TIRUPATI
SRI VENKATESWARA

$75-00

BY

SADHU SUBRAHMANYA SASTRY, B.A.,

Tirumala Tirupati Devasthanams
Tirupati
TIRUPATI SRI VENKATESWARA

By
Sadhu Subrahmanya Sastry

Edited by
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FOREWORD

Our sacred shrines have been the most prominent institutions down the centuries. They were the centres not only of religious but also educational, social and cultural activities of people. Thousands of inscriptions engraved on the temple walls throw light on the religious and social life of the people. It was neither the generous patronage of the rulers of this land nor the magnificence of the temple architecture, but the unwavering devotion of legions of men and women that had made our temples the impregnable fortresses of spiritual energy. The Deities consecrated in these places thus naturally became the eternal radiant presence in their lives and the abiding grace of these Divinities guided them along the righteous path.

Among the great shrines dedicated to Lord Sriman Narayana, the temple of Lord Venkateswara stands out as a visible symbol of our spiritual ethos and the Lord is enshrined in the hearts of millions of devotees in every part of India. Though the origin of the temple dates beyond the recorded history, the legend as well as the insessional evidence provides a wealth of information about the growth and development of the temple.

The present book 'Tirupati Sri Venkateswara' written by the Devasthanams epigraphist the late Sri Sadhu Subrahmanya Sastry was first published by TTDs in 1981. The book provides a detailed account of the history and liturgical aspects of the temple, besides containing extracts from the Varaha and Bhavishyottara puranas. It also vividly describes the salient features of the temple architecture, administration of the temple during the period of great imperial powers and extensively deals with the lasting contributions of musicians, poets and authors who immortalised the glory of Lord Srinivasa through their sublime poesy.

We are happy to present this reprint of 'Tirupati Sri Venkateswara' which is an indispensable book for every devotee of Lord Venkateswara.

EXECUTIVE OFFICER
TIRUMALA TIRUPATI DEVASTHANAMS
PREFACE

PLUTARCH'S "Life of Julius Caesar" in its English translation by Sir Thomas North formed the source for Shakespeare's drama "Julius Caesar". Since it was not available to me, I read the translation of Plutarch by Rev. Longhorn in Cassell's "People's Books" series. It is therein narrated that, when Caesar was posted to Spain as quaestor, while he was about 30 years of age, having been born in 103 B.C., he visited Cadiz, and in the temple of Hercules therein he saw the statue of Alexander which brought to his memory Alexander's extensive conquest of the then known world up to India and his death before he was 30 years old, and his universal fame. This thought induced a feeling of sorrow in Caesar and he wept. His friends and companions looked at him with surprise, and he related to them, "Have I not a reason to weep? Alexander was not 30 years old while he conquered the whole world and died, leaving a great name behind him. I am passing my 30th year, and till now I have not done anything great to deserve a name. This consideration evoked sorrow in me and obliged me to shed tears."

My reading of this incident in Caesar's life provoked sorrow in me and tears trickled from my eyes, though I was not 30 years old at that time, since I could not conceive then whether I would have a chance to do anything note-worthy at all and in what line, in this mundane life without passing an unworthy life, whereas Caesar, though stricken with grief in his earlier days, however also attained in his later life equal universal fame with Alexander, through his daring military achievements. From that time onwards, whenever Caesar came to my thought, my mind sorrowed heavily and my eyes shed tears.

Poet Milton composed a sonnet "On My Twenty-third Year" on the occasion of the anniversary of his twenty-fourth birthday which occurred on 9th December 1632 A.C. In it he expressed his regret that, though "I to manhood am arrived so near", he did not appear as old as he actually was, that the spring-time of his life which he lately passed had not brought forth any fruit in the form of a standard literary work, as his mind, too, did not mature sufficiently, and that, therefore, he was not as fortunate as some of his contemporaries who were more happily "endued" with both "semblance", physical appearance, and mental "inward ripeness". But he preferred to wait till "that same lot, however mean or high, Toward which Time leads me", in accordance with "the will of Heaven", befell him, and then he
wished to utilise that opportunity to the full, with God's grace, "As ever in my great Task-Master's eye" he had it, as he believed.

Though he thus resolved to bide his time, Milton was anxious to write on some theme, "Things unattempted yet in prose or rhyme", and "to soar above the Aonian mount". He tried his hand on a few subjects, and then proceeded to some length on the story of King Arthur and the Knights of His Round Table. This theme, involving romances of the Knights, was distasteful to him as an ardent Puritan, was given up by him; and ultimately he chose the Biblical subject of the "Paradise Lost" and pleasingly completed it exquisitely and achieved his object.

These events in the lives of these two great men stimulated my mind and instilled in me the desire and eagerness to do something substantial and note-worthy; but as I could not know my future in this respect, my desire only lay dormant in my mind.

In May 1919 I was drafted into the Tirumala-Tirupati Devasthanams service by its Vicharanakarta, Sri Mahant Prayagadasaji; and was thereby afforded an opportunity to serve Sri Venkatesvarasvami for over 25 years with devotion, faith, zeal and uprightness in various administrative capacities.

