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**TIRUMALA TIRUPATI DEVASTHANAMS**

# **SAPTHAGIRI**

**SPIRITUAL ILLUSTRATED MONTHLY**

**JANUARY 2025**

**Rs. 20/-**

**VAIKUNTA EKADASI**

**on 10.01.2025**



**Mathpaadou saranam vrajethi charanou samsarasindhusthada  
Jaanum samsprusatheethi jaanumapi paanibhyaam swayam darsayan |  
Seshaadrou jagathosya rakshanadhiyaa thishtadayaasaagara  
Sasshryaamsi chathurbhujaha kalayathaam sri sinivaasaha prabhuhu ||**



## TIRUMALA TIRUPATI DEVASTHANAMS

Sri Padmavathi Ammavari Brahmotsavams were performed at Tiruchanur from 28.11.2024 to 06.12.2024. On this occasion, the Hon'ble Minister for Endowments in A.P, Sri Anam Ram Narayana Reddy presented sacred silk clothes to Ammavaru on 28.11.2024. On the occasion of the festivities, TTD Trust Board Chairman Sri B.R. Naidu, Board Members, TTD E.O. Sri J. Syamala Rao, I.A.S., Addl. E.O. Sri Ch Venkaiah Chowdary, I.R.S., JEOs Sri V. Veerabrahmam, I.A.S., Smt. M. Gowthami, I.A.S., and other officials participated.







## BHAGAVADGITA



ya enaṁ vetti hantāraṁ  
yaś cai naṁ manyate hatam  
ubhau tau na vijānīto  
nā yaṁ hanti na hanyate

They are both ignorant, he who knows  
the soul to be capable to killing and  
he who takes it as killed; for verily the  
soul neither kills, nor is killed.

(Chapter - 2, Sloka – 19)

## INVOCATION

inni lāgulacētu liviyapō kaḍu  
nennika kekkinacētu liviyapō..

.. inni ..

guniyucu danunettukommani tallipai –  
nenayajācinacētu liviyapō  
kinisi govardhanagiri pellagiñcina –  
yinumuvaṇṭijētu liviyapō...

.. inni ..

pisiki pūtakicannu bigiyiñcipaṭṭina –  
yisumantalu cētu liviyapō  
pasula gācucu gollapaḍucula yamunalō  
yisukacallina cētu liviyapō..

.. inni ..

paramacaitanyamai prāṇulakellanu  
yeravuliccinacētu liviyapō  
tiruvēṇkaṭagiridēvuḍai muktiki –  
niravucūpeḍucētu liviyapō...

.. inni ..



In these various ways are these hands!  
Eternally glorious are these hands!

When He was sulking and pleading to be carried,  
these were the hands that reached onto the mother!  
When He was furious, these were the iron like hands  
that uprooted the Govardhana mountain!

These are the tiny hands that squeezed and  
firmly gripped the breast of Putana!  
These are the hands that tended the cattle,  
and threw the sands of Yamuna on Shepherd lasses!

He being the supreme consciousness, for all living beings,  
these are the hands that bestowed boons!  
These are the hands which point out the abode of salvation,  
in the form of the Lord of Tiru Venkatagiri!

- Annamacharya

Sankeerthana Courtesy

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Venkatadri Samamsthanam  
Brahmande nasti kinchana



Venkatesa Samo Devo  
Na Bhuto na Bhavishyati



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**Front Cover:** Lord Venkateswara, Tirumala.

**Back Cover:** Sri Padmavathi Ammavaru, Tiruchanur.





## The Festive Splendour of Dhanurmasam in Tirumala

Tirumala, Lord Venkateswara's divine abode, is a renowned pilgrim center where devotees partake in many kinds of 'utsavams' with piety and enthusiasm to attain the graceful blessings of the Lord. Venkatachala 'kshetra' is without parallel in its divinity and splendour in the universe. Every particle in the marvellous hill shrine of Tirumala is charged with spiritual fervour that evokes awe and amazement. Such is the transcendental 'leela' of Lord Venkateswara. The glory of the holy place is visible in many forms like 'punya theerthams,' Lord's 'utsavs', processions, and 'naivedyams.' Each of these features possesses a uniqueness of its own! Every year, the observance of Dhanurmasam in Tirumala is very auspicious.

During the months of Margasira and Pushya, every devotee treats Lord Srinivasa as Lord Sri Krishna and Vakshasthala Vyuhalakshmi as Sri Goda Devi. A golden parrot decked up with gemstones adorns the auspicious chest of Lord Srinivasa. During the 'Pavalimpu Seva' (Ekanta Seva) Lord Gopala Krishna participates instead of Bhoga Srinivasa Murty at night. During the Suprabhata Seva, Sri Goda Devi's Tiruppavai is recited in place of Sri Venkateswara Suprabhata Stotra. Later, Lord Venkateswara is worshipped with bilva leaves instead of basil 'dalams' (leaves).

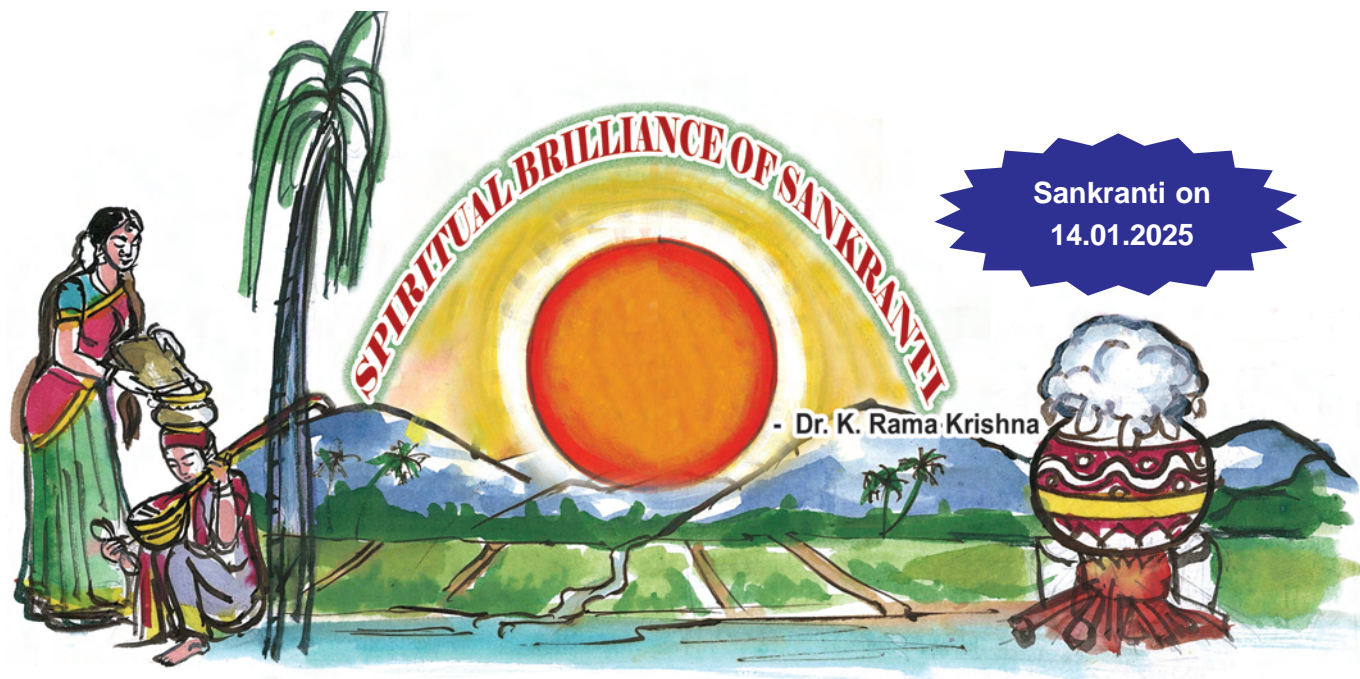
There are auspicious festivals in Dhanurmasam namely Vaikunta Ekadasi and Mukkoti Dwadasi, both equally significant. Devotees feel fortunate to go through the North Entrance of the temple to get the grand 'darshan' of Lord Venkateswara for a period of ten days on Vaikunta Ekadasi which comes before pournami in Dhanurmasam. On the morning of the day, Srivari Swarna Rathotsavam is really an eye-feast to the beholders. There are no words to describe the grandeur! The following day, on Mukkoti 'Dwadasi', 'Swamy pushkarini theertha Mukkoti' is celebrated at Tirumala. Before the sunrise, Srivari 'chakra snanam' will be performed in Pushkarini. It is believed that at that time all the 'pushkarinis' in the universe would be merged in this Swami Pushkarini and all the sins accrued to them on account of devotees taking a dip would be washed off!

On the sixth day from Vaikunta Ekadasi, there is an enchanting 'utsav' called 'Pranaya Kalahotsavam.' Sridevi and Bhudevi get angry with the Lord and a quarrel ensues because of their attachment to the Lord. They obstruct him on His way back from hunting or a leisurely walk and ask Him where He had gone leaving them alone. They sportively complain that He might have gone with some damsel/s. A very interesting enactment of the scene is performed by the priests taking the two sides, and then making a rapprochement. There is another significant feature regarding the 'utsav.' It starts ten days before Vaikunta Ekadasi and continues for fifteen days after. During that time, every day at twilight in the evening, the melodious recitation of pasurams by the Jeeyangars in the divine presence of Srivaru would be a strikingly wonderful 'yagna'. The devotees feel thrilled with the mellifluous rendering of the pasurams. The glorious Sankranti comes at the end of Dhanurmasam. On the day of Bhogi, there is a golden chariot ready for Srivaru for His royal procession. On the morning of Kanuma, Sri Goda Devi Kalyanam will be sublimely celebrated.

On the evening of Kanuma, Lord Venkateswara comes in a palanquin wearing the Panchayudhams accompanied by Lord Sri Krishna Swamy regally seated in another palanquin. In the hilly areas of Venkatachalam, the Lord starts for Paruveta in the midst of devotional chanting and comes back with a grand victory. It is celebrated as 'Paruveta Utsav.' It is a marvellous and unique 'utsav' in which the hearts of the devotees swim in the nectar of eternal bliss. Such 'utsavs' in the Venkatachala kshetra of Tirumala make it a hallowed place as Lord Venkateswara blesses His devotees with peace, prosperity, and eternal bliss.

Om Namo Venkatesaya!





**S**ankranti is a symbol of the beauty of collective living and the sweetness of social unity. This festival reflects a desire for the welfare of all. It brings a radiant charm to homes, transforming them into welcoming, vibrant spaces through a delightful celebration made up of three key festive days. Hidden within Sankranti are countless traditions, customs, cultural practices and scientific aspects.

Sankranti falls on the day when the Sun enters the zodiac sign of Capricorn (Makara Rashi). Villagers enthusiastically sing, “*Vachindi vachindi pacchi Sankranti... Vachindi vachindi vachindi lacchi Sankranti...*” (Sankranti has come, bringing prosperity), celebrating with great joy. This festival has many names: the Festival of Dolls, the Festival of Rangoli, the Harvest Festival, the Festival of Cattle, the Elders’ Festival, and the Great Festival. However, what immediately comes to mind with Sankranti is the vibrant ‘rangoli’ designs at every doorstep, the ‘Gobbemmalu,’ the songs of Haridasas, the Gangireddula dance, the Bhogi fire, ‘ariselu’ sweets, and the display of dolls called ‘Bommala Kolu’.

**A Sign of Nature’s Changes :** Sankranti arrives in the month of Pushya, the tenth month of the year in the traditional calendar. There is a saying that even

flowers do not bloom easily during this time due to the shortened days. Heavy frost is common in this season. The month is named Pushya because, on the Full Moon night, the Moon moves close to the Pushyami star. The word ‘Pushya’ itself means nourishing energy.

The month of Pushya, known for its natural beauty and sacred festivals, is highly auspicious. The main festival in this month is ‘Sankranti.’ The word Sankranti itself means transition. During this period, the Sun moves from the zodiac sign of Sagittarius (Dhanus) into Capricorn (Makara). This change of position marks the Sankranti festival. It is a three-day festival and symbolizes the triumph of farmers. As the harvest is ready, this is a time of joy and celebration for farmers. They observe Sankranti with gratitude, as it is a festival that honours the crops they have received. Through this festival, farmers express their thankfulness to God who provided them with the harvest, and to the bulls that ploughed their fields. This is the essence of the three-day celebration: Bhogi, Sankranti, and Kanuma.

When farmers are happy, everyone is happy. That’s why people of all ages come together to celebrate this festival with joy and enthusiasm. In



the Telugu-speaking region, it is regarded as one of the most significant festivals.

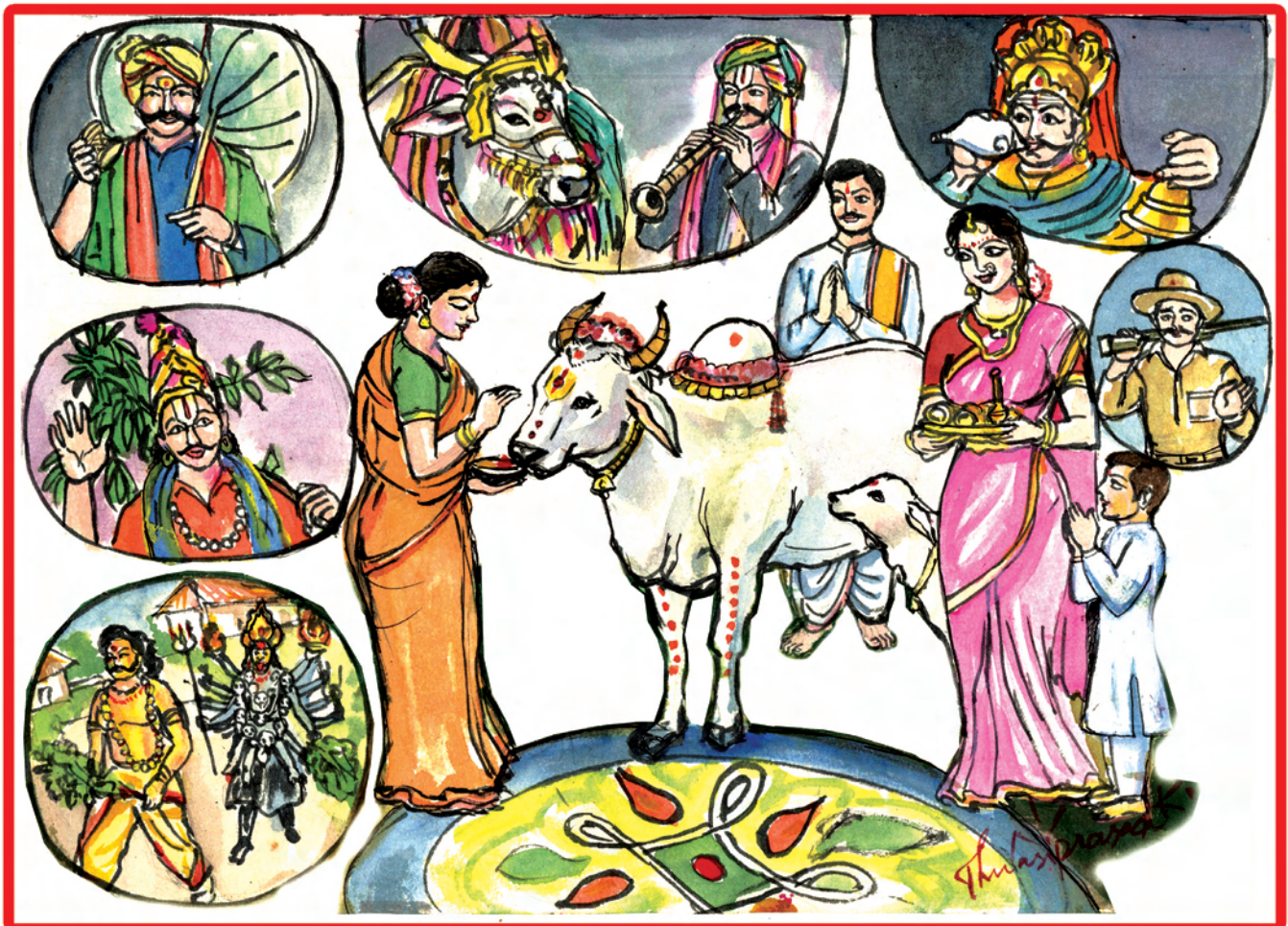
**Auspicious Start with the Bhogi Bonfires :** The celebrations of Sankranti begin with Bhogi, the day before Sankranti. Bhogi signifies a day to enjoy prosperity and abundance. Homes are filled with agricultural product from the recent harvest. Farmers rejoice. On this day, people wake up before dawn, bathe, and light Bhogi bonfires in front of their homes. By disposing of old clothes and unused items into these fires, they symbolically bid farewell to the old and welcome to the new, discarding negative energy and misfortune. It is a symbolic promise to the inner self to begin a new life of happiness and affection.

On the morning of the Bhogi festival, children are bathed, dressed in new clothes, and seated facing the East. Fruits (usually Indian jujube) and

small coins are placed on their heads and then gently poured over them. After this, they are given 'aarti' (a ceremonial blessing with light). This ritual is believed to remove negative influences or evil eye cast upon them and supports their growth.

The 'Brahmarandhra,' an invisible and vital energy point located on the top of the head, is stimulated by pouring Bhogi fruits over it. According to traditional beliefs, this stimulation helps in the intellectual growth of children. This is the deeper meaning behind the tradition of pouring Bhogi fruits over the children's heads.

**Change in the Sun's Course :** Makara Sankranti is a significant festival. On this auspicious day, when the Sun begins its northward journey (Uttarayana), it is customary to offer water (Arghya) and prayers to the Sun, as well as perform charitable acts. As the Sun shifts from Dakshinayana to Uttarayana,





our ancestors introduced the tradition of eating sesame seeds mixed with jaggery and other foods that help balance the body. Eating sesame sweets or 'laddus' made with sesame and jaggery is a part of this tradition.

On this festival day, it is customary to donate ghee, blankets, jaggery, and other items, as well as to decorate the front of houses with colourful 'rangoli' designs. It is common to see a drawing of the Sun's chariot as a 'rangoli,' with small 'gobbeemmalu' (cow dung cakes), sesame seeds, rice, and sugarcane stalks placed on top in front of each house.

Makara Sankranti is a grand festival dedicated to the Sun. The Sun is like an eye for the human world—without it, there would be no light, and without light, human life on Earth would be impossible. For these reasons, Makara Sankranti is also renowned as a health-promoting festival.

**Kanuma: The Festival of Cattle :** The verse from the Bhagavad Gita says, "The wise see with equal vision a learned and gentle Brahmin, a cow, an elephant, a dog, and even an outcaste." Kanuma festival is a practical embodiment of this teaching from the Supreme. Recognizing the importance of all beings around us, Kanuma celebrates cattle by decorating them and offering them special food. These actions bring to life the words of the Gita.

