



TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

ILLUSTRATED MONTHLY

JANUARY - 2019 Rs. 5/-



Sapthagiri



TIRUMALA TIRUPATI DEVASTHANAMS

SRINIVASAMANGAPURAM

**SRI KALYANA VENKATESWARASWAMIVARI
ANNUAL BRAHMOTSAVAMS**

24th February to 04th March, 2019

24-02-2019, Sunday

Day : Dwajaroohanam

Night : Peddasesha Vahanam

25-02-2019, Monday

Day : Chinnasesha Vahanam

Night : Hamsa Vahanam

26-02-2019, Tuesday

Day : Simha Vahanam

Night : Muthyapupandiri Vahanam

27-02-2019, Wednesday

Day : Kalpavruksha Vahanam

Night : Sarvabhupala Vahanam

28-02-2019, Thursday

Day : Mohini Avatharam in Pallaki

Night : Garuda Vahanam

01-03-2019, Friday

Day : Hanumadvahanam

Eve. : Vasanthotsavam

Night : Gaja Vahanam

02-03-2019, Saturday

Day : Suryaprabha Vahanam

Night : Chandraprabha Vahanam

03-03-2019, Sunday

Day : Rathotsavam

Night : Aswa Vahanam

04-03-2019, Monday

Day : Chakrasnanam

Night : Dwajavarohanam



TIRUMALA TIRUPATI DEVASTHANAMS

TIRUPATI

**SRI KAPILESWARASWAMIVARI
ANNUAL BRAHMOTSAVAMS**

25th February to 06th March, 2019

25-02-2019, Monday

Day : Dwajaroohanam

Night : Hamsa Vahanam

26-02-2019, Tuesday

Day : Suryaprabha Vahanam

Night : Chandraprabha Vahanam

27-02-2019, Wednesday

Day : Bhuta Vahanam

Night : Simha Vahanam

28-02-2019, Thursday

Day : Makara Vahanam

Night : Sesha Vahanam

01-03-2019, Friday

Day : Tiruchi Utsavam

Night : Adhikaranandi Vahanam

02-03-2019, Saturday

Day : Vyagravahanam

Night : Gaja Vahanam

03-03-2019, Sunday

Day : Kalpavruksha Vahanam

Night : Aswa Vahanam

04-03-2019, Monday

Day : Rathotsavam

Night : Nandi Vahanam (Mahasivaratri)

05-03-2019, Tuesday

Day : Purushamruga Vahanam

Night : (Kalyanotsavam) Tiruchi Utsavam

06-03-2019, Wednesday

Day : Trisulasnam

Night : Dwajavarohanam, Ravanaasura Vahanam

BHAGAVADGITA

Janma karma cha me divyam
evam yo vetti tattvatah |
tyaktvaa deham punarjanma
naiti maameti soarjuna ||

(Chapter-4, Sloka-9)

Arjuna, My birth and activities are divine. He who knows this in reality is not reborn on leaving his body, but comes to me.



Dharanyam Nithyasannidyam
Venkatadrou Visheshataha |
Tasmatatraiva Kaaryani
Sarva Daanaani Parthivai hi ||

Venkatadri is the abode of Lord Srinivasa.
As His presence here is everlasting.
Donations made to Him will get the most desired results.



TIRUMALA TIRUPATI DEVASTHANAMS, TIRUPATI

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Arjitha Sevas / Utsavams



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Venkatesa Samo Devo na
Bhuto na Bhavishyati



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CONTENTS



No. 8

Dhanurmasa Rituals at Tirumala	
- Sri A. Ramakrishna Deekshitulu	- 7
Sankranti - A Festival of Harvest and Joy	
- Dr. V.K. Bhaskara Rao	- 12
Sankranti Celebrations at Tirumala Temple	
- Sri C. Raghothama Rao	- 14
A Fete of Life - Sankranti	
- Dr.K. Sridevi	- 15
Tirumala Srivari Nithya Kalyanotsavam	
- Prof. M. Rajagopalachary	- 17
Sri Andal's Aspiration! Sri Ranganatha's Wedding!	
- Smt. Premananda Kumar	- 22
King Parikshit Establishing Dharma	
- Dr. Vaishnavanghri Sevaka Das	- 31
Sri Venkateswara Swami Temple - Upamaka	
- Sri Venkata Balasubrahmanyam	- 34
Puzzle	
- Sri T.S. Jagan Mohan	- 36
Lord Srinivasa is Mahavishnu	
- Sri T.K. Krishnaswami Thathacharya	- 37
Thondaradipodi Alwar	
- Sri A.S. Chandra	- 39
King of Kooram - Koorathalwar	
- Smt. T.S. Rajalakshmi	- 42
Vishnu Sahasranama Stotram	
- Sri Balkrishna Pawar	- 46
Smash your Doubts and Shine in Actions	
- Dr. Vaishnavanghri Sevaka Das	- 49
An Oblation to Good Health : Jaggery	
- Smt. P. Archana	- 51
General Astrological Predictions	
- Daivajna Chaturana Rani Narasimha Murthy	- 53

Front Cover : Srivaru with His Consorts (Tirumala)
Back Cover : Sri Padmavathi Ammavaru (Tiruchanur)

THE OPINION REGARDING THE ARTICLES PUBLISHED IN THIS MAGAZINE BELONGS TO
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EMPATHY IS THE ABODE OF SPIRITUAL BLISS

The Almighty belongs to all. Devotees in lakhs come to Tirumala every day for having the grand Darshan of Lord Venkateswara without minding the aspects of distance and trouble during their journey. The Tirumala Tirupati Devasthanam is also inventing every possible and special measures for promoting the comfort and convenience of the devotees at every step for the easy and comfortable Darshan of the Lord. As a special measure, the Tirumala Tirupati Devasthanam has introduced Lucky Dip for giving an opportunity to the devotees to perform various sevas to the Lord.

In this regard, some devotees are not happy. They used to feel that they are not getting the chance in the dip when they desire. The Tirumala Tirupati Devasthanam clarifies that no interference of any sort is possible in the system of Lucky Dip. Devotees used to get their tickets and they may avail themselves of their opportunity depending on their sheer luck and fortune. They should not feel any distress for not getting their tickets but they should wait and pray to Lord Venkateswara to get their chance and fortune very quickly to perform His Sevas. If the devotees have the grace of God, their wishes will be fulfilled definitely.

It is a well-known fact that the Maharishis' also waited for many years to attain the grace of God. In the Bhagavatham, Gajendra, the devotee of Lord Vishnu prayed to Him for a period of thousand years with staunch faith and devotion when he was captured by the monstrous crocodile. At last, he was blessed by Lord Vishnu. One should not be impatient. Impatience may affect mental health. Devotion and endurance should always go hand in hand.

The devotees who come to Tirumala must have patience and piety in a balancing way to get the grace of the Lord. There is a dire necessity to follow queue system properly while going to have the sublime Darshan of the Lord without causing any sort of inconvenience like pushing in and stampeding the devotees who are in the front so that the other devotees may get satisfaction in the glorious Darshan of the Lord.

Every devotee should know that there are many devotees at his back and he should complete the grand Darshan of the Lord even in a moment and give an immediate chance to the other devotees in the queue. After seeing the effulgent God, one should store the radiance of the embodiment of the Lord in mind and see Him with one's mental eye and complete the course of one's journey.

In the past ages, the Rishis did continue penance for a long time to get the grace of God and they longed for His '*Sakshyatkaara*'. But the devotees in Kaliyuga luckily got the fortune of seeing God with their eyes even without penance and achieve their goal in a few hours. This is the special feature of the present age. If the devotees pray to the Lord with endurance, piety and devotion, their wishes will be granted by Him at once. It is the significance of Kaliyuga.

One should not be dejected, depressed, disappointed and discouraged in Darshan of Lord Venkateswara. Let us co-operate and have the magnificent of Lord Venkateswara with patience and piety in order to get His blessings and make our heart an abode of spiritual bliss.

OM NAMO VENKATESAYA

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DHANURMASA RITUALS AT TIRUMALA

- Sri A. Ramakrishna Beekshitulu

*Tamsrinivasa mahambhajaminutakamalsvarya
mokshapradam ||*

The Lord of the Vengadam hills, Sri Srinivasa is most benevolent towards his devotees and he always loves to bless them with their chosen wishes along with wealth and moksha. Lord Srinivasa's appearance at Tirumala is due to the one and only reason to shower all His choicest blessings on mankind. There are many rituals that are periodically conducted during several auspicious occasions throughout the year at Tirumala Hill Shrine. The rituals that are celebrated during the sacred month of Dhanurmasa (Dec/Jan) is considered most auspicious among the other rituals of the year. 'Dhanurmasa' is considered as highly auspicious for the devotees of Lord Vishnu. The beginning of Dhanurmasa is marked by the transit of the Sun into 'Dhanur' rasi. This is also called 'DhanusSankramana'. According to Sanatana Dharma, Devas wake-up early in the morning during this month. They perform special prayers to Sri Mahavishnu during the auspicious period of 'BramhiMuhurtha', which is one and half hours before sunrise. Srikrishna in Bhagavad – Gita says 'MasanamMaargaSeersshoham....' – 'I manifest more in Margashirsha masam among the different months of the year'. Worshipping Lord Vishnu on a single day during Dhanurmasa is equal to worshipping Vishnu with devotion for 1000 years. Special worship is conducted

in all ancient Vishnu shrines throughout South India and some parts of North India. The holy festival 'Vaikuntaekadasi' is also celebrated on an Ekadasi during the bright half of Dhanurmasam.

Tiruppalliyechhuchi – Awakening ritual

The daily rituals of the temple begin with sacred '*tiruppalliyechhuchi*', instead of the regular Suprabhatam. This is a compilation of sacred verses praising Lord Vishnu sung by the Sri Vaishnavaite saint Sri TondaradipodiAlwar 'tirumalai ariyadar tirumalaiariyadavar' is an adage.



One who does not know the prabandham 'tirumalai' does not know 'tirumai', Srimannarayana. Maalai means garland-of-flowers and also a type of prabandham, which has many poems on a single theme. Tirumalai is one of the 2 prabandhams composed by one of the 12 Alwars, Sri Thondaradippodi Alwar, also called as 'bhaktangirenu'. His other prabandham is 'tiruppalliyezhuchchi'. These prabandhams are part of the 24 prabandhams which make the divine collection 'nalayiradivya prabandham' - The ten beautiful Tiruppalliyezhuchchi pasurams are recited everyday to awaken our Lord. Tiruppalliyezhuchchi is applicable only to Srimannarayana.

Dhanurmasa Aradhana

These beautiful songs are sung by the Arulicheyal Ghoshti lead by Sri PeddaJiyangar of Tirumala temple for 30 days during Dhanurmasa. At the conclusion of these verses, the Dhanurmasa Kainkaryams begin with the singing of verses from Sri Goda Devi's Tiruppavai. The PeddaJeeyar along with Ekangi, Sannidhi Golla, Tholappachar will bring a basket full of flowers from Yamunottarai to the Sannidhi. Amidst the recital of these verses, the Vaikhanasa Archaka takes Sankalpam for Dhanurmasa Aradhana - *dhanurmase Suklapakshe, ... asmingramesthithanam brahman Adisarva varnanam, sarvesham bhaktajananamcha, vyadhichoradurbhiksha anavrush Tirajabadadhi sarvaupadrava santyartham, rajarash tragramayajam anaacharya archaka pachaka paricharakadi abhivruthyartham,...* meaning, during this auspicious time, May all who belong to the four classes in the country, and all devotees of Lord Vishnu, be protected from several calamities like Diseases, Thieves, Famine, Drought, Cruelty of King and there shall ever be positive progress bestowed on the king, country, village, Founder of the temple, Acharya, Archaka, Paricharaka... After taking the Sankalpam for Dhanurmasa Thomala Seva, the Archaka now begins offering ritualistic services in a sequence called 'upacharas' viz.,

1. Asana (getting the deity seated on a place of honour), 2. svagata (words and gestures of welcome, and orienting the deity towards ourselves - vigrahasya Abhimukhikaranam), 3. anumana (begging the deity to condescend and accept the worship to be offered - archan artham prasidaitiy Achanam), 4. padya (water for washing the lotus feet - pada-prakshalanaya), 5. arghya (water for washing the hands), 6. Achamana (water for ceremonial sipping, being given on the right hand of the deity by means of pranidhi), 7. Pushpa (flowers being offered at the feet, on the shoulders, and on the conch and discus), 8. Gandha (sandal-paste being applied to parts of the body above navel), 9. dhupa (incense wafting in the four directions), 10. dipa (light with clarified butter), 11. snana (giving a ceremonial bath or Abhisheka (only during morning worship) in the morning or sprinkling water on the deity - abhyukshana (in afternoon and evening) 12. ploti (drying the icon with a clean cloth) 13. Vastra (draping the icon with fresh garments of silk or cotton), 14. uttarlya (providing an upper garment), 15. Abharana (decorating the icon with ornaments), 16. upavita (bestowing the sacrificial cord of cotton or gold), 17. havis (food offering, baked and seasoned), 18. panilya (offering water for drinking, while eating food), 19. Achamana (to signify the completion of the food offering), 20. mukhavasa (fragrant substances to clean the mouth), 21. Bali (food offering for the attendant deities), 22. pranama (prostrations), 23. pushpanjali (offering of flowers or Tulasi at the completion of the ritual of worship), 24. Stuti (prayers in eulogy).

The same upachara may be offered twice or thrice depending on the usage and custom of the shrine. Here at Tirumala each upachara is offered thrice which is a long standing custom from times immemorial. The above upacharas are classified under different categories and are called as 'shatkai archana' (Worshipping six times a day), which is followed in the temple as prescribed in Vaikhanasa Bhrigu Samhitha Prakeernadhikara,

*Shatkalam vatrikalamvadvikalakam
Ekakalamvapujanamdevdevasya ||*

meaning - Lord Vishnu must be worshipped one time, two, three or at the maximum, six times a day in a temple.

Also we read in Bhagavadarchanam of Prakeernadhikara

*Pratyusha Schaprabhata Schamadhyahna
Schaaparahna: |
Sayankaioni SidhaSchapujakala
Stushatsmruta: ||*

The times of worshipping Lord Vishnu according to Sage Bhrighu are Pratyusha – before sunrise, Pratahkala – at sunrise, when the sun hit horizon, Madhyahna – at noon, when the sun at top of sky, Aparahna – late afternoon when sun start to descend, Sayankala – evening before total sunset and Ardharatri (Nisidhikalam) – during midnight. But the worship which is offered during Dhanurmasa is an extra addition to the regular 6 times worship a day.

Parrot Alankaram (Adornment)

After offering all the upacharas during Dhanurmasa ThomalaSeva, Mantrapushpam is offered to Lord Srinivasa with the Tulasi placed at the lotus feet given by a descendant of Tirumala Nambi called Tholappachar. Now the Mulavirat is offered with NakshatraHarati followed by KarpooaraHarati, which concludes, Dhanurmasa ThomalaSeva. Srivari Mulavirat (Main Deity) is adorned with flower garlands and there will be no separate adornment of flowers in the regular ThomalaSeva. Also two specially made parrots with leaves, one from Srivilliputtur Andal Sannidhi is adorned on the left bosom of Srivaru, another one provided by TTD garden department is also adorned on the left side near Shankham. Also a diamond studded parrot is adorned on the right bosom of Srivaru throughout Dhanurmasam. The adornment of Parrot on Srivari Mulavirat bosom has a special significance and meaning.



In Sri GodaDevi's 'NachiarTirumozhi' (5th Decad, 5th verse), Andal refers fondly to Her parrot as 'Paalamudhoottieduthaenkolakkili' - a parrot that's fed on milk. In Her verse, Andal speaks of three birds - the swan, the cuckoo and the parrot.

In the sloka, 'Koojantam Rama Rameti,' Valmiki is referred to as a cuckoo — Valmiki kokilam. Sukabrahma Rishi narrated the story of Lord Krishna. Suka also means parrot in Sanskrit. So Andal, by singing about the cuckoo and the parrot, may be said to be referring to the narrators of the stories of Rama and Krishna, respectively. The reference to the swan is Andal's way of referring to the Acharyas, who are invariably compared to swans because of their discerning capacity. "ilamkili" by ANDAL, instead of to "ilamkuyil". We all know that kuyil is known for its melodious voice, and normally no one refers to kili for its sweet voice. If anything, the parrot has a hoarse voice. But the parrot is known for obediently repeating whatever it hears, and does not go on

its own and echo its own thoughts. Our sampradayam is that we obey whatever our acharya-s teach us, and not just say whatever occurs in our heads. It is considered murkhatvam (stupidity, foolishness) to go on our own and blabber our thoughts, instead of following our elders' words and echoing this to others. Parrot, and not kuyil, is known for its faithfully repeating what it hears, and this is why ANDAL chose the parrot for sweetness! This is what ANDAL herself does, namely, she faithfully follows the path shown to her by perialwar. The subsequent Acharya-s follow the path of ANDAL – this is our sampradayam.

Bilva Archana

The next ritual is Sahasranama Archana. Sri Venkatesa Sahasranamavali – 1008 names of Lord Srinivasa is recited from BrahmandaPurana of Sri VenkatachalaMahatmyam. During this Archana, the lotus feet of Sri Venkateswara is worshipped by offering Bilva leaves amidst recital of Archana. This is peculiar to the 30 days of Dhanurmasam and also only during the Sahasranama Archana of Dhanurmasa Kainkaryams.

