

TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

ILLUSTRATED MONTHLY
OCTOBER 2020 Rs 5/-

16-10-2020 Friday

Night :

Peddaseshavanam



Tirumala

Sri Venkateswaraswamivari Navarathri Brahmotsavams

From 16th to 24th October, 2020



Tirumala Tirupati Devasthanams

A view of various vahana sevas performed during Annual Brahmotsavams inside Srivari temple at Tirumala in Ekantam



T.T.D. higher officials participated in Dwajaroohanam, Peddasesha vahanam



Godadevi garlands from Sri Villiputtur to Swamivaru



The Hon'ble Chief Minister of A.P., Sri Y.S. Jaganmohan Reddy had participated in Srivari Garudaseva



The Hon'ble Chief Minister of A.P., Sri Y.S. Jaganmohan Reddy on behalf of Government offered sacred silk clothes to Tirumala Srivaru



The Hon'ble Chief Ministers of both Andhra Pradesh and Karnataka states, Sri Y.S. Jaganmohan Reddy and Sri B.S. Yediyurappa participated in Nadaneerajana Mandapam at Tirumala during 'Sundarakanda Parayanam'



T.T.D. Trust Board Chairman, Sri Y.V. Subba Reddy offering Srivari prasadam to the Hon'ble Chief Minister of A.P., Sri Y.S. Jaganmohan Reddy



Offering of photo of Srivaru by the Hon'ble Chief Minister of A.P., Sri Y.S. Jaganmohan Reddy to the Chief Minister of Karnataka State Sri B.S. Yediyurappa



BHAGAVADGITA

Pāñcājanyaṁ hṛṣīkeśo
Devadattaṁ dhananjayaḥ
Pauṇdraṁ dadhmau mahāśankhaṁ
Bhīmakarmā vṛkodaraḥ

(B.G. Chapter- I, Sloka-15)

Lord Krishna blew His Panchajanya; Arjuna, his Devadatta; while Bhima of terrific deeds blew his mighty conch Paundra.

INVOCATION

Kamapyanavadhim vande
karuna varunalayam
Vrushasaila thatasthanam
svayam vyakthimupagatam

- Dayasatakam, Sloka - 9

I adore that
indescribable and limit
less ocean of Mercy
which is self-revelatory
to those who stand on
Vrushasaila.



Tirumala Tirupati Devasthanams

**TIRUCHANUR
SRI PADMAVATI AMMAVARI
ANNUAL BRAHMOTSAVAMS**

11-11-2020 TO 19-11-2020

11-11-2020

Wednesday

Day : Dwajaroohanam

Night : Chinnaseshavahanam

12-11-2020

Thursday

Day : Peddaseshavahanam

Night : Hamsavahanam

13-11-2020

Friday

Day : Muthyapupandirivahanam

Night : Simhavahanam

14-11-2020

Saturday

Day : Kalpavrukshavahanam

Night : Hanumadvahanam

15-11-2020

Sunday

Day : Pallaki Utsavam

Even. : Vasanthotsavam

Night : Gajavahanam

16-11-2020

Monday

Day : Sarvabhupalavahanam

Night : Garudavahanam

17-11-2020

Tuesday

Day : Suryaprabhavahanam

Night : Chandraprabhavahanam

18-11-2020

Wednesday

Day : Rathotsavam

Night : Aswavahanam

19-11-2020

Thursday

Day : Chakrasnanam,

Panchami Theertham

Night : Dwajavarohanam





Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

SAPTHAGIRI

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Front Cover : Srivaru with His Consorts on Peddasesha vahanam
Back Cover : Srivaru on Hamsavahanam

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SRIVARI BRAHMOTSAVAM - A DAZZLING SPECTACLE

The Brahmotsavam celebrated at Tirumala is a unique festival. Though everyday is a festive day on the Holy Hills, the Brahmotsavam has a special significance for His devotees. It is known that, creator Lord Brahma himself performed this utsavam, hence the name Brahmotsavam.

Though there are several festivals at Tirumala, Srivari Brahmotsavam is unique in all respects. The pomp and pageantry associated with the festival is something to be experienced and cherished.

However, the crest jewel of all festivals at Tirumala is indeed the Brahmotsavam conducted every year at Tirumala. This year, the devotees get yet another darshan of Lord in Brahmotsavam on account of intercalary (adhika maasam) month called 'Navarathri Brahmotsavams'. In this Brahmotsavam, there will be no Dvajarohana and Avarohana rituals. The chanting of Vedaparayanam, recitation of Divya Prabhandams in all vahana sevas during the utsavam days brings a natural festive environment in Tirumala. Although the festivals are performed to the Lord along with Goddesses, they are actually meant for the benefit of devotees. The hearts of joyful devotees is the place where God resides.

'Navaratri' is a nine-day grand festival celebrated all over the country. During this time, Goddess Durga is worshipped in three forms. 'Vijaya Dashami' marks the day celebrating victory over evil. She is divine with a multi-dimensional demeanour. She is not only a nurturer but also a protector. Dasara is equally significant as it coincides with 'Navaratri Brahmotsavams' of Lord Venkateswara at Tirumala, which are celebrated with devotion. When we invoke the grace of Lord Srinivasa, we are under the protection of the Divine Mother. She is the mother compassionate and soothing to the disturbed minds.

Goddess Padmavathi Devi, who is inseparable from Lord Venkateswara is residing as 'Vyuhalakshmi' on Lord's chest blessing the devotees with her benign grace. Let us fervently pray to the Divine Mother to inspire us to the spiritual path with courage, wisdom and firm determination in this pandemic situation.

THE CELESTIAL KALYANOTSAVAM

- Sri P.T.S.Murthy



Marriage brings together two families to engender another new generation. There will be happiness, joy and pleasure when the society grows healthy with cultures imbibed by them. It is always a moment of cheer for friends and relatives.

A divine marriage is different. It is the harmony of Parabrahma (ultimate God) and Para Shakti for the welfare of the universe and not just restricted to the wellbeing of mankind but also the animals, flora and fauna, Devatas and demigods. The devotee enjoys the pinnacle of bliss when they celebrates the ceremonial marriage of the Gods. Whether it is a celebration of the marriage of Rama and Sita,

Shiva and Parvati or Srinivasa and Padmavati Devi. They never call it a marriage, it is 'Kalyana Utsavam'. It means everything auspicious. It provides happiness to all. Lord's Kalyanam is celebrated for the welfare of the people in the society. A devotee seeks the divine grace on him when the Father and Mother are together. We seek the blessings of the United God.

An Eye Feast

Lord Srinivasa Kalyanam is so special which is celebrated in the presence of thousands of devotees who cherish to witness how the Lord Srinivasa marries Sri Devi and Bhudevi. They bless

the devotees with health, wealth, prosperity and to attain deliverance by observing Dharma.

God always takes the side of his devotees. The mother follows him in fulfilment of his actions. Each deed created by him look illusory, appears to be tricky but it always has an essence of protecting the dharma. His actions look very different, his designs confuse but those who could look from the aspect of his motives, things will be clear.

Story begins with....

The reasons leading to the Lord Srinivasa Kalyanam with the Goddess had twists and turns but each one was a mesmerising act of God. It all started when Rishi Brighu kicked the Lord on his chest, which is an abode of Goddess Lakshmi. Like any other woman, who could never tolerate the insult to her husband, more so those who are very close to her, Goddess Lakshmi also could not bear the abuse. The future incidents to follow were indicative of her deserting Lord Vishnu and settling down on the earth when Lord had incarnated as Lord Venkateswara. Once Lakshmi, the goddess of wealth and prosperity deserts, whether it is God or human, he will be a pauper. This is clear when Lord had to borrow heavily from God of wealth, Kubera for his marriage. Once the better



half leaves the man, he will be restless, twitchy and lacks peace. In search of his happiness, he had to come to the earth where the goddess was meditating.

Lord Vishnu in his incarnation as Lord Krishna in Dwapara yuga, promised his foster mother, Yasoda that she would be his real mother in Kaliyuga and Vakula Devi as the mother of the Lord enjoyed the bliss of a mother. She had to take help of several rishis to mediate with Akasa Raja to arrange his son's marriage with Padmavati. These incidents narrate how the Lord blesses his devotees in one form or the other. Lord Vishnu left Vaikuntam and settled himself on the top of seven hills to protect his devotees who would succumb to evil acts of Kalki. Having known the limitations of mankind in this yuga, he would be pleased if his devotees just chant his name even accidentally. He kept Lakshmi on his chest as Vuha Lakshmi and Padmavati too. In gratitude to the shield given by the Lord, the devotees perform, witness, and rejoice the Srivari Kalyanam every day performed by the TTD.

A simple glimpse of this great event when Srivaru marries Sridevi and Bhudevi and witnessing the grand celebration, a devotee will get rid of all his problems. He will surely attain the path of salvation.

Om Namo Venkatesaya!



ANNAMAYYA'S CELEBRATION OF LORD'S UTSAVAS

- Prof. M. Rajagopalachary

Annamayya is the first poet who created musical literature in Telugu with his 32 thousand *sankirtanas* composed in different ragas. He wielded a great deal of influence on the subsequent *sankirtanakaars* like Purandaradas, Venkatamakhi, Pedda Tirumalacharya, Chinna Tirumalacharya, Tyagaraju, Ramadasu and other. The word *keertan* derives from the root, *krit samsabdane*. Singing the auspicious qualities of the Lord is *kirtan*. *Srimad Bhagavatam* says '*sankirtanam bhagavato gunakarma naamnaam*' - singing the names, qualities, and miraculous deeds of the Lord is *sankirtan*. Treading in the footsteps of Jayadeva, Annamayya's compositions exude *amalina shringara* (untainted affection) and *nishkama bhakti* (selfless devotion) in a language that is closer to the masses.

Tirumala has a special attraction for Annamayya since his first visit to it as a child. With his inner vision, he could perceive Adi Sesha, the serpent-bed of the Lord, as a symbol of *Kundalini* energy. The seven hills become symbols of its

awakening from *moolaadhaara chakra* to *sahasraara* leading to the explosion of knowledge in the form of unlimited brilliance. Each and every particle of Tirumala is divine for Annamayya. He exhorts the devotees: "Open your inner vision! The boulders here are Vedas! Brooks are the virtues accrued. The waterfalls are the Seven Seas! Don't you see the angels moving here as animals and the saints stationed as trees?" (*Kattedura Vaikunthamu ...*).

Lord of Utsavas...

It appears Annamacharya donated to Tirumala temple large sums of money, wealth and property that he got from the patrons and instituted a number of *utsavas* for the Lord. During his life-time, he had the privilege of supervising those *utsavas* personally. Even now, his descendants are given due representation in some of the *utsavas* and services like *suprabhata seva*, *pavalimpu seva*, etc. Lord Venkateswara is known as the Lord of Utsavas. Every day there is one festival or the other conducted for him. Annamacharya sings of



Brahmotsavas and other services like *abhisheka*, *dolotsava*, *vasantotsava*, etc. in vivid detail in some of the compositions revealing their pomp and glory.

“*Tiruveedhula merasee devadevudu...*” describes the *Brahmotsavas* of the Lord and the processions of the Lord taken on different carriages day-wise.

Behold the glory of *Brahmotsavas*!

Lord Sri Venkateswara proceeds

Alongwith Alamel Manga in different vehicles amidst maids!!

In the early hours Annamayya attempts to wake up the Lord with his sonorous music. “Listen to our strange supplications, O Lord! Why don’t you lift the net of Adi Sesha and wake up? Garuda, Yaksha and Kinnera damsels have come down singing your glory in various tunes. Graceful Tumburu, Narada, Brahma and other angels are also waiting at the doorstep. Why don’t you get up seeing Alamelu Manga first?” (“*Vinnapaalu vinavale vinta vintalu!*”). It is in tune with the *visistaadvaita* tradition where Goddess Lakshmi is said to act as a mediator playing the role of *purushakaara* to plead with the Lord to shower His grace upon the devotees.

Why should the Lord get up so early? Obviously, to save the world! Annamayya appeals to the Lord, “Wake up O Lord to save the creatures

on the earth! Your eyes are like the Sun and the Moon. The lotus-eyes of shepherdesses have already bloomed. Dispel the darkness of demons. Drive away the black lotuses of blatant sin! Brahmins are reciting the Vedas like twittering birds in the morning. Wake up from the embrace of Goddess Lakshmi!”

Echoing Andal’s *Tiruppavai pashuram* “*keeshu keeshenru engum anaichchaattamkalandu...*,” he compares the twittering of birds in the early morning with the *Veda parayanam* of Brahmins.

When the Lord is in romance with his consorts, romantic poetry swells in the heart of Annamayya even in a song of *suprabhatam* like “*Meluko Shringararaya! Meti Madana Gopala!*” The Lord is a *shringara purusha*. He is the wanton elephant who wanders curiously in the forest of tumultuous shepherdesses! The bee that relishes the fragrance of Moon-faced Satyabhama’s lotus heart!

Sukravaaraabhishekam...

Abhishekam is one of the rarest rituals performed to the Lord in the early hours of every Friday. The grace and beauty of the Lord in a waist cloth (*snana koupina*) stuns Annamayya and poetry overflows. He compares the Lord with a black bee,



a fresh pure white jasmine (“*Kanti shukravaramu ghadiyaledinta...*”), a fresh pearl burnished, black cuckoo with camphor flavor and a treasure for the believers (“*Deva dundubhulatoda tetatellamainaadu ...*”). First, the Lord is undressed. A mixture of rose water and spices is sprinkled all over His body. He is daubed with camphor powder first and then with choice musk from head to foot. Beating the heavenly drums, the angels witness the beautiful spectacle.

He is like ambrosia garnered in our vicinity. A matchless God of imperishable wealth!! The handsome Lord finds a befitting match in graceful Alamel Manga. “O Lord! Alamel Manga competes with you in every aspect. Both of you have a happy conjunction of stars. If you have a lotus in your navel, her eyes are like lotuses. If your complexion is black, her tresses too are black. If you have a conch in your hand, she has a conch-shaped comely neck. If you recline on the ocean, she is born of the Milky Ocean!” (“*Nede pellivela nede nagavelli...*”).

Annamayya describes the Lord’s marriage ceremony and *nagavelli* with Alamelu Manga singing *shobhanam* song. Today is the marriage and concluding ceremony of Nagavelli. Sing auspicious *shobhana* songs, O maids, in a playful mood!

He welcomes the new brides—Sridevi and Bhudevi into the in-laws’ house of Lord

Venkateswara (“*Nede nagavelli nede illunimpulu ...*”).

Lord with His consorts as brides and bridegroom

The Lord has *nitya kalyanam* with one or the other of his sixteen thousand damsels. The golden-complexioned, lotus-eyed Lord Damodara is dweller in the basil plant and savior of the distressed elephant. Goddess *Indira* stays on His chest as “*nityanapayini*”, inseparable even for a moment (“*Dharunee pathikini talambralo bahu...*”). How can we describe the grace and beauty of Alamel Manga as she holds auspicious turmeric rice in her hand? “O Lord! The bride is smiling with her looks askance! She has great name and fame. She has long plaited hair and long pearl chains around her comely neck. She has an honoured garter tied to her foot. She has changed a boxful of sarees this evening. She is quite excited at the marriage with you. She is too shy to utter your name,” says Annamayya in “*Pidikita talambrala pellikuturu*”.

