

TIRUMALA TIRUPATI DEVASTHANAMS



SAPTHAGIRI

ILLUSTRATED MONTHLY

NOVEMBER - 2019 Rs. 5/-

Tiruchanur

Sri Padmavathi Ammavari
Annual Brahmotsavams

From 23-11-2019
to 01-12-2019



Lotus-seated, you are the daughter of Milky Ocean!
Consort of Lord of Tirumala who reclines on the Milky Ocean!!

--Annamayya

SHARAD

Tirumala Tirupati Devasthanams' Trust Board

A.P. State Government has appointed a New Trust Board to TTD.
The Chairman, Members, Ex-Officio Members and Special invitees
took oath in Tirumala Srivari Temple in the presence of
TTD, Executive Officer, Additional Executive Officer, TTD, and Higher Officials.
Srivari prasadams were offered to them.
The Veda Pandits blessed the new Trust Board.



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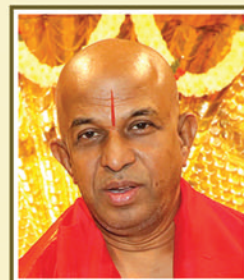
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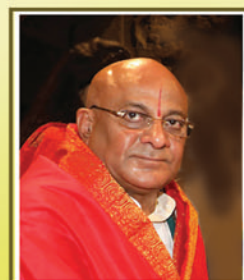
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BHAGAVADGITA

Atra śūrā maheṣvāsā bhīmārjunasamā yudhi |
Yuyudhāno virāṭasca drupadaś ca mahārathaḥ ||

(Chapter-1, Sloka-4)

Here are heroes, great bowmen equal in battle to
Bhima and Arjuna – Yuyudhana, Virata and
Drupada, mighty warriors.



Mata devi tvamasi bhagavan vasudevah pita me
Jatah so-aham janani yuvayoreka lakshyam dayayah
Datto yushmat parijanataya desikairapyatastvam
Kim te bhuyah priyamiti kila smera vaktra vibhasi

Oh Mother! My mother is yourself. My father is Lord Vasudeva. So born, I am, oh mother! to be the sole receiver of the filial affection from both of you. What is more, I have been delivered unto you as a servant by my acharyas. Therefore, I think, you bestow on me a smile of surprise, as if to ask me, 'what more is there for me to give you as your desire?'

- Sri Stuti

T.T.D. TEMPLES PACKAGE TOUR

Andhra Pradesh Tourism Development Corporation

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

TEMPLES COVERED

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

II.SURROUNDING TEMPLES (EVERY DAY)

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TEMPLES COVERED

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

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Venkatadri Samamsthanam
Brahmande nastikinchana



Venkatesa Samo Devo na
Bhuto na Bhavishyati



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Front Cover : Sri Padmavathiammvaru, Tiruchanur

Back Cover : Panchamiteertham, Tiruchanur

THE OPINION REGARDING THE ARTICLES PUBLISHED IN THIS MAGAZINE BELONGS TO
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THE KARTHIK BRAHMOTSAVAM FESTIVAL IN TIRUCHANUR!!

The hagiography of the story of the incarnation of Goddess Alamelumangamma on this beautiful earth is magnanimous! The scene depicting the appearance of the Mother in thousand petals golden lotus is a mesmerising pleasant spectacle! If one would like to understand that beautiful moment, one should first understand how Sri Venkateswara Swami had been known as 'Srinivasa'. Then only it is possible to eulogize the real intention behind the incarnation of the divine Mother, Alamelumanga. It is also necessary to grasp the divine story of how the sacred couple descended on the earth for the welfare of their devotees.

Lord Venkateswara is renowned as "Kalou Venkatanayakah!" (Lord Venkateswara is the God in Kaliyuga). But he apprehended that without his consort Sri Mahalakshmi, he might not be able to fulfill the desires of his devotees. He then approached Sri Mahalakshmi seated in Kolhapur (Maharashtra) temple. He had spent ten years there longing for the divine grace of the Mother. After receiving an ordained message from the unseen, he came to Suvarna Mukhi River and established Padma Sarovaram. He meditated and conducted austerity there for twelve years for the endearment of the Mother.

Sri Mahalakshmi spreading her elegant appearance had transfigured into a thousand petal golden lotus in the Lotus pond, as per (Solar calendar) in an auspicious hour in the month of Karthika on a full moon day in Panchami, Friday in Abhijit Lagnam. She was named, Padmavathi Devi by the Brahma and other Gods, because she protruded in a golden lotus illuminating with different hues and aura variegated. Since the divine charm was shining on the lotus, some others praised her as 'Aalar mel manga'. She immediately approached Tirumalesa, who has been longing for the welfare of his devotees. She garlanded Sri Venkateswara with the lotus garland worn by her. Lord embraced and established her as "vyuhalakshmi". But Alamelumanga with her another name without Sri Swamivaru continued to steer as "Veeralakshmi" and giving blessings to the devotees in the same place where she incarnated at the request of the Gods. Brahmotsavams which were elaborately conducted by the Brahma and other Gods continues unabated and incessantly even today. Importantly on the last day of Brahmotsavams, it is customary to send a saree and blouse, saffron and turmeric, ornaments and delicious food items mounted on an elephant to Padmavathi Devi in a procession as a gift from Tirumala Srivaru.

Mother Alamelumanga is the piety of Lord Sri Venkateswara! She is being served at all times, at all places and in all circumstances by the devotees. She would pray Sri Venkateswara for the welfare of devotees. She first listens to the desires of the devotees. She not only listens with attention, but she would also convey them to Lord and will ensure that they are fulfilled. She abhors the sins of devotees with lot of affection. Sometimes she even highlights the mistakes of the devotees as circumstantial and accosts the Lord to alleviate the anger and bless them. Padmavathi Devi highlighted herself as "Vyuhalakshmi" in the heart of Anandanilayavasi in Tirumala and Alamelumanga, as benignant deity in the sanctum sanctorum called as Santinilayavasini in Tiruchanur. She is enlightening the whole universe with her graceful and pious heart.

Sapthagiri magazine wholeheartedly desires, invites all the devotees to participate in the various religious ceremonies and functions conducted in Tiruchanur. We also earnestly request the devotees to participate and obtain the ineffable grace of the Mother, when she provides darshan seated on various chariots all ten days and before the "Panchami Theertham". She would be gracing the devotees as Anantha Lakshmi seated on Sesha Vahana, Saraswati on Hamsa Vahana, Kamitardha Pradayini on Kalpa Vriksha Vahana, Gaja Lakshmi on Gaja Vahana, Sri Venkatadri Lakshmi on Garuda Vahana, Sita Lakshmi on Hanumantha Vahana etc. Sapthagiri appeals to the filial to participate in the sacred, beatific religious functions celebrated during the annual Brahmotsavams, have a graceful darshan of the holy Mother, sing in praise of the glory of the Mother, imbue in devotion and immerse themselves in the ocean of devotion. We heartily welcome you.

Om Sriye Namah!!

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THE SPLENDID ADVENT OF GODDESS PADMAVATHI DEVI IN BRAHMOTSAVAMS

Telugu Original by : Dr. Akella Vibhishana Sarma

English by: Dr. M. Krishna Kumar

Cell:9949594256.

The magnificent celebrations of the Brahmotsavam of Goddess Padmavathi Devi commence from 23-11-2019 and end on 1-12-2019 in Tiruchanur with devotion, pomp and gaiety. They will enrich and enhance the glory of the goddess Padmavathi Devi with sanctimonious conceptions. Lord Maha Vishnu is being adored as 'Archa Murthy' in one hundred and eight Tirupati kshetras in the world. In eight kshetras namely Sri Rangam, Sri Mushnam, Totadri, Salagramam, Naimisam, Badarikashramam, Kanchi and Venkatachalam, Lord Venkateswara is in the embodiment of 'Swayambhu.' Out of all these eight, 'kshetras,' Tirumala stands as the direct evidence for its varied glory and grandeur. Goddess Padmavathi Devi known as Alamelu Manga, the consort of Lord Venkateswara resides magnificently in Tiruchanur.

Tiruchanur is the place where Lord Srinivasa, the Lord of Kaliyuga, did penance for twelve years in front of Lord Suryanarayana for the sake of Goddess Lakshmi who resides on His lotus chest. On Friday, in the month of Karthik in the star Uttarashada on suklapaksha panchami thidhi, Goddess Lakshmi, the Mother of Wealth has Her incarnation as Padmavathi Devi in a golden lotus in the Padma Sarovaram, the spot of uncountable glories. In this 'kshetra' in Vrushika Masa on panchami day, 'avabrutham' is initiated every year. Prior to this day i.e., on the ninth day, 'Dwajaroohanam' is being planned. Started with Chinna Sessa Vahanam full of embellishment, Goddess Padmavathi Devi takes the procession in the streets granting auspicious boons to Her devotees during the Brahmotsavams.

Dwajaroohanam: Srivaru in Tirumala is the direct manifestation of Lord Vishnu in Kali Yuga. Goddess Padmavathi Devi is His 'Hrudayeswari.' Her Brahmotsavams commence with Gaja dwajaroohanam. Dwajam is the abode of life in the temple. The real intention of 'Dwajaroohanam' is to invite all kinds of deities, 'parishad devatas' and innumerable devotees to the 'Navahnika Brahmotsavams'.

Chinna Seshavahanam: The first and the foremost event in the Brahmotsavams is Chinna Sessa Vahanam. Lord Adisesha offers His services always to the Lord Vishnu and goddess Mahalakshmi

as a warrior in Vaikuntam. Goddess Padmavathi Devi appears on the Chinna Sessa Vahanam as 'Loka Mata' to promote salvation to all human beings. It is the duty of the devotees to eulogize always Lord Venkateswara who is 'Seshaseshi.' The grace of the goddess Padmavathi Devi is the root cause to know about Lord Venkateswara.

Pedda Seshavahanam:
The second vahanam is

Divine Festoons

Pedda Sesha for Goddess Padmavathi Teyaru during the Karthik Brahmotsavams. As Alvars praised, 'Ennal kudaeduma...singaasanama,' 'Sesha' performs His invaluable services to His Lord and His consort in various capacities like a servant, a friend, a sleeping bed, a throne and an umbrella depending on the situation. The consort of Lord Venkateswara provides greatness to all the living beings in the universe with Her multifarious 'amsas.' The saint Agasthya eulogized the magnificence of Her 'amsas' in the creation. The affluent quality in men, the graceful trait in women, elephants, horses, birds and snakes, trees, pastures and animals are the marvelous and visible 'amsas' of the goddess. The grand 'darshan' of Goddess Padmavathi Devi on the Pedda Sesha Vahanam washes away all poisonous sins of the devotees.

Hamsa Vahanam: On the second day night of the Brahmotsavams, Goddess Padmavathi Devi appears to the devotees as 'Veenapani.' A swan is capable of drinking milk by separating water. All kinds of learning will be acquired by the grace of Goddess Padmavathi Devi. The great saint-singer Tallapaaka Annamayya has eulogized the greatness of the singing quality of the goddess as She has played 'veena' in the presence of Lord Venkateswara who loves music produced by His flute. Owing to the grace of the goddess, one finds all kinds wonderful musical notes in the 'sankeerthanas' of the poets of Tallapaaka. Further, the goddess extends Her grace to all groups of devotees of Lord Venkateswara in the matters of devotion and protecting nature.

Muthyapupandiri Vahanam: On the morning of the third day, Goddess Padmavathi Devi, the Mother of Wealth takes Her procession on 'Mutyapu Pandiri

Vahanam'. Pearls are very dear to the goddess. During the 'swathi karthi,' the drops of water fallen in the pearl-shell will become pearls and there are pearls in the skull of an elephant. They are available near the banks of the river 'Tamraparni.' According to the Puranas, pearls are available in the skull of the elephants and also in the bark of the 'Kalpavruksha.' It is a tradition that pearls are used in ornaments and they are also used as 'talambralu' on the occasion of marriage. Sitting on the white and cool pearl pandal, Goddess Alamelu Manga has come before the devotees in the procession and they overcome their worldly attachments and get their salvation by serving the goddess. Lord Brahma and other deities always pray to the Loka Mata to get the eligibility to possess the grace of Lord Venkateswara.

Simha Vahanam: On the night of the third day, goddess Padmavathi Devi appears on the Simha Vahanam during the 'Brahmotsavam.' When Goddess Padmavathi Devi is in the procession, She punishes the wicked beings and protects the good people. Bhagavathi Padmavathi Devi grants the six characteristic virtues namely affluence, courage, reputation, brilliance, wisdom and worldly detachment to Her devotees. She is eulogized as Nityanapayee and 'Hrudayeswari' of Lord Venkateswara. Her 'shakti' lies in the luminosity in the Sun, the cool glow in the Moon, the pure nippiness in water, the special fragrance and blooming nature of the earth. She is the auspicious goddess being worshipped according to the 'Paancharatra Agama.' Taking the procession on Simha Vahanam, She protects the devotees as the Goddess of Valour.



Kalpavruksha vahanam: Kalpavruksha Vahanam is the vahanam for Goddess Padmavathi Devi on the morning of the fourth day. In order to get the nectar, the churning of the Ocean of Milk was held. Consequently, Kalpa Vruksham became the 'tobuttuvu' (sister) of Goddess Mahalakshmi. Sri Annamayya eulogized goddess Alamelu Manga by saying that Her feet are shone like the tender leaves of Kalpa Vruksham. Goddess Lakshmi by becoming Goddess Padmavathi brought Lord Vishnu as Lord Venkateswara to the world in Kaliyuga. By Her grace, one can have the enthusiasm, happiness and bliss. Goddess Alamelu Manga is the most efficient who can grant boons to the devotees. She is the perfect power to protect the devotees and eradicate the financial problems of the devotees.

Hanumad Vahanam: On the night of the fourth day, goddess Alamelu Manga is royally adorned on this vahanam and blesses Her devotees. Lord Hanuman is a staunch and intelligent devotee of Lord Rama. In quest of Sita, Lord Hanuman crossed the ocean and found Sita in Ashokavanam. He handed over the auspicious ring of Rama to her. He said to Sita that Rama would come along with the army of monkeys and protect her. He further said to her that she might sit on his back to reach Lord Rama in no time. But Sita said: 'Hanuman! I will not come with you now. Let my Lord Rama come and conquer Ravana and I will go with My Lord. It is proper, Hanuman!' Sita said. The present goddess Padmavathi is Sita of Treta Yuga. She is being worshipped as 'Archa Murthy' in Tiruchanur. By ascending the Hanumadvahanam, goddess Padmavathi Devi takes Her form as Lord Rama in order to satisfy Lord Hanuman's desire as he informed her existence to Lord Rama.

Goddess Alamelu Manga blesses Her devotees with strength, reputation, courage, health and virtue.

Pallaki Vahanam: On the morning of the fifth day, Goddess Alamelu Manga ascends Her royal palanquin vahanam and graces Her devotees. She is Jaganmohini and Viswarupini. The Sun and the Moon are like the two ornamental disks on Her wonderful plait. The parrot near the goddess sings melodiously. Sri Annamayya praises the movement of the vahanam ascended by the graceful goddess Alamelu Manga when some beautiful women are carrying it gracefully. Devotees praise the gorgeous goddess as "Vibhutyai Namah." Alamelu Manga is the Goddess of Wealth who has possessed 'Astasiddhulu'. So the devotees who perform the 'seva' will attain 'Astasiddhulu' (eight riches).

Gaja Vahanam: On the night of the fifth day, goddess Padmavathi ascends golden 'Gaja Vahanam.' To the goddess, Gaja Vahana Seva is as prominent as the Garuda Vahana Seva to Lord Venkateswara. Of all the 'sevas', the seva is the most prominent one. Innumerable devotees participate in the seva and are blessed. In the churning process in the Ocean of Milk, the White Elephant called Iravatham was born along with Goddess Lakshmi. An elephant is a symbol of wealth. 'Aagajaantam aiswaryam' is 'aryokti'. Swami Vedanta Desika eulogized the goddess Lakshmi when elephants offered 'abhishekam' to Her with utmost devotion with milk as She came from the Ocean of Milk. Eight elephants are carrying the weight of the eight sides. The elephant becomes the basic reason for the mutual introduction of Lord Srinivasa and Goddess Padmavathi Devi for the first time. The devout devotee Gajendra when he is in deep distress prayed to the Lord.



He said: 'Neeve tappa etah param beruga.' Thus he surrendered himself to Lord Vishnu. He was protected by Him from the cruel crocodile. 'Gaja Vahana seva' gives a valuable message to every devotee to surrender before the Almighty and be blessed.

Sarvabhupala Vahanam: On the morning of the sixth day, goddess Padmavathi ascends Sarva Bhupala Vahanam and takes Her procession in Tiruchanur. Lord Venkateswara is the god of all 'lokas.' She resides on the chest of Lord Venkateswara and looks after the welfare of the universe with mercy. One who worships Lord Venkateswara along with Alamelu Manga, the beloved daughter of Samudra who resides on the Sarva Bhupala Vahanam will get royal authority and happiness.

