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TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

ILLUSTRATED MONTHLY

AUGUST 2022

Rs. 5/-



SRI KRISHNASHTAMI

on

19-08-2022

Sivaprasad

TIRUMALA TIRUPATI DEVASTHANAMS

A view of Mahasamprokshana, Jaladhivasam, Ksheerabdhivasam, Maha Shanti Abhishekam festivities were performed by TTD in 'Vakula Matha' temple at Perur near Tirupati. On this occasion Hon'ble Chief Minister of Andhra Pradesh Sri Y. S. Jagan Mohan Reddy, A.P. Minister Sri Peddi Reddy Ramachandra Reddy, M.P. Sri Mithun Reddy, TTD Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S., JEOs Sri V. Veerabrahmam, I.A.S. & Smt Sada Bhargavi, I.A.S. and other higher officials participated.



BHAGAVADGITA



**Tasmān nā 'rhā vyaṁ hantuṁ
Dhārtarāṣṭrān svabāndhavān
Svajanaṁ hi kathaṁ hatvā
Sukhinaḥ syāma mādharma**

So it is not right that we slay our kinsmen, the sons of Dhritarastra. Indeed, how can we be happy, O Maadhava (Krishna), if we kill our own people?

(Chapter- I, Sloka-37)

INVOCATION

**Bhāvayāmi gōpālabālaṁ mana –
ssēvitaṁ tatpadaṁ cintayēyaṁ sadā..**

..bhāva..

**kaṭighaṭita mēkhalākhacitamāṇighaṭikā -
paṭalaninadēna vibhrājamānaṁ
kuṭilapadaghaṭitasāṅkula śīṇjitē nataṁ
caṭulanaṭanāsamujjvalavilāsaṁ..**

.. bhāva..

**niratakarakalitanavanītaṁ brahmādi -
suranikharabhāvanāsōbhitapadaṁ
tiruvēṅkaṭācalasthita manupamaṁ hariṁ
paramapuruṣaṁ gōpālabālaṁ...**

.. bhāva..

- Annamacharya



**I meditate upon the child Gopala, who is constantly worshipped by the mind,
on that Lord who is fit to be contemplated upon at all times!**

**The one who shines brilliantly with a waist belt which is
decorated with precious gems and jingling bells that
sound musically as He toddles in a crooked way,
on Him who is an adept dancer, the splendidly graceful one, I meditate!**



**Having played with butter, the one whose hands have become smeared with it,
the one who shines in the thoughts of great divinities like Brahma and others,
that matchless Hari, who resides eternally on Tiruvenkatachala,
on that Parama Purusha, Gopala-bala, I meditate!**

Courtesy : T.T.D. Publications - Nectar ocean of Annamacharya by Smt. Ambika Ananth & Sri Adviteeya N. Dixit



27-09-2022

Tuesday

Day: Dwajaroohanam

Night : Peddaseshavahanam

28-09-2022

Wednesday

Day: Chinnaseshavahanam

Night : Hamsavahanam

29-09-2022

Thursday

Day: Simhavahanam

Night : Muthyapupandirivahanam

30-09-2022

Friday

Day: Kalpavrukshavahanam

Night : Sarvabhupalavahanam

01-10-2022

Saturday

Day: Mohini Avataram in Pallaki

Night : Garudavahanam

02-10-2022

Sunday

Day: Hanumadvahanam

Night : Gajavahanam

03-10-2022

Monday

Day: Suryaprabhavahanam

Night : Chandraprabhavahanam

04-10-2022

Tuesday

Day: Rathotsavam

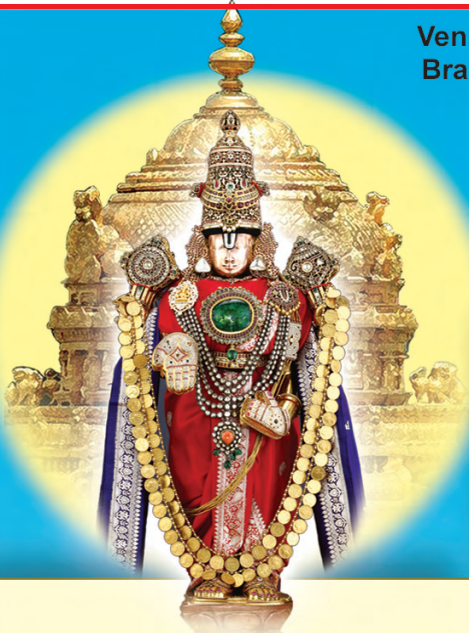
Night : Aswavahanam

05-10-2022

Wednesday

Day: Chakrasnanam

Night : Dwajavarohanam



Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

SAPTHAGIRI

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No. 3

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Back Cover : Goddess Varalakshmi devi [Art by: Sri P. Siva Prasad]

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SPIRITUAL FESTIVITIES

With the advent of Dhakshinayanam, the transit of Sun towards south, a lot of utsavams and festivals come up in the month of August.

First, we start with Garuda Panchami, a festival celebrating the Jayanti of Garuda, the carrier of the Lord, which falls on 2nd August. On that day Sri Malayappa Swami takes a joy ride on Garuda through the Mada streets, both the Lord and Garuda blessing the devotees.

On 5th August, Varalakshmi vratam is celebrated with religious fervour in Tiruchanur Sri Padmavathi Ammavari temple. Special pujas and Varalakshmi Vratam are performed at Tiruchanur for the welfare of the Devotees.

On 6th August, the Poetess Mathrusri Tarigonda Vengamamba Vardanti is celebrated. Vengamamba, a great saint poetess, attained salvation through her great devotion towards Lord Sri Lakshmi Narasimha of Tarigonda and Tirumala Venkateswara Swami. Vengamamba Mutyala Harati is offered to Lord Venkateswara Swami during Ekanta Seva even today in Tirumala temple.

Annual Pavitrotsavams are celebrated in Tirumala during 7th to 10th August. These utsavams assume significance as they obviate the lapses, if any, that occurred during the last one year in the course of offering various services to the Lord.

On 11th August, TTD celebrates Sravana Poornima with a lot of fervour. The Lord strolls around the four Mada streets on Garuda Vahana on every Poornima day to bless the devotees. This day is also celebrated as Raksha bandhan, when sisters tie sacred thread on the hands of their brothers for their welfare. It also coincides with Vaikhanasa Jayanthi; Sage Vikhanasa pioneered Vaikhanasa Agama system to guide the spiritual activities of the Temple. It is customary on the day next to Vaikhanasa jayanthi, Sri Malayappa swami along with His consorts graces the Sannidhi located at north mada street in Tirumala, receives the honours and Harati and returns to Tirumala temple.

12th August is very auspicious due to Hayagriva Jayanthi. Lord Sri Hayagriva is said to be the God in charge of all Vidyas. He endows us with knowledge and wisdom. Sri Mahavishnu took the incarnation of Hayagriva to restore the Vedas.

Then comes the most important festival, Gokulashtami, also called Sri Krishna Janmashtami, on 19th August, the day on which Lord Sri Krishna manifested on the earth. On this auspicious occasion last year, TTD launched the unique Navaneeta Seva. From that day, butter is being brought to the Tirumala temple from Goshala and used in the ritual.

On 29th August, Balarama Jayanti is observed. Balarama is the elder brother of Lord Sri Krishna and is also considered to be an avatara of Adi Sessa.

On 30th August, Sri Varaha Jayanthi is celebrated. Tirumala is known as Adi Varaha Kshetram. Sri Varaha swami is enshrined adjacent to Swami Pushkarini – the holy temple tank. All offerings to Lord Venkateswara are made only after they are offered to Sri Varaha Swami. On Jayanthi day, special Abishekam and pujas are performed to Srivaraha Swami at Varaha Swami Temple in Tirumala.

Vinayaka Chaturthi falls on 31st August. Vinayaka is said to ward off all the hindrances for commencement of any work. TTD will perform special pujas for Lord Ganesh enshrined in both the Tirumala ghat roads.

Thus, the month of August is full of sacred festivities. The festivals celebrated in due manner will bring peace and prosperity to one and all. Celebrate all these festivals and be blessed.



Sikyotsavam
in the Tirumala temple
on 20.08.2022.

In Tirupati Sri Kodandarama
Swami temple on 21.08.2022.

In Tirupati Sri Govindarajaswami
temple on 22.08.2022

SIKYOTSAVAM

in Tirumala Tirupati Devasthanam Temples

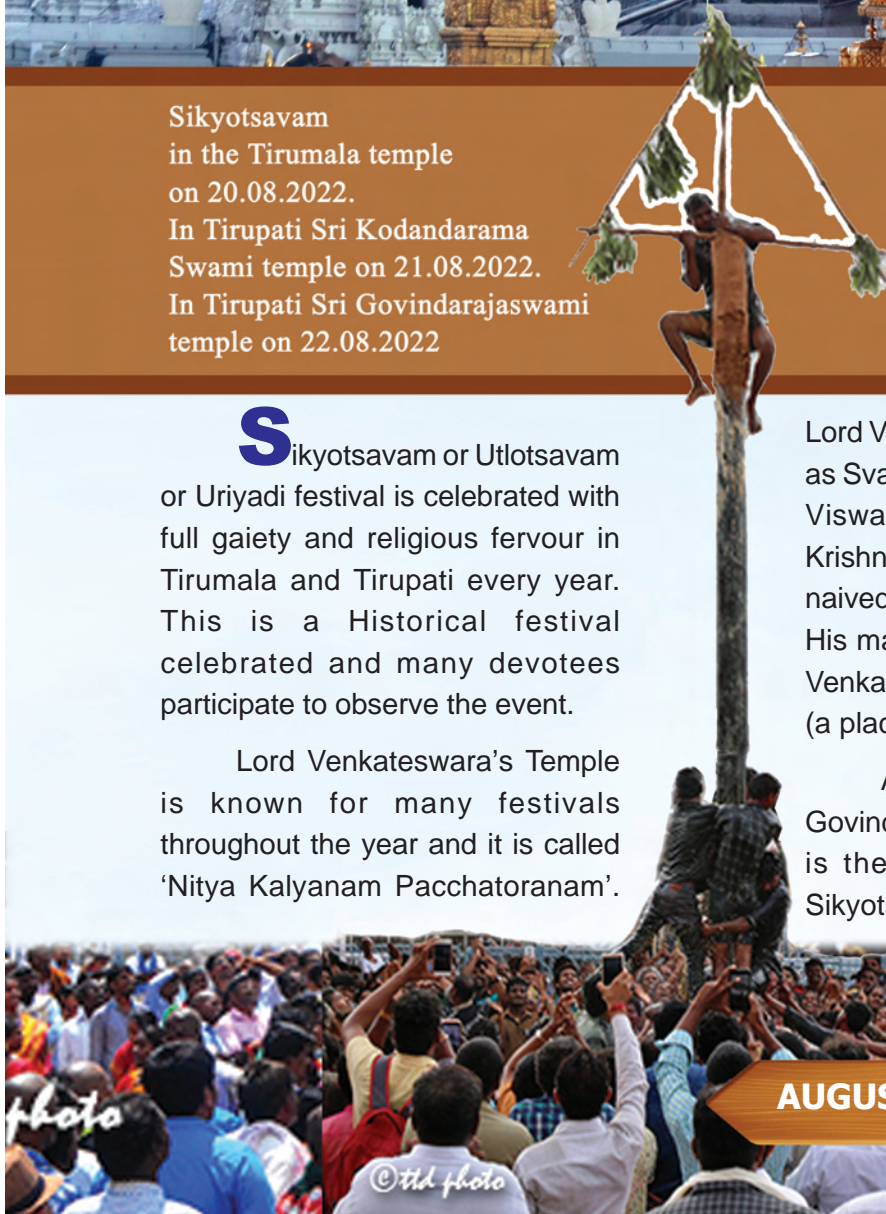
- **Sri T.K. Krishnaswami Thathacharya**

Sikyotsavam or Utlotsavam or Uriyadi festival is celebrated with full gaiety and religious fervour in Tirumala and Tirupati every year. This is a Historical festival celebrated and many devotees participate to observe the event.

Lord Venkateswara's Temple is known for many festivals throughout the year and it is called 'Nitya Kalyanam Pacchatoranam'.

Lord Venkateswara is eulogised by Alwars and Acharyas as Svayambhu (self-manifested) God. Every day during Viswaroop Darshanam, He is considered as Lord Krishna and many cups of butter are offered to Him as naivedyam. In order to fulfil Yasodha's request to see His marriage in person, the Lord took the form of Lord Venkateswara and made the place His 'Kreed Sthala' (a place chosen by Him in this Kaliyuga).

All the devotee pilgrims call Lord Srinivasa Govinda, Govinda and Govinda only as a chorus as He is the embodiment of Lord Krishna. Hence, the Sikyotsavam or Utlotsavam is celebrated at Tirumala



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on a grand scale to commemorate the folk sports of Dwapara yuga. Lord Krishna's childhood activities were always unforgettable happy events for the maids of cowherd tribe of Gokulam. Mother Yasoda enjoyed the naughty activities of her son and the people of Gokulam took Lord Krishna for their Lovable child and leader.

Sikyotsavam or Utlotsavam has its origin from the Dvaparayuga and it was an important sport festival of the Gokulam which became more important after Sri Krishna became a team leader of cowherd boys. To keep the churned butter away from the sight of Krishna's team, the Gopikas used to preserve the butter at a high place beyond their reach. Sri Krishna and His team used to form human pyramids to reach the top and bring down the butter pots and eat all together with His teammates. Likewise in Tirumala and Tirupati TTD temples, the same type of sport is being performed a day after Gokulashtami. It is called Sikyotsavam or Utlotsavam.

Utlotsavam at Tirumala

At Tirumala after Gokulashtami day Sikyotsavam will be celebrated on 20-08-2022. Lord Malayappaswami and Lord Krishna will be taken out

in procession to the opposite side of the temple to participate in the event and go round the four mada streets. A long wooden pole will be erected with a high prize tied to the highest pole smeared with oil. The young compete to catch the big prize and try to climb the slippery pole as people from below will pour turmeric water on them. Human pyramids are also made to reach the top and finally a team wins the race and goes away with "big prize" tied to the top of the pole. This utlotsavam will be performed at Pedda Jeeyar Mutt and Mahant mutt. Later on Sri Malayappa Swami and Sri Krishna will be taken out to the Chinna Jeeyar mutt, Karnataka choultry (conducting the same sport again), Hayagreeva Sannidi and finally the processional deities will reach the temple.

Utlotsavam in Sri Govindarajaswami Temple

In Sri Govindarajaswami Temple at Tirupati, Sikyotsavam will be celebrated a day after Gokulashtami on 22.08.2022. A procession of the deities of Sri Govindarajaswami and Srikrishnaswami will be taken out in the four mada streets. There will be many ubhayams (contribution and distribution of prasadam) in different places like Pedda Jeeyar mutt, Chinna Jeeyar Mutt, Sri Vedanta Desika Temple, Parakala mutt etc. and also the Tirumaaligai residence of Acharya Purushas.

Normally Sri Krishnaswami will be there along with the main deities in Tirumala and in Kodandarama Swami Temples but in Sri Govinda Raja Swami Temple, Sri Krishna Swami will be in Andamma Sannidhi. On Gokulashtami day Sri Krishnaswami will be brought from Sri Andamma Temple and there will be Abhishekam, Purana pathanam (reading the greatness of Lord Krishna's birthday), prabandha ghoshti and Asthanam.

In both the temples, the idols of Sri Krishnaswami varu are made of Panchaloham (5 metals) and in Srivari Temple, Sri Krishna Swami is made of pure silver only. In all the three temples we can see Lord Sri Krishna will be with a ball of butter in the right hand in a dancing posture.





A view of
Utlotsavam
Festival at
Tirupati
Sri Kodandarama
swami Temple



Utlotsavam in Tirupati Sri Kodandaramaswami Temple : In Sri Kodandaramaswami temple at Tirupati, Gokulashtami is celebrated on 19.08.2022 in a specially decorated stage at the Garudalwar premises and Sri Krishna in a cradle. There will be Abhishekam, Astanam etc. and on 21.8.2022, Sri Krishnaswami will proceed in procession through the four mada streets with many ubhayams and utlotsavams.



NAVANEETHA KRISHNA AT TIRUMALA

The idol of Lord Krishna is seen in the Navaneetha Nritya (celestial dance) pose of a child in Tirumala Temple. The lord is seen with his left hand stretched out in a dancing pose and the left leg placed on the pedestal. The right leg is bent at the knee and doesn't rest on the pedestal. The right hand holds a dollop of butter.



On the auspicious occasion of Shravana Pournami, Sri Krishna Swami was offered with a new 'Yagnopaveetam' every year. On this occasion, the deity will be brought from the temple on a procession and will be taken to Swami Pushkarini opposite Sri Varaha Swami temple and special Abhishekam will be done. Then, the priests amidst chanting of Vedic hymns offered new Yagnopaveetam (holy thread) and the deity will be brought back to the Srivari temple.

“Hrudaye Supratistitah....”

‘The Lord is ensconced in one’s heart’,
so the saying on the merciful Lord Maha Vishnu
stays in every heart.

“Govinda Hrudayam Nityam Balaanaam
Hrudayangamam”

The kindness from Lord Govinda’s heart
always tends to flow towards innocent and
unblemished hearts of children.

The Lord Sri Venkateswara makes every
heart beat in this universe. When there is an
anomaly in the rhythmic beating of a heart, he
listens to every such missed beat.

Sri Padmavathi Children’s Heart Centre
(SPCHC) launched recently by the Tirumala
Tirupati Devasthanams (TTD) at the Old
BIRRD Hospital block is a boon to every infant
with a congenital heart disorder. Even before
relishing the joy of being blessed with a child,
parents of such children get shocked to know



Listening to the Beat of **THE LITTLE HEARTS**

- Sri Atthi Rangarajan



about the malfunctioning of the tender heart of their child. With a lot of pain and anguish, they run to every possible hospital, given the risk faced by the days-old child with every passing minute. The surgeries performed on such little hearts are not only expensive, but also lack of expertise locally, making the parents run to metropolitan cities like Chennai, Bengaluru, Hyderabad or even beyond. It is here that TTD's Sri Venkateswara Pranadana Trust offers blessing in disguise, having stepped in to perform such complicated surgeries free of cost.

