

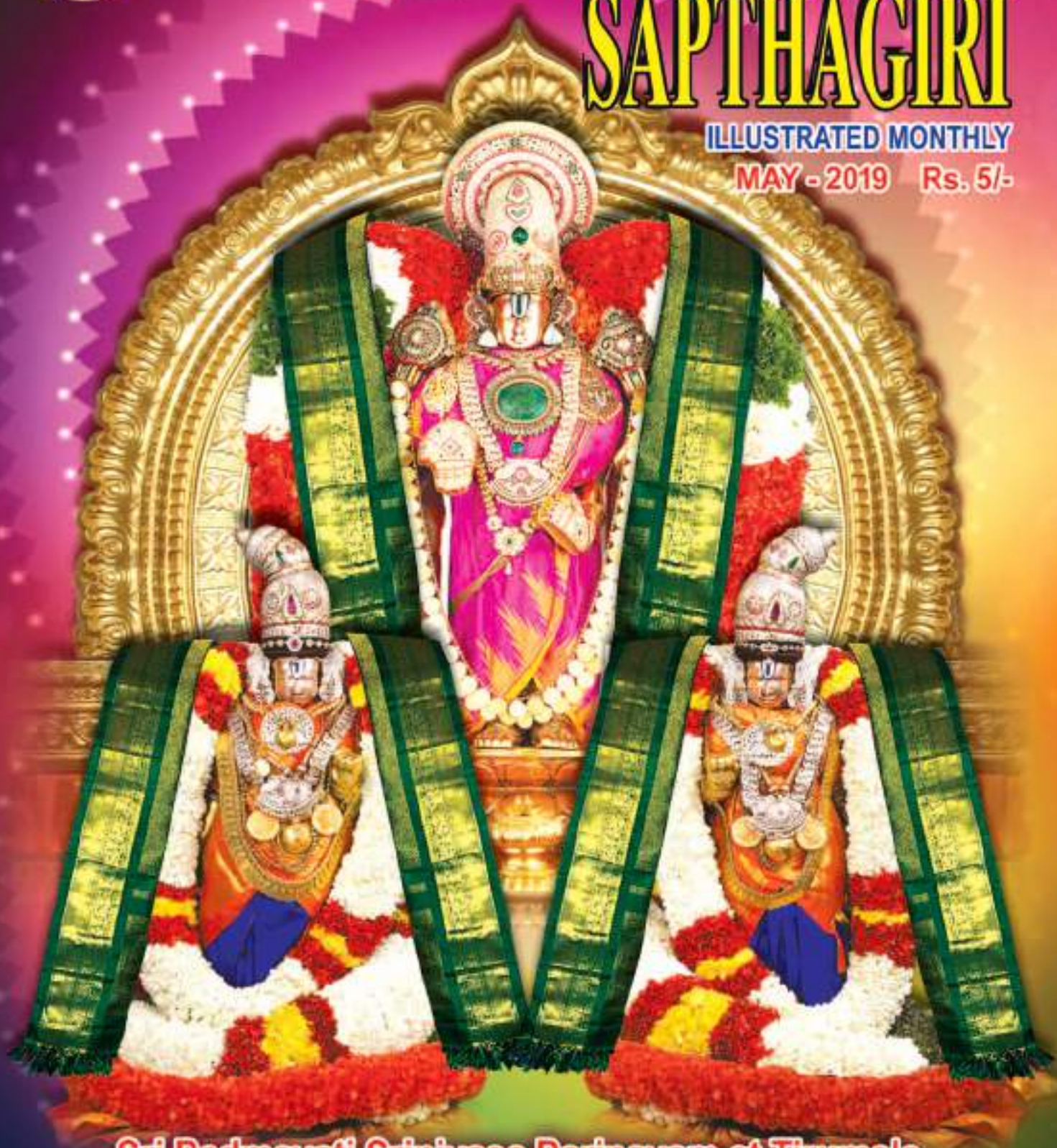


TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

ILLUSTRATED MONTHLY

MAY - 2019 Rs. 5/-



Sri Padmavati Srinivasa Parinayam at Tirumala

13-05-2019 to 15-05-2019

(To be performed on Vaisaka Sudda Navami, Dasami & Ekadasi)

Tirumala Tirupati Devasthanams

Tirupati

SRI GOVINDARAJASWAMIVARI

BRAHMOTSAVAMS

11-05-2019 to 19-05-2019



11-05-2019, Saturday

Day : Dwajaroohanam

Night : Peddaseshavahanam

12-05-2019, Sunday

Day : Chinnaseshavahanam

Night : Hamsavahanam

13-05-2019, Monday

Day : Simhavahanam

Night : Muthyapupandirivahanam

14-05-2019, Tuesday

Day : Kalpavrukshavahanam

Night : Sarvabhupalavahanam

15-05-2019, Wednesday

Day : Mohini Avataram in Pallaki

Night : Garudavahanam

16-05-2019, Thursday

Day : Hanumadvahanam

Eve. : Vasanthotsavam

Night : Gajavahanam

17-05-2019, Friday

Day : Suryaprabhavahanam

Night : Chandraprabhavahanam

18-05-2019, Saturday

Day : Rathotsavam

Night : Aswavahanam

19-05-2019, Sunday

Day : Chakrasnamam

Night : Dwajavarohanam

BHAGAVADGITA

Yahśāstravidhimutsrjya
vartatekāmākārataḥ |
nasasiddhimavāpnoti
nasukhaṁ na parāṁgatim ||

(Chapter-16, Sloka-23)



Having cast aside the injunctions of the scripture, he who acts in an arbitrary way according to his own sweet will, neither attains perfection nor the supreme goal and even happiness.



**EtaduRamunibantuEtanikeuvareduru
ChaturataMeraseNichataHanumantudu**

Lord Hanuman is the dedicated servant of Lord Sri Rama.
Nobody is equal to him. He is an Embodiment of Anjanadri hills.

- Annamacharya

Tirumala Tirupati Devasthanams, Tirupati

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Venkatadri Samamsthanam
Brahmande nastikinchana



Venkatesa Samo Devo na
Bhuto na Bhavishyati



Vol. 49

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Back Cover : Sri Govindaraja Swami with His Consorts, Tirupati

THE OPINION REGARDING THE ARTICLES PUBLISHED IN THIS MAGAZINE BELONGS TO
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SRI NAMMALWAR DIVYA TIRUVADIGALE SARANAM

“Vrushabhetu Visakhayam kurukapura kaarinam / Panyadese kaleradou Satharim Sainyapam bhaje” - With the ‘divine amsa’ of Lord ‘Vishvaksena’ Nammalwar was born in Pandya dynasty in Thirukkurugoor of Tamilnadu in the month of Vrushabha on Sukla Chathurdasi, Friday in the star ‘Visakha’ in the year ‘Pramaadi’. He has many titles such as Maran, Sathari, Satharipa, Sathakopi, Paramkusa Muni and Yatheendra.

Nammalwar’s parents were Udayanangai and Kaari. They named him Maran which means ‘Manmadha’, the God of Love. While chanting the name of God, the boy Nammalwar went into a state of Samadhi immediately after his birth. Neither did he cry nor did he drink his mother’s milk. He remained calm without any physical movement. His parents took the child to the temple of Lord Adinadha Swami. They prayed to him and finally they left him to his fate. They put him in a cradle tied to a branch of a tamarind tree and left him without food and water. Maran began to grow well naturally even without food and water. Time rolled on and on. Eight years elapsed. Devotees, looking at the charm of the boy who was like Bala Krishna, decorated his head with the garland made of Pogada flowers already offered to Lord Adinadha Swami. By wearing the unfading garland always, the boy became noted as ‘Vakulabharana’. Even God himself addressed the boy as (Nammalwar) ‘our Alwar’. In Tamil ‘Namma’ means ‘our’. Alwar means one among the group of devotees. With Lord’s graceful blessings, Nammalwar attained manhood. He sincerely believed in the Lord as his mother. Lord looked after him and nourished him well with His nectar-like blessings even without the need of food and water. The Bhagavata Dharma remained as ‘saranagati dharma’ and became Sri Vaishnava tradition only through Nammalwar’s way of surrender which is called ‘Saranagathi’. Regarded as one of the twelve Alwars in Vaishnavism, Nammalwar is renowned for his beautiful hymns dedicated to Lord Vishnu. His works namely Tiruviruttam consisting one hundred pasurams, Thiruvaasiriam consisting seven pasurams, Periya Thiruvanthadi Prabhandam consisting eighty seven pasurams, Tiruvirutham which contains one hundred Pasurams, his Periyatiruvandadi Prabandha which contains eleven hundred and two Pasurams will be chanted in the Hanumantha Vahana and Gaja Vahana Sevas during the Brahmotsavams of Lord Venkateswara. His Tiruviruttam will be chanted during Mohini Avataram and Garuda Vahana Seva.

Sitting under the tamarind tree and contemplating on God forever, Nammalwar remained in deep penance for a period of sixteen long years without water and food. Archamurthies of divine countries appeared before him as they were in praise of his natural Jnana, Thapa, Vairagya and devotional attitudes. Residing under the tamarind tree, Nammalwar described the divine nations and the divine deities in his natural and divine poetry in Tamil. These descriptions of his Bhagavatha Darshan-anubhava were blossomed into “Tiruvayumoli.”

In view of his annual varsha Thiru Nakshatram, his celebrations will be started ten days before and continue till the occasion. On the last day Saattu Mora will be performed. Accordingly, the Tirumala Tirupati Devasthanams will celebrate Nammalwar’s festival in a grand and glorious manner from 9th March to 18th March. Regarded as one of the twelve Alwars in Vaishnavism, Nammalwar is renowned for his beautiful hymns dedicated to Lord Vishnu. Nammalwar reached his divine abode at the age of thirty six. His mission of his life is to serve the Lord, love Him, praise Him and surrender to Him. Let us pray to him and show our reverence and devotion to him and be blessed.

The Splendid Parinayam of LORD SRINIVASA & GODDESS PADMAVATHI

Telugu Original by : Smt. M. Padmavati Venkata Ramana
English by : Dr. V.K.Bhaskar Rao

(On the Occasion of Sri Padmavathi Srinivasa PARINAYOTSAVAM at Tirumala
from 13-05-2019 to 15-05-2019)

The world renowned Tirumala temple continues to scintillate “Nitya Kalyanam Paccha Toranam”. Every day is the most auspicious and sacred day at Tirumala due to celebration of Lord Venkateswara’s Kalyanam. This Kalyanam is a great delight and pleasure for the devotees to witness. Many devotees ardently wish to participate Kalyanotsavam or Parinayotsavam for Swami. There is a firm belief among the devotees if the Kalyanotsavam of the Lord is celebrated, their lives

would become prosperous and happy. The popularity and reputation of organizing Swami’s Kalyanotsavam have extended to the nook and corner of the world over a period of time. This has led to the conduct of Kalyanotsavams in villages, mandals, towns and cities in various states not only within the country but also at various parts of world. Let us understand the significance and grandeur of Parinayotsavam of Lord Srinivasa and Goddess Padmavathi.



STORY OF PARINAYOTSAVAM OF GODDESS PADMAVATHI AND LORD SRINIVASA

Sri Venkatachala Mahatmyam explains that Saptachalanivasi, Sri Srinivasa Swami who is considered as world renowned Kaliyuga Vaikuntha, eagerly desires to bless and grace the devotees by giving an opportunity to perform Srinivasa Padmavathi Kalyanam and thereby bestow them with all prosperity and bliss.

One day, King Akasa Raju in the process of performing Yagna, he was ploughing Arani river lands and there he found a little girl infant in the Lotus. On seeing the child, the king was happy and overjoyed. He felt that the child was a divinely born in the lotus and She was none other than Goddess Lakshmi Devi and named her as Padmavathi.

One day when Padmavathi with her companions were wandering in a forest, Lord Srinivasa came on his horse in search of his beast for hunting and said to them "My beast came this way have you seen it? In reply, they said" Sir, men should not come here and they warned Him". Looking at Padmavathi, Srinivasa asked who is She. Padmavathi asked Srinivasa, first tell about who you are? Then the conversation between them continues as -

Swami : I belong to Yadava dynasty, My father is Vasudeva and mother Devaki, friend Falguna, my relatives are Pandavas. I was born in Krishna Paksha. Hence, my name is Krishna. My complexion is also Krishna (dark). This is my family history. Oh passionate woman! explain about yourself.

Padmavathi : Oh Hunter, I am the daughter of Akasa Raju. My name is Padmavathi. Mine is Chandra Vamsa. I belong to Atri Gotra. You must go away from this place. I heard all about you. Hence, you can go now.

Swami : Why are you talking so harshly? Do speak politely. You will earn righteousness if you speak in sweet words. Please marry me. O virtuous woman, fulfill my desire.

Padmavathi : O Hunter, didn't you have any desire to live long? My father Akasa Raju may kill you. So, you better go away now from this place.

Swami : How can your father a King can kill me? You are a maiden. I am a bridegroom. As a duty of the King, it is just and proper.

Padmavathi : You did not know completely about me. Akasa Raju will punish you immediately on seeing you this is certainly going to happen.

Swami : O Devi , I am a righteous man. The deeds of the past have to be suffered. How can a pious man like Akasa Raju will kill me?

Padmavathi : O Nishada, let the God only save you now. I advise you to go away to your house happily. Why are you roaming here alone leaving your parents, relatives, brothers and friends?

Swami : Writing of Brahma (Brahma Rata) will not go in vain. Notwithstanding the victory and defeat, I always desire you to be happy. On hearing these words of Swami, Padmavathi provoked her lady companions to throw the stones at the horse. Seeing this, Swami felt if he continues to stay there any more, He will also be in danger and then left the place.

In this way, Padmavathi and Srinivasa's acquaintance began with anger and rage. Mediation of Vakula Devi, Srinivasa taking the role of lady fortune teller (Sodikatte) would lead to pranayam between them and ultimately resulting the Parinayam (marriage) of Srinivasa and Padmavathi. Brahma and other deities have attended to this divine marriage. This is all fore framed by the Lord with an intention to stay at Venkatachalam. After His marriage, Swami has decided to settle on Venkatadri. The main preceptor for performing marriage is the role of Erukata (Sodikatte). In the role of Erukata, there are fundamental precepts and codes of laws. Unless they are known, one cannot understand the meaning and spiritual knowledge of Parinayotsavam.

ROLE OF LORD SRINIVASA AS 'ERUKATA' **(Fortune teller)**

One gets a doubt that whether God takes the role of a female fortune teller? Elders normally feel guilty of doing such things. However, those who desire to accomplish a useful activity do not find any fault. It seems that this is the message of Swami to the devotees. Enlightened people never feel dishonor or disgrace while doing such things. This has been amply testified in Bhavishyottara Puranam on how God undertook this role to fulfill the well being of the people.

