

TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

ILLUSTRATED MONTHLY

SEPTEMBER - 2019 Rs. 5/-

04-10-2019

Friday

Night

Garudavahanam

Tirumala

Sri Venkateswaraswamivari Annual Brahmotsavams

30-09-2019 to 08-10-2019



**His Excellency Sri Ramnath Kovind,
the President of India
along with family had darshan of
Tirupati Sri Kapileswara Swami;
Tiruchanur Sri Padmavati Ammavaru;
Tirumala Sri Varahaswami and
Sri Venkateswara Swami
on 13th and 14th July, 2019
– A view**

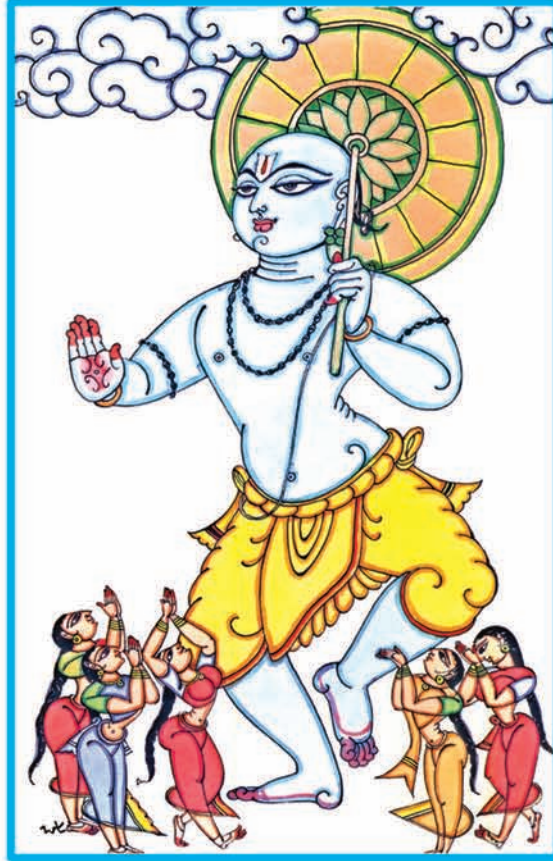


BHAGAVADGITA

Dr̥ṣṭva tu paṇḍavāṇikaṁ
vyudhaṁ duryodhanas tadā
acaryum upasaṁgamyā
raja vacanam abravīt

(Chapter-1, Sloka-2)

Seeing the army of the pandavas drawn up in battle order, King Duryodhana approached his Guru Dronacharya and spoke these words.



Pra vishnave susham etu manma
girikshite uru-gayaya vrishne
yah idam dirgham sadhastam ekah
vimame tribhih – it padobhih

- Rigveda

May acceptable vigour attend Lord Vishnu, who abides in prayer, the hymned of many, the showever of benefits, who alone made, by three steps, this spacious and durable aggregate of the three worlds.



TIRUMALA TIRUPATI DEVASTHANAMS, TIRUPATI

ARJITHA SEVAS OF SRI T.T. TIRUMALA

Arjitha Sevas / Utsavams



Sl. No.	NAME OF THE SEVA / UTSAVAM	DAY	AMOUNT Rs.	REPORTING / SEVA TIME	No. of PERSONS ALLOWED
DAILY SEVAS					
1	Suprabhatham	Every day	120/-	2.00 a.m. - 3.00 a.m.	One
2	Thomala Seva (performed only on Tue, Wed, Thursday)		220/-	3.00 a.m. - 3.30 a.m.	One
3	Archana (performed only on Tue, Wed, Thursday)		220/-	4.00 a.m. - 4.30 a.m.	One
DAILY UTSAVAMS					
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6	Dolotsavam (Unjalseva)	Every day	200/-	11.00 a.m. - 1.00 p.m.	One
7	Vasanthotsavam	Every day	300/-	2.30 p.m. - 3.00 p.m.	One
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13(a)	Poorabhishekam	Friday	750/-	3.00 a.m. - 4.00 a.m.	One
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ANNUAL / PERIODICAL SEVAS					
15	Float Festival	Feb.& Mar.	500/-	6.00 p.m.- 7.00 p.m.	One
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19	Pushpa Pallaki	July	200/-	6.30 p.m. - 7.30 p.m.	One
20	Pavithrotsavam	August	2,500/-	8.00 a.m. - 9.00 a.m.	One
21	Pushpayagam	November	700/-	8.00 a.m. - 9.00 a.m.	One
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Tickets regarding the above mentioned arjitha sevas should be booked through online. For other details please logon to ttd website : www.tirumala.org / www.ttdsevaonline.com

The Seva timings and Rates may be changed time to time. The devotees must make note of this.

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Brahmande nastikinchana



Venkatesa Samo Devo na
Bhuto na Bhavishyati



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SEPTEMBER 2019

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Front Cover : Garudavahanaseva of Srivaru, Tirumala

Back Cover : Srivari Rathotsavam, Tirumala

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TIRUMALA BRAHMOTSAVAM AND IT'S GLORY

Brahmotsava festival held for Lord Sri Venkateswara Swamy, who incarnated himself on Tirumala Hills is different, special and magnanimous than other festivals.

The word utsavam is a combination of two words, *vut* + *savam*. *Vut* means great and *savam* means *yagnam*. This first ustavam is called Brahmotsava in commemoration of Brahma, the Lord of creation, who himself demeanors these festivities untiringly day and night for ten days as per the instructions of our sastras.

This Brahmotsava festival is being celebrated for the welfare of the universe, as a penance for not conducting puja every day, as atonement for mistakes in doing puja and for prevention of ill effects. This will also help in elevating the inner power of the Lord. Thus this festival is also called Mahotsavam, Tirunaalu and Kalyana utsavam.

The greatness or importance of a temple is contingent on the temple festivals, the devotees that throng the temple and the procedures adopted in conducting them. The Tirumala Sri Venkateswara Swamy Brahmotsavam is being celebrated with gaiety and deeming fit to his popularity since several generations.

Brahmotsavam is celebrated every year at present. The entire town being illuminated with colourful bulbs and decorations. It is a common feature to forget about past celebrations. There have been tremendous changes in the celebrations of the past and now. Since times of yore many kings and queens had celebrated Brahmotsavams marvelously and are remembered forever. These were celebrated every month in the past. Thus, twelve Brahmotsavams were being celebrated. In case these practices are continued even today, indicates the commitment of those personalities. Many great people had celebrated Brahmotsavams despite expensive and arduous. They could fly the fame of this Brahmotsava festival throughout the world.

The Brahmotsava which were celebrated monthly then, are now being conducted once in a year during September / October months. Such practices were established by Lord Brahma himself and thus have become a permanent feature every year. Brahmotsavams have a special place among all other festivals performed to Sri Venkateswara Swamy. Those who witness the Brahmotsavams will have no rebirth. Even a look at the service to the Lord on different Chariots (vehicles) gives salvation.

The Sesha Vahanam springs welfare of the family; Hamsa Vahanam – attainment of Lord Brahma Loka; Simha Vahanam – courage; Pearls studded pedestal Vahanam – all pervading happiness; Kalpa Vriksha Vahanam – pleasures of both Iyah and Para Lokas; Sarva Bhoopala Vahanam – fame; Mohini Avataram – parching of lust; Garuda Vahanam – penance from sins; Hanumantha Vahanam – devotion to the Lord; Gaja Vahanam – detachment; Suryaprabha Vahanam – health; Chandraprabha Vahanam – mental peace; Rathotsavam – fulfillment of desires; Aswa Vahanam – removal of atrocities of kali; Chakra Snanam – destroys all sins.

‘Sapthagiri’ earnestly requests devotees to see this festival with dedication and obtain the blessings of Tirumala Sri Venkateswara Swamy.

Visit!

Tirumala Brahmotsavam !!

Have Blessings !!

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Tirumala, the shrine of beloved Lord Venkateswara is also called Adi Varaha Kshetra. Legend says that when Lord Venkateswara stepped upon the hills of Venkatachala, he first had to seek the permission of Lord Varaha to use a 100 feet of land for His abode and in exchange of which, Lord Varaha would receive prayers even before Lord Venkateswara Himself. It is because of this legend that devotees at Tirumala, even to this day first offer their obeisances at the Varaha Swamy Temple and then go on to have Darshan of Lord Venkateswara.

The same is quoted in a few lines of Venkatachala Mahatyam, and in His own words Lord srinivasa says

*prathama darsanam ca syAtnaivEdyam ksheerasEchanam |
idamEva pram dravyamdadaAmi karunAnidhE ||
dAsyAmiyattE bhUkAnthatadangI kurumAdhava |
varam dravyamidamtAtah ! krupAm kurukrupAnidhE ||*

To which Lord Varaha agreed

"tadA dadau sthalam pAda SatamAtram ramApatE:"

How Tirumala became 'Adi Varaha Kshetra' ?

It is well known that Varaha is the third Avatar of Lord Vishnu. According to Vishnu Purana, the guardians of Vaikuntha, Jaya and Vijaya, laughed at the holy sages Sanaka, Sanatana, Sanandana and Sanat Kumara, who were in a child-like form and naked. The angered sages then cursed Jaya and Vijaya that eventually they would be

reborn as Asuras. Lord Vishnu materialised and pacified the Kumaras (sages) and also assured Jaya and Vijaya that He would appear in one of His avatars and release them from their curse.

Thus Jaya and Vijaya were born to Sage Kasyapa and Diti as Hiranyaksha and Hiranya Kashipu. Hiranyaksha performed a great penance to Brahma and sought that no Gods or humans or the most dangerous of animals may be able to slay him.



TIRUMALA - ADIVARAHA KSHETRA

-Smt Anusha Ramakrishna



SAPTHAGIRI

7



Drunk in their power and arrogance, Hiranyaksha and his brother created havoc in all lands and made existence unbearable for all living beings, Gods and humans. They hid Bhuloka in the primordial waters. Unable to bear the torture meted out by the asuras, Gods and sages prostrated at the feet of Lord Vishnu and prayed to Him to relieve them from the grasp of the two monstrous asuras. Lord Vishnu, the most benevolent One, took the form of Adi Varaha, Vishnu appeared as a dark mountainous boar with piercing, obsidian eyes and a pair of the most powerful dagger-like horns. With its hooves of immense strength and a most fearsome roar dived deep into the *Patala loka* seeking out Hiranyaksha.

The Varaha, dug in its beastly horns into the mountains at the bottom of the oceans in wild anger. Out came Hiranyaksha and without realising that the great Boar was none other than Lord Vishnu himself began to fight in vain. Hiranyaksha succumbed to his own arrogance thinking that no man or animal could finish him. The great Boar, with His most powerful horns lifted up *Bhudevi* who was drowning in the depths of *Patala loka*, and held her up safely above the turbulent seas. Gods and demigods, sages and mortals then sang praises of Lord Vishnu in Varaha form:

*SrlmathE bhUvarAhAya namah
krutsnA Vasundhara |
udhrutA yEna pAtALAt vAsArtham
sarva dEhinAm ||*

Obeisances to the savior of all life forms, prayers to the Bhu Varaha who saved Bhu-loka from the clutches of the treacherous Hiranyaksha!

The Vaikhanasa text paramaatmikopanishad also praises Lord Varaha :

*kshAmEkAm salilAvasannAm
shrutvAsvanantImanusupatamtItam
svayam bhUtvAvrAho vara ujjahAra
tasmai dEvAyasukrutAyapitrE swAhA*

||ch.4 - line 6 ||

Obeisances to the great saviour who lifted up our desolate earth buried deep within *paatala loka*; Obeisances to the One who took form of the Great Boar, we humbly offer these specially made *apupams* along with holy water!

Lord Varaha bid Brahma to recreate the Universe anew. He then ordered Brahma to recreate all the oceans, mountains and all landforms on earth. He then decided to take residence upon earth in order to bestow His grace upon mortals till the end of the eon. He summoned Garuda, His favorite servant and urged him to bring the mountain named *Kreedadri venkata* from *Vaikunta*.

The Lord stood on the banks of river Gomathi and chose an area 60 yojanams South of the Gomathi and five yojanams to the West of the Eastern coast. Garuda, as per his Master's wishes brought the *Kreedadri* mountain along with the Swami Pushkarini, where *Sriman Narayana* and His Consort most loved to amuse themselves in *Vaikunta*. It was placed according to His direction and thus *Varaha Swami* began to reside in the most enchanting hills of *Venkatachala*.



It is due to this that Tirumala is also referred to as Adi Varaha Kshetra! A few eons later, Lord Vishnu bearing His most powerful weapons, the Shanka and the Chakra with Goddess Maha lakshmi as Sridevi on His chest, came to stand upon the same hills that Lord Varaha dwelt. It is because of this reason that Venkatachala is a most divine shrine as it is where Sriman Narayana resides ever joyously along with both His consorts Sridevi and Bhudevi to bless all humankind for eternity.

Varaha Swami Temple at Tirumala

The Varaha Swami Temple at Tirumala is essentially a Vaishnavite shrine. It stands on the North western corner of the Swami Pushkarini (the holy pond), on the Northern side of



the temple. The worship here is offered according to Vaikhanasa Agama and the iconography indicates that lord Varaha is in the form of Bhu Varaha, with one leg raised up and holds Bhu Devi in His arms seated upon His thigh.

The Holy Bath

Chakrasnanam, the divine bath, held during Brahmotsavams, Vaikunta Dwadasi and Rathasapthami are held in the *Mukha mandapam* of the Varaha Swami temple.

Varaha Jayanthi

Varaha Jayanthi is the day that Lord Vishnu took the form of a wild boar to save Bhudevi. It is celebrated on the second day of full moon in the month of *Bhadrapada*. A special abhishekam is performed to Varaha Swami to commemorate his appearance day.

This year Varaha Jayanthi is on 1st September 2019. Offering prayers to Varaha Swami on this day bestows good health and immense blessings upon devotees.



WEAR HELMET

Pilgrims must wear Helmet while proceeding between Tirumala and Tirupati and Viceversa on Two wheelers to protect themselves from accidents.

- Chief Vigilance & Security Officer



THE LORD OF VENGADAM IS OUR GOD

Telugu Original by :
Mahabharata Guruswamy Naidu
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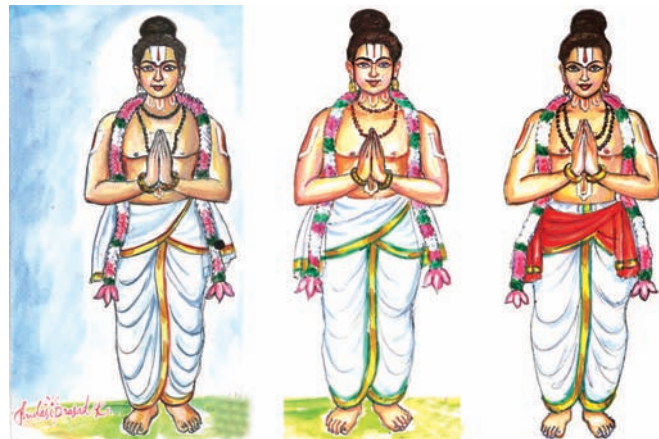
Divine Festoons

It is clearly stated in Alvar *Prabandhas* for the first time that *Vengadam* means hill and *Vengadamudaiyan* means Lord of the Hill or King of the Hill. The Alvars lived during different periods. They belong to different states, sects and vocations. There are among them kings (Kulasekhara alvar), chieftains (Tirumangai Alvar), priests (Peri alvar), feudatory princes (Nammalwar) and saints (Poigai, Bhuthath, Pei Alvars). The *Prabandhas* reveal their vocations and proclivities. They visited different shrines in the South India and described them in a beautiful manner. Their intention was not only to describe the worship idols of Lord Vishnu and his *stotras*, but also to introduce those shrines to the people. They used to adhere to their vocations and visit the shrines at leisure. But, it was not to while away their time in those visits without any purpose.