In villages, cattle are a great asset. When they are healthy and happy, they bring enthusiasm and strength to farmers. Cattle play a crucial role in crop production, which is why our ancestors dedicated Kanuma to honouring and caring for them. Villages celebrate Kanuma with grandeur, and farmers devote this day entirely to these silent companions who work tirelessly to bring happiness to farming families.



On the day of Kanuma, as a gesture of gratitude to the animals that are the foundation of their livelihood, farmers give them rest and worship them. On this day, the animals are taken to riverbanks or ponds for a bath, after which turmeric and kumkum are applied to them. They are beautifully decorated with garlands made from seeds and are offered 'aarti' and prayers. The animals, which work tirelessly alongside farmers throughout the year, are given complete rest on Kanuma, with no work expected from them. In the evening, pongali (a traditional dish) is prepared and offered as 'naivedya,' showing affection and care for the animals. According to the Scriptures, this act of honouring the animals ensure their well-being and contributes to the growth of wealth and prosperity.

**Are We Repaying These Debts? :** Ancient sages established rituals to guide human beings to make them



free from the five debts: the debt to the gods (Deva Runa), to the ancestors (Pitru Runa), to the fellow humans (Manushya Runa), to the sages (Rishi Runa), and to all living beings (Bhuta Runa). By following the prescribed rituals for Sankranti, one can become free from these five debts.

**Deva Runa :** The Sun, with the assistance of the gods Indra, Varuna, and Vayu, brings rain to the Earth, which in turn leads to an abundant harvest by the time of Makara Sankranti. This provides sustenance for human life. Therefore, on Sankranti day, it is customary to bathe early in the morning, worship deities like the Sun, prepare Pongali (a dish made from new rice) and 'pulagam' (a rice dish), and offer milk and prayers to the Sun in gratitude for His blessings. This is the ritual that has been established as a form of thankfulness.

**Pitru Runa (Debt to Ancestors) :** Performing rituals such as 'tarpanas' (water offerings), 'pindodaka daanas' (offering of rice balls), and 'shraaddha' ceremonies help to alleviate the debt to the deceased ancestors. On Makara Sankranti, it is customary to bathe after applying turmeric powder (or sesame powder) on the body. This is because Saturn (Shani), Lord of the Makara zodiac, is considered to have a predominant wind-related influence. To reduce this, bathing with turmeric powder on this day and offering donations of sesame seeds, jaggery, and pumpkin are recommended. This is why people eat sweets like 'aresilu' made from sesame, rice flour, and jaggery on this day.

**Bhuta Runa (Debt to the Elements) :** The five elements i.e., water, earth, air, sky and fire are responsible for the growth of crops. Hence, we offer our gratitude to these elements through worship. In some places, it is customary to sprinkle rice flour, turmeric, and kumkum on the harvested fields and break open a red pumpkin to ward off evil influences. Cattle provide milk and sustain us, while oxen work

hard in agriculture. As a token of gratitude, animals and their caretakers are cleaned and decorated on the day of Kanuma. They are also fed with Pongali (a dish made with newly harvested rice) as an offering. In front of homes, people draw colourful 'rangoli' using rice flour, which also serves as food for insects and small creatures.

**Manushya Runa (Debt to Fellow Humans) :** We cannot live in society without the cooperation and help of others. As a gesture of gratitude, during this festival, people engage in generous acts of charity, offering grains, sesame seeds, sugarcane, cattle, fruits, clothes, gold, and other items. Guests are also warmly welcomed. Another tradition of Sankranti is sharing newly harvested grains with those who have helped in farming and with other workers in the village.

**Rishi Runa (Debt to the Sages) :** Sankranti rituals like reading sacred texts, and other spiritual practices yield significant benefits. Through these, one can repay the debt to the sages. Overall, Sankranti stands as a pillar to transform a person into a true human being. By understanding the deeper meaning behind these rituals and performing them, it becomes easy to attain the true essence of the festival.

The festival of Sankranti holds deep significance in both its origin and its meaning, bestowing well-being and prosperity upon humanity. All festivals, in a way, are forms of worship to nature. Without nature, there is no human existence, and without humans, nature lacks its beauty. In this way, our ancestors established festivals that bring all forms of blessings to humanity within the creation. The concept of festivals primarily bestows immense joy and auspiciousness upon the people. For this reason, festivals have become an integral part of human life. There is no doubt that festivals provide auspicious signs for the past, present, and future.







## Adhyayanotsavam in Tirumala Temple

Telugu Original by : Prof. Chakravarthy Ranganathan

English by : Sri Sudha Kolachana

**Adhyayanotsavams at Tirumala  
from 30-12-2024 to 23-01-2025**

**M**any festivals are held throughout the year in the divine presence of Lord Srinivasa, the Brahman of Akhilandakoti i.e., the Creator of the entire universe. There are many festivals such as Nityotsava (daily), Varotsava (weekly), Pakshotsava (biweekly), Nakshatrotsava (according to stars), Masotsava (monthly), Ayanotsava (half yearly) and Samvatsarotsavas (yearly). One of these is 'Adhyayanotsavam' i.e., study festival (Peddashattumora) which lasts for about twenty-five days that is also known as 'Mahadotsavam' i.e., an extravagant and huge festival.

The four thousand Divya Prabandha Sevakalam (Parayanam i.e., recitation) were written by the twelve Alwars, the deep devotees of Lord Srinivasa. Under the guidance of Pedda Jiyyangar Swami of Tirumala Tirupati Devasthanam, all the Sri Vaishnavas gather together in the Ranganayakamandapam of Tirumala temple, while Malayappaswamy is seated comfortably in Pedda Sesha vahanam. Sri Bhagavad Ramanujacharya, representing the Vishvakshenas and the twelve Alwars, prays and recites the Divya Prabandhas.

**Significance of the Celebration :** It is a wonderful and unique Adhyayanotsavam. This uniquely divine, marvellous, ever-fresh Adhyayanotsavam is held for twenty five days only in Tirumala in an extravagant manner. Adhyayanotsavam means observing the rules of study and teaching of the Vedas, which are considered the inhale and exhale of God. One should study the Vedas in Uttarayanam (the first half of the year) and the

Vedangas in Dakshinayana (the second half of the year). In Shuklapaksha (New Moon to Full Moon days) and Krishnapaksha (Full Moon to New Moon days) Ashtami thithi (8th day), Chaturdasi thithi (14th day), Poornami thithi (Full Moon Day), Padyami thithi (1st day), Amavasya thithi (New Moon Day) are considered unsuitable days for Vedadhyayana i.e., practicing the Vedas on these days is prohibited. The rules mentioned above are more or less similar to the 'Naalaayira Divyaprabandha' which came from the Alwars.

There is some change in the Divya Prabandha. This Divya Prabandha recitation is stopped for about two months in a year. The reason for that is that the idol of Sri Nammalwars, the members of Prapanjana's clan, and the Varakalasuras called Tirumangai Alwars, enshrined that idol and connected it to Divyaprabandha. In the meantime, because there were no Nammalwar, the Divya Prabandha was not recited. Therefore Purvacharyas considered it 'Anadhyayana' (no-study) period and instituted a system of reciting "Ee Naalaayira Divyaprabandha" which remained in the presence of Swami for twenty one days from ten days before Vaikuntha Ekadashi to ten days after Ekadashi. Hence this plea is known as "Adhyayanotsavam" (Peddasaathumora).

Divya Prabandha Prohibition Period "According to solar calendar (traditional astrological study with sun as pivot), according to Tamil tradition, this non-study period lasts from the Kritika deepotsava in the month of Karthika to ten days before Vaikuntha Ekadashi. That means this non-study period lasts until the Hasta



Nakshatra, the incarnation star of the Kooratthalvar, in the Tamil Tai month.”

This rule continues in the 108 Divyadesas, the Lord’s favourite places and all the Sri Vaishnava temples. Sri Vaishnavas do not recite the Divya Prabandha in their homes during this period. In those countries, the Adhyayanotsavams are held in their respective homes as per Tattat tradition Divyaprabandha is resumed. During this period of non-study, Sri Vaishnavas connect Desika ‘Prabandhas’, Sri Manavaala mahamuni’s ‘Upadesarattnamaalai’ and other ‘prabandhas.’ This period of ‘non-adhyayana’ is a sign of the period when the Tirumangai Alwars sought independence from the Nammalvars. The purpose of this ‘Adhyayanotsavam’ is to initiate further studies.

The Paancharatra Samhitas clearly state that the study of Divya Prabandha must take place in all the Sri Vaishnava kshetras and temples. One can see the same being mentioned in Ishvara and Sriprashnadi Samhitas too. It is the order of Acharya Sovereign Sri Ranganathamuni that these four thousand divine ‘prabandhas’ must be recited in front of the Deity at least once a year even if it does not happen all the time. So from that time, till now, this tradition continues unbroken in all the divine temples.

**The Time Rule for the Adhyayanotsavams :** There is a rule that this study festival should start from ‘Vaikuntha Ekaadashi’ and continue for ten days. Nammalwar’s ‘Thiruvaymoli’ Prabandha should be recited, ‘Pattu’ (ten pasurams) per day. Later, ‘Thiruvadi Tholudal’ need to be offered to Sri Nammalwar i.e., the idol of Nammalwar is worshipped (placed) at the lotus feet of Lord Balaji, covered with Tulsi ‘dalas’, as if the Alwars have attained Parampada, and when they pray to “give us our Alwars” for the sake of people’s enlightenment, God sends the Alwars back and blesses them as per the wishes of the devotees. The elders variously named this procedure as “Parama Padotsavam, Prapannotsavam, Adhyayanotsavam, Mokshotsavam.”

**How is the Adhyayanotsavam Performed? :** As per the rules of Divyadesa temples, after the completion of the daily worship to Shriyah Pati (Lord Balaji), each mandapa is used for each different festival. Lord Balaji along with His wives Sridevi and Bhoodevi is first comfortably seated in the Mandapa (courtyard) as Vishwakshena, the Alwars and the Acharyas follow the

Lord onto the throne. While the Sthanacharyas pray “Sadithu Arulaai” (beseech) by presenting an offering to the Lord, the Sri Vaishnavas begin the Divya Prabandha and perform the Sathumurai. 3000 Pasurams are recited for ten days in ‘Pagalapathu’ (the early morning recitals). In the ‘rapattu’ (night time prabandha) Sri Nammalwars’ “Thiruvaymoli” ‘divyaprabandha’ is recited for ten days. This is the study schedule.

**Adhyayanotsavams in Thiruvengadam :** Initiated by the Tirumangai Alwars, this Adhyayanotsavam is held in the presence of Tirumala Srivari Sannidhi with great pomp and glory. The Tirumala inscriptions prove that the Adhyayanotsavams in 1253, 1360 and 1446 took place partially and completely. In any case, this study festival is a proof that Agama and traditions continue in Tirumala Kshetra with the strict practices laid down by Jagadguru Bhagavad Ramanujacharya. It is the belief of Purvacharyas that as the first citizen of Tirumala, the glorious Tirumalanambi, who performed Tirthakainkaryam to Srivaru, and Anantalvar who performed Pushpakainkaryam to the Lord, are the witnesses of this study. Sri Annamayya’s keertanas also reflect the study festival.

Eleven days before Vaikuntha Ekaadashi, Sriranganatha, who had ascended from the sanctum sanctorum of Malayappa Swami and circled the Kaveri river in flight, went to the “Ranganayakula Mandapam” where he waited for a short time and prayed regularly. As the representative of the Alwars, Bhagavad Ramanujacharya, the incarnation of Adishesavataara, is invited to the mandapam of Ranganayakas in a flight. After worshiping Lord Seshadrishana (Lord Balaji in sleeping posture on the Sesha Nag) accompanied by Sridevi and Bhoodevi, adorned with all ornaments and garlands, Vishwakshena and Bhagavadramanujacharya are offered seats on the left side of Lord Balaji, under the guidance of Sri Pedda Jiyangar Swami. Sri Chinnajiyangar Swami, Ekangi, Acharyapurush (elderly preachers), Adhyapakas (teachers), and other Sri Vaishnavas collectively chant the Divya Prabandha as Sri Pedda Jeeyar Swami begins by saying “Saadithu Arulai” (requesting to listen). This Adhyayanotsavam is conducted for about twenty five days in Tirumala. During the ten nights called ‘Pagalpattu’, the opening verses of the Divyaprabandha are recited in the Lord’s court in the early hours next day. In ‘Rapattu’, each of the Divyaprabandhas (hundred pasuras) is invoked. In



Tirumala, Paramapadotsava is not performed. In Tirumala, it is customary to treat the Saathu Mora in Pagalpattu as ‘Chinnasaathumora’ and the SaathuMora in Rapattu as ‘Peddasaathumora’.

**Adhyayanotsava Series in the Presence of Lord Venkateswara :** This study festival will be celebrated for a total of twenty five days. For the first ten days, the recitation of three thousand pasurams from the three verses of Eyarpa, Mudalayiram and Periyathirumoli are followed by the Tomalaseva and then they are joined in the Mandapam of the Ranganayakas. “Thiruvai Moli” Prabandhanusandhanam at Rapattu. Then on the twenty second day Kanninun Shiruthambu, on the twenty third day Iramanusanutandadi, Upadesarathna Malai, on the twenty fourth day a study ceremony in the presence of Varahaswamy, a field expert, on the twenty fifth day by the descendants of Tirumalanambi. As Divya Prabandhanusandhanam under Tirumala Pedda Jiyangar Swami, Chaturveda recitation was started for Malayappa Swami on Vaikuntha Ekadashi under the direction of ‘Tolappacharya’ Swami, a descendant of Tirumalanambi and Prathamacharya men, and for ten days the Rigveda, the Yajurveda, the Sama Veda and on the evening of the tenth day after the recitation of the Atharvan Vedas, Malayappa Swamy, along with His two consorts was seated comfortably in the Pedda Seshavahanam in Ranganayakula Mandapam. Chaturvedaparayana takes place in an extraordinary way and in a unique manner.

Sri Venkatavibhu has two eyes like the Sun and the Moon, Sanskrit and Dravidian Vedas! Like the glory of Venkatagiri, the “Adhyayanotsavam (Study Festival)” conducted in the presence of Venkatagiri is also very glorious. During this study, Bhagavad Ramanujacharyulu will have a special auspicious session with Srivari Jayavijaya for three days. It is a remarkable thing that Sri Bhashyakaras received the Shatari manners of Lord Srinivasa.

May the devotees participate in these ‘Adhyayanotsavams’ and get of grace of Lord Venkateswara!

“Namamyaham Draavida Vedaagaram”

## DETAILS RELATED TO ADHYAYANOTSAVAMS IN TIRUMALA

Day	Pasurams related to Pagalpattu utsavam	Name of the Alwar who sung the pasuram
01.	“Iyarpaa” thodakkam	– Poigai, Bhoothat, Pey, Tirumalisai, Satagopan Alwars
02.	“Thiruppallandu” Thodakkam	– Periyalwar
03.	“Shenniongu” Thodakkam	– Periyalwar
04.	“Vinneelamelaappu”	– Andal Nachiyaar
05.	“Ooneru Shelvattu”	– Kulasekharalwar
06.	“Wadinen Wadi”	– Tirumangai Alwar
07.	“Wadamarudidai pogi”	– Tirumangai Alwar
08.	“Pandainmaraieum”	– Tirumangai Alwar (5-7)
09.	“Telliyeer Devarkkum”	– Tirumangai Alwar (8-2)
10.	“Kadil Kadippittu”	– Tirumangai Alwar (10-7)
11.	Chinnasaathumora “Tirunedundandagam”	– Tirumangai Alwar

### Pasurams related to Rapattu Utsavam

12. “Thiruvaymoli” MudalPattu – Nammalwar
13. “Thiruvaymoli” Second Pattu – Nammalwar
14. “Thiruvaimoli” Third Pattu – Nammalwar
15. “Thiruvaymoli” Fourth Pattu – Nammalwar
16. “ThiruvayMoli” Fifth Pattu – Nammalwar
17. “ThiruvayMoli” Sixth Pattu – Nammalwar
18. “ThiruvayMoli” Seventh Pattu – Nammalwar
19. “Thiruvaymoli” Eighth Pattu – Nammalwar
20. “Thiruvaymoli” Ninth Pattu – Nammalwar
21. “Thiruvaymoli” Tenth pattu – Nammalwar  
‘Peddashattumora’
22. ‘Kanninun Siruthambu’ – Madhurakavi alwar
23. ‘Iraamaanushanootrاندadi’ ‘Upadesarattinamalai’ –  
Amudanar, Varavaramuni
24. Adhyayanotsavam in Sri Varahaswami temple (ekanta  
/ in Seclusion)
25. Tanniramudu Utsavam (Tirumalanambi Clan)  
(Conclusion of Adhyayanotsavam)







**S**ri Purandaradasa, revered as the illustrious Sangeeta Pitamaha, was one of the most ardent devotees of the Supreme Lord Srinivasa. As a pioneering figure in the Dasa Sahitya tradition, he along with other 'haridasas,' passionately expressed his 'daasatva' or surrender to the Divine through his soul-stirring compositions. Sri Purandaradasa's remarkable contributions to the Dasa Sahitya cult are a testament to his unwavering devotion to Lord Srinivasa. Through his simple yet powerful words, he conveyed the profound concept of surrender, inspiring countless devotees to follow his footsteps. As a 15th-century 'haridasa,' Sri Purandaradasa was deeply committed to serve Lord Srinivasa, as evident from his life history. His songs have a profound impact, reminding us of the 'paratatva', or the supreme reality, that lies within and beyond us. One such iconic song, where he humbly surrenders himself at the lotus feet of Lord Srinivasa and takes every

## “ELLA DEVARA GANDA”

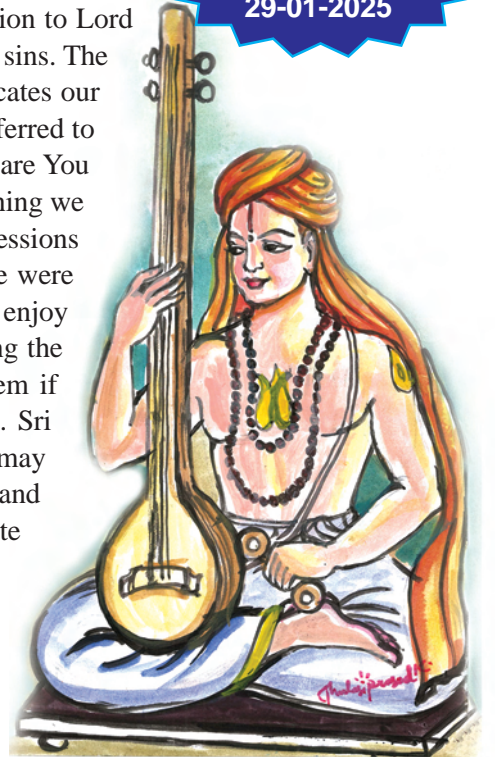
### Sri Purandaradasa's Composition on Lord Venkateswara

- Smt. Harini Pagadal

devotee on a spiritual journey to Tirupati, is the revered composition “Tirupati Venkatarama Ninagetake Barodo Karuna...”

