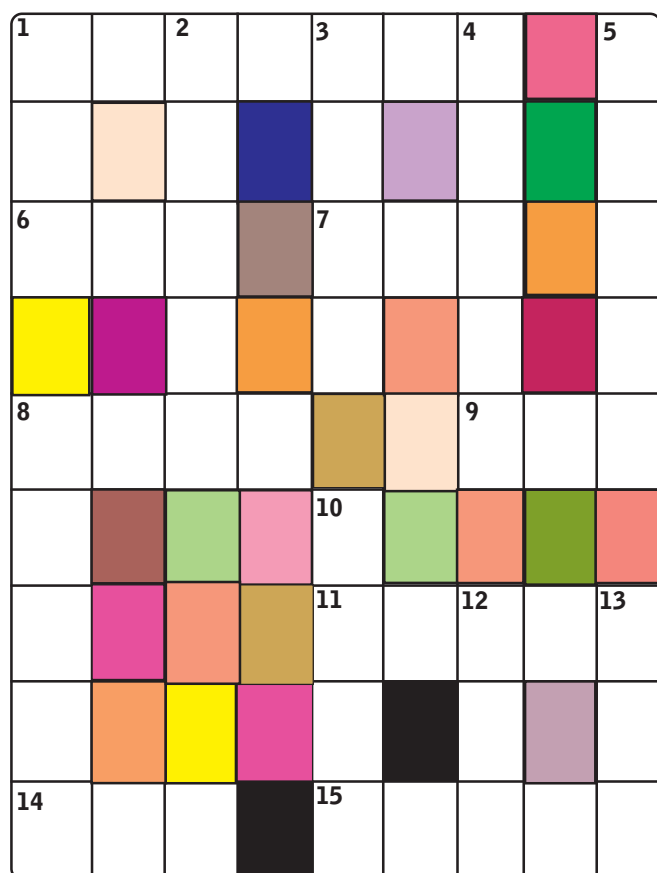
The kalyanotsavams (wedding ceremonies) of Goddess Sri Andal are celebrated with glory in the Tamil month of Panguni (March-April). During the Adimonth (July-August) festivities in connection with the birth of the Goddess are celebrated. In the month of Margali (December-January), Thiru festivals are celebrated. Outside the temple premises there are shops that sell material for worship. Milk kova is sold there as Andal's prasadam and it is very popular.

Goddess Andal's composition called Tiruppavai is known worldwide. It has thirty 'pasuras'. During the Dhanurmasa, women recite Tiruppavai with devotion and discipline for 30 days.

Another work of Andal is 'Nacciyar Thirumoli'. In connection with the star in which the Goddess Andal was born, festivals are celebrated. The Telugu-speaking people celebrate Tirunakshatra festival in the month of Sravana during Chaviti of the bright fortnight on a day when the star happens to be Pubba.



PUZZLE



CLUES FOR PUZZLE

01. Moon (3)
02. Son of 'Silada' (5)
03. Very bad in thought or behaviour (4)
04. Termit (5)
05. One more time (5)
08. Yama (5)
10. Surya (4)
12. Goal (3)
13. Period of time in History (Down to up) (3)

DOWN

01. Bhishma (7)
06. Not Two (Jumbled) (3)
07. Bad health (3)
08. Husband of Swaaha devi (Jumbled) (4)
09. Victory (3)
11. Lord Vishnu (5)
14. Notty child (3)
15. Mental picture of some body (Jumbled) (5)

ACROSS

Presented by
Sri T.S. Jagan Mohan
Ph : 06302900946



T.T.D. TEMPLES PACKAGE TOUR

Andhra Pradesh Tourism Development Corporation

I. LOCAL TEMPLES (EVERY DAY)

FARE	PICK UP POINT	TRIPS	TIMINGS
Non A/c Rs.100/- A/c Rs.150/- (Children having below 10 years need not buy ticket)	Srinivasam Complex and Vishnu Nivasam Tirupati	6 (Six)	6-00 a.m. to 1.00 p.m

TEMPLES COVERED

1. Sri Padmavathi Ammavari Temple	---	Tiruchanur
2. Sri Agasteeswara Swamivari Temple	---	Thondavada
3. Sri Kalyana Venkateswara Swamivari Temple	---	Srinivasamangapuram
4. Sri Kapileswara Swamivari Temple	---	Tirupati
5. Sri Govindarajaswamivari Temple	---	Tirupati

II.SURROUNDING TEMPLES (EVERY DAY)

FARE	PICK UP POINT	TRIPS	TIMINGS
Non A/c Rs.250/- A/c Rs.350/- (Children having below 10 years need not buy ticket)	Srinivasam Complex and Vishnu Nivasam Tirupati	2 (Two)	8-00 a.m. and 9.00 a.m only

TEMPLES COVERED

Sri Venugopala Swamivari Temple	---	Karvetinagaram
Sri Vedanarayanadaswamivari Temple	---	Nagalapuram
Sri Kalyana Venkateswara Swamivari Temple	---	Narayanavanam
Sri Prasanna Venkateswara Swamivari Temple	---	Appalayagunta
Sri Kariya Manikya Swami Temple	---	Nagari
Sri Annapurna Sametha Kasivisweswara Swami Temple	---	Bugga
Sri Pallikondeswara Swami Temple	---	Surutupalli

For further details contact
Ph. 0877-2289123, 2289120/121, 9948007033



In order to obtain the grace of god, our ancient Saints and other God men have found out many ways and means for the uplift of mankind and humanity in general. So, many Samskaras have been enshrined in our religious texts such as the Vedas, Ithihasas, Puranas, etc. God himself took avatars in the form of human being and showed the path of dharma and righteousness by following himself. Our forefathers have codified the festivals, rituals in the form of Sastras and other religious books. Each one of them has got a special significance attached to it and by celebrating it one will get spiritual atmosphere and peace of mind.

Hindu Religion has always devoted its months to certain traditions & rituals, which are not just about praying the Gods, but helps in leading a life that has scientific reasons for healthy and happy functioning. It also takes care of the climatic changes that happen, and these rituals help us to face these changes and get ourselves adjusted to the same.

Legends behind Dhanurmasam

“Dhanurmasam” or “Margali Masam” has acquired a unique significance of auspiciousness in the spiritual calendar for devotional activities, especially worshipping of Lord Sri Mahavishnu. The month derives its name from the star Mrugasira occurring on/or immediately after the Pournami (full moon day). It is also known as Dhanurmasam, since during this month, the sun transits through Dhanur Rasi (Sagittarius). It is also called “Chapa Masa” - signifying the divine bow “Dhanush”. It falls during the Mid December to Mid-January period of the English Calendar each year.

Dhanurmasam is considered the month of Bhakthi and is an important month for all spiritual seekers, as it is a very good period for worshipping Lord Vishnu.

God's day is equivalent to 6 months called [“Uttarayana”] and God's night equals to the other 6 months called [“Dakshinayana”] in a year

DHANURMASAM A Month of Devotion

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according to humans. Dhanurmasam falls at the tail end of it. Dakshinayana or the God's night time, heading towards Uttarayana at the end of it. In fact, this month is considered the auspicious early hours of dawn for the Devas. It is called the “Brahma Muhurtham” for the Devas, and hence it is recommended that we perform our prayers and worship, during the early hours of the morning, around two hours before sunrise.

IMPORTANT FESTIVALS/EVENTS DURING DHANURMASAM & ITS HISTORY

Dhanurmasa Vratam – Story of Sri Andal, Margali Nomu & Tiruppavai

The history of Dhanurmasa Vratam which is also known as “Pavai Nomu” / “Margali Nomu” mentioned in the early scriptures. During Dwapara Yuga, Sri Narada Maharishi tells the Gopikas to perform the “Katyayani Vratam”, to get the



blessings of Lord Sri Krishna, hence have been first followed by the Gopikas of Vrindavan and they were blessed with His presence and all the troubles of the people of Vrindavan have been removed. Women and girls observing Pavai Nomu woke up before sunrise, bathed in the Kalindi river and made an image of Goddess Katyayani with the clay found on the river bank and offered prayers to the Goddess to get good husband.

It is also believed that Sri Andal [also known as Goda Devi], one of the twelve Alvars, on the advice of her father, Sri Perialwar, performed Pavai Nomu to merge with Lord Sri Ranganatha [Lord Vishnu]. The story of this was sung by Godadevi in the form of “Tiruppavai Pasuras” (meaning Auspicious Songs). Goda also sung “Nacchiyar Tirumoli” – a work of 143 Pasuras, depicting her devotion towards the Lord. During the Vratam, she sang one Pasuram each day – for 30 days. She regarded the presiding deity of the temple Sri Vatapatra Sai (Alilla Kanan) as the Lord Krishna, Sri Villiputtur as Vrindavan, the temple as Nanda Gopa’s home, her friends as Gopikas and she herself as one Gopika. As a result she found her Sri RanganathaSwami [Lord Vishnu]. Today women and girls undertaking Pavai Nomu during Margali take a bath in the morning, draw big rangolis and keep a pumpkin flower with a little dung as a holder, light oil lamps in front of their houses.

In later days, Sri Ramanujacharya made this Vratam popular and gained the name “Tiruppavai Jeeyar” or “Godaagrajulu”.

Adhyayana Utsavam / Vaikunta Ekadasi

“Thiru Adhyayana Utsavam” during this month is an enlightening festival for all Vaishnavas and is an assembly of devotees reciting of Vedic Verses. This divine incident is celebrated as the “Thiru Adhyayana Utsavam” in all Sri Vaishnava temples commencing on Margali Amavasya with the rendering of the Divya Prabhandam Pasurams.

Once at Srirangam, the capital of Sri Vaishnavas, the last of twelve Alvars, Thirumangai Alwar sang one of his divine Prabhanda (Thiru-Nedun-Thaandakam) glorifying Lord Ranganatha. Lord was pleased by Alwar’s recitation and thus granted two boons to Thirumangai Alwar. The Alwar overjoyed, prayed Lord Ranganatha for his grace in giving equal status to the 4000 Divya Prabhandams in terms of authority as Vedas. He also pleaded audience in listening to the divine Pasurams of Swami Nammalwar, which was granted.

