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TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

SPIRITUAL ILLUSTRATED MONTHLY

DECEMBER 2024

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GITA JAYANTI
ON 11.12.2024



SRI VENKATESWARA ANNAPRASADAM TRUST

‘Annam Parabrahma Swarupam’ – Food is Divine Offering. Of all the contributions, donating food is more purposeful and rewarding. It is well known that T.T.D. is serving Annaprasadam to the devotees at Tirumala, Tiruchanur and other important pilgrimage centers on an enormous scale. T.T.D. has already introduced **‘One Day Donation Scheme’** in Annaprasadam Trust while extending its uniform privileges to the donors.

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BHAGAVADGITA



antavanta ime dehā
nityasyo ktāḥ śarīraṇaḥ
anāśino prameyasya
tasmād yudhyasva bhārata

All these bodies pertaining to the
imperishable, indefinable and eternal
soul are spoken of as perishable;
therefore, Arjuna, fight.

(Chapter - 2, Sloka – 18)

INVOCATION

sulabamā manujulaku haribhakti
valanondi marikadā vaiṣṇavuḍauṭa..

.. sulabhamā ..

kodalēnitapamulu kōṭānagōṭulu
nadana nācariṇci yaṭamīda
padilamaina karmabandhamu lanniyu
vadaliṇcukonikadā vaiṣṇavuḍauṭa..

.. sulabhamā ..

tanivōniyāgatantramulu lakṣalasaṅkhyā
anaghuḍai cēsinayaṭamīda
jananamulanniṭa janiyiṇci paramapā -
vanuḍai marikadā vaiṣṇavuḍauṭa..

.. sulabhamā..

tirigitirigi pekkutīrthamulanniyu -
naralēka sēviṇcinaṭamīda
tiruvēṅkaṭācalādhipuḍaina karirāja -
varadunikṛpagadā vaiṣṇavuḍauṭa...

.. sulabhamā..



In this easy for humans, devotion to Hari?
only upon lovingly desiring it, one can become a Vaishnava!

Only after performing crores and crores
of endless penances,
and only after getting freed from the strong
bondages of Karmas, one can become a Vaishnava!

Only after performing lakhs and lakhs of unending
Yagnas and rituals, as a pure hearted one,
only after taking births repeatedly and
becoming sanctified, one can become a Vaishnava!

Only after going on pilgrimages to various sacred teerthas,
and offering whole hearted worship,
only after begetting the grace of the Lord of Tiruvenkatachala,
the savior of the elephant king, one can become a Vaishnava!

Sankeerthana Courtesy

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- Annamacharya

CAUTIONS TO THE DEVOTEES

- ❁ Many pilgrims take a vow to go on foot from Alipiri to Tirumala and Srivarimettu through foot path. Pilgrims can use free facilities and bath at Pilgrim Amenities Hall at Srinivasam Complex, Opp. to RTC Complex, Tirupati.
- ❁ TTD runs free buses from Railway Station, Tirupati to Alipiri and Srivarimettu.
- ❁ Pilgrims are requested to keep their luggage in a box or bag with lock and key facility. They can deposit their luggage at the Alipiri foot path luggage centre, Srivarimettu and obtain a receipt from there. They can collect their luggage after submitting the receipt at luggage collection centre, Tirumala. Their luggage is transported at free of cost.
- ❁ Drinking Water and Toilets are available on the foot path. Pilgrims are advised to go in groups.

Devotees are requested to follow the instructions given below while climbing up the Tirumala Hills.

- 👉 Avoid climbing hills after age of 60 and with diseases like Diabetes, Hypertension, Asthma, Epilepsy(fits) and arthritis.
- 👉 Obese people and people undergone cardiac stent procedure should avoid climbing up the hills.
- 👉 Stress due to climbing the hills and low oxygen concentration at high altitude may aggravate cardiac disturbances and Asthma.
- 👉 Pilgrims with chronic ailment should bring their regular medicines to avoid missing of the dose which leads to further complications.
- 👉 In case of any difficulty please avail medical facilities at medical centres located at 1500 step, Galigopuram and Bashakarla sannidhi of Alipri footpath.
- 👉 Avail 24 X 7 Medical facility in Aswini Hospital and other dispensaries in Tirumala for any medical aid.



Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati



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Front Cover: Lord Srinivasa decorated as Lord Krishna

Back Cover: Sri Goda Devi (Utsava Murthy)



SRI GODA DEVI TIRUPPAVAI

Many utsavams are held for Lord Saththagirisa every day from “Suprabhatam” in the morning to “Ekanthaseva” at night. Besides, daily celebrations - weekly festivals, fortnightly festivals, monthly festivals, and annual festivals are organised with great pomp and glory.

Even though there are many services, the daily routine of Lord Sri Venkateswara begins with the Suprabhatha Seva, “Kousalya Supraja Rama! Purva Sandhya Pravartate.” This Suprabhatha Seva goes on throughout the rest of the year except for one month in Dhanurmasam. “Tiruppavai” Pasuram by Goda Devi (Andal) is recited in praise of the Lord during the month of Dhanurmasam. Dhanurmasa usually falls in Margashira-Pushya months every year. It usually starts on December 15th or 16th and ends on January 14th according to the solar calendar.

“Nalayira Divyaprabandham” with its four thousand pasurams (songs) are very famous in Tamil literature. It was sung by twelve “Alvars” who are Vaishnava devotees. They are also called Divyasuras, Paramayogis.

The Pasuraprabandhas rapturously sung by the supremely powerful Alvars in praise of Sri Mahavishnu are considered equivalent to Vedas. Godadevi is the creator of thirty pasuras called “Tiruppavai.” She was the foster child of Vishnu Chittar popularly known as ‘Periyalvar.’ She first wore the garlands made for Vatapatrasai of Srivilliputtur and later sent to Vishnuchitta who was performing kankarya. Thus, she got the names “Amuktamalyada” and “Chudikodutta Nachiyar.”

Many Vaishnava devotees visited and glorified the Vaishnava shrine Tirumala in their Pasurams. Poigai Alwar, Tirumalishai Alwar, Nammalwar etc. have praised Lord Srinivasa in many ways. ‘Andal’, the only female Alwar, has also glorified Tirumala Swamy.

“Veiyathore Thazhal Umizh Chakkarakai, Venkatavarkku Ennai Vithikkittiraye”

Keeping in mind the dedication shown by Godadevi, Bhagavad Ramanuja has ordained the recitation of “Tiruppavai” in Tirumala and in Tirupati temples every day in Dhanurmasam. Ramanuja had great devotion to and admiration for Godadevi and her “Tiruppavai.” Sri Ramanuja who commented and propagated this Tiruppavai as the essence of all Vedas came to be reverentially called “Tiruppavai Jeeyar.”

Through this month of Dhanurmasam “Tiruppavai” is recited replacing “Suprabhatam” in Tirumala. Jiyyangar, Ekangi Vaishnavacharyas etc. perform Andal’s ‘Tiruppavai’ reciting in seclusion. During the thirty days of Dhanurmasam, the priests worship Sri Venkateswara as Lord Krishna.

Let us come and partake in the festivities in the presence of Sri Venkateswara at the supremely unique shrine, Tirumala kshetra, during the thirty days of Dhanurmasam in a blissful manner.

|| Om Namo Venkatesaya ||

Is it true? Did the dweller of the Blissful Abode perform penance? The Swamy dwelling in the golden-towered mansion over the seven hills really perform penance? Did Alamelumangamma manifest as a result of the penance performed by the god of gods?

Appears strange! Did it really happen? Where did this happen? Can we believe the story?

This is not a strange happening. But an event that took place nearly five thousand years ago!

Penance at Two Places: Sri Venkateswara performed penance not merely once; not merely at one place. He performed it twice, at two hallowed places: At one sacred place, for ten years, and twelve years at another place. In all, for twenty two years, without food and sleep, He performed severe penance. Why and for whom? Isn't it obvious that it is for the sake of all his devotees, for the welfare of the world! Pleased with His dedicated effort, Sri Alamelumangamma appeared for a noble cause, wellbeing of the entire humanity.

The compassion of Sri Alamelumanga is like Kamadhenu, the perennial boon-giver! Her hands are generous Kalpavriksha fulfilling desires of Her countless devotees! The mercy flowing from Her heavenly heart is sacred ambrosia! The divine face of the Mother, akin to the moon in full glory, is the source of all arts!

Let us now cherish the divine story of Mother Alamelumangamma who is shining magnificently with so many glorious attributes!

SRI ALAMELUMANGA

Divine Companion-Boon to Lord Venkateswara

Telugu Original by : Sri J. Balasubrahmanyam

English by: Sri K. Damodar Rao



Tiruchanur-Alamelumangapatnam:

Tiruchanur is the sacred place where the embodiment of riches, Alamelumangamma manifested as the Divine Consort of Lord Srinivasa! This shrine is also called Alamelumanga patnam! It is said that in olden days, Sri Shuka Maharshi had an ashram there. So, it is also called Sri Suka Ooru. Eventually, it came to be known as 'Tirusukanooru', later as 'Tiruchakanuru' and finally as 'Tirucahnur!'

In the heart of the village, there is a lake called Padma Sarovaram. In those days, in this lake Sri Maha Lakshmi appeared in a golden lotus, and so she is known as 'Padmavati' and Alamelumanga, 'Divine lady shining over a lotus.'

Tiruchanur is as old as Tirumala kshetra! Similarly, Tiruchanur is as splendid and majestic as Venkatachala; the presiding deity at Tiruchanur, Sri Alamelumangamma is as kind and powerful as Sri Venkateswara!

Sri Venkateswara is the Lord descended from Vaikuntha to the earth only for the sake of His devotees. Because of Bhrigu Maharshi, He got separated from Sri Lakshmi for few years and suffered.

The Penance of Tirumalesha: In order to appease Sri Maha Lakshmi who left Vaikuntham sulking, Srinivasa had gone to Kolaphur kshetra and performed penance for ten years. She took a

stubborn stand that She would not appear there, and informed Him the same through Akashavani. She, instead, declared that His wish would be fulfilled on the banks of Padma Sarovar. On Her command, Sri Venkateswara created Padma Sarovar near Suvarnamukhi river and performed severe penance for twelve years.

Manifestation as Alamelumangamma: On a Kartika Panchami Friday, in Abhijit Iagna, Uttarashadha nakshatra, with all Shodasa kala, Sri Maha Lakshmi took birth on a thousand petalled lotus in Padma Sarovar. Thus, manifested as Padmavathi, Alamelumanga, She was installed on the chest by the God of Seven Hills. Srinivasa, now beaming with complete Lakshmi features started His trek to Tirumala Hill. All the gods prayed that the Mother should receive prayers at the place of Her birth. Sri Maha Lakshmi consented to it saying "I shall receive worship of devotees here independently as Veeralakshmi, and all the rituals, sevas and pujas offered at Tirumala shall also be offered here separately." Since the Swamy is not present here, She came to be known as 'Viraha Lakshmi', 'Veera Lakshmi'; She also informed that She would first hear the prayers and wishes of the devotees, later She, installed as 'Vyuha Lakshmi' on the chest of Sri Venkateswara, would convey their wishes to Him and fulfil their desires.



From that day onwards, the presiding deity at Tiruchanur, Sri Maha Lakshmi became Padmavati and Alamelumanga, and as independent deity had been receiving worship in accordance with scriptures. That's why, devotees who come on pilgrimage to Tirumala first visit Tiruchanur and offer worship to Padmavati Amma who had earlier been worshipped by the Lord Himself, and convey their wishes to Her. It gives a fulfilling feeling to the devotees that their yatra would be complete.

At the moment, as devotees reach straight to Tirumala after so much trouble, the darshan of the Lord is only for a fleeting moment! That too, a serene standing posture of Swamy with Shankhu and Chakra as though going somewhere! In addition, always some festivity or the other keeping the Swamy busy! Thousands of devotees eager to have a darshan of Swamy! It is natural that the pilgrims feel intimidated by the imposing posture and grand personality of the Swamy, as also by the commotion caused by rushing pilgrims. There is every likelihood that they forget, in that fleeting moment of darshan, what they wanted to pray for, and come out of the inner sanctum, bedazzled!

The devotees nurse a sense of discontent at not having fully conveyed their woes to the Swamy. What could be the panacea? The only solution for this is to have darshan of Padmavati Ammavaru first, before proceeding to Tirumala, let the Ammavaru listen our prayers and plead her to

convey the same to the Swamy at Tirumala. This is the only way out, also the truth!

Patience and Perseverance of Sri Padmavati:

At Tiruchanur, Alamelumangamma gives darshan, with poise and dignity, comfortably seated on the lotus, hands in Abhaya mudra. Unlike Swamy, She sits in a composed manner and heeds the prayers of devotees in a calm and assured manner. Later, the Jaganmata, who has made an abode of the chest of Srinivasa, submits their prayers with love and concern. Also, She exerts pressure, convinces and makes Him consent. Will there be a father who does not heed to the words of his wife for the sake of their children? So, yielding to her words of advice, without the devotees asking again, He dutifully fulfills their desires with a simple darshan! He is true to His title, "Kalou Venkatanayakah!"

Weight of Compassion: Once, long ago, Srinivasa and Alamelumangamma were of the same height! But due to the weight of compassion that She possessed the earth had shrunk, it is said. Elders also say that the Swamy remained at the same height whereas Sri Alamelumangamma settled beneath the hill! Really, how merciful She is, Alamelumangamma!

Many Sevas and Celebrations: Sri MahaLakshmi, manifested here as Alamelumanga and Padmavati, had been receiving Sevas at Tiruchanur in accordance with Pancharatra agama Shastra: Daily



celebrations like Suprabhata Seva, Sahasranamarchana, Padamavati Parinayam, Dolotsavam, Ekanta Seva, and weekly celebrations like Astadala paada padmaaraadhana on Monday, Tiruppavada Seva on Thursday, Abhishekam on Friday, Thota Utsavam, Sahasra Deepalankarana Seva, Pushpanjali Seva on Saturday, Vasantotsavams during Vaisakha Pournami, Teppotsavams in Jyesta month, Pavitrotsavams in Bhadrapada month, Laksha Kumkumarchana in Kartika month, annual celebrations like Brahmotsavams, Pushpa Yagam are held in a befitting, brilliant manner.

Glory of Brahmotsavam: Every year in Kartika month on Panchami day, on the occasion of Goddess Padmavati manifestation day, grand ten-day Brahmotsavams will commence with Ankurarpana and conclude with 'Panchami Teertham' or Chakra snanam. From the day the celebrations begin, twice everyday Sri Alamelumangamma will be taken in procession in different Vahanas: As Nagadosha Nivarini, Santana pradatri She will be taken in Pedda Sesha and Chinna Sesha Vahanas, in the form of Vidya Lakshmi, She will be taken in Hamsa vahana, as wealth-offering Sampath Lakshmi in Kalpavriksha Vahana, as Vedavati in 'Hanumad Vahana', as Dhanalakshmi in palanquin, as Gajalakshmi in Gaja Vahana, as Brahmanada Nayaki in Sarvabhupala vahana, as Vijaya Lakshmi in Garuda Vahana, as Adilakshmi in Suryaprabha Vahana, as Saamrajya Lakshmi in Chandraprabha Vahana. Finally, Sri Alamelumanga appears as Bhavabhaya haarini on Ashva Vahana!

Celebration of Panchami Teertham: On Panchami, the last day of celebrations, saare will be sent to Tiruchanur from Tirumala Srinivasa in the form of "turmeric, vermillion, sandal paste" saree, Prasadam on elephants in traditional, lively manner.

Panchami Saare: 'Tirumanjanam' will be performed to Ammavaru on the banks of Padma sarovaram with pasupu-chandanam and Tulasi in a glorious manner. Later, Chakra snanam will be performed to Sudarshana Swmi in Padma pushkarini. At that time, it is said that Tirumala Srinivasa will also be conspicuous by His presence there! Thousands of devotees will take holy bath in Padma Sarovaram and feel blessed! It is difficult to describe in words the divinely fascinating proceedings of Panchamiteertha Mahotsavam of Sri Padmavati Ammavaru, a perennial source of compassion.

