



TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

ILLUSTRATED MONTHLY
OCTOBER - 2019 Rs. 5/-

Tirumala
Sri Venkateswaraswamivari
Annual Brahmotsavams
30-09-2019 to 08-10-2019

**LORD VENKATESWARA, THE CONSORT OF SRI MAHALAKSHMI!!
LORD OF SACRED VAIKUNTA, ULTIMATE HEAVEN AS WELL!!**

ANNAMACHARYA

Tirumala Tirupati Devasthanams

Tiruchanur
Sri Padmavathi Ammavari
Annual Brahmotsavams

23-11-2019
to
01-12-2019



23-11-2019
Saturday
Day : Dwajarohanam
Night : Chinnaseshavahanam

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

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

26-11-2019
Tuesday
Day : Kalpavrukshavahanam
Night : Hanumadvahanam

27-11-2019
Wednesday
Day : Pallaki Utsavam
Eve : Vasanthotsavam
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,
Panchami Theertham
Night : Dwajaavarohanam

BHAGAVADGITA

Paśyai tām pāṇḍuputrānām
ācārya mahatīm camūm
vyūdhām drupadaputrena
tava śiṣyeṇa dhimata

(Chapter-1, Sloka-3)

Behold, Oh! Master, the mighty army of the sons of
pandu arrayed for battle by your skilled pupil,
Dhrustadyumna, the son of Drupada.



INVOCATION

Utsavam kuru me punyam Brahman lokapithamaha !
Varshrie varshrie tu maase smin kanyarashi gathe ravow !!
Ye kechidathre kurvanthi brahprokthostavam mama !
The yaanthi brahmanno lokam bhumo kamanvapy cha !!

“O Grand father of all the worlds! You perform
Brahmotsavams in my name for my pleasure. Every
year whenever the Sun enters the sign of Virgo
(Kanya Rasi), all my devotees should perform these
Brahmotsavams with great devotion under your
leadership. Those who participate in this festival will
attain Brahmaloaka at the end of their lives having
enjoyed all worldly comforts during their life time. If
they perform this festival with utmost devotion, I
shall bestow up on them for their worldly fulfilment
and at the end of their lives, I shall give them an
eternal place in my abode Vaikuntha undoubtedly”.

These were the words of Lord Vishnu to his Son
Brahma as found in the Varahapurana to perform
Brahmotsavas.

- Varahapurana





TIRUMALA TIRUPATI DEVASTHANAMS, TIRUPATI

ARJITHA SEVAS OF SRI T.T. TIRUMALA

Arjitha Sevas / Utsavams



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Brahmande nastikinchana



Venkatesa Samo Devo na
Bhuto na Bhavishyati



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Front Cover : Sri Malayappaswami with His Consorts

Back Cover : Chakrasnanam in Swami Pushkarini, Vahanasevas - A view

THE OPINION REGARDING THE ARTICLES PUBLISHED IN THIS MAGAZINE BELONGS TO
AUTHOR ONLY. CHIEF EDITOR & T.T.DEVASTHANAMS ARE NOT RESPONSIBLE FOR THIS.

THE BRAHMOTSAVAM OF LORD VENKATESWARA!!

Approximately five thousand years ago, an illustrious mass spread infinitely and uniquely in the entire cosmos came directly from Vaikuntam to the earth during the Sravana Star in the month of Kanya (Soura) in its own self-expressive embodiment in varied and scintillating coruscation was radiating in Venkatachala kshetra. Since then, the glorious, auspicious and conscious embodiment has been called Lord Venkateswara and the propitious spot is called Sri Venkatachalam. Our deities used to call Him, 'Varaala Rayudu,' 'Kalpa Vruksham' and 'Kamadhenuvu' and 'Grand Panacea' for the devotees. Many 'seva' programmes and sublime 'utsavams' have been performed to the Lord of Venkatachalam. There is a magnificent 'utsavam' which is beyond description called 'Brahmotsavam' celebrating once in a year.

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Lord Brahma first initiated the Brahmotsavams to Lord Venkateswara. Traditionally this year Brahmotsavam is initiated on the night of 30th September, 2019 in Aswiyuja Suddha Vidiya i.e., Monday and is continued till Aswiyuja Suddha Dasami i.e., Tuesday in Sravana star. The festivity comes to an end with the grand performance of 'Chakrasnanam' on the morning of 8th October, 2019. The 'utsavam' starts with the Pedda Sesha Vahanam at night. Every day Srivaru occupies his vahanam in a sublime manner. By mere glance, all the devotees take their auspicious dip in the 'Ocean of Delight'. Every 'utsavam' is a variety charged with wonder and enchantment. The God of Ananda Nilayam seems miraculous in his royal costumes to the onlookers during the divine festivity which is indescribable. Devotees celebrate Srivari Garuda Seva at night on the 5th day as a special event. On the 8th day 'Rathotsavam' will be commemorated by them with pomp and gaiety. During the mega utsavam, Srivaru appears gloriously on the different vahanams on one side. In leaps and bounds, devotees stand on either side of the Four mada streets in queue and perform spiritual activities like 'bhajans,' dances, postures, costumes, 'samkirtanas,' recitals of the Vedas, the pasurams from 'Divya Prabhandas,' and literary lectures that are spell-bound and praiseworthy. They are interested to see the floral decoration, scintillating electrification and enchanting museum along with the grandeur of Lord Venkateswara. The temple of Lord Varaha Swamy, Sri Swami Pushkarini, the queue sheds, Srivari temple, Anna Prasada complex, choultries, bus stands and gardens in Tirumala are thronged with innumerable devotees.

Keeping the presence of great crowds in mind, the Tirumala Tirupati Devasthanams along with its employees, Srivari 'Sevakas', the guides, the scouts, the police, home-guards and the personnel of the Department of Health is alert and attentive in performing and supervising its dutiful activities in queue lines, in the centres of 'annadanam' and in 'vahana sevas' and they are dedicated to the sevas of the devotees at all times. Devotees are requested to co-operate with the authorities of the TirumalaTirupati Devasthanams by being tolerant without any grievance against any person or incident while they are in queue lines and wait till their turn comes for the 'darshan' of the Lord.

Sapthagiri magazine welcomes every devotee to experience the spiritual delight by seeing the glory of Lord and wishes that the devotees will get fulfilled their desires by having the grand 'darshan' of the Lord and make their pilgrimage a spiritual success.

OM NAMO VENKATESAYA



UNIQUE TRADITIONS OF SRIVARI BRAHMOTSAVAMS AT TIRUMALA

- Sri A. Ramakrishna Deekshitulu

The Lord of the Vengadam Hills, Sri Venkateswara, who presides over this Universe in this dark age of Kali is so merciful towards all His devotees that He even left Sri Vaikuntam to permanently stay very close to all His devotees to bless them. So He stands majestically on the sacred hill Sri Venkatachala, which is praised in Sri Venkatesa Suprabhatam and reads as:

Sri Vaikunta viraktaaya Swamipuskarinitate /

May all auspiciousness be unto Sri Venkatesa who, giving up His attachment to Sri Vaikunta, sports gracefully with Goddess Lakshmi on the banks of the Swami Pushkarini.

The Lord of the Venkata hill, incarnated in his self-manifested form, marks a special significance to all his devotees, from times immemorial and this auspicious occasion is celebrated in a splendid manner as annual Brahmotsavams on the asterism of the ascending star *Shravanam* in the month of Kanya (as per Solar calendar). Though in the course of history of Tirumala temple, many Kings and Emperors, who were great devotees of the Lord, instituted as many as 11 Brahmotsavams spread throughout the year almost one in each month, the most sacred and the auspicious one is undoubtedly the one conducted in Kanya Masam, for its antiquity dates back to Vedic age. It was first conducted by Lord Brahma with the help of Sage Vikhanasa and other Rishis. The other 10 Brahmotsavams were discontinued probably ascribed to the reason that the endowments instituted for this purpose disappeared with the downfall of that particular King. For the grandest Lord of this entire Universe, the annual Brahmotsavams are celebrated in a most magnificent manner, strictly adhering to several Agama principles as well as unique traditions, which are followed since from long time with the same dedication. It is fascinating to learn about these ancient traditions, and also how and why they were instituted.

Dwajaroohanam : It is a very strange and unique practice at Tirumala Hill Shrine to begin the annual Brahmotsavams in the evening hours. The ritual of the first day is called *dwajaroohanam*. This is most unique to Tirumala alone as this particular ritual is held usually in the morning in all other ancient Vaishnava Kshetrams. Thus one may wonder, why it is conducted only in the evening here? There are basically two reasons for this unique tradition, The first one is Agamic and second, an unforeseen practise which settled as mandatory tradition.

(a) The first day's ritual of Sri Venkateswara Swami Brahmotsavams, Dwajaroohanam can be conducted in the evening as per Sri Vaikhanasa Bhagavachhastra. We find the Agamic sanction for this ritual in Vaikhanasa Marichi Vimanarchana Kalpam which states that..... *vishnu panchakadi neshuma sanakshatre vishuvayan evaavabrutham sankalpyatat purvechot savadinam sunischityat addinam trigunam dvigunam vakrutvatada dautsavadauvasaye dhwajaroohan amkarayet //* - (Marichi's Vimanarchana Kalpam)

It says that the last day i.e. the day of Avabrutham (9th day – Chakrasnanam) is decided such that it must be one among either the birth asterism of the Yajamani or the ruler of the country or the consecration day of the presiding deity or on Vishnu Panchaka days etc. And on the day 1, the presiding deity is offered with worship





two times or three times more than usual, and after performing all the indicated rites for the first day, the flag hoisting ritual be conducted in the evening.

(b) Another reason and very important one is connected to the history Utsava Murthy of Tirumala temple.

In the Hill Shrine, the Utsavabera (or murthy) is called 'Malayappan', ranks next in importance to the *Dhruva Bera* so far as the devotees and pilgrims are concerned. But, in actual worship, however, the *Kautukabera* or Bhoga Srinivasa Murthy is more important than the Utsavabera. As the history of Tirumala Temple says, only after Malayappa Swamy included in the Sanctum as Utsavabera, the number of festivals increased in the Hill Shrine. We have references in the early Tamil Classics and in the songs of Alvars that the Vengadam Hill is known for its festivals. But the first festivals in the Hill Shrine, which are documented are the ones which were instituted in 614 A.D. by the Pallava princess, Saamavai. Brahmothsavams are one of the main utsavams, but, during and after the days of Yadavaraya kings, the number of festivals increased. Several new and colourful occasions were introduced like

Kalyanotsavam, Dolotsavam, Teppotsavam, Parveta Utsavam etc.

So
Malayappa
Swami is

kept busy throughout the year. It is this bera that is most often seen by the devotees. Naturally it is decorated elaborately with splendid ornaments of gold studded with diamonds, pearls, corals and other precious stones. As the legend says, it was the SnapanaBera (or Ugra SrinivasaMurthy) that was used as the processional image, before the present Utsavabera Malayappa Swamy with two consorts found. There is also a practical consideration in this change. As the snapanabera is only one and a half foot tall, while the Utsavabera (Malayappan) is three feet tall, and therefore better suited for processions and public displays. And it is likely that before the Snapanabera was introduced, the kautukabera might be used for the purpose, for the festivals were instituted at the same time as the kautukabera was consecrated (614 AD). There's a provision for this in Vaikhanasa Agama, as we read in Bhruugu Samhitha-Yagnaadikaram, that when the utsavabera is not available, the snapanabera may be used for festivities; and when even the Snapanabera is not available, then the kautukabera can be used.

There is a legend regarding the discovery and introduction of the utsavabera Malayappa Swamy into the Shrine. In former days, when once the snapanabera was used as processional idol, was taken out on the streets of the temple, fire broke out frequently causing considerable damage and distress. It was then revealed by the Lord in the form of invoking in to one of an Archaka that this snapanabera was unsuited for the purpose of

INFORMATION TO DEVOTEES

Tirumala is the place well known to the devotees. Sri Venkateswara, the presiding deity of Tirumala is revered by lakhs of Devotees all over. Devotees visit the Lord through out the year, travelling long distances. This issue will serve as a handbook in terms of providing information to the devotees on their pilgrimage to this temple. T.T.D. is requesting the devotees to recheck the information provided before they plan their trip as the timings, rates, dates, sevas and such other information is subject to change.





Utsavams, because of its ferocious nature (Ugrasvabhavam), and that a substitute idol would be found in a glen on the slopes of the hill. When a search was made, the present utsavamurthy with consorts was found and that place is otherwise called from then as Malayappa Kona (dense forest in Seshachalam Hills). Since then the snapanabera is confined to the sanctum, except for one day in a year i.e on the day of Kaisika Dwadasi. It was in the year 1339 A.D., the consecration for Malayappa Swamy done.

The idols of Malayappa Swamy are made in panchaloha (an alloy of five metals, gold, silver, copper, lead, iron). Malayappa is 27 inches in height, and stands on a lotus pedestal which is 9 inches high. Sridevi stands to his right and is of 24 inches tall, standing on a pedestal 4 inches high. Bhudevi, who stands on the left side of Malayappa is about the same size. The two consorts are each two armed, one of the hands being held in the kataka posture and the other hanging loosely and gracefully. Malayappa is four armed, the two upper hands holding conch and discus and the two normal hands in the boon-bestowal (varada right) and the hip holding (katyavalambita) postures. He is not an exact replica of the main deity in the sanctum, as regards the ornaments and proportions. This idol appears to be an early ancient chola work (as far as silpa sastra is concerned).

Hence, the practice as ordained by Lord Venkateswara himself to consecrate Sri Malayappa Swami as Utsavamurthy instead of Sri Ugra Srinivasa

was followed from then onwards. Before that, when Sri Ugra Srinivasa Murthy was a processional deity, these deities were used to be taken around mada streets for procession, before sunrise or after sunset, due to the reason that Sun rays should not fall on these icons. Vaikhanasa Agama – Bhrighu's Prakeernadhikara suggests that

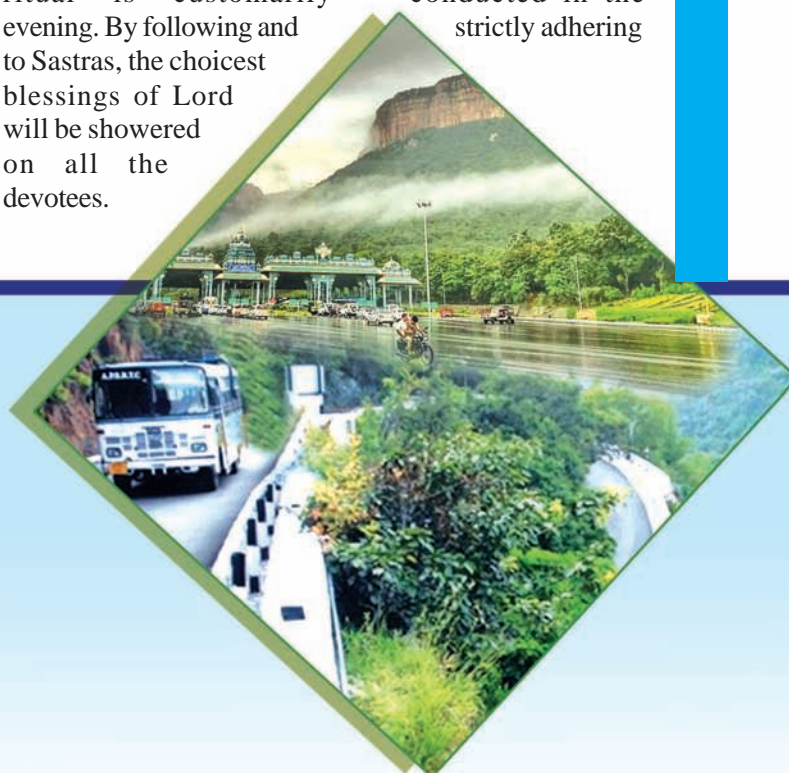
*Na kimchittama tikramya purvoktamtu samacharet /
— kartavyam akhilam tatratana nidesena kalpyate /
— tasmata sarva prayatnena purvairacharitam charet //*

- (Sage Bhrighu's Prakeernadhikaram)

In a self-manifested divyakshetram, (Svayamvyakta Sthalam) whatever usage and custom as per tradition are followed, they are to be followed mandatorily. If it is not followed saying that this is not mentioned in Sastras is indeed committing a great Sin to Lord Vishnu and hence whatever the traditions that are established by Rishis of the yore are to be followed without any deviations. Due to this fact, though the old Utsavabera – Sri Ugra Srinivasa is replaced by Sri Malayappa Swami, even to thisday, the Dwajaroohanam ritual is customarily conducted in the evening. By following and strictly adhering to Sastras, the choicest blessings of Lord will be showered on all the devotees.

HOW TO REACH TIRUMALA

Tirupati is well connected by Road, Rail and Air. Pilgrims can travel from their home places to Tirupati directly through any mode of transportation. From Tirupati, APSRTC operates regular bus services to Tirumala from Central Bus Station and Balaji Link Bus Station located in Tirupati.

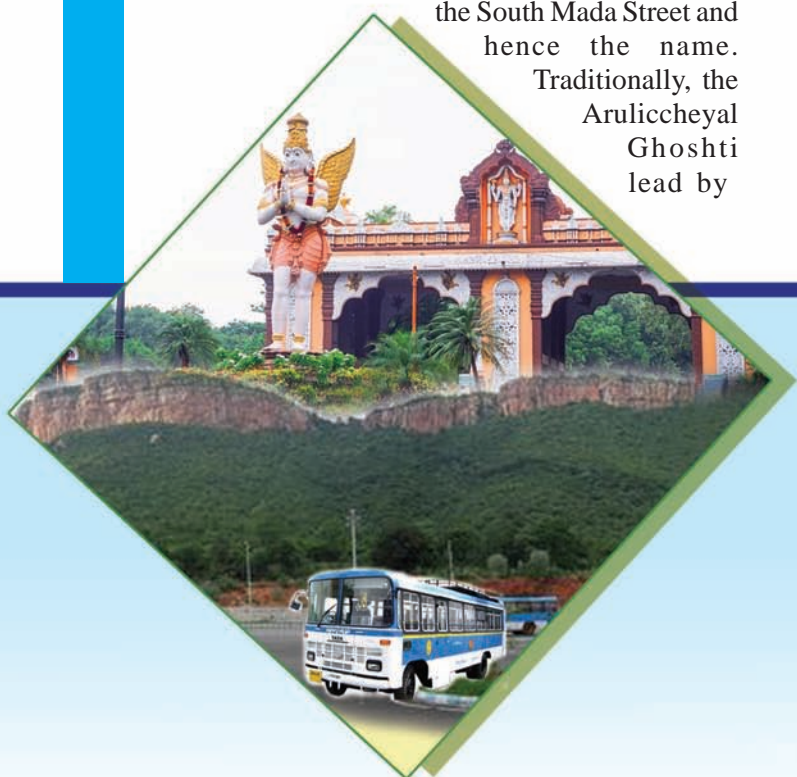




Divya Prabhandam Ghosti

During processions around four mada streets, the Nalayira Divya Prabhandam in front of Vahana Seva is recited by Sri Vaishnava Acharyas lead by Sri Pedda Jeeyangar, and to the back of Vahanam, a group of Veda Pandits chant Vedic hymns from Four Vedas. As far as Tirumala temple is concerned, the unique practice here is the Veda Parayanam begins near Sri Tirumala Nambi Sannidhi, the reason being - the first Acharya Purusha of Tirumala temple, Sri Periya Tirumala Nambi has his kanyakaryams such as Mantra Pushpa Kanyakaryam, Theertha Kanyakaryam and Veda Parayana Kanyakaryam as hereditary duties and even to this day, the descendants of Sri Tirumala Nambi, performs these Kanyakaryams to Srivaru. This is for this reason the Veda Parayanam traditionally begins at Sri Tirumala Nambi Sannidhi located in South Mada Street. Adjacent to this Tirumala Nambi temple, there is a place called 'gurraalapaaga', as the name implies, in old days, Kings and other devotees of Lord used to come in their horses and these horses are parked in the specified area in the South Mada Street and hence the name.