DESCRIPTION OF 'ERUKATA'

Swami appeared as old lady fortune teller by wearing a torn saree, a garland of Guruvinda seeds in the neck and the universe turned made into the Bamboo Basket holding on His head. The Lord converted Lord Brahma into a small infant tied in His saree edge and was hung on His back. He turned Lord Rudra as His Hand stick, entered on the streets of Narayana Puram. The Lord transmutes the universe as he wishes. If he desires an infant, it becomes an infant. If He wishes a stick, it becomes a stick. Changing Brahma and Rudra as infant and stick indicates the incarnation of Brahma and He (Brahma) does not have manifestation in Bhooloka. Depending on the compulsion, Brahma has been converted as an infant by the Lord.

SATYA NISHTA OF ERUKATA

While wandering in the streets of Narayana Puram, Erukata was loudly calling that She will tell the fortune of things going to happen and things which are not going to happen and also promising to give whatever they want. The female attendants of Queen Dharani Devi saw the Erukata on the street. When this was informed to the Queen, she asked the attendants to bring the Erukata into her palace. On request of the Queen, they called the Erukata. In the beginning, Erukata did not show any interest to enter the palace. She said 'You may

be inviting to ridicule me, Will they honour people like me?' Also asked some more questions and ultimately agreed to enter the palace.

Erukata asked the Queen to first of all to have ablution (bath) and come sacred. Though the Erukata is Lord Himself, She performed the traditional custom of invoking Gods before undertaking the task of fortune telling. For the welfare of the universe, She recalled the glories of various Theerthas and Religious places and then started Her fortune telling. She also remembered Brahma and other Deities and all sacred Kshetras (places) and rivers all over the country and taking the oath in the name of infant and basket. She was holding and said that She would speak only the truth. The above mentioned glories of Gods were recollected by Erukata because, one may have great scholarship and he may be a genius, unless he has the grace of God, everything goes waste. An Erukata has to spell the truth only while telling fortunes. She needs to tell what is going to happen. When the God's grace is on the Erukata, Her forecast becomes absolutely correct. In case there is an assured protection from the God, irrespective whether one has knowledge or not, whatever is due will certainly happen. Though the Erukata is Herself Lord Venkateswara, She invoked all deities. Finally, She even invoked Lord Venkateswara as well and started telling fortune. All this above things were made by the Lord to give a good message to the devotees. Since the Lord did all this for His marriage, we can say that Padmavathi and Srinivasa's Parinayotsavam has earned a great reputation and considered an universal truth.

PARINAYOTSAVAM OF GODDESS PADMAVATHI AND LORD SRINIVASA AT TIRUMALA

In commemoration of Goddess Padmavathi and Lord Srinivasa's Parinayam, Lord Srinivasa who is also called Akhilandakoti Brahmanda Nayaka, Adyanta Rahita and one who has neither beginning nor end (Anadinidhanuda) and Whose



Parinayotsavam is celebrated along with Sridevi and Bhudevi on Vaishakha Suddha Navami, Dasami and Ekadasi for three days at Narayanagiri gardens in the presence of T.T.D. officials and devotees. The Parinayotsavam is celebrated giving a majestic look for a Royal wedding in a befitting manner.

It is evening time on the hills of Tirumala. There is a heavy crowd of devotees. All the elders participating in Parinayotsavam would stand on one side and the officials on the other side. Srivaru riding on the elephant carriage with Chatra, Chamara, Dhwaja Pataka, Rajopacharas would proceed from Vahana Mandapam to Mahadwara Gopuram while different musical instruments played melodiously. Srivaru comes to the Alaya Prakara Mandapam and looks at Sridevi and Bhudevi who reached there in Pallaki and He walk in front of them stylishly as a new bridegroom. On the second day by Aswa Vahanam and on the third day as usual by Garuda Vahanam, Srivaru reaches Narayanagiri gardens.

PROCEDURE

Sri Malayappa Swami is seated on one side and Sridevi and Bhudevi seated opposite to the Lord. Archakas offer garlands of flowers three times in the beginning. There is a mention about this in Varaha Purana. Srivaru takes out the garland of jasmynes from His neck and puts on the neck (kantham) of Goddess Padmavathi. Goddess Padmavathi again decorates the Lord with the same garland. The exchange of garlands in this way takes place for three times. This symbolizes the presentation of garlands of flowers. Afterwards, in the midst of recitation of Vedamantras, newlywed couple are presented Madhuparkas (New Clothes). With this, the celebration of Padmavathi Srinivasa Parinayotsavam comes to an end.

Then, Sridevi and Bhudevi gracefully join Lord Srinivasa and receive special Arghya, Padya, Achamana, Naivedya and other services (Upacharams) through Acharyas. They listen vedic chants from Rigveda, Yajurveda, Samaveda, Atharvanaveda with utmost attention. They also witness with keen interest Upa Vedas like Sangeetam, Bharata Natyam and bless the devotees and reach the main temple in Pradakshina.

The result of Padmavathi Srinivasa Parinayotsavam is equal to Koti Kanyadanam. Who performs or organises this Utsavam will be blessed with abundant of prosperity by Lord Venkateswara and the devotees who witness Parinayotsavam are endowed with eternal bliss and benediction.



TIRUMALA TEMPLE TERMINOLOGY

- Sri A. Ramakrishna Deekshitulu

Tirumala temple is very ancient and has a unique history. The rituals and traditions of the temple are being followed from times immemorial. Thus the terminology used in the temple is varied and multilingual. They are unchanged even to this day.

These temple terms have a special significance in temple rituals and are regularly used in different places of the temple. They may signify an action, a person, or a procedure. These are very special to this temple and understanding them will definitely increase one's knowledge about Lord Venkateswara.



The words mentioned below are peculiar to Tirumala temple and are contextually used with respect to the temple. Many of these terms have been adapted from different languages, depending upon the rulers of the surrounding area. It can be seen that the temple terms are in Sanskrit, Hindi, Urdu, Tamil or Telugu and even Marathi, the language of Mahants, who administered the temple for 90 years have brought in several Hindi and Marathi related words.

1. Kainkaryam (Telugu) - 'Kainkaryam' denotes a holy service to Lord.
2. Saabooth (Urdu) - Term used by Archakas or priests for ascertaining that everything is in place and correct in the Sanctum.
3. Shuddhi (Telugu) - Cleaning up.
4. Samarpana (Telugu) - Adornment of precious jewellery, flower garlands or vastrams to deities.
5. Sallimpu viz. Sadalimpu (Telugu) - removal of jewels, flowers or vastrams to deities.
6. Sarkar (Hindi) - Representative of management.
7. Hallu – (Telugu-old) - A measure of anna prasadam share belonging to archakas.
8. Bokkasam (Telugu) - A room / office where all important documents and details of the temple are stored.
9. Sabha Ara / Sabhera – Storage room; room within the temple premises where articles, dravyams, vessels used for worship in the sanctum are stored; name derived from an ancient administrative body (Sabhaiyar) at the village of Tiruchanur, responsible for maintaining the temple, collecting donations, etc.

10. Talighai (Tamil) - Sacred food offerings.
11. Madupu (Telugu) - Part of offerings to Lord, a share of which is given out as a mark of honour to Archakas, Jeeyangars, Acharya purushas or Sarkar as the situation demands.
12. Nitya Harathi (Telugu) - A daily offering of Harathi in the sanctum by representatives of ancient Mutts at Tirumala; usually after Saathumorai.
13. Ghanta (Telugu) -The continuous ringing of two huge bells during offering of Naivedyams to the Lord of Seven Hills.
14. Thiruveesam ghanta (Telugu) - The last food offering (bell) in Tirumala Srivari Temple.
15. Saathumorai (Tamil) - An important Sri Vaishnavite tradition that involves the recital of DivyaPrabandhams every day by Sri Vaishnava Acharyas headed by Jeeyangar Swamis of Tirumala. It is held after the morning worship rituals and the first offering of Naivedyam.
16. Sevakalam (Tamil) - Recital of Naalayira Divyaprabandhams.
17. Thodakkam (Tamil) - Commencement of recital of Chaturvedams.
18. Amool Nama/Amalu Nama (Hindi/Urdu) - An official document that is also a journal that records the sequence of events at Tirumala temple.
19. Mashaal (hindi) / Paunju (telugu) - Flaming torch, now called as *Divti* in Telugu.
20. Inam (Hindi/Urdu) - Gifts or endowments bestowed by the king.
21. Ugranam (Telugu) - Store room for provisions and commodities used for making prasadam and for other rituals in the temple.
22. Bangaru Darwazamoharu (Hindi/Urdu colloq.) - Official seal of the golden entryway.
23. Akhandam/Brahma Akhandam (Sanskrit) - The huge lamps that light the Sanctum.
24. Mysura Akhandam (Telugu) - The lamps donated by Mysore Maharaja; the ghee for



these second set of lamps was also donated by the then Maharajas of Mysore. Presently Karnataka State Endowments department continues the service.

25. Yamunottharai (Tamil) - Flower chamber - The section of the temple where sacred flower garlands to be offered to Srivaru are prepared and kept. Named after Yamunacharya, the guru of Sri Ramanujacharya.
26. Ilaakha (Urdu) - Region.
27. Parimalam (telugu) - A mixture of special ingredients such as refined camphor, sandalwood paste, saffron, etc used for sacred bath (Sukravara Abhisheka) of Dhruvabera, the main deity in the Sanctum.
28. Punugukapu or Pulugukappu (Telugu) - Applying of civet oil before abhishekam to the main deity, which is a very important ritual that helps in the preservation of the deity. It is called 'tallodvartanam' in Vaikhanasa Agama.
29. ParushaJanalu/Grihastas (Telugu) - Pilgrims visiting Tirumala.
30. TiruAlavattam (Tamil) - A special hand fan made of makmal cloth for the specific use of fanning the Main Deity in the Sanctum specially during Thomalaseva and other rituals.
31. Parakamani (Telugu) - Counting of currency notes and coins received in the Hundi.
32. Ubhayadarlu (Telugu) - Special term used for donors of any rituals.
33. Varumbadi (Telugu, old) - Income of the temple gained through arjithasevas, sale of prasadams, Hundi offerings etc.
34. Kunche Kola (Telugu) - Age old traditional temple keys used as part of Agamic procedure.
35. Thiruvaabharanam (Telugu) - Jewels adorned to the Main Deity.
36. Thiruvaaradhana (Telugu) - Special sequence of worship offered to the Main Deity according to Sri Vaikhanasa Bhagavatcchastram.
37. Khaifiyyat (Urdu) - Information.
38. Khatth (Hindi) - Representation made to the authorities.
39. Teermanam (Telugu) - The closing and conclusion of all rituals of the day in the temple after EkanthaSeva.
40. Ghoshti (Tamil) - A conglomeration of well versed priests chanting Vedic Hymns during occasions and special rituals.





41. Paditharam (Telugu) - Prescribed quantities of articles required to make prasadam as required for specific occasions.
42. Dittam (Telugu) - List of articles required for rituals and special occasions.
43. Sathupadi (Tamil) - Alankaram or adornment of jewels/vastrams to the deity.
44. Oodigam (Telugu) - assistance services carried out within the temple.
45. Parupattedar (Hindi) - Co-ordinating officer for different rituals.
46. Uttara Parupattedar (Hindi) - Assistant to Parupattedar.
47. Peishkar (Hindi) – Overall Supervising Officer for all the requirements in Tirumala temple in very old days.
48. Aasthanam (Telugu) - Grand assemblies conducted in the temple on special occasions.
49. Koppera (Telugu) - Huge copper vessel used for Hundi – The donation box.
50. Mudupu/Kanukalu (Telugu) - Offerings of devotees.
51. Sannidhi (Telugu) - Sanctum Sanctorum or Garbhalayam.
52. Nirmalyam (Sanskrit) - Flowers/garlands which are removed after adorning the deity/deities.
53. Navaneetham (Sanskrit) - Butter offered as Naivedyam in the morning.
54. Heccharikai (Telugu/Tamil) - The term is used as a closing announcement when a ritual concludes.
55. Bahumanam (Telugu) - Officially Honoring the participating priests in special rituals.
56. Thiruveedhi Utsavam (Telugu) - Procession of temple deities around the four mada streets surrounding the temple.
57. Thirucchi (Tamil) - Gold plated palanquin used for taking the deities on a procession.



Tirumala Tirupati Devasthanams, Tirupati

ATTENTION !!

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

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

Obeisance to Lord Govindaraja Swami

- Smt. T.S. Rajalakshmi

“Govinda”, is a special name of Lord Vishnu. Because, this name has proved that the Nama (Divine Name) of Lord itself enough which has the ability to quickly rescues the devotees from utmost distress. Many puranas, reveal numerous incidents on this name. Govinda has many meanings “Protector of Vedas” and also “Protector of Cows”. Hence, its apt for Krishna Avatara. Lord Venkateswara is also praised as Govinda.

Saint Adi Sankaracharya has stated-

Bhaja Govindam Bhaja Govindam Govindam
Bhaja

Worship Govinda, worship Govinda and
Worship Govinda.

At the time of your death, Rules of grammar will not save you. Thus, is the importance of name 'Govinda'.

Many temples have the Murthi (Lord) named as “ G o v i n d a ” . Thiruchitrakoodam near Chidambaram is one among 108 Divya Desa where the reclining Lord is called “Govindaraja Swami”. Similarly, there is huge temple in Tirupati built by Acharya Ramanuja. This was primarily constructed to

replicate “Govindaraja Swami” of Thiruchitrakootam. Hence the name also to be called as “GovindarajaPatnam”.

Govindaraja Swami at Tirupathi reclining facing east in Giant Adishesha in Yoga Nidra with the measuring vessel (Kolaga) as pillow, keeping his right hand on head and left hand on his body. Brahma is present on the lotus bloomed from Lord's navel and the divine feet, seated Goddess Sridevi and Bhumi Devi.

Govindaraja Swami temple at Tirupati was constructed in the year of 1130 AD under the guidance of Sri Ramanujacharya. Sri Ramanuja wanted to improvise the activities at Tirupati and make it convenient for pilgrims to move to Tirumala through which this temple had been the primary circuit.

The main temple tower in east is approximately 50mts high with Seven Storied. The tower has sculptures from Ramayana, Srinivasa Kalyanam and many other Divine carvings. It is believed that local chief Matla Anantaraja has primarily helped to construct such a huge tower. There are other shrines for Goddess Pundarikavalli, Alwars, Andal, Lord Krishna, Sri Kalyana Venkateswara Swami,



On the Occasion of
Sri Govindarajaswamivari
Brahmotsavams
from 11-05-2019 19-05-2019

Parthasarathi Swami, Sudarshanalar, Lakshmi Narayana Swami, Tirumala Nambi, Ramanujacharya, Lord Anjaneya, Nammalwar, Kurathalwar, etc., This temple follows “VAIKHANASA AGAMA” sastra.