Now the Lord’s marriage procession is ready. Lord Vishnu ascends the huge golden chariot as the angels hail His victory, drums reverberate and Adishesha unfolds thousands of his hoods resembling the twisted tassels touching the sky. The chariot has Garuda as the emblem, the Sun and



the Moon as the wheels and the *Vedas* as the reins. The Lord comes within the reach of the devotees enjoying the fun and frolic and granting boons to them (“*Tiruveedhulegeeni devatalu jayavetta ...*”).

Lord takes His ride....

The Lord and his consorts go for a boat-ride. How blessed is the Holy Lake (Swami Pushkarini) wherein the Float Festival takes place? Annamayya pays rich tributes to it. “O Holy Lake! We bow to you a thousand times. You sanctify the worlds! You are the gateway to heaven. Your life-spirit is the merits accrued. Yours steps are the four *Purusharthas*. Your boundaries are the four *Vedas*. Your water is the Seven Seas and the Ganges. You are as deep as the habitat of the primeval Tortoise. Angels have become water animals in you. Heavens are your sides; and the saints are the trees around you. Lord Venkateswara dwells in you. I have bathed in you. Please save me, O Mother!” (“*Devuniki devikini teppala konetamma....*”)

The *Brahmotsavas* begin with the *Devata avaahanam*, i.e. inviting the angels to the *Utsavas* after hoisting Garuda’s emblem (*dhvajaarohanam*), and conclude with *Devata Udvasana*, i.e. bidding farewell to the angels after pulling it down (*dhvajaavarohanam*). Annamayya celebrates the ritual of *Devata Udvasana* in the composition, “*Bhogeendrulunu meeru poyirandu ...*” Farewell to

you, O Serpent Adishesha and other angels! Come again for the next grand festival of the Lord. Farewell to you, O Narada, Sanaka, Sanandana and others. Of great glory But don’t you go away very far; Come to the Venkatadri to serve the Lord again.

In a simple and lucid style, Annamayya bids farewell here to all the angels, demi-gods, saints and Brahmins who have come to the *Brahmotsavas* of Lord Venkateswara and made it a success. He wants them to take rest for some time as they are tired, but wants them to come back again for the next *Brahmotsavams*.

A Lullaby

“*Pavalimpu Seva*” is an interesting ceremony conducted in which the Lord is lulled to sleep along with his consorts in the golden cradle in privacy. It appears even now Annamacharya’s descendents are allowed to sing a lullaby of Annamacharya to the Lord by participating in this *Seva*. He prays to the Lord, “O Lord! I think you are tired of listening to the supplications of the devotees and fulfilling them throughout the day. It is the time now for you to sleep. O maids! Knead the Lord’s feet comfortably. Swing His cradle gently. It is quite sultry. Wave fans to comfort Him. Rising from his *yogic* sleep, the Lord has descended on the Tirumala to bless us! Let us hurry up in our service!” (“*Niddirinchee paalajalanidhi*



valene...”). Another Annamayya’s lullaby “*Jo Achyutananda Jojo Mukunda! Raave Paramaananda Raama Govinda!!*” is quite popular with the mothers of almost every Telugu household.

Annamayya’s “*Jagadapu chanavula jaajara...*” and “*emoko chigurutadharamuna...*” seem to describe in a way the Spring Festival (*Vasantotsava*) and nuptial ceremony of Lord Venkateswara and Alamel Manga on a squeaking cot revealing their *amalina shringara*. A riot of colours is created in the process of their union. What a fine bridal pageant of amorous sports on the squeaking cot?

Annamayya is ecstatic about it: “O Lord! The charming ladies with jasmines in their tresses are hurling flowers, sandal powder and fragrant civet frequently on you. The pollen dust of variegated colours thus scattered presents a riot of colours as in a spring festival. Aren’t you excited at this? Wherefrom does this sweet smell emanate? By the way, is it the result of your union with the newly-wedded consort? What a fine bridal pageant this is!” In the latter song, the musk particles on the lady’s tender lips are compared to her love-letter to the Lord. Her reddened eyes, sweat drops on her cheeks—all suggest Alamel Manga’s consummation in love with the Lord rendered in conversational style.

‘Guess O maids! Wherefore are those drops of pearls on the lady’s pretty cheeks? ‘Aren’t they beautiful drops of sweat ? Left on her gentle face by mischievous Lord Venkatapathi ! During their dalliance?’

Annamayya suddenly turns meditative and philosophical. He probes the meaning of the rituals. “O God! You are the indweller of all souls. How can I offer you these outward rituals? In fact, my body is the temple. My head is its tower. My heart is the pedestal for you. My glances are the lamps. My words are the sacred hymns. My tongue is the ringing bell. My tastes are Naivedyam offered to you. My moving gestures are the majestic movements. My yearning soul is the servant. My sighs are fans. Thus, my whole body and soul are at your service. What more can I offer you, O Lord?” (“*Nityapoojalivigo nerichina noho...*”). Annamayya seems to suggest that rituals offered mechanically without heart in it are of no consequence for a true devotee.

Thus, Annamayya celebrates the glory of Lord’s *utsavas*. For him, Tirumala is the gateway to heaven and everything connected to it is divine. Lord Venkateswara is Lord Vishnu of Vaikuntha. He is the most charitable and bounteous Lord and the only resort for human beings for redemption from the clutches of the evils of the worldly life.



TIRUMALA SRIVARI 'NAVARATHRI BRAHMOTSAVAM'

- Sri K. Vamanan Nampoothiri

The divine name, “Venkateswara” means the Supreme Lord who removes sins, and blesses us with Nectar, Energy, Prosperity & Wealth. Lord Venkateswara is considered as the “*Kali-Yuga Varada*”, that is ‘the boon-granting Lord of “Kali-Yuga”’.

It is believed that Lord Sri Venkateswara enjoys Utsavams-(according to scriptures the Lord is “Utsava Priya” (fond of festivals)) the most important and significant fete celebrated annually is the Brahmotsavam.

It is said that people, who has the good fortune of seeing the divine appearance of Lord Srinivasa even for a moment, attains salvation. It is believed that by having darshanam of the Lord, one gets instantly energized by the deity, and receives blessings. The darshan of swami or a ritual is said to positively invoke the insight that can be life changing.

Can obtain blessings

However, in the Brahmotsavams this year, because of the prevailing Covid pandemic situation, devotees can visualise the Lord through the live telecast of SVBC channel. Sacred utsavams/ rituals, even by watching indirectly also give us happiness and also invigorate our subtle body with mental strength and momentum. The dictum ‘*Aathmaanam Vidhadhi*’ (get to know the soul) can be achieved even through sincere indirect darshan of the

Lord. Leading us to achieve logical thinking and understanding the underlying science and deeper meaning of festivals, sincere participation in these even remotely will help all to obtain the blessings of the Lord and a joyous atmosphere.

Adhikamaasam

Srivari Brahmotsavams is also known as Saalakatla Brahmotsavams and Navaratri Brahmotsavams. Whenever there is an occurrence of Adhikamaasam (inter calary month in the lunar calendar), it is a tradition at Tirumala temple to hold Brahmotsavam festival twice in that year. First one is called Saalakatla Brahmotsavam (Annual Brahmotsavam). The Second, called Navarathri Brahmotsavam, is held again for nine days during Navarathri.

Difference between the two...

Whenever two Brahmotsavams are held, the significant feature is that only once the Dhvajarohana-avarohana rituals are held - that is, during the first one. While the Saalakatla includes an event called Rathotsavam, there are a few more differences between the two Brahmotsavams. During Saalakatla Brahmotsavam, Golden Chariot (Swarna Rathotsavam) will be held, whereas during Navaratri Brahmotsavams, Pushpa Pallaki-chariot Vimana Seva will be held.





Brahmotsavam starts with...

One day before the commencement of Brahmotsavam, rituals named Ankurarpana and Senadhipathi Utsavams are performed. *Ankurarpana* literally means making a beginning or making a sankalpa.

PROCESSIONAL UTSAVAMS GRANTING DIVINE DARSHAN: A brief description of the processions that take place in Tirumala are given below for the readers of 'Sapthagiri' in a glance -

Peddaseshavahanam

The seven hoods of the Serpent God are said to represent the seven hills of Lord Venkateswara. Tirumala hills, the abode of Lord Venkateswara is said to be the manifestation of Lord AadiSesha. That is why it is also called as 'Seshachala'. It is said that the Lord bestowed on AadiSesha the honour

of being His first Vahanam during the utsavam in appreciation of his services to Him.

Chinna-Sesha-Vahanam

The Lord is taken out in a procession in the golden five headed ChinnaSeshaVahanam -believed to be the serpent God Vasuki as His vehicle. Vasuki is the Serpent God (one of the 8 great Naga Kings- also one of the protagonists of the Ksheera Saagara Madhanam (the churning of the ocean). In Bhagavad Gita Lord Sri Krishna says that; *SarpaanaamAsmiVasukih.* (10.28) – (Of serpents I am Vasuki, the chief.)

Hamsa-Vahanam

The procession of the Lord is on Hamsa (Swan) Vahanam and in the attire of Goddess Saraswathi, the presiding deity of Vidya (learning) holding the celestial Veena in the hands. By riding on HamsaVahanam, Lord Venkateswara is showing that He is the Supreme God of Learning and guides mankind to lead a sanctified life bestowing on it the *discriminatory wisdom* to shed bad qualities and retain noble virtues.

Simha-Vahanam

Lord assumed the form of half man and half lion in His *Narasimha Avathara*. Lord Sri Krishna says in the Bhagavad Gita that "He is the Lion among the animals." *Mrugaanaam cha Mrugendro- aham-Know me to be the lion amongst animals*" (10.30). Through this avathara, the Lord points out that He is the God of Gods; protector at the time of need - and to make true the words of Prahlada that God is in existence everywhere.

Muthyapu-pandiri Vahanam

Sri Devi and Bhu Devi with Lord Malayappa Swami in the Muthyapu-pandiri vahanam -- a pandal shaped palanquin decorated with a canopy of expensive and resplendent milky white pearls --



pearls are said to be a symbol of purity and royalty. Through this alankaaram, Swami spreads message of peace, love and coexistence in society.

Kalpavruksha-Vahanam

KalpaVruksha is the divine tree of life that provides fulfilment of wishes and other material gains of the devout.

Swami bestows boons and fortunes to His devotees fulfilling their righteous wishes on this Vahanam.

SarvaBhoopalaVahanam

Through this Lord spreads the message that all the Dikpalakas (guardians of the eight cardinal directions) governing the universe are under His direct control and vigilance. All living beings sustain and prosper only when the nature is bountiful without any 'Ativrishti' (excessive rain) and 'anavrishti' (scanty rain).

MohiniAvataram

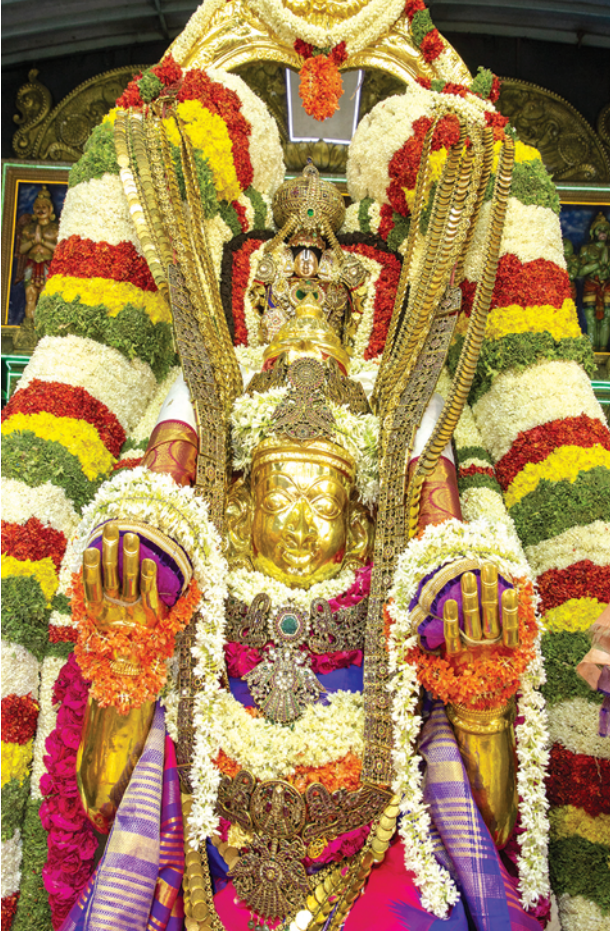
Lord dressed in exquisite attractive female attire in an exquisitely decorated ivory palanquin with a golden parrot in the right hand and a long mangala sutra made of gems and diamonds in the other. This form represents the Mohini Avatharam. The lesson He teaches is that of the drastic and dramatic consequences of losing one's conscious awareness. Humans should always show *Chaturatha* for good purposes only.

Garuda Vahanam

This procession is considered by many to be the most auspicious of all the events in Brahmotsavam. In Srimad Bhagawad Gita Lord Sri Krishna says that, He is Garuda among the birds (*Vainatheyatcha Pakshinaam*). Garuda is prominently eulogized in Puranas for his knowledge, strength and power. One of the seven hills among the Tirumala hills is named after Garuda 'Garudaadri'. Lord Malayappa Swamy sits alone in dignity with His feet like red lotuses in the hands of Garuda that looks like a pack of nascent leaves. The Lord is adorned with antique and precious ornaments like *Makara Kanti* and *Lakshmi Haaram* adding grandeur to the procession. On this day, the Lord is also adorned with Goda Devi garlands from the temple of Srivilliputtur.

HanumanthaVahanam

The Lord grants darshan as Sri Ramachandra with Lord Hanuman as his vehicle holding a golden Bow and arrow. Lord Hanuman, undoubtedly the greatest and ardent devotee of Lord Sri Rama, is known for his righteousness, courage, strength, valour and discriminative intelligence. The Lord sends out the message that humans can, through the path of true devotion, complete surrender and service to God, one can purify himself and attain immortality.



Gajavahanam

Among all animals engaged in the service of the Lord, the elephant occupies a special place, being the celestial vahanam of Sri Mahalakshmi. In order to please His consort and to bless the devotees the Lord adorns Gaja. The vahanam and the concept behind this is a reminder to everyone that Lord always rescues the true devotees from all sorts of risks and troubles like he did for the Gaja from the threat of Crocodile (GajendraMoksham).

Surya PrabhaVahanam

Lord Aaditya is described as born from the eyes of Lord Sriman Naarayana (*Chaksho! SuryoAjaayathah!-PurushaSooktha*) – the Lord, the Creator, who has Sun as His eyes glitters brilliantly to make the Sun shine. The Lord is also referred to as Surya Naarayana. Mythology says that Sun God (Lord Surya) is the key

architect of the life of humans, plants, animals from whom powerful luminaries receive luminosity in the cosmos. Through this darsanam, Lord Venkateswara advises all to pray to Lord Surya Naarayana Swami for granting sustained wellbeing -- making life free of physical ailments.

Chandra PrabhaVahanam

Both these vahanams (Surya-Prabha-Vahanam and Chandra-Prabha-Vahanam) signify that Sriman Naarayana Swami is the cause for Time -arising out of Lord Vishnu who is Kaala Swaroopa and Kaala Niyaamaka, the governing Lord of Time. He is also known as Kaala Purusha (the personification of the presiding Deity of Time). The eternal fact that “Time and Tide wait for none” is reinforced by the Lord through these related processions and one should perform the prescribed duties faithfully and lead a pious life.