This composition by Sri Purandaradasa begins with a heartfelt invocation to Lord Srinivasa, addressing Him as Venkatarama, the benevolent destroyer of all our sins. The root word “Vem” signifies sins, and Venkata is the one who graciously eradicates our transgressions. As the bestower of bliss and joy in our lives, He is lovingly referred to as Lord Venkataramana. Sri Purandaradasa humbly implores, “Oh! God, why are You not merciful on me?” We often succumb to the illusion that we possess everything we need in this ‘samsara.’ However, it is essential to recognize that all our possessions and experiences are a direct result of His boundless ‘karunya’ (mercy). If He were to withhold His mercy, even the most affluent individuals would be unable to enjoy their wealth. For instance, a person with a penchant for sweets, despite having the means to indulge in the finest delicacies, would be unable to partake in them if afflicted with diabetes. Thus, it is His ‘krupa’ (mercy) that is indispensable. Sri Purandaradasa further entreats, “I may not possess exceptional attributes, nor may I be capable of rendering great service, but I have unwaveringly believed in and surrendered at Your lotus feet. Hence, I beseech You, bless me with Your infinite mercy.” (“Nambide nirnaya charana paripalisabeko karuna”). The Bhagavatam illustrates the significance of His krupa through a poignant example. While parents are naturally inclined to protect their children, there have been instances, as seen in the stories of Dhruva and Prahlada, where parents were driven to

**Purandaradasa  
Aaradhana  
Mahotsavam on  
29-01-2025**





harm their own offspring. It is only through His 'krupa' that we can overcome such adversity.

With this profound understanding and expectation of His 'krupa,' and devoid of any materialistic desires, Sri Purandaradasa gently guides us on a sublime spiritual journey, inviting us to surrender at the lotus feet of Lord Srinivasa. When Lord Srinivasa descended from Vaikunta, He first arrived at Alagiri, also known as Devuni Gadapa, before ascending to His majestic throne at Tirumala. In his composition, Sri Purandaradasa affectionately addresses Lord Srinivasa as 'Kondalaraya,' meaning the King of the Hills. This epithet signifies that the Lord has graciously placed Himself to a lofty position, allowing all His devotees to behold His magnificent form and receive His blessings, which are essential for attaining moksha (liberation). This 'Kondalaraya' is the Lord who grants Moksha (Mukunda is the 'moksha prada Vasudeva') is beautifully expressed in the phrase 'Kondalaraya Mukunda,' Upon arriving at Tirumala, Lord Srinivasa embarked on a majestic hunting expedition, mounted on a horse that was none other than Vayu Bhagavan Himself, who had taken the form of a horse to serve the Lord. The Lord stood facing east, is extolled as the embodiment of extraordinary and incomparable beauty.

The Lord is eulogized as Srikanta, the revered consort of Mahalakshmi, who resides in His 'vakshasthala' (chest). As the Sovereign of the Universe, He possesses unparalleled opulence and is the benevolent bestower of wealth upon His devoted 'bhaktas.' As the Satyasankalpa, the Lord whose resolve is unwaveringly true, He is invoked in the phrase "Adidare stiravappa," reassuring us that He will graciously fulfil our needs, providing us with a profound sense of peace and security.

It is essential to note that the Lord is intolerant of deceit and dishonesty. Any form of cheating or lying is an affront to His divine nature, and those who engage in such behaviour are destined to face punishment. This serves as a poignant reminder to cultivate truthfulness and integrity in our thoughts, words, and actions, lest we incur the Lord's displeasure.

As devotees ascend to the sacred hills of Tirumala, they are enveloped in an aura of profound peace and spiritual resonance, an experience beautifully captured by Sri Purandaradasa. The lush green landscapes, the serene atmosphere of the hill region, the gentle caress of

the cool breeze, and the sweet fragrance of numerous flowers all converge to soothe the minds of the 'bhaktas,' dispelling their anxieties and worries. The air is filled with the potent vibrations of the sacred name of Lord Srinivasa, imbuing the surroundings with an extraordinary energy. Most significantly, the divine presence of Lord Srinivasa Himself is palpably felt.

Upon the arrival at Tirumala, devotees are encouraged to begin their spiritual journey by taking a purifying dip in the sacred waters of Swami Pushkarani. Sri Purandaradasa extols the virtues of this revered 'teertham,' describing it as a potent destroyer of all our sins. According to our ancient Puranas, Swami Pushkarani is a confluence of sacred rivers, amplified with the enhanced presence of various holy rivers. Following the holy bath, Sri Purandaradasa guides us to engage in the sublime experiences of 'darshan' (divine vision) and 'dhyana.' Tirumala is indeed the great and sublime spot for the grand 'darshan' of Lord Venkateswara where devotees from far and wide converge to catch a glimpse of the Supreme Lord.

As the Dasa so eloquently puts it, "Ella Devara Ganda" – He is the Supreme of all deities, the ultimate object of worship and adoration. It is truly a marvel that this exalted deity, revered even by Lord Brahma and other celestial beings, has chosen to reside at Bhuvaiikunta (Tirupati) for the sake of His devoted 'bhaktas.' These ardent devotees, hailing from distant places like Kashi and Rameshwaram, undertake the sacred journey to Tirupati, bearing offerings that are imbued with their deepest trust and fidelity. As they ascend the holy hills, their hearts are filled with anticipation, longing to behold the majestic form of Lord Srinivasa and bask in the radiance of His divine presence.

As we delve into the depths of Sri Purandaradasa's compositions, we are reminded of the profound significance of devotion, surrender, and the pursuit of spiritual growth. Through the significance of 'Tirupati Venkataramana Ninagetake Barodo Karuna...' we are reminded of the transformative power of music, devotion, and the unwavering mercy of Lord Srinivasa. May the sacred hills of Tirumala, the divine presence of Lord Srinivasa, and the timeless wisdom of Sri Purandaradasa's songs continue to inspire and guide us towards spiritual enlightenment!"





# PANCHAMRUTHAM

- Smt. T.S. Rajalakshmi

“Panchamrutham” means five kinds of nectars which everyone likes. The “Thirumanjanam” or “Abhishekam” to Lord Venkateswara is done with Panchamrutham that includes milk, curd, honey, ghee and sugar. It can be added with fruits and dry fruits flavoured with cardamom and saffron for ‘naivedhyam.’ It is considered one of the easiest and divine ‘prasadam’ to offer. Almost all the temples will process Panchamrutham for the rituals. It is good for health also. Hence called ‘Amrutham’- the nectar.

In philosophy, the immortality is obtained by taking the “Amrutham-the nectar”. But the divine personalities like Alwars, Acharyas, Bhagavathas and Sri Vaishnavas do not care about the nectar that is got through the churning of the Milky Ocean. In fact, they used to say that the real nectar is the Lord, who had taken the form of Tortoise (Kurma), Ajitha (protecting the divine mountain) and Goddess Mahalakshmi, who had manifested from the Ocean of Milk. It is also believed that the nectar received during the churning gives only youth and strength and not ‘moksha.’ One will be healthy and live long. Who gives real “Moksha”? As per Sri Annamacharya’s songs “Emurti Nija Moksha Miyya Jaaleddu” and an ancient script “Moksham Ichet Janardanath” the one who gives the real immortality is Lord Janardhana.

The five “Panchamrutha-the real nectar” who gives us the joy of salvation are “Ganamrutham—Sri Ranganathan of Sri Rangam”, “Jeevamrutham—Sri Venkataswara Swamy of Tirupathi”, “Devamrutham—Sri Varadarajan of Kanchipuram”, “Ramamrutham—Sri Sampathkumaran of Melkote”, “Geethamrutham—Sri Parthasarathy of Thiruvallikeni.”

“**Ganamrutham**—Sri Ranganayaki Samedha Sri Ranganathaswamy of Sri Rangam from Tamil Nadu” is considered the foremost among the 108 Divya Desams. It is one of the biggest temple complexes. The main deity was worshipped by Lord Brahma Himself, then given to solar dynasty where Lord Rama Himself has been worshipped. The Lord is considered the foremost because He was sung by all



the Alwars. He had given ‘moksha’ to many of the devotees. Sri Andal and Thiruppan Alwar were the few who got the ‘darshan’ of the Lord and drank the nectar of His grace. During Vishwarupa Seva, the Lord is awakened by pasuram “Thirupalliezhuchi” and by playing veena. He is very much fond of music and art. The above instances hailed Him as “Ganamrutham” sung by the Alwar.

“**Jeevamrutham**—Alarmelmanga Sametha Sri Srinivasa Swamy of Tirumala the Kaliyuga Varadhan as He is the Lord who stands for the people of Kaliyuga. According to the ancient Tamil saying, for living in this world, one needs wealth and health, both can be obtained by worshipping Lord Srinivasa. “Chediyaai Valvinai Theerukum



Perumale” sung by Kulasekara Alwar, he is the life-saving Lord through medicinal herbs that grow in Tirumala. Apart from the Lord, Tirumala Hill itself is considered “Life-saving Medicine” to this world. “Agalagillen Alarmelmangai Urai Maarbaa” by Sri Nammalwar



is the ultimate “Saranagathi” pasuram where Sri Nammalwar is blessed with ‘moksha,’ the permanent abode, Vaikunta. He gives real life to the soul (Jeevatma). Health, wealth, and ‘moksha’ are the three main things one needs to have life in this world or outside the world. Both are given by Lord Malayappaswamy. Many devotees reveal that Tirumala Tirupathi is “Jeevamrutham.”

‘ **Devamrutham** ’ – Perundevi Sametha Sri Varadaraja Perumal of Kanchipuram from Tamil Nadu is also known as

“Devarajan” means the Lord of the Lords. He is also hailed as Varadaraja because He is the bestower of boons. It is not only for Devas, but also for the people of Kaliyuga. He came from the Yagna done by Lord Brahma. Though Kanchipuram had Sri Ramanujacharya Swamy, Sri Vedanta Desika, Sri Prathivadhi Bhayankaram Annangaracharya were great ‘acharyas’ who had done Kainkaryam (service) in Kanchi but had moved to other places like Sri Rangam, Tirupathi or other places as per the wish of other Divya Desa Perumals. This is primarily, for the welfare of people of Kaliyuga, we would not have got great scholars or texts like Suprabhatam, Bhashyam, Stuti etc. the Lord is also known as “Tyaga Perumal” as He sacrificed His devotees to other Divya Desams. Thus, He is bestower of boons not only to Devas but also to the people of Kaliyuga, so that normal people can be uplifted to the status of Deva. Hence, hailed as “Devamrutham – the Bestower of Boons”.

**Ramaamrutham**—Yadugiri Naachiyaar Sametha Thirunarayana Perumal of Melkote from Karnataka also known as Sampath Kumara or Cheluvannarayana or Selva Pillai or Chella Pillai, the youngest among the Amrutha. Lord Ram, after giving Lord Ranganathaswamy to Vibheeshana, made Selvanarayana as his deity. This deity was passed into generations and He was set up in the temple at Melkote.





The Utsava Murthy was taken by Muslim king and was kept in the princess chamber as a toy. When Sri Ramanujacharya, called out “En Chellapillai – my dear child”, the deity came running and sat on his lap. Thus, the Lord is favorite for Lord Ram as well as Sri Ramanujacharya, bestower of wisdom. As per Alwar’s pasuram – Lord Rama took even the tiny beings in Ayodhya to Abode when He went. In the same way, Sri Ramanujacharya by performing “Gadyam” did Saranagathi which paved way for us to reach Vaikunta. Both Lord Rama and Sri Ramanuja were related to Ramamrutha Perumal and it was clear that they elevated the people.

**Geethamrutham**—Rukmini Sametha Sri Parthasarathy Venkatakrishnan Perumal of Thiruvallikeni from Tamil Nadu, stands for us to lead a principled life. The Lord with a moustache resembles a charioteer to Arjuna in the battle of Kuruksheta. The way He stands is majestic with conch in His hand which is a symbol of wisdom which He preached as “Bhagavad Gita – the Divine Song of the Lord”. By understanding the



Gita, one can easily overcome all the hurdles in life. “Sarva-dharman parityajya maam ekam sharanam vraja aham tvaam sarva paapebhyo mokshayishyami ma shuchaaah” describes simply how to surrender to the Lord and submit all the fruits that comes when doing Karma, he will be liberated from all the reactions and there is no question of fear. There are many interpretations to make the devotees understand the true meaning of this superb sloka given by Lord Parthasarathy. He is ‘Geethacharya’ and ‘Loka Guru,’ the ‘guru’ of all who took the ‘avatar’ to uplift from the mortal to immortal life by giving the nectar from His sweet lips for the benefit of mankind.

Though, Panchamrutham gives us energy for the worldly body that we have taken through birth, the cycle of birth and death for the Jeevatma – the soul gets the real happiness when attains “Moksha”, the salvation which is the Nectar – the ultimate ‘amrutha’ – the Supreme Personality of the Godhead mentioned in Purusha Suktha who has “Hrish Cha Te Lakshmeshcha Patnyau” is in all the places in the form of ‘Archa Murthy’ to raise up from the worldly ocean and to get dipped in the holy Viraja at Sri Vaikuntam to get the eternal bliss.

Let’s get the grand ‘darshan’ of the above Divya Desams and drink the nectar through divine and graceful form of the Lord and become blissful eternally by serving Him.



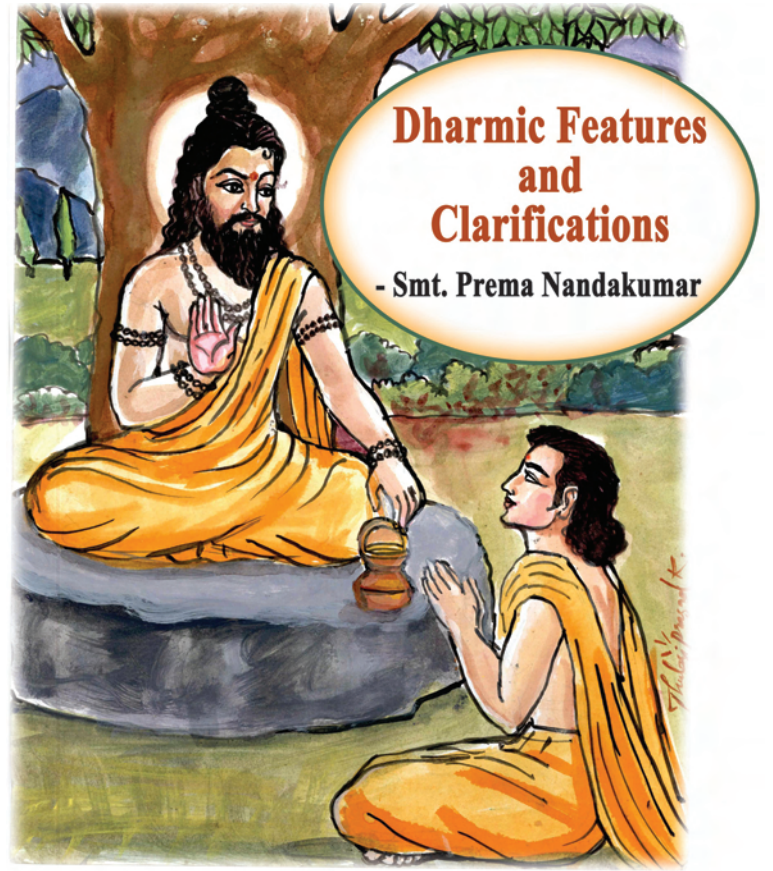


**Q.1.** When we take up our two great classics, we have innumerable happenings in the past that trouble our thoughts. Scenes which confuse us as to what was considered as right and what was rejected as wrong. For instance, the tragedy of the archer Ekalavya, who lost his thumb as the guru dakshina for his guru, Drona. It is sad that the young man lost the hard-won capacity to be a prime archer. Is this dharma?

**Ans.** On the face of it, the young man's tragedy does affect us deeply. But we are speaking of what happened in the distant past. Thus, Dronacharya was not willing to teach archery to the young man for he was a Sudra and in the distant past a Sudra had no right to gain the powerful mastery of wielding bow and arrow. But Ekalavya was insistent. It is said Drona finally consented as the young man was insistent. But when he realized that this archer was capable of defeating his students Arjuna or Duryodhana, he demanded the young man's thumb as his guru dakshina. We are told that at first Drona was not insistent, But when Ekalavya insisted, Drona, perhaps in irritation, asked for the archer's thumb. Essentially noble, the archer immediately cut his thumb and placed it at the teacher's feet.

**Q.2.** It is surprising that a teacher of those days who was patient in the art of teaching could have failed to control his passion. Drona seems to be an unusual case.

**Ans.** You are right. Usually teachers of ancient days were exemplary in controlling their irritation when teaching their wards. That Drona was not moved by the tragedy he had caused is explained by an incident when Drona was a very poor Brahmin and when he took his family and wandered for a job. His little son became very hungry and began crying non-stop for milk. Drona went in search of some food along with his wife and child but no one was prepared even to look at this bedraggled Brahmin and help him with a little milk for the child. It was then he vowed that he will show no mercy to any human being who had denied some life-giving milk for his son. And so when Ekalavya insisted for help from Drona to become an expert archer he gained the art. At the same time, Drona took the opportunity of destroying the pupil's strength to become a possible enemy in the future if he aligned himself



with the Kauravas for the Kauravas had accepted a charioteer's son, Karna, as one of them to oppose the Pandavas. Where passion begins misleading a person, even the rigorous training of a Brahmin gives way to tragedy.

**Q.3.** Then why speak of Dharma at all if it gets derailed all the time?

**Ans.** No, no, not all the time. Generally Dharma is not defeated easily. The idea of Dharma keeps the entire mankind (wherever it is living) on the straight path. Hence the repeated assurance: where dharma is, there is victory. Yathas dharmo thathas jaya. Don't you see hundreds and thousands of cars moving safely on the roads: But an occasional wrong turn, a rare sudden turn to go ahead by the driver becomes a tragedy for quite a few of the cars moving there. Yet, rules are laid and drivers are taught how to avoid wrong turns. It is our duty to learn the right maneuvering of the pace when we drive the car. So Dharma is essential. And the assurance: Yathas dharmo thathas jayah" For Dharma is eternal.