There are only two shrines visited by all the alvars, namely—Vengadam (Tirumala) and

Tiruvarangam (Srirangam). They referred in the beautiful poetry of their Pashuras to the significance of the shrines visited, their landscape, worship idols, ceremonies conducted to them, etc. These are called *Prabandhas*.

All the alvars referred to these hills as Vengadam except Peri alvar who called it Tirumala in one of his Pashuras which is considered a spurious one. The Alvars referred to the Lord of the Hill as Vengada (Venkata, Vengadava, Vengadattan), Venkatanatha (Vengadadodaya, Vengadamudaiyan), God of



Vengada (Vengadattu Meyan). The Alvars were probably not familiar with the present names of the hill such as Seshachalam, Simhachalam, Narayanadri, etc. They may not have known names such as Devara or Srinivasa, etc. But, all of them were unanimous in their opinion that the Lord was none other than Lord Vishnu. They were all devotees of Lord Vishnu. They were in the know of Puranas. They referred to the Lord of Venkatachala as Lord Vishnu with intense faith. Vengadam of those days was already popular as a shrine of Lord Vishnu.

According to the Alvars, the hills by themselves are divine. They declared that Lord Vishnu manifested himself on those hills with a view to uplifting the devotees and poets. They referred to his weapons like the conch and the discus. They described the basil leaf garland of the Lord. Though a lion's part of it referred to Lord Vishnu, they found in him Rama, Krishna, Damodara, Padmanabha. They believed that Narayana lying down on the sea is the Lord who stands on Venkatadri. They held that he was Mohini who duped the demons in the distribution of ambrosia, killed Ravana as Rama, disillusioned Arjuna waking him up to his duty as Krishna, measured the three worlds as Trivikrama and settled on Venkatadri as its Lord. They never regarded the idol of Venkatadri as man-made. They described it as self-manifest idol. Poigai, Bhuthath and Peialwar are the three earliest Alvars around two thousand years back.

Their motherland was Tondainadu or Tondamandalam. They left the midland (vadanadu) for northern land (vadanadu) and reached the hilly area of Venkatadri with great difficulty. It was a hilly area described

by Alvars in their Pashuras. There was a high range of steep, insurmountable mountains. One has to walk through miles of thick forests on the bamboo branches, moving across forest inhabitants, and wild animals like tigers, leopards and pythons coming in the way, and then ascend the range of mountains and descend to the Lord of Vengadam. The Alvars had to go through all this ordeal in order to reach the Lord. The Pashuras record the response they got after this gruelling ordeal. They witnessed the beautiful hillscape, range of mountains, cool breeze, thick groups of trees, black clouds hovering above, the fragrance of variegated flowers in the valleys and the galloping water-falls here and there. It touched their hearts.

More than this, what impressed the Alvars was the beautiful self-manifested image of the Lord on the hill. The hill in which the Lord inhabited was equally sacred. The Alvars were probably not familiar with the significance of the shrine by then. They trusted that this Lord would liberate the devotees and terminate our sins. He was also the Lord of the worlds above. He manifested on his own on this hill for the welfare of the devotees. They sang of him wholeheartedly. They trusted that he was Lord Vishnu standing on Tiruvengadam. Sri Mahalakshmi radiates on his chest. He is none other than Srimannarayana. They were elated at the darshan of the worship idol. The black body of this tall, beautiful standing Lord, the fragrant sandalwood paste daubed on him, the garlands decorated all over his body, the basil leaf garlands adorned around the neck, the golden yellow



garments, the heap of flowers on his holy feet, the monkeys wandering on the branches of trees in the forest scattering away the flowers and fruits, the far-off pilgrims taking rest here and there, some visiting on the sacred Mukkoti Ekadashi day—this was the holy sight they witnessed. The devotees were thronging the temple to praise the Lord with thousand names, offer scented sticks, lamps and flowers and prostrate before the Lord. Everyone felt exhilarated at the sight of the garlanded body of the Lord. It can be said that all the devotees worshipped the Lord of the Hill with devotional frenzy.

Tirumalisai Alwar was the fourth one after the first three Alvars. His birth place was Tirumalizai or Maheesaarapuram. He referred to Tiruvengada in fourteen Pashuras. The first three Alvars already described the beauty of Vengadam. They saw the range of mountains, forests, bamboo trees, creepers, trees, flower bushes, brooks, forest animals and crisscrossing elephants. They called the Lord on the Vengadam Vengada, Tiruvengadattan or Vadavengadattan. The Lord, according to their perspective, was Lord Vishnu himself, Consort of Goddess Lakshmi. They did not write that there was a temple for the Lord, but emphasised the Lord is in this temple. There was a thick forest around. But, a way was formed to reach the Lord by cutting the trees of the forest. They said that the Lord himself cut the forest out of compassion for us and stood placing his holy feet on a high place. He can be seen from anywhere around. Devotees were placing flowers

on his feet. This Vengadam is a befitting place with brooks of cool, sweet water for both men and angels to visit.

This description makes it clear that the Lord was not in a temple. Probably, he must be in a porch on a mound of earth. They used to construct temples for the Gods in those days. Yet, they did not construct a temple and confine the effulgence of the Lord behind four walls. During the period of Alvars, there used to be a convenient way for everybody to reach the Lord and offer flowers at his feet. There is no evidence for practice of a systematic way of worship. Devotees worshipped the way they liked. There used to be herds of elephants wandering in the forests and the natives called 'Kuravas' used to hunt them and use them for their day to day errands. Forest, hill, mounds and hillocks were their habitations. They migrated from Kannadanadu to this place driving away the earlier inhabitants called "Vaddes". There was no leader for them in the beginning; but, Komandu Kuruva Prabhu took the role of a guardian to subside the internal quarrels among themselves till the commencement of Yadava rule. Some argue that he was a pallava. The Alvar Pashuras



refer to the feuds between Kuravas and Pallavas. Kuravas were tribals. Gradually, it appears, they learnt agriculture and raised the crops of foxtail millets (Korralu).

Kulasekhara Alwar came after forty or fifty years. He was the son of Drudhavrata Raju of Kollinagaram in Beradeshm. There were some changes in Vengadam by then. At the time of writing *Perumal Tirumozhi*, there used to be not only signs of Kambaka and Champaka trees but probably a tree temple. References to 'Neelvaalal' or doorway and the Alwar's desire to become a threshold at Vengadam suggest the existence of a small temple. 3rd and 4th Pashuras in 'Vengadakkon' reveal that the priest used to get inside the big doorway to worship the Lord as the devotees waited outside to offer their prayers. Kulasekhara's intention is quite clear that those who remain a threshold (gudivakitapadi or dehali or kadapamanu) will have the fortune of seeing forever the tender face of the Lord which is like a coral or fresh shoot of a plant. The threshold of Tirumala temple is called Kulasekharapadi.

After 30 or 40 years was born Nammalwar in Pandiyadesa. He held that Lord of Venkatadri was equally the resort for all. He revealed that there was Vaikuntanatha on the Vengadam hill who was a great conjurer and Lord of Nityasuris. The hill, according to him, is quite holy and equivalent to Vaikuntha or even more. It obviates all sins. He discovered the line of hill range resembling the lying down Lord with hood up around his head. As this was like Adi Sesha, it was called Seshachalam. He proclaimed: "He is like a blue cloud standing on the hill. He is none other than Narayana, God of Gods, the Ultimate Lord, Cause of the Universe and Consort of Lakshmi. He is my Lord and Lord of three worlds. He is like father and mother to you and me. He has Goddess Lakshmi on his chest. He liberates those who seek refuge in his feet. Hence, don't go after other Gods for refuge". He is of the firm opinion that everyone should ascend

this hill before he gets old, and worship the Lord standing there with scent sticks, lamp, water and flowers. He thinks that those who come to Vengadam should forget themselves and their greatness and sing and shout. There is no difference of sects, and human beings or angels. There is no distinction between the animate and inanimate. This shows that there was facility for all to go to Vengadam and worship the way they liked.

He describes the idol of Lord Venkata. For him, he was undoubtedly Lord Vishnu. He descended on the earth for the devotees. He holds the conch, discus, bow and mace as his weapons in his four hands. He suggests his refuge alone as the resort for them. He discovered Alamel Manga Tayar (Goddess Lakshmi) on the heart of the worship idol and wrote about it. He glorified his holy feet and their beauty. He suggested that though the idol was single, it embedded in itself the trinity, i.e Brahma, Vishnu and Maheswara. Goddess Lakshmi took shelter in his heart.

Thus, all the Alwars opined that the Lord of Vengadam manifested himself as a worship idol on the hill out of compassion for the devotees. They plead with the devotees to worship the Lord to their heart's content till they attain peace. They believed that worship of any God would reach ultimately the Lord of Tiruvengadam. The Pashuras reveal that the devotees used to lit a lamp and scented sticks before the Lord, clean the feet of the Lord with holy water, apply sandalwood paste to them and offer flowers. He was offered garlands of different flowers and sweet steam-baked rice balls. They gave importance to the worship undertaken by the devotees themselves. Vengadam actually means our body implying that the Lord is God within us.

The Alwars thus sang in their Pashuras that the God on the Tirumala hill was their ultimate Lord. Following in their footsteps, let us also take refuge with the same Lord and stay blessed.





TIRUMALA - A DIVINE SHRINE

Telugu Original by : Sri J. Balasubrahmanyam
English by : Prof. M. Rajagopalachary

1. Tirumala Shrine

Sri Venkatachala Mahatmyam (*Bhavishyottara Purana*) clearly states that there is no such a God as Lord Venkateswara in this entire creation of Brahma. Such a God did not exist in the past; nor does he in the present or the future. This truth is repeated a number of times. Hence, he is eulogised as the Self-manifest God of Kaliyuga.

Four incarnations of God have become popular in the four yugas, namely—Narasimha in Kritayuga, Sri Rama in Tretayuga, Vasudeva (Krishna) in Dvaparayuga and Venkateswara in Kaliyuga. The first three among them are already stated in Dashavataras. But, Lord Venkateswara is mentioned as an incarnation separately in Kaliyuga. Don't you think it is strange?

Those three incarnations took place in the respective yugas only to terminate the evil and safeguard the benevolent. It is not so in the case

of Lord Venkateswara. He has descended on the earth direct from Vaikuntha and manifested as Lord Venkateswara.

2. Incarnation of Lord Venkateswara

The characteristic features of Kaliyuga are mainly responsible for the descent of Maha Vishnu on the earth as Lord Venkateswara.

Man in Kaliyuga is short-lived and weaker than his counterparts in the other yugas. His mind is polluted with the evil qualities like envy, jealousy, hatred, avarice and arrogance. It has turned capricious. With these lapses, he is not able to reach the God direct in Vaikuntha unlike those in the other yugas. In order to uplift the devotees in Kaliyuga, God has come down to the earth as Lord Venkateswara. Hence, he is referred to as "**Kalou Venkata Nayakah**". He seems to say to his devotees: "**I am the only Lord and the only resort in Kaliyuga available for protection of devotees and fulfilment of their desires.**"



3. Tirumala, the Heaven on the Earth

In this process, Lord Venkateswara came down alongwith the hills, trees, lakes accompanied by his twin consorts—Sri Devi and Bhu Devi, Garuda and the retinue of servants. This holy place where the Lord laid his feet is shining as the heaven on the earth. That is the holy shrine of Tirumala.

4. Most Bewitching Lord of Ananda Nilaya

In the shloka, “**Sri Venkatesha mati...**,” the poet says: “Resident of Ananda Nilaya is the most charming Lord. The devotees are bewitched by his beauty. The Lord is with his beloved consorts Sri Devi and Bhu Devi who are close to his heart. He has lotus-eyes. He abounds in compassion. He is praised by Brahma and Siva. He dispenses redemption. I praise Lord Venkateswara, God of Gods.”

The Lord is ready to leave Vaikuntha rather than his devotees. Hence, he comes down to Venkatachala to manifest as the idol of Salagrama with Sri Maha Lakshmi on his chest. He has become Srinivasa because of Maha Lakshmi on his chest.

Strange Posture

He has a crown on his head, sacred thread across his chest, Nandaka sword tied to the waist, the discus and the conch in his upper arms, the lower right hand in *varada mudra* pointing to his pair of feet as refuge, the lower left hand (*katihasta*) on the waist showing his knees. The place where such a Lord with strange posture stands is direct Vaikunta. He stands in a beautiful posture assuring the devotees that he will become a bridge to cross the ocean of *samsara* if they seek refuge with him as shown by **katihasta**. With his **varadahastha**, he reveals that he will grant all their boons.

Five Deities

The presiding deity who is the *salagrama* image along with Srinivasa Murthi in the *Sanctum Sanctorum* has four more





DHRUVA MURTHI (Moola murthi)

Pancha Beras. The eight feet tall presiding deity is called *Dhruva murthi*. Devotees throng the temple only for him. Daily *Suprabhatam* (waking up ceremony), *Thomala seva* (garlanding service) twice, morning worship with thousand names of the Lord and afternoon and evening worship with 108 names of the Lord, offering of food thrice a day are done for this deity only. There will be *ashtadala padapadmaaraadhana* on Tuesday, *tiruppavada seva* and *Netra Darshanam* on every Thursday, *poolangi seva* the same night, anointing ceremony with spices on every Friday. After the worship and offering of food to the Lord, they are undertaken for Vyoohalakshmi on the chest.



BHOGA SRINIVASA

The second deity is **Bhoga Srinivasa Murthi** who is the silver replica of the presiding deity. He is also called Manavala Perumal. This 1.5 feet tall deity is anointed ceremoniously with Akasha Ganga waters every morning and *pavalimpu seva* or *ekantha seva* every night. There will be *sahasra kalashaabhisekam* for him every Wednesday near the Golden Threshold.

The third one is **Koluvu Srinivasa Murthi**. He is 1.5 feet tall replica of the presiding deity made of five metals. Every day, he is placed on a golden throne within Golden Threshold and the court or *darbar* held.

There will be recital of Hindu almanac (*Panchanga Shravanam*) and submission of income and expenditure accounts before the deity every day.



KOLUVU SRINIVASA



UGRA SRINIVASA



SRI MALAYAPPASWAMI WITH HIS CONSORTS (UTSAVA SRINIVASAMURTHI)



The fourth one is **Ugra Srinivasa Murthi**. Utsavas were conducted for this deity accompanied by Sri Devi and Bhu Devi in the past. But, now the practice is dispensed with. Only on Karthika Kaishika Dwadashi, *utsavam* is finished for this deity in the early hours before the day-break. Afterwards, he is taken back into the temple.

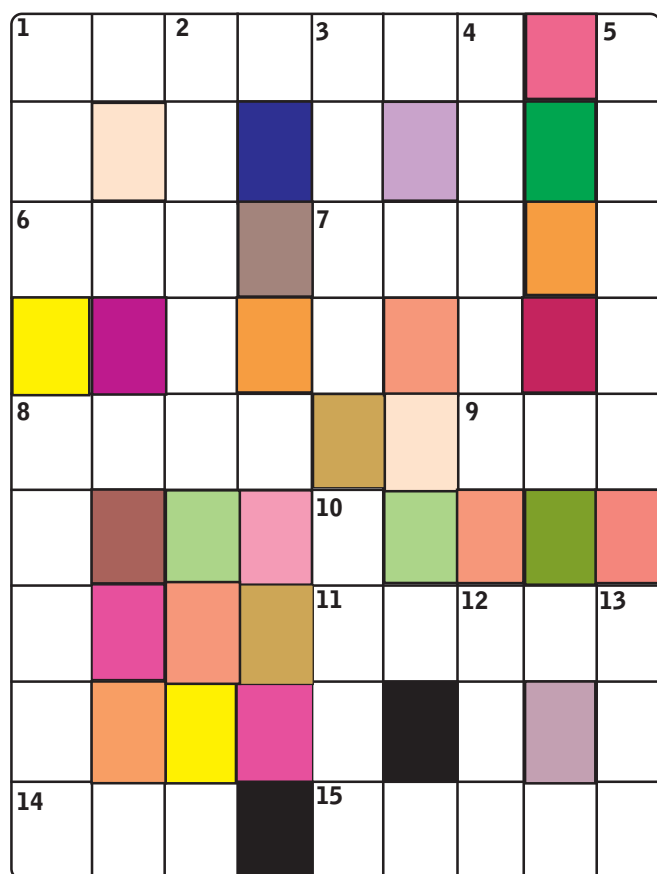
The fifth one is **Utsava Srinivasa Murthi**. He is the processional deity. He is Malayappa Swami accompanied by Sri Devi and Bhu Devi. As he was found in the Malayappa valley, he is called so. He

is taken out of the temple for processions in all the *utsavas* close to the devotees.