Ashwa-Vahanam

The Lord takes this avatara to fight the evil in the society and protect the righteous. Horse is a symbol of abundant energy. Kalkiavataara brings forth His saying in the Bhagavad Gita” *ParitraanayaSaadunamm, Vinasayaya cha Dushkritam*”. The message for mankind is clear -- keep away from KaliDosha and pray to the Almighty to ward off the impact of wrongdoings.

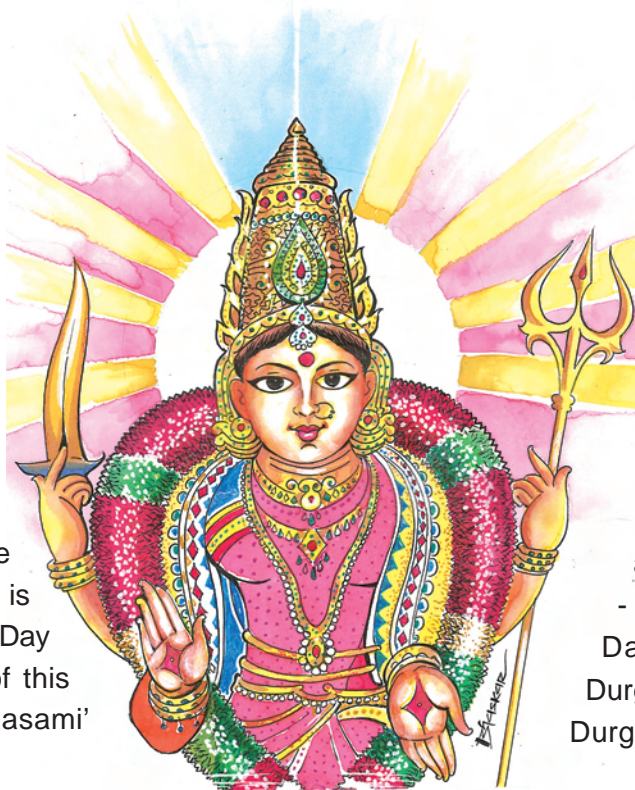
Chakrasnana

The nine day Brahmotsavam concludes with the Chakrasnanam. On the ninth day morning; last day of the Brahmotsavam, special abhishekam known as Avabhrutha Snaanam is held for the Utsavamurthy of Lord Venkateswara and his consorts -- Sri Devi and Bhu Devi. *Snapanatirumanjanam* (celestial bath) is performed to the deities followed by the immersion of the idol of Chakrathalwar.

Along with the very well laid out religious procedures, the granting of Darshanam by swami with Ammavarlu to the devotees adds to the grandeur of the Utsavam and is a very important and divinely ordained practice. While direct darshanam is dedicated, even sincere indirect darshanam through media, can to a very great extent, add exaltation to the process.



The beginning of the Asviyuja month of the Indian lunar calendar (between September and October) marks the start of a long festival throughout the country. Popularly known as Navaratri, Dasara or Dussehra, this festival is celebrated for nine nights, hence the name Navaratri. 'Nava' in sanskrit is nine and 'ratri' denotes night. Day 10 is the concluding day of this festival named as 'Vijayadasami'



embodiment of beauty and bravery, 4.Kushmanda - the creative power of the Universe, 5.Skanda mata - mother of skanda, 6.Katyayani - symbolising courage, 7.Kalaratri - power to destroy ignorance, 8.Mahagauri - who stands for intelligence and peace and 9.Siddhidatri - one who grants all siddhis. Day 8 is also famous as Durgashtami. Life size idols of Durga made especially for this

NAVARATRI - NINE NIGHTS OF BHAKTI

- Sri M. Raman

that signifies victory of virtue over evil. Among the many Navaratris that are observed, this one, the sharan Navaratri or sharad Navaratri is more popular and significant.

Navaratri is celebrated differently in different parts of the country. In the northern and western parts of India, this festival marks the battle between Rama and demon Ravana and the defeat of Ravana.

Vijayadasami is celebrated as Kullu Dussehra in Himachal Pradesh. In Gujarat, Navaratri is celebrated by lighting diyas and performing the garba dance and dandiya.

Forms of Goddess Durga

Some states mark this festival period as Goddess Durga's fight with Mahishasura, a demon with a buffalo head. In some places, various forms of Durga are worshipped each day as 1. Shailaputri - daughter of mountain, 2. Brahmacharini - symbolising austerity, 3. Chandraganta - an

festival are very common in Eastern parts of the country. Daily evening Maha Arti is performed with loud sounds of dhol. The festival culminates with the Durga Pooja on day 10. In some places, the idols of Durga are immersed in water bodies at the end of the festival.

Down south, more so in Tamil Nadu, this festival is celebrated as pooja to the three forms of Devi viz., Durga, Lakshmi and Saraswati. In each of the houses, dolls made from clay or other materials and painted with bright colours, are arranged in a specially made pedestal with steps that is colourfully decorated (in Telugu it is called Bommala Kolu). The dolls that resemble objects or living beings or that depict the various forms of Gods and Goddess are displayed. This arrangement and display is considered by them as an important and divine activity and most families devote much time in preparation and setting up of this golu (in Tamil). The dolls are arranged in a way they exhibit a theme, a story or an event. Display of themes

such as a wedding, or a royal procession or depictions from the puranas such as a scene in Kailasa or a spiritual message such as a veda patashala are some examples of creativity that these arrangements display. The more modern golu items include a cricket match setup, a toll plaza and such current themes. It is indeed an opportunity for each family to come together and display their creativity, imagination and passion. Figurines made of wood are decorated with new clothes, jewellery and costumes. Common among these dolls in display are a Chettiar (a vaisya) along with his wife and a provision store like setup, usually placed at the bottom most step.

This whole setup is revered and considered a form of divinity and worshipped for 10 days. On each day, in front of the golu colourful Rangolis are drawn, lamps are lit and a special dish called Sundal, made from each variety of grams or pulses, is offered as Naivedyam. Ladies amongst relatives, friends and neighbors are invited to see the golu and are offered gifts along with tamboolam and sundal. Visiting ladies consider singing music or

devotional songs to the exhibits at these premises as a good gesture and duty.

Navarathri Brahmotsavam in Tirumala

The Brahmotsavam celebrated at Tirumala is a unique festival. This year due to adhikamaasam, Brahmotsavams will perform twice. One is the annual and the other is Navarathri Brahmotsavam. Navaratri Brahmotsavam will be conducted in Tirumala on a grand and magnificent scale. Every day the utsava murthy, Lord Malayappa Swami draped in rich dress, adorned with beautiful flower garlands and jewellery is taken out in a procession through the four mada streets both in the morning and evening in different vahanas which are well decorated. Large troupes dancing & singing and some dressed with costumes resembling themselves as Rama, Lakshmana or Krishna and other Gods depicted in the epics, both male and female accompany the procession. On the concluding day, Thirumanjanam (abhishekam) to Sri Malayappa swami along with his consorts & chakratalwar have chakrasnanam.



Worship of Gouri Devi

In Telangana, a festival named Bathukamma Panduga is celebrated during the same period as a form of worship of Gouri Devi. Women make a pyramid-shaped stack of flowers from locally procured flowers that have a vibrant look. On Navami day, women from all households gather as small groups, in open place or temple, place these flower stacks in a circle form, and attired in colourful dresses themselves, go around these flower stacks singing and dancing. Later, around evening dusk time, they place these flower stacks on their heads and proceed in a procession to a water body singing all the way. These flowers are then offered and immersed in the water body, such as a river, lake or a pond as a mark of respect to them.

Austerities

Considered as auspicious and divine period, during these festival days, in each of the household Chanting of slokas and stotras like Lalita sahasranamam, Goddess Lakshmi Ashtotharam and worship of other Goddesses too is auspicious. Some household members undertake severe austerities during these days. Many restrict themselves to homemade soft food, staying away from prohibited foods and some undertake fasting as well. Ayudha Pooja is conducted on the Vijayadasami Day.



On this day of Ayudha pooja, all tools and instruments and vehicles are cleaned, decorated and worshipped. The whole atmosphere looks divine with every household showing their reverence and gratitude to Goddess Durga on this day.

Vijayadasami is considered auspicious to start any new learning, be it music or a new language or a study in a new subject. Any new knowledge related undertaking started on this day is believed to be fruitful and gainful.

Dasara in Mysore

Dasara, in Mysore, a city in Karnataka, is one of the magnificent festivals of the state. The city is decked with lightings, flags, colourful festoons and wears a pompous, festive look. The Mysore palace is fully lighted on all the nine nights and provides a wonderful rich sight to view in the night. On Vijayadasami day, the deity of Goddess Chamundi in a golden mantap is placed on the back of a well decorated Elephant and taken in procession..

Navaratri is a festival that vibrates across the country and every household observes it with great devotion, bhakti and enthusiasm. Devi, in the form of Durga, Lakshmi and Saraswati is said to bestow health, wealth and happiness to all who seek their blessings.



ONE DAY IN TIRUMALA

- Sri T. Vikram

Ram and Shyam are friends who were working Abroad. Ram's native is Tirupati. He visits India every year to his Divine home town. Shyam is from North India and this time he wanted to visit Tirupati. Shyam arrives at Tirupati to Ram's place.

Ram: Welcome! My dear friend. Shyam: Thank you for inviting.

Both were taking a walk in the terrace with the discussion....

Shyam: Could see beautiful mountain ranges in and around the Tirupati city?

Ram: These are Sacred Seven Hills "Tirumala" where it is abode of "Lord Venkateswara Swami".

Shyam: Wonderful. How can we get darshan?

Ram: We can either take our own vehicle or look for bus or may climb the sacred steps. There is Srivari Srinivasamangapuram route and Alipiri foot way in

Shyam: Great! I am excited to climb the steps. tomorrow early morning?

Ram: Yes Of course, every year, without fail, I will go for the Lord. Spend time

Tirumala
mettu from
Tirupati itself.

Can we start

when I visit India,
Darshan of beautiful
the whole day in Tirumala
Hills. It will be a pleasant
Divine experience.

Shyam: We will go tomorrow
for sure.

Ram: Before that, one should visit
Tiruchanur Padmavathi Ammavari
Temple. Shyam: We can go today
evening and get the Goddess blessing.

The next day, early morning, they started
climbing the hills from Alipiri. Shyam: I hear
some chanting of Shlokas through speaker, what
is that?

Ram: It is "Suprabhata Seva" which is the first Seva
done to Lord Srinivasa. The doors of the temple is
being opened by 'Sannidhi Golla', the descendant of
Yadava family.

“Suprabhata Seva” starts “Kausalya Supraja Rama” which is the verse from Valmiki Ramayana.

Shyam: It is very pleasant to hear at early morning.

Ram: Then, there is another family “Tallapaka Annamayya” who was a great poet and had sung numerous nectars like Keerthanas on Lord Venkateswara.

Shyam: So, will they sing those songs?

Ram: Right, the descendants of Annamayya family will sing “Melu Kolupu” songs and there are songs for each Seva also written by him with utmost devotion.

Shyam: Hope! Harathi will be given after every Seva!

Ram: That is right. The next Darshan is called “Vishwa Roopa Darshana” where the entire temple is electrifying as it is “Brahma Muhurtham”.

Shyam: That is the most auspicious time.



Ram: Then, the temple is cleaned which is called “Suddhi” as per temple tradition. The previous days flowers are put in the well called “Pula Bavi” which is at “Sampangi Pradakshina” and we can see when we are there.

Ram and Shyam rested in one place and drank water and started climbing. Shyam: Do they perform “Abhishekam” daily (Divine Bath)?

Ram: They perform “Thirumanjana - Abhishekam” only to “Bhoga Srinivasa Murthy”.

Ram: It will be interesting to know that the idol is tied with the sacred golden thread to the main deity “Moola Moorthy”. On every Friday, the Moola Moorthy is given Abhishekam. The Abhishekam water is brought from Akasa Ganga. On Wednesday’s “Sahasra Kalasabhishekam (1000 divine pots)” is performed to Utsava Murthi.

Shyam and Ram were passing through the hills which were serene and covered with beautiful flowers.

Shyam: Very beautiful flowers grown.

Ram: Tirumala is famous for flowers as all the flowers are only for the Lord Srinivasa. Ananthalwan who was disciple of Sri Ramanujacharya constructed beautiful garden of flowers which is one of the best “Kainkaryam” to Lord.

Shyam: Yes, Lord Vishnu is “Alankara Priya”, so adoring with flowers are the simplest and beautiful way of decorating the Lord.

Ram: In Tirumala, the Seva of decorating Lord with flowers from shoulder to feet is “Thomala Seva”. There is another Seva called “Ashta Dala Pada Padmaradhana Seva” 108 golden lotus flowers offered to Lord on every Tuesday’s.

Shyam: I hear, offerings are famous here.

Ram: Yes, daily, the previous “Hundi” offerings are read before “Koluvu Srinivasa Murthy” idol at Snapana Mandapa of the Golden Entrance and “Panchangam” is also read.

Shyam: Are there any other “Archana” performed?

Ram: Yes, “Sahasranama Archana” is performed by the Archakas (temple priest).

Shyam and Ram had already by now crossed “Gali Gopuram”. So much fresh air was gushing.

Gali Gopuram is a beautiful construction filled with scenic

Tirumala hills and there are several Mandapams like “Ganta Mandapams” constructed by kings. The entire hill is covered with medicinal shrubs.

Meantime.....There was bell sound. Shyam: Is that for “Naivedhyam”?

Ram: Yes, many Naivedhyams (Divine Dish) are "laddu" , "vada" “Puliyohara” (Tamarind Rice), “Dhadhyojanam” (Curd Rice), Pongal (Moong Dal Rice), Appalu, Sweet Pongal and other items too.

Shyam: Sumptuous and Delicious even when hearing! So, everything is kept inside the altar?

Ram: There is a special step which is called “Kulasekhara Padi” in front of the main deity where these items are kept. On Thursday’s “Thiruppavada Seva” is performed where the Pulihora is kept like mountain and offered.

Shyam: I remember Govardhana episode.

Ram and Shyam had now reached near the temple, offered prayers near the “Swami Pushkarini”, the temple tank and then got the Darshan of Lord Varahaswami.

Ram: Varahaswami is the first deity who was worshipped before Lord Srinivasa had come from Sri Vaikunta.

Shyam: Oh! So, he must be first to receive everything.

Ram: Yes! That is right. Come, let us visit “Bedi Anjaneyaswami” who is mischievous. He is represented humble as tied by his mother.

Shyam: How sweet! Lord Anjaneya swamy was born after mother Anjana Devi prayed in Anjanadri in Tirumala.

Ram and Shyam then entered, Vaikunta Queue complex and were moving towards the temple entrance and crossed the main Gopuram.

Moving further....

Ram: See the right top of the inside Gopuram where you can see the “Ananthan’s” crow bar hanging which he had hit the Lord when digging the Garden.

Shyam: Oh! Moving further....

Ram: See the left side near the “Dwajasthambham” where you can see “Ranganayaka Mandapam” where Lord Ranganathaswami of Sri Rangam was kept here due to rival Invasion.

Moving further....

Shyam: Very beautiful Mandapam.

