



శ్రీ వేపచేదు విద్యా పీఠము

VEPACHEDU EDUCATIONAL FOUNDATION

మన సంస్కృతి

Mana Sanskriti (Our Culture)

Chief Editor: Dr. Sreenivasarao Vepachedu, MS, JD, PhD, LL.M

Timmana Nandi  
(~16<sup>th</sup> Century AD)

<b>Personal Name:</b>	Timmana
<b>Family Name:</b>	Nandi
<b>Alias</b>	Mukku Timmana
<b>Father</b>	Singana
<b>Mother</b>	Timmamba
<b>Caste/Tribe</b>	Aruvela Niyogi Brahmin
<b>Gotram (lineage)</b>	Kousika
<b>Literary Contributions:</b>	<i>paarijaataapaharanamu</i> and <i>vaaneevilasamu</i>
<b>Languages</b>	Telugu

Timmana Nandi was a poet in the assembly of Emperor Sri Krishnadevarayalu Tuluva, whose reign was considered the golden age of Andhra and Telugu literature in the history of Telugu people and south India (<http://www.vepachedu.org/krishnarayalu.htm>).

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5112 *Kali Era*, *Vikruthi Year*, Kartika month  
2068 *Vikramarka Era*, *Vikruthi Year*, Kartika month  
1932 *Salivahana Era*, *Vikruthi Year*, Kartika month  
2010 AD, November

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Krishnadevarayalu had a poetry assembly called “Bhuvanvijayamu,” comprising 8 poets called *ashtadiggajamulu* – eight cardinal elephants. Timmana was one of the eight elephants.

Paarijaataapaharanamu is poetry comprising five chapters – *aasvaasas*. Timmana wrote this poem to resolve a bedroom dispute between Krishnaryalu and his wife Tirumaladevi. One day, Tirumaladevi kicked Krishnarayalu in the head in a romantic situation. Being a proud emperor and all that, Krishnarayalu stopped seeing his wife. To send a message to the emperor, Timmana wrote *paarijaatapaharanamu*, in which lord Krishna resolves a similar dispute with his wife Satyabhama, by being humble and valiant.

Timmana gets his name Mukku Timmana based on story that he wrote a beautiful poem on the nose (*mukku*) and sold it to his fellow cardinal elephant colleague, Bhushanudu Ramaraju.

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Bibliography: *telugu saahitya charitra*, Sastri Dvana

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## Indian Festivals of the Season

### Karva Chauth

The north Indian festival of Karva Chauth (this year on October 26, 2010), according to the Hindu American Foundation, "originates in a time where men and women were subjected to harsher realities of living. Upon marriage, a woman would generally travel a long distance from her parents' village in order to move in with her husband and in-laws. Travel from to and from her parents' village was restricted due to distance and lack of reliable transport. Regular communication with her parents and friend was nearly impossible due to lack of telephones. Thus, the new bride found it necessary to forge friendships with women in her adopted village - women with whom she would bond with as she assimilated into the her new life as a wife and daughter-in-law. Karva Chauth allowed women to develop this bond and support system while praying for the well-being of their husbands, who generally had shorter life spans while being the traditional provider for the family. Fasting with focus is believed to channel spiritual energy toward both the observer, the wife, and the objective, the husband.

In modern times some of these factors exist in the rural countryside, but conditions have largely improved. So, what is the need for these rituals today? Many of the same needs for community building are found even today in urban apartments where busy professional lives make it difficult for families to know one another. As Hindus lead busier lives, the ability for women to remain connected with each other as well as with their spouses on a spiritual level becomes integral to deepening bonds among friends and family as well as with the divine. The beauty of Hinduism, and the reason that it has survived for millenia, is its ability to mold with the ever changing times. Some may modify Karva Chauth to include a husband's fast. Some may not feel the need to fast at all. And still others find comfort in continuing a tradition that has brought generations of husbands and wives closer together."

Similar festivals are celebrated in each state in India, with different names and different timings, e.g., women celebrate and observe vratas, such as Mangala Gouri Vratam on

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Tuesdays and Varalakshmi Vratam on Fridays in the month of Shravana, mostly in the states of Gujarat, Maharashtra, Andhra Pradesh, Karnataka etc.

### Deepawali

Deepawali (this year on November 5, 2010) is celebrated through out the world to celebrate the triumph of good over evil. The stories range from Lord Rama's triumph over demon Ravana in the Northern India to Lord Krishna and his consort Sathyabhama's triumph over demon Narakasura in states like Andhra Pradesh.

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With Diwali just around the corner, the Hindu American Foundation announced a first-ever **National Teach Diwali in School Day on November 4, 2010** (Diwali actually falls on November 5th this year). To help you introduce Diwali to your children and their classmates, HAF has taken care of the planning by creating a Diwali Toolkit. All you need to do is choose a few or all of the many suggested activities, buy a few supplies and then arrange a time with your child's teacher for to pay a visit.

<http://www.hafsite.org/media/pr/teach-diwali-school-day>

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**"Earth provides enough to satisfy every man's needs, but not every man's greed." - Mahatma Gandhi**

Hinduism is a way of life, with diversity of religion, and Indian teachings share the importance of seva (service).

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**Om! Asatoma Sadgamaya, Tamasoma Jyotirgamaya, Mrityorma Amritamgamaya,**  
**Om Shantih, Shantih, Shantih!**  
**(Aum! Lead the world from wrong path to the right path, from ignorance to knowledge, from**  
**mortality to immortality, and peace!)**

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