During Sahasranamarchana, Srivari Dhruva Beram is worshipped with Tulasi leaves amidst recital of 1008 names, for all the 11 months in a year except during the 30 days of Dhanurmasa. In this Margasira month, during Sahasranama Archana as part of DhanurmasaAradhana, Srivaru is offered Archana with Bilva leaves. The Lord of Vengadam hill is Lord Srinivasa and his consort is Goddess Lakshmi devi, she is known as 'Bilvavanalaya'. And She is praised in Lakshmi chaturvimsati Naamaavali – the 24 auspicious names of Goddess Lakshmi from VarahaPurana as

Namobilvavanasthayai
Vishnupatnyainamonamaha ||

Once Indra and other Devas lost Swargaloka to Asuras. They then worshipped Lakshmi with 24 names. She was happy with their worship and conferred swargaloka, and also said.

*Temamanenastotre
nastutvasthanamavapnuyu: |
Akhandai: bilvapatrairmamarcha
yantinarabhuvu ||*

(Varahapurana)

Those who worship me with the auspicious bilva leaves, they will be conferred their lost place along with immense wealth by my grace. And hence in Tirumala, it is rightfully followed by worshipping Lord Venkateswara, who is holding Goddess

Lakshmi on his right bosom, with bilva leaves. Also Vaikhanasa Bhrighu Samhita states that -

Nandyavartam cha padmam cha
tulaslvishnuparnika |
Bilvam cha karavilam cha
padmamkumudam evacha |
AshTavaipunya
pushpanigrahyanituyath akramam ||

The eight types of auspicious flowers that are suggested by Vaikhanasa Bhrighu Samhita used in worshipping Lord Vishnu are – Nandivardhanam (Jasmine), Padmam (Lotus), Tulasi (Basil), Vishnu parnika (Orania), Bilvam (leaves of wood apple), Ganneru (oleander), Kumudam (Red lotus), Bilva (Bel-patra), and Metta Tamara. And hence in Tirumala, it is an age old custom to use Bilvapatram during Dhanurmasa, along with other types of flowers.



Naivedyam

During the Dhanurmasa Naivedyam, special food offerings like JaggeryDosa, Mudgannam (KattePongali), Sundal, Seera are offered every day to Lord Srinivasa.

Ekantaseva to Lord Krishna Swami

The last sequence of Vaikhanasa worship is called 'paryankasana' (Ekantaseva or Sayanaasana) and is the putting of representative icon to rest for the night, before the temple doors are closed. In the hill shrine, the KautukaBera, Sri Bhoga Srinivasa is offered with this Kainkaryam. Vaikhanasa Agama provides that KautukaBera, Bali Bera or any other bera may be used as a Sayana – Bera; an icon of Krishna may also be used,

Kautukambali beramvanyaloukikamevava |
Athavakrushnarupamvasayanaya Kalpate ||

Infact, the silver image of Lord Krishna (which is kept in the Sanctum on the left side of Dhruva Bera) is used for this service instead of the Kautukabera Bhoga Srinivasa, for 30 days during Dhanurmasa in the hill shrine. Before putting to Bed, Lord Krishna is offered sacred bath with luke warm water and then dressed up with a vastram followed by offering of warm milk, Fried Nuts, Fruits and Betel nuts. The icon of Bhoga Srinivasa was presented by a pallava princess Samavai, in the year 614 AD. She also arranged for a 7 day festival known as TirukkodiTirunal ending with the Tirudvadasi(VaikuntaDwadasi) day.

Likewise, during each day of Dhanurmasam, these rituals are conducted with much devotion and dedication, and hence worshipping Srivaru during this auspicious Dhanurmasa shall confer great merits to the devotees. Those who worship Lord Vishnu in this holy month of Dhanurmasa, will be conferred with the choicest blessings of Lord Srinivasa and by his eternal grace, devotees are blessed with health, wealth, peace and prosperity in this world and attain Vishnu lokaprapti at the end of their lives.

|| Srinivasovijayate ||



SRI ANDAL NEERATTOTSAVAM



Godadevi desired to marry Lord Srikrishna as her husband and performed 'Dhanurmasa Vratam' with devotion. In memory of that event 'Andal Neerattotsavam' is being performed for seven days before the Bhogi festival in Dhanurmasam. On this day, Godadevi in Sri Govindarajaswami temple, Tirupati starts in a procession on a Palanquin through mada streets reaches Neeratta mandapam at Ramachandra Teertham. There Neerattam or Abhishekam, Nivedanam, Saattumora and Asthanam will be conducted as per customs. They remain there till evening. Later the deity is being adorned with flowers and carried back in a palanquin to Sri Govindarajaswami temple. The Neerattotsavam is being performed for seven days continuously. On the eighth day i.e. on the Bhogi day, Andal along with Sri Krishna Swami, ascends the Bhogi palanquin in the evening moves round through mada streets and reaches sannidhi. This day Godadevi marries Lord Srikrishna and Utsavams are being celebrated grandly. The next day 'Godaparinayotsavam' is being celebrated on Kanuma festival day. This tradition is being followed till today.

**Andal Neerattotsavam is
from 07-01-2019 to 13-01-2019**



SANKRANTI – A FESTIVAL OF HARVEST AND JOY

- Dr. V.K.Bhaskara Rao

Sankranti is a festival that signifies the beginning of the harvest season and marks a thanksgiving to God, the earth, and the cattle. It is different from other festivals as it comprises four days of celebration, each having a special significance. It is also called Makara Sankranti, triggering large scale celebrations by people thus giving it the name “Big festival” or *Pedda Panduga*. It also marks the beginning of *Uttarayana* as the Sun changes course towards northern direction. *Uttarayana* consists of six months period when the Sun moves into Northern Hemisphere and *Dakshinayana* is of remaining six months period when the Sun moves into Southern Hemisphere. Bhishmacharya of Mahabharata, waited for this day on *Ampasayya* (the bed of arrows) to ascend the Brahmaloka. Almost all of the Hindu festivals are celebrated according to the lunar calendar, where as Makara Sankranti is the only festival which is celebrated basing on solar calendar when the Sun transits from Sagittarius to Capricorn on the first day of the tenth solar month, the *Makara masa*.

CELEBRATION OF SANKRANTI

Typically in Andhra Pradesh, Sankranti is celebrated for four days. The day before Makara Sankranti is known as Bhogi. This is literally a warm up for the big occasion. Soon after the bon fire is over, people young and old take oil bath, wear new clothes and visit temples nearby to pray God. This

is almost the last day of *Dhanurmasa* comprising last half of the *Margaseersha*. *Bhogipallu*, a mixture of ripe red berries, small sugarcane pieces, coins, flowers are poured over the heads of small children aged from one month to five years. This is meant to ward off all evils and get the grace of Lord Vishnu. The women attach a lot of significance to the event and ensure participation of every child in the evening. Children as well as elders are dressed in new attire for the occasion.

The next day is Makara Sankranti. It is an occasion where elders are remembered and honoured and special *poojas* are conducted. Makara Sankranti is the most auspicious day for the orthodox Hindus and is celebrated in the myriad cultural forms with great devotion, fervour and gaiety. Lakhs of people take a holy dip in rivers like the Ganges, the Yamuna, the Krishna and the Godavari and pray to the Sun God. On Sankranti day, the Sun begins its ascendancy into the Northern Hemisphere and it signifies an event where in, Gods seem to remind their devotees to move from darkness to light ‘*Tamaso Ma Jyotir Gamaya*’. Sankranti is followed by *kanuma* or cattle festival. The cattle sheds and cattle are cleaned and decorated. Lord Krishna is said to have performed the feat of lifting the Govardhana hill on this day and provided shelter to the entire community—men, women, children and the cows

under the hill for seven days. After Kanuma is Mukkanuma festival when people arrange feasts, invite friends and relatives.

In Tamil Nadu, people celebrate Sankranti as Pongal and it is observed for four days but the most important day of Pongal festivity is known as Thai Pongal on Makara Sankranti day. This is followed by Mattu Pongal and Kanuma Pongal. The day before Thai Pongal is known as Bhogi Pongal. In Kerala, the most important event of Sankranti is Makaravilakku. In North India, People take holy dip in the Ganga river on Makara Sankranti day. Thousands of people throng the Hindu pilgrimage centres like Haridwar, Kashi and Allahabad to take holy dip in the Ganga. It is believed that holy dip in Ganga on Sankranti day purges one of all sins committed by the people.

The celebration of Sankranti primarily marks thanksgiving to Lord Suryanarayana who always blesses the humanity with copious rains resulting in good harvests and with sound health. The festivities witness the manifestation of the glorious Telugu cultural heritage. It is popular among the women and *Gobbi poolu* and *Gobbillu* are placed on the Rangolis. Sankranti is the only big festival among scores of important festivals of the Hindu community, the date of occurrence of which does not vary much with each year and it usually falls on January 14th or just a day after. The air of festivity, culture and gaiety that prevail in every household during this period is a distinct feature that runs like a common thread through the rich age old Indian culture.



PARVETA UTSAVAM AT TIRUMALA



The annual celestial 'Parveta Utsavam' is being conducted to the processional deities of Lord Malayappa Swami and Sri Krishna Swami in Tirumala on the day of Kanuma.

After completion of the pre-dawn rituals to Mulavarlu (Main Deity), Sri Malayappa Swami in Golden Tiruchi (Palanquin) and Sri Krishnaswami on Silver Tiruchi will be taken to Parveta Mandapam located at about 3 kms., near Papavinasanam starts for a mock hunt. On behalf of Sri Malayappaswami, the T.T.D. Executive Officer and Archakas lead the mock hunt by carrying 'spear', a traditional weapon to kill wild beasts.

After completion of the Utsavam, the deities will be brought back to the main temple. By this, Parveta Utsavam ends.



SANKRANTI CELEBRATIONS AT TIRUMALA TEMPLE

- Sri C. Raghothama Rao

The sacred temple of Sri Venkateswara Swami at Tirumala has been a platform for many festivals, rituals and events. Some of them are Agamic, some are Pauranic and some of the festivities are in accordance with the Vedic calculations of the Time. Sankranti is one such '*parva kaala*' which, according to the ancient texts, is the most pious time dedicated to celebrate the life, enjoy the fruits and also commemorate the departed souls. Sri Venkateswara being the '*karta*' and '*bharta*' of the universe, His abode also reflects the mood and true meaning of Sankranti.

Sankranti Significance:

The Sun and his movements form the core of the many astrological calculations. There is a secretive yet visible

connection between the Sun in the sky and the living beings on the earth. This relationship has been subtly captured in Vedic hymns such as Saura Sukta. Vedas have praised Surya as the 'soul of the universe'. He travels from Makara rashi to Karka rashi in 365 days. This movement causes the formation of seasons on earth. Thus, the Sun directly affects the living beings of the earth by providing them with many benefits such as water and food. Hence he has been hailed as the soul of the universe. As the sojourn of Sun begins by entering Makara rashi, ancient Indian scientists have called it as a '*Parva kaala*', a very special occasion marking the change in the Sun's direction, and advised us to follow certain rituals.

Sankranti Celebrations at Tirumala Temple: Tirumala temple celebrates Sankranti on a grand scale and with pomp and glory befitting the stature of Sri Venkateswara Swami as the King of all the kings in three worlds.

The utsavam begins by bringing Malayappa Swami, flanked by His two consorts on either side, in Sarva Bhupala Vahanam. We know that during annual Srivari Brahmotsavams, Lord Malayappa rides on this vehicle on the 4th day in the night. This vehicle symbolizes the supremacy of Vishnu as the Lord of the universe including the king of the time i.e. Sun. Hence, Srivaru will be brought in Sarva Bhupala Vahanam along with Ammavarlu. Srivaru will be seated in the sannidhi where special rituals will be conducted by the priests.

As part of Sankranti celebrations, a recite (Parayanamdaru) will deliver a discourse on the significance of the festival before Srivaru. Later sweet Pongali will be offered as the special savour of the day to the deities. This pongal will be distributed to the people gathered there as Srivari Prasadam. A grand Mangala Harati would mark the end of the celebrations of Sankranti festival.

On this festive occasion of Makara Sankranti, may Sri Venkateswara Swami shower His choicest blessings on all the readers of Sapthagiri magazine.



A FETE OF LIFE Sankranti

- Dr.K.Sridevi



Makara Sankranti is the most colourful harvest festival celebrated through out the country with different practices. On the day of Sankranti farmers will be enjoying the fruits of their yearlong labour in the form of paddy. The harvest festival is mainly observed as a thanks giving day to nature by the farmers who see the fruits of their toil in the form of paddy. A rich and abundant harvest of paddy is dependent on required rainfall at the right time. Consequently it is the auspicious occasion for a farmer to honour the Sun God and the God of rain Indra in the form of sweet cooked food with new rice and jaggery, “I give to you what you had given to me” is the dharmic principle behind this offer. A farmer considers agriculture as a ritual.

*“Namah savitre jagadeka chakshushe
Jagat prasuti stitinas he tave”*

Prostrations to you. O Sun God only you are the eye for the whole world. You are the cause of the origin, existence and destruction of the whole world.

We belong to the solar system. The sun is the centre of the system to which earth belongs. We saw God in everything and everywhere-Sun, Moon, Rain, Air, Earth and in every atom. Sun is a visible manifestation of God. The traditional Indian calendar is based on lunar positions, but sankranti is a solar event. Sri Rama Navami, Janmashtami, Naraka Chaturdasi, Ganesh Chaturdi etc are celebrated based on thithis ie., lunar movements. Sankranti and Rathasaptami are celebrated according to the Sun's transit.

There are 12 groups of stars called constellations. They are Mesha (Aries) 2) Vrishabham (Taurus) 3) Mithunam (Gemini) 4) Karkatakam (Cancer) 5) Simham (Leo) 6) Kanya (Virgo) 7) Tula

(Libra) 8) Vrischika (Scorpion) 9) Dhanus (Sagittarius) 10) Makaram (Capricorn) 11) Kumbham (Aquarius) 12) Meenam (Pisces).

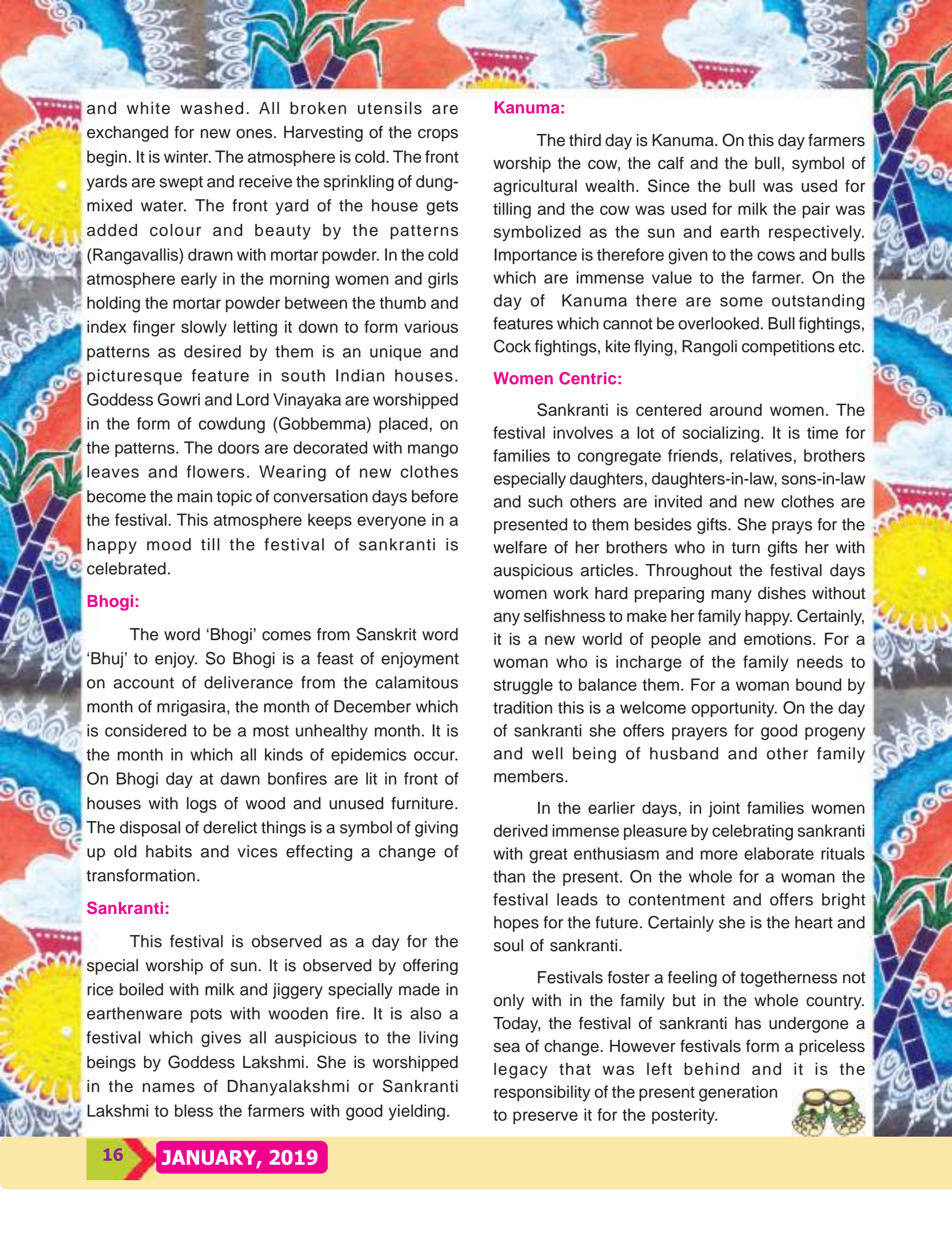
Makara Sankranti falls on the day of the year when the sun is in the Rasi of Makaram (Capricorn). This festival also marks the beginning of a six months auspicious period known as Uttarayana period.

Sankranti is a festival of Sun God. According to astrology we find that each planet represents a plane of consciousness in our personality. The sun is said to represent the centre of pure consciousness and stands for knowledge, spiritual light and wisdom. The festival is observed by all classes of People not only for securing wealth, health and happiness but to obtain purity of mind and spiritual bliss.

Sankranti is mainly celebrated over a period of 4 days. The first day is Bhogi. The second day is Makara Sankranti and the third and fourth days are Kanuma and Mukkanuma respectively.