## Pranaya Kalaha Mahotsavam at Tirumala



**L**ord Venkateswara is the most powerful God attracting lakhs of people to His Abode. There are a number of festivals in Tirumala Temple to witness: daily, weekly, monthly and yearly. Of those festivals, Brahmotsavam, Ugadi Asthanam, Anivara Asthanam, Deepavali Asthanam, Adhyayanotsavam, Pranayakalahotsavam etc. are annual festivals. 'Pranayakalahotsavam' that takes place between Sri Malayappaswami and His Consorts is an annual festival that is usually celebrated during December-January every year. This festival will be celebrated on 15-01-2025 at Tirumala this year.

On the day of Pranayakalahotsavam Lord Malayappaswami will be taken around the mada streets. The Lord will be made to wait for the arrival of His two Consorts. The Adyapaka ghoshti led by Jeeyarswamis, Acharyapurushas and his

Adhyapakas will go in front of the Lord reciting 'Siriya Tiru Madal' of Tirumangai Alwar. Saint Tirumangai Alwar was a great devotee who composed many poems in Tamil Prabandham called Tirumozhi. He has composed 74 stanzas called pasurams also known as Siriya Tirumadal. The above 74 pasurams will be recited by Jeeyar goshti while coming with Lord Malayappaswami and conclude it opposite Varahaswami Temple in the East Mada street. Both Sri Devi and Bhu Devi decorated with jewels and flowers will be brought before the Lord on the opposite side within 10 to 15 yards distance. There, two priests on either side stand and start reading dialogues composed by Parasara Bhattar, a great Bhakta of Lord Ranganatha. Here, there will be the flower ball play. Once the Lord while playing with His consorts with the flower ball, catches the ball and suddenly disappears as he heard the crying sound of a Bhakta at a distance and rushes away with the ball. After a long time he returns with his ball in hand to resume the play but the Devis refuse to play with Him as they consider He has played with someone else and the ball in His hand is not theirs. The Lord pleads His innocence and narrates the reason for his disappearance. His Consorts refuse to accept as they are not to be left out even if it is Bhakta. They argue that their main purpose is to support the devotees along with Him and He Himself cannot solve their problems as they are more kind than Him. As the quarrel continues, Bhagawat Ramanuja comes to solve their dispute. He tells both the Lord and Sri Devi and Bhoo Devi that they both are inseparable and there should not be any clash between them. He makes both of them to come together and the mock quarrel between God and Goddesses come to a happy end. Then both of them have Mangala Harati and enter the temple together. During the quarrel the Devis throw nine flower balls at the Lord and Malayappaswami runs back to escape from the balls as they are forcibly thrown at Him. There is a belief in the devotees that exchanging the flower balls is an auspicious sign.

**Pranaya Kalaha Mahotsavam  
in Tirumala  
on 15.01.2025**



(Continued from the November issue)

**44. Etayaiva sa-vicara nir-vicara ca suksma-visaya  
vyakhyata || 1.44 ||**

*etaya eva* = in that same way alone, by this; *suksma-visayas* = subtle objects; *vyakhyata* = explained, described; *sa-vicara* = with inquiry; *ca* = and; *nir vicara* = free of inquiry.

In the same way alone (what has been said in the previous *Sutras* 42&43), *Samadhi* (or *samapatti*) of *sa-vicara* (with inquiry), *nirvicara* (free of inquiry) and subtler stages have been explained. Both are a part of *samprajnata samadhi*.

*Samadhi* is an extremely complicated state that is difficult to understand. Patanjali has made it theoretically possible in the first section of his *Sutras*. Gaining a deeper comprehension of the involution and evolution of consciousness is necessary to comprehend the *Samadhi* process. In this state, the involution of consciousness is inverted, and as consciousness unfolds or evolves, its more subtle aspects become automatically apparent. A *Sadhaka* should investigate his consciousness in greater detail. As a result, the *Sadhaka* has the more profound abilities of the increasingly subtler levels, which are the only ones that can disclose the subtler level of the things. Higher faculties reveal things that the intellect finds difficult to comprehend. For this reason, Patanjali ultimately hands over the comprehensive state to the *Sadhaka*. Patanjali finally leaves the comprehensive state to the *Sadhaka* because of this. He doesn't handle issues that are really beyond the comprehension of the intellect.

**45. suksmavisayatvam ca alinga paryavasana || 1.45 ||**

*suksma* = subtle; *visayatvam* = what is concerning the nature of gross objects; *ca* = and; *alinga* = without



# Sage Patanjali's Yoga Sutras Commentary

- Dr. K.V. Raghupathi

Part - XIII



characteristics, the last stage of *gunas*; *paryavasana* = termination or extending up to.

The insight into the subtle nature of gross objects extends up to the *alinga* stage of the *gunas* in deep contemplation. One could wonder how the *Sadhaka* is able to categorize many items that could appear in the various nuanced stages. Patanjali provides the degree of subtlety according to the stages of *gunas* in *Sutra* 19 of the *Sadhana Pada*. *Samkhya* argues that since all items are the outcome of various *guna* combinations, it makes perfect sense to categorise everything into four groups based on the four stages of *gunas*. The boundary of subtlety coincides with the *Alinga* stage, which is the final level of the *gunas*. But Patanjali draws the *Sadhaka*'s attention to its subtle states, indicating that he must investigate it. Even though he eventually comes to understand the undifferentiated state of matter, which is its ultimate stage, his investigation into it should not terminate. The term *paryavasana* (meaning extending up to and reaching culmination) is here used exclusively, not inclusively. Subtle objects for meditation include everything subtle up to but not including *prakrti*.

#### 46. *ta eva sabijah samadhih* ||1.46||

*ta* = those; *eva* = only; *sabijah* = with motivation from the mento-emotional energy, having an object; *samadhih* = effortless continuous linkage of the attention to a higher concentration force.

The stages that correspond to subtle objects constitute only 'Samadhi' with 'seed'. This *Sutra* summarizes the domain in which all objects are subjected to the *Samyama* in order to ascertain their relative actuality. *Sutra* 45 explains *Samadhi* performed on the things known as *Sabijai Samadhi*

(also known as objective) *Samadhi* in contrast to *Nirbija Samadhi* or subjective *Samadhi*, which lacks both an object and a seed for concentration. The subject of his inquiry is the seeker himself. The relative reality that the *Sadhaka* must acknowledge regarding the existence or non-existence of an object linked to *Prakriti* is what sets *Sabija Samadhi* apart from *Nirbija Samadhi*. *Purusa*, who exists outside of *Prakrti*, is the "objectless" objective in *Nirbija Samadhi*. He is the seeker as well as the object of the search. In *Sabija Samadhi*, the *Sadhaka* really seeks the *Purusa*, but the veil, however thin, still obscures his vision. In *Nirbija Samadhi*, the *Purusa* attempts to tear off the last veil to obtain a completely unobstructed vision of Himself. This is what is known as self-realization.

#### 47. *nir-vicara-vaissaradye'dhyatma-prasadah* ||1.47||

*Vaissaradya* = mastery, refinement, or attaining the utmost purity; *nir-vicara* = free of inquiry; *prasada* = clarity; *adhyatman* = spiritual mind

On attaining the utmost purity or mastery of mind (*nirvicara* stage of *Samadhi*) the spiritual light dawns.

The *Sutra* draws a distinction between the lower and the higher stages of *Samadhi* to emphasise that spirituality is not necessarily associated with all the stages. Beginning in the lowest mental plane, *Sabija Samadhi* progresses to the *atmic* realm. The intellect is a limiting force in humans that warps the *Sadhaka*'s perception and produces common misconceptions at a lesser degree. Illusions will keep consciousness restricted as long as it operates in the domain of intellect. The great truths of a spiritual character cannot be

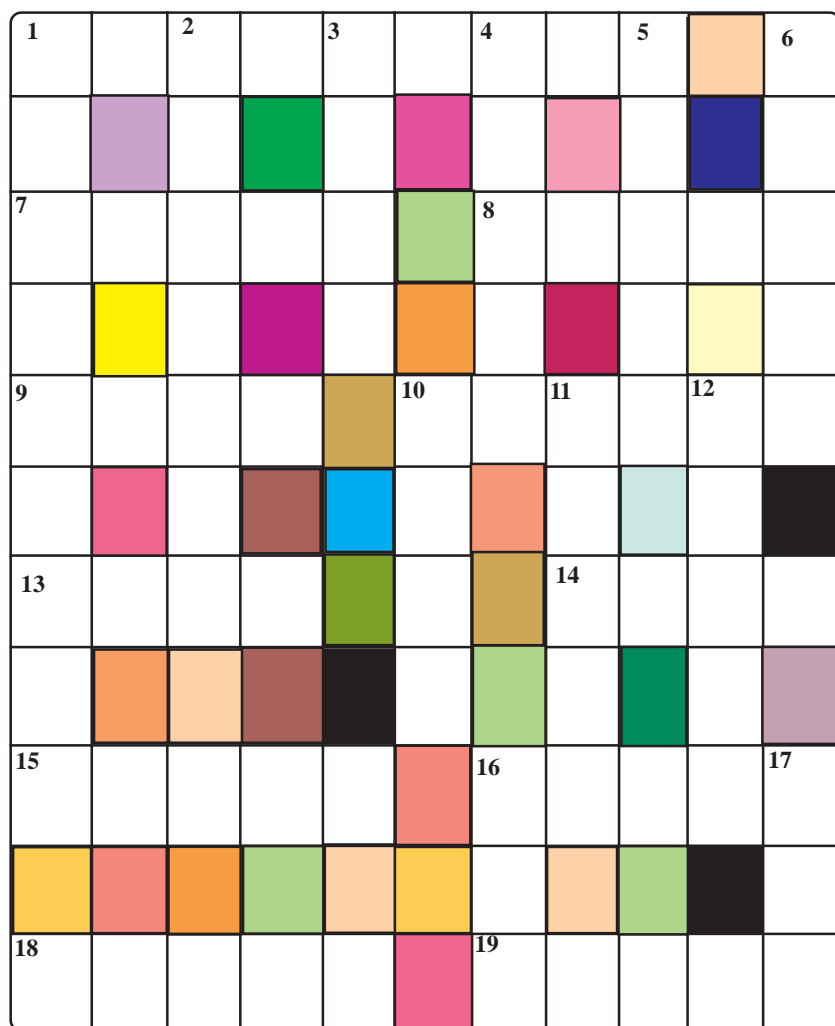


perceived by a *Samadhi* in the intellectual arena. It won't provide an understanding of the essential unity of existence. On the other hand, occult powers (*siddhis*) can be obtained by manipulating the lower levels. However, these powers are limited to the mind, and people who exercise them are blind to the greater realities of life. They might not make any spiritual growth. Their wicked actions will prevent them from gaining access to the more profound spiritual domains of awareness and knowledge.

The current *Sutra* notes that when the *Sadhaka* attains the final degree of *Nirvichara Samadhi*, spiritual illumination starts to pour into the mind. At this point, intuition, or '*buddhi*', starts to illuminate the intellect. Once the intellect is illuminated, it can function as a tool of the higher self by means of *Atma-Buddhi-Manas*. The intellectual distortions and delusions will eventually go of their own volition. In actuality, they are not innate to the intellect. The lack of spiritual illumination is the cause of these illusions.

(to be continued)

## PUZZLE



Compiled by - Sri T.S. Jagan Mohan

## CLUES FOR PUZZLE

01. Wife of Agastya (9)
02. Hanuman (7)
03. Sole (4)
04. Parvathi (5)
05. Vishnu (5)
06. Bheema (5)
10. Daughter of Kardama (4)
11. Lakshmi (5)
12. Ravana's Kingdom (5)
16. Not Near (3)
17. Boy (3)

DOWN

01. Ganesa (9)
07. Great Danger (5)
08. Kubera (5)
09. Silent (4)
10. Siva (6)
13. Fall (4)
14. Not Accepting (4)
15. Son of Sunahu (5)
16. Causing Death (5)
18. Arjuna (5)
19. Fast (5)

ACROSS



“**T**rimurtesham Sanskrit Andhra Prakritah Priyankaraha.” It means that Lord Brahma, Lord Vishnu and Lord Maheshwar were delight in Sanskrit, Telugu and Praakrit languages respectively. Lord Mahavishnu, who like very much the language of the people of Andhra, has added ‘Andhra’ to His name who resides in the temple at Srikakulam receiving the worship of the devotees in the name of Sri Andhra Mahavishnu. Srikakulam is located on the banks of the holy river Krishna in Krishna district at a distance of eight kilometers from Kuchipudi. Sri Andhra Mahavishnu is known for His consideration towards the devotees who are in dire need of God’s



blessings. According to local legend, this place was named ‘Srikakulam’ after Lord Brahma’s penance in this area. ‘Ka’ means Brahma and ‘Aakulam’ means place. As it was the place of penance done by Lord Brahma and the place was named as ‘Kakulam’. The legend reveals that in the course of time this name became Srikakulam. ‘Srikakulam’ was the first capital of the Andhra Satavahana kings who established the first independent political power in South India. Srikakulam, located in Ghantasala ‘mandal’ of Krishna district, is about 60 km from Vijayawada, 27 km from Vuyyur, 15 km from Challapalli and 8

## **SRI ANDHRA MAHAVISHNU** **Srikakulam**

- Dr. I.L.N. Chandra Sekhar Rao





km from Kuchipudi. There is bus facility to Srikakulam from Vijayawada as well as from various towns in the district.

**Legend :** Lord Brahma decided to do penance on the earth to avoid the increasing iniquity and sins in Kali Yuga. After searching for a suitable place for that, he finally found this area on the banks of the river Krishna. Lord Brahma did severe penance for Lord Vishnu. Appreciating Lord Brahma's penance, Lord Vishnu appeared to grant Him a boon.

"O! Lord! Please allow me to enshrine You and worship You in this region where I have done penance. Please grant me the boon that all the sins of the inhabitants of the earth will be removed when they see You," Lord Vishnu resided in Srikakulam as per Lord Brahma's wish. The 'sthalapuranam' reveals that Lord Brahma worshipped Lord Vishnu first. Another interesting story related to this Lord is also there. Earlier, this whole area was full of forests. People of different races like Naga, Yaksha, and Rakshasa used to live there. In it, the Rakshasas under the leadership of Nishumbha tortured other races. The people who could not bear this suffering complained to Suchandra Maharaja, the ruler of Kalyani who was ruling the region. 'Andhra Vishnu', the son of Suchandra Maharaja, along with the army attacked the Rakshasas and annihilated them, and made Srikakulam his capital. Andhra Vishnu is a person who was born with Sri Mahavishnu's element. After ruling for some time, he stayed in the present Srikakulam as Sri Andhra Mahavishnuswami.

**Temple Structure :** The temple of Lord Sri Andhra Mahavishnu is an architecturally beautiful temple on the banks of the river Krishna. It is located in a spacious courtyard. The main Gopuram consists of five stairs. After entering the temple through this entrance one can see Balipeetham and Dwaja Sthambham. The main temple consists of Mukhamandapa, Antaralayam and Garbhalayam. On the way to Antaralayam, there are Dwarapalakas on both sides. In main 'sanctum sanctorum', one can find the Lord Sri Andhra Mahavishnu having four hands with Shanku, Chakra, Gadha and Abhaya 'hastam' along with the small images of Sridevi and Bhudevi on both sides. Along with Moola Murthy one can see 'Utsavamurthys' in Garbhalayam. Sri Andhra Mahavishnu is also known by the devotees as Srikakuleswara, Telugurayudu and Andhra Nayakaswamy. The gopuram on top of the 'sanctum sanctorum'



has sculptures of various deities. This gopuram is called 'Bhadragoti Vimanam.'

In the premises, to the south side of the main temple, there is a separate temple for the goddess Sri Rajyalakshmi Devi. In this temple one can see the Goddess Sri Rajyalakshmi Devi Ammavaru with four hands in a sitting posture. In two hands one can see two lotus flowers and in other two hands one can see Abhaya and Varada postures. To the north side of the main temple, there is a separate temple for Lord Chennakesavaswami. Historical evidence shows that present temple of Lord Sri Andhra Mahavishnu was originally the temple of Lord Chennakesava. At that time the temple of Sri Andhra Mahavishnu was located in Lanka called 'Devudi Lanka' on the river Krishna. The temple was damaged many times due to the floods of the river Krishna and it was brought from the middle



of the river and built in the premises of the temple of Lord Chennakesavaswami. Since then the temple has been known as the temple of Sri Andhra Mahavishnu. In addition to the main deities one can also see Lord Sri Sita Ramachandraswami, Lord Sri Lakshmi Narasimhaswami and the Alwars.

**History Of The Temple :** Historically, Satavahana empire was established in 200 BCE. King 'Seemukhu' ruled Srikakulam as its capital. Since then, Satavahanas worshipped Lord Sri Andhra Mahavishnu. The present Galigopuram was built in the year 1081 CE built by the Chola ruler Ananta Dandapala. Later, the development of the temple took place during the time of Velanati Cholas, Kakatiya rulers and Vijayanagara emperors. Sri Krishna Devaraya (1509-1529), who is known as the Sahitya Samarangana Sarvabhouma, during the Northern Andhra invasions in 1519 visited the temple and worshipped Sri Andhra Mahavishnu and also donated five villages for perpetual incense lamps, offerings and festivals. Sri Krishna Devaraya wrote the Amuktamalayada prabandham sitting in the temple. Between 1746-1791 CE Yarlagadda

Kodandaramanna, the ruler of Devarakonda renovated the temple. In the year 1992, the temple was completely renovated. This temple is mentioned in Srinarayana Tirthula's Srikrishna Lilatarangini, Srinatha's *Kridabhiramam*, and Kasula Purushottamakavi's writings.

**Sevas :** The Brahmotsavams of Lord Sri Andhra Mahavishnuswami will be performed every year in the month of Vaisakha 'masam' for five days apart from daily rituals. During the Brahmotsavams different 'vahana sevas' including Rathotsavam and Kalyanotsavam will be performed in a grand manner. Besides the Brahmotsavams, every year during Dhanurmasam, Vaikunta Ekadashi and other festivals, special 'pujas' will be performed. Devotees believe that especially on Mukkoti Ekadashi, if one takes a bath in the river Krishna and visits the Lord from the north door, all sins and diseases will be destroyed and infinite blessings will be obtained. May the devotees get the grand 'darshan' of the glorious Lord Andhra Mahavishnu Swami and get peace and joy!