The main reason why Acharya Ramanuja had constructed this temple, is because of staunch Saiva Chola King who threw the main idol of Thiruchitrakoodam Govindaraja Perumal into the sea. It is believed that idol was brought here and Aradhana (Puja) was performed. Legend also says that Govindaraja Swami came in Ramanuja's dream and found the idol and installed in this place. Ramanuja made arrangements for the Brahmins surrounding the temple to perform Kainkaryam (Divine Service) to Lord. Thus, the entire place became a great town.



Another instance believed that, Govindarajaswami is elder brother of Lord Venkateswara of Tirumala, who helped to utilize the wealth obtained from Kubera. The Lord himself took another form to conduct the marriage between Him and Goddess Padmavathi. Even today, he is praised for such a beautiful glorious marriage conducted in effective manner.

There are many festivals celebrated in this temple. Annual Brahmotsavam (Vaisakha Festival), Float festival (temple tank), birthday of Andal (Thiruvaadipuram), Adhyayanotsavam, GodaKalyanam (Andal marriage), PanguniUttiram, Rathasapthami, Jyestabhishekam, Pavitrotsavam, Pushpayagam and other festivals like Pournami Garuda Seva, Jayanthis of Alvars etc.,

This temple is within the Tirupati town 1.5 kms from RTC bus stand and opens at 5:00 a.m in morning till 9:00 p.m night. This temple is being maintained by Tirumala Tirupati Devasthanam.

The four “Gs” – Ganga, Gayathri, Gita and Govinda can only save from the cycle of births and deaths.

Lord Krishna, after saving the cowherds by lifting the Govardhana due to heavy rains by Indra later realized the mistake and performed Abhisheka through Kamadhenu (the celestial cow). This event is called “Govinda Pattabhishekam” in Srimad Bhagavatham.



Another incident in Mahabharata, where Draupadi was disrobed, she cried as (“Govinda Pundarikaksha Rakshamam SharanaGadham”) and observed “Total Surrender”. In this case, the Lord was not physically present in the court, but his Divine Name “Govinda”, protected by pouring sarees and thus rescued. Such is the power of the Divine Name “Govinda”.

The famous song written by Sri C. Rajagopalachari, highlights the name “Govinda” as “KuraiOndrimallaiGovinda – there is no grievance because Govinda

is there” and Andal mentions “KuraiOndrumIllathaGovinda – Govinda is impeccable”.

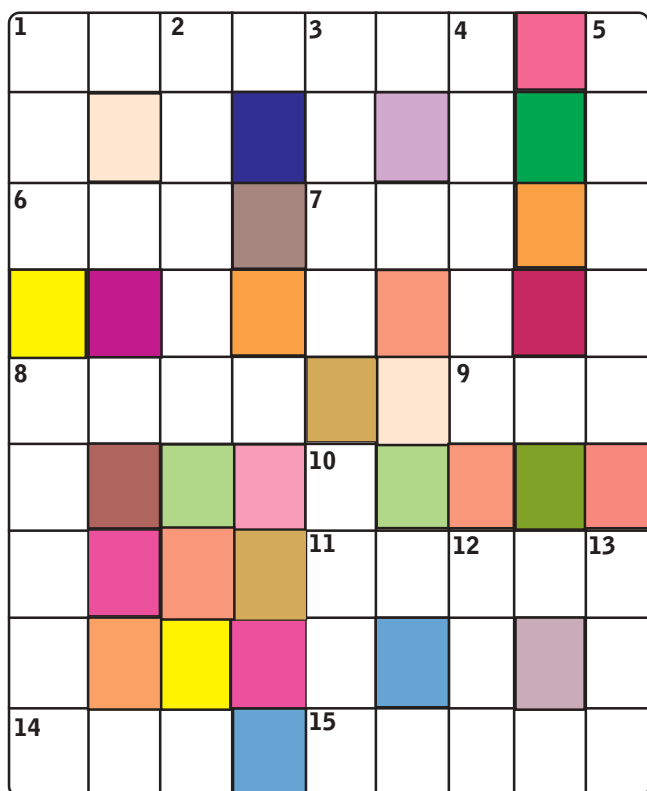
There are famous writings titled as Govinda. Adi Shankar’s BhajaGovindam, Govindashtakam, Gita Govinda by Jayadev etc, oldest work Brahma Samhita has the caption as “GovindaStotram”.

Chanting the name of Govinda is the only solution to get rid of Kaliyuga. That is why, in all the Bhajans, he is praised as Govinda who is Omnipresent, the Omnipresence and Omniscience.

So, readers of beloved Sapthagiri let us chant **Srinivasa Govinda - Sri Venkatesa Govinda! Govinda Hari Govinda - Gokula Nandana Govinda!!**



PUZZLE



Presented by
Sri T.S. Jagan Mohan

CLUES FOR PUZZLE

01. River near Amaravati (7)
06. Father (3)
07. Past tense of Ride (3)
08. Not far (4)
09. Synonym of sick (3)
11. One more time (5)
14. Increase (3)
15. Vali (5)

ACROSS

01. Child
02. Husband of Sacheedevi (5)
03. Lord Siva (4)
04. Godadevi (5)
05. Goddess Parvathi (5)
08. Lord Brahma (5)
10. Lord Vishnu (4)
12. Help (3)
13. Nothing (Jumbled)

DOWN

A BOUQUET OF CELEBRATIONS

- Dr. Prema Nandakumar

The Sapthagiri magazine published by the Tirumala-Tirupati Devasthanam has been a gift to far-flung audiences to keep track of celebrations and join the devotees celebrating the manifestation of Lord Narayana on earth as well as the devotees of Lord Narayana in Tirumala-Tirupati itself or in their own place of residence. The month of May brings us a bouquet of such celebrations.

Sri Ramanuja Jayanti

We could begin with the Sri Ramanuja Jayanti which will be on 9th May. Born in Sriperumbudur, Sri Ramanuja (1017-1137) was the nephew of a great Ramayana scholar, the venerable PeriaTirumalaiNambi. He studied under illustrious Acharyas and succeeded Sri Alavandar

as the spiritual head of Srivaishnavas. Ever since Nathamuni had codified the Tamil hymns of the Alvars into NalayiraDivyaPrabandham and given them a scriptural status by having them recited in the Srirangam temple, Srivaishnavism began to grow rapidly among the devout. According to this creed, also known as Ubhaya Vedanta, both Sanskrit (Vedas, Upanishads, Itihasas) and the Tamil hymns becoming the twin approaches to the Supreme.

Tradition assures us that Sri Ramanuja established that the image of Sri Venkateswara in Tirumala is of Lord Narayana who holds the conch and the discus in his hands. As he did with the other temples like Srirangam and Melkote, Sri Ramanuja streamlined the rituals of the Sri Venkateswara temple. He settled Ananthalwan in Tirumala to create a garden to grow flowers exclusively for the use of Lord Venkateswara. He also instituted the Tirupati Jeeyar Mutt that has been in charge of the proper conduct of rituals in the temple.

This year we are celebrating the 102nd Jayanti (Chitra month, Tiruvadirai star) of Sri Ramanuja in a big way throughout the world. Apart from the DivyaDesas beginning with Srirangam, there are innumerable temples in town and village, city and the hills. It could be a tiny hamlet in Tirunelveli with an ancient temple or the grand Sri Ramanuja Mani Mandapam in Salem or the elegant Sri RamanujaKoot in Jodhpur; the celebrations mark our reaffirmation of Sri Ramanuja's message: compassion for all living beings. Also, we should remember the gift of Tiru-aradhana karma that he



gave us in the important work, NithyaGrantha where the ritual worship of the Lord is given in detail. This was Sri Ramanuja's way to inculcate discipline in our everyday life. It is heartening to note that the younger generation is turning to such ritual worship not only as an offering of bhakti but also as a matter of achieving discipline in one's life everyday.

This May is also a celebration of the Supreme Lord's love for his creation that he takes incarnations to guard his devotees and destroy their enemies, as he has promised in the Bhagavad Gita:

*paritraanaaya sadhuunaam
vinaashaayacha dushkritaam |
dharma samsthaapanaarthaaya
sambhavaami yugeyuge ||*

Srirama Jayanti

Innumerable avatars have come to help the good people of the land, but generally a few come to our mind immediately as we know in detail about



their coming and what they did for humanity. Rama was born in the Ikshvaku clan to King Dasaratha on *Chitra (Chaitra)* month in the *navami thithi*. Hence we refer to his birth as happening on the *navami thithi* of the *Chitra* month.

The jayanti of Rama is thus observed in the Chaitra month; but the *navami thithi* might come earlier or later. The celebrations occur according to the local tradition. Thus, Sri Rama Jayanti is observed on 10th May, but in Sri Ranganatha temple in Srirangam and a few other places, it will be celebrated on 13th May. The Rama incarnation rid the world of asuric forces in a big way, and the prime asura Ravana in the battlefield of Lanka. As the celebrated Kannada writer, Masti Venkatesa Iyengar said, the Ramayana story is so deeply ingrained in the Indian psyche that there is no city or village in our land that does not associate itself with the name of Rama and his achievements.

Narasimha Jayanti

Other incarnations whose Jayanti we would be celebrating in May includes Narasimha Jayanti. This incarnation that was perhaps the briefest remains today as a guardian and his presence is marvellous. In Andhra Pradesh, for instance, there are close to three hundred temples dedicated to Narasimha, the prime one being Ahobilam. The great Alvars of Tamil Nadu have sung of this incarnation in memorable terms. Which one among the readers of Sapthagiri has not remained motionless at some time or other recollecting Pothana's incomparable version of this avatar in his Andhra Mahabhagavatham? How the moment Hiranyakasipu pointed out a pillar and flashed his sword at it, challenging Prahlada to prove that Lord Vishnu exists, also became the moment of Narasimha's incarnation? To prove the little boy's



faith, Narasimha emerged. Half-lion, half-human, he took no time to destroy Hiranyakasipu, looked at Prahlada with love and held him close, blessed him with long life and withdrew from human vision.

This May, Sri Narasimha Jayanti will be held in all temples on 17th May. The Narasimha temples in Ahobilam, give the lead in Andhra Pradesh. In Tamil Nadu the Namakkal Narasimha temple will be in the mind of everyone as it has also a contemporaneous importance, for the Mathematical genius Ramanujan said his super-proficiency in mathematics was due to the direct grace of Lord Narasimha and Goddess Namagiri reigning in this hillock-temple. But wherever one is worshipping Lord Narasimha on this day, he would do well

to recite AdiSankara's Lakshmi Nrusimha Karavalambha Stotram or Sri Madhvacharya's Sri Narasimha NakhaStuti or Seshappakavi's Sri NarasimhaSatakam:

"Lord with a complexion like the blue cloud,
You are our father; Goddess Lakshmi is our mother.
You devotees are our dear relatives;
Your glance is our wealth. Songs about you
Are our wide world; Your help is comfort to us.
Your mantra is faultless knowledge for us,
Meditating on your feet is our daily japa yoga.
Lotus-eyed! The tulsi leaves from your feet
Is medicine unto our sicknesses.
Resident of Dharmapuri, Narasimha
Glowing with ornaments, destroyer
Of sorrows and wicked enemies!"

Kurmajayanti

Kurmajayanti is celebrated on Vaisakha purnima on 18th May. Lord Vishnu in his kurma avatara supported on his back the mandhara mountain which was used to churn the ocean. The Srikurmam Kurmanathaswami Temple in Srikakulam, Andhra Pradesh, famous for ancestor worship is dedicated to the kurma avatar. You can also see the beautiful star tortoises in the tortoise park that has been set up as part of the temple, the only conservation centre for this species.



Parasurama Jayanti

The Parasurama avatar's jayanti this year falls on 7th May. Known widely for his relentless pursuit of Kshatriyas and destroying them 21 times as revenge for their killing his father Saint Jamadagni, he has a well-known temple in Pajakakshetra, a few kilometres away from Udupi on the western coast of India. It may be pointed out that close to the Parasurama temple, Sri Madhvacharya incarnated in the 13th century and became the founder of the Dvaita Siddhanta.

Annamaiah Jayanti

May 18th will be a musical feast for us as we celebrate Annamacharya Jayanti on that day.



Annamacharya was given initiation into Srivaishnavism and Ramanuja Siddhanta by the first Jeeyar of Ahobilam, Sri Adivan Satakopa Yateendra Mahadesika. Annamaiah has sung several songs on Sri Ramanuja, all of them conveying high teachings in the simplest form of Telugu. Here are a few lines:

*Gathulannikhilamainakaliyugamananthunu
gatiithadechupe mana guru Daivamu
ithanakarananegaailavaishnavulamaithi ...*

Annamaiah also says that thanks to Sri Ramanuja we have received 'tiruman' for the forehead, he has given initiation of Ashtakshara mantra. The composer was equally adept with Sanskrit and has written some enchanting poems on Sri Venkateswara as a 'householder'. '*Anjali anjalirayam the kimjanayasi mama kedhamvachasthe*' handles 'pranayakalahamu' in an enchanting manner. The human emotions jell in a loving manner with the divine compassion of Mother Alamelumanga Thayar. The Annamaiah Jayanti is a celebration for all homes with music and bhakti.

Tarigonda Vengamamba Jayanti

We began with the Jayanti of the peerless Acharya Ramanuja. It would be appropriate to conclude with another remarkable devotee of Lord Venkateswara, Tarigonda Vengamamba (1730-1817) is a shining representative of all the Indian women who have transformed their lives of sorrow into a triumphant joy of devotion to the Divine. She is the author of great works like Vishnu Parijatham and Golla Kalaapam. She was married in her childhood but since her husband saw her as their Kuladaivam, Chowdeswari, she could not live with him. In a few years he passed away. Vengamamba was educated by her parents who put her in the charge of Vidwan Subramania Sastri of

Madanapalle. From him she received a strong grounding in Vedanta sastras and initiation.