Once Sri Vedantadeshika said, "Sri Alamelumangamma is the manifestation of Lord Srinivasa's concern, kindness and compassion". Hence, it should not be forgotten that we offer worship to both, but they are not different! The bond between the two is like the sun and sunrays, fire and heat, ocean and tides. That is why, Annamayya also sings about their Oneness:

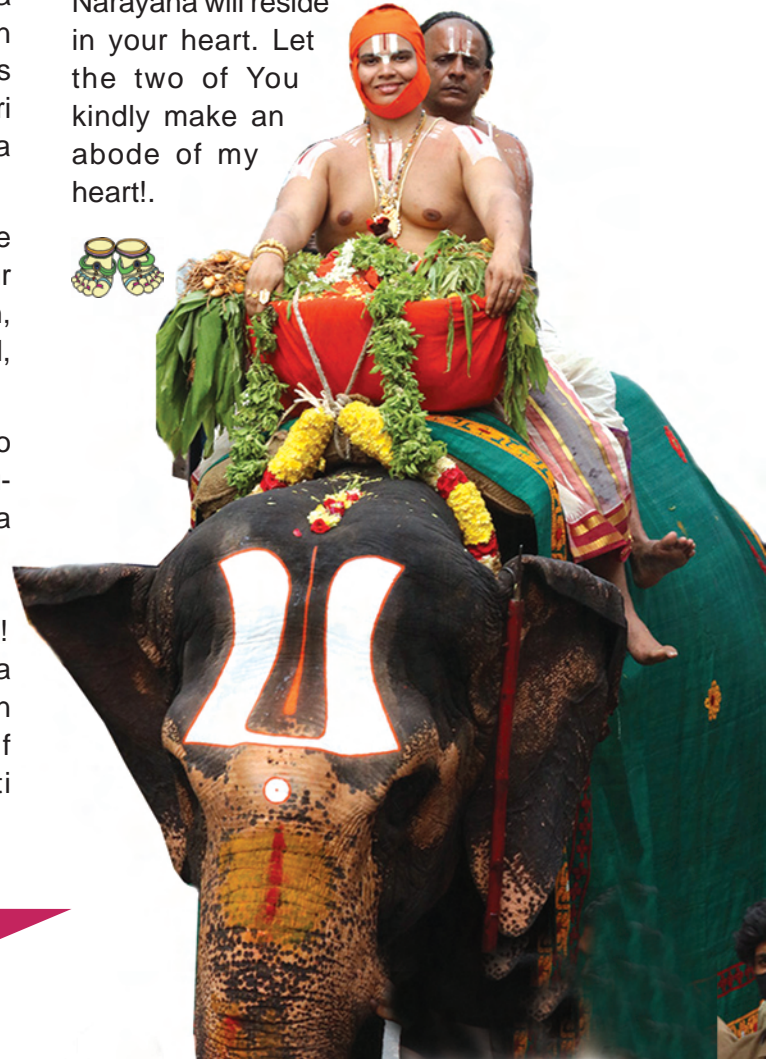
"Alamelumanga! You are Him, You mean Him,

Your word is His word, in short, Your heart is but Him..."

They are one, not different, still we offer prayers to both, Sri Alamelumanga, companion-boon to Lord Srinivasa!

"Narayanasya hrudaye bhavatee yadhashte Narayano pi tava hrutkamale yadhashte Narayanastvamapi nityamubhou tadhaiva Thau tishtatam hrudi mamaapi dayavati Sri"

Amma! Alamelumangamma! Your dwelling place is the heart of Srinivasa! Sri Narayana will reside in your heart. Let the two of You kindly make an abode of my heart!.



Goda Devi (Andal), the Embodiment of love and devotion, prays to Lord Krishna: 'O! Sri Krishna! You are my mother, father, friend, and relative. In fact, you are everything to me. All my bonds are only with you. Not just in this life, but in all lives, I wish to have only your companionship. Singing your name, speaking your words, gazing upon your beautiful form, I want you to fill my body, words, and mind completely. Ultimately, I wish to merge in you. I have no other desire beyond this, my Lord!'

With such a heart full of pure devotion and with her 'madhura bhakti', Goda Devi worshipped Lord Krishna with pure love and surrender. This passage highlights the deep devotion of Goda Devi towards Lord Ranganatha and how she chose the musical path of devotion (Gana Marga) to reach Him, ultimately guided others as well.

Goda Devi, who adored Sri Ranganatha, chose the path of music among the nine forms of devotion to reach Him, not only attained liberation by herself but also led us towards it. Following the words of Lord Krishna, who declared, 'Of all months, I am Margashira,' she composed and sang the 'Tiruppavai' verses during the sacred month of



GODA DEVI

The Embodiment of Devotion

-Dr. K. Rama Krishna

Margashira and attained the ultimate state of union with the Divine.

The verses written by Goda Devi are not just songs. They are like lamps of consciousness that awaken us to divine contemplation and the fulfilment of our duties. Each verse is like a drop of nectar. Just as the sweetness of a sugarcane stick increases with every bite, when we read each verse our minds gradually and unknowingly rest at the feet of the Supreme Being. Goda Devi composed these verses with such profound sweetness and devotion.

The verses she composed are thirty in number. Of these, the first five serve as introduction. These introductory verses highlight the importance of the Tiruppavai. In them, she explains that in offerings and worship to the Lord, grand displays are unnecessary and if there is purity of heart the Lord will be pleased. These verses also convey that through devotion and worship of the Lord, rains will fall abundantly, crops will grow in plenty, and the country will prosper with opulence and well-being.

In the next ten verses, the scenes of Goda Devi, along with her companions, going to serve Sri Ranganatha are vividly described. These verses depict the beauty of nature, such as the chirping of birds, the blooming of flowers, the sound of small bells ringing in the temple, the cries of the calves calling 'amba' and the jingling of the bells around their necks. These enchanting and splendid scenes of nature are beautifully portrayed in these verses.

From the fifteenth to the twentieth verse, the focus is on Goda Devi and her companions visiting the temple, filled with details of this divine experience. In these verses, they offer Suprabhatham to Lord Ranganatha, urging Him to awaken from His sleep and rise to protect the world. These verses also include a prayer to Neela Devi, one of Lord Krishna's eight wives, asking for Her blessings.

The last nine verses completely proclaim divine play and surrender. Without any personal desire, Goda Devi offers her heart entirely to Lord Ranganatha. In the final verse, she provides the 'phalashruti', stating that whoever sings these verses will surely receive the grace of the Lord.

The pasurams are not filled with devotion alone. Goda Devi also displays unparalleled literary brilliance in her verses. She used rare similes that no poet before her had employed. All of this reflects her profound scholarship. The verses are adorned with beauty in sound and poetic ornamentation, making them as sweet as nectar-like lumps of sugar.

In the pasuram that begins with "Ongi ulagalanda uttaman perpaadi / Naangal nam pavaykku chaatri neeradinal...", Goda Devi reveals the ultimate purpose of literature. She prays to the Lord for the well-being of the world, asking that there should be three harvests in a year, that cows give abundant milk, that sufficient rain should fall, and that the word 'lack' should never be heard anywhere. She prays: "O! Lord! Kindly take care of this world with Your grace."

The experts in literary theory have said, 'Sahitasya bhaavam saahityam.' True literature promotes the welfare of society. By expressing her desire for the prosperity and welfare of society through her literature, Goda Devi manifests as an embodiment of ideal literary excellence.

In this pasuram, Goda Devi also reveals the profound meaning behind the incarnations of the Lord, whether it was as Matsya (the Fish), Kurma (the Tortoise), Adi Varaha (the Divine Boar), Narasimha (the Man-Lion), or the perfect human being as Lord Rama or Lord Krishna. The concept of the Lord's omnipresence is clearly reflected in this verse. Goda Devi explicitly declares that all living

beings are manifestations of the divine incarnations of the Supreme Being.

In the pasuram that begins with "Notru chchhuvarkam puhiginaravammanay / Maatramum thaaraaro vaashal thiravaadar...", Goda Devi awakens Neela Devi. She also awakens our minds, which are ensnared by the illusion of ignorance represented by Neela Devi. She questions, "Did Kumbhakarna, who lost to you in sleep, give you his sleep as a tax in return for his own possessions? Now, Neela Devi, please awaken!"

She urges the 'gopikas,' whose senses are inactive and whose minds are focussed solely on the Lord, to awaken from their slumber. This is the surface meaning of the verse. It also conveys the underlying message that only by dispelling the illusion that binds our minds, we can truly reach the Lord.

Wealth, which binds a person is illusion and it fosters pride and jealousy, which is an enemy known as 'sampada'. Excessive wealth distances a person from the Lord. Wealth should never lead one away from serving the Lord. Goda Devi, through her metaphor of awakening a wealthy 'gopika,' imparts this wisdom to all of us, asserting that self-awareness is the key to this path. The verse "Kaneththilam katreerumai kanrukki ranghi / Ninaiththum ulaithu valiye ninru paal shora..." serves as an example of this teaching.

Kancherla Gopanna also cautions in his Dasarathi Satakam: "When one is engrossed in wealth and forgets the essence of devotion, one loses sight of the Divine." Goda Devi reflects this same philosophical outlook in her teachings. Throughout her verses, Goda Devi does not advocate for mere renunciation or a detached view of the world. Instead, she urges us to discern what is good and what is bad, advising us to take guidance from the great sages. This message is reflected in the verse "Keel vaanam vellenu erumai shiruveedu / Mey vaan parandhanakaan mikkulla pillaigalum..."

Goda Devi emphasizes the urgency of devotion to the Lord, warning that even a moment of negligence can diminish our spiritual practice. If

we surrender ourselves at the feet of the Lord, He will personally protect us, show us compassion, and ultimately incorporate us into Himself.

In the pasuram that begins with “Keeshu Keeshunrejnumaanai chaatta kalandu / Peshina pechcharavum kettilaiyo! Peyy penne!” the beauty of nature is depicted in a vivid manner wonderfully. The sounds made by Bharadwaja birds, the jingling of bangles on the hands of the gopikas, the auspicious sounds of ‘mangalsutras,’ and the fields covered like a snow blanket are all described beautifully. In this verse, Goda Devi awakens the gopika living in such a beautiful village for the service of the Supreme Being.

Even if one lives in a village or lies on a cotton mat, it is only through serving the Supreme Being that one can find meaning in life. In this pasuram, Goda Devi also proclaims the philosophy of Sri Annamayya, which states, “A rich brahmin and a ‘chandala’ both reside on the same earth.” Overall, the Tiruppavai verses serve as vehicles that lead the soul to the presence of the Supreme Being. They illuminate the path from Saguna Upasana (worship of the Lord with attributes) to Nirguna Upasana (worship of the formless aspect of the Divine). Ultimately, they are the steps that lead one to the supreme state of liberation known as ‘Sri Kaivalya Padam.’

This translation highlights how Goda Devi emphasizes the universal accessibility of divine service and how her verses guide the soul toward ultimate liberation and the realization of the Divine. Goda Devi’s devotion belongs to a sweet and unique form of devotion, where she considers the Divine as her husband. The devotion of the Gopikas is filled with ‘rasa’ (aesthetic essence) and one of these ‘rasas’ is ‘shringara’ (romantic love). However, the relationship between husband and wife is not to be confused with ordinary ‘shringara rasa’ rather, it is a form of ‘bhakti rasa (the essence of devotion)’. The love towards Lord Narayana (the Supreme Lord) is a pure and divine love, not akin to the worldly notion of desire.

Just as a chaste woman constantly remains focussed on her husband, and just as a loving husband remains pure in his affection towards his

devoted wife, this love towards the Divine is free from any trace of lust or worldly passion. It is an extraordinary experience where the individual soul (Jivatma) merges with the Supreme Soul (Paramatma) in a sense of unity, as husband and wife become one. In the spiritual realm, the distinctions we make between men and women do not apply. In front of the Supreme Being, all souls are considered feminine, and the Lord, as Purushottama (the Supreme Being), is the ultimate husband of all souls. Goda Devi teaches that we must adopt the attitude of the ‘gopikas’, who viewed themselves as brides seeking union with their beloved Lord Vishnu, thereby following the path of devotion through the mood of a wife.

This deep sense of devotion and surrender is the essence conveyed in the Tiruppavai, where the devotees are symbolically shown as merging with Lord Vishnu through the observance of a sacred vow. The verses of the Tiruppavai overflow with this sweet sentiment of surrender and love. Goda Devi, through her teachings and practices, has shown the path of knowledge (Jnana) and the pursuit of this divine vow. Through her verses and conduct, Goda Devi offers a profound message to the current generation, especially to the youth. From Goda Devi, young people should take inspiration for good behaviour, humility, devotion to God, pure love free from selfishness, affection towards others, respect for culture and tradition, and a sincere desire to practice them.

The life of Goda Devi exemplifies a disciplined way of living, and her faith and devotion to God are reflected in the deeper meanings of the Dhanurmasa ‘vrata’ (sacred vow). Young people today should understand and embody these qualities. By understanding the inner meaning of the ‘pasurams’ and applying them in their lives, the youth can avoid many pitfalls and negative situations with ease.





Vishnu Sahasranama means 1000 names of Lord Sri Maha Vishnu. The 1000 names are divided into 108 slokas. Vishnu Sahasranamam was the answers from Bhishmacharya to the questions posed by Yudhishtira present in Anushasana parva of the Mahabharata. Those who chant or even listen these names daily will get health, wealth, free from negative emotions like fear, anger, jealous etc. Recite Vishnu Sahasranamam daily or weekly or atleast once in a month and be blessed.

Dhanurmasam is marked by the entry of the Sun in Dhanusrasi (Sagittarius) and it is usually called Dhanuh Sankramanam. It generally starts in the middle of December and ends in the middle of January. This is the period when the Sun shifts from Dhanu Rashi to Makar Rashi and it ends with Makar Sankranti. There are various theories regarding the significance of Dhanurmasam. In some places of the South especially in Tamilnadu, tributes are paid to Sri Bhudevi. According to some legends, Andal had spent Her youth in requesting Lord Vishnu to unite Her in Him. She successfully achieved Her union with Lord Vishnu.

In most of the regions, this month is considered inauspicious. Instead of looking at the month as inauspicious, one can consider this month as the month of spiritual activities. Out of all 12 months, this is the month one could attain spiritual enlightenment and salvation without getting distracted by worldly things. Worship of Lord Vishnu

during the morning hours in Dhanurmasam is considered highly auspicious.

The Significance of Vishnu Sahasranamam

Every deity we worship and every name we chant is a harmonious offering to all deities. To implant this worldly truth, the great sages who wished for universal peace talked about “Sahasranamam.” Based on the possibility, one can chant the ‘sahasranamas’ either daily or once a month or once a year. Just as all rivers finally merge in the sea, whomever we may pray, the prayers of us reach Lord Vishnu. The month of Margasira or Dhanurmasam is the most cherished month to Sri Mahavishnu. If one chants Vishnu Sahasranamam on all the days of this month, one will get good results.

“Dharmasamsthapanardhaya Sambhavami yugei yugei,” said Lord Krishna. It means that the Lord is available to establish ‘dharma.’ The Upanishads mention that Lord Vishnu is the one who saves the life of the whole universe. Wisdom,

immortality, affection, coordination and many other unique characteristics in this entire creation evolved from Lord Vishnu. For all kinds of wealth and prosperity, Lord Vishnu is the source. There is no such significant ‘mantra’ as ‘Om Namo Narayanaya.’ Each name of Lord Vishnu has immense significance and evokes a sense of closeness with the Supreme Lord. There is a profound connection in ‘Sahasranamas’ and it reveals the greatness of Lord Vishnu. Those who chant these ‘Sahasranamas’ with sincerity and devotion receive mental and physical purification. Reciting has been the common practice in most families for many centuries. It brings a calming effect on the mind. Besides, it implants devotion, ‘satsang’ and compassion in the minds of the devotees.

Let us learn Vishnu Sahasranama and know its significance. Recite it daily, especially in the month of Dhanurmasam and gain wealth, health, peace and eternal bliss.



CHANTING OF VISHNU SAHASRANAMA PARAYANAM AND GITA PARAYANAM

The chanting of Sri Vishnu Sahasranama Parayanam is being held in the Nada Neerajana Mandapam on the auspicious Bhishma Ekadasi Day by the TTD in Tirumala every year. This spiritual programme will be telecast on SVBC for the sake of global devotees. Renowned scholars elucidate the significance of the Vishnu Sahasranamam as mentioned in the Puranas and recite the Vishnu Sahasranama Parayanam. The Bhagavat Gita Parayanam is also being held at the Nada Neerajana Mandapam in Tirumala on the auspicious occasion of the Gita Jayanti every year. Devotees can enjoy and seek the blessings of the Lord at home itself watching these programmes from the SVBC channel of the TTD.