Ram: If you see the left side, there is a Mandapam where “Kalyana Utsavam” is performed to Lord daily. This Lord is “Malayappa Swami with Sri Devi and Bhu Devi” who participates in almost all the utsavams.

Shyam: How fortunate!

Ram: Left side, when we round and near the main sanctum, you can get the Darshan of Lord Varadarajaswami.

Shyam: Oh! Kanchi Varadarajar....How fortunate to get his Darshan?

They were entering the main sanctum near the Garuda shrine and got the “BEST DIVINE DARSHAN” of the Lord Srinivasa always smiling and blessing the devotees.

Lord Srinivasa with his diamond studded crown representing, that he is the Supreme Personality of Godhead, with four hands with



“Shank-Conch’ and “Chakra-Discus”, with beautiful “Tilak – called Namam”, wearing Pitambaram, “Nandakam”, the sword kept with his hands showing towards his feet representing the devotees that he is the sole refuge and to surrender to him.

Shyam: It is bliss to get this Darshan. Can we do “Pradakshinam” (going around the temple)?

Ram: Yes, first let’s get blessings from “Vakula Malika Devi” who was taking care of Lord Srinivasa and was also “Mother Yashodha” in her previous birth and it is said that, she will takes care of the temple kitchen i.e. ‘potu’.

Shyam: How blessed she is?

They both got the “Theertham” (Sacred water) and “Shatari” (Divine Paduka Crown).

Ram: The “Shatari” is a South Indian Tradition in Sri Vaishnava Temple through which our ego is surrendered to Supreme Lord with his divine blessings.

When moving around the shrine...the fourth lapse...(left side of Lord’s Sanctum)...

Ram: See the “Ananda Nilayam” and the silver “Srinivasa Murthi” (Vimana Venkatesa) imprinted which represents the main deity.

Shyam: Very nice. Ram....I see “Sri Ramanujacharya” Shrine here.

Ram: Yes, and then come front, we can see “Swami Narasimha Swami” Shrine.

Then...they went around the “Divine Hundi” and offered to Lord and then came out and got “Ladoo” as prasadam.

Shyam: Very tasty....never in my life had such a great food!

Ram: There is a Mandapam where “Dolotsavam” is performed which has numerous mirrors on the wall and shows Lord is infinite. Lord in this will swing along with Sri and Bhu Devi.



They both came out and were near the “Temple Chariot – Thiru Ther”. Shyam: Looks like there is another Mandap here?

Ram: Here, “Arjitha Brahmotsavam”, “Vasanthotsavam” are performed and then during evening “Sahasra deepalankara Seva” is performed.

Shyam: I have seen in “SVBC Channel”, in mid of lamps beautifully lighted, Lord Malayappa along with Sri, Bhu Devi swings amidst great keerthanas sings by the musicians.

Ram: It is wonderful to see that at every evening. Shyam: Is there any other Seva after that?

Ram: At Night, after Naivedhyam, it is “Ekanta Seva” where “Bhoga Srinivasa Murthy” is kept and “Annamayya Keerthana” is sung form of “Lullabies” and “Muthyala Seva” on honoring “Tharikonda Vengamamba” is performed.

Shyam: It is truly a “Bhooloka Vaikuntam”. One must spend time to attend all the Utsavam’s and Seva’s to get the heavenly feel of it.

Let us all Visit this heavenly abode and get blissed by “Sri Devi Bhu Devi with Sri Venkateswara Swami”. Also, remember that it is the Darshan you get, is the wonderful wish of Lord.

“OM Namo Venkatesaya”



ANANDANILAYAM

- Sri T.K. Krishnaswami Thathacharya

The term “Anandanilayam” means the source of spiritual pleasure. In fact one can feel no thought about his home when the Vimanam from outside and the God within the shrines are seen. It is ‘Ananda’ indeed of a superior type.

This Ananda Nilaya Vimana is referred to at the end of king Sankha’s episode. The self same Vimana is referred and described to have been concealed from the view of the sages by the sway of our Lord’s maya. The sudden appearance and disappearance of such a colossal and wonderful structure as that of an effulgent Vimana in the firmament incited the curiosity of the sages who assembled there. They revolved in their minds all memories about the wonderful Vimana and felt as though they had been transported to the world of wonders. The sages then resolved to observe rigorous austerities to invite the attention of Lord Srinivasa so as to favour them again with the sight of the Vimana which they witnessed. Agastya who was chosen as the leader of sages strictly guided that Astaksharajapa (repeating the name of Narayana) was the surest and effective means to win the Lord’s favour towards the achievement of desired object. In the course of their completion of trance (a state of mystical absorption). They observed to their great astonishment the self same vimana of the effulgence of the



golden structure there on. Such a phenomenon in firmament towards the pushkarini of Lord Srinivasa caused horripilation and instilled awe and inspiration in the minds of the sages. They observed the Lord blazing forthwith His divine ornaments in the middle with a halo around. The Lord's face prominent with His enrapturing smiles. Swami with Goddess Sridevi and Bhudevi on either sides shedding lustre blesses the devotees with utmost affection and compassion. The pleasure that the sages desired transported them to the highest spiritual plane which they never enjoyed before or till then.

A Divine Power

The "Maya" has been incorporated to convey the sense of super natural power to present wonderful objects (Acharya Karatva Sakti). The vedas and puranas closely follow evidence the fact that the term "Maya" conveys only the sense of divine wisdom and supernatural power to show the realities and not the unrealities which incite wonder in the minds of the spectators.

Anandanilayam is the effulgence of Lord Narayana or Srinivasa. The repetition of Narayana mantra (hymn) or Govinda has lot of effect in Tirumala. As the sages worshipped the Lord by repeating the name "Om Namō Narayana" the same repetition by the Bhaktas at Tirumala will bring them all prosperity and happiness moreover those who recite Vishnu Sahasranama at Tirumala will be redeemed of all planetary bad effects.

This Anandanilayam is the abode for all those that came with different vows so that the Lord inside

protecting them and gives them as to what they want.

The Tirumala Ananda Nilayam of Lord Srinivasa is a "Vishnu Maya Kendram". It means that the Lord with His magnetic pull attracts lakhs of Devotees and protects His Bhaktas. The very sight of Anandanilayam is to show the mercy of the Lord. A spiritual pleasure ever be experienced only in Tirumala Anandanilayam.

Om Maya Gooda Vimanaya Namah



TRADITIONAL DRESS CODE is Compulsory

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

Apart from this, devotees should compulsory wear mask and gloves due to corona pandemic and maintain distance while in the Q lines.

DEVOTEES COMING FOR SWAMI DARSHAN MUST FOLLOW THE BELOW GIVEN DRESS CODE :

Women : Saree with blouse, Halfsaree, Punjabi Dress with Dupatta and Chudidhar with Dupatta

Men : Pajama-Kurtha, Dhoti- Uttariyam

**Tirumala Sri Venkateswaraswamivari
Navarathri Brahmotsavams**
From 16th to 24th October, 2020



**17-10-2020
Saturday**

**Morning:
Chinnaseshavahanam**

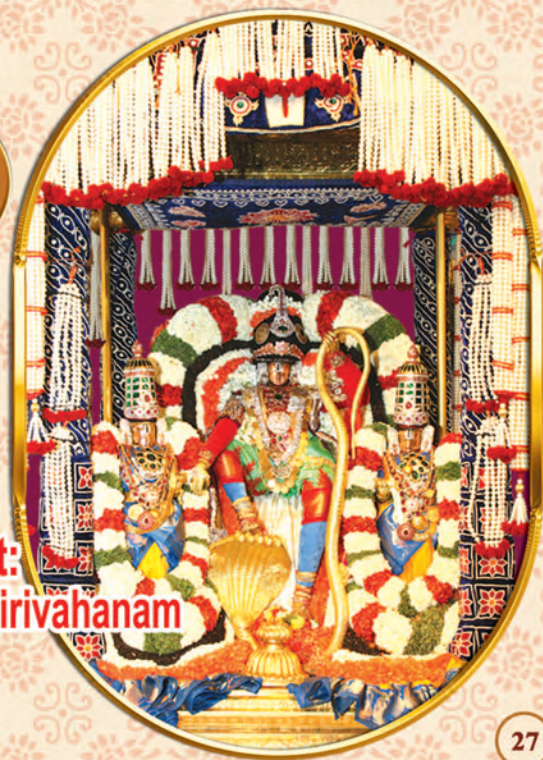
**Night:
Hamsavahanam**



**18-10-2020
Sunday**

**Morning:
Simhavahanam**

**Night:
Muthyapupandirivahanam**



**Tirumala Sri Venkateswaraswamivari
Navarathri Brahmotsavams**
From 16th to 24th October, 2020



**19-10-2020
Monday**

**Morning:
Kalpavrukshavahanam**

**Night:
Sarvabhupalavahanam**



**20-10-2020
Tuesday**

**Morning:
Mohini Avataram in Pallaki**

**Night:
Garudavahanam**



**Tirumala Sri Venkateswaraswamivari
Navarathri Brahmotsavams**
From 16th to 24th October, 2020



**21-10-2020
Wednesday**

**Morning:
Hanumadvahanam**

**Night:
Gajavahanam**



**22-10-2020
Thursday**

**Morning:
Suryaprabhavahanam**

**Night:
Chandraprabhavahanam**



TIRUMALA TIRUPATI DEVASTHANAMS

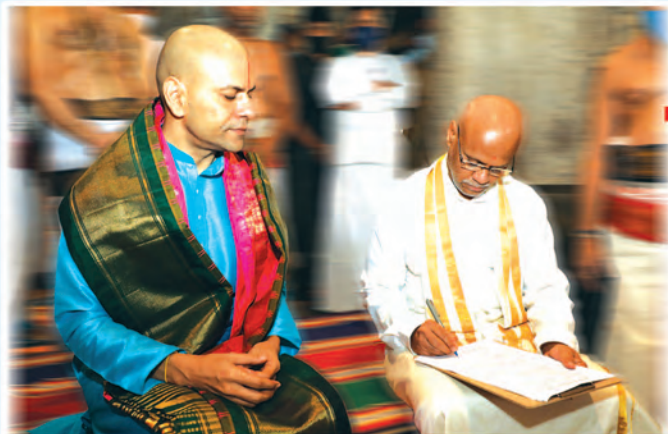
**Tirumala Sri Venkateswaraswamivari
Navarathi Brahmotsavams**

From 16th to 24th October, 2020



24-10-2020 Saturday
Day : Chakrasnanam

23-10-2020 Friday
Night: Aswavanam



→ **Sri A.V. Dharma Reddy, I.D.E.S.**
took over charge as
T.T.D. Executive Officer
(Full Additional Charge) from
Sri Anil Kumar Singhal, I.A.S.
on 04-10-2020 in Srivari Temple, Tirumala

Dr. K.S. Jawahar Reddy, I.A.S., →
took over charge as
T.T.D. Executive Officer
from **Sri A.V. Dharma Reddy, I.D.E.S.**
on 10-10-2020 in Srivari Temple, Tirumala



SARASWATI NAMASTHUBHYAM

- Smt. Namagiri Lakshmi

Saraswati Namastubhyam
Varade Kaama-Rupini |
Vidyaarambham Karissyaami
Siddhir-Bhavatu Me Sadaa ||

Salutations to Devi Saraswati, who is the giver of Boons and fulfiller of Wishes, when I begin learning, please give me the right knowledge with right understanding.

Mother Saraswati, well known as Goddess of Learning is the consort of Lord Brahma, who is the creator. Mother Saraswati is one among the three Goddesses — Devi Parvathi for health and strength, Devi Lakshmi for prosperity and Devi Saraswati for Knowledge. It is considered that Knowledge is power, and Knowledge cannot be stolen. One who attains Knowledge can lead the world in right path. The Siddhi and Buddhi is attained by worshipping Goddess Saraswati.

There are many names through which one can worship Mother Saraswati. Few well-known are Akshara, Vani, Bharati, Brahmani, Hamsini, Sarada, Sharadambha, Vagishwari, Vanishri, Veenavani, Vidya, Vimala, Shyamala, etc..

Many puranas and ancient texts have praised Devi Saraswati- In Skanda Purana, one can find Goddess Saraswati Sahasranamam which is a great Stuti. Other than Puranas- many Poets, Acharyas have sung in praise of Mother Saraswati in many ways.

Vedas and ancient text praises as -

“Ambithame Nadhithame Devithame Saraswati” is best of mothers, the best of rivers,

the best of goddesses, Saraswati. “Saraswati Nidas Patu” the text praises the River Saraswati in many ways which is dear to Gods.

Mahabharata and Srimad Bhagavatham -

Narayanam Namaskritya Naram Caiva Narottamam Devim Saraswatim Vyasam Tato Jayam Udirayet. Sage Vyasa and Suka Maharishi recite this verse in Mahabharata and Srimad Bhagavata which says the Supreme Godhead is Narayana, Nara is best among humans, Goddess of Learning is Saraswati and the great author Vyasa after bowing to them one can be successful. There are similar interpretations on this sloka, but ultimate



truth is that Goddess of Learning is Saraswati who can give us Supreme Knowledge.

Lalitha Sahasranamam-

“Sachamara Ramavani Savyadakshina Sevitha” mentions that Sri Lakshmi and Sri Saraswati are on the either side of Sri Kamakshi holding fans. “Bharathi thasya jihvagre range nruthyathi nithyasa” mentions that Saraswati the goddess of intelligence dancing on the tip of his tongue.

Devi Bhagavatham-

Sage Yagnavalkya sang hymns on Goddess Saraswati to regain his knowledge. This is also known as “Saraswati Stotra”. Another mention of River Saraswati in Devi Bhagavatham which tells the conversation between Maa Ganga, Maa Lakshmi and Maa Saraswati.



Swami Vedanta Desika –

In Hayagriva Stotram, “Dhakshinya...Devi Sarojasana Dharma Pathnee” says that Goddess Saraswati with white lotus as her abode and who is the wife of Brahma derives her power of divine speech from “Adhi Vidhya Moorthy – Hayagriva Swami”.

Gopala Vimsati is a hymn primarily for Lord Krishna. The second Verse which starts with “Vaacham...Vakthrara Vidhya Vinivesitha...” where this unique verse has the mention of Goddess Saraswati who got the grace from Sri Gopala’s auspicious glances.

Adi Sankaracharya –

As everybody knows that Adi Sankaracharya is a great devotee of Devi Saraswati. Every debate that lead him to victory is through the blessings of Devi Saraswati. “Sharada Bhujanga Prayata Ashtakam” Sloka is a beautiful hymn “Bhaje Saradambhaam ajasram madhambham” in praising Mother Sarada who is the mother forever. In, “Saundarya Lahari” hymn starting with “Twa stanyam manye...saaraswathamiva” mentions Saraswati the Goddess of Learning. “Kavindranam...Vagbhir...” mentions as beloved to Lord of Brahma.

Kambar –

“Saraswati Andhadhi” was written by Tamil Poet Kambar who is well known for Kamba Ramayana in Tamil. Kambar always prays to Goddess Saraswathi before writing. One who worships her will be blessed with Bhakti ad Gnana. He will acquire all good Knowledge and wisdom. He mentions that all the 64 Art forms can be well versed if Devi Saraswati resides in one’s heart.