Soon after, she began writing devotional poetry. Her prime contributions are dramas written in the YakshaGaana mode. That she sought to live a life without taking to a widow's dress and dared to write poems and dramas almost challenging the male-dominated area brought her several problems. But she faced them all with her characteristic faith in the divine. She made for herself a garden in Tirupati and lived a life of meditation and writing. Her works



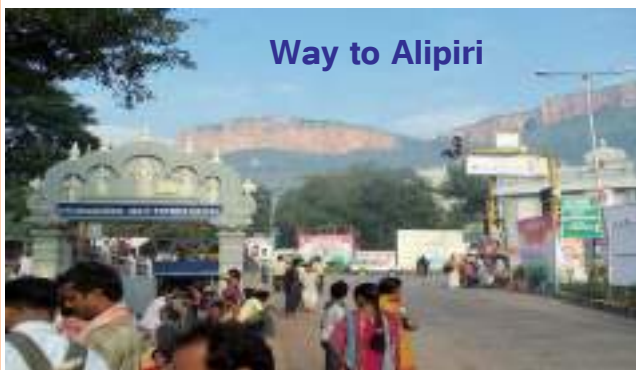
contain a rich amount of social history of her times regarding Tirumala, its grand structures and devotional atmosphere.

Daily Vengamamba offered camphor harati (known as Mutyala Harati) to Lord Venkateswara. This service is being continued till this day. Her Yakshagana, MuktiKanta Vilasamu and other dramas and poetry need to be studied by us regularly; if we decide to do that, it would be a lovely homage to this great Matrusri as we celebrate

her Jayanti in May.



FACILITIES TO THE FOOT PATH PEDESTRIANS



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- 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.
- 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.

THE GLORY OF SEVEN HILLS

- Prof. Lakshmi Kannan

As per our scriptures Lord SrimanNarayana is worshipped in five forms.

PARARUPA - The form of the Lord with His Divine Consorts in Sri Vaikuntam, being worshipped by the residents there, namely Nityas (Permanent residents) and Muktas (The Liberated Souls);

VYUHA - The form put on by the Lord in Ksheerabdhi- the ocean of Milk, where the demi-gods like brahma and other devas can approach Him and get their wishes granted;

VIBHAVA - The form of the Lord while He takes incarnation such as Rama, Krishna etc. He incarnates in the world, to protect the good ones, remove the evil-doers and establish the Sanatana Dharma. This form could be witnessed by those

who have the opportunity to live at that time of incarnation.

HARDA-ANTARYAMI - The form with which the Lord dwells in everyone's heart. Only those practicing Yoga can realize Him, when blessed.

ARCHA - The form of the Lord enshrined in temples consecrated by rituals prescribed by our scriptures. Here the Lord dwells with all His powers, which He enjoys in all other forms. Here the Lord is seen with all human eyes and worshipped. This form of Archa is easy to comprehend by anybody and everybody, as it is easy approachable and keep it in mind for devotional purposes.

Among the Archa forms, 108 such forms have a special status being graded as Divyadesams, glorified by Alwars, twelve in number, sacred saints



who extolled Him and the kshethrams, presided by Him.

Among the 108 Divyadesams, four occupy special place, as a part of pilgrimage. They are Srirangam, Tirumala, Kanchipuram and Tirunarayanapuram (Melkote- in Karnataka).

As it is glorified "*Kalou Venkatanaayaka*", Lord Sri Venkateswara of Tirumala is the much sought-after deity in Kaliyuga. Everyday thousands and thousands of devotees throng Tirumala for His Govinda Darshan and get His blessings. The chanting of "*Yedu Kondalavada Venkataramana Govindaa Govinda*" reverberates in all places in Tirumala. It even rings in our ears even after we reach our homes at far off places.

The presiding deity of Tirumala, Lord Sri Venkateswara poses in the standing form, among Seven Hills and gives darshan to devotees night and day without any rest whatsoever.

Not only the Lord, even the Hills situated around can give us Moksha- Salvation to devotees in due course, as per our scriptures.

Let us know the glory and importance of the "Seven Hills".

The seven hills situated around Tirumala are Vrushabhadri, Anjanadri, Vrushadri, Garudadri, Seshadri, Narayanadri and Venkatadri.

VRUSHABHADRI - Once, there lived an Asura called Vrushabasura who lived near Thumburutheertham in Tirumala. He used to do great penance with full austerity. Lord Siva, in due course appeared before him and directed him to ask any boon. Asura, with his demonic thoughts, wanted that he would like to fight with Lord Siva Himself. Siva obliged him. There was a fierce battle and the Asura was defeated. However he



requested Lord Siva to name that place after him. Lord Siva blessed him accordingly and that is why, that hill has come to be known as 'Vrushabhadri'.

ANJANADRI - Kesari, chieftain of Vanaras and his wife is Anjana Devi. For a long time, they were not blessed with any child. Anjana Devi, then went to a sacred place near Akasa Ganga in Tirumala and performed penance. VayuBhagavan, the Wind God, appeared before her and presented



her with a fruit. Consuming that, Kesari and Anjana Devi were blessed with a son. That son is the famous Hanuman. He is also known as Anjaneya, the son of Anjana Devi. The place where Anjana Devi did penance came to be known as 'Anjanadri'.

VRUSHADRI - VRUSHA means Dharma (Righteousness). It is told that Dharma Devata did penance here in Tirumala to attain eternal prosperity. Lord Venkateswara pleased with his penance and granted wish. The place where Dharma Devata did penance, has come to be



known as 'Vrushadri'. It is also referred as Dharmadri in some places.

GARUDADRI - GARUDA is the son of Vinata Devi and Sage Kasyapa. He is the Vahana- the divine vehicle of the Lord Vishnu. Kadru is another wife of Kasyapa. She had serpents (snakes) as her children. There was a great enmity between Garuda and Serpents. Garuda used to kill serpents at his will. Because of this he incurred a lot of sin. To wash off the sins, Garuda did penance. When the Lord appeared before him, Garuda entreated him to take him back to Sri Vaikuntam. However the Lord told him that He would be residing in Tirumala- surrounded by Seven Hills, and that he could come there for any service. The Lord named



the place where Garuda did penance as 'Garudadri'. It is also known as Garudachalam.

SESHADRI - There are few different stories for the place to be known as Seshadri. Sesha means Adisesha, the first and foremost faithful servant of the Lord. He acts as the umbrella to protect from Rain and Sun-beams, the seat where the Lord sits, the Bed when He reclines, the Sacred Sandal (Paduka) when he walks and so on.

It is told that there was a bitter contest between Adisesha and Vayu, the first one protecting the peak of Meru with His hood, while the latter trying to blow off the peak. The contest was going on for a long time. As other gods requested Adisesha to relent and accordingly Adisesha stopped the fight. But the Wind god blew



away the peak which fell near the banks of Swarnamuki river. When Adishesha was dejected by the act of Vayu, the Gods consoled him and named the hill formed out of Meru peak as 'Seshadri', after him. It is also called Seshachalam.

NARAYANADRI - Narayana maharishi wanted to perform penance in praise of Lord Vishnu. So he approached Brahma to show him a place where he could do penance without any outside disturbance. Brahma accordingly showed a place near Tirumala. The Maharishi performed the penance and the Lord appeared before him



and blessed him. The Lord also informed that the place will be called as 'Narayanadri' henceforth.

VENKATADRI - This is the central place where the temple of Lord Sri Venkateswara is situated. The Lord chose this place as his permanent residence to bless all the devotees who come to him for any wishes. Venkatam means that one wipes out all sins and blesses with riches. When the sins are wiped out, you duly get Moksha



or Salvation in due course. This is depicted in Nammalwar's Hymn.

*"kundram yendi kulir mazhai kaattavan
andru gnalam alanda piraan
sendru ser thiruvekatamamalai
ondrume thozha nam vinai oyume"*

(Tiruvaimoli-3-3-8)

The Lord protected Gokulam from the torrential rain, ordered by Indra, by holding Govardana Hill for Seven days. Lord measured the universe by His foot during Tiruvikramavataram, Himself opted to stay in Tiruvenkata Hill. If one prays to the Venkatadri, all his sins will be wiped out and will be blessed with wealth and prosperity.

It is here in Venkatam, Sri Nammalwar surrendered Himself to the presiding Divine Couple, which is depicted in his Tiruvaimoli (6-10-10).

Tiruvenkatamudayan, who dwells amongst the holy seven hills, will shower his choicest blessings on us, if only we surrender unto him.

Srimathe Venkatesaya Namaha





Consecration of Idol, Kalasasthapana, Mahakumbhabhishekam was performed at the newly constructed Sri VenkateswaraSwamivari temple in Jubileehills, Hyderabad by Tirumala Tirupati Devasthanams from 9th to 13th March, 2019.



Anointing Sri Venkateswara Swamivaru with Milk

Sri Swamivaru
with His Consorts
(Processional Deities)



Anointing Sri Venkateswara Swamivaru with Sandal Paste



Sri Venkateswara Swami Temple, Jubilee Hills, Hyderabad – A view



Purnahuti



T.T.D. Archakas & Higher Officials with Sacred Waters



Mahasamprokshanam performed to the Sanctum Sanctorum's pinnacle



The Annual Brahmotsavams was performed by T.T.D. to Tirupati Sri Kapileswara Swami, Kapilatheertham from Feb. 25th to March 06th, 2019 - A view



Dwajaroohanam performed in Sri Kapileswara Swami Temple



Sri Kapileswara Swami on Hamsa Vahanam



Sri Kapileswara Swami on Adikaranandi Vahanam, on the other side Kamakshi Ammavaru on Kamadenu



Sri Kapileswara Swami & Kamakshi Ammavaru on Kalpavruksha Vahanam



Sri Kapileswara Swami & Kamakshi Ammavaru on Bhutha Vahanam



Sri Kapileswara Swami & Kamakshi Ammavaru on Suryaprabha Vahanam



The Annual Brahmotsavams was performed by T.T.D. to Sri Kalyana Venkateswara Swami, Srinivasamangapuram from Feb. 24th to March 04th, 2019 - A view



Dwajaroohanam performed in Sri Kalyana Venkateswara Swami Temple

Sri Kalyana Venkateswara Swami with His Consorts on Peddasesha Vahanam



Sri Kalyana Venkateswara Swami on Simha Vahanam



Sri Kalyana Venkateswara Swami on Hamsa Vahanam as Goddess Saraswati



Sri Kalyana Venkateswara Swami on resplendent Suryaprabha Vahanam



Sri Kalyana Venkateswara Swami on wish yielding Kalpavruksha Vahanam



Tirumala Tirupati Devasthanams, Tirupati

SRI VENKATESWARA SARVASREYAS TRUST

The Tirumala Tirupati Devasthanams is organizing various social welfare programmes in the service of the people with a noble motto - 'Service to Man is Service to God.' As a part of this, T.T.D. established S.V. Bala Mandir Trust in 1943 in Tirupati in order to extend its helping hand to the orphans. Besides, there are three more trusts namely Jalanidhi Scheme, Kalyanamastu Trust and Sri Venkateswara Information and Technology Trust. All these three are made into one large trust called '**SRI VENKATESWARA SARVA SREYAS TRUST**'.

AIMS OF THE TRUST

1. To provide dharmasalas (choultries) and free housing facilities for the development, protection and welfare of the orphans, the old, the poor, the destitutes and the weaker sections in the society. To provide financial assistance to the orphans and the economically backward students.
2. To improve and enhance the medical facilities for the welfare of the divyaangas (physically challenged), mentally challenged and also to raise their standards of living irrespective of their caste, class, creed, race and colour.
3. To take Immediate relief measures in times of natural calamities like floods, famine and any untoward incidents like fire accidents.
4. To establish the rehabilitation centres for the hearing-impaired, dumb and the grown up children with the defects.
5. To provide required appliances and necessary education to such children in the villages.
6. To provide minimum required drinking water facilities always within their reach, ponds and water tubs be provided to the Panchayat of Tirumala and the Municipal Corporation of Tirupati. Proper action should be taken to save the water and control its wastage.

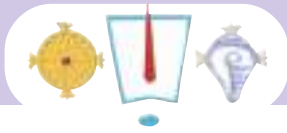


7. To provide facilities like giving books, giving access to the Internet and modern technology for the betterment of the future generations and also offer the wealth of our historical and cultural heritage.
8. To create societal discipline and enhance moral values and instill self-confidence in youth.
9. To make the newly married couples lead and live in their respective families with mutual affection and self-respect.
10. To co-operate and extend the helping hand to the individuals and institutions, those follow and implement the ideals and the activities of the Trust.

THE DETAILS OF DONATION FOR THE TRUST

The minimum donation for the scheme is Rs. 1000/-. If the donation is below Rs. 1000/-, the amount will be credited in the account of Srivari Hundi without any prior information to the donors. All donations will be deposited in nationalized banks and the accrued interest on the amount will be utilized for the benefits of the scheme.

Donors are requested to send their donations to 'The Chief Accounts Officer, Tirumala Tirupati Devasthanams, Tirupati - 517501. (Ph.No. 0877 -2264258)' in the form of cheques/D.Ds drawn in favour of 'The Executive Officer, Sri Venkateswara Sarva Sreyas Trust, Tirumala Tirupati Devasthanams, Tirupati'.



Traditional DRESS CODE is Compulsory in Tirumala

- Smt. J.C.Gnanaprasuna

According to Scriptures, dharma protects those, who safeguard it. If the tree in our garden has to give fruits and shade, we have to nourish it with water and manure. Similarly, dharma flourishes only when we protect it properly. The Hindu dharma is as ancient as time itself. Hinduism prescribes the ideal means for peaceful and joyful worldly life, besides being dedicated in the service of God wholeheartedly. Our traditions and customs is as vast as the sky and as generous as the Mother earth.

Temples play a significant role in Hinduism. They are not only merely places of worship. They are the eternal symbols of our culture,

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

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

Women : Saree with blouse, Halfsaree, Punjabi Dress with Duppata or Chudidhar with Duppata.

Men : Paijama – Kurtha or Dhoti – Uttariyam.



tradition and history. The holy shrines sanctifies our motherland. The temple of Lord Venkateswara stands unique. Tirumala is so sacred that Sri Ramanuja, the vaishnava preceptor climbed on his knees as he considered it sacrilegious to set foot on the holy Hills.

Thousands of pious devotees throng Srivari temple every day with devotion. Unfortunately, many of them are ignorant of the customs and traditions to be observed while visiting Tirumala. Therefore, the Devasthanams is instructing time to time to follow strictly the rules and regulations to be followed in Tirumala. Every devotee should enter the temple wearing clean, traditional clothes with Thirunamam. Do not come to Tirumala, if according to custom and usage you are prohibited to enter the temple. We visit Srivari temple and offer worship to the Lord of Seven Hills in order to make our lives pure and divine. Therefore, it is our responsibility to maintain the pristine purity of the abode of Lord Srinivasa as long as we stay there. Purity of mind and body is essential to secure God's Grace.