Besides the above, there are other processional deities like **Sankarshana Chakrattalwar, Ananta, Sita, Rama and Lakshmana, Rukmini and Satyabhama, Sugriva and Hanuman, Garutmantha and Vishvakshena** who participate in the *utsavas*. Some of them can be seen in the groove near the site of *teertha* dispensation.

(to be continued)

PUZZLE



Presented by
Sri T.S. Jagan Mohan

CLUES FOR PUZZLE

01. Arundati's consort (7)
06. Time period (3)
07. Personal pronoun both in
Singular and Plural is (Jumbled) (3)
08. Past tense of 'say' (4)
09. Sudarshana chakra (Right to left) (3)
11. Foster - Mother of Karna (5)
14. Notty child (3)
15. Arjuna (5)

ACROSS

01. By way of (3)
02. Srikrishna (5)
03. Not fast (4)
04. Sugreeva (5)
05. Indra (5)
08. Lord Siva (5)
10. Karna (4)
12. Father (3)
13. Help (Jumbled) (3)

DOWN



Lord Sri Krishna in his Srimad Bhagavat Gita, declares,

Yadaayadaa hi dharmasya
glaanirbhavati bhaarata I
Abhyuthaanaamadharmaasya
thadaathmaanam srujaamyaham II (4-7)

Whenever there is a decay of Dharma and rise of Adharma, then I take an Avatara-incarnation, in this world.

Parithraanaayasaadhunaam
vinaasaaya cha dushkrutaam I
Dharma samsthaapa naarthaaya
sambavaami yugeyuge II (4-8)

For the protection of the good, for the destruction of the wicked and for the establishment of Dharma-Righteousness, I incarnate myself in this world every now and then.



On the Occasion of Sri Balarama Jayanthi on 01-09-2019

- Sri R.Kannan

In this article we may go through the Avataras of Lord Vishnu, namely Balarama and Krishna, with particular reference to the former.

In Dwapara Yuga, the dharma was decaying and the world was getting filled up with wrongdoers. BhumaDevi, the mother Earth, could not bear the atrocities of these people and entreated Lord Vishnu to reduce her burden of them. Lord promised that He would be born in Yadava lineage and do the needful. Accordingly He manifested Himself as Balarama and Krishna and reduced the burden of Bhumadevi. Sri Balarama is also said to have the amsa of Aadisesha.

In Dwaparayuga, Kamsa jailed his own newly married cousin Devaki and her husband Vasudeva, having been told by an invisible voice that their eighth child would cause his death. Whenever a child was born to them, Kamsa used to kill it as a precaution, fearing death from it. Thus he killed six children of his cousin. However the Lord arranged to shift the embryo of the seventh child from the womb of Devaki to the womb of Rohini, another wife of Vasudeva, who was living in Gokul

under the care of Nandagopa, the chieftain of that village. Kamsa was told that the seventh child got aborted. Rohini in due course delivered Balarama and the child was to become the 7th Avatara of Lord Vishnu. Lord Krishna was born as the 8th avatara to the Vasudeva couple and was shifted to Gokul overnight by Vasudeva to escape the wrath of Kamsa.

Both the children Balarama and Krishna were growing under the affection of Nandagopa and his wife Yasoda. Both were named secretly Balarama and Krishna by the Garga muni, the Acharya of Yadavalineage. As Balarama in the embryo stage was shifted from the womb of Devaki to Rohini, he is also known as Sankarshana. Both Balarama and Krishna were very much attached to each other. Balarama was said to have been born as Lakshmana who served his elder brother Sri Rama day and night, while even when living in forest. Now it is the time of Krishna to serve Balarama being his elder brother. Balarama used to accompany Krishna wherever he goes so as to protect him from evil forces. Only occasion he could



Balaramajayanthi is celebrated on Shravanpurnima in some parts of the country and some do it on Akshayatriya. Sri Balarama is enshrined with Krishna and subadra, their sister in Jagannath temple, Puri (ORISSA) and their RathYatra is world famous when lakhs and lakhs of devotees gather there to witness the Holy ritual.

not accompany him when Krishna went to Yamuna river to win over the poisonous Serpent Kaliya.

A lot of asuras were sent by Kamsa to Gokul to kill Krishna- of course all of them were completely destroyed by the Lord. However Krishna arranged to kill Pralambaasura at a place called Pandivaadam through Balarama.

Balarama, as his name suggests, was quite valorous and very powerful. He wielded a Plough as his weapon. So he was also known as Haladhara. With his weapon he killed Dwidan- a vanara-monkey chieftain who was doing atrocities to the common public. He was right earnest in establishing peace among the people.

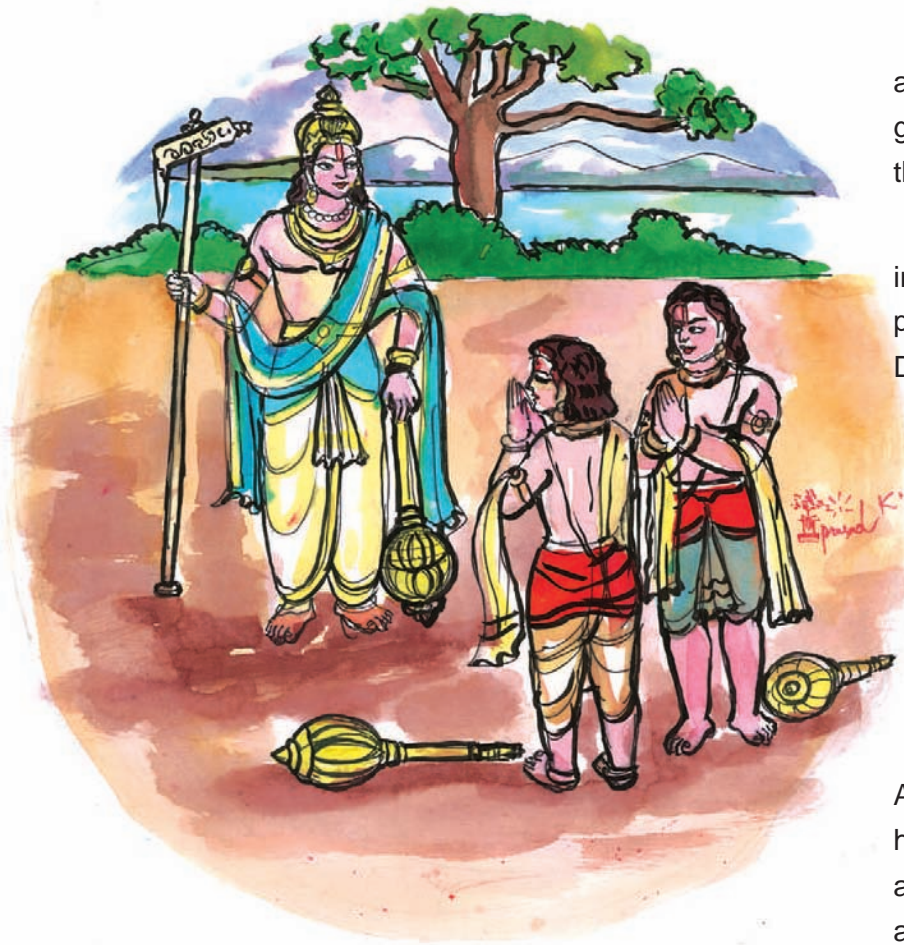


Once Duryodhana captured Saamban, the son of Krishna and kept under his custody- as he was in love with his daughter Lakshna. Knowing this, Balarama wielded his plough and started to drag whole Hastinapura itself to drown the same in Yamuna. However Duryodhana apologized for his misdeed and gave his daughter in marriage to Saamban. This shows how mighty was Balarama.

Raivata a king wanted to give his daughter Revati to a suitable groom and he went to Satyaloka and asked the advice of Brahma. Brahma advised him to give his daughter to Balarama. Thus we see the fame of Balarama had gone even upto Satyaloka.

Sri Krishna abducted Rukmini, who was in deep love with him from her place and was returning to Dwaraka for marrying her. It was Balarama who came with Yadava army to give necessary protection to him against Rukmi, brother





of Rukmini and his supporters. He never let down Yadhavas as well as his brother Krishna.

In the MahaBharatha war, Balarama kept a neutral stand and left the scene and performed TheerthaYatra- pilgrimage to Holy places, as he was not willing to witness his kith and kin fighting each other and laying down their lives.

Balarama was well versed in mace(gada) fighting. Both Bhima and Duryodhana learnt that art from him. At the end of MahaBharatha war, Bhima was about to hit Duryodhana with his mace on his thigh. Balarama interfered and stopped Bhima, as it was against the principles of mace-fighting. However he was convinced by Sri Krishna that Duryodhana was at fault, having ordered Draupadi, the wife of Pandavas to sit on his lap in the court hall and that Bhima had vowed to break the thigh of Duryodhana on that occasion. Kauravas who were following the path of Adharma and merited capital punishment. As

a good statesman, agreeing that Duryodhana a great sinner needed punishment, Balarama left that place without interfering anymore.

Balarama and Krishna's divine acts are inseparable. This is envisaged from the sloka presented by swami Vedanta Desika in his Dasavathara stotram:

pakkatkaurava pattana prabrutaya:
 praasta pralambaayada:
 thaalaangasya tathaavidhaa vihrutaya:
 tanvanthu bhadraani na: |
 ksheeram sarkarayeva yaabhi:
 apruthagbutaa: prabutai: gunai:
 aakaumaarakam asvadanta jagate
 krushnasya taa kelaya: || (9)

As Balarama who had palm tree as emblem in his flag, the Lord tried to destroy Hastinapura and killed demons like Pralamba, his sporting activities, from childhood ever mingled with that of Krishna's and made it sweeter and more enjoyable even as sugar added to milk does.

It is told Adisesha, the Serpent Sacred bed of Sriman Narayana had four forms.

1. **Anantha - who acts as His bed, seat and does all sorts of services to Him.**
2. **He incarnated as Lakshmana, who served his elder brother Sri RAMA at all times by all means.**
3. **It is he who took avatara of Sri Balarama, described herein, and who was the elder brother of Lord Sri Krishna.**
4. **He again took avatara of Sri Ramanuja, the great Sri Vaishnava Acharya, in Kaliyuga, whose millennium (1000th year), we celebrated in 2017.**

May the playful activities of Balarama confer on us all auspices.



The Ganesha Purana is a Sanskrit text that deals with the Hindu deity Lord Ganesha. It is an upapurana that includes mythology, cosmogony, genealogy, metaphors, yoga, theology and philosophy relating to Lord Ganesha.

The Ganesha Purana is an important text particularly for Ganapatyas, who consider Ganesha as their primary deity.

The Ganesha Purana is significant because it is, with Ganapati Upanishad, the two most important texts of the Ganapatya sect of Hinduism. The Ganapatyas consider Ganesha as their primary deity, and the mythology of Ganesha found in this Purana is part of their tradition. The text is also significant because it relates to Lord Ganesha, who is the most worshipped god in Hinduism, and revered as the god of beginnings.

Ganesha is also known as Ganapati, Vinayaka or by numerous other names, is one of the best-known and most worshipped deities in the Hindu pantheon. Ganesha is widely revered as the remover of obstacles, the patron of arts and sciences and the deva of intellect and wisdom. As the god of beginnings, he is honoured at the start of rites and ceremonies.

GANESH PURANA

- Dr. Jyoti D.Vora



Ganesha is also invoked as patron of letters and learning during writing sessions.

Ganesha has been represented with the head of an elephant since the early stages of his appearance in Indian art. Puranic myths provide many explanations for how he got his elephant head. One of his popular forms, Heramba-Ganapati, has five elephant heads, and other less-common variations in the number of heads are known. While some texts say that Ganesha was born with an elephant head, he acquires the head later in most stories. The most recurrent motif in these stories is that Ganesha was created by Maa Parvati using clay to protect her and Lord Shiva beheaded him when Ganesha came between Shiva and Parvati. Shiva then replaced Ganesha's original head with that of an elephant. Details of the battle and where the replacement head came from varying



from source to source. Another story says that Ganesha was created directly by Shiva's laughter. Because Shiva considered Ganesha too alluring, he gave him the head of an elephant and a protruding belly.

Ganesha's earliest name was Ekadanta (One Tusked), referring to his single whole tusk, the other being broken. Some of the earliest images of Ganesha show him holding his broken tusk. The importance of this distinctive feature is reflected in the Mudgala Purana, which states that the name of Ganesha's second incarnation is Ekadanta. Ganesha's protruding belly appears as a distinctive attribute in his earliest statuary, which dates to the Gupta period (4th to 6th centuries). This feature is so important that according to the Mudgala Purana, two different incarnations of Ganesha use names based on it: Lambodara (Pot Belly, or, literally, Hanging Belly) and Mahodara (Great Belly). Both names are Sanskrit compounds describing his belly. The Brahmanda Purana says that Ganesha has the name Lambodara because all the universes of the past, present, and future are present in him. The number of Ganesha's arms varies; his best-known forms have between two and sixteen arms. Many depictions of Ganesha feature four arms, which is mentioned in Puranic sources and codified as a standard form in some iconographic texts. His earliest images had two arms. The serpent is a common feature in Ganesha iconography and appears in many forms.



The earliest images of Ganesha are without a *vahana* (mount/vehicle). Of the eight incarnations of Ganesha described in the Mudgala Purana, Ganesha uses a mouse (shrew) in five of them, a lion in his incarnation as Vakratunda, a peacock in his incarnation as Vikata, and Shesha, the divine serpent, in his incarnation as Vighnaraja. Mohotkata uses a lion, Mayuresvara uses a peacock, Dhumraketu uses a horse, and Gajanana uses a mouse, in the four incarnations of Ganesha listed in the Ganesha Purana.

According to the Ganesha Purana, Ganesha wrapped the serpent Vasuki around his neck. Other depictions of snakes include use as a sacred thread wrapped around the stomach as a belt, held in a hand, coiled at the ankles, or as a throne. Upon Ganesha's forehead may be a third eye or the sectarian mark, which consists of three horizontal lines. The Ganesha Purana prescribes a tilaka mark as well as a crescent moon on the forehead. A distinct form of Ganesha called Bhalachandra (Moon on the Forehead) includes that iconographic element. Ganesha is often described as red in colour. Specific colours are associated with certain forms. Many examples of colour associations with specific meditation forms are prescribed in the Sritattvanidhi, a treatise on Hindu iconography. For example, white is associated with his representations as Heramba-Ganapati and Rina-Mochana-Ganapati (Ganapati Who Releases from Bondage). Ekadanta-Ganapati is visualized as blue during meditation in that form.

Ganesha is often shown riding on or attended by a mouse, shrew or rat. It was always placed close to his feet. The mouse as a mount first appears in written sources in the Matsya Purana and later in the Brahmananda Purana and Ganesha Purana, where Ganesha uses it as his vehicle in his last incarnation. The Ganapati Atharvashirsa includes a meditation verse on Ganesha that describes the mouse appearing on his flag. The



names Mushikavahana (mouse-mount) and Akhuketana (rat-banner) appear in the Ganesha Sahasranama.