Thirumangai Alwar overjoyed with Lord Ranganathar’s command proceeded to Alwar Thirunagari from Srirangam with his

followers on Thirukarthigai in Karthika month (Nov-Dec) to Alwar Thirunagari to invite Swami Nammalwar to Srirangam. It was almost 350 kms travelling from Alwar Thirunagari (which is in Tirunelveli) to Srirangam. The day when Thirumangai Alwar along with Swami Nammalwar arrived at Srirangam was Vaikunta Ekadasi.

Swami Nammalwar was received with due honours and was adorned with Muthangi Seva and Namperumal with Rathnangi. Thus this divine festival was conducted with pomp and singing the Lord’s Kalyana gunas. Starting



from Vaikunta Ekadasi succeeding next nine days, Alwars along with the devotees recite Swami Nammalwar's Thiruvaimozhi in the royal presence of Lord Ranganatha. After the days of Sri Thirumangai Alwar, the practice got slowly stopped. It was Sri Ramanujacharya who re-initiated this practice. Due to practical difficulties of bringing Nammalwar to Srirangam), a Thirumeni



of Swami Nammalwar was installed in SriRangam temple. Swami Ramanujacharya, also revived and revitalized this ceremony & added ten days before the "Ira Pathu" and called them "Pagal Pathu", and arranged that during these ten days prabhandhams of other Alwars should be recited. Also Sri Ramanujacharya added one more day for Iyarpa. Because, Sri Thirumangai Alwar started it, the day before the Pagal Pathu Utsavam first day, Namperumal listens to Thiru Nedunthandakam of Sri Thirumangai Alwar. So, originally started as ten days festival by Sri Thirumangai Alwar and was later modified as Twenty days (one day for Thiru Nedunthandakam) by Swami Emberumanar.

Even to date in Srirangam Sri RanganathaSwami temple, on each of these 20 days the presiding deity is decorated in various forms and worshipped in the presence of "Arayars" (divine hymn singers) and other Sri Vaishnava Acharyas. On the 10th day lord Sri Ranganatha takes the form of Mohini Alankara or Nachiyar Thirukolam (takes the form of goddess Sri Ranganayaki). The Rapathu festival begins with Sri Vaikunta Ekadasi (Shukla Paksha) festival when the "Paramapada Gate" is opened (until the end of Rapathu). It is believed that the lord takes all Jeevatmas to his heavenly abode (Paramapada or Nithya Vibhuti). People from all over country gather together and get Dharshan of the lord seated in Thirumamani Mandapam.

During the entire period of Adhyayana Utsavam in all major Vishnu temples including Srirangam, Tirupati, Srivilliputtur, etc. divine hymns Naalayira Divya Prabandam will be recited in the presence of the Lord and lakhs and lakhs of devotees participate & take the blessings of the Lord. It is a great pleasure to be involved in all these festivities and one feels that salvation is obtained of one's birth.

Thiruvempavai Rendering

Saint Manickavasagar composed the "Tiruvempavai" - the early morning wake up songs sung for Lord Shiva during Dhanurmasam and originated from the Temple Town of Thiruvannamalai. It is also a penance observed by unmarried girls of those times to get good husbands.

Arudra Darshanam

Arudra Darshan is celebrated during Dhanurmasam. This day falls on the full moon night of this month when the Tiruvadirai



(Arudra) star rules over. Notably, this happens to be the longest night of the year. Arudra is the star that symbolizes golden red flame, which is none else than Lord Shiva at his cosmic dance. The main highlight of this occasion is having the darshan of Shiva as Nataraja, the god at his cosmic dance. Arudra Darshan is a very grand event happening in the Shiva temples especially where the image of Nataraja (dancing Shiva) is installed. This is a festival celebrated with great fervour in Chidambaram, a temple dedicated solely to Nataraja in Tamil Nadu. It is considered highly auspicious



and beneficial to view the procession of Lord Nataraja on this day. All day long, there are holy baths and pujas conducted in the temples and at the end of the day, a special dish known as “Thiruvadirai Kali” is distributed to devotees.

Makara Sankranti / Pongal

Dhanurmasam ends with “Makara Sankranti / Pongal” day and denotes the start of Uttarayana. It is celebrated as the harvest festival in several parts of India.

Important rituals to be done during Dhanurmasam

During this auspicious month, it is believed that Lord Vishnu begins his day & opens his eyes listening to the Tiruppavai Pasuras. In Tirumala, Tiruppavai is read in place of Suprabhatham during Dhanurmasam. It is said that one day of Dhanurmasa pooja is equivalent to 1000 years of daily pooja.

Important rituals to be done during the month include-

Get up very early, have bath at home or in a river and commence puja & worship during the “Brahmamuhurtham” time as explained earlier.

Offer flowers to God and complete surrender to Lord Vishnu. Chanting of Slokas like Tiruppavai, Thiruvempavai, Vishnu Sahasranamam, Lalitha Sahasranamam, Purusha Sooktham, Sri Naryana Suktham, etc. Decorate houses with Rangoli and flowers, Visiting Vishnu Temples during all days of the month offer Prasad to God & Share with one & all. In temples & homes, typically Sweet Pongal, Khara Pongal, Puliogare – are offered to the Lord and distributed to the devotees.

Intending Ladies can perform “Paavai” / “Margali Nomu” or “Katyayini Vrata” for seeking their wishes coming true.

What NOT to do during Dhanurmasam

Considering the superior sacredness and spirituality attached to the Dhanurmasam, auspicious functions like Marriage, Gruha Pravesam etc. are not generally performed during this month. It is only to give more focus and attention to the Divine worship rather than mundane materialistic activities.

Whatever the spiritual activity done such as recital of Slokas, Bhakti Geetha, Bhajans, etc, it yields much fruit and is pleased by the Gods. Nama Sankirthanam is prescribed for Kaliyuga and this is special during this month. Bhakti cult is cultivated in the minds of people which ultimately leads to salvation or Mukthi / Moksha.



Om Namo Venkatesaya

Tirumala Tirupati Devasthanams

**GOVINDAM
PARAMANANDAM**



**The Nithya Sevas being
performed
in Tirumala
Sri Venkateswara Swami Temple**

Tirumala Tirupati Devasthanams

GOVINDAM PARAMANANDAM

The Nithya Sevas being
performed
in Tirumala
Sri Venkateswara Swami Temple



Suprabhatam



Suprabhatam



Kalyanotsavam

Tirumala Tirupati Devasthanams



Koluvu



Thomalaseva



Sahasrakalasabhishekam



Thiruppavadaseva



Ashtadalapadapadmaradhana



Sahasranamarchana



Abhishekam



Ekanthaseva



Tirumala Tirupati Devasthanams

Kaisika Dwadasi Utsavam was performed at Dawn in Tirumala on 09-11-2019



Ashtabhandana, Baalaalaya Jeernodharana, Mahasamprokshanam was performed in Sri Kodandaramaswami Temple at Chandragiri in Chittoor Dist., A.P. from 23rd to 25th October, 2019



Ashtabhandana Baalaalaya Mahasamprokshanam was performed in Sri Lakshmi Venkateswaraswami Temple at Devuni Kadapa in YSR Kadapa Dist., A.P. from 7th to 10th November, 2019



Smt. Vemuri Usha Rani, I.A.S., Secretary to Endowments Dept., Govt. of A.P. sworn in as Ex-Officio member of T.T.D. Trust Board on 10.11.2019 in Tirumala Srivari temple in the presence of T.T.D. Addl. Executive Officer, Sri A.V. Dharma Reddy and was offered the photo of Swami and Ammavaru.



Sri P. Basanth Kumar, I.A.S., Joint Executive Officer, T.T.D. took part in Diwali Celebrations in T.T.D. BIRRD Hospital among Physically challenged persons and their attendants.

GODDESS PADMAVATHI DEVI'S Exquisite Floral Affluence

Telugu Original by :
Dr. Kampalle Ravichandran

English by :
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When one talks about the temples situated in the mountain regions, it is traditional to call some temples 'upper' temples when they are above the mountain region and some are 'lower' temples when they are lower to the mountain. This kind of tradition is popular even today regarding the glorious temples at Ahobilam and Tirupati. Though these factors are considered, equal significance is given to both the upper and lower temples.

Sri Govindaraja Swami temple, Sri Kodanda Rama swami temple, Sri Kapileswara Swami temple and Goddess Padmavathi Devi temple have indescribable grandeur in 'lower' Tirupati. Tiruchanur is the place where goddess Padmavathi Devi, the consort of Lord Venkateswara resides with pomp and glory. The inscriptions proved that the 'ankurarpanam' of the Brahmotsavams is inaugurated in Tiruchanur only due to the wild animals and uncongenial environment in Tirumala in the past. Though Tirumala has got its utmost name and fame due to the divine determination of Sri Bhagavad Ramanujacharyulu, the significance of Tiruchanur is not at all diminished. It has its own unique scintillating features. The main reason behind the fact is Sri Venkatachala Mahatmyam.

Matrusri Tarigonda Vengamamba in the sixth chapter of Sri Venkatachala Mahatmyam described very elaborately the origination of goddess Padmavathi Devi in the 'Padma Sarovaram.' Panchami Thirthotsavam, Teppotsavam, Pushpayagotsavam are very popular in the Brahmotsavams of Goddess Padmavathi Devi which are organized every year. On the next day of the Panchami Thirtham i.e., on 2-12-19 Pushpa Yagam will be performed to the auspicious goddess with pomp and glory inside the temple this year.

Indians have given top privilege to the flowers than any other countrymen in the world. Especially in the process of worship to the gods, the first place is given to flowers only. Some people opine that the Sanskrit word 'pooja' is a Dravidian word. 'Poosey' is a colloquial usage in Tamil. It is an affiliated activity related flowers during the worship. It is considered a major activity in the 'Pushpa Yagam'.