In this regard, TTD made it compulsory to wear traditional clothes, while participating in arjithasevas and in Rs.300/- Special entry darshan. Men should wear kurtha, pajama and women should wear either sarees or salwar-kamiz. Traditional dresses are more convenient and comfortable. Besides, they maintain the decency and decorum of a place of worship unlike the western sartorial fashion, which is odd and inappropriate. We shall be able to safeguard the sanctity of Tirumala by the way we conduct ourselves as devotees.

TTD sincerely appeal to the pilgrims to strictly observe the age old customs and usage on their visit to the sacred Hills and help Devasthanams to maintain the holiness of this great sacred place.



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The Saranagati (Nyasa) Gadyam of Ramanuja is the spontaneous outcome of the teaching of the truths underlying the doctrine of Prapathi or Saranagathi. The three gadhyams of Bhagavadramanuja – Saranagati Gadyam, Sri Vaikunta Gadyam and Sri Ranga gadyam speak the greatness of Prapathi and Bhakti.

SARANAGATI GADYAM OF BHAGAVAD RAMANUJA

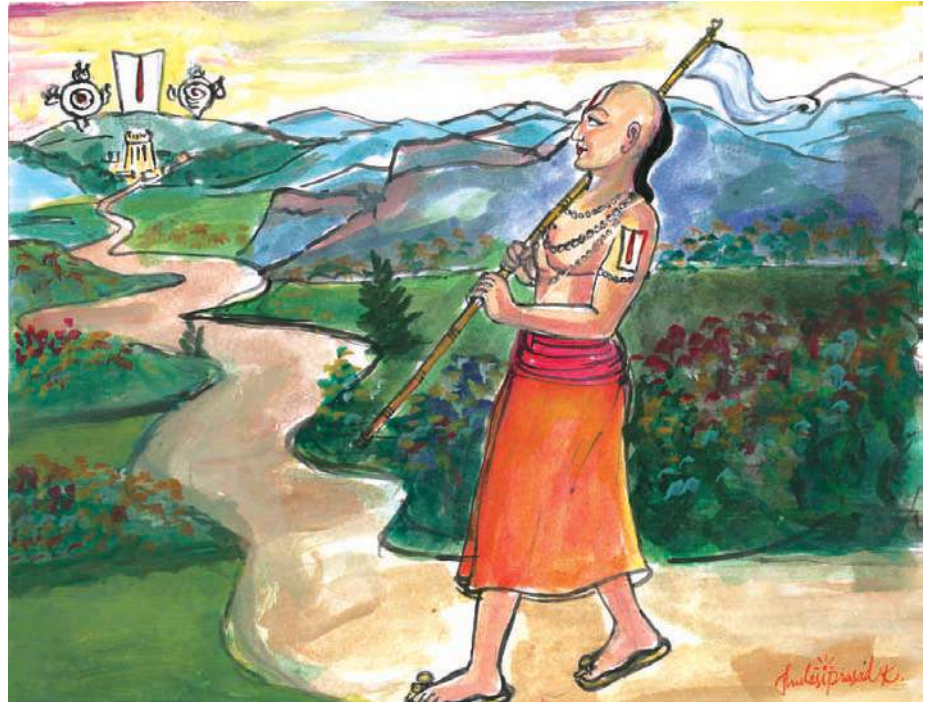
- Sri T.K. Krishnaswami Thathacharya

Nyasa Vidya or self surrender is nothing but admission of every being in its fold / hold. It implies an intimate of the self surrender or Atmasamarpana of the mumukshu on the one hand and the ready perennial flow of the saving divine mercy on the other. It is based on the un failing redemptive grace of the Lord whose dispositions the sinners is ever on the side of their protection and liberation.

The “Mundakopanisad” specifically mentions the care to be taken in surrendering the self (Atman) to Brahman –

Pranvo :

*Dhanuhu Saro Hyatma
Brahma Tallakshya
muchyate |
Apramattena Vedhavyana
Saravathamayo Bhavet ||*



The pranava is the bow, one self is the arrow and Brahman is the target. It is to be let cautiously with great attention.

There are three types of compositions in Sanskrit literature namely Gadyam, Padyam and Champu.

Gadyam – is an elaborate prose composition, not metrical yet framed with due regard to harmony.

Padyam – consists of lines as per the metrical rules for verses.

Champu – A kind of elaborate and highly artificial composition in which the same subject is continued through alteration in prose and verse.

The greatness of prapathi is elaborately mentioned in the prasthanathraya namely the Upanishads, Brahmasutras and Bhagavadgita.

1. Upanishad : Yo Brahmanam Vidadhati – Saranam Aham prapadya – Swetha svethasvathara Upanishad 6-18.

2. Sathyam (Truth) Tapam (Penance) Danam (munificence) Agnihotram and Yajnam doing rituals are not equal to prapathi. Prapathi or nyasam is superior to the above five. (Nyasam yesham Tapasam Atiriktam Ahuhu (Taithariya Upanishad – Narayanavalli).

3. I surrender to blue coloured cloud like Krishna (Chandyoga Upanishad)

4. In Taittiriya Upanishad Narayana valli. It is said with the beginning of Pranavam (Ohm) that the Jeevatma should join or to be presented to Paramatma.

5. Brahmasutra also mentions that prapathi or self surrender is a must.

Bhagavadgita : The charama sloka (18-66) mentions the prapathi or self surrender. Lord Krishna tells to Arjuna -

“Sarva Dharman parityajya MaMekam Saranam vraja”

Leave all duties or actions and surrender me only and I will protect you from all the sins.

*Kalyana Gunaganaam
Padmavanalayaam Bhagawateem
Sriyam Deeveem Nityana
paayineem Niravadyaam
Deva Deva Divya Mahisheem
Akhilajaganmaatharam
Asman maatharam Asaranya
saranyaam prapadye*

**I fall at the feet of Mother Goddess
Mahalakshmi who is purushakara to take me
to the Lord.**

Ramanuja wanted to specifically mention the Saranagati Gadyam to his follower so that they feel the importance given to his followers to think of both Lakshmi and Narayana as they both are inseparable.

During panguni uttiram Day at Sri Rangan, Bhagavad Ramanuja saw and prayed both the divine couple (Swami and Ammavaru) together. Immediately his mind thought made him to experience the Divine couple at Srivaikuntam and Lord Narayana and Mahalakshmi. That experience (Sri ruppar hanam Aasthe kaushidaki Upanishad) was the outcome of the Three gadyam especially Saranagati Gadyam.

The Saranagati Gadyam is like ocean. As lot of gems are available in the ocean, the Saranagati Gadyam is also like ocean with deep meanings and matter expressing him devotion and surrender doing expiation for all the mistakes done.

At first Bhagavadramanuja surrenders to Goddess mother Maha Lakshmi Ranganayaki. Who is Daya Devi to protect the sinners from Bondage and punishment from the Lord.

Why mother is to be praised or surrender to her than the Brahman or Narayana.

It is but natural in our life also that a son wants or in need of a particular thing, he first approaches the mother and cajoles her to get the things he wanted to be sanctioned by father. Fathers in general do not verily to pampering or unduly kind lest he should not become spoiled. But the nature of a mother is to worry about the welfare of her children. Ladies are by birth shrewd, competent, expedient and merciful. Hence a mother is considered as embodiment of love and affection. Here in his Saranagati Gadyam Bhagavad Ramanuja pours lot of encomiums on Goddess mother calls her as universal, our mother and my

mother (Akhila Jaganmatharam, Asmanmatharam Saranam Aham Prapadye). The Vaisishtyam (greatness) of Visishtadwaita philosophy of Ramanuja or Ramanuja Darsanam is that the Goddess and God are both inseparable, she being the Royal queen, Always occupying the heart of the Lord, known for her richness and excellent qualities in getting the Lord happy always is the only purushakara or mediator to annihilate the sins of the Bhaktas or her children. The Sri is in Sriyah Pathi as both are equally powerful whereas mother is more compassionate and releases the sinners from the Bondage of cruel punishments.

The pancharatra shastra states that the consort of Lord Vishnu is also called as Sri because she is easily accessible to the devotees. She hears to the cry of the devotees when they are helpless. She makes the Lord to hear the cry of the child. She destroys all the sins of the devotees. She creates a peaceful atmosphere to her devotees.

Bhagavad Ramanuja asserts in his Gadyam that “people may like their mother” and praise the Goddess. “But my devotion and affection kept on my mother Mahalakshmi Ranganayaki is not comparable with others”. This type of assumption and conviction is to show that mother is the most important personality to shower love, affection and compassion. He follows the always like Boothathalwar and Nammalwar. Boothathalwar says that – *yane tavam seyden Ezhu pirappum eppodum yane Tavamudaryen*.

Nammalwar says – Enakku Evualakum Nikare Enakku ini yar Nigan Neenilaththe.

In the beginning of his Gadyam (Saranagati) he implores or invokes the all merciful periapiratti or Ranganayaki. He requests her that Lord Narayana is to be served by him always and always doing Kainkaryam at Sri Vaikuntam to the Lord and I beseech your kind interference to fulfil my wish

***Antya Kaale Smritiryaatu
Tapakainkarya arathe
Tamevam Bhagavannadva
Kriyemanass Kurushvame***

Do your service without hackles to-day to me and let you remember at the time of death for the services done to me.

to surrender unto the Lord. Please see that I always be at His Holy Lotus Feet serving Him.

With the surrender to Ranganayaki the mother accepts Ramanuja’s request to do service at Sri Vaikuntam. She tells Ramanuja that his request is granted “*Astuthe! Thayaiva Sarvam Sampatsyate*”.

Alwars, Acharyas and great Bhaktas had the fortune or favour from the Lord to speak directly to the Bhaktas and fulfilled their wishes. Hence Ramanuja had the permission granted in the presence of Lord Ranganatha the presiding deity of Bhooloka Vaikuntam Sri Rangan.

Next he appeals to the Lord and expresses his weaknesses and mistakes committed by him. He regrets for all his known, unknown and ought to be done mistakes to be pardoned.

People out of ignorance do not know your greatness as you are the protector, saviour. But I knew that you are everything for me you are my Lord and I am your servant (DASA) and I am your property.

Oh! Sriman Narayana! Vaikuntanatha! you are truthful in your action. You are an ocean of mercy. The saviour of the whole world. Lord of the whole universe our Lord. Lover of Truth and dedicated to Truth Oh! Sriman Narayana, I surrender into you. You are mother and father. You are a relative and teacher you are knowledge. All things are your kind self only. You are the total Oh

Lord of Lords. (*Twameve matha cha pita twameva Twameva Bahdhu scha Guru Stvamora. Tvameva Vidya dravinom tvameva. Tvameva sarvam mama deva deva*). My mind and thought were polluted due to the past sins by incurring the wrath of Bhagavat and Bhaagavata (God and devotees of God). Oh! Lord protect and redeem me from all those crimes.

My actions are due to the past in my previous and present birth which you only can save me from the turmoil and lead me to a place of a servant forgiving my deals. I surrender again.

On hearing the total surrender of Acharya, Bhagavad Ramanuja filled with devotion, attachment, helplessness and confidence in Him Lord Ranganatha gives Abhayam (assurance). Your recitation of Dvaya mantra –

Sriman Narayana charanam Saranam Prapadye and Srimathe Narayanaya namaha (I surrender unto the feet of Lord Sriman narayana and Srimaan Narayana only and no one else. Till you leave your mortal coil stay in Sri Rangam Happily (*Sri Range Sukhamasva*).

There is no doubt that you will reach me here and hereafter to continue your services as I have already committed on many occasions that my Bhakta will never suffer. Remember my words – Never I told lies earlier and never I till tell. Rama will not speak twice (Srimad Ramayana).

I give salvation immediately to those that surrender to me and it is a vow that I give Abhayam (assurance) to all including all human beings. (Sakrudiva Prapannaye Tavasmitha yaelete Abhayam Sarva Bhutebhyo Dadamyetad veretom mam) Relinquish all action and surrender on to me. Do not worry I will protect you from all the sins

(Charmasloka in Bhagavadgita)

The Lord Rangantha tells Bhagavad Ramanuja that “I have already promised in the above slokas (Ramayana and Bhagavadgita) that I protect my Bhakta.

Hence you need not worry : Concentrate on attaining me without doubt and live happily.

The each and every word or sentence in this Gadyam Eulogize the great quality of the Lord, His form, His benevolence in protecting the sinners etc.

Hence this Saranagati Gadya is a compendium of Visishtadwaita philosophy based on prapathi and bhakti. The Gadyam is a deep ocean with pragmatic meanings of powerful adjectives to denote the greatness of the Lord and Mahalakshmi. Gadyam is the unforthmable ocean with lots of diamonds and sapphires.



**An Appeal to the
VEHICULAR TRAFFIC PASSENGERS
Moving on Tirumala – Tirupati Ghat Road**

**Vehicles are not Allowed in the
Below Given Stipulated Timings**

1. Two wheelers - 11.00 p.m. to 4.00 a.m.
2. Other Vehicles - 12.00 midnight to 3.00 a.m.
(Four wheelers / RTC Buses)

Note: It is compulsory to scan the receipt of the barcode of their vehicles, those moving on Tirumala – Tirupati Ghat Road.

- Assistant Vigilance &
Security Officer (Wing-3)
T.T.D., Tirumala

The Temple of LORD KRISHNA SWAMI AT MANNARU POLURU

Telugu Original by : Smt. M. Uttara Phalguni
English by : Dr.M.Krishna Kumar

Historically renowned as 'Manimadapa kshetra', the temple of Sri Alagha Mallari Krishna Swami along with His two consorts namely Sri Satyabhama and Jambavathi is situated at Mannaru Poluru near the river Kalingi which is at an approximate distance of five kilometres from Sullurupeta.

According to the historical evidence, the temple was constructed in the 10th century by the Chola kings. In the thirteenth century, the temple reached its glory during the reign of Manumasiddhi kings who ruled Nellore. In the eighteenth century, five villages were given by the king of Venkatagiri as donation. The celebrations of the Brahmotsavam in the temple will be held twice in a year.

STHALA PURANAM

King Satrajit had a rigorous penance to please Lord Surya. Lord Surya presented a

precious jewel called Samanthakamani to him. The precious jewel has the power to give the king a quantity of gold that weighs eight 'baruvulu' every day. One day the king went



to the court of Lord Krishna wearing the costly jewel. Lord Krishna asked the king to give Him the jewel since it was necessary for a king to have sufficient financial resources for the social protection and the financial welfare of the people. But the king rejected the proposal of Lord Krishna. The king gave the jewel to his brother Prasena for wearing around his neck in order to save the jewel from Lord Krishna otherwise He might steal the jewel from him at any time.