Garuda Vahanam: On the night of the sixth day, Goddess Padmavathi Devi ascends the Garuda Vahanam to bless the devotees. Lord Garuda is the topmost among the regular warriors. The Sriti says: 'Vedatma Vihageswarah.' The two dynamic and powerful wings of Lord Garuda are the representatives of Jnana and Vairagya. Garudalwar is the daily vahanam to Srivaru and goddess Padmavathi Ammavaru. Garuda 'seva' is felt as 'periya thiruvadi.' Lord Garuda is the embodiment of devotion. When Lord Indra hit Garuda with his 'Vajrayudha', Garuda simply lost a feather. Lord Garuda was strong and valiant. There is a special veneration for Garuda 'seva' in 108 great divya desams. Lord Garuda serves Srivaru and Ammavaru as a servant, as moonlight, as a seat, as a vahanam and in many other ways. So Garuda Seva inculcates 'dasya bhakti' in the devotees.

Suryaprabha Vahanam: On the morning of the seventh day, goddess Padmavathi Devi ascends the Surya Prabha Vahanam to bless the devotees. With His innumerable rays, Lord Suryanarayana promotes life in nature and protects the health of all human beings in the world. The Paramatma happens to be in the Surya Mandala as a convention. As goddess Padmavathi Devi dwells in the heart of Srivaru, it is very apt for Her to ascend 'Surya Prabha Vahanam.' In Tiruchanur, Srivaru did penance and is succeeded. The temple of Lord Suryanarayana is the witness for it. During the Surya Prabha Vahana Seva, goddess Padmavathi Devi grants the devotees health, wealth, good progeny and perfect knowledge.

Chandraprabha Vahanam: On the night of the seventh day, Chandra Prabha Vahana Seva will be held superbly. The Upanishads are the female-companions to the goddess Loka Mata. The smiles of goddess Alamelu Manga which are like moonlight makes Lord Venkateswara graceful and blissful. The Moon has given his cool, white and graceful light to the goddess Alamelu Manga. The Chandra Prabha Vahanam is the most suitable one to the goddess. The sage Agasthya praises the goddess: "You are the moonlight in the Moon. You are brightness in the Sun. You are the power of thirst in Fire. You are Kalyana Murty! You are Lakshmi! I take refuge at Your feet." The devotees who serve Chandra Prabha Vahanam will get happiness in life by avoiding the worldly attachments and get eternal bliss.

Rathotsavam:

On the morning of the eighth day, Ammavari Rathotsavam will be celebrated. Rathotsavam is like the crown of all



the 'vahana sevas' during the Brahmotsavams. It creates wider scope to all the devout devotees to witness the grand open 'utsav' and they will be blessed. During the Rathotsavam, devotees eulogize the greatness of the goddess Padmavathi Devi by chanting the names of Lord Govinda and perform 'bhajans' in praise of the goddess. According to the 'Kathopanishad, one's 'atma' is considered the traveller, 'buddhi' is the driver, mind is the ropes, five senses are the horses of the chariot and the worldly pleasures are treated as streets. At the time of the procession, the saint-singer Annamayya extolled the glory of the 'Ratha Seva' in his wonderful innumerable 'keerthanas' which creates the awareness and wisdom which identifies the real 'atma.'

Aswa Vahanam: During the Karthik Brahmotsavams, goddess Padmavathi Devi takes her procession on Aswa Vahanam on the night of the eighth day. A horse is a beautiful animal which runs very swiftly. So the Upanishads describe the human senses as horses. Sitting on the Aswa Vahana, Goddess Alamelu Manga royally expresses as a contrivance that the devotees will get rid of all kinds of sorrows caused by poverty. She is the 'Nityannapayine' of Lord Venkateswara. The 'Aswa' stands as witness for love at first sight between Lord Srinivasa and Alamelu Manga. Devotees who participate in the 'Aswa Vahana Seva' will be relieved of the sins in Kali Yuga.

Panchami Teertham: According to 'Pancharatra' tradition, all kinds of worship are being done in the temple. From sensual pleasures like the sound, touch, sense, taste, and smell, man has to be diverted from these pleasures and make them bless in 'Paramatman' is

'paancharatra shastram.' 'Paancharaatrameva paancharaatram.' During the five nights, Lord Srimanarayana has taught a process for worship to Lakshmi, Brahma, Anantha, Garuda and Vishvakshena. According to the opinion of the scholars, there are one hundred and eight 'paancharatra samhitas'.

On this auspicious occasion, Srivaru used to send Tulasi, kumkum, pasupu pitambaram, and panyaram to His consort through the elephants to Tiruchanur from Tirumala following the etiquette of the temple. Goddess Padmavathi reaches the bank of Padma Sarovaram as 'Utsav Murty' along with Sudarshana Swami for 'avabrutha snanam' due to the tiresomeness and fatigue of the Brahmotsavams. In Tirumala, on the Karthik panchami day, no worship would be performed to Srivaru till the 'Chakrasnanam of the goddess Padmavathi Devi is completed. The women devotees in order to protect their 'pasupu and kumkum' for a long time and the men devotees in order to get their wealth and salvation see the 'Abhishekam' which is being done by using milk, curd, honey, turmeric, and coconut water on the occasion of 'Panchami Tirtha Mahotsavam,' and they feel happy and are blessed. After Chakrasnanam is over, the devotees take their holy dip in the Padma Sarovaram thinking that it is their golden opportunity. They think that it is the outcome of their 'punyam' done in their innumerable previous births. May Goddess Alamelu Manga shower abundant mercy and graceful blessings on Her devotees forever!

Jaganmata! Alamelu Manga!! Pahimam!!



ASHTTOTHARA SHATANAMAVALI OF SRI PADMAVATI DEVI

- Smt. D.K. Ahana Lakshmi

Cell No.9840740404



On the way to Tirumala, the abode of Lord Venkateswara, is the town of Tiruchanur, also known as Alamelumangapuram. Here is the beautiful temple of Sri Padmavati Devi that pilgrims should first visit before their journey to Tirumala. The presiding deity (moolavar) is Sri Alar-mel-manga Thayar. The temple is known for its architectural splendour, its majestic white Rajagopuram providing a cool sight for eyes as you approach the temple. But then that is Padmavatiammavaru's abode. She is the consort of Lord Venkateswara and is seen holding lotuses in her upper hands while her right hand shows abhaya mudra, indicating freedom from fear and left hand shows varada mudra, conveying a readiness to grant wishes.

There are references to Goddess Padmavati's origin in the Puranas. Kartheeka Brahmotsavam is the most important

festival in Tiruchanur and is held on the fifth day of the bright fortnight of Karthika, star uttarashadha. Legend says that Goddess Lakshmi emerged from the temple pond seated on a thousand petalled golden lotus after Lord Vishnu did penance for twelve years. Hence the pond is known as Padmasaras and she herself is known as Padmavati. There is also the legend of the childless King Akasaraaja finding a babe in a golden lotus while ploughing his land; she grew up to be Padmavati and married Lord Venkateswara. In Padmavati Ashttothara shatanamavali, there is the reference to her being the daughter of Akasaraaja, *alasaraajaputri*, the beloved of Srinivasa *Srinivasapriya*- in fact she lives in his heart, *venkatesa vakshasthalasthitayai*.

Traditionally, an ashttotharam refers to 108 names detailing a deity's qualities. While there may be some common traits with many Gods/goddesses, there are many that are descriptive of that particular devata as that is how she is perceived by her devotees as they meditate upon her for her grace.

Goddess Padmavatidevi emerged from a lotus, so she is *padmodbhava* and *kamalakara*, found where lotuses abound. Her external features are described as like a lotus: *kamalamukha* (lotus-faced), *padmanetre* (lotus-eyed), *padmakara* (lotus-hands), *padmapada* (lotus-feet) and *padmadhara* – holding lotuses in her hands and is also *shatkotithirthavasita* – she lives in all sacred waters.

She is worshipped in the three worlds – *trilokya pujita* and *indraadi*



daivitayakshak innarakim purushapujit - worshipped by Indra and other devatas, celestial beings such as yakshas, kinnaras and kimpurushas which also indicates her love for the dance and music for she is *nrityagitapriya*. She is worshipped by the foremost of the munis, Narada, and AdiSankara too. She is the beloved of Lord Srinivasa. She is *vaishnavi*, the personified shakti of Vishnu, enabling him serving at his feet, *vishnupaadasevita*. She is the supreme commander of the Lords of the three worlds, *ashtadikpaalaka-pati*. She is *anjanasutaanugrahapradaayini*: the one who showered grace on Anjana's son, Hanuman.

How does she appear to us? She is brilliant as a million suns: *kotisuryaprakasini*, her body appears a flame like the path of the sun, *bhanumandalarupini*; she lives in the cosmos, *brahmandavasini*. Yet she radiates coolth of the moon as she resides there too. She is golden hued, *hemavarna*. She is *kumkumapriya* and loves payasam with grapes, *drakshaphalapayasapriya*. She is *alankarapriya*, loves decoration and wears a crown sparkling with gemstones: *ratnaprakasa-kirita-dharini*. She is *suvarnahastadharini* – of golden hands and wears ornaments of gold: *suvarnabharanadharini*. She is *saktiswarupini* – embodiment of strength and she radiates energy *tejasvarupini*. She is of indescribable beauty: *kotimanmadharupini*, embodiment of grace: *mahasaundaryarupini*. Above all, she is *jaganmohini*, conquering the world with charm.

Why do we adore her? She is *bhaktavatsala* – caring to worshippers like a cow to her calf; *sulabha* – accessible, *susila* – good tempered; *bhaktipradayini* – embodiment of worship. She is *karunapradayini* – she is compassionate, her kind eyes are filled with compassion, *daakshinya katakshini*, *karunakatakshadharini*. Why is that so special to us? She forgives all sins, big and small *svalpaparada mahaparadhakshama* which is why she is *sarvamaanasavasini* – in everyone's mind. She is *lokashokavinashini* – removes universal distress and *sarvadaaridrya dwamsini* – destroyer of poverty.

Emerging from the milky ocean *kshirasagarodbhava*, she is in the first position - *unnatasthanasthita*. She is *vaikunta vasini* lives in Vaikunta but ensures heaven on earth: *bhuloka swargasukhadayini* and also *ihaparaloka sukhadarini*, gives comfort in this world and beyond as she is *muktidaayini* giver of salvation.

She is the giver of good fortune *saubhagyapradayini*, giver of wealth *aishwarya pradayini* as she is the personification of wealth and prosperity, *sarvasampattirupini*. It is said that worshipping Goddess Padmavati devi will result in abundance of wealth and financial success. No doubt material wealth is important but as elite says, "The real wealth is the inner wealth of spiritual values that we practice in our lives, by which our minds become purified. Only when we have these noble values we will be able to preserve our material wealth and make good use of it. Otherwise, money itself becomes a problem". This is why we must take note of Goddess Padmavati's qualities and try to emulate her. She is *suguna*, of good qualities and *gunatrayavivarjita* - beyond the three qualities of sattva, rajas, tamas. She is *dharmarupini* the image of good works. She is *vedavidyavisarada* – expert in Vedic knowledge, the personification of Vedanta: *vedantagyanarupini* and *samastasastravisarada*, expert in all Sastras, has divine knowledge *divyagyana* and is *brahma gnana sambhuta* gives us knowledge of supreme brahman. We must take courage from her for she is *abhayadaayini* – giver of courage for she has bhujaya, arms that embrace and is *shanta* – embodiment of peace.

Let us pray to the *Tiruchanur puravasini*, she who lives in Tiruchanur, who gave birth to the world *sarvalokanaamjanani*, the mother of the world *sarvalokmatra* for she is *pujaphaladayini* gives the fruit of worship as she is all auspiciousness: *nityakalyani*, *divyamangala dharini saubhagya pradayini* and dwells in all our minds *sarvamaanasavasini* and *sarvanugrahapradayini*, showers grace on all. It is for us to recognise our mother in our hearts and propitiate her with Sri Padmavati astothara shatanaamavali.





TIRUCHANUR
SRI PADMAVATHI AMMAVARI
ANNUAL BRAHMOTSAVAMS
23-11-2019 to 01-12-2019

23-11-2019
Saturday
Day -
Dwajaroohanam
Night -
Chinnaseshavahanam

24-11-2019
Sunday
Day -
Peddaseshavahanam
Night -
Hamsavahanam

25-11-2019
Monday
Day -
Muthyapupandirivahanam
Night -
Simhavahanam

26-11-2019
Tuesday
Day -
Kalpavrukshvahanam
Night -
Hanumadvahanam

27-11-2019
Wednesday
Day - Pallaki Utsavam
Eve. - Vasanhotsavam
Night -
Gajavahanam

28-11-2019
Thursday
Day -
Sarvabhupalavahanam
Night -
Garudavahanam

29-11-2019
Friday
Day -
Suryaprabhavahanam
Night -
Chandraprabhavahanam

30-11-2019
Saturday
Day -
Rathotsavam
Night -
Aswavahanam

01-12-2019
Sunday
Day -
Chakrasnanam,
Panchamiteertham
Night -
Dwajavarohanam



THE HOLY PLACE OF TIRUCHANUR IN HISTORY

Telugu Original by : I.L.N. Chandrasekhara Rao

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In the era of Kali, Lord Venkateswara swami is worshipped as the manifestation of God in the physical form. Goddess Padmavathi is his consort. While the Lord is glorified as the Deliverer of Troubles, the Savior of the destitute, and the devoted of the devotees, His Consort, Goddess Padmavathi is worshipped as the Mother with words excelling honey, the Mother of compassion, the Divine Creeper that showers flowers of granted wishes upon the devotees and the Incarnation of motherly love. Thus, the most lauded goddess Padmavati devi is situated at the holy place of Tiruchanur.

Tiruchanur is as holy and splendid as Tirumala. It is situated five Kilometers away from Tirupati in Chittoor district, Andhrapradesh. The place originally was called 'Srisukanooru' after the

great Saint Suka who lived in this place. 'Srisukanooru' in Tamil was called 'Tirugachanur' which subsequently evolved into Tiruchanur. It is also known as 'Alivelumangapuram' and 'Alivelumangapatnam'.

Tiruchanur is as historical as Tirumala. According to history, at the time when transport facilities were inadequate to reach Tirumala, the Brahmotsavas, (grandest festival celebrated over a span of nine days) were celebrated at Tiruchanur. Only the hoisting of the Holy Flag was performed at Tirumala and the rest of the Vahana Sevas, (the procession on Temple Cart) was performed at Tiruchanur. Later, Sri Ramanujacharya put an end to this practice and arranged it to be conducted at Tirumala. Further, according to the Tamil inscriptions of the 9th Century, the divine image of



Lord Venkateswara was installed at Tiruchanur and ceremonial occasions were conducted here for the convenience of the devotees who cannot reach Tirumala. A temple was also built for the Lord at Tiruchanur. As per the inscriptions, this temple was known as 'Tiruvilankoyal' and the presiding deity in it was called 'Tiruvenkata Perumanadigal'.

More than 50 inscriptions have been found at Tiruchanur. They hold mirror to the history of Tiruchanur. According to them, Tiruchanur once flourished as a center of spiritual and religious activities. In the beginning of 18th century, Tiruchanur was the centre of a branch of Vaishnavism. Many Vaishnavites settled in Tiruchanur in the beginning of 19th century. By this time, even though many Vaishnavites and devotees had known about Tirumala, they gave utmost prominence to Tiruchanur over Tirumala. The temple where the image of Lord Venkateswara was installed attracts the worship of lots of devotees. At the end of the 9th century, the region of ThondaMandalam was occupied by Cholas. Both Tirupati and Tiruchanur were part of ThondaMandalam. The Cholas were in favour of Shaivism. As a result, Tiruchanur a great center of Vaishnavism came to be resided by shaivaites. The Cholas built a Shiva temple in the western region of Tiruchanur (Present Yogimallavaram). The reign of the Cholas over ThondaMandalam came to an end by mid-13th century. It ended with Sundara Pandya's (JataVarma – I) occupation of these areas of Chola Kingdom. After some time, the Yadavas ruled this area.

The temple of Lord Sri Krishna was built during this time. Subsequently, within a short time after the establishment of Vijayanagara Empire in 1336, the region came under their authority. It is during their time, Tiruchanur along with Tirumala flourished greatly. The Mukhamandapa (the porch-like structure through the Gopuram leading to temple) of the temple of goddess Padmavathi devi was built during the reign of these



Sri Tallapaka Annamayya, the greatest composer of Sankeerthanas on Lord Venkateswara composed his first collection of 100 verses on goddess Padmavati devi.

"I sought you Mother, nicely under your shelter

Not knowing how you wish
To shower your looks of compassion today
O goddess Alamelumanga!"