Traditionally, the Aruliccheyal Ghoshti lead by



Sri Pedda Jeeyangar of Tirumala begins near this Gurraalapaaga. There is an inherent reason for this practice. The usual practice is before starting the recital of Divya Prabhandam, the assembled Acharyas prostrate before their guru, the great Sri Vaishnava Preceptor, Bhagavad Ramanujacharya and then start reciting Prabhandams. Since the Bhashyakar Sannidhi (the shrine dedicated to Sri Ramanuja) is housed inside the temple, in the Vimana Prakaram, opposite to Srivari Hundi and facing South, the Ghosti used to stand in South mada street facing Sri Bhashyakar Sannidhi and do the prostrations followed by the recitals.

On some occasions, Lord Malayappa Swami is taken around for procession in Vimana Prakaram. Even in this case, the Ghosti begins to the south side of Sanctum facing Bhashyakar Sannidhi. Also once there were processions held in the Sampangi Prakaram also during Saluva Narasingaraya's time. He has two sons. He constructed four identical Mantapams in 1470 A.D. on the four sides of Sampangi Prakaram in memory of him, his wife and two sons. He also made an endowment and instituted Asthanams in those four Mantapams, during processions. On almost all festival occasions the Processional deity should be seated at each of these mantapams and that food offerings should be made there and distributed to the pilgrims (At present processions in Sampangi Prakaram is completely discontinued).

Everyday is a festival in Tirumala and when we get to know details of these festival, it brings in festive mood to the reader (devotee). These ancient traditions bring in more divinity for all the utsavams that are conducted in Tirumala and among all of them, stands on the top is the annual Brahmotsavams, which is also regarded as the first Agamic variety of Utsavam conducted to Lord Srinivasa by his own command, by Brahma and other Devatas. Devotees who participate and witness these ancient and grand festivities at Tirumala are twice blessed as it is said that the presence of Srivaru is felt more during festive occasions. It is indeed the devotee's great fortune to be part of these utsavams and get blessed by Srivaru!

Govinda Govinda Govinda !!



BUS FARE TO TIRUMALA : RTC Fare for Adult-Rs.55/-, For Children-Rs.30/-. Pilgrims can save time and money by purchasing return journey for Rs.100/- (Adult) and Rs.50/- (Child) if they purchase return journey ticket too at Tirupati itself. These tickets are valid for three days from date of purchase.

TOLLGATE FARE : The prescribed toll gate rates have to be paid for every vehicle moving on the Ghat road. Vehicles with more than seating capacity are not allowed to ply on the Tirupati - Tirumala Ghat roads.



ASHTADIKPALAKAS IN SERVICE OF BRAHMOTSAVAMS

Telugu Original by : Sri M.V.Ramana

English by : Smt. D. Aruna Padmavathi

According to Padma Purana, long long ago at the time of starting Kaliyuga, sacred Narayanadri was located in Jambudweepam in Bharat. Lord Srinivasa incarnated on the hills, situated on the southern side of River Ganges at a distance of two hundred yojanas and on the eastern side at a distance of five yojanas on the bank of Swami Pushkarini towards western side, in Kanya Bhadrpadamasa on Ekadasi, monday, in Sravana star in an auspicious muhurtham.

Brahma and other devatas had darshan of Lord Srinivasa. They wished to perform Utsavas and when asked the Lord, he gave his acceptance. Accordingly Brahma organized a nine day festival and made arrangements for Vahana sevas to be taken in a procession. First day, called as Dwajaroohanam, hoisting a Flag on Dwajasthabam, depicted with a picture, inviting all Devatas to participate in pooja and worship. Prominent among them Dikpalakas were also invited. Later they became popular as 'Ashtadikpalakas'.

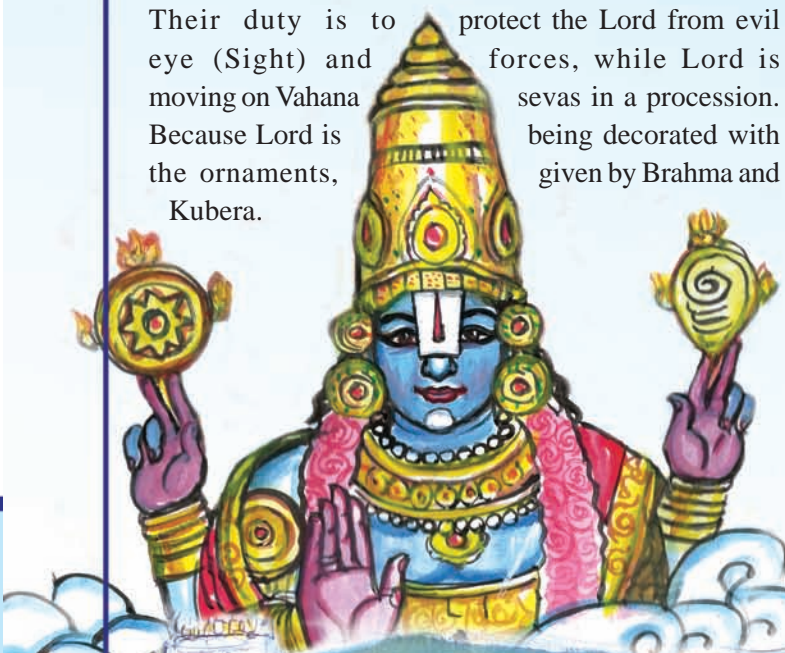
Accordingly they came to Tirumala and took their positions in all eight directions in four mada streets. Their duty is to protect the Lord from evil eye (Sight) and forces, while Lord is moving on Vahana sevas in a procession. Because Lord is being decorated with the ornaments, given by Brahma and Kubera.

It is essential to know about Ashta dikpalakas and their role in Brahmotsavams.

East, South, West, North — Four dikhs i.e. Agneya (South-East), Nairuthi (South-West), Vayavya (North-West), Isanya (North-East) are four corners or sub-corners. These eight are Ashtadikpalakas in total. Let us know about the Lords of eight dikhs in detail.

Detailed description of Ashtadikpalakas:

1) Indradeva : He is praised as a King to Devas in Vedas. He is the Lord of East direction. He is the son of Aditi. Sachidevi is his wife. His weapon is Vajrayudha. His Vahanam is Iravatam (Elephant). He stays in Amaravathi. He possess the Elephant named as 'Iravatam' and horse named 'Uchchisravam', born from Ksheerasagaram. He defeated Danavas in Deva-Asura battle and Devas felt happy about their success. Parabrahma appeared in empty space as light with higher brightness at that time. Devas wondered after seeing the brightness, tried to know about the light. First Agni and Next Vayu went to know about the brightness, but returned in vain. Later Indra went to that place, but the Rupam (Shape) was disappeared. Umadevi was found in that place. Indra questioned Uma about the disappeared Yaksha. She replied that he is Parabrahma and with his blessings only you won the battle. Indra acknowledged thanks and prayed for Parabrahma. Indra, Agni and Vayu went to see Parabrahma, that's why they became popular.



Divine Festoons

Indra knew about Parabrahma, he became King for Devas and Lord of Devalokas.

2) Agnideva : Agni is one among Panchabhutas (Five elements). He is Lord of Agneya (South-East) direction. Tejaswi (Very bright). His Rupam (Shape) is with Seven hands, Four horns, Seven touns, Two heads, Clean and Smiling. Vaiswanara is his father's name. Suchishmati is his mother. His wife is Swahadevi. His weapon is Sakthi. His vahanam is 'Sheep'. He stays in Tejovathi town. Agni



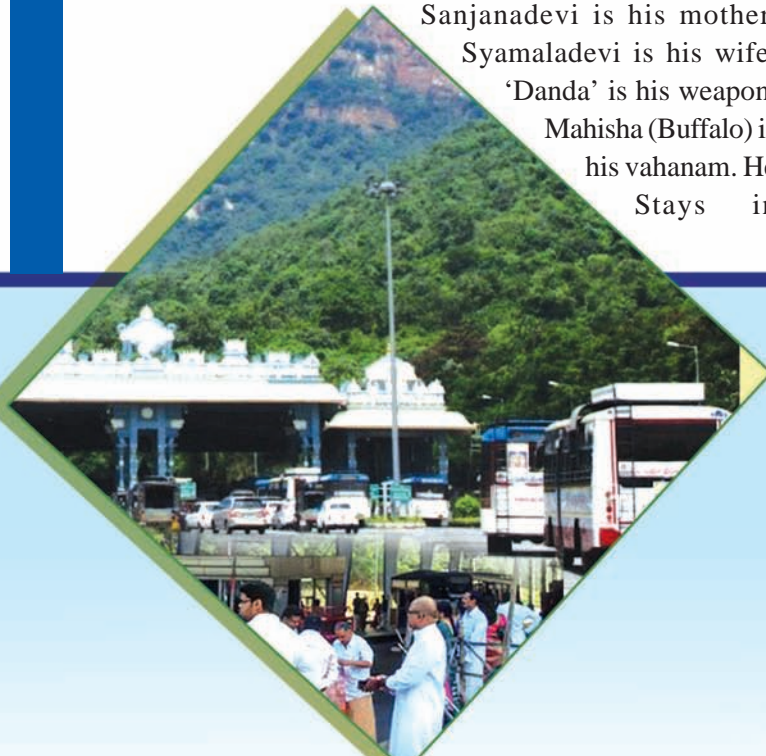
was born from Siva amsa. When he was child, Narada saw him and told that he is having dangerous curse at his twelfth year. With the permission of his parents, he went to Kasi kshetram and did severe penance about Siva. Indra came to Agni to give boons. Agni rejected the proposal and told that he won't stop penance till Siva appears. Angered Indra severely beaten with Vajrayudha, till he

went into Coma. Later Siva appeared and gave several boons. He blessed him to be the Lord of Agneya. Agni is one of the Vasus. Even though he eats all good or bad substances, he is sacred. His profession is to distribute havya among devatas. He is the First Sakthi to know about Parabrahma, hence he is worshipped by all Lokas and became great among devatas.

3) Yamadeva : He is the Lord of Pitruganas. He is the ruler of South direction. Surya is his father. Sanjanadevi is his mother. Syamaladevi is his wife.

'Danda' is his weapon.

Mahisha (Buffalo) is his vahanam. He Stays in



Saranyamana town. He is very Cruel, but familiar as Dharmatma. River Yamuna is his sister. Chitrakuptha, Writer, Chanda, Maha Chanda are his servants. He is capable ruler, who can differentiate between Dharma and Adharma. He is well versed to protect justice. He gives Punishments to Sinners. He is having another name Samavarthi. Saneswara is his stepbrother. His appearance is ferocious. He likes 'Banyan' tree.



4) Nirutideva : He is the Lord of 'Nairuti (South-West)' direction. He is Adhipathi for all Lokas. He is gentle, noble. 'Deerghadevi' is his wife. 'Kuntam' is his weapon. 'Man' is his vahanam. He stays in 'Krishnangana' town. His name is 'Pingalaksha' in previous birth. without accepting hereditary profession he lived with good behaviour, but his uncle Daruka is a great cruel person. Daruka attacked a group of travellers along with his followers and beaten them with various weapons. After hearing for help, Pingalaksha arrived and did battle with his paternal uncle to protect the travellers. In that battle, Daraka and his followers killed Pingalaksha with arrows. Naturally Pingalaksha is having helping tendency. He is an orthodox, well behaviour, dharmatma, died like that and went to punyalokas. Since he is having good qualities, being appointed as the Lord of Nairuti and became familiar.



WHILE MOVING IN BUSES.....

1. The pilgrims getting down from the bus in Alipiri checking point are requested to note down the bus number and are requested to Co-operate with the security staff keeping in view the safety of Tirupati and Tirumala.
2. The Pilgrims are requested to carry their luggage to the scanner machine for scanning and afterwards move forward 100 mts. to get in the bus.



5) Varunadeva : The Lord of West, who is invited to distribute havirbhaghas at the time of performing yagas. He is the Lord of water. Kardama Prajapati is his father. His wife is Kalika Devi. His weapon is Pasam. Crocodile is his vahanam. He stays in Sraddavathi town. He is having another name Suchishmantha. When he was a child went along with his friends to play on the bank of a lake, then a Crocodile swallowed him and took him to Samudra. A friend informed Kardama about the incident. Kardama is doing penance with devotion. Lord Siva sent his soldier to Samudra for another job, there he saw Suchishmantha and enquired why he was brought here? When Samudra



knew that he is the son of Kardama, feared and sent the boy to Siva. Siva sent the boy to Kardama. Because of darshan of Siva, Suchishmantha got Gnana. Taking permission from his father, he went to Kasi to do penance for Siva. Lord Siva felt happy and asked him to have boons. Then he asked to give Varunapatham. Accordingly Siva blessed him.

Suchishmantha became Varuna and Lord of Varuna loka. Thus he became familiar.

6) Vayudeva : He is one among Panchabhoothas (Five elements). Omnipresent and very strong. He is the Lord of Vayavya (North-West) direction. He is the fundamental source for living creatures. After getting boons from Siva, he became Lord of Dikh and possessed with pranapanadi panchamurty matvam, Sarvagatvam, Sarvasatva bhodakatvam like good qualities. He is a brahmin named Pootatma in his previous birth. He is agnatic cousin of Maharshi Kasyapa. Anjanadevi is his wife. Flag is his weapon. 'Deer' is his vahanam. He stays in Gandhavati town. He fell in love with Anjana, the daughter of Kunjara.

She gave birth to a son named Anjaneya with the blessings of Vayudeva without any disturbance to her chastity. Anjaneya is the hereditary son of Vayudeva. He appears in several places in various historical and mythological puranas. He is the best friend of Agni.



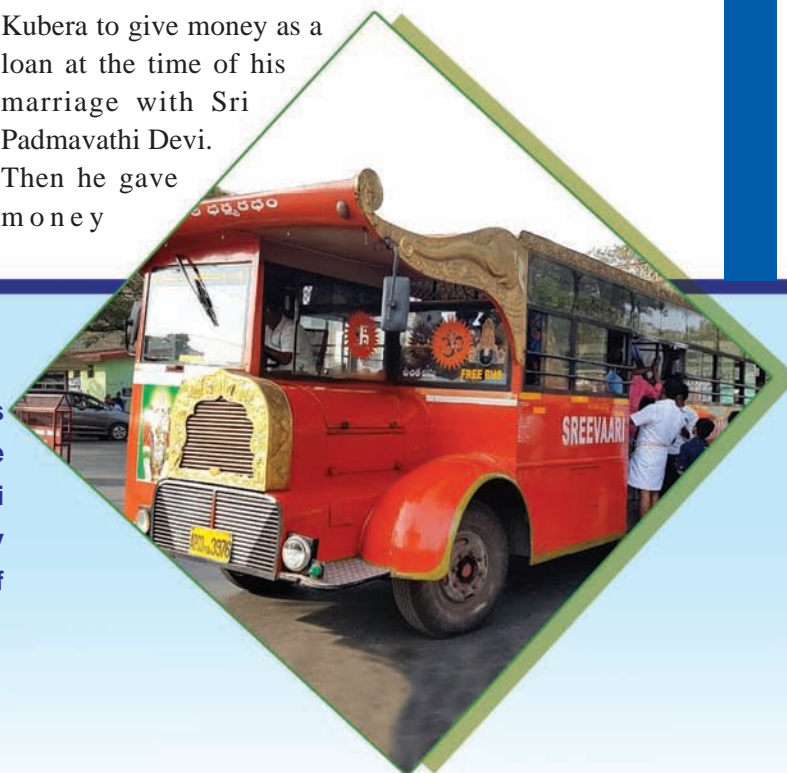
7) Kuberadeva : He is loved by all devatas. He is the Lord of North direction. Most rich and fortunate. His father is Visravabrahma. Ilabila is his mother. Chitrarekha Devi is his wife. His weapon is Sword. His vahanam is 'Horse'. He resides in Alakapuri town. Ravana Brahma is his stepbrother. He did penance for Brahma Deva. He is blessed with a pretty son Nalakubera and Lord of all lokas, riches, having friendship with Sankara, possessed Lanka town. Accordingly Brahma fulfilled all his desires. Moreover he gave Pushpaka vimana, a divine vimana.

The stepbrother Ravana became proud of having boons, started hurting lokas, torturing his brother Kubera and took away Pushpaka vimanam, occupied Lanka town. Kubera approached Siva, Who presented Alakapuri town. The Lord of Kali yuga Sri Venkateswara Swami asked Kubera to give money as a loan at the time of his marriage with Sri Padmavathi Devi. Then he gave money



FREE BUS AT TIRUMALA

Tirumala Tirupati Devasthanams has arranged free buses for the convenience of pilgrims in Tirumala. These include some buses from APSRTC and some are Srivari Dharma Rathas (Buses). These buses will run for every 10 minutes. The Pilgrims are requested to make use of this facility.



keeping banyan tree as witness. That's why Lord is remitting interest till today to Kubera. Having blessings of Maha Lakshmi Kubera is a true dharmatma and dhanyatma.