A month prior to the festival every house wears a festive look. The houses are cleaned

On the occasion of Sankranti on January 15th, 2019



and white washed. All broken utensils are exchanged for new ones. Harvesting of the crops begin. It is winter. The atmosphere is cold. The front yards are swept and receive the sprinkling of dung-mixed water. The front yard of the house gets added colour and beauty by the patterns (Rangavallis) drawn with mortar powder. In the cold atmosphere early in the morning women and girls holding the mortar powder between the thumb and index finger slowly letting it down to form various patterns as desired by them is an unique and picturesque feature in south Indian houses. Goddess Gowri and Lord Vinayaka are worshipped in the form of coudung (Gobbemma) placed, on the patterns. The doors are decorated with mango leaves and flowers. Wearing of new clothes become the main topic of conversation days before the festival. This atmosphere keeps everyone in a happy mood till the festival of sankranti is celebrated.

Bhogi:

The word 'Bhogi' comes from Sanskrit word 'Bhuj' to enjoy. So Bhogi is a feast of enjoyment on account of deliverance from the calamitous month of mrigasira, the month of December which is considered to be a most unhealthy month. It is the month in which all kinds of epidemics occur. On Bhogi day at dawn bonfires are lit in front of houses with logs of wood and unused furniture. The disposal of derelict things is a symbol of giving up old habits and vices effecting a change of transformation.

Sankranti:

This festival is observed as a day for the special worship of sun. It is observed by offering rice boiled with milk and jiggery specially made in earthenware pots with wooden fire. It is also a festival which gives all auspicious to the living beings by Goddess Lakshmi. She is worshipped in the names of Dhanyalakshmi or Sankranti Lakshmi to bless the farmers with good yielding.

Kanuma:

The third day is Kanuma. On this day farmers worship the cow, the calf and the bull, symbol of agricultural wealth. Since the bull was used for tilling and the cow was used for milk the pair was symbolized as the sun and earth respectively. Importance is therefore given to the cows and bulls which are immense value to the farmer. On the day of Kanuma there are some outstanding features which cannot be overlooked. Bull fightings, Cock fightings, kite flying, Rangoli competitions etc.

Women Centric:

Sankranti is centered around women. The festival involves a lot of socializing. It is time for families to congregate friends, relatives, brothers especially daughters, daughters-in-law, sons-in-law and such others are invited and new clothes are presented to them besides gifts. She prays for the welfare of her brothers who in turn gifts her with auspicious articles. Throughout the festival days women work hard preparing many dishes without any selfishness to make her family happy. Certainly, it is a new world of people and emotions. For a woman who is incharge of the family needs to struggle to balance them. For a woman bound by tradition this is a welcome opportunity. On the day of sankranti she offers prayers for good progeny and well being of husband and other family members.

In the earlier days, in joint families women derived immense pleasure by celebrating sankranti with great enthusiasm and more elaborate rituals than the present. On the whole for a woman the festival leads to contentment and offers bright hopes for the future. Certainly she is the heart and soul of sankranti.

Festivals foster a feeling of togetherness not only with in the family but in the whole country. Today, the festival of sankranti has undergone a sea of change. However festivals form a priceless legacy that was left behind and it is the responsibility of the present generation to preserve it for the posterity.





Lord Srinivasa is the Lord of Lords to whom the ritual of marriage is daily performed. He is the Lord of daily celebration of some ceremony or the other.

Among the daily ceremonies held to the Lord, the daily ritual of marriage is of great significance. Hundreds of families participate in this ritual conducted on the prescribed marriage platform of *Sampangi* compound every day. This ritual is held every day except on the days of special ceremonies. Hence, Lord Srinivasa is called the Emperor of Daily Marital Ceremony.

Marital Ceremony for Lord Venkateswara

The marital ceremony for God is generally performed for our welfare, for our *yoga* and *kshema*. *Yoga* is obtaining that which one doesn't have. If the issueless get children, it is children *yoga*. If those who do not have vehicles get vehicles, it is vehicle *yoga*. *Kshema* means retention of things as it is. Generally, people crave for things they don't have and desire to retain things they have. Both these things are within our reach if the ritual of marriage is performed to the Lord.

What is meant by *Kalyana*?

Kalyana in the general parlance means that which causes happiness or comfort: "*Kalyam sukham anayati praapayati iti kalyanam.*" This is also called variously—*vivaham*, *udvaham*,

parinayam, *panigrahanam*, etc. In folkore it is *PELLI*, *pendli* in Telugu; *lagna*, *maduve* in Kannada and *tirumanam* in Tamil.

Originally, the marriage of Padmavati and Srinivasa took place some five thousand years ago. They don't need us to do it again. Obviously, we perform it again for our welfare and fulfilment of desires. This marital ceremony is performed every day in Tirumala during *Abhijit lagna* to the worship idol, Lord Malayappa along with Sridevi and Bhudevi.

The mythological background

There arose a doubt in the minds of the saints in good old days as to who was the God that can grant us redemption. Sage Bhrgu was commissioned to this task of testing the trinity of Gods—Brahma, Vishnu and Maheswara and resolve the issue. He finally resolves that Vishnu alone is the giver of redemption. In this process, Bhrgu kicks Lord Vishnu on His chest and Goddess Lakshmi feels piqued at this indiscriminate act and leaves *Vaikuntha* for the earth. Narayana too comes down to the earth in search of her and dramatically takes refuge at the hermitage of Vakulamalika as Srinivasa. Vakulamalika is none other than Yashoda of *Dvapara yuga* who was reborn in *Kali yuga* to fulfil her desire of witnessing the Lord's marriage.



While Akasha Raju of Narayanavaram was once tilling the land with a view to sanctifying it for *yaga* for the sake of children, he stumbles upon a golden box in one of the furrows. Goddess Lakshmi emerges out of the box in a full-blown lotus as an infant. That child was Padmavathi.

Soon Padmavathi grows young and one day an elephant in rut chases her while she was playing in the garden. Just then Srimannarayana who is alienated from the *Vaikuntha* and stationed in the hermitage of Vakulamalika happens to approach Padmavathi in the name of Srinivasa and drive the elephant out. Padmavathi and Srinivasa feel delighted at the sight of each other. When Srinivasa enquires about Padmavathi, the maids throw stones at him and his horse. Padmavathi stands stupefied at the sight of Srinivasa, but the maids take her back to the palace.

Ever since then, both Srinivasa and Padmavathi suffer the pangs of separation in love. Coming to know of it, Padmavathi's mother Dharani Devi reprimands her.

Srinivasa too informs Vakula Devi about his love for Padmavathi, daughter of Akasha Raju and

Dharani Devi and sends her to mediate for their marriage. But, suspecting her ability to perform the task, he moves around the palace in the guise of a soothsayer and gets invited into the palace to unveil the cause of Padmavathi's ill-health. He tells her: "She has fallen in love with Srinivasa. She will be lost if she is not married to him. Take it from me! Srinivasa's mother comes here soon with the marriage proposal," and leaves.

As if to prove the words of the soothsayer, Vakulamalika comes there and puts forth the marriage proposal. The parents of Padmavathi agree to it. Vakulamalika comes back home and informs the good news to Srinivasa. She is worried about the funds required to perform the marriage befitting the status of Akasha Raju, who is a king. At the request of Srinivasa, Kubera, the king of Alakapuri, readily showers plenty of money. It being Kaliyuga, Srinivasa signs a deed agreeing to pay back all the money and treasure offered by His devotees till the end of Kaliyuga.

Brihaspati Acharya, the preceptor of the angels, fixes the auspicious moment of the marriage on the day of ruling star *Uttara Phalguni* in *Vaisakha masa* for prosperity:

*Shrutvaabraveetsa dhishanastayoruttara
phalgunee Sammataassukha vriddhyartham
prochyate daivachintakaih! Tayoruttara
phalgunyaam vvivahah kriyataamiti
Vaisakhamaase vidhivat kriyataamiti
sobraveet!!*

Srinivasa sends through Garuda invitation to all the angels to attend the marriage at the auspicious fixed hour.

As Brahma, Rudra and all other angels arrive at the marriage pandal at Narayanavaram, Akasha Raju with all his royal retinue receives the bridegroom Srinivasa. Brihaspati chants the veda *mantras* alongwith the sages as Padmavathi and Srinivasa are seated for the marriage. Akasha Raju and Dharani Devi offer Padmavathi, personification of Sri Maha Lakshmi, in marriage to Srinivasa. To the excitement of all the worlds, Srinivasa ties the sacred knot with Padmavathi as the angels bear witness to it.

This is the account of *Srinivasa Kalyana* as laid down in the *Ashtadasha Puranas*.

The Historical Background

T a r i g o n d a Vengamamba, a great devotee of Lord Venkateswara, refers to the auspicious moment of the marriage in her *V e n k a t a c h a l a Mahatmyam*: “*suruchira vaisakha shukladashami shukravaramunaadu shubhamuhurtambu*,” i.e. “the tenth day of bright lunar fortnight in *Vaisakha* month, the Friday is the auspicious hour of marriage”.

The marriage of Padmavathi and Srinivasa which took place five thousand years ago continued to be conducted till the 15th century in Tirumala on special occasions and during *Brahmotsavas* only.

T a l l a p a k a Annamacharya, Father of Pada tradition of Poetry, born of the aspect of Nandaka sword, initiated the daily ritual of marriage himself taking the role of *kanyadaata*. Though he belonged to the same *gotra* as that of Lord Venkateswara, i.e. *Bharadvaja Gotra*, he considered it his divine gift to assume the role of Akasha Raju on behalf of

the Goddess Padmavathi and perform the marriage. While Lord Venkateswara is a daily bridegroom, Annamacharya is a daily *kanyadaata*. This tradition is being carried forward even now as Annamacharya’s descendents continue to act as the *kanyadaataas* in Srinivasa’s marriage.

The daily ritual of marriage of Lord Srinivasa, who takes care of the welfare of all the worlds, continues unhindered even today. This is recognized among the world of devotees as the most auspicious and unique service rendered to gain the mercy of Lord Srinivasa, in the entire world. Several stone inscriptions testify to the fact that the descendents of Annamacharya had donated a number of villages and *agraharas* to the temple for this ceremony.

History of Marital Ceremony of Tirumala Lord Venkateswara

It was Tallapaka Annamacharya who inaugurated the daily ritual of marriage for the Lord. He arranged for transfer of 120 *varahas* from Sendaluru and Mallavaram villages of Kondaveeti region to the treasury of the Lord towards the expenditure for the ceremony. In the beginning, the ceremony used to extend to five days with special *naivedyas* being offered to the Lord.

Panguni month commences on the day of ruling star *Anuradha* (*Phalguna* as per the lunar calendar) and ends on the day of *Uttaraashaadha* star. Considering Padmavathi as their daughter and Srinivasa as their son-in-law, Annamacharya’s descendents commenced this ritual of marriage in 1546.

According to the inscription number 354-97, Tallapaka Chinna Tirumalacharya, grandson of Annamacharya, arranged to conduct this service of marital ceremony in the Govindaraja temple of Tirupathi since





1547 for five days in *Chittirai* and *Thai* months as per the Tamil Calendar. It used to start four days prior to the day of ruling star of *Rohini*. The inscription details the items of food to be offered to the Lord on each of these days and the amount of remuneration to be paid to the main priests and *Jeeyangars*. This ceremony is held at Lakshmi Devi pandal in the premises of Pundarikavalli of Govindaraja temple.

Under the auspices of Tallapaka family, only betel leaves and areka nuts were given by way of remuneration in the ceremony. They used to spend only 250 *varahas* for this. 150 *varahas* from the income of Nediya village used to be credited to the temple treasury towards the expenditure on this account. This procedure was established by Chinna Tirumalayyengar. Every year this ceremony was conducted for five days without fail in Tirumala and Tirupathi. The income from Tuppli Agrahara besides 400 *rekhai* coins from Ambattur of Nagari Sirimayi region also used to be spent on these celebrations. This amount was meant not only for Govindaraja's marital ceremony, but also for the daily services of the Tirumala main temple.

There used to be grand processions of the Lord in the four main streets of the temples and offerings of special items of food on this occasion. During the ritual of marriage, Lord Malayappa was the bridegroom; Sridevi and Bhudevi were the brides. It was performed with a lot of fanfare and festivity.

The main priests, *Jeeyangars*, recluses, Vedic scholars and other renderers of service used to be offered remuneration and other courtesies of the temple. Over the years, the amount of 150 *rekhai* coins was barely sufficient for the conduct of the ceremony. Tiruvedayyan (Tiruvengalanadhan), son of Peda Tirumalacharya, decided to spend his income drawn from Vinukonda Sirimayi region of Kondaveedu kingdom on this ceremony. In 1554 an amount

of 470 *rekhai* coins was credited to the treasury of the Lord to meet the expenditure on the ceremonies. The remaining amount was spent on the offerings of food items to the Gods as per the inscription no. 419 GT. Around 1558 Lord Srinivasa's marital ceremony was conducted with more offerings of food under the auspices of Tiruvengalanadhan. The five-day ceremony of marriage commenced with Hoisting the Garuda Emblem (*Dhvaja rohana*) which is generally held during *Brahmotsavas*. But, the *Vaikhanasa* tradition allows it in any ceremony.

This ceremony, in which both the rich and the poor participate, used to be held previously before the golden threshold. Subsequently, it was shifted to the marriage hall on the way to *v i m a n a* circumambulation and then to Ranganayaka porch for the convenience of the devotees. But, because of the rising number of participants, it has been shifted to the present

“Venkata Ramana Swami marriage hall” to the south of *Sampangi* circumambulation.

As a Paid Service

Over the years the ceremony became a paid service. Among the three ceremonies held for Lord Vishnu according to *Vaikhanasa Agama* tradition, this ceremony is called *shraddotsava* or *kamyotsava*. The remaining two are called *kalotsava* or *naimittikotsava*. The devotees blessed by the Lord can participate in this service to the Lord by paying the charge of Rs. 1,000/-. Only the participant alongwith the spouse is allowed into it. At the end of the *utsava*, the couple is given an upper garment (*uttareeyam*), a jacket, two big *laddus*, two *vadas* and five small *laddus* as *prasada*.

The Procedure of Daily Ritual of Marriage

From the quarters of the priests, the *Vaikhanasa* priests ordained for this ceremony, alongwith another priest known as *Brihaspati* clad in yellow garments, enter the marriage pandal of *Sampangi* circumambulation aided by a torch-bearer known as ‘*Vochi*’ for the service at the feet of the Lord.

By then Malayappa Swami is already seated on the golden throne facing the east. There will be *Sridevi* and *Bhudevi* on another golden pedestal. Well-decorated with garlands, the processional deities get ready for the marital ceremony. The daily ritual of marriage starts with the prayer to the congregation at 12 O’ Clock in *Abhijit lagna*. Later, the vedic rituals of *Vishvakshena*’s worship, sanctification ceremony (*Punyahavachanam*), spot germination (*sadyoh Ankurarpana*), tying the sacred thread (*rakshabandhan*), lighting the fire (*agni pratishta*), etc. are conducted. Offering of honey and milk (*madhuparka nivedana*), washing the feet, touching with the sacred grass (*Koorcha pradana*) take place. A curtain (*thera sella*) is held between the Lord and His consorts amidst the chanting of the *mantras*. New garments are offered

to them. The *gotrapravaras* of the Lord and His consorts are read out as part of the *mahasankalpa*.

After worshipping the *mangalya*, it is touched to the Lord’s hands and then tied to the Goddesses and the camphor light is waved to them. At the fire place, the priests perform the main sacrifice, sacrifice with puffed rice, the concluding oblation of perfection (*purnahuti*) and protective marking on the forehead (*rakshatilaka dharana*).

Later *vaaranamayiram*, exchange of garlands (*malaparivartanam*) and auspicious turmeric rice (*akshataropanam*) are conducted as per the ordained procedure. The ceremony concludes with the waving of camphor light.

Fruits of Performing the Lord’s Marital Ceremony

In the *Vimanaarchana Kalpam*, Sage Marichi details the fruits of conducting the Lord’s Marital Ceremony as follows: “Those who serve the Lord along with *Sridevi* and *Bhudevi* during the daily ritual of marriage will be purged of their sins then and there itself. Besides, the progeny upto ten generations, previous and prospective, of his father and mother will be cleansed of their sins. At the end, they attain the sacred world of Lord Vishnu. Ladies thrive with longevity of their husbands forever.



Sri Andal's Aspiration! Sri Ranganatha's Wedding!

Telugu Original by :
Smt. M. Padmavati Venkataramana
English by : Smt. Prema Nandakumar



A vrata means a vow, a firm commitment, rules of conduct, worship, reading of scriptures, remaining without food and engaging in charitable activities. A vrata has a plan that has to be followed on taking it up. There is nothing that cannot be achieved if one takes up a discipline with a mind that is full of sincerity and purity. Elders say that when is followed with single-minded absorption, the desired result is definitely obtained.

It was with this view that Goda Devi observed the Dhanurmasa vrata, for no selfish reason but for the sake of others. She showed others the way. She sang thirty verses to make Krishna happy. These are in the Tamil language. They are called Pasurams.

They are also called Tiruppavai or Srivratam. It has become famous as Tiruppavai in DivyaPrabandham.

Time has come for Margasirsa Vrata, come on!

The first verse speaks of the season. Among months, the Margasirsa month is considered supreme. Goda Devi decided to observe the vrata in that month

on a full moon day. With that view, she told the gopikas of the village that we would observe the vrata for a month. Only Narayana can fulfil all our desires. Rising at dawn, all of them would have a head bath. She invited them all to perform the Srivrata and bring joy to all people.

Come and get the rules of the vrata.