The mouse is interpreted in several ways. The Universal interpretation is of course, Divinity with simplicity. Ganesha is Vighneshvara (Vighnaraja, Marathi – Vighnaharta), the Lord of Obstacles, both of a material and spiritual order. He is popularly worshipped as a remover of obstacles, though traditionally he also places obstacles in the path of those who need to be checked.

Ganesha is considered to be the Lord of letters and learning. In Sanskrit, the word buddhi is a feminine noun that is variously translated as intelligence, wisdom, or intellect. The concept of buddhi is closely associated with the personality of Ganesha, especially in the Puranic period, when many stories stress his cleverness and love of intelligence. One of Ganesha's names in the Ganesha Purana and the Ganesha Sahasranama is Buddhipriya. This name also appears in a list of 21 names at the end of the Ganesha Sahasranama that Ganesha says are especially important.

Ganesha is identified with the Hindu mantra Om, also spelled Aum. The term omkarasvarupa (Om is his form), when identified with Ganesha, refers to the notion that he personifies the primal sound.

Hindus of all denominations invoke him at the beginning of prayers, important undertakings, and religious ceremonies. Dancers and musicians, particularly

in southern India, begin art performances such as the Bharatnatyam dance with a prayer to Ganesha. Mantras such as Om Sri Ganeshaya Namah (Om, salutation to the Illustrious Ganesha) are often used. One of the most famous mantras associated with Ganesha is Om Gam Ganapataye Namah (Salutation to the Lord of Hosts).

Devotees offer sweets such as modaka and small sweet balls called laddus to Lord Ganesha. He is often shown carrying a bowl of sweets, called a modakapatra. Because of his identification with the colour red, he is often worshipped with red sandalwood paste (raktachandana) or red flowers. Darba grass and other materials are also used in his worship.

Festivals associated with Ganesh are Ganesh Chaturthi or Vinayaka chaturthi in the suklapaksha (the fourth day of the waxing moon) in the month of Bhadrapada (August/September).

In Hindu temples, Ganesha is depicted in various ways: as a subordinate deity (parsva-devata); as a deity related to the principal deity (parivara-devata); or as the principal deity of the temple (pradhana). As the god of transitions, he is placed at the doorway of many Hindu temples to keep out the unworthy, which is analogous to his role as Parvati's doorkeeper.

All in all, our most beloved Lord Vinayaka, is the initiator, the facilitator and the fountainhead to whom every student of Hinduism, looks up in his life actualisation.



According to Kundalini yoga, Ganesha resides in the first chakra, called Muladhara. Mula means "original, main"; adhara means "base, foundation". The muladhara chakra is the principle on which the manifestation or outward expansion of primordial Divine Force rests. This association is also attested to in the Ganapati Atharvashirsa. Thus, Ganesha has a permanent abode in every being at the Muladhara. Ganesha holds, supports and guides all other chakras, thereby "governing the forces that propel the wheel of life".





FESTIVAL OF PURIFICATION

- Prof. S.Gokulachari

In the 63rd name of Sri Vishnu Sahasranama, Lord Vishnu is celebrated by Bhishmacharya, as “Pavitraanaam Pavithram” as Lord Vishnu purifies everything comes to Him.

This utsava is penitential as well as propitiatory and its main objective is to get rid of the evil that might have been caused due to omissions and commissions in the performance of various rituals throughout the year. This festival is otherwise called *Dosha Nivaarana* (error correction) *Sarva Yajna Phalapradha* (The One ritual that equals the holiness of rites all year long), *Sarva Doshopasamana*. By chanting powerful mantras, the power of sanctity is transformed to the worshipped

According to the Sri Vaishnava Agamas, a variety of festivals are held in every temple, such as daily festivals, seasonal festivals, monthly festivals and annual festivals. Each of these festivals have its own reasons and specials. Pavithrotsavam is one among them, as an integral part of the annual rituals. Pavithrotsavam is derived from the combination of two words Pavitra (holy) and utsavam (festival). Pavithrotsavam means a sacred ceremony, that sanctified everything. Pavithram is the name for the multicoloured garlands made of silk, has five different colors mainly submitted to Lord to adorn. Our Acharyas have made it a special festival to preserve the purity of the temple.

On the Occasion of Sri Padmavathi Ammavari



Idols. The ceremony is held to increase the “Vaidika Sri” to drive out all the doshas (evil power) from the temple premises.

Usually the festival is held during the month of *Avani* (aug-sep). Shastras upheld the time of celebration between September and November. In Tiruchanur, this ceremony is scheduled in September this year. The *Garuda Purana* says that this rite should be done on the 12th day of the dark or bright fortnight. However, it begins on a good auspicious day after the dark moon day.

The event will take place for 1, 3, 5, 7 or 9 days according to the tradition of the temples. In Tiruchanur it is a Five day utsav.

Before the first day of the festival, Nine types of grains are sown in earthen vessels chanting with sacramental mantras (oushada Sooktam) called Ankurarpanam with



Pavithrothsavams from 10-09-2019 to 14-09-2019



chanting oushada sooktham. This ritual signifies the beginning of festival in the temple. This is followed by recital of Vedas in a ritual called *Mritsangrahana*. Then Holy threads are being worshipped with suitable mantras and tied to the wrist of Sri Padmavathi Thayar (Main deity and Utsava deity) and to the chief priest. The chief priest is represented to Goddess in the Shastra. Others will be Rithviks, to chant mantras and conduct homas etc.,

In all festivals, other than Pavithrothsavam, the sacred ganganam (thread) is tied to only Utsava idols. But, in Pavithrothsavam alone, it is being tied to Moolavar (Main deity) also. Then Yagna Sala is



properly designed. Entries should be placed on all four sides of the Yaga sala. Four Agni Gundas should be placed properly. A square one is set out in the east will be the main Gundam. In the south a semicircular, in the west circular and in the north triangular form is designed.

Behind the main Gunda Utsavamurthi ammavaru is placed and invoking poojas to be started. Varuna and Agni devas are invited to be present. Murthies are being invited to their respective Gundas called aavahanam. Then the holy bathing (Thirumanjanam) takes place.

For 365 days of the year, one pardon pooja per day is calculated and taking place to compensate the commission and omission of the daily puja. The number may be 150, 90, or 12 as one pardon pooja per month. On the first day of the festival, Padmavathi devi will have thirumanjanam (holy bath) with listening Veda mantras. The Vedic parts are Purusha Suktham, Vishnu Suktham, Sri Suktham, Bhoo Suktham.

Sama Gnana is chanted by the group of Pandits. Agni is invoked (Pratishta) and Goddess is invited to be in the agni (Aavaahana).

Subsequently, they submit sacred wreaths to the Padmavathidevi (Main deity), Utsavamurthi (Processional Deity), other deities, Crown of the Goddess, Lotus pedestal, Prabha, Kumbha, Gundas. Homams are performed twice a day. Besides the recitation of the sacred Vedas, and alwar's pasurams are also recited. Each time, it takes about two hours. After the homam is finished, the *Saathumurai* as mark of conclusion, will be held on both days. In the last day a grand Purnaahuti will be held. Various materials including a long silk saree is to be submitted to the Agni deva as sacrifice through chanting Narayana Gayatri. Lakshmi Gayatri and Sudarsana Gayatri. After completing the festival, Pavithram garlands will be taken out. A cleansing ceremony (snapana tirumanjanam with twelve types of ingredients besides milk, curd, honey, coconut water, turmeric sandalwood paste etc. to Sri Padmavathi devi will be performed.

Kumba Theertham will be sprinkled to all other Murthies. Sri Chakra Snanam (bathing to Srichakra) will be performed. Devotees also take bath on this day. Temporal and Eternal bliss has been bestowed to those attending the festival. They will be free from all sins and attain all fortunes. This year, Pavithrothsavam will be held from 10.9.2019 and ends on 14.9.2019. Let us all try to participate in this festival in Tiruchanur and be blessed.



**Of thee, Goddess, who, drawing,
makest with thy glory
the earth visible and revealest
the heaven for us to see,
of thee, the distributor of jewels,
we pray
May we able to thee like sons
to the mother**

- Rigveda

Visit ... Tiruchanur...

Between 29-09-2019 and 08-10-2019

**On the occasion of
'Navaratri Utsavam'
of Goddess Padmavathi Devi
and have Her divine blessings.**



Tirumala Tirupati Devasthanams
Tirumala
Sri Venkateswaraswamivari
Annual Brahmotsavams

30-09-2019 to 08-10-2019

30-09-2019
Monday
Evening
Dwajaroohanam

30-09-2019
Monday
Night
Peddaseshavahanam

01-10-2019
Tuesday
Day
Chinnaseshavahanam





01-10-2019
Tuesday
Night
Hamsavahanam



02-10-2019
Wednesday
Night
Muthyapupandirivahanam



03-10-2019
Thursday
Day
Kalpavrukshavahanam



02-10-2019
Wednesday
Day
Simhavahanam



03-10-2019
Thursday
Night
Sarvabhupalavahanam



04-10-2019
Friday
Day
Mohini Avataram in Pallaki



05-10-2019
Saturday
Day
Hanumadvahanam



05-10-2019
Saturday
Day
Golden Chariot

06-10-2019
Sunday
Day
Suryaprabhavahanam



05-10-2019
Saturday
Night
Gajavahanam



08-10-2019
Tuesday
Day : Chakrasnanam

07-10-2019
Monday
Night
Aswavahanam

06-10-2019
Sunday
Night
Chandraprabhavanam

On leaving the Vaikuntha (the celestial abode of Lord Vishnu) Lord Srinivasa hid Himself in an anthill in a forest. One day, he came out of the anthill to saunter a while. He saw Lord Varaha coming there with his retinue. Srinivasa feared and returned at once into the anthill.

Lord Varaha is but the incarnation of Lord Sriman Narayana. He existed at Venkatachalam in both His forms. After protecting the earth from the demons under the sea, Lord Varaha resided on this hill. Hence, it acquired the name "**Varahachalam.**" (the mountain of Varaha) Lord Varaha was cultivating millets there with his retinue. He was returning



with his retinue after killing the demons who attempted to take away their harvests.

Lord Varaha saw Srinivasa and called Him to come out of the anthill. Lord Srinivasa came out. The interaction of the two divine incarnations is a unique occasion. The encounter of the same deity in two forms at one place, exchanging pleasantries and conversing with each other is a rare occurrence. Srinivasa requested Lord Varaha for 100 feet land for his residence. Lord Varaha refused to offer it free and demanded a price.

Srinivasa replied that he had nothing to offer then but promised that in future, the innumerable devotees who come to Tirumala to see Him would have the Darshan of Lord Varaha first followed by the Darshan of Lord Srinivasa. It was further promised that Lord Varaha would have the **Abhishekam** (holy bath to the deities) and **Naivedyam** (offering to God) prior to offering the same to Lord Srinivasa. Lord Varaha agreed to the above and gave 100 feet land to Srinivasa to reside in. It should be understood that their conversation is intended to make us realize that both Varaha and Srinivasa are one and the same. They are the two incarnations of Lord Sriman Narayana.

Usually, we live under an illusion and claim that 'this piece of land is mine, I bought it with my hard earned money or inherited it from my ancestors or that house is mine and I got it built for me' etc. But, we never think that all this earth belongs to Lord Varaha. It was He who rescued this earth from the demons and the sea and made it suitable for our survival.

It is enough if we remain conscious that we stand on the soil offered to us by the Lord. Srinivasa also did not pay any price to Lord Varaha. He only offered first priority in Darshan, Abhishekam and Naivedyam to Lord Varaha before they are extended to him. The same principle applies to us. We should be aware that everything belongs to the Lord and that He has granted us the leave to enjoy it. The ancient Shastras also say that we



On the occasion of
Sri Varahajayanthi on 01-09-2019



should take the mud bath first and during the bath the name of Lord Varaha be recited. Any item of food should first be offered to the Lord and then be consumed as Naivedyam. This is the meaning of Srinivasa's promise to Lord Varaha. When Naivedyam is offered; the Lord takes the essence of it and purifies it. This is the underlying meaning.

Subsequently, Lord Venkateswara has acquired prominence in the region. But even today, as per the principle agreed upon, the worship and other customary rituals at Tirumala are systematically offered first to Lord Bhuvара. Lord Venkateswara is truly pleased only when devotees visit Lord Varaha first.

Out of the few inscriptions available about Lord Varaha, there was one made in 1380 in which Lord Varaha was mentioned as "**Varahanayanar**". In the later one made in 1476, Lord Varaha was referred to as "Jnanappiran."

Lord Varaha is offered all the temple rituals three times daily as per Vaikhanasa Agama (the process of worship and temple rituals laid down by sage Vikhanasa). The Naivedya is also offered to Lord Varaha prior to Lord Venkateswara. Abhishekam to Him is performed in the early hours of every Friday.

Architectural Style of the Temple

The temple of Lord Varaha is situated in the North-West corner of the Pushkarini (a small water pond on the temple premises) of the presiding deity extending towards the East. The temple is built in four parts as Mukhamandapa, Arthamandapam, Antaralam and Garbhalayam (Sanctum sanctorum). It is built on four great pillars with exquisite art and sculpture on them. On the last day of every Brahmotsavam during the star of Sravana, Lord Venkateswara joined by his consorts Sridevi and Bhudevi, accompanied by Chakrathalwar visits Lord Varaha Swami temple as part of Chakrasnana. Within this Mukhamandapa, one can also see a small path for Pradakshinas (Circumambulation).

Proceeding further from the Mukhamandapam, one enters the Arthamandapam. Built around the Sanctum Sanctorum of Lord Varaha, it also serves as the path for Pradakshinas (Circumambulations). Moving ahead from the Arthamandapam, we reach the Antaralam. On either side of its main door, we see the statues of Jaya and Vijaya bearing the holy Conch, Disc and the Mace. Further inside, there is a square shaped Antaralam of 5 to 6 feet width. The Deity of Lord Varaha is seen at a height of 2 feet in the Sanctum Sanctorum situated within this Antharalam. The Deity bears the holy Conch and the Disc in the upper two hands with his Consort Bhudevi (the goddess of the Earth) seated on his left thigh. Along with this Presiding Deity, one can also see, one foot tall idols of Varahamurthy and Lord Venkateswara both made of Panchalohas (five-metals) and a few Salagramas.

The Mahasamprokshana programme has been conducted on a grand scale in this temple from 23rd to 27th April, 2019. Thus the first god to manifest Himself is Lord Varaha. Hence, Tirumala is also known as the Adivaraha Kshetra (the holy abode of Adivaraha). So, let us all have the Darshan of Lord Varaha first and seek His blessings together with those of Lord Venkateswara and be sanctified.



PAVITHROTHSAVAM IN SRI GOVINDARAJASWAMI TEMPLE, TIRUPATI

- Sri T.K. Krishnaswami Thathacharya



Sri Govindarajaswami Temple is the most important with a big complex providing shelter to sub temples. This temple was first planned by Jagadacharya Sri Bhagavad Ramanujacharya when the chola king threw the image of Lord Govindaraja into the sea due to his hatred towards Sri Vaishnavism. Sri Govindaraja Swami temple was first located in Chidambaram (Chitrakootam). The Chola King Krimikanta Chola was a Saivaite fanatic. He wanted that the Vaishnava God has to take rest only in the sea and not in the temple. Hence he removed the statue from the Chidambaram temple and threw the statue into the sea. This act of the king, made Sri Ramanuja feel sad and wanted to take out Lord Govindaraja from the sea and install in a safe place.

Bhagavad Ramanuja was known for his religious reformation and stream lining the temple systems. Sri Ramanuja was much connected with Tirumala and Tirupati as his maternal uncle Tirumalai Nambi was doing selfless service to Lord Srinivasa at Tirumala. Due to frequent interaction between the nephew and uncle Sri

Ramanuja had more affinity to Tirupati. The statue of Lord Govindarajaswami was brought from the sea and installed at Tirupati besides the already existing Parthasarathy temple. The consecration or re-consecration of Sri Govindaraja Swami took place in the year 1130 (Circum Era)

The glory of Sri Govinda Raja Swami at Tirupati was linked with Lord Srinivasa and all the sevas performed to Lord Srinivasa was ordered by Sri Ramanuja to be performed invariably to Sri Govinda Raja swami also. Tirupati attained prominence from 1130 (Circum Era) and all festivals like Brahmotsavam, Vasanthotsavam, Pushpayagam, Jyeshthabishekam etc. were celebrated in this temple.