One day, Prasena went to the forest for hunting the animals wearing the jewel around his neck. Meanwhile, a lion killed Prasena and took away the shining jewel. After sometime, Jambavantha killed the lion and took away the scintillating jewel. He gave the jewel to his dear daughter Jambavathi. King Satrajit waited for the arrival of his brother for a long time. But he concluded himself that Lord Krishna might have killed his brother for the sake of the jewel and blamed Lord Krishna. In order to rule out the false blame, Lord Krishna prayed to Lord Vinayaka on the Vinayaka Chavithi and started His search. On seeing the traces of the dead body of Prasena and the dead lion, Lord Krishna found the way that led to the cave of Jambavantha. He saw the jewel around the neck of Jambavathi. On seeing Lord Krishna, Jambavantha got angry and invited him to wrestling. After a long battle, Jambavantha was defeated. In Treta Yuga, Jambavantha requested Lord Sri Rama to fight with him. His desire was fulfilled in the Dwapara Yuga. After knowing that both Lord Krishna and Lord Sri Rama were one and the same as they were the 'avatars' of Lord Vishnu, he prayed to Lord Krishna and asked His pardon. He arranged the marriage of his daughter with Lord Krishna along with the precious jewel.

Later, Lord Krishna handed over the jewel to Satrajit. After his atonement, the king wanted to wash away his sin and gave his daughter, Satyabhama to Lord Krishna in marriage along with the jewel. Devotees see the two consorts beside the main idol in the temple. In the Puranas, the place is described as 'Manimandapa Kshetra' because Jambavantha gave the jewel 'samanthakamani' to Lord Krishna in this place only. The main deity is called Sri Alagha Mallari Krishna

Swami as Lord Krishna did wrestling with Jambavantha. Lord Krishna became 'Malla Hari.' In course of time, His name became 'Mallari Krishna Swami.' As the place is noted for the wrestling between Lord Krishna and Jambavantha, it is called 'Malla Hari Poru Vuru.' In course of time, the name of the place became 'Mannaru Poluru.'

The Cultural and Artistic Style of the Statues: The gigantic statue of Garuda at the height of nine and a half feet in front of Lord Krishna Swami is seen with 'Ashta Nagabandhalu.' His eyes are in the posture of shedding tears since his pride is defeated. The main deity Lord Krishna Swami's statue is at the height of five and a half feet. In all Vaishnava temples, the statues of Lord Garuda seem to be very small. In this temple the stature of Lord Garuda is very high. According to the 'sthalapurana,' Lord Krishna told Garuda to bring His devotee Hanuman who is chanting the 'Rama nama Mantra' in the Himalayas to 'Manimandapa Kshetra' to give Jambavantha His grand 'darshan' as Lord Rama. Garuda went to the Himalayas and told Lord Hanuman about the command of Lord Krishna. But Lord Hanuman refused to Manimandapa Kshetra. There was a severe exchange of words between them. Lord Hanuman showed His magnificent 'Viswaroopa' to Garuda. Garuda's arrogance was shattered. The statue of Garuda shedding tears from his eyes symbolizes his defeat. Again, Lord Krishna ordered Garuda to go to the Himalayas to tell Lord Hanuman that Lord Rama had asked him to come to 'Manimandapa Kshetra.' Jumped with joy and enthusiasm, Lord Hanuman reached the 'Kshetra.' Lord Krishna ordered Satyabhama to become Rukmini to please their devotee, Hanuman. With great piety and devotion, Satyabhama made three 'pradakshinas' around Lord Krishna and manifested herself as

Sita. Lord Hanuman had a grand 'darshan' of Lord Rama along with His consort Sita. He felt delighted and went to the Himalayas.

On the right side of the main temple, there is a shrine of Rukmini Devi who is the embodiment of goddess Mahalakshmi. She is renowned as Soundaryavalli. On the backside of the main temple, there is a shrine of Jambavantha. The height of the statue is nine and a half feet. For this temple, Jambavantha is the 'Kshetrapalaka'. On the left side of the main temple, there is a shrine of Sri Kodandarama Swami. The main deity is associated with Sita and Lakshmana on either side. It is a clear evidence that Lord Rama has given His darshan to Jambavantha in the cave. It is very rare that the temples of Lord Krishna and Lord Rama are situated in one temple compound with two individual 'dwaja sthambhas'. The temple is a fine proof for the confluence of Lord Krishna and Lord Rama.

Along with the 'dwarapalakas', the existence of the statues of Sugreeva and Jataayu enriched the reputation of the temple. Every devotee feels delighted spiritually

because there are the statues of goddess Andal, Lord Venkateswara, Lord Anjaneya, Sri Ramanuja Swami, and twelve Alvars in separate shrines. In this way, the temple has been identified as the most renowned Vaishnava temple.

The 'vimanas gopuram' of this temple is similar to the 'vimana gopuram' of Tirumala. Naturally one sees the images of Garuda on the structure of Vaishanava temples. There are the images of lion on the 'Vimana gopuram' as on the Vimana gopuram' in Tirumala.

According to the historical sources, the temple achieved its glory during the reign of Manaumasiddhi. Sri Venkata Narismha Kavi who belonged to the 16th century wrote Sri Mannari Krishna Satakam and Sri Rama Chandra Satakam. He dedicated them to Lord Krishna. Sri Ayyalarayala Narayana Kavi wrote Hamsa Vimsati. In the fourth chapter of the classic, the poet described Lord Krishna Swami as Govinda. In the fifth chapter, he gave special status to the temple on par with the other great temples like Chidambaram, Tiruttani, Sri Kalahasthi and he wrote very extensively on the Mani Mandapa Kshetra i.e., Mannaru Poluru. In front of the main temple, there is Bhakta Anjaneya temple in the Sannidhi Street. Long 'Mukha Mandapa', broad 'Maha Mandapa', Kalyana Mandapa were built in a graceful, glorious and artistic manner. The main Rajagopuram was built in an ancient tradition with architectural beauty. In front of it, there is 'Utlā' Mandapam. In the eastern side of the temple there is



Swami Pushkarini within the area of two acres. The temple priests used to take the holy waters from the 'koneru' along with Vedic chants, and auspicious musical instruments in a ritualistic way to perform 'Tirumanjanam' every morning.

It is believed that there is a cellar in the temple premises facing towards the north-east side of the main deity. Inside the cave, there were three stone entrances with architectural glory leading to some steps which showed a way filled with utter darkness. So, the organizers were afraid and did not carry their research. They closed the way temporarily. The local people opine that the cave may be the residence of Jambavantha.

According to the inscription found in the 16th century, the temple was under the aegis the 'jamindars' of Venkatagiri who donated five villages consist of the area of 1477 acres for the development of the temple. In those days, the

temple was under the supervision of the Tahsildar of Mannaru Poluru. There were nine 'archakas' who used to perform worship to the Lord nine times every day with regular ritualistic offerings. Besides them, there were Vedic scholars and lecturers, musical instruments, male and female servants, different people belong to different professions in great number doing 'seva' to the Lord. It is known that there were more than one thousand people depended on the temple for their livelihood. Following the Vaishnava tradition, 'nitya', 'vaara', 'paksha', 'maasa' and 'varshika' utsavams are being celebrated in the magnificent temple. From Suprabhatam to the Ekanta seva, 'ghanta nivedanalu' are being performed to the Lord every day.

Let us derive spiritual joy from the grand 'darshan' of Lord Sri Alagha Mallari Krishna Swami and attain eternal bliss!



TIRUMALA TIRUPATI DEVASTHANAMS, TIRUPATI

AN APPEAL TO DEVOTEES

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

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LIFELINE FOR SUCCESS

- Dr. Vaishnavanghri Sevaka Das

Everybody especially students want to achieve success in all endeavors. Every student wants to pass examinations with full score, get first rank in the institution and command great respect amongst all the students. Aspiration for victory is common and natural for everyone. But, only a few succeed in all endeavors, not all. Very few people achieve success to the desired and expected level. What should be done to achieve success to the desired level? What are the reasons for not achieving the success to the desired level? Bhagavad-Gita gives precise answers to all these questions. Knowledge of Gita clearly throws light on the lifeline of success. Lord Krishna says “As strong wind sweeps away a boat on the water, even one of the roaming senses on which the mind focuses can carry away a man’s intelligence”(Gita 2.67), thus hinting the main issue in achieving the desired success in our endeavors.

Lord Krishna gave clear message on the lifeline for success for everyone’s benefit. A ship can sail smoothly only when the waves are not turbulent. Very turbulent waves make the ship to toss vigorously. To get success in our endeavors, we have to engage our senses, in other words our body in some particular tasks. Legs, hands, stomach are the working senses; whereas eyes, ears, nose, tongue and skin are the knowledge acquiring senses. All these senses put together makes our body, which engages in a particular task.

But, the difficulty is that even if one sense gets entangled in the sense object, it leads to the downfall of a human being. Then all the prospects of success get evaporated. Generally, for all animals, only one sense will be very strong. In fact, that itself becomes its weakness. For example, a deer has extra ordinary hearing capacity, but it also likes music so much. Hunter plays nice music to mesmerize a deer, and when it gets absorbed in the music, he kills it. Moths get attracted to the light of fire and fall into it enmass. A fish doesn’t have control on taste buds. Hence, it falls prey to earthworm and gets entangled to fishing rod. Thus, many animals meet destruction because of just one uncontrolled sense. What will be the fate of a human



being if all his senses are not under control? How he can save himself from falling down if his senses are out of control?

Success aspiring students should take *kabaddi* game as an inspiration and guidance. *Kabaddi* is fast becoming a popular game all over the world. In that game a player from one group enters into opposite party to touch someone for getting points. He should not only touch the player of opponent group, but also come back uncaught by the rival group. The member of opponent group who got touched by the player will be declared as “out” and the player’s team gets points. When the player enters into the opponent’s court, six to seven players of the opponent team try to catch him. They jump on him, catch him with all force to make him declared “out”. Similarly, the student who wants success in any examination or life should be alert regarding all his senses. They might entangle him and make him ineffective in achieving any goals. The way an expert *kabaddi* player comes back to his place uncaught by the opponent team members, and makes them “out”, a success aspiring student should ensure that he is not caught by senses. He should practice to “out” all his senses one by one and get full points. By such wonderful achievement of sense control, he moves steadily towards his success flag.

But, now the situation is more severe and harsh than the *kabaddi* play. In that game many people pull one player onto one side. In that situation the player may get “out”, but not dead. If all the people pull the player in all directions, certainly he would die. Present situation of students is similar to such unusual condition. When he sits for studies, mobile phone pulls his ear to one side, WhatsApp messages pull his eyes to another side, fast food pulls his tongue to another side, thoughts

of friend pulls his skin to another side. This is really a dangerous situation. Therefore, all success aspiring students should take lesson from the message of Bhagavad-Gita and take guidance from experienced seniors to control all his senses one by one for getting full protection from fall down. Success is sure for such a careful student. It means that sense control is the lifeline for success, as emphatically said in Bhagavad-Gita.



BEWARE OF THIEVES

1. Keep your luggage, valuable things and ornaments carefully.
2. Don't keep your children and old age people to watch the luggage.
3. Don't eat or drink anything like Tea, Coffee, water, cool drinks, biscuits etc offered by the strangers.
4. Your attention may be diverted by throwing Coins, Rupee Notes in order to steal your valuable things.
5. Don't go away by keeping your cellphones while charging.
6. Don't believe the false words of unknown persons for providing darsan, room facility and prasadam saying that you are known person to me.
7. Be careful with your handbags, ornaments etc while you are traveling in free bus at the time of getting in and coming out.
8. Don't take with you the valuable ornaments while going to bath rooms. Valuable things must be kept with your relatives or in lockers.
9. Keep the Laddu Tokens, Bags, Purses, Jewellery etc very carefully while in the Q-line at Laddu Counters.

ETHICS - THE PRESENT NEED

- Sri R.Kannan

Early in the morning, when we open a Newspaper, we see reports on corruption, bank and chit fund scams, violence on womenfolk, fraud, cheating, war between neighbouring states etc. This does not speak well of our culture. Where is the fault? The fault lies in the deterioration of ETHICS in our life. Ethics means moral code; morality; proper understanding of Rights and Wrongs; virtues etc. When Ethics goes down, we get into trouble as explained above.

Because of lack of knowledge among the common people, Ethics are not practiced by them. In this fast moving World, everybody wants things to their advantage by any means, even at the cost of others. They are self- centered and do not care for the welfare of others. Man is a social being and has to live in that surrounding. He has to Live and Let Live others; He has to possess and share; he has to feel happy and make others happy. If everybody starts feeling for others, hatred, enmity, jealousy, egotism and such ill feelings from the society will disappear from the scene. Once the ill feelings from the scene disappears, morality will appear in its splendor.

Ethics can be inculcated in the minds of the people by spreading its values practiced in our Holy scriptures. Holy scriptures advises the Rights and Wrongs to us in a simple manner with proper illustrations. They are like our well- wishers, always bent upon our well-being. They never lead us to improper life.

In order to keep our body hale and healthy, we take preventing medicines and take proper treatment if we fall sick. But to keep the mind clean, following the Ethics in a proper manner will help us a lot. For this purpose, we have to learn Ethics from Holy Scriptures.

The first and foremost among the Holy Scripture, the Vedas advise a lot in the matter of living. It advises us to have good feeling towards our fellow-beings, to carry out our duties without hindering others. It advises to treat our parents and Acharyas as Gods, since they were responsible for our welfare, treat guests with honour etc. It also says that if you donot follow the moral code, you will be doomed in future.

Other Holy Scriptures explain what Vedas have ordained. Among them, we are familiar with the Three great Epics, namely Srimad Ramayana and Sri MahaBharata, and SrimadBhagavadgita.

Srimad Ramayana is an example of inculcating human values in every human being. Lord Vishnu incarnated as Sri Rama in this world to show the characters one should follow in this world.

From Srimad Ramayana, we learn the following things:

Obedience to elders particularly to Parents- Sri Rama led forest life for fourteen years as per



the wish of his father King Dasaratha, though he had every right to be the heir-apparent.

Sitadevi followed him to forest as a dutiful wife- as a partner vowed during the marriage ceremony.

Lakshmana showed how a younger brother to assist his brother day-in and day-out during adversity.

Bharata did not want to usurp the kingdom, unlawfully obtained by his mother kaikayi. He went to forest to bring back Sri Rama. However, when Sri Rama was bent upon living in forest for fourteen years as per the wish of their father, he took His sacred sandal, returned to Ayodhya and ruled the kingdom as the representative the Sacred Sandal. This explains the highest degree of True brotherhood.

The characters of Guha, Sugriva and Vibishana show the true friendship with Sri Rama. Sugriva was prepared to lay down his life for the sake of Sri Rama in the fierce Lanka Battle.