In 1921 Sri H. Krishna Sastry, the Government Epigraphist, along with Dr. F. W. Thomas of the India Office Library, London, visited Tirumala. Sri Mahant instructed the Diwan Peshkar of the Devasthanams, Sri C. Doraswamiah, B.A.,B.L., to meet Sri Krishna Sastry and request him to depute a member of the Epigraphical staff to copy the inscriptions engraved on the Prakara walls of the temples in Tirumala and Tirupati to be enabled to know the history of Sri Venkatesvarasvami and Sri Govindarajasvami enshrined in them. On Sri Doraswamiah's request, Sri Krishna Sastry told him that he would move the matter with the Assistant Archaeological Superintendent for Epigraphy at Madras, ascertain his view and communicate it to Sri Mahant. He consulted the Epigraphical Superintendent who informed him that his staff was too inadequate to cope with its own work within its extensive jurisdiction throughout South India and that, therefore, he could not spare any one of his staff for the Tirupati Devasthanam's work, and suggested that if the Devasthanams selected a suitable candidate and deputed him to his office, he would be given training for about six months and that thereafter he could carry on the Devasthanam's epigraphical work independently. Sri Krishna Sastry informed Sri Mahant of this suggestion. On receipt of this communication, Sri Mahant and Sri Doraswamiah consulted together, but could not pitch upon any one of the staff in the
Devasthanam Office for deputation for epigraphical training. At that time I was the Personal Assistant to Sri Mahant, and I was present at their consultation. In the end Sri Doraswamiah proposed me and Sri Mahant asked me if I would agree to go for training. Without any hesitation and quite readily I consented, since the sorrows of Julius Caesar and Milton ever haunted my mind and my dormant desire was then aroused, as it appeared to provide an unique opportunity to me to carry on a valuable and specially scholarly work which would fall to my lot. Both of them were pleased, and my name was communicated to the Epigraphical Superintendent at Madras. He sought orders from the Government of Madras for my training in his office; and the Madras Government issued G. O. No. 610 (Finance), dated the 14th June 1921, permitting my training. Thereupon I joined the Madras Epigraphical Office located in Kilpauk at that time in August 1921. I accompanied some members of its staff for observing practical field work to Tanjore, Tiruchirapalli, Madura, Dendulur, Ellore, Vijayawada, Nellore, Srikalahasti and other places. I returned to the Tirupati Devasthanam in February 1922.

Thereafter, I started the work by copying inscriptions from the walls of Sri Venkateswara's and Sri Govindaraja's temples, and carried it on with the estimable assistance of the experienced and capable, Pandit V. Vijayaraghava Charya. Also Sri R. Krishna Rao, B.A., L.T., a teacher of the Tirupati Devasthanam High School, ably assisted me for nearly two years.

Along with this work of copying epigraphs, I transported the sankirtana copper plates of the Tallapakam musician-poets, Annamacharya, his son Pedda-Tirumalacharya, and this latter's son Chinna-Tirumalacharya, preserved in a cell in Sri Venkateswara's temple, to the Tirupati Office and had them transcribed on paper and preserved these transcripts in three teak-wood boxes. From them I selected their "Minor Works" into a volume, and some "Adhyatma Sankirtanas" and "Sringara Sankirtanas" into two separate volumes. At my request, Sri Kalabari Venkataramana Kavi, Telugu Pandit of the Devasthanam High School, Tirupatti, contributed foot-notes to them. After some time these three volumes were published, with the omission of much of the foot-notes, by the Devasthanam Press.

On transfer of our Epigraphical Office to Madras in 1930, we took the three boxes of transcripts of the Sankirtanas to the Devasthanam press office in Anderson Street in Madras and kept them in it. On my deputation as
the supervisor of the gem-set kirtam for Sri Malayappa Swami, the Processional Image of Sri Venkatesvara, during its manufacture in Madras in 1931-1932, from the proceeds of gold and Jewels presented by the Dowager Rani of the Gadwal Samstanam, Sri Adi Laxmidevamma garu in January 1931; and on my transfer thereafter to Tirupati, Pandit Vijayaraghavacharya alone carried on the epigraphical work. On the change of administration from the hands of Sri Mahant to the Devasthanam Committee nominated by the Madras Government, and during the regime of the second Commissioner Sri A. Ranganatha Mudaliar, the Devasthanam Press Office was transferred from the Anderson Street premises to the Theosophical Society Building in the Second Line Beech in Madras. When the unthinking Manager of the Press, as Pandit Vijayaraghavacharya informed a few years later, considered the Sankirtana transcripts in the three boxes as mere trash, burnt the entire moss of transcripts and carried the empty boxes to the new premises.

The inscriptions from the two temples and other sites copied by me and the Pandit totalled about 1150; and based on their matter and supplemented by information from other sources, I composed “The Devasthanam Epigraphical Report,” embodying a possibly full account of the Vijayanagara Emperor Krishnadevaraya, his military expeditions and his officers; and of the four generations of the Tallapakam musician-poets from Annamacharya downwards; and translated the first two volumes of the earlier epigraphs, furnishing short historical sketches in the first volume of the Pallavas and Pallava inscriptions, Chola inscriptions, Pandya inscriptions, Telugu Pallavas and the Yadavarayas—; the little-known powerful provincial rulers, distinct from the Yadavas of Devagiri.

On the eve of my retirement I prepared a thesis, with a solution capable of universal application on the enigmatical subject of the “Edir Andu” (the year opposite to the paricular year of the reign of the king), occurring in the epigraphs of several South Indian monarchs of the different dynasties, which eluded the efforts of some of the veteran research scholars, as they proposed incongruous and contrarious explanations. The Tiruvendipuram inscription of Rajaraja Chola III, edited by Dr. Hultzsch, the Government Epigraphist, in Vol. VII of the Epigraphia Indica, supplies, with its account of the war and the imprisonment of the Chola king, the genuine explanation of the mysterious term “Edir-Andu”; but somehow Dr. Hultzsch missed to note it, though he criticised and doubted the correctness of the solutions offered by scholars, when he edited certain Travancore inscriptions.
These epigraphical works were highly appreciated and read with the greatest pleasure by scholars as being phenomenal.

When I completed the writing of the first part of the "Devasthanam Epigraphical Report", relating to the temple routine, such as offerings, festivals, charities, and buildings, Sri Mahant desired me to read it out to him. Accordingly I read out a few pages to him each day and kept the typed copy with him. At his leisure he read a few more pages himself.