**On the occasion of
Sri Padmavathi Ammavari
PUSHPAYAGAM
on 02-12-2019**



All deities will be rejoiced and pleased with the offering of flowers. They are very much associated with flowers. One can experience a kind of constant awareness about the flowers. The Paramatma hidden in the flowers will be pleased by them alone. A flower is an instrument to achieve strength, wealth and salvation. In order to achieve the grace of the goddess Padmavathi Devi, one requires flowers. Lord Venkateswara Himself sent Garuda to bring the lotus flower which had thousand petals from Lord Indra and installed it in the Pushkarini for goddess Padmavathi devi for Her grace and made Lord Surya focus the light on it from the East for its liveliness.

Lord Srinivasa made penance for a period of twenty two years chanting the 'Mantra' in the heart. As a result, the goddess Padmavathi Devi appeared in the divine lotus. The reason for the advent of the goddess Padmavathi Devi is a divine lotus. So there is much significance to the Pushpa Yagam. Though there are many temple rituals like Pushparchana, Pushpa mala alankarana, Poolangi Seva and Pushpa Pallaki Seva, the Pushpa Yagam makes the devotees perceive the divine ritual with utmost satisfaction. In a sacrifice, the offering of 'havis' in the 'homa' plays a vital role. In the Pushpa Yagam, all kinds of flowers with their natural and glowing colours with fragrance play a vital role.

The floral festival is justified to the goddess Padmavathi Devi when there are Tomala Seva, Poolangi seva, Poola Teppa seva and pushpa yagam to the Lord as Tirumala is significant as Pushpa Mandapam. Generally Devotees pray to the Lord: "O! Lord! We are insensitive and ignorant. We are struggling with the three 'gunas' namely Satva, Rajo and Tamo gunas. We are struggling in the turbulent waters in the sea of 'samsara'. Please accept our flowers of heart and bless us". This is the purpose of the Pushpa Yagam.

In Srivaishnavism, Goddess Padmavathi Devi has a significant role. The Alwars addressed the



goddess as 'Tirukkandane' in a song. As the devotees have taken their refuge at the feet of Lord Venkateswara the goddess has the embodiment of 'Sri'. The goddess is being treated as Mother by Her devotees as they have taken the refuge of Lord Venkateswara. By listening to the prayers of the devotees, goddess Padmavathi Devi stands as the intermediary between Lord Venkateswara and her devotees by telling the Lord about them and make their lives mix with the 'Paramatma'. By satisfying the goddess Padmavathi Devi

with all kinds of floral sevas like Pushpa Yagam, the devotees get the blessings of the Lord. It is the main purpose of the Pushpa Yagam. So the devotees are very curious in watching this grand performance. The recital of 'Pancha Suktas' is compulsory during the 'Pushpa Yagam'. The priests used to take the baskets filled with flowers from the sevakas with utmost piety and offer those flowers to the goddess as a 'Yajna'. Different flowers are made in a good form which is quite visible. Offering various kinds of flowers to the goddess is a grand tradition. It is an eye-feast to have the darshan of the goddess Padmavathi Devi among the colossal mass of flowers.

There are many privileged connotations in the process of worship and offering of flowers. Non-violence is the first and foremost flower. The control of our five senses is the second flower. The sense of forgiveness is the third flower. Showing mercy on others is the fourth flower. Knowledge is the fifth flower. Truth is the sixth flower. Impatience is the seventh flower. Awareness is the eighth flower. Flowers are the smiles of the deities. To have the darshan of the goddess Padmavathi Devi during the pushpa yagam is the auspicious result of our previous births.



NEW CELLAR IN TIRUCHANUR

T.T.D. has inaugurated the new cellar in old Annaprasadam Complex in Tiruchanur. This is very big cellar having the seating capacity for nearly 600 persons. Arjitha Seva ticket counters such as Kumkumarchana Rs.20/- & Rs.100/- counters are also available here. Devotees are requested to make use of these facilities.

- Dy. Exe. Officer (Sri PAT)



GITA JAYANTI

- Dr. Vaishnavanghri Sevaka Das

Cell : 9821914642

Gita Jayanti festival will be celebrated on 8th December this year. Celebrating an appearance day for a book for the past many centuries is a unique respect offered to Bhagavad-Gita by the intelligent humans all over the world. This incredible respectable position is given to Bhagavad-Gita only. Bhagavadgita is Spoken by Lord Sri Krishna to Arjuna in the battlefield of Kuruksetra. So Gita is actually the form of the Lord's instructions. Bhagavad-Gita appeared on the earth to offer victory, opulence, extra ordinary power and morality. If one comes to know about this wonderful truth, one's attachment towards Gita reaches its peak. That is the best moment in one's life. Through out the world, everyone aspires only success in life, no one wants defeat or failure. But, very less percentage of people will be sure of success in their endeavours. However, we see only Arjuna in the history of entire world who opted for failure or defeat. "I don't aspire victory and pleasure of

kingdom", said Arjuna. But, the same person after hearing Bhagavad-Gita and acting as per the instruction of Gita obtained unlimited success and became a celebrity forever. It means that even if one is not sure or not interested in success, but carefully hears and follows Bhagavad-Gita, is

surely awarded all success. That is the power of Gita. This conveys a unique message to the entire humanity that one who leads life as per the instruction of Gita by all means surely will be awarded success in life. The follower of Gita not only becomes successful in life but also becomes sure of getting success in life. Gita instills such confidence in its sincere follower. This is the power of Bhagavad-Gita. It appeared on the earth only to award success to one and all.

Students and youth become real fans of Gita once they understand how it actually awards success in life. Attachment to Gita first removes illusion from mind. Effect of illusion causes one to forget the actual task and get plugged into unnecessary things. Though Arjuna came to the battlefield to fight with his enemies, he forgot the task and decided to take renunciation. This is called illusion. This is the sign of illusion. For students and youth focused attention on studies is the only task at hand. But if their attention gets diverged to unwanted and unnecessary things, that becomes the sign of illusion. Presently, majority of the youth appear to be haunted by this illusion. We can even consider that 80% of the youth are under this dangerous illusion. However, by the study of Bhagavad-Gita and meticulously following its instructions all such illusion will be eliminated and one gets back memory. It means that the youth immediately get realisation of their core activities of studies after the study of Gita. This results in the steady state of mind and one becomes stable. This further results in another wonderful state that is called freedom from doubts. Doubts in mind are like demons or ghosts that constantly disturb one's performance or attention. Once doubts are destroyed next step is to jump into action. "Karishye Vachanam Tava- I will execute your orders", said Arjuna after hearing the message of Gita.

For one who endeavours with all sincerity, nothing is impossible. But the culture of endeavouring consistently becomes possible for those who are endowed with the knowledge of Gita. Bhagavad-Gita appeared on the earth just to make all humans duty bound under all circumstances. When the youth become fans of Gita, they achieve success in all spheres of life. Celebrating the appearance day of Gita is very common in all parts of India. So all the youth and students make an effort to attend such Gita appearance day festival from this year onwards. That becomes the first step and first attempt in their life to achieve great victory, great opulence, great pleasure and great morality. Let all success be yours with the blessings of Bhagavad-Gita.



A PHILOSOPHICAL PERSPECTIVE OF VEDIC CHANTING

- Dr. Jyoti D. Vora, Cell : 9821154007

Shloka is a Sanskrit word referring to a verse, proverb, hymn or poem that uses a specific meter. Moreover, it can be set to music so that it can be learnt by the Srota (audience) even if the laity is not conversant with written Sanskrit. A good example is a mother's devotional routine which would form the basis of her child's first religious, spiritual and philosophical foundation. Chanting of Shlokas, purify the environment and generate positive energy and vibes.

The philosophy of Hinduism can be traced down to the simple day to day self enhancement solutions which are embedded in the stories, legends and personages. Hence, if one even chants the names of a great personage, he becomes an epitome of instant inspiration in today's context. The Mahabharat is actually a kaleidoscope of such personages. They have

never been shown as either divine or infallible. Rather they consult Lord Sri Krishna in times of dilemma and His Benevolence to them is His Benevolence to us. I feel that the luckiest among all was Arjun, who received his tutelage at the Lotus Feet of the Lord, in a fathomless Ocean of wisdom, namely the Bhagavadgita.

MANTRA

Mantras can be a sound, a small text or a long composition, whereas slokas are verses only. Chanting of both mantras and slokas bring inner calm and peace, though sloka chanting requires understanding of their meaning while even those not knowing Sanskrit can have intended benefits through mantra chanting.

A mantra is usually any repeated word or phrase, but it can also refer more specifically to a word repeated in meditation. Mantra comes from a Sanskrit word meaning a "sacred message or text, charm, spell, counsel". A mantra is great and all, but really, pure intentions and genuine kindness mean more.

The oral tradition of the Vedas (sruti) consists of several pathas, "recitations" or ways of chanting the Vedic mantras. Such traditions of Vedic chant are often considered the oldest unbroken oral tradition in existence, the fixation of the Vedic texts (samhitas) as preserved dating to roughly the time of Homer (early Iron Age).

A mantra is a sacred utterance, a sound, a syllable, word or phonemes, or group of words in Sanskrit believed by practitioners to have



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psychological and/or spiritual powers. The earliest mantras were composed in Vedic Sanskrit and are approximately at least 3000 years old.

Mantras come in many forms. They are typically melodic, mathematically structured meters, believed to be resonant with numinous qualities. At its simplest, the word (Aum, Om) serves as a mantra. In more sophisticated forms, mantras are melodic phrases with spiritual interpretations such as a human longing for truth, reality, light, immortality, peace, love, knowledge, and action. Some mantras have no literal meaning, yet are musically uplifting and spiritually meaningful.

The Sanskrit word mantra - is derived from the root man- "to think"; the suffix -tra designates a "tool" or "instrument". Hence, a literal translation would be "a tool for thinking" or "an instrument of thought".