The Kakasura episode and Vibishana saranagathi well explains the importance of the protection of those who surrender.

Also we learn that we should never have any lust- unduly towards any women. Ravana lost his life and most of the relatives in the battle because of his lust over Sita Devi.

Apart from this, Ravana because of his high self - possessiveness, he never took the advises of his brother Vibishana, even his wife and other well wishers. Sri Rama was even prepared to pardon Ravana if only he surrenders. But because of adamant nature Ravana perished.

Because of supporting Ravana, his brother Kumbakarna and son Indrajit perished, indicating one should never extend support for a bad cause.

Last but not least, Hanuman exhibited the highest grade of Loyalty and Service to Sri Rama and that is why He is remembered eternally.

From Mahabharata

Like Srimad Ramayana, we learn a lot from MahaBharata. We learn how lust for property and possession will destroy people. Dhuryodhana and Kauravas are the best examples. Here again Karna supported Duryodhana for a bad cause and was killed, though he was also a son of Kunti.

Here Bhishma gives a long lecture to Dharmaputra on various Dharmas. Vidura advises Dhrutharashtra about the right way of ruling a kingdom. If these are applied and followed today there may not be any chaos as we see today.

From Srimad Bhagavadgita

Srimad BhagavadGita is the Gospel of Lord Sri Krishna and is well acclaimed all over the world as one of the best scriptures to be followed and practiced. Here the Lord preached the best qualities to be imbibed by one and all. Some of the qualities insisted by the Lord in Gita are- Humility, non-violence, tolerance, simplicity, cleanliness, steadiness, self-control, renunciation of the objects of sense gratification, absence of false ego, detachment, even- mindedness amid pleasant and unpleasant events, constant and steadfast devotion to the Lord, and so on.

If one imbibes the qualities referred above, there will be no hatred, enmity, jealousy and other adverse qualities among the people.

It is told that during Sri Rama Rajya, people enjoyed prosperity, happiness and full satisfaction in their life. Even today we speak of that kind of rule to come back.

So we find ethics can be developed among the people by spreading our scriptures widely. Children should be taught these values.

Some years back, we used to have moral instruction classes in schools. That should reinforced once again among the students who are going to be our future rulers.

**SRIMATHE VENKATESAYA
NAMAHA**



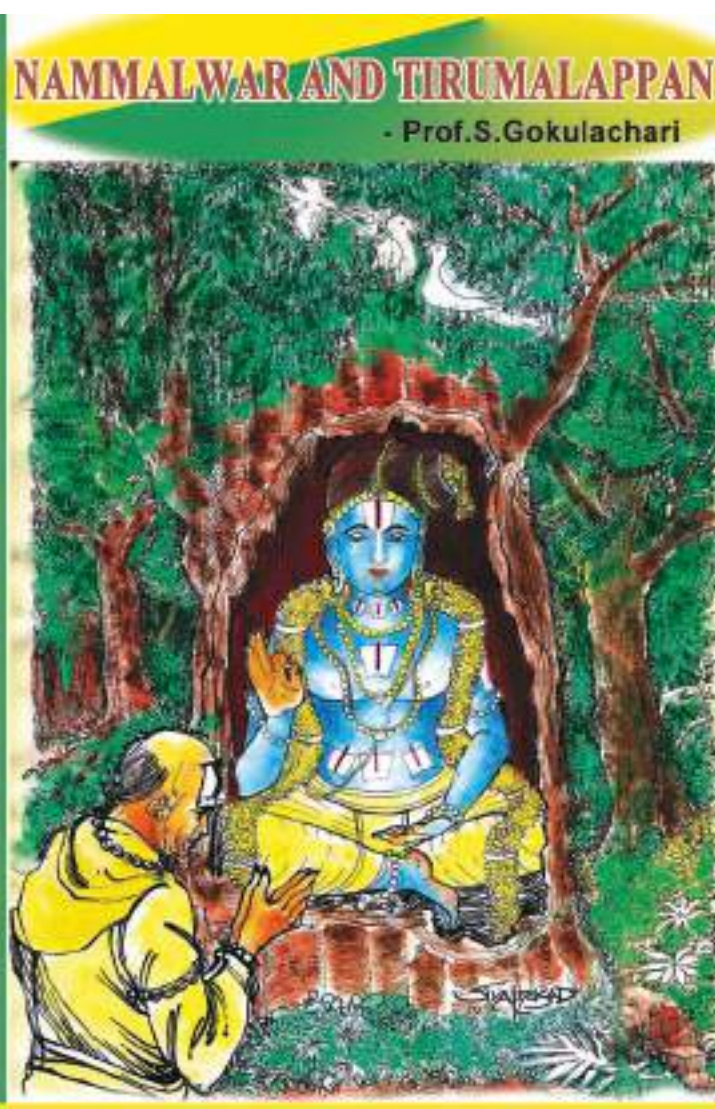
The alwars, those immersed in Lord Vishnu were Tamil poet-saints who espoused bhakti to Lord Vishnu in their songs of longing, ecstasy and service. They dive deep into the ocean of the countless attributes of Lord Vishnu. Tradition reckons 12 Alwars. They emerges from all walks of life and all strata of society. Nammalwar is revered head of all Alwars. He is also celebrated the greatest among the twelve alwars and his contributions amount to 1352 among the 4000 stanzas in the *NalayiraDivyaPrabandam*.

It is believed that in the Kali yuga, the shutters of vaikuntam (the supreme abode of Lord Vishnu (moksha) was opened first time for him, there after it became easy access to the followers of Swami Nammalwar to this supreme abode. The Vaishna Philosophy believe him to be Sriman Narayana Tiruvadi and celebrate him as kulapathi.

Swami Manavala Maamunigal challenged firmly in his Upadesa Rathna maala, No body and Nothing is Comparable to Nammalwar, His Birth place, Star, and His Prabandam Thiruvoimozhi.

According to legend, Nammalwar, an amsa of Vishvakshena, was born at Alwarthirunagiri in South Tamilnadu near Thirunelveli on the banks of Tamaraparani river, on the star vishaka, in the Tamil month vaikasi, on the 43rd day of beginning of Kaliyuga.

Tradition says as a baby he never cried or suckled, remained speechless and never opened his eyes. As he opposed and abandoned satavayu, he is called Satagopan. From his birth, he responded to no external stimuli hence he called Maran (distinct from world affairs).



He was the only child to his parents after a long wait. They felt sad and cried of the child and tried to make him to normal. But all their efforts went in vain. They left him at the feet of the deity of Adhinaathar. The child then got up and moved into a hole in a tamarind tree, sat in the padmasanam (lotus position) and began to meditate. It appears he was in this state for as long as sixteen years as detailed in Guruparampara.

In mean time, Madhurakavi Alwar, who born before Nammalwar, in a Brahmin family, in the month of *Chittirai* and in *chitra* star in Thirukolur near Alwar Thirunagari and had travelled to North India to various temples. When He was at Ayodhya, one day night he

noticed a glowing ball of fire in the sky, shining to the south. He was very much astonished. How strange it is! He decided to trace the mystery of it.

He took long travel from the day in each night, to follow the bright light shining to the south, and finally reached the tree. To his wonderment, he saw a divine soul sitting under tamarind tree.

He tried his all efforts to make him some reaction. He threw a little stone at him which hit the floor with a thud. Suddenly the divine child opened his lotus eyes. Madhurakavi felt very happy. Instantly but softly he asked him a riddle: "If the small is born in a dead's body what will it eat and where will it stay?" (his subtle soul is embodied in the gross body, what are its actions and thoughts?)

Nammalwar momentarily broke his silence and responded, "oh...That it will eat, it will rest!" (that if the soul identifies with the body, it will be the body but if it serves the divine, it will stay in paramapatham (vaikuntham) and eat (think) of God. Both were realised the very spiritual minutes of their divine principled life.

Nammalwar permitted his disciple Madhurakavi to stay with him and start dictating the verses on Lord Vishnu. Madhurakavi penned down all his hymns as they were composed. The works of Nammalwar were compiled by Madhurakavi as four prabandams, the *Tiruvaimoli* (1102 verses), *Tiruviruttam* (100 verses), *Thiruvaasiriam* (7 verses) and *PeriyaThiruvanthadi* (87 verses). Tiruviruttam is the first (prathama prabandam) and Tiruvaimoli is the Last (sarama Prabandam) of Nammalwar. All the four prabandams the Alwar blessed the world reflects the quintessence of four Vedas.

Tiruvaimoli is the Tamil equivalent of Saamaveda of 1000 branches, has 1102 pasurams

in Andhathi form, which is $99 \times 11 + 13$ is set to a rhythm and metre, enabled for singing.

Tiruvaimoli is the elaboration of Chantogya Upanishad.

There are 100 decads (a decad is also called "tiruvaimoli" as per tradition). Out of this 100 there is one decad that has 13 poems which is - panniruthirunamam - the 12 names of Lord. The remaining 99 decads have 11 poems each, adding up to $1089 + 13 = 1102$.

In the beginning of Tiruvaimoli itself, Nammalwar declares that God blessed him divine blemishless knowledge and devotion out of his own mercy. Subsequently, he establishes that Lord Vishnu preached his own glories through the words of Nammalwar. Not only that, the most important 5 principles which are known as Arthapanchakam is fully explained in this divya prabandham.

1. Paramatmasvarupa – Nature of God
2. Jeevatmasvarupa – Nature of Soul
3. Upaya-svarupa – Nature of Means to reach Him
4. Virudhi-svarupa – Nature of obstacles
5. Prabhyasvarupa - Nature of Goal

All the said arthapanchakam is detailed in Tiruvaimoli. In other angle Tiruvaimoli explains the ten tenets of dvaya mantra is called mantra ratna (gem amongst all) since it reveals the means and ends, to attain Moksha. The dvaya Mantra consists of 25 letters and 2 sentences as-

SRIMAN NARAYANA

CHARANAU SARANAM PRAPADYE

SRIMATE NARAYANAYA NAMAHA

The first part means, seeking refuge at the divine feet of Sriman Narayana. So, the first part indicates the upaya or means of attaining salvation.

The second part denotes the fruit to be achieved, namely, service to the Lord.

The second part of the Dvaya Mantra reads as - “Srimate Narayanaya Namaha”. This has two different meanings : May I be for the service of Sriman Narayana. I am not for myself. Nothing is mine. Everything belongs to the Lord. I am the servant of the Lord; and I am for service to the Lord. I do not do anything for myself. The Lord only get things done through me. Whatever I do is for the pleasure of the Lord only.

Nammalwar is very much inclined and affectionated with Tirumalappan. When he wishes to address divyadesams in his verses, he mentioned first Tirumala, then Srirangam and other Divyadesams.

His Tiruvaimoli is the essence of Dvaya Manthra, means nothing but Lord Malayappa swami. Tiruvengadam Udayan induced him to make Theerka Saranagathi (total Unconditional Surrender) at the Lotus feet of divine couple Malayappa swami and Alarmelmanga.

All we know, In Kaliyuga, the compassionate Lord appeared in deity form on the Seven Hills as Lord Venkateswara – to be accessible to all – the privileged and the less fortunate to remove our weaknesses, burn our sins and make us strong and better human beings to live for higher purposes.

The Saranagati is divided into six divisions:

1. Accepting those things that are favorable for devotion to God (*anukulyasyasankalpa*)
2. Rejecting those things that are averse to surrender to God (*pratikulyasyavarjanam*)
3. Considering God to be one’s protector in all circumstances (*raksisyatitivisvasa*)
4. Accepting God as one’s maintainer (*goptrtvevaranam*)

5. Surrendering everything in God’s service (*atma-niksepa*)

6. Cultivating a humble attitude (*karpanya*)

All the above attributes of saranagathi is explained very well in Tiruvaimoli and in a particular pasuram, Ahalahillen, which is essence of Tiruvaimoli and the very meaning of Dvayamanthra.

This pasuram is in the sixth decad of Tiruvaimoli, Alwar performs Saranagathi to Tiruvenkatamudayan with the purushakara of His Consort Goddess Mahalakshmi Devi who ever resides in his chest.

ahalahillEn iRayum yenRalarmEI MangaiuRai
maarbA !
niharil puhazhAi ! ulahamUnrudayAi !
yennaiaLvAnE !
niharil amarar munikkaNangaL virumbhum
ThiruvEnkatatthAnE
puhalonRillA adiyEn unn adikkeezhamarntu
puhunthEnE

In this Pasuram he performed the Saranagathi at the Lotus feet of the Sarvaloka

Saranyan at Tirumala. He had great aarthi (longing) for reaching the cool shade of Lord’s holy feet to escape from the scorching heat of Samsaram (living in this world with worldly deeds). He had no patience for karma prapthi and had great dvarai (urgency) and acute longing to rest at the Lord’s cool feet. He recognized that Prapathi to the Archamurthy is the better upayam (way) than Prapathi to other forms of the Lord such as Param, Vyuham, Vibhavam and Antharyami. Now He decided to perform his unconditional surrender to Tiruvengadamudayan standing on top of Venkatagiri. He did it.

Nammalwar
Thiruvadigalesaranam



DESTRUCTION OF DAKSHA'S SACRIFICE

- Dr. Vaishnavanghri Sevaka Das

Of all offenses in the world the offense (*aparadh*) committed towards a *Vaishnava* is considered to be very dangerous. Nobody can escape from the ill effect of *Vaishnava aparadh*. But who is *Vaishnava*? The simple definition of *Vaishnava* is one who worships Lord Vishnu. Lord Shiva was glorified as the greatest *Vaishnava* in Srimad Bhagavatam. If someone offends such a great *Vaishnava* like Lord Shiva, what great calamity falls on head is nicely narrated in this story of destruction of

Daksha's sacrifice. This is described in the 4th canto of Srimad Bhagavatam.

The story starts with wife of Lord Shiva namely Sati. She was born as a daughter of Daksha, the famous patriarch. Svayambhuva Manu had three daughters namely Aakuti, Devahuti and Prasuti; also had two sons namely Priyavrata and Uttanapada. Manu arranged the marriage of Prasuti with Daksha, the son of Lord Brahma. The progeny of Prasuti and Daksha got spread all over the universe. They were blessed with sixteen beautiful girls. Out of them, thirteen girls were married to Dharma, one was given to Agni deva, another was given to Pitru devatas and the last one was given to Lord Shiva, the destroyer of all evil. The last girl's name was Sati.