8) Esaanya : The Lord of Esaanya (North-East) direction is Paramasiva. Jagadamba Parvati is his wife. Trisula is his weapon. Vrishaba is his vahanam. He stays in Yasovati town. Parvati and Parameswara are considered as Adidampatis. He gives boons to his devotees instantly, that's why he became popular as 'Bhola Sankara.' He is great strength. He is one among Trimurthies. He is self-

independent. He is worshipped by bhootha ganas, contains third eye to make others into ashes instantly. He is Layakartha. He resides in Kailasam. When Garalam (Severe Poison) came out from Sagara, he swallowed it and kept in his throat to protect all Lokas. He is Omnipotent. He is having capacity to give Agradaha and anugraha. He is

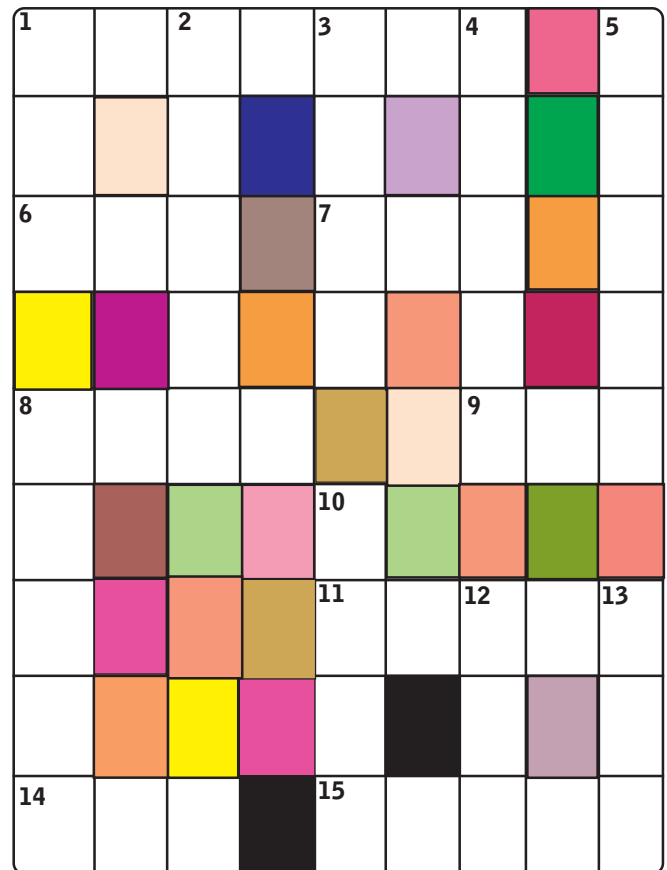


close friend to Vishnu. Cursed by Maharshi Bharghu, he is being worshipped in Linga shape. He is worshipped by all, poojaneya and abhinandaneeya.

We have to remember Ashtadikpalakas and their services in Lord's Brahmotsavams and make our lives blessed.



PUZZLE



Presented by
Sri T.S. Jagan Mohan

01. Past tense of Meet (3)
02. A Karnataka raga (5)
03. Goddess Durga-Jumbled (4)
04. Capital city of Kubera (5)
05. Sathyam----- Sundaram (5)
08. Goddess Lakshmi (5)
10. Wife of Sugreeva (4)
12. Owing - Jumbled (3)
13. Period of time in history-Jumbled (3)

DOWN

CLUES FOR PUZZLE

01. Janaka's Kingdom (7)
06. Also (3)
07. Not woman (3) Jumbled
08. Suffering (4)
09. Goal (3)
11. Below in place (5)
14. Increase (3)
15. Vinatha's son (5)

ACROSS

IN PUSHKARINI....

The pushkarini in Tirumala is very sacred. It is called 'Swami pushkarini'. Devotees should not use soap & Shampoo in Srivari Pushkarini. Beware of thieves. You should take care of your belongings. Don't drink pushkarini water and should not enter with footwear. Don't swim in the Pushkarini. Don't wash clothes in the Pushkarini.





TIRUMALA - A DIVINE SHRINE

Telugu Original by : Sri Julakanti Balasubrahmanyam
English by : Prof. M. Rajagopalachary

(Continued from the previous issue)

Strange Names of the Lord

There are number of names for the Lord of Tirumala. They are quite strange. We can't say if they are his original names. But, one thing is certain about them. They are all very near and dear to the devotees.

Edukondalavada is the most popular among these names. The Lord is on the seven hills, namely—Seshadri, Venkatadri, Narayanadri, Garudadri, Vrishadri, Vrishabhadri, Anjanadri. Hence, he is called Edukondalavadu. Vem means sins; katah means terminates. So, Srinivasa is called Venkatapathi on the basis of what he does; and Tirumalesha on the basis of where he is stationed.

Another strange name known by his consort is 'Sri'nivasa. Vyuhalakshmi on her chest always recommends for the Lord's mercy for the devotees. Shining with the quality of *vaatsalya* (*Vaatsalya Gunojjwalam*), she loves her devotees. Thus, the Lord obtained the name of Srinivasa. He does not reveal his actual name, but responds even if he is

called *Adu gadugu Dandalavada!* (one who is saluted at every step) or *Apadbandhava!* (a kinsman to the distressed). Thus, the Lord responds to the devotees by whatever given strange names he is addressed.

Astounding Ornaments

Devotees are both delighted and dumbfounded at the Lord's divine ornaments and jewellery from head to foot. There are many such sparkling adornments. He has golden lotus-pedestal, golden foot coverings, golden yellow silk garments, golden Nandaka sword, jewel-decked Surya Kathari, *Vaikuntha Hasta* (*Varada Hasta*) and *Kati Hasta*, golden armours, *salagrama* chains, golden coverings of the conch and the discus, nine-gemmed chains, Lakshmi chain, four-lined Sahasranama long chains, diamond crowns, crocodile-shaped festoon etc. from head to foot.

The Lord is decorated with these ornaments appropriate to the occasion. These must have been donated by the devotees whose desires were fulfilled by the Lord. Who knows, the Lord must have given voice to many, stood by their word,





granted issues, food, employment, hands, eyes and legs to the needy. Flamboyant in those ornaments, he

imparts delight to his devotees. No one knows which desire he fulfilled for whom. Obviously, he alone knows it!!

Delicious Offerings

The Lord of Ananda Nilaya loves adornments, different dishes more than them and his devotees more than anything else. For the sake of devotees only, he relishes varieties of food offerings like *laddus*, *vadas*, *dosas*, *appas*, *ksheeraannam*, *payasam*, *kadambam*, *molahora*, *pongali*, *siraa*, *kesari*, etc.

It appears the Lord takes food in fresh plates every day so that there is no need to wash them. A new plate is used every day to offer food to him. They are half-broken earthen pots called "Odu". It is surprising to note that a majestic Lord takes food in such earthen pots! He leaves the remains of the food taken, whatever it may be, for the devotees only. Those who take this food get strength, satisfaction, health and fulfilment of desires.

Strange Vows

The tastes of each devotee are different. But, the Lord of Tirumala suits their tastes and thoughts. Though the devotees of different traditions and languages offer their vows differently, the Lord accepts all of them and fulfils their desires.

Actually, the Lord gets the devotees to his fold on the pretext of their vows only disregarding their sex or age. Some offer every precious thing they have on the body (*niluvu dopidi*) and some their tangled hair. He is the strange Lord who accepts their tangles and sets aside their difficulties in life.

Both the rich and poor and the high and low have offered their vows to the Lord. Vijaya Nagara Emperor Srikrishna Devaraya visited Tirumala seven times between 1513 and 1521 and offered to the Lord nine-jewel decked chains, golden vessels

ALIPIRI

Many pilgrims take a vow to go on foot from Alipiri to Tirumala through foot path way. TTD runs free buses from Railway Station, Tirupati to Alipiri. Pilgrims are requested to keep their luggage in a box or bag with lock and key facility. They can deposit their luggage at the Alipiri foot path luggage centre and obtain a receipt from there. They can collect their luggage after submitting the receipt at luggage collection centre, Tirumala. Their luggage is transported at free of cost.



for offering milk, crocodile-shaped festoon (*makara torana*) and gold covering for the *vimana* by way of vows. Achyutha Raya and Venkatapathi Raya pledged several vows to the Lord. Earlier in 614 Pallava Queen Samavai donated silver idol of Srinivasa to fulfil her vow and arranged for his procession prior to Brahmotsavas.

Donations of gold and jewels to the extent of one's weight (*Tulaabhaaras*), circumambulation around the temple, rolling around the temple (*anga pradakshina*), lighting the imperishable lamp (*akhand deepaaraadhana*) are the many other vows pledged to the Lord.

Strange Boons-Delightful Miracles

Annamayya sings of the *Korina Varala Rayadu* (Wish-fulfilling Lord) thus:

He gives you whatever you desire

If only you worship him without any let up.

He gives eyes, legs, hands to work with, words, positions, food, children and life. How can you count what he gives? He removes all sorts of grief and fulfils all our desires. People praise that they don't find such a great Lord in this entire universe.

Tirumala shrine was later known with seven names as Seshadri, Garudadri, Venkatadri, Narayanadri, Vrishabhadri, Vrishadri and Anjanadri. Hence, it is called Seven Hills or *Saptagiris*. Uncountable are its names. The Lord too has a number of names like the Lord of Seven Hills, the Lord of Seshachala, the Lord of Venkatam, the Lord of Anjanadri, the Lord of Vrishabhadri, the Lord of Tirumala, the Lord of Lakshmi's abode (Srinivasa) etc.

Chant the name of Lord Venkateswara who came down to the earth for the sake of his devotees! Our sins are destroyed. Praise him! Our desires are fulfilled. Visit him! We are liberated.



Let us sing his glory daily and try to know about the Tirumala shrine in brief.

(to be contd....)

SRIVARI METTU

Devotees going on foot from Tirupati to Tirumala and Tirumala to Tirupati through Srivari Mettu (Srivari foot path way) are permitted between 6.00 a.m. and 6.00 p.m. only and are strictly not permitted beyond the stipulated time due to Security reasons and Safety from wandering of wild animals. Drinking Water and Toilets are available on the foot path. Pilgrims are advised to go in groups.



SIGNIFICANCE OF SANCTUM SANCTORUM

- Sri T.K. Krishnaswami Thathacharya

The Sanctum Sanctorum 'Garbhalayam' is a place of God's presence. It is a holy place, sacred, spiritualised with Vedic Mantras Vibration. The Vibration inside the Sanctum Sanctorum is more effective and spreads unseen rays of God's mercy. The sacramental vibration kindles the inner nerve of the human body to invigorate spiritual communion with the Lord in the Garbhalayam. Eyes are to be opened to see the beautiful Lord in His merciful form without shouting or speaking to others.

In the temple, devotees should not allowed to boast of themselves or talk. As per Saraswathi Rahasyopanishad it is a leinous crime. Simplicity is to be followed. Devotee should tie the upper cloth to his waist and behave like a servant of God. Every mantra in the temple uttered has to reach

Saraswati Devi. Any fault or wrongly spelt of the mantra will have dire consequences. Only those Gods inside or in the corridor are to be prayed inside the temple only. Namaskaram with folded hands to be done to the Acharyas (preceptors) and other prostrations are not to be done.

The prasadam given in the temple is to be eaten with Devotion and fear. It should not be taken in lump sum to home and eat as the prasadam effect will be lost.

The parasara samhita says that, devotees in the temple must behave with high integrity and honesty lest they will be thrown into the Hell along with all their family members.

The Garbhalaya or Sanctum Sanctorum is considered as the powerful place of God. The Lord



is consecrated with powerful vedic mantras as per Agama Sastra. Due to the vedic chants and rituals the place will be ever vibrating with in that area. The moolavarlu or the main Deity in the form of statue will be seen predominantly with a good height, Compared to other idols. The purpose was to show the prominence and importance of the Lord.

Lord Venkateswara is seen as gigantic and is seen from a distance also by the devotees. Even then His darshan is more attractive. The Garbhalaya of Lord Srinivasa is so well constructed that the deity is seen from 100 mts. There are lamps hung on either side and two big Akhanda (Pedestal lamp) located on both sides with thick wicks dipped in ghee. The light from the lamps focuses on the Lord and the effulgent Lord with His original light gives darshan to the devotees.

The right hand palm showing down the lotus feet in way to salvation and the left hand at the waists assures the devotees that they will be protected by Him and will lead them to Sri Vaikuntam. The right hand palm is called as Vaikunta Hastam and the left hand as Kati Hastam. Moreover the Divine mother Sri Lakshmi who is inseparably present with the Divinity in the Garbhalaya occupying the chest of Lord Srinivasa could mediate or bring about the Samyoga Sambandhe with the Divine. So the Lord in the bewitching postion in the Garbhalaya along with Goddess could provide all that is asked by the Devotee. Sri Srinivasa is supposed to be the Kaliyuga pratyaksha Daivam. His abode Tirumala is worshipped by many sages, saints and Acharyas.

Kulasekhara padi

Kulasekhara Alwar a great king cum Bhakta of Lord Srinivasa eulogizes the Lord in his Perumal Tirumozhi that he (Alwar) may be born as a Fish or a stone or anything in Tirumala and finally prays that he may be allowed to see the “coral lips” of the Lord in the Sanctum Sanctorum lying at step to His Garbhalaya. Even today the step at Garbhalaya is called as Kulasekhara padi. The Archakas, Jeers, Acharya Purushas and other Paricharakas fold their hands and enter into the Garbhalaya by crossing it and not putting their feet as the belief that Kulasekhara Alwar is lying there at the door step of Garbhalaya and enjoying the smiling face of Lord Srinivasa who has coral lips.

A look at the Lord is considered as most happy event for the devotee. A glimpse is enough to him to come again and again to the abode of the Lord.

Crossing all barriers and reaching the Lord's Garbhalaya to have His darshan is the most important to a devotee. When once he looks at the Lord, the devotee chants govinda govinda and forgets his tale of vows immediately. The ecstasy experienced by him is inexplicable.

GOVINDA GOVINDA GOVINDA...



ANNAPRASADAM

Free Anna Prasadam is being provided at Tirumala for devotees at Mathrusri Tarigonda Vengamamba Nithyaannaprasadam complex near Srivari temple. Devotees waiting for darshan in the Vaikuntam 'Q' complex are also being supplied with (food) prasadam, milk at free of cost everyday. Food is Divine. Don't waste food. Give importance to women and children while taking Annaprasadam. Maintain 'Q' line for Annaprasadam.





THE HOLINESS OF SRIVARI BRAHMOTSAVAM

- Smt. Lakshmi Kannan

The Temples are the representatives of our Hindu Culture. In Vishnavite Temples, the Idol of SrimanNarayana is enshrined . The Sacred idol has been consecrated with the chanting of Holy Vedas. The Presiding Deity of the temple gets the full power of the Lord because of these ceremonial rites.Hence people visit the temples, offer their prayers and entreat the Lord to fulfill their wishes. The Lord pleased by their worship and grant their wishes.

In temples a lot of Utsavams are performed to propitiate the presiding deity- Nithyotsava, pakshotsava, maasotsava,samvatsarothsava etc. Among the utsavams, BRAHMOTSAVAM is an important Varshika (Annual) utsava carried out in the Tirumala temple.

In this article we will go through the Holiness of Brahmotsava with reference to Sri Venkatachalapathi Temple of Tirumala.

Tirumala, otherwise called Tiruvenkatam has its own greatness. Here the presiding deity and the Hills Tirumala have been extoled by Saintly Alvars, in their pasurams. Great acharyas like SRI

RAMANUJA, SRI VEDANTA DESIKA, SRI MANAVAALA MAMUNI and others have worshipped the Lord here and spent lot of time in this hill.

Sri Venkateswara is hailed as the God of Kali Yuga- 'KALOU VENKATANAYAKA:'. He fulfills all the wishes of His devotees who come to have a glimpse of Him. At times the Sacred Lord gives Darshan to His Devotees for even 20-22 hours a day. It is no wonder Lakhs and Lakhs of people visit this temple day-in and day-out. In spite of long schedule of different sevas, the daily rituals are fully followed in the temple and hence gets it sanctity established.

Apart from daily sevas, the Brahmotsavam of the Lord attracts huge crowds who come from all parts of the world. It is a treat to watch and attend this grand festival and get the divinely Blessings. The Utsavamurthy is taken in procession through the four Mada streets so that thousands of pilgrims can have a darshan of the



Lord, which is said to wipe out their sins and grant prosperity.

Brahmotsavam, as its name indicates, is the utsavam carried out by Brahma to please Lord Venkateswara. Brahma, the creator is said to descend from his Satyaloka to Tirumala for performing this Utsava.

Further all the Dikpalakas-the protectors of the eight cardinal Directions participate and extend protection to the festival.

As such, the devas are in full attendance for the holy festival and it gives a Divinely and sacred atmosphere. Thus we see a Divinely Festival being conducted on earth.

By participating in this Holy festival, We get the blessings of the Divine Couple, Brahma and other Devas, which we rarely get.

The Brahmotsavam starts with Mritsangarhanam- collection of sacred-mud for preparing Yagasala, in which daily Homas are performed as laid down in the Scriptures, with the chanting of Sacred Vedas.

It is followed by Ankurarpanam- another ritual- a Holy sankalpam – resolution to celebrate the Utsavam Ceremoniously as per scriptures. Nine different grain seeds are sowed in pure and sacred earthen pots for germination at the Yagasala to symbolically indicate fertility, prosperity and plenty.

With these holy initial activities, Dwajarohanam- hoisting of a sacred Flag with the imprint of Garuda is carried out amidst chanting of

Holy Vedas and MangalaVadhya. Garuda is said to personify Vedas and the hoisting of Garudadwaja adds sanctity to the Festival.

During the ninedays festival, the Lord is taken in procession on different Vahanas both morning and evening. Each VahanaUtsava has a touch of Divinity. Adisesha, Hamsa, kalpavruksha, Grauda, Hanuman, Surya (Sun), Chandra all have got divine connections. Other vahanas get their divinity by holding the Lord, the purest among the pure (PavithranamPavithram). Some of the Utsavas bring us the sights from sacred Puranas and Ithihasa. SimhaVahana brings Narasimhaavatara, HamsaVahanam-HamsaAvatara, HanumathaVahana- Sri Rama Avatar, Nachiyar Tirukkolam- MohiniAvatara to our mind. These Vahana Utsavams not only enthrall us by their appearances but also take us to the Holy times of the respective avatars.

VahanaUtsavams are led by H.H. Jeers and always followed by the Vedic Scholars chanting the sacred Vedas. Adhyapakas recite Alvars' pasurams and go in front of the procession. Devotees singing Bhajans in praise of the Lord add divinely atmosphere for the Holy festival. Dance programme enlightening the Heroic deeds of the Lord increases the lustre of the Utsavam.