Muthuswami Deekshitar and Syama Sastri -

Who were one among the pioneers in Carnatic Music were ardent devotees of Sakthi. He had written many songs on Maa Sakthi, Maa Lakshmi and Maa Saraswati. "Saraswati Vidhiyuvati Samraksatu maam Sri" praying " Oh! Goddess Saraswati, the charming wife of Brahma, the creator, protect me!" Apart from that, in many songs he addresses different names of Saraswati "Bharati","Kalavati Kamalasana Yuvati", "Kalyani", "Vaagvani" and "Vaagdevi". The Sarada Peeth in Kashmir was praised as "Kashmira Vihara, Vara Sharadha" means one who resides in Kashmir. He praises her as "*Sandhyadevim Savitrim Vara Gayathrim Saraswatim Bhajeham*" and "Sri Saraswati Namosthutte". Syama Sastri also praised Saraswati as "Vaagdevi".

Mahakavi Subramaniya Bharatiyaar -

Who is known for "freedom fighting" through his patriotic songs is ardent devotee of Goddess Saraswati. It is known that he got the title "Bharati" is one blessed by Devi Saraswati. "Vellik Kamalattile Aval Vitiruppaal Pugazh Etriruppal..." Poem tells that she graces me to write a beautiful poem in Tamil and requests her to protect him. He also stresses that one cannot excel in any art without her grace. The famous song "Vellai Thaamaraiyil.." is sung even today which is a true melody hailing Mother Saraswati.

Hamsa Vahana seva in Tirumala and Tiruchanur

During Brahmotsavams, Lord Srinivasa in Tirumala and Goddess Padmavathi Ammavaru at Tiruchanur mounts on 'Hamsa vahanam'. In the attire of Goddess Saraswati holding veena during Brahmotsavams to bless the devotees in Saraswati devi Alankaram. The Vahanam highlights the importance of "Sattva Guna", True Knowledge and enlightenment.

Festivals for Goddess Saraswati -

Vasanth Panchami (Spring Festival) and Saraswati Puja (during Navarathri) are the prominent festivals for Goddess Saraswati Devi.

Temples for Goddess Saraswati -

Sringeri in Karnataka is a place where Adi Sankaracharya installed "Saradha Peet" which is world famous. Mookambika Temple in Karnataka is also famous for "Tridevi" in which Maa Lakshmi, Maa Durga and Maa Saraswati together in single form and was established by Adi Sankaracharya.

Gnana Saraswati temple in Basara Village, Nirmal District of Telangana State, is one of the two famous Saraswati temples in the Indian subcontinent, the other being Sharada Peeth in Kashmir.



Koothanur Saraswati Temple, Tamil Nadu is very famous as she blessed many poets. Ottakoothar, a great poet got blessings from this Goddess.

Thirukkarambanur near Tiruchirappalli is one of the 108 Sri Vaishnava Divya Desams. TriMurthi with TriDevi are worshipped in this Kshetra. Brahma is worshipped in this Kshetra along with Saraswati Devi.

Saraswati Devi's murthi is placed near Anantha padmanabhaswami Temple, Thiruvananthapuram at "Navarathri Mandapam" during Navarathri time to bless the ardent devotees. The deity is brought from Padmanabhapuram Royal Palace. Great Musicians and artists perform in this Mandapam.

Chottanikara Bhagavathi Temple, Kerala is worshipped in three forms as Mahasaraswati in the morning, Mahalakshmi at noon and Mahakali in evening.



Sharada Peetam in Kashmir (Sakthi Peetam) –

It is one of the Oldest temple universities which had all the great Sanskrit literary works. Known in particular for its library, stories recount scholars travelling long distances to access its texts. As the name is "The Seat of Saradha – Goddess Saraswati". Many great men like Adi Sankaracharya and Sri Ramanujacharya had visited and had written many commentaries on Vedic Texts.

Another incident is that Sri Ramanujacharya visited this place before writing commentary for "Brahma Sutra". Those days, one must justify that he is a scholar to get entry permit to this place and finally Sri Ramanuja won and got the text. Also, Ramanuja got the title as "Sri Bhashyakar" by Goddess Saraswati and he named the text as "Sri Bhashyam" with the help of Koorathalwar.

"Padma Patra Visalakshi, Padma Kesara Varnini, Nityam Padmalaya Devi, Saamampatu Saraswati" hails Devi as pious and white like lotus flower. She shines like moon and snow. She adorns white dress. She is worshipped by Trimurthies — Brahma, Vishnu, Maheswara and other gods. She plays Veena charmingly. Her seat is white lotus, Oh Mother, remove all my disabilities and protect!

For ages, the Saraswati Mantra is recited when starting a function at school or any cultural event to get the blessings of Maa Saraswati.

Ya Kundendu Tusharahara Dhavala Ya Shubhra Vastravrita Ya Veena Varadanda Manditakara Ya Shveta Padmasana |

Ya Brahmachyuta Shankara Prabhrithibihi Devaih Sada Pujita Sa Mam Pattu Saravatee Bhagavatee Nihshesha Jadyapaha |



THREE DOORS OF HELL

- Dr. Vaishnavanghri Sevaka Das

Generally, everyone is aware of two distinct places known as heaven and hell. People are well informed that those who go to heaven enjoy unlimited sense pleasures and those who go to hell suffer limitless miseries. Pious men go to heaven, whereas impious men dwell in hell for long years. Religious men are aware of these facts from scriptures and saintly persons. Impious men do not care for these points. With information or without information humans all over the world are deeply engaged in impious activities, thus paving perfect path to hell. A detailed account is given about the punishments of the hells in Srimad Bhagavatam. Different impious actions and their corresponding punishments are well documented in that scripture for quick information of one and all. Thus, punishments for the gross sins are delineated in Srimad Bhagavatam, whereas Bhagavad-Gita gives information about subtle sinful behavior that leads to hellish condition.

Should be cautious...

Youth shall be aware this information as an abundant precaution to avoid hellish life. Those who are habitual sinners consider sinful actions are normal. Similarly, those who are engrossed in hellish activities and saturated with hellish behavior consider such things as normal. They never understand that such behavior surely leads to hell.

A warning from the Lord....

As Lord Krishna openly declared in Bhagavad-Gita doors to hell are always open in this world. "There are three gates leading to hell, namely lust, anger and greed. Every sane person should give up these things, for they lead to the degradation of the soul." (BG 16.21) Lord Krishna himself gave this warning for the welfare and auspiciousness of

human beings. Though lust, anger and greed appear to be very common and normal they are actually doors of hell. Those who enter into those doors surely enter hell only. Though hell is only one there are three doors to enter inside. When one door itself is sufficient to enter into hell, what should we talk about the one who enters the hell from all the three doors. Though lust means lusty desires, it actually denotes uncontrollable desire. At present, youth are fast degrading due to this insatiable lust that not only destroys the present life, but also leads to hellish conditions. Youth addicted to lusty desires should understand that their future is completely at risk. Hence, elders, teachers and well wishers shall take active role in saving such youth from gliding to hell. They should obstruct the youth from entering



into the doors of hell. By proper association, youth can be saved from lusty desires. It is only for want of proper guidance and association, the youth are falling prey to lust.

Should be controlled....

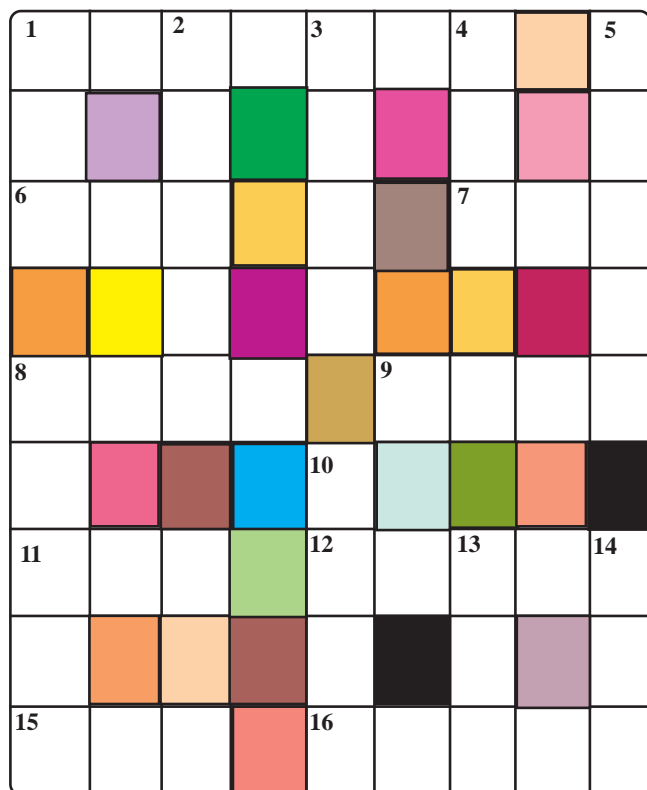
Then, anger is defined as the second door to hell. Uncontrolled lust generates anger. Anger gets generated against those who object the lusty behavior of people. Out of anger, one goes to the extent of killing a person who creates hurdles for his lusty desires. It means anger leads to enmity and quarrels. When nurtured further, it also finally leads to several malpractices. Such consequences make one's life very miserable. So, there is no need to talk about the miserable future lives. Even anger leads to many diseases. Hence, any sensible person

should ensure not to be affected by anger. He can get anger to tackle the external situation, but shall never be overcome by anger. It is surely a rightful activity to show anger wherever it is warranted. There is no harm by such assumed anger. Now, the third door to hell is greed. Greed means expecting everything for oneself and desire that no one else gets his share. Because of greed, love, affection, friendship, social life and relations get damaged.

Hence, youth shall become alert from the warning of Bhagavad-Gita. If one keeps away from lust, anger and greed, then life becomes safe and avoids the danger of entering the hell. Message of Bhagavad-Gita offers this matchless gift.



PUZZLE



Presented by
Sri T.S. Jagan Mohan

CLUES FOR PUZZLE

01. Unhappy (3)
02. Sakuntala's foster father (5)
03. Husband of Damayanti (4)
04. Sudarshana Chakra (3)
05. Father of Aja (5)
08. Famous Sanskrit Dramatist (5)
10. Goddess Saraswathi (4)
13. A type of old coin (3)
14. Goddess Parvathi (3)

DOWN

01. Daughter of Saryathi (7)
06. Loud Noise (3)
07. Not small (Jumbled) (3)
08. Talk too much (4)
09. Bruhaspathi (4)
11. In the past (3)
12. Wife of Kashyapa (5)
15. Lord Brahma (3)
16. Goddess Lakshmi (5)

ACROSS

Annamayya – Purandaradas

Just as Annamayya, Purandaradas was the devotee of Vitalaswami. He was the student of Vyasaraaya, follower of the tradition of Haridasa. It was said that Purandardas wrote nearly 5 lakh Sankeerthanas in Kannada. One day, Purandaradas heard about Annamacharya's vast repository of compositions, its effect on society and his embedded love for Srihari. He considered Annamayya as the identical person of Srihari and thought of visiting him. He visited Tirumala, viewed Swami and his devotee Annamayya. Annamayya also treated Purandaradas as the Vitalaswami

A vast repository of compositions and literary works

Annamayya wrote 32,000 Sankeerthanas and dedicated them to Lord Venkateswara. These include the songs of devotion, yoga, dispassion and solitary life. Along with Sankeerthanas, he also wrote several other devotional works like Ramayana in couplets, VenkatachalaMahatyam – a Sanskrit Kavya, SrungaraManjari, 12 satakas (currently available only Venkateswara Satakam).

TallapakaTimmakka

Annamacharya's first wife was TallapakaTirumalammba. She was also called as Tirumalamma, Tirumalakka, Timmakka. TallapakaTimmakka was the first poetess of Telugu. Her one and only volume was SubhadraKalyanam. It was the collection of 1170 poems in couplets. The reference to this SubhadraKalyanam was Mahabharatham. It was written in Telugu. The epigraph of SubhadraKalyanam started with the words of Arjuna – "Amara Ahobhalamba Venkatadri Varusa Na PaiKanchi Varudhula Golichei". Timmakka expressed her deep devotion by starting her volume with the visit of Arjuna to TirumalaTirupati. The way she portrayed the characteristics of Subhadra shows her excellency in using Telugu. Her volume stood as an exemplary to her next generations like ChemakuraVenkataKavi.



History of SRI TALLAPAKA ANNAMACHARYA

Telugu Original by :
Dr. Mannuru Sivapraveen
English by : Dr. A Savitri

**(August Edition –
covered Annamayya's Marriage –
Journey to Ahobalam –
Saluva Narasimharayulu)**



Annamayya's descendants:

Annamacharya who pleased Tirumala Venkateswara with his Sankeerthanas, had two sons with the blessings of Srihari. They were Narasacharyulu & Tirumalacharyulu. They both continued Annamacharya's tradition of composing songs and also being devoted to Tirumala Venkateswara. Annamayya's son who was well known as PeddaTirumalayya, on his father's saying wrote a Sankeerthana per a day and placed it before Srihari. He was the devotee of Srihari and had spent most of his time in the service of God, composing thousands of Sankeerthanas, several literary works like Sri Venkateswara Vachanaalu, Srungaradhandakam, Chakravalia Manjari, Venkateswara dharsanam, Neetiseesha Satakam & Srivenkateswara Prabhathasthavam. Through some of the inscriptional evidences it was known that he had extended excellent service to TirumalaVenkateswara. His sons were Chinna Tirumalayya, PeddaTiruvengalanadhulu, Tiruvengalanadhulu & Kooneti Tiruvengalanadhulu. They also found space in the literary genre like their illustrious grandfather. Annamayya's grand, grandson Tiruvengalappa, son of ChinnaTirumalayya's and Annamayya's daughter Tirumalamba's son Revanooru VenkateswaraRayulu were also the devotees of TirumalaVenkateswara and served Venkata Swami with their literary & music compositions.



Like a small seed turned into a huge tree, the literary and music journey of Annamayya extended to all his next generations. Srihari was highly pleased with the literary journey of Annamayya and his children. They filled their whole world with their literary and music concerts. Annamayya who was the sole cause of thousands of Sankeerthana led complete life of 95 years and coalesced into his God Srihari on 23rd February 1503, Dhumdhabi year of BahulaDwadashi (According to Telugu Calender).

He was awarded with the titles Padakavithapitamaha, Sankeerthanacharya, Panchamagama Saarvabhaumua, Dravida Saarvabhuma. His history remains in the history of Tirumala forever as the most exclusive one.



An Appeal to the VEHICULAR TRAFFIC PASSENGERS Moving on Tirumala – Tirupati Ghat Road



Vehicles are not Allowed in the Below Given Stipulated Timings

1. Two wheelers - 11.00 p.m. to 4.00 a.m.
2. Other Vehicles - 12.00 midnight to 3.00 a.m.

Note: 1. It is compulsory to scan the receipt of the barcode of their vehicles, those moving on Tirumala – Tirupati Ghat Road.

2. At present due to Covid-19, there may be slight changes in the timings. Devotees must co-operate with the vigilance staff.

- Chief Vigilance & Security Officer

LET US CHANT THE NAME OF 'GOVINDA'!

- Smt. P.S. Pranavi

Tapas and yagnas were potent modes of worship of the Gods in the previous yugas. But in Kaliyuga, Lord is accessible by simple but unstinted devotion with faith by chanting any one of His chosen names. There are myriad ways to worship the Supreme power that governs the entire universe. And one of the simplest yet most powerful forms can be executed by the mere recitation of the mantras, stotras and shlokas with utmost devotion.