He praised goddess Padmavati devi further saying,

"While the flowers rain — won't you say then
The most beautiful Alimelumanga"
Thou, the consort of the Lord of Lords
Does it suit you to think of appropriateness now?"



emperors. Later, with the advent of the British, the administration of Tirumala was handed over to the Ashram of Hathiramji. They took over the temple administration on 16th July 1843 and continued till 1933. They committed themselves greatly to the development of the temple. Later on the administration of Tirumala Tirupati Devasthanams carried on the developmental work and restored the sanctity and beauty of the temple.

“EshAnAm JagatOsya Venkatapath
ErvishnOhaParAm PreyasEm
Tadwakshastala nityavAsarasikAm,
tat shanti samvardhinEm

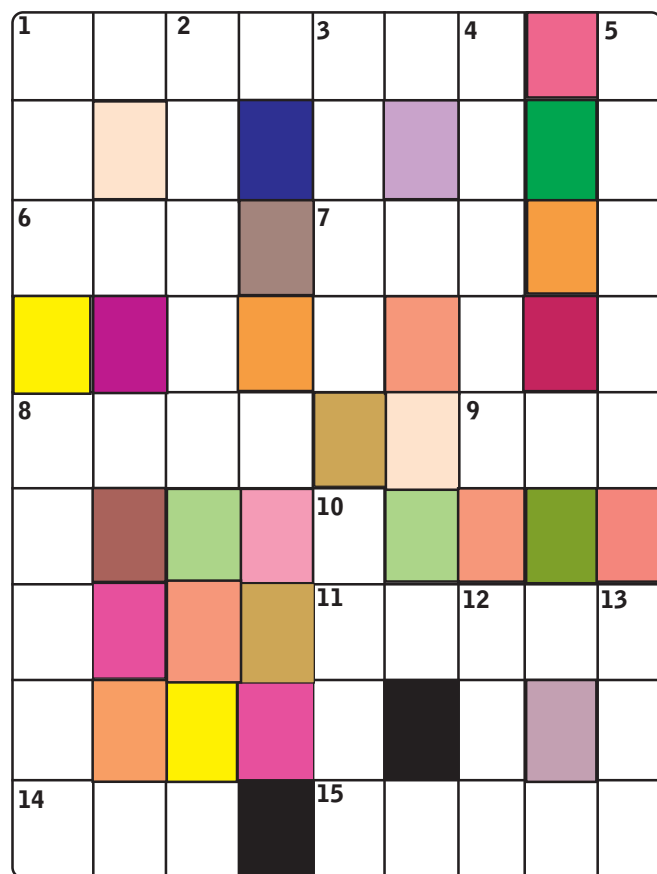
PadmAlankrutapAnivallavaugAm
padmAsanastAmsriyam
VAtsalyAdigunOjwalAm
bhaghavatEmvandEJaganmAtaram”

– Srivenkateswara Praparthi

Goddess Lakshmi is beloved to Lord Vishnu, the administrator of the Universe who is also the Destroyer of Sin. Goddess Lakshmi loves to live in his heart. She is the promoter of Pardon, decorated with a Lotus in her hands; Goddess Lakshmi sits in the form of Lotus. Goddess Lakshmi is the embodiment of attachment and Love. Lord of the universe, I salute you.



PUZZLE



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

CLUES FOR PUZZLE

01. At once (3)
02. Ruchee's father (5)
03. Lord Vishnu (4)
04. Father of Chandra (5)
05. Husband of Yasodha (5)
08. Karna's foster Mother (5)
10. One time (4)
12. Have a meal (3)
13. What we breathe (3)

DOWN

01. Ramajanmabhumi (7)
06. Not their (3)
07. Opposite to his
(Right to left) (3)
08. Actual (4)
09. Help (Jumbled) (3)
11. Wife of Srikrishna (5)
14. Do some thing (3)
15. To come or go into (5)

ACROSS





TIRUMALA - A DIVINE SHRINE

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(Continued from the previous issue)

5. A Brief Account of Tirumala

It appears, Adi Varaha Swamy used to reside on Tirumala before the advent of Lord Venkateswara. Hence, it is called **Adi Varaha shrine**. To know about him, the period and purpose of his visit, we have to peep into the past of a few thousand years.

Once, Creator Brahma was tired of the task of creation and dozed in sleep. There was an utter confusion and a huge deluge in the meanwhile. Seizing this opportunity, a giant named Hiranyaksha abducted the earth to the bottom of the sea. He began kicking the earth and creating a hullabaloo. Brahma woke up with a start and prayed to Lord Vishnu for help. Immediately, Lord Vishnu manifested himself as a huge white boar, killed Hiranyaksha and salvaged the earth on his tusks. The angels praised the Lord for his achievement and requested him to remain there itself along with Goddess Lakshmi to save them. Conceding their request, he got the Vaikuntha and the holy lake there through Garuda and established

them there. From then onwards, it is known as Adi Varaha shrine and the lake *Swami Pushkarini*. This is the legend of the locale.

Thousands of years later, Lord Venkateswara came to this shrine. Let us try to know when and why the Lord came to this place and stood like this.

Yaga for whom?

Once upon a time, all the saints gathered on the banks of the Ganges to perform a Fire Sacrifice for the welfare of the world. It started with a lot of fanfare amidst the Vedic chant. All of a sudden, Sage Narada appeared there, chanting the name of Narayana. Some saints felt that the Sacrifice will be disturbed because of the advent of Narada who is fond of raising quarrels. Some thought that it is an auspicious sign. With his Narayana chant, all their thoughts came to a standstill. They welcomed him with salutations and offered their hospitality. Delighted Narada asked them what they were doing. They said: "O Divine Sage Narada! We have commenced a Sacrifice for the welfare of the universe. Your visit on this occasion is quite auspicious. Please, bless us in this holy task."



“What? Are you doing the Sacrifice for the sake of universal welfare? Fine. But, who is going to grant you this welfare? Is it Siva, Vishnu or Brahma? Who are you addressing this Sacrifice?” asked Narada.

All the saints were perplexed at this question. They had no answer.

Observing their confused state, Narada continued. “There is the trinity of Gods—Brahma, Vishnu and Maheswara who are greater than all the angels. Who among them causes the welfare of the world? Who is a kinsman to the distressed devotees? Who grants our wishes? Who is the Supreme Lord that averts our sins and grants us all the auspicious things? Not only this. There will soon be the advent of Kaliyuga which is full of lapses. First, you come to a conclusion about the Supreme God of Gods who can rescue us from them. Only then, you go ahead with the Sacrifice for that God. You will surely achieve the welfare of the worlds.” With these words, he disappeared with his usual chant of the Lord’s glory.

Who is great?

The saints got clarity about the issue after Narada’s advice. They started discussing the problem threadbare among themselves. How to decide who is great among the trinity? Is it that easy? Who can decide this? At last, they entrusted this task to Sage Bhrigu who readily agreed to it, since it was for the universal welfare.

Let There be no Worship!

Sage Bhrigu first entered Satyaloka, the abode of Creator Brahma. Seated on a white lotus, four-faced Brahma was reciting the Vedas. Goddess Saraswathi was sitting by his side on another white lotus playing on the Veena softly in tune with the Vedic chant. He was amazed at the sight. Overwhelmed, he prostrated before them. He praised them aloud. But, they hardly noticed him and listened to his prayers. They were absorbed in themselves. Bhrigu was quite angry

with their indifference. He could not put up with their insolence and arrogance, though they are angels. He furiously cursed Brahma, “Let there be no worship of any sort for you on the earth!” and left the Satyaloka.

Be a Pollard!

Bhrigu entered Kailasa ruminating on the insult meted out to him in Satyaloka. Nandiswara stopped him saying that it was not the opportune moment to visit as Parvati and Parameswara were in privacy in the palace. Angry sage pushed him aside and entered Kailasa intruding into their privacy. Enraged Siva got ready to kill Bhrigu with his trident. Parvati prevented him. Now, it is the turn of Bhrigu to burst forth in anger. He cursed Siva: “O passionate Siva! You lie down in the earth like a pollard! Receive worship in the form of a phallus (*linga*)!” and left the place in a huff.

Lord of Everybody’s Delight

With great mental anguish, Bhrigu entered Vaikuntha. Door-keepers Jaya and Vijaya obstructed him. But, he pushed them aside and dashed into the retiring chambers of Maha Vishnu. Maha Vishnu was on the Serpent bed of Adisesha. On his chest was Goddess Lakshmi whispering sweet nothings into his ears. Vishnu in his characteristic smile was keenly listening to her. His face was very close to hers. Though the auspicious couple noticed Bhrigu’s advent, they pretended not to have seen him. Poor Bhrigu praised them in different ways and shouted aloud to be noticed. It was of no avail. Bhrigu burst into wild anger at their insolence. He lost his control and kicked Lord Vishnu on the chest. Aghast Lakshmi went aside instantly. Bhrigu’s leg touched the chest of Vishnu who immediately got up and confessed to his fault with a view to pacifying him. He seated him on his serpent bed and started pressing his feet. In this process, he surreptitiously nipped the eye in his foot representing arrogance. As his arrogance vanished, Bhrigu sought Vishnu’s forgiveness. He came to the conclusion that Maha Vishnu alone



was the God who deserved worship from all quarters and who dispensed delight to all on the earth. He went back to the earth with this message and the sages completed their Sacrifice in the name of Vishnu. As a consequence, Vishnu had to come down to the earth as Venkateswara. Let us try to know how it happened.

Maha Lakshmi's Departure from Vaikuntha

Maha Lakshmi was piqued by the sacrilegious act of Bhrigu kicking the heart region of her husband's chest where she inhabited. She was unhappy that her husband pacified Bhrigu instead of punishing him. Against Vishnu's pleas, she angrily left Vaikuntha for the hermitage of Sage Kapila in the Underworld and started penance. After some time, she killed the demons—Kolhasura and Karaveera at the request of angels and settled down in Kolhapur shrine as Sri Maha Lakshmi. Unable to stay in Vaikuntha without Lakshmi, Vishnu too left Vaikuntha in search of her and reached Adi Varaha shrine at last. Languishing without food and shelter, he came across Swami

Pushkarini Teertham (Holy Lake) and to its south a tamarind tree with an anthill underneath. He hid himself in the anthill which was like a big cave.

Seeing the predicament of the Lord, Brahma and Siva approached Lakshmi with a request to join her husband. But, she did not agree to it. They convinced her to satiate his appetite at least. Thus, all the three got back to Adi Varaha shrine. Brahma and Siva turned a cow and calf, while Lakshmi a cowherd. She sold the cow and calf to the Chola king and left. The cow which newly joined the cattle herd of the king used to go astray to the anthill without the knowledge of the shepherd and offer milk to the hidden God. As a result, it did not yield milk at home. The cowherd wanted to uncover this mystery and kept a watch on the movements of the cow and calf. The next day, he could detect the cow streaming milk in the anthill. Angrily, he hurled an axe at it. It directly hit the forehead of Srinivasa who just stood out to see what was happening. The shepherd was aghast at the sudden sight of the bleeding divinity and died of shock. Coming to know of it, Chola king went to

Vakulamatha is Yashoda herself

Yashoda was the foster mother of Little Krishna in Dvapara Yuga. Yashoda who witnessed his childhood miracles was worried that she could not perform even a marriage to Krishna. She was not fortunate enough to see any of his marriages as well. To condone her anguish, Krishna gave her a boon, "Oh mother! I will be born as Srinivasa in the Kali Yuga. At that time, I will marry Padmavathi, daughter of Akasha Raju. You will have the privilege of performing that marriage." Yashoda of the past is the present Vakulamatha.

Vakulamatha took care of Srinivasa like his own mother. Srinivasa could relish her maternal affection once again.

Once, Srinivasa went to the hillside for hunting. There, he saw Padmavathi chased by a herd of elephants. Protecting her from the attack of elephants, Srinivasa fell in love with her. Her maids drove him away hurling stones at him. Vakulamatha was agitated to see Srinivasa bleeding. Srinivasa recounted his story of love for Padmavathi and requested her to mediate with Akasha Raju for the alliance. Vakulamatha was hesitant if a king like Akasha Raju would accept the alliance with vagrants like them. Then, he revealed the secret that she was Yashoda and he was Krishna of Dvapara Yuga.

Not only this, another secret is Padmavathi, daughter of Akasha Raju, was Vedavathi of Treta Yuga.



Vedavathi is Padmavathi

Sita was abducted by Ravana during the exile of Sita, Rama and Lakshmana. The Fire-God encountered him and asked him who she was. Ravana informed that she was Sita. The Fire-God denied that she was Sita. Pointing to Vedavathi, he said “Actual Sita is with me.” Distracted Ravana took Vedavathi with him in place of actual Sita. Vedavathi was in Lanka in place of Sita. After Ravana’s killing and Sita’s Fire-trial, two ladies in the guise of Sita, emerged from the flames.

Fire-God told perplexed Rama, “O Ramachandra! The lady who stayed in Lanka till now is Vedavathi. Actual Sita is with me.” Sita asked Rama to marry Vedavathi who underwent suffering in Lanka for her sake. But, Rama told her: “I am committed to the vow of single wife in this Yuga. In Kali Yuga, I will manifest as Srinivasa and Vedavathi will be born as Padmavathi. Then I will marry her.”

Vedavathi is also a manifestation of Lakshmi. Maya was a scholar who used to recite the Vedas always. Once, he came across a nymph Urvashi. He got enamoured of her and his semen got ejected. Out of this emerged Lakshmi as a child. She was named Vedavathi, because she was born when the Vedas were recited. This is the story of present Padmavathi. Thus, Srinivasa told Vakulamatha about the past of Padmavathi.

him and sought his forgiveness for the lapse. But, Srinivasa told him that there would be no escape for the blunder and cursed him to become a ghost. The king pleaded for his mercy. Pitying him, Srinivasa assured him that he would soon marry Padmavathi and wear a crown presented by the king, and as soon as he wore it the king would be relieved of his curse. He also gave the boon to the shepherd class that their progeny would get the first darshan of his till the end of Kaliyuga, as a shepherd saw him for the first time on the earth.

Later, as Srinivasa was wandering about the place, he happened to see Varaha Swamy. He told him his story and requested for a piece of land measuring a hundred feet in charity. As a compensation for this, he laid down an injunction that the first *darshan*, worship and offering of food should be given to Varaha Swamy only. Varaha Swamy agreed to this and donated the piece of land and also appointed Vakulamatha at his service. In order to know about the antecedents of Vakulamatha, we have to travel back to the story of Dvapara Yuga.

Lord Srinivasa's Marriage

Having heard this story, Vakulamatha buoyantly mediated with Akasha Raju for the marriage of Srinivasa and Padmavathi. In an auspicious hour of Uttaraphalguni star on the tenth day of bright fortnight of Vaisakha, the Friday, their marriage was performed in the capital city of Narayanavaram with a lot of fanfare. Brahma and other angels and inhabitants of all the worlds graced the marriage. The demigods of eight directions also attended. Surya went to Kolhapur to fetch Sri Maha Lakshmi for the marriage.

Parvathi, Lakshmi and Saraswathi adorned Srinivasa as a bridegroom. After the marriage, Lakshmi left for Kolhapur without heeding the advice of anybody. On the way to Venkatachala shrine, the newly-wedded couple halted at Agastya’s retreat on the banks of Suvarnamukhi river for a period of six months. Later, they reached Varaha shrine and entered the divine palace with golden tower, Ananda Nilaya constructed by Emperor Tondaman as per Vastu. Tondaman was brother of Akasha Raju and a devotee of Srinivasa as well.





Worried about the absence of Lakshmi Devi at Adivaraha shrine, Srinivasa went to Kolhapur to get her back. Though he undertook penance for ten years there, the mother of the worlds did not appear before him. Then, the Akasha Vani spelt like this: “O Srinivasa! Maha Lakshmi will not join you in this manifestation. You go back to Varaha shrine and undertake penance in a Lake of Lotuses on the banks of Suvarna Mukhi near Sage Suka’s retreat to the south of the shrine. She will emerge from that lake.’

Accordingly, Srinivasa dug a Lake of Lotuses near Sage Shuka’s retreat. He consecrated the image of Sun for the flowers to bloom. Thus, he did penance for twelve years. At last, Sri Maha Lakshmi emerged from the lake as a sixteen year young lady on Friday, the fifth day of Kartika masa in the abhijit lagna with Uttarashadha ruling star. Since she emerged in a lotus (*Padma*), she got the name of Padmavathi. As a lady shining on the lotus, she was also called Alamel Manga. Brahma and other angels prayed to her in different ways.