Mantra was defined as general name for the verses, formulas or sequence of words in prose which contain praise, are believed to have religious, magical or spiritual efficiency, which are meditated upon, recited, sung in a ritual, and which are collected in the methodically arranged ancient texts of Hinduism. Mantras are not rituals, they are what is recited or chanted during a ritual.

During the early Vedic period, Vedic poets became fascinated by the inspirational power of poems, metered verses, and music. They referred to them with the root dhi- which evolved into dhyana (meditation) of Hinduism, and the language used to start and assist this process manifested as a mantra. By the middle vedic period mantras were derived from all vedic compositions. They included Rig (verses from Rigveda for example), Sama (musical chants from the Samaveda for example),

yajus (a formula from the yajurveda for example), and nigada (a loudly spoken yajus).

One function of mantras is to solemnize and ratify rituals. Each mantra, in Vedic rituals, is coupled with an act. Each ritual act is accompanied by one mantra, unless the Sutra explicitly marks that one act corresponds to several mantras. There is a connection and rationale between a Vedic mantra and each Vedic ritual act that accompanies it. In these cases, the function of mantras was to be an instrument of ritual efficacy for the priest, and a tool of instruction for a ritual act for others. The rituals and the chanting of the mantras is so synchronised, that they are often likened to a Vedic experiment, finally culminating in the purification of the body, mind, soul and spirit and even the environment and ecosystem.

Over time, as the Puranas and Epics were composed, the concepts of worship, virtues and spirituality evolved in Hinduism. The function of mantras, in these cases, was to cope with the human condition as a whole. Redemptive spiritual mantras opened the door for mantras where every part need not have a literal meaning, but together their resonance and musical quality assisted the transcendental spiritual process. Mantras have philosophical themes and are metaphorical with social dimension and meaning; in other words, they are a spiritual language and instrument of thought. Mantras may be spoken aloud, anirukta (not enunciated), upamsu (inaudible), or manasa (not spoken, but recited in the mind). In ritual use, mantras are often silent instruments of meditation.

The most basic mantra is Om, which is known as the "pranava mantra", the source of all mantras. The philosophy behind this is the premise that before existence and beyond existence is only one reality, Brahman, and the first manifestation of



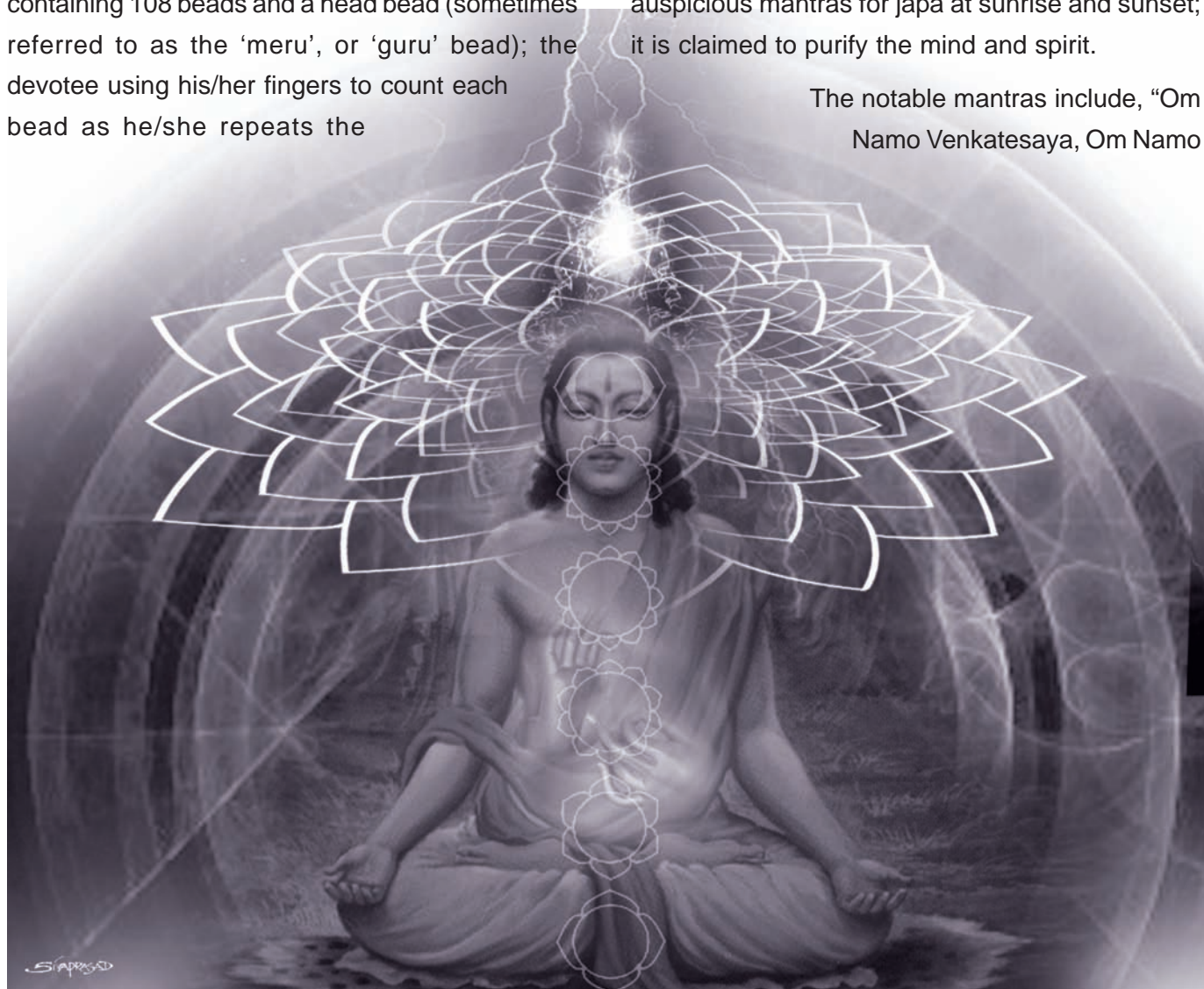
Brahman expressed as Om. For this reason, Om is considered as a foundational idea and reminder, and thus is prefixed and suffixed to all prayers. While some mantras may invoke individual gods or principles, fundamental mantras, like the 'Shanti Mantra, the 'Gayatri Mantra' and others all ultimately focus on the One reality.

Mantra japa is a practice of repetitively uttering the same mantra for an auspicious number of times, the most popular being 108, and sometimes just 5, 10, 28 or 1008. Japa is found in personal prayer or meditative efforts of some people, as well during formal puja (group prayers). Japa is assisted by malas (bead necklaces) containing 108 beads and a head bead (sometimes referred to as the 'meru', or 'guru' bead); the devotee using his/her fingers to count each bead as he/she repeats the

chosen mantra. Having reached 108 repetitions, if he/she wishes to continue another cycle of mantras, the devotee turns the mala around without crossing the head bead and repeats the cycle. Japa-yajna is claimed to be most effective if the mantra is repeated silently in mind.

According to this school, any shloka from holy Hindu texts like the Vedas, Upanishads, Bhagavad Gita, Yoga Sutra, even the Mahabharata, Ramayana, Durgasaptashati or Chandi is a mantra, thus can be part of the japa, repeated to achieve a numinous effect. The Dharmasastra claims Gayatri mantra derived from Rig Veda verse and the Purusasukta mantra from Rig Veda verse are most auspicious mantras for japa at sunrise and sunset; it is claimed to purify the mind and spirit.

The notable mantras include, "Om Namo Venkatesaya, Om Namo



Narayanaya, Om Sri Mathre Namah”.... a very easy to chant, lyrical mantra aimed at purifying the spirit.

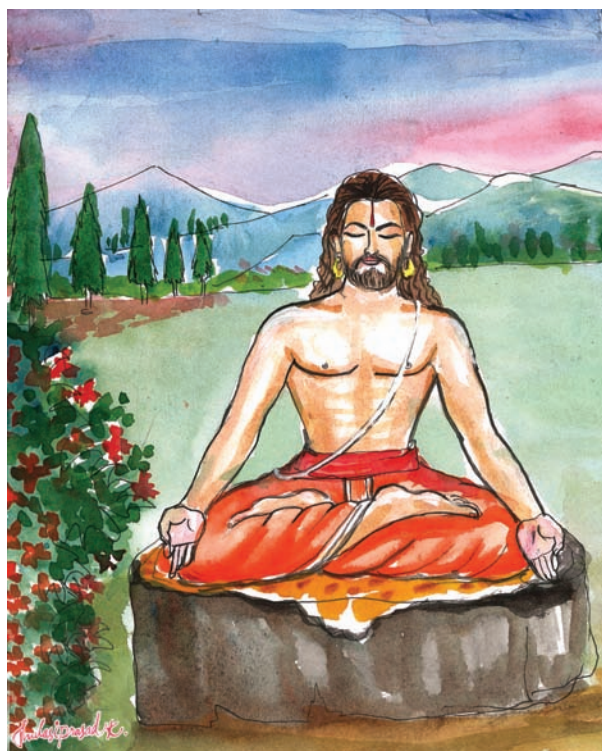
The Gayatri mantra is considered one of the most universal of all mantras, invoking the universal Brahman as the principle of knowledge and the illumination of the primordial Sun.

*Om Bhurbhuvaswaha Tatsaviturvarenyam
bhargodevasya dhimahi dhiyoyonaha
prachodayat*

“Let us meditate on that excellent glory of the divine Light (Vivifier, Sun). May stimulate our understandings (knowledge, intellectual illumination).

*Asatoma sadgamaya, tamasoma
jyotirgamaya, mrutyorma amrutamgamaya*
- (BrihadaranyakaUpanishad)

From the unreal lead me to the real,
from the dark lead me to the light, from death
lead me to immortality.