Pavithrothsavam to Lord Srinivasa was in vogue till the 15th and 16th centuries at Tirumala. It was stopped abruptly later. The Pavithrothsavam was again restored since 1962 at Tirumala.

In Sri Govindarajaswami Temple at Tirupati, Pavithrothsavam was introduced newly a few years ago so as to show equal status to Lord Govinda Rajaswami with Lord Srinivasa. The word “Pavitram” means sacred. The festival is called as Pavithrothsavam because of the sacredness, sanctity and religious system as propounded in the Vaikhanasa Agama. The Vaikhanasa Agama system is mostly concerned with vedic mantras and Homas to propitiate the Lord or Mahavishnu. There are thousands of vedic verses used in the Homas.



As per the vedic vaikhanasa tradition, one is not supposed to enter the temple with Jatashoucham (impurity due to birth of offspring) and Mrita strucham (impurity due to death of close relatives). But some times this rules violated knowingly or unknowingly by the tourists and Archakas or staff. Purification ceremony that takes place in order to dispel the evil of such lapses is called as Pavithrothsavam.

Pavithrothsavam is to be performed in Lord Sri Govindaraja Swami Temple during the Bhadrapada Sudha Dasami to Bhadrapada Sudha Thrayodasi.

As per the Vaikhanasa Agama the Pavithrothsavam will be for four days. The first day will be Ankurarpanam to start any big religious work Ankurarpanam is done. On that day the Ruthwiks or Chief priest will go in procession with Sri Viswaksema, the Chief Commander of Lord Narayana. The procession will be around the four Mada streets. After reaching the yagasala the Mud collected from a sacred place normally mud from ant Hill (Mritsangrahanam) will be used for Ankurarpana. There will be Vishwaksema Aradana, Punyahavachanam and bali. After offering to the particular invoked Medhini Devata, there will be Vedaarambham. Selected first verses from each vedam namely, Rigvedam, Krishnayajurvedam, Samavedam and Atharva Vedam will be recited by the Vedaparayanadars with the Descendent of Tirumalai Nambi starting the Vedam in the beginning.

After Ankurarpanam, the second day there will be Homam



**On the Occasion of
Sri Govindarajaswamivari
Pavithrothsavams
from 08-09-2019 to 11-09-2019**

both in the morning and evening. There will be Snapana Tirumanjanam to Sri Govinda Rajaswami and His Consorts on all the three days.

On the first day there will be consecration of Pavithrams (rings made of sacrificial grass or silk) on the second day the Pavithras are offered to the deities in the temple and the premises. The Pavitramala will be distributed to all the sub temples also for purification. On the third day there will be poornahuti (Final offering to the sacrificial fire of coconut, nine kinds of grains, five precious metals, betel leaves, sandal wood sticks, fruits etc. Bundled in a silk cloth while chanting specified poornahuti Mantras by the Agama Ruthwiks). On the completion of poornahuti there will be prabandham and vedaparayanam Sathumurai near the altar before Lord Govindarajaswami and His Consorts in the yagasala.

The purpose of Pavithrothsavam is to do expiation to the known, unknown or careless mistakes committed by the total staff in the temple. The Pavithramala will be given to the staff to wear it so that they are purified in the year and avoid doing the same mistakes further.

Devotees also participate in the seva as it is an Arjithaseva. On payment of prescribed fees, the participants will be blessed in case of any mistakes committed by them knowingly or unknowingly to the God and peace and prosperity will prevail in their lives by doing so. They will be given the pavitramala also.

**Phalguna Maase poornaayaam
uttarakshendra Vaasare |**

**Govinda Rajo Bhagawan
Pradaraseen Mahamune ||**



Vamana is the fifth Avatara - incarnation of Lord Vishnu. The specialty of this Avatara is that Asura is not killed instead, he is blessed. Another highlight is that, in this Avatara, Lord takes two different extreme forms where one is like a dwarf and another one is ThriVikrama (grown beyond worlds).

It all happened like this...war between Asura and Devas and the Asura King Bali was killed in the war.

Sukracharya (Sage for Asuras – Demons) – It is unfortunate that Asura King Bali who is the grandson of Prahalada and son of Virochana is killed by Lord Indra. Let me use my Sanjeevini powers and bring back to life.

Thus, reciting the Sanjeevini Mantra, he sprinkled the holy water on Asura King Bali and got back his life.

King Mahabali – Thank you Guru (Teacher), as its re-birth, I feel stronger than before and let me conquer all the three worlds. Bless me Guruji!

Sukracharya – My dear boy, I am sure you will win the three worlds and bring glory to Asuras. Perform Mahabhishek Vishwajeet Yagna to conquer heaven.

When performing the Yagna, he got golden chariot and horses with wing speed and many weapons.

King Mahabali – Bless me Guruji, I will start to conquer.

Sukracharya – Please wear this garland which will never dry and blow this conch which will give fear to the enemies. All glory and Victory to you my son!

ON THE OCCASION OF
SRI VAMANA JAYANTHI ON 10-09-2019

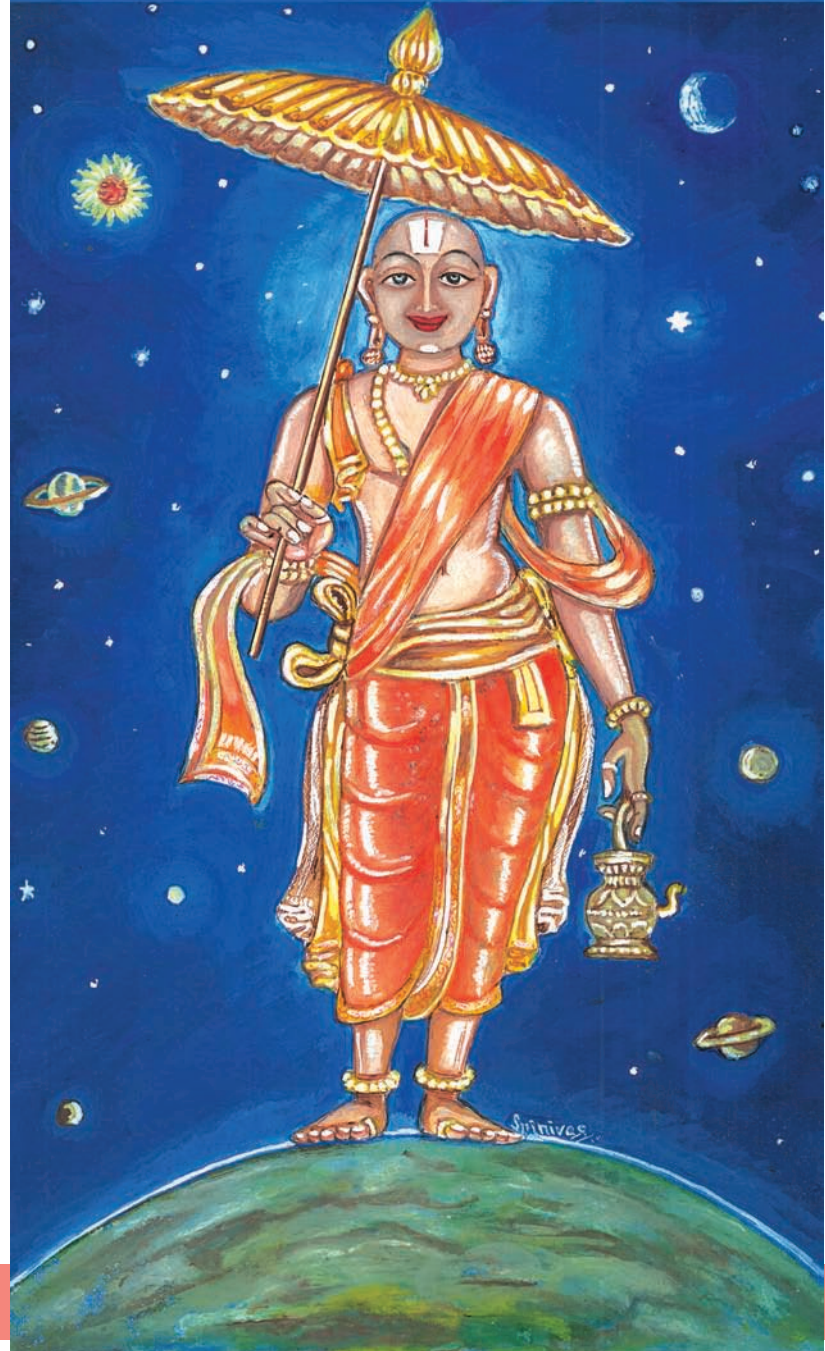
Thus, King Mahabali conquered all the three worlds. His ego became too much, and Devas were hiding with fear.

At the hermitage of Sage Kashyapa....

Lord Indra – *came running and falling at feet of Mother Aditi.* Mother, please save me from Asura King Mahabali. He has conquered the heaven.

UPENDRO VAAMANAH

- Smt. T.S. Rajalakshmi



All my subordinates are now homeless and living in fear. Kindly help mother!

Mother Aditi – Don't worry my child, let me ask your father whether any good way to get back the heaven.

Sage Kashyapa entered the Ashram and enquired Indra.



Mother Aditi – Swamy, is there any way to get back the heaven (Indra Loka) as our son Indra was driven away by Asura King Mahabali?

Sage Kashyapa – My dear wife, if you overserve “Payovratha” for twelve days, your wish will get fulfilled.

Mother Aditi – Can you please let me know how to observe that Vratha?

Sage Kashyapa – You need to perform Abhisheka (holy milk bath) to Lord Vishnu. Then, offer Payasam (sweet jaggery and milk) to Lord and then partake only that as a food. For these, twelve days, you have to offer food to Brahmins and take part in Homa which I am doing. This need to be started in Shuklapaksha Pradhama and end in Thrayodhasi. Don’t worry, I will also help you.

Mother Aditi – Anything else for starting this Vrata?

Sage Kashyapa – You must go to forest and get the mud or soil from Tulasi plant. Smear that to your body and perform holy bath in the river by reciting the Mantra which I shall teach you. At night, you must sleep only on the floor and always chant “Sri Hari”.

Mother Aditi – I am blessed my Lord.

Sage Kashyapa – This Vrata was taught to me by Lord Brahma himself.

The auspicious twelve days passed, and Lord Sri Hari was pleased by the Tapas and appeared before her.

Lord Sri Hari – Deva Mata! I am very much pleased by your penance, please let me know your wish?

Mother Aditi – Oh Lord, my son Indra has lost the heaven and wanted to recover that. Kindly provide me solution for that.

Lord Sri Hari – Don’t worry Mother, I will be born to you as a Dwarf Son and will get back the kingdom.

Thus saying, Lord Sri Hari disappeared and entered the womb of Mother Aditi. Months passed, and Aditi delivered a beautiful baby boy.

Mother Aditi – Oh Lord, you are so beautiful, and I am blessed to become your mother.

Meantime, King Bali though conquered was also pious because, he was the grandson of Prahalada who the greatest devotee of Lord Vishnu. He was always interested in performing Yagna and giving alms to Sages and Brahmins.

Sukracharya – King Bali, whatever you are doing is good. But, to save you from the Devas, you must perform Ashwamedha Yagna and give alms to Brahmins to retain your powers.

King Mahabali – Sure Guruji.

And thus, the Ashwamedha Yagna was happening...

At the hermitage of Sage Kashyapa, flowers were poured, and Devas chanted sacred Mantras to honour Lord Vishnu who took the Avatara (Vijaya Dwadasi) on Shukla Paksha of Bhadrapad (July-Aug) in star Shravana (Thiruvonam).

Lord Indra – Oh Lord, we are all blessed to get the Darshan of Lord in the form of Divine Baby. Kindly save us from the Asuras.

In a second....the baby grew to become a Dwarf Brahmachari....Everybody hailed Vishnu Murthy as he was even more glowing in the form of smiling sweet little Dwarf Brahmachari.

Sage Kashyapa – Oh Vaasudeva, we would like you to call by name Upendra because of two reasons – brother of Indra, Upara Indra - Lord of the universe.

Lord Vamana – It’s my pleasure father.

Sage Kashyapa – You have grown so fast child, I will perform “Upanayanam” right now.

Thus, Upanayanam (sacred thread ceremony) performed at the Ashram with the help of Saptha-Rishis. All Devas were present and gifted Divine items to Lord Vamana.

Lord Surya – Oh Sri Hari! I will initiate the “Gayathri Mantra”.

Sage Bruhaspathi (Guru of Devas) – Oh Purushottama! please accept the sacred thread.

Sage Kashyapa – Oh Pundarikaksha! my son, please use these articles (grass gridles) for pujas and rituals.



Mother Earth Bhumi Devi – Oh Madhava! please wear this deer-skin rug.

Moon God – Oh Madhusudhana! please take this sacred staff.

Mother Aditi – Oh my sweet child, please wear these upper garments.

Lord Dyauh (God of Space or Sky) – Oh Kesava! Please carry this Umbrella.

Lord Brahma – Oh Achyuta! please carry this sacred pot (Kamandala).

Goddess Saraswathi – Oh Madhusudhana! please wear this garland.

Lord Kubera – Oh Govinda! Please carry this bowl (Bikshapaatram).

Lord Vamana – Thank you all for the wonderful gifts. Let me start the first alms “BhavatiBikshamDehi”.

Goddess Parvati – Oh Vishnu! please accept these alms.

Thus, Lord Vamana started his mission towards Mahabali's Yagna Sala which is situated in the North banks of River Narmada.

King Mahabali – Welcome all sages and Brahmins to the Yagna, I am most privileged, please ask whatever you wish for.

Meantime, Lord Vamana entered the Yagna Sala. The entire Yagna Sala became radiant and divine on the presence of Lord. Everybody was passionately looking at the beautiful form of Lord Vamana, including King Mahabali.

Lord Vamana – Mahabali, I have heard lot about your alms to Brahmins. If so, can I also get one?

King Mahabali – My pleasure to give alms to handsome young Brahmachari.

Lord Vamana – Good, hope you will not take back words?

King Mahabali – Oh my sweet little Brahmachari, I am the grandson of Prahalada, at any cost, will not disregard my words. Please tell me what do you want?

Lord Vamana – Oh King, I just need the land that my three steps cover.

King Mahabali – Oh Brahmin, I hope you don't make fun of me. I own the three worlds and you ask just only three steps of Land. Please ask something big.

Meanwhile, the Asura Guru Sukracharya interfered.