#### Tirumala Tirupati Devasthanams, Tirupati

#### BOOK RELEASE

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Name of the Author	Name of the Book	Language	Price
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Prof. R.V.R. Krishnasastri	Bethala Pamchavimsathi	Telugu	135/-
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## TIRUMALA TIRUPATI DEVASTHANAMS TIRUPATI

### JANUARY 2025

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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Goddess Sridevi & Goddess Bhudevi with  
Sri Malayappaswamivaru, Tirumala

### FEBRUARY 2025

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### MARCH 2025

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#### JANUARY 2025

01	New Year Day
06-12	Sri Andal Neeraattotsavam
10	Vaikunta Ekadasi
13	Bhogi, Bhogi Teru (Chariot)
14	Sankranti
15	Kanuma,
	Sri Godadevi Parinayotsavam
26	Republic Day
29-Feb.06	Devuni Kadapa
	Sri Lakshmi Venkateswaraswamivari
	Brahmotsavams

#### FEBRUARY 2025

03	Vasanth Panchami
04	Rathasapthami
05	Bhishma Ashtami
08	Bhishma Ekadasi
12	Sri Ramakrishna theertha Mukkoti
26	Mahasivarathri
18 to 26	Srinivasa Mangapuram Sri Kalyana
	Venkateswaraswamivari
	Brahmotsavams
19 to 28	Tirupati
	Sri Kapileswaraswamivari
	Brahmotsavams

#### MARCH 2025

06-14	Tarigonda Sri Lakshminarasimha
	Swamivari Brahmotsavams
09	Kulashekar Alwar
	Varsha Tirunakshatram
09-13	Tirumala Srivari Float Festival
14	Sri Lakshmi Jayanti,
	Kumaradharatheertha Mukkoti
24-28	Float festival in Nagulapuram
	Sri Vedanarayana Swami
	Temple on the occasion of Suryapuja
26	Sri Annamacharya Vardanthi
27-Apr. 04	Tirupati Sri Kodandaramaswamivari
	Brahmotsavams
30	Sri Viswavasugadi
	(Telugu New Year)
31	Matsya Jayanti





## TIRUMALA TIRUPATI DEVASTHANAMS TIRUPATI



**Sri Govindarajaswamivaru with His Consorts  
Tirupati**

### APRIL 2025

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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### MAY 2025

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### JUNE 2025

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29	30					

#### APRIL 2025

06	Sriramanavami
03-11	Vayalpadu
	Sri Pattabhiramaswamivari
	Brahmotsavams
06-14	Vontimitta
	Sri Kodandaramaswamivari
	Brahmotsavams
10-12	Tirumala Srivari Vasanthotsavam
12	Tumbura Theertha Mukkoti
13-21	Nagulapuram
	Sri Vedanarayanadaswamivari
	Brahmotsavam
14	Tamil New year Day
30	Sri Parasurama Jayanti
	Akshaya Thruthiya

#### MAY 2025

01	May day
02	Sri Ramanuja Jayanti, Sri Sankaracharya Jayanti
03	Srirama Jayanti
06-08	Sri Padmavathi Srinivasa
	Parinaya Mahotsavam in Tirumala
06-13	Tirupati Gangajathara
09-12	Tiruchanur Sri Padmavati
	Ammavari Vasanthotsavam
11	Sri Nrusimha Jayanti,
	Mathrusri Tarigonda Vengamamba Jayanti
11-19	Hrushikesh / Narayanavanam
	Sri Kalyana Venkateswaraswamivari Brahmotsavams
12 Sri	Kurma Jayanti, Sri Annamacharya Jayanthi
19-27	Karvetinagaram Sri Venugopalaswamivari
	Brahmotsavams
22	Sri Hanumad Jayanti

#### JUNE 2025

02-10	Tirupati Sri Govindarajaswamivari
	Brahmotsavams
06-10	Tiruchanur Sri Padmavati
	Ammavari Float Festival
07-15	Appalayagunta Sri Prasanna
	Venkateswaraswamivari
	Brahmotsavams
09-11	Tirumala Srivari Jyesthabhishekam
17-19	Tiruchanur Sri Sundarajaswamivari
	Avatarotsavams
30-July.02	Srinivasamangapuram
	Sri Kalyanavenkateswaraswamivari
	Sakshatkaravaibhavam





## TIRUMALA TIRUPATI DEVASTHANAMS TIRUPATI

### JULY 2025

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Sri Kalyanavenkateswara swamivaru with His Consorts  
Srinivasamangapuram

### AUGUST 2025

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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3	4	5	6	7	8	9
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### SEPTEMBER 2025

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#### JULY 2025

02	Sri Govindarajaswamivari Pushpayagam
06	Tholi Ekadasi
06-09	Tirupati Sri Kapileswaraswamivari Pavithrotsavams
06-08	Tirupati Sri Govindarajaswamivari Jyeshthabishekam
10	Gurupurnima, Vyasapurnima
16	Tirumala Srivari Anivara Asthanam
28	Nagachaturdhi
29	Garudapanchami

#### AUGUST 2025

02	Mathrusri Tarigonda Vengamamba Vardanthi
04-07	Tirumala Srivari Pavithrotsavams
08	Sri Varalakshmi Vratam
09	Sravana poornima, Jandhyalapoomima Sri Hayagreeva Jayanti, Sri Vikhanasa Mahamuni Jayanti
10	Gayathrijapam
15	Independence Day
16	Srikrishnashtami, Gokulashtami
23-26	Vontimitta Sri Kodandaramaswamivari Pavithrotsavams
25	Sri Balarama Jayanti
	Sri Varaha Jayanti
27	Vinayaka Chavithi
28	Rushipanchami

#### SEPTEMBER 2025

04	Sri Vamana Jayanti
04-07	Tiruchanur Sri Padmavathi Ammavari Pavithrotsavam
02-05	Tirupati Sri Govindarajaswamivari Pavithrotsavam
06	Anantapadmanabha Vratam
21	Mahalaya Amavasya
24-Oct.02	Tirumala Sri Venkateswara Swamivari Brahmotsavams
24-Oct.02	Tiruchanur Sri Padmavathi Ammavari Navaratri Utsavams
28	Tirumala Srivari Garudaseva
29	Saraswati Pooja
30	Durgashtami





## TIRUMALA TIRUPATI DEVASTHANAMS TIRUPATI



Sri Prasanna Venkateswaraswamivaru with His Consorts  
Appalayagunta

### OCTOBER 2025

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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### NOVEMBER 2025

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### DECEMBER 2025

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#### OCTOBER 2025

- 01 Mahanavami
- 02 Vijayadasami
- 02 Gandhi Jayanati
- 03 Tirumala Srivari Backsavari Utsavam
- 16-19 Srinivasa Mangapuram Sri Kalyana Venkateswaraswamivari Pavithrotsavams
- 20 Narakachaturdasi, Deepavali
- 21 Kedaragowrivratam
- 25 Nagulachavithi
- 30 Tirumala Srivari Pushpayagam

#### NOVEMBER 2025

- 02 Kaisika Dwadasi
- 14 Children's Day
- 17-25 Tiruchanur Sri Padmavati Ammavari Brahmotsavams
- 17 Sri Dhanvantari Jayanti
- 21 Tiruchanur Sri Padmavathi Ammavari Gajavahanaseva
- 25 Panchami Theertham
- 26 Tiruchanur Sri Padmavathi Ammavari Pushpayagam

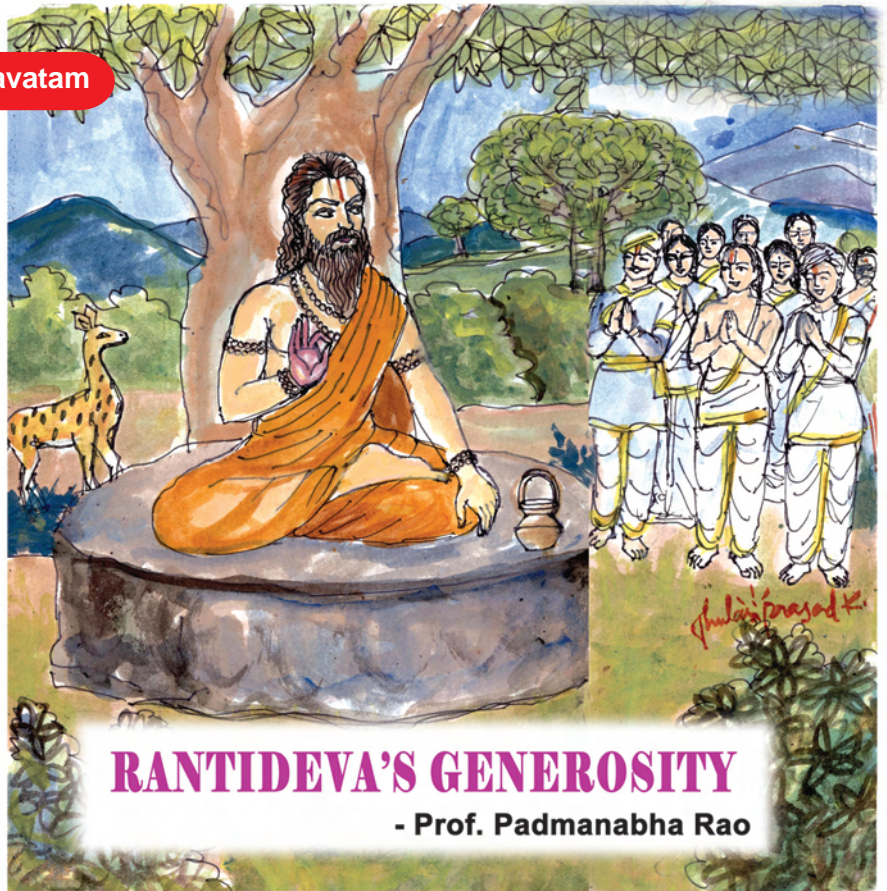
#### DECEMBER 2025

- 01 Sri Gita Jayanti
- 02 Sri Chakratheertha Muktoti
- 03 Kruthika Deepotsavam in Sri Kapileswaraswami temple, Tirupati
- 04 Datta Jayanti
- 04 Kruthika Deepotsavam in Tirumala Temple
- 07 Lakshabilvarchana in Sri Kapileswaraswami temple, Tirupati
- 16 Dhanurmasam Starts
- 19 Adhyanotsavams starts in Tirumala Temple
- 30 Vaikunta Ekadasi, Golden chariot in Tirumala Temple
- 31 Sri Swami Pushkarini theertha Muktoti



## A Character from Srimadbhagavatam

**T**here is an episode of a king Rantideva, born in the dynasty of Bharatas, in the 9<sup>th</sup> Skandha of Srimad Bhagavatam. Rantideva was born to the king Sankriti. His brother was Guru. While Guru succeeded his father's province, younger brother Rantideva left the palace, with his devout wife and children to a forest, to live the life of a sage. Though brave, knowledgeable and generous, he was never greedy like the rulers of his time. He always kept the company of 'rishis', travellers and poor people who lived by farming in a small piece of land they had. Rantideva, though left in poverty,



### RANTIDEVA'S GENEROSITY

- Prof. Padmanabha Rao

never sent any person who came to his small dwelling during meal time. In fact, he would wait for a guest to arrive, offer him some food and later took what was left with his wife and children. As a great devotee of Bhagavan Vasudeva, he always prayed to Lord to make people free of hunger and greed.

Once it so happened, he did not get anything to eat for forty eight days. However, he fed his wife and children with some wild fruits and vegetables and he fasted himself. He went out in search of some food one day. Fortunately, he could get some milk 'payasam,' in a neighbouring place as it was a festival day. When he was going to feed his wife and children, a hungry guest had arrived. He offered the guest what he had brought. The guest was fully satisfied and blessed him to have a life of prosperity. After he left, another guest arrived. He was a tired and hungry labourer who had worked hard for a day in a field. He served him what was left in the vessel. He ate the food offered and left the place blessing Rantideva to have more prosperity to feed more hungry people.

### TTD Launches NEW MOBILE APP

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





Suddenly, a hunter with dogs arrived, begging him to offer some food to eat. He said: 'Sir, I am extremely hungry in this forest, I failed to get anything to eat, and my dogs are also hungry, kindly feed us with what you have at home.' Rantideva searched his house and found some milk, wild fruits and served them to all. He was left only with some water to drink. When he was about to quench his thirst, another man, seemingly an outcaste arrived. He asked him to get some water to quench his thirst, Rantideva gave him water which he was about to drink.

Rantideva now exhausted and prayed to Lord Vasudeva: 'O! Swami! I am not asking you any miracle to happen now, I do not need any boon either. All I request from you, the Creator is free people from miseries they have by way of hunger

and sufferings of various kinds.' He was tired and was about to fall unconscious.

After a while, Lord Vishnu who tested his patience as Brahmana, Lord Shiva as hunter with dogs and Lord Brahma as an outcaste, appeared in their real form and blessed him. Rantideva bowed to them, but he had no desire or boon to ask each of them. He totally surrendered to them.

The Bhagavatam gives us a great message: 'Nothing really belongs to you, except universal love. Show sympathy to those who are poor, hungry, uncared, and offer what you have. Do leave the fruits of action to Lord Vasudeva, he will surely take care of your burden and keep you happy in the real sense of the term.'



## **Paruveta Utsavam in Tirumala**

On the Kanuma festival day, Paruveta Utsavam is held in Tirumala every year. On this day, the processional deities of Lord Sri Malayappa Swamy and Lord Sri Krishna Swamy, seated on separate palanquins, are taken for a pleasure hunt to Paruveta Mandapam in Tirumala from the main shrine in a colourful procession. On this auspicious day, Lord Malayappa Swamy wears

Conch, Disc, Mace, Bow and Arrow, accompanied by Lord Sri Krishna Swamy, as the devotees who witness the event are enthralled. The temple priests and officials on behalf of Lord Malayappa Swamy and Lord Krishna Swamy throw the weapons at replica of wild animals in the green woods of Seshachala ranges and mock hunt will be performed in this celestial hunt festival. After the customary rituals, the deities are taken back to the main temple. This year this festival takes place on 15.01.2025.





Mahaabharatam

## LIVING IN FOREST

- Dr. Kannan Srinivasan

Part-12

**Y**udhishtira along with Bhima, Arjuna, Nakula, Sahadeva and Draupadi went towards the forest. Unable to bear the separation of the righteous king Yudhishtira, the learned Brahmanas accompanied them so lovingly. However, Yudhishtira felt so bad that he could not take proper care of them as he did not have the requisite resources. He requested the Brahmanas to stay in the country and not follow him to the forest where the life would be so dangerous, surrounded by wild animals and snakes. But they insisted that they would take care of their requirements but they would accompany Yudhishtira to the forest. Yudhishtira requested the sage Daumya to advise him the way by which he could take care of all those in need of food. Daumya gave him the Surya Mantra and asked him to do penance to propitiate Lord Surya Deva. Accordingly, Yudhishtira did austerities and severe penance. Surya Deva was immensely pleased and he gave the *Akshaya Patra* as boon to Yudhishtira. Draupadi used the *Akshayapatra* which gave unlimited food to feed all those with them.

When Dhritarashtra asked the advice from Vidura about the Pandavas, the latter told that Yudhishtira should be made king and the cruel Dushasana should apologize for his misdeeds. Dhritarashtra got angry with Vidura and told him to go to the Pandavas whom he favoured always. Vidura went to the forest to meet the Pandavas where he was respectfully received by them. The Pandavas felt too happy to see Vidura in their midst. Vidura told them what had transpired between him

and the king Dhritarashtra. Vidura also advised the Pandavas to expand their companionship with others so as to strengthen their position further.

King Dhritarashtra was unable to bear the separation from Vidura who was so close to him and whom he used to consult with him on any matter of importance. He started worrying and always thinking about Vidura, he fainted. After regaining consciousness, Dhritarashtra deputed Sanjaya to go the forest where Vidura was living with the Pandavas and bring back Vidura to Hastinapura at the earliest. Accordingly, Sanjaya went to the forest and saw Yudhishtira clad in deer skin surrounded on both sides by his brothers like the celestial Indra. He saw Vidura seated near him along with thousands of Brahmanas. Sanjaya was received cordially by the Pandavas and he offered his respects to Yudhishtira. Sanjaya explained the reasons for his presence there. He requested Vidura to immediately return to Hastinapura considering the pangs of separation felt by Dhritarashtra. On hearing this, Vidura took the permission from Yudhishtira and returned to Hastinapura. Dhritarashtra was overwhelmed and said that he lost sleep in the absence of Vidura. He requested further that Vidura should tolerate his harsh words. Vidura clarified that he was not partial towards the Pandavas and he treated all without any bias. He further stated that when the Pandavas were in trouble he supported them. Thus, the harmony between Dhritarashtra and Vidura was restored.



The wicked Duryodhana was very unhappy to see the return of Vidura. A dubious plan was plotted to eliminate the Pandavas residing in the forest by encountering them through weapons. Accordingly Duryodhana, Karna and the Kauravas mounted on chariots well-armed and started towards the forest. Vyasa Muni through his mystic power sensed this evil design. He visited Hastinapura and advised Dhritarashtra that the Kauravas should exercise full restraint and not try to harm the Pandavas. Dhritarashtra requested Vyasa Muni to advise Duryodhana on this. Vyasa Muni deputed Maitreya Rishi for this purpose. When Maitreya Rishi told Duryodhana to stop his evil design and be fair and equitable towards the Pandavas, Duryodhana arrogantly tapped his thigh. Maitreya Rishi got offended at the gross disrespect shown towards him and cursed that his thigh would be torn to pieces by Bhima and he would get killed in a great war. When Duryodhana pleaded with Maitreya Rishi to take back his curse, the latter said it would not be effective only when Duryodhana developed peace with the Pandavas. When Vidura explained the great valour of Bhima by killing the powerful Rakshasa Kirmira, Dhritarashtra started worrying about the prowess of the Pandavas even in exile.

Hearing the gross injustice done to the Pandavas, the Vrshnis, Bhojas, Andhakas, Kekayas and other great kings went to the forest to meet and offer their support to the Pandavas. They all sat down with the Pandavas surrounded by Lord Krishna. Condemning the Kauravas, Lord Krishna said that the earth would drink the blood of Duryodhana, Karna, Sakuni and Dushasana. Arjuna pacified the furious Krishna who declared that the enemies of the Pandavas were his own enemies and that there was no difference between Him and Arjuna. Draupadi who was seen in the midst of her brother Dhishhtadyumna in that assembly of furious warriors started eulogizing the greatness of the exalted glories of Lord Krishna in His manifestation as Lord Vishnu. She continued to

explain the highly condemnable atrocities committed on her in the court of Dhritarashtra where she was disrobed and that no one including her five husbands came to her rescue at that critical moment. She also narrated the evil deeds of the Kauravas towards the Pandavas from their early days till that point of time. With tears gushing from her lotus-like eyes, Draupadi wept and stated that she had no one in this world, no husband, no son, no relative, no friend, not even Lord Krishna as she was left in the lurch by one and all without any exception at the time of crisis. Deeply touched by her words, Lord Krishna thundered that the Kauravas would be wiped out by the arrows of Arjuna and all of them would perish in the bloodbath and their families would cry incessantly. Dhishhtadyumna roared that he would kill Dronacharya, Sikhandi would eliminate Bhishmacharya, Bhima would kill Duryodhana and Arjuna would finish off Karna. He stated further that all these would become true as the Pandavas were always supported by the Supreme Krishna and Balarama. Lord Krishna explained the extraordinary circumstances on account of the fight with Salva due to which he could not be present during the game of dice resulting in all the pains and sufferings of Draupadi and the Pandavas. Thereafter, Lord Krishna left for Dwaraka along with his sister Subhadra and his beloved nephew Abhimanyu. Dhishhtadyumna went to Panchala with the sons of Draupadi. Dhishhtaketu returned to his kingdom along with his sister who was the wife of Nakula. All the other kings also returned to their respective places. Yudhishtira requested the Brahmanas also to leave them but they continued to stay with the Pandavas. The Pandavas along with Draupadi went to the Dwaita Vana where they decided to stay for a long period and built an 'asram' for their residence. Daumya officiated various austerities for the Pandavas. The venerable sage Markandeya came to bless the Pandavas. Yudhishtira worshipped the sage in the best possible manner. Markandeya left after blessing the Pandavas that after completion of their painful forest dwelling, they would regain their kingdom.