She gave details of the vrata to be followed in the second pasuram. We will wake up in the early morning and have our bath. Putting kohl for eyes, decorating our tresses with flowers, we will sing the praises of the feet of the Supreme Lord who rests on the milky ocean. We will not partake of ghee and milk during the days of this vrata. We will not speak words that cause pain to others, nor will we speak untruth. We will give food to guests. Having learnt these rules, come happily to perform the vrata.

Sing the sacred name of Vamana.

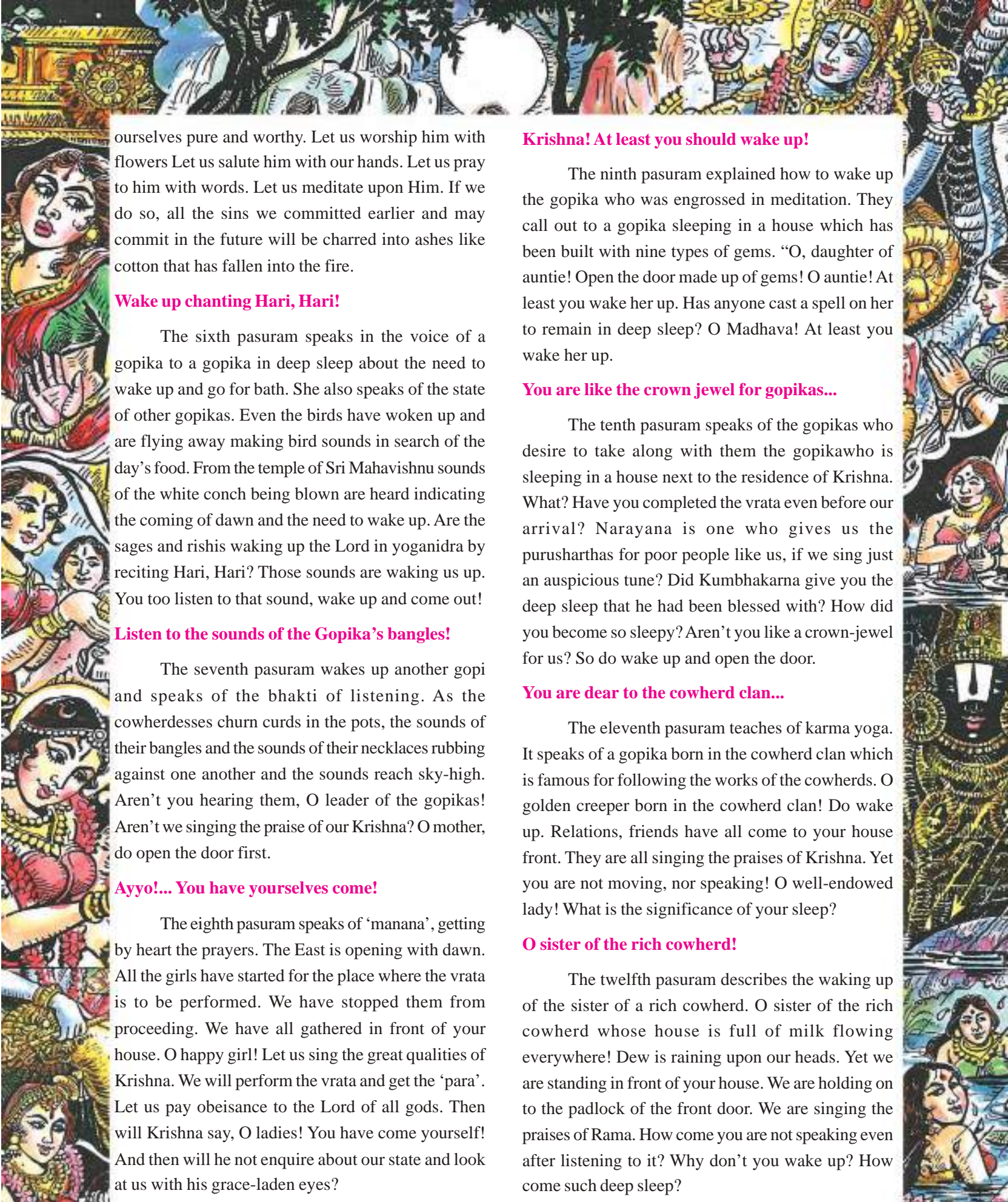
The third verse lists the good that comes by observing the vrata. We will sing the glorious names of Vamana who came as a little student and measured the three worlds. If we do so, there will be copious rains and people will live happily, free from all sorrows. The land will be always prosperous with plenty of grain and other riches.

Pour down rains ... O Varunadeva...

The fourth pasuram prays to Lord Parjanya (Varunadeva) for copious rains that would assure prosperity to the land. Be shining as the discus in the right hand of Narayana who is the supreme Lord, thunder like the conch in the Lord's left hand. Pour down rains for the happiness of the people of the world and for us to observe happily the Margasirsa vrata, as if they were the rain of arrows released from the bow Saranga.

We will pray with mind, word and body. Come forward!

The fifth pasuram speaks of the desire of the girls for eternal service to the Lord and being always close to Him. Let us go to Krishna after making



ourselves pure and worthy. Let us worship him with flowers Let us salute him with our hands. Let us pray to him with words. Let us meditate upon Him. If we do so, all the sins we committed earlier and may commit in the future will be charred into ashes like cotton that has fallen into the fire.

Wake up chanting Hari, Hari!

The sixth pasuram speaks in the voice of a gopika to a gopika in deep sleep about the need to wake up and go for bath. She also speaks of the state of other gopikas. Even the birds have woken up and are flying away making bird sounds in search of the day's food. From the temple of Sri Mahavishnu sounds of the white conch being blown are heard indicating the coming of dawn and the need to wake up. Are the sages and rishis waking up the Lord in yoganidra by reciting Hari, Hari? Those sounds are waking us up. You too listen to that sound, wake up and come out!

Listen to the sounds of the Gopika's bangles!

The seventh pasuram wakes up another gopi and speaks of the bhakti of listening. As the cowherdresses churn curds in the pots, the sounds of their bangles and the sounds of their necklaces rubbing against one another and the sounds reach sky-high. Aren't you hearing them, O leader of the gopikas! Aren't we singing the praise of our Krishna? O mother, do open the door first.

Ayyo!... You have yourselves come!

The eighth pasuram speaks of 'manana', getting by heart the prayers. The East is opening with dawn. All the girls have started for the place where the vrata is to be performed. We have stopped them from proceeding. We have all gathered in front of your house. O happy girl! Let us sing the great qualities of Krishna. We will perform the vrata and get the 'para'. Let us pay obeisance to the Lord of all gods. Then will Krishna say, O ladies! You have come yourself! And then will he not enquire about our state and look at us with his grace-laden eyes?

Krishna! At least you should wake up!

The ninth pasuram explained how to wake up the gopika who was engrossed in meditation. They call out to a gopika sleeping in a house which has been built with nine types of gems. "O, daughter of auntie! Open the door made up of gems! O auntie! At least you wake her up. Has anyone cast a spell on her to remain in deep sleep? O Madhava! At least you wake her up.

You are like the crown jewel for gopikas...

The tenth pasuram speaks of the gopikas who desire to take along with them the gopikawho is sleeping in a house next to the residence of Krishna. What? Have you completed the vrata even before our arrival? Narayana is one who gives us the purusharthas for poor people like us, if we sing just an auspicious tune? Did Kumbhakarna give you the deep sleep that he had been blessed with? How did you become so sleepy? Aren't you like a crown-jewel for us? So do wake up and open the door.

You are dear to the cowherd clan...

The eleventh pasuram teaches of karma yoga. It speaks of a gopika born in the cowherd clan which is famous for following the works of the cowherds. O golden creeper born in the cowherd clan! Do wake up. Relations, friends have all come to your house front. They are all singing the praises of Krishna. Yet you are not moving, nor speaking! O well-endowed lady! What is the significance of your sleep?

O sister of the rich cowherd!

The twelfth pasuram describes the waking up of the sister of a rich cowherd. O sister of the rich cowherd whose house is full of milk flowing everywhere! Dew is raining upon our heads. Yet we are standing in front of your house. We are holding on to the padlock of the front door. We are singing the praises of Rama. How come you are not speaking even after listening to it? Why don't you wake up? How come such deep sleep?



Today is a very auspicious day

The thirteenth pasuram is about the gopika who is lying on the bed, sure that Krishna will come to her on his own. Was it not Rama who killed the evil Ravana? Singing his praises and recollecting the heroic saga of Rama, all our girls have reached the place where vrata is performed. O gentle girl! Today is a very auspicious day. Giving up your sulking ways, join us and gain plenty of joy. Do come.

You gave your word. Have you forgotten?

The fourteenth pasuram contains meaningful descriptive epithets describing how to invite a gopika. O girl who is perfect! The sannyasis are going to the temple to perform worship. Wake up. You had given us the word that you would get up first and then wake us up. Have you forgotten it? O clever one with words! Wake up. Let us sing the greatness of Pundarikaksha. Come!

The Gopikas converse in humorous terms...

The fifteenth pasuram speaks of the humorous conversation between the gopikas within the house, and the gopikas standing outside. O girl with a sweet voice like that of a young parrot! You are still asleep! Why are you behaving thus? O gopikas who are very capable! I am coming just now. Do not call harshly to me so as to pain my ears. O friend! You are clever with words. You are capable. You are harsh. Doesn't matter. Alright, I am the harsh one, as you say. Why speak of all that now? Alright, have all the gopikas come? Yes, all have come. Only you are sleeping within. Wake up and join us soon. Let us sing Krishna's praises. Come!

The Lord has given us His word...

The sixteenth pasuram speaks of the way the gopikas should conduct themselves for the vrata. With their minds absolutely pure, they must follow the shastraic rules with sincerity to perform the divine vow as they had decided. O guardian of Nandagopa's palace! Please open the door that is beautifully encrusted with gems. We are little girls born in the cowherd clan. Sri Krishna gave his word yesterday

itself that he will give us loud-sounding Parai and other gifts. Without thinking of other things and with a pure heart we have come singing to wake up Sri Krishna Sir, do not say no. Be kind enough to us and open the doors and allow us to go in.

All of you wake up to bless us...

The seventeenth Pasuram praises the good qualities of Nandagopa and his charitable ways and speaks of waking up his entire family. O Nandagopa who gives away garments to those who want them, pure water to drink for those who are thirsty, food for those who ask for it without expecting any return! Our Lord! Please wake up. Our lady who glows like an auspicious lamp! O Yasoda! Please wake up. O Trivikrama! Please wake up from your sleep. Balarama! Wake up. Both you and your brother do wake up and come hither.

O Nila Devi! Open the door!

The eighteenth pasuram speaks of waking up Goddess Nila Devi. O daughter-in-law of Nandagopa! O Nila Devi! See, it has dawned. With bangles sounding 'gsl, gsl' in your rose-complexioned hands, do come and open door.

Is this right, O mother!

The nineteenth pasuram tells us how to pray to one's divine parents who are always kind. Krishna is beside Nila Devi. The gopikas look at the Lord and say, O Krishna! Please open your lips and speak. O Nila Devi! Though time passes fast, you are not allowing your husband to wake up. Your not being able to bear even this little absence is not right for your nature or for your kindness, O Mother!

Allow us to bathe with Krishna, O Mother!

The twentieth pasuram is about the way in which Sri Krishna and Nila Devi have to be woken up. O hero! Wake up. O Nila Devi! Please wake up. Give us a fan to fan ourselves and a mirror to see our face and help us bathe with Krishna, O Mother!



We have come as your servitors...

The twenty-first pasuram speaks of the manner in which to worship the Lord so that he becomes happy. Son of Nandagopa! Do wake up. You are the personification of flame. Wake up. All your enemies have been defeated by your valour, and have come to your door and are taking refuge at your feet. In the same way, we too cannot remain apart from you. O Lord, we have come to praise your feet and invoke blessings on them.

Lord look at us with your eyes and bless us...

The twenty-second pasuram speaks of praying to the Lord and says that with thoughts and words the gopikas feel that the Lord is everything for them. Rich and powerful kings who ruled over vast kingdoms, have given up their ego, that there was none superior to them, and have come to you as the Emperor, and have gathered beneath your throne. In the same way, we have also given up our feeling of 'I' and come in many groups and gathered beneath your throne. Kindly look at us. If your glance falls on us, all our sorrows and karmas will vanish. Isn't that so, O Lord?

Wake up, O Lord of love...

The twenty-third pasuram explains how to wake up the Lord and request him to examine their requests. Come out of your palace like the roaring lion! Lord, sit on your beautiful and famous throne, examine our requests and understand them.

Salutations to your holy feet...

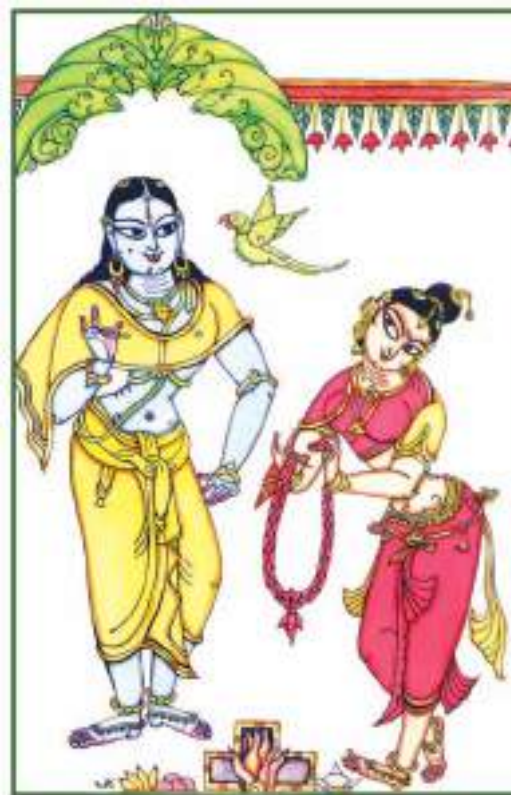
The twenty-fourth pasuram describes how to sing blessings to the divine feet of the Lord. Blessings to your auspicious feet that measured the three worlds. Blessings to your shoulders that destroyed Ravana. Blessings to your unequalled fame that killed Chakatasura. Blessings to your holy feet that kicked Vatsasura. Blessings to your love that held up the Govardhana Hill as an umbrella to guard the cowherds and the cows. Blessings to your lance that destroyed the roots of all enemies. Do bless us that we have come to praise you in this manner and gain from you the Parai drum.

Sweet is this Child of Yasoda...

The twenty-fifth pasuram recites the great story of Krishna's birth. Lord who were born as the son of Devaki Devi! Child of Yasoda! You brought to nought the evil intention of Kamsa to kill you. We have desired only you and have come to your feet as our refuge. If you give the Parai drum, we will spend our time happily singing of your riches and heroic life-story.

He rests on the banyan leaf...

The twenty-sixth pasuram details the external things and internal qualities needed for completing the vrata as the gopikas wish to perform it. We have come for the things needed for performing the Margasirsa vrata. We want conches as white as the Panchajanya conch in your hand. We want large and big Parai drums. We want devotees who can sing auspicious songs. We want auspicious lamps. We also need flags and canopy. Be solicitous to us and grant all this, O Krishna!



Listen to our small requests, O Krishna!

The twenty seventh pasuram speaks of the gifts that the gopikas want. If we praise you and gain gifts and the Parai drum, they would be gifts that are worthy of praise by the people of the world. These gifts are bangles for hands, ornaments for the shoulders, ear-ornaments, flower-like ornaments for the ears and anklets with which we want to adorn ourselves. We want to wear nice silk sarees. Then we want rice and milk drowned in ghee to make payasam and eat it happily seated along with you, Krishna!

We are illiterate cowherds ...

The twenty seventh pasuram is about the prayer of gopikas to Krishna to grant their wishes. We have no knowledge. We were born in the cowherd clan. Being born in this clan, we have had the good fortune of being one of us. Lord! Govinda! Our relationship with you can never be terminated. Out of love we have called you with abbreviated names. Kindly do not be angry with us for doing so. Fulfil our desires and be kind to us O Lord!

For births seven times seven, we will be your servitors...

The twenty-ninth pasuram requests Krishna to watch all the rites of their vrata. Krishna! Listen to what we gain by getting up early in the morning, coming to your residence, saluting you and praising you. We have not come today to gain only the Parai drum from you. Always, for births seven times seven, we wish to have unbreakable relationship with you and always be your servitors. Please see to it that we never get any other desire.

Tiruppavai is the Song of Srivilliputtur garland....

The thirtieth pasuram says that those who read the thirty pasurams with sincerity will gain the same gifts as Goda Devi did. By singing songs of blessing to Krishna, the gopikas gained the Parai drum for the people of the world and servitor-ship to the Lord for themselves. GodaDevi who was born in Srivilliputtur which is like an ornament of the world, wove into a garland in Tamil language to help the

SRI GODA PARINAYOTSAVAM



The Goda Parinayotsavam is being performed grandeurly every year as part of Kanuma festival. The garlands adorned to Sri Goda Devi of Sri Govindaraja Swami temple were brought to Tirumala by Archakas with utmost Devotion. Then garlands were brought from Pedda Jeeyar Mutt amidst chanting of Vedas by veda pandits and decorated the garlands to the Mulamurti (Main Deity) in the Sanctum Sanctorum.

people of the world to observe the vrata. Those who read the pasurams in the same order, will gain the gifts that the gopikas received from Krishna long ago, and also what Goda Devi gained by performing the vrata.

If we read her pasurams knowing their meaning and recite them, desiring moksha, we will definitely reach the lotus feet of the Lord.



