



TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

ILLUSTRATED MONTHLY

JANUARY - 2020 Rs. 5/-

**You are
All-Pervasive!
Oh! Lord Hari!**

- Annamacharya

**Vaikunta Ekadasi
on
06-01-2020**



Sriprasad



A view of
Tiruchanur
Sri Padmavathi Devi
Brahmothsavams performed
from 23-11-2019 to 01-12-2019



BHAGAVADGITA

**Yudhāmanyuś ca vikrānta uttamaujās ca vīryavān
saubhadro draupadeyās ca sarva eva mahārathāḥ**

(Chapter-1, Sloka-6)

Yudhamanyu, the strong and Uttamauja, the brave; and also Abhimanyu, the son of Subhadra and sons of Draupadi, all of them great warriors.



**Ekadasi vrata samam vrata nasti jagattraye,
anicchaya' pi yat krtva gatiḥ evaṁ vidha'vayoh
ekadasi vratam ye tu bhakti bhavena kurvate, na
jane kim bhavet tesam vasudeva anukampaya**

In the three worlds, there is no kind of fasting which is even comparable to the Ekadasi fast. Even if one performs this fast without a proper attitude, he achieves the Supreme Abode. Anyone who fasts on Ekadasi day, with full devotion, will be blessed by the Supreme Lord.

- Padma Purana

**DEVUNI KADAPA
SRI LAKSHMI VENKATESWARASWAMIVARI
BRAHMOTSAVAMS**



DATE	DAY	DAY UTSAVAM	NIGHT UTSAVAM
26-01-2020	Sunday	Dwajaroohanam	Chandraprabhavahanam
27-01-2020	Monday	Suryaprabhavahanam	Peddaseshavahanam
28-01-2020	Tuesday	Chinnaseshavahanam	Simha Vahanam
29-01-2020	Wednesday	Kalpavruksha Vahanam	Hanumadvahanam
30-01-2020	Thursday	Muthyapupandirivahanam	Garudavahanam
31-01-2020	Friday	Kalyanotsavam	Gajavahanam
01-02-2020	Saturday	Rathotsavam	Duliutsavam
02-02-2020	Sunday	Sarvabhupalavahanam	Aswavhanam
03-02-2020	Monday	Vasanthotsavam, Chakrasnanam	Dwajavarohanam, Hamsavahanam
04-02-2020	Tuesday		Pushpayagam



Venkatadri Samamsthanam
Brahmande nastikinchana



Venkatesa Samo Devo na
Bhuto na Bhavishyati

SAPTHAGIRI

JANUARY 2020

Vol. 50

No. 8

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Printer
Sri R.V. VIJAYAKUMAR, BA, B.Ed.,
Dy. E.O.(Publications & Press),
T.T.D.Press, TIRUPATI - 517 507.

Photos
Sri P.N.SEKHAR
Photographer, TTD
Sri B.VENKATARAMANA
Asst. Photographer, TTD

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

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Online sevas
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Front Cover : Sri Maha Vishnu

Back Cover : Goddess Padmavathi Devi with Lord Srinivasa

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SUMMER SOLSTICE – A TIME FOR VIRTUOUS DEEDS

The transition of the Sun into the Zodiac Sign of Capricorn is called as Makara Sankramana. The Uttarayana period starts then. There will be excitement in the heart and the soul of mankind. Sankranti brings remembrances of cold fires, decorations with cow dung, the arrival of sons in law, cockfights, decorative arts in front of the houses, sumptuous food and whatnot.

Lord Surya who is omnipresent God and an idealistic representative of all Gods enters the Zodiac Capricorn from Sagittarius. This day is the beginning of the Makara Sankranti. The Uttarayana segment starts now bringing in relief from the illness, heavy rains or dry times dominated during the previous period of Dakshinayana. This period is considered as the holiest as Lord Surya expands his rays to provide light to those who live in Northern worlds alleviating their darkness to provide knowledge. The greatest Bhishmacharya had waited till the commencement of Uttarayana to end his life. The essence the Makara Sankranti is a time for escalating riches, fauna and flora. The miseries of mankind get reduced providing peace. There is increased health, wealth and prosperity. Makara Sankranti provides happiness and pleasures to all ages.

One of the most special days during these festivities is Kanuma. It has been specially allotted in reverence of mother Cow and celebration of arrival of new crops. Cow is the reason for evolvement of nature. It is very auspicious. It protects mankind from troubles. A simple touch of a cow would yield the favourable results of taking bath in several rivers and serving umpteen Gods. Tirumala Tirupati Devasthanams is embarking upon several schemes to protect the wealth of cows. We must all strive to protect them as they are a part of Indian culture and thus protect ourselves.

'Sapthagiri' magazine is going to complete its 50 years in May 2020 after its gracious initiation. On this occasion, it is harnessing on several changes in the magazine commencing from January 2020. The Seeds sown today will be trees in future. If the children are grown with human values, the future of the country will be brighter. Tirumala Tirupati Devasthanams is moving in this direction. Further, Tirumala Tirupati Devasthanams has decided to bring out 20 pages annexe in the name of "Children's Sapthagiri" catering to the children. In this annexe, articles on the literature propounded by Dasa and Alwars, Hindu Gods, Moral stories for children, picture stories, quiz, colouring picture are being published for children. In order to create interest in them towards our culture, righteousness, holy scriptures, Gods and Elders and inculcate the habit of religious thoughts. The parents are requested to encourage their children to read these articles to enhance their knowledge in religious texts and history. You must endeavour to read yourself and inculcate the devotional knowledge in them.

In the Sapthagiri magazine we are going to be started a new serial named 'Let us Learn Sanskrit'.

The magazine will now be supplied in paper covers instead of plastic covers keeping in view the environmental protection. We earnestly hope that this step will be welcomed by the readers.



The Sun changes from one Zodiac Sign to another every thirty days or so the time at which the sun thus changes, is called Sankramana. The day on which it changes comes to be known as Sankranti. There are twelve Sankramanas which happens every year and each Sankramana, people remember their ancestors and offer them pujas as laid in scriptures. Even though there are twelve Sankramanas, four are said to be important.

1. MeshaSankramanam - when the Sun enters MeshaRasi (April).
2. KatakaSankaramanam - when the sun enters KatakaRasi (July-DakshinayanaPunyaakalam).
3. ThulaSankaramanam - when the Sun enters ThulaRasi (October).
4. MakaraSankramanam when the Sun enters MakaraRasi (January-Uttarayana Punyakaalam).

The last one, MakaraSankramana day is the most important one and is celebrated as MakaraSankranti, with immense devotion, gaiety and fervor. It is one of the main festivals of Hindus, mainly devoted to the Sun god. Sri Mahalakshmi is also worshipped in the form of Dhanya Lakshmi.

Makarasankranti is also known as Uttarayana Punyakaalam, indicating the movement of the Sun towards North from the tropic of Capricorn. It is said in Mahabharath, that Bhishmacharya waited till Uttarayana to shed his mortal remains, choosing the same as the most auspicious time. If one dies during Dhakshinayana, Prayachitta (a religious act of atonement) has been prescribed in Scriptures.

MakaraSankranti is celebrated in some places for three or four days as per the local customs.

In Andhra it is celebrated for four days

1. Bhogi
2. MakaraSankranti
3. Kanuma
4. Mukkanuma

SANKRANTI

The Endearing Festival

- Sri R. Kannan, Cell : 9343583416

Among the Twelve Solstices, 'Makara Sankranti' is celebrated with delight as it heralds the season of harvest. The sun God starts his journey towards north which again proclaims promising days to come. 'Uttarayana' means that we are saved from the ocean of Samsara by following the path of Gnana. When we follow this path, we will be able to have a darshan of the omnipresent Lord. This is the message of the Uttarayana. The festival of Sankranti lights up the path of Moksha by making us enlightened through the realization that everything in the universe is 'Vasudeva' Himself.



Sankranti on 15.01.2020

BHOGI FESTIVAL

It is the first day celebrations, celebrated the previous day to Makara Sankranti. People discard old and derelict things and concentrate on new items causing change or transformation. It normally falls on the 13th January and may vary at times. People light Bonfires with logs of wood and other materials early in the morning. The Bonfire action denotes in one way that material attachment is sacrificed in the Fire of Knowledge in order to obtain new knowledge of Spiritual Wisdom. Bhogi festival gives us a spirit of new vigor and enthusiasm to have a happy future.

MAKARA SANKRANTI

It is the main festival dedicated to the Sun God. In fact it is a thanksgiving festival to the Sun. Without the Sun's presence we can not grow any agricultural product. The Sun is further the root cause for the rains, on which the Agriculture industry thrives. It is normally celebrated on 14th January.



MAKARA SANKRANTI IN OTHER PLACES

In Haryana and Punjab, it is celebrated in the name of LOHRI. People gather in front of a bonfire on the previous night and offer prayers seeking abundance and prosperity.

In Uttar Pradesh, Bihar, it is celebrated as Kichidi. People donate Rice, Oil, Dal and other utility items to the poor. Food Kichidi is prepared and shared with relatives. Makara Kumbamela is also arranged.

In Maharashtra, womenfolk offer cotton, oil, Salt etc. other married women while celebrating Sankranti.

In Bengal, during Sankranti, people donate Til (sesame) etc. to others. Huge fairs are arranged in Gangasagar.

In Assam, Sankranti is celebrated in the name of Muga Bihu with gaiety.

In Tamilnadu, it is a grand festival called Pongal, celebrated for four days by all irrespective of cast creed and community. It is the festival Harvest. The farmers offer the grains, vegetables, Sugar cane etc to the Sun god. Women prepare Pongal (a sweet dish) food and offer to the god and distribute to all relatives.

In Andhra and Telangana states as told earlier, it is celebrated for four days with full enthusiasm as farmers' main festival. Some festival offer prayers to the departed elders called (Pitutarpanam).

In Gujarat, during Sankranti, Kite festival is a big attraction. In short, this festival is celebrated all over the country in one form or other, with full devotion and gaiety.

Sankranti is a festival is not only an occasion thanksgiving to the God but also gives an opportunity to people to visit their kith and kin, exchange pleasantries and renew their relationship. Special pujas are arranged in temples for the welfare of the general public. In Tamil Nadu, Samabandi Bhojanam is arranged in temples, where all people irrespective of cast or creed, poor or rich, whatever status one may belong, sit together and eat, encouraging the unity and integration among them.

KANUMA

It is a festival of cattle. It is an important festival for Farmers. They consider Cattles as the symbol of their future and prosperity.

It is believed that this festival is celebrated to commemorate Govardhanodhaarana. As per Scriptures, Lord Sri Krishna requested





the people to do puja to the GovardhanaGiri which was the root cause of their living, instead of puja to Indra, which they were doing regularly earlier in the belief that he was showering Rains. Accordingly the pooja was arranged for the mountain. Seeing his worship stopped, Indra got wild and poured heavy rains to ruin the whole of Gokula. Then Lord Sri Krishna as a seven-year old child lifted the Govardhana mountain and held the same like an umbrella over Gokula for seven days and protected all the cows and cowherds. Indra fell at His feet and sought the pardon of the Lord. Then Indra consecrated Sri Krishna as Govinda- meaning the protector of Cows.

In Villages

People do Go-Puja, worship of cows. They are decorated well and offered fruits and other items. Cattles are decorated and taken around the village or town and taken to temples. Bull fights are arranged as entertainments.

In Tamil Nadu, Kanuma is celebrated as Mattupongal, giving importance to cattles. Jallikkattu a cattle sport is arranged in villages. Huge and strong bulls are softened by young people, a great sight to see the valour of youngsters. Alankanallur, near Madurai is world famous for Jallikkattu.

Kanuma is also celebrated as KANU by womenfolk in some areas. They offer cooked coloured rice in Turmeric leaves for birds, in open space for the welfare of brothers. Even in temples, the Archakas- priests do this on behalf of Goddess Lakshmi for the welfare of the public

MUKKANUMA

It is a festival celebrated on the fourth day. People visit their relatives with pleasantries and exchange greetings. In short, people enjoy the day the way they like, during this festival.

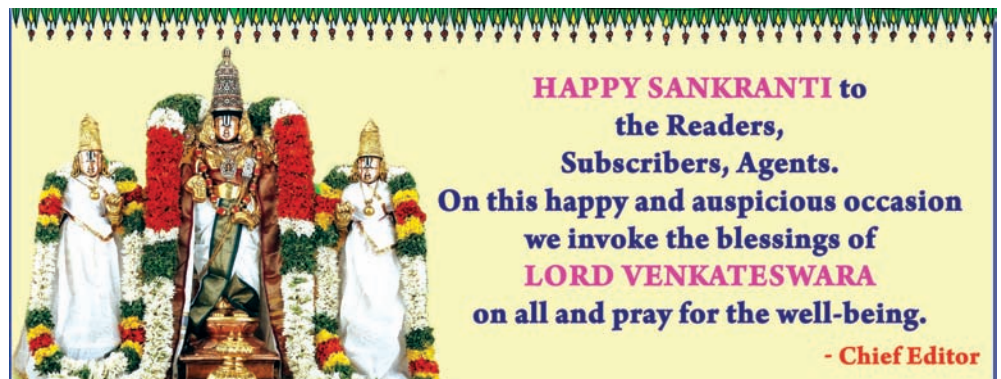
It is befitting to celebrate Sankranti after a full month of Vrata (austerity) observed in Dhanurmasa wherein Tiruppavai of Sri Andal is recited at all places for the welfare of the public.

IN TIRUMALA

In Tirumala, Sankranti is celebrated in a grand manner. On Sankranti day, Mollavar (the Main Deity) Sri Venkatachalapathi Swami is adorned with new clothes and fragrant flowers. The Utsava Murthy with His Divine consorts is bedecked with glorious ornaments is taken in procession along the four Mada streets, blessing all those witnessing on this holy day.

Let us invoke the blessings of the Almighty and All-Merciful Malayappa Swami on the Sankranti Day and celebrate the festival for the welfare of all.

SRI VENKATESAYA NAMAHA





PRANAYAKALAHAMAHOTSAVAM in Tirumala Srivari Temple

- Sri T.K. Krishnaswami Thathacharya , Cell : 9494362544

Krite Narasimhastu |
Tretayam Raghunandanaha |
Dwapare Vasudevastu |
Kalou Venkata Nayakaha ||

There were different Gods presiding during different yugams Namely – In Krutayuga, Lord Narasimha was the main presiding deity. In Tretayuga, Lord Rama was the main presiding deity. During Dwaparayuga, Lord Krishna was the presiding deity and during Kaliyuga (the present) yuga Lord Venkateswara is the presiding deity.

Lord Venkateswara is eulogized in all the Puranas, Rigveda, Alwar Divyaprabandhams and the great acharyas like Ramanuja and Vedanta Desika have written verses in praise of Lord Srinivasa to seek His Blessings.

Lord Venkateswara is the most powerful God attracting lakhs of people to His Abode as He is the Lord to save the people in Kaliyuga. Compared to other yugas, Dharma (righteousness) will be at a lower ebb and people will suffer a lot. Hence to redeem or save good people, Lord Venkateswara has taken a vow that those who surrender to Him will get solace and protection from His grace. So the Lord of seven Hills is giving Darshan to all His devotees day and night with little time to sleep. There are lot of festivals in Tirumala Temple to witness. Those

Festivals are daily, weekly, monthly and yearly. Among such festivals, Brahmotsavam, Ugadi Asthanam, Anivara Asthanam, Deepavali Asthanam, Adhyayanotsavam, Pranayakalahotsavam etc. are Annual festivals.

Pranayakalaham was a very common in families and otherwise also as husband and wife come to a mock quarrel due to misunderstanding and try to blame each other. In such conditions the hero tries to pacify his wife or queen with reasonable excuses but the queen will continue to show her displeases and finally some compromise is made and both of them join together.

In Tirumala Srivari Temple

In Srivari Temple also there is the annual festival ‘Pranayakalahotsavam’ between Sri Malayappaswami and His Consorts takes place. This festival is celebrated during December – January every year. This festival will be celebrated on 11-01-2020 at Tirumala this year.

On the day of Pranayakalahotsavam the Lord Malayappaswami will be taken around the mada streets of Varahaswami temple. The Lord will be made to wait for the arrival of His two Consorts. The Adyapakaghoshti led by Jeeyarswamies, Acharyapurushas and his Adhyapakas will go in front of the Lord reciting ‘Siriya Tiru Madal’ of Tirumangai Alwar. Saint Tirumangai Alwar was a great devotee and has composed many poems



in Tamil Prabandham called Tirumozhi. He has composed 74 stanzas called (pasurams) known as Siriya Tirumadal. He turns himself into a lady Bhakta or beloved and in his Tirumadal woo the Lord to marry and the separation from the Lord is unbearable and could do any harsh sacrifice to achieve Him (The Lord). The above 74 pasurams will be recited by Jeeyar goshti while coming with the Lord Malayappaswami and conclude it opposite to Varahaswami Temple in the East Mada street. Both Sri Devi and Bhoo Devi decked with jewels and flowers will be brought before the lord on the opposite side with 10 to 15 yards distance.