The Glory of DHANURMASAM IN TIRUMALA

by Sri R.Kannan

Lord Sri Venkateswara of Tirumala is worshipped in Kaliyuga as the Supreme Deity. Thousands of devotees who visit the temple of Tirumala entreat the Lord and their prayers are fulfilled. Hence they come again and again and offer their prayers. Lord Sri Venkateswara enjoys daily 'pujas' like Suprabhatham, Thomala, Archana, Kalyana Utsavam, Unjal Seva and Sahasra Deepa Alankarana Seva. Special 'utsavams' like Sahasra Kalashabhishekam, Archana and Abhishekam (on Fridays). Apart from these, He enjoys annual 'utsavams' like the Brahmotsavam, Pavitrotsavam and Adhyayanotsavam.

In spite of heavy rush of the devotees and heavy schedule of 'pujas', the routine rituals are carried out as per the rules and regulations prescribed in the by the well-learned 'archakas' and Vedic scholars. It symbolizes the sacredness of the temple. Its holiness is further enhanced by the presence of the Jeeyars. The temple authorities play their part in maintaining the purity and sanctity of the temple in an exemplary manner.

Among the festivals, the Dhanurmasa rituals play a significant role in the annual calendar of Tirumala. Dhanurmasa (Mid December to Mid January) is considered highly auspicious for the devotees. The beginning of Dhanurmasa is marked

In Tirumala, every year in the month of Dhanurmasa, it is Sri Krishna and not Bhoga Srinivasa Murthy who listen to the lullaby sung by the descendant of Annamaiah. During this one month period Suprabhatam will not be rendered. Instead of Suprabhatam, Andal's Tiruppavai is rendered. Sri Krishna will be given bath in solitude with luke warm water and will be offered milk, butter and pongal.

by the transit of the Sun into Dhanur Rasi. This is also called 'Dhanur Sankramanam'.

The Significance of Dhanurmasa: As per the Hindu Scriptures, Dhakshinayana (the movement of the Sun towards the South) is the night time for Devas (demi-gods). Dhanurmasa is the last month of Dhakshinayana. Devas wake up early in the morning or the Brahma Muhurtha about one and half hours before the sun-rise and perform special prayers to Lord Vishnu i.e., Lord Sri Venkateswara in Tirumala.

Prayers offered to the Lord even on a single day during Dhanurmasa is said to bring the fruits of prayers done for 1000 years in other months. Dhanurmasa is also called Chaapa Masa and it is known as 'Margazhi Masam' (Maarga seersham) in Tamil. Lord Sri Krishna has declared that "Maasaanaam maarga seersshoham" in the Gita. Lord Krishna says: "I manifest more in the month of Maargaseersham (Dhanurmasa) among the different months of the year." So Dhanurmasa has its own significance. It is described in the Scriptures that Gopikas, the cow-herd girls observed Kaatyaayini Vrata during Dhanurmasa and got their union with Lord Sri Krishna.

Further Sri Andal (Goda Devi) performed Paavi Nombu -- a 'vrata' to get the Lord as her consort in this month. In fact her Tiruppavai Prabandham describes her 'vrata' during Dhanurmasam in detail. Some even calls Dhanurmasam as Tiruppavai month (lectures on Tiruppavai are arranged at every place all over South India). Tiruppavai is said to contain the essence of the Vedas. Dhanurmasa is said to be the most sacred one for observing penance, worship, 'vratas' and spiritual programmes etc., to obtain salvation.

In Tirumala: Special rituals are offered to Lord Sri Venkateswara in Tirumala shrine during Dhanurmasam. For the entire 30 days, the Lord is worshipped as Lord Krishna (the month belongs to Him as referred above). There are some changes in the rituals (daily routines) during Dhanurmasam

in Tirumala. The most prominent change is that instead of reciting normal Suprabhatham performed daily, Tiruppavai of Andal is recited early in the morning. During Dhanurmasa, at specified time, Lord Sri Venkateswara is offered special Thomala Seva without normal Seva (Recitation of Jeeyar Ghoshti from Nalaayira Divya Prabandham).

After the above ritual, Dhanurmasa Aradhana, comprising of Thomala Seva, Archana with bilva leaves, Naivedyam and Sathumurai are performed. It is followed by regular sequence of worship known as 'Pratahkala Aradhana', in which regular Thomala Seva, Koluvu, Sahasranama Archana with tulasi leaves and Sathumurai are conducted. Special prasadam like jaggery dosa, mudgaannam (ven pongal), shundal and seera (as sweet item) are offered daily to the Lord as 'naivedyam during this month. During Dhanurmasa, instead of regular 'sayana bera' (idol), silver idol of Lord Krishna kept in the 'sanctum' enjoys the Sayanotsavam daily for 30 days. Before placing on the cozy bed, Lord Krishna is offered sacred bath with warm water, and dressed up suitably. He is then offered warm milk, fried nuts, fruits and betel nuts.

Adhyayana Utsavam: The most significant and sacred 'utsava' during the month is Adhyayana 'utsava'. Adhyana means repeated chanting of holy verses. In Tirumala, the Naalaayira Divya Prabandham, the literary works of twelve Alvars are recited by the authorized scholars under the leadership of Jeeyars for a period of 21 days, with the most auspicious day of Vaikunta Ekadasi, falling exactly in the midst of the period. The first ten days are known as Pagal-Pathu (day time festival), and the second ten days are called Raa Pathu (night time festival). The first day of Raa Pathu is Vaikunta Ekadasi. Eleventh day from New Moon and Full Moon is known as Ekadasi. The holiest of Ekadasis as per Vaishnava practice is Vaikunta Ekadasi. Sri Nammaalwar is believed to have ascended to Sri Vaikuntam (the Holy Abode of Lord Sriman Narayana) on this day.



Srivari Utsava Murthy of Malayappa Swamy with His divine consorts are adorned in Ranganayakula Mandapam during the Adhyayana Utsavam. The idols of Sri Vishvaksena and Sri Ramanuja take part in the Adyayana Utsavam. It was originally started by Tirumangai Alwar with Raa Pathu to Sri Ranganathan. Later Sriman Nathamunigal arranged both Pagal Pathu and Raa Pathu to Sri Ranganathan and extended to some other temples. Sri Ramanujar established Adhyayana Utsavam to all Vaishnava temples which is followed in most of the temples during Dhanurmasa. From then onwards, the Adhyayana Utsavam is observed in Tirumala as instructed by the Great Acharya.

Vaikunta Ekadasi: During Dhanurmasa, the Vaikunta Ekadasi festival is celebrated with pomp and pleasure following the holy rituals. Koil Alwar Tirumanjanam, purifying the entire temple premises is performed prior to the ensuing Vaikunta Ekadasi. The most auspicious Vaikunta Dwara is opened for the grand 'darshan' of Lord Venkateswara. Devotees consider it pious to go for a 'pradakshina' through this sacred door. It is believed that whoever has the glorious 'darshan' of the Lord and does 'pradakshina' by passing through Vaikunta Dwara on this day, will surely reach Vaikunta in due course and get the graceful blessings of the Lord. On Vaikunta Ekadasi, one can have the splendid 'darshan' of Sri Malayappa Swamy on Swarna Ratham (Chariot) along the four 'maada' streets.

Vaikunta Dwadasi: On the Vaikunta Dwadasi, the sacred Chakrathaalwar is taken out for procession around the

four 'maada' streets to the temple tank called Swami Pushkarini for a holy bath called Tirumanjanam.

It is believed that on this Dwadasi day, all the Holy 'theerthas' on the earth congregate in Swami Pushkarini. Hence, devotees take their bath in Swami Pushkarini after the Chakra Snanam to wash off their sins. It is said that after bath in the Pushkarini, if one offers charity to the poor, he will be blessed by the Lord. It is a great sight to see that people take the holy dip on this day, in huge numbers.

Flower Garlands from Tirupati to Tirumala:

The Dhanurmasa celebrations conclude with Bhogi festival on the 30th day and Goda (Andal) Tirukkalyanam is performed in the temple of Sri Govindaraja Swami Andal Sannidhi in Tirupati. Flower garlands from Andal Sannidhi from Tirupati is carried ceremoniously to Tirumala and is adorned on the Dhruva Bera, the idol of Srivaru. At the end of Dhanurmasa, garlands and other sacred items brought from Srivilliputur Sri Andal Sannidhi are offered to Lord Sri Venkateswara.

The role played by the TTD during Dhanurmasa is great. Apart from making all arrangements for smooth running of the rituals and Adhyayana Utsava, the TTD takes pride in propagating Tiruppavai. They render Tiruppavai 'upanyasams' during Dhanurmasa with thousands of devotees being blessed by Lord Venkateswara and Sri Andal. Those who worship Lord Sri Venkateswara and Sri Andal during the Dhanurmasa, are sure to get the choicest blessings of the Divine Couple obtaining peace and prosperity in this world and eternal bliss.

Om Name Venkatesaya!



RANGOLI

The Symbol of Culture and Artistic Tradition

- Smt. Sudha Kollachana

Muggu in Telugu, also known as Rangoli or Kolam in different regions of India, is a traditional art form that involves creating intricate patterns on the ground, typically at the entrance of a home. This vibrant practice is not merely decorative but holds deep cultural significance, representing prosperity and auspiciousness, and for the welcome of deities.

Origins: The term 'muggu' originates from the Telugu language, while 'Rangoli' is prevalent in the Northern and Western parts of India, and 'Kolam' is used in Tamil Nadu. Each name refers to similar artistic expressions involving colourful designs made of rice flour, coloured powders and flower petals.

Cultural Significance: Muggu is particularly prominent during festivals and auspicious occasions. It is believed that the designs invite prosperity and good fortune into homes. During festivals like Pongal, Diwali, and Makar Sankranti, elaborate 'muggu' patterns are created to honour deities and mark the festive spirit.

The practice of creating 'muggu' is often a communal activity. Families gather to design these patterns, fostering unity and collaboration. This shared activity not only strengthens familial bonds but also serves as a medium for cultural transmission across generations. Particularly the girls of the family carry forward the patterns as an ancestral blessing, and this has come down through generations.



Techniques and Materials

Basic Techniques: Creating a 'muggu' requires skill and precision. The basic technique involves the following steps:

Preparation of the Surface: A clean and flat surface is essential. It will be smoothened with cow dung. This is forgotten in most places now. Many practitioners use rice flour, which is often preferred due to its eco-friendliness and its role in feeding ants and other small creatures.

Designing: The patterns can range from simple geometric shapes to complex floral designs. Many designs are created by using a method called 'dot-to-dot,' where dots are strategically placed and connected to form intricate patterns.

Colouring: Coloured powders made from natural materials like turmeric, 'kumkum', or synthetic colours are used to fill the designs. Each colour carries specific meanings. For example, red symbolizes prosperity, while white represents purity.

Seasonal Variations: The themes and designs of 'muggu' can vary by season and festival. For instance, during the monsoon, designs often reflect nature with motifs like flowers and animals, while during Diwali, designs may include lamps and fireworks and during Sankranti the chariots, Pongal pots and the Sun.

Rangoli and Pookolam: Regional Variations

Rangoli: Rangoli is predominantly practiced in North and West India, where it is often elaborately designed for festivals. The use of bright colours and patterns that reflect local culture and traditions distinguishes it from 'muggu.'



Pookolam: In Kerala, Pookolam is a variation that specifically incorporates flower petals into the designs. This form is particularly popular during Onam, where vibrant flower arrangements are crafted to welcome deities and celebrate the harvest season.

Contemporary Relevance: While rooted in tradition, 'muggu' has evolved to reflect contemporary themes. Today, artists may integrate modern elements such as geometric patterns or abstract designs, expanding the boundaries of this age-old practice. Social media platforms have also played a significant role in popularizing 'muggu', with artists showcasing their work and inspiring others globally.

'Muggu' is more than an art form. It encapsulates a rich cultural heritage that transcends time. Its practice fosters community spirit, promotes creativity and serves as a medium for spiritual expression. As it continues to evolve, 'muggu' remains a vital part of India's cultural identity, bridging the past with the present and ensuring that future generations can appreciate this vibrant tradition. This exploration of 'muggu' reveals its

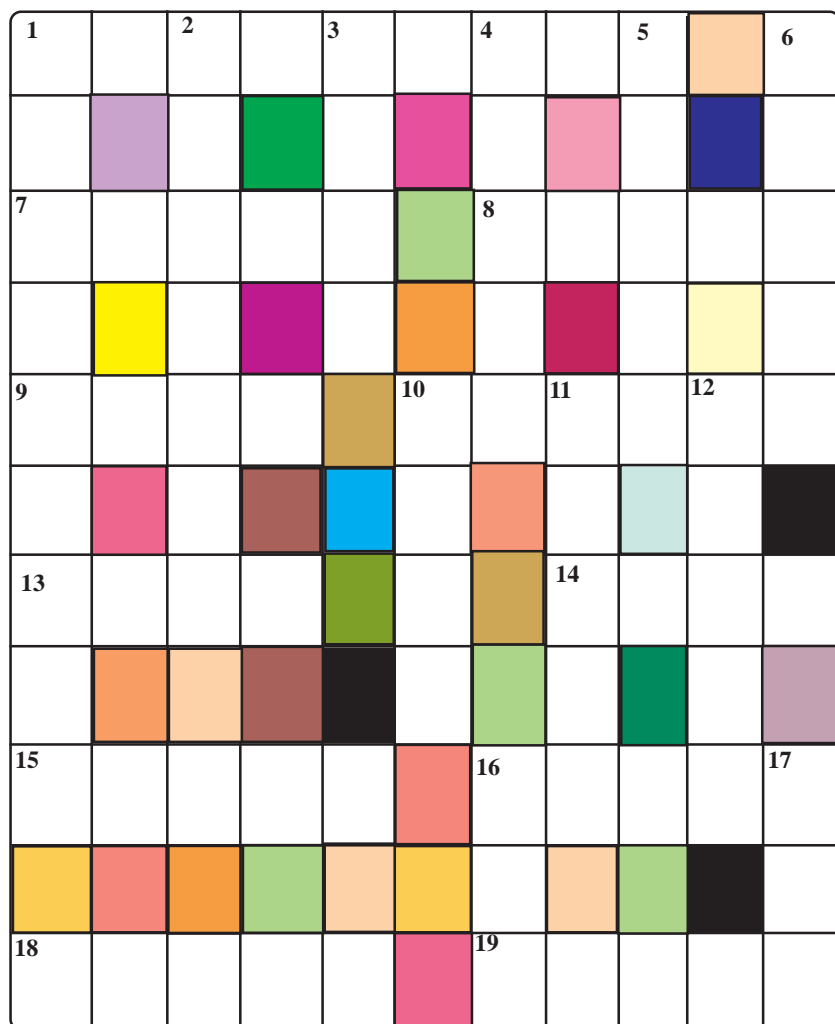
importance not just as an aesthetic practice but as a vital expression of community, spirituality, and cultural continuity.

The Sri Chakra: According to scientists, triangles are more powerful than straight lines, while a straight line is more powerful than just the dots. All of the 'Tantras' that had been practiced in Kerala up to that point of receiving the Sri Chakra from Sri Shankara Bhagavathpada, used the mere triangles and lines. The Sri Chakra has seventy-two triangles. There are interminable pauses and intersections of the triangles that multiply the powers enormously. When

the triangles are in opposition to one another, the 'Kundalini' energy arises. It is not preferable to ride such a strong one at the gate. So it is rather toned down to a star-shaped 'kolam.' At the top and bottom are two triangles in reversed directions. Sahasraram is the middle point among the three. It is represented by a dot. That is considered the middle point. In winter, a lot of insects emerge from the ground. Through the window, they enter the house. It is essential to use 'muggu'/'kolam' to prevent these warts from entering the house.



PUZZLE



CLUES FOR PUZZLE

01. Father of Nala (9)
02. Sathyaki (7)
03. Against (4)
04. Yama (5)
05. Sukra (5)
06. Devotee of Krishna (5)
10. Vishnu (4)
11. Sani (5)
12. Siva (5)
16. Friend (3)
17. Weep (3)

DOWN

01. Father of Ravana (9)
07. Burst out suddenly (5)
08. Way in which something is used (5)
09. Very old (4)
10. Parvathy (6)
13. Same (4)
14. King of Nishadha (4)
(Jumbled) (4)
15. Uma (5)
16. Mad fear (5)
18. Wife of Indra (5)
19. Very high (5)

ACROSS

Compiled by - Sri T.S. Jagan Mohan

(Continued from the previous issue)

As the Lord assumed the form of a divine idol right before their eyes, the saints were awe-struck and started praising Him in varied ways.