TIRUMALA TIRUPATI DEVASTHANAMS SAPTHAGIRI ILLUSTRATED MONTHLY

JANUARY 2019

Sri Venkatesa
Charanou Saranam Prapardhye !!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
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27	28	29	30	31		

FEBRUARY 2019

Sri Venkatesa
Charanou Saranam Prapardhye !!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
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MARCH 2019

Sri Venkatesa
Charanou Saranam Prapardhye !!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
31					1	2
3	4	5	6	7	8	9
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17	18	19	20	21	22	23
24	25	26	27	28	29	30



JANUARY 2019

01. New Year Day
14. Bhogi,
Bhogi Teru (Chariot)
15. Makara Sankranthi
16. Kanuma,
Sri Godadevi
Parinayotsavam
21. Sri Ramakrishna
Theertha Mukkoti
26. Republic Day

FEBRUARY 2019

12. Rathasapthami
- 13th to 19th Tirupati
Sri Govindarajaswamivari
Float Festival
16. Bhishma Ekadasi
19. Kumaradharatheertha
Mukkoti
- 24th to March 04th Srinivasa
Mangapuram Sri Kalyana
Venkateswaraswamivari
Brahmotsavams
- 25th to March 06th Tirupati
Sri Kapileswaraswamivari
Brahmotsavams

MARCH 2019

04. Mahasivarathri
- 13th to 21st Tarigonda
Sri Lakshminarasimha
swamivari Brahmotsavams
- 16th to 20th Tirumala SriVari
Float Festival
20. Tumbura Theertha Mukkoti
- 24th to 28th Nagulapuram
Sri Vedanarayanawamivari
Float Festival

TIRUMALA TIRUPATI DEVASTHANAMS SAPTHAGIRI ILLUSTRATED MONTHLY



APRIL 2019

Sri Venkatesal
Charanou Saranam Prapardhye !!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
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MAY 2019

Sri Venkatesal
Charanou Saranam Prapardhye !!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
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12	13	14	15	16	17	18
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26	27	28	29	30	31	

JUNE 2019

Sri Venkatesal
Charanou Saranam Prapardhye !!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
30						1
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23	24	25	26	27	28	29

APRIL 2019

- 01. Annamacharya Vardanthi
- 02nd to 10th Tirupati Sri
Kodandaramaswamivari
Brahmotsavams
- 06. Sri Vikarinamasamvatsara
UGADI
- 05. Babu Jagajeevanram
Jayanti
- 13th to 21st Vontimitta Sri
Kodandaramaswamivari
Brahmotsavams
- 11. Mahatma Jyothiraoopule Jayanti
- 14. Sriramanavami,
Tamil New Year Day,
Dr. Ambedkar Jayanti
- 17th to 19th Tirumala Srivari
Vasanthotsavam
- 19th to 27th Nagulapuram
Sri Vedanarayanawamivari
Brahmotsavams

MAY 2019

- 07. Akshaya Thruthiya,
Sri Parasurama Jayanti
- 09. Sri Ramanuja Jayanti
- 11th Sankara Jayanti
to 19th Tirupati Sri
Govindarajaswamivari
Brahmotsavams
- 12th to 14th Tirumala Sri Padmavathi
Srinivasa Parinaya Mahotsavam
- 14. Tirupati Ganga Jatara
- 16th to 24th Hirushikesh /
Narayanavanam Sri Kalyana
Venkateswaraswamivari
Brahmotsavams
- 17. Sri Neusimha Jayanti, Sri Tarigonda
Vengamamba Jayanthi
- 18. Sri Kurma Jayanti,
Sri Annamacharya Jayanthi
- 29. Hanuma Jayanti
- 17th to 19th Tiruchanur
Sri Padmavati Ammavari
Vasanthotsavam
- 26th to June 03rd
Karvetinagaram
Sri Venugopalaswamivari
Brahmotsavams

JUNE 2019

- 13th to 21st Appalayagunta
Sri Prasanna
Venkateswaraswamivari
Brahmotsavams
- 14th to 16th Tirumala Srivari
Jyeshthabishekam
- 13th to 17th Tiruchanur
Sri Padmavati Ammavari
Float Festival
- 23rd to 25th Tiruchanur
Sri Sundararajaswamivari
Avatharotsavam

TIRUMALA TIRUPATI DEVASTHANAMS
SAPTHAGIRI ILLUSTRATED MONTHLY

JULY 2019

Sri Venkatesa!
Charanou Saranam Prapardhye !!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1	2	3	4	5	6
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21	22	23	24	25	26	27
28	29	30	31			

AUGUST 2019

Sri Venkatesa!
Charanou Saranam Prapardhye !!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
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18	19	20	21	22	23	24
25	26	27	28	29	30	31

SEPTEMBER 2019

Sri Venkatesa!
Charanou Saranam Prapardhye !!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
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8	9	10	11	12	13	14
15	16	17	18	19	20	21
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29	30					



JULY 2019

- 12th to 14th Tirupati
Sri Govindarajaswamivari
Jyeshthabishekam
- 16. Gurupurnima
Lunar Eclipse
- 17. Tirumala Srivari
Anivara Asthanam
- 27th to 30th Tirupati Sri
Kodandaramaswamivari
Pavithrotsavam
- 27. Adikruthika

AUGUST 2019

- 01. Sri Chakratalwar,
Sri Prathivadhi Bhayankara
Anna Varsha Tirunakshatram
- 05. Garuda Panchami
- 09. Sri Varalakshmi Vratam
Sri Tarigonda Vengamamba
Vardanti
- 10th to 13th Tirumala
Srivari Pavithrotsavam
- 15. Independence Day
Sri Hayagreeva Jayanti,
Sri Vikhanasacharya Jayanti
- 23. Gokulashtami, Sri Krishnaastami

SEPTEMBER 2019

- 01. Sri Varaha Jayanti,
Sri Balarama Jayanti
- 02. Vinayaka Chavithi
- 03. Rushipanchami
- 10. Sri Vamana Jayanti
- 12. Anantapadmanabha Vratam
- 10th to 14th Tiruchanur Sri
Padmavathi Ammavari
Pavithrotsavam
- 14th to 28th Mahalayapaksham
- 30th to October 08th Tirumala
Sri Venkateswaraswamivari
Annual Brahmotsavams

TIRUMALA TIRUPATI DEVASTHANAMS SAPTHAGIRI ILLUSTRATED MONTHLY

OCTOBER 2019

Sri Venkatesa!
Charanou Saranam Prapardhye !!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1	2	3	4	5
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13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

NOVEMBER 2019

Sri Venkatesa!
Charanou Saranam Prapardhye !!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1	2
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DECEMBER 2019

Sri Venkatesa!
Charanou Saranam Prapardhye !!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1	2	3	4	5	6	7
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15	16	17	18	19	20	21
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29	30	31				



OCTOBER 2019

- 02. Gandhi Jayanti
- 04. Tirumala Srivari Garudaseva, Saraswathipuja
- 05. Tirumala Srivari Golden Chariot
- 06. Durgashtami
- 08. Vijayadasami
- 26. Narakachaturdasi
- 27. Deepavali, Sri Kedaragowrivratam, Deepavali Asthanam in Tirumala Srivari Temple
- 29. Yamadvithiya
- 31. Nagulachavithi

NOVEMBER 2019

- 04. Tirumala Srivari Pushpayagam
- 08th to 12th Narayanavanam Sri Kalyana Venkateswaraswamivari Float Festival
- 09. Kaisika Dwadasi
- 16. Tirupati Sri Kapileswaraswamivari Laksha Bilvarchana
- 23rd to December 1st Tiruchanur Sri Padmavati Ammavari Brahmotsavams
- 24. Sri Dhanvantari Jayanti

DECEMBER 2019

- 01. Tiruchanur Sri Padmavathiammavari Panchami Theertham
- 02. Tiruchanur Sri Padmavathi Ammavari Pushpayagam
- 08. Githa Jayanti
- 09. Sri Chakratheertha Mukkoti
- 11. Sri Datta Jayanti
- 10. Karthika Deepotsavam in Sri Kapileswaraswamivari Temple, Tirupati
- 17. Dhanurmasam Starts
- 26. Solar Eclipse

KING PARIKSHIT ESTABLISHING DHARMA

- Dr. Vaishnavanghri Sevaka Das

This is the age of Kali, means age of quarrel, despair, duplicity, impurities and cruelty. Then, how can one expect peace and tranquility in this age with so many defects? Age of Kali encourages all people to commit sin, and then cause misery by such sinful activities. How this personality of Kali entered, how he tactfully occupied everything, how we can protect ourselves from his invincible effects are nicely delineated in this story. Another important point to be noted is that the age of Kali is still only in the first quarter of its destined period. This information is obtained from all Vedic hymns where it is chanted “Kaliyuge Prathama paade”(first quarter of kali yuga). If the life is so disgusting in the first part of Kali itself, then one can imagine the extent of miseries awaiting all human beings and living entities in the coming centuries. That imagination is not at all difficult for any sane person.

In the place called Naimisharanya, some rishis assembled to perform a long term sacrifice to counter the effect of Kali, who has already entered the world. The purpose of the sacrifice was to minimize the effect of Kali because it is unbearable for any sane person. However, they noticed that the anticipated result was not getting realized and they immediately switched over to hearing of Srimad Bhagavatam. Bhagavatam is described as “the sun for darkness of Kali”. It means that Srimad Bhagavatam is the real Sun to the age of Kali. The present age destroys all the

modes of goodness and causes great fall down to the people. The only remedy to eliminate the effect of Kali is Srimad Bhagavatam.

When the supreme personality of godhead Lord Krishna returned to his abode after completing wonderful pastimes on this earth, his dear devotees, namely Pandavas also decided to depart from this world. They completed their duties, enthroned their grandson for ruling the entire world and then departed towards the north. King Parikshit, the lone son of Abhimanyu, married the daughter of King Uttara and got four sons like Janamejaya. King Uttara was the son of King Virata, in whose kingdom Pandavas lived in exile for one year. Even at the time of birth itself it was declared that Parikshit will become the emperor for the entire world and will obtain immense glory. As soon as he became the ruler of the world, he performed three horse sacrifices under direction of Kripacharya. During those functions, the king gave large donations to priests and all eligible candidates. Many demigods also attended those sacrifices and that gave a great opportunity to all common people to have their audience, which was otherwise impossible. However, after sometime, King Parikshit started noticing the ill effects of Kali in his kingdom. As long as the Supreme Lord Sri Krishna was present on the earth, Kali couldn't show his effect, but as soon as the Lord left for his

abode, the ill effects of Kali started manifesting silently everywhere. King Parikshit noticed it very carefully. Effect of Kali is seen in the form of sinful activities.

King Parikshit couldn't tolerate entry of Kali into his kingdom. He immediately prepared to counter Kali's aggression through his mighty military power. He yoked black horses to his wonderful chariot that had flag of lion. He travelled through various provinces like Bhadrasva, Ketumala, Bharata, Uttara Kuru, Kimpurushavarsha, etc. Wherever he travelled he heard the wonderful glories of Pandavas being sung by the people with all love and affection. He gave immense wealth in the form of gifts to all those singers who sung the glories of his grandfathers. While travelling in that manner, at one place, King Parikshit noticed one rare scene. He saw one big

bull, whose three legs were broken and one cow, which was crying pitifully, talking to each other and trying to console each other. Actually they are not ordinary bull and cow. Bull was the Dharma manifested and the cow was mother earth. The bull was very sorrowful and was enquiring the pitiful condition of the cow. The cow was also trying to console the bull to the extent possible. King Parikshit heard their interesting discussion with all curiosity.

Meanwhile one wretched person in the dress of a king came there with a stick in hand and started beating the bull's lonely leg. He was very ugly. He appeared as if a demon was dressed like a king. He appeared in the scene all of a sudden and started beating the bull. The bull got terrified and started passing urine. Upon seeing the pitiful condition of the bull even the cow started crying more vigorously. King Parikshit was stunned to see the irreligious act by the impious person and immediately lifted his sword to kill him instantly. When the king with all might confronted Kali immediately surrendered and touched the feet. He begged for pardon and also for life. Meanwhile the king gave full confidence to the bull and cow, and made them comfortable.

Personality of Kali then removed his crown and all kingly decorations, and begged pardon. Then the king excused him and ordered him to leave his kingdom immediately. Parikshit told very boldly and loudly that there was no place for Kali where all activities were being performed for the pleasure of Lord Krishna. Kali started trembling heavily and requested "My dear king, where can I go? The entire earth is yours. Moreover wherever I go I would see only your fearful image. So I cannot live peacefully. So may I request you to grant me



some places where I can live peacefully without fear? I will promise that I would not come out of those places once you award them to me". The King immediately gave casino, brothel house, abettor and bar as the living places for the Kali. However, Kali was not satisfied by these four places and asked for one more place. Then the king gave him gold as the fifth place. So all the saintly people should be aware of this information and refrain from being in those places in order to be cut off from the effect of kali. Gold is the source of all troubles. Wherever there is gold there is untruth, impudence, unlimited desire, enmity and quarrel. All these bad qualities automatically appear with the presence of gold.

King, leaders of people, brahmins, people of renounced order should be away from these places of Kali. However, by engaging the gold in the devotional service to the Lord, one can become free from the effect of Kali. In this way, King Parikshit checked the progress of Kali and restricted his movement. Thus, everyone got a wonderful opportunity to protect oneself from Kali. Srimad Bhagavatam specifically advised that kings, leaders of people, saintly persons, and renounced orderly people should never go closer to the places awarded to Kali by king Parikshit.

In this way, king Parikshit reestablished the three lost legs of the bull, the dharma personified and gave pleasure to the mother earth. Truthfulness, mercy, austerity and cleanliness are the actual four legs of dharma. By the effect of Kali, three legs of dharma, namely mercy, austerity and cleanliness, are lost. That's why the dharma started limping on one leg; however King Parikshit reestablished the lost legs that made Dharma to move on four legs. Having seen the pleasurable condition of the bull, even the cow became joyous.

In this way Parikshit made both the bull and the cow happy, and then returned to his kingdom. Having fully aware that he awarded five places to Kali, King Parikshit became more cautious and alerted one and all. In the able rule of Parikshit, all the people became happy and prosperous. If one wants to create the Kali free zone in one's life, as King Parikshit created in his kingdom, one has to chant the holy name of the Lord. Even if there is great heat wave outside, those who take shelter in an A/C room are protected from it. Similarly, those who chant the name of the Lord are always protected and they are completely insulated off from the ill effects of Kali. Then, people can live with all peace and prosperity. Under those peaceful conditions they can pursue pure devotional service and attain the Godhead. It is the eternal truth that the antidote to effect of Kali is chanting of Harinama with all love and sincerity.



Tirumala Tirupati Devasthanams, Tirupati

Health Department, Tirumala Instructions for Maintaining Sanitation

- ◆ Use dustbins-keep the surroundings clean.
- ◆ Segregate dry and wet waste materials and put in separate dustbins. Always make the surroundings clean.
- ◆ The use of plastic materials is banned – protect natural environment.
- ◆ Don't spit or throw waste materials on roads.
- ◆ Don't urinate and defecate in the open places. Use toilets and clean with water immediately after use.
- ◆ Maintain personal hygiene – Safeguard the Sanctity.

About five thousand years ago, Lord Venkateswara Swami descended from *Vaikuntam* and incarnated himself on Venkatachalam. Lord Venkateswara Swami known for fulfilling the desires of his devotees has in subsequent periods been consecrated and adored in several other places other than Venkatachalam at the request of his devotees. One such holy place is Upamaka in



SRI VENKATESWARA SWAMI TEMPLE UPAMAKA

Telugu Original by : T.T.Devasthanams
English by : Sri Venkata Balasubrahmanyam



Nakkapallimandal of Visakhapatnam district. Several devotees have served Sri Venkateswara, the omnipotent Lord of the temple, in different forms and in turn received his grace. Even today, lakhs of devotees participate in various celebrations in the temple seeking the Lord's blessings.

STORY OF THE UPAMAKA TEMPLE

Sage Narada observed that people in Kaliyuga are short-living, innocent and whiling away their time in sinful acts. Distressed by the pain suffered by the people, he felt that Lord Srimannarayana is the only God who can alleviate them from such a dreadful situation. On his way to the Lord, he adored Sri Kalahastiswara and offered him umpteen prayers. Lord Siva told him that Sri Venkateswara is the only God who can protect the devotees and advised him to visit the Lord on Venkatadri. Narada offered his prayers to mother

Janambika Devi and Sri Kumaraswami before proceeding to Venkatadri. He then reached Sukapuram to offer his prayers to Sri Mahalaxmi. He prayed to Padmavathi Devi for her blessings. Pleased by the devotion of Narada, Sri Mahalaxmi placed her padukas (sandals) on his head and assured him that his desires will be fulfilled shortly. Subsequently, Narada reached Venkatadri, took a holy dip in Pushkarini and offered prayers to Lord Varahaswami. He also prayed to Hanuman there.

He then entered the sanctum sanctorum of the main temple and had the *darshan* of the Lord in Ananda Nilayam. His happiness knew no bounds as he saw that the Lord was glowing with powerful brilliance and splendour. He prayed to the Lord thus: "Oh Lord Srimannarayana, the protector of the Universe! Govinda! I offer my obeisance to you. You are omniscient. This entire universe is your

personification. Oh! Saviour of the Distressed! Bless me. Blessed are the visitors to this temple because of your well-known generosity towards the devotees! May we request you to manifest on Garudadri which is nearer to the east of the sea?"

Pleased by the prayers of Narada, the Lord said, "Oh Narada, I will fulfil your desire. You are very close to me. You are the most favoured devotee of mine. As per your wish, I will come to Garudadri in the guise of a hunter. I will protect those devotees who surrender to me and grant them redemption. That place will be renowned as Upamaka." Narada was overwhelmed with joy at the assurance of the Lord. He prayed to him and returned.

This is how Upamaka has turned out to be a holy place of Lord Venkateswara. Those who worship the Lord here will be absolved of all sins and blessed with prosperity and salvation.