There two priests on either side stand and start reading dialogues composed by Parasara Bhattar, a great Bhakta of Lord Ranganatha. The dialogues are written in



Tamil. Here, there will be the flower ball play. Once the Lord while playing with His consorts with the flower ball catches the ball and suddenly disappears as he heard the crying sound of a Bhakta at a distance and rushes away with the ball. After a long time he return with his ball in hand to resume the play but the Devies refuse to play with Him as he has played with someone else and the ball in his hand is not theirs. The Lord pleads His innocence and narrates the reason for his disappearance. But they (His Consorts) refuse for accept His valid reasons and finally there is a truce and they join together.

Here at Tirumala also one for Malayappaswami and another for Sri Devi and Bhoo Devi will deliver the dialogue accusing each other and many promises will be made by Lord Malayappaswami. His Consorts refuse to accept as they are not to be left out even if it is Bhakta. They argue that their main purpose is to support the devotees along with Him and He Himself can not solve their problems as they are more kind than Him. When quarrel continues then Bhagawat Ramanuja comes to solve their dispute. He tells to both the Lord and Sri Devi and Bhoo Devi that they both are inseparable and there should not be any clash between them. He makes both of them to come together and the mock quarrel between God and Goddesses come to a happy end. Then both of them have Mangala Harati and enter the temple together. During the quarrel the Devies throw nine flower balls at the Lord and Malayappaswami runs back to escape from the balls as they are forcibly thrown at Him. There is a belief in the devotees that those who led balls are a good sign behind and they will get married.

The above festival will be performed in Sri Govindarajaswamivari Temple at Tirupati every year in the same manner with great fervour. This will be performed on **10.02.2020** at the temple premises with lot of devotees observing the Pranayakalahamahotsavam of Lord Govinda Rajaswami with His Consorts.

Our ancestors have arranged such festivals to be observed by the public so that they learn that quarrel or misunderstanding between wife and husband are common even in best regulated families. But it is to end keeping all the egoistic tendencies apart. Children should not suffer due to the fight between father and mother. Bhagavat Ramanuja appeals to Divya Dampathies to close their quarrel as their children will suffer (all of us).



SWAMI PUSHKARINI - THE PATH FOR SALVATION

Telugu Original by : Smt. Molaka Uttara Phalguni

English by : Sri M.R.K. Sateesh Babu

Cell : 9246459137



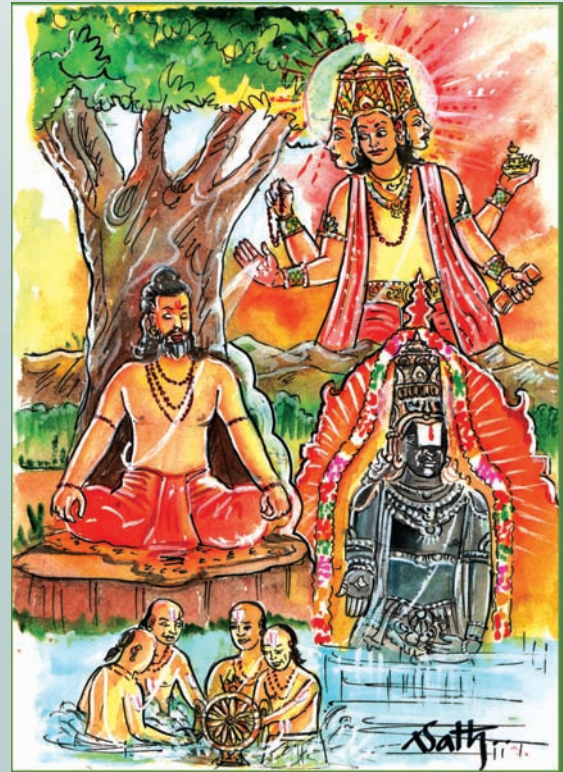
Swami Pushkarini Theertha Mukkoti on 07.01.2020

'S'wami Pushkarini' is a sacred lake located on Venkatachala Mountain adjacent to Ananda Nilayam where the deity resided, after his arrival from heaven on his divine vehicle. Of the seven lakes in trilokas, Swami Pushkarini is the most significant and prominent lake that lies on the North East side of Sri Venkateswara Swami temple. It is one of the iconic places on earth which has the divine and angelic power to bless the devotees with materialistic and worldly comforts. In many of the Puranas and mythological books, the glory and significance of Pushkarini is cited clearly.

Vamana Purana:

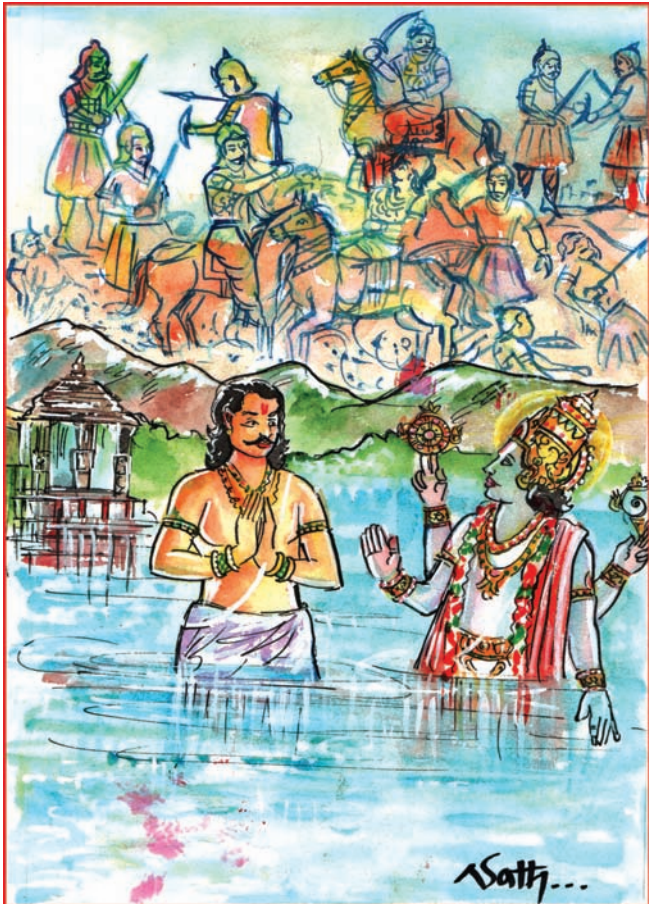
In ancient age, there was a sage called Markandeya. He performed penance to propitiate Brahma to get blessed with a boon from him. Convinced with his austerity, Brahma appeared before Markandeya to bless his deep delved desire. Sage Markandeya requested Brahma to give him energy to visit all heavenly lakes in trilokas to offer prayers and to do service with devotion. Brahma answered Markandeya that it was impossible to visit all seven lakes, but suggested Markandeya to visit 'Swami Pushkarini' where he could gain the fruit of his burning desire with a single dip in the lake's water on Dwadasi Day in Dhanurmasa at dawn when all heavenly lakes enter the Pushkarini (12th day, the day that comes before full moon day in the month of December). As suggested, Markandeya visited Swami Pushkarini, performed his services and offered

prayers with devotion. The inborn desire of the sage fulfilled.



Varahapurana :

Once upon a time, there was a king called 'Sanka'. He was a great devotee and also a great warrior. He used to rule the kingdom on four wheels of Dharma. Unfortunately, the kings of his neighbouring kingdoms felt jealous of his prosperity, formed an alliance to defeat the king by hook or by crook. The news was like a bolt in the blue to 'Sanka'. Despite of his undaunted endeavour, the king was unable to protect his kingdom. It had become a herculean task to protect himself from them. They seized his kingdom and made 'Sanka' to run for his life. Escaping from his enemies, Sanka reached his teacher. Pitied with his condition, the teacher suggested 'Sanka' to visit Swami Pushkarini to offer prayers after having a bath in it. Understanding the greatness of Pushkarini, Sanka took bath in Pushkarini and offered prayers to God with dedication. While he



was still in lake offering prayers, God appeared before Sanka and blessed him his lost prosperity. The coalition that was formed by his enemies failed and they returned his kingdom. 'Sanka' had become a sovereign king with the blessing he received from God on his visit to Swami Pushkarini.

Swami Pushkarini is in the forefront of all sacred lakes. It has power to fulfill the inborn desires and also to bless the Devotees with all prosperities.

Skandapurana :

Once there was a king named Nandu in Chandravamsa. He had a son called Dharmagupta. He was brought up by the king with utmost care. After he had attained the age to rule the kingdom, the king assigned the responsibilities of his kingdom to his young son and left to the forest. He ruled the kingdom with ease. One day, Dharma Gupta went to a forest. Even before he had returned from the forest, it became night. Suddenly, a lion chased him. To escape from a lion, the king climbed a tree where he found a bear. It was there on the tree, protecting itself from the lion. On seeing the bear, the king was shocked with fear. The bear observed the king's anxiety and communicated the king in human language. It said the king not to get afraid of it and also suggested the king to take rest for few hours as he was very exhausted. Convinced with the bear's conversation, the king had slept without hesitation. While the king was sleeping, the lion tried to convince the bear with pleasing words and asked the bear to push the king from the top of the tree. Though the bear was an animal, it tried to keep its promise. It refused to betray the king. It said that if he does so, there will not be redemption from sin. It suggested the lion to leave its greediness.





After the king had woken up from sleep, the bear took rest. The lion played the same trick what it had done before. The king, who was convinced with the lion's words, left his promise and pushed the bear from the top of the tree. The bear opened its eyes and balanced itself without falling. It cursed the king for his ingratitude to become a lunatic. From then onwards, the king had become a mad person wandering all the places. Some of his followers recognized him and took him to his father who was in forest performing austerity. The old king felt sad. On the suggestion of the Sage Gemini, he took his lunatic son to Swami Pushkarini. He dipped in Pushkarini along with his son. The very next minute, Dharmagupta, his son recovered from his curse and regained his previous intelligence.

From this, it is evident that Swami Pushkarini has the power to redeem from the all-time sin.

Brahmapurana :

Once Goddess Saraswathi, with a desire of gaining veneration and fame than any other river including Ganga, formed as a river. Sage Pulasthya visited the place where Goddess Saraswathi formed as a river. He felt that the Goddess had not shown reverence to him. With anger, he cursed Goddess Saraswathi that her desire would not come true. Goddess Saraswathi felt humiliated with this curse. She cursed Pulasthya that his sons would become monsters and fight against Mahavishnu. Realizing his mistake, the sage requested Goddess to take back her curse. As it was not possible to do it, she blessed Pulasthya that his last son Vibhisana would become the devotee of Sri Mahavishnu and bring good name to his family. After this incident, Goddess



Saraswathi, who desired to flow as the sacred river, did penance to fulfill her desire. Sri Mahavishnu appeared and said that he could not erase the curse but he could bless her to be the lake that is as mighty as the Ganges to erase the sins of the devotees who will take a dip in her water. From then onwards, Goddess Saraswathi has become 'Swami Pushkarini' (the sacred lake).

Bhavishath Purana :

It is said that Sri Rama visited Swami Pushkarini, while he was in search of Sita. Ravana abducted Sita. To trace out Sita, Rama crossed the mountains and reached the place where Hanuma resided. He met Hanuma and thereby helped Sugreeva in killing Vali. While they were about to move in search of Sita, Anjana Devi, mother of Hanuma, requested Rama to visit her hermitage. Though Rama said that he would come later, Hanuma compelled Rama to come over there. On his request, he visited her hermitage, blessed the sages and visited Swami Pushkarini. He dipped in the water and offered obeisance.

It is said in Purana that Rama could trace out Sita only after taking a bath in Swami Pushkarini.

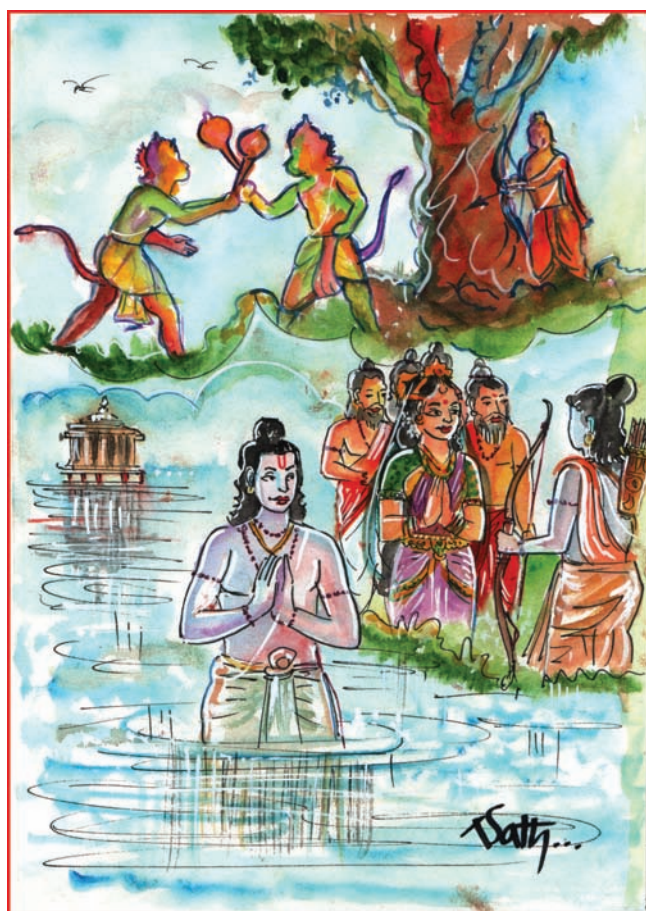
Sri Swami Pushkarini Theertham:

To take bath in a sacred pond 'Sri Swami Pushkarini' -

To serve with devotion 'a teacher',

To offer prayers to God on 'Ekadasi',

..... is magnificent, marvelous, memorable. Like wise,



To take birth as a human being,

To lead life successfully on earth and

To take bath in 'Swami Pushkarini'....

..... is good, great, glorious.

Of all sacred lakes (theerthas) 'Swami Pushkarini' is the most pious and virtuous lake. It is situated in the sacred premises of 'Tirumala Temple', the abode of Kaliyuga – Lord Venkateswara. It is said in Puranas that this sacred lake was brought by Garuda, the vehicle of Sri Mahavishnu on to the mountain on the command of Sri Mahavishnu. So it is called as 'Swami Pushkarini'. It is also mentioned in Puranas that a single dip in the sacred water of lake would wash



away the sins of an individual and bestows temporal prosperity.

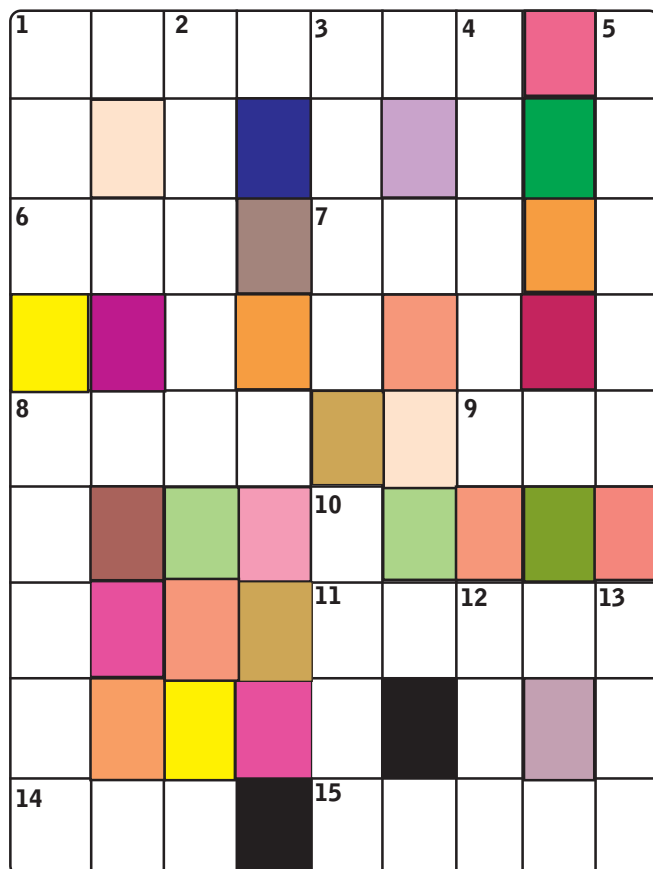
Every year, on Vaikunta Ekadasi of the bright fort night in Dhanurmasa (November/ December) all the three & half crore holy Theerthas enter this Swami Pushkarini. In connection with this auspicious occasion, the event of Divine Chakra Snana Ceremony (sacred bath) is performed on the bank of Swami Pushkarini soon after the early morning rituals to Sri Venkateswara Swami in the Sanctum sanctorum in Tirumala Temple. From Ananda Nilyam, after the morning rituals

'Sudharshana Chakrathalwar' was moved in the streets in procession and brought to the sacred lake for bath. After the sacred bath in the holy lake, 'Chakrathalwar' is decorated with jewels and gems and taken back to its original place. All the Devotees avail this opportunity to participate in the Chakra Snana Ceremony and take a holy dip in Swami Pushkarini after the ceremony is performed.