*Sarojapatra lochanam
sasaadhu bheda mochanam
Charaacharatmaka prapancha
saksheebhutamanvayam
Purari padma jamarendra
poojitaanghri pankajam
Smaraami Venkateshwaramcha
sagaraatmajeshwaram.*

*Puranapurusham
samasta punyakarma rakshanam
Murasuraadi daanavendra
moorkhajaala shikshanam
Dharaadharoddharam prashantha
tapasatma veekshanam
Smarami Venkateshwaramcha
sagaraatmajeshwaram.*

*Sharasanaadi shastrabrunda
saadhanam shubhaakaram
Kharaakhya rakshasendra
garva kaasanogra paavakam
Naraadinaadha vanditam
nagatmajatma sannutam
Smarami Venkateshwaramcha
sagaraatmajeshwaram.*

*Surari shourya vigraham
superparatparigraha
Paratparam munindra chandra
bhavagamya vigraham
Dharaama ragha gohanam
sudhaataranga Bhushanam
Smarami Venkateshwaramcha
sagaraatmajeshwaram.*



**19 Tarigonda Vengamamba's
SRI VENKATACHALA MAHATMYAM
THIRD ASHWASA**

**- Telugu Original by : Prof. K. Sarvothama Rao
- English by : Prof. M. Rajagopalachary**

Thus, while praying to the Lord they bowed down to Him repeatedly. They climbed down the Venkatadri in the path of Kapila Tirtha circumambulating the hill and reached Naimisharanya. They went straight to Sage Soota and said, "Hey Preceptor! After listening to your account of Purana, we went to visit Venkatadri with your consent. We've seen all the places that you've picturesquely described to our heart's content. You're an expert in different fields of education. Your

words have the relish of ambrosia. Your discourse has given us the impetus to visit Tirumala. All the places we visited match your description. It is beyond our comprehension as to how well you could narrate the locale.

The hill we saw is like Bhadradi. The forests there are like Chaitra ratha, the garden of Kubera. Even such cruel animals as rhinoceroses move with a sense of companionship there without any inherent animosity. Swami Pushkarini is full to the brim. Lord Varaha is to the west of it. There are different towers with golden-hued vessels on it to the south of the temple. We've seen the radiating Vimana among them. We've seen the Consort of Sri Lakshmi in it and were overwhelmed by the divine sight. As we showered encomiums upon the Lord, the Lord conversed with us without any hesitation.

As we were taken in by the sweet words of the Lord, He gave us permission to go back to Naimisharanya. He assumed the form of an idol right before our eyes. It appeared strange to us that the Lord who spoke to us till then became silent. Having witnessed these scenes, we descended from the hill.

But we've a doubt. We've gone to the hill, seen the Lord and witnessed the beauty of the spectacle to the content of our eyes. How come that you're able to narrate the scenes so vividly? Have you too visited it or envisioned it with your mind's eye?" Thus, they questioned him.

Sage Soota smiled at their words and said, "This is all the grace of Saint Vyasa. I experience everything with his grace. Don't consider it my merit. It's the grace of Badarayana that made me speak like that. Don't attribute greatness to me. Since I narrated it meditating upon Badarayana, consider all my words true.

One can count the stars in the sky, falling snow and sand particles. But innumerable and uncountable are the stories and glory of Lord Venkatanadha. They're life-fulfilling. I've been able to recount them to the extent I could conceive." Thus, he replied to the sages.

(to be continued)

FESTIVALS AND RITUALS IN JANUARY 2025

- 06 Sri Andal Neeratotsavam begins
- 08 Float Festival begins in Tirupati
- Sri Kapileswaraswami Temple
- 10 Vaikunta Ekadasi
- 11 Tirumala Srivari Chakrasnanam
- 13 Bhogi
- 14 Sankranthi
- 15 Kanuma
- 17 Thirumalisai Alwar
- Varshathirunakshatram
- 18 Thyagarajaswami Aaradhana
- 20 Koorathalwar
- Varshathirunakshatram
- 28. Adhyantotsavam begins in
- Sri Govindarajaswami Vari Temple
- 29. Purandaradasa Aaradhana
- mahotsavam, Devunikadapa Sri
- Lakshmi Venkateswaraswamivari
- Brahmotsavam begins



Sri Govindarajaswami
with His Consorts



Andal Neeratotsavam



Thyagarajaswami
Aradhana



Golden Chariot on Vaikunta Ekadasi

GODA DEVI'S NAACHIYAAR THIRUMOZHI

Its Beauty and Significance

- Smt. T.S. Rajalakshmi

Sri Goda Devi or Sri Andal is the incarnation of the Mother Earth. She was found near the tulasi plant at Srivilliputtur by Sri Vishnuchittar (Periyalvar). As described by Swamy Vedanta Desika in Goda Stuti, she is 'Sri Vishnu Chitta Kula Nandana Kalpavalleem'. She grew up by hearing the 'leelas' of Lord Krishna and developed devotion towards him. She is the only girl among the twelve saints in Sri Vaishnavism. She is hailed as the gem among them. She has sung the 'Tiruppavai' and the 'Naachiyaar Thirumozhi' in praise of Lord Vishnu and His incarnations. It is part of the 'Nalayira Divya Prabhandham' in four thousand verses. It is also said that whatever other Alvars have written does not match Sri Goda Devi's emotions. It is because she is a little girl who had so much philosophical knowledge which was sung in a very simple form. The greatness of Sri Andal is that she always sings in a positive manner which talks about the beauty of nature, prosperity of the Mother Earth, divine blessings, well-being of the universe etc. The Tiruppavai is sung during the Tamil month "Maargazhi" and it is well-known.

Let us know the crux of the *Naachiyaar Thirumozhi*. This song was sung after the *Tiruppavai* by Sri Andal to ensure that she is getting married to Lord Ranganatha. There are one hundred and forty three pasurams written in Tamil, categorized into fifteen sections including the Thaniyans (the praise of the poet). The first section the 'Thaniyan' is in praise of Sri Andal. The pasurams have many incidents from the Bhagavatham, the Ramayana and the Mahabharatha but a few points are highlighted for the readers of Sapthagiri.



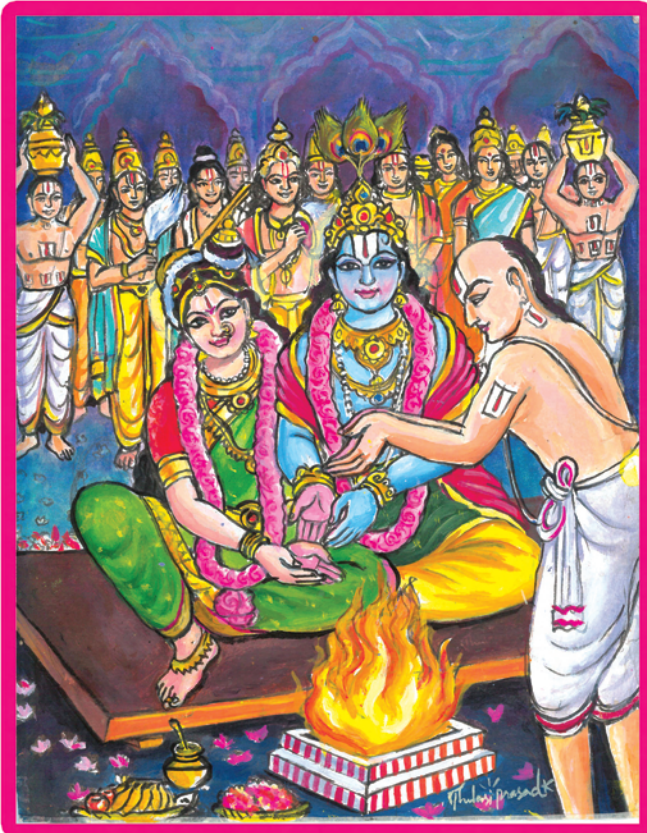
The *Naachiyaar Thirumozhi* starts first with "Thai Oru Thingal" in which she requests Kamadeva or Manmadha to unite her with Lord Govinda. Those who recite this pasuram will be attained the divine feet of Lord Sriman Narayana. The second section is with 'Naamam Aayiram', she talks about "Govardhana Leela" and stresses that Lord Krishna wants His 'gopikas' only to play with Him always, if not, He plays mischievous pranks at them.



Those who recite this pasuram will reach Sri Vaikuntam easily. The third section is with 'Kozhi Azhaippadham' which deals with the stealing garments of Gopika during their bath. Those who recites this pasuram will reach Sri Vaikuntam easily as the path will be lighted for easier commute.

The fourth section is with "Thelliyar Palar" which talks about many Divya Desam of the Lord and about the other incarnations. Those who recite these pasurams will have their sins removed and be united with Lord Vishnu. The fifth section is with "Mannu Perum." In it, she sends messages to the Lord through a cuckoo bird. She chooses the cuckoo because its voice is sweet, and it imitates whatever she tells. So, it would be appropriate to send the bird as a messenger. Those who recite this pasuram will perform 'kainkaryam' i.e., the continuous service to the Lord.

The sixth section with "Vaaranam Aayiram" is the most important among all other paasurams, where



she explains her dream to her friend. The entire song beautifully narrates the marriage that is happening between her and Lord Krishna. Each section elaborates the marriage ritual. Even today, this song is sung during the marriages. Unmarried girls should sing this song to get a good husband and married girls should sing this song to get good progeny. The seventh section is with "Karpooram Naarumo" is also an important song as she has chosen "Panchajanya", the conch of Lord Govinda. Though conch is considered soft weapon, it is harsh for the enemies but soothing for the devotees. She praises that "Panchajanya" is gifted because, it is always in constant touch of the Lord's sweet lips. She asks how the lip of Lord is tasting. Those who recites this pasuram will always be close to the Lord. The eighth section is with "Vineela Melappu" she calls out "Thiruvengadam" the Lord of Seven Hills to come and bless her as she is very tired and desperate to get the grand 'darshan' of the Lord. She says that she is stricken with disease and will get cured only by the divine 'darshan' of Lord Govinda. Those who recite will get chance to perform rituals and services to the Lord without fail.

The ninth section is with "Sindhurach Chempodi" where she is struck by the beauty of the Lord, and no one can escape from the enchanting charm. She says she wanted to offer "Nooru Thadavinil Vennai...Noor Thadavinil Aakaradisa!" as 'prasadam' which is one hundred pots of butter and sweet ghee pongal with dal. Hearing this pasuram, Swamy Ramanuja offered

“Thirumaliruncholai Lord Azhagar” the same as per Sri Andal’s wish. Seeing this incident, Sri Andal from Sri Villiputtur, called him “Anna – Brother.” Whoever sings this pasuram will attain the divine feet of the Lord. The tenth section with “Kaarkoodal pukkal” is beautifully sung with utmost devotion where many Acharyas felt crying as Goda Devi’s emotions filled with love to get united with the Lord. She begs the Lord and realizes that only her father who is a staunch devotee will be able to help her to bring the Lord.

The eleventh section with “Thaamugakum” is about the Lord of Sri Rangam, Lord Ranganatha Swamy where the incarnations of Lord Rama and Lord Krishna are described. She is worried that even being the daughter of Periyalvar, she is still being tested by the Lord. But she has consoled herself by stating that Bhishma, Sita, and Rukmini received the blessings from the Lord during their distressed times. She questions the Lord that those who like him should be blessed. The twelfth section with “Matrirundheer” is about the places like Mathura, Govardhan, Gokulam, Vrindavan, Dwaraka where the Lord was present. As she could not find the Lord after so much distress, she wanted to go directly and check the places where the Lord was born, and played. She asks the river Yamuna, Govardhana Hill, she talks to the parrots, and she wanders desperately to get the grand ‘darshan’ of Lord Krishna. These pasurams are very sweet to the Lord.

The thirteenth section is with “Kannan Ennum,” she talks about any object of the Lord

which consoles her and brings life to her. She criticizes as “Pennin Varuttham Ariyaadha Perumaan” where the Lord does not know the pain of her or the pain of ‘gopikas’. She describes the objects like yellow garment, garland Vanamalai, Flute, dust from His holy feet etc and the touch of those will cure from this separation. Those who recite will not be in the ocean of sorrow.

The fourteenth section, “Patti Meindhu” is replete with superb questions posed to the people of Vrindavan enquiring where the Lord is hiding. Sri Andal enquires the people of Vrindavan about Lord Krishna who always runs in and around of Vrindavan. The dark boy who is always covered under the shadow of Garuda, who wears Vanamala, who always tells lies, has beautiful lotus eyes, like small, cute baby elephant, one who saved the elephant Gajendra in distress etc. Those who recite will not be born again and will always be united with Lord Sriman Narayana. Each pasuram has its own unique way of representation. It has devotion to the core as she is the only girl Alvar. She was born as Sri Andal purposefully to show the compassion that every human being should develop devotion towards the Lord to get rid of the worldly sorrow. As she is the Mother Earth, she wanted to save her children from the cycle of birth and death. The ‘Goda Stuti’ hails her as ‘Saakshaat Kshamaam Karunaayaa Kamaalaamivaanyaam’, she is so compassionate, showering mercy, and forgiving as she is the Mother of all. Hence, each word uttered by Sri Goda Devi is very significant for recital.



TIRUCHANUR
SRI PADMAVATHI AMMAVARI
KARTIKA BRAHMOTSAVAMS

28-11-2024 to 06-12-2024

DATE	DAY	DAY UTSAVAM	NIGHT UTSAVAM
28-11-2024	Thursday	Dwajaroohanam	Chinnaseshavahanam
29-11-2024	Friday	Peddaseshavahanam	Hamsavahanam
30-11-2024	Saturday	Muthyapupandirivahanam	Simhavahanam
01-12-2024	Sunday	Kalpavrukshavahanam	Hanumadvahanam
02-12-2024	Monday	Pallaki Utsavam Even. Vasanthotsavam	Gajavahanam
03-12-2024	Tuesday	Sarvabhupalavahanam Golden Chariot	Garudavahanam
04-12-2024	Wednesday	Suryaprabhavahanam	Chandraprabhavahanam
05-12-2024	Thursday	Rathotsavam	Aswavahanam
06-12-2024	Friday	Tiruchhi Utsavam Panchami Theertham	Dwajavarohanam
07-12-2024 Saturday Pushpayagam			





NEWLY APPOINTED TTD TRUST BOARD

The A.P. State Government
Appointed
New Trust Board to TTD.
The Chairman, Members,
Ex-Officio Members took oath at
Tirumala Temple in November 2024



Sri B.R. NAIDU
CHAIRMAN



**Sri JYOTHULA
NEHURU**
MLA, Member



**Smt. VEMIREDDY
PRASHANTHI REDDY**
MLA, Member



Sri M.S. RAJU
MLA
Member



**Dr. PANABAKA
LAKSHMI**
Member



**Sri NANNURI
NARSI REDDY**
Member



**Sri JASTI POORNA
SAMBASIVA RAO**
Member



**Sri NANAPANENI
SADASIVA RAO**
Member



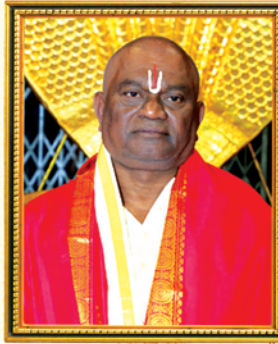
**Sri KRISHNA MOORTHY
VAITHIYANATHAN**
Member



**Sri AKKINA MUNI
KOTESHWARA RAO**
Member



**Sri MALLELA
RAJASEKHAR GOUD**
Member



**Sri JANGA
KRISHNAMURTHY**
Member



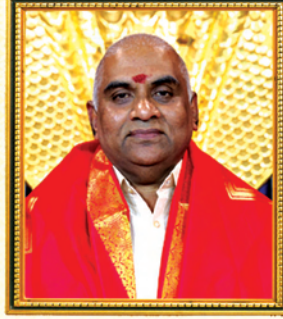
Sri R.N. DARSHAN
Member



NEWLY APPOINTED TTD TRUST BOARD



**Sri VAIDYAM
M. SANTHARAM**
Member



Sri P. RAMAMOORTHY
Member



**Smt. JANAKI DEVI
THAMMISETTY**
Member



**Sri B. MAHENDAR
REDDY**
Member



**Smt. ANUGOLU
RANGASRI**
Member



Sri B. ANANDSAI
Member



Smt. SUCHITRA ELLA
Member



Sri S. NARESH KUMAR
Member



Dr. ADIT DESAI
Member



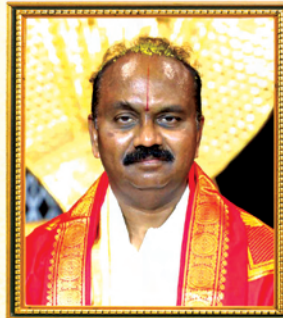
Sri SAURABH H.BORA
Member



**Sri G. BHANUPRAKASH
REDDY**
Member



Sri S. SATHYANARAYANA, I.A.S.
Secretary to A.P. State Govt. (F.A.C.) &
Commissioner, Revenue
Endowments Department
Ex-Officio Member



Sri J. SYAMALA RAO, I.A.S.
Executive Officer,
TTD, Tirupati
Ex-Officio Member



Sri B.R.Naidu took oath as the Chairman of the TTD Trust Board in the temple of Lord Venkateswara in Tirumala on 06.11.2024.