The 70-bedded hospital is one of the largest in India that deals exclusively with paediatric cardiac cases. The TTD initially spent approximately Rs.25 crore towards developing the unit and purchase of state-of-the-art equipment. There are forty beds in the advanced Intensive Care Unit (ICU) and three Laminar Flow Operation Theatres, which accord high priority to infection control. There is a modern cath lab that emits low radiation level, since it is used for infants.

Though the hospital is new, the Out Patient wing is regularly thronged by many such concerned parents. There are around 40-50 consultations every day for diagnosis of minor and major ailments. Cases are taken up for surgery based on their gravity and the emergency nature of the disorder.

A commendable job

The hospital resembles a beehive, with at least four or five surgical procedures performed every day, each of which lasts up to eight hours at a stretch. This takes the number of cases to 20-25 procedures every week and 80-100 per

month. In the six months' period, the hospital has crossed more than 450 surgeries with an impressive success rate of over 95%, which is comparable to any top corporate hospital across the globe. Given that every patient is an infant and every complication pertains to the heart, all the cases dealt with by this hospital are complicated. For a new hospital setup like this, achieving over 95% success rate is a commendable job.

Training the qualified staff for the road ahead has been a tough task since there are not many proven hands in this complex super specialty of dealing with paediatric cardiac cases. Director Dr. N. Srinath Reddy created a right team of cardiac surgeons and paediatricians and infused confidence in them to take up such complex surgeries. Starting with 1-2 cases daily, the team is now handling up to 4-5 cases per day. For every surgery, around 15-20 people are at work on one tiny heart, right from the specialist doctor, anaesthetist, perfusion technologist, lab technician to the team of nurses.

The disorder in the young heart is diagnosed through symptoms like breathing at a fast pace, difficulty in feeding, skin changing to bluish tint, discoloration of limbs, abnormal murmurs (identified with stethoscope), absence of weight gain or the child profusely sweating. In such cases, the parents



normally rush to the nearest paediatrician, who then refers the child to this hospital. With its 250-member strong team including fifteen specialist surgeons, 100 staff nurses, assistant physicians, echocardiograph technicians and cath lab technicians, the nascent hospital has the ability to deal with some of the toughest cases.

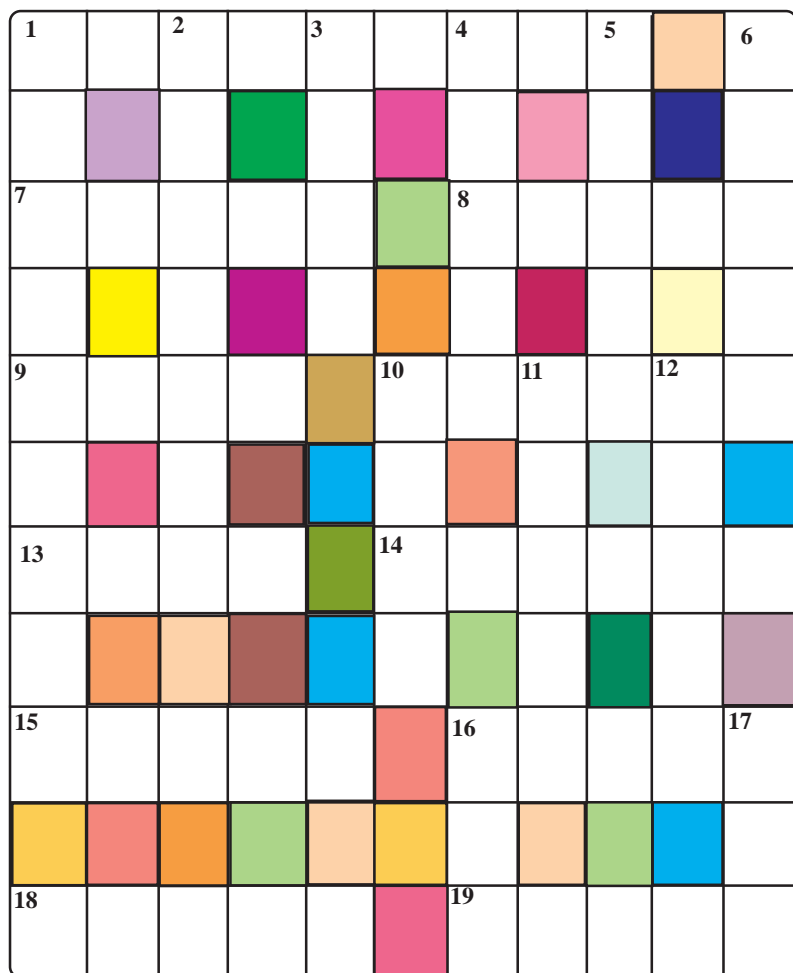
Super speciality hospital soon

The TTD management now plans to launch a 100-bedded children's super specialty hospital and

has set for itself an ambitious target of opening it by Nov 14, coinciding with Children's Day. While cardiac surgeries are currently performed, the hospital will start handling bone marrow cases also. As an incentive, the TTD has announced 'Udayasthamana Seva' ticket to the devotees donating Rs.1 crore for this purpose. The new hospital is expected to become a reality in two years.



PUZZLE



- 01. Prominent temple of Sri Rama in Telangana state (9)
- 02. Friend of Sri Krishna (7)
- 03. Not bright (4)
- 04. Son of Gandhari (5)
- 05. Brahma (5)
- 06. Maternal uncle of Krishna (5)
- 10. Angaraka (4)
- 11. Daughter of Daksha (5)
- 12. Capital of Ravana (5)
- 16. Weep (3)
- 17. Five x Two ? (3)

DOWN

CLUES FOR PUZZLE

- 01. Sacred garden near Madhura (9)
- 07. Goda Devi (5)
- 08. A type of fruit (5)
(Melon) (From right to left)
- 09. True (4)
- 10. Lotus (6)
- 13. Loved very much (4)
- 14. Say that some thing is not true (4)
- 15. Arjuna (5)
- 16. Unit for measuring the quality of gold (5)
- 18. Lord Siva (5)
- 19. Famous Hindustani Raga (5)

ACROSS

Presented by
Sri T.S. Jagan Mohan

Sage Bhartruhari has described the glory of humility and altruism. Some people will get pride when they get some power. Some others feel themselves as superiors when they are blessed with affluence. But good people are entirely different. Let us know what has been described by Bhartruhari in the below mentioned sloka.

*Bhavanti namraahstaravah phalodgamaih
Navaambubhirduravilambino ghanaah
Anuddhataah satpurushaah samruddhibhih
Swabhaavaevaisha paropakaarinaam*

Whenever the season comes, trees will be full of fruits. Due to the weight of fruits trees bend downwards. Full of fresh water clouds always bend down to earth. Good men when get the affluence, instead of becoming proud they will become meek



The Glory of HUMILITY AND ALTRUISM

- Dr K. Sudhakar Rao

and humble. Humility is quite natural for those who have altruistic tendencies.

Humility is a great virtue which blossoms along with education and enlightenment. Ordinary persons will become proud with meagre education. They think themselves as erudite scholars. But the reality will be different. But nature teaches us several lessons. Trees have altruistic tendencies. They never eat the fruits. They never pluck the flowers. Clouds after having squeezed water from the seas shower the same on the earth. When they empty themselves they feel happy. Rains would lead to prosperity. Farmers will be happy. By sudden prosperity ordinary people will become proud. Always consider others as inferiors to them. But people of wisdom will be happy in adverse situations. They will not lose their humility during prosperity. When they get wealth they will spend it for philanthropic activities. They construct public toilets, lakes and other monuments in order to facilitate the smooth functioning of society.

Let us be humble and altruistic in our day to day Life. Let us do service to the needy.



KRISHNA'S FLUTE

- Dr. P. Raja



The most celebrated hero of Indian mythology and history, Lord Krishna was the eighth incarnation of Lord Vishnu. In art, Lord Krishna is usually represented as playing on his flute. Hence, he is also known as Venugopal, venu meaning flute. His notes on the flute are symbolic of the expression of the Lord's love for humankind. But this is not to say that bovines did not like to listen to his notes. In fact, during the morning

hours when the cows were busy grazing in the fields they forgot all about their fodder and moved fast towards the Lord when he played his tunes under a nearby bushy tree lying cross-legged. Not only the bovines but also leafy trees and bushy plants listened to him in rapt attention all the time dancing to his tunes.

A single hollow shaft of bamboo with the thickness of a human thumb and with seven finger holes drilled in it passes for a flute. The index, the middle, and the ring fingers of the right hand cover the outer finger holes, while the same fingers of the left hand cover the rest. Supported by the thumb and the pinky and positioned close to the lips, air is blown over it. Played horizontally slanting downwards towards the right by the player the seven burnt holes of the flute produce the seven basic swarams – *sa, re, ga, ma, pa, dha and ni*.

The Lord's Flute

Of wind instruments, the most popular one even today is the flute. Revered as the Lord's divine instrument and associated with his rasalila dance, legends galore speak of the instrument under different names – bansuri, murali, kuzhal, bansi, basari, baanhi, baashi, etc. In spite of the several names attributed to the flute, the Lord's flute was known as Bansuri.

The bansuri was the subject of popular delight and wonder. In fact, the

gopis were ever jealous of that lucky instrument. It was always with the Lord, either tucked to his hip or to his headgear or to his lips. The gopis and devotees always longed for such a union with the divine. No wonder they looked askance at the blessed flute.

A Bamboo Stem

An interesting folktale speaks of the glory of Krishna's flute. "O Blessed flute! What laudable deeds have you performed to reach the most coveted spots in the Lord's corporeal structure, especially the lips?" asked the jealous wind that occasionally hugged the Lord. The flute replied, "O Wind! Before I became a flute, I was just a bamboo stem, deep rooted to the ground. I was the target of the sun and the rain. Yet with yogic patience, I stomached all the misfortunes I was destined to undergo. One day I was uprooted, cut, and pierced seven times. Imagine my suffering. I was all the time undergoing severe ordeals. Now I am blessed to be with the Lord. Yet I am nothing without the Lord's breath. I am hollow and empty. The Lord breathes life into me and I sing as per his wish. To make matters simple, all this happened because of my complete surrender to the Lord".

A simple folktale with a deep meaning, for all those who have time to think. Curiosity drives us to search answer for a question: Who made the flute for Krishna? Another folktale finds an answer for us.

When the celestial being Lord Krishna became an earthly being, several gods and goddesses floated down to the earth time to time to have darshan of their favourite Lord. Once Lord Siva too desired to meet his beloved god. What gift should he take with him to please

Krishna? That question began to bother him. He wanted to gift something that would always remain close to Krishna. What came to his mind was the bones of Sage Dadhicha.

The Puranas and the Mahabharata speak at length of the power and glory of the sage's bones as more effective weapons than thunderbolts. The sage devoted himself to death to donate his bones to Lord Indra to destroy the Asuras. Hence Lord Siva who had one of Dadicha's bones, made a beautiful flute out of it by grinding it. Reaching Gokulam, Siva presented the bone flute to Krishna. Delighted with the blessed gift, Krishna rarely kept it away from him.

Lord Krishna is the God of Love, an ideal of divine love. This love expresses itself by entering into man and filling his whole being. Hence the flute is symbolic of the human heart. A hollow heart is bound to become a flute for the God of Love to play upon. No wonder that the flute, beloved to Lord Krishna, became a special attraction to his admirers and devotees.



Festivals and Rituals in September 2022

- 01 Rushipanchami
- 07 Sri Vamana Jayanti
- 07-10 Tiruchanur Sri Padmavathi
Ammavari Pavithrotsavam
- 09 Sri Anantapadmanabha Vratam
Sept. 26 - Oct. 05
Tiruchanur Sri Padmavati
Ammavari Navaratri Utsavams
Sept. 27 – Oct. 05
Tirumala Sri Venkateswara
Swamivari Brahmotsavams



ALVARS ON LORD VENKATESWARA - 16

ANDAL - THE DEVOTEE'S CALL TO THE DIVINE

- Dr. Prema Nandakumar

In the yoga of love, there are many facets to reach out to the Divine. To meditate upon the child Krishna as Yasoda fondled him is, perhaps, the easiest yogic stance. And certainly, the most difficult is the Nayaka-Nayaki bhava where the Lord is visualised as the beloved. The Nalyaira Divya Prabandham has two Alvars, Nammalvar and Tirumangai, trying this yoga with near-total success in many of their verses. But as one of the Manipravala commentators on Andal's poetry, Periyavachan Pillai, has pointed out, when a poetess like Andal takes up this approach, it becomes a total success for there is the natural flow of a woman's heart towards her Nayaka, like water flowing downstream.

All the nine verses in the 8th Tirumoli are addressed to Sri Venkateswara. This is Andal's meghadutam, sending the cloud as a messenger to the Lord. The opening verse itself draws us to

the scene of Sri Venkateswara on Tirumala and the anxious young girl in Srivilliputtur looking up to the clouds and requesting them to carry her message to Him:

"O clouds that spread as a blue canopy in the sky!
Did my lord of Venkata Hill accompany you?
I am swooning, with my tears falling
Upon my breasts, in agony. Does he pride himself
In such torture done to a young girl's feelings
And destroys her beauty?"

- (Nachiar Tirumoli, 8-1)

Repeatedly the clouds are hailed as engaged in showering pearl-like water drops making the Venkata Hill a pretty and cool space for worshippers. More so when the worshipper is Andal herself, coaxing the clouds to give her some life-sustaining message from the Lord for which she has been waiting for long. For how long? Well, how can one have a sense of time if one begins

to sing the divine qualities of Govinda? Andal will also do so, and spend her time reciting his innumerable qualities of head and heart. As the lightnings sweep across the Venkata mountain reminding one of the Lord's golden form, she remembers the day when the Lord came down to the earth to tear into two form of Hiranyakasipu and save the tender child Prahlada from his demoniac father. The terrible beauty of the scene makes Andal address the rain-laden clouds that are showering flowers on the mountain as if to hail the victorious Narasimha avatar. Andal then thinks of the next avatar. That terrible-looking Man-lion was followed by that charming figure of a young Brahmin boy with a gleaming sacred –thread: was this little boy's strength and heroism less than that of the earlier incarnation?

“O clouds that have risen above
After taking the waters from below!
You will be pouring them on Venkateswara
And so tell him of my woe. He is the hero
Who gained land from Mahabali with ease
Has now made me wither like the wood apple
Rendered empty by flies. Please tell him
Of my wilting condition.” (8-6)

A question may well be asked. From where has this romantic wave tossed itself into what is pure devotional poesy? It is interesting to note that the nayaka-nayaki bhava that engaged the work of the Tamil Alvars would later enter the Sanskrit world with works like Jaya Deva's Gita Govinda. As mentioned in an earlier article, ancient Tamil poetry which dealt with secular themes used such messages sent by lovers to their beloveds. There were also the anxieties of wives waiting at home for the return of their husbands engaged in wars in distant places. The Bhakti movement took a big leap forward when the Supreme Being became the

Nayaka and the bhakthas (men and women) became the Nayaki in these poems. No touch of secular affection is to be attached to this sacred Nayaka-Nayaki lore. “I thought all were women in the holy presence of Krishna, the Purushottama!”

It is with this attitude that devotees should approach the poems of Alvars when their poems use the device of Nayaka-Nayaki bhava to reveal their anxiety to meet the Divine. Also, Of all the relationships used to draw close to the Divine, being the Lord's beloved has been recognised as the closest and Andal has brought it out soulfully in this decad in which she requests the clouds to carry her message to Lord Venkateswara.

The Venkata Hill appears also in a few other pasurams in Nachiar Tirumoli and everywhere the stamp of a complete turning towards the Divine is recognised. A girl among the humans, this vak-tapasya (tapasya of the spoken word) has transformed Andal into a goddess! The fifth decad of Nachiar Tirumoli contains the storm that rages in the devotees heart to become one with Krishna:

“The Lord will not reveal himself to me,
But entering my heart tortures me;
O koel who enjoys sipping honey
From a fresh Champak blossom,
Do not desert me, but chirp sweetly
For Venkateswara to come hither.” (5-2)

Heartfelt salutations to the Alvars! Salutations again and again to Nalayira Divya Prabhandham!

(Message : Devotees of Sri Venkateswara must make themselves well-acquainted with the pasurams of the Alvars, and also spread their message of love for the Divine to gain joy and peace.)

THE END

The Importance of YAMA AND NIYAMA

- Dr. K.V. Raghupathi

(contentment),
Tapas (austerity),
Swadhyaya (self-study), and
Iswarapranidhana (self-surrender)
emphasize the
importance of
observing ethical
values in one's life

The eight-limbed yoga (*Astanga Yoga*) propounded by Patanjali in his *Yoga Sutras* comprises both *Hatha Yoga* and *Raja Yoga*. *Yama*, *Niyama*, *Asana*, and *Pranayama* belong to the lower Yoga and focus more on health. On the other, *Pratyahara*, *Dharana*, and *Dhyana* belong to the higher Yoga, focusing more on the mind, and hence these three make up *Raja Yoga*. *Samadhi* is the ultimate goal. Similarly, the lower Yoga refers to the external (*Bahya*), which is physical, and the higher Yoga to the internal (*Antar*), which is mental. Seen this way, Patanjali has embedded both *Hatha* and *Raja Yoga* in *Astanga Yoga*. Other systems are based on different techniques and different number of *Angas*.

In this article, we shall examine the importance of *Yama* and *Niyama*, the first two *angas* at the bottom belonging to the lower Yoga in *Yoga Sadhana*. *Yama* tells us about what we should not do in life, while *Niyama* about what we should do in life. *Yama*, comprising five principles *Ahimsa* (non-violence), *Satya* (truth), *Asteya* (non-stealing), *Brahmacharya* (continence), and *Aparigraha* (non-covetedness), and *Niyama*, comprising five principles *Saucha* (purity), *Santosa*

which lay a strong moral foundation for spiritual life. For Patanjali, following these principles is mandatory in Yogic life. Both *Yama* and *Niyama* are practical and preliminary. They are preliminary because the *sadhaka* has to take up in the initial stages of the practice of Yoga and it is practical because it puts the *sadhaka* to the practical test of his aspirations and earnestness as distinguished from a mere theoretical study.