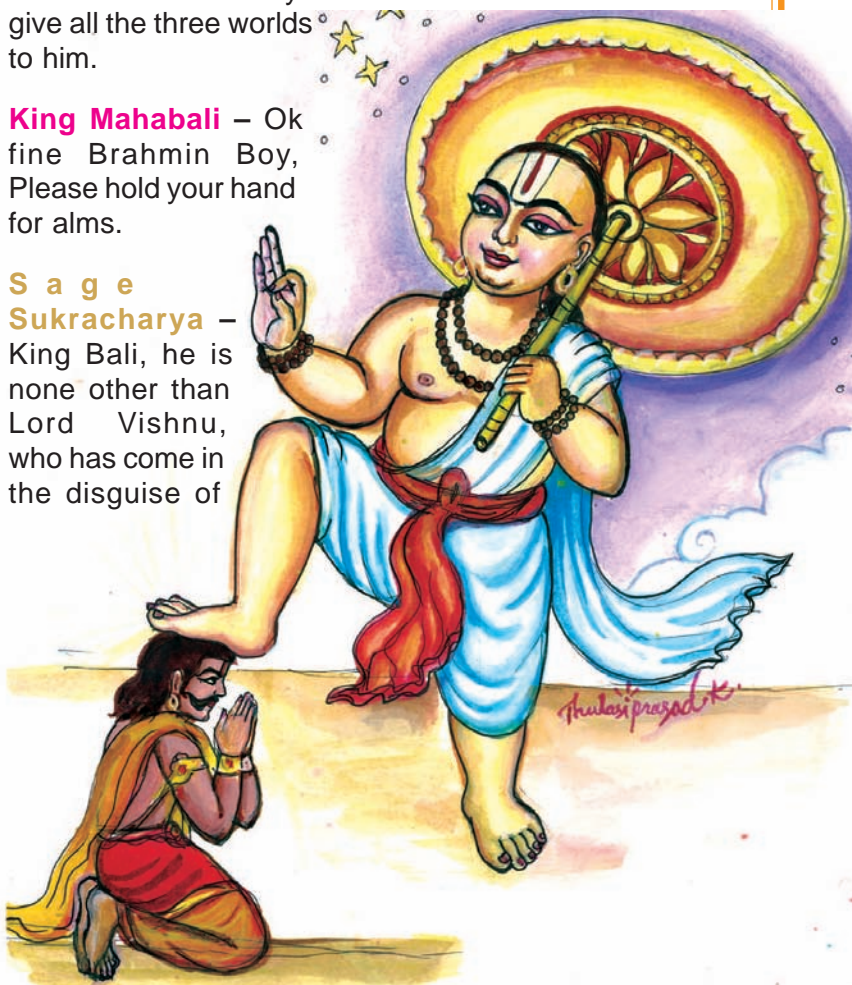
Sage Sukracharya – King Bali! the Brahmachari seems to be no ordinary person. His radiance and divinity look like he should be one among the Devas. So be careful and don't be cheated.

King Mahabali – Oh Guru, I am pleased even if Lord Indra comes and beg alms and I will surely give whatever he asks as its my duty and my honour too.

Lord Vamana – Oh King, if a Brahmin does not be contented with the three steps of land, he will never be contented even if you give all the three worlds to him.

King Mahabali – Ok fine Brahmin Boy, Please hold your hand for alms.

S a g e Sukracharya – King Bali, he is none other than Lord Vishnu, who has come in the disguise of



Brahmin Boy to get away your wealth and Kingdom, beware.

King Mahabali – It is my good deed which made even Lord Vishnu to come and get alms from me. I am very much happy and contended to give whatever he asked.

Sage Sukracharya took the form of bee and stuck the hole of the alms vessel pot to avoid water coming out when giving alms.

Lord Vamana – I think, the water pot hole is stuck by something, let me clear that now.

Lord Vamana, took a Darbha grass and poked into the hole which wounded the eyes of Sage Sukracharya. He came out with a pain making one eye blind. Water gushed out and sprinkled the hand of Lord Vamana.

King Mahabali – I promise that whatever is asked by the Brahmin Boy will be offered at any cost.

Hearing these words, he could realize the boy growing enormously. He could see the first step on the entire Earth. The second step towards sky which reached Satya Loka (Brahma's place).

Lord Brahma – I am privileged to wash the feet of the Lord (Akasha Ganga) which reached Satyaloka.

Seeing this, Jambavan played musical drums and did Pradakshinam (went around) the Lord by going around the world.

Lord Vamana – King Mahabali, I just got only two steps, please tell me where to keep my third step?

Mahabali was also a devotee, so he was very much happy to surrender to Lord.

King Mahabali – Oh Vishnu, the Supreme Personality of Godhead, Please keep your divine feet as a third step on my head.

Lord Vamana did the same which also crushed his ego. He was pushed to Pathala (the down loka).

Seeing this Bhakta Prahaladha came out and started praising Lord with sacred hymns.

Prahalada – Oh Jagannatha! you are the master of Universe and we all are the servants. Kindly pardon my grandson because of his behavior.

Lord Vamana – Prahalada, your grandson Mahabali is also a Bhagavata like you. He is blessed to get Darshan of me as Vamana Murthy as well as ThriVikrama Murthy at the same time. I took this ThriVikrama (Lord of the three worlds) to suppress your grandson's ego. As I promised you in previous Avatara, I will not harm any of your descendants.

King Mahabali – Deva Deva! I regret my action on Devas and I completely surrender to you. Kindly shower your blessings.

Lord Vamana – You are a true devotee, some other time, you will also be Indra (during the period of Manu Savarni) and rule the worlds. Till that, you be in PathalaLoka (nether world - Down the Earth or Planet Sutala) and rule them with virtue.

King Mahabali – Oh Paramatma! Please allow me to visit at least one day in a year to see my people whom I have ruled and share happiness with them.

Lord Vamana – Let it happen. People will wait for your return and celebrate when you are back with pomp and glory. You will be welcomed and praised by your people on your arrival.

Lord Vamana blessed King Mahabali as well as the Devas and gave back the heaven to Lord Indra.

Vedas, Bhagavad Purana, Srimad Ramayana, Mahabharata, Narayaneeyam mentions the greatness of Vamana Avatara. Many Alvars, poets, saints, sages, scholars have praised Vamana Avatara. Sri Vishnu SahasraNamaStotra sloka 17 and 56 praises Lord Vamana as "UpendroVaamanah" and "Trivikramah". Primary twenty-four names of Vishnu have got Vamana and ThriVikrama also. Apart from that, there is exclusive Purana named after Lord Vamana called Sri Vamana Purana by Sage Veda Vyasa.

Let Vamana Murthy who is omnipresent bless us all!



KNOW ABOUT POWER OF SOUL

Dr. Vaishnavanghri Sevaka Das

Everyone knows the power of money. Even a child can understand that with money, many things can be purchased in this world. Due to this reason, man has been in pursuit of acquiring more money. With money power, students can pursue their studies abroad. Otherwise, one has to abandon his studies abruptly or get contented with mediocre education. There are many who study with great deal of hardships. They know very well the power of money. Thus, they show due diligence in money matters. Money power should be understood when it is available, because there is no point in talking about it once it is lost. But above this money power or body power or intellectual power, there is one more powerful level called soul power. Majority of people don't know about this wonderful soul power.

The great persona, who created history forever in the world, experienced the power of soul, knowingly or unknowingly. This has to be understood by one and all. Bhagavad-Gita, the book of great wisdom and great success, begins with narration of power of soul. When Gita gives the information about the soul, it doesn't mean that it is preaching some philosophy. It actually means that it is giving us a matchless gift of soul power. In this context, one can find one story in scriptures. Once, an astrologer came to a very poor person and told him the reason for such poor condition. He informed the poor man that he is actually a very wealthy person, his father left unlimited riches for him without any

information and consequently the son is suffering for want of money. The astrologer further said, "All that unlimited riches are here only, but if you dig in southern side you will be attacked by honeybees and wasps; if you dig on western side one ghost will devour you there; if you dig for wealth on northern side you will be killed by the big snake there. Only when you dig in the eastern side you will get all those riches". It means the poor man can move towards the riches only when he knows the actual path. Similarly, Bhagavad-Gita gives all details about the power of soul and also the process to acquire it. Almost everyone took Gita message as philosophical treatise, thus missing out the unlimited wealth of power of soul. Consequently, everyone remained as powerless or poor.



"The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind."(BG-2.23)

"This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, present everywhere, unchangeable, immovable and eternally same."(BG-2.24)

In this way, Lord Sri Krishna gave full details of power of soul. When a man dies, all people associated with him cry. They also say that the soul now departed from that body. It means that the soul leaving the body causes great deal of sorrow to all and its presence in the body should give great pleasure. But is it experienced by all? No. One knows the value of anything only when it is lost. People understand the value of money when they lose it heavily. Externally visible power of body, power of mind and power of intelligence amount only to 10% of our actual strength. The remaining 90% strength belongs to the soul. Presently, human beings are deprived of this wonderful share of soul. Then, the question that arises is how to understand and acquire the power of soul? Keeping all the doubts of mind and limited perspective of intelligence at a distance, one has to understand his real form as soul and develop a burning desire to experience the power of soul. Our burning desire to experience the power of soul is like a seed. If a seed is sown in the earth and watered, after a few days, you will find the plants growing. Our soul or consciousness is like the earth. We can sow the seeds of any desire in the fertile land of consciousness and keep doing only activities that are favorable towards the desire. Then the power of soul gets awakened to lead us to our desired goal. One has to practice this with little, little goals to gain confidence in the process. This helps one to target for very high goals to achieve them in future also with all ease by the power of soul. Power of the soul is the matchless gift given to mankind by the supreme scripture, namely Bhagavad-Gita.



HOW TO MAKE TIRUMALA PILGRIMAGE A PLEASANT ONE

- ✦ The moment you think of a trip to Tirumala, reserve your Railway/Bus tickets, accommodation and seva tickets well in advance.
- ✦ If you find leisure time stay at Tirupati and visit local temples.
- ✦ TTD is plying free buses from Railway station to Alipiri and Srivari Mettu for the benefit of the devotees who walk up the Hills.
- ✦ Pilgrims can deposit the luggage, properly locked in the counter at Alipiri Foot path and Srivari Mettu before they start climbing holy steps. The service is rendered free of cost.
- ✦ TTD has also arranged mobile autoclinics for repairing the vehicles standard on both the ghat roads.
- ✦ Better plan up your pilgrimage to Tirumala during week days and avoid holidays as far as possible.
- ✦ All your family members need not wait in for accommodation. One person can stand in the 'Q' and others may take rest.
- ✦ Contact 'Information' counters at Railway station, RTC bus stand, Alipiri bus stand, Vishnu Nivasam, Srinivasam, Alipiri toll gate and Renigunta railway station for any information.
- ✦ Help TTD to maintain the sanctity and serenity of Tirumala. Donot come to the sacred hills for any purpose other than darshan of Srivaru.

For Further Details Contact :
0877-2277777, 2233333



Onam is primary festival of Kerala. It is also called as Harvest Festival of Kerala. It falls on the month of Chingam (Aug-Sep). This festival is celebrated as a token of the visit of Mahabali, the asura king from Pathala to Bhoolokha (Earth).

Legends – The fifth Avatar (incarnation) of Lord Vishnu is Vamana who comes as a dwarf and measures the three worlds by growing as ThriVikrama. He steps his last measure on Mahabali's head on his request, thus pushing him down to Pathala. Mahabali is also blessed to rule the Pathala. He requests to Lord Vamana that he would like to come one day to visit his people whom he had ruled. Thus, the day is celebrated as Onam. The people welcome him with great honour.

The sixth Avatar of Lord Vishnu is Parashurama who punished the unruly kings to save the world almost conquered all parts of India. He then later became calm and gave the land as alms. He then threw his axe towards South India spanning the Western Ghats till the Southern tip. Land rose from the Sea and became Kerala. Thus, Kerala is known as "Parashurama Kshetra" and Onam is celebrated on this occurrence too.

Onam Celebration is primarily on four days from the star of Uthradom and main day is on the star Thiruvonam. The star Thiruvonam (Shravana) is for Maha Vishnu in the form of Vamana.

Primary Temples – Thirukakkara temple in Ernakulam is Vamana Kshetram. The deity of this temple is Vamana Murthy. Lord Parashurama established this temple. The ten-day festival during Onam is celebrated in this temple. It is believed that in this temple, site is where King Mahabali has been sent to Pathala.

ONAM

- Sri T. Vikram



Celebrations

– Onam is celebrated by decorating the house entrance with "Pookalam" which is flower carpet, wearing new dresses (Onam Kodi) or Kasavu Sari (Onam Saree), eating "Onam Sadya", playing games called Onam Kali, singing Onam Paattu (Onam Song), Thiruvaadhira Kali (Onam dance), Puli Kali (Tiger hunter dance), Kummattikali (colourful mask dance), Vallam Kali (boat race), girls swinging and other games like Uriyadi (breaking the pot), Vadam Vali (Tug of War) etc., Onathappan is a deity representation kept during Onam.

OnaKodi (new Onam Dress) – It is nothing but new Onam dress. All wear new dresses on Onam. Kasavu Saree (Half White with Golden Thread) is the traditional costume.



Pookalam (Flower carpet) – They design or draw Kolam out of flowers which will be like flower carpet. They call it Athapookalam and presented all 10 days including Thiruvonam. The design starts with first single round and then ends with ten rounds. Each round is represented for each God like Ganesha, Shiva Sakthi, Shiva, Brahma, PanchaBhoothas, Muruga, Guru, AshtaDigpalaka, Indra and Vishnu. Unique native flowers were used in ancient days, but now any flowers can be used to decorate. Normally, the designs are put at entrance of house. They keep lamps on top of the flower carpet.

Onathappan – is a clay pyramid structure with four faces and with flat top or cone. It symbolizes Thirukakarappan. The unique structure is Vamana, Lord Vishnu. Few says, its Mahabali (Maveli) and Lord Vishnu. They keep the Onathappan on top of rice flour and decorated flowers, fruits, paddy, coconut flower from the tree.

OnaPaattu (Onam Song) – Native songs are sung as group as well as individual. Songs from different communities like fisherman songs, farmer songs, God songs etc., are sung.

Thiruvadhira Kali – It is traditional dance where girls stand in round and dance by clapping hands in front of lamp. Songs from this dance are mostly divine. Ladies dressed uniformly (Kasavu Sari – Half White with Zari) the custom wear and dance around.

Puli Kali – It is hunter and tiger hunting enacted and crowd cheers.

Kummattikali – Colorful mask dance especially in Thrissur and Palakkad. They cover up with mask and perform arts from house to house and collects gifts. The characters are mostly Lord Krishna, Narada, Shiva and other characters from mythology. Masks are made from tree bark like Jack fruit.



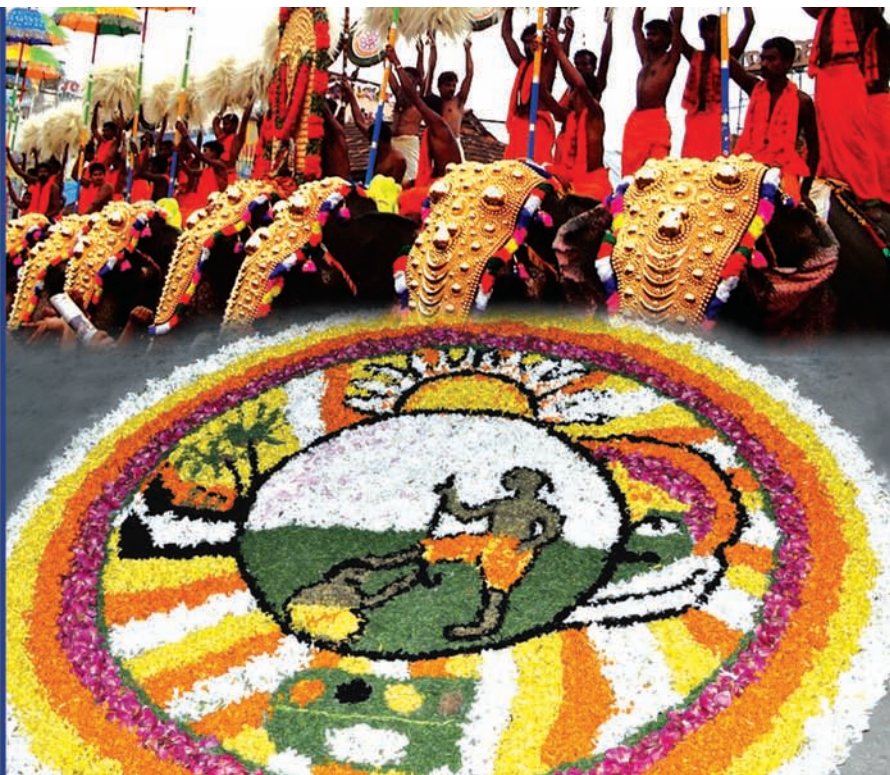
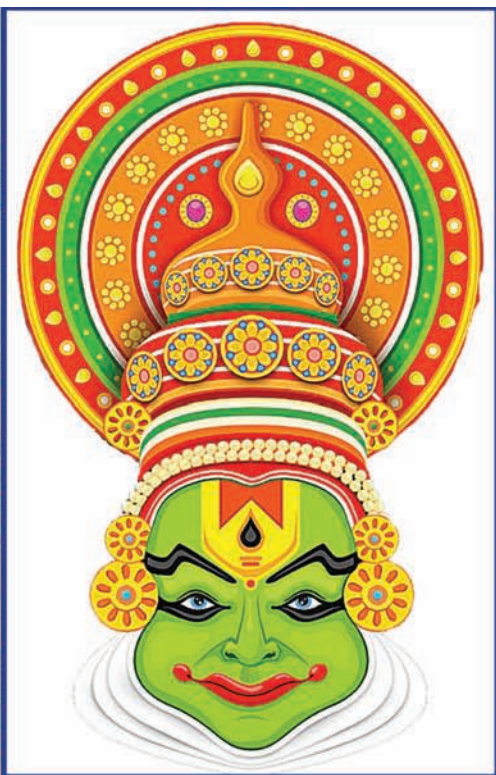
Vallam Kali – It is traditional boat race. The boat is designed like Snake Boat (called ChundanVallam) ranging from 100-120 feet. The most popular Nehru Trophy Boat Race is conducted every year in Punnamada Lake, near Alappuzha. They sing “Vanchipaattu” boat song when they are in the race. Many boatmen oars synchronizing.