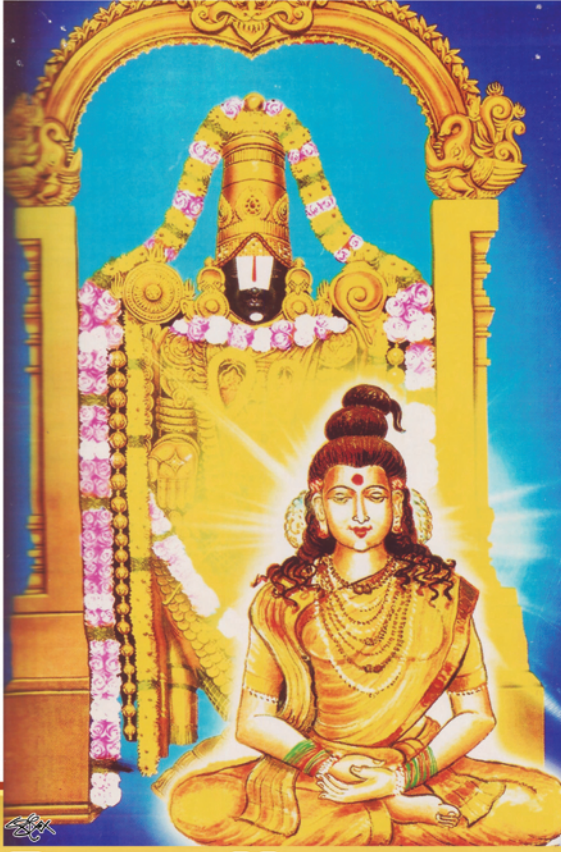
The Dwaita Vana was filled with the sacred sound of the Vedic chanting by the learned Brahmanas. The sage Dalbhya blessed Yudhishtira and said that Brahmanas were responsible for the growth and glory of the royals. A great number of sages came to meet the Pandavas and offered their respects to Yudhishtira. One day Draupadi was furious and found fault with Yudhishtira as to why he was not getting angry with the treacherous Kauravas who had done immense evil deeds towards her and the Pandavas. Yudhishtira replied that getting angry was not a virtue even for a king when he had compelling circumstances to honour his words and that at the appropriate time the wicked Kauravas would get the punishment for all their misdeeds. On seeing the continued sufferings of the righteous Pandavas, Draupadi denounced the Supreme Lord (Isvara) as He was also indifferent to those who treaded the path of dharma and helped only those who went against it. Yudhishtira explained that he did various austerities and followed the path of 'dharma' not expecting anything in return. He told her not to have any doubt about the efficacy of 'sanatana dharma.' Subsequently, Draupadi explained the nuances of 'karma' and enunciated the principles of Brihaspati school of thought as she heard from a Brahmana at her father's place long time back. Bhima angrily told Yudhishtira that the proper way was to fight with the Kauravas and regain the kingdom. Yudhishtira replied that Bhima should not hurt him so much with his arrow-like words though there could be some truth in it from Bhima's point of view. Yudhishtira declared that he was bound by his solemn vow and that he would not give up the requirement of residing in forest accordingly.

On deeper reflection, Yudhishtira was worried about the mighty warriors like Bhishmacharya, Dronacharya, Kripacharya, Ashvatthama, Karna and so on as they had mastered all the nuances of the celestial *astras*. He thought that the Pandavas were still deficient in

matching the prowess of them who were very much there on the side of the Kauravas. Vyasa Muni understood the mind of Yudhishtira through his mystic powers and came to the spot where Yudhishtira and Bhima were talking. He said that he would suggest to him the way by which the fears of Yudhishtira about the great warriors supporting the Kauravas would vanish. Vyasa Muni took Yudhishtira to a secret place and then gave *upadesa* of the most powerful '*Pratishmruti Vidya*'. The great sage said further that by using this *Pratishmruti Vidya*, Arjuna would be in a position to get very powerful celestial *astras* from Lord Rudra, Lord Indra, Lord Varuna, Lord Kubera and Lord Yama. He further advised that the Pandavas should not stay at one place for a long time as it would create hindrances to those hermits and also to the natural habitat there. Accordingly, Yudhishtira decided to move to another forest called 'Kamyaka Vana' situated on the banks of the river 'Saraswati'. The austere Brahmanas well-versed in the Vedas followed the Pandavas to the new forest as well. After living harmoniously in that serene place for some time, Yudhishtira called Arjuna separately and told him what transpired between him and Vyasa Muni and gave him the *upadesa* of the most sacred and potent *Pratishmruti Vidya*. Further, Yudhishtira advised Arjuna to meditate on this *Mantra* with utmost faith. He told him to take *deeksha* and go towards northern direction and by strictly following the austerities without any distraction he should go to the *Swargaloka* and get the celestial *astras* from Indra, the Lord of the *Devas*. Arjuna readily accepted to do so. Thereafter Arjuna took his Gandiva bow in his hand and got the blessings of the Brahmanas to the effect that whatever Arjuna desired would be fulfilled soon and that he would be victorious in his auspicious mission. The celestials also blessed him all auspiciousness and success in his righteous endeavour. Arjuna took leave of Draupadi, Yudhishtira, Bhima, Nakula and Sahadeva and started his austere journey towards the Himalayas.

(to be continued)





**20 Tarigonda Vengamamba's  
SRI VENKATACHALA MAHATMYAM  
FOURTH ASHWASA**

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

**(Continued from the previous issue)**

Sage Suta has recounted in detail the entire story of Lord Venkateswara in *Varaha Purana* to Shaunaka and other sages upon which the latter asked, "Hey Sage Suta! You've said that the Lord Venkateswara's story is also narrated in Bhavishyottara Purana more lucidly. We're eager to listen to it. Will you kindly tell us the same?"

Looking at them, Sage Suta said, "What you asked is true. Janaka also asked Shatananda in the past like you. I'll tell you what Shatananda had told Janaka!

"Hey sages! Tretayuga is the second of the yugas. Janaka was very popular in this age. He was quite composed and pure-hearted. Besides, he was also the king of Mithila. One day, Janaka said to himself, 'I've a daughter of marriageable age. Similarly, my brother Kushadhwaja has also three daughters. It's my duty as the elder member of the family to search for matches to them also. How well it would be if all these four daughters get bridegrooms of the same royal dynasty!' As he was brooding thus, Shatananda approached him. He suggested, "Hey King! There's a need to marry Sita, Mandavi, Urmila and Shrutakeerthi off. Why don't you try to search for good matches to them?' Janaka said, "Hey sage with equanimity of mind! True it's. I chanced upon Sita astonishingly in a furrow while I was getting a land ploughed at the beginning of a sacrifice. She appeared no ordinary girl to me. She's like the mother of all worlds. Can there be any human match for such a gifted child? How long should we wait for such a person? Observing the distinct beauty and elegance of her, I feel that she belongs to the divine clan of Ramadevi. For such a girl, a match of Hari's clan alone would suit. Is there any such divine person on the earth?"

'Another thing, you know, is the story of Shiva's arc lying in my palace. One who braces that bow and breaks it alone will be a match for her. That's why I proclaimed, as you know, that I'll marry off Sita to the person who is capable of breaking that arc.'

Having heard Janaka, Shatananda said, "Hey King! Sita is born of the earth. There's a distinguished person to suit her. Besides, there's a royal family with four bridegrooms to suit all your four daughters. Give a diligent hearing of the glory of Venkatachala for fulfilment of your desires. Brahma and others themselves who heard it attained fulfilment. The glory of Venkatadri is immeasurable. Those who heard it will be free of their sins, penury and diseases. Besides, their inner desires will be fulfilled. They'll court all that is auspicious. Hey King! This hill is quite ancient. It is known as Vrushabhaadri in Kritayuga, Anjanadri in



Tretayuga, Sheshadri in Dwaparayuga and now Venkatagiri in this Kaliyuga.” As Shatananda was recounting thus, Janaka exclaimed unable to resist his temptation, “My God! So many names for this single mountain! May I know how these names got attached to it?” Agreeing to dilate on it, Shatananda continued, ‘Once upon a time, there used to be a demon called Vrushabhasura on this hill. He was at loggerheads with the saints. So, he started torturing them day in and day out. Unable to endure his torture, all of them went to Varahaswami to ventilate their grievances and appealed thus, ‘Hey Lord! There’s a grave sinner named Vrushabhasura in this hill. Without any offence from us, he’s subjecting us, of gentle temperament, to a lot of suffering without any reason. Kindly put an end to him and save us.”

Hearing their pleas, Varahaswami said, “Hey noble saints! I’ve understood the cause of your anxiety! Don’t worry! The demon will surely be killed. You may leave without any fear.” With the assurance of security, the saints went back without any worry and got immersed in their penance and telling of the beads.

Vrushabhasura referred to by the saints was not an ordinary person. Nor was he a mere demon. He was a mystic worshipper of Nrusimha. Chanting the Lord’s *mantra*, he used to meditate in the precincts of the Tumburu tirtha. At the end of the worship, he used to behead himself and offer it to the Lord. Pleased by his demonic devotion, the Lord used to give back his head. There elapsed five hundred years with such a kind of worship. At last, the delighted Lord manifested before him and got ready to give him a boon.

The demon said, “Hey Lord! I don’t want heaven. Nor do I long for the world of Brahma. I don’t want liberation either. Please don’t think otherwise. You’ve killed without any effort different demons in your different incarnations. I wish to fight with you if you gather the strength of all the incarnations and encounter me. Laughing at his unworldly desire, Lord Narasimha appeared before him in such a combined form.

There was a fierce duel between them. At one stage, the demon raged more than the Lord like a lamp rising before getting extinguished. The angels were worried at this and waited eagerly for the victory of Narahari. Instantly the Lord mounted on Garuda and cracked down upon the demon with thousand hands and thousand weapons. Like a conjurer, the demon too feigned the form of Vishnu on Garuda and pounced on the Lord. Detecting the delusion of the demon, the Lord dispelled it. Vrushabhasura had to stand in his original form before the Lord.

“Hey capricious demon! You wanted to fight equally with me and asked for the boon. Who’re you to fight me? What’s your strength? I’ve spared your life and mistakes now as you’ve been worshipping me with devotion. Yet, you’ve encountered me with all your guiles of delusion. I won’t leave you wherever you may hide. Hey bad man! If I don’t kill you with my discus weapon, I can’t be Narasimha.” Thus saying, the Lord took the discus in his hand. Realising the futility of his effort, Vrushabhasura fell on the feet of the Lord with pure devotion.

“Hey Lord! Even Brahma can’t describe the glory of the discus. You were the support to Ambarisha and others. I’ve also heard that those who’re killed by the discus have no re-birth. Hence, it’s better to be killed with your discus. Yet, I’ve a small desire. I’ve lived all through here on this hill considering it my all. I’ve a holy dip in the divine waters in the vicinity of this hill. I’ve continued here my chanting of Karala Narasimha mantra. At last, I also fought with you here. Though I die physically, I want this hill to be known by my name.” The Lord agreed to it and liberated him. The angels rained flowers on the Lord. The saints who hid themselves in the caves crept out of them and praised the Lord wholeheartedly.

Then the Lord said, “Hey saints! Now you can move fearlessly in the vicinity of the hill. There won’t be any hindrance for your penance and telling of the beads.” Giving assurance of security thus, the Lord disappeared.

(to be continued)



In our day-to-day life, we may encounter an array of situations and emotions, constantly changing, opposite, as with the different circumstances like that of a car drive, smooth at first, difficult at bottlenecks, etc. We start to think, 'Why does this happen to me alone?'

Lord Sri Krishna, in the Bhagavad Gita, explains the transient nature of the opposite experiences in life, with the following words in the verse:

*"Maatraasparshaastu kaunteya  
sheetoshnasukhaduhkhadaah I  
Aagamaapaayino(a)nithyaa... "*

*(The Bhagavad Gita- 2:14)*

The Lord says to Arjuna when the senses (i.e., eyes, nose, ears etc.) come in contact with the material



## The Transient Nature of the Opposite Experiences in Life

- Prof. Gayathri. B.

objects, a person feels heat and cold, pleasure and pain. These come and go. They are not permanent. The Lord makes us understand four main things about the 'Opposites' in life as follows:

- 1) Identifying and labelling things, experiences etc., based on one's sense of perception.
- 2) Confirmed arrival of opposites in life.
- 3) The 'pendulum' behaviour of the opposites.
- 4) The non-permanent nature of the opposites.

Firstly, it is the sense of perception. As humans, we have five sensory organs like eyes, nose, ears, etc, and when they come in contact with material objects, we gain perceptions depending on each individual's experience. For example, for some, fire gives comfort during cold weather. For some, it might be scary because they might burn their hands while using fire.

Secondly, the Lord confirms that a human being with these senses will definitely go through the different

opposites in life and thereby experiences pleasure and pain. Mainly, the Lord points out heat and cold because they are extremely opposite. They do not give pain or pleasure consistently. For example, fire (via the sense of perception) gives comfort during winter but, the same is very uncomfortable during summer. Similarly, the cold water bath is very soothing in summer whereas, the same is extremely unpleasant during winter. Therefore, neither of the opposites can give either pure pain or complete pleasure continuously. They change depending on time.

We reach the third point that they have a "pendulum" behaviour. We come and we go like a pendulum of a clock. Till the soul remains in the human body, one will experience pain and pleasure, heat and cold, and, the many opposites of life again and again, as per one's

fate, similar to that of a pendulum which keeps on moving till the clock works. No one can either stop it or avoid it. Therefore, one should not waste time running behind pleasure because it will automatically come and go like the pain which comes even if we do not want it.

Finally, the opposites are not permanent. They are only transient. Therefore, neither be worried in sorrow nor be possessive with pleasure because they will go away like the waves of the ocean which appear and disappear. They are never permanent. Hence, spend your time seeking the “Ultimate Truth”, the Eternal ‘Brahman’.

Let Us see a story which will help us get a better understanding of the transient nature of the opposites.

Once, a ‘guru’ and his ‘shishya’ had set out on a pilgrimage to Rameshwaram. On that first day night, the ‘shishya’ packed some food for them to eat. In the morning, they again began travelling and took rest at night. That night, they had no food and slept on an empty stomach. On the third day too, they did not get much food other than some raw

fruits in the forest. On the fourth day, they reached a village and got alms and the ‘shishya’ was very happy. After dinner, the ‘shishya’ asked whether they could stay back. On being questioned “Why?” the ‘shishya’ replied that they can get good food there. The ‘guru’ smiled and asked, “What guarantee is there that we will get good food tomorrow?” The ‘shishya’ understood the fact. The ‘guru’ further continued: “For two nights, we were hungry but we kept moving forward. Today, we have got food but we have to move forward to reach our destination. In life also, such opposites of pain and pleasure, joy and sorrow will come. We should always remember that they are just transient and always move on towards our final goal, understanding this truth.” The ‘shishya’ got a sense of clarity.

We will come in contact with material objects and experience pain or pleasure. We should always remember that they are only transient and not permanent and should move forward in life towards our final destination of reaching the Lotus Feet of “Govinda”.



### VAIKUNTA EKADASI IN TIRUMALA

Dhanurmasa sukla paksha Ekadasi is ‘Vaikunta Ekadasi’. On Vaikunta Ekadasi day and Dwadasi day, the North Gate i.e., Vaikunta Dwaram will be opened in Tirumala. The Vaikunta Dwaram will be decorated with flowers and lights beautifully. It is believed that any person who passes through Vaikunta Dwaram attains moksha. On Vaikunta Ekadasi day, Swarna Radhotsava seva will be performed in Tirumala. On Dwadasi day chakrasnanam will be performed at Swami Pushkarini in the morning. In recent times, the TTD management decided to observe the event as a ten-day festival by opening the ‘Vaikunta Dwaram’ to the visiting devotees for ten days. Visit Tirumala and be blessed by the Vaikuntanatha. This year this will take place on 10.01.2025.



Thondai Nadu 108 Divya desams

Thirukkadighai  
Chozha.Simha.Puram  
**SHOLINGHUR**  
- Sri Ramesh D. Kandadai



**Location :** This temple is located on a hilltop in the town of Sholinghur, about 100 km due west of Chennai. It is easily reachable by road.

**Sthalapuranam :** According to legend, the sage Vishwamitra received the title of Brahmarishi after praying to Lord Nrusimha for one Kadigai. The word Kadigai indicates the duration of time (also known as nazhighai) which is 24 minutes. Hence the name 'Thirukkadighai'. When Lord Rama left for Sri Vaikunta at the end of His avatar, the ardent devotee Anjaneya expressed his interest to go with Him. Then Lord Rama asked His devotee Anjaneya to go to Thirukkadighai and end the troubles faced by 'saptharishis' performing penance there. Lord Anjaneya fought with the two 'asuras' Kaalan and Keyan, and prayed to Lord Rama for success. Lord Rama appeared and gave His divine weapons to Anjaneya. Lord Anjaneya won the battle by using them. The Saptharishi ended their penance and the Lord appeared as Yoga-Nrusimha and blessed them. The Lord also blessed Anjaneya and instructed him to remain till the end of Kaliyuga at the spot and bless the devotees.

**Special Features :** The Lord is Yoga Nrusimha Swamy and the Universal Mother is Amruthavalli Thayar. The theertham is Amrutha Theertham. The vimana is 'Simhakra Vimana' and Hemakoti Vimana. The Lord resides on the bigger hill while Lord Anjaneya resides on the smaller hill. It is said that these two shrines offer cures to the devotees suffering from mental illnesses. The hill is called Eka-sila Parvat as it is one single stone.