Let's visit this most significant, splendid and sacred river to get rid of the sins and to possess the earthly benefits with its blessings.



PUZZLE



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

CLUES FOR PUZZLE

- DOWN**
01. Goddess Lakshmi (3)
 02. Father of Pooru (5)
 03. Examination (4)
 04. Lord Brahma (3)
 05. Son of God Varuna (5)
 08. Dibhaka's brother (5)
 10. Veda Vyasa's Son (Down to up) (4)
 12. Disorderly crowd of people (3)
 13. Old coin (16th part of a Rupee) (3)

- ACROSS**
01. Mother of Ashtavakra (7)
 06. Put out of light - Jumbled (3)
 07. Not River (3)
 08. Force (4)
 09. Sudharshana wheel (3)
 11. Brother of Devaki (5)
 14. In the past (3)
 15. Sister of Gandhari (5)



DEVUNI KADAPA

The First Threshold to Tirumala

Telugu Original by : Sri P.Naga Anjaneyulu
English by : Dr. M.Krishna Kumar, Cell No: 9949594156

There are many renowned pilgrim centres in Andhra Pradesh. The temple of Sri Lakshmi Venkateswara Swami of Devuni Kadapa is one among them. It has immense name and fame as a pilgrim spot with great puranic significance. Devotees feel that it is the first threshold to Tirumala. As Lord Varaha Swami is the 'Kshetrapalaka' of Tirumala, so is Lord Hanuman to Devuni Kadapa. There is a lot of information in the 'kaifiyats' of Kadapa.

Installation by Janamejaya:

Lord Sri Lakshmi Venkateswara Swami of Devuni Kadapa as 'Moola Murthi' was installed by king Janamejaya as per the Kadapa 'kaifiyat.' According to the 'kaifiyat' the name of the region is Devuni Kadapa. In course of time, Kadapa became Gadapa. After visiting all the divine kshetras, King Janamejaya came to Tirumala. After having the

grand 'darshan' of Lord Venkateswara, he stayed in Tirumala at night. In his dream, the Lord gave him a hint to find His statue on the tank bund of Tirumala and install it in a specific place. Consequently, the king found the hidden statue of Lord Sri Lakshmi Venkateswara Swami on the bund and searched for a suitable place to install it.

Towards the north-west to Tirumala, there is a pushkarini. Near to it, there is a temple of Lord Hanuman. The king thought that it would be a better place to install the statue of the Lord. One can see the statue of Lord Hanuman behind the Moola Moorthy of Lord Sri Lakshmi Venkateswara Swami. Lord Sri Lakshmi Venkateswara Swami was called Kadapa Venkateswarlu in those days. As Lord Hanuman has the 'amsa' of Lord Shiva, a temple for Lord Shiva was also built.



The 'mukha mandapam' of the temple has a wonderful architectural beauty that gives eye-feast to the onlookers. During the annual Brahmotsavams, Ranga Mandapam in the temple and the other small temples in the complex give immense joy to the devotees. In the Ranga Mandapam, there are wonderful sculptures related to music and dance reminding of the exhibition of various artistic forms in the past. One can see the sculptural images of Lord Hanuman, the 'kshetrapalaka', the 'Dasavataralu' and many 'rishis' on the pillars of the Ranga Mandapa. There are many inscriptions in the temple of Lord Lakshmi Venkateswara Swami, Devuni Kadapa. These inscriptions reveal the greatness and glory of the history of the temple, the great spiritual thinking of the kings of that time, the maintenance of the temple emphasizing the significance of the temple. Besides, the inscriptions of the Kadapa district, there is a brief reference regarding the details of the temple in the 'kaifiyats' of Kadapa.

Vaikuntam on the Earth: The divine replica of Lord Srinivasa in Tirumala is Sri Lakshmi Venkateswara in Kadapa. He is also called Lord Kadapa Rayudu who is shining gloriously in Kadapa. For the devotees, the kshetra of Lord Sri Lakshmi Venkateswara is really a Vaikuntam on the earth. It is believed that those who worship the Lord in Devuni Kadapa feel that their worship is equal to the worship of the exact Lord at Tirumala. It is a tradition that devotees belong to these regions get the grand 'darshan' of the Lord Lakshmi Venkateswara first before they go to Tirumala. The devotees who stop their pilgrimage and may not go to Tirumala due to unavoidable

circumstances may keep their promises in the temple itself. The tradition is still in practice. In front of the sanctum sanctorum, there is Ranga Mandapam exhibiting a marvelous sculptural affluence. The devotees wish to sit in the 'mandap' to enjoy spiritual peace and bliss. In the northern side of the temple, there are the statues of 'Nagas' under a tree near to the compound wall. Next to it, there are the temples of Lord Vishvaksena, the Chief Army Officer of the Lord and Lord Sri Ganapathi. These two temples are facing towards the south. Near to the north entrance, the temple of Goddess Andal Tayar is facing towards the west. The mandapas and the walls of these two temples are filled with sculptural glory. Before having the grand 'darshan' of the main deity, devotees used to worship the deities in these two temples.

Paada Mandapam: While entering the temple from Rajaprasadam, the devotees see the Paada Mandapam. In the 'mandapam', they see 'Srivari Paadaalu'. The divine feet are covered with brass. First of all, the devotees get the grand 'darshan' of the feet of the Lord and they go to break the coconuts at 'bali peetam'. They light the 'diyas' in the 'Jyothi Mandap' which is in front



of Ranga Mandapam. Adjacent to the compound wall of the temple's South gopuram, there are nearly ten statues of the Alvars in a big hall. In the Jyothi Mandir, there is an ancient statue of Lord Chennakesava Swami. Devotees first worship the Lord and then worship the Alvars. There is an ancient 'jammi' tree towards the northern entrance. Devotees go round the tree and pray to get progeny and they want their other desires to be fulfilled.

Lizard: Devotees who visit the temple in Kanchi touch the lizard in order to get relief from their sins. Next to Kanchi, the same aspect is there in the temple of Lord Sri Lakshmi Venkateswara in Kadapa. There are two stony lizards on the entrance roof of the temple of the goddess Sri Lakshmi. Those who cannot go to Kanchi and those who cannot touch the lizards may touch these two lizards in the temple in Kadapa and get relief from their sins and they may get spiritual satisfaction. After getting the grand 'darshan' of the Goddess, devotees touch the lizards as a traditional procedure.

The Pushkarini: In front of the temple, one sees a 'pushkarini' which is the biggest of all in the district. The priests used to say that the 'pushkarini' belongs to both the temples i.e., the temple

of Lord Sri Lakshmi Venkateswara Swami and the temple of Lord Someswara Swami. They use the holy water of 'pushkarini' to these temples for worship. After the completion of the 'Teppotsavam' and the Brahmotsavam, Chakrasnanam will be organized in this 'Pushkarini' only. They organize 'Diksha Tirumanjanam' along with the Vedic scholars of the Tirumala Tirupati Devasthanams. In the beginning, they conduct the worship to Lord Vishvakshena'. Later, they perform 'punyahavachanam', 'raksha kankanadharana' Lord Sri Lakshmi Venkateswara Swami is brought to the pushkarini in His palanquin along with auspicious musical tunes. The priests conduct special worship called 'Mrutsamgrahanam' to the Lord. They return to the temple and conduct 'Ankurarpanam.' Lord Sri Lakshmi Venkateswara Swami occupies different vahanas like Hanumad vahanam and Garuda vahanam with pomp and gaiety. In summer, 'Teppotsavam' will be performed in the 'pushkarini' for a period of five days. Kalyanotsavam and Pushpayagam will be performed in a grand manner in the temple. In 2007, the temple came into the jurisdiction of the Tirumala Tirupati Devasthanams.

The Four Thresholds: In the beginning, there was only one Kadapa i.e., Devara Kadapa or Devuni Kadapa in the region. Some farmers lived in the area between the temple and the river Penna and they did cultivation in the land. Once the entire village was totally washed away by the severe flood. Later, the villagers settled in a furlong distance from the temple. The Nawabs who ruled the region took up the construction and made a town called 'Kadapa Sheher'. The Nawab



invited the families of the priests to come to the newly-built town for help because there are only his soldiers for the improvement of the town. The priests did not agree because of the difference of tradition. The Nawab promised them that he would look after their tradition and built a temple of Lord Hanuman near the fort and constructed a special residence and arranged facilities for them. Devara Gadapa is Toli Kadapa. The Kadapa, which was washed away, is the second Kadapa. Kapu Gadapa is old Kadapa and the Kadapa 'Sheher' is the fourth Kadapa. The distance

between Devuni Kadapa and Kadapa is only of two miles. It seems that the two towns are very close to each other. During the Brahmotsavams, Gramotsavams will be organized in these two towns in two consecutive days.

Festivities: On Vaikunta Ekadasi, the devotees get the grand 'darshan' of the Lord through the Uttara (Vaikunta) Dwaram. On all the festival days, decoration with flowers and pujas will be done specially to Lord Sri Lakshmi Venkateswara Swami. Devotees visit the temple on that day in large numbers. On the day of Ugadi, Asthanam to Lord Venkateswara and Goddess Sri Lakshmi will be performed and the scholars organize Panchanga Sravanam in the temple. The Brahmotsavams will be celebrated from Magha Suddha Padyami to Navami. The Brahmotsavams will commence with the 'Ankurarpana'. This year Brahmotsavams will be from 26-01-2020 to 03-02-2020. Pushpayagam will be performed in the temple on 04-02-2020.

May Lord Sri Lakshmi Venkateswara Swami bless us with prosperity and spiritual bliss!



TRADITIONAL DRESS CODE is Compulsory

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

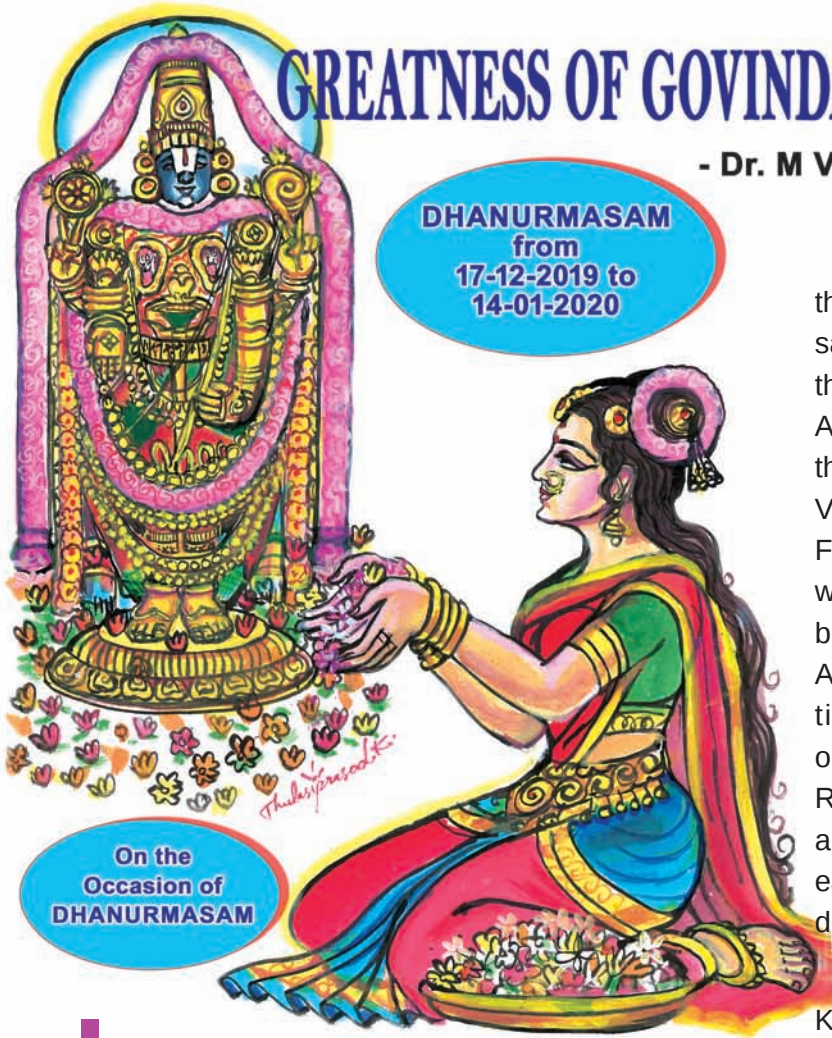
DEVOTEES COMING FOR SWAMI DARSHAN MUST WEAR THE FOLLOWING DRESS

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



GREATNESS OF GOVINDA AS SUNG BY ANDAL

- Dr. M Varadarajan, Cell : 9841884972



DHANURMASAM
from
17-12-2019 to
14-01-2020

On the
Occasion of
DHANURMASAM

In Tiruppavai, Andal mentions the name Govinda in three hymns. Among these, in the 27th hymn, she called the Lord, *Kuraiondrumillatha Govinda* which means that Govinda has immeasurable attributes, actions to his credit and so on. In Amarakosa, the other names of Vishnu are as follows: Narayana, Krishna, Garudadwaja and Govinda. In the commentary of Vyakhyana sudha, the etymological saying and elaboration [*Dhatu* and *Vyathpatthi*] for the word Govinda is Gam Vindati Iti Govindah. The alphabet "Go" has several meanings like earth, Kamadhenu, Swarga, Voice of Veda and so on. In Varaha Avatara, the Lord unearthed the universe. In Vamana Avatara, the Lord became the younger brother of Indra, acquired the name Upendra and He also has every right to be called Kamadhenu which gives all wealth. Further by manifesting himself as Matsya, Hamsa and Hayagriva, the Lord unearthed the Vedas and redeemed its glory. Hence, the word Govinda is the just suitable name for Lord Vishnu also.

Further, in Amarakosa *nanarthavarga*, the word "Govinda" means to Krishna who safeguarded the cows in its residence in the lines *Goshttadyakekshi cha Govinda*. Accordingly, Lord Krishna was nurtured in the house of a cowherd and hence Lord Vishnu is considered as Lord Krishna. Further, the word Govinda denotes earth wherein in Vamana Avatara, Vamana beseeched Mahabali and in Parasurama Avatara, Parasurama waged war for 21 times, conquered the evil kings and occupied their kingdom. Further, in Ramavatara, Sri Rama killed Ravana and after Pattabhisheka reigned the entire earth. In these aspects, the word "Govinda" denotes the name of Lord Vishnu.

In Kesava Nikandu and Medini Kosha, the alphabet "Go" means sun, eyes, Dikku and water. Chandokya Upanishad (1.6.6.7) says Ya Eso Antaraditye Hiranmayah puruso drsyate that Lord Vishnu, the golden persona who is seen in the sun, who has a golden beard and golden hair, who is fully golden to the very tips of his nails and his eyes are like a lotus flower and He appears before Yogis from Surya Mandala. It means that "Govinda" is in the Sun, in the middle of eyes of Yogis and in Trivikrama Avatara He measured the three worlds and pervaded in all directions. Sri Vishnu Purana says that Sriman Narayana, in the form of Brahma is the creator of this universe. 'Apa' is named 'Naara' having been created by 'Nara'. And water being the abode of Him which is *Ayana - sarira*, hence been called



Narayana. So, the name Govinda is applicable to Lord Vishnu, whose abode is water.

In this way, there are several meanings for the word “Govinda”. But, in Tiruppavai, Goda devi called Lord Krishna, as “Govinda”. She called him “Govinda” not with the meaning of *Goshttadyakekshi cha Govinda*. She called him “Govinda” as said in Amarakosha and Gam vindati Iti Govindah as said in Medhini, which means to Krishna, who was nurtured in the house of cowherd and safeguarded the cows in his residence. She considered Krishna as a cowherd boy and called him “Govinda”. It is pleasing to call him the name “Govinda” which He likes.

Sri Vishnu Purana (5.13.7-12) says that Krishna, Himself declared that He considered as cowherd by showing his valour in the incident of lifting the hill. Indra,

the celestial God commanded the attendant clouds to destroy the premises of Govardhana by showering torrential rain. At that time Krishna uplifted the spacious mountain's snow base and held it up as a large umbrella over the cattle sheds of Vrindavan. He upheld the mountain with one finger. Having seen the wonderous deeds of Krishna, the cowherds doubted whether Krishna is a God or a demon or a Yaksha or a Gandharbha and asked Krishna who are you? He remained silent for some time as if hurt and wounded him and then said “I am neither a God, nor demon nor a Yaksha nor a gandharva, but I am born as thou friend and you should not think otherwise of me”.

In the same way, Alagiya Manavalapperumal Nayanar in his commentary for Tiruppavai hymn 28, established that for the word “Govinda” means only cowherd that is liked by Krishna and cowherd girls. Govinda has different meanings - Are you considering the Varaha Avatara wherein Lord uplifted the earth? Are you thinking of Vamana, who requested the earth? Or are you thinking of swan who separated the Vedas? Or are you thinking of Hayagriva who brought out the Vedas? Or else all these will be made inferior by being born as a cowherd boy and helped the cowherd girls. Thus, Nayanar establishes the meaning for the word “Govinda” denotes for Krishna and His cowherd girls.

Now, we discuss about His spotless attributes: *nitya kankarya purushartha*.