The TTD Executive Officer Sri J. Syamala Rao, I.A.S., and TTD Addl. EO Sri C.H. Venkaiah Chowdhary, I.R.S., offered the prasadam of Swamivaru to the Chairman TTD Trust Board along with his spouse on 06.11.2024.



The TTD Trust Board Chairman, Sri B.R.Naidu inspected the dumping yard at Kakulamanudibba in Tirumala along with the staff of the T.T.D on 07.11.2024.



The TTD Trust Board Chairman, Sri B.R.Naidu visited TTD Veda Vignanaapeetam in Tirumala. On this occasion, the Principal, accorded him traditional welcome on 08.11.2024.



The TTD Trust Board Chairman, Sri B.R.Naidu visited Pedda Jeeyar Mutt in Tirumala and took blessings from Sri Sri Sri Pedda Jeeyar Swamy on 08.11.2024.



The TTD Trust Board Chairman, Sri B.R.Naidu visited S.V.Gosala in Tirumala and performed Go Puja on 08.11.2024.

Hindu culture and traditions are deeply rooted in values and beliefs for the enrichment of human life and spiritual bent of mind. All customs and traditions prescribed by scriptures, spiritual masters and ancient seers from Bharath have very important role in uplifting values in life. They give a direction for us to lead a peaceful, purposeful and harmonious life.

In general, use of Kumkum (Vermilion) on forehead has its cultural relevance attached as married women wear it signifying their marital status. This tradition has been in vogue for many centuries. Besides the cultural factors and traditions, there is a lot of health and scientific reasons involved in applying kumkum. The word Bindi comes from the Sanskrit word Bindu which means point. Bindi is also known as Kumkum.

In yoga, the point, where the Bindi is adorned, is known as 'Ajna chakra'. This chakra encompasses the pituitary and pineal glands, head, eyes and brain. This Ajna chakra plays very important role in yoga and meditation. In many yoga postures, the forehead and the point where the Ajna chakra is located touch the ground. A belief that Lord Shiva's third eye is the epicentre of this point. This point is a way to a factor of knowledge and wisdom.

The point where the Kumkum is adorned is also the acupressure point and it gives rise to health benefits to a larger extent. As this point is acupressure point, this point if pressed for a while can relieve headaches or migraines due to proper blood circulation as nerves and blood vessels are connected to this area. Hearing becomes better as the cochlear portion of the ear gets stimulated by one of the nerves passing through this area.

A slight pressure at this point will release two friendly hormones known as 'melatonin and serotonin'. Melatonin reduces insomnia inducing sleep and serotonin is a happy hormone. Our society can foresee a cultural change in wearing a Bindi because of scientific reasons and health benefits.



The Bindi is said to help control the latent energy released through the Ajna chakra also called the third eye. The Ajna chakra sees the inner world just as our physical eyes see the external world helping us to access our inner wisdom and interpret matters in an unbiased and rational manner.

Adorning Kumkum on forehead of Hindu married women has high value in the society. It is considered auspicious and has been practiced for ages. The parting line appearing in the middle of the head has spiritual significance also. It is an aperture in the crown of the head known as 'Brahmarandhra'. This area is extremely sensitive and it is the gateway to experience the absolute consciousness spiritually.

Goddess Parvathi, consort of Lord Shiva and Sita Devi, wife of Lord Rama used to adorn Kumkum as per our scriptures. Divine gesture of both these goddesses shows their reverence to their husbands. Draupadi, the

wife of Pandavas too used Kumkum as per the Mahabharata. All Hindu puranas also mention this in several contexts. Soundarya Lahari, written by Sri Adi Shankara Charya also mentions about the importance of Kumkum like in other mythological texts.

Kumkum is used for worshipping Hindu goddesses like Maa Shakti and Maa Lakshmi. Hindu women believe that Goddess Parvathi showers grace on those married women who follow this culture.

Another significant reason in the life of a woman applying Kumkum on the forehead is expressing the desire of having husband's longevity. Kumkum is adorned by the married woman for the

fact that after her marriage, it helps her to shoulder the responsibility of looking after all the new family members by balancing all the mental pressures faced in the new family life. It is also considered as a therapeutic medicine. Kumkum or Bindi which is made of turmeric is beneficial for the ladies in both scientific and spiritual ways. It is graceful for the women as it gives divine beauty. It enhances mental power, divine thoughts within and among those who are around her. Kumkum is red or maroon in colour symbolic of love, passion and strength. Kumkum reminds us goddess Shakti. Kumkum can be adorned by men also as it activates Ajna chakra giving rise to several spiritual benefits.



GODDESS PADMAVATHI DEVI BLESSINGS INVOKED WITH LAKSHAKUMKUMARCHANA

Before the annual Brahmotsavams or any mega religious event in a temple where a goddess presides, the priests usually perform 'Lakshakumkumarchana' seeking a peaceful conduct of the event. As vermilion is often considered to be auspicious for married Hindu woman which signifies the longevity of her husband's life. There is another strong belief that by propitiation of the deity with this unique ritual, the priests hope for a smooth and successful conduct of the future events.



According to the Hindu 'sanatana dharma', vermilion otherwise called 'kumkum' is also considered the symbolic representation of Goddess Shakti, who is also revered as Goddess Lakshmi, Goddess Saraswathi and Goddess Parvathi. Every year during the Karthika Brahmotsavams in the famous pilgrim town of Tiruchanoor, 'vahana sevas' start with the most colourful religious ceremony of 'Lakshakumkumarchana' on the day before the Dwajaroohanam Day. The auspicious ritual of 'Lakshakumkumarchana' begins amid the renditions of the sacred chants and mellifluous hymns at the temple of Goddess Padamvathi Devi. The processional deity Goddess Padmavati Devi in all Her divine splendour, settles on a finely decked 'seat' in 'Mukha Mandapam' situated opposite to Sri Krishna Swamy temple within the premises of the main temple. Priests recite 'Lakshmi Astottaram' and 'Lakshmi Sahasranamam' with devotional fervour and perform 'Archana' with vermilion invoking multiple names of Goddess Padmavati Devi. In Tiruchanur amnavari temple, devotees can have archana with Kumkum by paying prescribed fee. Visit this temple and have your archana with kumkum and be blessed.

Location:

Tiruvallikeni temple is located in the heart of the city of Chennai on the shores of the Bay of Bengal. One of the first three Alvars identified it. It is probably one of the oldest structures in Chennai with approximately 1400 years of history. The temple appears to have been there since the 6th century of the common era. The locality was once full of ponds with 'alli' flowers, hence the name. Thirumangai Alwar, often considered the last Alwar, sang about all the shrines in the temple.

Sthalapuranam

According to legend, Atreya Maharishi, the 'sisya' of the great sage Veda Vyasa, came and settled here to perform penance. He brought the idol of Parthasarathy with him and established the temple. Years later King Sumati went to Tirupati and prayed for the 'darshan' of the Lord as Parthasarathy. He was guided by the Lord to come here to worship the form. He came from Tirupati and worshipped here on the orders of Lord Srinivasa. The main idol is known as Lord Venkata Krishnan.

Special Features

The main 'Theertham' is 'Kairavani Saras'. The Lord is Venkata Krishnan and the Universal Mother is Rukmini and Vedavalli. Goddess Lakshmi was found as a child by the sage Bhrigu who raised Her as Vedavalli. Sri Ranganatha came and married Her. Goddess Lakshmi is said to have addressed Lord Ranganatha as Man-natha or My husband.

In response to the penance by the sage Madhuman, the Lord came as Rama to this Desam. The Lord is said to have appeared as Lord Nrusimha (Thellia-Singham) in response to the wishes of the sage Athiri.

The Lord showed himself as Gajendra Varada in response to the penance of the sage Saphtharomar. The Lord here is 'Venkata Krishnan' and this temple is special because the Lord sports with the moustache. The Lord



holds no weapon. He has only the 'Panchajanya' conch and a whip. The 'utsava-murthy' is 'Lord Parthasarathy' and the idol has a captivating smile.

There are shrines of Lord Narasimha, Lord Rama, Lord Ranganatha, Lord Gajendra Varada and Lord Krishna in the main temple. There are frequent festivals around the year at this temple. Some say that the marks on the face of the idol of Lord Parthasarathy are due to the arrows of Bhishma in the battle. Pey Alwar, one of the three Mudhal Alwars, was born in Thirumayilai which is not very far from here. It is said that Sri Ramanuja's father performed 'Putrakameshti yajnam' at Tiruvallikeni.

Mangalasasanam

Pey Alwar, Thirumazhisai Alwar and Thirumangai Alwar performed Mangalasasanam at this temple. In Mundram Thiruvandhadhi (2297), the Alwar states that She resides in the lotus flower with beautiful petals. She is Goddess Mahalakshmi, the Universal Mother. She resides on His handsome chest. He resides in Tiruvallikeni which is on the shores where the waves wash up white pearls and beautiful corals. He is worshipped with auspicious 'arati' in the evenings.

In Naanmugan Thiruvandhadhi (2416), Thirumazhisai Alwar says that the Lord rests on Adishesha in Tiruvallikeni which is right next to Mayilai where big waves come crashing on the shore. Is it because He walked the three steps to measure all the worlds and was tired and resting, and hence quiet?

In Peria Thirumozhi (1068-1077), Thirumangai alwar says that the Lord after breaking the bow, defeated Kuvalayapeeda, the wrestlers and Kamsa. The same Lord who ended the curse on Lord Shiva stood on the front end of Arjuna's chariot. He is the same Lord who renounced His crown on the orders of His mother Kaikeyi. I saw him in Tiruvallikeni. In the next pasuram, he addresses the Lord of Tiruvallikeni (all five shrines) as the incomparable one gave 'Amrit', lifted the Govardhan Hill, destroyed Ravana and protected Draupadi.



SOLUTION TO PUZZLE

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



MARI TIRUPATI

-Sri S.N. Deshpande

There are many temples of Lord Venkateswara at Bengaluru in Karnataka State. One of them is very old as it belongs to 17th century. It is "Kote Venkateswara temple" near K.R Market. There is one temple in Vyalikaval near Chowdiah Memorial Hall under the auspices of the T.T. D. This temple is known as 'Mari Tirupati' (Small Tirupati) situated in Mahalaxmipura in north-west Bengaluru. This temple is almost a replica of Bharat Mata Mandir in Haridwar, Uttarakhand.

After the year 1956 under reorganization of States on linguistic basis, Mysore State, now Karnataka State, was formed with Bengaluru as capital. Large number of families from North-West and North-East areas of state shifted to Bengaluru. From Rajani Nagar suburb some families also moved in 1960 to adjoining new area called Mahalaxmi Lay Out, which is now known as Mahalaxmipura. The residents felt that they should have one temple of their faith and formed as a welfare Association. The members of the association actively started looking for plot in the picturesque surroundings. The government allotted the desired plot to the welfare association and many

members agreed for building a temple for Lord Srinivasa. The concept took shape with strong wishes for a beautiful temple along with Sridevi and Bhudevi. The project started and sculptors were called from Coimbatore to carve out this temple. It was completed in 1976. The temple was inaugurated by Sri Vishwesha Thirtha Swamiji of Pejavar Mutt.

In course of time, this temple was fondly called 'MARI TIRUPATI' and became popular and gained grandeur. All the 'pujas' performed here are the same as the 'pujas' in Tirumala. The names of some 'sevas' are *Abhisheka*, *Alankara*, *Marriage (Kalyanam)*, *Suprabhata*, *Prabandh Parayana* and *Nithyoth*.

The main feature of this temple is that it has a 'Charan Gopura' or 'Charan Raj Gopura.' On the ground floor, the divine feet of Lord Srinivasa in small mandapam were installed. Normally one finds in the temples of Lord Srinivasa, Lord's head is covered with gold 'Kireeta' (Headgear) but here the gold covering is given on the Divine Charan (Feet) of

Lord Srinivasa. Another special feature is that the devotees can perform Abhisheka of Charan. It is said that by performing this Abhisheka to these divine feet, one gets free from all doshas (evils). The Gopura of 7 floors is known as 'Charan Gopura' where the Lord's divine feet are kept. In this Charan Gopura, Kumbhabhishekh and adorning Gold 'Kavacha' to the divine feet were performed during the first week of June, 2011.

After performing Abhisheka to the divine feet, devotees go to 7th level/floor either by lift provided or by staircase. There is no provision for 'pujas' in all the higher levels/floors where God/Goddess idols are beautifully kept with suitable background paintings on wall. In each level of this Charan Gopura, there are number of idols depicting the scenes such as Srinivas Kalyanam (marriage), Kamadhenu, Srinivas Mahima, Ashta Laxmi, Samudra Mathan, Saptharshi, Gokarn Mahima (Ravana trying to lift Atma Linga), Bhudevi, Narayan, Hari Hara, Dashavatar, Kuber etc. Seeing all these statues, devotees come slowly to the ground floor. The entry ticket for this Charan Gopura is Rs 50/- for adults and Rs 20/- for children below the age of 12. The entry for devotees is from 9 A.M to 6 P.M on all days.

On one side of the Charan Gopura, Lord Anjaneya carrying Dronagiri is shown. On the other side, Goddess Mahalaxmi with the elephants facing the main entrance of the temple are seen. On the third side, there is Lord Srinivasa sitting on His Garuda Vahana with His consorts facing towards the entrance and on the 4th side there is Sheshashahi Bhavan. This gopuram is 184 feet high. This structure is 2nd highest Gopura next to the gopuram of Murdeshwar temple which is 249 feet high with 20 floors. On the 7th floor there is a hall and above this there is one structure erected as Shikhar/Kalasa/ Spire Gopura, where devotees are not allowed to go.

The main festival performed here is the Brahmotsavams for seven days. Another festival is "*Vajra Kavacha Dharane*" four times in a year as on *Ugadh dayi*, last Saturday of Shravana Month, the Brahmotsavam Day and on "*Vaikuntha Ekadashi*." Every Friday Abhishekh is also performed to the main deity and on every month on 'Shravana Nakshatra' day, Abhishekha is performed to "Utsava Murti."

In the main temple, on both sides of Sri Srinivasa idol, Goddess Lakshmi, and Goddess Padmavati are installed for performing the Archana Puja of these Goddesses along with the main deity. At the entrance door of the main 'sanctum sanctorum,' there are Jaya and Vijaya in their standing posture. As all devotees enter from left side of main door, they first get the blessings of Lord Ganesha. Then on right side of exit door there is Lord Anjaneya and in between both doors there is Garuda statue installed. Outside the main temple one side is Navagraha and other side Bhu Varaha Swamy idols are also kept for performing puja.

This temple became one of the tourist attractions in Bengaluru. Very close to this temple are the temples of Lord Pancha Mukhi Ganesh and Lord Sri Prasanna Veerananjaya Swamy. The idol of Sri Prasanna Veerananjaya Swamy is twenty two feet high and sixteen feet wide which is carved in monolithic stone. These two temples are worth visiting to get the blessings of the deities. Visit this temple and get the blessings of Lord Srinivasa and can take a tour of charan Raj gopura.



TTD Launches NEW MOBILE APP

The new Mobile App, "T.T. Devasthanams" was released by TTD is a One stop solution for devotees. T.T.D. is providing all services evolving the needs of the pilgrims through this app. In this app, devotees can make their Darshan bookings, e-Hundi Payments, Donations etc. Devotees can also watch SVBC live programs in this app. Devotees may get utilise of this app and be blessed by Lord Srinivasa.