Patanjali talks about the morality of the higher order, and not of the conventional type or mundane type (morality in the world), not even of the ordinary religious type. It is transcendental morality based on the higher laws of Nature to bring about the liberation of the individual from the bonds of illusions and ignorance. Its aim is not to achieve limited happiness within the illusions of the lower life, but to gain true and lasting happiness or peace by transcending those illusions. Mere performing *Asanas* and *Pranayama* without observing and following *Yama* and *Niyama* will hamper the progress of the *sadhaka* in spiritual *sadhana* and hence, the *sadhaka* should not make any compromises on them.

The Main Aim

Virtues prescribed in Yogic morality have a much wider scope and deeper significance. Each virtue included in *Yama* and *Niyama* has to be practiced to high perfection. Each virtue is more comprehensive in its meaning than what is understood on the surface. The main aim is to erase all mental and emotional disturbances. Hatred, dishonesty, corruption, deception, sensuality, and possessiveness are some of the common vices that cause disturbances in the body and mind. They form *vrittis* (modifications) which hamper *dharana* and *dhyana*.

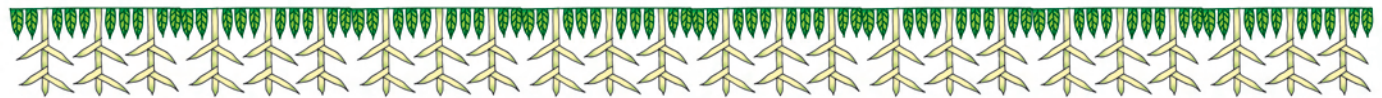
As long as the *sadhaka* is subject to these vices in their crude and subtle forms, Yogic life is meaningless. It is merely useless to practice Yoga in a more systematic and advanced way.

Many *sadhakas* and those who teach Yoga in the world do not observe these virtues in life. They display more arrogance and pride than humility. Mere performing *asanas* and *pranayama* will not bring desired results in life. It is like sowing the seeds without tilling the land. Such life is disastrous. Performing *asanas* and *pranayama* is one aspect of Yogic life, and not the end of Yogic life. These two limbs are meant to maintain good health so that the *sadhaka* can proceed to the higher. Besides, it should be noted that yogic life is strictly private and not meant to be displayed in public to gain some trophies.



SOLUTION TO PUZZLE

1 B	R	2 U	N	3 D	A	4 V	A	5 N		6 K
H		D		U		I		A		A
7 A	N	D	A	L		8 N	O	L	E	M
D		H		L		D		W		S
9 R	E	A	L		10 K	A	11 M	A	12 L	A
A		V			U		E		A	
13 D	E	A	R		J		14 D	E	N	Y
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15 I	N	D	R	I		16 C	A	R	A	17 T
						R				E
18 S	A	K	R	A		19 Y	A	M	A	N



It was the beginning of August, two months since *agni nakshatram* had ended but continued to be hot. The mango season had ended and only kilimooku – shaped like a parrot's beak – was available in the market. Charumati had already made pickle to last them for the coming months till the next season. Her mother-in-law was an avakaya expert and had taught her to make the special variety subtly sweetened by jaggery.

'Harini, O Harini', she called out to her young daughter. Golden skinned and with sparkling eyes, Harini loved music and was always humming some song or the other. Charumati always felt that she deserved to have proper training in music. But where was the money in a poor Brahmin Vaidik household? Charumati's husband had been taught just a few essential stotras and managed to eke out a living at the local Adi Kesava perumal temple as an assistant to the priest. He was pious and un-ambitious; refused to 'demand' sambavana from the few devotees who worshipped at the temple, and was content with a morsel of dadhiannam (curd rice) or pulihora (tamarind rice) offered to the Lord as prasadam and the small salary that was paid to him. Life in a remote village like Kundinapura had its plus points – there was nothing much to spend on!

Harini came in like a whirlwind. 'Amma, I was listening to the radio in Kamala akka's house. They were singing *Sri Varalakshmi Namastubhyam*. You know that is my favourite song.'

It was Charumati's favourite song too because it mentioned her name. She herself had not been to school but was determined that her daughter would grow up educated. Some day, some day all that would happen. Meanwhile, water had to be drawn from the well, and food cooked. She got the wood fire going and then went to the small green patch outside and plucked some gongura to make chutney, to go with the dadhi-annam prasadam from the temple.

After weeks of hot weather, there was a thunderstorm that evening and so the night was cool. After a long time, Charumati fell into a deep sleep.

CHARUMATI'S DREAM

- Smt. D.K. Ahana Lakshmi

Signs of Festivities

Bright lights everywhere.

Melodious strains of the verses *shree saarasapade rasapa-de sapade pade pade* from *Sri Varalakshmi Namastubhyam* seemed to surround her. All around her were signs of



On the occasion of
'Varalakshmi Vratam'
on 05.08.2022

festivities. There were thoranams of fresh mango leaves adorning every house and beautiful kolam in brilliant white in front of each house. She walked along and came to the temple. The Lakshmi mandapam was freshly decorated – the fragrance of a multitude of flowers came wafting down. Lakshmi Devi looked magnificent in a Red sari with glittering ornaments and decorated with lotus flowers. The beautiful lotus like gentle eyes of goddess Lakshmi smiled at Charumati and her lotus-soft hands seemed to caress her face and bless her.

'Giver of boons, O Varalakshmi, may all good things happen to us, keep us all safe and happy in these difficult times', thought Charumati and prayed in her mind:

Padmaasane Padmakare sarva lokaika poojithe

Narayana priyadevi supreethaa bhava sarvada

Seated on a lotus, holding lotuses in her hand, the world prays to her

Beloved consort of Narayana, be kind to me always

In the morning, she woke up and narrated her dream to her friends. Kamali said, "How interesting. My mother used to tell me the story of Charumati of the kingdom of Magadha from a village was Kundina. What a coincidence!

"Why don't we all celebrate Varalakshmi vratam", said Vilasini.

Vilasini's mother-in-law was the seniormost lady in that street. She said, 'tomorrow is Friday, pournami is three days later. It is very auspicious. And performing the Varalakshmi vratam is like worshipping the eight forms of Lakshmi at the same time.'

She advised the women about how to observe the Varalakshmi Vrata. A ritual bath followed by decorating the puja place in their homes and preparing of the auspicious Kalasham and cooking prasada. The ladies sang songs, recited slokas to Goddess Lakshmi including Lakshmi Sahasranamam. In the evening,

they offered tamboolam to each other and broke their fast with sweets and prasada.

In the very next year, so many changes took place in that village. The jaggery flavoured avakaya became such a hit that a small production unit was established. Charumati was now able to earn enough to send little Harini to a good music teacher. The village became prosperous and every year, the women ensured that they observed the Varalakshmi vrata with devout fervor.



VARALAKSHMI VRATHAM AT TIRUCHANUR

The Vara Lakshmi Vratam is an annual ritual performed every year grandly in TTD Sri Padmavathi Ammavari temple, Tiruchanur. On this day, Goddess Padmavathi devi in the form of Varalakshmi devi blesses the devotees.

ANNAMAYYA'S VIGNETTES OF WISDOM - 13

- Prof. M. Rajagopalachary

sankirtana:

vijAtulanniyu vridhA vridhA
ajAmiLAdula kadiyEjAti?

jAtibhEdamulu sharIra guNamulu
jAti sharIramu saritODanE ceDu,
Atuma parishuddham beppuDunu adi nirdOsham
banAdi
yItala harivijnyAnapu dAsyam bidi yokkaTe pO sujAti.

hari yindarilO nantarAtmuDide
dharaNi jAti bhEdamu lencina,
paramayOgu lIbhAva mashTamadamu bhavavikAramani
mAniri
dharaNilOna baratattvajnyAnamu dharmamUame
sujAti

loukika vaidika lampaTulaku nivi
kaikonu navashya kartavyambulu,
srikantuDu srI venkaTapati sEsina sampAda mindariki
mEkoni yinniyu mIrinavAriki mI nAmame sujAti.

Glossary: vijAtulu = vishiShTamulaina jAtulu, vibhinna jAtulu; a different class, species, order, race, or caste, heterogeneity; jAti = kulamu, puTTuka, sAmAnyamu; class, tribe or caste; vridhA = vyarthamu; vain; useless; fruitless; Atuma = Atma, jIvuDu, buddhi; the soul, the living principle, the self; Itala = Ivali cOTu; this side; ashTamadamu = enimidi madamulatO gUDinadi; anna madamu, artha madamu, sthri madamu, vidyA madamu, kula madamu, rUpa madamu, udyOga madamu, youvana madamu; eight kinds of pride—luxury in food, pride of wealth, pride of lust, pride of learning, pride of rank and family, pride of beauty, pride of station and pride of youth; bhava vikAramu = samsAramunaku sambandhincina avamAnamu; loukika vaidika lampaTulaku = loka sambandhi, vEda sambandhi aina kAryamulalo mikkili Asaktulaina vAriki; one who is attached to the worldly and Vedic activities; Avashya kartavyambulu = tappaka cEyadaginavi; that which is to be done inevitably; mEkoni = sammatincu, kalugu, pUnu; to wish, desire, want. to consent, to comply with, to happen;

Vain Discrimination

Vain is the discrimination of different castes
What is the caste of outcastes like AjAmiLa?
Differences in caste are the traits of the body

They perish the moment the body perishes!
Pure is the soul forever, without blemish or beginning,
Best is the caste that shuns the idea of the body
And serves to know Hari in the Self.

Lo! Hari is immanent in all beings
Great saints have discarded caste
As one of the eight forms of arrogance and
A detestable trait of deceptive world.

Best is the caste that knows the Self in the world
And bases itself on the dharma conducive to it.

This discrimination is practiced by those
Drawn to the worldly affairs and the Vedic rituals.
This is concocted as a form of delusion
By Lord Venkateshwara, Lakshmi's Consort.
Chanting Your name alone is the best caste
For those who overcome these limitations.

Commentary: In this song, Annamayya discards discrimination on the basis of caste and class. Ajamila episode of the *Mahabhagavata* vindicates that it was not his caste but the name of Hari which liberated the fallen Ajamila. Though Ajamila was born a Brahmin and fell from his caste due to dereliction of dharma, he was liberated just for uttering, in his last breath, the name of his son which incidentally was that of Lord narayana. Thus, the episode reveals that caste has no role whatsoever in attaining liberation. Annamayya remarks that caste is only a trait of the body which is full of impurities and hence to be abhorred. Soul alone is pure, without any blemish or beginning. It is immortal. God lives in it. Those who see God everywhere do not resort to the practice of caste discrimination. Hence, they belong to the best class or caste. The sankirtana reveals Annamayya's social consciousness and egalitarianism. Caste discrimination is one of the eight forms of arrogance (*ashtamada*), viz—arrogance due to luxury in food, possession of wealth, women, learning, rank and family (caste), station and youth. Whatever be the caste one is born into, one cannot get liberated without devotion to the Lord. So, it is futile to create different castes and then take pride in one's caste as high or discard another's caste as low. He asserts that chanting the name of Hari alone is the trait of the best caste and nothing else is. Caste discrimination is practiced by those who give more importance to the rituals. The only caste that Annamayya recognizes is that of those who chant the name of the Lord.





The festival of Ganesh Chaturthi or Vinayaka Chaturthi as it is called is celebrated across India with people performing puja in various forms to the idol of the elephant-headed Hindu God. Ganesh puja is the first in the list of festivals celebrated in a year, by all Hindus, as per Hindu Almanac, of course, as per their own tradition and culture.

Sri Krishna in Bhagawad Gita told - If one offers to Me with devotion a leaf, a flower, some fruit, or even water, I delightfully partake of that item offered with love by My devotee in pure consciousness. Ganesha is equally revered as a God of simplicity. All you need for the puja is a bowl of water, a few flowers/grass plants, and any fruit/food (Prasad) that you can offer. Any other puja material like an incense, sandalwood paste, turmeric, kum-kum, camphor and yellowed rice are all optional. Given here is a simple ritual that you can perform on the special day of Ganesha Chaturthi/Vinayaka Chaturthi. Based on your family

traditions and Guru/Acharya's guidance, you can perform this puja with any variation that you deem necessary or important for the Sampradaya/tradition you belong to.

The puja is generally performed in the morning hours. One must take bath and wear the clean traditional clothes. The house must be sanitized with cow's urine and fittingly decorated. As far as possible prefer natural decoration with flowers, rangoli and door hangings made of palm leaves and leaves from a mango tree.

Arrange for all the things that are required before starting the puja so that there will be no interruption until completion of puja.

The first thing you need is "Ganesha" to perform a puja. Where do you find a Ganesha? You may have him in any form. A brass idol, a clay doll, a picture from a calendar or a poster, a painting etc. If you find none of these, there is an easy way to make a representation of him which is an age-old

recommendation. You may choose any organic object like clay or turmeric and make a small mold of it. As mentioned earlier Ganesha is a God of simplicity and there is an old saying that even if you mold cow dung in your hand it becomes Ganesha.

The Procedure starts with Achamanam (Purification) : Once you have Ganesha ready, meditate upon him. Sprinkle water in your hands to clean it, sprinkle a few drops to cleanse your body and consume a few drops of it to cleanse your soul. You may recite the following mantra:

Om! Achyutaya Namaha, Om! Anantaya Namaha, Om! Govindaaya Namaha.

Aasanam (Offer a seat to the God) : In Sanskrit you say “Aasanam Samarpayami”. By saying this you can place Ganesha on any pedestal.

Sankalpam (Oath taking to tune your mind to perform the puja) : You can recite the following mantra: Sri Bhagawad preetyartham/kainkarya roopam: Maha Ganapathi pujam karishye.

Avahanam(Invocation) : You can recite any sloka on Ganesha. The most common ones are given below -

Gannaanaam Tvaa Ganna-Patim Havaamahe
Kavim Kavinaam-Upama-Shravastamam |
Jyesstha-Raajam Brahmannaam Brahmannaaspata
Aa Nah Shrnnavan-Uutibhih Sida Saadanam ||
(Rig Veda 2.23.1)

Among the Ganas (Group of Prayers), to You who is Ganapati (Lord of Prayers), we Offer our Sacrificial Oblations. You are the Wisdom of the Wise and Uppermost in Glory. You are the foremost King of the Prayers, presiding as the Lord of the Prayers (Brahmanaspati). Please come to us by listening to our invocation and be present in the seat of this sacred sacrificial altar (to charge our prayers with your power and wisdom). Or

ShuklaAmbara Dharam Vishnum
Shashi Varnam Chatur Bhujam
Prasanna Vadanam Dhyayet
Sarva Vighnopashaantaye

O! Lord, he whose dress is the wide white sky, who is all pervading, whose arms are spread to all four sides. One with the blissful face, we meditate on you, nullify all troubles.

Prokshanam (Purification of the Lord) : You can recite the following mantra:

Argyam Samarpayami (offering water to clean the divine hands)

Padayoho, paadyam samarpayami (offering water to clean the divine feet)

Achamaniyam samarpayami (offering water to clean the divine soul)

Snanaanantharam achamaniyam samarpayamai (offering water as a divine shower)

Alankaram (Decoration) : Once Ganesha is bathed as per the previous step now, he is decorated. You can recite the following mantra:



Abaranani - Vastraani samarpayami (Offer wearables/clothes).

Divya parimala Gandham Dhaarayami (Offering sandal paste).

Gandhasyopari haridra kumkumam samarpayami (Offering turmeric and kum-kum)

Pushpamalikan samarpayami (Offering garland).

If you do not have any of the above with every line above, you can say “Akshataam samarpayami” to imagine the flowers you offered as all the objects above.

Archanam (Worship) : With the grass, recite 108 names of Ganesha and offer the grass flowers as worship.

At the end you must say Nanavidha parimala pathra pushpani samarpayami (Offering all types of flowers and leaves).

Shodasopachara poojaam karishye (Offering 16 types of upacharas).

Dhoopa maghraapayami (Offering incense).

Deepam sandarshayami (showing lamp).

Kadali phala naivedyam samarpayami (Offering banana/fruits).

Thamboolam samarpayami (Offering beetel leaves and areca nuts).

Suwarna pushpam samarpayami (Offering coins as dakshina).

Manthra pushpam samarpayami (offering worship with various Vedic chants).

If you do not have any of the above, you can simply offer turmeric rice every time you mention it and say ‘Akshathaam’ (rice mixed with turmeric powder) samarpayami. Or you can offer a flower saying pushpaani samarpayami.

Naivedyam (Offering food as prasadam) : Offer any food that you specially made for the occasion. If nothing grand is available, you can offer cooked rice, ghee, dhal and curd. If that is also not available, you can offer a few fruits. Even if that is not available, you can offer a bowl of milk. If nothing is available, you can offer water or at least you can join your hands (Anjali) and imagine you offer all the above and more.

Then recite: Maha naivedyam samarpayami (offering Maha prasadam)

Maha Aarthi (offering divine fire) : You can recite any Mangala sloka on Ganesha and light a camphor or any Deepa (light). You need to circle it three time around Ganesha Moorthy to complete the pooja.

You can recite the following Mangala sloka :
Om ekadantaya vidmahe vakratundaya dheemahi
Tanno danti prachodayat

O! the Lord with single tusk, who is omnipresent and the one with a curved trunk, I meditate upon you for great intellect. I bow to you O Lord with a single tusk to illumine my mind with wisdom.

Visarjana (Farewell) : After all the puja is done, then the last and the final stage where the deity is given a farewell ‘Visarjana’. All pujas end with Mangala Aarati. This can be made with water mixed with kum-kum (vermilion) and turmeric. If you do not have it, you can sing some praise of Ganesha.

Hope the divine grace of Ganesha be bestowed upon each one of you who are inclined to celebrate this special day.

The sublime theme in any puja is not how much you offer as prasadam or do decoration, or say Manthras, but how affectionately and wholeheartedly you present them to the Deity.



Anyone in this world who pursues the habit of 'giving', who has made it a way of life, is a noble being. Such a mode of living is difficult to practise as it amounts to 'selfless service', *nishkama karma*. People who are deeply attached to worldly things, comforts, and those who are after money and its attendant benefits, fame and power, cannot easily detach themselves from their gains. It requires inspired bent of mind and enormous courage to imbibe the virtue of giving, not expecting anything in return. Vemana has emphasized the significance of helping others, and exalted those who made it a way of life. Similarly, he treated the mean and miserly people with disdain and subjected them to scorn in quite a few poems, in a number of ways—polite and encouraging, simple and succinct, sharp and sarcastic.