Srinivasa adorned Sri Maha Lakshmi’s neck with his lotus garland. He transformed her as Vyoocha Lakshmi on his chest and started for Tirumala shrine. In the meanwhile, the angels requested the Lord to receive their worship as an icon there. Sri Lakshmi Devi received worship as Padmavathi, the Empress and Swatantra Veera Lakshmi. Reaching Tirumala, Srinivasa absorbed Padmavathi of Akasha Raju also into his Vyoocha Lakshmi.

Brahma performed Brahmotsavas to this Lord who settled in Tirumala with Lakshmi on his chest at the request of angels till the end of Kali Yuga.

Srinivasa turned a Stone

Tondaman, devotee of the Lord, once entered the Ananda Nilayam through secret passage and requested the Lord to save him. The Lord asked him, “What happened?”

Tondaman told his pathetic story, “Two years back, a Brahmin came to me and entrusted his wife and children to me, but they died because of my forgetfulness. Now, the Brahmin has come back. I lied to him that all of them went for Srinivasa’s darshan.”

The Lord replied to him, “You contracted sin of killing a Brahmin. Ok, I will bear the sin for your sake. Now onwards, I will not give *darshan* to anybody, nor do I talk with anybody.” Thus, the Lord gave life to the Brahmin family.

From then onwards, Srinivasa with Vyoocha Lakshmi on his chest has become popular as “*Kalou Venkata Nayakah*” and as the Lord of fulfilling the desires and blesses the devotees with his *darshan* as the icon of *salagrama*.

That is the Tirumala Hill which is known as the heaven on the earth. This Tirumala Hill is the Vaikuntha right before us. Miracles galore have accrued here like beehives.

A number of *utsavas* and services are held for Lord Venkateswara ever since he manifested here as the worship idol. Let us try to know about them brief in the next issue.

(to be continued....)





THE FERVOUR OF FLOWER-RITUAL TO LORD VENKATESWARA

- Prof. Rani Sadasiva Murty, Cell : 9440246354

Pushpayaga is an annually offered glorious ritual to Lord Sri Venkateswara. It is celebrated on the day with Sravana Nakshatra in the Kartika month of Lunar calendar consequent to the annual Brahmotsavams. The grandeur of this ritual lies in the tons of varieties of flowers brought from different places of the country for celebrating this ritual.

The 15th century bard of Sri Venkateswara in some of his eternal Kirtanas sang in praise of this event of Pushpayaga. Even the inscriptional sources mention that this has been an age old practice in the Tirumala Temple.

The texts like Vimanarchana Kalpa and other Agama texts recommend to celebrate Pushpa yaga on many occasions such as at the time of new idols' installation, at the end of any public festivals to the God, on the auspicious days of Dakshinayana and Uttarayana and Mesha Sankramana and Tula Sankramanta.

Agama Texts say that Pushpayaga can be performed for the wellbeing of the rulers of the country, for the richness of the earth, for the welfare of the people being free from all kinds of natural disasters and so on.

Further it was used to be performed on the seventh day from the Flag hoisting day of Srivari Brahmotsava. But unexpectedly this custom had a break at some unknown point and was revived on 14th November 1980.

The process of Puspha Yaga

After all the daily morning sevas and rituals such as Suprabhatam, Visvarupa Darsana, Tomala Seva, Archana and others till the end of the second bell of Naivedya are performed properly and the idols of Sri Malayappa Swami, Sridevi and Bhudevi are brought to the Yaga Sala in the holy Kalyana Mantapa in the Sampangi Pradakshina path of Srivari Temple.

The Ritviks and the priests light the sacrificial fire reciting the mantras of Vishnu Gayatri. Bilva Dala homa for 108 times is performed. The utsava kankanams (Auspicious turmeric and vermilion thread bonds) are tied up to the hands of Malayappa Swami, Sridevi and Bhudevi. The priests decorate homa tilakam on the faces of the three deities. Then the holy process of Snapana Tirumanjana is performed.

All the three deities Malayappa Swami, Sridevi and Bhudevi are made ready in holy bathing robes. Arghya, Padya and Achamana according to Agamic procedure are offered and then Suddhodaka snana continues. The abhisheka with Cow Milk, Curd, Honey, Coconut Water and Turmeric waters has been performed. Then the chandana paste is besmeared on the body from the head to the toes of all the three deities. Then the priests adorn them with the holy basil garlands. Then the Nakshatra Harati is offered. After that through the golden Plate of one thousand holes the Abhisheka is again performed.

While the Snapana Tirumanjana is in progress the Vedic Scholars recite Sri Sukta, Purusha Suka and Bhusukta. At the end of the Abhisheka and Vedic Sukta recital the scholars of Divya prabandha recite the Nirattam Pasurams of Dravida Vadam.

The holy waters of the Abhisheka are sprinkled upon the heads of all the spectators. Proper offerings to Swami and His Spouses are made. This is the first part of the Pushpa Yaga.

In the beginning of the second phase the three Deities are dressed up in rich silk garments and are adorned with precious ornaments and beautiful garlands. The Deities are taken around on the Peddaseshavahana and seated on an elevated dais placing visibly to all the devotees.

The vedic recitals are incessantly in progress throughout the event. Singers sing in praise of Sri Venkateswara. They praise the glory of Srinivasa in manifold ways. Then the Flower offering ceremony begins.

According to the 10th Chapter of Kriyadhikara the flowers preferred to Pushpayaga include Pankaja (Lotus), Palasa (Flowers of Fire of forest), Nava mallika (New Jasmine), Nandyavarttha, Mandara (Red trumpet flowers), Madhavi, Champaka, Punnaga, Ketaki, Svetabja (White Louts), Raktotpala (Red Lily), Kumuda (White Lily), Jati (a kind of Jasmine), Malati (another kind of Jasmine), Karavira, Hri Bera, Vishnukranta and Rajakarnika flowers. As far as the leaves are concerned the leaves of Tulasi, Bilva, Kovidara, Tapasankura and Durvas are offered.

This process of pouring all these kinds of flowers from toes to the hearts of the three Deities is performed with great devotion. The Deities seem to have taken a deep dip under the heaps of flowers. At the end of one such process the services such as Dhupa (offering fragrant smoke), Dipa (lighting the lamp) and Nirajana (offering the camphor flames) is performed and all the offered flowers are removed from the deities and spread around the holy feet of the deities. This process continues for TWENTY ONE times. At the end of every round Dhupa, dipa and Nirajana along with Naivedya is done.

The devotees who participate in the Pushpa Yaga feel that the flowers offered to the three Deities are the very hearts of uncountable number of the devotees who visit Srivaru. At the end of the twenty first time, after the Mahanaivedya Sri Malayappa along with his Divine Spouses Sridevi and Bhudevi amidst the Vedic Chants, Auspicious instrumental sounds are taken around the temple and took into the Ananda Nilaya the sanctum sanctorum. Thus the process of the Pushpayaga comes to an end.

According to the Agamic Text Kashyapa Jnana Kanda, the flowers offered in the Pushpa yaga are of the first six classes of Daivika, Paitruka, Manusha, Yaksha, Bhauta, Gandharva, Asura, Rakshasa and Paisacha kinds. The recommended colors of the flowers are in White, Yellow, Black and Red. Some of the flowers are night blooming and some are day



blooming. Of all kinds of the flowers the white flowers are offered for peace. The Yellow colored flowers provide strength. The black ones create devotion. The Red ones grow divine love. All other colors enrich the beauty.

Thus the Pushpa Yaga creates a wonderful divine environment in which the devotees are drawn to get showered under the grace of the Deities through showering the heaps of flowers on the Deities.

(The source of this article is taken from the Vimanarchana Kalpa, Kashypaa Jnana Kanda, Kriyadhikara and the Srinivasa Vaibhavam of Sri Julakanti Balasubrahmanyam Garu).



Invoke for me, O Agni, the Goddess Lakshmi, who shines like gold, yellow in hue, wearing gold and silver garlands, blooming like the Moon, the embodiment of wealth. O Agni! Invoke for me that unfailing Lakshmi, being blessed by whom I shall win wealth, cattle, horses and men.
- Sri Suktam 1&2.

The magnificent and scintillating power of Goddess Sri Lakshmi, the consort of Lord Sriman Narayana is extolled in the Vedas. Goddess Sri Lakshmi is also called goddess Padmavathi Devi and she is also called Alamel Manga. In the name of Goddess Lakshmi, there are many 'suktas' like 'Sri Suktam,' 'Sraddha Suktam, Medha Suktam and Vak Suktam. Of all 'suktas, 'Sri Suktam' is prominent and glorious and it is described in the Upanishads also. According to Sri Suktam, Agni, Vayu, Surya

THE MAGNIFICENCE OF GODDESS LAKSHMI

and Indra are the embodiments of wealth. Goddess Sri Lakshmi is 'Jagatposhini' i.e., the Goddess of Sustenance. The Sri Suktam describes Sri i.e., Goddess Lakshmi as glorious, adorned, royal, lustrous as gold and radiant as Fire, the Moon and the Sun. She is addressed as the bestower of reputation, reward and affluence in the form of gold, cattle, horses and food. Goddess Lakshmi is also known as 'Brahmi', 'Ramaa' and Uma'. She is the goddess of wealth, prosperity and fertility. Lord Narayana is also called Sriman Narayana. The word 'Sri' symbolizes Goddess Sri Lakshmi. Sri Parasara Bhattar explains that goddess Sri Lakshmi is self-illuminating like the fragrance of a flower.

The Legend: One day all the sages gathered in Naimisaranya to participate in a great sacrifice. The



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sage Bhrigu was arrogant due to his extreme performances of austerities. The great saints and sages could not decide who was eminent among the Trinity to offer the 'yagnaphala.' They requested the sage Bhrigu to solve the problem. The sage Bhrigu took the initiative. Being ignored by Lord Brahma and Lord Shiva, he went to Vaikuntam. Lord Vishnu was asleep and the sage Bhrigu kicked on the chest of Lord Vishnu which is the place of Vyuhalakshmi. With a smile, Lord Vishnu welcomed the angry sage and tenderly took his foot into his hands and caressingly pulled the secret eye under his foot. Consequently,

the arrogance of the sage vanished. The sage begged for forgiveness and Lord Vishnu pardoned him. But goddess Lakshmi got offended by the misdeed of the sage. The Lord is called 'Sripati' and 'Srinivasa' because that Sri Lakshmi resided on his chest. She left Lord Vishnu and came to the earth. Lord Vishnu also came down to the earth as Lord Venkateswara in order to find her. He reached Adi Varaha Kshetra. He did a rigorous penance for twelve years. Later, He married Goddess Padmavathi Devi, the daughter of Akasaraju. The power and glory of the goddess Sri Lakshmi are self-revealing. The name 'Sri' is divine. It is combined with Lord Narayana. Sri is used as a prefix in the great names of the Lord as 'Sridara', 'Srisaha', 'Srinivasaha', 'Srinidhi', 'Srivibhavanaha', 'Sridharaha', "Srikara", "Sreya", "Sriman" and "Lokatrayasrayaha" in the Vishnu Sahasranama Sthotra. They are always being chanted by the devotees as they are the steps to reach 'moksha' and they also relieve them from sins. The enlightened devotees chant 'Sridhara' when they are leaving the physical world. Goddess Sri Devi's glory is stated in the Samhitas. The great sages and saints like Sri Sankaracharya, Lokacharya, Yamunacharya, Ramanujaacharya, Vishnuchitta, Sri Goda Devi, Nanjiyar, Srivatsanka, Parasara, Parankusa, Natha, Venkatanatha and Venkatadvari eulogized the glory of the Goddess Sri Lakshmi in their spiritual works.

Goddess Padmavathi Devi has emerged herself from a golden lotus existing in the Padma Sarovar in Tiruchanur. She is inherent in everything even from 'paramaanuvu' to 'Paramatma.' On every Friday, 'Abhishekam' is performed to the goddess in Tiruchanur. The festivities performed in Tiruchanur are called 'Sri Utsavs.' The Brahmotsavams are excellent in Tiruchanur. The divine Eagle is the main 'vahana' of Lord Srinivasa

and the divine Elephant is the main 'vahava' of the goddess. The elephant symbolizes one's royalty, confidence and wealth. The flag staff hoisted to commemorate Dwajaroohanam has an elephant symbol as it is very dear to the goddess. She is also called 'Gajalakshmi.' The laddu prasadam of the deity is called 'Amrutha Kalasam.'

Like Lord Sri Hari, Goddess Lakshmi also incarnated in many forms as Adilakshmi, Dhanyalakshmi, Veeralakshmi, Gajalakshmi, Santanalakshmi, Vijayalakshmi, Aishwaryalakshmi, Dhanalakshmi and Vyuhalakshmi, Bhargavi, Kshirasagarakanyaka, Vishwabhara, Kirtikamaha, Sita, Revati, Rukmini, Vijanana, Kaumidi, Padma, Padmavati, Madhumati, Anagha, Archidevi, Indira, Sraddha, Medha and Daya. Even Lord Brahma cannot describe the greatness and glory of the Goddess. Many 'purvacharyas' expressed the same. One can pray to Her for Her grace. The goddess is always bountiful like a mother who supports the preferences of her children. It is a well-known fact. Devotees pray to the Universal Mother for her abundant mercy for the prosperity and welfare of the society. They pray to the goddess Sri Lakshmi who is also called 'Sri Ramaa' as she is the Ruler of the Universe. She is as equal to Lord Narayana as she is on the chest of Lord Srinivasa. The devotees chant the Lord's name 'Sridhara' to attain the Ultimate Destination peacefully. It is said that without visiting the goddess Alamel Manga in Tiruchanur, one's Tirumala 'yatra' is incomplete. Let us meditate on the consort of Lord Vishnu. May Goddess Padmavathi Devi direct us towards our spiritual destination i.e., salvation.

Om mahaadevyai ca vidmahe
vishnu pathnai ca dheemahi,
tanno lakshmi pracodayaat.
Om Shanti Shanthi Shantihi



Tirumala Tirupati Devasthanams

**Annual Brahmotsavams of
Tirumala Sri Venkateswara Swami
held from 30-09-2019 to 08-10-2019
Vahana sevas, Cultural folk - A view**



**Srivaru with
His Consorts in the
Mada streets of Tirumala.
In front of them is the
image of Garuda in a procession.**



Hoisting the Garuda Flag on the Dwajastambham in the Tirumala Srivari Temple



**Honourable Chief Minister of Andhra Pradesh, Sri Y. S. Jagan Mohan Reddy
offering sacred silk clothes to the Lord on behalf of the Government**



**Honourable Chief Minister of Andhra Pradesh,
Sri Y. S. Jagan Mohan Reddy participating in the Pedda Sesa Vahana Seva**

**Photo Gallery of Annual Brahmotsavams of
Tirumala Sri Venkateswara Swami held from 30-09-2019 to 08-10-2019**



Srivaru on Pedda Sesha Vahanam alongwith Sridevi and Bhudevi



**Srivaru on Chinna Sesha Vahanam;
Divya Prabandha Recital by Jeeyar Swamies, Adhyapakas**



Srivaru on Hamsa Vahanam



Srivaru on Simha Vahanam



Srivaru on Muthyapu Pandiri Vahanam alongwith Sridevi and Bhudevi



Srivaru on Kalpavruksha Vahanam alongwith Sridevi and Bhudevi



Srivaru on Sarva Bhupala Vahanam alongwith Sridevi and Bhudevi



Srivaru as the most enchanting Jagan Mohini

**Photo Gallery of Annual Brahmotsavams of
Tirumala Sri Venkateswara Swami held from 30-09-2019 to 08-10-2019**



Srivarur on Garuda Vahanam



Srivarur on Hanumad Vahanam



Srivarur on Gaja Vahanam



Srivarur on Surya Prabha Vahanam



Srivarur on Chandra Prabha Vahanam



Srivarur on the Golden Chariot alongwith Sridevi and Bhudevi



Srivarur on Aswa Vahanam



Chakrasnanam in the presence of Srivarur alongwith Sridevi and Bhudevi

**Photo Gallery of Annual Brahmotsavams of
Tirumala Sri Venkateswara Swami held from 30-09-2019 to 08-10-2019**



His Excellency Sri Biswabhusan Harichandan, Andhra Pradesh Governor after darshan of Srivara was offered photo of Srivara by Sri Y.V. Subba Reddy, TTD, Trust Board Chairman and Sri Anil Kumar Singhal, I.A.S., TTD, Executive Officer



Sri Anil Kumar Singhal, I.A.S., Executive Officer, TTD, and other higher officials offering teertha prasadam, photo of Srivara to Honourable Chief Minister of Andhra Pradesh, Sri Y. S. Jagan Mohan Reddy



Unjal Seva



Snapana Tirumanjanam



Cultural Folk



Padmavathi Devi being a form of Lakshmi appears in eight forms as Ashta Lakshmi. She is Adi Lakshmi, Dhana Lakshmi, Dhanya Lakshmi, Gaja Lakshmi, Santana Lakshmi, Dhairya Lakshmi, Vijaya Lakshmi and Vidya Lakshmi. In whatever form the mother is worshipped she provides Soubhagya (good fortune).