The following two slokas are from chapter 10 of the Bhagavad Gita.

*mach-chitta mad-gata-prana bodhayantah parasparam
kathayantash cha mam nityam tuchyanti cha ramanti cha ||*

Sloka -9

*tesham satata-yuktanam bhajatam priti-purvakam
dadami buddhi-yogam tam yena mam upayanti te ||*

Sloka- 10

My devotees will always remain content with me with their minds fixed on me and their lives surrendered to me. The devotees achieve great satisfaction and my blessings when they interact with others speaking about my glory. I always provide divine knowledge to all my devotees whose minds and thoughts are united with my praise and devotion.



Devotion Leads to Proximity with God

-Sri P.T.S. Murthy

The human mind is wavering to find the right path to the Lotus Feet of God. The only solution to stop this doubtful mind from flying like an aimless bird is to concentrate on the paths of devotion towards the Lord. Once they fix their minds to worship and surrender to God, their quest ends at that moment. The Lord elucidated that such devotees while interacting with each other will recite His name, His virtues and His blessings. The end of the road for such devotees whom He holds and leads will be His Lotus Feet.

Countless examples are available in the scriptures about such great saint-composers who started their bhakti in wilderness and once surrendered to Him, attained the immortal life of pleasure with His blessings. In praise of the Lord, they have rendered songs for future generations. Annamayya, the doyen of Vaggeyakaras, had been a true example of implementing what the Lord said in the above two slokas.

In his youth, Annamayya never had the bent of devotion for Lord Venkateswara. A turn of events led him to surrender to the Lotus Feet of the Lord. He never looked back on his previous actions, behaviour or moral turpitude. He realized that in the praise of the Lord, he had all the pleasures. In complete devotion, he had found

his vocation and future. Once he became closer to the Lord, his care was taken by the Lord as promised. Riches offered by the kings never attracted him because he strongly believed that the Lord was his refuge and He would take care of him. He derived great pleasure in singing the praise of the Lord in thousands of songs which came out of his heart, his complete surrender. His words, actions are all for the Lord. He derived ultimate satisfaction. Towards the end of his life, the Lord Himself appeared before him and blessed him with the divine unity of his soul with the Lord.

The stories of many devotees of the Lord such as Tyagayya, Bhakta Ramadas, Meerabai, the great saint Kabir and many more are the true examples of the Lord's compassion and His words.



SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhooshi



(Continued from the previous issue)

Sri Venkatesa Sahasranama is a part of the Brahmaanda Purana. The great sage Narada gets 'upadesa' out of this stotra from Lord

Bramha and he in turn gives 'upadesa' to the sage Vasishtha.

Sloka – 55

*Vamsagaanapraveenascha
Gopeehasthaambujaarchitha: |
Munipathnyaahruthaahaaro
Munisreshtho Munipriya: ||*

320. Vamsagaanapraveena: Lord Venkatesa as Lord Krishna exhibited mastery in playing flute which enamours everything and everyone who listens to it and set them in a state of trance. Sri Periyalwar dedicates eleven songs to the exceptional skills of the flautist Lord Krishna in his Tirumozhi (#3.6) where he mentions even the trees get deeply captivated by the melody. SriTaallapaaka Annamacharya in his famous folk song "*siruta navvula vaadu sinnakka*" mentions Lord Venkatesa as "*binkapu motala pillagovivadu... Venkatesudu soodave sinnakka*".

321. Gopeehasthaambujaarchitha: The love of 'gopikas' for Lord Krishna is very popular. The Bhagavata Purana talks about it at length. This name indicates the act of the 'gopikas' praying with their lotus-like hands at the feet of Lord Krishna.

322. Munipathnyaahruthaahaara: Lord Krishna, Balarama along with their friends once playfully roamed into nearby forest and were exhausted. Lord Krishna directed the friends to go to nearby 'ashrams' and seek something to eat from the 'rishis.' Since the 'rishis' declined, the friends approached the wives of the 'rishis' in the 'ashram' and mentioned about Lord Krishna. They were very glad to serve Lord Krishna with all the sumptuous preparations. Hence this name.

323. Munisreshtha: Lord Venkatesa as Lord Krishna is named as Munisreshtha. As the 'avatar' of Lord Narasimha came to a conclusion, the divine form of Lord Narasimha manifested as a *Nara* and *Narayana*. It is said, they did penance at Badri for several thousands of years and took the form of Arjuna and Lord Krishna in Dwapara Yuga. Once the 'avatar' of Lord Krishna was concluded, Lord Krishna appeared as Lord Venkatesa. Hence this name.

324. Munipriya: Lord Venkatesa as Lord Krishna expresses His affection towards those sages who are steadfast in their devotion towards Him. To those sages, Lord Venkatesa is the dearest. As Lord Krishna, He explained this in the Bhagavad Gita [#7.17] as "*priyo hi jnanina: atyartham aham sa cha mama priyah*". In Sri Venkatesa Suprabhatam in Sri Venkatesa Mangalam [#13], Sri Annan cites that Lord Venkatesa has resided in the heart of Manavala Mahamuni as "*Srimath Sundarajaamatru Muni Maanasa Vaasine, Sarvaloka Nivasaaya Srinivasaya Mangalam!*"

Sloka – 56

*Govardhanaadrisandharthaa
Sankrandanatamopaha: |
Sadudhyaanavilaasee cha
Raasakreedaaparaayana: ||*

325. Govardhanaadrisandharthaa: Lord Venkatesa as Lord Krishna went to the extent of doing the seemingly impossible, in order to protect His devotees, the people of Nandavraja. Lord Krishna lifted the Govardhana Giri with His finger little finger for seven days to save all the people and animals from the relentless rain. Sri Tirumangai Alwar cites this in Periya Tirumozhi (1.8.3) wherein he prods the mind to attain the abode of Lord Sri Venkatesa “...*kanri maari pozhinthida kadithaaniraikku idar neekkuvan senru kunram edutthavan Thiruvenkadam adai nenjame!*”. Sri Annamacharya, in his folk composition “*kolani dopariki gobbillo!*” he cites this act of lifting of Govardhana hill to protect the cattle and people “... *konda godugugaa govula gaachina...*”

326. Sankrandanatamopaha: As Lord Krishna, Lord Venkatesa exhibited forbearance towards Lord Indra. He made Lord Indra realize his folly by assuming His natural protective nature without punishing Lord Indra. Resultantly, Lord Indra was ashamed of his act, shed his ignorance and profusely apologized and glorified Lord Krishna.

327. Sadudhyaanavilaasee: The act of enjoying errands at a grand garden is connoted by this name. In the Venkatachala Itihasamala of Srīman Ananthālwān, Lord Venkatesa is mentioned to have been caught along with Goddess Padmavathi in the garden created by Sri Ananthālwān and resultantly captured Goddess Padmavathi for trespass, not knowing They are the divine couple, while Lord Venkatesa managed to escape. Later Sri Ananthālwān hands over Goddess Padmavathi to Lord Venkatesa, thereby he is considered to be the father-in-law of Lord Venkatesa. This name testifies the penchant Lord Venkatesa has in enjoying the bliss of staying in the garden.

328. Raasakreedaaparaayana: Lord Krishna’s ‘raasakreeda’ is the famous divine romance detailed in the Bhagavatam. Sri Nammalvar in Tiruvaymozhi [#6.4.1] mentions this act as “*kuravai aachiyarodu kotthadhum...*”

Sloka – 57

*Varunaabhyarchitho
Gopiprarthitha: Purushotthama: |
Akrurasthuthisampreetha:
Kubjaayavvanadaayaka: ||*

329. Varunaabhyarchitha: The servants of Varuna once took away Sri Nandagopa from Brindavana as he approached Yamuna in the wee hours of the day. Later Lord Krishna approached Varuna to get back His father and Varuna pleaded to Lord Krishna that his servants unknowingly picked up Nanda. In this act Varuna glorified Lord Krishna for all His greatness, while imploring Lord Krishna’s grace. Lord Krishna forgave Varuna and returned to Brindavana along with Sri Nandagopa.

330. Gopiprarthitha: The ‘gopika’ devotees of Brindavana were immersed in deep divine love for Lord Krishna. This is elaborated in the Bhagavatham, (10th Skanda 31 and 32 chapters.) The famous Gopikageeta is known for expressing the boundless love of the ‘gopikas’ towards Lord Krishna.

331. Purushotthama: The trait of being the most celebrated and supremely divine is explained by this name of Lord Venkatesa. As Lord Krishna, He declares in the Bhagavad Gita [#15.18] as “...*ato asmi loke vede cha prathitah purushottamah*”. This is the 24th name in Sri Vishnu Sahasranama. When Sri Tallapaka Annamacharya had the first glimpse of Lord Venkatesa, he addresses Him as “*Podagantimayya mimmu Purushotthama!*”

332. Akurasthuthisampreetha: Akura is a great devotee of Lord Krishna while he was also one of the trusted chiefs of Kamsa. He was deputed by Kamsa to bring Lord Krishna and Balaram to Mathura. Akura reveals the sinister plan of Kamsa to have Lord Krishna and Balarama slain. Akura

chauffeured Lord Krishna and Balaram to Mathura and on the way, he was pleasantly bewildered by their charm and thus glorifies them. Lord Krishna was elated to listen to Akrura.

333. Kubjaayavvanadaayaka: When Lord Krishna and Balarama proceeded towards Mathura, they chanced upon an old lady with hunchback carrying exotic perfumes of sandal and other herbs. Gleefully, she applied the sandalwood paste on Lord Krishna and in return Lord Krishna gifted her youth again and she turned into a beautiful woman. Sri Periyalwar cites this in his Tirumozhi [#1.8.4] as “Naariya saantham... ooriya kooninai ulle odunga anru year uruvinay...”

Sloka – 58

*Mushtikora:prahaaree cha
Chaanurodaradaarana: |
Mallayuddhaagraganyascha
Pitrubandhanamochaka: ||*

334. Mushtikora:prahaaree: Lord Venkatesa as Lord Krishna is lauded here as the one who killed the wrestler Mushtika. Balarama fought with the wrestler and killed him and since this happened in Lord Krishna's oversight, it's appropriate to be named so.

335. Chaanurodaradaarana: Lord Krishna fought the wrestler Chaanur and killed him in the duel. It is mentioned in the Krishnaashtakam as “Vasudeva sutam devam kamsa chanura mardanam...”

336. Mallayuddhaagraganya: Lord Krishna is celebrated as the foremost wrestler having killed the mighty Chanura and Mushtika. Sri Nammalvar in Tiruvaymozhi [#6.4.3] recounts the prowess of Lord Krishna in fighting the wrestlers as “Nigaril mallarai chettrathum...”

337. Pitrubandhanamochaka: Lord Krishna is called thus as He freed His father king Vasudev after killing Kamsa. Lord Krishna freed the father of Kamsa, Ugrasena and coronated him the King of Mathura.

Sloka – 59

*Matthamaathangapanchaasya:
Kamsagreevanikruntana: |
Ugrasenapratishthaatha
Ratnasimhaasanasthitha: ||*

338. Matthamaathangapanchaasya: Kamsa schemed to kill Lord Krishna by deploying the wild elephant, Kuvalayaapeda. Lord Krishna kills it effortlessly and picked up and carried the tusks with Him into Mathura. Sri Thondaradippodi Alwar in his Tirumalai [#45] says “Valavezhunthavalai maada mathurai maanagaram thannul Kavalamaal yaanai konra Kannanai...”

339. Kamsagreevanikruntana: After killing the elephant and the wrestlers, Lord Krishna picked up a fight with Kamsa and eventually killed the wicked Kamsa for all his evil acts. Sri Annamacharya in his famous composition “Muddugaare”, cites Lord Krishna, who is Lord Venkatesa, as an unbreakable diamond or the weapon of Lord Indra, for the evil Kamsa “... panthamaadey kamsuni paali vajramu...”

340. Ugrasenapratishthaatha : After killing Kamsa, Lord Krishna released Ugrasena along with many others who were tormented by Kamsa. He ensured that Ugrasena, rightfully to whom the kingdom belongs to, is coronated. Sri Bhattadri in the Narayaneeyam [#75.10] cites this as “...druthamatha pitharau sannamanUgrasenam krutva ...”

341. Ratnasimhaasanasthitha : Lord Venkatesa in His ‘avatar’ as Lord Krishna is known to have ruled the kingdom from Dwaraka. In Dwaraka, the congregation hall of the kingdom is called Sudharma and Lord Krishna is mentioned to have sat on a ‘simhaasana’ which is opulently decorated with most precious and invaluable gems and stones. Sri Andal mentions the rich ‘simhaasana’ in the Tiruppavai [#23], “...koppudaiya seeriya singaasanatthil irundhu...” The Saalakatla Srivari Bramhotsavam, begins with a procession of Malayappa Swamy and His two divine consorts seated in rich Golden Tiruchi just before hoisting the Garuda Dwajam.

(to be continued)



Mahaabharatam

THE GAME OF DICE

Part-11

- Dr. Kannan Srinivasan

(Continued from the previous issue)

King Yudhishtira worshipped the exalted sage Vyasa with great respect and modesty. The sage Vyasa reflected upon and hinted to him about the impending difficult period of thirteen years of suffering for the Pandavas due to the bad omen. He further warned that there would be total destruction of so many kings and the Kauravas would get eventually decimated for their misdeeds. When the sage Vyasa left, Yudhishtira started worrying about what he said in terms of the ensuing danger. He took a vow not to speak any harsh words to anyone for the next thirteen years.

Duryodhana went around the awesome Sabha of Yudhishtira, created by Mayan. When he saw the artistic floor, he mistook it as having water and folded his clothes upwards and started walking forward. Without knowing the level of the surface, when he thought it was a mere shining floor, he fell down into the ground filled with water and got drenched. He changed his wet dress and wore dry clothes. When he thought that there was an exit and tried to proceed forward through the same, he dashed his head against the wall. Seeing Duryodhana beholding everything wrongly and getting deceived and tripped, Bhima, Arjuna, Nakula, Sahadeva, Draupadi, maidens and servants laughed at him. Duryodhana felt embarrassed and ashamed. Later on, bidding farewell to Yudhishtira, Duryodhana and Sakuni left for Hastinapura.

Duryodhana felt very much humiliated as to what happened at the Sabha of Yudhishtira. He could not tolerate the boundless opulence of Yudhishtira and the respect he commanded in the midst of Kings who came all over the country for the great Rajasuya Yaga and offered priceless gifts of varied forms to Yudhishtira. He got so much envious of Yudhishtira and became very much perturbed. Looking at Duryodhana who was looking so disturbed, Sakuni asked him for the reason.

Duryodhana explained the humility suffered by him and his inability to digest the opulence and royal power of Yudhishtira and that he would like to seize all the boundless wealth from Yudhishtira. Sakuni immediately told Duryodhana that there was no need to be jealous of Yudhishtira and that Duryodhana too had all the royal opulence and powers. Duryodhana confessed that he had become restless on seeing the boundless royal opulence of Yudhishtira and that the Pandavas had become exceedingly opulent while the Kauravas had lost their pre-eminence. He stated further that though he plotted in the early days itself to eliminate the Pandavas, it did not work out and that they had grown so mighty. Duryodhana requested Sakuni to convey his disturbed mind to King Dhritrashtra. Sakuni asserted that there was no reason for him to be jealous about the Pandavas as they had the good fortune to overcome all the obstacles created by Duryodhana all these years and progress by their own efforts. Even then Duryodhana was adamant in his views. Sakuni further said that though the Kauravas were duly supported by great warriors like Bhishma, Dronacharya, Karna and so on, it would be very difficult for them to win the Pandavas as they were always backed by Lord Krishna, the Supreme. Hence, he suggested an alternative plan of engaging Yudhishtira in the game of dice to defeat him thereby taking over all his kingdom and royal opulence. As Sakuni was an expert in playing the game of dice, Duryodhana agreed that it was the best strategy to entice Yudhishtira.