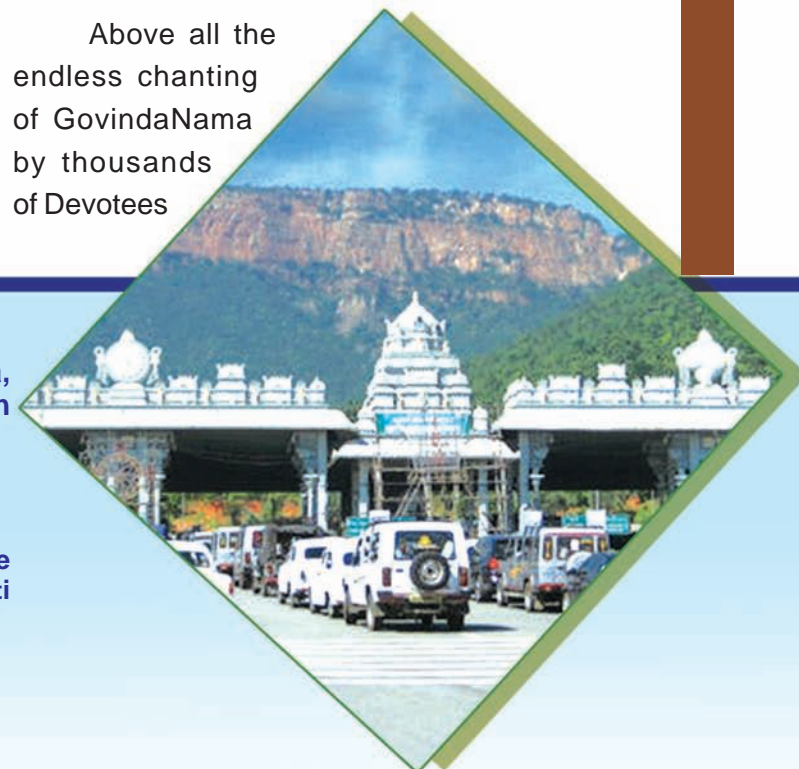
Above all the endless chanting of GovindaNama by thousands of Devotees

VEHICLES MOVING ON GHAT ROAD

Vehicular Traffic Passengers moving on Tirumala, Tirupati Ghat Road are not allowed in the below given stipulated timings :

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

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





gathered to witness the Sacred festival reverberates every corner of Tirumala.

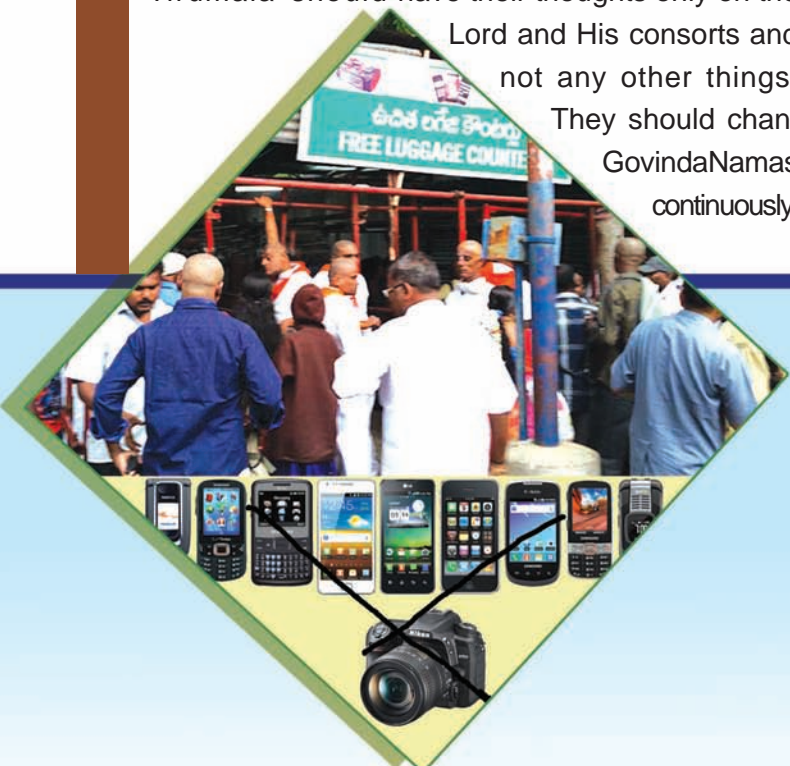
As it started, the Brahmothsavam comes to a close with Chakrasnanam and DwajaAvarohanam. Bidding good bye to Devas who gave protection to the festival. Chakrasnanam is purely a religious affair, with celestial bath (Tirumanjanam) given to the Lord on the banks of the Temple Pushkarini-tank. The Idol of Chakrathalwar is given a holy dip in the Pushkarini, the Archakas, Acharyas and other devotees will follow. This is termed as AvabrutaSnanam- the holy bath after the conclusion of any Yaga-Sacrifice.

Thus we see Sacredness and Sanctity are attached to the Festival at every stage which are the essence of Brahmothsavam.

On our (devotee) part, we should also play our part to add to the Holiness. The Pilgrims visiting Tirumala should have their thoughts only on the

Lord and His consorts and not any other things.

They should chant GovindaNamas continuously.



Co-operation is must....

Devotees can help elders to have a good sight of the Vahanas and also help physically challenged people likewise. We should patiently wait in the galleries without rushing forward to have the first sight of the Lord. We should cooperate with temple security, so that, everyone can have a comfortable glimpse of the Lord. We should avoid unnecessary gossips which spoils the sacred atmosphere. We should make it a point-not to pollute the place by throwing empty bottles and papers on the route of the Utsavam. As advised by the Temple authorities, we should avoid wearing chappals etc on the Mada streets where the procession goes around. Last but not least we should never grumble for any shortcomings in arrangements in a such Mega event. By adhering to these above suggestions, we can surely add to the Holy atmosphere, which will be very pleasing to the Lord.

The Lord Malayappaswami will surely bless us with His choicest Blessings on us, participating the Brahmothsavam.

SRIMATHE VENKATESAYA NAMAHA



DON'T CARRY....

Devotees are strictly forbidden to carry any mobile phone, camera or any electronic devices in the Srivari temple as a Security measure. Devotees are requested to leave them in their Rest houses or T.T.D. provided free mobile, luggage deposit centers. The pilgrims visiting Tirumala should not carry any intoxicated goods like alcohol, meat and non-vegetarian foods or cigarettes with them.



It is said by Acharya Parasara Bhatta, son of Kuresa, that in Sri Vaikunta, Sriman Narayana, who is accompanied by Tiruvananthalwan, Senapathialwan, Garudalwan and other Nitya Suris, reclines on the bed like Tiruvananthalwan, abides the order of Senapathialwan and lives under the shadow of wings of Garudalwan. When Sriman Narayana manifests Himself like Krishna, Rama and so on, Nitya Suris like Tiruvananthalwan, Garudalwan also manifest themselves along with Sriman Narayana to serve Him.

In such a case, as said in Puranas that Sriman Narayana and His Consort, with a view to enjoy the vicinity of Swami Pushkarini at Tirumala left Sri Vaikunta and stayed in Tirumala. Likewise Garudalwan born in this world as a worthy son of Kasyapa Muni and Vinatha, to do *kainkarya* to Lord Srinivasa.

In Sri Venkatesa Suprabhatham, Acharya Anna says “*Uttishta Garudadwaja!*”. The *Hyma Nighantu* says ‘*dwajah chinne padekayam*’ which means that Possessor of Garuda as a symbol and an emblem in His flag. The derivative form of Garuda is ‘*Garuthbihi dayathe*’ which means that He is flying in the sky with feathers; ‘*garuthbihi surpankirati*’ which means that He swallows snakes. This is a derivative name of Garuda with two meanings. Hence, Lord Srinivasa is a possessor of Garuda as a symbol and an emblem in His flag.

In Padma Purana, it is said that Garudalwan has manifested himself in five Vyuh Murtis with the names like Satyan, Suparnan, Garudan, Darshyan and Vihakeswaran. His body comprises the admixture of *panchabhutas* of this world. He possesses valour like Hanuman. The five sub parts of Atharva Veda manifested in his five Indriyas and his body is combined with Rig, Yajur and Sama Vedas. He adorns the Nagabharam. In Pancharata Sastra it is said that Nitya Suris manifest themselves as Sriman Narayana’s Divya Ayudas and Vahanas and hence they possess the power of Sriman Narayana.

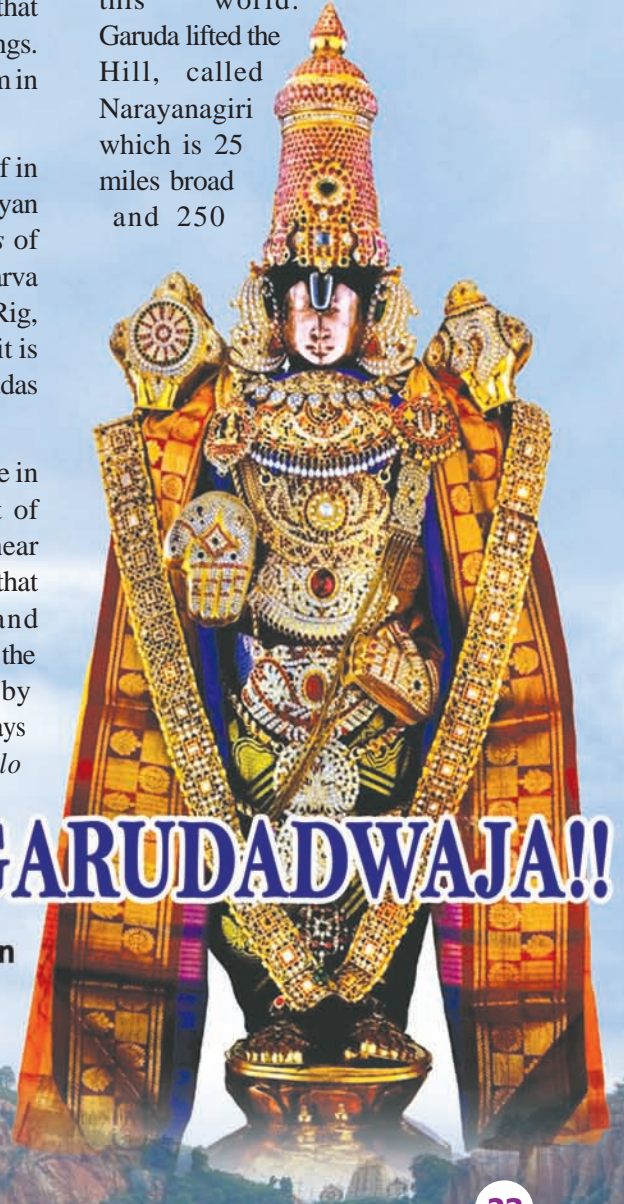
The Skanda Purana (2.37) says that with a view to uplift the people in this world by Sriman Narayana, Garudalwan brought the hill of sport of Vishnu, by name Tiruvenkata Hill from Sri Vaikunta and placed near Swarnamukhi river. The same Purana states that this Hill, well known as Venkatadri and worshipped by all celestial gods, is the son of the holy Mount Meru brought to this world by Garuda. The Markandeya Purana Chapter II says *Vaikunthalokadgarudena Visnoh Kridacalo*

Venkatanamadheyah / Aniya Ca Svarnamukhisamipe Samsthapato Visnunivasahetoh // which means that the Hill of sport of Vishnu, by name Tiruvenkata Hill was brought by Garuda from Vaikunta and placed near the river Swarnamukhi. The first section of Varahapurana (2.34) says that Lord Bhuvара, the Lord of Sri, with the wish to live in this world and grace the people here, decided on this place and ordered Garuda to fetch the Hill of sport from Vaikunta and place it here. Accordingly, Garuda went to Vaikunta and saw the Hill with tall peaks and made of material not belonging to this world.

Garuda lifted the Hill, called Narayanagiri which is 25 miles broad and 250

UTTISHTA GARUDADWAJA!!

- Dr.M.Varadarajan





miles long, and had the form of Adishesha. It is stated in that Purana that Garuda rapidly lifted the hill on his shoulder and placed near the river. In the same Purna it is said that this hill is called Vaikuntadri, as it was brought from Vaikunta. Further, in the same Purana (2.1) it is said that at one time in the south side of Swami Pushkarini, the lotus eyed Tiruvenkatavan, adorned weapons in the hands, stayed in the Hill and hence this Hill is called Garudadri.

In Sri Venkatesa Suprabatham Sloka 15, Acharya

Anna says “*Sri Seshachala Garudachala.....*” It means that in the 2nd Chapter of Varaha Purana it is stated that Sveta Varaha Perumal thought of living in this earth by establishing as was earlier to uplift the people, informed Garuda to bring forth the sportive hill existing in Paramapada. Accordingly, he brought it down and hence called Garudadri.

In Vamana Purana it is said that having noticed Sriman Narayana did not turn up to Hill for several years, Garuda decided to place this Hill again in Vaikunta. Having known this and with a view to safeguard this world, Sriman Narayana manifested Himself as Srinivasa and stayed in Tirumala. He ordered Garuda to stay in the South side of the foot of the Hill. Even now we can spot a beautiful statue of Garuda in standing posture with hands folded as a mark of respect at the foot of the Hills.

In Vamana Purana, it is said that there was a conversation between Lord Srinivasa and Lord Sankara. Sankara desired to possess the weapon Chakra of the Lord. He smiled, held his hand and told that just as light cannot stay away from the sun, Goddess Lakshmi, the Kaustubha gem, the Chakra, Garuda, Saranga the bow etc. who always long to be with Him, cannot stay with anyone else. Such is the greatness of Garuda who is an inseparable servant of Lord.

The relationship between Lord Srinivasa and Garuda is explained by Alvars in their hymns - Nammalvar while explaining Gajendra Moksha, says “*thozhum kadal kaliralippan pullurndu thondrinaiye*” in Tiruvoymozhi (3.1.9), which means that when Gajendra was captured in the mouth of crocodile and suffering since thousands of years, Sriman Narayana came on Garuda swiftly and safeguarded the elephant and accepted its flower. Here, Nampillai says the *sankalpa* of Garuda is more than the *sankalpa* of Sriman Narayana. Such is the service rendered by Garuda. He further says that Garuda’s speed is not enough to reach the place and in order to raise the speed, Lord Sriman Narayana squeezed Garuda gently. Manavala Mamunigal beautifully experiences that in view of urgency, Sriman Narayana did not decorate Himself when He rapidly rode on Garuda and He went with natural form. In Garuda Panchasat Sloka 47, Vedanta Desika succinctly narrates that Garuda, as a matter of fact, reduced his speed by half, out of pity, as Siva’s bull trembles, Indra’s elephant limps and Brahma’s bird tires out when they try to follow him.

While explaining the hymn in Tiruvoymozhi 9.2.6, “*Ponmalaiyin Mimicaik Karmukilpol Kaycina Paravai*”, Vadikesari Jeeyar says that like dark clouds pervade on Meru Mountain, Garuda appears with so much of anger on foes. Here, Nampillai describes the nature of Garuda, though Sriman Narayana show mercy towards foes, Garuda destroys the foes without showing mercy.

DRESS CODE FOR DEVOTEES

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

Women : Saree with blouse, Halfsaree, Punjabi Dress with Duppata and Chudidhar with Duppata
Men : Paijama-Kurtha, Dhoti- Uttariyam



At one time, there was a conflict between Vishnu and Mali, a Rakshasa reigning Lanka before Ravana. During the war, Vishnu brought down Mali's crown, bow and steeds. On being deprived of his car, Mali with his mace smote at the forehead of Garuda. On being severely struck by Mali, Garuda writhing in torments, moved Vishnu away from the battle field. Immediately Vishnu sitting away on Garuda with a desire to slay Mali. He launched his Chakra on him. Vishnu shuffled by cranking Garuda in the Pathala Loka and at last brought down Mali's head to the ground. This is narrated in the following lines of Periya Tirumozhi (1.10.2) by Tirumangai Alwar while describing the traits of Tirumala - Hankaipatikku Anru Iraiya Arakkar Kulam Ketu Avar Mala Kotippul Tirittay, That Vishnu is now seated as Tiruvenkatavan in Tirumala as mentioned by this Alwar describes as "Vilankal Kutumi Tiruvenkatammeya".

Periyalwar did Saranagathi at the feet of Lord Srinivasa by saying Cenniyonku Tan Tiruvenkatamutaiyay.... Nin Arule Purintirunten (5.4.1). Lord Srinivasa also came in Garuda Vahana and hurriedly taken away Periyalwar to Sri Vaikuntam. Hence, Alwar says "Paravai Eru Parampuruta" (5.4.2).

Srikrishna, born as a cowherd boy, was governing the cows in the hot sun. Having immersed in this action, Periyalwar, considered Krishna as Lord Srinivasa and sung as follows - Katiyar Pozilani Venkatava (3.3.4) which means that Lord Venkatavan is residing in the midst of flower garden in Tirumala. In the mystic way, Periyalwar in the disguise of Yasodha, yearned for Krishna who has gone to forest to govern the cows without having umbrella, flute or chapels, which are even given by Yasodaha. Further, in Sri Vishnu Purana it is said that at that time, Garuda without notice to anyone, spread his wings like umbrella on Krishna when he was wandering in the forest. At that time Indra worshipped him.

Andal also says that she had seen Krishna who is coming under the shadow of wings of Garuda, son of Vinatha, in the forest in the following line - Melarparanta Veyil Kappan Vinatai Ciruvan Cirakennum Melappin Kiz Varuvanai Viruntavanatte Kantome (Nachchiyar Tirumozhi 14.3).

Andal's deep love towards Tiruvenkatavan is beautifully narrated in a decad in her Prabandham Nachchiyar Tirumozhi. She sent cuckoo as a messenger to inform about her longing devotion on Lord Srinivasa. At that time, she describes Venkatavan as *Atum Karulakkotiutaiyar* which means that Venkatavan possesses Garuda, who is exuberant, to show the indication of His earlier arrival. Here, Periyavachchan Pillai aptly says that like oozing of water in a river-bed indicative of the coming flood, Garuda as a victorious banner indicates His arrival.



Such a devotee, Garuda's significant service is well spoken by Yamunacharya in his Stotraratna in the following sloka.

**Dasassakha
Vahanamasanam Dhvajo
Yaste Vitanam Vyajanam
Trayimayah |**

**Upasthitam Tena
Purogarutmata Tavadanghi
Sammardha kinanka
Sobhina ||**

DRESS CODE FOR SRIVARI SEVAKS

Srivari Sevaks participating in Srivari Seva must wear the given dress code :

Men : White (Shirt or Kurta, Pant or Dhoti or Paijama).

Women : Orange colour saree with Maroon border and Maroon bordered blouse (or) Orange colour Kurta, Maroon colour paijama with Maroon colour chunney.





which means that Garuda is the soul of three Vedas, being servant, friend, vehicle, seat, banner, canopy and fan besides showing indication in the hands of His feet. In this way, Garuda is also attendant to Periya Pirattiyar as seat and vehicle. This is indicated in Chatuslokee of Yamuna in the following words – Vahanam Vedatma Vihagesvarah. In Sri Sahasranama Stotram also it is said Garuda Garudasana which means that Garudai is the name for Sri and Her vehicle is Garuda. Hence, in Panchami

Theertha Utsavam of the Goddess Alarmel Mangai Thayar in Tiruchanur, She will have Garuda Vahanam during Brahmothsavam.