In Tiruppavai hymn 28, *Karavaigal pin chendru kanam sernthu unbhom, arivonnumillatha aykkulaththu* which means that the cowherd girls were requesting to grant *nitya kankarya purushartha*. They informed Krishna that



they have not practiced Karma, Jnana, bhakti yogas and in those places they considered Him as a *means* to get *kainkaryam*. Here, the commentator Periyavachchan Pillai beautifully says that the cowherd girls begged Krishna to be a *means* for them. The words, *Upaya*, *sadhana*, *dharma* and *punya* are giving the same meaning. It means that these are instrument in getting the *purushartha* i.e. service to God. Generally, in the world, benefit is one and to get that benefit one has to practice a *means*. But in the case of attaining *purushartha* i.e. *kainkarya* to God, *prapatti* or *saranagati* is a *means*, which gives service to God. Here, Krishna is the *means* to grant the *kainkaryam* for them. More than that, He never expects anything from them and He himself became a *means* and grant *purushartha*, i.e. *kainkarya*. This is called *Nirapeksa Phalapradatvam*.

There are three deficiencies in considering boon and dharma as a *means*. These are non-sentient beings. These depend on *jeevatma* when doing the *kriya* and it depends on *Paramatma* to get fruition. This is the first deficiency. After getting fruition, it will be reduced. This is the second deficiency. It could be obstructed by the strong sin and boon which results not yielding the fruits. This is the third deficiency. These three deficiencies are not applicable to Krishna, being a *means* for anyone. This is beautifully explained by Alagiya Manavalapperumal Nayanar in his commentary for Tiruppavai. The fruition of Krishna is forever. Hence, He never expects *jeeva*. He is *Parama chetana* and not expects any other *chetana* to get fruition. He possesses *sarva sakti* and hence no hindrance from *punya* and sin. Hence, Krishna has no scope of three types of sins mentioned above and the *punya* of cowherd girls manifested as Krishna who is *siddhopaya* called “Govinda”.

In Paramapada, the Supreme being gives His *anubhava* to Nityasuris and Muktas who have gone from this universe. In the milky ocean, he gives His *anubhava* to seven Rishis i.e. Sanaka

etc. only. In the third stage of Lord, i.e. in *Antaryami*, He gives His *anubhava* to Yogis in whom He is *antaryami*. In the above categories, no one rescue the cowherds who does not know what is to be done with right and left hands. This is one defect. But, Krishna immersed with cowherds, cowherd girls and cows without noticing any defect in them, that made Him to be called “Govinda”. Here also there is no defect, any other defect and anything else that can be traced as defect.

Having Krishna is spotless, it shows His fullness in attributes, like tenderness in general (*vatsalyam*), ease of availability to all without distinguishing the nature of devotees (*sowlabhya*), head of the cowherds (*swamitvam*), all knower (*sarvajnam*), valour (*sakti*) and compassion (*krupa*) for those who approaches Krishna as a *means*.

Having noted the penchant of Goda Devi on Krishna, the commentator Peiyavachchan Pillai beautifully wrote in the introduction to Tiruppavai Muvayirappadi as follows. The spotless “Govinda” is the deity of Srivilliputhur, called Vadaperunkoiludaiyan. Because, Goda Devi considered Srivilliputhur as Aypadi (Repalle), girls those living in that village considered as cowherd girls, She also imitated Herself one among them and Vadaperunkoiludaiyan as Krishna. Since Acharya Pundaree kaksha, who composed two introductory hymns for Tiruppavai mentioned Tiruvenkatavan and Tiruvarangan as the Head of the Songs, Goda Devi exclaimed both deities as “Govinda”. It is to be noted that Tirumangai Alwar, as Parakala Nayaki, sung and praise both deities of Tiruvenkatam and Srirangam as Krishna is in her mind to get the *kainkaryam*, in his Prabandham Periya Tirumozhi (11-3-7). Hence, cowherd girls requested *parai* (*kainkaryam*) from “Govinda” only, who is in Archa form as Ranganatha and Malayappa Swami in both Divya Desas.

{Translation of Original Tamil article authored by Sri U. Ve. T A Krishnamacharya Swamy of Tirupati}



VAIKUNTA EKADASI

- Smt. Prema Nandakumar
Cell : 9443143959

The observance of Ekadasi with fasting, worshipping Maha Vishnu and listening to the scriptures has been highly valued in India. The Padma Purana speaks in detail about the *vrata* undertaken on the Ekadasi day of each of the twelve months in the Indian calendar. On this day, one has to fast and spend the time in thoughts of Vishnu. Indeed the Sanskrit term, 'upa-vaasa' for fast means "remaining beside the Lord" as one spends the day listening to the story of Vishnu, meditates and recites *stotras* like Sri Vishnu Sahasranama.

In Ekadasi itself, the most auspicious time is said to be the last quarter of Ekadasi tithi (11th day) and the first quarter of Dwadasi tithi (12th day). These are known as the most auspicious for such meditation on Mahavishnu and are often referred to as Harivasaram. To percolate to the common man the importance of such holy Ekadasi days, great legends like those on Rukmangada and Ambarisha have been recorded in our ancient Puranas. Even as recently as the 16th century, Emperor Krishnadeva Raya of Vijayanagar has given us the legend of Maladasari connected with Kasika Ekadasi in the great Telugu mahakavya, Amukta Malyada.

Vaikunta Ekadasi is celebrated in all Vishnu temples beginning with Lord Ranganatha's in Srirangam which is known as the capital of Vaishnavism (Vaishnava Rajadhaani). Of course the temple at the centre of seven grand prakaras (fort walls) is famous for its art, architecture, spirituality and literature. It is also festival-rich. Here, the Vaikunta Ekadasi festival is the most important of them all. Also known as Paramapada Ekadasi, Adhyayanotsava and Swargavaasal, the festival is spread over 20 days, beginning with the waxing moon date of Margazhi or Margasirsa

month (December-January). The origin of the festival is traced to Thirumangai Alwar (9th century A.D.). It was this Alwar who arranged for the utsava vigraha of NammAlwar to be brought to Srirangam from Alwar Thirunagari and desired that the Thiruvaimozhi (One Thousand hymns by NammAlwar) be recited for ten days before Namperumal. Later Nathamuni, the first Srivaishnava acharya, made elaborate arrangements for such recitation during the Ekadasi period. When Sri Ramanuja became the pontiff and took charge of the temple's administration, the recitation period was extended to 20 days, so that the rest of the hymns in the Nalayira Divya Prabandham could also be recited.

The Vaikunta Ekadasi festival begins with the recitation of Thirumangai Alwar's pasuram, 'Thirunedunthandakam'. Every day, Namperumal is taken to the Arjuna Mandapam where the Alwars and Acharyas are also brought from their respective shrines. The Araiyaars present the hymns during day time. Hence these ten days are known as Pagalpaththu. Each day will have a special presentation. On the tenth day, the Lord takes the form of Mohini. Dressed in white silk, with the tresses long and ornamented, the Lord in Mohini Alankaram is a great attraction for devotees from all over the world.

On Ekadasi day, the Lord issues forth quite early in the morning (around 4 A.M.). He is decked with jewelled armour which is veiled by a muslin

On the Occasion of Vaikunta Ekadasi



shawl. His garland has tiny parrots made of leaves, a marvellous art of the garland makers of Srirangam. He is adorned with the Pandiyan Kondai (cap). The Bhattar Swami is brought in with temple honours. At once, the Arya Bhattal doors are banged shut. Then the Araiyaar recites the first verse of NammAlvar's Tiruvaimozhi.

Namperumal leaves the sanctum and comes down the Karpura steps and turns west in the Rajamahendran Veedhi. Here, the verses composed by Pillai Perumal Iyengar are recited. And finally, Namperumal's procession reaches the Paramapada Vaasal and its doors are flung open! Year after year, at the scheduled time, Lord Ranganatha leads us across this door. Issuing out of the door, the Lord moves to the Thousand Pillared Mandapam and ascends the Tirumamani Mandapam. Just as he had held court in the Arjuna Mandapam for ten days, from now onwards, he will be in this mandapam at night (raa-paththu) and listen to Thiruvaimozhi. Well, he is rightly called Kaveri-theera-rasika who can enjoy great poetry!

The Moolavar deity of Lord Ranganatha is adorned with pearl-covered armour on Vaikunta Ekadasi day. The crowds of devotees are quite overwhelming for villagers all around Srirangam and even from far-away places take enthusiastic part in the festival. Putting up with crowd-control by authorities, the devotees themselves patiently bear the waiting hours as no one wants to miss walking across the Paramapada Vasal which remains closed during non-raa-pathu days in a year. Practically, this faith in crossing the border to reach the heavenly abode of the Lord is universal among the Hindu population. Even small temples dedicated to Vishnu have a door on a wall named Vaikunta Dwaram and open it only on Vaikunta Ekadasi. All the major Vishnu temples have not only this function of crossing the heavenly door, but also recitations of Tiruvaimozhi as seen in temples like Tiruvallikeni Parthasarathy temple in Chennai. However, there is no rigid uniformity about the way the Vaikunta Ekadasi festival is celebrated in different places.

Tirumala: Dhanurmasa (December-January) when Vaikunta Ekadasi is celebrated in all temples dedicated to Vishnu is naturally a big





occasion in Tirumala too. Known also as Suddha-Ekadasa or Mukkoti Ekadasa in these parts, there are always unprecedented crowds since almost everyone wants to cross the Vaikunta Dwaram at the auspicious hour when Ekadasa melts into Dwadasa. Tirumala Nambi, the uncle of Sri Ramanuja who taught him Valmiki's Ramayana, revered by us as a 'pramana grantha' is in Tirumala-Tirupati. During Vaikunta Ekadasa, special recitations from the Tamil Divya Prabandha are heard with rapturous attention.

Kanchipuram: Also known as Perumal Koil, here resides Lord Varadaraja atop the Hastigiri. The Divya Prabandha verses are recited during the Pagal Pathu (first ten days of the festival) right in front of the garba griha of Lord Varadaraja. It is always a grand sight to see the Lord decked in his armour of jewels (Ratnangi) come down the Hastigiri Hill, reach the Kannadi Arai Mandapam and have the sacred function of Tirumanjanam there. In the evening He moves in state around the Mada streets giving darshan to the adoring public.

The speciality about the place is that this temple is close to other well-known Vishnu temples in Kanchipuram. The second oldest temple in Kanchipuram is known as Parameswara Vinnagaram. Originally built by Narasimha Varman Pallava in the eighth century, the presiding deity is Vaikunta Perumal and the Goddess is known as Vaikuntavalli Thayar. Naturally, the Vaikunta Ekadasa is celebrated here with great ardour.

Tirunarayanapuram (Melkote): Usually, when asked about the most important festival in Melkote, invariably the answer is Vairamudi Seva. Yet, Vaikunta Ekadasa is considered very important here. The reason is the Vaishnava Acharya Sri Ramanuja. It was he who caused the bringing out of the idol of Tirunarayana which had lain hidden under earth for centuries. He brought out the Cheluva Narayana deity with the help of the Hoysala King Vishnuvardhana, and had a beautiful temple structure built to house the deity. When we speak often of Sri Ramanuja and Vaikunta Ekadasa festivities in Vishnu temples, we should remember that the Acharya has also given us an immortal prayer in 'Sri Vaikunta Gadyam'. The Acharya was a deep devotee of Andal's Tiruppavai; Margasirsa month thus becomes very important in consonance with the Vaikunta ekadasa. The days when Nammalwar's Tiruvaimozhi is recited is known as Kotarotsava in this temple. During this festival the Acharyas and Alvars are given special honours which are soulful to watch.

Thus, Vaikunta Ekadasa is a festival of remembrance that India is one and indivisible, because all over India the same Sanskrit and Tamil scriptures are recited and honoured ever since the Ubhaya Vedanta concept brought together the two languages in a divine unity. This is particularly noticeable during the Vaikunta Ekadasa celebrations all over India.



**JANUARY 2020**Sri Venkatanivasaya
Srinivasaya Mangalam !!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
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FEBRUARY 2020Sri Venkatanivasaya
Srinivasaya Mangalam !!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
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MARCH 2020Sri Venkatanivasaya
Srinivasaya Mangalam !!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
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JANUARY 2020

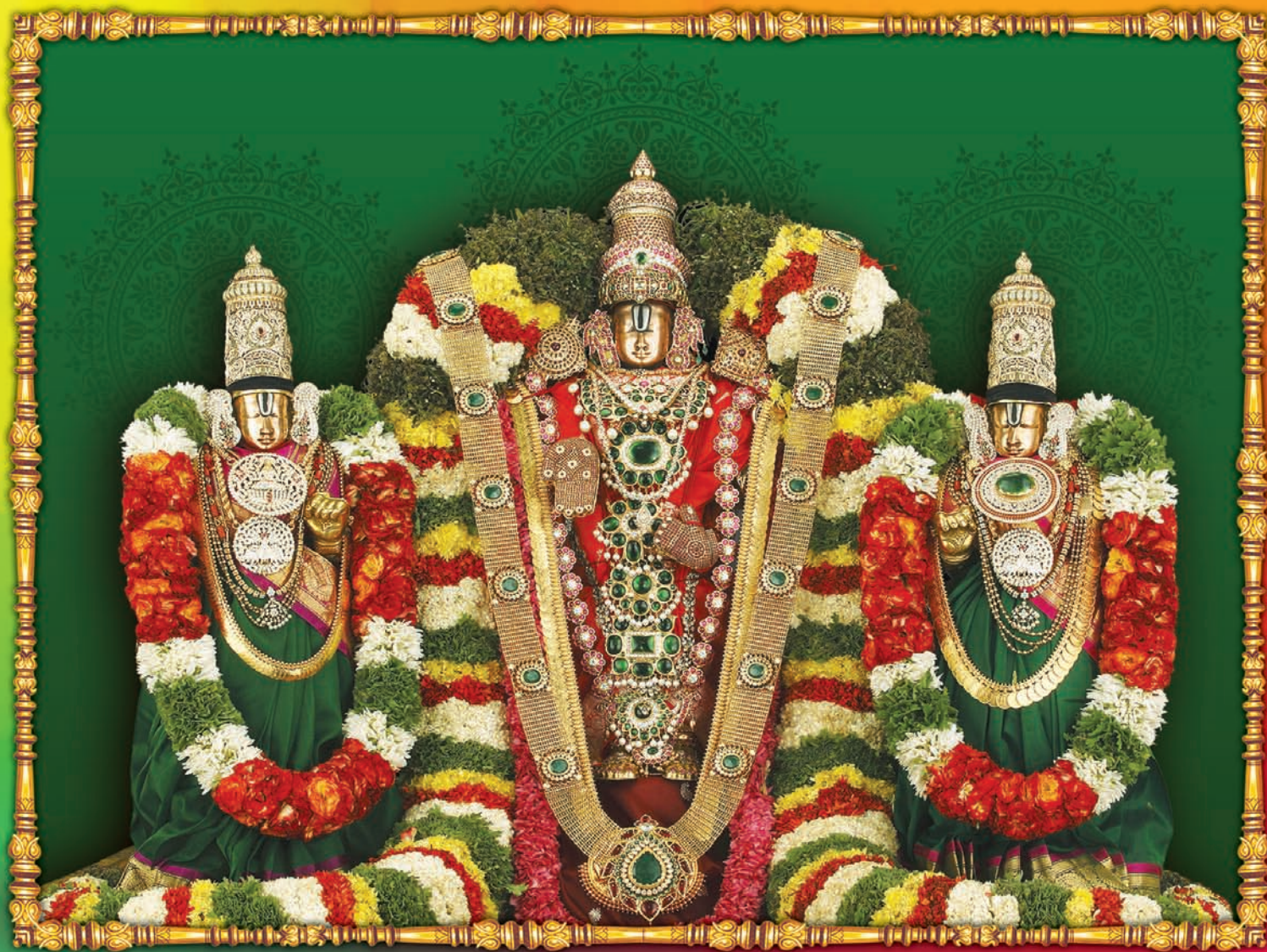
- 01. New Year Day
- 06. Vaikunta Ekadasi
- 07. Sri Swami Pushkarini
Theertha Mukkoti
- 14. Bhogi,
Bhogi Teru (Chariot)
- 15. Makara Sankranthi
- 16. Kanuma,
Sri Godadevi
Parinayotsavam
- 24. Sri Purandaradasa Aradhana
- 26. Republic Day

FEBRUARY 2020

- 01. Rathasapthami
- 05. Bhishma Ekadasi
- 09. Sri Ramakrishnatheertha
Mukkoti
- 14th to 22nd Srinivasa Mangapuram
Sri KalyanaVenkateswaraswamivari
Brahmotsavams
- 14th to 23rd Tirupati
Sri Kapileswaraswamivari
Brahmotsavams
- 21. Mahasivarathri