She descended on to the earth to bless the devotees as the consort of Lord Venkateswara. She is ardently called Padmavathi Devi. Maha Lakshmi incarnated from the underworld in a thousand petal lotus which was in the pond where Sri Srinivasa was performing ardent meditation. Sri Mahalakshmi protruded from the golden channel of the lotus flower when the fragrance of the lotus had engulfed the universe.

When mother incarnated adorned with diamonds, pearls and flowers, the whole universe was illuminated with her graceful power in the form of shining light. Sri Maha Lakshmi seated on a golden chariot gleaming in thousand lights appeared sparkling in different hues. She is the one and only empress of the universe. Pious lotus flowers adorned her hands. A beautiful flower garland draped her neck. Annamayya eulogise Amma as *"Alamelu Manga nee abhinavaroopam, jalajaashu kannulaku chavulichhe vamma"*. (*Mother Alamelu Manga, your beauty has given a great relief to lotus eyed Lord Venkateswara*). Since she emerged from a lotus flower, she is called Padmavathi. She is also referred to as

AUSPICIOUS ADORNMENTS

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**Sarva mangala mangalye, Sive sarvardha sadhake,
Sharanye Tryambake Devi, Narayani namostute.**

Namo Narayani, we salute you. You are the most auspicious and the fulfiller of the desires. You are the protector of this universe and have three eyes. You are both Devi and Narayani. This sloka can also be recited in praise of Maa Durga, Maa Parvathi and Maa Lakshmi. It was mentioned in the Devi Mahatyam, Narayani Stuti as "Sankha, Chakra, Gadha, Sarangi gruhita paramayudhe, Prasida Vaishnavirupe Narayani Namostute". Goddess in the form of Narayani, wife of Narayan is also acclaimed in this powerful mantra as the dispeller of fear, protector of devotees and as the symbolism of Shakti or divine power. She is the source for providing virtues, asceticism, and marital bliss. The three eyes of the Devi indicate Ida, Pingala and Sushumna Nadi in the aura.



Alarmelu Manga. It is a word derived from Tamil, “Alar Mel Mangai” meaning Lady sitting on a flower.

She is an adorable goddess to women. They pray for their families' good fortune, luck and fortunateness. They adore her for beauty, charm, grace, grandeur, sublimity and auspicious state of wifehood. She is treated as saubhagya devata. She is an auspicious tutelary deity.

Saubhagya is represented by physical attires in a woman. A saffron mark on the forehead represents the saubhagya chihnam (mark). Symbols of marriage include Vermilion, a red coloured powder (normally called Sindoor) applied in the parting of the hair. Mangalasutra, toe rings also represent the status of a married woman. While these have connotations of special meaning, they have medicinal as well as health benefits when a woman adorns them. Every woman prays the Goddess to protect her auspiciousness. Goddess Lakshmi is the provider of such bliss to a woman who meditates her besides exhibiting the symbols of propitious.

Alamelu Manga, an incarnation of Goddess Lakshmi, is the inexhaustible source of compassion and love. Brahmotsavam is a great occasion for all devotees to receive Her benign grace. She would bless all those who offer special prayers to her and witness the celebrations even for one day. She adorns herself with a Kumkum on her forehead, auspicious mangala sutra tied by Lord Narayana and covered herself with the turmeric. She looks so beautiful, passionate, blissful and peaceful with all these auspicious symbols and would provide all those who seek her refuge.

AUSPICIOUS SYMBOLS

The important auspicious symbols always worn by the woman are saffron on the forehead, vermilion at parting hair and turmeric on the feet.

KUMKUM (BINDI)

Women wear saffron or kumkum on the forehead right between the eyebrows. The red dot retains the

energy in the body and provides concentration. It symbolizes auspiciousness and good fortune. The kumkum is made of chandan (sandalwood), turmeric and lime. The colour red symbolizes the Goddess of strength.

As per yogic principle, chakras refer to where subtle energy channels called Nadi converge. There are seven main chakras in the body. The sixth chakra popularly known as Ajna (the Third eye Chakra) is



located between the eyebrows. It is a source of mind and consciousness. It controls emotions, mentality and spirituality. This is the place where stress and tensions arise. Applying the Kumkum at this place has a cooling effect. It reduces the mental tension in women from their daily chorus in life and will allow them to live a blissful life. Goddess Lalitha is said to be established in the interior of Ajna Chakra (Aajnaa chakraantharaalasthhaa) and is also praised as “Sindhura thilakaachita”

It is also believed that wearing kumkum regularly would relieve a woman from headaches, sinuses, strengthens facial muscles and removes wrinkles. While applying kumkum, the right-hand middle finger should be used and applying a little pressure would improve eyesight, hearing abilities and calms the mind.

*“Urdhava pundaram lala teshu Partha raayushya Vardhanam,
Lalate kumkumam chaiva sadaa Lakshmi nivasiyeth”*

If kumkum is applied on the forehead, the goddess Lakshmi will always stay forever.

VERMILION

While Kumkum is applied by girls, ladies, a married woman and also men, vermillion is applied by married ladies only. It is applied on the forehead at the parting hair. It is considered very auspicious. During the marriage ceremony, the husband adorns the bride with sindoor or vermillion. This function is called Sindoor-Dana. Applying vermillion is considered as a sign of “soubhagya” which brings in good luck and fortune. References are found in Ramayan and Bhagavatam about using sindoor by Maa Sita and Maa Radha. The thick red colour of the sindoor indicates the energy of Shakti. It is essentially considered sacred and auspicious. By



wearing sindoor, the woman expresses her respect and wishes for the longevity of her husband. Sindoor forms one of those sixteen adornments of a woman which also includes Kumkum. The health benefits that derive are relief from anxiety and stress. The pituitary gland is made properly functional. Sindoor Khela is an important festival during Durg Puja in Bengal.

Maha Lakshmi is said to reside in five places on earth, one is on our head. Applying sindoor is equal to praying her daily with devotion. Mahalakshmi is thus prayed in Lakshmi Sahasranama strotra as under-

*“Sarva mangala sampanna saakshat mangal devata
Dehahruddepika Deepti jivha papa pranasini”*

TURMERIC

*“Haladhi haladhi dharidhra naasini,
Haladhi Sampath, Haladhi sowbhagya,
Haladhibettadhastu mutthaidhathana koduva”*





Turmeric removes poverty, provides wealth, luck and those auspicious who wear it would attain the stature of a mountain.

Turmeric has umpteen medicinal benefits besides as an adornment to the woman. The moment we see Goddess Durga covered with turmeric paste, we feel blessed and our wants and desires are fulfilled. An eye wink second of her presence fills our hearts with the acme of achievement. Turmeric has since yore being used more as of antibacterial protection for women as they would be working in several germ prone areas. It gives skin glow and natural grandeur. Every young girl would be pleasantly waiting for the Haldi ceremony being celebrated a few days before marriage with gaiety,

fun, frolic, laughter and good wishes from elders and friends. No marriage ceremonial is complete without a bath taken by the bride in turmeric, curd, sandalwood and gram flour made into a paste. The medicinal benefits include that it would cool the body, keeps the mind free from tension and brings mental peace. No religious auspicious ceremony is complete without the use of turmeric.

All auspicious beginnings such as wedding cards, decoration of pandals, making colourful designs in front of the puja mandir etc. turmeric occupies a prime slot. It is because, turmeric is a pure, auspicious and powerful deterrent from evil eyes.

On the sixth day of Durga Navaratri, Maha Lakshmi Devi puja is celebrated as Durga Devi is the embodiment of Maha Lakshmi, Maha Kali and Maha Saraswati and hence called, "*Ammala ganna amma, muggurammala moolaputamm*".

PADMAVATHIDEVI WITH AUSPICIOUS ADORNMENTS

Maa Alamelu Manga is always adorned with Solah Shringars (sixteen adornments) which are Bindi (Kumkum), Sindoor (Vermilion), Mangala tikka (ornament worn at the split hair), Kajal (applied on the eyelids), Nose ring, Necklace (Mangala sutra after marriage), Earring, Mehandi (Henna), Bangles, Armlet, Aarsi (Haathphool are eight rings barring two thumbs worn on both the hands), Hair adornment (with flowers and ornaments), Waist Accessory (vaddanam), Payal (anklet) and Toe rings, Fragrance, and Traditional dress. During the Brahmotsavas, the eternal mother adorned with these auspicious ornaments and accomplishments, blesses the devotee in her golden chariot through the streets of Tiruchanur. She would be more pleasant and make her residence permanent in those houses, who ornament themselves with them. Can any devotee miss for a wink her beautiful presence during grandeur celebrations, as Annamayya writes

*"Vachenu Alamelumanga I
Pachchala kadiyala panati chelanga
Bangaru chedivitllu pooni
Srmgaravatulu vevelu raga
Rangaina vimja ramaralu veeva
Mangalya leela sompagu javaralu".*

May the Goddess Padmavathidevi bless all the devotees.



Maharaja Priyavrata's narration appears in the fifth canto of Srimad Bhagavatam. He was one of the sons of Svayambhuva Manu. He became a pure devotee of the supreme personality of Godhead because of his dedicated services to the lotus feet of Narada muni. He attained perfection with the complete knowledge of Absolute truth. He felt that if he accepted the responsibility of ruling the entire world on the order of his father, then, he would deviate from the path of devotion. He took ascetic life and continued his endeavors to realize the God. Lord Brahma himself took the responsibility of changing the perspective of Priyavrata about the responsibilities of a Kingly personality.

Lord Brahma, the very powerful personality, along with his companions and personified Vedas arrived at the scene where Priyavrata was carrying out austerities. Priyavrata noticed the arrival of Brahma and immediately got up from his seat to show humble respects. Svayambhuva Manu and Narada muni also got up to show respects to the creator of the world. Having received all the respect from everyone Lord Brahma gave a very important message to Priyavrata. After hearing that message, Priyavrata became ready to execute the order of Lord Brahma.

Maharaja Priyavrata didn't deviate from his path of perfection despite his deep involvement in the worldly activities of ruling. He constantly meditated on the lotus feet of the Supreme personality of Godhead. Actually, he took the responsibility of ruling the material world only to show all respect to elders. Later, he married Barhismati, the daughter of Vishwakarma and had ten sons, who are equal

Divine Stories of Srimad Bhagavatam

MAHARAJA PRIYAVRATA

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to him in beauty, magnanimity and good character. He also had a beautiful daughter named Urjaswati. Agnidhra, Idhmajihva, Yagnabahu, Mahaveera, Hiranyarethasa, Ghritaprishta, Savana, Medhatithi, Vitihotra and Kavi are the names of his ten sons. Out of these ten sons, Kavi, Mahaveera, Savana took the path of celibacy. Finally, they adopted the state of paramahansa. They completely stopped the activities of material senses and became great ascetics. They totally concentrated their minds on the lotus feet of Lord Vasudeva.



Maharaja Priyavrata's second wife gave birth to three wonderful sons named Uttama, Tamasa and Raivata. All of them became Manus for various manvantaras. With his unparalleled power, Maharaja Priyavrata ruled the earth for eleven arbuda years. One arbuda is equivalent to ten crores. He was like a fear personified for all his enemies. They used to run away when ever Priyavrata lifted his bow to shoot arrows. Indeed, the valor of Priyavrata was very great. Once, he became dissatisfied with the movements of the Sun. The Sun moved around mountain Sumeru to give light to all planetary systems. However, when he traveled to the northern side, southern part would become dark and when he moved to the southern side, the northern side would be dark. Maharaja Priyavrata didn't like this phenomenon. He decided to give light to the darker areas with the help of his chariot by following the route of the Sun in golden chariot, resembled the affluent Sun. Because of Priyavrata's transcendental power, all the planetary systems remained bright without any tinge of darkness. Maharaja Priyavrata could achieve it because of his staunch devotion to the Lord. When Priyavrata was following the Sun's path, due to the movements of his chariot's wheels the seven oceans were created leading to the formation of seven islands.

Jambu, Plaksha, Shalmali, Kusa, Krauncha, Saka and Pushkara were those seven islands that were formed due to the movements of chariot of Priyavrata. Each of these islands was twice bigger than the other. Each island was surrounded by various liquids, not just by salt water. Actually the oceans were made up of salt water, cane juice, ghee, milk, curds and sweet water. Each ocean's width was equivalent to the width of the island.

Maharaja Priyavrata gave all these islands to his sons. They all became the rulers of those islands. Later Priyavrata's daughter was married to Sukracharya and Devayani was born to the couple.

Thus, Maharaja Priyavrata ruled the entire earth very effectively and later gave the responsibility to his sons before departing to the forests. He remained in the forests meditating on the Supreme personality of Godhead and finally reached the final destination of spiritual world.



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.





Our country Bharath is a sacred place, where the incarnations of God took place and, where saints and sages like Kabir Das, Tulasi Das, Sur Das, Sri Sankara, Sri Ramanuja, Sri Madhavacharya were born and propagated the Hindu Philosophy and helped in establishing Sanathana Dharma. This is a country where people speak different languages but are tied by the string of unity in diversity. People celebrate different festivals ordained by the Hindu Dharma in order to please the Gods and become prosperous.

Like the planets of the illuminous Sun and the Moon, in order to dispel darkness and enlighten the people, we also celebrate the festivals of lights, like, Deepavali and Deepam festival in the month of Karthika. Though Deepavali is celebrated in most parts of the country, the Karthika Deepam festival is very special one to the people of Tamil Nadu and Telugu (Andhra and Telangana) States. This festival falls on the Full Moon Day in the month of Karthika, with the star "Karthika" entering therein. It is a happy occasion and a pleasure to see oil lamps decorated in front of the houses in the evening, giving an impression of a Jyothi surrounding the area.

There are many special features occurring in the month of Karthika. It has special importance due to the divine Avatar of the two Vaishnavaites Alvars – Sri Thirumangai Alwar and Sri Thirupanalwar. The Karthika Star (in the Karthika Month) is glorified by the birth of the former, while

Rohini Star (in the same month) is that of the latter. They have composed & sung many divine hymns in various temples. They contribute a major portion of the Divine Hymn – "Nalayira Divya Prabandam". Sri Thirupanalwar composed "Amalanadipiran" prabandam in praise of Lord Sri Ranganatha and got emerged in the Lords Thirumeni.

During the month of Karthika, annual Brahmotsavam for the Goddess Sri Padmavathidevi is being celebrated at Tiruchanur. The festival is well attended by devotees drawn from different parts of the country and concludes on the Panchami Day, called, "Panchami Theertham".

The month also marks the commencement of the 48 day Vratha for Lord Ayyappa Bhakthas and concludes on the Makara Sankranthi Day in January, each year – with the trek and holy darshan of Makara Jyothi in the adjoining hills in Sabarimala.

Also, in Tiruvannamalai, the Karthika Deepam is lighted atop the holy hills there during the Grand Karthika Day.

SIGNIFICANCE OF KARTHIKA EKADASI AND DWADASI

"Karthika Ekadasi" is also being observed during the month of Karthika Sukla Paksha. Kaisika Puranam will be recited in temples, especially in Srirangam Sri RanganathaSwamy Temple at night of that day to please the Lord. This festival has a background behind it.



Nampaduvan, an ardent devotee of Lord Kurungudi Nambi, used to go in front of the temple and sing songs along with his musical instrument regularly. One day, on Sukla Ekadasi night in the month of Karthika, he was going to the temple crossing through a dense forest. He was encountered by a Brahma Rakshas (Demon) who was hungry for many days.

On seeing Nampaduvan, Brahma Rakshas was very happy and told him that he wanted to eat him immediately. Nampaduvan was not terrified, but told Brahma Rakshas that he would finish his duty first, that is to sing in praise of Lord Nambi and would return without fail. Nampaduvan made many promises, but Rakshas was adamant. Ultimately Nampaduvan had made a promise that if he did not return, he would get the sin of those who equate Lord Maha Vishnu with other deities. On hearing this promise Brahma Rakshas was very much satisfied and allowed Nampaduvan to do his duty and return. After singing in praise of the Lord Nambi in the Raagam (tune) Kaisikam Nampaduvan was returning to see Rakshas.

On the way, Lord Nambi in the guise of an old man stopped Nampaduvan and asked him where he was going. Nampaduvan told the truth. The old man advised him to escape in some other route and not to get in the clutches of Rakshas. But Nampaduvan reiterated that he would not deviate from his promise. The old man showed his original image (Lord Nambi) and blessed

Nampaduvan. Then Nampaduvan went to Rakshas and offered himself to be eaten by Rakshas.

Rakshas was very much moved by the behavior of Nampaduvan and told him that his hunger had vanished and prayed him to give the fruits of his song sung in the praise of Lord Nambi and persisted him several times. Nampaduvan did not budge an inch, but ultimately offered him the fruits of his song since Brahma Rakshas totally surrendered. After obtaining the fruits of the song, the sin of Rakshas disappeared suddenly and he got his original image. He worshiped Nampaduvan and thanked him by saying that he was a Brahmin by name Soma Sarma in his previous birth and because of some irregularities while performing yagna he was cursed to become a Brahma Rakshas and now he had been redeemed by Nampaduvan.