Other fun activities like swinging, Uriyadi fun filled by breaking the pot blindfolded, Vadam Vali which is Tug of War between teams, pillow fight, laughing game, lemon and spoon, sac race, roti kadi (eating bread) and other games were played.



Padmanabhaswami Temple at Thiruvananthapuram also celebrates with glory as it is birth star of Lord Padmanabha. Special puja and "Onavillu" (special bow) are presented to deities. Special Sevili (or Sribali) is a ritual where offering to Lord and celestial. Utsava Murthy is carried by the priest on his head and goes around the temple.





Onam Sadya (Onam Feast) – This is the highlight where numerous items were served in the plantain leaf. It is vegetarian food includes all types of tastes and highlighted with payasam. It is Rice, Sambar, Paruppu, Rasam, Aviyal, Thoran, Olan, Variety pickles, chips, Kalaan, Pulisseri, Erisseri, Pulinji, banana chips, buttermilk etc., Payasam varieties like Ada Pradhamam, ChakkaPradhamam (Jack fruit), ParuppuPayasam, Milk Payasam etc., The dishes are mostly made in coconut oil.

Athachamayam – is a grand procession at Thrippunithura near Kochi where elephants march with drum beats, music and all art forms, people dressed in masks and parade. This was started by Kochi King who starts from his palace to Thirukakkara temple greeting the people. Epics from Ramayana and Mahabharata are displayed in the float. Finally, King offer prayer to Thirukkakarappan (Vamana Murthy).

Kathakali – few places also perform the Kerala traditional dance called Kathakali depicting the Vamana Avatara and other Avatara.

Onavillu – is a bow shaped musical instrument but now it's only for display or ceremonial purpose which will be maximum 6 inches in size. The bow shaped instrument is made of Kadambu, Jackfruit, Aanjili, Maruthu, palm or bamboo and painted on various forms of Lord Vishnu. Special skilled artists from specific family creates this bow. It is primarily done at Thiruvananthapuram and offered to Lord Padmanabhaswamy during Onam. The primary design is Lord Padmanabha. Apart from that, Lord Krishna, Rama and Dasavathara are also painted. It covers mainly red, yellow, green, black paint. The legend is that King Mahabali when visiting (during onam festival) every year wanted to get the Darshan of Dashavatara, but Lord said that he will see only the painted images which Vishwakarma (architect) made through Kadamba wood. So, every Onam, they design this bow for Mahabali and offered to Lord. It is also symbol of prosperity and devotees can buy this.

Thus, Onam is celebrated in style by welcoming King Mahabali and getting the blessings of Vamana Murthy.



GURU-LIGHTING THE KNOWLEDGE PATH

- Smt. D.K. Ahana Lakshmi

Our Indian heritage has always held a high place of honour for the guru. We are all familiar with “*matru devo bhavah, pitru devo bhavah, acharya devo bhavah, athithi devo bhavah*”. Mother, father, teacher and guest are likened to God. The Guru Gita from the Skandapurana says *ajnanagrasakam brahma gururevanasamsayah*. There is no doubt that the Guru is indeed the supreme knowledge that dispels (the darkness of) ignorance.

The guru-sishya parampara and the gurukula method of learning have been part of the Indian tradition. The guru-sishya parampara lineage continues even today. The gurukula system has been mostly transformed into the schools, colleges and universities of today; they serve as dedicated transfer points of knowledge.

Why should we revere gurus? *Gurustudipavan margadarsakah*: the teacher is like a lamp lighting the path. *SrimadBhagavatam* says that rivers are like saints and gurus – it is their influence that counts. Rivers carry precious water influencing land around to become fertile, allowing us to grow crops. You would have heard the story of Sage Dhaumya whose shishya Aruni was given the duty of taking care of his guru's fields. One day, Aruni found that there was a breach in the bund surrounding his guru's land and all the water was draining away. Without water, he knew that the crop would wither! What should he do? Nothing he tried would stop the flow. Finally he lay across the breach and stopped the water from gushing away. Sheer obedience to his guru who had given him the task of looking after the field made him forget the discomfort and cold! The sage found him after a search and was so pleased with Aruni's obedience and practical action that he blessed him saying he would be a great scholar.

Our epics are full of such instances of gurus. They are recognized for various qualities – from being able to command absolute obedience to clarity of thought, ability to understand and explain complex things, to show by example how to be. By experience, they know how to identify a serious shishya and how



to hone a shishya's strengths. SatyakamaJabala, for example, went to sage Gautama to become his student. When asked about his parentage, he said he knew only his mother. The sage liked his clear honesty and said it was the hallmark of a true knowledge seeker. *Satyamevajayate, nanrtam!* Truth alone triumphs, not falsehood. And truly, SatyakamaJabala became a venerated sage in due course of time with his own disciples.



While the greatest guru is undoubtedly Lord Krishna for he gave Arjuna (and us) the Bhagavat Gita, the most famous and popular Guru-shishya combination from the epics is Drona and Arjuna which is why India has instituted the Dronacharya and



Arjuna awards. Drona was the preceptor of both the Kauravas and the Pandavas, having received the gift of weapons and the knowledge of how to use them from Parasurama. In the AdiParva of the Mahabharata, it is described how once Drona wanted to test his pupils in archery. He set a simple test, a bird amidst leaves on a tree that they were to shoot with an arrow. He then asked each of them as to what they saw and they all replied, "We behold the tree, thyself, our fellow-pupils, and the bird". Only Arjuna said that he saw only the bird, and that too, only the head of the bird.

This shows how focused Arjuna was – the care that he took in listening to and understanding his Guru's question and command.

You all know that Vasishtha and Viswamitra are considered as Gurus of Lord Rama. But there is a place where Rama turns teacher! In the kaschitsarga of Ayodhya Kanda, Bharata comes in search of the exiled Rama after the death of Dasaratha. In the guise of asking about the well-being of Ayodhya, Rama who had been trained in kingly duties passes on to Bharata his knowledge on administration of the country. This tells us that if you have the knowledge but are unable to use it for whatever reason, pass on the knowledge so it is used. Knowledge is like a river, it must flow constantly to enrich, which is why we pray to Goddess Saraswati, the river of knowledge.

Let me conclude by reminding you of this sloka from the Gurugeeta: *yasyasmaranamatrenajanamutpadyatesvayam / sahevasarvasampatti: tasmatsampujayedagurum*|| By the mere remembrance of whom Knowledge dawns in one automatically, he (the Guru) is one's entire wealth. Hence, once should worship the guru.

Let us remember our Gurus and offer them prayerful salutations always.....



TRADITIONAL DRESS CODE is Compulsory

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

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

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

Men : Pajama–Kurtha, Dhoti– Uttariyam



MAHARAJA PRUTHU, THE EMPOWERED INCARNATION

PART -2

Dr. Vaishnavanghri Sevaka Das

Maharaja Pruthu was directly an empowered incarnation of Lord Sri Krishna. This truth was revealed by the words “*krishnasya bhaved bhagavatah*” in Srimad Bhagavatam. Story of Pruthu is narrated in the fourth canto of Bhagavatam. Because of this reason, his activities are pleasing to hear as opined by Maitreya to Vidura. There was a severe shortage of grains on the earth when priests and saints coronated maharaja Pruthu. People became very thin for want of sufficient food. They all rushed to Pruthu to explain their pitiful condition that arose due to demoniac rule of King Vena. They

expressed their agony that as the fire within a tree would eventually dry up the entire tree, the unsatisfied fire of hunger in their bellies would eventually dry them up. King Pruthu heard their plight with all attention and pondered the actual reason for their despair. He concluded that the mother earth was the sole cause and prepared to shoot her down with his severe arrows. Earth was terrified by the fearsome mood of King Pruthu and ran for rescue in the form of a cow. King Pruthu didn't leave even her and she ran everywhere for life. Finally, she decided to surrender to him for her life. She requested forgiveness. She also gave an advice not to punish a woman like her. However, King Pruthu challenged her in many ways.

Finally, mother earth totally surrendered to king Pruthu and reminded him of protecting her many times in previous incarnations. Because the grains, herbs, roots that were produced by Lord Brahma were being used by the people, who were not god conscious, she hid them intentionally. She suggested king Pruthu to bring them out in the traditional manner. She suggested, “My dear king, if you want to milk all the required things from me please select suitable calf and milking pot. Because I am always affectionate towards the calf. I will give whatever you want to milk out. You make the earth flat by your prowess. Then, the rainwater remains on the earth for suitable crops”. King Pruthu was very happy to hear those words and immediately made Svayambhuva Manu as the calf and his palms as milking pot. He milked out all grains and herbs from mother cow.

When everyone saw the wonderful activities of King Pruthu they also attempted to milk their requirements from the mother earth. Sainly persons made Bruhaspati



as the calf and in the pot of senses, milked Vedic knowledge. Demigods made Indra as the calf and milked ambrosia and with that beverage they became very strong. Demons made Prahlada as the calf and milked intoxicant beverages in a metal pot. Gandharvas and Apsaras made Vishvavasu as the calf and collected their milk in lotus pot. That milk became art of music and beauty. Pitrus made Aryama as their calf and milked kavya in a unbaked earthen pot. Vidyadharas made Kapila muni as the calf and milked the eight fold perfections in the pot of sky. They got the art of flying in sky in that way. Residents of kimpurusha made Maya as calf and milked the art of antardhana or the art of disappearing from the scene at once. Yakshas made Lord Shiva as the calf and milked wine in the pot of skull. Serpent, scorpions and many other venomous creatures made Takshaka as the calf and milked venom in the pot of cave. Four legged animals like cows made Nandi, the vehicle of Lord Shiva, as the calf and milked green grass in the pot of forest. Ferocious animals made lion as the calf and milked meat. Plants made banyan tree as the calf and milked juiceful milk. Hills made Himalayas as the calf and milked minerals.

In this way, along with King Pruthu, everyone got their desirables from mother earth and became satisfied. King Pruthu also became very satisfied and expressed love towards her as his daughter. Then, he took up the task of breaking the hills with the tip of his bow and made the earth flat. After making the earth flat, he made good residential places for human beings. Prior to king Pruthu's time, there were no big cities, villages and gardens. Because of king Pruthu's prowess, people could construct big houses for their happy living. Only from his time, town planning came into effectiveness.

After fulfilling all the desires of human beings, King Pruthu decided to conduct one hundred horse

sacrifices on the banks of Saraswati. In those gorgeously arranged sacrifices, the Lord of sacrifices, Lord Vishnu, Himself came with all satisfaction. All the demigods like Brahma, Lord Shiva also came with Him. Gandharvas, Apsaras, Siddhas also came with Him. Many sages like Kapila, Narada, Dattatreya also arrived there. The appearance of Lord Vishnu in the sacrificial arena fulfilled everyone's desire. Indra could not tolerate the glories of King Pruthu and had stolen the horse meant for the last sacrifice to disrupt the function. He assumed many pseudo forms of mendicant to steal the horse from the arena, and thus, introduced many faulty systems in the society. King Pruthu was very much disturbed by his behavior and stood up to kill him. But, the priests resisted him and suggested that they would bring Indra by the power of mantras and put him in the fire. By the power of mantras, Lord Indra came out forcibly and was about to fall into the fire of sacrifice. However, Lord Brahma came there and avoided the mishap. He also suggested that there was no need of conducting so many sacrifices for King Pruthu who knew the path of perfection. He confirmed the point that Pruthu was not at all required to complete the hundredth sacrifice.

King Pruthu accepted the words of Lord Brahma and arrived at a truce with lord Indra. He abandoned the desire of completing the hundredth sacrifice. He later took bath to mark the completion of all sacrifices and received immense benedictions from saints, priests and demigods. Then, he gave great donations to Brahmans. The greatness of King Pruthu was that even if he could not complete the hundredth sacrifice, the Lord of Sacrifices appeared in his sacrificial arena and blessed him. He brought King Indra along with him. In this way Maharaja Pruthu ruled over his people and country with all perfection and attained immense fame.



CONTRIBUTION OF THE CHOLAS TO THE T.T.D. TEMPLES

- Dr. M. Hari Kumar

Tirumala-Tirupati has been an renowned center for Vaishnavism since medieval times in South India in general and Andhra Pradesh in particular. It became significant center for Vaishnavism during the Pallava and Chalukya period. Though the earliest epigraphical evidence comes from about the middle of the ninth century, there is an abundant literary evidence about the existence of Tirumala Tirupati from early times.

Royal patronage to the Venkateswara Swami temple at Tirumala was limited and references to donations of land, gold, lamp etc. found in the inscriptions from the 9th century A.D. onwards. The dynasties that patronized the temple were the Pallavas, the Cholas, the Yadavarayas, the Pandyas,

the Vijayanagaras etc., and many of their epigraphs were found in the temple.

In the last quarter of 9th century A.D., (890 A.D.) the early Chola king Aditya-I (871-907) invaded Tondaimandalam (the kingdom of Pallavas), defeated the later Pallava king Aparajita (885-903 A.D.) and put an end to the Pallavas power in Tondainadu, which at present is called Tondamanadu, near Srikalahasti, Chittoor district of Andhra Pradesh. Henceforth, Chittoor district became part of the Chola empire and remained so till about the middle of the 13th century A.D. In Chola times the Tirumala-Tirupati area came to be assigned to the Rajendrachola-mandalam or Jayagondachola-madalam.

A note worthy aspect of the period under review is the strict supervision exercised over the temple affairs by the *sabha*, an important popular organ of the Chola bureaucracy, and whenever it failed to carry out its duties, an inquiry was instituted into the affairs of the temple and the management. Simultaneously, Vaishnava *acharyas* were to actively involve in both the temple management and propagation of *Bhakti* moment.

The Cholas made endowments to the temples of Tirumala, Sri Govindaraja Swamy temple and Kapilathirtham temple at Tirupati, Goddess Padmavati temple at Tiruchanur and Parasareswara temple at Yogimallavaram.

During the period from the beginning of the 10th century A.D. many lamp endowments were made to the Tirumala temple. Lighting lamps (*Diparadhana*) in the presence of the Lord is auspicious in the Indian context. Setting up lamps at various places in temple is believed to be highly meritorious acts. For the lighting purpose the donor paid certain sum of money into the temple treasury to maintain the services. In a few instances, donors purchased cows and gifted them to the temple. We can observe that ghee alone was used for all lamps inside the temple and this practice still continues at Tirumala temple.