Many people have attained salvation by reciting the Lord's name as Narayana, Govinda and so on. By calling Lord Krishna, Draupadi's chastity was protected. Gajendra attained moksha by calling Lord Vishnu. Bhaktha Prahlada by calling Narayana from the bottom of his pure heart.

The name GOVINDA has great many meanings within it - GO stands for Cow, for mother Earth, for Vedas themselves. When the 'Govinda' nama is chanted the ten avatars of Vishnu get reflected as they are inherent part of that Namavali. Narasimha, Vamana, Parasurama, Rama is GOVINDA. Lord Venkateswara is GOVINDA.

Throughout the time, God has taken countless names and forms to reassure that He is, and always will be there for all of us, unconditionally. Among all the most majestic forms in Kaliyuga is, the Lord who resides on the sacred seven hills - Lord Sri Venkateswara.

Venkatadri is not a mere mountain

Venkatadri, the abode of Lord Venkateswara, is the holiest place in this universe. Similarly, Lord Venkateswara is the Supreme God of this universe. The universe may not witness one such God in years and ages to come. Annamacharya has said: Venkatadri is not a mere mountain. It is in fact, incarnation of all the four Vedas put together. He is Parabrahma. Lord Srinivasa is known as 'Nitya Kalyana Chakravarthi'. Tirumala Sri Venkateswara Temple is a paradise of



Festivals. Sri Venkateswara Swami Brahmotsavams, a nine-day event, which is celebrated every year during month of September - October, is the major event.

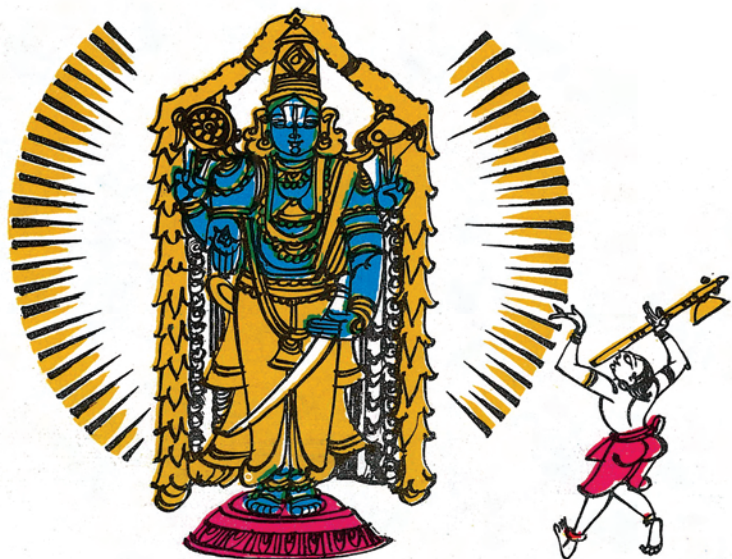
During Brahmotsavams, the processional deity Sri Malayappa swamy along with his consorts SriDevi and BhuDevi, is taken in a procession in four mada streets around the temple on different vahanams. In a unique way, Brahmotsavams are celebrated. The Supreme Lord gives darshan to his devotees and bless them with good health and fortune. Devotees eagerly look forward by chanting his names Govinda, Sri Venkatesa, Bhaktavatchala, Anatharakshaka, Apathbhandhava, Achutha,

Anantha, Narayana, Madhava, Madhusudhana, Trivikrama, Vamana, Padmanabha, Damodara and so on.... with great devotion. Not only during Utsavams, devotees chant Lord's names while climbing the hills, while waiting for darshan and when they are in the sacred hills always.

Umpteen number of devotees like Thondaman Chakravarthi, Tirumala Nambi, Ananthalar, Annamacharyulu, Hatheeram Bavaji, Tarigonda Vengamamba, Sri Ramanujacharya, etc., who whole-heartedly served the Lord of Seven Hills, have achieved Salvation. Their stories are glorifying all-pervading nature of Lord Venkateswara. He is popularly known as Bhakthajana Vatsala Srinivasa.

The God who fulfil our desires

The Lord is addressed as "Samsara Saagara Samuththaranaika Sethu", who can liberate us from the cycle of life and death. He is the one, to whom everyone is dear. He is the only God, in this Kaliyuga, who can fulfil all our desires. People forget themselves when they stand before Him. Our words fail when we try to describe His greatness. He is beyond description and even our sense of perception.



*Govinda Hari Govinda,
Venkataramana Govinda !!*

The Nama Smarana is not only restricted while having darshan of Lord or while trip to Tirumala, we can chant the holy mantras always as a practice and part of our living. The chanting of GOVINDA gives us an experience of state of protection and preservation. The beautiful name has a potent healing energy that inherently exists within each of us. GOVINDA Smarana removes the suffering, removes the negativity, and removes the pain. As we meditate, we develop an understanding of self. It is also a mantra for Self-Reflection. It takes us to higher level of consciousness and reconnects us with spiritual world where we experience oneness with the Almighty. It charges the power centres of the body and mind...

The chanting connects with the divine. It is a great emotional healer. It removes all the worries and gives relief from pains. It gives strength to bear any adversity. We feel courageous after chanting Govinda! Reciting this mantra also helps relax one's thoughts and reduce worries. This peace of mind gained from this mantra can help one channel their thoughts towards positivity. All obstacles and problems are removed from the lives of the devotees and they can aspire to be successful.

Enlightenment

Govinda Nama Sankeerthanam creates a protective shield (kavach) around the chanter's body and mind. This protects them from the evil intentions of enemies. The chanting of Govinda Naamaas can help us absolve our sins; both from this life and the past ones. We are then transformed into enlightened, virtuous beings who are devoted to God and righteousness. Its recitation can remove ignorance and negative emotions like ego, anger, greed and avarice; clear obstacles and distractions, and generate harmony, tranquility and love. The ultimate benefit of chanting the naamaas is that it moves a devotee closer to the possibility of gaining salvation or Moksha.

Naama Smaranam is the easiest way in Kaliyuga to attain salvation.

*Govinda govindayani koluvare,
Hari achyutayani padare
puruShottamayani pogadare,
parama puruShayani palukare...*



LET US LEARN SANSKRIT

Original Expression by : Mahamahopadyaya Kasi Krishnacharya
Modified Expression by : Mahamahopadyaya Samudrala Lakshmanaiah
English by : Dr.K. Sujani

Readers must remember the guidelines before going to read the Sanskrit Text

1. Words in each lesson should be byhearted.
2. The lessons / exercises should be repeated daily and practice the same.
3. Write the sentences from Sanskrit to English and vice-versa, given under each lesson for practice.
4. Converse in Sanskrit with the members of your family and colleagues and encourage them to speak in Sanskrit.
5. While conversing, if the meanings of Sanskrit words are not known, then keep the words as it is in English and change the remaining in Sanskrit quickly.
6. Writing and telling short stories in Sanskrit should be practised.

LESSON-1

सः = He

त्वं = You

अहं = I

कुत्र = Where

तत्र = There

अत्र = Here

अस्ति = Is (there)

असि = Is there (you)

अस्मि = I am (Here)

1. सः अस्ति
2. अहं तत्र अस्मि
3. त्वं कुत्र असि?
4. सः तत्र अस्ति
5. अहं अत्र अस्मि
6. त्वं तत्र असि
7. सः कुत्र अस्ति?
8. सः तत्र अस्ति
9. त्वं तत्र असि
10. अहं कुत्र अस्मि?

1. Where are you?
2. I am here
3. He was there
4. You are here
5. Where am I?
6. You are there
7. I am here
8. He is there
9. I am there
10. You are there

ANSWERS

1. त्वं कुत्र असि?
2. अहं अत्र अस्मि
3. सः तत्र अस्ति
4. त्वं तत्र असि
5. अहं कुत्र अस्मि?
6. त्वं असि
7. अहं अस्मि
8. सः अस्ति
9. अहं तत्र अस्मि
10. त्वं तत्र असि
1. He is there
2. I am here
3. Where are you?
4. He is there
5. I am here
6. You are there
7. Where is he?
8. He is there
9. You are there
10. Where am I?

SRI VENKATESWARA & Sri Venkatanaatha

- Sri R. Kannan



Lord Venkateswara of Tirumala gives Darshan from early morning to almost midnight every day to thousands of devotees. Both rich as well as not-well- to-do people throng the temple to have the glimpse of the Lord, with various prayers, offerings with utmost faith. One of the best offerings is giving up their hairs in Tirumala as vowed by them to get their problems solved.

Wishes are fulfilled

No one feels hungry as all are fed. This is all possible because of Almighty's power and sympathy of the Lord Sri Venkateswara, towards His devotees. Most of the wishes of His devotees are fulfilled, which could be seen from the number of devotees visiting have increased every now and then. For others the Lord waits for the opportune moment to grant their wishes. Irrespective of the huge number of devotees visiting daily, the sanctity of the Temple has never been compromised at any time. Daily pujas, monthly and annual rituals are being performed as per Vaikanasa Agamas strictly.

The Annual Brahmotsavam of TirumalaSrivari Temple is world famous. Even though Brahmotsavam is usually conducted once a year during the period September - October, when Navarathri celebrations coincide. But if however Navarathri celebrations occur in October, another Brahmotsavam is celebrated during that period, being called Navarathri Brahmotsavam. These Brahmotsavams are celebrated with pomp and

pleasure and with a grand show, at the same time taking care of the sacredness of the Utsavams. Crores of people enjoy the celebration from their homes by seeing the utsavams being telecast clearly by the SVBC. Thus Lord Sri Venkateswara bless countless people from Tirumala.

Lord SrimanNarayana, the Almighty in His abode of Sri Vaikunta, is being witnessed by Nityas and Muktas- the liberated Souls. We, from this material world cannot approach directly and tell our prayers and do service to Him there. In order to bless us in this material world, He manifests Himself as Archavatara- in the Idol form, in various temples. One such temple is the temple of Lord Sri Venkateswara of Tirumala, referred above.

In praise of Lord

Alwars, the Tamil saints have offered a lot of pasurams (tamil hymns) in praise of the presiding deities of various temples, which increase the sanctity of the temple. There are 108 such places called Divyadesams. Among them four kshetrams – holy places which have been extoled by Alwars and acharyas are famous. They are Srirangam, Tirumala, Kanchi and Melekote-Tirunarayanapuram (in Karnataka). Almost all alwars (except MadhuraKaviAlwar Whose prabandham Kanninun siruthaambu is devoted only to his AcharyaNammalwar) have sung in praise of Lord Sri Ranganatha of Srirangam, while ten alwars (except Tondaradippodialwar and Madhurakavi alwar) have bequeathed pasurams to Lord Sri Venkateswara of Tirumala.

Apart from alwars, Acharyas in plenty had worshipped Lord Sri Venkateswara in their works. Among the Acharyas, Sri BagavathRamanuja had worshipped Him and in fact, He started his great work Sri Bhashyam, a commentary on Brahma Sutras of Vyasa Maharishi with a prayer to Lord Sri Venkateswara. Swami Ramanuja's maternal uncle

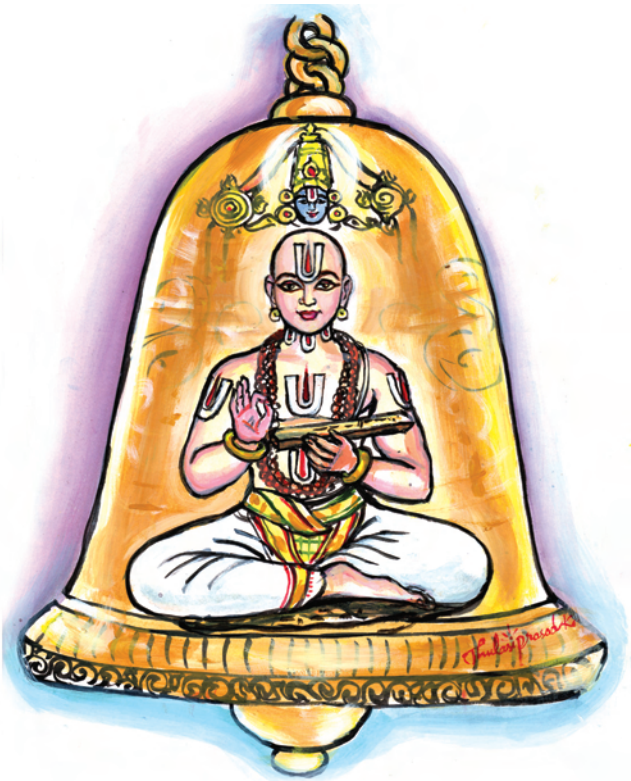
Tirumalai Nambi was bringing holy water and offering it for the ablutions of Lord Sri Venkateswara daily. Even today his descendants are doing the same kainkaryam (service) to the Lord. Sri Ramanuja learnt 18 important meanings contained in Srimad Ramayana from Sri Tirumalai Nambi, which are an authority even today. Sri Ananthalthwan, a disciple of Swami Ramanuja, grew a flower garden and offered fresh and fragrant flowers to the Lord. Today we see a lot of various flowers decorated to the Lord, which is quite pleasing.

Sri Venkatanaatha

Among other Acharyas who were much devoted to Lord Sri Venkateswara was Sri Vedanta Desikan. This great Acharya took avatara- (born) with the blessings of the Lord of Tirumala. The Lord blessed a couple- Sri AnantaSuri and Thotharamba of Thupul, Kancheepuram that they would have a very good son soon. In due course of time, one night, Thotharamba dreamt of swallowing the Bell of Tirumala Temple. On the day of Chakrasnanam, during the Brahmotsavam of Lord Sri Venkateswara, a male child was born to the couple with Sravanam as the birth star. The couple named him as Venkatanaatha, as he was born with the blessings of the Lord Sri Venkateswara of Tirumala. Elders opined that the child was amsa (part) of Tirumala Temple Bell. Some others felt that Lord SriVenkateswara Himself had incarnated as Sri Venkatanatha.

Penned a many

The child Venkatanaatha grew under the guidance of his maternal uncle Sri Atreya Ramanuja who is well known as Appullar and became a very great scholar and Acharya par excellence. He authored a lot of works- Stotras in Sanskrit , prabandhams in Tamil, drama called Sankalpa Suryodaya, kaavyas like Yadhavabyudaya,



PadukaSahasram, and a lot of RahasyaGranthas. His Master piece is Srimad Rahasyatrayasaram which guides every one to know the path of salvation and attain Moksha.

He had written commentaries on works like stotra ratnabhashyam on stotraratna of Sri Alavandar, tatparyachandrikai on Geethabhashyam of Sri Ramanuja.

Dayasatakam

His stotra Dayasatakam on Lord Sri Venkateswara is outstanding. It contains 108 wonderful slokas, praising the great quality – Daya- the Sympathy and Blessings of the Lord, which is sought by every individual to get rid of their worries and to prosper.

In fact, Swami Desikan impresses in the 100th verse of the stotra that Lord Sri Venkateswara blesses him with enjoyment equal to that of the one at Sri Vaikunta. In SriVaikunta, one enjoys the Lord- the Divine Couple, by doing service to them full

heartedly, in the company of His staunch devotees, namely Nityas and Muktas. Here in Tirumala, one can experience the same by doing some service- whatever possible, and also enjoy the company of thousands of other devotees who visit the temple daily.

Swami Desikan says in the concluding part of the Stotra that it was Lord Sri Venkateswara of Tirumala who has made the stuti- slokas through him, just like an instrumentalist uses his Veena to produce a lovely song, confirming that he is an instrument only and the person who plays is the Lord Himself.