Velli vachu nadu malli poyye nadu
Venta raadu Dhanamu koncha bodu:
Thanu yeda bovu? Dhanameda bovuno?
Vishwadabhirama vinura Vema!

(Poem 47. Page 8. *Vemana Padyalu*, C.P. Brown Collection, 1839. Ed. Bandi Gopala Reddy {Bangore}. Published by TTD, Tirupathi: 1992.)

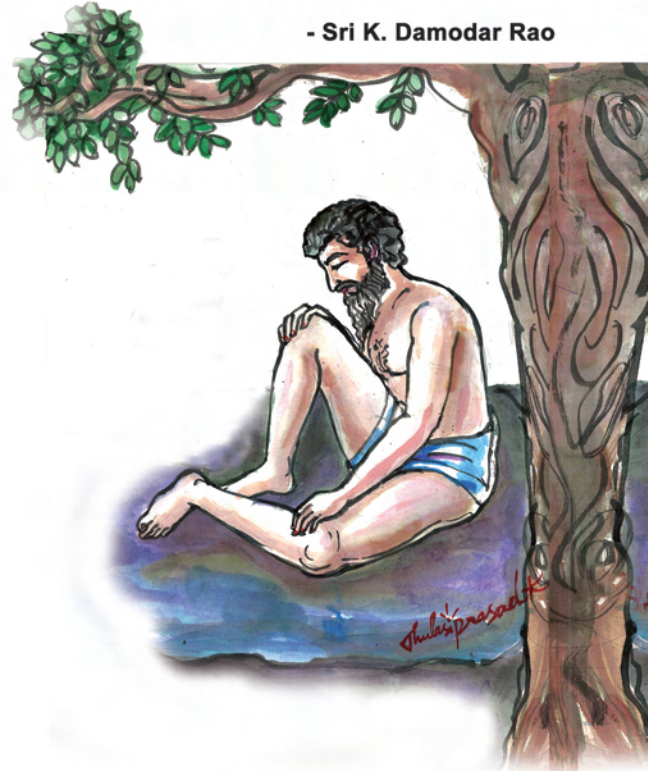
While returning, and while leaving this place
Riches will not accompany; He will not carry it.
Where is he headed? Where will be his wealth gone?
Vema, the one endeared to the Creator, listen!

The poem is a simple one with moral implications: As long as the man lives here he can take pride in his riches and enjoy his comforts. He knows it is temporal, but may refuse to part with money. After his demise, no one knows about his whereabouts nor that of his wealth. On the contrary, if he has offered a part of his wealth to the needy, they would have remembered his charity, he would have been lauded as generous human being. Another poem in the same gentle tone:

Dhanamu guda betti dharmambu seyaka;
Thanu dinaka lessa daachu gaka,
Thene neega goorchi thearavri kiyyada?
Vishwadabhirama vinura Vema!

Universal Wisdom of VEMANA - 10

- Sri K. Damodar Rao



(Poem 129. Page 19. *Vemana Padyalu*, C.P. Brown Collection, 1839. Ed. Bandi Gopala Reddy {Bangore}. Published by TTD, Tirupathi: 1992.)

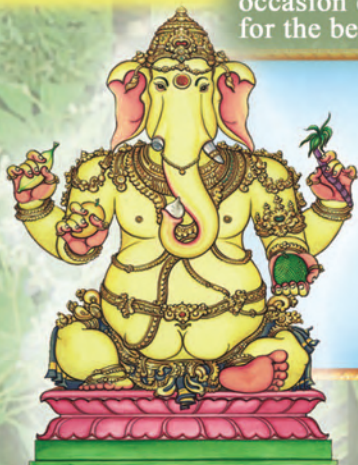
He amassed wealth, but not offered anything;
He accumulated, without even eating properly,
Like a bee toiling hard, gives its honey to strangers
Vema, the one endeared to the Creator, listen!

Vemana drives home that when one is alive, he should know the importance of giving. The poor and the destitute deserve his charity. If he doesn't give then, his wealth may fall in the wrong hands and there is no way of reaching out to the needy. The honey-bee example is quite appropriate. With so much toil it accumulates honey. But it is the humans who drive away the bees and enjoy the sweetness of honey. The moot point that Vemana stresses here is that one should properly utilise his wealth when he is alive—for the needs of self, his family and the rest in charity! Vemana could also be blunt and sarcastic while dealing with selfish human streak that we shall examine in the next essay.



LORD GANAPATHI in Various Forms

Everybody knows about Lord Ganapathi and a large number of devotees worship Him. He used to fulfill prayers of His devotees in different forms. Sixteen forms of Lord Ganapathi give specialized and fruitful results to the devotees and grace them. All forms from Bala Ganapathi to Urthwa Ganapathi absolutely solve problems that one faces every day. By worshipping all forms of Lord Ganapathi one gets fruitful results. On the auspicious occasion of Vinayaka Chaturthi, the conglomeration of sixteen forms of Lord Ganapathi is for the benefit of the readers of 'Sapthagiri'.

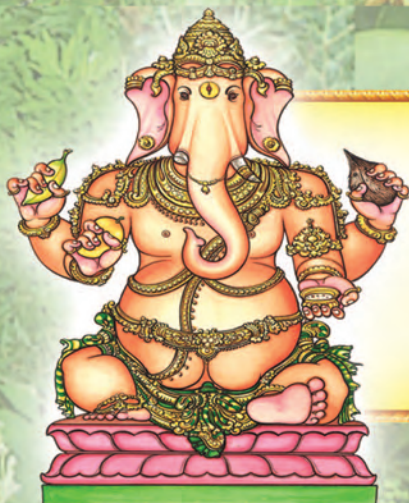
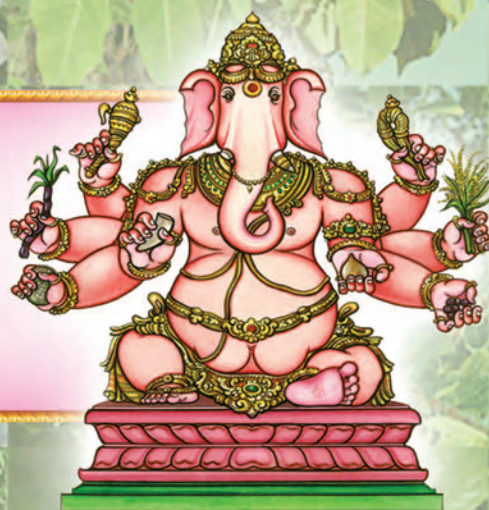


LORD BALA GANAPATHI

To attain intellectual enlightenment, all devotees have to chant His 'dhyana' sloka 32 times daily and offer 'pranams' to Him 21 times.

LORD TARUNA GANAPATHI

When one chants Lord Taruna Ganapathi's sloka 32 times, one's efforts will be fulfilled and one attains concentration, self-confidence and finally 'moksha.'

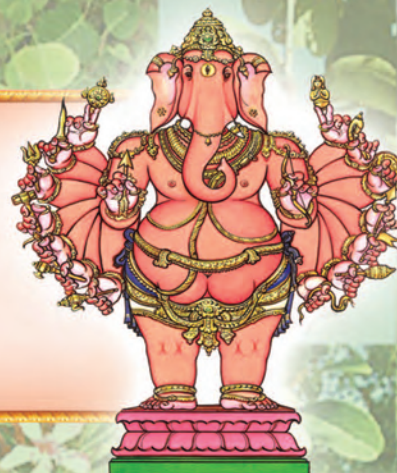


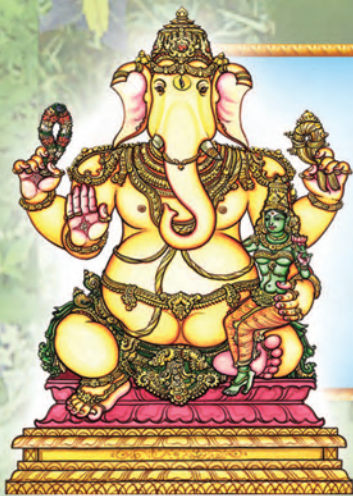
LORD BHAKTA GANAPATHI

When one worships Him, one acquires devotional thinking about God and gets salvation.

LORD VEERA GANAPATHI

When one meditates on Him and worships Him, one gets courage and bravery.



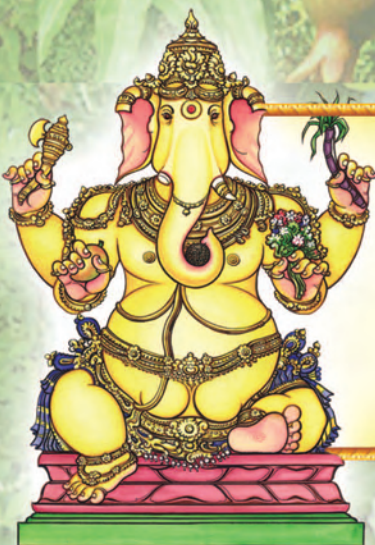
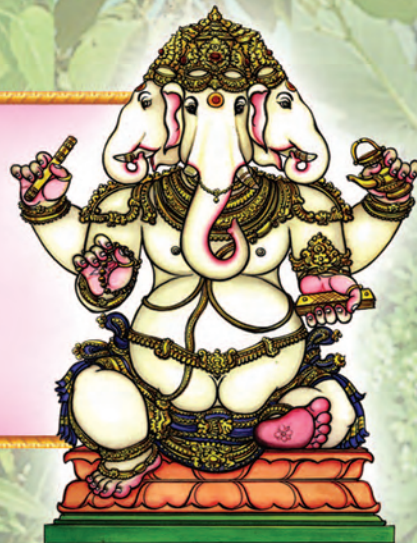


LORD SAKTHI GANAPATHI

One gets self-confidence by performing puja to Him.

LORD DWIJA GANAPATHI

If one worships Him, one gets concentration knowledge and skill.



LORD SIDDHI GANAPATHI

Siddhi and Buddhi are the powers of the Lord. Spiritual and intellectual powers are the main features of His form and the devotees who worship Lord Siddhi Ganapathi can get success for ever.

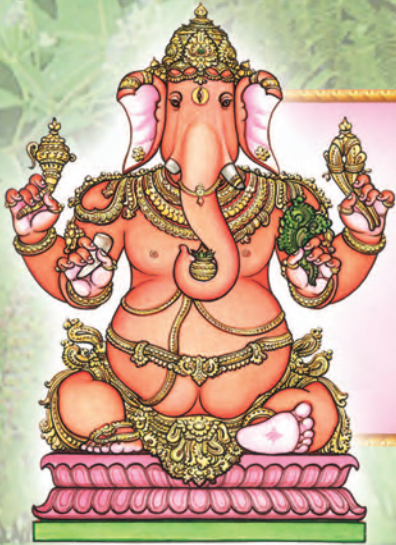
LORD UCHISHTA GANAPATHI

Uchchhishta Ganapati gives great boons to His devotees when they pray to Him. He punishes the devotees who do not maintain discipline and He never accepts even a small mistake. Devotees who used to worship Him are being increased day to day.



LORD VIGHNA GANAPATHI

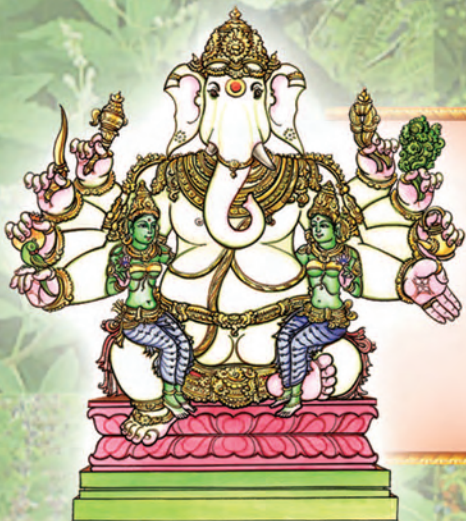
When one prays to Him, one's obstacles will be removed and one gets fame.

**LORD KSHIPRA GANAPATHI**

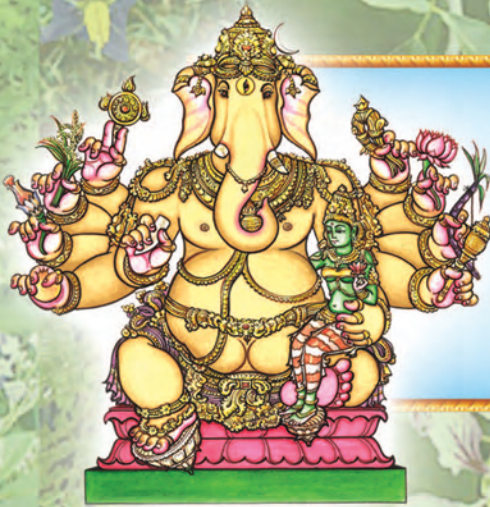
Lord is regarded as the one who answers prayers, rewards true devotion and satisfies the will of the devotees.

LORD HERAMBA GANAPATHI

In this form Lord Herambha Ganapathi removes the obstacles while travelling.

**LORD SRI LAKSHMI GANAPATHI**

By worshipping Him one gets wealth, health and nourishment.

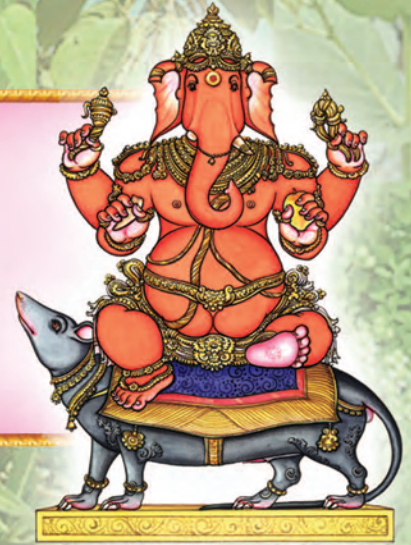


LORD MAHA GANAPATHI

By worshipping Lord Maha Ganapathi, it is believed that one gets immense prosperity. The Lord is like the wish-fulfilling cow i.e., 'Kamadhenu.' He removes all kinds of difficulties caused by the nine planets.

LORD VIJAYA GANAPATHI

Lord Vijaya Ganapati is the God of Accomplishment. It is believed that praying to Him ensures success in all endeavours and makes His devotees victorious.

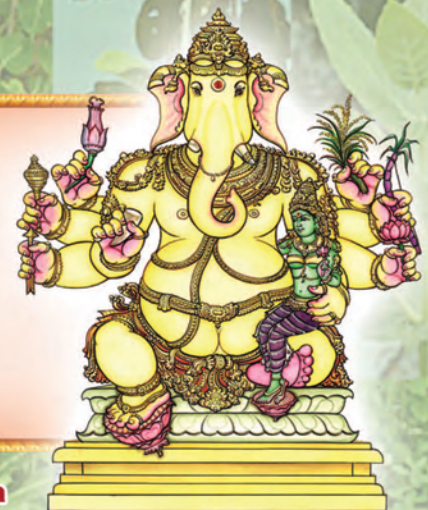


LORD NRUTYA GANAPATHI

Lord Nrutya Ganapati is depicted as a dancing God under the divine and wish-fulfilling 'Kalpa Vriksha.' He gives contentment and peace of mind to His devotees.

LORD URDHWA GANAPATHI

Lord Urdhva Ganapati remains an elevator and a benefactor to His devotees. It is believed that his worship would provide refuge to them from all sins, sufferings and imprisonment.



OUR MIND CHEATS US INDEED!

- Prof. Padmanabha Rao

Srimad Bhagavatam has several allegorical stories which have hidden spiritual meaning. One such episode appears in 4th Skandha of this Maha Purana. This story is somewhat strange in nature and narration. Sage Narada narrates this to King Praachinabarhi to indicate sins and virtues carried through many lives.

Puranjana was a famous king of his times, liked by his subjects for his modest rule and kind behaviour to his subjects. He had a close friend whose name is 'anonymous'. He accompanied the king in all his journeys, but no one knows his whereabouts, not even his name!

Once the king and his friend were travelling to a certain city. On their way, they found a magnificent city endowed with all grandeur which even his capital did not have. The King was curious to know more, so he wandered around this city with child like curiosity.

His new found city had 9 doors, beautiful gardens, pleasant weather, which made the king to like it and make it as his capital. On his way further, he saw a beautiful woman who was guarded by strong men on either side. In fact, her security staff looked like an army. Apart from this, there was a ferocious snake, hissing all along, with 5 hoods, and reddish eyes!

King Puranjana went near the beautiful woman and enquired her whereabouts: 'Oh dear lady! who are you? May I know your parents? The woman replied: I don't know, all these people are guarding me, more than closed doors, I don't know anything. King readily offered to marry her, she agreed. They got married, and wandered in that beautiful land for long time.

Several months and years passed like this, both forgot the world around them. As a king's pastime, he wanted to go on a hunting spree. He tried to come out of the fort, but failed as it had 9 closed doors, 7 above and 2 below. Somehow, he went out of this strong fort. His chariot had 2 wheels. After some time, he was encountered by 360 Gandharvas, 360 their women folk. All attacked the king and defeated him in the fight. Puranjana was miserably defeated losing his newly acquired city.

*Purusham Puranjanam vidayaath
budhadhim thu pramadaam thathaa
Sakhaay Indriyaganom
jnanam karma cha yakthutham ||*



Purusha, the person who is dwelling in a physical form is Puramjana, a resident of Pura-human form. His intellect is Buddhi, friends are sensory organs, his actions are determined by Jnana, his knowledge.

The valuable message of this allegory is a true seeker-Sadhaka, shall keep himself carefully and intentionally away from deceitful sense organs, and seek the help of Buddhi, and never Manas, the wandering wild horse like mind. If he makes this a habit, chances of him getting mesmerized by ever increasing demands of mind, body and sensuous desires, which lead him directly, but slowly to the dreadful path of misery and pain. After all, it is a god given physical form through our parents, which obviously is under our control.

*Sankhyaha thadvruthayaha praanaha
pranchavruthiriyathoragaha
Avignaathaha vayastatra yo
purushasya saksheshwaraha*

Puranjana travelled in a 2 wheeled chariot, with 5 horses. Papa, and Punya are two wheels, 5 horses are 5 sensory organs. Human form itself is a chariot.