Further, in Vamana Purana, it is said that Venkatavan sitting on the shoulder of Garuda, gives darsan to those Rishis like Agasthya, Brahma, Rudra, Sukracharya and so on. This resembles how Sriman Narayana appeared in Garuda Vahana to Periyalwar in Madurai during the establishment of Paratattva. There is a secret version which says that among the Pramanas, Vedas are greater which are the soul of Garuda. Likewise, Tiruvenkatavan is greater in Premeya. Hence, with a view to show the *Pramana* and *Prameya*, Tiruvenkatavan is having Garuda Vahana. Further, in placing his feet on the hands of Garuda, reminds Ubhaya Vedanta i.e. Vedas and Divya Prabandham. Hence, in the Sahasranama Ashtothara Namavali of Lord Venkatesa, there is a nomenclature “*Om Garudaskanda Vasine Sri Venkatesaya Namah*”.

Further Acharya Anna says in Suprabatham Sloka 17, that Tiruvenkatavan in the journeys of their victory with the army, the Garuda, Lion and others, who already possessed rights and fame, are praying to enrich their rights. It means that the power of destroying the foes which was already given to Garuda along with other fames, to implement the order of Tiruvenkatavan in the war front were not enough, so Garuda requested for more powers to use in the war front.

The devotees can witness and worship such a famed servitude of Garuda during Brahmothsavam of Malayappa Swami. On the first day of Brahmothsavam, the hoisting of Garuda flag has great importance. According to Maharishi Marichi's Agama, the Garuda picture is to be drawn at length on the top of the *Dhvajapata*. It must be equal in height to the shoulders of Mulavirat or it should be equal in height to the tip of the ear of the Mulavirat. The importance of Garuda in *Dhvajapata* is that He is the only one who is capable of fulfilling the task of inviting all the Devatas from Devalokas to witness the Brahmothsavam. It is said that he has a place in *Dhvajapata* as his speed and his familiarity with celestial worlds earned him the position.

In Tirumala, as said above, the Brahmothsavam begins with Garudadwaja and on the fifth night, Malayappa Swami is adorned with the jewels of Mulavirat i.e. Makarakanti and Lakshmihara and appears on Garuda Vahana which is a feast for everyone. At the same time, Periya Koil Kelvi Appan Satakopa Ramanuja Jeeyar, Ciriya Koil Kelvi Appan Ramanuja Jeeyar along with other Acharya Purushas and Sri Vaishnava Ghosti render Nammalwar's first Prabandham Tiruviruttam during the procession of Lord Malayappa Swami, as codified by Sri Ramanuja.

Such is the significance service of Garuda to Lord Srinivasa.



MAINTAIN SANITATION IN TIRUMALA

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.



Tirumala Tirupati Devasthanams

Tirumala

**Sri Venkateswaraswamivari
Annual Brahmotsavams**

30-09-2019 to 08-10-2019

**DEVOTEES
CULTURAL FOLK**



30-09-2019 Monday
Night
Peddaseshavanam



01-10-2019 Tuesday
Day
Chinnaseshavanam



01-10-2019 Tuesday
Night
Hamsavahanam



Tirumala Tirupati Devasthanams
Tirumala
Sri Venkateswaraswamivari
Annual Brahmotsavams
30-09-2019 to 08-10-2019

DEVOTEES
CULTURAL FOLK



02-10-2019 Wednesday
Day
Simhavanam



02-10-2019 Wednesday
Night
Muthyapupandirivahanam



03-10-2019 Thursday
Day
Kalpavrukshavahanam



03-10-2019 Thursday
Night
Sarvabhupalavahanam

Tirumala Tirupati Devasthanams
Tirumala
Sri Venkateswaraswamivari
Annual Brahmotsavams
30-09-2019 to 08-10-2019

DEVOTEES
CULTURAL FOLK



04-10-2019 Friday
Night
Garudavahanam



05-10-2019 Saturday
Day
Hanumadvahanam



05-10-2019 Saturday
Night
Gajavahanam



04-10-2019 Friday
Day
Mohini Avataram in Pallaki



Tirumala Tirupati Devasthanams
Tirumala
Sri Venkateswaraswamivari
Annual Brahmotsavams
30-09-2019 to 08-10-2019

DEVOTEES
CULTURAL FOLK



06-10-2019 Sunday
Day
Suryaprabhavahanam



06-10-2019 Sunday
Night
Chandraprabhavahanam



07-10-2019 Monday
Night
Aswavahanam



The Glory of SRIVARI BRAHMOTSAVAM

- Sri R. Kannan

Lord Mahavishnu is worshipped in Five forms as per our scriptures. They are Para, Vuha, Vibhava, Haarda and Archa.

Among the Five Forms of the Lord, the last one-namely- Archa is the most suitable form for all in this world, who are undergoing innumerable miseries, to attain Bliss where one enjoys endless happiness for ever.

The 108 Sacred places are called Divya Desams. Even among them, Four kshetras are considered to be most important. They are Srirangam, Thiruvenkatam (Tirumala), Kancheepuram, Tirunarayanapuram (Melkote). Devotees throng these places and worship the presiding deity to get their wishes granted. In this Kaliyuga, Sri Venkatachalapathi of Tirumala is the most sought Archamurthi enshrined in temple for getting their prayers fulfilled.

In this article, let us go through the various Utsavas performed in Sri Vari Temple in Tirumala, with particular reference to Brahmotsavam.

Utsavas are religious events conducted in the Temples to propitiate the Presiding Deity and get pleased by His gracious appearance.

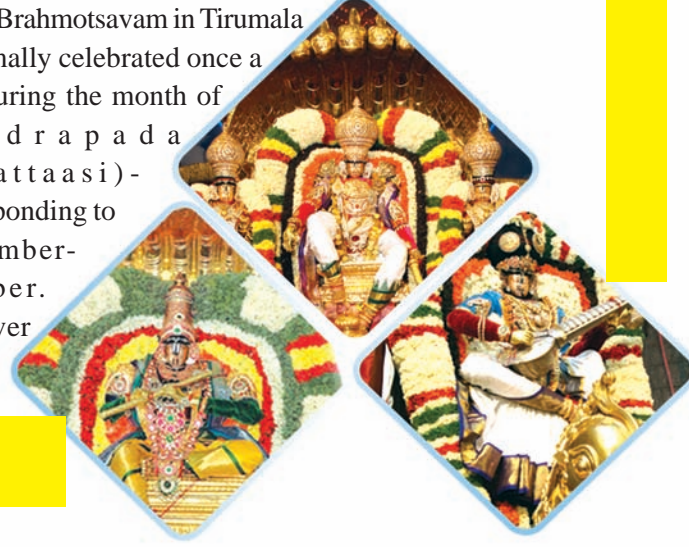
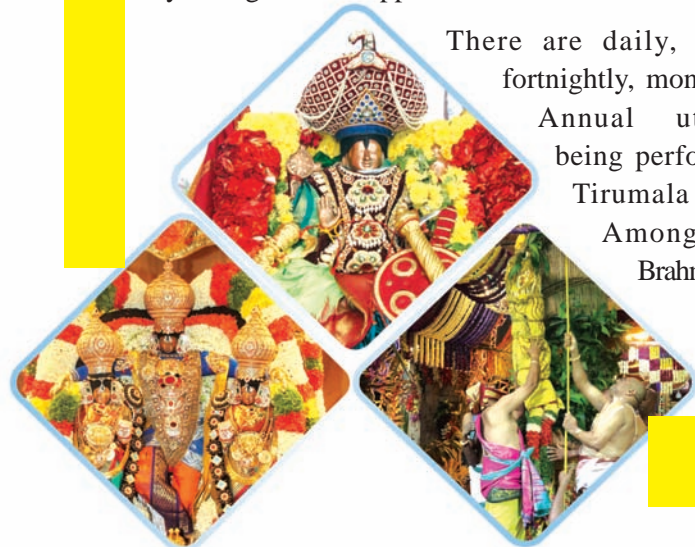
There are daily, weekly, fortnightly, monthly and Annual utsavams being performed in Tirumala temple. Among them, Brahmotsavam is an

Annual festival. Utsavamurthy is the representative of the presiding deity and is being taken in procession in the Mada streets of the kshetram, to bless the devotees. The Lord is full of Sympathy and Mercy that He is coming out of His abode and bless each one who comes across Him during the procession.

Brahmotsavam gets highest importance when compared to other festivals of the temple, It is believed that the Creator Brahma himself descends to Tirumala to conduct this most glorious festival – and hence the name 'Brahmotsavam' is derived.

The word Brahmotsavam brings us the splendor and brilliance with which the Lord Sri Venkatesawara proceeds on different Vahanams (Divine vehicles) twice daily both morning and evening in the Mada streets. Devotees wait all through the route and have the delightful sight of the Lord and are enthralled. Along with the Lord, Veda Pandits chanting Veda Mantras, Adhyapakas reciting Alwars' Hymns and cultural folk-singing Devotional songs, dancing, drums beating, guise of Lord etc. follow the procession. Elephants, horses, and bulls also form part of the colourful procession in addition to Vaadhyagoshti (Nadaswaram etc.).

Brahmotsavam in Tirumala is normally celebrated once a year during the month of B h a d r a p a d a (p u r a t t a a s i) - corresponding to September-October. However





in Adhika masam a second brahmotsavam is also conducted in the subsequent month called Navarathri Brahmotsavam.

Lord's Army

The day before the commencement of the Brahmotsavam, the Sacred Idol of Sri Vishvakshena, the commander-in-chief of the Lord's Army goes round the procession and supervise the arrangements.

Sowed for Germination

As a prelude to this glorious festival, Temple priests carry out Ankurarpanam (making a sankalpa to celebrate the Brahmotsavam). Navadhanyams-nine type of grain seeds are sowed for germination in new earthen pots at the Yagasala (where the homas are to be performed daily) to symbolically indicating fertility, prosperity and well-being.



Timings:
10 a.m. to 6 p.m.

Dwajaroohanam :- This event is performed on the first day (evening) of the festival inside the temple, indicating that the Brahmotsavam has just commenced. The Sacred Yellow Flag with the imprint of GARUDA is ceremoniously hoisted atop Dwajasthamba (Flag-post) at an auspicious Muhurtham (time) amidst the chanting of Vedic Hymns and the sweet sound of the Temple Nadaswaragoshthi. All the devas (Indra, Agni, Yama, Niruti, Varuna, Vayu, Kubera and Rudra) in charge of eight Directions are also invoked to be present for the holy function. In other words along with Brahma, all the devas do take part in the Brahmotsavam.

PeddaSeshaVahanam :- Later in the night the Lord, Sri Venkatachopathi the Utsavamurthy, accompanied by His Divine Consorts is taken out on the mighty Seven-hooded Serpent- profusely decorated PeddaSeshavahanam, reminding us the Lord's Form in Sri VAIKUNTAM. The Seven hoods of the Serpent is said to represent the Seven Hills on which Tirumala is situated. How fortunate are the devotees who are able to witness the Lord's Form of Sri Vaikuntam on the Earth itself.

ChinnaSeshaVahanam :- On the second day morning the Lord is taken around the temple streets seated on the golden chinna SeshaVahanam (the serpent having five hoods). The deity possess in different alankarams year after year, as prepared by the priests.

HamsaVahanam :- On the night of the Second day, the Lord is taken out in a procession on Hamsa (Swan) Vahanam. The Sacred Idol is decorated on Hamsa, playing the Veena- a lovely sight to see. Hamsa has the special ability to separate milk from water. Likewise the Lord teaches us to imbibe noble virtues, while shedding bad qualities, by this Vahana Utsavam.

SimhaVahanam :- On the third morning the Deity is taken in procession on Simha (Lion) Vahanam. It is a wonderful sight to see this alankaram on a Lion. The Lord Narasimha is the embodiment of Power and Knowledge. He removes the evil spirits and harmful elements and protects the good people, which is the essence of His each Avatara.

S.V. MUSEUM, TIRUPATI

The temple is the most significant monument of Indian art and architecture, which sums up and represents subtle values of Indian culture. Museum is situated North to Tirupati Govindaraja Swami temple. Devotees can watch Evolution of Vaishnavam, details of Alvars, traditions of Vaishnavism, 108 Divyakshetram photos, Inscriptions, Dance (Bharatanatyam), Srivari vastrams (clothes), photo exhibition regarding Srinivasa Kalyanam etc. in this museum.





MutyapuPandiriVahanam:- On the night of the Third day, Lord Venkatachalapathy with His Divine consorts steps out of the temple on the MuthyapuPandirivahanam- a pandal decorated with brilliantly shining Pearls. The splendid shining whiteness spread the message of peace and love among the people.



KalpavrukshaVahanam :- On the fourth morning, the Lord with His Divine Consorts, rides on Golden Kalpavruksha vahanam. (a divine tree which grants boons for those who approaches it). Kalpavruksha can give all things. But the Lord riding on the KalpavrukshaVahanam bestows good fortunes to His devotees.

SarvaBhoopalaVahanam :- On the night of the fourth day, Lord Malayappaswami comes out of the temple in SarvaBhoopalaVahanam. This vahanam denotes that the Lord VENKATESA is the Supreme Deity and He controls the whole Universe.

Mohinialankaram :- On the fifth morning, Mohinialankaram is done for the Lord. No wonder the Asuras were bewitched by the beauty of the Lord when He incarnated Himself as Mohini in order to distribute the Nectar churned out of Ksheerabdi-Ocean of Milk.

Garuda Vahanam :- This most favourite vahanam to the Lord is performed on the night of the Fifth day. Lord wears sacred garlands brought from Srivilliputtur, which have adorned Sri Andal. Garuda holds the Lord, indicating to us "The owner of these feet, Sri Malayappa Swami, is the Supreme God, without any doubt whatsoever and that He is the protector of all. Big umbrellas are donated by groups of devotees to the Temple on this Holy occasion.

HanumanthaVahanam :- On the sixth morning, the Lord comes out of the temple on HanumanthaVahanam. He possess Himself in the form of Sri Rama with Bow and arrow. Hanuman holding the feet of the Lord indicates that this Lord will eradicate all our evil deeds just as He vanquished Ravana and his followers.

SwarnaRatham (Golden Chariot) :- The procession of the Lord on the Golden Chariot is arranged in the evening. Women folk come



forward to pull the chariot with great enthusiasm. Those who witness this festival are really blessed.

GajaVahanam :- Later in the night of the sixth day, Lord is taken out in Gaja (Elephant) Vahanam. The elephant is a big animal with much power and obeys to the Mahout. Similarly the Lord is prepared to carry out the orders of His sincere Devotees, as He did in the case of Pandavas. The elephant hands over the chain to mahout to bind itself. Likewise, the Lord shows the path to His true devotees to attain Himself.

SuryaprabhaVahanam:- On the seventh morning the procession of the Lord is on SuryaprabhaVahanam. The Lord appears in the middle of Surya Mandala with all His

S.V.MUSEUM, TIRUMALA

It is situated in kaleidoscope environ of Tirumala surrounded by beautiful environs and a rejoicing place for visiting pilgrims and is an epitome of traditions of Tirumala, Vaishnavism and hindu culture. It houses more than 6000 items of historical interest ranging in date from very early period to the present. The collections are spread over ten sections ranging from archaeology to contemporary items. Vahanams gallery presents an array of Srivari Vahanams used during Brahmotsavams.



Timings:
8 a.m. to 8 p.m.



splendour. The Surya or the Sun God is said to bless us with good health, which is now provided by this vahanam.

ChandraprabhaVahanam:- Seventh night of Brahmotsavam witnesses the Lord on ChandraprabhaVahanam. The Lord shines like a full moon with all its coolness. It gives us pleasure to have the Lord blessing us with 'Chandra' as Lord's background.

Rathotsavam :- This is performed on the eighth morning, the penultimate day of the Brahmotsavam. The Lord is seated with a stately look along with His Divine consorts on a mammoth wooden chariot-about 50 feet tall, indicating that He is the unparalleled Emperor of the Universe. The Chariot is pulled by thousands of Devotees through the Four MADA Streets. The chanting of GOVINDA NAMA reverberates all over instilling spiritualism in everyone's hearts.

AswaVahanam :- On the eighth night the Lord is adorned on Aswa (Horse) Vahanam. This signifies the future Avatara of Kalki who is going to fight the Evils and protect the Virtues. We pray to the Lord to ward off the impact of sins which we have been committing all along and lead us on the correct path.

Chakrasnanam:- The nine day festival has a grand finale with Chakrasnanam, in the morning. SnapanaTirumanjanam (sacred bath) is performed to the deities on the northwest banks of Swami Pushkarini-the holy temple tank, with the chanting of Vedas. Then the idol of Sudarsana chakra is immersed in the pushkarini water ceremoniously, witnessed by thousands of devotees. Swami pushkarini is itself said to be holy and it now becomes holier after the bath of Chakra.

DwajaAvarohanam:- Later in the night, the temple priests ceremoniously lower the Garuda Flag, hoisted on the first day, after carrying out the necessary rituals, indicating that the Brahmotsavam which has been celebrated during the nine days, has come to grandeur end.



What a grand festival for Sri Malayappa swami for nine days, which lakhs of devotees witnessed with full pleasure.

It is told in our Scriptures that the LORD has bestowed to everyone. "Tongue to sing His Prayers, mind to meditate on Him, hands to worship Him, ears to hear His Divinely stories, eyes to see the LORD in temples (and in Brahmotsavams), nose to smell the tulasi and flowers offered under His feet, head to bow to Him, and Legs to go to His temple (Tirumala)".

We pray that Lord Sri Venkateswara should bless that the grand Brahmotsavam may continue for ever and that His choicest blessings be showered on the Devotees who witness the same directly or those who enjoy the same through TV Telecast arranged by the TTD in the most sincere way.

SRI VENKATESAYANAMAHA



KALYANAKATTA IN TIRUMALA

Kalyanakatta is a sacred place. Here devotees offer their hair to Lord in fulfilment of their vows. One should not enter inside wearing footwear. Tonsuring facility is available in Kalyanakatta at free of cost. One should not spit and pass urinals in the premises of Kalyanakatta. Separate bathrooms and Lavatories for male and female devotees were provided by T.T.Devasthanams. Hence the devotees are requested to utilize them.



The temple of Lord Venkateswara is one of the most renowned temples in Chittoor district. It attributed the greatness, glory and grandeur to the temple of Lord Venkateswara in Tirumala. Lord Venkateswara along with His two consorts namely Sri Devi and Bhudevi came and resided to the place as per the wish of the emperor Tondaman. The emperor, a staunch devotee of Lord Venkateswara, shared the half of the area of Narayanavanam of the King Akasaraaju and established his capital. In course of time, the name Tondamanadu became Tondamandalam in the name of the emperor Tondaman. This popular name of this place was being called Tondamandalam till the reign of the kings of Vizianagara. This place is approximately thirty kilo metres away from Tirupati.

STHALAPURANA: There are many legends behind the advent of Lord Venkateswara along with His two consorts to this place. It is said that the emperor Tondaman used to go to Tirumala through a tunnel to do service to the holy feet of Lord Venkateswara and used to start his administrative affairs. In order to ask help from Lord Venkateswara, Tondaman entered the sanctum sanctorum. On seeing him, the two consorts of the Lord escaped from the inner temple. Sri Devi hid in the chest of the Lord and Bhudevi hid in the Golden Well. Lord Venkateswara got angry with the emperor and said that he should not come to this place again. He told the emperor that He would come to his place along with the river Viraja. This is one kind of mythological narration. There is also another version to the incident. The emperor Tondaman requested the Lord to come to his place as he could not come to His place due to his old age. So Lord Venkateswara came to Tondamanadu.