Gold was donated for lighting lamps which were generally deposited with the local village assembly. One of the inscription records the deposit of 40 *kalanju* of gold for maintaining a lamp in the Tirumala temple by Kodungoluran of Malai-nadu, in the 29th regnal year of Parantaka Chola-I. Another lamp donation made by somebody, whose name is lost, during the same king's period in 927 A.D. One of the inscriptions belongs to the reign of Rajaraja Chola-I found engraved at Tirumala temple, records Parantakadevi Amman, the chief queen of Parantaka Chola-II donated a *pattam* to Lord Venkateswara which was studded with six rubies, four diamonds and 28 pearls. In the reign of the same king Rajaraja-I, one Arulakki (Rajaraja Muvendavelan) paid 40 *kalanju* of gold into the temple treasury for the purpose of lighting a lamp in the Tirumala temple.



During this period a Siva shrine constructed named after Parasareswara was in the village Yogimallavaram, (also called Jogimallavaram,) a hamlet to the south of Tiruchanur in Chandragiri taluk and it gained popularity. There are eleven epigraphs found engraved on the walls of the temple. The earliest of them is dated in 23rd year of reign of the Chola king, Rajaraja-I (1008 A.D.) and the latest belongs to the 14th year of the reign of Rajaraja-III (i.e. 1230 A.D.). The foundation of this temple may, therefore, be ascribed to about the middle of the 10th century, to a date very near the Chola subjugation of Tondaimandalam. The architectural features of the temple also justify this date.

The earliest epigraph in this temple records that a certain Kodinambiyangadi of Chola-*mandalam* donated 26 *kalanju* of gold for an offering to the God. The endowment was made during the time of Rajaraja-I, on the occasion of *Uttarayana*-Sankranti. One of the inscription states that a certain Naranadeva granted the taxes due from a village, for the lighting a lamp in the temple. The grant was made during the time of Rajendra Chola.

The Kapileswara swamy temple is located to the north of the Tirupati town, at the foot of the Tirumala Hills with a picturesque waterfalls known as Kapilatirtham. Four inscriptions found in the temple. The earliest epigraph in the temple belongs to the reign of the Chola king Rajendra-I (1012-1044 A.D.) and is found engraved on the *mukhamandapa* of the temple. It states the construction of *mukhamandapa* and sanctum by a certain Rayan Rajendrasolan alias Brahmarayan-Munaiyadarayan, the head of the village Kottur. The village Kottur seems to have been in existence for a long time before Tirupati came into existence and flourished at least up to the time of Vijayanagara ruler Achyutadevaraya. Rayan Rajendrasolan was an officer of the king Rajendra Chola-I. The corbels of the pilasters on the walls of the main shrine and corbels of the pillars protruding from the top of walls in the north and south of the *mukhamandapa* also confirm that the Kapileswara swamy temple built in the time of the middle Chola king Rajendra-I (1012-1044 A.D.). Kapilatirtham is the only Siva temple among the Vaishnava temples at Tirupati.

An epigraph found engraved in Tirumala temple dated in the reign of Rajendra Chola, mentions a provision made for lamp lighting. Besides it gives us some interesting information regarding the state supervision over temples in those times. It was brought to notice by royal officer Korramangala Mudaiyan regarding the default in burning 22 lights by the assembly of Tirumudiyam out of 24 lights agreed to by them by having received the money as revealed by an old stone record, and his order to credit the available, 23 *pon* (gold coins) to the capital fund of Venkateswara's treasury in Tiruchanur and to send the ghee for the lamps to the God's temple on the Hill. So that the managers and servants of Tiruvenkatadevar might put up the total number of 24 lights including one camphor light.

One of the inscription from the Parasareswara at Yogimallavaram, dated 1082 A.D., records five brahmanas, who had hereditary rights in the temple of Mudaiya Tippaladisvara Mahadeva received 128 cows

from one Tiruchchiranbala Nambi and undertook to maintain for perpetual lamps at the rate of 32 cows for each lamp. The gift was made during the time of Chalukya-Chola king Kulottunga Chola-I. Another inscription from the same temple, dated in the 41st regnal year of Kulottunga-I records that the Maheswaras of Tirukalatti Udaiyar (Srikalahastiswara) excavated a tank for the God. Another inscription dated 1118 A.D., states that the grant of land in the *devadana* village Munnaipundi for providing oil for the lamps during the processions in the *Vaisakhi* festival of Mudaiya Tippaladisvara Mahadeva of Tiruchchakanur.

Ramanujacharya (1017-1137) who started a new epoch in the history of Vaishnavism, he was the greatest among the Acharyas. Ramanuja, the greatest exponent of Visishtadvaita philosophy and a native of Sriperumbudur, located close to Tirupati. Ramanuja was also



responsible for streamlining the administration, worship etc. at Tirumala temple. It appears that he made Tirupati the centre, from which Vaishnavism spread to the other parts of Andhradesa. He was also equally responsible for the conduct of *nityapujas*, recitation of *Vedas* and *Prabhandhas*. As many irregularities had crept into the ritualistic mode of worship over the centuries, which he renamed and organised with the help of *Prabhandhas*, besides the *Vaikhanasa Agamic* mode of worship. It was during one of his sojourns, which was at the advanced old age, the *Acharya* installed the image of Govindaraja and laid the foundations of the present town of Tirupati, in 1130 A.D. This date falls within the period of the Cholas rule. According to the *Venkatachala Itihasamala*, a Sanskrit work of 12th century A.D., Ramanujacharya gifted a gold necklace containing the image of

Goddess Padmavati Devi and placed it around the neck of Lord Sri Venkateswara.

The Yadavarayas were the Chola feudatories who were ruling over the region around Tirupati from Narayanavaram and they are also made donations to Lord Venkateswara. One of the inscription records, gift of 64 cows by Viranarasingadeva Yadavaraya's queen Yadavaraya Nacchiyar in 1217 A.D. She had given two lights of ghee in front of Sri Venkateswara and another gift of 32 cows and one bull to provide ghee for maintaining one *tirunanda vilakku* (perpetual lamp) daily before for Sri Govindaraja swamy in 1220 A.D.

The Alagai Perumal (also called Krishna) shrine is one of the temples found inside the compound at Tiruchanur. An inscription dated 1221 A.D. issued in the 5th year of Rajaraja-III. The deity and this temple seems to have been in existence by 1221 A.D. as stated above. The origin of the shrine may be ascribed to about the middle of the 12th century.

An inscription from Parasaresvara temple, Yogimallavaram, dated 1223 A.D., records an order issued by the chief Pillaiyar Yadavarayar which states that 6 *patti* of land were brought under cultivation by excavating a lake. For that money was invested by the *pokkan* (temple treasurer) Pandayadaraiyar. The grant was made for the celebration of the *Masi* festival for Tippala Mudaiya mahadevar in Tiruchanur. The inscription further states that the gift land was handed over to the servants of the temple as capital for certain services rendered there in. The grant was made during the reign of Chola king Rajaraja-III's 7th regnal year.

In the Govindaraja swamy temple, Tirupati, three *gopuras* were constructed in the reign of Vira Narasinga Yadavaraya (1209-1263). Another inscription from Sri Govindaraja swamy temple, at Tirupati, dated in 1225 A.D., of Vira Narasinga Yadavaraya, states that, Srivaishnavas provided lights to the shrine of Emperumanar-Ramanuja, the Vaishnava *Acharya*.

Another inscription from inner *gopura* of the temple records, dated in the 30th regnal year (1239) of the same king belongs to the 14th year of the reign of Vira Narasingadeva, states that his queen Yadavaraya Nacchiyar made endowments for the celebration of the *Ani* festival for the decoration of the chariot constructed by her to Sri Govindaraja Swamy and renovations to the temple. The grant was made during the time of the Chola king Rajaraja-III. Another inscription issued in the time of Rajendra Chola-III dated 1264 records the provision made for offerings to the God on the occasion of *Vaikhasi* festival.

Thus the Chola kings made endowments to the Saivaite and also Vaishnavaites temples by extending their patronage to the temples of Tirumala, Sri Govindaraja Swamy temple and Kapilathirtham temple at Tirupati, Goddess Padmavati temple at Tiruchanur and Yogimallavaram. During the period these temples enjoyed royal patronage by the kings, queens, royal officials etc., in the form of gold, land, cows and lamps.



The divine sumptuous delicious food provides protection to body and mind. Eating such food gives us strength. We regularly use tamarind in preparation of food items. It contains the amla and tastes sour. God has embedded several wonderful medicinal benefits in tamarind to protect from and cure several diseases.

Tamarind is called *amlīka* in Sanskrit and *Imli* in Hindi. The scientific name is *tamarindas indica*. This belongs to *sisalpinesi* tree segment.

Doctors opine that Tamarind must be extensively used to protect from drinking water which has high fluoride content. Tamarind can be used to cure several illnesses which we encounter day to day in our lives.

RASHES DUE TO BILE

Tamarind soaked in water should be applied on the rashes. Tamarind paste can also be applied in the case of bites by scorpion, bee and other poisonous wasps. It will reduce burning sensation, pain, and itching.

PROTECTION FROM SUMMER IRRITABILITY

Soak 10 grams of Tamarind in 100 ml water. Add cardamom powder and one teaspoon jaggery water to the distilled Tamarind water. Serve it once a day.

TAMARIND PASTE

Tamarind should be soaked in hot water and made into a paste in a mixer grinder. This paste can be used for curing the following ailments.

Make a tablet size of a Turdal of lime. Cover this with above Tamarind paste to make tablet size of a Soapnut. Take this at the dawn during menstrual days. Saltless food should be consumed during those three days to reduce pain.

Add a pinch of salt to the Tamarind paste and press against Uvula (konda naluka). It will reduce swelling and cough.

Make a paste of Tamarind mixed with half of it to jaggery and one fourth quantity turmeric. Apply



this paste for an hour to reduce backache, joint pains and sprains.

Add Lime juice and honey to the Tamarind paste and apply on the face for half an hour. Cleanse with water to reduce black patches on the face.

JAUNDICE

Add ten grams of Tamarind, two grams of lime to 60 ml of water and keep it overnight. Distil the water and drink it in the early morning. One should take saltless food, and buttermilk. It will reduce vomiting sensation and water oozing from the mouth. It will stimulate hunger. Jaundice will be reduced fast.

TAMARIND SEEDS

Rub Tamarind seeds with lime juice and the paste should be applied on skin afflicted with ringworm.

Fry Tamarind seeds in a pan and soak in water. The skin will come out of the seeds. The Tamarind seeds then should be dried and fried once again and made into powder. This powder can be used for the following :

Dysentery: Mix 25 grams of Tamarind powder made as above, 25 grams of fried Cumin seeds, and 25 grams of Sugar. One or two grams of this powder mixed in 50 to 100 ml water should be consumed thrice a day.



Sagged Anus: Make a paste of Tamarind seeds powder with sufficient water. Apply it to the anus and cover with a bandage. It will reduce pain. The same can be used by women in the case of an early stage of the dropped uterus.

White discharge: Two to three grams of Tamarind seeds powder mixed in 100 ml of rice water should be consumed three times a day half an hour before meals.

Joint pains: Make powder of 100 grams each of Tamarind seeds and Candy Sugar. Mix 2 to 3 grams of this powder in 100 ml lukewarm milk and take twice a day.

Note: The readers are advised in their own interest to consult a professional doctor in Ayurveda before taking the above prescriptions. This article is for educational purposes only and not to be construed as a prescription for the ailments.



SOLUTION TO PUZZLE

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GENERAL PREDICTIONS FOR THE MONTH OF SEPTEMBER 2019

This Month Almost Covers Badrapada Masa

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : Waiting for the time and opportunity is inevitable but it is highly progressive and promising. In case of farmers you can expect good yields in the year and Government officials can expect good assignments in the near future. In the corporate sector change of company is advisable after some time. Worshipping of Lord Siva or Venkateswara will give good results.



Taurus (Vrishabha) : Health issues will have a good progress and recovery is promised. But one should not neglect the caring of health. Women are engaged easily in their routines. Proposals for the marriage function of one of the children in the house is on line. Joyful moods and related preparations are progressive. Worshipping of Lord Vishnu will bestow great pleasure and success in life.



Gemini (Mithuna) : Though there is stress from all corners be hopeful. Changes is inevitable. Students should work hard to get good marks. Sportsmen should be very cautious to use their opportunities for their sustainers for a long time. Women should be taken care of in their health issues. Worshipping of Goddess Lakshmi or Shakti will ward off all evils and sailing smooth becomes easily.



Cancer (Karkataka) : Though bodily and mental stress is there from all corners, success is certain. Scientists and inventors are Jubilant in the process of their progress. Sportsmen are highly successful. They create new records. Top officials of the government are in a good feel that, life is an applecart. Women should be very careful in Health related issues. Success is there for film industry. Lord Shiva pooja or Subrahmanya pooja will give solace.



Leo (Simha) : This is the better time to be contended with the opportunities that are bestowed. Don't wait for still further. Sportsmen will be marginally rewarded. Students should put more efforts. They should not relax. Women are comfortable in their movements. Military and security personnel will get good times. Worshipping of Lord Brahma or Lord Shiva along with Shakti is advised for comforts.



Virgo (Kanya) : It is the time for inventors and scientists to get immediate recognition. International time is expected. Women will have better ornaments. Students should keep distance from bad company. Move with the people having same ideals. Speech of this people will catch some fuel which will effect in a shorter time. Worshipping of Lord Subrahmanya and Lord Venkateswara is advised.



Libra (Tula) : Librans are successful in their efforts. They are highly communicative. They maintain good balance. People should not lose confidence in them. After 15th September they are not advised to plan for distant travels. Students tell that it is easy in their efforts. But they will rip down if they are lazy. Shakti upasana with Lord Shiva will certainly give unexpected astounding results.



Scorpio (Virshchika) : Success is their right in their actions, control in their speech but they get good recognition, name and fame. It is the time of inventors. They should act silently without much speech. But there is tightness in money matters. Students are successful in their implementations. But planning and care should be taken. Unexpected money flow is there. Lord Venkateswara or Siva will protect.



Sagittarius (Dhanu) : Health is wealth. Health conditions are taken care of. Investment in real estate will promise good returns in a longer run. Purchase of a old house is on the cards. Unrest is a resultant effect for officials but with success. Students should not be lazy. They should have concrete plans about their future. Worshipping of Lord Venkateswara or Subrahmanya will give excellent results.



Capricorn (Makara) : People should not invite risky conditions. It is high alert in case of health conditions. Services may not be recognised. But in the long run they will be substantially rewarded. Unnecessary stress will be mounted. Overall care should be taken by all. Businessmen, farmers should go for their better future. Sportsmen should work very hard and wait for the opportunity. Shakti pooja, Shiva pooja will give good results.



Aquarius (Kumbha) : They are the children of the fate. They are easily recognised. Students should work hard. Women should be taken care. Sports men will gain substantially. There will be good rewards. There will be a great success in the corporate sector. Worshipping of Lord Vishnu or Lord Venkateswara will enrich them from all corners.



Pisces (Meena) : It is the time for Government officials and there is a mixed luck for politicians. They are expected to tighten the grip to satisfy their people. Sportsmen will have to satisfy with their marginal success. Students should prove for their future. Women should take care of their health. Lakshmipooja, Shiva puja or Venkateswara puja will give the best results.





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SEPTEMBER 2019



**Honourable Sri Bisvabhushan Harichandan had
darshan of Tiruchanur Sri Padmavathi Ammavaru;
Tirumala Sri Varahaswami and Sri Venkateswara Swami
on 23-07-2019, the day before taking oath as
Andhra Pradesh State Governor.**



**Sri A.K. Dharma Reddy who is appointed as the Special Officer, T.T.D., Tirumala
took oath on 19-07-2019 in the presence of
Sri P. Basanth Kumar, I.A.S., Joint Executive Officer, T.T.D., Tirupati
in Srivari Temple at Tirumala.**



**Sri Prathviraj Bali Reddy had taken Oath as
Tirumala Tirupati Devasthanams'
Sri Venkateswara Bhakti Channel
Chairman and Director on 28-07-2019.**



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