Those who obstructed his journey are 360 days, 360 nights. Srimad Bhagavatam asks us: 'Will you dance to the tune of your wild mind? By doing so, will you lose this precious human form given to you for good? We all dream and get highly illusioned by the fleeting mind. Our life is given to the hands of weird mind, not wise intellect. So beware of this and act wisely, as per your Buddhi, and never manas, the mind!

A true seeker always listens to the directions of his Intellect than instinct and mind. Any successful achiever has to follow his intellect than fickle mind, which might mislead him. This is true to even everyday life also.



SRI VIKHANASACHARYA JAYANTHI ON 11-08-2022



On the Tirumala hills there is a shrine of Sri Vikhanasacharya on the side of Sri Varahaswami temple near Swami pushkarini. Readers of Sapthagiri may have darshan of sage Vikhanasacharya's temple in their next visit to Tirumala.

The Agama which was laid by Vaikhanasa Maharshi is being practiced in Tirumala. The Agama put forth by Vaikhanasa Maharshi is called 'Vaikhanasa Agama'. All the rituals are being done as per Vaikhanasa Agama tradition in Tirumala.

Lord Vishnu has taken many incarnations (Avatars). Most popular, as all of us know, are the 10 incarnations (Dashavatar). The Varaha Avatar (Head of a Boar and body of a man raising the earth in his tusks) which is one among them. In this Avatar, he took the boar form to protect the Earth and all its inhabitants. Lord Vishnu took Avatar whenever the universe was in turmoil. The divine purpose of any Avatar was the restoration of Dharma or righteousness and to save the planet and the good people from the hands of evils, demons or Asuras (Bhagavad Gita 4.8 - ParitrANAYA SadhUnam Sambhavami Yuge Yuge).

Legend behind Sri Varahaswami Temple at Tirumala: Tirumala is known as *Adi Varaha Kshetram* (Varahadri). In Tirumala, the East facing Sri Varahaswami temple is located in the North West corner of the temple tank - Swami Pushkarini. One day, Sri Varahaswami while returning after destroying Vrishabhasura, saw at sunrise, Srinivasa who was strolling on Venkatachalam. Roaring at him, Varahaswami moved towards him. Srinivasa immediately disappeared into the ant-hill. Then Varahaswami recognised Srinivasa as Lord Vishnu and spoke to him. Srinivasa also recognised

Varahaswami as Vishnu and stood before him and spoke. The gods seeing the two manifestations of the same Lord (Vishnu), were happy and showered flowers on them. After the gods left for Sri Vaikuntam, Varahaswami asked Srinivasa why he had to leave Vaikuntam and come down there. Srinivasa said, "Lakshmi left my chest as it had been dishonoured by the kicking foot of sage Bhrigu, and went to Kolhapur. In this sorrow I left Vaikuntam and made this ant-hill here south of you, my abode. A cowherd struck me on the head with an axe. I have seen you while I am searching for an antidote to the pain of my head injury. I have a desire to stay here till the end of Kaliyuga". Then Varahaswami asked him to pay for it and have it. To him Srinivasa replied, "I have no money. But if you give me space here, I shall repay your debt by causing you to be worshipped and offered food before me, first, in lieu of money. Consider it as a proper payment and give me land here." Varahaswami accepted it and gave him an extent of land measuring a hundred feet. In return, Srinivasa provided him with an agreement deed assuring that he would be paid the first darshan, worship and offerings by all the devotees visiting the temple. *This tradition is in practice to this day at Tirumala and Lord Varahaswami continues to receive the age-old traditional worship. Even today, all offerings are first made to Lord Varahaswami and then to Lord Sri Venkateswara.*

Varaha Jayanti falls on 30th August this year

Background of Varaha Avatar: Jaya and Vijaya (dwarapalakas - gatekeepers - of Lord Vishnu's Vaikunta Loka) were born in their next birth as brothers named Hiranyakashipu and Hiranyaksha. Hiranyaksha was immensely devoted to Lord Brahma. He worshipped Lord Brahma for many years and got the boon. Hiranyaksha grabbed the Earth and submerged it in the Patala Loka. So, the Earth sank to the bottom of the ocean. Manu, who is in charge of creation, complained to Lord Brahma

LORD VARAHA

- Dr Murali Santhanam



that he has no place for the living beings. Lord Brahma meditated to Lord Vishnu.

*Naasaaputaat samabhavah
shishukolaroopee ...12.3*

(Sriman Narayaneeyam)

Lord You emerged as an infant boar from Brahma's nostril. *The Lord who is now of a thumb's size also resides in every living being as antaryami (atman), as enshrined in the following shloka:*

*Angusthamatrah puruso'ntaratma sada
jananam hrdaye samnivistah |
tamsvacchariratpravrhen
munjadivesikam dhairyena ... 2.3.17*

(Katha Upanishad).

The creature (Lord Vishnu) grew and grew in size after each breath until it attained a colossal size (*from angushta purusha to Virat purusha*). Andal in her Nachiyar Thirumozhi has nicely described Varaha Avatar in the following pasuram:

*Pasi turttuk kidanda par magatkkup
pandoru nal
masudambil nir vara manam ilap
panriyam*

*tesudaiya devar tiru ara'ngac-celvanar
pesi iruppanagal perkkavum perave
..11.8 (Nachiyar Thirumozhi)*

At one time, when Bhumidevi was submerged in deep waters and accumulating moss all over her body (due to Hiranyakshan's kidnapping), Swami took the form of a varaha (boar). Dripping with dirty waters all over His body, without even being ashamed of the form that *He took such a form that naturally revels in dirty waters*, He immediately came to her rescue. Lot of interpretations have been given by various Poorvacharyas/ Upanyasakars for the words "*manam ilap panriyam*". Swami Desikan has used the words "*Upamanam ilap panriyam*" (there

is no equal to Him - *na dvitiyosti kaschit - Vedas*). Periyavachan Pillai uses the words "*tanmanam ilap panriyam*" - nobody could even recognise Him (Lord Vishnu). All the Rishis in Satyaloka could recognise that it is Lord Vishnu by identifying his 'pundarikaksha' (lotus eyes).

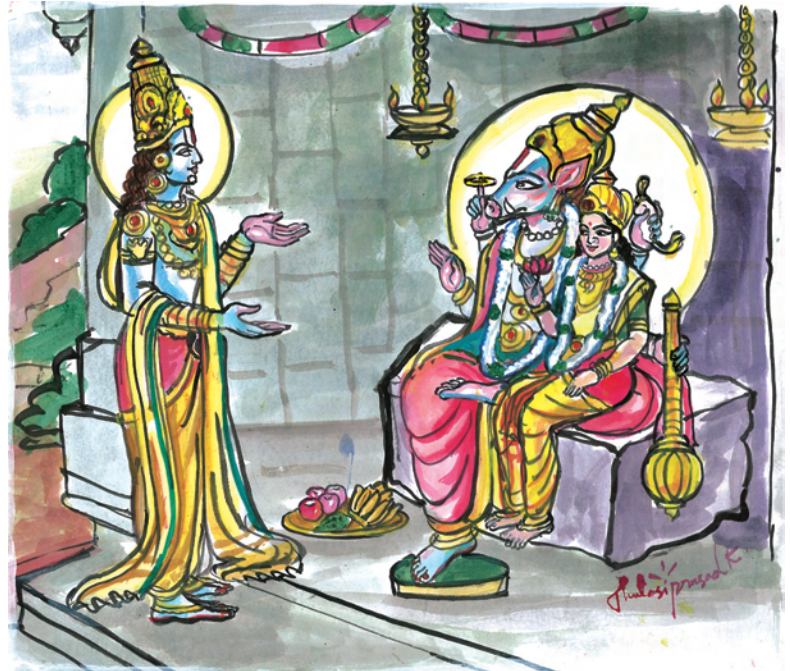
When Lord brought her up from the deep ocean, Bhumidevi was shivering and she says:

*"Aham sishya cha daasi cha bhaktha cha tvayi Maadhava
...114.64 (Varaha Puranam)*

"My Lord! I am Your disciple, servant and have great bhakthi for You. Please accept my appeal and bless me with instructions on the easy means that would help all jeevas to reach sathgathi (moksham)." *At this juncture Lord Varaha gave the following Charama Slokam :*

*"Sthite mnasi suswaste sarere sati yo nara: |
Dhatu samye sthite smartha viswaroopam cha mam ajam ||
Thatas tham mriyamanam thu kashta pashana sanibham |
Aham smarami madhbhaktam nayami paramam gatim ||"*

Meaning: When mind in good state of health and the bodily elements in good shape, if a human being (devotee) thinks of me, as the one with the whole world as my body and lies unconscious at the time of death as if he/she were a log of wood or a stone, I will remember the devotee's remembrance of me when he was healthy and I will lead that devotee to my abode.



In this way, Lord Vishnu as Varaha Avatar slew Hiranyaksha and saved Bhumidevi (Mother Earth). *It is believed that after saving the Earth, Lord Varaha is staying as Varaha Swami in Tirumala, and we can have his darshan at this temple.*

Charama Slokam - Meaning & Significance: In his Prabhandam titled "*Charama Sloka Churukku*" Swami Desikan has in 11 Pasurams summarised the meanings of Geethacharyan's Charama Slokam. However, *in the first Slokam* he has described the full meaning of '*Charama Slokam*' which reads thus:

*kallar ahalum karumamum Jnanamum Kaathalum |
marrella nilaihalukku yerppa vidhittha kirisaihaLum |
vallar muyalha vali izhanthar Yenranai thozhuha yenru |
yella dharumamum uraitthavan innadi sernthaname ||*

Meaning: Only those, who have mastered Sasthras and acquired visesha Jnanam can practise successfully Karma yogam, Jnana yogam and Bhakti yogam. Others will conclude, after their difficulties in practising these yogams, that they are not for them and will drop out in their quest for Moksham. "As a result, the above three yogams are recommended for the knowledgeable and competent ones in Sasthras and Saasthrartams. All the others, who are overwhelmed by their deficiencies are instructed to approach Me and surrender unto Me. I will stand in the place of all these difficult upayams and grant them the fruits of Moksham. There is no reason for the asakthas (powerless) to grieve anymore after their Saranagathi to Me".

Sri Vaishnavites who perform Saranagathi/Prapatti /Bharanyasam, through an Acharyan, have to recite three mantras (Rahasya Thrayam) every day. *The three mantras are 1. Ashtakshara 2. Dvayam and 3. Charama Slokam.* There are Three Charama Slokams - *Sri Varaha Charama Slokam,*

Sri Rama Charama Slokam and Sri Krishna Charama Slokam.

Varaha Jayanti: As per the Hindu calendar, Varaha Jayanti falls in the Shukla Paksha of Bhadrapada month on the third day or Tritiya Tithi. It is believed that Lord Varaha bestows immense riches and good health on those who worship him. Devotees should recite the following Varaha Vishnu Mantra on this day:

Om Namō Bhagvate Varaharupaya Bhurbuva Swaha |

Pataye Bhupatitvam meḥ Dehi dāpaya Swaha ||

Lessons for our practice (anushtanam):

God, by taking the form of a Varaha, has taught us the great management concept of '*Dignity of Labour*' (all types of jobs are respected equally and no occupation should be considered superior and none of the jobs should be discriminated against on any basis).

We should develop three important traits - Tolerance, Forbearance and Forgiving attitude

We should help in transforming the people around us and the whole universe in whatever little way we can.

We have to continue to do our duty (as ordained by Perumal for this birth) and also recite the Rahasya Thrayam after performing Prapatti, in addition to the chanting of other Stotrams/performing Nitya Kainkaryam.

Let us firmly believe and trust in the Lord that he can and shall definitely grant us the Moksham at the end of this birth.



Sri Maha Vishnu came down many times from his heavenly abode to rescue the Vedas, to save the earth, to protect his devotees and to rid the earth of demonic devastations. In Krita Yuga the god came in the form of Adi Varaha— a wild boar. He also manifested himself as Naarasimha. The fourth incarnation of Sri Maha Vishnu as Naarasimha was an awe inspiring one. It was neither man nor animal, it was fiery and terrible —the non- lion, non- man deity; *na mrigam na naram* ! Did not the saint singer Tallapaka Annamacharya evoke this ferocious form in some *keertanas* in this Kali Yuga, in our own times? And why did the god come at all this time? In the first place it was not to kill the demon king then, or punish a king here! He appeared to prove the truth in the devotee's infinite faith.

Starting from Simhachalam in Visakhapatnam district in the northern region of Andhra Pradesh, the two Telugu states have many holy places dedicated to the deity Sri Narasimha. These nine sacred places are known as *nava Naarasimha kshetras*. Ahobilam alone is also called as a *Nava Naarasimha kshetram* as the god is worshipped in

the temples in his nine aspects along with his consort goddess Maha Lakshmi. Interestingly with the exception of the temple at Antarvedi which is situated near Narsapuram on the eastern sea coast, the temples dedicated to Sri Narasimha are situated atop small and big hills covered by trees and forests.

Simhachalam, one of the hill ranges on the Bay of Bengal coast is a prime Naarasimha *kshetra*. It is so called both because of the god and because of the lion-like shape of the mountain on which the deity is enshrined. The story of Hiranyakasipa— a sworn enemy of Vishnu, and his son Prahlada devoted to Sri Mahavishnu- is a well known one. Hiranyakasipa ordered several types of tortures for Prahlada to wean him away from his devotion to Sri MahaVishnu. One such punishment was for his son to be thrown into the sea. It was from the hill top of Simhagiri that Prahlada was cast away, only to come back to his father's palace. In the final challenge to his son the enraged Hiranyaksipa himself brought about the fiery god from a pillar he destroyed, and his own end thereby. The ferocious form of Sri Narasimha terrified all. It was the un-frightened little devotee Prahlada who eased the fire of anger from



Dvayavatara SRI VARAHA LAKSHMI NARASIMHA

- Smt. B. Parvathi

the god and calmed him into assuming his benign form with the goddess Sri Maha Lakshmi by his side.

The two in one Manifestation

The deity of Simhachalam has a great distinction. He who is —*na mrigam na naram*— neither animal nor man, Sri Naarasimha has an added aspect of a wild boar in this holy hill temple. Prahlada also prayed to the god to give him a vision of his earlier form as Adi Varaha. Sri Naarasimha took the form of a wild boar for his devotee. Therefore the god in Simhachalam is a *dvayavatara*, the two-in-one boar-lion divine manifestation. However, the deity appears in his original form only for a single day in the whole year. It is on Vaisakha suddha tritiiya —on the third day in the bright fortnight of the second lunar month that the *nija rupa* of Prahlada *varada* is visible. For the rest of the year the deity is covered in sandal paste. Devotees wait in unending queue lines for a glimpse of the deity on this day.

A Special Feature

This *kshetra* and the god here have another special feature. Offering of sandal paste happens to be one of the *upacharas* offered to deities in daily worship. Sandal paste is offered for cooling effect. Ferocity and fire mark Sri Naarasimha *avatara*. In Simhachalam mounds of sanctified sandal paste is offered four times in a span of three months which keeps the *dvayavatara* covered throughout the year. Thus kept cool under these layers of sandal paste *dvayavatara* Sri Varaha Lakshmi Narasimha is worshipped in, what looks like a *Shivalinga*!

The *sthalapurana* of our Simhagiri temple says that the temple Prahlada built for his god became derelict as the *yuga* ended. Crests of earth grew over the idol. In the following age, King Pururava was attracted to this site where the deity lay. Following the say of *akasavani*, the king covered the deity with a measure of sandal paste equal to the earth removed from the divine figure. Pururava obeyed and built a temple which continues to flourish through the ages to this day.

In this age of Kali, a thousand years ago Sri Vishanava philosopher Sri Ramanujacharya came to worship the deity. The religious customs and practices



of the temple were laid down by Sri Ramanuja. When the Acharya spoke to the people gathered there it is said that the god himself used to come to listen to him in the form of a swan. Sri Ramanuja's image adorns the north east corner known as "Hamsa Moola"— niche of the swan, on the outer temple corridor.

The celebrated *vaggeyakara* Tallapaka Annamacharya acknowledged the devotional renderings of Srikanta Krishnamayya who sang the praise of Simhagirinadha in his poetic vachanas. What Annamacharya is to Sri Venkateswara so is Srikanta Krishnamayya to Sri Simhagirinadha.

The temple architecture is a mixture of Chola, Kalinga, Kakatiya and Chalukya styles. There are one hundred and twenty five inscriptions in the temple which are of historical importance. Prominent among these are the ones by Sri Krishna Deva Raya who made an offering of several ornaments to the deity. The king's victory pillar atop the Simhachalam hill is another landmark of this pilgrimage centre.





Part - 16

Tirumalai Ozhugu

History of Rituals and Customs in Tirumala

Original in Tamil by- Sri K. Balasundar Nayakar
Excerpts Translated into English by- Dr. M. Varadarajan

(Continued from the previous issue)

Occasions for recitation of Alvars Hymns in the presence of Tiruvenkatamudayan:

During Margazhi month, when opening the temple in Brahma Muhurtham, on the first day, after doing Tiruvaradhanam and offering naivedyam, Tondaradippodi Alwar's Prabandham - *Tiruppalliezhuchchi* and Andal's *Tiruppavai* are recited. The next day onwards, during first Tiruvaradhanam, recitation of *Tiruppavai* and *Tiruppalliezhuchchi* is done. In the afternoon, Manavala mamunigal's *Upadesa ratnamala* is recited. In the evening, Manavala Mamunigal's *Tiruvoymozhi Noorththandadi* is recited. From Tirukkarthikai till Adhyayana Utsavam, *Upadesa ratnamala* and *Tiruvoymozhi Noorththandadi* is recited.