Duryodhana met his father Dhritrashtra and explained to him the humiliation suffered by him in the Sabha of Yudhishtira and his burning jealousy on seeing the amazing royal opulence of the Pandavas. Dhritrashtra said that there was no need for him to be envious of the Pandavas as Duryodhana himself had all the royal opulence like Lord Indra and that he should give up such evil thoughts. Duryodhana gave a detailed account of the limitless precious gifts of varied types

presented to Yudhishtira by various kings from all over Bharatadesa and the spontaneous respect that he commanded from them during the performance of the Rajasuya Yaga. Dhrutarashtra was not convinced and replied that he would consult with Vidura and decide accordingly. Hearing this, Duryodhana said that Vidura would favour only the Pandavas and persuaded Dhrutarashtra to invite Yudhishtira for the game of dice.

King Dhrutarashtra appraised Vidura about Duryodhana's predicament and asked for his advice. Vidura absolutely rejected the idea and stated that the Kauravas and Pandavas should always be friendly and united and that calling Yudhishtira for the game of dice would be disastrous. Dhrutarashtra advised Duryodhana that Vidura had rejected the idea of engaging Yudhishtira in the game of dice and that he should not entertain evil ideas about the Pandavas as it would end up doing only harm to the Kauravas. Duryodhana repeated the insult done to him by the Pandavas in the Sabha and that he would not rest till he grabbed all the royal prowess and opulence from the Pandavas. When repeatedly persuaded by Duryodhana and after listening to the solemn assurance given by the wicked Sakuni that he would definitely win over Yudhishtira in the game of dice. Dhrutarashtra totally blinded by the obsession towards Duryodhana asked Vidura to go to Indraprastha and invite Yudhishtira to play the game of dice with Duryodhana. He also ordered construction of a special Sabha studded with glittering and precious stones wherein the game of dice would be played with pomp and glory.

Vidura raised great concern that the game of dice would not do any good to the Kauravas and it would definitely create a rift between the Pandavas and Kauravas leading to unavoidable fight between the two. Dhrutarashtra declared that even if destiny was against the Kauravas, he was ready to welcome it as well. Finally, Vidura was left with no option but to go and invite Yudhishtira for the game of dice. Yudhishtira welcomed Dhrutarashtra in a grand manner. On inferring that Vidura was not happy, Yudhishtira enquired whether all was well. Vidura conveyed the invitation of Dhrutarashtra to Yudhishtira to visit Hastinapura along with his brothers and spend time with his cousins and also enjoy playing the game of dice in a beautiful Sabha designed specially for that purpose. Yudhishtira said

that playing gambling games would definitely result in disaster and affirmed that he would abide by the advice of Vidura. On hearing this, Vidura said that he fully understood the perils of playing the game of dice and conveyed the same to Dhrutarashtra. He continued that the King has overlooked his deep concern and ordered him to invite Yudhishtira and he was left with no other option. Vidura declared that Yudhishtira could any decision as he deemed fit in the circumstances. Yudhishtira asked against whom he would have to play the game of dice apart from the Kauravas. Vidura replied that Sakuni was an expert in the game of dice and there were others as well. Yudhishtira said that though he was against the game of dice, he did not want to ignore the invitation of King Dhrutarashtra. He left for Hastinapura along with Vidura accompanied by his brothers, Draupadi, servants and a host of army.

On reaching Hastinapura, Yudhishtira paid his respects to Dhrutarashtra, Bhishma, Drona and Asvatthama. He also met the Kauravas and Sakuni. The Pandavas were well-received with grand hospitality and they rested that night. Next day after performing the morning rituals, they went to the Sabha where the game of dice would be held. Duryodhana declared that Sakuni would play the game on his behalf and that he would be staking the precious stones and priceless wealth. In that Sabha, there was King Dhrutarashtra, Bhishma, Dronacharya, Krupacharya, Vidura and other kings and distinguished guests as well. The wicked Sakuni started the game of dice and won game after game in which Yudhishtira staked one by one all his grand wealth in terms of precious gems, gold, diamonds, ornaments, treasures, horses, elephants, thousands of maidens, cooks and so on. Yudhishtira was on a continuous series of loss. After staking and losing all the boundless wealth and precious possessions he had, Yudhishtira was left with only his four brothers and Draupadi. In the maddening mood of gambling, Yudhishtira started staking Bhima, Arjuna, Nakula and Sahadeva and lost each one of them to Sakuni. Duryodhana, Sakuni, Karna and the Kauravas enjoyed the continuous defeat of Yudhishtira. When further drawn by the intoxicating mood of gambling, Yudhishtira staked himself without understanding the implications and lost to Sakuni. Thus, all the five Pandavas have become the slaves of Duryodhana. The game of dice did not stop there. Though Vidura condemned the evil happenings there in the guise of playing the game of dice, he was totally ignored by Duryodhana. Sakuni provoked Yudhishtira to stake his beloved Draupadi as well. Owing to the powerful force of destiny, Draupadi was also lost as Sakuni won this time also. Duryodhana, Karna and Dushasana rejoiced over the victory by which Draupadi also became the slave of Duryodhana.

Dushasana was deputed to bring Draupadi to the Sabha. Despite her serious effort to stay in isolation, she was dragged into the Sabha by Dushasana. As the cruel-minded Dushasana started to disrobe her with force, Draupadi prayed to Lord Krishna for help during the time of her crisis. By the boundless grace of Lord Krishna, her saree started continuously growing even as Dushasana pulled it. Finally Dushasana became so tired and gave up.

Karna said that as Draupadi was won by Duryodhana she exclusively belonged to him. Duryodhana showed his thigh towards Draupadi repeatedly. Greatly provoked by seeing the atrocity committed by Duryodhana and Dushasana, Bhima thundered with the vow that he would break the chest of Dushasana and drink his blood and also break the thigh of Duryodhana and kill him in the battle. Arjuna also took the vow that he would definitely kill Karna and that the battle ground would be filled by the blood of Duryodhana, Karna, Dushasana and Sakuni. Sahadeva roared that he would kill Sakuni. Nakula thundered that he would kill the Kauravas. Hearing these solemn vows of the Pandavas the Sabha was in utter silence.

With tears in her eyes, Draupadi condemned that there was no 'dharma' in that Sabha and the elders like Dhritarashtra, Bhishma, Dronacharya and Krupacharya were mute spectators deviating totally from the path of 'dharma.' Draupadi raised a very pertinent question that after losing himself as a stake in the game of dice, Yudhishtira had totally lost the right to stake Draupadi. Accordingly, she was free and not a slave of Duryodhana. Those assembled in the Sabha kept quite without offering their views. Bhishma said that due to the nuances of 'dharma', Yudhishtira alone could say whether he was competent to stake Draupadi or not. Even then Yudhishtira did not say anything on this. When repeatedly provoked by Duryodhana and Karna, Bhima and Arjuna stood up and said that they would kill all the Kauravas. But Yudhishtira stopped them and said that they should not transgress 'dharma' and they had to face whatever was destined.

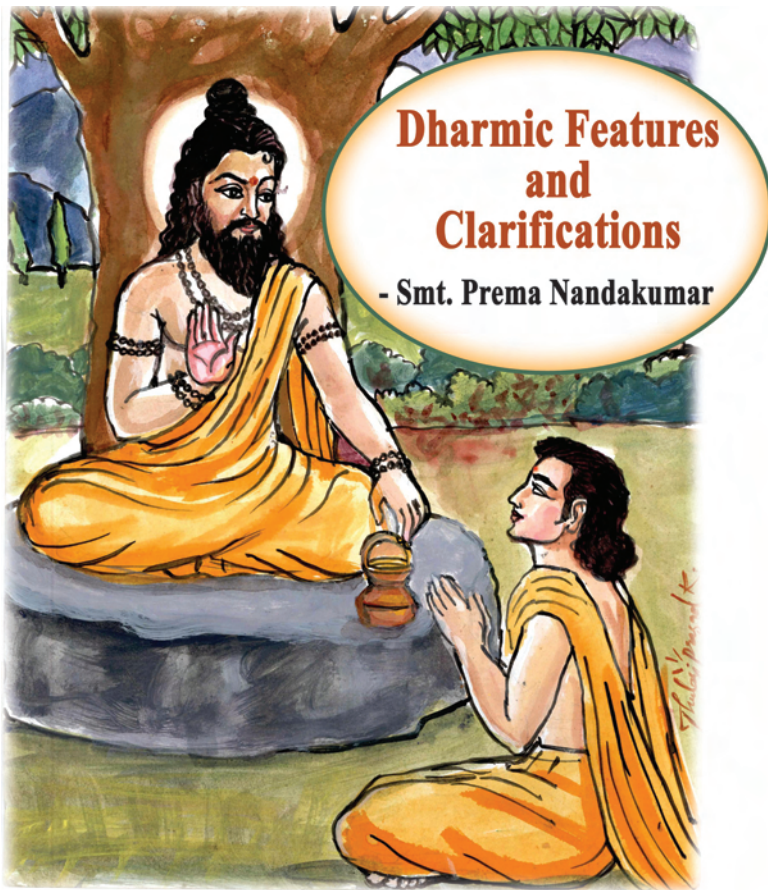
There was the howling sound of foxes in all the four directions in the Agnihotra quarters of King Dhritarashtra. In response to that one could hear the braying of donkeys and the sound of cruel birds. Hearing all these ill-omens, Gandhari and Vidura inferred the impending disasters and conveyed with grief their deep

concerns about the same to Dhritarashtra. Having understood the impending dangers to the Kauravas, Dhritarashtra reprimanded Duryodhana that he had committed a serious offence by insulting Draupadi. He consoled Draupadi and spoke kind words towards her. When he offered to give boons to Draupadi, she asked for two boons, one to release Yudhishtira from slavery and the other one to release Bhima, Arjuna, Nakula and Sahadeva from slavery. When Dhritarashtra offered the third boon, Draupadi said that two boons were enough being 'kshatriyas.' Thereafter, Dhritarashtra permitted the Pandavas along with Draupadi to return to their kingdom along with their staked wealth. The Pandavas accordingly left Hastinapura.

Duryodhana could not digest it as his cunning plan for enslaving the Pandavas fell flat. He immediately rushed to Dhritarashtra and pleaded that he should do something to protect the interests of the Kauravas. He also explained the fear he had about the prowess of Arjuna as demonstrated in the past. Along with Sakuni he finally convinced King Dhritarashtra that he should call Yudhishtira to play one final game of dice in which the stake would be twelve years of exile in the forest followed by one more year of disguised exile. Accordingly, whoever lost in this game of dice would have to adhere to the exile requirement of thirteen years as aforesaid.

On hearing the message of King Dhritarashtra, Yudhishtira who was in the midst of his way back home, honoured the words of the King taking note of the fact that destiny had decided to play a crucial role in the lives of the Pandavas. He went back to Hastinapura along with his brothers and Draupadi and sieged by the power of Kali, played the game of dice for one last time with Sakuni with thirteen years of exile as stake. The wicked Sakuni played the game on behalf of Duryodhana and defeated Yudhishtira instantly. Abiding by the exile requirement, Yudhishtira took leave of Bhishma, Dronacharya, Krupacharya, Dhritarashtra and Gandhari after paying his respects to them. Vidura said that Kunti, the beloved mother of the Pandavas could stay in his house. Yudhishtira agreed to go by the advice of Vidura, who blessed the Pandavas from the bottom of his heart. The cruel fate could not be stopped and Yudhishtira left for exile in the forest along with his brothers and Draupadi by renouncing their royal attires and wearing deerskin robes.

(to be continued)



Q 1. Why is Sumitra hailed as the most brilliant of the three wives of Dasaratha?

Ans. If you carefully read the Ramayana, you would understand how she gently teaches Lakshmana how to behave when he goes to the forest with Rama and Sita. Rama's banishment, Sita readying herself to accompany Rama and Lakshmana taking a decision to follow his elder brother to the forest happen suddenly. There is no time to think, to plan how to manage this event which is full of forebodings. As it is, Sumitra is unhappy that Rama's coronation has been deferred and Sita is accompanying him. This gentle daughter-in-law will be facing a lot of difficulties. There will be foresters who may try to take her away. When Lakshmana comes to her, she says simply: Ramam Dasaratham viddhi ... think of Rama as Dasaratha, think of Sita as me and the forest itself as Ayodhya. Her son understands. He will have no worry as his parents are with him!

Later on, when he has to identify the jewels of Sita that she had flung down when being abducted by Ravana, he is helpless. Purity incarnate, he had never even glanced at Sita as a young lady. Then suddenly he recognises Sita's anklets for he had seen them when he prostrated before her to receive Sita's blessings every single day. What a wonderful example for young men is given by Valmiki!

Q.2. Can you give me another example from the epic?

Ans. Here is one. When Hanuman comes to lead Sita to Rama who has achieved victory and Ravana has been killed, he asks Sita in what way he should torture and kill the rakshasis who have tortured her for fourteen years. She says immediately that even if somebody should be killed for serious offences, one must show kindness to them as such is the way of noble persons. "*Karyam karunam aaryena*" says Sita. What a kindly, generous lady for us to follow as an example! Thus, she stops him from torturing the demonesses.

Q.3. How does Sita show her gratitude to Hanuman?

Ans. When Rama is crowned and Sita sits near him in the Pattabisheka ceremony, she takes out her chain of pearls and silently looks at Rama and glances at Hanuman. When the smiling Rama gently moves his head in assent, she gives the chain to Hanuman. Where was the need for words when the World-Mother herself is smiling her gratitude?



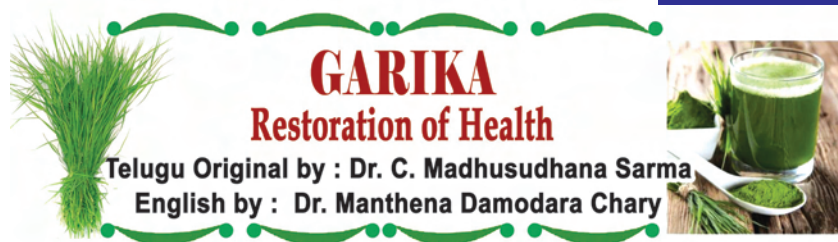
Garika, a kind of green grass, is used as fodder for animals and it can be used as medicine for the human beings. Let us understand how one should make a good use of *garika* for solving health problems one faces in one's daily life. As per the saying "*Dooryathe pashubhirithi doorva*", garika is plucked out by the animals. Hence it is said as "*doorva*". As the creeper of garika goes a long way it is said as "*anantha*." As it grows many joints and every joint has a tendency to sprout it is called "*shatha parva*." As it is a powerful plant, it is known as '*sahasra veerya*'.

For Skin Ailments

A mixture of 50 ml of the juice of garika, 50 ml juice of neem leaves and 150 ml of gingelly oil should be boiled on a thin flame. 50 gms of turmeric powder should be added to the mixture before it is taken out from the stove and should be cooled. It should be filtered and preserved for future use. The preparation should be used as an ointment for the skin diseases like scabies, ringworm, itching, psoriasis etc. once or twice a day.

For Excessive Menstruation

The juice of garika should be taken in quantities of 30-50 ml or in a quantity of 25 ml with the addition of a teaspoonful of honey for each of two sessions, morning and evening to get excessive menstruation



cured. If this medicine is used in these proportions, bleeding in stools and urine, bleeding from mouth and nose, piles and blood dysentery will be cured.

For Ear Ache, Pus and Sores

A mixture of 50 ml of garika juice, 50 ml of radish and 100 ml of gingelly oil should be boiled on a thin flame till the portion of water in the mixture is evaporated. Then it should be filtered and 10 ml of rock salt should be added to the mixture. The preparation should be cooked and preserved. Two or three drops should be poured into the ear to solve the problems of the ear.

For Bleeding from the Nose

Five or six drops of garika juice is to be poured into the nostrils once or twice a day. Then bleeding will be stopped all of a sudden.

For Wounds and Ulcers

A mixture of garika, the leaves of prickly chaff and cardamom seeds should be taken in equal proportions and ground and applied to the wounds and the long lasting ulcers for rapid healing.

For Abscesses occurring on the Scalp frequently

Everyday 100 ml of the juice of garika, a teaspoonful of shikakaya powder 2 or 3 pinches of lime should be applied to the abscesses on the scalp and washed only after one hour for rapid result.

For Melasma and hyper-pigmentation

Melasma is the dark patches occurring on the face and other parts of the body. The mixture of 'haritaki' powder and



turmeric powder should be mingled with the juice of garika to form as an ointment. It should be applied in such dark patches on the affected parts of the body and washed after one hour of its application. Ringworm can be cured with the use of this ointment.

Ulcers in the Stomach and in the Intestines

10-20 ml of the juice of garika should be blended with the double quantity of curd to get the ulcers in the stomach and intestines cured. This medication proves effective in cases of diarrhea, dysentery and blood dysentery.