Once there was a brahmin by name Doddachaar living nearby. He used to offer his daily service to the Lord. Every year he used to go to Kanchipuram and worship Sri Varadarajaswamy during the days of the Brahmotsavam. One year due to ill-health and advancing years he could not go. He prayed to the Lord and mentally visualized him. It is said that at Kanchipuram, the Lord disappeared at the festival for a few minutes while he showed up in front of him for the duration. Today there is a separate shrine to Sri Varadarajaswamy at Sholinghur which is open only during

the days of the Brahmothsavam. On the day of Garuda Vahanam festival at Kanchipuram (on the 3<sup>rd</sup> day) the Lord comes under the gopuram and a curtain of cloth is drawn hiding the Lord in plain sight to signify His disappearance for a few minutes. 'Aarti' is performed to the Lord behind the curtain.

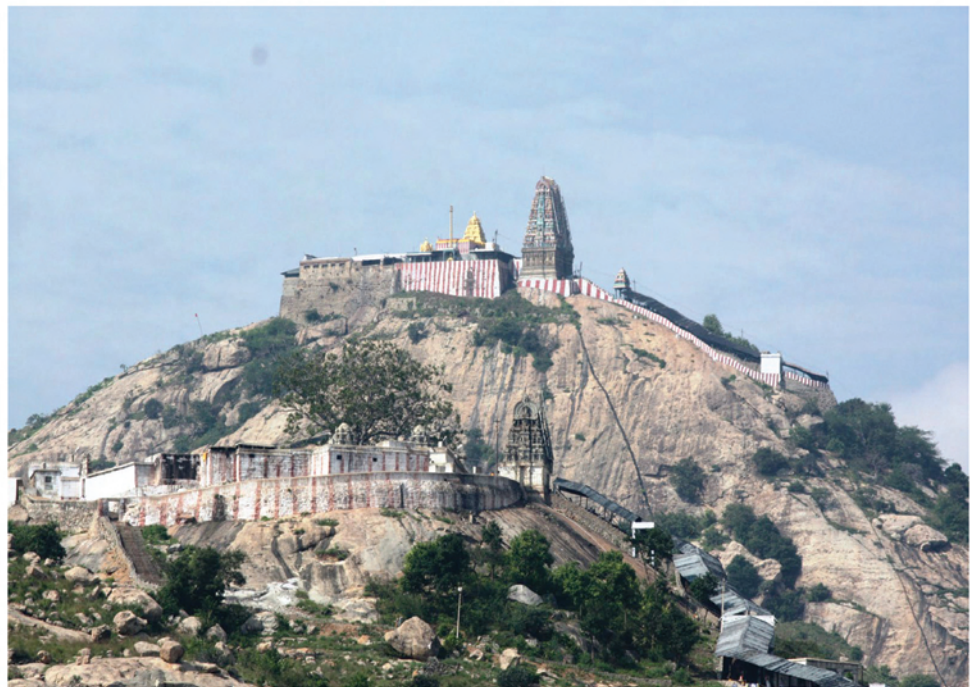
### Mangalasasanam

Sthambhevatarā

Sthapanēeya vighraha

Lakshmi Nrusimham

Charanam Saranam Prapadye |



Pey Alwar in his Mundraam Thiruvandhadhi (2342) says: Tirumala, the Ocean of Milk and Vaikunta are the ancient temples where the Lord resides. It is like Tirukadigai (Sholinghur) with flowers and swarming bees, and beautiful Tiruvinagar are places where the Lord, young and vibrant, used to reside long ago before He took control of me. It is implied that He now resides in my heart alone.' In Peria Thirumozhi (1731), Thirumangai says: 'The Lord who is the principle behind the Vedas and the Incomparable One, shines like a golden mountain. He has entered my heart as sweet as sugar and a sweet fruit and He resides on the hill at Thirukkadighai.'

Om Namō Narayanaya!



### SOLUTION TO PUZZLE

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





# SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhooshi

(Continued from the previous issue)

Sri Venkatesa Sahasranama is a part of the Bramhaanda Purana. The sage Narada gets upadesa from this stotra from Lord Bramha and Narada in turn gives

upadesa to the sage Vasishta.

**Sloka – 60**

*Kaalanemikaladweshi Muchukundavaraprada: /  
Saalva sevita durdarsharajasmaya nivaarana: //*

**342. Kaalanemikaladweshi:** Kaalanemi was a demon and was killed by Lord Vishnu. In his next birth, Kaalanemi came as Kamsa again only to hate Lord Krishna right from His birth and finally got killed by Lord Krishna himself. Tirumazhisai Alwar sings in praise of Lord Venkatesa and attributes this victory over Kalanemi to Lord Venkatesa in his Tirucchandaviruttam [#84] “...kaalanemiyaik kadindhu... Venkadam adaintha maala paadame...” In Sri Venkatachala Ithihaasa Mala of Ananthalan, it is stated that Sri Bhagavad Ramanuja consecrated the idols of Sri Rama and Lakshmana inside the sanctum sanctorum of Lord Venkatesa, citing this song of the Alwar as reference.

**343. Muchukundavaraprada:** While ruling from Mathura, Lord Krishna was attacked by a mighty warrior, Kalayavana. Under the pretext of being afraid of Kalayavana, Lord Krishna ran away from him only to lead him to a cave cunningly where Muchukunda

[an ancestor of Sri Rama] was resting for ages together with the boon of burning down anyone to ashes whoever wakes him up. Muchukunda promptly burnt down Kalayavana who mistook him for Lord Krishna and woke him up. Thereafter, Lord Venkatesa as Lord Krishna blessed Muchukunda. Hence the name.

**344. Saalvasevitadurdarsarajasmayanivaarana:** Saalva was the brother of Sisupaala. On hearing that Lord Krishna killed Sisupaala in the assembly of other kings, in a fit of rage, Saalva attacked the city of Dwaraka. Saalva was accompanied by his other friends who are also kings and Lord Krishna fought them all in a fierce battle. Lord Krishna killed them all and hence this name.

**Sloka – 61**

*Rukmigarvaapahaari cha Rukmininayanotsava: /  
Pradyumnajanaka: Kamee Pradyumna: Dwaarakaadhipa: //*

**345. Rukmigarvaapahaari:** Rukmi was the brother of Rukmini and he hated Lord Krishna. He planned to get Rukmini married off to Sisupaala. Krishna, being the all-knower, took off Rukmini a day before the marriage and fled in a chariot. Lord Krishna won over Rukmi's friends Sisupaala, Saalva and Jaraasandha and defaced Rukmi. Periyalwar cites this incident in his Tirumozhi [#3.9.3] as “Uruppini nangaiyai... ethir vandha serukkuttran veeram sithaya...”

**346. Rukmininayanotsava:** Lord Krishna's enchanting beauty captivated Rukmini and she felt extremely happy to see Lord Krishna. Sri Tallapaka Annamaacharya, in his famous composition “Muddugaare...” compares Lord Krishna in the form

of Lord Venkatesa, as a tinkling coral adjacent to Rukmini's colourful lips – "...*Rathikeli Rukhminiki Rangumovi Pagadamu...*". In the 'mangala sloka' for Lord Venkatakrishna of Tiruvallikkeni, He is addressed as "...*Rukmini Praananaathaya...*".

**347. Pradyumnajanaka:** Lord Venkatesa as Lord Krishna is the father of Pradyumna. Manmatha was burnt to ashes by the rage of Lord Siva and upon pleading Lord Siva, he took birth as Pradyumna to Lord Krishna and Rukmini.

**348. Kamee:** Lord Venkatesa is full of all the infinite bounties to be bestowed upon His devotees. Sri Nammalvar refers to Lord Venkatesa as "*Chintamanigal pagaralla pagal sei Tiruvengadatthaane...*" in Tiruvaymozhi [#6.10.9]. Sri Annamayya refers to Lord Venkatesa as the bestower of whatever one asks for, in his beautiful composition "*podagantimayya*". He establishes a simile between Lord Venkatesa and Kamadhenu as "...*kaavinchi korikalicche kaamadhenuvaa*." Hence, the 659<sup>th</sup> name in Sri Vishnu Sahasranama.

**349. Pradyumna:** Lord Venkatesa is celebrated as an *amsa* of one of the four 'vyuha murtis,' Pradyumna, who is self-effulgent. Hence, the 646<sup>th</sup> name in Sri Vishnu Sahasranama.

**350. Dwaarakaadhipa:** Lord Venkatesa as Lord Krishna is the king of Dwaraka. The city was built by Viswakarma at the behest of Lord Krishna when He was attacked by Saalva in Mathura. In the infamous incident of disrobing of Draupadi, she surrenders to Lord Krishna by calling out "...*Dwarakaanilayaa! Achyuta!*" and she was promptly protected at the right time.

**Sloka – 62**

*Manyaaharthaa Mahamaaya:  
Jaambavatkrutasangara: |  
Jamboonadambaradhara: Gamya:  
Jaambhavativibhu: ||*

**351. Manyaaharthaa:** Lord Krishna had to stand the false accusation of killing Prasena, the brother of Satraajit, and holding the possession of the priceless Syamantakamani. He fought twice to prove His innocence. Once with Jaambhavan and further with Satadhanva. He finally secured the jewel and granted the custody of the jewel to Akrura.

**352. Mahamaaya:** Sri Nammalvar says in Tiruvaymozhi [#1.5.6] "*Manaiseri aayar kula mudhale! Maamaayane! Madhavane!*". The exponents like Sri Nampillai and Sri Manavalayogi interprets the word "*Maamaayane*" by the act of Lord Krishna's demonstration of extreme simplicity by being born among us, indulging the childish acts, like stealing butter from the houses of neighbours and thus being caught and punished. This name is in Vishnu Sahasranama [#172], where Lord Krishna is interpreted as God who conceals Himself in 'Maya', the blinding screen, from the un-godly, who do not trust Him.

**353. Jaambavatkrutasangara:** This name of Lord Venkatesa is by virtue of Lord Krishna's fight with Jaambavaan for the lost jewel, *Samantakamani*.

**354. Jamboonadambaradhara:** Jamboonada in Sanskrit means gold. Lord Krishna is known to be dressed in golden garments. Similarly, Lord Venkatesa is adorned with golden garments and ornaments.

**355. Gamya:** The word 'gamya' means the targeted destination. Lord Venkatesa and the hill, Venkatachalam, is the target that one should strive to reach by practicing 'dharma.'

**356. Jaambhavativibhu:** The episode of Lord Krishna's fight with Jaambavaan resulted in Jaambavaan losing and realizing that it is Lord Rama who descended as Lord Krishna. Jaambavaan was very pleased with this fact and hence gifted the *Samantakamani* to Lord Krishna. Besides, Jaambavaan gave his beautiful daughter, Jaambhavati to Lord Krishna.



## Sloka – 63

*Kaalindeepathitharaamakeli:  
Gunjaavatamsaka: /  
Mandaarasumanobhaaswaan  
Sacheesaabheeshtadaayaka: //*

**357. Kaalindeepathitharaamakeli:** Kaalindee is the name of the river Yamuna. Since the river is originating from Kalinda mountain ranges, the river is thus called. This name indicates Lord Krishna's penchant to spend quality time playing in the well-furnished garden on the banks of Yamuna.

**358. Gunjaavatamsaka:** As Lord Krishna, He chose to decorate Himself with rosary peas. These are red and black hued small beans that are used for ears.

**359. Mandaarasumanobhaaswaan:** Mandaaram is another flower similar to hibiscus. Lord Krishna appears beautifully decorated with this flower. Lord Venkatesa's annual 'pushpayaagam' will have flowers flown-in from all around the world. 'Mandaaram' flowers will be placed in abundance during Srivari Pushpayaagam.

**360. Sacheesaabheeshtadaayaka:** Lord Krishna was pleaded by Sachidevi's husband Indra to conquer the malevolent Naraka who is causing a lot of trouble to all. Lord Krishna, along with Satyabhama, killed Naraka much to the relief of everyone and hence this name.

## Sloka – 64

*Satraajinmaanasollasee Satyaajaani:  
Shubhaavaha: /  
Shatadhanvahara: Siddha:  
Paandavapriyakotsava: //*

**361. Satraajinmaanasollasee:** Lord Venkatesa as Lord Krishna fought with Jaambhavan to secure the lost *Samantakamani* so that He can ward off the false accusation He had to endure. After the tough battle, Lord Krishna won and took the *Samantakamani* to the king Satraajit. The king was extremely delighted to have it back and was very much pleased with Lord Krishna. Hence this name.

**362. Satyaajaani:** A wife married in a proper ritual is called *Jaaya* in Sanskrit. It transforms into *Jaani* and hence Satyaajaani corresponds to Satyabhama's husband, Lord Krishna. King Satraajit, who initially suspected Lord Krishna for stealing the *Samantakamani*. Later, on he realized his folly and repented for the act of doing false accusation. He offered the hand of his daughter, Satyabhama to Lord Krishna and performed a grand marriage.

**363. Shubhaavaha:** Lord Venkatesa is the repository of all things that are for good and welfare of the devotees. Prativadi Bhayankaram Annan in his Venkatesa Suprabhatam, Venkatesa Mangalam [#3] mentions as "Sri Venkatadri Srungaagra Mangalaabharanaanghraye/ Mangalanaam Nivaasaaya Srinivasaya Mangalam". Sri Annan mentions the holy feet of Lord Venkatesa as the beautiful decoration to the tip of the Venkatadri hill and also mentions Lord Venkatesa as the repository of all things one could be granted by Lord Venkatesa for one's welfare.

**364. Shatadhanvahara:** When *Samantakamani* was brought back by Lord Krishna, Satraajit gave his daughter to Lord Krishna in marriage. Shatadhava was not pleased with this and killed Satraajit before taking away *Samantakamani*. Lord Krishna chased him and killed him to avenge Satraajit's killing. Hence this name.

**365. Siddha:** This name indicates Himself as the means to attain Him. Unlike the other means of attaining Him, He as the means remains ever available. It is also the 98<sup>th</sup> and 825<sup>th</sup> name in Sri Vishnu Sahasranama.

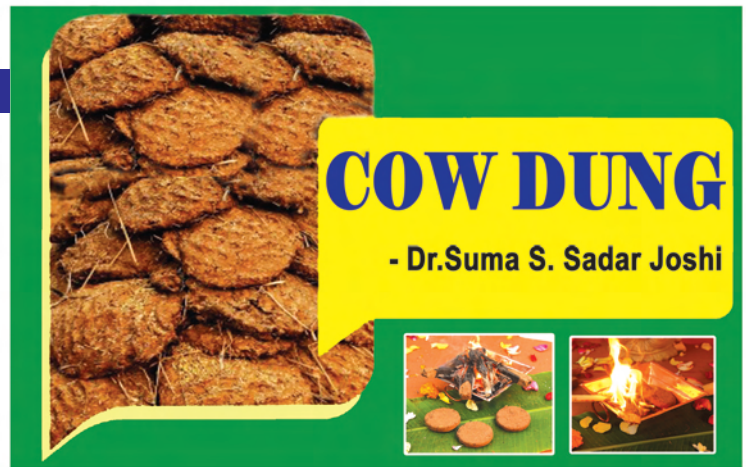
**366. Paandavapriyakotsava:** This name indicates the delight Lord Krishna has in helping the Paandavas. Lord Venkatesa as Lord Krishna in the Mahabharata displayed the role of being a friend, philosopher and guide to all the Paandavas throughout their lives. The Pandavas in turn are hailed as those for whom everything was Lord Krishna. The sage Vyasa in the Mahabharata (Drona Parva) [#183] says: "Krishnaasrayaa: Krishnabalaa: Krishnanaathascha Paandavaa:"

(to be continued)

**C**ow dung is used in the preparation of Panchagavya. In rural areas, cow dung is often used to clean floors and walls, and this practice extends to making rangoli designs. In Hindu culture, cow dung is used in rangoli because it is considered spiritually purifying and is believed to create a sacred space, inviting positive energies and warding off negative influences; essentially, it's seen as a way to welcome deities into the home during auspicious occasions by creating a clean and blessed environment with intricate designs made from cow dung. The cow dung is rich in crude fiber, crude protein and 24 types of minerals including nitrogen (N), phosphorus (P), potassium (K), iron (Fe), sulfur (S), magnesium (Mg), calcium (Ca), cobalt (Co), manganese (Mn), chlorine (Cl) and sloughed off intestinal epithelium.

Cow dung is used in Hindu rituals and has a mythological background that include:

**Goddess Lakshmi's abode:** Maa Lakshmi, the goddess of prosperity, lives in the cow.



**Symbol of purity and motherhood:** The cow is often seen as a symbol of motherhood, selflessness, and purity. Cow dung is considered to embody this nurturing and selfless nature.

**Govardhan Puja:** During Govardhan Puja, a festival associated with Annakut, devotees create effigies using cow dung to symbolize the hillock Govardhan. The Lord Krishna is said to have lifted Govardhan to protect the people living there from torrential rains.

**Pancha-gavya :** In Hindu rituals, pancha-gavya is made using cow dung and is believed to purify many sins.

**Agnihotra:** To perform agnihotra cow dung cakes are used.

**Cow dung diyas:** It is believed that lighting lamp in cow dung diyas is auspicious and attracts Goddess Lakshmi.

**Medicinal uses :** Smoke liberated on burning of cow dung causes eye irritation and tears, which can help vision enhancement. Cow dung is antiseptic and can destroy microorganisms that cause disease. In addition, the anti-fungal activity can be observed against Corprophilous fungi. It also has antibacterial properties. Cow dung can be used as a skin tonic and can help treat eczema and psoriasis. It can kill the malarial parasite. It has been demonstrated that it can kill the malarial parasite and Mycobacterium tuberculosis. Besides these, the cow dung improves



blood circulation, Prevents pimples, Prevents infections, Cow dung can repel insects and mosquitoes, Cow dung can help detoxify the body, It can improve blood circulation, Cow dung can help heal wounds, Removes dead skin, The mixtures of crushed neem leaves and cow dung helps against boils and heat rashes.

**Other uses of Cow-dung :** In rural areas of India, a dried cow dung cake is used as a source of energy for cooking food, decreasing the dependency on other sources of energy and is entirely environment-friendly.

‘Gobar’ gas (biogas) plants also serve as a significant energy source. They convert cow dung into methane gas, which is used as a source of energy for cooking and generation of electricity. Furthermore, the remaining residue is the best organic manure after converting most cow dung into methane gas.

Recently, cow dung-based mosquito repellents have been among the best alternatives for synthetic mosquito repellants.

The use of cow dung in agriculture is essential to maintain soil quality. Cow dung helps increase the population of earthworms, and also promotes and manages fertile soil with the presence of *Eisenia andrei* species of earthworm, showing an enhancement in the nitrification process.

When we offer ghee in fire as part of ritualistic sacrifices, it strengthens the ozone layer and shields the earth from harmful radiations from Sun. These are some of the benefits of cow dung.