Meanwhile Dr. S. Krishnaswami Aiyangar, professor of Indian History and Archaeology in the university of Madras, came to Tirupati and requested Sri Mahant to lend my Report to him for perusal. Sri Mahant obliged him by asking me to give it to him and I gave him my Report. After going through it at Madras, he sent an official Memorandum to Sri Mahant and to me, expressing his recognition of the high historical value of the inscriptions and suggesting that they might be published immediately for the use of research scholars, without even a preliminary report or translation. However, I endeavoured to compose the second part of the Report, comprising political history, and completed it.

Just when the entire Report was about to be sent to the Devasthanam Press at Madras for printing, professor K. A. Nilakanta Sastri, successor of Dr. S. Krishnaswami Aiyangar in the Madras University, came to Tirupati and wished to read my Report in his friend's house in Tirupati and return it to me in two days; and I gave it to him. But he carried it to Madras and sent it back to me after a month, together with his esteem of my work, and I incorporated it as "Introduction" to my Epigraphical Report.

While I proposed the printing of 1000 copies of this "Devasthanam Epigraphical Report", Sri Mahant ordered "print 2000 copies", having recognised its great importance, interest, value and usefulness.

After retirement I composed a fuller story of the Tallapakam family poets in Telugu on the occasion of the inauguration of Annamacharya festival by the Devasthanam authorities in April, 1949.

As I indicated in the preface to the "Devasthanam Epigraphical Report" my desire to do further research work with Sri Venkatesvara's grace, I was waiting for my eldest son Narasimha Sastry, Squadron Leader in
the Air Force to retire and join me, as he was also interested in the work, but, though he requested each year from 1966 to 1968 to be retired, it was not done, and he breathed his last in harness at the Devlali Air Force Station in November 1968. Then early in 1969, I determined my research subject as "Tirupati Sri Venkatesvara", went on working at it, completed it by the end of 1971, but added further matter till the end of 1975.

On 7-9-1973 I visited His Holiness Sri Chandrasekharendra Sarasvati Svami of Sri Kanchi Kamakoti Pitham at His asram outside Kanchi, and read out the prayers lokas prefixed to my book to His hearing, which He was pleased to listen to appreciatively by waving His head, after I explained the composition of my book with matter collected from several sources. I left my manuscript book with His Holiness and came back to Tirupati. After a few months Sri Svami gave it to Sri K.Ekambaram, Professor of Physics in the Pachchaisaippa's College in Kanchipuram, instructing him to go through it, select petitions and read them out to Him. The Professor did accordingly, and Sri Svami listened to him with pleasure and appreciation, and then sent me my transcript through the same Professor who delivered it to me on 31-5-1974.

When Sri Svami's disciple and successor came to Tirupati and camped at Tiruchanur in July 1975, His Holiness was informed by my wife at the time of His giving tirtham to the devotees, of my book awaiting publication. Sri Svami generously and compassionately asked her to tell me to send Him a second copy of it for His perusal. I did so, and Sri Jayendra Sarasvati Svami read it with eagerness and appreciation.

Possessing the gracious blessings of the two illustrious sages of Sri Sankaracharya Matha of Sri Kanchi Kamakoti Pitha, and forming the beloved story of the Universally adored Deity Sri Venkatesvarasvami. I trust that my book on its publication will be read by all with devotion, interest and avidity for a long time, conducing to their knowledge, inspiration and enlightenment.

I am thus happy to note that my life's career has in its humble sphere been able to contribute some estimable work to the world, commensurate with its capabilities, and has accordingly been fruitful, successful and serviceable, and not quite barren — Krisathosmyaham — I am gratified with my life's work.

My obligations are due to Siromani Susvaram Gopalakrishnacharya, retired Sahitya Pandit, who was kind enough to read with me some of the
Puranas of Sri Venkatachala-Mahatmya in detail for some months and explained to me certain points in the episodes in them; to my nephew Siromani Vattipalle Balakrishna Sastry Vidwan, a grandson of my renowned uncle Narakanthirava Sastrulu and a retired Senior Telugu Pandit who furnished me with a short summary of the Padma-Purana; to Sri R. Parthasarathi Aiyangar, retired Vaikhanasa Pandit, whose Telugu rendering of Sri Varaha-Purana helped me greatly; to Sri S. Krishna Reddy, M.A., B.Ed., Asst. Head Master, S.V. High School, Tirumala, a good friend and well-wisher, who took pains to get this book printed earlier; and to Sri Kamisetty Srinivasulu Setty, M.A., Lecturer in Telugu, S.V. Arts College, who evinces much interest in my work and its publication.

I cannot adequately express my gratitude to the authorities of the T.T. Devasthanams, the Trust Board and the Executive Officer, for having undertaken to print and publish this book which I consider as my magnum opus: I thank them for their gracefulness and generosity.

Yours most affectionately,
Subrahmanya Sastry.
I. Letter of Dr. S. Krishnaswami Aiyangar, dated 9-3-1926:-

"I have now looked through it (manuscript Report) with the greatest pleasure ....I think you have struck the correct note for a Preliminary report. The summary account that the report gives is quite interesting, and gives adequate indication of the subject-matter of the inscriptions."

II. Review of my "Devasthanam Epigraphical Report" by Principal K. R Subramanian, Vijayanagaram College, in The Hindu of 28-8-1933:-

"Mr. Sastri has done laborious and useful work which is bound to enhance his reputation as a careful archaeologist and a facile writer of history. The task that has been set for him is indeed a hard one. and if it is said that he has patiently read through 1,200 epigraphs and intelligently correlated the available information in a narrative form, it may be seen what valuable work he has done and may be expected of him in the succeeding volumes....

"The author divided his book into two parts. In the first part, he describes with the aid of the inscriptions in Tirupati, Tiruchanur and Tirumalai, the daily routine of service in the temple, the Provision for feeding and festivals and the endowments of lands and other Properties made by Kings, nobles and common folk.......