In other months, during morning while adorning garlands, *Tiruppavai*,

Tiruppalliezhuchi is recited. In the afternoons, while adorning garlands, Tirumangai Alwar's *Chiriy Tirumadal* is recited. In the evening during Nitya Anusandhanam, the following are recited – but, there is difference in the recitation – first Periyalwar's "*Tiruppallandu*", "*Poochchudal*", "*Kaappidal*", "*Senniyongu*", Andal's "*Vinneelamelappu*", Kulasekara Alwar's "*Uneru Selvatthu*", "*Angannedumathil*", Tirumangai Alwar's *Periya Tirumozhi* "*Thaye Thandaai* (1.9)", "*Unvada Unnadu* (3.2)", "*Vada Marudidai* (3.3)", Nammalvar's *Tiruvoymozhi* "*Ozhivil Kalam* (3.3)", "*Ulagamunda Peruvaya* (6.10)", "*Kangulum Pakalum* (7.2)", "*Azhi Ezha* (7.4)", Tiruppanalwar's "*Amalanadipiran*" and Madhurakavi Alwar's "*Kanninum Chiruththambu*". As per Purvacharyas order, there is no recitation of Taniyan for *Nachchiyar Tirumozhi*, *Perumal Tirumozhi*,

Periya Tirumozhi and *Tiruvoymozhi*. But for “*Amalanadipiran*” and “*Kanninum chiruththambu*”, Taniyans are recited, as these are prabandhams in full.

The reason for recitation of “*Kangulum Pagalum*” in the evening Nitya Anusandhanam and “*Ciriya Tirumadal*” in the afternoon garland adorning time is as follows:

At one time, a native and great devotee of Lord Ranganatha of Srirangam visited Tirumala. He took bath in Swami Pushkarini and worshipped Gnanappiran i.e. Varaha Perumal and as per routine, he worshipped Sri Ramanuja and entered in *Vendri Malaiyittan Mandapam*, otherwise called Garuda Mandapam. He worshipped Garudalwar, Dwarapalakas and in the presence of Sri Ramanuja, he prostrated before Tiruvenkatamudayan by reciting Tirumangai Alwar’s *Periya Tirumozhi* hymn “*Thaye Thandhai* (1.9) and entered near Kulasekarappadi and worshipped *padadikesam* i.e. from the foot to head of Tiruvenkatamudayan as said in “*Apadachoodamanubhuya harim sayanam*” and recited in *devagana* the ten hymns of *Tiruvoymozhi* “*Kangulum Pagalum* (7.2)”. Tiruvenkatamudayan was elated and through archaka, He appreciated the hymn sung in the disguise of Alwar who recited in *Nayika bhava*. Accordingly, Tiruvenkatamudayan asked Areyar to recite Parakala Nayaki hymn. Immediately, Areyr recited *Ciriya Tirumadal* which is in *Nayika bhava* of Tirumangai Alwar. Tiruvenkata

mudayan appreciated and honoured him with Sri Satakopa, garland etc. At that time, Anjanaverpanar, Sri Ramanuja, Tiruvenkata Jeeyar and others who heard this, decided as per the order of Lord, *it* is to be recited when the Lord goes round the streets. There is an *Itihya* that when Lord Ranganatha of Srirangam was staying several years in Tirumala, Nammalvar’s *Tiruvoymozhi* decad “*Kangulum Pagalum*” (7.2) used to be recited. Tiruvenkatamudayan desired to hear the decad. Hence in the evening ritual, along with Nitya Anusandhanam, this *Tiruvoymozhi* is to be recited.

During Adhyayanotsavam, in Panchaparva etc. times Tiruvenkatamudayan hears the following hymns in this way:

In Tirumala and Tirupati, Adhyayanotsavam used to be held for 24 days which includes *Tanneeramudhu* Utsavam. This Adhyayanotsavam begins in Margazhi month eleven days before Sukla paksha Ekadasi day. This is called Ciriya Adhyayanotsavam. On the first day and night, the first and last hymns in *Mudal Tiruvandadhi to Nanmugan Tiruvandadhi and Tiruviruttam* is recited; On the second day morning the 1000 hymns of *Iyarpa* are recited; night – Tiruppallandu begins; 3rd day morning – Periyalwar Tirumozhi 2 decads are recited; night – “Cenni ongu”; 4th day morning – the remaining hymns in Periyalwar Tirumozhi; night – Andal’s Vinneela Melappu; 5th day morning Tiruppavai and Nachchiyar Tirumozhi; night – Kulasekhara Alwar’s Perumal Tirumozhi “Vuneru selvattu”; 6th day morning – Perumal Tirumozhi to Kanninum Chiruththambu,



thus Mudalayiram ends; night – Tirumozhi begins – Vadinen Vadi and Taye Thandhai; 7th day morning – Tirumozhi 2 decads; night – Vada marudidaipoki; 8th day morning Tirumozhi 3rd and 4th decad; night – Pandai Nanmarai Tirumozhi; 9th day morning 5,6, and 7 decads; night – Thelliyir Devarkkum; 10th day morning – 8 and 9th decads; night - kadil kadippittu; 11th day morning 10 and 11th decads; night – Tirukkurundandakam, Tirunedunthandakam and Periya Tirumozhi sattumurai; In this way the first eleven days night Areyar used to sing Koil Tirumozhi; the next day morning the remaining are recited.

Then, beginning from Sukla Ekadasi, Periya Adhyayana Utsavam used to be held for ten days. During these days, after *naivedhyam*, four Vedas, Itihasa and Puranas are recited; In the night, daily one centum of Tiruvoymozhi is recited; on the 11th day night Kanninun Chiruththambu; 12th day night – Ramanuja Noorththandadhi are recited; Next day Varaha Perumal hears Tiruvoymozhi. The Next day is *Thanneer Amudhu* Utsavam.

In Tirumala Adhyayanotsavam, from the second day to 23rd day during evening purappadu of Malai Kuniya Nindra Perumal, Ciriya Tirumadal is being recited in the North Mada street; on the first day of Adhyayana Utsava Prabandhams are recited in Tirumaamani Mandapam, the next day onwards they are recited in Periya Sannidhi at proper time;

During Avatara Utsavam of Senaimudaliyar, Malai Kuniya Nindra Perumal visits Senaimudaliyar Sannidhi and Tiruviruttam of Nammalvar is recited.

On the Periya Tiruadhyayana Sattumurai day, Tiruvenkatadamudayan, as usual, visits with Senaimudaliyar and Sri Ramanuja and hears Tiruvoymozhi hymns. Veda Sattumurai is held. Then Theertham, Sri Satari and Prasadam are distributed. After that, with a view to do Mangalasasanam for Moolamoorthy – Tiruvenkatadamudayan, Sri Ramanuja went around Tirumaamani Mandapam and accompanied by Jeeyars, Srivaishnavas and Areyar by reciting Stotraratnam and reaches *Vendri Malai Ittan Mandapam* (Garuda Mandapam). Facing

Moolamoorthy, Jeeyars and others recited “Tiruppallandu” two hymns, “Ozhivil Kalam”, “Ulagamunda Peruvaya”, “Thaye Thandhai”, Sri Ramanuja’s Sri Bhashya Mangala Sloka “Akila Bhuvana Janma” and Purva kanda of Saranagathi Gadhyam. After hearing all these, Tiruvenkatadamudayan, through Archaka presented Tirumalai, Parivattam, Sri Satakopam, Prasadam, a portion of Peethambaram (cloth), and flowers from the feet of Lord to Sri Ramanuja, the hymns “Akala killen”, “Ozhivil kalam”, and “Thaye Thandhai”, “Akhilabhuvana janma” and Gadhya churnika “Manovakkayayi” are recited. Then Slokas from Yathiraja Vimsati are recited. Then Sri Ramanuja goes around the sanctum sanctorum. Following that, the temple parikaras recite Yatiraja Vimsati slokas and then Sri Ramanuja is permitted to go from that place to his temple, opposite to Hundi. At that time, Yatiraja Vimsati is recited. Theertham, Prasadam, Ananthalwan i.e. satari of Sri Ramanuja is placed on those nearby. Like this, on the 12th day Ramanuja Noorthandadi is recited. Then Ramanuja mangalasasana kramam (order).

Recitation of Alwars’ hymns during Tirumala Brahmotsavam:

During Tirumala Brahmotsavam, there is no recitation of hymns on the morning of first day Brahmotsavam; night – Mudal Tiruvandadhi; 2nd day morning Irandam Tiruvandadhi, night – the same; 3rd day morning – Moondram Tiruvandadhi, night – the same. 4th day morning – Nanmugan Tiruvandadhi, night – the same. 5th day morning – Tiruviruttam, night – the same. 6th day morning – Periya Tiruvandadhi, evening vasantha utsavam – no recitation; night – Periya Tiruvandadhi. During the above six days Periyalwar’s hymns also are recited along with those hymns stated above. 7th day morning – Periya Tirumozhi, night – continuing Periya Tirumozhi, 8th day morning – Periya Tirumozhi continued. At the feet of Ratha (car), Sathumurai is held by reciting Periyalwar’s hymns and Tirumangai Alwar’s hymns. During this utsavam, Ciriya Tirumadal and Periya Tirumadal are

also recited. 8th night – Nachchiyar tirumozhi; 9th morning – Perumal Tirumozhi. At the Churnabhishekam – 9th day morning – Tiruchchanda Viruttam is recited and at the end, Madhurakavi Alwar's Kanninun Chiruththambu is recited. For Chakrasnanam at the Swami Pushkarini, Tirunedunthandakam of Tirumangai Alwar is recited. At the Swami Pushkarini in the Varahaswami Temple, Tirumanjanam for Malayappa Swami, Ubhaya Nachchiyar and Chakraththalwar is held. Then theertham is distributed. At the Tiruvaradhana, Tiruppalliezhuchi, Tiruppavai, Tiruppallandu, Kanninumchiruththambu, koil tiruvoymozhi, Ramanuja Noorthandadhi and Upadesa ratnamala are recited and Sathumurai is performed. On the 8th Rathotsavam at the feet of the car and on 9th day at Varahaswami temple, sathumurai and Vazhi Tirunamam is recited. On the



9th day night at the Dwaja Avarohana, Ramanuja Noortrandadhi and Upadesaratnamalai and on 10th day, Dwadasa aradhana, Tiruvoymozhi were recited. (Note - This tradition was dispensed with now). But this will be done on Srijanathi Day for Ugra Srinivasa as stated above. Only Koil Tiruvoymozhi is recited. (Note - We do not know the reason for this). During Brahmotsavam except on the 18th and 19th day, all other days in both sessions after coming from Vahana and at the entrance of the temple, Sathumurai is held. Then, at Sri Ramanuja temple, Iyalchattu and Vazhi Tirunamam is recited. The naivedyam that is offered to Malayappa Swami at the entrance of the temple during Brahmotsavam is used as naivedhyam for Sri Ramanuja and distributed at Iyalchattu. Even during Navaratri Brahmotsavam this kind of recitation of hymns etc. is there.

(to be continued)



THIRUKKUDANTHAI

Kumbakonam

- Sri Ramesh D. Kandadai



The town of Kumbakonam or Thirukkudanthai is renowned as a center for Vaishnavite and Saivite culture and many temples of both faiths dot the landscape. Historically it has been around since the early chola period. Since sangham period it has been ruled by Early, mid and later Cholas, Pandya, Vijayanagar and Nayaks. It has been known for long as a center of Hindu cultural learning.

We will focus only on Srivaishnavite aspect of Thirukkudanthai with particular emphasis on Sri Sarangapani temple. Many regard the shrine as one of the most important Srivaishnavite temples along with Srirangam, Tirupati, Kanchipuram and Thirumaliruncholai.

Location

About 85km due east of Srirangam along the southern bank of Kaveri River, is Kumbakonam or Thirukkudanthai in Tamil Nadu in South India.

Sthalapuranam

The Sage Brighu went to Sri Narayana's abode in Ksheera sagar to test the Lord's patience. Unhappy with the attention being not given to him, Brighu kicked the Lord in his chest. Mahalakshmi who always resides the Lord's left chest got angry (because Sri Narayana did not chastise Brighu for kicking where she resides) and left Sri Vaikunta. Vishnu followed her to earth and but she remained angry with him. It is said that he lived below ground as Patala Srinivasa till her anger cooled down. Then sage Brighu apologized and was reborn as Hemarishi who prayed that Mahalakshmi should be born as his daughter. Mahalakshmi emerged from the Potramarai tank amidst lotuses as the daughter of Hemarishi. Hence the name Kamalavalli.

The Lord, in reclining posture, descended from Sri Vaikunta in a chariot drawn by horses and elephants. That is why the sanctum of Sri Araavamudha (ever sweet nectar) is shaped in the form of a chariot drawn by horses and elephants. There are two entrances to the sanctum – Dakshinayana and Utharayana entrances. The vimana is called Vaidheeka vimana. The temple pond is Hemavalli Pushkarani. It is said that the Vaidheeka Vimana and Pranavakruthi Vimana are two parts of a whole.

The Lord arrived under Vaidheeka Vimana on Makara Sankranti day to wed Kamalavalli.

Special Features

When Thirumazhisai Alwar reached this temple during his wanderings, he is said to have asked the Lord if after walking so much in Rama avataar and measuring it as Vamana, after picking up mother earth in Varaha avataram, is he shaken and tired? Can he not rise and receive the Alwar who is his guest? On hearing this Sri Araavamudha got ready to rise. Shaken by the Kindness of the Lord in listening to his devotee, Thirumazhisai Alwar requests him...please remain as you are. The Lord freezes in the half-arisen posture. It is known as udhdhana sayi in Sanskrit and Sarangapani



temple is the only place in the world where the Lord can be seen in this posture.

One version of the story goes that Sri Nathamuni while worshipping Sri Araavamudha heard a few devotees recite some Tamil pasurams ending with the line “These ten of the thousand that Satagopa wrote”. When he enquired, he was told that they knew no more and maybe he should enquire in Alwar Thirunagari with the descendants of Madurakavi Alwar. Thus began the search which ended with the grace of Nammalwar in re-establishing the four thousand pasurams in current use. The Lord is referred to as 'Sri Araamudhalwan'.

This temple has no Sorga Vaasal as one worships the Lord in his chariot arriving from Sri Vaikunta. Any darshan of the Lord here results in salvation.

Since this is the birthplace of Kamalavalli, the Lord is considered to be the in-house son-in-law! The priority of worship goes to the mother of the Universe whose natal home is this.

The main deity (Sri Aravamudan) and processional deity (Sri Sarangapani) are treated with equal regard here. Consequently, the temple is referred to as Ubhaya Pradhana Divya Desa.

A devotee of the Lord who served him died on Diwali day issueless. Prior to

death, he requested the Lord to arrange someone to perform his last rites. To this day, every Diwali day the Lord performs (through the priest or Archaka) the annual shrardh ceremony in strict privacy at the sanctum.

Mangalasasanam

There are 52 pasurams by seven Alwars about this temple. Amongst the 108 Divya Desam, this temple is the sixth most sung about temple.

In Irandaam Thiruvandadhi, Bhoothatalwar (2251) says the Lord resides in many places including Thirukkudanthai. In another pasuram (2278) he says the Lord of Nityasuris has taken up residence in Thirukkudandhai on the bed of many hooded Adhishesha.

In Mundraam Thiruandadhi, Pey Alwar, says (2311) that places such as Ksheera sagar, Paramapadham, Vengadam and Thirukkudanthai are the places where it pleases the Lord to reside. In another pasuram (2343) he calls Thirukkudanthai as the center of the world and says this is where he who accepted water from Mahabali Chakravarthy in the gifting ritual lives.

In Naanmugan Thiruandadhi, Thirumazhisai Alwar (2417) lists the shrines such as Thirukkudanthai where the Lord is resting on Adhishesha and says he rests purely to enter hearts of his devotees. In Thiruchandaviruttam, he refers to the Lord as the one who is resting (807) in Thirukkudanthai after severing the ten heads of Ravana. He refers to incidents in Rama avatara and Krishna avatara in the next few pasurams (807-812) and ends by asking the Lord after all this walking in Rama avatar, after picking Bhumi Devi in Varaha avatar, are you so tired that you are unable to rise to receive me, your guest.

Perialwar in Perialwar Thirumozhi (188) refers to the Lord of Thirukudanthai as he who split the chest of Hiranyakasipu into two.

Andal in her Natchiyar Thirumozhi (628) claims to have fallen under the spell of the Lord resting on a tender banyan leaf. She refers to him as he who is resting in Thirukkudanthai and asks that his basil leaves be brought over and applied to her hair.

Nammalwar in his Thiruvaimozhi (3194-3203) refers to Aramudhan as the sweet tasting nectar that has taken residence in his heart. He also refers to him as he who has taken up residence in Thirukkudanthai.

Thirumangai Alwar in Thiruvezhukuttrirukkai, (2672) (inscribed on the wall near the entrance to the temple) towards the end refers to Thirukkudanthai as the place where the brahmins utter veda-suktas in the presence of the lord who rests on Adhishesha.

Finally, the best reference to the Lord of Thirukkudanthai is by Nammalwar, the one pasuram (amongst ten) (3203) which centuries later led to the revival of Nalayira Divya Prabandham. Nammalwar welcomes the Lord in to his heart as the handsome one who is named and is Aramudham and being the sweet nectar, he fills his devotees being with sweetness. He is also one who will cut the bond to samsara and rule over the devotee. The name of the Lord says it all – Aaraa Amudhan!! Only a sample of fifty-four pasurams is presented here.

Om Namo Narayana



(Continued from the previous issue)

On Fridays, after the sarvadarsanam, Tomalaseva and the archana in the night are performed followed by food offerings, the Ekantaseva is done.

This closes the daily routine nityarchana in the temple.

Mention of daily puja In the Epigraphs of Tirumala during the ages.

A critical study of the epigraphs of the Tirumala Temple gives us information about the details of the daily routine puja that were performed in the Tirumala temple during the ages. Many of these ancient rituals have now ceased to be performed but some are continuing. A few of them are listed below:-

Nityadipam and Nityanaivedyam.
Sandhis and Food offerings.
Vedaparayanam.
Abhishekam.

Nityadipam and Nityanaivedyam

The Pallava inscription No. 219-G.T., dated in the 51st year of the reign of Ko-Vijaya-Dantivikramavarman, (corresponding roughly to 830 A.D.), the earliest in date in the collection, records an arrangement made for keeping a lamp burning before a processional image newly installed in the shrine of Tiruvenkatattu-Emperumanadigal.