DETAILS OF THE TEMPLE

As per the history, Emperor Srikrishna, the ruler of Kandregula kingdom in East Godavari district, constructed the temple. Thereafter, during

17th and 18th centuries, the ruler of Pithapuram offered a golden crown decked with precious diamonds and emeralds. It appears, once he fixed an auspicious day to crown himself. On the previous day, the Lord appeared in his dream and questioned him how he could wear the crown in the presence of the Lord in Upamaka temple. The next day, the ruler went in a great procession consisting of elephants, horses and a fleet of army men to Upamaka and humbly offered the crown to Lord Venkateswara.

This temple has been mentioned in the compilation on Hindu temples made by Brown.

Bhagawad Ramanujacharya after visiting 108 divine places in India compiled a sloka on this temple. References about the temple are found in the words, "tarksyshadrisimhachalo". Tarksyadri means Garudadri. It is believed that Ramanujacharya visited this temple during his life span between 1017 and 1137.

The rituals are performed in the temple according to the *Pancharatra Agama*. Besides the



daily rites of worship, Kalyanotsavam, Brahmotsavam, Adyayanotsavam, Tirukalyanam, Tiru Nakshatram of the twelve Alwars, Lord Rama's adhyayanotsavam, Sri Venu Gopala Swami kalyanotsavam on the eleventh day of bright lunar fortnight in Vaisakha masa, dhanussankramanam are performed in the temple. On these holy occasions, Lord Venkateswara with His Consorts is taken in procession on Punyakoti Vahanam, Ponna Vahanam, Brass Garuda Vahanam, Wax (Lakka) Garuda Vahanam, Hamsa Vahanam, Rajadhiraja Vahanam, Asva Vahanam, Gaja

Vahanam, big and small chariots. The speciality of this temple is the entry to the devotees into the temple is through northern side.

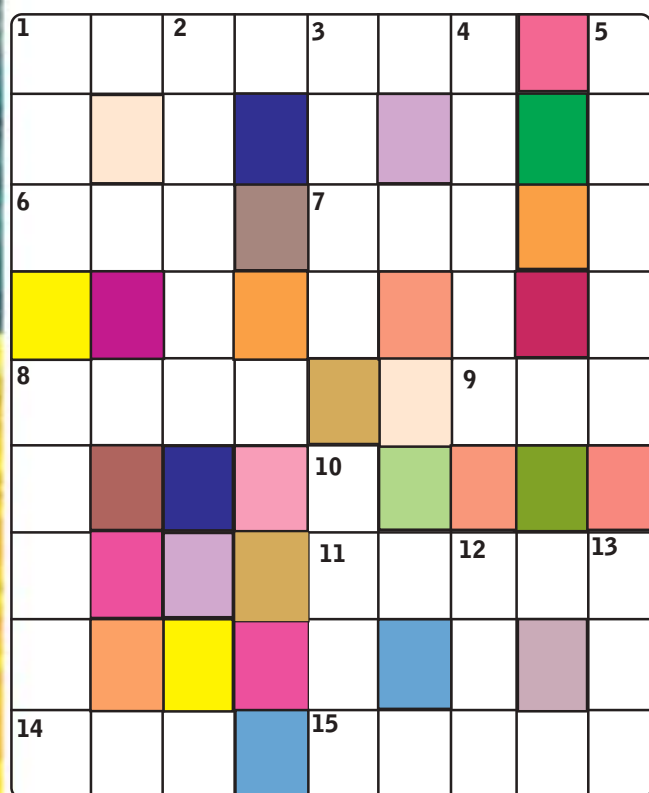
The hill looks like a Garuda (eagle) from a distance and hence this place is known as Garudadri.

It is believed that those devotees who take the *prasadam* during *Panchamruta abhishekam* will be blessed with children.

This temple has come under the jurisdiction of Tirumala Tirupati Devasthanams in 2015 and since then it has been making rapid strides towards progress with several rituals being performed on a grand scale.



PUZZLE



Presented by
Sri T.S. Jagan Mohan

CLUES FOR PUZZLE

01. Renuka Devi (7)
06. Nothing (3) (From right to left)
07. No (3) (Jumbled)
08. Murder (4)
09. Not woman (3) (Jumbled)
11. Lakshmi (5)
14. Increase (3)
15. Not outer (5)

ACROSS

01. Type of fish shaped like a snake (3)
02. Kingdom of Ravana (5)
03. A large number (4)
04. Vishnu (5)
05. One more time (5)
08. Manmatha (5)
10. Balarama (4)
12. Seize (3) (Jumbled)
13. Make fun of (Jumbled) (3)

DOWN



LORD SRINIVASA IS MAHA VISHNU

- Sri T.K. Krishnaswami Thathacharya

The Vedas (Samhitas and Brahmanas) enumerate Vishnu as one among the important deities. The later portions namely the Upanishads and Vedantas identify Him with Parabrahman, the life giving and life sustaining centre which is responsible for the evolution (sristi) preservation (sthithi) and involution (laya) of the entire Universe. The terms Vishnu and Brahman are synonymous by virtue of their respective deviations. Brahman means that which is unsurpassingly great in form possession of virtues and Vishnu connotes that which is all pervading. That the terms Vishnu and Brahman are synonymous can be evidenced by the concluding aphorisms of Devata kanda of Kasa Krishna.

Brahman is characterized as Satyam Jnanam and anantam and the characteristics of all pervasiveness connected by the term Vishnu is indicated by the attribute anantam which means freedom from the limitations of time, space and conditions.

Lord Vishnu held in high esteem and special emphasis held or laid that the ultimate goal of human life reaches the supreme abode of Lord Vishnu where eternally unbound souls (suris or nitya suris) see Him and enjoy Him. (Tadvisho paramapadam). In the ultimate chapters of the Vedas, Lord Vishnu who is identical with Brahman is characterized as the highest personality equal to whom and higher than whom there is nothing. He is inseparably related to the Universe (Jagat) consisting of the animate and the inanimate (chetana and Achetana). The Universe is considered to be His body (Sarira) of which He is the only Soul (Saririn).

All the Vedas unanimously declare that Lord Vishnu is the prominent among the Vedic Gods. Agni is considered to be the last and Mahavishnu the Highest. Lord Vishnu is eulogised as one who demonstrated the celebrated three strides (Vikrama) Trivikrama and consequently acquired the honorific name as Trivikrama throughout Vedic literature, He is figuratively mentioned as the sacrifice itself 'Yagno Vaivishnuh' which categorically signifies that He is the Supreme Deity to be propitiated. Every where He is much praised for His extreme goodness of disposition towards His devotees and acknowledged as the only deity who pervades, preserves and controls the whole universe.

Thus it can be deduced that every entity which attains the characteristic of substanceness (Vastutva) is God filled and that the import conveyed by that Vastu shall primarily mean Him as He is the owner of the worlds (Isavasyamidam Sarvam). It is with careful study of the Upanishads with reference to the significance of words and their imports our forefathers have wisely named us as Krishna, Gopala, Srinivasa, Ranganatha or Venkatesa to make us realize at every step that the individual soul which has no individuality without Him should be named after Him who is the real owner of all the animate and inanimate.

Vishnu who is identified with Brahman is again identified with Srimannarayana, who is the abode or resting place of men. One of the Rigvedic texts, declare that He is one with Sri or Lakshmi and that Brahman signifies dual deity or divya dampathi or divine couple. Srimannarayana who is supposed to manifest Himself in five fold modes such as para, vyuha, vibhava Antaryami and Archa, has assumed His archa mode in this attractive resplendent, blissful and auspicious form and stationed

himself on the peak of Sesha hill so as to be visible to one and all. Lord Vishnu is considered to be the Lord of all mountains and this is the reason why he selected this sacred hill for His abode (Vishnuhu Parvatanam Adhipathihi). It is stated in Venkatachala mahatmyam that para manifestation of the Lord is shifted to His Sankalpa to the terrestrial world (Mayavee Paramanadam Tyaktva Vaikuntamuthamam) It is also stated that Lord Krishna roamed about on this hill (Evam Sri Krishna rupena kreeditam venkatachala).

The Lord on the hill is Srimannarayana or Lord Vishnu who though all pervasive assumes a loveable and beautiful form to manifest His Divinity in this Kaliyuga by removing the afflictions of His Devotee and granting boons to the extent of attaining Him in His abode which is Kaliyuga Vaikuntam or Parampada. He is the only Lord to Protect His devotees and save them from all difficulties.

Devotees throng to Lord Srinivasa at Tirumala temple, and day by day the rush of the devotees increasing as He calls them to have His Blessings and redeem them from all types of Bondages.



Tirumala Tirupati Devasthanams, Tirupati

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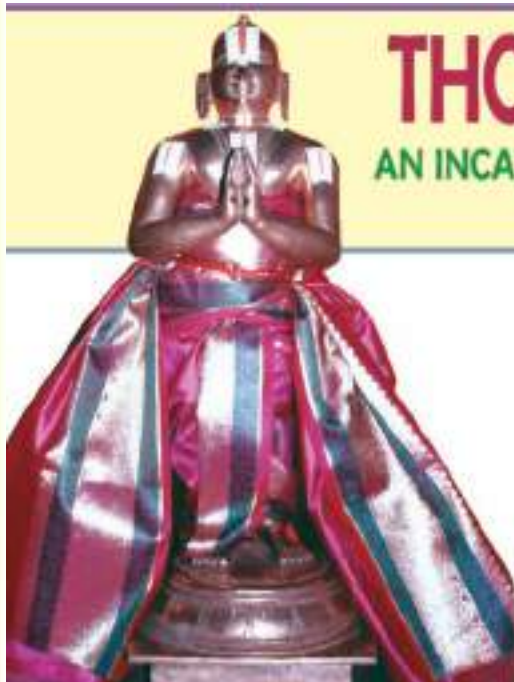


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THONDARADIPODI ALWAR

AN INCARNATION OF VAIJAYANTHIMALA OF LORD VISHNU

- Sri A.S. Chandra

**I bow to the feet who always think of Lord Ranganatha!
I bow to the feet who rejected Sri Vaikuntam to reside in
Sri Rangam!**

**I bow to the feet who set up flower garden to Lord of Sri
Rangam!**

**I bow to the feet who sang Suprabhatham to Lord of Sri
Rangam!**

**I bow to the feet who took only Lord Ranganatha as
refuge and followed Vishnu Dharma!**

Thondaradipodi Alwar Varsha Thirunakshatram on 4.1.2019

The Divine Birth

Thondaradipodi Alwar (one of 12 Alvars) was born in Thirumandangudi, Chola region (near Kumbakonam), in the month of Margali in the star Kettai (Jyesta), 289 years after the beginning of Kaliyuga. His father Veda Visaradhar named him as Vipranarayana which means “who knows Sriman Narayana as he is in Sri Vaikuntam”. He was very obedient and possessed extraordinary knowledge even from his young age. He decided to move to Srirangam to serve the devotees of Lord Ranganatha. The name Thondaradipodi “Dust at the feet of all Sri Vaishnavas” and serve them as well as Lord Ranganatha.

He is an amsa of Vanamali or Vijayanthi the necklace of Lord Vishnu. As incarnation of divine garland, he wanted to adore the Lord with flowers. He set up a small flower garden and served Lord Ranganatha.

The Divine Service

Vipranarayana or Thondaradipodi Alwar used to wake up early in the morning, takes holy dip in Cauvery and then collect the flowers from his garden. He nicely made garlands singing the glory of Lord. He then took them to Sri Rangam Temple. When the temple priests (Archaka) adore them to Lord Ranganatha, he was enthralled himself with the beauty of the Dark Emerald Lord who reclines on Nityasuri Adishesha. Filled with ecstasy, he used to say, that he does not even want heaven because as Sri Rangam itself is Bhooloka Vaikuntam.

The Divine Play

Vipranarayana dedicated his life towards Lord Ranganatha by doing His Services. Once, two Devadasis who perform dance in Sri Rangam temple happened to pass in the garden of Vipranarayana. They were attracted by the beauty of the garden and also by the Tejas (Radiance) of Vipranarayana. The younger devadasi named Deva Devi wanted to lure Vipranarayana, but Alwar did not even look at them. She challenged with her elder sister that she would make him her slave. She dressed like a Sanyasin and requested the Alwar whether she can serve him in his garden. Alwar initially had not agreed but she insisted that she too is a devotee of Lord Ranganatha and wishes to do service to him. Noticing

her Bhakti, he allowed her to do flower service. Days passed on. Once when there was a heavy rain, Deva Devi had to stay in the Ashram. Using this opportunity, she made Vipranarayana to be her slave. Vipranarayana, forgot to serve the Lord for some time and got involved with Deva Devi. One day, Deva Devi decided to go to her home Uttamarkovil (near Sri Rangam) to her mother's place. Vipranarayana could not bear the separation from her and ran towards her home. His mother turned him away of the house telling that he should bring money to see Deva Devi. Vipranarayana was upset and went to Sri Rangam temple. He realized his mistake and asked forgiveness of the Lord. Lord Ranganatha, seeing the plight of his devotee, went in a disguise as Alwar's servant to Deva Devi's house and gave her a golden goblet – "Pon Vattil". Deva Devi's mother informed the servant (Lord in the disguise of Servant) that Alwar can meet Deva Devi now. Next day, the temple priest was shocked that Pon Vattil was missing. He complained to the King. The King ordered to search all over the town. While searching, it was informed that Vipranarayana's servant gave it to Deva Devi's mother. The King ordered to arrest Vipranarayana. All that happened to Alwar was penalizing himself because of his misdeeds and past karma; hence he got this punishment.

Seeing this, Goddess Mahalakshmi could not bear the suffering of their devotee. She asked the Lord to immediately salvage their devotee from this misery. Lord Ranganatha appeared in King's dream and narrated the entire story. Lord told that Vipranarayana is a great devotee and he should not be punished. The King immediately ordered to release Vipranarayana. Thus, Vipranarayana was released and continued his service to Lord Ranganatha and to his devotees. It is said that he lived for 105 years and sang only on Lord Ranganatha. The idol of Thondaradipodi Alwar can

be seen with a "Pon Vattil – Goblet". Thus is the story of Alwar's ardent service to Lord.

The Divine Literary works

His major works are "Thirupallieluchi" (10 verses) which is like Suprabhatam to Lord Ranganatha and "Tirumaalai" (45 pasuram) which is like garland of praise of Lord Ranganatha and also the essence of Vishnu Dharma. These pasurams are still recited in all the Vishnu temples. He first wrote Tirumaalai and later he did Suprabhatam in Tamil, called Thirupallieluchi.

The essence of Thirupallieluchi

It resembles Ramayana verses "Kausalya Supraja Rama..." which is sung by Vishwamitra to wake up Lord Rama. These hymns explain that –

1. Sun has already reached the top of the mountain, kings and devas have already come, darkness have faded, crowd and elephants have gathered and sounding drums, Lord (oh Mother), Lord Ranganatha, please wake up!

2. Gentle breeze flowing with Jasmine essence, swans have woken from lotus pond, dew drops have fallen, Oh Mother Lord of Sri Rangam, who saved Gajendra from the clutches of crocodile (Gajendra Moksham described), please wake up!

3. Light of the Sun has spread, stars shining dimmed, moon became pale, gentle fragrance of flowers spread, Oh Lord with the holy lustrous discus, please wake up!

4. Cowherds started playing flute, cows started grazing and making jiggling sound from the neck bells, honey bees started collected honey from flowers, Oh Lord Rama, who rescued Devas from Rakshasa Lanka King and also saved the Yagna of Sage, King of Ayodhya, please wake up!

5. Flowers have bloomed, birds chirping, darkness gone. Devas are awaiting to worship you,

Oh Lord, who was worshipped by Vibeeshana the King of Lanka, Lord Ranganatha, please wake up!

6. 12 Suns with chariots, 11 Rudras on Bulls, 6 faced god on peacock, Maruths and Vasus have come with their horses singing and dancing to get your Darshan, please do wake up my Lord.

7. Devas already reached from heaven, Sages and Maruths are waiting to get glimpse of your beautiful face, Have Indra with his elephant also reached? Gandharvas and

Vidhyadharas have come, Yakshas who have fainted to salute your feet, are crowding on earth and sky to get your Darshan, Kindly wake up!

8. Devas have brought treasures, great Sages are arranging cow, mirror and other things including collyrium, Thumburu and Narada have come to sing for you, Sun God has already spread light, darkness have already faded, Oh! Sweet Lord, Please wake up!

9. Kinnaras, Gandharvas, Devas are singing divine soothing music to wake you up, they play Veena, Flute and drums to get the glimpse of your holy feet and sight, please wake up!

10. New lotuses have bloomed, Sun have raised above the Sea, damsels have finished bathing and reached shore, I am waiting with the big Garland of Thulasi which will decorate till your Lotus feet, and I am pleased to be announced as a devotee who always rely on the dust of the feet of your devotees, Oh my Sweet Lord, Please wake up and shower your grace with beautiful smile.

Swami Desikan has incorporated the essence of these 10 pasurams in the 19th Sargam of Sri Yadavabhudayam.

The Thiruppallieluchi is recited along with Tiruppavai during the month of Margali in Tirumala.

Sri Rangam Temple and ThondaradipodiAlwar

Sri Rangam temple celebrates birthday of Alwar twice in a year. One during, Margali (Dec-Jan) and other one during Vasantha Utsavam, during Vaikasi (May- June) when, Lord Ranganatha visits the garden of ThondaradipodiAlwar.

Thirumangaialwar constructed the temple walls of Sri Rangam. When constructing the walls, the garden of ThondardipodiAlwar was obstructing. But he did not destruct the garden as it was Alwar's garden built out of Bhakti. During Vasantha Utsavam on the Tamil month of Vaikasi, Lord Ranganatha visited Alwar's garden and enjoy the beauty, thus blessing the Alwar.

Even today at Sri Rangam, the garden is beautifully maintained on the banks of River Kaveri. The flowers used for Lord Ranganatha is being taken from here.

"I have no place, no properties, no relatives, none other than you, I know only your Lotus feet, O Supreme Lord of Blue hued sky color, you are my only refuge!