"Part II is a historical account of the South Indian dynasties based on the inscriptions. The account of the Tuluva dynasty is full and original in certain respects. The account of the religious teachers of the Vijayanagar epoch is fresh and will be read with great interest....

"The book must be read by every student of the history of Vijayanagar."

III. Prof. V. Rangacharya of the Presidency College, Madras and later of the Traveancore University commencing his "Review" of "A History of Tirupati, Vol. II" by Dr. S. Krishnaswami Aiyangar; in The Hindu of 11th July, 1943, wrote as follows:-

"It is not generally known to the public that the Tiupati Devasthanam Commitee has published a set of eight bulky volumes on inscriptions, comprising a grand total of 3,042 pages. The introductory volume in this magnificent series gives, besides a general account of the religious festivals and other useful information in which the general public are interested, an
analysis of the historical materials available in the inscriptions and other records of the temple. Vol. I gives, in 273 pages, the epigraphical records of the temple in the early stages of its historic progress. These records are surprising for the fact that they do not take us to the earliest ages of the history of the temple, but only deal with the period 800 to 1450 A.D...... The first volume of Dr. Krishnaswami Aiyangar's history, a review of which has appeared already in these columns, deals only with the subject-matter of this first volume. The five other volumes covering more than 2,400 pages, successively concern the periods of the Saluva, Tuluva and Aravidu dynasties of Vijayanagar, together with the subsequent vicissitudes in the time of the Bijapur, Golkonda, Mughal, Carnatic, French and British periods, down to 1801. The labours of the late Pandit Vijayaraghavacharya and S. Subrahmanya Sastri in translating and editing these volumes are phenomenal.

IV. Letter of Sri K. V. Subrahmanya Aiyar;:- (late of the Madras Epigraphical Department), Coimbatore, dated 14-1-56;:-

"As regards your publication of the Tirupati temple inscriptions, I repeat what I had said when you showed it to me in manuscript form, viz., 'It is a conscientious work that reflects great credit on the Editor.'

V. Letter of Rao Bahadur Prof. K. V. Rangaswami Aiyangar, Madras (late of the Travancore University and of the Banaras Hindu University and late Director of S. V. Oriental College, Tirupati) 11-1-1948;:-

"Please accept my best thanks for sending me the reprint of your valuable paper on Andu-Edirandu. It is a very important topic and I feel sure that you would have tackled it with your usual thoroughness and masterly of epigraphical material .....when I get a little spare time, I shall study your paper carefully....... It is hardly necessary for me to compliment one like you so well known for the high quality of his work. I have always felt you were lost to History and the University by being absorbed in the Devasthanam."

VI. Letter of Prof. K.V. Rangaswami Aiyangar, Delhi, dated 27-4-1948;:-

".....the copy of your article on Andu-Edirandu, the expressions have always puzzled me, and I was frankly unable to accept any of the explanations prior to yours.

Your theory is striking, and in one respect novel. It bears a constitutional significance. Ordinarily, one would not expect a king to acknowledge a defeat or his exclusion from rule, as in an
interregnum. Kings are more vain than common folk, and more susceptible to flattery and more addicted to bragging. This is why claims to conquest in inscriptive literature in India have to be taken with a grain of salt. But, if your theory is established it would show that the kings of South India and the Dakhan frankly acknowledged, in official records, the fact of their temporary loss of power. We know what great value was attached to the correct maintenance of official archives. Such an admission will prove that even the vanity of kings had to submit to the rigour of archival accuracy.

You have analyzed and interpreted a considerable number of inscriptions in which the terms occur—to show that the *edirandu* indicates an interruption of continued rule by a king. You have not been dogmatic but asked that students should examine every available record in which the expressions occur and test the validity of your theory.....I hope it will be done by some younger scholar working in the Government Epigraphist's office. If the theory is established, it will necessitate a search for forgotten vicissitudes of kings or dynasties, whose chronology is indicated by the *edirandu*.

In my reading, I am not aware of any other area in which such respect for facts is reflected in inscriptions.

I wonder whether after every such defeat or dispossession a second abhisheka was undergone by a ruler. and the *edirandu* records that incident. A Yuvaraja underwent an *abhisheka*, and the reckoning of his regnal period from it, and not from that of his predecessor, is an assertion of the importance of the *Abisheka*. In the case of Asoka, the *Abhisheka* took place nearly three years after his accession. But, if a ruler has been dislodged from his throne, say, thrice, and his *edirandu* is still counted from his first dislodgement, this explanation will fail.

In any case you must be warmly congratulated on having put forwarded a remarkable hypothesis, which explains many cases, and will probably explain all. Its constitutional significance is even greater than its archival. It will be a feather in the cap of Dakshina-desa, as the practice is not in evidence in the North Indian epigraphs.

.....I shall ask Professor V. R. R. Dikshitar to set some young scholar to do a systematic application of your theory to every inscription in which the expressions occur, and also apply to them the rival interpretations.

Your paper will compare very favourably with many theses for which a doctorate is the reward.