Once a Brahmin was going to Kasi on a pilgrimage. He wanted the emperor to look after his wife and children till he came back. The emperor promised the Brahmin. He put them in a room. Out of forgetfulness, he failed to nourish them with food and water. After some time, the Brahmin came to the emperor and asked him to hand over his wife and children. Suddenly, the emperor recollected the past. But he told the Brahmin that they would come in the morning as they had gone to Tirumala to have the grand darshan of Lord Venkateswara. The Brahmin kept quiet. The emperor Tondaman came to the Lord and prayed to Him to give them life. Lord Venkateswara granted the Brahmin's request by compulsion. It was assumed that Lord Venkateswara stopped talking to the emperor Tondaman from that time onwards. This is another legend. Whatever may be the mythological legends, Lord Venkateswara was receiving offerings from His devotee, Tondaman. Let us know about the details of the emperor Tondaman and his previous birth.

The Previous Birth of Tondaman: In olden days, there was a Vaikhanasa saint Gopinath who was a staunch devotee of Lord Krishna. To see Lord Krishna directly, he did a rigorous penance by not allowing even food and sleep. Lord Vishnu was gratified. He appeared before him and asked him what type of boon he wanted. The devotee earnestly requested Lord Vishnu to see the 'avatar' of Lord Krishna and give him chance to perform 'seva' to Lord Krishna. Lord Vishnu told him that Lord Krishna was in the ant-hill in the 'avatar' of Lord Venkateswara on the Seshadri Hill and ordered him to worship Lord Krishna and he would be blessed.

Gopinath went there happily and ordered his servant by name Ranga Dasu to worship Lord Venkateswara with various flowers as the Lord

The Grandeur of LORD VENKATESWARA'S TEMPLE at Tondamanadu

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

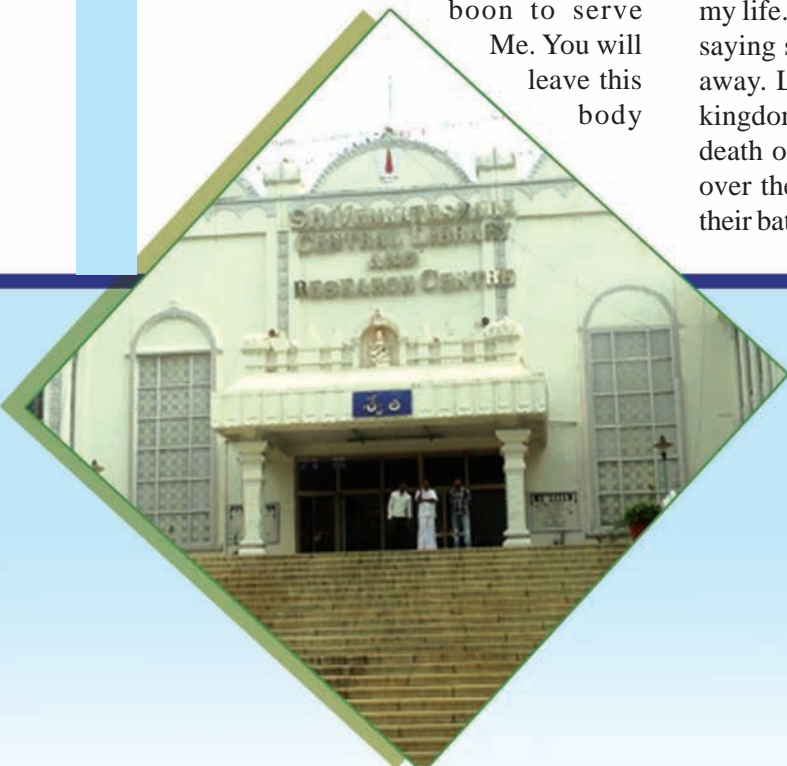


loves flowers and to develop a flower garden. He dug a well for watering the flower plants. The well is called 'Poolabavi.' The servant Ranga Dasu used to bring flowers to the devotee Gopinath for worshipping the Lord. According to the reliable sources, Tirumala is called 'Pushpa Mandapam'. One day a Gandharva king along with his wives was enjoying 'jalakreedalu' in the Swami Pushkarini near the 'Poolabavi.' Ranga Dasu witnessed the wonderful and captivating scene and forgot his time to take away the flowers to the Lord for worship in time. After sometime, he realized his mistake and quickly plucked the flowers and went to his 'guru' Gopinath. The saint Gopinath asked Ranga Dasu for his delay in bringing flowers. He told his 'guru' all about the incident and begged his pardon. Lord Srinivasa appeared before him and told him. "Don't worry about it, Ranga Dasu. It is not your mistake. It is due to my 'leela.' I grant you a wonderful boon to serve Me. You will leave this body

and become the son of the king Sudharma who is ruling Narayanapuram. Your name will be Tondaman hereafter.' By saying so, Lord Venkateswara vanished. This Ranga Dasu is Tondaman, the brother of Akasa Raja in his next birth.

The Legend of Tondaman: Near to Tirupati, there was a place called Narayanapuram. King Sudharma was ruling it. Akasaraju was his son. King Sudharma went for hunting and tired terribly. He took rest at Kapila Theertham. Meanwhile, he saw a beautiful woman belonged to Nagas coming from Kapila Thirtheertham after her bath. Charmed by her beauty and grace, he married her in Gandhrava mode. Tondaman was born to the couple. In course of time, king Sudharma made Akasaraju as the caretaker of Tondaman. Later, he died. Dharani Devi is the wife of Akasaraju. The two were ruling the country looking after the welfare of their people.

The Marriage of Goddess Padmavathi and Lord Srinivasa: There were no children to Akasaraju and Dharani Devi for a long time. By God's grace, they had got a female child in the earth. They named the baby Padmavathi. After some time, Dharani Devi delivered a male child. His name is Vasudana. After Goddess Lakshmi had left Vaikunta, Lord Vishnu was not happy. He left Vaikhuntam and searched for Lakshmi in the 'Bhuloka'. He spent His time in the association of Vakula Mata in the Venkatachala Hills. In course of time, Lord Srinivasa and Goddess Padmavathi loved each other deeply. The royal parents of Padmavathi felt satisfied and happy. They conversed with the Deva guru Bruhaspathi and decided to fix their wedding. They would be an ideal couple. Under the supervision of the king Tondaman, their marriage was celebrated on Friday i.e., Vaisakha Sukla Dasami in a grand manner. According to the rules of marriage, the newly wedded couple should not climb a mountain for a period of six months. They decided to stay in the 'ashram' of the saint Agastya. Once they received a piece of information that the king Akasaraju was on his deathbed. They went to Narayanapuram. The King Akasaraju said to Lord Srinivasa, "I am blessed because you are my son-in-law. I see you at the last moment of my life. Please protect my brother and my son. They are innocent." By saying so, he died happily. Later his wife, Dharani Devi also passed away. Lord Srinivasa and Goddess Padmavathi Devi gave them the kingdom and went to the hermitage of the saint Agastya. After the death of Akasaraju, the king Tondaman and Vasudana had a quarrel over the kingdom. Both of them went to Lord Srinivasa for help in their battle. Lord Venkateswara gave Tondaman His Conch and Chakra.



S.V. CENTRAL LIBRARY, TIRUPATI

T.T.D. Sri Venkateswara Central Library and Research Centre is situated in Tirupati, opposite to Sri Venkateswara University. It contains many a number of valuable books on Vedas, Upanishads, Puranas, Bhagavadgita, Itihasa and Sanathana Dharma to propagate the basic tenets of Sanathana Dharma. Readers can read these books there itself and enjoy the spiritual essence of the Divine.



He stood on the side of Vasudana and fought in favour of Vasudama. Meanwhile, Goddess Padmavathi came and made a wonderful treaty by sharing the kingdom equally and stopped war between them. Tondaman got Tundimandalam and Vasudana got Narayanapuram.

One day Tondaman came to see Lord Venkateswara. Lord Venkateswara ordered Tondaman to build a temple at Tirumala. Accordingly, the king Tondaman built a grand temple shining with gems and other valuable stones. He built three 'prakaras' around the temple, ways for pradakshana and built madapas, kitchens and 'bangarubavi' in them. The temple is called 'Ananda Nilayam'. On the vimana of 'Ananda Nilayam', he installed Lord Srinivasa Murthy. He is renowned as "Vimana Venkateswara Swamy". During the auspicious and grand time, Goddess Padmavathi and Lord Venkateswara entered the 'Ananda Nilayam' in the sacred presence of 'Mukkoti Devatas'.

The king Tondaman used to worship Lord Srinivasa with gold lotuses every day. One day there were some flowers made of clay in the presence of the Lord. Tondaman got angry and asked the priests, "Who are offering the clay flowers to the Lord in worship. Lord Venkateswara Himself answered Tondaman that a devotee by name Kuravanambi was offering those flowers after his work of pottery was over. He used to prepare the flowers with the remained clay. Tondaman repented and asked him pardon for his foolishness. As said earlier, Lord Venkateswara appeared as a statue along with the river Viraja. Tondaman came out and found the river flowing in front of his house and made its journey towards the tank. Thus his desire was fulfilled. Lord was born in his house. He called the Lord 'Veetta Pirunda Perumal' (The Lord who was born in the house). Perumal is along with His two consorts. He is magnificent with His 'Abhaya hasta'. Tondaman built the temple around them and also built a fort around the temple. The temple 'vimana' is similar to the 'Ananda Nilaya Vimana' of Tirumala. Lord Venkateswara along with His consorts came to His younger uncle Tondaman's house and received his services.

Architectural Style of the Temple: In Tondamanadu, the statue of Tondaman was seen with folding hands on the gate way in front of the sanctum sanctorum of Lord Perumal. On the other side, there were the statues of Lord Lakshmi Narayana. In 'mukha Mandapa', there were the statues of Sri Bhagavad Ramanuja and Sri Rama. On the other side, there was the statue of Lord Anjaneya was seen. As there is similarity in respect of the Vimanas in both the temples at Tondamandu and Tirumala, the sculptor of the two vimanas was the same. Tondamanudu made an arrangement to bring the water of Akasa Ganga through Kapila Thirtham by digging a well. The tank became famous as 'Tamaragunta.' This water is used for the 'Abhishekam' of the Lord. The idol of Lord Venkateswara is in the sitting posture at ten feet high. Usual worship and 'utsavs' were being



celebrated to Lord Venkateswara. Devotees come to the temple in leaps and bounds from different corners of the world and they become elated and blessed. In 2008, the Tirumala Tirupati Devasthanams brought this temple under their control for enhancing its glory and development. The temple of Lord Venkateswara at Tondamanadu has its own grandeur and has become renowned in the 'Puranas'.



NEW CELLAR IN TIRUCHANUR

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





VEDANTA DESIKA AND VRISHACHIRINATHA

- Smt. Prema Nandakumar

Many Alvars and Acharyas have hailed Sri Venkateswara and Alarmel Mangai Thayar in their works. They throng to Tirumala during festivities, especially the Brahmotsavam days. There is also a historical connection between the two holy cities, for during the attack on Srirangam by the Muslim general Malik Kafur in 14th century, the utsavamurti of Lord Ranganatha was kept and worshipped in safety at Tirumala. In memory of this event, we have the Ranga Mandapam in Tirumala.

Vedanta Desika (1268-1369) was named Venkatanatha as he was considered to be an incarnation of the Holy Bell of Tirumala. He was a precocious child, and his uncle Atreya Ramanuja (Kidambi Appullar) took him under his wing. At a very young age Vedanta Desika mastered ancient classics, Vedantic literature and delved deep in Srivaishnava scriptures, and was hailed as a

worthy teacher of the Ramanuja Sampradaya. Hailed as a great teacher of the Sampradaya classics, he also gave us twenty-eight impeccable stotras, a drama (Sankalpa Suryodaya), kavya (Hamsa Sandesam) all of them in Sanskrit.

Deeply devoted to Lord Venkateswara, his stotra, Sri Datya Satakam reveals the never-failing compassion of the Lord. For this purpose, Vedanta Desika personifies the divine compassion itself as a consort of the Lord, Daya Devi. The hundred and eight verses in this work are, each of them, extremely meaningful, scintillating and verily a never-fading garland offering to the Lord that even a mere repetition of the stanzas chase away the worries that cloud our mind. Cast in ten varieties of metres, the verses reiterate in a variety of ways the need for total faith in the Divine and the never-failing power of surrendering to the Lord. The



answering call always comes as Daya Devi, Mother Compassion.

The opening verse assures us that the Tirumala Hill itself is the solidified form of the sugarcane juice that is the compassion of the Lord. This is followed by a few verses saluting the guru parampara of Srivaishnavism that begins with Nammalwar. There are then the Devis of the Lord: Sri Devi, Bhudevi, Neela Devi. And each of the innumerable qualities is indeed the consort of the Lord for She takes our problems to the Lord and gets them solved. In the 12th verse, the poet-devotee addresses 'BhagavatiDaya'. Further on, verse after verse, Vedanta Desika salutes Daya Devi for her various acts of kindness, and thus, is actually describing the auspicious qualities of Venkateswara himself. For instance, the fifteenth verse hails Daya Devi as executing the wishes of Venkateswara. Incidentally the verse informs us that the Lord has innumerable qualities of guardianship and that is why his devotees are absolutely safe. Of these hundreds of qualities, six stand out:

"Mother Daya! Wisdom, strength, prosperity, heroism, power and brilliance are the six major qualities of the Lord who resides on the Tiruvenkata Hill. But should these qualities be distanced from you, these same qualities will become curdled into vices."

For, without compassion what is the use of having any talent? That is why Sita Devi told Hanuman in Sundara Kanda, kaaryamkarunamaaryena: the quality of a noble person is compassion. Though written as a prayer

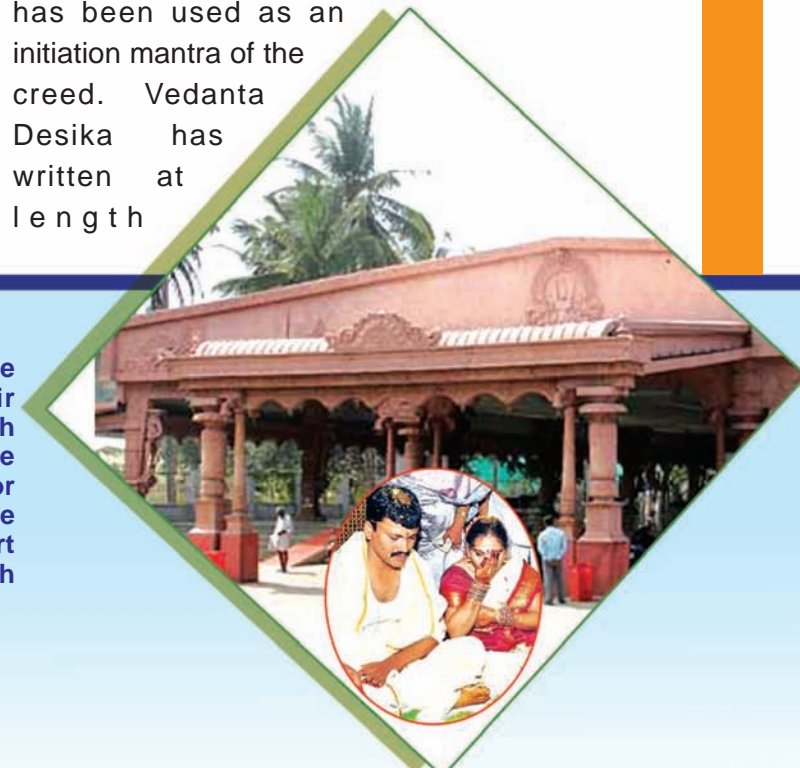
to the Lord, the Satakam is really a line-drawing of the ideal human being. He who has no compassion ceases to be human!

Lord Venkateswara is invoked through a variety of images. Thus in verse 21 we see the Lord as the farmer growing crops and Daya Devi as the timely rains that help the planted seeds to grow as luscious plants; it is the presence of Daya Devi with him that impels and helps the Lord to engage himself in creation. Though we say that surrender brings immediate relief for the devotee, in truth it is the presence of Daya Devi that pardons us, says the twenty-seventh verse. It is well-known that the Vedas and other scriptures form Lord Srinivasa's commandments. The devotees should not transgress the rules contained in them. If they do, the Lord would not spare them even if they are his devotees. At such times, the Lord's compassion personified as Daya Devi, steps in to lessen his anger. In fact, Mother Compassion acts as Venkateswara's armour (kavacha) so that the sins of the devotee do not come near Him, and so He is able to pardon the sinner.

The article of surrender is of prime importance in the Constitution of Srivaishnavism. That is why it has used the verse in Bhagavad Gita, 'sarvadharmaanparityajya'. This advice of Lord Krishna to Arjuna on the battlefield of Kurukshetra has been used as an initiation mantra of the creed. Vedanta Desika has written at length

KALYANAVEDIKA IN TIRUMALA

The Devotees who intended to perform their marriage at TTD Kalyanavedika at Tirumala can book their marriage 90 days in advance through www.ttdsevaonline.com. The marriage seeking couple needs to report six hours before their marriage time for availing the facilities and to confirm the marriage performance. The Purohit Sangham which is also a part in Kalyanavedika offers services like Ear Boring with Rs.50/-, Upanayanam with Rs.300/- etc.



about the same in his work RahasyaTraya Sara. The act of total surrender opens the floodgates in the heart of Lord Venkateswara. RahasyaTrayaSara makes it all crystal clear.

Of the number less stotras that have been written in praise of Lord Venkateswara, the Daya Satakam praises the Lord in a subtle manner. Each of the verses ring like the sounds of the temple bell the beloved names of the Lord like Srinivasa, Vrishagiri Sikhara Naatha, NityaApurva, Padma Kanthah, Vrishagiri Sarvabhauma, VrishaPrithvidhara, Padma Sahachara, VrishagiriVibhu, Anjanadrilsithuh and so on. In effect, reciting the DayaSatakam also becomes a repetitive contemplation of Lord Venkateswara. To be taking part in the Brahmotsavam of Lord Venkateswara while reciting this DayaSatakam, meditating upon the Goddess who is the prime quality of the Lord would definitely yield us the undeniable grace of Daya Devi.