For urinary and genital infections and leucorrhea

In 100 ml of fresh butter milk and 50 ml of garika juice should be blended to get the urinary, the genital infections and leucorrhea cured.

For Knee Pain

A mixture of 100 ml of garika juice and 300 ml of gingelly oil should be boiled till the oil is left after the complete drying of the juice. The mixture should be removed from the stove and filtered. 50 gms of camphor powder should be added to the mixture. The preparation should be rubbed on the knee for one or two times after it is cooled. Knee pain, back pain, joint pain and shoulder pain will be relieved if the mixture is rubbed on the affected parts.

Note: We should use the leaves of garika after removing the stalks for the preparation of garika juice and garika paste. Garika is the chief object used in the preparation of Ayurvedic medicines like in *Durvadi Thailam* and *Durvadighrutham*.



**Service to Pilgrim is
Service to Lord**



Since 1985, TTD's Anna Prasad Trust has been providing free meals to pilgrims. At present it is providing 2 lakh meals everyday, supported by generous donations. Service to Devotees is Service to Lord. You can now donate easily through this kiosk by following these simple steps:

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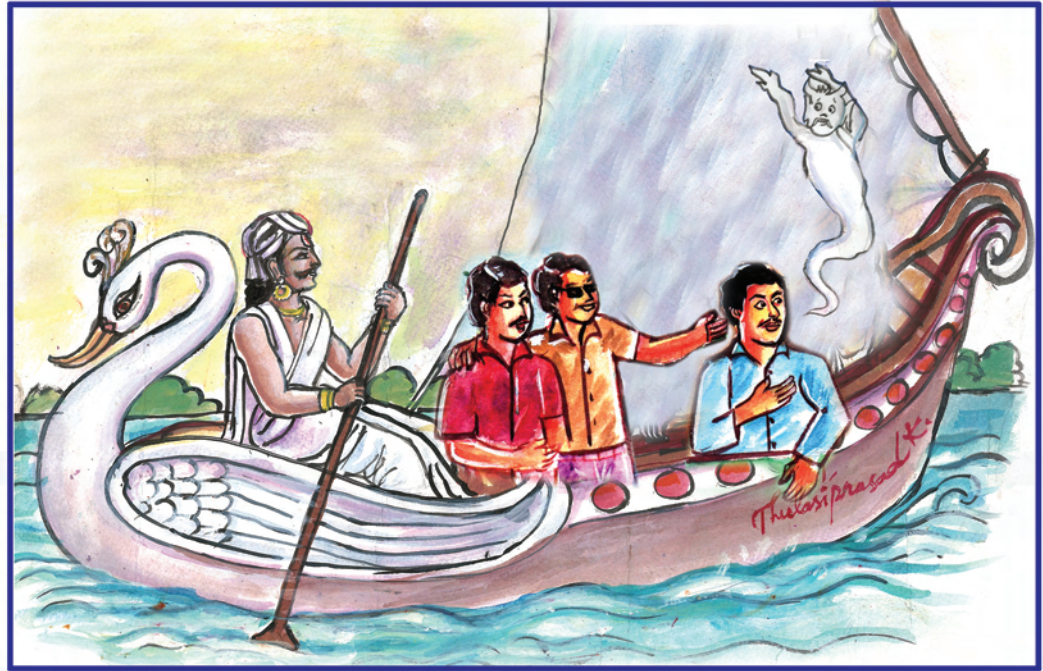
Complete the Payment: Follow the instructions in your UPI app to complete the payment. Ensure the transaction amount and Organization Name before proceeding.

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Ramaiah, Krishnaiah and Sivaiah were close friends. One day, they were travelling in a ship joyfully. When the ship reached the middle of the sea, a sea monster appeared in front of them shouting loudly saying that he would eat them.

All three friends trembled with fear after seeing the monster unexpectedly. The monster, having seen them scared, got a prank idea. He said to them: “Look here, all three of you throw what you got into the sea. If I bring it, I will win and I will swallow you too. If the item which you throw into the sea doesn’t float on the sea, you win”. He further said: “I would be a slave for the rest of my life to the winners.”

Firstly, Ramaiah threw away his diamond ring. Drowning into the ocean, the monster brought the ring and swallowed him. Later, Krishnaiah threw his expensive watch into the water. Again, the monster jumped into the water and brought it up and swallowed him too. Now, it was Sivaiah’s turn. He thought for a while and removed the lid of the water bottle found near him and poured the water into the sea. He said to the monster: “Bring me my fresh water”.



A PRUDENT DECISION

- Dr. P. Gopal

The demon was startled at the deed done by Sivaiah. The monster admitted his defeat and agreed to be his slave. But, Sivaiah ordered the monster to give life to both of his friends Ramaiah and Krishnaiah. The monster let them out of his stomach as ordered by Sivaiah. Then, Sivaiah commanded the monster not to do such cheap tricks in future and asked him to swear to God to this effect.

As the demon swore not to do so forever, Sivaiah freed the monster from his life-long slavery. The monster, realizing his mischievous act in repentance, jumped into the sea and disappeared.

Moral: One should use one’s prudence while making decisions.



Bhagavadgita Chapter Names

CHILDREN CORNER

- | | |
|-------------------------------|-------------------------------------|
| 1 – Arjuna Vishad Yoga | 10 – Vibhuti Yoga |
| 2 – Sankhya Yoga | 11 – Vishwaroop Darshan Yoga |
| 3 – Karm Yoga | 12 – Bhakti Yoga |
| 4 – Gyan Karm Sanyas Yoga | 13 – Kshetra Kshetragya Vibhag Yoga |
| 5 – Karm Sanyas Yoga | 14 – Gunatray Vibhag Yoga |
| 6 – Dhyana Yoga | 15 – Purushottam Yoga |
| 7 – Gyan Vigyan Yoga | 16 – Daivasur Sampad Vibhag Yoga |
| 8 – Akshar Brahma Yoga | 17 – Shraddha Traya Vibhag Yoga |
| 9 – Raj Vidhya Raj Guhya Yoga | 18 – Moksha Sanyas Yoga |

PROVERB

The apple doesn't fall far from the tree.

TONGUE TWISTERS

She sees cheese

I slit the sheet, the sheet I slit, and on the slitted sheet I sit.

Find out the order

Answers : (1) d (2) a (3) c (4) b



(a)



(b)



(c)



(d)

RIDDLE

Name the title using the clues :

1. This was written by Goda Devi.
2. This book consists of some verses on woman
3. Here according to title, Nachiyar means Devi and Thirumozhi means holy sayings.

Answer : Nachiyar Thirumozhi

Colour the Picture using the colours given according to the given colour image



Connect the dots using numbers and draw the Picture.

CHANT

Brahma Muraari Suraarchita Lingam
Nirmala Bhashita Shobhita Lingam
Janmaja Dukha Vinaashaka Lingam
Tat Pranamaami Sadaa Shiva Lingam



Goddess Padmavathi Devi at Tiruchanur receives the sacred offerings every year on the last day of Brahmotsavams from the Lord of Tirumala.



'Saare' (offerings) from the Lord



Ammavaru in turmeric and vermilion decoration during Panchami Theertham



Avabrutha Snamam on the last day of Brahmotsavams

Jumble Solver

Andal
Godadevi
Nachiyar
Sri Villiputtur

BECOMES

Adnla
Gdivedao
Ncaihary
Sirvruilliputt

Ans. KATHAYAINVRATAM

Andal performed which vratam in Dhanurmasam

	A	I	T
Y	V	I	R
	N	A	A
M	A	A	H
T	H	Y	K

MATCH THE FOLLOWING



(1)



(2)



(3)



(4)



(5)



(a)



(b)



(c)



(d)



(e)

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



Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 29

'Sapthagiri' introduced QUIZ for Children. Read the entire Magazine and find out the answers for the Quiz and fill in the blanks with the answers following the Rules and Regulations given below.

1. Tiruchanur Sri Padmavathi Ammavari birth star.....
2. What is the name of the vratam performed by Andal?
3. Which is being recited instead of Suprabhatam during Dhanurmasam in Tirumala?
4. Vaikunta Ekadasi falls on
5. Who is the father of Ravana?
6. Which type of wood is mentioned in the Picture Story?
7. Who is the king of Nishadha?
8. Who is the father of Nala?
9. In which state, Tiruvallikeni temple is located?
10. Mention the names of the two works done by Goda Devi?
11. Panchami Theertham on
12. What are the names of the three characters in the Moral Story?
13. How many chapters are there in the Bhavagad-Gita?
14. What is the name of 'Kukum' in English?
15. How many pasurams are there in the Tiruppavai?
16. How many slokas are there in the Vishnu Sahasranama Stotra?
17. Who asked questions to Bhishmacharya related to the Vishnu Sahasranamam Stotra?
18. Gita Jayanti falls on
19. Which ring is thrown by Ramaiah in the Moral Story?
20. Who created 'Mayasabha' in the Mahabharata?

RULES AND REGULATIONS

1. This quiz is meant for the children aged below 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 also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-12-2024.
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 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. Participants should send their details legibly.

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 Office,
2nd Floor, TTD Press Building
K.T. Road, Tirupati – 517507
Tirupati District, Andhra Pradesh



GENERAL PREDICTIONS FOR THE MONTH OF DECEMBER 2024

- Brahmasri Thangirala Venkatakrishnapurna Prasada Sidhanti,
The T.T.D. Astrological Scholar, Relangi



Aries (Mesha) :

There will be physical and mental pain. Loans taken from finance institutions are likely to be burdensome. Difficulties will increase if you are unable to cope with the financial situation and incur other debts. Do not entertain arguments.



Libra (Tula) :

Students will get success with improved leadership qualities, competitive spirit and other extra-curricular achievements. Income for farmers due to higher yields is indicated. All sorts of professionals will be benefitted.



Taurus (Vrishabha) :

Co-operation from brothers will be there. You can lead happy life. Value for properties will be increased. Income is generated by selling things like gems and minerals. Encouraging life is there with friends and relatives.



Scorpio (Virshchika) :

You may secure money. You may lead happy life with family. You will get good health, you will lead happy life with your siblings and can help their children for their progress.



Gemini (Mithuna) :

You will enjoy fortunate time. You will get victory in your efforts. There will also be relief in the matter of lawsuits. Your status and earnings will also be improved.



Sagittarius (Dhanu) :

Better to postpone lonely journeys. You may have obstacles on the way. Flu fevers, joint pains and other problems are expected to occur. Go straight away with your points.



Cancer (Karkataka) :

Problems with co-employees need to be solved in smooth environment. Efforts of students will be fruitful. Some more care must be taken to improve standards in education. This period is not good for investments.



Capricorn (Makara) :

Good time for cultivators. You may suppress your enemies and get victor on them. Respect your profession and your family will get good position financially. Business will be beneficial and financial benefits are there.



Leo (Simha) :

Your siblings prefer to spend time with you. You have good social life. You may spend your life with your hobbies, music, arts and other innovative activities. Work hard to get success.



Aquarius (Kumbha) :

It is good time to get profits and development. In this situation, you may get promotion and salary enhancement. You will get new opportunities. Students will get better placements.



Virgo (Kanya) :

Higher position and power is possible in the society. You will enjoy luxurious things. You may get new friends and lead life happily. Be positive in your job.



Pisces (Meena) :

You may get success in all efforts and friends will encourage you. Wealth will be increased. You will get rid of financial problems. Better recognition in society is indicated. You will lead happy life.

Subham Subham Subham



THE GREAT DONOR

Original Story in Telugu by : Sri D. Sreenivasa Deekshitulu

Pictures by : Sri K. Dwarakanath

Translated by : Smt. J.C. Gnanaprasuna

One day Lord Krishna and Arjuna went on an excursion in a wood. In the course of their conversation, Lord Krishna said...

Oh! Brother in law! You are the best performer in archery. In the same way, no one can beat out Karna in giving charities.



Arjuna got angry. He said to Lord Krishna...

O! Lord Krishna! You always try to praise Karna's greatness in the matter of offering charities. Are you not aware of my charities?



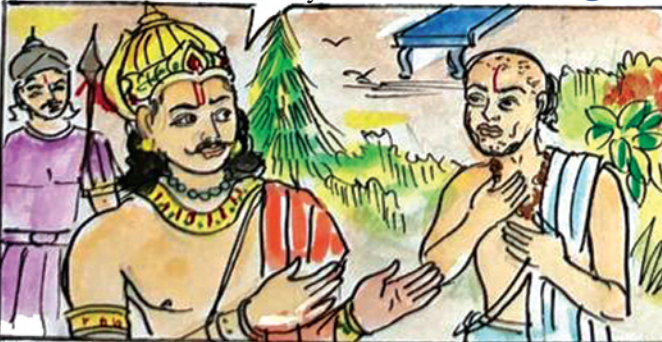
In the mean time, a brahmin came there and asked Arjuna for charity.

'O! Arjuna! My wife is dead and I want splinters of sandalwood for her funeral rites.'



Arjuna told the Brahmin...

Oh! Brahmin! 'Sandalwood is not available. I am not able to fulfil your desire.'



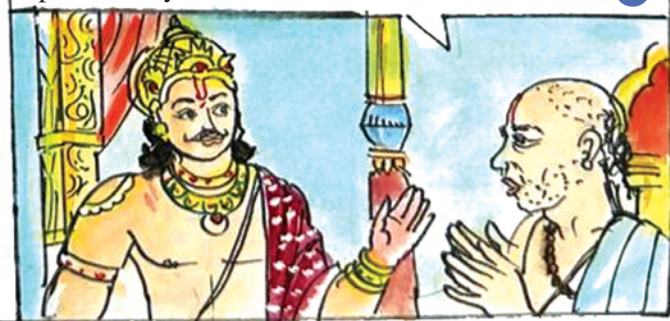
Arjuna ordered his servant to arrange them. The servant went out to arrange them and came back.

'My Lord! The splinters of dried sandalwood is not available.'



Desperately, the brahmin met Karna. The brahmin told Karna...

'O! the king of Anga! I want splinters of sandalwood to perform my wife's funeral rites.'



Immediately, Karna instructed his servant to arrange them. The soldier went out. After sometime, he returned and said to his king...¹³



Karna ordered his servants to cut the dried sandalwood pillars intended for a building into pieces with an axe.

'OK! King!'



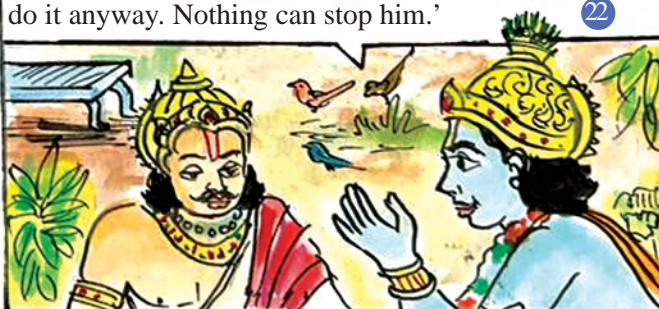
'Perform your wife's funeral with these splinters of sandalwood.'

While carrying those splinters of sandalwood in a bullock cart, the brahmin told Arjuna about the incident.

Arjuna bowed down his head in humiliation. Lord Krishna said to Arjuna...

Lord Krishna said: 'Arjuna! Have you noticed it?'

'If one has the staunch desire to offer charity, he can do it anyway. Nothing can stop him.'



Lord Krishna smiled. Arjuna noticed the greatness of Karna in giving charities.

Karna became famous as a great donor in the world. His fame remained in the minds of people forever.





TIRUMALA TIRUPATI DEVASTHANAMS
SAPTHAGIRI
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OUR CONTACT ADDRESS

Chief Editor, Sapthagiri Office,
 2nd Floor, T.T.D. Press Building, K.T. Road, Tirupati - 517 507.

Answers for the QUIZ

Published in the Month of OCTOBER 2024

1. Naraka Chaturdasi
2. Sri Mahavishnu (Lord Srinivasa)
3. On the banks of Swami Pushkarini
4. Bedi Anjaneya Swamy
5. Ananthalar
6. Ananda Nilayam
7. Govinda App
8. Alipiri
9. Slotted Sarva Darshan (SSD)
10. Vishnu Nivasam
11. Garuda
12. 12.10.2024
13. Friday
14. Srinivasa Divyanugraha Homam
15. Garuda

Winners for the month of October 2024

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DHANURMASAM BEGINS

ON 16.12.2024