By reciting the stotra – Daya Sataka- one is bound to get the choicest Blessings of the Lord Sri Venkateswara and the Acharya Swami Desikan.

SrimatheVenkatesayanama:

SrimanVenkatanathaayanama:



SOLUTION TO PUZZLE

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

THE STORY OF SVETHAKETHU AND YOGA

- Dr. K.V.Raghupathi

The story of Svethakethu is taken from *Chandogya Upanishad*. There lived a boy in the Vedic times, named as Svethakethu, the son of a famous sage, Uddalaka.

The ocean of consciousness

As per the tradition of the family in those days when the boy turned twelve, he was advised by his father to become a man of knowledge. Accordingly, Svethakethu had his education with a forest sage and returned home. On his return, Uddalaka noticed that his son Svethakethu carried a sense of pride on his face. The former realized that Svethakethu indeed had not realized the true knowledge of Brahman. So, Uddalaka said, "Can you hear that which cannot

be heard by the ear? Can you see what cannot be seen by the eyes? Can you know what cannot be known by the mind?" Svethakethu was stunned at this and requested his father to teach him more. At this, Uddalaka continued, "When you know one lump of clay, you know all that is made of clay. When you know one pair of iron tongs, you know all that is made of iron. When you know one nugget of gold, you know all that is made of gold." Without resting, Uddalaka said, "In the beginning, there was an unbounded ocean of Consciousness, one without a second (*Ekam evadvitiam*). The ocean of Consciousness said, "I am one, may I be many." The light was created. Light thought to itself, "I am one, may I be many." Water was created. Water thought to itself, "I am one, may I be many." Thus the matter was created. The One became light, water, and matter, and the three became many. Thus the universe came into existence. But the essence of all creation is Self, the ocean of Pure Consciousness, that is Truth. That thou art (*Tat tvam asi*). When this is realized then one can see the unseen and know the unknown. One has known that by knowing which everything else becomes known. This is the true teaching of the Veda. Thus Svethakethu was enlightened. Later he went to King Janaka and became a famous teacher in his court. He had remained humble since he had realized the Self, the ocean of Pure Consciousness.

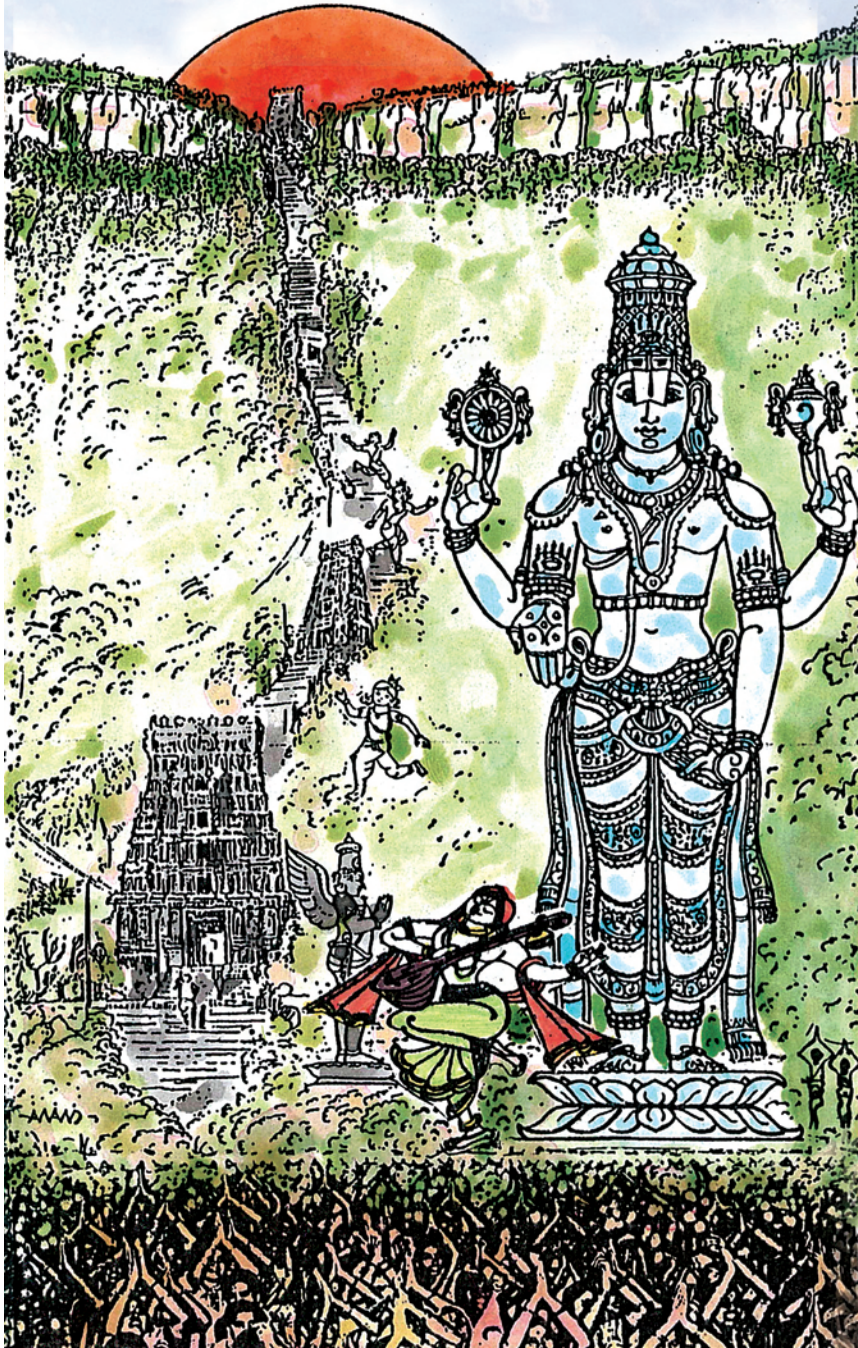
The story conveys two aspects of education. In the first phase Svethakethu had acquired mere knowledge and it was purely conceptual. Hence, he was bloated with ego. It was not real. Therefore, Uddalaka enlightens his son with the pure knowledge of *Brahman*. This happened in the second phase of Svethakethu's life which was crucial. The world of humanity is caught in the first phase and hence, it is filled with confusion and misery. People seem to be wedded more to this conceptual knowledge and they think it is real and final.

The ultimate goal of Yoga is attaining this state of Pure Consciousness. All other forms of performing *Asana*, *Pranayama*, *Mudras*, and *Kriyas* aim at purifying the body and improving health but eventually must lead to realizing the state of Pure Consciousness. Hence, it is partial. Until one establishes oneself in the ocean of Pure Consciousness, Yoga has very little significance and meaning.



THE SIGNIFICANCE OF Dasa Bhakti

Telugu Original by :
Sri Suswaram Nagarajacharyulu
English by : Dr.M.Krishna Kumar



Lord Venkateswara in Sripadaraya's Literature

Sri Sripadarayalu is the most renowned 'haridas' in Kannada literature. When one wants to think about the famous Karnataka 'haridasulu,' it is traditionary to memorize at first Sri Sripadarayalu by chanting 'Namah Sripadarajaaya namaste Vyasayogine/ Namah Purandararyaya Vijayaaryaya te namah//

In the 'parampara' of Sri Madhvacharya, Sri Sripadarayalu was figured as a perfect saint by the lotus hands of Sri Swarnavarna Thirthulu. He was worshipped with passionate devotion by Sri Saluva Narasimha Rayalu, the king of Chandragiri and also received rare honour from the king. He devoutly served Lord Srinivasa. Later, he showed many miracles and gracefully cured all the ailments and problems of the people with the power of his penance. He wrote a wonderful work called 'Vaagvajra' and also initiated writing Dravida 'sankeerthanas' in Kannada language and poetic 'padams.' Later, he became the pathfinder to Sri Vyasaraaya, Sri Vadiraja, Sri Purandaradasa and Sri Kanakadasa. He made them sing Kannada 'sankeerthanas'. He also made it clear that all the desires of the people would be fulfilled by mere listening and memorizing them. Sri Sripadarayalu was scintillating in the grand and sublime Brundavan near to Narasimha Thirtha in Mulbagal in Kolar district. He wrote and sang the devotional 'stutis' in Kannada, the 'leelas' of Lord Krishna, the 'keerthanas' imparting the feelings of renunciation, the 'keerthanas' related to the Madhwa religion and the 'Madhwa nama' which is described in 'Kannada Laghu Vayu Stuti' in which the three incarnations of Lord Vayu were described and also the 'keerthanas' eulogizing the grandeur of Lord Venkateswara of Tirumala.

Very lucid in style

The 'Keerthanas' of Sri Sripadaraya are based on music basically. They are very

comfortable and convenient for the lay men also to sing and attain spiritual peace and happiness. The linguistic technique of Sri Sripadarayalu in his 'keerthanas' is very easy and lucid. The style of Kannada vocabulary is like 'draaksha paakam.' The mode of style is convenient to sing and express feeling because of its attractive mixing quality of 'raaga' and 'taala.' It is quite suitable to action also. 'Bhramara Gita' and 'Venu Gita' are written by Sri Sripadarayalu. The grand embodiment of Lord Krishna is visible, whenever there are being sung. Every devotee who sings the 'keerthana' i.e., 'Baaro manege Govinda' is full of devotional fervour.

Divine out the sins

Sri Sripadarayalu is famous in creating wonderful poetic sculpture in his literature. He eulogizes the glory and majesty of Lord Venkateswara in a marvellous manner. He feels that Lord Venkateswara will drive out all his sins and protect him but other gods are not so. This is a fact. He praises that He is his father and mother. Lord Venkateswara who has the form of the Great Tortoise bearing the Mandara mountain in the Kurmavathara protects the people who take refuge in Him. He alone can save the devotees. His glory is infinite. He is a 'Purana Purusha.' His eyes are like lotuses. Sri Sripadarayalu used to pray to Lord Venkateswara to keep him away from all kinds of sins. While eulogizing Lord Sri Hari, all the adjectives used by him remind the 'leelas' of all His incarnations.

In another Kruti, he says: Staying of Lord Venkateswara on the hill is handsome. Sri Vadirajulu comments the mystical and mysterious idea very beautifully that Lord Venkateswara is standing wonderfully on the highest mountain in order to watch His devotees residing in all the four sides. In another 'kruti,' Sri Sripadarayalu describes the philosophy of Lord Venkateswara and how the Lord comes down for protecting His devotees. The Lord is 'Sanjeevi' to the deities and 'rishis'. He comes along with Goddess Lakshmi and saves them whenever they are in trouble.

Coming directly from the Vaikuntam, Lord Venkateswara stands on the Sesha Mountain. His purpose is to protect all His devotees. He has 'Abhayahasta' to protect the world. He is the promoter

of livelihood and salvation. To Sri Sripadarayalu, He is his family deity and a perfect deity possessing all kinds of virtues. He is radiant by creating the bloomed lotus at His navel and He is scintillating with an auspicious reputation.

Lord Srinivasa is visible to the knowledgeable persons. He seems to be invisible to the ignorant. He used to shine in the 'mandap' of heart. He elevates the poor and the needy. He is the incarnation of happiness. He is the personification of infinity. He resides in the hearts of the people who always meditate on Him. He is like 'Chintamani' to his devotees and He appears romantic. He rules out all kinds of evils.

The emphatic sayings

Sri Sripadarayalu devoutly wishes victory to his Lord Srinivasa. The Lord is away from all kinds of blemishes. He is glorious. He is the father of Lord Brahma, the Creator of the world and also the father of the world. He is the protector of Gajendra, the King of the Elephants. He is extolled by auspicious 'slokas'. He is Lord Janardhana. He is the symbol of handsomeness. Graceful are His 'leelas.'

According to his theory, Sri Sripadarayalu does not find any difference between the 'Moola Murty' of Lord Sri Hari and His other incarnations. So he prayed to Lord Venkateswara, Lord Narasimha, Lord Srirama and Lord Srikrishna. These three incarnations belong to the Kruta Yuga, the Treta Yuga and the Dwapara Yuga respectively. According to the emphatic sayings in the Puranas, i.e., Krutetu Narasimhobhoot/ Tretayam Raghunandanaha/ Dwapare Vasudevachha/ Kalou Venkatanayakaha//

Sri Sripadarayalu composes his poems with the combination of hard words. He has worshipped the three great incarnations in Lord Srinivasa in those lines. He is a great scholar and poet. His songs are sublime and possess a happy blend of rhythm and meaning. The personal element in his songs is highly touching. His sincere devotion is apparent in his songs. His compositions show a lofty order of musical excellence and literary grace.



GLORIES OF BHAKTA PRAHLADA

- Dr. Vaishnavanghri Sevaka Das

Hiranyakashipu became comfortable with the consoling words of the teachers when he was overwhelmed with anxiety due to Prahlada's inconceivable potency. Teachers promised a considerable change in the boy after sometime. Hiranyakashipu also advised them to teach only lessons pertaining to kingly clan. Later Prahlada was brought back to gurukul and was taught all lessons pertaining to economic development, sense gratification and some religious principles. They didn't touch any topic of liberation. They tried their best to change the nature of Prahlada, but those tricks didn't work on the boy.

The best abode of peace

Once the teachers went away on some personal work, Prahlada gathered his demonic friends in the classroom and started preaching them the nector of devotion. He said, "My dear friends! An intelligent person shall take up the Bhagavata dharma from the tender age of five years. Human form of life is very rare and temporary, yet it is very useful for performing devotional service. Sense pleasure is available in any life, so one shall not use the most valuable life for just sense gratification. Try to understand that such pleasures one

automatically gets, in the same way as pains are dumped on the head without even asking for. Generally, fifty percent of life is consumed in sleep itself. It means that a human being's actual life time is only fifty years if he is destined to live for hundred years. In those small number of years, first ten years are spent in sports and childish activities. Again, in old age, the last twenty years are lost without any great use. Remaining life time is simply wasted due to uncontrolled and unsatiated desires. One who has no control on sense gratification cannot free himself from clutches of bondage. Dear friends! Those who are bereft of devotional service are always tied up in total materialism. Only such people are called demons. Though you are the children of such people, please keep away from such demonic people and take shelter of Lord Narayana. Shelter of Vishnu is the best abode of peace. However, without the association of saintly persons like Narada Muni, this type of knowledge is not revealed. I got this wonderful knowledge from him causelessly."

Friends of Prahlada became enthusiastic after hearing Prahlada's statements, but also became doubtful as to how that was possible. They very openly said, "Prahlada! Yourself and ourselves know only our two teachers. We are all children. We are controlled by our strict teachers. Also the association of saintly persons like Narada muni is rarely obtained. So, under these



conditions how it is possible that you got this imperishable knowledge from Narada muni? Please clarify our doubt.”

Story Narration

Prahlada decided to narrate the whole story that lead to his association with Narada muni. All the demonic children became enthusiastic to hear the story of Prahlada. “When my father went to Mandara mountain for severe austerity, Indra and other demigods attacked the demons. All the demons fled away due to power of demigods. Later demigods occupied our palace and plundered everything. Indra captured my mother, who was pregnant at that time. When he forcibly tried to take away my mother, Narada muni objected him.”