## TTD's PANCHAGAVYA PRODUCTS NAMAMI GOVINDA

‘Panchagavya’ is an age-old and wholesome solution to many of our modern day’s ailments. Panchagavya is a traditional mixture prepared by using five ingredients derived from a cow, such as dung, urine, milk, curd and ghee. ‘Pancha’ means five and ‘Gavya’ means products derived from a cow. The ancient medicinal text of Ayurveda prescribes ‘Panchagavya’ as an elixir for many ailments and also suggests it as a preventive medicine for many of the diseases.

The Tirumala Tirupati Devasthanams is offering some of the best cow-based products to the public. The TTD is producing herbal soap, tooth powder, hand wash liquid, nasal drops, Agarbathi, ‘Go Arka’ (refined cow urine), face pack, Dhoop cones, Dhoop cups, Dhoop powder, ‘Vibhuthi’ and many more.

The product is named as ‘Namami Govinda’, indicating to the public that the products are dedicated to the Almighty Lord ‘Govinda.’ The Dhoop Churnam is named as ‘Avni’, Agarbatti as ‘Dharani’, Sambrani cups as ‘Dhaatri’, Dhoop sticks as ‘Vaishnavi’, Dhoop cones as ‘Varahi’, Vibhooti powder as ‘Prithvi’, herbal tooth powder as ‘Dhanshika’, herbal face powder as ‘Hiranmayi’, herbal soap as ‘Mahi’, herbal shampoo as ‘Kashyapi’, nasal drops as ‘Urvi’, Go Arka as ‘Nandini’, pain balm as ‘Rheumassap’, medicated nasal drops as ‘Nimba Nasyam’, powder for oral gargle as ‘Swasthya Gandusha’, tablets as ‘Amrutha’ and fumigation powder as ‘Rakshogna Dhoopam.’ The soap ‘Mahi’ is available in six variants, which are derived by infusing the essential oil representing the flavour into the soap mixture containing dolomite and wax. Devotees can get these Panchagavya products and be blessed by the Lord. For details contact call centre : 0877-2277777.

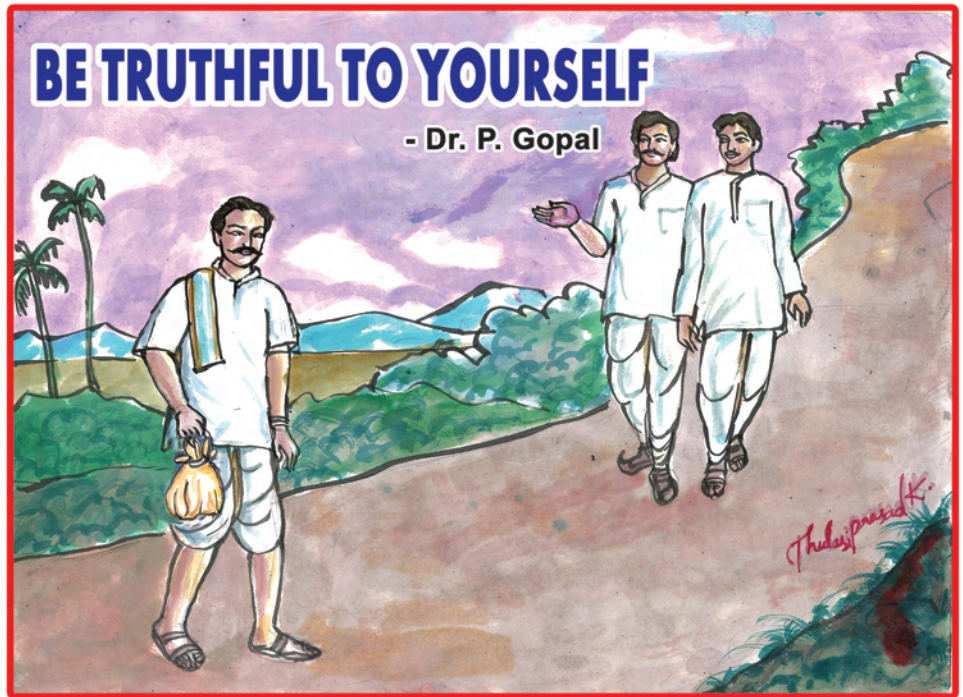


## Moral Story

Once, there were two intimate friends namely Ramu and Somu living in a village. Ramu is rich and honest. He is very much fond of buying camels in the market. One day, there was a street market held openly exhibiting a variety of animals. Ramu along with his friend Somu went to the market to buy a camel.

Ramu bought a camel for ten gold coins from Damu, the seller of camels and returned home. While he was inspecting the camel, he found ten gold coins under the saddle of the camel. He, immediately thought of returning those ten gold coins to the seller and asked his friend to accompany him. After knowing this, Somu told Ramu: "Why do you want to return these gold coins again to the seller. You would better keep them with you." But Ramu said, "If I keep them with me, it is an act of stealing and it is not fair to do so." Then Somu said, "Atleast take two coins out of those ten gold coins." Ramu again refused to take the gold coins.

After sometime, they went to the market and met the seller. Knowing this unexpected thing, the seller of the camel felt very happy and he himself offered two gold coins as a token of gratitude to Ramu praising his honesty in returning the gold coins. But, Ramu said that he had already taken two gold coins and retained with him. Then, Damu said, "No, you have not taken, see all ten coins are there inside the pouch." Ramu then proudly said: "I have retained two gold coins already with me and they are none other than honesty and integrity, and I don't accept your gold coins".



While they were returning home, Somu told Ramu, "You should have taken two gold coins and returned eight to the seller as he didn't know how many coins are kept there in his pouch. Ramu replied softly, "We are not supposed to steal things even if others are not observing and it is a foolish act." Somu realized and apologized to his truthful friend Ramu.

We should not steal things even if nobody is observing us. But, God knows everything and He measures all our deeds. One should act according to one's conscience. Try to live always as if you were under the eyes of the Onlooker, the Almighty.

**Moral :** A thief has the thoughts of a thief. A gentleman has the thoughts of a gentleman. Most people are the victims of their own thinking. They use their mind to create a mental prison which is so elusive that they don't even know they are in that prison.







## The Different Forms of LORD VISHNU!!

### CHILDREN CORNER

- |                            |                             |
|----------------------------|-----------------------------|
| 1. Om Kesavaya Namaha      | 13. Om Sankarsanaya Namaha  |
| 2. Om Narayanaya Namaha    | 14. Om Vasudevaya Namaha    |
| 3. Om Madhavaya Namaha     | 15. O Pradyumnaya Namaha    |
| 4. Om Govindaya Namaha     | 16. Om Aniruddhaya Namaha   |
| 5. Om Vishnave Namaha      | 17. Om Purusottamaya Namaha |
| 6. Om Madhusudanaya Namaha | 18. Om Adhoksajaya Namaha   |
| 7. Om Trivikramaya Namaha  | 19. Om Narasimhaya Namaha   |
| 8. Om Vamanaya Namaha      | 20. Om Acyutaya Namaha      |
| 9. Om Sridharaya Namaha    | 21. Om Janardanaya Namaha   |
| 10. Om Hrusikesaya Namaha  | 22. Om Upendraya Namaha     |
| 11. Om Padmanabhaya Namaha | 23. Om Harave Namaha        |
| 12. Om Damodaraya Namaha   | 24. Om Krishnaya Namaha     |

### PROVERB

1. Birds of a feather flock together
2. Don't bite the hand that feeds you

### TONGUE TWISTERS

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

### Match the Rituals being Performed in Tirumala In Column A with the Column B:

A

1. Suprabatam
2. Ekanta Seva
3. Kalyanotsavam
4. Sahasradeepalankarana Seva
5. Dolotsavam

B

- a. Afternoon
- b. Midnight
- c. Late Night
- d. Early Morning
- e. Evening

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

### RIDDLE

Name the poet using the clues given below :

1. He was also known as KakarlaTyagabrahmam.
2. He composed many songs in praise of Lord Rama.
3. He composed most of the songs in Telugu.

Answer : Saint Tyagaraja



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



Connect the dots using numbers and draw the Picture.

### CHANT

Kayena vaca manasendriyariva  
buddhyatmana va prakrtessvabhavat |  
karomi yadyatsakalam parasmai  
narayanayeti samarpayami ||



### Find out the Order related to Pongal Festival



(a)



(b)



(c)



(d)

**Answers :** 1) c-Bhogi 2) a-Sankrathi (Rangoli) 3) d-kite festival 4) b-Bull race

### Jumble Solver

Atnukiav isadake  
Mavastonayayhda  
Gdoa mavastoyanirap  
Turi martahskan

**BECOMES**

Tiru Nakshatram  
Goda Parinayotsavam  
Adhyayanotsavam  
Vaikunta Ekadasi

**Ans. ANDAL NEERATOTSAVAM**

A festival  
dedicated to  
Andal in  
Dhanurmasam  
at Tirumala  
temple is ...

			A
	D	N	L
A	M	A	V
A	S	T	O
T	A	R	E
		E	N

### MATCH THE FOLLOWING



(1)



(2)



(3)



(4)



(5)



(a)



(b)



(c)



(d)



(e)

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





Tirumala Tirupati Devasthanams  
SPIRITUAL SAPTHAGIRI MAGAZINE

## QUIZ for Children - 30

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

1. Who gave Surya mantra to Yudhishtira according to Mahabharatha .....
2. Brother of Draupadi .....
3. Who cursed Duryodhana that his thigh would be torn to pieces by Bhima .....
4. Who gave upadesa pratismrutividya to Yudhishtira in Mahabharatha .....
5. According to Mahabharatha, where did the Kamyaka vana(forest) situated on the banks of which river .....
6. Rukmi was the brother of .....
7. Kaalanemi was a demon and was killed by .....
8. How many coins did Ramu got under the saddle of the camel in moral story .....
9. Name the three character in the moral story .....
10. Brother of King Janaka .....
11. Wife of Agastya .....
12. Who is Kala .....
13. Ravana's Kingdom .....
14. Which God is called Lambodara .....
15. Name the Panchagavya product introduced by the TTD .....
16. Pedda Saathumora is also called .....
17. Sri Purandaradasa Aaradhana mahotsavam on .....
18. In which place Sri Andhra Mahavishnu Temple situated in A.P. ....
19. On which day Paruveta utsavam is celebrated in Tirumala .....
20. Vaikunta Ekadasi on .....

### RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-01-2025.
8. Three winners will be selected through lucky dip among the participants who submit all the correct answers.
9. The names of the winners will be published in the magazine.
10. The children of the employees working in the office of the Chief Editor, T.T.D. are not eligible to participate in the quiz.
11. No information will be provided over phone regarding the quiz. Participants should send their details legibly.

Name of the Child : .....

Age :..... Subscription No. : .....

Full Address : .....

.....

.....

Cell No. : .....

**Your answers should be sent to the  
Address given below:-**

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

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JANUARY, 2025 :: SAPTHAGIRI



## GENERAL PREDICTIONS FOR THE MONTH OF JANUARY 2025

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



### Aries (Mesha) :

There will be favourability in profession and in business when compared to the last month. Conditions are favourable. Your social reach will expand considerably. Land disputes will be resolved. It is important to maintain good relations with relatives.



### Libra (Tula) :

Your dues are paid. Initiatives undertaken with bold plans will be successful. There is a chance for good news. Court matters are favourable. Health problems may crop up. Women should be careful.



### Taurus (Vrishabha) :

There will be no financial difficulties. Foreign 'visas' and other international travels are possible. Courage leads to action. Education will be developed. Attention is needed in Health. Don't waste money. Unnecessary expenses should be avoided.



### Scorpio (Virshchika) :

Going around the courts, spending money, binding yoga is loom. Indications are there for headache and throat pain. Lord Subrahmanya's worship and anointing gives relief from the end of the month. Don't lose hope in the financial matters.



### Gemini (Mithuna) :

This year will be successful in everything by realizing your ambitions and goals. You should be careful while travelling and travelling expenses should be minimized. Enemies will become friends.



### Sagittarius (Dhanu) :

There will be increase in authority and expenses. Health is common. This month is likely to delay auspicious deeds at home. It is professionally suitable. Employees may get good transfers to their preferable places. Children may get good results.



### Cancer (Karkataka) :

In financial matters, care should be taken. You should reduce unnecessary expenses. Avoid problems, mental stress and arguments in your work. Health problems especially related to heart and stomach may increase. Students should work hard to get good results.



### Capricorn (Makara) :

Marital ties that have been going on with problems since the past will come to an end and you will be free. Practicing patience is the right thing to do at this time. Sports persons should work hard.



### Leo (Simha) :

You will enjoy luxuries. All wishes will be fulfilled. There is a possibility of accumulating wealth and property. You will get name, fame, good income, family happiness and good health. You should chant any 'stotra' of God or Goddess to get positive results.



### Aquarius (Kumbha) :

You will be praised by higher authorities and will be recognized. Family and friends will respect you socially as well. Health is wealth. Take care of your health. Good news may give you satisfaction.



### Virgo (Kanya) :

Constant fear of health problems and mental distress are indicated. Avoid taking long journeys. Recognition or reward comes either from the authorities or from the government. You have to wait for good news.



### Pisces (Meena) :

Life is fun. You will get satisfactory income and growth. Your relationship with spouse will also be sweet and smooth. You will get mental peace. It increases your will-power. Do justice to all. Otherwise you may be bad.

Subham Subham Subham





## SANKRANTI CELEBRATIONS

Original Story in Telugu by : Sri Koganti Venkata Appalacharya

Pictures by : Sri K.V. Kotilingachari

Translated by : Smt. J.C. Gnanaprasuna

Villages are the back bone of our country. Festivals celebrated in the villages are unique. Here a small girl is asking her grand mother regarding the Sankranti festival. Let us go through their conversation...

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Granddaughter - Grandma! Why did women draw huge 'rangolis' and put dung lumps in it?

Grandmother - They are not dung lumps. They represent goddesses called 'Gobemma'. Drawing rangolis in front of houses will represent Goddess Lakshmi and is a belief that she will reside in the house.



Granddaughter - Why does everyone put those flower garlands tied round the doors?

Grandmother - My dear! Those flowers are marigolds. During Sankranti, people make decorative garlands around the doorways. It is a belief that, Goddess Lakshmi will reside in Rangoli, Cowdung and flowers.



Granddaughter - Grandma! These cows are playing with their clothes covered... Why?

Grandmother - Oh baby! They are not cows. They are decorated bulls.



Grand daughter - In the Morning, people came singing songs. who are they?

Grand mother - They will come singing devotional and folk songs in front of the houses.



Sankranti is a big festival celebrated for three days and all kinds of crops come to farmer's houses. 'Gangireddulavallu' (one who decorates the bull and wander in streets), Haridasas (A man who sings hymns of the Lord in streets) Budabukkalavallu one who move in the streets singing folk songs and wore colourful costumes), Jangamdevarlu (one who narrate related to their sect stories) used to come during Sankranti festival day.





Grandmother - In this festival farmers, Women in all the houses also give grains / clothes / eatables etc. according to their wish. It is a belief that Lord will get happy by doing this.



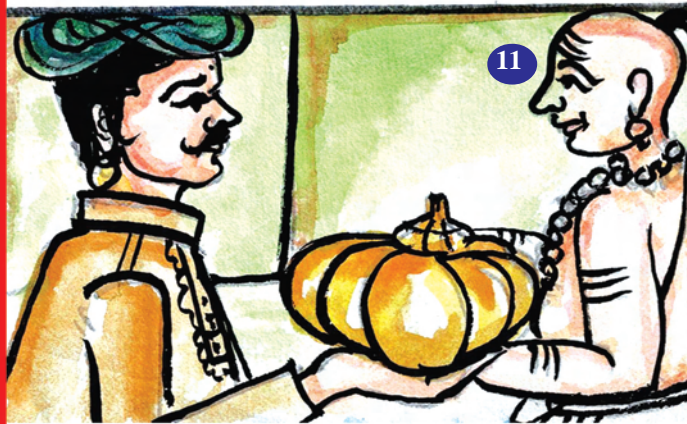
Granddaughter - Grandma! Why did you wake up early and put big fire over there?  
Grandmother - They are bonfires, dear! It should be done on the first day. All of us need to do head bath today and then wear new clothes.



Holy Gobbeemmas should be put in the evening. All the young ladies go around them singing songs and dancing. It is believed that, Gobbeemma is the incarnation of Goddess 'Mangalagouri'.



Grandmother - My dear! Today is the festival of Bhogi. Bhogi pallu (a mixture of jujube fruits, flowers, coins) will pour on the heads of the children. It is a belief that these will give good results.



Granddaughter - What will people do on Sankranthi day?  
Grandmother - We call the Brahmins and donate the pumpkins and other danas to them.



Grandmother - Today is Kanuma. It is called cattle festival. Cattle is worshipped on this day.  
Granddaughter - I am very happy. By this, i came to know all the activities related to this sankranthi.

END





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**Answers for the QUIZ**

**Published in the Month of NOVEMBER 2024**

1. Padmasarovaram
2. The imprint of Gajam (Gaja dwajam)
3. Pancharathra agama
4. On Golden Lotus
5. Gajavahanam
6. Adilakshmi, Dhana Lakshmi, Dhaanya Lakshmi, Gaja Lakshmi, Santhana Lakshmi, Dhairya Lakshmi, Vijaya Lakshmi, Vidya Lakshmi
7. Lotus flower
8. In Padmasarovaram
9. 27-11-2024
10. Thara
11. Iravantha
12. Where is knowledge for the lazy?
13. Chedi
14. Kadru & Vinata
15. Arunachaleshwara temple
16. 9-11-2024
17. Ashtadasa puranas
18. Samee
19. Matsya Kingdom
20. Valaludu

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The Karthika Deepotsavam programme was held in the TTD Administrative Building grounds on 18.11.2024. On this occasion, TTD E.O. Sri J. Syamala Rao, I.A.S., JEO, Sri V. Veerabrahmam, I.A.S., other officials, staff and large number of devotees participated.



TTD Trust Board Chairman Sri B.R. Naidu along with Board member Sri G. Bhanu Prakash Reddy inspected the Q-lines in Tirumala and interacted with devotees on 03.12.2024.



TTD EO Sri J. Syamala Rao, I.A.S., along with Addl. E.O. Sri Ch Venkaiah Chowdary, I.R.S., inaugurated the Central Locker Allocation Counter on 22.11.2024 at the Pilgrim Accommodation Complex-3 in Tirumala.



International Day of the Deaf and International Day of sign languages programme was held on 29.09.2024 in the TTD Admn. Building, Tirupati.



In the programme organised by the TTD on the occasion of 64<sup>th</sup> International Day of the Differently Abled, speakers and many employees took part.







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❀ Eesaanaam jagathosya Venkatapathe vishnom paraam preyaseem ❀  
Thadwakshasthala nithyavaasarasikaam thatkshaanthi samvardhineem |  
Padmaalamkrutha paanipallavayugaam padmaasanasthaam sriyam,  
Vaathsalyaadhi gunojwalaam, bhagavatheem vandhe jaganmaatharam ||