This episode is being enacted in the Temple premises every year on the Ekadasi day of Suklapaksha Karthika by the traditional performers who observe vratha for ten days. On the next day in the early morning of Dwadasi, Kaisika Puranam is read out in front of Lord Nambi.

Poojas & Rituals during the month

During the month, people observe strict rituals. Typical daily activities commences early morning with bath, going to temples, lighting deepam, fasting and saligrama Pooja. The most auspicious days in this season are Mondays



("Karthika Somavaram") and performing Karthika Masam Vratams, especially on Mondays – it is believed that we can drive away the past karmas and sins. Lighting lamps in the morning and evening (during sunrise & sunset) brings in overall prosperity to our lives. Few people worship Tulasi plant daily and has special significance on Karthika Shukla Dwadashi day. Karthika Pournami Pooja, Ksheerabdhni Dwadasi Poojas, chanting Vishnu Sahasranamam or Shiva Stotras are some of the rituals followed.

Few practices to follow (do's & don'ts) during Karthika Masam

- Get up in Brahma Muhurtha (early morning) and take bath before sunrise.
- Perform Pooja at home by offering naivedyam. Visit temples, specifically on Mondays.
- Recite Stotras- Vishnu Sahasranamam, Karthika Puranam, etc.
- Light deepam daily in the morning & evening. Decorate & lighten up all over the house on Karthika Pournami Day.
- Perform Japas, Samudra Snanam (Bath in Rivers) daily.
- Observe fasting – especially on Mondays, Ekadasi, Pournami days.
- Charity/Danam can be given to the poor and people in need.
- Eat Simple Satvik food – avoiding onions, garlic and non-vegetarian food.

"Tamasoma Jyothirgamaya" – so proclaimed the Vedas and really, the Karthika Deepam festival dispels darkness filled in our hearts and lead us towards the divine path and obtain Gnana and Spiritualism. From the above quoted instances, one can realize the significance of the month of Karthika and derive benefits to lead a noble and peaceful life.



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behind the temple of Yathotkari in Kanchi, Bhuthath Alwar in a ‘madhavi’ flower bush in Mamallai or Mahabhalipuram, and Pei Alwar in a well of lily flowers in Thirumayilai or Mylapore in Chennai. Though they came to be known by their Tamil names of Poigai, Bhuthath and Pei, they are also identified by their Sanskrit names of Sara yogi, Bhuta yogi, and Mahatahvayar indicating that they were yogis too. They were basically wandering monks visiting the various shrines of Sriman Narayana, singing the glory of the Lord, and sharing their experiences with the local people. That was how they happened to come together in the temple town of Thirukkavalur.

The three Alvars were led to take shelter on a stormy night in a ‘dehali’ (‘reyzhi’ in Tamil), small corridor of what had once been a hermitage of sage Mrukandu. Poigai Alwar was the first to arrive there directed by the local people, and lay down to rest. After a while, Bhuthath Alwar arrived, and since the space inside the ‘dehali’

MUDHALALWARS AND TIRUVENKATAM

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Poigai, Bhuthath and Pei Alvars are collectively addressed as MudhalAlvars since they were not only the first of the Alvars’ galaxy to incarnate, but shared so many traits together. They were ‘nitya suris’ of the ‘amsa’ of ‘sankha’ or conch, ‘kaumodhaki’ or mace, and ‘nandhaka’ or sword of the divine Lord respectively, who were ‘ayonijas’, not born of biological connection in the same month – sacred month of ‘tula’ or ‘aippasi’ - and same year on successive days, under the stars, ‘sravanam’, ‘sravishta’ and ‘sadhavishak’. They were all born in ‘divya-desams’ close to each other around Chennai, Poigai Alwar on a ‘ketaki’ flower in a pond

was small and narrow, both could only sit there. Shortly after, the third Alwar Pei also arrived there, and in the narrow confines of the room, all three Alvars could barely stand. After mutual introductions, they started conversing exchanging the experiences of their visits to various shrines of the divine Lord Narayana, when suddenly, all three felt hemmed in as if there was a fourth person jostling them to take his place with them. Indeed, there was one more person who had materialized there mysteriously, the person being the divine Lord Himself, who did not want to miss this rare opportunity of brushing shoulders with the three saints and eyes dropping on their conversation. Being sages, they all intuited who that invisible person was, that had suddenly appeared in that pitch-dark, narrow corridor. Endowed with clairvoyance, they lit a lamp through their songs to identify that divine being. Thus was born the ‘Divya Prabhandam’, the celestial songs of the Alvars. Poigai Alwar beginning with the words, “Vaiyam thagaliya”, dedicated his hymns to the feet of the Supreme Being sporting the sparkling ‘Sudarsana, visualizing his cosmic transcendence where the universe is a lamp, the ocean waters are the oil, and the blazing suns are the flame. The lamp that was lit by him was meant to dispel the outer darkness in the form of sufferings of the world. Bhuthath Alwar followed suit in the same vein with his pasuram starting “Anbe thagaliya”, visualizing love as the lamp, devotion as oil, and thoughts soaked in divine bliss as the flaming wick, and in that light dispelled the inner darkness and identified the object of his search as Narayana. Thus, with both outer darkness and inner darkness dispelled by the lamps lit by the first two Alvars, the third Alwar Pei was able to see a direct vision of the Divine Personality, identifying him through the presence of the divine Mother



Mahalakshmi, as Sriman Narayana, and started singing “Thirukkanden...”, pointing to the divine Mother first, and next only, to the effulgent form of the Lord in the radiance of her reflection, with the sparkling battle-tested discus in one hand, and the curved-conch in the other. All three Alwars sang one hundred verses each, in chaste Tamil, in ‘andhadhi’ style, which in due course, came to be designated by Sri Nathamunikal as “Mudhal”, “Irandam” and “Munram” Thiruvandhadhi. Swami Sri Vedanta Desikan has, in his Prabhandam ‘Adhikara Sangraham’, aptly described that the lamp lit by the three Alwars that night, in the form of their sublime poetry, ‘dispelled the darkness of ignorance of the world, and brought to light the esoteric truths contained in the Vedas, “...Nattukku irulseka nanmarai andhi nadai vilanga, vittukku idaikkazhiye velikkattum ammei vilakke” (A. S. -50).

All three Alwars were supreme devotees of Sriman Narayana and have sung about his glory in all his ‘prakaras’ or ‘modes’, viz. ‘para’, ‘vyuha’, ‘vibhava’, ‘antaryami’, and ‘archa’. Of the ‘vibhava’ incarnations of the divine Lord, they were drawn especially by Vamana, and Sri Krishna ‘avatharas’, and similarly, among the ‘divya-desams’ where the Lord abides in ‘archa’ form, they display a special fascination for Tiruvenkatam. The state of devotion exemplified by the three Alwars has been equated to ‘para-bhakthi’, ‘para-jnanam’ and ‘parama-bhakthi’ respectively, construed as ‘jnana’, ‘darsana’ and ‘prapti’ described in the Gita by Sri Krishna as ‘jnatum, drashtum, ca ‘tatvena praveshtum ca’ - (Chap. 11-54), ‘to truly know, envision and enter into’. A striking identity of thought, meter, style, metaphor and imagery runs through all the three Prabhandams. They have been appropriately called for this reason, ‘Pesitre pesum eka-kantarkal’ or ‘echoing the same thought with one voice’. For instance, it was Pei Alwar who first saw and gave out the truth about the ultimate God-head, as

‘Sriyahpatitvam’, and the role of ‘purushakaratvam’ of Goddess Mahalakshmi. Poigai Alwar and Bhuthath Alwar also refer to this happy blend of ‘Tiru’ and ‘Mal’ into a Tirumal, that is the ‘Tatva, the ‘Hita’ and the ‘Purushartha’ of human life. Thus in his Mudhal Tiruvandhadhi, Poigai Piran declares that the inner consciousness revolves round the Consort of Lakshmi, “Onn Tamaraiyal Kelvan Oruvaniye nokkum unarvu”, (verse 67), and those who worship Him find their way to liberation, “Tirumale ninnadiye vandhippar kanbar vazhi”, (75). Similarly, Bhuthath Alwar while referring to Sri in many verses in his Irandam Tiruvandhadhi, declares that the grace of Sri reveals the vision of the golden form of Tirumal even before the Lord’s own grace does. “Penik Karumalaikkatta munkattum Tirumalai Nangal Tiru, (verse 56). “Tiumangai Ninrarulum Deivam” - (57), ‘it is the divine Mother’s abiding grace that radiates as divinity of the Lord’, “Sraddhaya devo Devatvam asnute”. In view of so many unique features characterizing these three Tiruvandhadhis, the Mudhal Alwars have been hailed as “Paley Tamilar”, “Senchol Kavikal”, “Inkavi padum Parama-kavikal”, “Pattukkuriya Pazhaiyavar” and so on.

As stated earlier, all the three Alwars have displayed a common fascination for the Tiruvenkatam hills of the Lord and indulged their poetic imagery, describing the pristine beauty of the mountain, its rich green cover, the flora and fauna, and the familiar scenes that the denizens of the forest can be seen acting out on the hills, and above all the divine Lord that abides in the sacred shrine on top of the mountain shedding his benign grace



that cleanses the humanity of all its afflictions. Nothing however small, escapes the attention of the Alvars. For instance, Poigai Alwar describes how the sliding pythons of the hills which have lined skins and are afraid of the lightning hasten into their holes when lightning strikes; but in this instance, as visualized by the Alwar, they hasten into the holes not because of any lightning strike, but terrified by the sapphire stones hurled by the Kuravas of the forest to drive away the black elephants that have strayed into their habitat. The semi-precious sapphire crystals found on the hills, that the Kuravas hurl, flash like lightning to the snakes. In another evocative pasuram (verse 26-Mudhal Thiruvandhadhi), beginning with words, Ezhvar, vidai kolvar....” extolling the lofty Venkata hills as the extinguisher of the fires of past sins, the Alwar speaks about the kinds of devotees who visit the hills to worship the Lord of Tirumalai and the petitions that they submit to him to seek favours. He classifies these agents into three categories, 1. “Ezhuvar –the ‘aishvaryarthi’- seeker of riches, who do not even wait to say, ‘thank you’ to the Lord after their petition is granted. 2. ‘Vidaikolvar’ –‘kaivalyarthi’ whose goal is ‘athmanubhavam’, who extend the courtesy of taking leave of the Lord after their wish is granted by him. and 3. “Vazhuvavaghai ninaindu vaigal tozhuvar” the ‘bhakthas’ or ‘prapannas’ who seek the sacred feet of the Lord and live their days in constant remembrance of the Lord. He describes Tiruvenkatam as “vinaicchudarai nanduvikkum Venkatam”- Venkatam that extinguishes all samsaric afflictions- 26, and the Lord “Vinkodukkum mannalandha Siran Tiruvenkatam”- Venkatam of the benign Lord who traversed the worlds and bestower of paradisaical bliss. Altogether, Poigai Alwar has sung on Tiruvenkatam in atleast 10 pasurams. Sri Bhuthath Alwar too displays a similar special affinity to Tiruvenkatam and the Lord who resides there, and has sung on them in 11 pasurams. In a beautiful pasuram, the Alwar hearkens us to the exalted mountain of Tiruvenkatam resembling the hue of the blue sky, where a scene is being acted out by a ‘mast’-driven tusker mesmerized by the female and offering to her a succulent bamboo plant of just two rings dipped in honey dripping

from a honey comb nearby to demonstrate his love. (75). The two rings referred to by the Alwar signify the mantras of ‘Ashtaksharam’ and ‘Dvayam’. In another verse (72), Alwar credits even the primates of Tiruvenkatam with ‘bhagavad bhakthi’ since they are seen to rise at dawn and after a dip in the flower-laden ponds, gather fresh flowers to offer to the Lord in prayerful worship. Alwar says, that his most coveted mountain is Venkatam. “Venkatame yam virumbhum Verpu”- (53). Pei Alwar who refers to Tiruvenkatam in 19 pasurams confirms that the Lord of all, the inner controller of this earth, the all-pervasive Lord, He from whom the Vedas emanated, the Lord of the eternal realm, the Lord of Tiruvenkatam has taken His abode in his heart- (verse 39). Like Bhuthath Alwar, this Alwar is also drawn by a scene where a tusker can be seen on the mountain holding a nectar-filled flower not to offer to any female of his species, but to the Lord of Tiruvenkatam. It is of interest to note that Tirumangai Alwar refers to the Mudhal Alvars and the Lord of Tiruvenkatam as “SenTamil paduvarvanangum Devar”, ‘Lord of Celestials worshipped by Songsters of mellifluous Tamil’.

The lamps that were lit in the ‘dehali’ of a house in the Tirukkovalur ‘kshetra’ by the Mudhal Alvars are affording light to generations of seekers. As Swami Sri Vedanta Desika has beautifully put it in a Tamil verse ‘the (Satyadeepa) ‘light of truth’ lit in a small ‘dehali’ by these three Alvars has dispelled the darkness throughout the world and illuminated the path of Vedanta. In a divine gesture of acclaim of the lamps lit by the Mudhal Alvars, all the three Thiruvandhadhis are recited in the sanctum of the Lord Srinivasa at Tirumala, on the day of the ‘Karthikai Deepam’ to represent the lamps that these Alvars lit on that dark stormy night at Tirukkovalur. In yet another felicitous coincidence, all the three Alvars were born in the Tamil month of ‘Aippasi’, the month of Deepavali, or the festival of lights. It is an indication that the true Deepavali consists in the array of lamps lit by the Srivaishnava sages and intended for the illumination and delectation of all devotees of Sriman



O scion of the Bharata dynasty, whenever there is a decline in Dharma and increase of adharma, then do I manifest Myself - Srimad Bhagavad Gita (Chap.4 - Sloka - 7)

A fight between the good Godly forces and bad demonic forces takes place in every yuga or eon. The God *programmed* the earth in such a way, the earth survives as long as the virtues are upheld and Dharma is followed. Dharma means '*acceptable social behaviour*' which includes legality, morality and amity. But the unmindful demonic spirits from the underworld try to possess the human bodies to quench their carnal and worldly desires. When demonic forces thus take a dominance over the earth, the result is chaos, dwindling of virtues and upraise of sins. That is when the God descends donning an Avatar to save the earth from increasing weight of sins (paapa bharam).

A Yadava king by name Kamsa was thus possessed by a demonic spirit by name Kalanemi. His behaviour changes. One day a cosmic voice tells him that the 8th son of his cousin, Devaki would kill him. Kamsa jails his cousin Devaki and Vasudeva, his brother-in-law. He kills six of his cousin's infant sons as soon as they were born. But seventh time, there was a mysterious miscarriage. And as the eighth child, Lord Narayana Himself descends as Lord Sri Krishna Vasudeva. How the Lord ends up the evil reign of Kamsa and restores Dharma is the story of this serial.

The story runs in lyrical and narrative ballads. Though the format is old and style is classical, the way it's told is very modern, in simple English, keeping in mind the modern reader's interest and propensities. At the same time this is not a simple narration. This serial also discusses in deep, various spiritual conundrums at length, and tries to explain many issues in the Hindu epics often subjected to doubt and criticism like Rasa Leela, curses and boons given by saints/sages, the never-ending feud between the Godly forces and demonic forces, the adamant and arrogant way sinners think and how and why their meet their disastrous end.



THE BALLAD OF LITTLE KRISHNA

- Sri M. Sathya Narayana, Cell : 8309376172

The two dumb torches
glowing in vain in grim
silence of jail...
gloomy, gloomy...who

harkens there a mother's painful wail?

O' Devaki, O' Devaki what gain this labour pain;
eighth time thou deliver, alas to stick to javelin!

The innocent nascent cry wakes up the tyrant wild.
With strides long, long, he comes and jumps to slay the tender child!

Vasudeva, Vasudeva, O' shackled father's love
helpless to help thy wife art thou or save thy child art thou!

Whence raised a light filling the cell. The sticky oily dirt
assumed oho, divine perfume. What's that...that dazzling spurt?!

It's blue, sky-blue with golden streaks, a thousand stars as if
appeared on earth with a piece of sky, as stunned couple stared stiff.

A voice melodious whence spoke; divine like temple toll
"O' Mother Devaki, in womb thine holy; lies my soul!"



Thou be my father O' the pure and pious Vasudeva
and Mother Devaki my Ma; Me God in fact in awe!"

"It's not in here I further live, but in Vrajapuram,
the greenly green village of plain cowherds of love wholesome!"

"Me there thou take O' father pious, where start I first, my play
and come to thee, O' my beloved in the course of time and way!"