“Indra argued that Hiranyakashipu’s wife is pregnant now and he wants to keep her under his custody till she delivers the child. He would kill the child as soon as he is born to protect the world from the son of Hiranyakashipu. Then, Narada muni informed Indra that the child in the womb is a pure devotee of the Lord and it would be impossible for Indra to kill him. After knowing the secret, Indra left my mother and returned to heaven. Before leaving, he offered obeisances to Narada muni and also circumambulated to my mother.”

“Later Narada muni took my mother to his hermitage and gave shelter. He suggested my mother that she could stay till her husband returned from austerity. My mother agreed to the proposal and stayed in the hermitage of muni. She faithfully served the saintly person and he reciprocated with pure message of godhead. I heard all those teachings from my mother’s womb itself. My mother forgot all those teachings, but they are ever fresh in my memory.”

Teachings of Prahlada

“My dear friends! If you have faith in my words, then you can understand this deep philosophy even in this childhood. The Goal of life is to see the supreme Lord everywhere while serving His lotus feet with all sincerity as delineated in the scriptures.”

All the demonic children were influenced by the teachings of Prahlada and their hearts were filled with pure devotion. They left all the teachings of their teachers and started pure glorification of Lord along with Prahlada.

The teachers noticed that Prahlada influenced even other students in the matter of devotional service. They immediately rushed to Hiranyakashipu to inform him about the danger. After hearing this information, Hiranyakashipu became furious and decided to kill Prahlada. He started abusing his child and threatened saying, “O destroyer of family, today I will kill you and send to Yamapuri. You know well that entire universe trembles because of my fear. But, you appear to be fearless. Because of whose power you assumed this fearlessness?”

What is that power?

Prahlada replied to his father saying, “My dear king! The source of your power is also my source of power. In fact that same power is the source of everyone’s power. All living entities are controlled only by that power. My dear father! Please reject your demonic mentality. Keep friendship with all living entities. In fact your mind itself is your biggest enemy. One who thinks that he conquered enemies in all ten directions without actually conquering six enemies within is only considered as a fool. One who conquers the six internal enemies will never have enemies in the world.”

Hiranyakashipu became very furious by the teachings of Prahlada and started yelling, “You foolish boy! You are speaking as if you are greater than me. It seems you have decided to die in my hands today. You said that there is another one who is controlling everyone. Where is he? If he were everywhere, could you show him in this pillar? I will sever your head now with my sword. Let me see how your Lord protects you”. Hiranyakashipu moved towards a big pillar in the assembly hall and hit it with his fist. That’s all! A deep deafening sound spread everywhere as if the whole creation is going to be destroyed. (to be continued)



APARAJITA STUTI - PRAISE OF THE INVINCIBLE

- Smt. Phani Madhavi

Vijayadasami marks the triumph of the Supreme Goddess. And here we see gist of the hymns that praise the Goddess Aparajita of her Glory and being Invincible. Also, there are several references in many Sahasranamas where one of the names of the Almighty means Victorious or Invincible.

In our ancient literature, in Devi Saptasati, all Gods recall the Supreme Goddess's boon during the Madhu and Kaitabha's fierce war. They invoke the Supreme Goddess through Aparajita Stuti and praise the Goddess omnipresence in all forms to relieve them of their troubles with demons. These are various ways in which man tries to comprehend the Incomprehensible Divine Form. The Vedic scriptures try to help us to understand the Divine Form in several ways – few of them being: - Attaching a Gender to the Divine Form, so that man can correlate the Divine Form to what he sees in day-to-day life. Visualizing the Divine Form in our day-to-day experiences. How else is it possible to explain that God is omnipresent?

It means....

The Most Powerful Mantra - Aparajita Stuti means Praise of the Invincible - the Supreme Goddess is invincible and the belief goes that anyone who has her support is equally invincible. And through this Aparajita Stuti, the Vedic scriptures help us to attain two intended objectives - to get the blessings of the Supreme Mother by visualizing the Devi in form of day-to-day experiences and also get her support and be victorious. In these hymns of Aparajita Stuti, we revere the Goddess with our humble salutations and prostrations to the Powerful Devi, who is always with Lord Shiva (In fact, Ardha Nareeswara). The Goddess is the most auspicious, and is THE Source of creation and also the controller of everything.

The Supreme Goddess manifests herself in all imaginable forms and it includes the violent form as well. Our humble salutations to the Devi who has a terrible, violent form, who is forever present - Eternal, to the Goddess who Shines and who supports the Universe. Typically, the view of the Moon is much more pleasing to the eye and even if it is bright, it is cool. Our salutations to the Supreme Goddess glows and radiates like Moon

and has a brightness which is cool like Moonlit night. The Supreme Goddess is herself the joy and happiness. Our humble salutations to the Supreme Goddess who is both the source of Prosperity & Welfare and destruction. And She helps us in navigating through the difficult phases of our lives. She is both extremely terrible and extremely gentle at the sametime and is the cause, creator of the Universe.

In Aparajita Stuti, several hymns start with Yaa Devi Sarva Bhuteshu – which means To That Devi who is present in all beings, in this entire existential world. Our humble Salutations to the Supreme Goddess, who is omnipresent, in numerous forms of Vishnumaya, Consciousness, Intelligence, Sleep, Hunger, Shadow (of Higher Self), Power, Thirst, Forgiveness, Modesty, Peace, Faith, Loveliness and Beauty, Good Fortune, Kindness, Contentment, Mother, and Delusion. All these hymns indicate how the Supreme Goddess manifests herself in various forms in us. The thought process here is that the bodily form that we possess is sacred and not to be looked like just flesh

and bones. We have been fortunate enough to bear this body and through this see the Divine Goddess. The hymns bring to light the best understanding of the Goddess through our own body and the experiences we have with it. The Gender of the Divine Form starts to blur as one gets more deeply involved. Here are the other Sahasranamas where you see the Divine Form being stated as Invincible.

A Mention...

In the 76th Sloka of Sri Vishnu Sahasranamam, where it is mentioned about Lord Vishnu, that all beings dwell in Him and where he covers this whole Universe with His Maya, the salutation of Lord Vishnu as “Aparjita” reaffirms the Invincibility attributed to the Divine form of the Lord.

Thus, by praying for the support of the Supreme God/Goddess Aparajita in all (y)our endeavors, we will emerge victorious from all the troubles and travails of life.

*Ya Devi Sarvabhuteshu Matru Rupena Samsthita
Namastasyai, Namastasyai, Namastasyai Namonamah /*



CHITRAMULAM – ERADICATOR OF DISEASES

- Smt. P. Sujatha

There are several medicinal qualities in Chitramulam, to eradicate the diseases. It grows about one meter height. In Charaka Samhita it has been mentioned that the Agni (fire) produced in the body provides Strength, Health, and long life to the human body. Incase the strength to produce Fire in body reduces, the body will lose all these. Chitramulam has sufficient medicinal qualities to protect the production of fire and improves digestive system in the body. Hence it is also called Anala, Vahni Samjnanaka in Sanskrit and the scientific name is Plumbago zeylanica and in English it is called cilone led wald, Cheeta in Hindi. It is interesting to note that Scorpions along with their babies live at the roots. This is available in shops during the entire year.

Chitramulam provides the following health benefits.



To control obesity : Make ten grams powder of Chitramulam, cumin seeds, Hing fried in ghee each, triphala powder – 30 grams, trikatu powder – 30 grams. Mix all of them together. Take one gram of this powder mixed in honey twice daily, half an hour before food. It will control obesity. It will also reduce flesh and big tummy problems.

To get hungry : Take one gram of Chitramulam powder in 100 ml of fresh butter milk once a day. It will increase digestion and the person feels hungry.

To reduce Vitiligo (skin disease) : Take equal quantities of Chitramulam powder and Chebulic Myrobalan (karakkaya) powder. Make it a paste with lemon juice. Apply on the skin disease. The paste will produce melanin and reduces the vitiligo.

To reduce pain in Decayed teeth : Make a paste of Chitramulam powder by mixing in water. Apply it on the affected teeth. It will reduce pain.

To reduce Body swelling : Take 50 grams powder each of Chitramulam, Palleru, Galijeru, Tippa Teega. Boil 5 grams of this powder in 200 ml water till the water reduces to 100 ml. Drink 50 ml of this cooled water twice a day either adding honey or without.

To treat Fits : Mix 30 grams powder of Chitramulam, Vacha, and Saraswati leaf. Take one gram of this powder mixed in honey, 15 minutes before food thrice a day.

To treat throat infection : Mix powder of Chitramulam, Ajowan, Turmeric powder, Yavasharam, and shell of Gooseberry. Take 2-3 grams of this powder mixed in a teaspoon honey and half spoon ghee two times a day.

To treat Sour burping : Take powder 20 grams each of Chitramulam, and dry ginger, 5 grams each of Ajowan, black pepper, and salt. Mix one gram of this powder in 100 ml of lukewarm water and half spoon jaggery mixed and drink frequently.

Chitramulam is available in ayurvedic medicine shops. This is also used in preparation of several ayurvedic medicines.



THE ALWAR'S SUPPLICATION

- Sumithra Ramesh



Bowing to the divine feet of the Lord and His Thayars
I conjure up in my mind's eye, the images of the 12 Alvars
The path of devotion they showed us so pious
To attain liberation they paved the way for us

The mudalAlvars three in number
Ordained to meet together amid rain and thunder
Poigai, bhuthath and pei they are called
Devotion was their pathway to the Lord

Born from the Conch, the Mace and the Sword
Met in a very small place Lo and Behold!
Who comes there but the Lord and His Consort
To hear their outpourings in the time so short

One after the other they appeared on earth
Not normally born but of divine birth
The three Thiruvandhadhis they sang
To the accompaniment of the thunder that rang

The Alwar born of the Srivatsam on the Lord's chest
Through the Amalanadipiran he gave us to be blest
TiruppanAlwar he was called with reverence
To the Lord of Sri Rangam he paid his obeisance

Thirumazhisai piran Born of the Discus
Made Lord Yathothkari follow Him I must profess
Thiruvandhadhi and Thiruchandha virutham He wrote
References to these verses scholars often quote

The dynamic Vishvaksenar born as NammAlwar
In a static life became the Guru of Madurakavi Alwar
The entire vedas captured in the verses like Thiruvirutham
Periya Thiruvandhadhi, Thiruvaymoli And Thiruvasiriyam

Ever the faithful vehicle of Lord Narayana Sri GarudAlwar
Took avatar in a human form as Madurakavi Alwar
Kanninun Siruttambu he composed with devotion
Serving his Guru Nammalwar in total supplication

Kulasekara Piran was an Alwar born in a royal family
Born of the Kausthubam he worshipped Sri Rama daily
Ready to go to war to help Sri Rama against Ravana
Perumal Thirumoli he composed as his sadhana

Thirumangai Mannan or Kaliyan as He was known
A true warrior - of the divine bow Saranga he was born
Along with periya thirumoli he wrote many prabandams
Periyathirumadal, siriyathirumadal, Thiruvazhukootirukkai
And Thirukurunthandagam

The Alwar who with Thirupallieluchi woke up with Lord
Tondaradipodi or Vipranarayana reverently he was called
Born of the divine garland loved by the Lord – the Vanamaalai
His other prabandham was also a garland called Tirumaalai.

The Alwar who sang Thiruppallandu to the Lord Himself
Put the need of the Supreme over glory of his own self
He incarnated as an Amsa of Garuda the celestial bird
Though PeriAlwar Thirumoli - devotees bhakti he stirred

What can I say of Andal – who ruled the Lord himself
He adorned the garlands that she adorned on herself
Tiruppavai is her gift to the devotees in margali
Avataram of Bhoodevi She gave us the Nachiar Thirumoli

The Alvars divine who showed us the way of supplication
Have helped us lead a devout life giving to the Lord our dedication
We bow down our heads to them in awe and wonder
As they lead us to the pathway of prapatti or total surrender



GENERAL PREDICTIONS FOR THE MONTH OF OCTOBER 2020

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : There is a time ahead, happy come and happy go. Silent observation and timely decision making will give good fruits for a long time. Expenditure is unstoppable. Don't invest in unethical areas. Family problems will have a good solution. Worshipping of Lord Venkateswara will give excellent results.



Taurus (Vrishabha) : These people must try their speech to become silver and their silence is always golden in these times. Results are delayed but not denied. They should have patience and should not be easily carried away with their emotions. Health should be given much importance. Lord Venkateswara sahasranama or Shiva pooja, Rudrabhishekam are suggested.



Gemini (Mithuna) : Less talk and more work leads to happiness. They prove successful in the second half of the month. Success is expected in a long run. Women should be very careful regarding health. Particularly blood pressure, small joint pains etc. There is a possibility of procrastination of the things. Hence, Shakti pooja like Durga pooja etc will fetch a lot.



Cancer (Karkataka) : Stress, headache, Viral fevers are to be checked well in advance. Risk should be avoided. But there will be some minor misunderstandings in the blood related. People are advised not to drag into serious discussions. Children should have good parental care. Negligence may lead to small injuries. Shiva Japa is suggested to avoid health problems.



Leo (Simha) : New investments are not suggested until getting substantially stabilized. This is the best time to move quickly and become successful. They will overpower their enemies. Long pending issues will be resolved easily. Students will get good results. Shiva pooja, Lord Venkateswara pooja, Sahasranama parayana, Rudrabhisheka are suggested to gain success.



Virgo (Kanya) : Flow of expenses will be controlled and savings will improve. They are the children of fortune. Some fixed assets will be purchased. But they should be careful in materialising the contracts. Skills of the students will be recognised. Beware of bad company. Worshipping of Lord Venkateswara will fetch them a lot.



Libra (Tula) : Satisfaction is the key for their success. They should be very precise in their speech and more active in actions. Reputation will wait to embrace the officials. Students will be having good opportunities to prove their skills. Border security forces will act efficiently. Lord Siva archana, abhishekam are suggested to ward off the evils.



Scorpio (Virshchika) : Better to avoid travels. Though there is a substantial inflow of money there will be unavoidable expenses. Money is like a flow till October 15th later slight better. Students efforts for their progress is not a cake walk. Time is more important than anything. Worshipping of Lord Venkateswara will certainly give good results.



Sagittarius (Dhanu) : Research opportunities will become slower. But traders will be benefitted in a long run. Better to keep distant to speculation. Health conditions especially of old people be taken care of. Preventive measures are more likely than cure. Public relations will become more. Lord Anjaneya archana is suggested for better results.



Capricorn (Makara) : Old people are to be protected from health problems. Frequency of consulting the doctors will be increased. Particularly women need to have sufficient rest. Students are advised to work very hard. Hardships may take place in their efforts but there will be gains in longrun. Lakshmi pooja is suggested to ward off the evils.



Aquarius (Kumbha) : They should be practicable in their approach and also very cautious. Money flow is good. Better close the transactions related to the real estate. Students are excellent in their efforts and they get good results. Mixed luck can be seen. Better to take good decisions. Vishnu pooja will change the colours.



Pisces (Meena) : Emotions to be controlled. Expenses are to be minimised. Better time is promised to overpower enemies. Women will be benefitted by gold ornaments. Students will get good opportunities. Job holders will be promised good future. Worshipping of Lord Vishnu with Goddess Lakshmi will give immense pleasure.

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Tirumala Tirupati Devasthanams

A view of various vahana sevas
performed during
Annual Brahmotsavams inside
Srivari temple at Tirumala
in Ekantam





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Night :
Hamsavahanam