“O Mother Daya Devi, consort of Vekateswara! Knowing full well that there are actions that are rejected by the scriptures as sinful. Knowingly I have performed them. I realise what terrible punishments the Lord will lay upon me. Please cool down his anger with your compassion”. (verse 93)

For all his immense scholarship, Vedanta Desika was a picture of humility and always laid his works at

the feet of the Lord. So he concludes the DayaSatakam:

“Perhaps my verses have some virtues, but a majority of vices. At the same time, the sounds of the flood-like compassion of Lord Venkateswara and Dayadevi that sounds like the ‘jara, jara’ sounds of the gushing water falls of Tirumala will act upon them as the kathaka seeds which purify water and will turn away my critics.” (verse 108)

{Note: kathaka seed (*Strychnospotatorum*, *Hhindinirmali*) has the power of flocculation to purify water}



SOLUTION TO PUZZLE

1 M	I	2 T	H	3 I	L	4 A		5 S
E		H		R		L		I
6 T	O	O		7 M	N	A		V
		D		A		K		A
8 P	A	I	N			9 A	I	M
A				10 R				
D				11 U	N	12 D	E	13 R
M				M		E		E
14 A	D	D		15 A	N	U	R	A

AVOID PLASTIC IN TIRUMALA

T.T.D. is supplying pure drinking water in various places in Tirumala for devotees. Hence, T.T.D. is requesting the devotees to utilize this opportunity and avoid the usage of plastic bottles to safeguard the environment. It is appealed that, plastic in Tirumala should be avoided to protect the environment, beauty of the nature and safeguard the rare species in the Sechachala forest. The usage of plastic covers is also banned at Tirumala. Devotees must use only biodegradable covers in Tirumala.





DEEPAVALI

THE FESTIVAL OF BRIGHTNESS

- Dr.C.V.Sulochana

Our college was reopened today itself after Dasara vacations. When I entered the class in my hour every student in the class was sharing their experiences of the festivity of Dasara with the others. I observed their moods were off to listen to my lecture. To converge their thoughts, I started speaking

Dear students! “I hope all you have celebrated Dasara happily and systematically”. Students replied “yes”, mam. Again I asked, do you know we are going to celebrate a biggest and brightest festival in few days? Students replied loudly that it is deepavali. To test their familiarity with the festival, I continue asking questions on this festival of Deepavali.

When is deepavali celebrated every year?

It is celebrated on Ashwaija Amavasya.

What is the meaning of Deepavali?

Deepavali is a combination of two words-deepa and avail. Deepa means lamp or dia (clay lamp) and avail means row. So Deepavali means a row of lighted dias / lamps.

Do you know the significance of lighting dias/lamps during Deepavali?

No reply : Then, I explained them - Lamp plays a significant role in our Hinduism. Light of the lamp is called Jyothi in Sanskrit. Our soul is existed in the form of Jyothi in our body. The light of purity of our soul can dispel all six kinds of evil forces that act on us just like

knowledge dispel ignorance and brightness dispel darkness. Symbolizing this, houses are lit up with oil lamps, candles and colourful electric series lights on Deepavali day. Traditionally the earthen lamps with cotton wicks are lit in most of the houses. It also conveys an important message of unity. One lamp is capable to light several other lamps without affecting its own light. Hence lighting lamps during Deepavali is spiritually as well as socially significant to all – human beings.

How many days is this festival celebrated?

Deepavali is celebrated in south India for two days with the names Naraka chathurdasi and Deepavali where as in north India it is celebrated for five days with the names Dhan trayodasi, Choti diwali, Badi diwali, Padva and Bhai dooj. Every day has its own regional significance.

Why do we celebrate Deepavali? Is there any myth behind it?

Lord Rama with the support of an army of monkey which is under the leader ship of Vanara raja Sugreeva killed Ravana, the king of Lanka for abducting Sita, in the battle and returned to his kingdom Ayodhya along with his consort Sita and his brother Lakshmana after 14 year long exile. Then the people of Ayodhya welcomed them by lighting the dias.

There is another story associated to Deepavali in Mahabharata. Lord Krishna killed the demon Naraka on

DEEPAVALI ON 27.10.2019

Ashwajja bhahula chathurdasi with the support of his consort satyabama and returned to Dwaraka on Amavasya. Then the people of Dwaraka welcomed the couple by lighting the dias and burning the crackers.

Marking these two past events as the victory over the evil, we celebrate Deepavali every year.

How do we celebrate Deepavali at homes?

Generally the atmosphere of the festivity begins a week before the festival by purchasing new clothes, jewellery, kitchen utensils, appliances, new vehicles and crackers. On the day of festival, houses are cleaned neatly and rangoli are drawn with various colours in the courtyard. People wear new clothes and ornaments. The women in the house will get ready to prepare delicious sweets and prasadam for evening pooja. In the evening, houses are adorned with lighted dias and flower garlands. Pooja of Lakshmi, the Goddess of wealth and prosperity and of Lord Ganesha, the remover of obstacles will be performed. Children burn crackers happily with the help of their elders. Everybody enjoy this festival together with their friends and relatives and exchange gifts and sweets.

South Indian women observe a nomu on Deepavali. What is it?

Only somebody replied that it is Kedara Gouri. Then I narrate the story behind it.

Kedareshwara or kedara Gouri is celebrated by some devotees irrespective of their caste, creed or social status. Once Brungeeriti, a

devotee of Lord Shiva from Pramatha Ghana perform pradakshinas around Shiva excluding devi Parvathi. This act made parvathi very angry. Then Shiva explained that since she had no powers, she was not included in the pradakshina. Displeased by his explanation, Devi Parvathi approached sage Gauthama and asked for solution. He advised her to pray for Lord Shiva. Then Parvathi observed a nomu for Lord Shiva. Shiva pleased her devotion and granted his left part to her. Since then this form is worshipped as Ardhanareeshwara. It came to be known as Kedara Gouri.

Kedara Gouri nomu is celebrated every year on Deepavali Amavasya by married couple. This vrata gives the message that there is no equality between wife and husband.

My students answered all my questions correctly except one or two. Then I agreed that they are very much familiar with the festival. I concluded our discussion suggesting-

The another central attraction of this festival is burning the crackers. It is not only giving a momentary pleasure but also creating a lot of harm than good on this auspicious day. Crackers are very harmful to our health. They are more injurious to senior citizen's and children health in addition to the health of birds and animals. Also it creates air pollution, noise pollution and land pollution. Hence my humble request is to avoid too much of spending money on crackers. Burning crackers is just equivalent of burning money.

So let us encourage everyone to celebrate Deepavali in an eco-friendly manner.

Happy Diwali to all of you...



ATTENTION !!

The pilgrims are requested to make complaints / suggestions regarding Arjitha Sevas, Facilities, Accommodation etc. to the Toll Free No. **18004254141**, **180042533333** for the inconvenience or difficulty caused.

Website : www.tirumala.org

E-mail : helpdesk@tirumala.org



KING PRUTHU Returns to Spiritual World

- Dr. Vaishnavanghri Sevaka Das

Once, King Pruthu, the powerful incarnation of Godhead, conducted one sacrifice. Many saints, brahmanas, demigods and saintly kings participated in that sacrifice. In that assembly, Pruthu worshipped all the qualified people. Amongst the assembly of all people, he appeared as full moon in the midst of many stars. Later, he continued ruling the country without using the opulence for sense gratification. By being situated in the liberated state, king Pruthu performed all the royal activities soberly and got five sons in the womb of his wife Archi. Vijitashava, Dhumrakesha, Haryaksha, Dravina and Vrika were their names. Since Pruthu was a devotee of the Supreme Lord, he satisfied the people as per their wishes. He protected the creation of the Lord with all attention. Transgressing his orders likened to fighting with fire. With his valor, King Pruthu appeared as demigod Indra. He

resembled the earth in his forbearance and the heaven in fulfilling the desires of citizens. Like a tree, he awarded whatever people asked and no one could know his depth of generosity like an ocean. He was like mountain Meru and his intelligence resembled that of Yamaraja. His opulence, abundant with jewels resembled the Himalayas. His beauty resembled that of cupid, his introspection resembled that of a lion, in affection he resembled Svayambhuva Manu and in controlling he resembled Lord Brahma. His incredible fame spread all over the universe. His highly glorified fame made all female population very blissful.

Thus, King Pruthu ruled his country very well and noticed that his old age did commence. Immediately, he retired from family life, handed over the kingdom to his sons and left for jungle along with his wife. He adopted a severe austere life and ate only fruits and roots. He just survived on plain water for few weeks and later, he survived only on air. He followed meticulously the rules of saintly people and did penance in midst of five fires. In this way, he fully controlled his tongue and senses. He did all these for the pleasure of Lord Krishna, nothing else. He just remained in completely transcendental state and left his body. He assumed a special sitting posture and pushed. He merged his life air in total air, his body in the earth, his fire of body in total fire. Finally, he merged in false ego in total substance and got liberated by his spiritual strength.



Archi, the wife of Pruthu, also followed the path of her husband and took severe austerity. Though she was not accustomed to forest life, she happily took it for higher cause. She slept on bare ground, ate only dry leaves, and spent all her time in the service of husband. Because of this tough life, she became very weak, but didn't bother about it in the pleasure of husband's service. When she noticed that her husband left his body, she cried for some time and immediately arranged for a pyre. Later, she also took bath in the river and entered into that same pyre and travelled along with her husband. Wives of demigods in the heaven got astonished with the courage of Archi and showered flowers from heaven. All those heavenly women glorified Archi saying, "Archi is indeed very great and she perfected her life. She worshipped her husband as Goddess Lakshmi worships Lord Vishnu. See how fortunate she is! She is going to spiritual world along with her husband. In this material world, life span is very short, but who ever is engaged in path of perfection will certainly reach the final destination. For such people, nothing is impossible."

While the heavenly women were discussing in this manner, Archi reached her husband's place and happily united with him. King Pruthu was a first class devotee and his pastimes were discussed

by Maitreya in fourth canto of Srimad Bhagavatam. Story of King Pruthu is very auspicious. One who hears will accumulate

immense piety. Let's know its glories in detail. One who glorifies the good qualities of king Pruthu with all attention and sincerity, one who hears with all attention, one who helps other to hear it will surely reach the same place of King Pruthu. It means that a pious person will reach Vaikuntha. By hearing of the story of King Pruthu, a brahmana will become perfect in brahminical qualities, a kshatriya will rule all over the world, a mercantile person will acquire more riches and a working class person becomes a good devotee. When the glorious story of King Pruthu is heard, a childless person will be blessed with required number of children and pauper becomes the richest person. One who hears this narration thrice will get best recognition in the world. By hearing this narration, a fool can become a scholar. By the power of this narration, all inauspiciousness gets destroyed, all riches are obtained, life span is increased, heavenly abode is obtained, ill effect of kaliyuga is removed, and all the four perfections are easily obtained. So, those who have these desires shall endeavor to read, hear and propagate the glories of King Pruthu by all means. Any king who hears the story of King Pruthu shall become very influential and all the other kings become his subordinates without great efforts. Those who are devotees also should hear, read and glorify this wonderful story in order to be promoted to Vaikuntha. One who reads, hears, glorifies this beautiful narration gets strong in faith and attention towards the lotus feet of the Lord that are actually the ship to cross over the ocean of nescience.



ANNOUNCEMENTS

If any pilgrim goes missing in Tirumala, can contact Radio and Broadcasting Office near Srivari temple, Tirumala. Announcement is done at free of cost. The announcements are made in Telugu, Tamil, Kannada, Hindi and English.



The devout people are eagerly awaiting the upcoming Navaratri. Golu toys, golu stands, and many other pooja items have been ordered right away by some of them, and the house cleaning work will begin to welcome the vivacious festive. The festival is being celebrated for nine incarnations of Shakti or Durga, not only in South India but also in North India. 'Nava' means nine and 'Ratri' means Night as this festival is being celebrated on Nine nights with devotional fervor.

There are many reasons commemorate behind these celebrations, is very important, which is associated with the culture and devotion imbibed in life with subtle. All these festivals are attributed to the glory of our great Bharat country.

In the 12 months of the year, there is a festival going on every month. That ceremony is also in tune with spiritual philosophy. Some festivals are long and some are short.

Now let's look at some of the reasons, why the Navaratri festival is celebrated.

The festival of Navaratri (literally mean nine nights) is one of the most widely celebrated Hindu festivals. It is celebrated to honour Goddess Durga who symbolizes power, purity and wealth.

The major story associated with Navaratri is the battle between the great Goddess Durga and the demon Mahishasura, who represents Egotism. Navaratri is celebrated to symbolize the victory. The monster called Mahishasura is a reflection of evil qualities such as arrogance and jealousy. He did penance and attained mighty powers by which challenging the whole world. No body is equal to fight him. He has bestowed with a boon that nobody except by a virgin girl of nobirth. Sri Durga Devi appearing intact to fight and destroy the Asura.

Mahishasura's evil discipline (Rajo and Thamo Gunas) is more or less the same for every human being. These qualities will naturally affect the life of a human being if it is not contained or controlled in some way.

NAVARATRI

The Substance and Significance

- Prof. S. Gokulachari



On the occasion of
NAVARATHRI UTSAVAMS
from 29-09-2019 to 08-10-2019



But if these rajo, tamo qualities have increased to a great extent, it will transform the external life of man into a problematic, and ruin both the worldly and the spiritual life. We need a passion to control and destroy these qualities. We must pray for the strength of outer space. By nine nights of worshipping the goddess of power, wealth, and knowledge we will be coming out of all disastrous emerging from our in and out. Thus the philosophy of Navaratri is that we make our lives as a human being meaningful.

Let's see how to bring the ritual up anymore -

The festive begin from the next day of the full moon of Purattasi (Kanya Month falls in September and October) continues to worship for nine days. Homes and temples should be venerated. Fasting begins with Sankalpa. There is only one meal during the day, after the night's puja, it is better to eat fruits or milk. Those who cannot afford to eat only one meal per day can take milk and fruits. In Vijayadasami to end the vratha, one has to prepare delicious delicacies in the morning and eat with the family members after the pooja. Golu is another aspect of this festival. Golu (Bommala Kolu) is the festive display of dolls and figurines in South India. They are generally arranged in an odd number of *padis* (tiers). Daily poojas are performed. Cultural activities are also being presented everyday, and the prasadam is to be distributed to the visitors.

Sumangalis (married women) should be welcomed to the house and honored with blouse piece bangles turmeric yellow cord and other sacred things considering them as Mahadevi.

There is also a story that illustrates the glory of the Navaratri Pooja, in the Devi Bhagavatam. A king lived, who is very good and



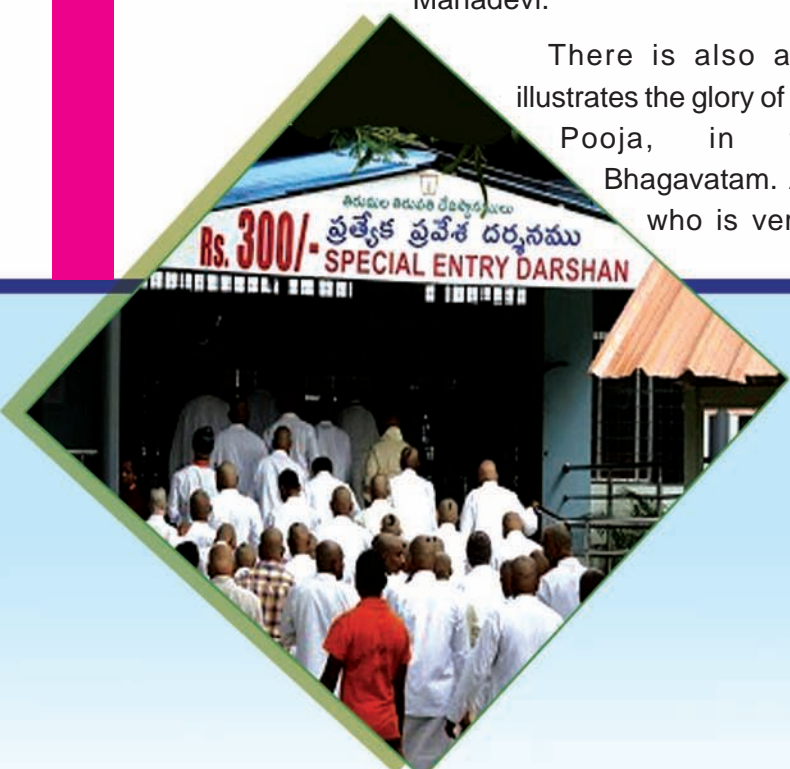
ruled nicely his country. The citizens were very fond of him. Some, who wanted to discard the king came and fought with him and won. Immediately of his vanquishment, he ran out to the forest as a danger to his life.

There he saw the Rishis in various ashrams, fell and worshipped. The sage asked him the reason for his misery and advised him to live with them without fear of hatred. The king agreed and been with them.

Nevertheless, his mind was thinking of lost wealth and state powers. With these memories run away in his mind, a merchant arrived there, while he was sitting under a tree.

SPECIAL ENTRY DARSHAN

T.T.D. introduced Rs.300/- Special Entry Darshan to provide quick darshan to the pilgrims and stream-line the system by introducing time slot facility to enable hassle free darshan to pilgrims within couple of hours. Tickets can be booked through on-line, e-Darshan counters, post offices and current booking counter at Srinivasam Complex in Tirupati on the first-come-first-serve basis.



The king asked where the merchant was coming from. He detailed the king, that he lived with more wealth and prosperity, followed the dharma all his life. But, unfortunately, his children were not so, and they took all his wealth and driven him out into the wild.

The king was sorrowed by hearing his draconian story and consoled him. I am just as vulnerable as you. Let now we go to the Rishi's ashram, and ask Rishi for solution.

Saraswati Puja is celebrated on a ninth day. She is the Devi of knowledge and wisdom. Books, musical instruments and other accessories are worshipped in the pooja. On the next day Vijayadasami, these are taken out of pooja and be used.

The depressed souls asked Rishi a way to gain the wealth and influence they had lost. The Rishi told them to perform the Navaratri Puja for nine days sincerely to restore the things whatever they lost.

The king and the merchant performed the Navaratri puja as rishi told, for nine days.

As a result, Durga the goddess of power wealth, energy appeared and bestowed the king the wealth and kingdom.

But the merchant's prayers were different. He asked Mother Durga to give him wisdom. Goddess happily blessed him. The king and the Merchant returned to the country with joy.

Navaratri in Legends

In some places, they celebrate the victory of Lord Rama on the Vijaya Dasami by combining this festival with the Ramayana. They recite the Ramayana for nine days. On the tenth day of Vijayadasami, Ravana, Meghnada, and Kumbakarna's toys are lit to fire.

The Navaratri festival is celebrated as Dasara pandika, in Karnataka. Goddess Chamundeswari a form of Durga has been worshipped for ten days. The Entire City is being adorned with a festive look.

Durga Puja is especially celebrated in the eastern part of Bengal. It is believed, if, in the day of Vijayadashami, the start of new business, and the establishment of new business ventures will bring success and glory.

In Mahabharatha, It is said, the Pandavas kept their weapons for the success of Dharma in a Vani tree and taken out them after worshipping Mother Durga for victory.

All the grievances of hatred, jealousy, ignorance, and greed which are the cause of human bad deeds are eliminated, by worshipping Goddess Durga, in nine nights, who bestowed the Energy, wealth, prosperity, knowledge and wisdom, is the substance and significance of this beautiful festival.