"Nanda's the Chief of that village... his wife Yashoda Ma
will deliver of a child, female tonight; when thou me Ma!"

"O' Mother Pure and Father Pious I'll drink Yashoda's milk
this's my edict, the Karma rule, and grow with cowherd-ilk."

"Thou take me there O' Father pious and swap the kids and bring
that child, female into this jail and place before the king."

With great amazement sipped that blessed couple, the nectarous spill
of sacred light, missing nothing of that great spectacle!

Vanished that light whence cried the child ...like bluish cloud - a boy
Krishna; the light, the path and sought Krishna, Krishna, the name a joy.

The joyous mother pressed the child to bosom her with tears
blessing the kid; as father looked around alert all ears.

With shackled hands and legs, the proud but scared Vasudeva
doubled on knees and kissed the child's two cheeks, rosy and raw.

The moment touched he the child, the chains binding his limbs were snapped
with creaky sounds like click, click...click! By stunned silence he's 'nwrapped.

With panic he tiptoed towards the prison door, clasped tight
the bars and looked at the corridor... when heard more 'clicks'...he gasped.

With sudden jerk the prison lock broke open, fell on ground
then opened bolt as well and dropped making a heavy sound.

Alarmed Vasudeva had jumped backwards, whence opened door
as if by some invisible force. Benumbed he glued to floor!

But soon he came to consciousness, walked out of the jail and pried.
The guards were lying still on floor as if quite long they died.

He rushed inside, told Devaki "It's time I shall fulfil
the Lord's decree, before the dawn, ere raises demon's shrill."

"Give me the child, O' Devaki; a just-born son, I know
the terrible pain of parting dear. But remember His vow!"

"My son too He's O' dear! Endure we have to dear this woe.
God hath His ways, arcane and weird. His game we've to follow."

"We had the signs...what signs, nay, nay we saw the Lord Himself,
we heard His voice and saw His light. He needs no aides, no help."

"Give me the child, O' Devaki it's time I go, it's time
to reach Vrajapuram, ere bells of fort's first morning chime."

She gave the child; her tears washing the tender baby skin
of fetal slime and; blood with hands shaking and deep chagrin.

He took the child so tenderly enwrapped by sari cloth
and said, "Shouldn't rue when rift rescues! It's time I hit the swathe."

He swiftly walked outside the jail. The corridors were calm.
Silent was fort in deep repose. At sight he found no harm.

A zephyr cool besmeared balsam; the stars twinkled delight,
a sweet perfume loaded the air; he felt his body light.

It's new, all new experience! His own city looked strange,
with rare unknown beauties, and world as entered virgin age.

It's Krishna Ashtami, the eighth diem from full Moon day
of Sravana month. Oh the night was dim, chilly and gay.

The faint moonbeams were fighting hard to throw on path their light
when flashed an aureole around the child, divine and bright.

The trees shuddered with ecstasy, the earth it seemed did spin
a bit faster than its routine and sparked Levin 'n welkin.

Whence started thin trickles of rain to soon become a storm.
Lightings had flashed in continuum as thunders clapped "Om, Om!"

The rivers flowed with gushing vim, the ocean waves had raised
like thirsty tongues to sip the rain as worlds beheld amazed.

Vasudeva had looked skywards with dumb astonishment
and tried to wrap the child with his outstretched upper garment.



The rain was drenching skin and bones. The showering drops of rain had rolled on baby's skin like pearls on blue sapphire arcane.

By then, a stoic that father great had chanted loud the name: "Narayana, Narayana, Narayana!", whence came...

Whence came, a huge ophidian (snake) with thousand hoods outspread and eyes like burning Suns and stood shading that father's head.

He looked upwards with eyes widened, got terrified, but held his nerves, his faith unflinching. Calm in name Divine, he dwelled.

He walked briskly, "Narayana, Narayana", chanting as sacred serpent slid behind with spread out hood-awning.

At last he reached the lushly shores of river Yamuna with silky sands, bounded by rich flora and spry fauna.

Oh, Yamuna's in violent rush, gushing forward, brushing the shore, like an voluptuous belle kissing her beau blushing.

Vasudeva unperturbed closed his eyes and said again "Narayana" that great mantra by which what not we gain?

He continued, "Narayana, Narayana!"...this time aloud and hoarse, "Narayana, Narayana!"...it's time...

It's time of greatest miracles, unseen, unheard ever. The bursting clouds turned boisterous; the rain and gales severe.

The tidal waves of Yamuna uprose with roars and rage, then broke with deafening sounds and forked to make a wide passage.

Oh, Yamuna, the river blessed did pave a boulevard grand welcoming Lord, the first of sorts of grainy silver sand.

Isn't Yamuna, the nature-maid; Maya...Her other name, enshrouding HIM, HIS own aura, HIS veil, HIS strength and fame!

He walked and walked to reach the banks. Rain stopped, vamoosed the snake, and Yamuna glided as usual with lovely shake.

The strange phenomenon that waxed till then had waned quickly. With saintly smile, he looked around and walked forward briskly.

The storm mellowed to fine drizzle as gales turned mild tailwinds. The clouds grumbled somewhere softly; as lightening managed just winks.

Vrajapuram, located at the foot of Govardhanam, a hill with thick verdure, echoed with bees' sonorous hum.

A small village of naive cowherds, Vrajapuram, a place with scents of milk, butter and grass; too oozing love and grace.

It's all silence, except some sounds of lashing tails of cows and their low growls at teasing bees and creaks of swinging boughs.

He moved through lanes familiar, watching the homes in drowse; smelling the scents of milk and ghee and entered Nanda's house.

Nanda, his own cousin was fast asleep and all women who kept a watch on Yashoda, so tired, slumbered by then.

Enshrouded by Maya, mother Yashoda didn't realize she delivered of a child; Maya in temporal disguise.

Vasudeva had quickly swapped the kids and moved towards his jail, nay, nay, not anymore; the provenance (the place where something first came from) of Lord!

In all silence he reached the jail and looked at his consort; asleep; weary of ecstasy -in rhythmic thumps her heart.

For once he kissed the child and tenderly placed beside his wife; sighed, peeked around with feelings interlaced.

His legs and hands he quickly chained and sat with mind serene. His heart thumping with joy and lips chanting His name with preen.

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

(to be contd...)

Tirumala Tirupati Devasthanams, Tirupati

Health Department, Tirumala Instructions for Maintaining Sanitation

- ◆ Use dustbins-keep the surroundings clean.
- ◆ Segregate dry and wet waste materials and put in separate dustbins. Always make the surroundings clean.
- ◆ The use of plastic materials is banned – protect natural environment.
- ◆ Don't spit or throw waste materials on roads.
- ◆ Don't urinate and defecate in the open places. Use toilets and clean with water immediately after use.
- ◆ Maintain personal hygiene – Safeguard the Sanctity.





Dhanvantari is the God of medicine and an avatar of Lord Vishnu. He is mentioned in the Puranas as the God of Ayurveda. He, during the churning of the ocean arose from the ocean of milk with the nectar of immortality.

People will pray to dhanvantari seeking blessings especially on Dhanteras or Dhanvantari Trayodasi. The Indian Government has declared Dhanvantari Trayodasi as 'National Ayurveda Day'.

The word Dhanvantari affords different interpretations- The word "Dhanvan" means a "desert" (compared to Rigveda "Dhanvanchara" means he who moves in a desert). There is a mantra in the veda- 'Dhanvaan yiva prapaasi'- "Oh Lord, you are like the place

LORD DHANVANTARI

- Dr. Renu Dixit

Cell : 9000005421

where water is distributed to travellers in a desert". Thus, Dhanvantari the incarnation of Lord Vishnu with a pot of nectar in his hand is like "Prapaa" (water spot) in the desert of worldly existence.

In Ramayana (Balakanda, 45th Sarga) describes him as divine being who emerged from the milky ocean after a churning of 1000 years. He carried 'Kamandal' (water pitcher) in one hand.

Description of different references available on Lord Dhanvantri.

THE FIRST DHANVANTARI:

Gods, repeatedly defeated and killed by their cousins, the demons, approached Lord Vishnu, seeking the boon of rejuvenation and the gift of immortality. He then directed them to churn the primeval ocean in which were hidden the secrets of life and death.

The Gods sought the help of the demons, to whom they promised part of the result with Vasuki as the rope and mount Mandara as the churning rod, they churned the ocean till it yielded several valuable things. Such as Kalpavruksham-Wish yielding tree, a cow- Kamadhenuvu, Goddess Lakshmi- the Devi of fortune and wealth, Apsaras - various divine nymphs like Rambha, Menaka etc., who chose the Gandharvas as their companions, Varuni - taken by the Asuras (She appeared disheveled and argumentative), Airavata, Uchhaishravas - the divine Seven headed horse.

Three valuables were also produced Kausthuba -the most valuable gem in the world, worn by Lord Vishnu.

Parijatha – Divine flowering tree with blossoms that never fade taken to Indralokam.

Shaaranga – Powerful bow given to Lord Vishnu.

Chandra - moon which adorned lord Shiva's head. Halahala - poison swallowed by lord Shiva etc.

Finally, came Dhanvantari the divine physician, holding the pitcher of Amritha - the elixir of life that could bestow immortality.

The Harivamsa Purana described him as prosperous looking and says that after emerging from the milky ocean, he stood worshipping Lord Vishnu. Vishnu named him Abja. Then he bowed down to Vishnu and said, "O Lord, I am your son. Please give me a share of the sacrifices to me". Vishnu replied "portions of sacrifices have already been allotted. Since you were born after the celestials, you cannot be considered as one of them. You will be born in the world of humans and then you will become a celebrity. In your second life, which will be in the Dvapara Yuga, even from the time of your conceptions, you will have various



occult powers. You will be born as God - incarnate. You will compose works on Ayurveda which will be well known in all parts of the world”.

In the Dvaparayuga, there was a king called Dhanva in the family of the rulers of Kasi. He did not have children for a long time. He performed penance and propitiated Abja (another name of Dhanvantari). Pleased by his austerities, Abja was born as his son. Dhanva named him Dhanvantari. Dhanvantari taught Ayurveda in parts, to eight disciples. To him were born Ketuman, Bhimartha and Divodasa.

There is a story in some puranas connecting Dhanvantari with Parikshit, the grandson of the Pandavas when Takshaka wanted to bite Parikshit and kill him, a specialist in treating poisonous bites rushed to save the king. But Takshaka bribed and sent him back. It is said that the doctor thus sent back was Dhanvantari. But other references identify him with Kashyapa.

The Brahma Vaivarta Purana (Krishnajanma Khanda) has an interesting story connecting Dhanvantari with Manasa Devi, a serpent goddess. Once Dhanvantari was going to Kailasa along with his disciples. On the way, Takshaka hissed and spat venom. Irritated, one of the disciples of Dhanvantari boldly plucked the diamond on the head of Takshaka and threw it on the ground. Hearing about this, Vasuki, the king of serpents, threatened Dhanvantari with thousands of serpents under the leadership of Drona, Pundarika and Dhananjaya. The poisonous breath of these snakes made the disciples of Dhanvantari swoon. However, Dhanvantari made all of them recover with a powerful medicines and in turn sent all the so serpents to a swoon.

When Vasuki came to know about this, he next sent the serpent maid Manasa devi, a disciple of Lord Siva to face Dhanvantari. Manasa devi also made all the disciples of Dhanvantari swoon. But Dhanvantari proved more than a match for her. He brought back his disciples to normal with his powerful medicines. When Manasa Devi realized that she couldn't harm Dhanvantari or his disciples with her poison, she took trisula which was given by Lord Shiva and aimed at Dhanvantari. At this point Shiva and Brahma appeared and calms down everyone and sent them away. According to some other

works, Dhanvantari was born as Divodasa, king of Kasi. He became famous as Kasiraja and composed many texts on Ayurveda. Glorification of these works is to be found in the Agni Purana and the works of Kasiraja's disciple Sushruta.

The Bhagavata Purana refers to Dhanvantari as “Smitamatra artinasanah” (one who destroys all sufferings even when remembered). Dhanvantari, Divodasa, Kasiraja are names of the same person who is “the first God and who freed the other Gods from old age, diseases and death”.

DHANVANTARI AND KUMBHAMELA:

There are episodes connecting Dhanvantari with the Kumbhamela river festival, which takes place once in 12 years at four different places – Haridvar, Allahabad, Nasik and Ujjain. As Dhanvantari emerged with the pot containing nectar in his palms, a great fight took place between Gods and demons to wrest the pitcher from his Hands. During the fierce battle that took place between Gods and demons to wrest the pitcher from his Hands. During the fierce battle that took place in the sky, a few drops of nectar fell in the four places referred to. Hence these places became sacred. Kumbhamelas are held at these places to commemorate divine event. Devotees throng to these places in tens of thousands to purify and rejuvenate themselves with the waters, which are supposed to have with in them the power of Amrita.

THE NIGHANTU:

Dhanvantari appears to have been an actual historical person, although his precise identity is hard, to be ascertained. While Dhanvantari is not credited with any medical treatise of his own, in the early accounts, there is a voluminous glossary and material medica known as “Dhanvantari Nighantu”. Even as there is the Hippocrates oath for allopathic doctors. So is there the Dhanvantari oath for Ayurvedic practitioners. This work is considered the most ancient of all medical glossaries available. The original work is said to have been in three recessions and the present version may have been based on one of them. This text in six sections deals with 373 medicinal substances, their names and synonymns and brief description of their properties.



From a child to an old man, everyone is haunted by a great difficulty known as “lack of mind control”. Everyone expresses concern about the difficulties arising from mind. Nowadays, mind maladies are reaching their peak. People have given a new name for this malady as “mental stress”. Earlier, they used to describe it as anxiety, but now it is popular as mental stress. Such mental stress is experienced by students during the time of exams, interviews or sports competitions. However, this mental stress is not a new thing. In Bhagavad-Gita, we find a divine dialogue between Lord Krishna and Arjuna. At one point of discussion, Arjuna expressed his inability to control mind and he compared the process similar to controlling the wind. Controlling the wind is next to impossible. Similarly, for any common man, controlling mind is next to impossible. Lord Krishna gave a perfect path of mind control at that time as under:

“Lord Krishna said: O Son of Kunti, it is undoubtedly very difficult to curb the restless mind, but it is possible by suitable practice and by detachment.”(BG 6.35)

God Himself accepted that the mind is very flickering. This is indeed everyone’s experience.



Bhagavad-Gita and Youth

PATH OF MIND CONTROL

- Dr. Vaishnavanghri Sevaka Das

Cell : 9821914642

Mind cannot be quiet even for one second. Actually what is this mind? It is nothing but a chain of thoughts. The thoughts about whatever happened in the past, whatever is happening now and whatever is expected to happen in future comprise the mind’s existence. Mind keeps worrying about the things that already happened, keeps imagining about the future events and often forgets about the present context. It means actually it jumps over various issues like a monkey. Someone may challenge that what’s wrong in thinking about past events or imagining about future situations? But, it is meaningless in asking such questions because constant remembrance of bad experience would result in negative energy and despair. Also, worrying about the imagined calamity in the future results in anxiety. There is no point in generating negative energy and anxiety simply by allowing mind to wander as it wants. This eventually results in depletion of enthusiasm, motivation and positive energy. Hence, a sincere person should try and achieve control over mind with all certainty. However, this is not so easy to achieve, but with sincere of practice and detachment one can achieve it.

So, what is the practice that students and youth should adopt? Also, what type of detachment they should inculcate? Creating goals and speaking positively that those goals shall be achieved repeatedly is the golden practice that all students should practice without any exception. One who is without goals remains idle. He spends his available time in social media activities, gossip and watching TV. One who is busy with herculean tasks always remains busy. He will never waste a single minute. A depressed person speaks only words of depression, but one should never speak words of depression as it would aggravate the situation of depression. This practice shall be maintained by the youth. Monthly, quarterly, half yearly and yearly goals make one very busy. This practice is very important. Then what is detachment? Leaving out all the things that are not connected to our goals is detachment. By this detachment, one saves so much time for a good cause. A recent study revealed that youth presently spend 3 to 4 hours in social media activities. By detachment, that time gets saved. So by setting up goals, speaking very positively, eliminating the things that are not connected to the goals, all the students become free from mental stress and achieve the desired goals. Absence of mental stress means complete peacefulness, which actually ensures success in all the tasks that are taken up. With series of successes, all human beings can stay healthy, wealthy and happy.



FOOD IS NUTRIENT FOR GOOD HEALTH

Telugu Original by : Dr.C. Madhusudanasarma

Cell : 9000761390

English by : P.T.S. Murthy, Cell : 9490943990

It has been mentioned in Charaka Samhita that, “Aahaaram sambhavam vasttuhu rogaschahara sambhava”. The ancient ayurvedic science mentioned that this body grows because of food. Same food induces diseases to the body. It is, therefore, necessary to understand how to make the best use of the food for better health. Some of the doubts are cleared in the following frequently asked questions.