The spiritual exercises of Shabda Yoga include (repetition, particularly silent repetition of a mantra given at initiation), dhyān (concentration, viewing, or contemplation, particularly on the Inner Master), and bhajan (listening to the inner sounds of the Shabda or the Shabda Master).

Repetition of a “mantra” (i.e., mantra) or holy name is an integral part of meditation and is conducive to substantial enhancement in the aerobic profile of the subject who meditates. The result is such an immediate and significant optimisation of the biochemical profile that detoxification and rejuvenation both occur simultaneously. The mantram is to be used frequently throughout the day, at opportune moments. This method of mantram repetition, and the larger program, was developed for use in any major faith tradition, or outside all traditions. Interestingly the opportune moment to chanting of a mantra, is so Universal that one can be very confident that the chanting of a mantra is going to be beneficial at any time of the day or night and in any geographic location. It is in total congruence to the Circadian Rhythm.

Very often mantra practice is combined with breathing meditation so that one recites a mantra simultaneously with in-breath and out-breath to help develop tranquility and concentration. Mantra meditation is especially popular among the lay people. Like other basic concentration exercises, it can be used simply to the mind, or it can be the basis for an insight practice where the mantra becomes the focus of observation of how life unfolds, or an aid in surrendering and letting go.

All in all Vedic chanting is being lauded by the Scientific community Worldwide as a very emphatic exercise to prevent and contain neuronal decay resulting in incurable diseases.

We chant.... so we are....

Om Namo Venkateshaya Namah



The trees and flowers in the gardens have very well understood the arrival of their master, Andal through his Divine melodious noise, reciting Periyalwar Thirumoli all the time.

Andal, a pious and Holy Srivaishnavite by heart and soul, serving one and only God Lord Ranganatha, of Srirangam. He stayed in a small hut near Sri Rangan temple constructed with his endeavour. His daily routine starts with plucking flowers from the garden maintained by him, make garland and adore it to Lord Sri Ranganatha. He would prefer standing in front of the deity looking for hours together enjoying the beauty of the Lord with the garland.

Andal had set strict rules for himself that he would be clear and pure of both heart and mind before she starts his Godly work, i.e., plucking of flowers and making garland.

True to his act, plants, with full of flowers also made sure that they remained pure by not falling down until Andal plucked them as they know sure, that Andal will not care for the fallen flower.

That day, Andal felt uneasy when she was plucking flowers because of bad weather.

A strong wind gushed into the little garden and shook all the flower trees shapelessly, yet the flowers remained intact balancing themselves. She too struggled a lot that day to pluck flowers, some how managed herself.

Alas, a tiny flower, while picking up, slipped down from the hand unexpectedly with no fault of the flower, fallen in the ground.

Andal saw the tiny flower falling to ground, felt sorry for the flower, being unlucky not to join

the garland flowers, those are to be adorned to God. Her feet left to another tree automatically.

The king flower cried and cried but in vain. The mother tree felt pity on the tiny daughter flower; she could only console her by saying try her luck of salvation at least in her next birth.

The little one, not convinced with the act of her master, and words of her mother, started praying God directly. She pleased with God, saying that her goal was to reach the lotus feet of God directly. She pleased with God, saying that her goal was to reach the lotus feet of God and at any cost not to touch the bare foot of any human born.

The tiny one's noise in distress reached the ears of God in the Sanctum Sanctorum.

The left out flower amidst crying started questioning the Lord-

FAULTLESS FLOWER

- Sri T.V.Badrinarayanan
Cell :9791998950



“Oh Lord! Kindly justify. Have I in any way done any fault? Is it not the mistake of my master in slipping me down? Shall I be punished for no fault of mine? Should I be left alone when my group of flowers joined in the garland in adoring you?”

The Lord showered pleasing smile on the little flower and said, “Oh! My little child, I know your heart and mind, Don't worry I am observing you from a long time. Please wait.”

So saying, the Lord disappeared from the flower's vision and appeared in the vision of Andal.

Andal's efforts in the temple to adore the Lord with the garland was totally failing. It has repeatedly fallen down on and on. Andal was wondering without knowing the cause for falling garland and finally felt unconscious and there she saw the Lord. A Dialogue between Andal and God started.

Andal: “Oh Lord! Why this happened? (With tears in eyes).

Lord: Andal! your carelessness in slipping down a tiny flower is the cause for the falling of the garland from my shoulder.

Andal: Oh Lord! I thought that the flower is unclear and unsacred when it has fallen in ground. I considered it as a faulty one, and avoided it in the garland.

Lord: My dear Bhaktha; Tell me who is faultless in this world? Are you free of faults? Have I discarded you any time for your faults?

Now Andal realized her faults. She got up, ran fast to his garden, picked up the flower, sprinkled ganga water and chanted punyaaha vachana mantras and grouped the flower into the garland.

Now all are in one line under the lotus feet of Lord.



Andal's prayer

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The sacred temple of the Seven Hills at Tirumala is dedicated to Lord Sri Venkateswara with hoary of antiquity is celebrated through mythology and historical evidences. Tirumala Tirupati became prominent centre for Vaishnavism during the Pallava-Chalukyan period. Though, the earliest epigraphical evidences are available from about the middle of the ninth century, there are abundant literary evidences display the existence of Tirumala Tirupati from early times.

Tirumala temple is the richest temple in India. The God of this temple is known by the name Venkateswara, meaning “the Lord of the Venkata Hills”. Sri Venkata hills otherwise called Tirumala, is traditionally observed to consist of seven ranges. Hence the Lord here is also known by the name Saptagiriswara (in Sanskrit) and Elumalaiyan (in Tamil) both meaning, “The Lord of the Seven hills.

The period of Pallavas constitutes an important land mark in the history of Tondamandalam and the Tirumala-Tirupati region which was included in it. The Pallavas, administered the Tirupati region from 262 A.D. to 903 A.D. The earliest epigraphical references to Tirumala temple has been traced from the times of Pallavas, but such information is scanty for that period. The Pallavas of Kanchi of the Simhavishnu line in particular came into lime light after ending to the Kalabhra interregnum and ruled Tondaimandalam which comprising the greater portion of Tamilnadu and southern Andhra. There is insufficient information is available from epigraphs on the subject of Pallavas and on their relation with Tirupati.

The epigraphs of this period mention the region around Tirupati as Kudavar-*nadu*, Chandragiri and the villages around it together came to be known as Vaikunta vala-*nadu*. The Chittoor

region was called Tuyya-*nadu*, while a region around Srikalahasthi was called Arrur-*nadu*. All these regions were situated in Tondamandalam. Tirupati comes under Tiruvengada-*kottam*, and administrative division of the Pallavas. While during the Chola times this region came to be called Rajendrachola-*mandalam* or Jayagondachola-*mandalam* under the Cholas.



Endowments of the Pallavas to Tirumala and Tiruchanur Temples

- Dr. M. Hari Kumar
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Under the later Pallavas, Tirupati, where Lord Vishnu is worshipped as Venkateswara has become a popular Vaishnava center. Ptolemy (geographer and astronomer) referred to this region as Aruvoni. In the compositions of the Alvars, known as the “*Prabandham* 4000” had several references to Tirupati. By this period, Tirumala was known as Vengadam or Venkatam, is mentioned in *Ahananuru* attained prominence as a Vaishnava centre. The ancient Tamil classics described the sacred shrine of Tirumala as an area in Venkatam hills. *Tolkappiyam* the most ancient classical Tamil grammar which is said to be the oldest classical Tamil piece of literature mentions it as the northern limit of Tamilagam. The *Silappadikaram* describes the Lord of Tirumala is in the *sthaunaka* (standing) form. It also indicates that there was a Vishnu image on the Hill with discus

and conch. Sangam literature, which ascribed to a period earlier than 8th century A.D., throws some light on the history of Venkatachalam. In the Vaishnava hagiology the name Venkata is associated with the *Vedas* and Vishnu as the Lord of the *Vedas*. The idea of Vishnu residing on the mountains and Vishnu as the mountain dwelling bull found in the *Rigveda* must have influenced the Vaishnava Alvars in the hymns dedicated to Vishnu dwelling at Vengadam Hill.

Many royal dynasties patronized Tirumala temple and made several donations of land, gold and precious jewels, perpetual lamps etc. found in the later 9th century A.D. inscriptions. The dynasties that patronized the temple were the Pallavas, the Cholas, the Yadavarayas, the Pandyas, the Vijayanagaras and many of their epigraphs were found in the temple. Donations were made both in cash and kind for lighting lamps in the temples. Many epigraphs record arrangements were made for lighting a *nitya dipam* (lighting lamp) burning before the Lord.

The earliest epigraph which records the God of Vengadam is found in the temple of Goddess Padmavati in Tiruchanur. It states the gift of 30 *kalanju* of gold for setting up a lamp burning before the image of Tiruvillan Koyil (one among the earliest five shrines of Tiruchanur temple) offered by Ulagapperumanar of Solanur in *Solanadu*. The donation was made during the time of the Pallava king Vijayadanti Vikramavarman (on his 51st year, i.e. 830 A.D.). The Tiruvillan Koyil contained an image which was installed as representative of Tiruventatattu Perumanadigal (Lord Venkateswara of Tirumala). The later inscription whose date is missing, records a gift of lamp through the payment of a number of *sem-pon*, made by Siyakan. It shows that Ulagapperumanar and Siyakan were royal officials of the Pallavas. The epigraph further records that the village assembly of Tiruchanur purchased a *patti* of land with gold for maintaining the lamp in the temple. Another epigraph records that a later Pallava chief, Gunavan Aparajitan, made endowments for the feeding of two brahmanas in the temple.