MARCH 2020

- 02nd to 10th Tarigonda
Sri Lakshminarasimha
swamivari Brahmotsavams
- 05th to 09th Tirumala SriVari
Float Festival
- 09. Kumaradharatheertha Mukkoti
- 10. Sri Lakshmi Jayanti
- 21. Annamacharya Vardanthi
- 23rd to 27th Nagulapuram
Sri Vedanarayanadaswamivari Float Festival
- 23rd to 31st Tirupati
Sri Kodandaramaswamivari
Brahmotsavams
- 25. Sri Saarvari Nama Samavathsara... Ugadi
- 27 Sri Matsya Jayanti



APRIL 2020						
Sri Venkatanivasaya Srinivasaya Mangalam !!						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
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MAY 2020						
Sri Venkatanivasaya Srinivasaya Mangalam !!						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
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JUNE 2020						
Sri Venkatanivasaya Srinivasaya Mangalam !!						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
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APRIL 2020

- 02nd to 10th Vontimitta
Sri Kodandaramaswamivari
Brahmotsavams
02 Sriramanavami
03 Tirupati
Sri Kodandaramaswamivari
Kalyanotsavam
05th to 07th Tirumala
SriVariVasanthotsavam
07. Tumbura Theertha Mukkoti
14. Tamil New Year Day,
Dr.B.R.Ambedkar Jayanti
25. Sri Parasurama Jayanti
26. Akshaya Thruthiya
27. Sri Sankara Jayanti
28. Sri Ramanuja Jayanti

MAY 2020

- 01st to 03rd Tirumala
Sri PadmavathiSrinivasa
Parinaya Mahotsavam
05th to 08th Tiruchanur
Sri Padmavati Ammavari
Vasanthotsavam
05th to 13th Nagulapuram
Sri Vedanarayanawamivari
Brahmotsavams
06 Sri Nrusimha Jayanti,
Mathrusri Tarigonda Vengamamba Jayanti
07 Sri Kurma Jayanti
08 Sri Annamacharya Jayanthi
12 Tirupati Ganga Jatara
17 Sri Hanuma Jayanti
15th to 23rd Karvetinagaram
Sri Venugopalaswamivari
Brahmotsavams
28th to June 05th Tirupati
Sri Govindarajaswamivari
Brahmotsavams

JUNE 2020

- 01st to 05th Tiruchanur
Sri Padmavati Ammavari
Float Festival
02nd to 10th Hrushikesh / Narayanavanam
Sri Kalyana Venkateswaraswamivari
Brahmotsavams
02nd to 10th Appalayagunta
Sri Prasanna
Venkateswaraswamivari
Brahmotsavams
04th to 06th Tirumala Srivari
Jyeshthabishekam
25th to 27th Srinivasamangapuram
Sri Kalyanavenkateswamivari
Sakshatkaravaibhavam



JULY 2020

Sri Venkatanivasaya
Srinivasaya Mangalam !!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1	2	3	4	
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AUGUST 2020

Sri Venkatanivasaya
Srinivasaya Mangalam !!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
30	31				1	
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SEPTEMBER 2020

Sri Venkatanivasaya
Srinivasaya Mangalam !!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
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JULY 2020

- 01st to 03rd Tirupati
Sri Govindarajaswamivari
Jyeshthabishekam
- 01st to 04th Tirupati
Sri Kapileswaraswamivari
Pavithrotsavam
- 05 Gurupurnima, Vyasa Jayanti
- 15th to 18th Tirupati
Sri Kodandaramaswamivari
Pavithrotsavam
- 16 Tirumala Srivari Anivara Asthanam
- 24 Nagachaturdhi, 25 Garudapanchami
- 29th to August 01st Tirumala Srivari
Pavithrotsavam
- 31. Varalakshmi Vratam

AUGUST 2020

- 03 Sri Vikhanasacharya Jayanti
Sri Hayagreeva Jayanti
- 04 Gayathrijapam
- 12 Gokulashtami
- 15 Independence Day
- 20 Sri Balarama Jayanti
- 21 Sri Varaha Jayanti
- 22 Vinayaka Chavithi
- 29 Sri Vamana Jayanti
- 30th to September 02nd Tiruchanur
Sri Padmavathi Ammavari
Pavithrotsavam

SEPTEMBER 2020

- 01 Anantapadmanabha Vratam
- 05 Teacher's Day

- 19th to 27th Tirumala
Sri Venkateswaraswamivari
Annual Brahmotsavams
- 23 Tirumala Srivari Garudaseva
- 24 Tirumala Srivari Golden Chariot



OCTOBER 2020							Sri Venkatanivasaya Srinivasaya Mangalam !!						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY							
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NOVEMBER 2020							Sri Venkatanivasaya Srinivasaya Mangalam !!						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY							
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DECEMBER 2020							Sri Venkatanivasaya Srinivasaya Mangalam !!						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY							
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OCTOBER 2020

- 02. Gandhi Jayanti
- 16th to 24th Tirumala
- Sri Venkateswaraswamivari
- Navaratri Brahmotsavams
- 20. Tirumala Srivari Garudaseva
- 21. Tirumala Srivari Pushpaka Vimanam
- 23. Tirumala Srivari Golden Chariot
- 24. Durgashtami, Mahanavami
- 25. Vijayadasami

NOVEMBER 2020

- 14. Narakachaturdasi, Deepavali
- 14. Children's Day
- 15. Sri Kedaragowrivratam
- 11th to 19th Tiruchanur
- Sri Padmavati Ammavari
- Brahmotsavams
- 19. Panchami Teertham
- 20. Tungabhadra River Pushkarams
- 21. Tirumala Srivari Pushpayagam
- 25th to 29th Narayanavanam
- Sri Kalyana
- Venkateswaraswamivari
- Float Festival
- 27. Kaisika Dwadasi

DECEMBER 2020

- 03. Tirupati
- Sri Kapileswaraswamivari
- Laksha Bilvarchana
- 12. Sri Dhanvantari Jayanti
- 16. Dhanurmasam Starts
- 25. Vaikunta Ekadasi, Gita Jayanti
- 25th to 29th Tirupati
- Sri Kapileswara swami vari
- Float Festival
- 29. Sri Datta Jayanti
- 26. Sri Swami Pushkarini Theertha Muktoti



TIRUMALA - A DIVINE SHRINE

Telugu Original by : Sri Julakanti Balasubrahmanyam

English by : Prof. M. Rajagopalachary

Cell : 9866558275

Continued from the previous issue...

Devotees blest with their service for the Lord

There have been a number of devotees who dedicated their lives to the service of the Lord in varied ways and attained fulfilment. Let us try to know about the lives of some of them in nutshell.

TONDAMAN—BHEEMA

Tondaman was an emperor, while Bheema was a potter. Both of them were great devotees of the Lord. There is a shrine called Narayanavaram near Tirupati. When it was a big city, it was ruled by Akasha Raju. His daughter was Padmavathi. Akasha Raju married her to Lord Venkateswara. Tondaman was his brother. Tondaman was not only younger father-in-law, but also a great devotee of the Lord. He constructed a golden palace named, Ananda Nilayam for the Lord and handed over it to him.

Once, Tondaman contracted sin of killing a Brahmin. It was due to a Brahmin family. One day, a Brahmin, who set out on a pilgrimage, left his family under the care of the king and requested him to protect them till his return. The king agreed to it, but completely forgot about them. The poor family members died of hunger. After his return from Kashi, the Brahmin asked the king about his family. Then, Tondaman remembered them and on enquiry learnt that they were all dead. But,

he lied to the Brahmin that they went to Tirumala for the Lord's *darshan* and were due to return the next day. Immediately, he went to Tirumala and prostrated before Lord Srinivasa. He begged the Lord to revive them somehow to keep his word. Srinivasa revived them, but ordered the king to worship him with a thousand golden flowers by way of expiation for the sin. Accordingly, Tondaman performed the worship with thousand golden flowers for the Lord every day and got relieved of the sin.

Soon, it went to the head of Tondaman that there would be no greater devotee than him as no devotee would ever worship the Lord with thousand golden flowers like him. The next day when the doors of the temple were open, only a few clay flowers instead of golden flowers were seen on the holy feet of the Lord. Tondaman and the priests were aghast at this and prayed to the Lord for the reason. The Lord said to him, "O King! You are proud of your devotion for worshipping me with thousand golden flowers. Beware! There are many devotees who are greater than you. One such devotee is a potter named, Bheem. He offered these clay flowers and I like them more than your golden flowers. Go to see him and get rid of your pride! Have you understood?"

The Lord further said, "This Bheema lives in a poor hut in a village about ten kilometres from Tirumala hill. He continuously prepares pots from morning to evening for offering food to me. He yearns to see me, but finds no leisure to come to me. Hence, he has prepared a



small image of mine by the side of his wheel and at the end of the day's work, he prepares a few clay flowers and offers them to the image, praying to me, 'This is what I can do for you, O Lord!' His desire for my *darshan* remained unfulfilled day to day. Look! These are the clay flowers he offered to me."

Immediately, Tondaman went to Bheem's village to see the devotee who won the Lord's applause. He saw there the Lord relishing *ragi* porridge offered by Bheem in a broken half-pot. As he was about to approach them, a golden aeroplane from *Vaikuntha* landed there. The potter couple of Bhima boarded it and left for *Vaikuntha*. Lord Venkateswara also disappeared. Tondaman was moved by the spectacle and left for Tirumala. His arrogance vanished. He reached the heaven in the next birth. This is the divine story of the devotees.

TALLAPAKA ANNAMACHARYA

Tallapaka Annamacharya is another great devotee of the Lord of Tirumala. He spent his life time in Tirumala shrine singing the glory of the Lord and conducting the *utsavas* for him.

Tallapaka is a small village in Rajampet taluq of Kadapa district. Annamayya was born to the couple—Lakkamamba and Narayana Suri in 1408 on the Full Moon day of Vaisakha month with the aspect of Nandaka sword of the Lord. He was fond of music right from his childhood. He used to sing songs and write *sankirtanas*.

There was a turning point in the life of Annamayya at the age of eight. Annamayya who was wandering aimlessly was assigned the duty of cutting the grass by

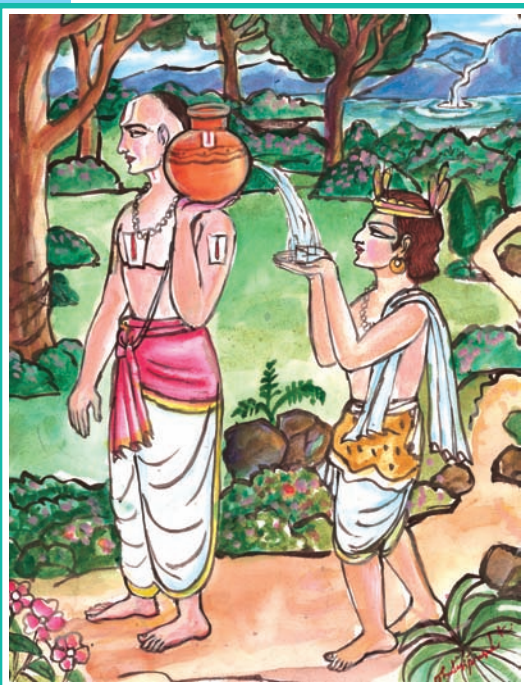
TIRUMALA NAMBI

Tirumala Nambi was another blessed devotee who spent his whole life in the service of the Lord. He is also known as Srishaila Poornulu. He used to carry water from Papa Vinashanam every day for the anointing ceremony of the Lord. Every day in the wee hours, he used to fetch water from Papa Vinashanam and hand over it to the temple priests chanting the name of Govinda. One day, as he was carrying water, the Lord in the form of a tribal boy was after Tirumala Nambi asking, "O Grandpa! I am thirsty. Please give me some water." But, Tirumala Nambi refused, "Hey boy! This is for the anointing ceremony of the Lord. Sorry. I can't give you. Already it is getting late. I have to go to the temple. Get lost!" He rushed hastily towards the temple chanting the name of Govinda.

Closely following Nambi, the mischievous boy drilled a hole into the pot with his arrow and started drinking the water jetting out of it. The pot soon got drained. Sensing dampness on his shoulder, Tirumala Nambi looked back. He reprimanded the boy thus, "what have you done? How dare you drink the water meant for the Lord? It is already delayed. How can I get water again?" The boy pacified Nambi, saying, "O Grandpa! Don't curse me. I'll show you a water-fall quite nearby." He shot an arrow into the slopes of the hill piercing a hole and letting pure water jet forth from it. Happy Tirumala Nambi potted the water and reached the temple. In the temple, the Lord strangely spoke through the priest, "O Grandpa Tirumala Nambi! The water you gave me on the way quenched my thirst. Hereafter, you get me water from this new source instead of the distant Papa Vinashanam. Tirumala Nambi realised that the tribal boy who quenched his thirst was none other than the Lord himself. Regretting his mistake, he fell at the Lord's feet, saying: "Alas! How much did I curse you? Forgive me O Lord!"

From that day, Tirumala Nambi became popular as Tirumala Tatacharya. This great devotee was none else than the maternal uncle of Sri Ramanuja. He was the preceptor of Ramanuja who taught him daily lessons in the *Ramayana* at Alipiri.

Thus, Tirumala Nambi became popular as the preceptor of Ramanuja and grandfather of Lord Venkateswara. Even now, *Tanneeramudu* ceremony is held every year in Dhanur masa commemorating this event. The term means *Amrita Jalotsav*. On this memorial day, the progeny of Tirumala Nambi are felicitated with sandalwood and betel leaves.



his family. In the process, he cut his finger. That's all. From there, he left for Tirumala and had a *darshan* of Lord Venkateswara. A Vaishnava preceptor there initiated him into Vaishnavism transforming Annamayya into Annamacharya. After getting back to Tallapaka, he was married to two ladies, Tirumalamma and Akkalamma. They gave birth to four sons and a daughter. Later, he reached Tirumala once again and started writing not less than a *sankirtana* per day on the Lord spontaneously. Thus, he wrote around 32 thousand *sankirtanas* in all. They are called *padas*. He is known as *Pada Kavita Pitamaha*.

Annamayya described Lord Venkateswara in different ways. He described the miracles of the Lord, his ten incarnations (*Dashavatars*) and incidents from the *Ramayana*, *Bharata* and *Bhagavata*. He toured throughout Andhra Pradesh singing the glory of Lord Venkateswara and propagating devotion to the Lord. He visited Tirumala Govindaraja Swami, Kadapa Venkateswara Swami, Ontimitta Rama, Podduturu Chenna Keshava Swami,

Ahobila Narasimha, Markapuram Chenna Keshava, Koyilakontla Panduranga, Srirangam Sriranganatha, Vayilpadu Pattabhirama, Kasapuram Anjaneya and others and concluded that they were all different forms of Lord Venkateswara.

Annamayya also instituted daily ritual of marriage for Lord Venkateswara. He participated in the waking up ceremony and spring festival of the Lord and sang songs pertaining to them. He not only sang of his devotion to the Lord, but also strove for the welfare of the world. He was a social reformer who wiped out the evil and promoted the good in his tour. Annamayya, who was committed to Lord Venkateswara's devotion and social reform, lived for 95 years and his soul merged with Lord Venkateswara on the twelfth day of Phalgun in 1503.

MAHANT HATHIRAM BAVAJI

Hathiram Bavaji is a prominent figure among the devotees of Lord Venkateswara. He came from the North India about five hundred years back, and settled down on Tirumala as a devotee of the Lord doing penance.

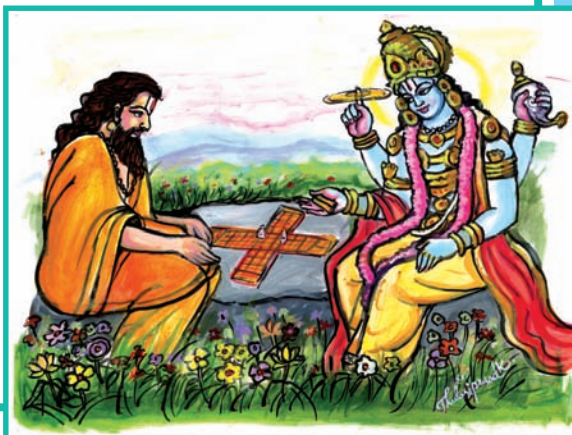
It is said that every evening after he was left in privacy with his consorts, the Lord used to go to Bavaji's cottage and converse with him. The Lord used to play dice with him, revelling in losing and winning the game with him.

Bavaji used to serve the tourists to the temple. Believing in the adage, "Service to mankind is service to God," he used to give food and clothes to the tourists in charity. The news that the Lord would directly talk to the Lord and play dice with him spread like wild fire and soon reached Giridhara Raya, the king of Chandragiri. The king wanted to test him. He ordered him to eat a cart-load of sugarcane by the next morning, or be thrown out of the shrine. Lord Venkateswara came in the form of an elephant and ate the entire sugarcane. Everyone there was surprised to hear the roaring of the elephant. From the next day onwards, Bavaji got the name "Hathiram Bavaji". *Hathi* means elephant. Giridhara Raya became a disciple of Bavaji. From that day, he was called Monk Emperor (*Bairagi Chakravarti*).

There is an inn of Mahants even now on Tirumala. There is the raised platform in the inn on which the Lord and Bavaji played dice. The first waving of camphor light in the Tirumala temple in the early hours every day is that of Hathiram's 'Navaneeta Harathi'.