With renewed congratulations and kind regards.
Sri Ananda Nilaya Vīramān (Chapter 13).
Srinivasa Mangapuram Temple of Sri Kalyana Venkatesvara svami (7 miles from Tirupati), where Sri Padmavathi Devi declared Herself as the descendant of the family of Padmasalies (Page 247)
The black stone statues of Emperor Achyuta Devaraya and his queen Varadaajiamman, in Pratima Mantapam Page No. 84.
A bunch of copper plates of Tallapakam poet-musicians
Pages---34, 323, 244-248, 250, 263-264 & 372-375
The copper plates describing the episode of witness of Sri Padmavathi Devi in a public levee. (Page 247)
The Thousand Pillared Mantapam at Tirumala with a flight of steps and a row of Pillars (Page 88-89). On the top is seen Sri Hathiramjee Matham, which was used as an administrative office at Tirumala by Mahants, who administered the temple for 90 years (Chapter 25) and below it on the right side is Koluvu Mantapam where Sahasra Deepalankaara Seva is performed.
The elaborately sculptured pillars in Sri T T. denotes Vijayanagar style of sculpture.
Kapila Teertham, (Pages 15, 320, 331) considered to be the entrance to Tirumala
TO THE HOLY LOTUS FEET
OF PARAMESVARA
ŚRI LAKŚMI VEṆKĀTESVARA
IN DEVOUT FAITH AND HUMILITY
AND
IN MOST SOLEMN AND BEST BELOVED MEMORY
OF
MY MOTHER ŚRI LAKŚMIDEVI (1871—1899);
MY FATHER ŚRI VEṆKAṬARĀMA ŚĀSTRULU (1860—1924);
MY ELDEST DAUGHTER KĀMĀKŚIDĒVI (1919—1944);
MY ELDEST SON NARASINḤA ŚĀSTRY (1921—1968);
MY YOUNGEST SON KṚṢṆA ŚĀSTRY (1929—1972);
MY WIFE ŚMT. VEṆKAṬALAKŚMAMMA (1901—1978);
AND MY MATERNAL UNCLE
ŚRI VAṬṬIPALLE NARAKANṬHĪRAVA ŚĀSTRULU (1869—1910);
THIS MONOGRAPH IS DEDICATED
BY ME
SĀDHU SUBRAḤMANYA ŚĀSTRY
THE AUTHOR
1889 — 1981.
The Author

Birth  
17-12-1889

Demise:  
10-9-1981

Sri Sadhu Subrahmanya Sastry, speaking on the occasion of reception to him on 25-3-1977, during Annamacharya's Annual celebrations. That was only the reception he ever had until his demise on Vishnu Parivartana Ekadasi day (10-9-1981).
PRAYER

(1) Vighna-dhvānta-nivāraṇaika-taranīr
    Vignāṭavi-havyavāṭ
    Vighna-vyāla-Kalāpa-matta-garuḍo
    Vighnēbha-paṅcānanaḥ
    Vighnottuṇḍa-giri-prabhēdana-pavīr
    Vighnābdhi-Kurībhōdhabhavō
    Vighnāghaughā-ghana-pracāṇḍa-pavanō
    Vighnēśvaraḥ pātu mām.

    [May Lord Vighnēśvara - Who is the Sun dispelling the darkness of obstacles, the Fire to the forest of impediments, Garuḍa to the serpents of hindrances, the Lion to the obstacles of elephants, the Thunder bolt to the great mountain of impediments. Agastya to the Ocean of hindrances and the Gale to the clouds of obstacles—protect me.]

(2) Yā kundāndu-tuṣāraḥāra-dhavalā
    Yā śubhra-vastrānviṭā,
    Yā viṇā-varadāndā-moṇḍitakarā
    Yā śvēta-padmāsanā,
    Yā brahmācyuta-śaṅkara-prabhṛībhūr devais-sadā-pūjita.
    Sā mām pātu sarasvati-bhagyavati-nīśēṣa-jāḍyāpoḥ.

    [May Goddess Sarasvati - Who is white like snow, the moon and the kunda flower, Who wears pure garments, Whose hand is adorned with the viṇa and varadanḍa (excellent rod), Who is seated on a white lotus, Who is always worshipped by gods like Brahmā, Acyuta and Śaṅkara and Who dispels inertia (ignorance)—may protect me.]

(3) Santākāraṁ bhujaga-dāyanāṁ paḍmanābham surēśaṁ
    Viśvākāraṁ gagana-sadṛśaṁ mēgha-varṇaṁ subhāṅgam
    Lakhṣmi-kāntaṁ kamala-nayanāṁ yōgi hṛddhyāna-gamyāṁ
    Vandēviśṇuṁ bhava-bhaya haraṁ sarvalōkaika-nātham.

    [I salute Lord Viṣṇu Who has a serene form, Whose bed is a serpent, Whose navel has a lotus, Who is the Lord of gods, Who manifests Himself in the form of the Universe, Who is all pervasive like the space, Who is of the colour of a cloud, Who is the Lord of Lakhṣmi, Whose eyes are like the lotuses, Who is attained by the meditation of Sages (Yogis), Who is the dispeller of fear from the birth (or the world) and the only Lord of all the Worlds.]

(4) yam bavāḥ smāpāṢatē śiva iti brāhmaṇi vēdaṁino
    bodhyā buddha iti pramāṇa-paṭavaḥ kartāṁ iti naiyāyikāḥ
arhan-nityathā jaina-sāsana-ratāḥ karmāṇi mīmāṃsakāḥ
śo yaṁ no vidadhātu vānicita-phalaṁ trialokyānātho hariḥ

[ May that Hari, Lord of the three Worlds—Whom Śivas worship as Śiva, the Vēḍāntins as the Brahman, the Baudhas as the Buddha, the Logicians as the Karta (agent), the Jains as Arhat and the Mīmāṃsakas as Karma (duty or action)—grant us the derived objects.]

(5) vinā vēṇkaṭēṣaṁ na natho na nāthah
saddā vēṇkaṭēṣaṁ smarāmi smarāmi,
harē! vēṇkaṭēṣa! prasida prasida
priyam vēṇkaṭēṣa! prayaccha prayaccha.

[ There is no saviour other than Vēṇkaṭēṣa. I ever pray to (or remember) Vēṇkaṭēṣa. O Hari! Vēṇkaṭēṣa! be pleased; grant us favours.]

(6) vandē padma-karāṁ prasanna-vadanāṁ saubhāgyadāṁ
hastābhyaṁ abhaya-pradāṁ manī-gaṇair nānā-vidhair bhūṣitāṁ,
bhaktābhīṣṭa-vāra-pradāṁ hari-hara-brāhmaṇādibhis-sevitāṁ
pārśvē pankaja-saṅkha-padma-nilībhir yuktāṁ saddā saktibhiḥ.