History reveals that around 8th century A.D. Tirumala must have been a small temple to the Deity probably made of bricks. Regular temple is with usual *garbhagriha*. The *arthamandapa* came into being between 8th century and 10th century A.D. It is proved by the famous inscription of Samavai alias Kadavan Perundevi, the wife of Saktivikatan, a royal official in the Pallava kingdom, obviously shows the existence of regular temple. This epigraph issued in the 4th regnal year of the Pallava king Koppatra Panmar (966 A.D.). The consecration of *utsava murti* (processional image) suggests the existence of an *arthamandapa*.. Samavai done a special worship offered to Lord Venkateswara and made a silver image of Sri Venkateswara, the Bhoga Srinivasamurti (Manavalapperumal), is also known as Kautakamurti, the representative of the main deity of Lord Venkateswara. The epigraph further records that Samavai gifted many precious jewels to the Lord, including rubies, emeralds, pearls, a crown studded with many precious stones, earrings, necklaces, epaulets (shoulder knots), bracelets, a golden girdle belt and a stomach band among others. She also made endowments for maintaining daily offerings (*naivedyas*) of a cooked rice and *Tirumanjana* on the occasion of two *Ayana Sankrantis* and two Vishnu *Sankrantis*.

Samavai instituted a festival with a procession for Manavalapperumal for two days and another festival known as *Purattasi* festival for 9 days. In the same year she also made further endowments for another fresh festival for Manavalapperumal with two processions each day, for 7 days prior to Peratasi Margali (*Mukkoti Dwadas*). She purchased 4176 *kuli* of wet land and endowed it to the temple for maintaining of these festivals. (*TTD Epigraphical Series*, Vol.I, No.9.). The epigraph engraved in Tamil script on the northern wall of the first *prakara* of Tirumala temple.

Thus, as early as 10th century A.D. the original annual festival held in the month of *Purattasi* as

known as *Brahmotsavas*. According to epigraph of Samavai, Tirumala *Brahmotsavas* was being celebrated for 11 days (the main festivities for 9 days) during the 10th century A.D. The temple authorities and priests used to consider the image of Bhoga Srinivasa Murthy and Ugra Narasimha Murthy (Snapanaberaam) as the festive idols. From 1339 A.D. the image of Malayappa swamy obtained from Malayappakona is being used as a festive idol. To him, with Sridevi and Bhudevi, daily wedding festivities, other festivities and *Brahmotsavas* are being celebrated.

About 8th century A.D., the sanctity of the Hill-shrine had already appealed to the speculations of emperors, ministers and generals. Towards that there some epigraphs available from 9th century onwards. An epigraph of a Bana chief Vijayaditya (830-850 A.D., feudatory of the Pallavas) states that he made arrangements for a perpetual lamp to be lit in the temple of Hill-God Tiru Vengadattu Perumanadigal attests to the existence of a regular temple. Some of the members of the Rastrakuta family also seem to have made gifts to the Tirumala temple. An epigraph from Tirumala temple refers to a gift of a lamp to the *yaksha* (demi-God) on Tirumala by a servant of Gangamahadevi, queen of Kannaradeva in that king's 19th regnal year.

During the later part of the 9th century, Tiruchanuru near Tirupati developed into a minor Tirupati. The Tiruvillan Koil, which means a representative of *koil* at Tiruchanuru was intended probably for those who could not go of the Hill of Tirumala. However, the fascination of the Hill-God at Tirumala was so great that this proxy temple on the plains was soon become relatively less important.

Thus, during the Pallavas period the temples of Tirumala and Tiruchanur temples flourished became notable Vaishnava centers and received patronage from the kings, queens, subordinates, royal officials etc., in the form of gold, land and lamps.





This serial runs in lyrical and narrative ballad form. This serial also discusses in deep, various spiritual conundrums at length, and tries to explain many issues in the Bhagavatam.

THE BALLAD OF LITTLE KRISHNA

- Sri M.V.S. Sathya Narayana, Cell : 8309376172

continued from
the previous
issue.....

KAMSA

How many ways the wicked devise to reach their ends vicious
in nescience of God's omniscience! God's dexterous...ambidextrous!

A narrow mind in boudoir wide was brooding wild and wild.
Sought hands, blood-stained, lot more of blood, of naive nascent child.

There's hatred, anger, gloom and fear in mind burdened with sins.
Pure truth like lightning, dazzles eyes. He knows who comes, who wins!

From side to side he rolled on bed as if trying to crush
his leavening fear from deep inside. and sooth his blood riotous.

"Who's she, my sister dear; my blood... her kids my sweet nephews!
Why should I nip those tender buds? O' God my mind's going askew!"

"Nay, nay, not sister my, is she. That Devaki's human!
Yeah, only human she's; and me a demon; wicked and mean!"

"A human brother's human kin is she! That brother plain
was Kans, who knew no sin, not me. But Kalanemi I'm, a bane!"

"A bane, a curse to human race this Kalanemi; born
as Asura, of demon race. To evil ways we're sworn!"

"Sage Narada, a straight and strong Egalitarian,
who's all melody, tune and song; revealed my true domain."

"Oh Narada, no foes he got; a well-wisher of all,
of Devatha and Asura lot, but wonder what's his trawl (a conical
fishnet dragged through the water at great depths; noun: a
long fishing line with many shorter lines and hooks attached
to it (usually suspended between buoys); verb: fish with
trawlers.)!"

"He sings always 'Narayana, Hari, O' Govinda'...
well, well, let Him, why should I mind, I trust...He's our good friend!"

"Not very long ago, aha, I rode the chariot
with Devaki and Vasudeva without a fear or fret."

"I kept looking at them relishing their smiles, their laughs, their sweet
nothings and secret caressing. Oh, it's a greatest treat!"

"I had then feeling only one... she's my good-luck sister;
my wellbeing lies in her welfare, her smiles my reign's luster!"

"Whence heard we all a voice from sky; so frank, so grim, stony
'O' Kans, the eighth offspring of thy sister will sure slay thee!"

"At that presage I's flustered first, but spurned as some crank's prank
and laughed, till Narada averred It's not a prank, but a brutal spank."

"Six (By God's decree the Holy Spirit of the seventh child was
attracted by Maya-the holy power enshrouding the Lord. She
placed that Holy Spirit in the womb of Rohini, the first wife of
Vasudeva. Vasudeva was the younger brother of Nanda, the head
of Brindavanam. At Madhura people thought that Devaki had a
miscarriage). kids I slew; then miscarriage
...now eighth...oh no pity and no sisterly solicitude. It's demon world's decree."

"They say, the Earth can't bear the weight of sins and of sinners!
Are virtues light like feathers...trash? I'll show the true winners!"

"This fight between the bad and good in every eon goes on.
Good's good for them; bad's good for us. Two sides on earth so born!"

"But lost alas in every eon our race from deep abyss
to virtuous traits from heavens high. We wonder where we miss!"

"Morrow, the day of triumph for fiends... Herald I wakening
of demonic might, God's rout and virtues' true ending!"





"The eight offspring of Devaki, that ominous Avatar
will never see the break of dawn In dark, that bairn' I'll mar!"

He saw the other day a glow in Devaki's visage,
a glimmer new, a twinkle weird... it's Him; comes true the presage!

They look dazzling, like nascent Sun; sober and cool like Moon-
the God and His pure devotees making us demons swoon.

I had no sleep thinking of Him. He's there, oh everywhere
inside and out teasing my soul like light-a burning flare.

Thinking of Him, sometimes, I smile with great unknown pleasure.
The next moment I'm scared of death. That feel I can't measure.

He's God, He's God, coming to slay this Kans...oh no, oh no
no one can kill this Kans...can none; be God, our holy foe.

"Ha, ha, I'll lynch that bairn divine... for this Yuga, ending
the God's design sinister... fine Oh, this is the beginning!"

Whence pealed the fortress's bells aloud. Appeared a maid and
hailed "O' Sire, has delivered a child our Devaki...female!"

From bed rose Kans, sweating, shivering with fright and looking frail.
With shaky hand he drew a sword and moved towards the jail.

Hare Rama, Hare Rama, Rama, Rama, Hare, Hare,
Hare Krishna, Hare Krishna, Krishna, Krishna, Hare, Hare

MAYA

He's furious, yet terrified; he's triumphant, yet sad;
he's curious, but still confused; Kamsa was looking mad!

A volcano like strode, Kamsa ready to break, explode
and flow into burning malice, the jail-sanctum, towards.

He found his guards in feigned alert, still sleepy-eyed, holding
their arms in hands with awkwardness. He moved forward frowning.

A whirlwind like he reached the jail, removed the cloth on child,
lifted with his left hand and threw upwards guffawing wild.

The child didn't fall, but stood upright in sky with dazzling eyes,
two shiny fangs, long hanging tongue and hands eight with weapons fierce.

She's resplendent like a burning Sun, fuming infernos all
around; with fear, as Kans stepped back and sentries glued to wall.

The power omniscient, the force enshrouding God She is!
Shakhty, the Prakrithi, Maya, who made this world She is!

At Lord's edicts came she to earth; to be called by names umpteen
to be worshipped in forms umpteen; Maya, to be seen...unseen!

She's fierce Durga, Bhadra Kali, the winning Vijaya,
the benefactor Vaishnavi, the lovely Kumuda.

The angry Chandika, the cloud colored Krishna, She is.
The tender Madhavi She is, and spinster Kanyaka She is.

Narayani, Eesani She is, as Shankara's zest;
essence of Veda, Sarada and Ambika, kindest.

How many names, how many forms has Ma, divine Maya.
Will boon and save the whole mankind as Lord's e'sprit, oh yeah!



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Hanging in air, glaring at Kans she laughed and laughed aloud as dazzled jewels her along and anklets clanged like thunder-clouds.

"What use trying to kill me fool, what use killing the kids?
Your slayer is born, living elsewhere. What use killing the kids?"

So said, she laughed and laughed and laughed and disappeared, Maya, leaving Kamsa and others stunned with fear, surprise and awe.

That jail is now a temple pious where evil traits quail, fail in devils even O. Just thoughts upright and pure prevail.

For once humaneness triumphed in there. With repentance Kans rued, embraced Vasudeva with tears and talked in voice subdued.

"How cruel behaved I O' my dears murdered your kids-O' God my own nephews, heartless, ruthless; possessed by one canard."