The order of monk-disciples of Hathiram was formed later. During the British rule, they served the visitors to the temple for about 90 years from 1843 to 1933. Under their stewardship, Tirumala Tirupati Temples were developed. Schools were built. Arrangements were made for the service of the tourists. The tomb of Mahant Bavaji can be seen even now near Akasha Ganga. Every year on the thirteenth day of dark fortnight of Ashvayuja, Bavaji's 'varshi' ceremony is celebrated. TTD officials will offer a set of temple courtesies for this event.

Hathiram Bavaji is still remembered in the offer of camphor light for the first time at *Suprabhatam*, later at the car festival and *Anivara Asthanam*.



MATHRUSRI TARIGONDA VENGAMAMBA

Mathrusri Tarigonda Vengamamba is another devotee who fulfilled her life in the service of Lord Venkateswara.

Tarigonda is a village near Vayalpadu town of Chittoor district. There used to live a couple named Kanala Krishnaiah and Mangamma around 1730 AD. Though they have sons, they went on a pilgrimage to Tirumala with a desire to have a daughter. The Lord blessed them with a child who was named Venkamma after Lord Venkateswara.

Venkamma was deeply engrossed in devotion singing the glory of the Lord ever since she was born. She was always in a reverie and did nothing. As a result, nobody came forward to marry the passive child. The parents struggled a lot to get her married somehow. Though she refused to marry anybody and declared Lord Venkateswara as her husband, the parents forcefully married her to Venkatachalapathi of Naraguntapalem near Chittoor. But, the husband died even before she went to live with him. So, she remained in her parents' house.

In the meanwhile, a preceptor named Roopavataram Subrahmanya Sastry of Madanapalli taught her *Vedanta* and initiated her into the secret *mantra*. With this, her devotion swelled to new heights. Though her husband died, she continued to wear flowers, bangles and toe-rings, turmeric and red mark on her forehead. The villagers harassed her for this unconventional practice. At last, she left Tarigonda for Tirumala shrine to spend the rest of her life in the Lord's continuous service. She used to offer the Lord flowers and camphor light. Tallapaka Annamayya descendents gave her shelter in a house. Jealous of the respect people gave her, the priests started hating her without any reason. They used to prevent her from entering the temple or staying in the temple for a longer time. Vengamamba used to meditate at her home itself. The neighbouring priests used to disturb her meditation by hurling leaf platters with leftover food at her. Unable to bear this, she cursed them and many of their family members died instantly. She relented and withdrew the curse when the remaining members sought her forgiveness.

It appears, Lord Srinivasa, with his paternal affection for devotees, used to come to

ANANTALWAR

Anantalwar is another devotee who offered floral service to Lord Srinivasa. He was a dear disciple of Bhagavad Ramanuja. One day, Ramanuja in his discourse at Srirangam said: "The Lord of Tirumala likes flowers very much. Is there anybody who is willing to go there and offer him floral service? He will have, of course, to withstand severe cold and insect bite problem on the hill. Who will agree to this?" Immediately, Ananta got up and said, "If you permit, I will go to Tirumala and offer that service to the Lord, O master!"

Ramanuja was overwhelmed by Ananta's readiness, and said to him, "Great gesture! You are the real man (*Purusha*), Ananta!" He bade farewell to him. From that day onwards, the disciple got the name, "Ananta Purusha". Ananta went to Tirumala along with his wife.

Ananta started digging a tank for this service in Tirumala. While he dug out the earth, his wife was throwing it at a distance. This went on for some time. In the meanwhile, Lord Srinivasa wanted to assist the pair in this task. As a boy, he went there and expressed his desire. Anantarya warned him angrily, "Who asked you to come here and help? Get lost. Otherwise, I'll beat you." The boy left the place.

After some time, the boy went to them once again. Ananta was digging the earth, while his wife was slowly taking it to a distance to throw it away. Being pregnant, she felt the fatigue of the work. So, the boy went to her and said, "Mother! You seem to be very much tired. Give me your basket. I'll pour the mud out there." He took the basket from her and started disposing it at a distance. After a while, Anantalwar noticed it, cursed the boy as to why he came again uninvited, and started chasing him with his crowbar. As the boy escaped his reach, he hurled the crowbar at him. The crowbar hit the boy's chin resulting in bleeding. Not



satisfied with it, Ananta continued to chase him. The boy ran into the temple and escaped. Thinking of catching him the next time, Ananta returned, took a bath and entered the temple in the evening for the Lord's *darshan*.

There was a hullabaloo in the temple. The priests were shouting aloud that the Lord was bleeding from his chin. Cursing the unknown person who hit the Lord so hard, the priests went on blotting the wound with green camphor powder to stop the bleeding. Seeing the boy in the idol of the Lord, Ananta regretted that he had hit the Lord unknowingly and sought the Lord's pardon. Listening to the story, the priests were overawed and praised the great devotion of Anantalwar. Whoever visited Anantalwar's garden was taken in by its beauty. It appears, one day Lord Venkateswara and Alamel Manga went for a stroll in the garden. They cut the flowers, broke the branches and spoiled the garden. The next morning, Anantalwar was furious to see the disturbance. He kept a watch and caught hold of the surreptitious couple. But, the husband slipped away and Anantalwar tied the lady to a tree. The next day, the temple priests were upset not to find Goddess Lakshmi on the chest of the Lord. Lord Venkateswara informed them that Anantalwar

confined her in the garden and asked them to get her back with great regard. They instantly went to the garden and took her back to the temple against the drum-beat and blowing trumpets. The mother joined the Lord back on his chest. The Lord addressed Anantalwar as his father-in-law and thanked him for giving the virgin bride to him. Even now, Anantalwar's descendents continue to offer floral service to the Lord. After the *Brahmotsavas*, the Lord goes on a procession to Anantalwar garden reminding us of this precious event.



her house and converse with her during night time. She used to write and sing a number of *sankirtanas* on Lord Srinivasa. She wrote a number of poetic treatises. It seems the Lord used to dance as she sang these compositions. She wrote *Srikrishna Manjari*, *Sri Venkatachala Mahatmyam*, *Yoga Vasishtam*, *Jalakrida Vilasam*, *Rama Parinayam*, and many others, besides *satakas* and *Yakshaganas* and dedicated them to the Lord. In all her works, she treated Tarigonda Lakshmi Narasimha Swami and Tirumala Venkateswara Swami as one.

Once, the Lord who came to her after *Ekanta Seva*, was listening to her account of Srikrishna's miracles. In the meanwhile, it dawned and the Lord had to leave abruptly. Half of the Lord's garment was in the hands of Vengamamba. The priests were aghast that the Lord's garment was torn and asked Vengamamba about it. They were surprised when Vengamamba returned it. Addressing her as Matrusri Tarigonda Vengamamba, they praised her great devotion.

During *Brahmotsavas*, once the Lord's chariot halted in front of her house. At the request of the priests, she waved the camphor light. She relieved a Brahmin of his disease. People treated her blessings as the blessings of the Lord. Matrusri Vengamamba of many miracles breathed her last on the ninth day of Shravana in 1917 around 200 years back. Her holy tomb (*Brindavan*) is at a distance of 200 yards towards the north of Sri Varaha Swami temple.

TTD people perform Vengamamba's *Jayanthi* celebrations on the day of Sri Nrisimha *Jayanti* in Vaisakha month and *vardhanti* in Shravana month on a grand scale. In the *Ekantha Seva* held at the temple every day, Tarigonda Vengamamba *mutyala harati* is offered to the Lord while the lullabies are sung by Tallapaka descendents. That is why, the adage of "Tallapaka's lullaby and Tarigonda's camphor light offering" has become quite popular.

Even now, the doors of Golden doorway of the Lord's temple are not closed until Tarigonda's pearl platter camphor light is waved.

(to be contd...)



GODDESS OF KOLHAPUR - SRI MAHALAKSHMI

Telugu Original by : Sri M. Ramakrishnamacharyulu
English by : Dr. A. Savitri, Cell : 9247645704

Sri Mahalakshmi is the consort of Mahavishnu. The divine couple's dwelling place is Vaikunta. Sri Mahalakshmi accompanied Sri Mahavishnu in most of his incarnations. Tirumala Venkateswara is one of the incarnations of 'Lord Vishnu' and so Tirumala Venkateswara is also invoked with the name 'Srinivasa' in which 'Sri' means Mahalakshmi and 'Nivasa' means 'abode', - 'the abode of Mahalakshmi'.

Sri Mahalakshmi is the domicile of fortune. Deeply hurt by the placid behavior of Mahavishnu towards Sage Bhrgu who visited Vaikunta to test Mahavishnu, Mahalakshmi left Vaikunta and settled on earth in the ancient city of Kolhapur. Kolhasura and Karaveera, the two giants, were rulers of Kolhapura. Goddess Lakshmi did ferocious war and executed the two giants. From then onwards, Kolhapur has been considered as the most significant place and Goddess Lakshmi is worshipped as Kolhapuravasini and Karaveerapuranasini. After it, Mahavishnu, in search of Mahalakshmi reached earth and settled at Venkatachala on the name of Venkateswara. Lord Venkateswara did penance for ten years at Kolhapuram to get back Sri Mahalakshmi but failed in convincing her. On the suggestion of Asariravani, Sri Venkateswara Swami performed 12 years



penance on the bank of Swarnamukhi river at Padmasarovaram. Pleased with Sri Vishnu's penance, Mahalakshmi appeared in Padmasarovaram as Alamelmangamma and Padmavathi in the golden flower which contains 1000 petals and restored the fortune of heaven to Venkateswara.

Legend: The Story of Mahalakshmi :

According to the legend, Sri Mahalakshmi, the consort of Mahavishnu felt insulted and left Vaikunta in anger and settled down in Kolhapur. Then the eminent Agastya accompanied with his peer members, reached Kolhapur to see Mahalakshmi.

They recited the Goddess with innumerable names like

Padmavathipuramani, Yakshalayamani, Shivalayamani, Dakshina kasimani (The place where Sathidevi eyes fell during Daksha Yagna), Karaveerapuramani and also invoked her with different slokas. Delighted with their hymns, Mahalakshmi blessed them that she would stay in Karaveerapuram, blessing the people on earth.

How the names Kolhapuram and Karaveerapuram did come into use? :

Lord Brahma created Gayasura, Lavanasura and Kolhasura on earth. The three took their birth in the zodiac sign of monsters and as they grow, their



behaviour and attitude turned cruel and violent. They harassed people and sages. Unable to tolerate their attitude, Lord Vishnu killed Gayasura and Lavanasura.

Kolhasura was the only one who survived among the three. He developed an attitude of revenge on Sri Vishnu who slaughtered his brothers. He realized that he could kill Vishnu only after attaining the power which he could gain from severe penance. Leaving his responsibilities on his son, Kolhasura went for penance. Immediately after he left, Sukesi, the enemy of Kolhasura, killed his two sons and seized Kolhapura. He tortured the Gods and sages and made them think that Kolhasura was better than Sukesi. They waited for the day of Kolhasura's return. After few decades, Kolhasura returned to his kingdom. He was shocked on hearing the assault of Sukesi on his kingdom. With anger, he killed Sukesi, his sons, relatives and regained his throne. Even then, the revenging attitude on Gods and sages did not die. He tried to kill them but he couldn't. He was disappointed and searched for reasons. He traced out the mystery behind it.

Kolhasura sensed that Sri Mahalakshmi, the Goddess of heavenly bodies resided at Padmavathipuram in Kolhapur. He understood the reason behind his continuous failures. He came to a decision that he should keep aloof Mahalakshmi from Gods and that he could achieve only through penance. He assigned his responsibilities to his son Karaveera and reached forest. He did deep meditation to impress Mahalakshmi. Satisfied with his Prayers, Sri Mahalakshmi appeared before him and asked him to convey his desire. He requested Goddess Lakshmi to leave Padmavathipuram for 100 years. Blessing Kolhasura, Goddess left his kingdom. But by the time he returned to his place, he almost crossed his age and so he handed over his responsibilities to his son karaveera. Karaveera was more cruel than Kolhasura and tortured Gods. Trembled by his behaviour, Lord Shiva put

Daughter of the Ocean of Milk, Glow of heavenly bodies, Abode of fortune, Beloved of Sri Mahavishnu, Goddess of Wealth – Sri Mahalakshmi

Karaveera to death. While he was dying, he requested Lord Shiva to bless him that his place should be called on his name. From then onwards, the place has been called as

Karaveerapuram.

On hearing the death of Karaveera, his father Kolhasura raged and started harassing the Gods. On request, Goddess Lakshmi answered the Gods that no one could kill him till 100 years and so suggested them to wait for time. Once the time given was crossed, Sri Mahalakshmi killed Kolhasura. While he was dying, he requested Mahalakshmi to bless the place as the holy shrine and it should be called on his name. From then onwards, the place is denoted as Kolhapuram and Sri Mahalakshmi settled in that place blessing her devotees.

Sri Mahalakshmi: The temple is highly known for its artistic sculpture. In the temple's sanctum Sanctorum, Goddess Lakshmi is placed on a two feet seat, carved on a six square feet pedestal. The deity is in sitting posture, holding the objects of symbolic values in her four hands. The first hand holds a citrus fruit, the second hand holds a large mace, the third holds a shield and the last has a bowl. The image of Mahalakshmi is of three feet, embellished with jewels and gems. A stone lion statue stands behind the statue of Goddess. Unlike the other statues, this statue faces west. The light of the setting sun touches the face of the image through a small open window, three times a day, for three consecutive days, two or three times in a year. The devotees of Mahalakshmi specifically visit more in number during those three successive days to see the wonder of the temple. Sri Chakra is placed over the sanctum Sanctorum. The existence of the Mahalakshmi temple goes back to the very early centuries. Later in 11th century, during the time of Gandaraditya, the area of the temple extended. Mahakali and Mahasaraswathi temples were built along with the path to do circumambulation around the temple. Sriyantra was



placed between the main deity of temple and the statue of Mahakali.

The Architectural beauty of the temple : Of all the temples of Mahalakshmi, the temple of Kolhapur is the most famous and significant temple. It is located in Maharashtra on the bank of Panchaganga river. It's history goes back to 6000 years. The kings of different dynasties involved in building this temple. This temple was built in a spacious place. It displays Hemandpanthi architectural form with beautiful sculpture. The temple has four archways on four directions with five domes. One dome is in the centre and the other four domes lie in four directions of North, South, East and West. Under the dome on the east lies the sanctum of Mahalakshmi with Kumaramandap under the centre dome, West – Ganapathi, North – Mahakali and South – Mahasaraswathi. Inside the temple premises, various shrines of Gods and Goddess consecrated namely Venkateswara, Radha Krishna, Kalabhairava, Vinayaka, Simhavahini, Tulja bhavani and many more along with Navagrahas.

Rituals and Prayers : Worship services are offered everyday five times starting with Suprabhata service (Opening of the temple). The Kakada Aarti is (the morning aarti) followed by Morning Mahapuja at 8.00 AM. Thereafter, the afternoon Aarti along with other services; the temple closes with Shej Aarti (the Night Aarti). Every Friday, special and specific prayers are offered to Goddess Lakshmi. The Full Moon day of Chaitra month and the Dasara festival are splendidly celebrated. A festival image of the deity is taken out on procession around the temple courtyard on Full Moon Days.

Road and rail transport facility to Kolhapur is frequent from Hyderabad which is about 540kms distance. Mahalakshmi also appeared as Padmavathi at Tiruchanur. The Goddess Mahalakshmi at Kolhapur and Padmavathi at Tiruchanur are known as the Goddesses who shower their love and blessings on those who dedicate themselves wholeheartedly. So let's visit these temples to seek their blessings and to overcome all hurdles and obstacles in life.

What does Devi Mahatmyam speak about? :

Mahalakshmi appears in nine different forms: Mahishasuramardhani, yogindra (Mahakali), Kaushika (Maha Vidya), Sunandha (Vindhyavasini), Raktadharmika, Shakambari (Daanya Lakshmi), Durga, Bhima, Bhramari.

Srimahalakshmi Srinivasa : Srimahalakshmi is the beloved of Mahavishnu. She is an embodiment of virtuousness and righteousness, pervaded all over Mahavishnu who is an embodiment of universe. She spread through in every part of Mahavishnu as eight lakshmi's – The eternal body - Bhagya Lakshmi, two hands - Daanya Lakshmi, Two shoulders - Veera Lakshmi, heart - Bhootha Kaarunya Lakshmi, virtuousness - Keerthi Lakshmi, placid nature - Sowmya Lakshmi, Nandaka kadgam - Sourya Lakshmi and the whole structure - Sarva Samrajya Lakshmi. Due to being spread through the body of Vishnu, Swamy is also named as 'Sri Mahalakshmi Srinivasa'.