Sati served her husband lord Shiva with all seriousness. However, she didn't have any children because at very young age itself she left her body in the fire of yoga. She couldn't bear the pain of hearing the abusing of her saintly husband by Daksha. Out of frustration, she burnt her body in the fire of yoga. It is important to know why Daksha was angry towards Lord Shiva and why he continued that enmity despite close relationship with him. Once in the heavenly abode, all the patriarchs planned a big sacrifice. Many saintly persons, mystics, demigods and others along with their relatives and friends attended that sacrifice. Lord Brahma and Lord Shiva were also



present in that ceremony. When all were nicely seated waiting for the sacrifice to start, Daksha entered the place with great effulgence. Automatically everyone in the court stood up in respect to Daksha's glory.

The chief of the court Lord Brahma invited him with all respect and offered necessary hospitality. Daksha noticed that though everyone got up, his son-in-law, Lord Shiva didn't get up from his seat. That behavior caused great anger in Daksha. He started abusing Lord Shiva indiscriminately saying "This person Shiva has lost all etiquette. He doesn't know how to behave in any court of great personalities. He married my beautiful eyed daughter acting like saintly person. In fact, his eyes resemble the eyes of a monkey. I gave my daughter to this person only on the word of Lord Brahma, not out of respect. I curse that from now onwards he shall not get oblations in any sacrifice for the disrespect shown to me". Daksha cursed Lord Shiva out of sheer anger and left the place immediately.

Nandishvara, the carrier of Lord Shiva, got very agitated by the curse given to his master and gave counter curses to all people who tolerated the insult to Lord Shiva. He said, "This Daksha with bodily concept of life shall soon get goat head! All these brahmins shall take up all austerities just for sake of maintaining body and get habituated to eat anything and everything! All these people get their livelihood by begging". After hearing the curses given by Nandishvara, sage Bhrugu cursed all the followers of Lord Shiva by saying "Let all the followers of Shiva become atheists. Let all the worshippers of Shiva grow their hair and consume all the unhealthy food!" While these curses and counter curses were going on, Lord Shiva kept silent and finally left that place. Later, all Patriarchs somehow completed the sacrifice that they started and left to their residences.

Though the sacrifice by all patriarchs was over long back, the differences between Lord Shiva and Daksha didn't disappear. Later on, Daksha also planned a big sacrifice and invited all divinely people. However, he didn't invite Lord Shiva out of grudge. Sati, the wife of Lord Shiva, was very much disturbed when she saw everyone was going to her father's place except themselves. She requested her husband to send her to the sacrifice, but Lord Shiva didn't approve. He argued that when there was no invitation one shall not go even to one's father's home. But, Sati persisted and got ready to go to her father's place. Lord Shiva, out of abundant precaution, sent all his army for her protection.

Though Sati reached the father's place, nobody invited her out of fear of Daksha's wrath. Daksha did not even see her face out of deepest enmity. Nobody even bothered to talk to her. Meanwhile Sati noticed that no oblations were being given to Lord Shiva in the sacrifice. That really stirred her consciousness and she became utterly angry. She was not ready to keep her life as that body was obtained from Daksha, who unnecessarily abused holy Shiva. She sat down in the midst of the court, invoked the fire of yoga and burnt herself in it. The army of Lord Shiva attempted to attack the organizers of sacrifice, but was driven out by the divine army produced by sage Bhrugu. Finally this news reached Lord Shiva.

Lord Shiva became very angry, pulled some pieces of hair from his head and produced VeeraBhadra by hitting hair on the ground. On the order of Lord Shiva VeeraBhadra came to the sacrificial arena of Daksha and started destroying it. His followers were very fearsome and started mass destruction of all the arrangements. Within short span of time, fire in all the sacrifice altars was extinguished, all the utensils were broken and all the tents were pulled down. Then VeeraBhadra caught hold of sage Bhrugu and pulled off his

mustaches. He removed the eyes of sage Bhaga, who eyed Bhruugu while he was abusing Lord Shiva. He forcibly pulled off all the teeth of Pusha, who laughed at Lord Shiva while he was being abused. In this way, all the people who abused Lord Shiva directly or indirectly were severely punished by VeeraBhadra. Later, he caught hold of Daksha, threw him on the floor, got on to his chest to behead him. But Daksha's head was intact despite all attempts. However, finally VeeraBhadra beheaded Daksha with wooden axe that was meant for animal sacrifice. He burnt the head in fire and also set fire to entire sacrificial area before leaving to Kailasa.

Later, all the priests, demigods and others, who got tortured by VeeraBhadra, went to Lord Brahma and narrated the whole situation. Then Lord Brahma took all of them with him and reached Kailasa Mountain. Lord Shiva was in deep meditation. He was sitting in a special posture on the mat of kusa. When he came to know about the arrival of Lord Brahma, he offered all the respects and invited him with all humility. Lord Brahma, on behalf of all demigods, requested Lord Shiva to complete the sacrifice started by Daksha and take his sacrificial part. Also he requested him to give life and vigor to one and all who suffered on account of VeeraBhadra's attack.

At that point Lord Shiva replied that he acted in that way to give a strong lesson to less intelligent people. He also conveyed that Daksha had to live with goat's head as his head was burnt in the fire. He also assured complete fitness to all people. Lord Brahma then reached the sacrificial area along with Lord Shiva. As per the order of Lord Shiva, goat's head was attached to the dead body of Daksha and he came to life. Daksha felt very sorry to look at his goat head and also expressed deep sense of repentance for the insult caused to his daughter. He begged pardon from Lord Shiva for all the offenses that he committed. All merciful Lord Shiva

pardoned him. Later priests purified the sacrificial area with sacred Vedic chants and completed the sacrifice.

Lord Vishnu appeared from the altar of sacrifice and blessed one and all with His divine audience. The supreme Lord also blessed Daksha. Later Daksha gave sacrificial part to Lord Shiva and Lord Brahma. All the demigods also wished Daksha. Daksha's daughter Sati, who left her body in the fire of yoga, took her birth in the house of Himavan and later, again became the wife of Lord Shiva as Parvati. Daksha, who got the head of goat, had to leave his body to take birth again in the womb of Marisha.

This story of destruction of Daksha's sacrifice is very auspicious. Whoever hears this narration with all seriousness and glorifies with all sincerity, becomes free from all sins.



SOLUTION TO PUZZLE

¹ K	R	² I	S	³ H	N	⁴ A		⁵ G
I		N		A		N		O
⁶ D	A	D		⁷ R	I	D		W
		R		A		A		R
⁸ N	E	A	R			⁹ L	L	I
A				¹⁰ H				
L				¹¹ A	G	¹² A	I	¹³ N
W				R		I		L
¹⁴ A	D	D		¹⁵ I	N	D	R	I

A THUNDERBOLT ON DISEASES – UTTARENI

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

Uttareni, in Sanskrit is called *apamarga*, *kinihi*, *sharamadhya*, *prathek pushpi* in Ayurveda, which is also called the fifth Veda.

Uttareni is grown all over the country and raises upto two meters. The scientific name is *abhiramadhan aspara*. This belongs to the plant family of *amaramdheci*. Its stem is round shaped and the leaves in flower shape. It will have long shoots and seeds like cumin. It is called Chaff tree in English. In certain parts, in Telugu speaking areas it is called *kukkacheerelaaku*. God has created this plant with umpteen medicinal benefits to help mankind. Uttareni can be used in curing several illnesses we face in daily life.

Scorpion bite/poison : Mash the leaves to make it into a thick juice. It has to be applied on scorpion bites externally. The juice mixed in 5 to 10 ml water can also be taken orally to reduce the pain caused due to string bites of scorpion, bees, insects and wasps.

Dental problems : A hundred grams of uttareni seeds, ten grams of alum (available in ayurvedic shops in the name of *subrhabhasma*), ten grams of salt, one or two camphor tablets should be made into smooth powder. This powder can be used as tooth powder to avoid toothache, blood and pus from gums, and a cure for decayed or perished teeth.

Swelling in prostate glands : Dry the uttareni leaves and make it into a smooth powder. One or two grams of this powder mixed with cow ghee should be taken twice a day in the morning and evening. It will reduce swelling in prostate glands and the passing of urine becomes easy in men.

Potbelly : Uttareni leaves should be made into a solution of 250 grams. Mix the same with 250 ml of sesame seeds oil. Boil and distil the oil. Massage the potbelly with this lukewarm oil. Additionally, apply a cloth soaked in hot water. The fat will get reduced.

Cough, Asthma : Take uttareni plant with roots. Dry the plant. Burn it and make it into ash. The same should be sieved. One gram of this ash mixed with a sufficient quantity of honey should be served to reduce cough, asthma, and phlegm.

Skin ailments : Uttareni ash should be mixed in mustard oil and applied on skin affected by ringworm, itching, scabies, corns, etc.



The powder made from the roots of the uttareni plant and black pepper in equal parts should be mixed. One gram of this powder mixed in honey should be taken twice daily.

Pus in ears : Preserve the uttareni ash mixed in coconut oil in a bottle. One or two drops of this oil are placed in the ear to reduce pus and pain.

Swelling in legs, hands : One part of uttareni ash mixed with sixteen parts of water should be kept for a few hours. Distil the water and boil it. After entire water is boiled, a white substance remains in the utensil. It is called uttareni solution. Make another solution of dry ginger boiled in 100 ml of water. Add three or four drops of uttareni solution to this water and serve. All swellings will be reduced.



Problems in Women : Take fifty grams of uttareni powder and sugar candy (sugar jagiri) and make into a smooth powder. Mix two grams of this powder in 100 ml of water. If taken daily twice in the morning and evening, women will get relief from all ovary problems. This can also be used for bleeding through nose, mouth and urinary tracks.

Dried uttareni seeds are available in Ayurvedic shops.

Note: The readers are advised in their own interest to consult a professional doctor in Ayurveda before taking the above prescriptions. This article is for educational purposes only and not to be construed as a prescription for the ailments.



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.

GENERAL PREDICTIONS FOR THE MONTH OF MAY 2019

This month partly covers Chaitram and the remaining is Vaisakham

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : People are successful in their endeavors. Merchants will be substantially improved. Money flow is advised. Students will be successful. There is a possibility of performing of wedding ceremonies in the house. There will be a good gains in their investments. Independent decisions will make more success. Sahasranama of Lord Venkateswara or Lord Ganesha is suggested to ward off all negative effects.



Taurus (Vrishabha) : Investment in plots is better. Ladies have to attend so many functions. Mixed success is experienced. In the case of health, care should be taken. Traders will have normal sales especially in the second half of the month. Foreign trip may be expected. Unexpected transfers will be met that too not of a choice. Daily recitation of Vishnu Sahasranama and Goddess Durga Ashtotharam is suggested.



Gemini (Mithuna) : Students should work hard for success. Women will have to tolerate the situations in the house. Mixed results may expect. Overconfidence should be avoided. Traders will be benefitted substantially. Expenses should be economically controlled. Better to avoid over expectations. Worshipping of Lord siva or recitation of Sahasranam or worshipping Subrahmanya swami will yield good results.



Cancer (Karkataka) : Mixed results may be expected. Additional responsibilities will crop up. But health conditions should be taken care of. One should be very careful in money matters. They are advised to be very fast and accurate in judging the events. To get good results they should be highly cautious. Students should take extra care in their efforts and should understand the value of time. Worshipping of goddess Lakshmi will give success.



Leo (Simha) : Students should work hard for success. Flow of expenses should be controlled. One should be very cautious and careful while handling the critical situations. Employees should work hard. Women should take much responsibility in their family. Decisions should be taken quickly. Worshipping goddess Kali, recitation of Lakshmi Sahasranama or worshipping of lord Venkateswara is advised.



Virgo (Kanya) : Students should take care in their education. Technical hindrances should be carefully observed and avoided. Business will improve substantially. Frequent travels may occur. Better to invest in gold. Employees will become successful. New House will be purchased. Worshipping of Lord Venkateswara or Lord Vishnu will yield good results.



Libra (Tula) : They are the people of success. Students will get good results. People working in private sector are benefitted. You will be crazy and busy in getting success. Sports persons will get good fame. Women should be taken care in health issues. They should balance the family and profession. Worshipping of lord Venkateswara will fetch you a lot.



Scorpio (Virshchika) : Students may participate in Seminars. Better to talk very less in the family matters. Women are highly recognised. Controlling of the outflow of the money is very important. Better to postpone new ventures and new business. Avoid litigations while purchasing the lands and buildings. Work hard for success. Worshipping of Lord Shiva and Shakti is important.



Sagittarius (Dhanu) : Women folk will be busy in attending for ceremonies and all. Health should be taken care of. Better to maintain timely meals and timely rest. Maintain good relations with family. Students should work hard. Farmers may get good yields. Engaging in marriage functions or public related functions will give immense pleasure. Worshipping lord Shiva is suggested.



Capricorn (Makara) : Be cautious in investing gold. Speech is silver but silence is golden. Transfer to distant places also will give satisfaction. Foreign trip will be successful. There is highly satisfactory in getting new increments etc. Students are advised to be cautious in time management. Business people are to be very cautious. Worshipping of Subrahmanya Swami, Lord Ganesha or Lord Shiva is suggested.



Aquarius (Kumbha) : Better to invest in gold or go for a new construction, particularly a house. Health should be taken care of. You will overpower your enemies. Your services will be recognized. Students have to work hard for success. They should attend seminars and presentations. They are successful in their endeavours in foreign assignments as well as in domestic. Recognition gives immense pleasure. Worshipping of any god will fetch good results.



Pisces (Meena) : Money inflow is high. Mixed results may be expected. Students also get success and will get good ranks. Women will become busier in conducting good functions and keep good administration. Better to keep silence and they should be highly watchful. Lord Venkateswara Sahasranama and Lord Eswara poojas and Abhishekas are suggested to avoid evil effects.

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Tirumala Tirupati Devasthanams

Narayanavanam

Sri Kalyana Venkateswaraswamivari

Brahmotsavams

16-05-2019 to 24-05-2019

16-05-2019, Thursday

Day : Dwajaroohanam

Night : Peddaseshavahanam

17-05-2019, Friday

Day : Chinnaseshavahanam

Night : Hamsavahanam

18-05-2019, Saturday

Day : Simhavahanam

Night : Muthyapupandirivahanam

19-05-2019, Sunday

Day : Kalpavrukshavahanam

Night : Sarvabhupalavahanam

20-05-2019, Monday

Day : Mohini Avataram in Pallaki

Night : Garudavahanam

21-05-2019, Tuesday

Day : Hanumadvahanam

Eve. : Vasanhotsavam

Night : Gajavahanam

22-05-2019, Wednesday

Day : Suryaprabhavahanam

Night : Chandraprabhavahanam

23-05-2019, Thursday

Day : Rathotsavam

Night : Aswavahanam

24-05-2019, Friday

Day : Chakrasnanam

Night : Dwajavarohanam





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Tirupati
Sri Govindarajaswamivari Brahmotsavams

11-05-2019 to 19-05-2019