The Chola records register donations and gifts intended for nanda-vilakku (lamp-lighting) or for aradhanam (food-offerings). A fragmentary record (No.232-G.T.), dated in the 29th Year of Madirakonda Ko-Parakesari-varman alias Parantaka I, registers an arrangement made by Kodungoluran of Malainadu with the sabhai of Tiruchchokunur (Tiruchanur) by which the sabhai undertook to keep a lighted lamp. Another epigraph (No. 234- G.T.), dated in the 10th year of the same king's reign, registers a similar deposit for lamp lighting. In the reign of Rajaraja I, one Arulakki alias Rajaraja- Muvendavelan paid 40 kalanju of gold into the temple-treasury for maintaining a lamp (Nos. 212 to 216 G.T.). The epigraph No. 20-T.T., dated in the reign of Sri Koppatrakesari-panmar alias Sri Rajendra-Choladeva, records a provision made for lamp-lighting. Besides, it gives us some interesting information regarding state-supervision over temples in those times. It was brought to the notice of Adhikari (royal officer) Korramangalam-udaiyan that the assembly of Tirumundiyan which undertook

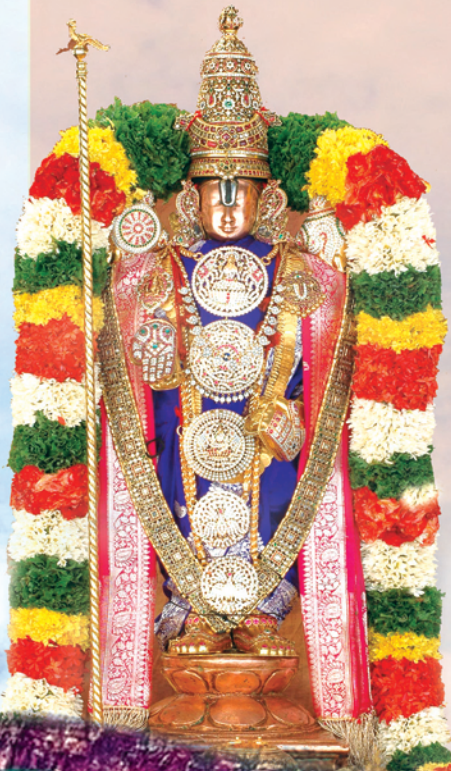
THE TIRUMALA TEMPLE

- Dr. N. Ramesan

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to light 24 lamps at Tirumala had failed in the discharge of their trust by discontinuing 22 and maintaining only 2 lights. The Adhikari enquired into the matter, became convinced of the neglect on the part of the assembly, and ordered the continuance of the entire service through the managers of the temple. It is incidentally mentioned that all articles required for the daily food-offerings were transmitted from Tirupati every day (in those days) to Tirumala, and also that the Tirumundiya sabhaiyar had a certain service (Paricharakam) to render to the temple for which at the time a sum of 3 Pon was standing to their credit.

During the 13th century we find ample provision made by devotees both for nitya-dipam (lamp-lighting) and for nitya-naivedyam (food-offerings). We also observe that, in place of the then prevailing practice of paying 40 kalanju of gold usually for a lamp, cows were presented to the temple to serve the purpose. Nos. 101, 118 and 176 - T.T. and 112 and 113-G.T. belonging to the reign of Tribhuvana-chakravartigal Sri Vira-Narasimha Yadavaraya, and Nos. 73, III and 173-T.T. belonging to the reign of Tribhuvana-chakra- vartigal Vijaya-Gandagopaladeva, illustrate the above procedure regarding arrangements for the service of lamp-lighting through donations of gold and silver coin or through gifts of cows.

In the Vijayanagara period, food-offerings took precedence over lamp- lighting and in certain cases presentation of cows was preferred to payment of gold, since, besides yielding ghee for the lamps, they served the additional purpose of offering the dairy products to the deities. No. 92-T.T. is a Sanskrit verse recounting in general terms the charities of Amatyasekhara Mallanna (chief minister under Devaraya I and Devaraya II of the First dynasty) in the matter of naivedyam and nitya-dipam for Sri Venkatesvara.

No. 70-T.T. of the time of Saluva Narasimha records a gift in Saka 1390 (28-2-1469 A.D.) by

Kandadai Ramanujayyengar, a zealous and influential Vaishnava preceptor, of 40 cows to the temple for supplying curds for preparing dadhyodanam (food mixed with curds) to be offered to Sri Venkatesvara daily.

No. 59-T.T. is a somewhat peculiar record. Instead of the usual gift of lamps that we meet with in other inscriptions, we find here an arrangement made by Koneri and Ulagalandavelan, head-men (kartar) of Sattukudi- Marudur, a village in the sub-division of Narayanapunipparru in the Chandra- giri-rajya, by which they deputed in Saka 1384 (1462 A.D.), for the merit of Saluva Narasimha, certain persons, being residents of the above village of whom four are mentioned by name, for the service of lighting lamps (tiru-vilakkukudi) in the temple of Tiruvenkatamudaiyan, and directed them to render service to the temple in perpetuity through their descendants. These persons were enjoined also to measure out two marakkals of ghee every year with the measure called Chalukya:Narayanan-kal as they used to do till then and obtain the certificate issued by the Jiyar 'under his signature.

Sandhis (Food-Offerings)

As noted already, during the Vijayanagara period, food-offerings came to be extensively provided for by the devotees in preference to lights which were observed to have been put up in the presence of the deities during the earlier centuries. This course was so universally adopted that the offerings were arranged not only for special occasions but for each day and on different occasions in the course of the day. Thus the quantity of holy food offered each time as well as the number of times it was so offered to the deities increased so much that this particular duty must have entailed much labour and time and demanded the services of a large number of cooks. In addition to this large quantity of holy food offered each day, certain worshippers desired to have offered occasionally big heaps of cooked rice measuring about 200

marakkals, styled Tiruppavada (Nos. 54, 197 and 253-T.T. and 151-G.T.).

The time for offering naivedyam in any quantity and variety each day at present occurs usually at the end of each of the three series of functions in the course of the worship of the deity (trikala-puja) for the day, commencing early in the morning and closing early in the night. But, in the past, it would appear that the deities were propitiated with food-offerings, on more than these three occasions, as at the beginning or end of each function during the interval forming the sandhi (juncture) between two succeeding functions. This term sandhi which occurs in the epigraphs must have originally indicated the juncture forming a short interval of time between two succeeding puja functions when offerings were made to the deities, but latterly it came to signify in the expressions, sandhi-muppadu (thirty units of cooked rice), pagal-sandhi (day-offerings), etc. In the inscriptions we meet with a number of them commencing with the udayakalam, sirukalam or arunodayakalam (the early hours of the morning) and closing with the ardhayaman (the early hours of the night). Even at the present time, in the course of the daily worship there can be observed a certain number of individual functions making up the series of ceremonial, such as the rites of waking up the deity in the morning with the chanting of hymns (suprabhatham) and offering of sugar and butter, then decorating Him with flowers (tomalaseva), next holding a levee or darbar (koluvu) when the temple purohita reads the panchangam (almanac) for the day and the temple-accountant presents an account of the income and expenditure of the temple, both grain and cash, of the proceeding day; and then worship through invocation of the 1008 appellations of Sri Venkatesvara (Sahasranamaarchana), and lastly offering of cooked, seasoned and sweetened food (mahanaivedyam), as the final rite in the series. It is thus possible to arrange for offerings for the deity either before beginning or after completing an individual rite in the series, and we infer from the several offerings provided for each day by the

devotees, both high and low, that in the past this possibility was in vogue. Of these, three occasions can be definitely known, as the udaya-kalam (early hours of the morning) when the deity is offered light food, tiruvadi- vilakkina-poludu (the time when the Holy-Feet are washed) which is a special rite in the tomala-seva, or decoration with flowers, and ardhayamam (early hours of the night), while the others are not clear.

Sitakaragandan-sandhi (No. 195-T.T.) is the earliest in the date belonging to the Vijayanagara times that we meet with, for this institution. Immadi-Rahuttarayan Singaya-Dannayakkan, a general under Tiruvenkatanatha Yadavaraya, gave to the temple, as a tiruvidaiyattam, Singana-nallur alias Pongalur in Jllattu-nadu, which had been previously bestowed upon him as a sarvamanya by Tiruvenkatanatha Yadavaraya.

Bukkarayan-sandhi is mentioned as the primary one during which, along with the tirupponakam (cooked rice mixed with green gram, ghee, etc.,) to be offered as originally stipulated, koyil-kelvi Emperumanar-jiyar, manager of Pankayachchelli-tirunandavanam at Tirumala and the head of a religious institution at Tirumala and Tirupati, arranged in Saka 1367 for offering to Sri Venkatesvara two tirupponakam daily (No. 106-T.T.). And Periya- perumal-jiyar arranged likewise in Saka 1380 for two tirupponakams daily (No. 47-T.T.). No.23-T.T. which is dated in 1372 mentions Rayar-sandhi.

Krishnaraya's provision for offerings as well as that of Achyutaraya are not explicitly recorded but they are referred to in the provision made by Varadajidevi-amman, queen of Achyutaraya, and are given precedence over the latter while being offered (No. 49-T.T.). Ramarajayyanavasaram mentioned in No. 82-T.T. probably indicates the offerings made by Aliya-Ramaraya in Saka 1470 during the reign of Sadasivaraya.

(to be continued)

Kamsa usurped the kingdom of Bhoja. Hearing a voice from the sky that the eighth child of his cousin Devaki would be the cause of his own death, he was preparing to kill her. However her husband Vasudeva promised to hand over every child to Kamsa who could dispose them as he wished, but spare her life. Kamsa, agreed to the proposal, but jailed the couple Devaki and Vasudeva in Mathura. As promised, Vasudeva handed over six children born one after another to Kamsa, who killed them, fearing death from any one of them. The seventh child (Balarama) was transferred to the womb of Rohini, another wife of Vasudeva, staying in Gokulam, by the Divine force. That child was brought up without the knowledge to Kamsa. The Eighth child (Krishna) was taken by Vasudeva to Gokulam, without the knowledge of anybody (with the divine grace) and kept by the side of Yasoda who had just given birth to a female child. Vasudeva brought the female child and handed over to Kamsa as the eighth child. When the female child was about to be smashed by Kamsa, it went up to the sky and announced that the child which was going to kill him was living in Gokula and disappeared.

Sri Krishna and Sri Balarama were growing in Gokula, with great affinity to each other. Everywhere they would go together and protect each other.

The Story of TWO BROTHERS

- Sri R. Kannan

Learning from Narada that Krishna, the actual eighth child of Devaki and Vasudeva was living in Gokula, Kamsa planned to kill him by every method available. First, he sent Putana. Then, Sakatasura, Trunavarta Agasura and the like demons but all were annihilated by Krishna.

Kamsa then sent Pralambasura to Brindavanam, where Krishna and Balarama were playing with other children. Pralamba in the guise of Gopa child joined them without showing his own nature. However, Krishna could easily identify him. He immediately arranged the children into two groups one headed by himself and other by Balarama for a game and included Pralamba in his own side. It was agreed that each person from the defeated side should carry one person of the winning side on his shoulder. The game started;

As planned, Krishna's side lost the game. He made Pralamba from his side to carry Balarama on his shoulder.

Pralamba carried Balarama to a far off place and went up in the sky and tried to kill him. But with the concurrence of Krishna, Balarama crushed the demon. Krishna came and embraced his brother Balarama for his wonderful deed.

Thus, the inseparable Krishna and Balarama could finish off a mighty Demon like Pralambasura. The deeds of Krishna and Balarama are quite enjoyable just like the taste of Milk with added sugar.



LET US LEARN SANSKRIT

LESSON - 18

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Mahamahopadyaya Samudrala Lakshmanaiah

English by : Dr. S. Vaishnavi

तव = You

मम = Mine

तत् = That

पुनः = Again

बहिः = Outside

अन्तः = Inside

करिष्यति = Will do (he/she/its)

करिष्यसि = Will do (you)

करिष्यामि = Will do (I)

QUESTIONS

a 9. तव जनकः अद्य किं करोति? २. मम जनकः गृहे नास्ति। ३. श्वः पाकं कः करिष्यति? ४. मम अनुजः करिष्यति। ५. तत्-गृहं मम। ६. त्वं झटिति स्नानं करिष्यसि किम्? ७. युष्मद्गृहम् अन्तः अस्ति। ८. अस्मद्गृहं बहिरस्ति। ९. सः पुनः स्नानं करिष्यति किल। १०. अहमपि करिष्यामि शाकं पाकमपि।

b 1. Where was your home? 2. Mine (home) was also there only. 3. Now, it is here. 4. When will they cook? 5. Tomorrow, you make a cot for me. 6. From where did you take bath now? 7. They are cooking there, don't delay. 8. Won't you cook now? 9. (You) Take bath in the pond since there is no water in our home. 10. Are your boys at home or not?

ANSWERS

१. युष्मद्गृहे कुत्रास्ति? २. मम पूर्वमपि तत्रैव आसीत्। ३. अश्विना अत्र अस्ति। ४. ते पाकं कदा करिष्यन्ति? ५. त्वं श्वः मद्यं एकं मद्यं कुर्व। ६. अश्विना त्वं पुनः कुर्व। ७. त्वं तत्र कुर्वन्ति; तिलम् मा कुर्वन्ति। ८. त्वम् इदानीं पाकं न करिष्यसि? ९. अस्मद्गृहं अन्तर्गतम् अस्ति। १०. युष्माकं बालकाः कुत्र सन्ति, उत न?

a 1. What is your father doing today? 2. My father is not in home. 3. Who will cook tomorrow? 4. My younger brother will do. 5. That home is mine. 6. Will you take bath immediately? 7. Your home is inside. 8. My home is outside. 9. Won't he take bath again? 10. I will also cook vegetables and meals.



The Moon on VINAYAKA CHATHURTHI

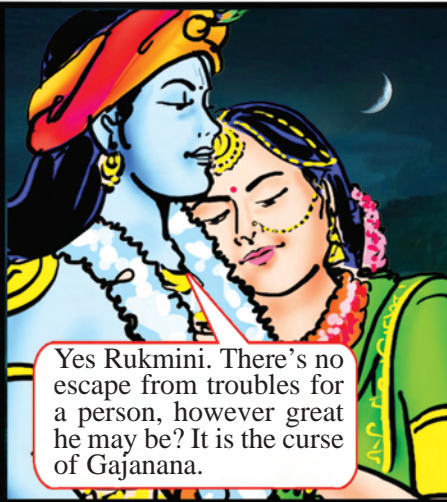
Original Story in Telugu by :
Dr. Kampalle Ravichandran
Pictures by : **Thumbali Sivaji**
Translated by :
Smt. J.C. Gnanaprasuna

While Sri Krishna was in an amicable conversation with Rukmini,
he happened to see the Moon on Chathurthi day.

Today is Chathurthi, I saw the
Moon. I don't know what
blame is in store for me?

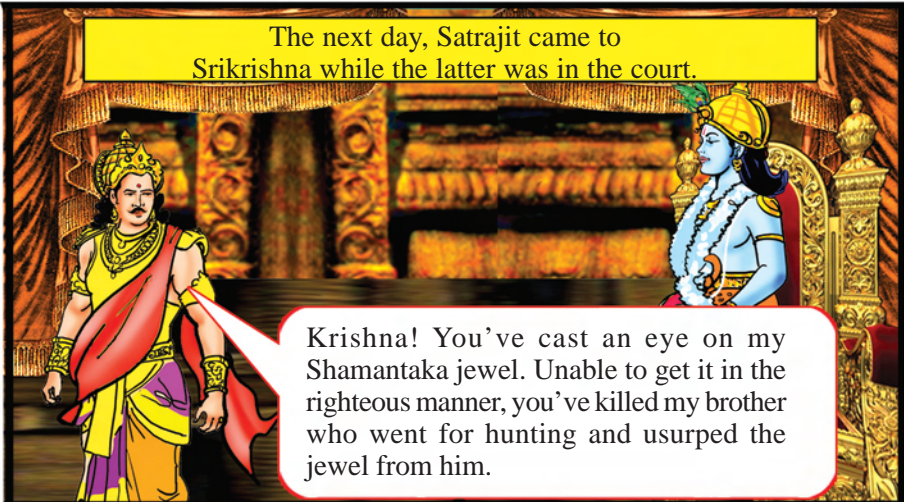


Hey Lord! How can
there be any blame for
a great person like you?

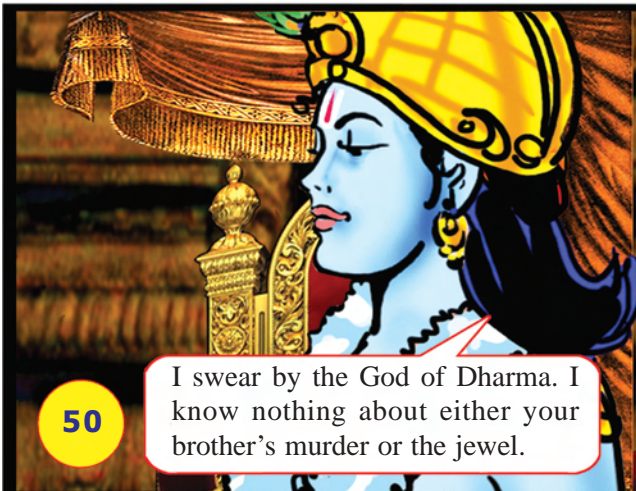


Yes Rukmini. There's no
escape from troubles for
a person, however great
he may be? It is the curse
of Gajanana.

The next day, Satrajit came to
Srikrishna while the latter was in the court.

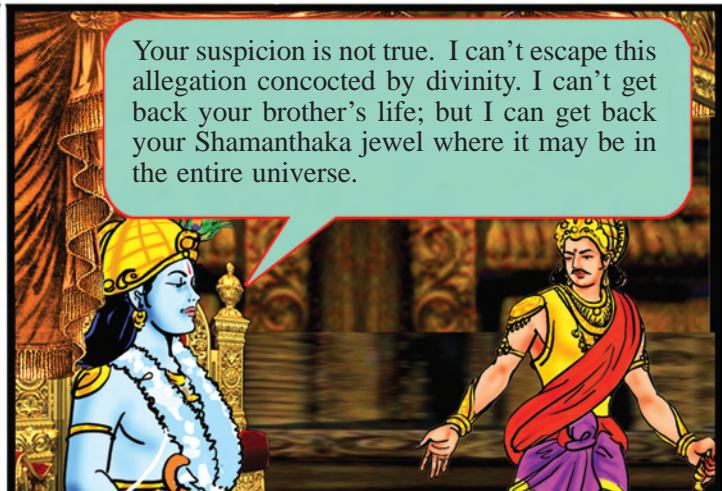


Krishna! You've cast an eye on my
Shamantaka jewel. Unable to get it in the
righteous manner, you've killed my brother
who went for hunting and usurped the
jewel from him.