SOLUTION TO PUZZLE

1 S	U	2 J	A	3 T	H	4 A		5 V
R		A		E		J		A
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M				11 K	A	12 M	S	13 A
S				U		O		N
14 A	G	O		15 S	U	B	H	A



QUALITIES OF A LEADER

- Dr. Vaishnavanghri Sevaka Das

Every person is a leader in a particular context. One may be a leader for his family, one may be a leader for his dynasty, one may be a leader for the society around him, one may be a leader for his district, one may be a leader for his state, and one may be a leader for his country or the world. But all these leaders have some common positive features in them. Nobody is a born leader. However, such an eligible candidate demonstrates some special qualities from the beginning. He possesses an undeterred goal. A goal centric leader moves in his chosen direction to ultimately fulfill his long cherished goal.

Bhagavad-Gita gives some information on the qualities of a leader in 12th chapter. We will now discuss some of them. The first and foremost quality of a leader is freedom from envy. A leader is supposed to lead many people or work with many people. He can do it efficiently only when endowed with freedom from envy. Moreover, people love a person who envies none. They show great amount of respect and adoration towards such

personality. Friendship is the next important quality of a leader. If freedom from envy is the first quality, then the next super quality of a leader is making friendship with all. Next noble quality is compassion. A leader demonstrates all these qualities on different types of people in different contexts. A leader does not envy even an opponent. He thinks that even an opponent has some good qualities or capabilities that are worth pursuing. A leader makes friendship with equals. For any task in this world, one needs help of many people. Only through friendship one can get support from all people. Next, the noble quality of compassion is shown on inferiors. A leader never neglects an inferior. Moreover, he provides all opportunities and facilities in order to elevate the subordinate. Chatrapati Shivaji started his battles at the age of 18 years and by the time he reached 50 years he already acquired 400 forts. Some of them were captured by him and some were constructed by him. He used to send the capable people to conquer the new forts



and used to make them the in-charges once the forts were conquered by them. This is the perfect example of leadership. A leader shows extraordinary compassion on subordinates and gives all opportunities to excel in life.

“One who is free from enviousness, friend to all, very kind, free from proprietorship and false ego, and stable in times of both happiness and distress is very dear to Me.” This is the message of Godhead in Gita. Apart from the above three mentioned qualities, a leader is supposed to be free from proprietorship, false ego and should remain equal to both happy and sorrow situations. One who is haunted by false feeling of proprietorship can never do justice in a rightful manner. He will always be miserly. People keep away from a person who is known for his false ego. Another important quality

desired by a leader is maintaining equal attitude both in happiness and sorrow. A true leader is identified by the behavior of attributing all credit of success to subordinates, but owning all responsibility for any failure. So the youth should start pursuing all the leadership qualities from very beginning. Anything can be obtained or mastered by practice. So one should keep the goal of attaining leadership and also practice leadership qualities persistently.

If we carefully observe the above qualities of any leader they all are pertaining to only mind. It means a leader should achieve perfect control over mind in order to shine in his accomplishments. The leader who achieves control over mind surely becomes a celebrity in the world. It means he is adored by one and all. Generally, people look for a leader who can lead them. So if you decide to become a leader and demonstrate the required qualities, the whole world invites you as a leader. Bhagavad-Gita gives the required qualities to such leaders to lead the people for a happy and prosperous life.



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NEW
SERIES...



FROM
NEXT ISSUE

LET US LEARN SANSKRIT !!

Telugu Original by : - Dr. Samudrala Lakshmanaiah & Sri Kiran Bhat
English by : - Dr. M. Krishna Kumar

The Fourteen Principles of Lord Shiva

Spoken language is the tool to express our opinions among ourselves. In our daily life, we use letters, words, and sentences to perform our activities. Words are made of letters. Sentences are made of words.

The most significant source to language is letters. Letters are divided into two kinds namely vowels and consonants. Panini is the most significant person who proved the origin, number and form of the letters.

He belonged to the 5th century B.C. All linguists unanimously accepted that Panini's contribution of grammar to Sanskrit is tremendous in the world. The origin to these letters is 'Maheswara Sutras'. The following episode related to "Maheswara Sutras" is note-worthy.

Nrutavasane natararajo
Nanaada dakkam navapanchavaram
Uddhartukaamah Sanakaadi siddhan
Etadvimarse Sivasutrajaalam

The saint Sanaka and others went to Lord Shiva and prayed to Him humbly about the

philosophy of linguistic essence after offering their salutations. As a reply to their request, Lord Shiva rang his auspicious drum called 'Damarukam' fourteen times after the completion His divine dance called 'Nruthyam' (Dance). These fourteen sounds became fourteen sutras. As they came from Lord Maheswar, they are popularized as 'Maheswara Sutras' (principles) in the world.

The 'Maheswara Sutras' is the real source to Panini's Grammar which is in eight chapters. Among the fourteen 'sutras,' the first four determine vowels and the next ten establish consonants. Vowels are called 'Swaraas'. Consonants are called Vyanjanas'. 'Swena raajate iti swarah'. Swaram is self-illuminated. It means that it can be pronounced independently without the help of other letters. 'Swarena vyajyate iti vyanjanam'. Vyanjanam' can be pronounced with the help of 'swaram'.

Regarding the order of letters in English, vowels and consonants are intermixed. In case of Sanskrit, it is different. Vowels and consonants are named separately. 'Maheswara Sutras' is responsible for the names like vowels and consonants for letters. In order to say Prime

Minister one briefly says P.M. and for Chief Minister, one says C.M. in brief. Sanskrit is the main cause for this method. 'Maheswara Sutras' played a vital role in the science of Grammar.

Sanskrit is well acknowledged by all as the greatest language among all languages in the world. Many languages came from Sanskrit. Sanskrit is not only an ancient language but also an abundant language. Of all languages in the world, Sanskrit is peerless and no language can compete with it. The word 'Sanskrit' means refined and cultured. This language has got its world acclaim in the matter of knowledge and science in the present global context. After examining all the languages in the world, scientists ultimately came to a conclusion that Sanskrit is the most suitable language in the present age of computers. Sanskrit is the treasure of the Indians. It is our sacred duty to protect this treasure. In our Telugu language, one finds many Sanskrit words. Sanskrit has contributed well in enriching our Telugu language. Our daily stotras and mantras are in Sanskrit only. In order to pronounce them accurately, one requires at least a minimum fundamental knowledge of Sanskrit.

There are many people in the society who are curious to learn Sanskrit. The Tirumala Tirupati Devasthanams is rendering a tremendous service for the development of Sanskrit. The programme 'Samskrutham Nerchukundam' in the SVBC channel became very popular. It has won the hearts of many people. Some readers of 'Sapthagiri' opined that it would be useful to the readers if the lessons in Sanskrit are published. We are going in this direction in order to satisfy the needs of our enlightened readers.

We fervently hope that our readers will encourage and utilize our endeavour heart and soul and learn Sanskrit promptly.

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THE BALLAD OF LITTLE KRISHNA

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

Continued
from the
previous
issue.....

GIST OF THE FIRST, SECOND AND THIRD CHAPTERS

When virtues decelerate and sins overpower the Lord takes the human form and descends on to the earth to correct the human society and systems of life. In the first chapter AVATAAR we read about how Lord Vishnu incarnated as little Krishna not in a royal castle in regal comforts but in a jail in Madhura. Six of His older siblings already died in the hands of His uncle Kamsa. The sixth child but escaped as His divine spirit was carried away by Lord's Maya to Gokulam and placed in the sacred womb of Rohini Ma, the elder wife of Vasudeva. Now it was the turn of the infant Lord to face the sword of His uncle. But Lord has His own holy ways to sustain His Avataar on the earth. He appeared as a divine Spirit to the holy couple of Vasudeva and Devaki and urged Vasudeva to shift Him to Nanda Vrajapuram, place Him beside Yashoda Ma, the wife of Nanda, the Chief of that village and bring her just-born female child to the jail and place by the side of Devaki Ma and tell Kamsa that the eighth time they had a female child, not a male child. Vasudeva goes to Vrajapuram and does as the divine spirit said. In the first chapter the kind of mystical things that happen to help the incarnated God are described.

But why Kamsa wanted to kill the siblings of his own cousin, Devaki? Chapter two, titled KAMSA narrates about the cosmic voice Kamsa heard while riding the chariot carrying Devaki and Vasudeva whom he loved most. The cosmic voice tells him that the eighth son of Devaki will kill him (Kamsa or Kans). Kamsa was disturbed. He jailed his cousin and brother-in-law and started killing each male infant of Devaki as soon as born. He realises that he was not human but a demon by name Kalanemi, born with the purpose of establishing demonic rule on earth. The Divine sage Narada, who loves to see the virtues and morals upheld in the world always becomes instrumental in invoking the divine forces at right time and instigating the evil forces to meet their natural end. Sage Narada slyly suggests to Kamsa about his demonic birth to speed up his end.

Then what happens? In the third chapter MAYA, by early dawn Kamsa reaches the jail, surprises a little on seeing the female child. But his demonic traits instigate him to kill the female child. When he raises his sword the infant raises to sky, takes the ferocious form of Para Shakti or MAYA, warns Kamsa again of his imminent death in the hands of Lord Krishna and disappears. Kamsa suddenly changes his stance. Pretends to have regrets about his previous evil deeds and invites Devaki and Vasudeva back to the Castle. He sounds almost convincing and professes a lot of philosophy. Did he really change?



EVIL SCHEMES

Sermons on mutability proved mutable indeed.

By mom, Kansa was his true self with vilely plans and deed.

How weird is human birth, how weird! When born with Godly trait;
half God and human half. What rules his life is all his fate.

When born to demonic strain, he is half devil, human half!
Thus hemmed between the God and fiend- who's really human ah?

Kamsa, the man with demonic trait thus swung awry and wild
between being human and a goon. In din his mind thus riled.

By early morn he sat with his ministers; genuine ghouls
whose game was to kindle hatred and perpetrate acts cruel.

In chorus said his counsels vile: "O' king Kamsa the great,
we'll find that child wherever he's; that God's incarnate!"

"All kids below age ten will die O' Emperor awesome,
before this noon. Trust us; we nip those buds before blossom."

"Why thou worry O' valiant? The gods are scared of thee.
On listening to thy bow-strings' deafening thunders they flee."

"Where lives Narayana; none knows. He's everywhere they say.
Then where is He; haha, nowhere! It's all in fact hearsay."

"Narayana is just a myth. discovered well by saints
to scare the fiends and wipe out our in-born demonic taints."

"Narayana, Hari, Vishnu they call. But none did see,
nor hear, nor feel that Holy Ghost. It's all but fantasy!"

"Lo, even if He's there, they say He lives where virtues thrive;
to fend Sanathana Dharma where saints and Brahmins strive."

"And Shankara is busy doing long tapas in woods somewhere.
No one knows his real whereabouts. Why Him, we should then care?"

"Brahma always dwells in some trance listening to tunes mellowed,
Saraswati on veena plays. Then who this Avatar sowed?"

"Vedas, satya, yagna, yaga tapas, cows, peace and grit are all
Narayana's true limbs; wisdom and love His spirit."

"Let us destroy those limbs and spirit; destroyed will be Hari.
Favour with thy decree O' Sire. We prove our bravery."

Kamsa himself was a wicked ghoul. Ministers his are more.
Taking king's writ they pounced on the world spilling the moral gore.

They spoiled yagnas, yagas, killed saints slew Brahmins, murdered peers,
and desecrated sacred grounds; all those to God so dear.

Abuse of people good, wipes out one's earned all good fortunes,
the speed at which a desert-storm erases fast, sand dunes.

Those fools believed that harming good would do them good! Alas
they're natural hoodlums. With king's ruling they turned more crass.

Realized they not the aftermath of oppressing the just
and virtuous people. Till death demonic traits would lust!

Even an inadvertent harm to righteous people
erases one's life-span, affluence name, fame and lethal turns.

Then what to say of demonic cliques whose game is to harass
the good and righteous people; their future, transpicuous!
Transpicuous: (a.) Transparent; pervious to the sight.

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

In this chapter EVIL SCHEMES we come to know the real intentions of Kamsa. From Maya's words of warning he understands that his slayer Krishna is growing up somewhere else. He assembles his Ministers and discusses about the situation they have. Finally he orders them to kill all the new-born kids, so that in that killing spree Lord Krishna will also die. Kamsa and his evil ministers don't realise that it is not within their strength and abilities to find and kill the Lord. The evil forces of Kamsa create a reign of terror in the country by starting to kill all the new-born children. Now read the narration and the inherent philosophy and lessons the modern world should learn from such epic stories or ITHIHAASA.

(to be continued....)

Tirumala Tirupati Devasthanams, Tirupati

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S.V. Gosamrakshanasala,
T.T.D., Tirupati



Once upon a time there was a Brahmin named Ajamila in Kanyakubja. He was a Vedic scholar, a person with good character and noble personality. He was devoid of loose talks and free from envy. Once, he went to forest to fetch flowers, fruits and special grass required for Vedic rites on the order of his father. After accomplishing the tasks undertaken, while returning home, he saw a debauchee embracing a prostitute. He was very eager to see the scene repeatedly to script his fall down. Lust in his heart increased manifolds and the same prostitute filled his heart. Constantly thinking about her, the same Brahmin one day brought the same lady home permanently. Thus, simply watching a vulgar scene just once in his life, Ajamila fell down from a respectful position in the society.

The prostitute started to show a great love towards her new acquaintance and Ajamila became



Divine stories of Srimad Bhagavatam

DELIVERANCE OF AJAMILA

- Dr. Vaishnavanghri Sevaka Das

too much attached towards her. He slowly spent all the money at home satisfying the prostitute. Finally, in the illusionary love of the prostitute, he left his wife forever. He even stopped all his brahminical rites because those were not liked by the prostitute. He started eating the food prepared by her and spent all days without any descent work. He not only relinquished brahminical activities, but also adopted illegal activities. He started indulging in gambling, cheating in gambling, plundering the innocent people and many ghastly activities. With such illegal money, he started maintaining the family with prostitute. In this way, he reached the age of eighty years. Even at this advanced age, he didn't become free from lust and begotten one son. Fortunately, he named the new son as "Narayan" and started calling him again and again. Because of his excessive love for the youngest son, he would pamper him by all means. "Narayana, please come and eat this sweet", "Narayana, please drink this water", "Narayana, please come here" were some of the frequent utterings of Ajamila.

But, time and tide never wait for anyone. As soon as the final day of Ajamila arrived, three fearful and ghastly looking personalities came to Ajamila to take away his life. They were very dark with very ugly faces. They were very angry. Since Ajamila committed sins by actions, words and mind, three representatives of Yamaraja appeared at the scene. Ajamila got frightened looking at their ghastly appearances and worried about his youngest son fearing that he would



get terrified. He immediately started calling his son saying “Narayana, Narayana” just to give him confidence. To his surprise, four beautifully decorated and heavily built persons intervened in the actions of Yamadutas. “Stop, stop” they roared and literally pushed the servants of Yamaraja away. Servants of Yama became astonished at the unexpected event and started asking, “Who are you to stop our duty? Don’t you know it is an offense to stop the orders of Yamaraja? Why are you stopping us in our duties? Are you demigods or perfected beings?”

These innocent words of messengers of death personified gave good wit to the four divine personalities, who are none other than the servants of Lord Vishnu. They immediately asked “If you are really the servants of Yamaraja please explain us the details of true dharma. What is actually the process of punishment? Who is actually punishable? Do you think all furtive workers are punishable or only some of them are punishable? Please explain all these points to us”.

Questions by the servants of Vishnu made the servants of Yamaraja dumb stuck. Little later they gained confidence and started saying “My dear sirs, whatever prescribed by Veda are dharma and whatever is opposite to Veda is irreligion. Vedas emanated from Lord Vishnu and they are self-manifested. We heard all these details from our master. Lord Narayana is the Supreme Personality of Godhead. There are many witnesses around the living entities. Sun, moon, ether, wind, day , night, water, earth, the Super soul, morning time, evening time are all considered as witnesses. Yamaraja knows very well all the sins committed by every living entity. Ajamila is a very sinful person. He never made any atonement for all the sins that he made throughout the life. Hence, we came here to take him to our planet where we will sufficiently punish him as per the directive of our master. He

becomes purified by the punishments that we inflict on him.”

Servants of Lord Vishnu intervened saying, “Dear servants of Yamaraja, this Ajamila already made atonement for all his sins. He uttered names of Narayana at the time of death. By that activity he not only made atonement for this life, but all his previous lives. Ajamila uttered his son’s name repeatedly many times and finally even at the time of death also, he uttered the same transcendental name. Uttering the name of Lord Narayana is the best atonement for all the sins in the world. One who utters the holy name for fun or for musical purposes or even without attention also gets full benefit and becomes free from sins. At the time of slipping down, falling from roof top or snake bite one who utters the name of Lord Narayana will surely escapes the punishment of hell. As medicine gives its full power even if taken without the knowledge of its potency inadvertent chanting of holy name also demonstrates its full power”.

Thus, the servants of Lord Vishnu demonstrated and proved the highest position of Bhagavata dharma, and protected Ajamila from the clutches of Yamadutas. Utterly defeated, Yamadutas went back to the hell and informed Yama about what all happened. They were stunned to get defeated or obstructed in the execution of their duty for the first time. As Yamadutas left the place, Ajamila regained his consciousness and came back to life. He could clearly hear the dialogue between the two parties and understood the power of holy name. He felt so much happy in the presence of servants of Lord Vishnu and expressed his gratitude for delivering from the cruel hands of death. This story of Ajamila’s deliverance gives the perfect idea about the power of Harinama in destroying all sins and makes one very pure. This story of Ajamila is described in the 6th canto of Srimad Bhagavatam.