DARSHAN FOR SENIOR CITIZENS AND DIFFERENTLY ABLED PILGRIMS

This darshan is meant for differently abled and the senior citizen pilgrims who completed 65 years of age subject to production of their ID proof i.e. Aadhar card. The differently abled pilgrims must produce physically challenged certificate issued by the respective medical board along with the ID proof i.e. Aadhar card. Once availed this privilege darshan facility, the next opportunity will be given after 90 days only.



WARNING AND PRACTICAL ADVISE

- Dr. Vaishnavanghri Sevaka Das

We come across people who provide their freelance warnings from time to time. But, it is very rare to find people who can give a practical action plan along with warning. Bhagavad-Gita, the king of education, gave an important warning along with implementable action plan regarding the fear that is indeed an invincible enemy and dangerous disease to us.

“O Son of Prutha, do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O Chastiser of the enemy.”(BG 2.3)

Everyone possesses unlimited energy. But due to fear, that energy gets drained. However, by jumping into action plan, working enthusiastically and remembering the goal repeatedly, the energy in a person increases. Arjuna feared to fight with the enemy team because they happened to be his relatives. He was haunted by the fear that all his kinsmen would be killed by him. He became completely powerless with the thought of mass destruction of his

relatives. The only reason for his fear was weakness of heart. Youth and students often get affected by this weakness and fear during the exams and interviews. Gita declares that such weakness of heart is abominable. Bhagavad-Gita not only warns about the abominable condition of that mental weakness, but also gives a practical



advice to get rid off it. Gita fills our heart with complete enthusiasm by boldly saying “Give up such petty weakness and rise”. One who has will power and mental toughness never loses courage even in front of powerful or apparently



talented people. He will never retreat, but moves ahead towards the settled goal.

Lord Ramachandra is the Supreme Personality of godhead. Millions of monkey warriors came to assist him during His war against Ravana. The entire army of monkeys was constructing a floating bridge over the ocean. All the powerful monkey warriors were throwing big stones, rocks and trees to construct a unique bridge. Everyone was so enthusiastic to for Lord Rama that they did not waste a single minute. By observing their enthusiasm, one squirrel also got inspired to render some work to Lord Ramachandra. It neither minimized itself nor worried about the greatness of monkey warriors. Even it didn't hesitate to offer a simple service towards that unique work of bridge construction. The squirrel immediately jumped into action and picked up some particles of sand as its contribution for bridge. It repeatedly brought so many particles of sand and finally attracted the attention of all warriors. All started laughing at the squirrel and many started mocking at it. Even under such insulting situation, the squirrel didn't show any iota of dejection or insult, but continued its work. The news reached Lord Rama, who came to the site Himself to witness the undeterred behavior of the little squirrel. He immediately took it into his hand and pampered with it with the other hand.

His love towards that little animal resulted in some permanent white marks on the back. Those permanent marks actually stand for the mental toughness of the squirrel and inspire one and all. Those who work with undeterred conviction and self-confidence will receive the blessings of elders also.

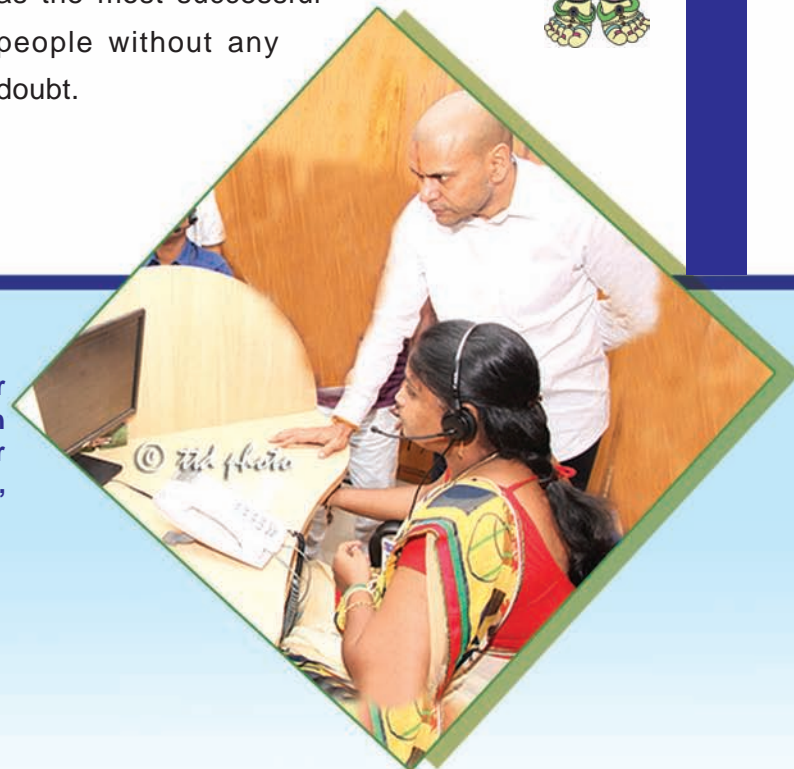
Goal achievers are characterized by three distinct qualities. They have a burning desire, they have fixed goal and they have strong faith. By these three wonderful qualities, they always emerge as successful people. Hanuman, the loyal servant of Lord Rama, is endowed with these wonderful qualities. Because of this reason, he became known as the most powerful personality. He had a strong desire to serve Lord Rama, he had the goal to find out mother Sita's whereabouts and he had strongest determination to achieve the goal. Because of this reason he could fly over the ocean, locate Sita, create panic in the camp of Ravana and came back safely. So, if the youth inculcate these three qualities of burning desire, fixing the goal and strong determination, then they emerge as the most successful people without any doubt.



T.T.D. CALL CENTER

Tirumala Tirupati Devasthanams arranged call center round the clock for the benefit of devotees. They can get the information round the clock from this call center regarding any T.T.D. information like Arjitha Sevas, Accommodation, Trusts & Schemes etc.

For any information Contact :
0877-2233333, 0877-2277777



PAADAALA MANDAPAM

Telugu Original by : Dr. Kaluvagunta Ramamurthy

The Seven Hills of Tirumala are sacred as the Vedas. The holy vedic hymns are their stones. The root of the foot path leading to the top of these hills, Alipiri, is the pedestal of the seven hills. A pilgrim takes the first step of the journey to the holy abode of the lord here only. It looks as if Lord Venkateswara, in order to climb his holy hills took his first step here and left the imprints of his sacred feet at Alipiri. This spot is immortalised as 'Paadaala mandapam'.

In 1628 A.D. Matla Kumara Anantharaya of Devachoda family built a mandapam at Alipiri renowned as paadaala mandapam. It is under the tamarind tree here that Tirumala Nambi taught the secrets of Ramayana to his disciple the divine Ramanuja. It is believed that the holy foot prints of Lord Venkateswara appeared at this spot as narrated in Sri Venkatachala Ithihasamala.

Pilgrims coming by foot to Tirumala first worship these sacred foot prints of Lord Venkateswara. Those who cannot climb the hills prostrate to the holy foot prints and express all their prayers there itself. All the devout pilgrims thus begin the pilgrimage after first worshipping Sri Venkateswara's holy foot prints.

There is a popular legend connected with this mandapam. Sri Kalahasti is in the north eastern corner of Tondai Mandapam. Kanchipuram is in the South. During the sacred Sravana Saturdays, two Dalit Vaishnava Devotees after observing the fast prepared with flour and ghee lamps of worship (Pindi Taligha). In the flour sediment of each lamp the foot prints of the left and the right feet of the Lord appeared separately. The dalit devotees, strangers to each other, took the measurement of each imprint of the holy feet and prepared two sandals. They kept them in the paadaala Mandapam. Though each sandal was prepared independently without any idea of the other, the sandals formed into a perfect pair.

At this spot in August, 2001, the idol of Lord Venkateswara was re-installed along with the Footprints and Dwarapalakas.

Before climbing the hills, every devout pilgrim keeps these sandals on head and go round the mandapam for salvation.



BLACK PLUM FOR SUNSHINE HEALTH

Telugu Original by : Dr.C. Madhusudanasarma

Cell : 9000761390

English by : P.T.S. Murthy



Black Plums are besides being consumed as delicious fruits; each part of the Black Plum tree has tremendous medicinal qualities. This is God's gift to mankind. It is presumed that, the God of Rains took the form of Black Plum fruit. Lord Krishna's body colour matches with the Black Plum fruit and hence these are used in his adorations. Black Plums are called 'Jambhu fruits' in Sanskrit. They are famous among fruits. They are also called 'neelaphala' because there are blue, 'surabhipatra' as the leaves have a pleasant aroma, 'kokileshta' and 'pikabhaksha' as they are eaten by cuckoos. They are also called Blackberry in English. It belongs to 'mirtesi' tree family. The scientific name is 'saigiyam cumini'.

The fruits are used in the treatment of several diseases.

PILES : During the Black Plum season, take 5 to 7 fruits in a cup and sprinkle a pinch of salt. Eat them daily in the early morning. If they are taken for two to three years, there will be a remarkable improvement. They are available between May and July every year.

URINATION : One to three grams of the Black Plum seeds powder mixed in 100 ml of water to be taken twice a day. This will arrest urination in sleep.

DENTAL PROBLEMS : The Black Plum seeds should be made into powder. This may be used as tooth powder twice a day to mitigate dental problems. The teeth and the gums will become strong.

PIMPLES : Make a paste of the Black Plum seeds mixing with cow milk. The paste must be applied for an hour on the face. Rinse with lukewarm water. Face will glow.

DIABETES : Take 100 grams powder each of Black Plum seeds, padipatri, amla, and turmeric. Half a spoon of this powder mixed in 50 ml of water should be taken 15 minutes before taking food thrice a day. It will reduce diabetes.

DIFFERENT TYPES OF DIARRHOEA : Take 50 grams

powder each of Black Plum seeds, mango seeds, karkkaya peels. One to two grams of the mixed powder should be taken with 100 ml of water to reduce all types of diarrhoea.

BLACK PATCHES ON FACE : Mix powder of Black Plum seeds, dried lemon peels, and besan. Add perfume water and seven to eight drops of almond oil to the powder to make a paste. It should be applied to the face. Clean it after it dries.

BURNS AND BOILS : Take Black Plum leaves and keep them in boiling water for some time. The leaves after cleaning should be placed on the burns and boils and cover with a neat cloth. The leaves must be changed once in twelve hours. This is the most used treatment in rural areas.

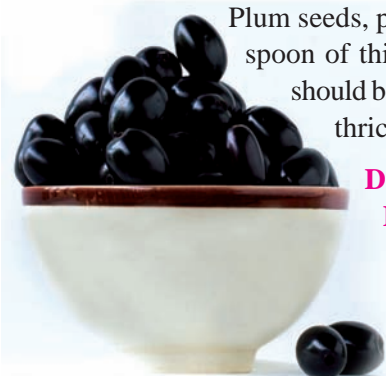
BODY ODOUR : Take 50 grams of Black Plum tree trunk peels, smashed leaves and boil them in 400 ml of water till it remains 100 ml water. The lukewarm distilled water should be rubbed on the whole body before taking bath after one hour.

BLOOD PURIFICATION : Tender Black Plum leaves should be dried and made into powder. Take one or two grams of this powder mixed in honey twice a day. It will purify the blood. Skin diseases like itching, ringworm, etc. will be cured.

PROBLEMS IN WOMEN : Mix 25 grams powder made from Black Plum tree trunk peel and sandalwood. One or two grams of this powder mixed in 50 ml water added with sugar should be taken three to four times a day.

Excessive eating of Black plum may result in discomfort in throat and cough. Take salt and black pepper powder to avoid the problem.

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



GENERAL PREDICTIONS FOR THE MONTH OF OCTOBER 2019

This Month Almost Covers Asvayuja Masa

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : They are highly successful in overpowering their enemies. Senior officials will help the representatives to produce new amenities to the general public. Students who aspire to go to abroad will have all the clearance to fly overseas. West is the best for them. Women folk are busy in their activities. Job aspirants will have lucrative offers. Praying Lord Venkateswara or Eswara will fetch them lot.



Taurus (Vrishabha) : Scientists will emerge with new ideas in their inventions. They will be respected and rewarded beyond their expectations. Sportsmen will get good to prove themselves. Tourists will have colourful experiences. Businessmen will have good avenues to open up. But they should be very careful for a long run. There will be some health problems for the old people in the house. Praying Lord Vishnu will ward off all the evils and make good.



Gemini (Mithuna) : They should be very careful as they can expect a long run benefit. Students are advised to be very hard working to achieve their goals. Those who are aspirants of going overseas should postpone their journey for a short time. Businessmen should not invest much. Waiting for sometime is wiser. They should wait patiently for opportunities. Worshipping of goddess Lakshmi will fetch them a lot.



Cancer (Karkataka) : It is the time for artists, Musicians etc. To be highly successful in their routine. There is a sudden influx of money. Scientists, inventors are very busy to receive public honours. Sportsmen are very busy to set new records as they are in lime light. Businessmen will have good harvest in the season very naturally. Very promising time for farmers. Border security forces will be busily engaged to sharpen their weapons. Worshipping of Eswara will fetch them a lot.



Leo (Simha) : They are busily engaged to gain success in their endeavours. They have to absorb certain things very patiently as there is success ahead beyond their expectations in the very near future. Students will have good opportunities for campus selections in the near future. Women will have a relaxing time from their routine as they are in festival mood. Praying Lord Venkateswara will bestow them a great success.



Virgo (Kanya) : Prevention is better than cure. People of virgo will have to look after their health. Success is not ruled out for students but efforts are more than the required. Farmers are expected to minimise their losses by restricting the unnecessary expenses. But there are no problems of hand to mouth. Health is wealth. Hence they are expected to be very cautious. Worshipping of Lord Vishnu will give them immense pleasure.



Libra (Tula) : Librans are the sons of the fate. They are climbing the heights which are unexpected. In the corporate sector, sales are zooming to higher levels. Sudden rise in the growth of salaries. They will be having smooth change of companies to the higher posts. All Librans are benefitted. Worshipping of goddess Lakshmi or Lord Shiva will fetch them enormously.



Scorpio (Virshchika) : Health should be taken care of. There may be certain house-hold problems but success is on the cards. As they are highly sensitive they cannot bear criticism. All walks of people are happier than before. Farmers are benefitted by all means. Sportsmen will become famous. Care should be taken in all their endeavours. Pilgrimages will have substantial improvements. Worshipping of Lord Venkateswara will yield them a lot.



Sagittarius (Dhanu) : They are advised to keep distant from speculation. There may be some sort of disturbances from the family life, patience is the only medium to solve the problem and to be safer. In spite of all these things they will be much involved in cultural activities. Old people health is to be taken care of. Subrahmanya pooja will bring luck.



Capricorn (Makara) : Mixed luck is on the cards. There are fair chances to win the long pending suits in the court of law. Expenses are to be controlled. It is a routine to the employees and much changes are not expected. Health of the women folk is important. Children may be affected from viral fevers. Festival mood may give some solace. Worshipping goddess Durga or Srimata will bring all sorts of benefits.



Aquarius (Kumbha) : Better sailing is on the cards. Security personnel have to shoulder much responsibility and their services are substantially recognised and rewarded. It is an apple cart for the top officials. There is a chance of acquiring a new plot or flat. Sportsmen will receive new awards and create new rewards. Worshipping of Lord Vishnu will give immense pleasure and success.



Pisces (Meena) : Officials may face rough weather but they are comfortable to move in a right direction. People must involve in Durga pooja to get good ability and strength. Executives of corporate sectors will receive attractive packages. Farmers are also happy with good expectations in the near future. Praying Lord Shiva or Lord Venkateswara will ward off all the evils and bestow good wealth.



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**CHANT
OM NAMO VENKATESAYA**



IN THE SERVICE OF DEVOTEES...



Sri Y.V. Subba Reddy, Chairman, Trust Board, T.T.D. had visited Sri Matrusri Tarigonda Vengamamba Anna Pradasa Complex being run by Tirumala Tirupati Devasthanams. When the pilgrims were having their meal, he enquired from them about the details and the facilities regarding supplying of the Anna Prasadam.

Every year T.T.D. is performing Mana Gudi programme in Sravana Masa. As a part of this, Sri Y.V.Subba Reddy, Chairman, Trust Board, T.T.D. along with his wife performed special puja to the pious material in Srivari temple on 8th August 2019 in Tirumala in order to distribute them to eleven thousand and five hundred temples situated in Andhrapradesh and Telangana states.



On behalf of the Tirumala Tirupati Devasthanams, Sri Y.V.Subba Reddy, Chairman, T.T.D., Trust Board along with his wife offered 'Sacred Silk Clothes' on July 16th, 2019 to Sri Atti Varadaraja Swami, Kanchipuram in Tamilnadu on the eve of the rare darshan of Sri Atti Varadaraja Swami which comes once in forty years.



On the auspicious occasion of Gokulastami, Sri Y.V.Subba Reddy, Chairman, T.T.D., Trust Board, participated in Gopujamahotsavam and performed 'Gopuja' in the TTD temple of Lord Venugopala Swamy situated in Sri Venkateswara Gosamrakshanashala on 23rd August, 2019. He explained to the devotees the significance of cow and its worship. Later, he delivered a lecture as policy matter of the Tirumala Tirupati Devasthanams for the protection of cows and the measures which are being taken and that to be implemented in the long run.



Tirumala Tirupati Devasthanams



Sri Y.V.Subba Reddy, Chairman, T.T.D. Trust Board along with his wife and Sri A.V.Dharma Reddy, Special Officer, Tirumala along with his wife offered sacred silk clothes on 10th September, 2019 on behalf of T.T.D. to Sri Varasiddi Vinayaka Swami, Kanipakam (Chittoor District) as part of Brahmotsavams.

Sri Demullu, the Executive Officer of Sri Kanipakam Varasiddi Vinayakaswami temple gave a warm reception and offered theertha prasadam to Sri Y.V.Subba Reddy, Chairman, T.T.D. Trust Board and his wife and Sri A.V.Dharma Reddy, Special Officer, Tirumala and his wife who offered sacred silk clothes to Vinayakaswamivaru.



Gopuja Mahotsavam was performed grandly at Sri Venugopalaswami Temple in Sri Venkateswara Gosamrakshanasala, T.T.D., Tirupati on 23rd August, 2019. On this occasion Sri Y.V.Subba Reddy, Chairman, T.T.D. Trust Board had written Sri Ramakoti in a book at Ramakoti stupam (pillar). It was an inspiring act stating that, recitation of Sri Rama Namam will fetch bhakti and liberation.



A view of Sri Varalakshmi Vratam programme performed by T.T.D. in Sri Padmavathi Devi Temple, Tiruchanur. Higher Officials, Devotees were participated in this programme.



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08-10-2019 Tuesday
Day: Chakrasnanam



05-10-2019 Saturday
Day : Golden Chariot



07-10-2019 Monday
Day : Rathotsavam