Alwar ThiruvadigaleSharanam!



Tirumala Tirupati Devasthanams, Tirupati

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KING OF KOORAM - KOORATHALWAR

Koorathalwar Varsha Tirunakshatram on 26th Jan. 2019

- Smt. T.S. Rajalakshmi

Sri Vaishnava vacation camp near Kanchipuram of Gurukulam type was set up for children to know more about Sri Vaishnavism and about the Great Acharyas. Every day, different sessions from Ancient texts like Mahabharata, Ramayana, Srimad Bhagavatham and life history of Alvars and Acharyas etc., taught in this camp. Students learn about the moral values of life, principles and ethics which will be helpful to the betterment of society.

The entire team was getting ready for the session. The Gurukul was fully packed with inquisitive bright students from various part of the states. Everybody is excited. The below conversation is between the students and the Guru.

Murari : Guruji, What is the topic that we are going to cover today?

Guru : You are going to know about a great personality who was a millionaire by birth, most handsome, intellectual, extraordinary memory, most humble, most compassionate to all beings

Lakshmi : All in one personality?

Guru : Not only that, he is an obedient son, disciplined student, ardent devotee and great Guru.

Parvati : Guruji, can you please tell me more about the personality?

Guru : He is none other than Koorathalwar.

Lakshmi : Yeah, I have heard about him. Wanted to know more about him.

Murari : I just saw a board when coming to this Gurukul named Kooram.

Guru : Yes, that is his native place.

Lakshmi : Hope there must be famous temple in that place.

Guru : Yes, The temple is Pankajamba with Sri Adi Kesava Perumal temple, which is near to our Gurukul (Kanchipuram).

Murari : Nice to hear, how old is the temple?

Guru : It is more than 1000 years.

Lakshmi : Wow! Very ancient temple then. When was Koorathalwar born?

Guru : He was born in 1010 AD in the village under HasthaNakshatra on Tamil Month Thai (January).

Guru : The temple has second phase which has Koorath Alwar sannidhi. Along with that, idols of Ram, Sita, Lakshmana, Hanuman idols which was 1000 years old as it was worshipped by parents of Koorathalwar.

Parvati : Any other names of Koorathalwar?

Guru : He was named as Srivatsanka Mishra born from Haritha Clan to the parents Ananthan and Perundevi. He was a great Landlord and millionaire by birth. It is also believed that he is the incarnation of “Srivatsam – the mark in Lord Vishnu’s chest”. He was also later praised as “Haritha Kula Thilakar – means Gem of Haritha Kula”.

Murari : Was he married?

Guru : Yes. It’s a great story. Once when walking, he heard the entire family was in depression because their daughter was not getting married. If she marries, the husband would die immediately. So, nobody married. Koorathalwar came forward and married her. The girl’s name was Andal. She was a devoted wife. Everybody was surprised how Koorathalwar was not afraid of death. Koorathalwar explained that marriage is not only to beget children and expand the family, but another path is to serve the Lord together. And he opted for the second path.

So, the horoscope of Andal will not do any bad to Koorathalwar. This shows the belief in the Lord.

Parvati : He is really a Jnani (intellectual person)

Guru : Not only that. He does Annadanam (Free Food Service – almost 1000 Sri Vaishnavas) daily to all the devotees. He constructed mandapams for resting. Thus, he was a great person in the society.

Lakshmi : Even though rich, he utilized his property only for the welfare of society. He is a gem of a person.

Guru : He is so rich that his house doors were so huge, that when closed, the sound of the bells in the door would be heard in Kanchipuram.

Murari : Incredible. Please tell me more about him.

Guru : He was very much devoted to Bhagavad Ramanuja and ThirukacchiNambi.

Guru : ThirukacchiNambi was casually mentioning that once Goddess Perundevi was asking Lord on the sound coming from Kooram. And Lord informed that it was from the house of Koorathalwar after closing the Annadanam for that day. Hearing this, Koorathalwar was extremely indignant with himself and left all his wealth to the society and joined as disciple to Ramanuja.

Murari : Really, he is really a great person who does not care for wealth.

Guru : When they started the journey to join Ramanuja, his wife took one Golden Plate for Koorathalwar to eat. She did not tell him. When night passed in the forest, she seems to be much tensed. He asked the reason for tension. His wife told that she has Golden plate for him to serve food in it. He just threw the plate and started walking telling that he is not cared of Gold or any wealth.

Parvati : He is so humble.

Murari : Then what happened? Did they meet Ramanujacharya?

Guru : Yes, at Sri Rangam and became one of the primary disciple of Ramanujacharya.

Lakshmi : Then, Kooresa would be part of the Sri Rangam temple administration too?

Guru : It's an incident which made Sri Rangam temple's administration in systematic manner.

Murari : What is that? Did Kooresa helped?

Guru : Yes. Those times, ThiruvarangathuAmudhanar was holding the key charge of temple administration. But there were few corrections that Sri Ramanuja felt that would make the temple function more perfect. ThiruvarangathuAmudhanar did not accept. Unfortunately, mother of ThiruvarangathuAmudhanar passed away. For the 11th day ritual, there needs one special person which nobody will be willing to go. Kooresa agreed to be part of that function as per Ramanuja's advice. At the conclusion of the function, ThiruvarangathuAmudhanar asked Kooresa whether he is satisfied of the function rituals. Normally, the person would say "Satisfied". But Kooresa said "Not Satisfied". Worried about that, he asked for the reason. Kooresa requested for "Temple keys for administration". Without any go, ThiruvarangathuAmudhanar agreed to give that. The Sri Rangam temple from that time onwards had a great administration under the leadership of Ramanuja and Kooresa. Later, ThiruvarangathuAmudhanar became Kooresa's disciple.

Parvati : So, Kooresa was a great administrator too.

Guru : Yes not only that, another incident reveals the extraordinary memory power of Kooresa.

Lakshmi : Please tell as I am excited to know about the Mahan.

Guru : Alavandar was a great Acharya, who had a wish to write commentaries on Brahma Sutra which will be beneficial for the human kind. But Alavandar could not accomplish. Hearing that, Ramanuja decided to fulfill and went to Kashmir along with Kooresa to get the Brahma Sutra which is royal library Saraswati Bhandaram. With the blessings of Goddess Saraswathi, they were able to get the text. But due to misunderstandings by the scholars, they took back the text from Ramanuja and Kooresa on their way back to Sri Rangam. Ramanuja was very much upset. Kooresa

was pacifying telling that he had already read the text in short span of time and will be able to recollect any time. Hearing this, Ramanuja was extremely happy to know the extraordinary memory power of Kooresa. Kooresa was so humble that he did not boast the skill. After reaching Sri Rangam, Ramanuja started writing Sri Bhashyam which is the commentary of Brahma Sutra. Ramanuja asked Kooresa to help him correct if there are any mistakes in the commentary. That's how, Ramanuja was able to complete the Sri Bhashyam with the help of Kooresa. It is not an easy task to write or remember Brahma Sutra which was perfectly done by Kooresa. That's the greatness of Kooresa. In fact, he was exceeding the skills of Acharya.

Parvati : It's unbelievable to hear that such a short span of time, how one can remember? He has the skill to remember if he reads it once. My Pranams to the great soul!

Murari : Did he create any literary works?

Guru : Yes, it is known as Panchastavee. Koorathalwar was highly expert in Sanskrit. He had written Sri VaikuntaStavam (100 Slokas on ParamapadanAthan), Athimanushastavam (61 Slokas about Divine extraordinary leelas of Ram and Krishna born as humans), Sundarabahustavam (132 Slokas on Thirumaliruncholai Sundaraja Perumal's beauty), Varadarajastavam (102 Slokas on Lord Varadaraja of Kanchipuram) and Sri Stavam (11 Slokas on Sri RanganayakiThaayar).

Lakshmi : The works would be definitely filled with Bhakthi and Jnana. I would like to definitely learn.

Guru : We will have to know more about the scripts in next class. Another incident, do you know, how he saved Ramanuja from the cruel Chola King?

Lakshmi : Oh, Why what happened?

Guru : One of the Chola king during that period was very staunch devotee of Lord Siva. He wanted to get rid of all the Sri Vaishnavas and the temples related. One of his ministers advised him that if Ramanuja writes and gives stating "Lord Shiva is the Supreme". Then, Saivism would grow. King ordered Ramanuja to the court. Hearing this news, Kooresa and PeriaNambi (who was also an Acharya to Ramanuja) came to the court. King thought Kooresa was Ramanuja and asked to write. Kooresa refused to do that. King ordered to pluck his eyes for not writing. Kooresa was not willing to take the order by soldiers, instead he himself pluck his eyes. It's a great deed by Kooresa thus saving Ramanuja.

Murari : Did Ramanuja knew this?

Guru : No, meanwhile disciples of Ramanuja requested him to move towards north in order to get saved from the king. Ramanuja got to know the Kooresa's incident after few years and was shocked to hear the incident. When he met Kooresa later, he ordered Kooresa to request eyes from Lord Varadaraja of Kanchipuram. Kooresa denied. But Ramanuja was insisting and Kooresa then took as an Acharya's command and requested Lord Varadaraja that he must be able to get Darshan of Acharya



Ramanuja and Lord Varadaraja. Thus, Kooresa was not keen on human body.

Parvati : It's is difficult to live without eyes. But, he was a great man to withstand the pain and dear to Acharya. He set a great example of Guru Bhakti.

Guru : The other surprising thing Kooresan asked to Lord was to give Moksha (Salvation) to Naaluran (who instigated cruel thoughts to Saivate Chola King). Lord was applauding Kooresa's compassion even to the enemies and gave him boon stating that whoever has Kooresan association will get Moksha. Hearing this, Ramanuja jumped with joy stating that he has Kooresan's association. Thus proved, Kooresa was always praying for the welfare of the society. This term is also stated as "Koorathalwar Sambhadham". He is also compared as "Pavithram of Swami Ramanuja".

Lakshmi : How about his devoted wife Andal?

Guru : She is a great woman who follows Dharma along with her husband. She has incredible knowledge and compassion to the human society too. Even, Kooresa would ask her advice on certain religious matters.

Parvati : They are Divine Couple.

Murari : Did Kooresa have children?

Guru : With the blessings of Lord Ranganatha, they begot two divine children. They were named as Parashara and Veda Vyasa. Acharya Alavandar's one of the wishes of naming the children to honor the great sages was fulfilled by Ramanuja through Kooresa. In fact, Kooresa, fulfilled the wishes of Swami Alavandar by commentary on Brahma Sutra and names of Rishis to children. People say that Parashara Bhattar was taken care by Ranganayaki Thayaar herself.

Lakshmi : Divine Children are born from Divine Parents. They are blessed.

Guru : He was obedient son and faithful disciple. He had all the good qualities, he was following humility as his primary quality.

Murari : He must be a compassionate person also.

Guru : True. Once when he saw the frog caught by snake, he fainted seeing the frog's plight. Another

incident, when he was cutting banana leaf for serving Bhagavathas, he saw milk oozing out from the banana stem, seeing that, he fainted. Such is the compassion of Kooresa.

Guru : He attained Moksha in year 1132 AD. He approached Lord Ranganatha to take away the materialistic body before Acharya is leaving this world. Ramanuja asked why? Kooresa replied that, if he goes before him, he can wait at Sri Vaikuntam with "PoornaKumbha" to welcome the Acharya at the entrance. Thus proving that he always wanted to Serve Acharya wherever he is.

Parvati, Lakshmi and Murari: Swami Ramanuja would have got many disciples, but none can equalize Koorathalwar.

Guru : Students, please tell me what you have learnt from the life history of Acharya Koorathalwar?

Parvati : He is a compassionate person.

Lakshmi : He is great disciple and has Guru Bhakti.

Guru : Yes and he wrote the famous Thaniyan (invocatory verse of glorification to an Acharya and the parampara) which is recited even today "yonithyamachyutha..."

Murari : He is pure by heart and mind and did welfare to the society.

Lakshmi : He is highly knowledgeable and has immense Bhakti towards Lord and Acharya.

Guru : Excellent!

Parvati : He does not care about the worldly pleasure or bodily comfort. He is ready to suffer pain for the welfare of society.

Lakshmi : He is most humble personality.

Guru : All true. Let's also get "Koorathalwarsambhadham"

Students started praising Koorathalwar....

I bow to the feet who showed importance of Guru Bhakti.





VISHNU SAHASRANAMA STOTRAM

A Garland of Devotion to Lord Vishnu

- Sri Balkrishna Pawar

names of the Lord bearing on "yajnah" are taken up from the Vishnu Sahasranama Stotra.

The 445th Stotram refers to Yajnah

One who is of the nature of all Yajnah. All sacrifices are his own forms. The Gita says, from Yajnah the rains come naturally and systematically. There are many factors that should come together for the physical phenomenon of rains i.e. it is the co-operative endeavor (Yojana) of different factors in Nature. Yajnah arises out of Karma. He exists as sacrifice in order to satisfy men and all Devas.

The 446th Stotram refers to Ijyah

One who is fit to be invoked for worship is Ijyah i.e. Maha Vishnu. Whatever is offered at the Yajnah is joyfully accepted by Him and He grants suitable results. As per the Gita 17.11, 12 & 13 Yajnahs are offered in three ways. The Gita 17.11 states "That sacrifice which is offered, according to the scriptural law, by those who expect no reward and believe firmly that it is their duty to offer the sacrifice, is called Satwik or Pure Yajnah. As per Chandogya Upanishad VII, 26.2, Sattva means antahkharana.

The 971st Stotram refers to Yajnah

Yajnah is the famous act of sacrifice. Yajnam is the noblest of

The Vishnu Sahasranama was composed by Veda Vyasa. Prince Yudhishthira at the end of the fierce War at Kurukshetra approached Bhishma, who, having obtained the boon of death at his will, was lying on the bed of arrows awaiting his departure. Yudhishthira asked him six questions. Bhishma answered all and finally said "SUPREME IS LORD VISHNU". This is how we find the "Thousand Names of Lord Vishnu" introduced in the Mahabharata. Lord Vishnu has many manifestations, therefore, He can have infinite names in terms of His manifestations. These "Thousand names of the Lord" have been given out by the Rishis.

The Vishnu Sahasranama Stotram is a garland strung together with a thousand beautiful and fragrant flowers with varied hues, from the universal garden for adoring Lord Vishnu. For our discussion, a host of beautiful and lovely bouquet of glorious

all actions. Therefore, the Lord's very nature is Yajnah. The term "Yajnah" means "work undertaken with a pure spirit of total dedication in complete co-operation with others; and for the well-being of all creatures and for the welfare of the world". There is Sri Narayana in action through His creatures. Presence of the Lord ensures the success of a co-operative endeavor.

The 972nd Stotram refers to Yajnapathi

In the Gita 9.24, the Lord says that he Himself is the Yajnapathi, one who perfects the Yajnahs, who alone enjoys and controls all the sacrifices as per the master of all Yajnahs. Further, the Gita 7.30 states that sacrifices conducted without following the prescribed procedure without giving food to guests, without reciting the mantras, without giving the dakshina and done in a careless manner are inferior and get the opposite of the expected results.

The 973rd Stotram refers to Yajvaa

The One Who performs a Yajnah is Yajvaa : The One who performs Yajnah according to the strict prescriptions laid down in the Vedas. Further, The One Who maintains in all His divine actions is the true yajnah – spirit i.e. as given in 972nd Name above and the Gita 3.90 - Do thy work as sacrifice and the Gita 4.24 to 30 - Do all the sacrifices for God-realization as prescribed in Scriptures.

The 974th Stotram refers to Yajnaangah

The One Who has made the Yajna a part of himself is Yajnaangah. One Whose body of the Lord includes all the objects required for the conduct of the Yajnah including sacrificial fire and the person who performs it. In Harivamsa it is said that these "things" are the very aspect of Lord Sri Narayana. While performing yaagas and yajnas, the Lord should be meditated upon in this form.

The 975th Stotram refers to Yajnavaahanah

The one who controls the Yajna is Yajnavaahana. The Lord controls all Yajnaas and leads them to a desired successful culmination. If sacrifices are performed seeing the Lord as the

Yajnapurusha and everything submitted to Him, the Lord will provide the desired results. Lord Krishna took up the responsibility and allocated various duties among all the Kouravas & Pandavas, wherein Arjuna was responsible for protecting the sacrifice and giving alms to karma, miserly Duryodhana was given the charge of the stores.

The 976th Stotram Yajnah-bhrit

The one Who protects and nourishes the Yajnah is called Yajnahbhrit. Lord Rama, Lord Vishnu's Avatara, and brother Lakshmana, go to the forest in order to grant protection to the Yaaga of Viswamitra. They faced demon Taataka. She came forward to eat them and to disturb Yaagaas. The Lord as Yajnahbhrit killed Taataka in order to protect Yaagas. They requested sage Viswamitra to start his Yaagas with disciples and promised to follow it in future accomplishments.

The 977th Stotram refers to YajnahKrit

The One Who perform as the Yajna is Yajnahkrit. The Lord has performed Yajna by Himself. Lord Rama has performed Yajnah by Himself. Rama, after becoming the ruler of Ayodhya, also performed Ashwamedha Yajnah like his predecessors. Accordingly, He arranged to invite all Sages, Brahmins, Hanuman, Vibheeshan and all celebrities. All met at the Yajnah– Hall except Sita, his wife. As the Lord was insistent on his monogamy, Sage Vasishtha suggested that a golden statue of Sita be kept near Him. Accordingly, the Yajnah was performed as per Vedas.

The 978th Stotram refers to Yajnee

The One Who enjoys the Yajnah is Yajnee. The Lord is the yajnee. Gita 3.15 states that the omnipresent Brahman to the food is anointed in the Yajnah at all times. Everything in the universe from the Brahman to the food works according to the movement of the wheel of action connected in series. The wheel of action in which the Lord is the pivot, is the manifested form of the Yajnah We are blessed by the Lord to do action without any desire for the fruit of such action from the Yajnadevata, the Lord. The Lord told Arjuna that it is not possible

to attain Him through the path of Jnaana; it would be possible through the path of action. The good deeds are the Yajnam.