"The skies uttered something; I heard, believed that weirdest tale. It's all nonsense; the eighth wasn't male presaged as; but female!"

"Forgive me Devaki, my dear. Forgive Vasudeva. It's fate that played this brutal game stabbing our hearts in raw."

"Forget the past O' sister dear. Still young, virile and strong you both. God help can have more kids. Next time I do no wrong."

"O' Devaki, this life is mutable. We're born in here as kith and kin, as relatives and friends. When dead, who's who? All myth!"

"O' sister, earthen pots we make one different from other.. When broken all, what shapes they have? All clay, all similar!"

"Atman is undying O' dears; passing through forms myriad glimmers eternally. Bodies are but solid voids."

So much of real philosophy from devil's mouth, how flows!? O' wondrous, humaneness peeps sometimes through wicked windows.

"Welcome to our palace my dears. Enjoy as ev'r the life. Forget this jail and those eight years you spent in here in strife."

The fortress bells signalled the dawn. Same Sun arrived look'g new and started sipping morning dew with long beam-tongues and grew.

The Sun turned bright and calescent. The earth didn't care it seemed, the sky remained well jubilant, winds zoomed and nature gleamed.

The beginning of end, that day, that dawn of the third epoch of Dwapara when Krishna was born and pious forces awoke.

Hare Rama, Hare Rama, Rama, Rama, Hare, Hare, Hare
Krishna, Hare Krishna, Krishna, Krishna, Hare, Hare

(to be contd...)

Tirumala Tirupati Devasthanams, Tirupati

DO'S AT TIRUMALA

- ✓ Worship your Ishta or Kula daivam before you start for Tirumala
- ✓ Bathe in the Pushkarini and worship Varaha Swami before you go to worship Lord Venkateswara.
- ✓ Observe absolute silence and chant "Om Sri Venkatesaya Namaha" mantram inside the temple.
- ✓ Respect ancient customs and usages while at Tirumala and promote religious sentiments among co-pilgrims.
- ✓ Deposit your offerings in the Hundi only.
- ✓ Keep Tirumala clean, use Bio-degradable plastics.

DONT'S AT TIRUMALA

- ✗ Don't carry much jewelry or cash with you.
- ✗ Don't rush in for darshan but take your chance in the queue.
- ✗ Don't enter the temple, if, according to customs or usage you are prohibited to enter.
- ✗ Don't wear flowers at Tirumala, all flowers are for the Lord only.
- ✗ Don't waste water and electricity.
- ✗ Don't allow strangers into the cottages or hand over keys to them.
- ✗ Don't use non-degradable plastics.
- ✗ Don't wear footwear in the four Mada streets.

These are some of the points to be noted by the devotees who are coming to the Tirumala.



APPEARANCE OF LORD RISHABHA DEVA

- Dr. Vaishnavanghri Sevaka Das
Cell : 9821914642

The narration of Lord Rishabhadeva is described in the Fifth canto of Srimad Bhagavatam. He is described as the eight incarnation of Lord Vishnu. This information was given in the first canto as “*astame merudevyam tu nabherjata urukramah*”. The supreme personality of Godhead appeared as Rishabhdeva to king Nabhi and Merudevi and demonstrated a path that can be followed by the great persona who are respected by all the divisions of human society. He practiced a very strict sense control. In this incarnation, the Lord gave wonderful instructions to the humanity through His sons. Rishabhdeva appeared in the lineage of Priyavrata. Details of some important persona, who took birth in the dynasty of Priyavrata, are as under.

Priyavrata was glorified by sage Narada himself for his power and renunciation. When he had chosen to attain the absolute truth, his son Agnidhra became the emperor of the universe. He reigned over the earth in righteous way and treated all the people as his own children. He also ensured that all the citizens followed the path of perfection. His eight sons became very strong and righteous. Agnidhra divided his kingdom into eight portions and allotted to his eight sons. They followed the directions of father and ruled their respective kingdoms.

After the demise of Agnidhra, all his sons married eight beautiful princes namely Merudevi, Pratirupa, Ugradamstri, Latha, Ramya, Shyama, Nari, Bhadra, Devaviti. Nabhi is one of the sons

of Agnidhra. He also worshiped Lord Vishnu, who is the enjoyer of all sacrifices and actual benefactor of austerities. His wife, namely Merudevi also

joined her husband to worship the supreme Lord Vishnu to attain a powerful son. Nabhi conducted a special sacrifice called Pravargya and Lord Vishnu was completely satisfied by it. The supreme Lord appeared in front of Nabhi in four handed form. The Lord was dressed in yellow garments, He appeared as absolute personality, He was decorated with conch shell, disc, club and lotus flower, He was adorned with jewel crown, all His limbs were fully decorated with beautiful ornaments. When Nabhi and Merudevi had the audience of the Lord, they felt as if a beggar got a boon. At that time, all the saintly persons offered prayers to the supreme personality of godhead saying “O the most worshipable! We are your



servants. We hope that you will take our services though you are self-sufficient. You are the best among the givers of boons. We expect that you have appeared here to give some special boon to Nabhi. However, we consider that your audience itself is the best boon. Getting a son like you is the desire of this humble Nabhi.”

Then Nabhi, his wife and all the people in the sacrificial arena offered obeisances to Lord Vishnu. The blessed Lord was pleased with the humbleness of Nabhi and started speaking to the priests saying “O saintly persons! I am very pleased with your prayers. Your words always become truth. You wanted Nabhi to get a son like me, but that is impossible because I am unique and no one is equal to me. So I will appear from the womb of Merudevi with my expansion.”

Merudevi was very pleased with the words of the Lord Vishnu. Then the Lord immediately disappeared. Thus, to demonstrate the true religious process and to fulfill the desire of Nabhi, the absolute truth appeared in pure goodness as the son of Merudevi. The Lord doesn't get affected by the modes of nature even when he appears in this material world. He remains even aloof from the mode of goodness and gets situated in the pure goodness. The fortunate soul who understands that the Lord is never under modes of nature also becomes free from the entanglement of the modes of nature.

When the Lord Vishnu appeared as the son of Nabhi, He exhibited divine signs on His soles. Flag and thunderbolt were those divine signs. He was very cool and peaceful, and always devoid of enjoyment. Endowed with divine qualities, he grew in the father's palace. Brahmanas, demigods, ministers always aspired to have the son of Nabhi as their king. Nabhi observed that his son had all

beauty, all power, all valors, all fame, all opulence and all enthusiasm. He felt that his son is best of all human beings, hence named him as Rishabha deva. Rishabha deva means the best amongst all and extraordinary person. Nabhi and Merudevi were very happy to be blessed with such a wonderful son like Rishabha deva.

King Nabhi noticed that his son got acceptance from all circles as the best person to rule them. Having satisfied with the intentions of the people he immediately enthroned Rishabha deva as the emperor of the universe. He then handed over the responsibility of his son to the experienced Brahmanas and proceeded to Badarikasram along with his wife for concentrated spiritual practices. He completely engaged himself in the service of Lord Nara Narayana and entered into trance. Finally, he reached his desired destination of Vaikunta with all perfection.



SOLUTION TO PUZZLE

1 G	A	N	G	3 E	Y	A		5 A
L		A		V		L		G
6 O	E	N		7 I	L	L		A
		D		L		O		I
8 A	G	I	N			9 W	I	N
R				10 K				
U				11 A	J	12 A	Y	13 A
N				P		I		R
14 I	M	P		15 I	A	M	G	E





Indian Beech is a common tree grown in villages, towns and cities, which provides excellent medicinal benefits. In certain parts of the country it is called, *Kanuga* and *Ganuga*.

It is called *karamja* in Sanskrit. It is also called *singdhapatra* because its leaves are thick and soft and appear to have been applied oil. Another name is *gucchapushpa* because the flowers are in bouquets. *Gruthapooraka* is Sanskrit name for this because the oil from seeds appears like ghee.

Its botanical name is *pongamiya glabra* and it belongs to the plant family of *pasiliyouneci*.

The Indian Beech can be effectively used to cure several health issues in our day to day life.

Difficulty in breathing from nose

Take ten seeds of the Indian Beech. Remove the shell. The insides in the shell will be grinded to make it a paste adding enough water. The paste with 100 ml of ghee should be seared in a pan until it turns black. Cool and distil it. Drop 3 or 4 drops in the left and right nostrils at bedtime. Regular usage of the drops will reduce dryness in the nose, and blockage. Will be able to take breathing easily.

Piles (Piles or Hernia)

Take five to six tender leaves of the Indian Beech and make it a paste. This paste has to be added to 100 ml of fresh buttermilk. Take the same twice a day. Or, take 25 grams of Indian Beech seeds (after removing the shell) and make it into powder. Add 50 grams of Crystal jaggery. 2 or 3 grams of this powder mixed in 100 ml of water should be taken early in the morning.

Take 2 or 3 tender leaves and make it as a paste with castor oil. Apply this paste at the affected area in the night and remove the paste in the morning.

Body odour

50 grams of Indian Beech seeds powder and tamarind paste should be mixed well and applied to the body one hour before taking bath.

Swelling, Pain

Powder of Indian Beech seeds, Castor seeds and Nickernuts of equal proportion should be mixed. Add sufficient water to make the powder into a paste. Apply on the affected area and wash after one or two hours.

Dysentery

Take dried flowers of Indian Beech. Make them into a fine powder. Add 2 or 3 grams of this powder in 100 ml lukewarm water and take two times a day.



Psoriasis skin disease

Take 2 or 3 grams of Indian Beech seeds powder, *Thatikalakanda* (Arenga sugar or palm crystals) and add to 100 ml water. Boil, cool, distil the water. Consume this liquid to reduce Psoriasis and it will also relieve joint pains.

Skin diseases

Make a paste of Indian Beech seeds with water, lemon juice or ChhalMogra oil. Apply this paste on the affected area on the skin. It will reduce skin diseases like ringworm, Eczema and Sibbem.