[ I salute Lakṣmī, Who possess in Her hand a lotus, Who has a bright face, Who is the giver of the auspicious fortune, Who grants with Her hands fearlessness, Who is adorned with varieties of jewels, Who is the giver of the desired boons to the devotees, Who is served by Hari, Hara, Brahīma etc., and by Whose side stand several treasures.]

(7) asārē samsārē nija-bhajana-dūrē jaḍadhiyā bhramantaṁ
māmandhanām parama-kṛpayā pātumucitām,
mad-anayah ko dinastava kṛpaṇa-rakṣātinipunah
tvad-anayah ko vā mē trijagati kranayah paśupate.

[ O, Paśupati! it is quite proper for You to save me with compassion—me, a blind person wandering as a dunce in this worthless world which is far from your worship. Who else is more distressed than I? To me who else is a protector than You, an adept in protecting the distressed?.]

(8) vāggāvīm-itī yāṁ vadamitī munayaḥ kṣirādbhi-kanyāṁ-itī
kṣoṇibhṛ-tanayāṁ-itī kṛtigirō yāṁ-āma-naniti sputam,
ekāṁ eva phala-pradāṁ bahuvidhā kārāṁ tanum bibhrātith kāṁkṣitāṁ kavibhir nutāṁ ca subhagāṁ vandē mahāśa-priyāṁ.

[ I worship Kāmākṣi the Consort of Mahēśā, Who is declared by the Vēdas as Sarvāvati, Lakṣmī and Pārvati, Who though bearing different bodies grants the same fruit and Who is extolled by the poets and Who is auspicious.]
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— S. S. SASTRY.
Sri Malayappa Swamy in Vajra Kavacham

The crown of this processional deity was prepared in thirties, under the direct supervision of Sri S.S. Sastry, the author of this book, by the diamonds, jewels and gold presented by the dowager Ranee of Gadwal (A.P.).
Tirupati Sri Venkatesvara

PREAMBLE

CHAPTER 1

TIRUPATI is one of the most famous places of pilgrimage in India, situated at 13° 41' North Latitude and 79° 24' East Longitude, almost at the southern extremity of the present Andhra Pradesh in the Chittoor District. The town is formed on account of the abidance of Lord Sri Vēṇkaṭēśvara on the Hill adjoinging it within a mile to its north and running east to west and forming a continuous range with the Śēśācala (serpent like hill) in the Cuddapah district and the Nallamala (black hill) in the Kurnool district on the north, the three ranges together constituting the northern half of the Eastern Ghats. This upper portion of the Ghats extending in curves with its intermediate ranges and ridges through the three districts in the form of a huge coiled serpent lying at ease is deemed to represent Ādiśēṣa, the primeval serpent mythologically conceived to bear the world on his thousand hoods, and traditionally believed to support Vēṇkaṭēśvara on the Tirupati Hill upon his seven hoods, Narasimha at Ahōbala on his coiled frame and Mallikārjuna at Śrīśaila on the south bank of the sacred Kṛṣṇa river on his twisted tail, the two latter Kṣetras (holy places) being situate on the Nallamala range in the Kurnool district at a distance of about 120 and 180 miles to the north of Tirupati, while Śrīkāḷahastīvāra stands at the opening of the serpent’s mouth, within about 25 miles to the south-east of Tirupati.

The Tirupati Hill is 2820 feet above the sea level and about 100 square miles in extent. It contains seven peaks, representing the seven hoods of Ādiśēṣa, the first three or four of them being almost flat and continuous while the fifth and the sixth are interspersed by a deep gorge called Avasāri or Āvācāri-kōṇa. These ridges are designated Śēśācala, Vēṇācala, Garuḍācala, Aśjanācala, Vṛṣabhācala, Nārāyaṇācala and Vēṇkaṭācala. And among them Śrī Vēṇkaṭēśvara abides on the seventh range, the Vēṇkaṭācala, in his temple on the south bank of Śrī Svāmi Puṣkariṇī, within two miles to the east of the highest peak, Nārāyaṇagiri, rising to a height of about 3600 feet above the sea level.
By His presidency over the Veṅkaṭācala, the God had received the appellation of Veṅkaṭēśvara, Lord of the Veṅkaṭa Hill, while He has no particular name proper to Himself.

The name TIRUPATI (Śrī-Patipura), meaning the "town of the Lord of Lakṣmi," should appropriately have applied to the village on the Veṅkaṭa Hill whereon Lord Śrī Veṅkaṭēśvara stands in His temple; but it has been popularly assigned to the Municipal town below the Hill, i.e., the Lower Tirupati, and is usually connected with His name, while the village on the Hill around His temple is generally called TIRUMALA (the Sacred Hill), and sometimes spoken of as Upper Tirupati as distinct from the LOWER TIRUPATI.

Whereas Upper Tirupati or Tirumala contains the holy temple of ŚRĪ VEṅKAṬĒŚVARA, Lower Tirupati comprises the temples of ŚRĪ GŌVINDARĀJA and KŌDANDARĀMA and also of ŚRĪ KAPILEŚVARA at the foot of the Hill on the north, and Tirucāṇṭur enshrines Śrī Veṅkaṭēśvara's Divine Consort, ŚRĪ MAHĀLAKŚMĪDEVĪ, also called ŚRĪ PADMĀVATĪDEVĪ and ALARMELMANGA (Goddess seated on the Lotus), ŚRĪ KRŚNA AND BALARĀMA and ŚRĪ SUNDARARĀJA, besides ŚRĪ PARĀŚARĀŚVARA in the adjoining village of Yōgimallavaram which in ancient times formed a part of Tirucāṇṭur. TIRUCĀṆṬUR is evidently a corruption of the name TIRUṢŪṆŪR (Śrī Yōgi's Town) occurring in the early inscriptions, and the Yōgi or ascetic must obviously have been Parāśara Yōgi in whose name and on account of his installation and worship, the Deity in Yōgimallavaram might have been designated PARĀŚARĀŚVARA. But later on Tirucōṅguṟū became transformed into TIRUṢŪṆŪR, Śukanṭur, Sukapuri and Śṭakāṟa through an alleged association of ŚUKAYOGLE with the village, who is said to have worshipped Śrī Krśna enshrined therein.