The 979th Stotram refers to Yaj nabhuk

The one who enjoys the Yajna is the Yaj nabhuk, because it is that whatever is scarified in fire is for enjoyment of the Lord, by the devotee. When the devotee comes to the temple, he should not leave without taking the Prasada (food dedicated to the Lord) distributed to devotees. Prasad is a symbol of blessing given by the Lord in return for the submission of devotee.

The 980th Stotram refers to Yaj nahSadhanah

The one Who can be reached and relished through a Yajnah is Yaj nasaadhnah i.e. One Who perform all Yajnahs. It is by His Grace alone that all noble endeavors are undertaken with honesty and sincerity to gain spectacular success. The simplest of Yajnas to approach the Lord can be performed by concentrating the mind. Through Japayajna one can realize the Lord who is Yaj namoorti. Bruhadaranyaka Upanishad states that the Lord can be realized through the Yajna. (Bru. Up. 4.4.22).

The 981st Stotram refers to Yaj naantakrit

Yaj naantakrit means “One Who performs the last concluding act in all Yajnahs.” The final item in a Yajnah is the “Poorna-Aahuti” / “Total – Offering” when Sri Narayana is reverently and earnestly invoked accompanied by Rig Vedic Mantras of Vaishnava import. Without this ritual, Yajnah is never complete. “Sree Hari”, therefore, is of the form of Poorna-Aahuti. For a sacrifice to end the blessings of the Lord as Yaj nanta-Krut is essential. Garuda circling in the sky and the rain falling indicates Lord Maha Vishnu, the Yajna Deva is pleased with the sacrifices.

The 982nd Stotram refers to Yaj naguhyam

“Sreeman Narayana is the absolute truth to be realized in all Yajnahs.” The self is the most noble truth to be sought through ‘offering’ all the ‘Dravya’ (objects) into the ‘Consciousness’ (Fire) in the “body” (Kund). This kind of subjective Yajnah

is called in the Gita “Knowledge –Yajnah” and the Vedas as “Brahma Yajnah.” In Gita 4.33 the Lord stated “A Gnana Yajna (a sacrifice based on knowledge) is superior to the one based on objects.” This advice is given by the Lord who is ‘Yaj naguhyah’.

The 676th Stotram refers to Mahaayajva

One Who performed Great Yajnas is Mahaayajva. All the actions performed by the Lord are Yajnas. In the Lord Rama-Incarnation, He had performed Asvamedha Yaaga. He is the One, by Whose Grace all “Sacrifices” are fulfilled successfully. One Who performs sacrifice properly and faithfully is called Yajva.

The 678th Stotram refers to Mahaa havih

“The Great Offering.” The whole universe conceived as Brahman and offered as sacrificial offering (Havis) into the fire of the self which is Bhahman. This and the names from 675 can be interpreted as “He to whom great Havis, Yajna etc. are offered.”

The 677th Stotram refers to Mahaayajnah

This article is concluding one with “The Maha–Yajnah.” In the Gita 10.25 the Lord says to Arjuna: “(Of sacrifices,) I am the Yajna, the Japa Yajna,” which gives self–realization in this life itself without another life and makes him pure by destroying all sins; by repeating the name of God constantly. Lord Narayana Himself is the greatest Yajna—therefore, in devotion approach Him and gain His Grace. The Japa Yajna is glorified by the Lord as the greatest sacrifice, because it is both the essential means of all other Yajnas and an end in itself, by maintaining a constant stream of the same divine thoughts in mind. When the name of Narayana is repeated, the form of the Lord who is Mahayajna appears in the atmosphere. The Lord who is omnipresent and Mahayajna pulsate in the body of His devotees through naanajapa. Nevertheless, the Lord accepts Satwik or Pure Yajanah and rejects Tamasik and Rajasik or dull Yajnasas; that is the only waste of physical energy and money.





Someone may have a question, “why do we actually need Bhagavad-Gita?” Any human being is haunted by four defects. They are 1) He makes mistakes, 2) He becomes illusioned (considers one thing to be other), 3) He has propensity to cheat, 4) He has imperfect senses. These four kinds of defects are common for a scientist, scholar, ruler or even a beggar. Veda means knowledge and Vedanta is the pinnacle of Veda. It is Upanishad. Summary of all Upanishads is Bhagavad-Gita. So everything is available in Bhagavad-Gita. It not only gives the information available in all the literature of all countries, but also that is not available in them.

The first defect of human beings is to make mistakes. It happens knowingly or unknowingly. Knowingly if mistakes

are made, it becomes cheating, and mistakes made unknowingly results in illusion. If one acts as if he knows the things but actually doesn't know them, it is nothing but cheating. That is duplicity. At the end of Dwapara Yuga, Karna went to Lord Parasurama for learning the archery. At that time, he declared himself as brahmana. Parasurama believed his words. It means he believed untruth as truth. It is called getting illusioned. Karna cheated Parasurama without telling the truth about his birth. This is also a defect. Human being's senses are imperfect. They cannot understand the truth directly with perception. Sun appears as a disc to our naked eyes. But, the Sun is a bigger planet than our earth. It means our senses cannot give correct estimation. Parasurama could not understand that even Karna told a lie about his life. That is imperfection of senses. But one day Parasurama was sleeping on the lap of Karna peacefully. At that time one dangerous insect started biting Karna. He tolerated it to avoid disturbance to his master. But, the insect started biting so severely that blood started flowing and touched Parasurama. He immediately woke up and understood the situation. He felt that one who tolerates so much pain cannot be a brahmana, but must be other than brahmana. When he understood that Karna belongs to kingly order (Kshatriya), he immediately cursed that all the knowledge he had learnt becomes forgotten at the needful time. Karna's strong desire to kill Arjuna became an illusion because of this curse. In this way, all human beings are limited by four kinds of defects. Hence all the messages given by them are not complete. They are not applicable at all times. But, the message of Bhagavad-Gita is applicable to all times,

all countries, all people, all age groups, all castes, all creeds, all religions and all humans irrespective of gender.

If a man depends only on his intelligence or intelligence of fellow human beings, he certainly gets in to doubt at some point of time. Doubts are created by mind. But Lord Krishna is advising one to smash all doubts by being situated in soul platform. Fall down is sure for one who doubts the scriptures.

“One who is dedicated to divine knowledge and who controlled his senses is eligible to attain such knowledge. Such person who achieved it quickly attains the eternal peace.”(B.G. 4 - chapter, 39 verse)

“But the ignorant and faithless people who doubt the scriptures do not attain the divine consciousness and eventually they fall down. For one who has doubts there is no happiness in this world or in the next life.” (B.G. 4 - chapter, 40 verse)

That's why Lord Krishna advised Arjuna to smash the doubts in the mind with the sword of

Knowledge and get up equipped with Yoga. This advice of Lord Krishna's is applicable at all times. Presently, people do not know divine scriptures and they even doubt their relevance. They do not read them. They attempt to read them during the fag end of their life where they have nothing to achieve. Doubts arise during any action, but one should be alert with the knowledge of scriptures and one needs the practice of reading scriptures. Knowledge of scriptures is like a sharp sword. Lord Krishna advised Arjuna to smash the doubts with the sword of knowledge. Generally, the doubts that arise from the mind cannot be smashed by the education one gets from class books. Only with the knowledge of Bhagavad-Gita doubts can be smashed. So all the students and youth should learn the knowledge of Gita from experienced people and use it to smash the doubts that arise during their regular study activities and shine in their actions. Then they are sure to achieve success in all their endeavors. Success of the people who reposed their faith in Bhagavad-Gita is the proof for this fact.



Tirumala Tirupati Devasthanams, Tirupati

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- Chief Editor

AN OBLATION TO GOOD HEALTH JAGGERY

Telugu Original by : Dr. C. Madhusudana Sarma,

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It is not exaggeration to say that jaggery occupies prime position in the culture, rituals and customs of Indians.

We use jaggery in all most all functions viz. puja, festivals, rituals, marriages, and congregations.

It is a common practice to use jaggery made of sugar cane juice or sugar in sweet preparations offered to the Almighty. By consuming such auspicious, holy and powerful ambrosia, we get neutralized of our mental and physical state.

Jaggery is made from sugar cane juice. The juice is boiled and cooled. Jaggery is called gudam in Sanskrit, goood in Hindi, bella in Kannada, vellam in Tamil, sarkara in Malayalam and jaggery or triakil in English.

Jaggery belongs to the gramina tree family and scientifically called shakeramafeeshanaalin.

Consumption of old jaggery is good for health whereas fresh jaggery is unhealthy. Jaggery is used not only in the preparation of various food items, but also used in preparation of medicines to protect from illness.



Jaggery can be used in curing various diseases.

MIGRAINE HEADACHE

Make a mixture of 100 grams of ghee and 100 grams of jaggery powder. Consume 5 to 10 grams twice a day.

When migraine pain persists, grind jaggery, jinger to get juice and one or two drops of the juice should be placed in nostrils. The pain gets reduced very fast.

FREE MOTIONS

Make a powder of 50 grams each of jaggery powder and cumin seeds. Mix half spoon of this powder in 100 ml of water and consume in the morning and evening. This will reduce pain and burning sensation while passing stool.

KNEE AND BACK PAINS

Mix jaggery and lime with a little quantity of water or jaggery and tamarind be mixed with water. and paste should be applied on the affected parts. This will reduce pains and stiffness in muscles also.

BLOATING

Make a powder of 25 grams of old jaggery, dry ginger, black sesame seeds, and piper longum (pippallu) and mix this with 10 grams punarnavadimanduram available in

ayurvedicshops. Consume one or two grams of this powder twice a day with honey. This will reduce swelling of legs and hands also.

JOINT PAINS

Add five grams of jaggery, 5 ml of ghee and one or two grams of dry ginger powder. Consume this with 200 ml of milk.

IMMUNITY IMPROVEMENT

Take half kilo jaggery, half kilo goose berry. Arrange a row of goose berry in a glass bottle and sprinkle jaggery powder. Again, arrange a row of goose berry and sprinkle jaggery powder. Arrange like this in three or four rows. Seal it and keep it for four or five days. The goose berry will soften. Thereafter, consume one softened goose berry every day in the early morning. This will improve immunity system and reduces falling sick frequently.

CONSTIPATION

Make a powder of 50 grams each of jaggery powder and sunamukhi powder. Take three to five grams of this powder with 100 ml of lukewarm water at bed time.

SCORPIO BITES

Make a paste of jaggery and mustard and apply the paste on the affected area. Pain and burning will reduce.

LOOSE MOTIONS

Grind 10 grams each of jaggery powder and mustard and make a tablet of the size of a small pea. Take one tablet twice or thrice a day.

HAEMOGLOBIN DEFICIENCY / CALCIUM DEFICIENCY

Make a powder of 100 grams of jaggery, ground nuts, white sesame, finger millet (ragulu).

Take half spoon of this powder mixed in 100 grams of lukewarm water two times in the morning and evening every day. This will improve the blood count, and reduces calcium deficiency.

BODY BURNING SENSATION

One or two grams of jaggery mixed with 20 ml of coriander juice should be taken twice a day.

EXTREME THIRSTY, FATIGUE

Consume half spoon of jaggery powder, a few drops of lime, a small quantity of pepper powder mixed in 200 ml of water.

URINATION WHILE SLEEPING

Make a powder of 50 grams each of jaggery, black sesame seeds, popcorn, dry coconut. Chew one to five grams of this powder twice a day in the morning and evening.



SOLUTION TO PUZZLE

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

GENERAL PREDICTIONS FOR THE MONTH OF JANUARY 2019

A part of Marga and major part of Pushya Masa

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : Income flow is very slow but unexpected inflow is irresistible at times. Expenses may be diverted to purchase a fixed asset. Government Officials and Politicians should wait for an opportunity.

It is not advisable to change the party. It is a routine for the children. Women will be happy. Sports persons will face mixed results. Praying Eswara or Lord Venkateswara will give good results and success.



Taurus (Vrishabha) : They will develop public contacts very easily. They should not be over ambitious. Politicians and Government officials will have an edge. They may not be seeking good positions but they will be comfortable. Businessmen will get good opportunities to get good profits. Sportsmen will have mixed luck. Students will have a brighter expectation. The foundation will be solid. Family problems will come to a compromise. Worshipping in many ways of Lord Eswara will ward off all the evils and give good results.



Gemini (Mithuna) : Speech is silver and silence is golden. Employees should be very careful to move to new opportunities. Better to stick to the same organisation without having any plan of change. Artists should have long term practice. They should wait for an opportunity to prove themselves. Women should be very careful in health matters. Try to minimise the expenses is the need of the hour. Peace is more important. Vishnu Sahasranama Parayana will ward off the evils and give the results needed.



Cancer (Karkataka) : Children of the fate can just dictate terms. But better to be cautious to avoid misunderstandings. They can go for long range plans. Success will knock at the door very many times. The achievements of the scientists will see lime light. Philosophers, musicians, magicians and sports persons will emerge successfully. Farmers will reap good yields. Full festive mood will embrace them. Health, wealth etc. will be under control. Worshipping of Lord Ayyappa and Goddess Lakshmi will give immense wealth.



Leo (Simha) : Better lions not to move from the dens. Expenses should be controlled. Students should work very hard. Victory is not so easy. Women should involve in spiritual discourses better than commercial serials. Health problems should be carefully met with. Politicians are just onlookers. Government officials can expect change of place at any given movement of time. Farmers can expect good yields for the next season. Enchanting Vishnu Sahasranama and Venkateswara pooja will ward off all the evils and give good success.



Virgo (Kanya) : Mixed results are seen very often. Hope is the best remedy to solve all the problems time to time. Sports persons will be rewarded as well artists also. But these are other problems related to family that worry further. Better to stickup to the routine. Pongal atmosphere is not much effective to give much satisfaction. Patience is more important to resolve the issues. Mother's health should be taken care of. Siva pooja and Sahasranama parayana will solve all the problems and give peace.



Libra (Tula) : Librans are the embodiment of success. For them recognition is as normal as it is. Politicians and Government officials are highly recognised. Military personnel will get good awards. There is a possibility of a birth of a child in the house. Students will have a high rated success. Unemployed will get very good opportunities unexpectedly. Success is their way for them with no hurdles. Worshipping of Lord Venkateswara in all ways will bring them overall success.



Scorpio (Virshchika) : They should not take the issues very highly. Positively they are not rewarded for the efforts they put in. Health problems that are related to intestines and lower parts will cause some suffering. Women should take rest. Hospital bills will substantially increase. One should take care of that no disputes should crop up in between the family members. Lord Subramaneswara pooja or Shakti pooja will bring happiness in the house.



Sagittarius (Dhanu) : Committing mistakes will turn to be blunders. Silence is golden but it may not solve the problems. Health conditions are to be given much importance. Particularly lower part of the body will be effected. Viral fevers also may cause ill health. Pongal silently passes away without giving any notice. Old people must be given importance. Suffering may be caused to the women. Worshipping of Lord Shiva and Shakti will bring peace.



Capricorn (Makara) : Mixed trends are seen through out the month. Students should work hard. They should not rely on lottery coins. There may be job opportunities in the near future. Those who are changing the company for job should be highly careful. They should know in detail every aspect. Later they should not repent. Politicians and Government officials should keep silent. Farmer's efforts and the returns for them is satisfactory. Lakshmi pooja or Indrani pooja will give immense pleasure and satisfaction.



Aquarius (Kumbha) : Aquarius are lucky to sail in the lucky Boat. Now a days life is apple cart for them. Politicians are promised to get good positions. Government officials will dictate terms. Distant travel will become frutilised. International trade will improve. Top class of the companies in corporate sector will be recognised. Women will get good positions. Lord Venkateswara pooja, Vishnu Sahasra nama parayana will bring peace.



Pisces (Meena) : Students will get good opportunities. Job opportunities are very transparent. Army and defence officials will get high honours. It is the time of farmers to celebrate pongal in a grand way. Housefull with relatives and friends. New purchase of house or construction on the cards. Women will enjoy a lot with good results. Every body is in a festive mood. Praying Lord Venkateswara or Chandra (moon) puja will multiply all the positive efforts.

WISHING YOU A HAPPY NEW YEAR AND HAPPY SANKRANTHI FOR ALL THE
READERS OF SAPTHAGIRI ENGLISH BY THE BLESSINGS OF
LORD VENKATESWARA IN 2019 WITH A GOOD START.

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Tirumala Tirupati Devasthanams



Karthika Deepotsavam held in Tirumala Temple under the auspices of Sriman Peddajeeyar Swami



Sri Anil Kumar Singhal, I.A.S., Executive Officer and Sri K.S. Srinivasa Raju, I.A.S., Joint Executive Officer (Tirumala) lighting the Karthika Deepam in Tirumala Temple.



Glittering Lamps inside Tirumala Temple



Karthika Deepotsavam was performed in Tirumala Swami Pushkarini- A View



Hon'ble Governor Sri E.S.L. Narasimhan for two Telugu States had darshan of Tirumala Srivaru on 05.12.2018.



Sri Anil Kumar Singhal, I.A.S., Executive Officer giving Srivari Theertha Prasadam to the Hon'ble Governor and his family



Prize distribution regarding annual Sanatana Dharma Examinations conducted by T.T.D. - A View



Puja materials were taken to the 'Managudi' (Our Temples) Programme grandly conducted by T.T.D. Sri Putta Sudhakar Yadav, Chairman, T.T.D. Trust Board, Sri Pola Bhaskar, I.A.S., Joint Executive Officer (Tirupati), Sri Gopinath Jetty, I.P.S., Chief Vigilance & Security Officer and other higher officials were participated.



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