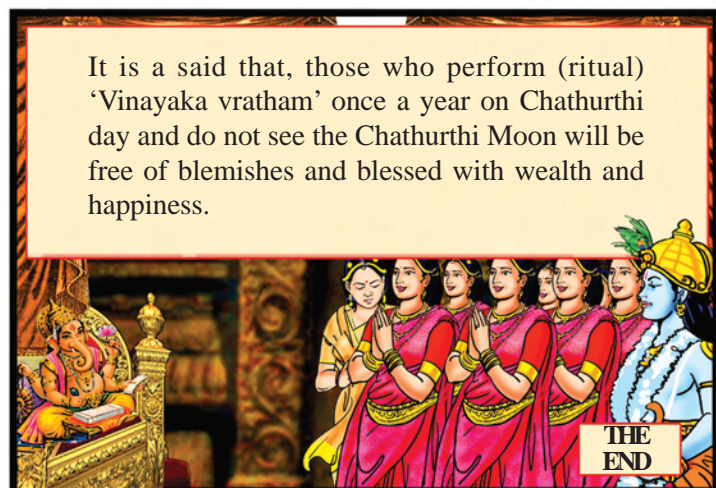
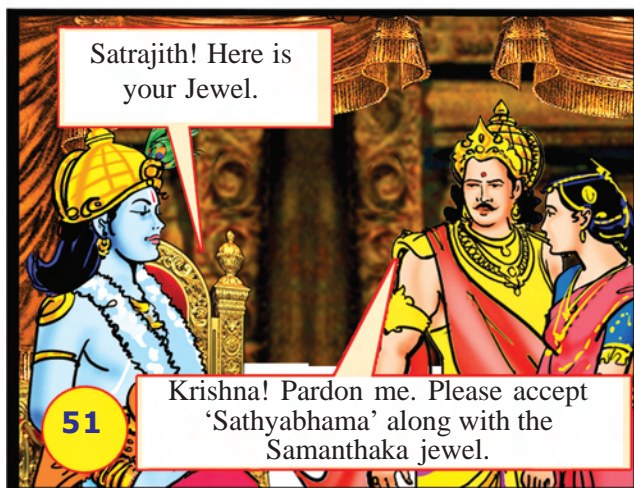
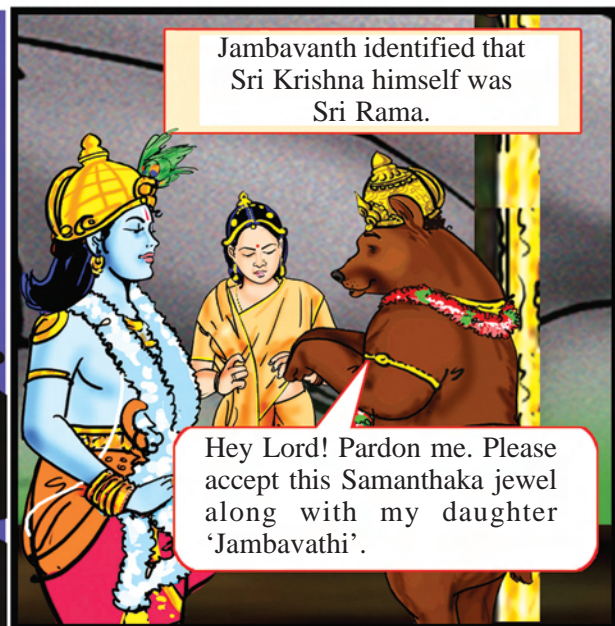


I swear by the God of Dharma. I
know nothing about either your
brother's murder or the jewel.

50



Your suspicion is not true. I can't escape this
allegation concocted by divinity. I can't get
back your brother's life; but I can get back
your Shamanthaka jewel where it may be in
the entire universe.





GENERAL PREDICTIONS FOR THE MONTH OF AUGUST 2022

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : Heat wave is steadily decreasing & peace wave is on the way. Though expenses are high planning and execution are balanced. But minimising the expenses is the key factor for future gains. Participation in marriage functions as well as participation in social gatherings will lead to unavoidable outflow of savings. There may be chance to celebrate good functions. Praying Lord Venkateswara or Eswara will make a comfortable difference.



Taurus (Vrishabha) : Excellent changes are on the cards. Previous expectations may shape well. Especially Military personnel are in a high alert and on the comfortable zone. They are also happy to note the developments. Students will have good and promising results for their efforts. Employees are normal in their daily life. Top officials will have good time. Praying Lord Vishnu will enrich them.



Gemini (Mithuna) : People will get good curing and caring medicines for their unnecessary headaches. Patience and waiting for the time are the factors for their smooth and comfortable Journey. Artists, poets, authors are very busy in functions and celebrations. Women folk are happy in their routine. Sportsmen will have good positions to stay in limelight. Marketing persons will have mixed results. Praying Goddess Lakshmi with Lord Vishnu will bring very comfortable lifestyle.



Cancer (Karkataka) : Health is wealth. Prevention is better than cure. These two principles are to be followed. There will be a sudden rise and elevation expected in life. Burden of responsibilities may not give breathing time also. Scientists, inventors, sportspersons are recognised for their efforts. Young lads and girls may have good and promising ceremonies. Praying Lord Subrahmanya will enrich their abilities.



Leo (Simha) : Marriage ceremony is on the card for youth. Students will get good success. Software Engineers, Doctors will have good opportunities to grow further. Top brass officials will have to shoulder much more responsibilities but it is highly thrilling and beneficial in future. Praying Lord Siva will make a great difference in their working style.



Virgo (Kanya) : Foreign travel is highly promising especially for the students who aspire higher education and professors who work for researches. Sudden promotional changes or changing an organisation in a higher and promising capacity. It is an easy way for the students in the competitions. Opportunities are handy to buildup the career. Working girls will have elevation in their jobs. Praying Lord Venkateswara will give great life.



Libra (Tula) : Speech is silver and silence is golden for them who deal with the public. They should have a balanced approach in their dealings. Precautionary measures should be taken very carefully. Employees should involve more in their work. Students should work very hard. Better not to travel much and stay at home to protect the health. Praying Lord Shiva will promise every thing.



Scorpio (Virshchika) : This is the time of scorpions to sting. They are now highly committed and productive. Army personnel will have good time to plan to overpower the enemies. They will be in high alert. Women will enjoy the time. There are good chances for young couples to have promoted to be parents. The health issues of the old people will get recovered. Children are happy in the house. Praying Lord Siva with Goddess Parvathi will enrich everyone.



Sagittarius (Dhanu) : Performance of a marriage ceremony in the house will bring happiness from all corners in the house. Those who aspire for going to foreign countries for further studies will have open and good opportunities. Top business men will have good plans to increase the production and as well as sales. New styles will emerge for young people. Sports persons will have promising career but with a steady growth. Praying Lord Subrahmanya will make a great difference.



Capricorn (Makara) : Long pending issues will be resolved in time. There may be sudden influx of money but at the same time expenses are also ready to meet. Promotions are expected. Ratings in the working class will improve and useful in a longrun. For Software Engineers it is not the correct time to have a change of company. Waiting is better. Praying Goddess Lakshmi will certainly bring riches.



Aquarius (Kumbha) : It is the time to be cautious. Expenses are to be controlled and minimised. Health of the family members is more important and should take care. Poets, authors, novelists, cine persons will have good time to get felicitations. It is the bright time for them to get recognised. Children will get good results. Praying Lord Venkateswara or Vishnu will bring peace.



Pisces (Meena) : Travel comfort is assured. Long pending issues related to real estate will be solved but not so much comfortably. Health of the old people in the house must be taken care of. There may be tightness in the inflow of income. They should keep watching the changes silently for a better time. Speech is silver but silence is golden. Praying Lord Venkateswara or Isvara is must to have good time.

Subham Subham Subham



QUIZ for Children

TIRUMALA TIRUPATI DEVASTHANAMS

'Sapthagiri' is introducing QUIZ for Children. Read the questions and fill the blanks with the answers following the Rules and Regulations given below.

1. Who narrated the Bhagavad Gita to Arjuna?
2. Who is the eldest among the Kauravas?.....
3. Who is the foster-mother of Lord Srinivasa?
4. What is the name of the Lord at Puri in Odisha state?
5. What is the name of the sister of Lord Krishna?.....
6. What is the name of the father and mother of Lord Ganesh?.....
7. Who killed the demon Hiranyaksha according to the Puranas?
8. Which is the first 'seva' performed at dawn in Tirumala?
9. Name the Lord having horse face according to Puranas ?
10. Who wrote down the Mahabharata narrated by the sage Vyasa?
11. Name the God, who took the Mother earth on His tusks?
12. Who is the brother of Lord Krishna?
13. How many parvas are there in Mahabharata?
14. Who is the eldest among the Pandavas?
15. Krishna's birthday is celebrated as?
16. Name the Mother and Father of Krishna.
17. Name the festival celebrated by Brother & Sister.
18. Name the maternal uncle of Krishna
19. The Vahanam of Lord Ganapathi.....
20. The First Avatara of Lord Vishnu

RULES AND REGULATIONS

1. This quiz is meant for the children aged between 10 and 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will not be considered.
6. There should be no marks of striking and corrections in the answers.
7. The last date for submitting the answers for the quiz is 25-08-2022.
8. Three winners will be selected through lucky dip among the participants who submit all the correct answers.
9. The names of the winners will be published in the next issue i.e. September 2022 magazine.
10. The children of the employees working in the office of the Chief Editor, T.T.D. are not eligible to participate in the quiz.
11. No information will be provided over phone regarding the quiz.

Name of the Child :
Age : Subscription No. :
Full Address :
.....
.....
Cell No. :

Your answers should be sent to the
Address given below:-
The Chief Editor, Sapthagiri Magazine,
TTD Press Compound
K.T. Road, Tirupati – 517507
Tirupati District, Andhra Pradesh

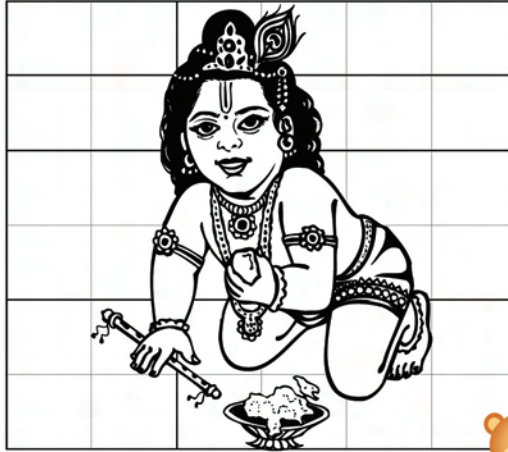


DRAWING

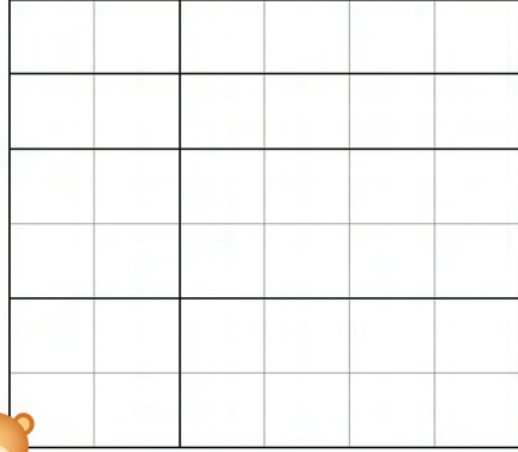
DO YOU
KNOW?



Colour the Picture



Draw the Picture as given



MATCH THE WORDS
In Column A with the Column B:

A

- (1) Krishna
- (2) Lord Varaha
- (3) Nanda
- (4) Vinayaka Chaturthi
- (5) Hayagreeva

B

- (a) Bhudevi
- (b) Balarama
- (c) Bhadrpadamasam
- (d) Vedas
- (e) Yashoda

Answers : (1)-b, (2)-a, (3)-e, (4)-c, (5)-d

RECITE

Gnanananda Mayam Devam
Nirmala Spatika Kruthim
Aadharam Sarva Vidyanam
Hayagrivam Upasmahe



1. A design on the top of the building
2. Bunch of trees
3. Design missing on the door



4. Flow of water on little Krishna
5. Swan's feather
6. Stars on the window
7. A pot among pots

PROVERB

AN HOUR IN THE
MORNING IS WORTH
TWO IN THE EVENING

RIDDLE:

Name the occasion
related to Lord
Krishna

1. The eighth avatar of Lord Vishnu
2. Born in 'Ashtami'
3. Vasudeva carries Krishna in the river Yamuna on this day
4. Born in the birth star of 'Rohini'

Gokulashstami!
Sri Krishna Jannashstami!

Answer :

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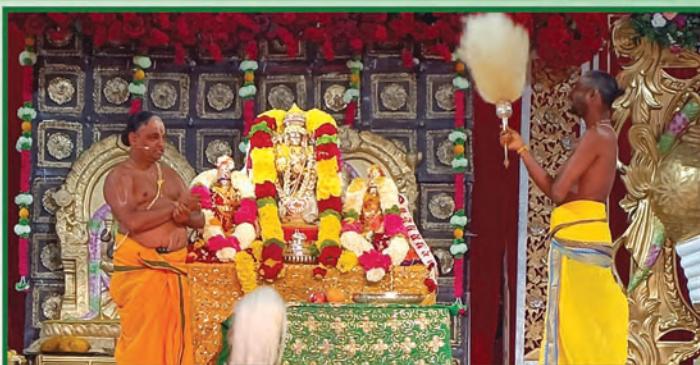
AUGUST - 2022 :: SAPTHAGIRI



A view of Srinivasa Kalyanam performed recently by TTD at San Francisco in the USA as part of Srinivasa Kalyanam. On this occasion, TTD Trust Board Chairman along with his spouse participated.



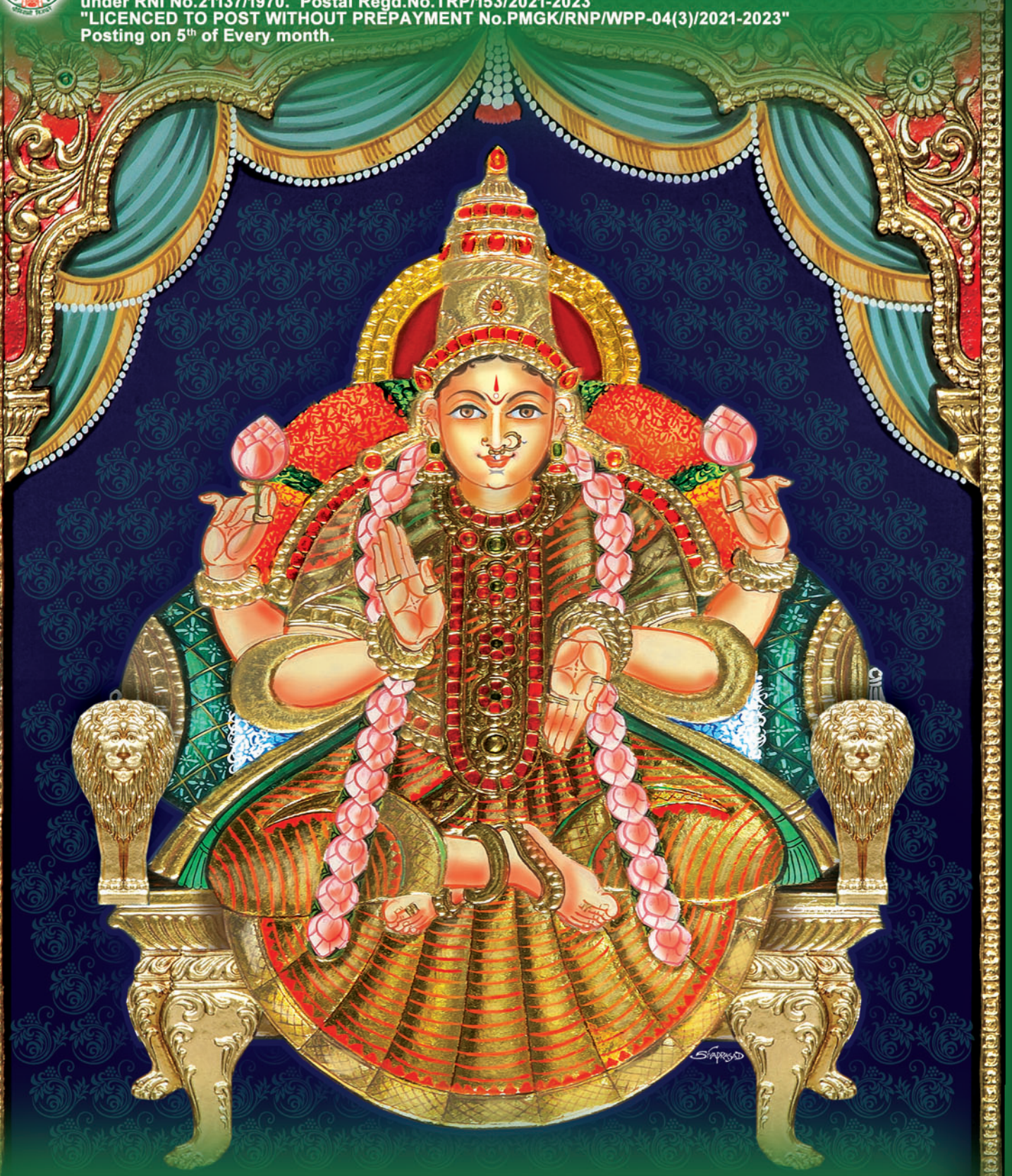
A view of Srinivasa Kalyanam performed recently by TTD at Seattle in the USA as part of Srinivasa Kalyanam. On this occasion, TTD Trust Board Chairman along with his spouse participated.



A view of Srinivasa Kalyanam performed recently by TTD at St. Louis and at Dallas in the USA as part of Srinivasa Kalyanam. On this occasion, TTD Trust Board Chairman along with his spouse participated.



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SRI VARALAKSHMI VRATAM on 05-08-2022