(1) Will it be beneficial to abandon the consumption of salt in food?

A Telugu adage says that “salt is debt”. The meaning of this is when salt is consumed in liberal quantities it would impact each atom of the body and would result in illness. One has to make debts to cure the illness.

Those who are suffering from High BP, Cholesterol and kidney problems should considerably reduce salt intake. It is not wise for healthy persons to stop consuming salt. People normally believe that our body gets enough quantities of sodium from consumption of the vegetables, leaves and other food ingredients. But it is mandatory to consume 3 to 4 grams of salt every day.

(2) Is it advisable to eat cooked vegetables?

There is no harm in eating cooked vegetables at a specific temperature. One should avoid fried and /or cooked vegetables at high heat. Bitter gourd, Ridge gourd and bottle gourd should be cooked without removing the peel as they would provide fibre and nutrients.

Consumption of potato has become the order of the day in all the houses. There are several reasons for this. It is available throughout the year, can be stored for several days and is cheap. One should use potatoes without removing the peel. It would improve digestion. This will reduce obesity, diabetics, and cholesterol.



Some vegetables can not be consumed without cooking them. There is a chance of losing vitamins even if the leafy vegetables are slightly cooked. It is, therefore, necessary that one should eat pieces of raw carrot, beat root, onion, okra, Tindoor, fruits, juices and sprouts. Chutneys made from ginger, coriander leaves and pudina etc.

(3) Please advise us about the consumption of rice in south India.

Rice can be bifurcated into three categories. They are (1) Brown rice (unpolished rice), (2) Boiled rice and (3) Milled rice. Nutrients and fibre are abundantly available in unpolished rice and hence very good for health. Even though it may not look alluring, it is good for health. This type of rice is now available in the market as awareness of its benefits is reaching the people.

The paddy is dissolved in saltwater, boiled, dried and then milled. It is called boiled rice. Since it gives an unpleasant smell, many do not use it. But nutrients and fibre are abundantly available in this.



Most commonly used rice is milled rice. They are white and beautiful because they are polished.

(4) Is polished milled rice good for health?



If the rice is polished, the nutrients available in the peel get removed and only carbohydrates in rice will remain. Consumption of such rice will result in diabetics. One has to consume such rice several times a day

because they digest very fast. It will result in obesity. One must also remember that washing rice several times in water before cooking and distilling starch after cooking will also reduce vitamins in the cooked rice.

(5) What precautions should be taken while cooking vegetables and leafy vegetables?



Vegetables must be completely washed in water and then cut into pieces. Pieces of vegetables should not be put in water. Similarly, while cooking the

vegetables, they should be placed in boiled water and not to be cooked with cold water. Such precautions will enable to retain the vitamins in the vegetables. The vessel should always be covered with a lid. Otherwise, the carinets available in the vegetables would be evaporated resulting in vitamin A deficiency. Cooking soda should not be used for cooking vegetables as they will also diminish the nutrients.

(6) How far it is correct that Ghee should not be used in food?

There is an adage which says that Ghee should be consumed even if one has to incur debts to buy it. This adage will amply describe what is the importance of Ghee in daily food.



Since the yesteryear people used to have a different lifestyle, laborious working conditions and indulged in hard work, they could live a healthy life even after consuming ghee. But the present generation is completely avoiding the usage of ghee because the lifestyle has changed. But one should not overuse ghee because of present living conditions but abandoning it totally is not good for health. If the fatty rich food items are not used, the skin becomes dry and joint pains may be there.



SOLUTION TO PUZZLE

1 A	Y	2 O	D	3 H	Y	4 A		5 N
G		U		A		T		A
6 O	U	R		7 R	E	H		N
		V		I		R		D
8 R	E	A	L			9 I	D	A
A				10 O				
D				11 N	E	12 E	L	13 A
H				C		A		I
14 A	C	T		15 E	N	T	E	R



GENERAL PREDICTIONS FOR THE MONTH OF NOVEMBER 2019

- Daivajna Chaturanana Rani Narasimha Murthy, Cell : 9440174242



Aries (Mesha) : There is good turn around long pending issues. People can expect good opportunities on the cards. In the corporate sector top class can expect change of jobs or promotions with in the organizations. Investments will make good results in the short run. Employees are benefitted. Worshipping of Lord Shiva or Lord Venkateswara will fetch them a lot.



Taurus (Vrishabha) : They should be mentally prepared to face the real challenges. There are good number of chances to expand business. Brightness is blooming dim day by day. Employees are expected to be highly cautious to meet the needs. Especially women folk should be very careful about their health. Sportsmen will gain in a good length. Worshipping of Lord Vishnu will ward of the evil effects and give good results.



Gemini (Mithuna) : Life is a mixed sort of musical concert. They are supposed to face good and bad simultaneously. Public contacts will improve. Family relations are mixed. Employees are supposed to be very careful in discharging the duties. Only selected investments are recommended. Military people should be very cautious in their duties. Praying Shakti will empower them to successfully cross our their hurdles.



Cancer (Karkataka) : It is the day of Scientists and explorers. What so ever they do it becomes the song of the day. Industrialists are in the fore front. There will be a flow of investments continuously in the industry for a long term. Business people should be cautious. Flow of income is excellent but the expenses are to be controlled without misuse. Worshipping Subrahmanya Swamy will ward off all the evils and shower benefits like a rain.



Leo (Simha) : God will bless the lions. Sportsmen freelance journalists are sailing in a safe boat. Promotions are on the cards. Acquisition of a new house or a flat or a plot is inevitable. Those who are engaged in litigations will get favourable verdict. There is a possibility of losing their freedom as they will be busy to be tied with a marriage knot. Praying Lord Shiva will bring them over all success within no time.



Virgo (Kanya) : Virgos are partially successful in their endeavors. Particularly women folk are to be very careful for their health grounds. They should not drop into controversies. They should talkless. The same formula applies in the case of officials. Employess are expected to be mechanical. Speech is not silver but silence is golden unless wanted. Praying Lord Shiva will ward of all the evils and they will be peaceful at least.



Libra (Tula) : Librans are highly successful. Particularly artists-cine Folk, Singers, speakers are in the lime light. Unexpected foreign travels are on the scene. They need not try for fame but they will become famous because of their commitment. They will have short term gains. Speculators are advised to be careful in their deals. Worshipping of Lord Venkateswara or Eswara will fetch them a lot after nullifying all the evils.



Scorpio (Virshchika) : Financial status is improving. Better to have a good control over the expenses which are not necessary. Health conditions are much improved. They need to take minimum care. Top officials are advised to have to come out with new plans. Farmers can expect much improved gains. Good days are ahead. Praying Lord Shiva with Shakti will give them excellent results.



Sagittarius (Dhanu) : Those people are advised to be extra careful in dealing with the day to day affairs. Sportsmen are advised to patiently wait for opportunities. If they get any chance they have to prove it successfully with increased committed efforts. Health of the old people is to be much taken care of. Worshipping Subrahmanyaswami will give good results.



Capricorn (Makara) : Expenses are in a flow. Domestic relations are to be paved in a smooth way. Expenditure may be genuine but care should be taken to control foreign travels and may be postponed. One should strain every nerve to get success. But success is not that easy. Efforts should be certainly more. Old people in the house may be given utmost priority. Worshipping goddess Lakshmi with Lord Vishnu will ward off all the evils and show success.



Aquarius (Kumbha) : Effortless success is in the hands. But this is the time to not let lose the grips with small efforts. they will be most successful and become famous very soon. Tours and travels with in the country will be successful. Top officials will have easy ways to get upliftment, gains and good gains. Farmers will be benefitted. They are the children of fate. Worshipping of Lord Vishnu will make a great difference.



Pisces (Meena) : Efforts are like a flow. Success is marginal. Screws are slowly getting tightened. Income flow is obstructed in the pipeline. You have to wait for the repairs to be done by the time. Employees are expected to try to improve their efforts. Students must work hard to get good results. Women should be well careful. Praying Goddess Lakshmi or Durga will bring good fruits.



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OM NAMO VENKATESAYA**



IN THE SERVICE OF DEVOTEES...



TTD Trust Board Chairman, Sri Y.V. Subba Reddy inaugurated "Srinivasa Veda Vidvatsabha" on 30.9.2019 during Srivari Brahmotsavas and addressed them. Prof. K.E. Devanadhan, Ex-vice Chancellor, Sri Venkateswara Vedic university, Sri A.V. Dharma Reddy, Additional Executive Officer, TTD and Dr. Akella Vibhishana Sarma, Special Officer, S.V. UnnataVedaadyana Project were also participated.

TTD Trust Board, Chairman, Sri Y.V. Subba Reddy visited the TTD MahaPradarsana (Exhibition) on 30.9.2019. He has been accompanied by Sri D.P. Anantha, TTD, Trust Board member and Sri Srinivasulu, Deputy Director, Garden Department.



Sri Y.V. Subba Reddy, TTD Trust Board Chairman distributing Annaprashadam to devotees in the galleries during Srivari Brahmotsavams.

TTD Trust Board Chairman Sri Y.V. Subba Reddy enquiring about the arrangements made during Srivari Brahmotsavams. Next to him is Sri Medamallikarjuna Reddy, TTD Trust Board Member.



Tirumala Tirupati Devasthanams



During Srivari Brahmothsavams, on 01.10.2019 TTD Trust Board Chairman, Sri Y.V. Subba Reddy, Sri Anil Kumar Singhal, I.A.S., Executive officer, TTD, Dr. T. Anjaneyulu, Special Officer, TTD Publications and others released TTD Publications.

TTD Trust Board Chairman Sri Y.V. Subba Reddy inaugurated “Matrusri Vakula Devi Rest House” on 02.10.2019 in Tirumala. Sri A.V. Dharma Reddy, Additional Executive Officer, TTD, Sri Basanth Kumar, I.A.S., Joint Executive Officer, Tirupati, Sri Ramachandra Reddy, Chief Engineer, Sri T. Ravi, Public Relations Officer were also participated.



TTD Trust Board Chairman, Sri Y.V. Subba Reddy, Sri Anil Kumar Singhal, I.A.S., Executive Officer, TTD, Sri D.P. Anantha, TTD Trust Board Member and Sri Venu Gopala Deekishitulu, Chief priest participated in Srivari Aswa Vahana Seva on 07.10.2019 during Srivari Brahmothsavams.

TTD Trust Board Chairman, Sri Y.V. Subba Reddy speaking during review meeting of TTD, Sri Venkateswara Bhakti Channel. Sri Basant Kumar, I.A.S., Joint Executive Officer, Tirupati, Sri Balireddy Prudviraj, Chairman & Director, SVBC and Sri Venkata Nagesh, CEO, SVBC were also participated.



Tirumala Tirupati Devasthanams' Trust Board

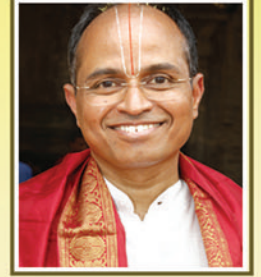
A.P. State Government has appointed a New Trust Board to TTD. The Chairman, Members, Ex-Officio Members and Special invitees took oath in Tirumala Srivari Temple in the presence of TTD, Executive Officer, Additional Executive Officer, TTD, and Higher Officials. Srivari prasadam were offered to them. The Veda Pandits blessed the new Trust Board.



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MEMBER



SRI M.S.SIVA SANKARAN
MEMBER



SRI SAMPATH RAVI NARAYANAN
MEMBER



SMT. SUDHA NARAYANA MURTHY
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MEMBER



SRI PUTTHA PRATHAP REDDY
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SRI K.SIVA KUMAR
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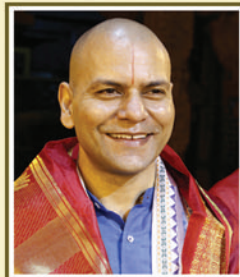
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and EX-OFFICIO MEMBER



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Commissioner, Endowments Dept.
and EX-OFFICIO MEMBER



Dr. CHEVIREDDY BHASKAR REDDY
TUDA CHAIRMAN &
EX-OFFICIO MEMBER



SRI ANIL KUMAR SINGHAL, I.A.S.,
Executive Officer, TTD &
EX-OFFICIO MEMBER



SRI BHUMANA KARUNAKAR REDDY
SPECIAL INVITEE



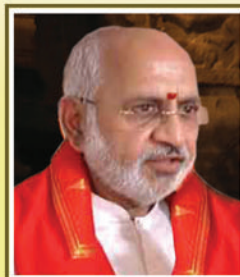
SRI RAKESH SINHA
SPECIAL INVITEE



SRI A.J.SEKHAR
SPECIAL INVITEE



SRI KUPENDRA REDDY
SPECIAL INVITEE



SRI GOVINDA HARI
SPECIAL INVITEE



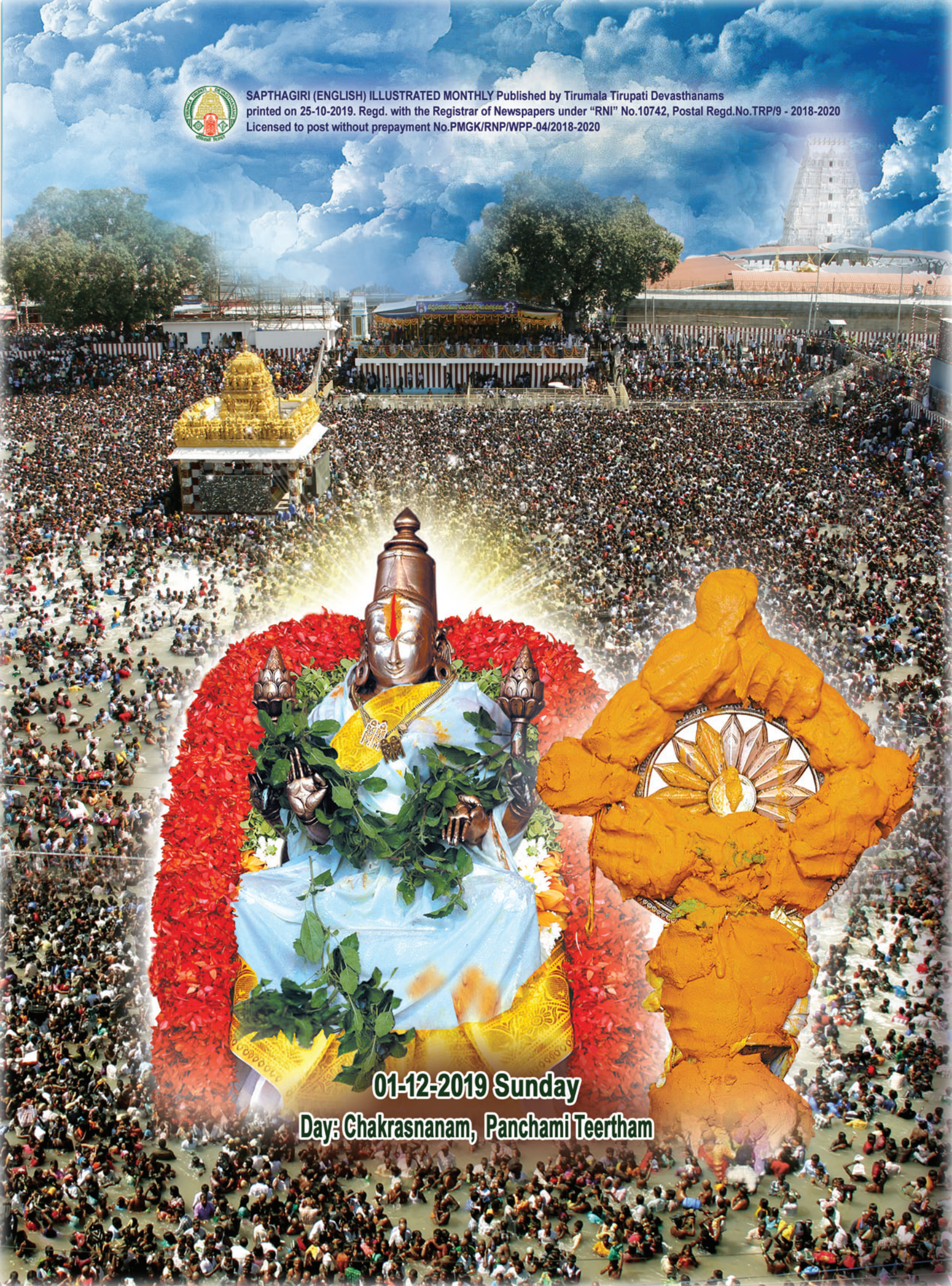
SRI DUSMANTH KUMAR DAS
SPECIAL INVITEE



SRI AMOL KALE
SPECIAL INVITEE



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01-12-2019 Sunday

Day: Chakrasnanam, Panchami Teertham