The Tirupati Hill, known as VEṅKAṬĀCALA or VEṅKAṬĀDRI and called VΕṅΓΑḌAM (Veṅkaṭam) by the Vaiśpava Ājvāra and Ācāryas, on which abides Śrī Veṅkaṭēśvara in His DIVYA ĀNANDA NILAYA VIMĀNA, has acquired a unique sanctity in Indian religious lore from immemorial antiquity and has even been looked upon as one of the most sacred centres of pilgrimage in South India. It has been considered to have been the KRĪḌĀDRI (Sporting Hill) of ŚRĪ MAHĀVĪṢṆU in ŚRĪ VAİKUṆṬHA (His usual Celestial Residence) on which He used to sport with ŚRĪ MAHĀLAKŚMĪ and which was brought down to the Earth by His winged vehicle, Garuḍa, at the command of ŚRĪ ŚVĒṬA VARĀHA, the White Boar Incarnation of ŚRĪ VIṢṆU.
CHAPTER 2

STORY OF ŚVĒTA-VARĀHA-KALPA I

(Śrī Varāha Rescuing Earth from Pātājaloka, and Garuḍa Fetching Kṛṣṇadri to the Earth.

(Described in Vārāha Purāṇa, Part I, Chapters 1 and 3)

During two thousand Catur-yugas (eight thousand yugas or aeons) making a day and a night for Brahmā, the Creator, the sun vomited fire through his burning rays, and there was no rain for a long number of years, which constrained men and tapodhanas (sages who had attained self-realisation by their tapas or austerities) to forsake the earth and seek refuge in the Janaloka (one of the seven upper regions) at the approach of the night of Brahmā; and forests and mountains were consumed by the stupendous fire and reduced to ashes. Thereupon Vāyu (God of Wind) blew furiously for some long years and huge clouds formed and rained enormously in torrents without intermission, while thereby the Earth melted and sank down to the Pātājaloka (nether world) and accordingly remained in that state for a thousand Yugas during a part of that night of Brahmā, whereby the Pralayakalpa (the Great Deluge) occurred.

At that time, Viṣṇu, the Creator, Protector and Destroyer of life and matter, was lying supine on a banyan leaf over the huge expanse of water as Vaṭapata-sāyi in the Maharākṣa and bethought Himself of re-creation by rescuing the Earth. So he went in search of it into the Pātājaloka, assuming a terrible form as Śvēta-Varāha, fought a violent duel for long with the demon, Hiraṇyākṣa, the lord of the infernal world, and the younger brother of Hiraṇyakaśipu, and having become exasperated, slit his mountainous body in twain with His powerful tusks, when the demon’s blood, mixing with the water, caused it to turn red. Śvēta-Varāha then slashed the massive water and brought up the Earth on His tusks; and placing one foot on Ādiśēṣa, stood up in the Janaloka like a stupendous mountain. Presently Brahmā, the Dēvagaṇas (celestial orders) and holy men extolled Him with the chanting of the Vēda-Mantras (Vedic hymns) and prayed to Him to establish the Earth as theretofore.
Varāha fixed the Earth and delimited the Sapta-Sāgaras (Seven Oceans) and the Sapta-Lokas (Seven Worlds) as formerly. He next called Brahmā and bade Him create the Jagat (world) as before. He longed to reside on Earth for a time in order to protect the people and hence commanded Guruḍa (His white-necked kite-vehicle) to fetch the Kṛṣṇḍācala from Śrī Vaikuṇṭha together with the Pariṣat (celestial assembly) and the Suras (Divine Beings) headed by Viṣṇuvaṁśa (House keeper and commander). Guruḍa started for Vaikuṇṭha. Varāha meantime selected a sacred spot which was sixty Yojanas (600 miles) south of the Gomati river and five Yojanas (Fifty miles) west of the Eastern Sea and adjoined the Rukmā-nadi (Suvarṇamukhaṁ river) on its north bank, and which also formed the abode of Punya-Janap (Holy men).

Guruḍa brought the Kṛṣṇḍācala, an extensive natural hill with lofty peaks embedded with gold and precious stones and appearing in the form of Pārīcī rānaṇiṣṇ (five philosophical treatises) inhabited by all its inmates, and known as the Narayana (hill of Nārāyaṇa, Viṣṇu). In extent, it was three Yojanas (thirty miles) wide and thirty Yojanas (300 miles) long, and in shape it resembled Śesha (the primeval serpent). It is a fit place to receive the surrender of the humanity, having formed the couch of Hari (Viṣṇu) and being the coveted place for all beings. Being excellent in form, it bestows great merit and affords mokṣa (liberation) even to the devoted occasional visitors.

Varāha asked Guruḍa to deposit it at the place selected by Him, and getting on it, stood within the clean divine Vimāna (Temple) which shone with many gopuras (towers) set with different kinds of precious stones, adorned by the Mahī-manī-maṇḍapa (the big front portico) with gem-set pillars most gratifying to the sight but indescribable, and adjoining on its east the Svāmi-Pukarini situated in the sacred forest, to the south of which Pukarini (pool), the lotus-eyed Viṣṇu, the Supreme God, the holder of the Śaṅkha, Cakra and Gada (conch, discus and club), and the Abode of Śrī Lakṣmi (on His right chest), chose to dwell under a Divya-Vimāṇa (dome) later on.