Fever

20 grams of Indian Beech seeds powder, 20 grams of Long pepper, and 10 grams of black babul

gum should be mixed with water and made into a paste. Make marbles of small size. Take one tablet twice a day with lukewarm water.

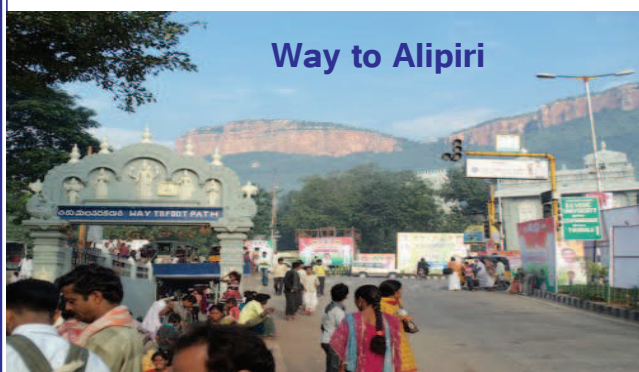
Cold, Cough and Phlegm

Take the shell of the Indian Beech tree, burn it to make into ash. Sieve it. Take one or two grams of this ash mixed in 10 ml of ginger juice or honey. Continuous use of this will reduce, cold, cough, murmur in the throat, snoring etc.

Indian Beech is extensively used in the preparation of several Ayurvedic medicines such as *JatyadiGritham*, *KaramjaadiGritham* and *BilwadiGutika*.

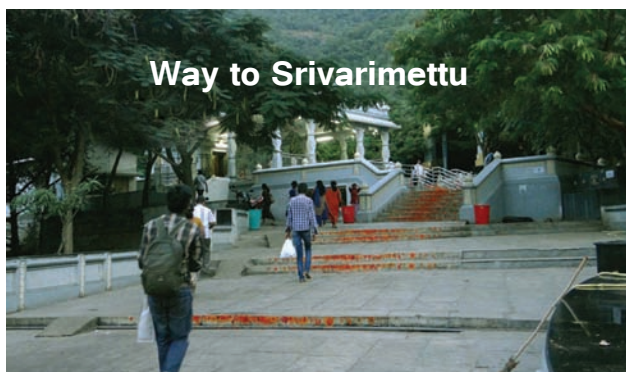


FACILITIES TO THE FOOT PATH PEDESTRIANS



Way to Alipiri

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Way to Srivarimettu

- ♣ Many pilgrims take a vow to go on foot from Alipiri to Tirumala and Srivarimettu through foot path. Pilgrims can use free facilities and bath at Pilgrim Amenities Hall at Srinivasam Complex, Opp. to RTC Complex, Tirupati, 2nd Choultry near Railway Station, Tirupati and another complex near Alipiri Bus Station.
- ♣ TTD runs free buses from Railway Station, Tirupati to Alipiri and Srivarimettu.
- ♣ Pilgrims are requested to keep their luggage in a box or bag with lock and key facility. They can deposit their luggage at the Alipiri foot path luggage centre, Srivarimettu and obtain a receipt from there. They can collect their luggage after submitting the receipt at luggage collection centre, Tirumala. Their luggage is transported at free of cost.
- ♣ Drinking Water and Toilets are available on the foot path. Pilgrims are advised to go in groups.

PRECAUTION

Pilgrims suffering from chronic ill-ness like BP, Heart and Lung diseases are advised not to climb up the hills on foot.



GENERAL PREDICTIONS FOR THE MONTH OF DECEMBER, 2019

- Daivajna Chaturanana Rani Narasimha Murthy, Cell : 9440174242



Aries (Mesha) : Changes are very transparent. The continuous struggle and financial stress will be evaporated continuously and steadily. They will be a great relief from bodily stress and viral fevers. Family members are in cheerful moods. Promotions are expected within the near future. Worshipping on Goddess Lakshmi and Lord Vishnu will give good results.



Taurus (Vrishabha) : Controlling the emotions and involving in the peaceful activities will result into safer positions at least for the future. Students should work hard. Rhythm in life should not be disturbed otherwise it may result to irreparable loss in life. Government officials should act silently accordingly to time bound programme. Worshipping of Lord Vishnu will have a great compensation.



Gemini (Mithuna) : Good bricks, sand and other materials are ready but decisions to construct and planning to career for the future carefully is more important. Foreign travel is safe and results for good results. Income pipe lines are open for the professionals like auditors, lawyers, Astrologers, pundits, engineers etc. Defence personnel will have good exposure. Worshipping of Goddess Lakshmi will yield extraordinarily.



Cancer (Karkataka) : It is the time for scientists, inventors, explorers and reformers. Noticeably they become popular. There will be considerable reforms in case of science and technology. Artists will be adored high. Women should be very careful in their works. Poets, pundits will have good opportunities to get good experiences. Worshipping Lord Shiva or Lord Subrahmanya will enrich them.



Leo (Simha) : Lions are the kings of the forests. They are the dictators of the time. Sports persons will have their opportunities to turn excellent. Simply speaking are in the lime light. Youngsters will have good placements in job. It is the time of the creative personalities who have to earn name and fame with great ease. Promotions are on the cards. Worshipping of Lord Venkateswara will enrich their riches.



Virgo (Kanya) : People of Virgo should not invite hot waters. Better to lead a contended life at least for the time being. Expenses should be controlled and better to be minimized. Better not to over shoulder the responsibilities. Better to stick to the organization and serve better to improve. Worshipping of Goddess Lakshmi or Kubera Japa will give tremendous results.



Libra (Tula) : Success is in hands. Long pending issues will be resolved favourably. Students will have good opportunities in the campus selections. Sportsmen will be in the lime light. Farmers are very happy. Government top officials will have easy going to their duties. Job opportunities are brighter. Worshipping of Lord Shiva and Shakthi will give confidence and great strength.



Scorpio (Virshchika) : Easy money flow started from the pipe lines. Children will have a good settlement. But be cautious from deceptive people. You will be involved in parties, get together and good functions. Short term investments will fetch. Sports people should work hard and they have mixed luck. Women will have a good relief. Worshipping of Lord Shiva and Goddess Lakshmi will give good results.



Sagittarius (Dhanu) : Health of old people should be taken care of. Prevention is better than cure. Viral fevers may create into the house. Better to take adjournments in case of court cases. Controlling the emotions is far better than using friendship with good friends. Praying Lord Shiva will give good peace and better results.



Capricorn (Makara) : Let you not invite unnecessary elaborated complications. Patience is the better solution to all the problems that are faced. Words should be precise and effective. Business men will get good results. Women health should be taken care of. Students should work hard. Farmers are benefitted. Searching for life partner will yield good results. For good results, worshipping Lord Vishnu is important.



Aquarius (Kumbha) : Brightest time is on the cards. You will be verily busy and engaged in several meetings and gatherings. You are the sons of goddess Lakshmi. You generate funds like anything. Investments will result in good effects. Army personnel and all other employees will have good time. Success is all around. Worshipping Lord Vishnu or Venkateswara Swami will give immense wealth.



Pisces (Meena) : To be cautious is not your weakness, but only your strength. But decisions should not be delayed. Mixed sort of trends will take place. Students should have more efforts to get good ranks and placements. Sportsmen should fight for betterment. But very good days are ahead, caution is the key for success. Praying goddess Lakshmi or Venkateswara Swami fetch a lot.





TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

ILLUSTRATED RELIGIOUS MONTHLY



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**CHANT
OM NAMO VENKATESAYA**

The name of Lord Hari is the source of all Mantras. Oh! heart, pray the name of Hari, Hari incessantly.



Tirumala Tirupati Devasthanams
IN THE SERVICE OF DEVOTEES...

SRINIVASA KALYANAMS
ACROSS THE WORLD

Sri Y.V. Subba Reddy,
Chairman, TTD Trust
Board, participated in
Srinivasa Kalyanam along
with his wife in Singapore
on 12.10.2019.

On this occasion, he
addressed that
Sri Venkateswara Bhakti
Cult will be spread across
the world by conducting
Srinivasa Kalyanams.





Sri Y.V. Subba Reddy, Chairman, TTD Trust Board participated as Chief guest in Srinivasa Kalyanam conducted by TTD in Melbourne on 9.11.2019. On this occasion, he applauded the efforts of NRIs in preserving Indian culture and tradition without falling a prey to the Western culture. He urged that the same spirit should be continued to receive the blessings of Lord Venkateswara. He enlightened them of the developments taking place in the T.T.D.



Ayudha Puja was performed in grandeur in TTD Transport Department at Tirupati on 24.10.2019 as a part of Dasara Festival. Participating in this as Chief Guest, Sri Y.V. Subba Reddy, Chairman, T.T.D. Trust Board, informed that Ayudhapuja is performed traditionally every year on Dasara. He congratulated the T.T.D. Transport Department Officials, Staff and Drivers who are extending their uninterrupted services to the devotees.



Edited and Published on behalf of T.T.Devasthanams by
Dr. K. Radharamana, M.A., M.Phil., Ph.D., Chief Editor, TTD and Printed at TTD Press
by Sri R.V. Vijayakumar, B.A., B.Ed., Dy. E.O., (Publications & Press),
T.T.D. Press, Tirupati - 517 507.

For the Universal Welfare...
Tirumala Tirupati Devasthanams

**Ashtothara Sathakundaathmaka
Srinivasa Mahayagam was performed
from 16-10-2019 to 18-10-2019 in
Sri Kalyana Venkateswara Swami Temple,
Srinivasamangapuram - A view**





SAPTHAGIRI (ENGLISH) ILLUSTRATED MONTHLY Published by Tirumala Tirupati Devasthanams
printing on 25-11-2019. Regd. with the Registrar of Newspapers under "RNI" No.10742, Postal Regd.No.TRP/9 - 2018-2020
Licensed to post without prepayment No.PMGK/RNP/WPP-04/2018-2020



Dhanurmasam Begins
on 17.12.2019