UMPTEN MEDICINAL BENEFITS IN WASTE MATERIALS

Telugu Original by : Dr.C. Madhusudanasarma, Cell : 9000761390

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

It is said that “A mantra without meaning, a plant without medicinal benefits, a person without skill and order will not be found in this world”.

We find several waste materials in nature. But even those have unlimited powerful chemical and medicinal benefits. This was a boon by the Almighty to provide good health to mankind. We are unable to reap the health benefits from them because of our ignorance and negligence. Thus we are losing great health aid. In case we understand the benefits that accrue by using them, we shall be able to secure good health.

Some of the materials available in nature which are treated as waste could be used for the following health improvement.

BANANA

Skin Diseases: Take the peels of ripened banana. Make them into small pieces. Add sufficient coconut oil and boil the oil on a light flame till the peels turn black. The oil after distilling, store it for applying on the affected skin. This will reduce skin diseases like ringworm and cracks in feet.

Pimples and skin rashes: Scrub the face with the inside of the ripened banana peel (white part). This will reduce pimples and rashes. This can also be used to reduce callus and mouth ulcers.

White patches: Take dried banana leaves. Make them into ash. Add sufficient quantity of turmeric. This powder with one gram of honey should be made into a paste and taken daily to reduce white patches and vitiligo.

Cough: A small number of dried banana leaves made into ash mixed with honey be served to children and one gram of the powder with honey if taken by adults, will reduce all types of cough.

PEELS OF ORANGE (SWEET ORANGE)

To reduce blacking lips : Dry the peels of orange. Make them into a powder and sieve them into a fine powder. Add honey to the powder and apply on the lips.

MANGO JEEDI

Dandruff : Make a paste of mango jeedi (unripened seed of a mango) with water. Apply the paste on the head. Take a bath with soapnut after half an hour.

Piles: Cut the mango jeedi into pieces and fry them. Make into a smooth powder. Add one or two grams of this powder in 100 ml of buttermilk and take twice a day.

Cough, swelling and burning sensation in the stomach: Take one or two grams of mango jeedi powder with a sufficient quantity of sugar twice daily. This can also be used for curing white discharge in the women.

COCONUT FIBRE AND SHELL

Long term motions: Take fifteen grams of the powder from the coconut fibre and mix in 200 ml. of water. Boil it till it gets reduced to half. Distil the water and take twice daily.

Burning in the stomach: Burn the coconut fibre and make into ash. Sieve into a fine powder. Take one gram of this powder mixed in 200 ml of fresh buttermilk twice a day.

Eczema, ringworm and skin diseases: Burn the coconut shells and make them into ash. Sieve into a fine powder. Make a paste of this powder adding enough coconut oil. Apply it on the affected skin for good results.



GENERAL PREDICTIONS FOR THE MONTH OF JANUARY 2020

This month covers Pushyamasa maximum

- Daivajna Chaturanana Rani Narasimha Murthy, Cell : 9440174242



Aries (Mesha) : Dashing rams are on the field. Increasing success rate is in the cards. Farmers are very happy with great rewards as expected. Wherever you see you experience festive mood. Students are very lucky to have good placements in the campus selections. Women are lucky to have new ornaments. Worshipping Lord Venkateswara or Lord Eswara will fetch them a lot.



Libra (Tula) : Librans are highly balanced. Success is in their hands. But financial inflow will slowly squeeze. Expenses ride should be checked properly. Efforts of the students will have to increase to a substance degree. Sports persons will have to maintain utmost care and dignity. Worshipping of goddess Lakshmi along with Lord Vishnu will change the colours as requested.



Taurus (Vrishabha) : Tough time and testing time is ahead. One should be very careful. Silence is golden better not speak much. Observation is better than actions. Students should turn to be very hardworking. Employees should not be hasty to take decisions. Patience is the best weapon to solve the problems in a long run. There will be pressure on loans. Concentrate to clear the debts. Health is wealth. Praying Lord Vishnu will make a great difference.



Scorpio (Virshchika) : It is the time of scorpions to sting. There may be some problems in dealing with the matters but success is not far of. From this month end there is some ease in their travel. Women will have sudden acquisition of gold ornaments. Employees will have to still await for good opportunities. Business people will have a steady flow of sales. Rahu japa or Shakti pooja will make the things smooth and easier.



Gemini (Mithuna) : Very happy to have improved favourable public relations. Greater results may be expected from smaller efforts. Health conditions are very firm. Fame and name will embrace suddenly. Sports person are on the lops of the taller trees and are safe from the cruel animals in a thick forest. Poets, Artists are on the favourable tunes to dance comfortably. Worshipping Goddess lakshmi or Durga will make unexpected difference.



Sagittarius (Dhanu) : Health of the old people is in a high alert. That should be given top priority. You have to create interest in every minute matter and travel should be made easier. Students should make good efforts to have a smooth sailing. Government officials will have to face Herculean tasks. Hope for a better time is always better. Worshipping of Subrahmanya Swami or Lord Siva will make things lighter.



Cancer (Karkataka) : Health grounds are much improved. Students will get good results. Scientists, inventors will have the right time to prove themselves and they will reach high pitch. Assignments of the employees is a cake walk. Women folk are very happy. Border security forces and para military will have to be careful in the borders. Rewards are reserved after a long waiting. Worshipping Subrahmanya Swami will change the colours for a brighter tone.



Capricorn (Makara) : Mixed sort of luck is expected. They should be cautious in taking decisions. Decisions should be very sharp, precise and accurate. Too much expectations should be avoided. It is time for them to be intact. Journeys are highly remarkable and favourable. Strain will not go waste. But continuous efforts will make them hopeful for a better future. Worshipping goddess Lakshmi will help them to get victory.



Leo (Simha) : Real lions in the forest. For youngsters marriage proposals are on the cards. Promotions are awaiting. Sales persons will boost up the sales in a high scale. It is the real time for marketmen. All professionals are in high moods. Out flow of money is inevitable. Farmers are really happy. Performances of the students will be substantially rewarded. Worshipping of Lord Siva will have an excellent impact.



Aquarius (Kumbha) : Still it is a winning time for them. They create new records. There will be a chance of winning the game without much strain and efforts. But it is not sufficient. Students will have good results. It is a cake walk for professional people. There will be good news in court affairs, and will get victory. All walks of people will have substantial success. Lord Vishnu will help them for a better life when they offer prayers regularly.



Virgo (Kanya) : Health grounds are to be taken care of. Present strenuous efforts will give fruits in a long run. In the corporate sector people are sailing smoothly. They are having better opportunities to change from the organisations for better development or they can have the same within the frame of organisation. It is the testing time for patience. Especially students and women folk should be highly careful. Worshipping of Lord Venkateswara will fetch them a lot.



Pisces (Meena) : People should try to maintain good public relations. It is the time for them to retreat from the battle. Here speech is not at all silver but silence is certainly golden. Officials are advised to be silent and postpone the things for a later and comfortable period of time. Better to avoid travels. Students should work hard for good results. Praying Shakti is always a great solace and bring luck for them.



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**CHANT
OM NAMO VENKATESAYA**





- Dr. Vaishnavanghri Sevaka Das

In the auspicious month of Margasira and on the day of Mokshada Ekadashi (7th December 2019, Saturday) Tirumala Tirupati Devasthanams (TTD), Hindu Dharma Prachara Parishad (HDPP) and ISKCON jointly conducted Gita Jayanti festival at the S.V. High School ground, Tirupati in a grand and wonderful way. World class preparations for three months made the event very beneficial to students and other participants. The effect of such tireless efforts resulted in attracting thousands of girls and boys from various schools of Tirupati. They all assembled very enthusiastically in the Gita Jayanti festival despite small drizzle in the beginning. It is certainly for the first time that TTD conducted Gita Jayanti at this mega scale. From conceptualization to perfect execution, all the aspects of the program were monitored and guided by Sri P. Basanth Kumar, IAS, the Joint Executive

Officer, TTD. Under his guidance, Sri Acharya K. Rajgopalan, Secretary HDPP supervised the entire preparations for perfect performance to everyone's satisfaction.

Bhagavad-Gita teaches the way of life. It gives perfect message for a perfect life. It's message is applicable to one and all irrespective of caste, creed, religion, gender, state or country. TTD planned a mega event on Gita Jayanti with 10,000 students from various educational institutes of Tirupati. All arrangements were made to the complete satisfaction of all by 6th December. However, the Gita Jayanti day on 7th December 2019 started with overcast sky and drizzle. Even then, all the TTD officials depended completely on Lord Krishna, who said that He only is responsible for starting and stopping the rain,



(Bhagavad-Gita, 9th Chapter, verse 19) and continued their final preparations. By 9.30 am girls and boys from various schools started pouring into the S.V. High School grounds in thousands. It was so enlivening to see so many students rush to the venue for participating in the Gita Jayanti festival. By 10.30 am all boys and girls took their respective seats, and the program began with melodious songs of Sri Annamacharya. Later, GovindaNamaalu were recited with melodious music by SatyasaiSeva organization.

Devotion filled songs in praise of Lord Krishna set a wonderful atmosphere in the entire area. A huge stage was nicely erected and decorated for conducting the celebrations. Sri Acharya K. Rajagopalan conducted the entire event seamlessly with his elocution talents. ISKCON representatives Dr. Vaishnavanghrisevaka das and Lilaparayana das reached the stage right in time and enthusiastically



participated in the event. The other dignitaries who reached the stage included Smt. Sai Prasanna, from Vishakhapatnam, Vice Chancellor of S.V.University, Educational officer of TTD, representative of Bharatiya Vidya Bhavan, representative of Ramakrishna Math, representative of VikasaTarangini, representative of Chinmaya mission. Sri Sri Sri Vidyashankara Bharatitirtha Swamy from Pushpagiri Pitham arrived to give key address on Gita to students. TTD Trust Board Chairman Sri Y.V. Subba Reddy and Chandragiri MLA Sri Chevyreddy Bhaskar Reddy also graced the occasion. TTD Executive officer Sri Anil Kumar Singhal, I.A.S. and TTD additional E.O. Sri A.V. Dharma Reddy were invited as special guests.

Gita Jayanti festival started with OM meditation by representatives of Brahma Kumaris. Later, prayers were conducted by singing songs of Sri Annamacharya by the representatives of Sri Venkateshwara Nritya Kalasala. Afterwards, lighting of lamp to mark auspiciousness was conducted by the dignitaries on the stage. Then, Acharya K.Rajagopalan introduced the dignitaries on the stage to all.



Later, Dr.Akella Vibhishana Sharma, Special officer for higher Vedic studies, explained the importance of congregational chanting of Gita verses. He also explained the salient points from Bhagavad-Gita. Then, the main event of congregational chanting of Gita verses from 15th chapter took place. The children from various schools, after many days of practice, enthusiastically participated in the event. Sanskrit students from Sri Venkateswara Vedic



University led the recitation and the rest remaining thousands followed with perfect meter and voice. The entire atmosphere got charged with the power of Gita chant for almost 15 minutes. It appeared as if the whole world got purified by the loud chanting of verses from Bhagavad-Gita. Later, Smt. Sai Prasanna conveyed the message of 15th Chapter of Bhagavad-Gita to students with many examples and short stories. She explained that understanding the Purushottama in us is the key take away from the 15th chapter of Bhagavad-Gita. Understanding God within ourselves is very natural to all human beings, she opined.

Sri Sri Sri Vidyashankara Bharatitirtha Swamy, who came to give special message of Gita to students, spoke on the fifteenth chapter and explained it very nicely. He mentioned that by simply reading the verses of Bhagavad-Gita, one can master all scriptures and will be freed from all sins to attain salvation. His presence gave very bliss to one and all. Sri Y.V. Subba Reddy emphatically mentioned about TTD's determination to protect the Hindu dharma. He assured that more and more efforts will be made for spreading of Hindu dharma and Gita Jayanti festival is like blowing conch shell for such endeavors. Special guest Sri Chevyreddy Bhaskar Reddy recalled his old memories as student in the same school campus and wished students a bright future. He expressed his strong opinion that understanding Gita makes everyone lead a pious life. Sri Basanth Kumar, I.A.S. J.E.O. expressed his satisfaction and pleasure in conducting the Gita Jayanti festival in a grand way and attracting students towards Bhagavad-Gita. He congratulated all the students for their enthusiastic participation and also commended the efforts of parents and teachers in training the children for recitation. Then Dr. VaishnavanghriSevaka Das conveyed that through Gita one can achieve opulence, victory, extraordinary power and morality. He emphasized that fate can be changed by adopting the Gita's message and Gita can offer victory even if one doesn't want it. Thousands of students positively responded to the message of him. On behalf of ISKCON, all the 10,000 students were given "Gita Jayanti



2019" laminated card with success message from Bhagavad-Gita. He requested all the students to paste the Gita card on the wall near their study table to get inspiration. Later, Sri Anupamananda Swamy spoke on Gita by emphasizing the message of fearlessness. He encouraged the students to be bold and become victorious. Later, Sri Satyanarayana Raju and Dr. Nagendrashayi gave their invaluable message of Gita to the students. Sri Basanthkumar, I.A.S., J.E.O. felicitated every dignitary on the stage with beautiful shawl and SrivariPrasadam. He also felicitated Acharya K. Rajagopalan and Sri Ramana Prasad. Finally, he was well felicitated by the TTD officials for the great success of the program. ISKCON representatives presented Gita calendar with intriguing questions to all the dignitaries on the stage.

TTD gave all the students who participated in the festival a packet containing water bottle, biscuits, 15th chapter slokas printed on a paper and Gita Jayanti 2019 lamination card. Though in the beginning there was small drizzle, by the time Gita recitation started entire atmosphere became dry and pleasant. Because the sky was overcast, students were not exposed to the hot Sun. Everyone considered that was the blessings of Lord Padmavati Balaji on the students and other participants. Till 12 noon, Sri Venkateshwara Bhakti Channel telecast the program live to viewers all over the world. Direct telecast of the congregational chanting of Gita slokas immensely pleased one and all in various countries. Event organizers expressed their gratitude to the police and cadets who ensured peaceful conduct of the program. The discipline demonstrated by thousands of students from beginning till end, even while leaving the venue was worth mentioning here. All the students returned to their respective schools with heart filled with Gita memories. The whole world can become really beautiful and prosperous when everyone leads a life as directed by Bhagavad-Gita.



IN THE SERVICE OF DEVOTEES...



DWAJAROHANAM

On November 23, 2019, Sri Y.V.Subba Reddy, the Trust Board Chairman T.T.D, and Sri Anil Kumar Singhal, I.A.S., the Executive Officer, T.T.D. participated in the Dwajaroohana programme held during the Karthika Brahmotsavams of Goddess Padmavathi Devi of Tiruchanur.

PANCHAMI TEERTHAM

On December 1st 2019, the Deputy Chief Minister of A.P Sri Narayana Swamy offered 'Sacred Silk Clothes' to the Goddess Padmavathi Devi on the Pachami Teertham day during Ammavari Brahmotsavams on behalf of the State Government. Sri Y.V.Subba Reddy, the Trust Board Chairman T.T.D, along with his wife offered 'Kantabharanam' (Jewellery) and 'Sacred Silk Clothes' to the Goddess Padmavathi Devi of Tiruchanur.



SRIRANGAM

On December 8th, 2019, Sri Venu Srinivasan, the President of the temple of Sri Ranganadha Swamy at Srirangam, a renowned Vaishnava kshetra in Tamil Nadu and other priests welcomed Sri Y.V.Subba Reddy, the Chairman, Trust Board, T.T.D. and Sri Anil Kumar Singhal, I.A.S., the Executive Officer, T.T.D, in a traditional way. Later, Sri Y.V.Subba Reddy and Sri Anil Kumar Singhal offered 'Sacred Silk Clothes' to Lord Sri Ranganadha Swamy. After the grand 'darshan' of the Lord, the authorities of the temple offered them 'theertha prasadams'.





A view of Tiruchanur
Sri Padmavathi Devi Brahmotsavams
performed from 23-11-2019 to 01-12-2019



Inauguration of Fruit & Flower exhibition by T.T.D. Trust Board Chairman,
Sri Y.V. Subba Reddy & T.T.D. Executive Officer, Sri Anil Kumar Singhal, I.A.S.



In the Service of Ammavaru



Paraphernalia being presented on behalf of T.T.D.



Cultural Folk



SAPTHAGIRI (ENGLISH) ILLUSTRATED MONTHLY Published by Tirumala Tirupati Devasthanams
printing on 25-12-2019. Regd. with the Registrar of Newspapers under "RNI" No.10742, Postal Regd.No.TRP/9 - 2018-2020
Licensed to post without prepayment No.PMGK/RNP/WPP-04/2018-2020



Sri Padmavathi Devi
Residing in the Heart of
Lord Srinivasa

- Annamacharya