Brahmā, Devas, Munia, Saptarṣhis and others then prayed to Him, “O God, Your countenance is frightful with the tusks and the twisted eye-brows and the glittering weapons hanging from either side of Your body. For the satisfaction of the gods, be pleased to assume a composed look, and rest on this Hill itself to protect men. You have rescued the Earth for the sake of a habitation for men and gods; assume therefore, a tranquil face for the protection of men, and abide here alone, granting boons to all people who are unable to reach You through Dhyāṇa-yoga (meditation) and Karmayoga (deeds).
Forthwith Varāha became complaisant and calm, and appeared with four arms and a white face, bedecked with jewels, and accompanied by Śrī-Dēvī (Lakṣmī) and Bhū-Dēvī (Goddess of Earth). He addressed the supplicant gods, “I like this Vēṅkaṭādri more than Vaikuṇṭha; here shall I rest with Śrī and Bhūmi, and be resolved to grant the prayers of men,” and immediately vanished from their view after ordering them to return to their residence.

vaikuṇṭhaḥ paramo hyēṣa vēṅkaṭākhyō nagottamaḥ,
atraiva nivāsāmyeṣa śrī-bhūmi-sahito-hyāham. (V. 12).
dadāmi prārthitān-arthān manujābhyaḥ sadā surān. (V. 13).

(Sri Vārāha-purāṇa, Part I, ch. 35, Verses 12, 13).
CHAPTER 3

VARĀHA'S RESIDENCE ON THE VĒṆKAṬĀDRI AND CONSEQUENT WORTH OF THE HILL

FROM the time when Śrī Śvēta-Varāha rescued the Earth and simultaneously Garuḍa brought the Vēṇkaṭādri (Krīḍācala) from Vaikuṇṭha and deposited it on Earth, from that time onwards Varāha resides on this hill invisibly, amusing Himself with Lakṣmī beside river beds, on torrent ridges and in the valleys of this Hill, and sometimes appears to godly men. Brahmā had affirmed that He would thus stay on this Hill till the end of the Śvēta-Varāha-Kalpa. As in each Kalpa (aeon) He rescues, restores and resuscitates the Earth as Śvēta-Varāha, His age is called the Śvēta-Varāha-Kalpa by the Munis (Sages).

[Even in our Saṅkalpa, we term the current aeon as Śvēta-Varāha-Kalpa and the region of the Hill and that adjoining it as Śrī Varāha-Kṣētra.]

Whenever evil molest the pious, dharma (righteousness) becomes suppressed, and adharma (vice) prevails, and the wicked wax strong and torment the people, then He manifests Himself as Nara-Dēva (Man-God) befitting such occasions, eradicates evil and firmly establishes sudharmā, protects the virtuous, encourages Vēda-Vidyā (study and knowledge of the Vēdas), and from His habitat, reveals Himself to all living beings. He rambles on the Śeṣaśaila (serpentine Hill) with Lakṣmī and the devas and other attendants, and thus dwells constantly on this Hill, since He delights in it more than in Svarga (heaven), Śūrya-lōka (world of the sun) and His own Vaikuṇṭha.

āsthāya śvēta-pōtritvam-ujjahāra dharām yadā. (V. 4).
tadaivāṇāyya vaikuṇṭhād-acalam garuḍēna vai,
kalpād-āvēva bhagavān lilārasa-maho-dadhiḥ. (V. 5).
vihrān ramayā-sārdham darī-nirjhara-sāñūṣu,
prakāśaścā prakāśaśca tiṣṭhat ēva sadā girau. (V. 6).
yāvat-kalpam vasatyēva prōktām ca paramēśthinā,
kadācit puṇya-mālēbhyaḥ darśanam vitarate yasau. (V. 7).
kalpē kalpē ca dharanīm-uddharat-yēvam-ēva hi,
śvēta-vārāha-rūpēṇa dharani coddhṛtā yataḥ. (V. 8).
śvēta-vārāha-kalpas-syād-ākhyayā munayōḥ-yayam. (V. 9).
TIRUMALA THE GREAT

sarvadā śeṣa-bailendrē viharan ramayā saha.
nityair-muktaścā dēva'sca kāma-rūpāścā-samyutaḥ. (V. 13).
tiṣṭhat-ēva sadā tasmin vēṅkaṭākhē nagottamē, vaikuṭha-svarga sūryēbhyaḥ sva-gēhēbhyaḥ dhika aprīyāḥ. (V. 41).
ayam bhagavatō hṛdyāḥ parvataḥ puṇya-kānanaḥ. (V. 15 Ch. 36).

(Vārāha-Purāṇa, Part I, Ch. 4, Verses 4 to 15).

In as much as this Hill was originally the Kṛiḍādri of Mahā-Viṣṇu in heaven, and God Vārāha chose it as His habitation, its glory has become immense and its powers superlative. In it, therefore, lies the certainty of the fructification of human efforts in the different spiritual pursuits, such as Mantra-siddhi, Yajña-siddhi, Kānya-siddhi and other siddhis (acquisition); and no obstacles will intervene. Even small deeds performed on this Hill help towards the achievement of the desired objects. All holy tīrthas (bathing pools) abound on this Hill. A constant worshipper, with faith and devotion, who desires knowledge obtains wisdom, who wishes for riches acquires much gold, who wants children begets sons, who covets a kingdom secures a state, who craves for the removal of bodily deformity derives a perfect and lovely physique and likewise, whatever men may desire, that they shall obtain, cattle and grain too.

kānyasya karnaṇāḥ-siddhir-ēvaṁ-anyāśca siddhayāḥ,
bhavantyatra narāṇām ca na hi vighnādikam kvacit. (V. 16).
alpēṇa tapas-ābhīṣtam siddhyat-vasmin-girau-vere,
sarva-tīrthānā satatāṁ puṇyāṁ-yatraiva santi hi. (V. 17)
va ēvaṁ śeṣatē nityam śraddhā-bhakti-samanvitaḥ,
jjānārthi jjānam-āpnōti dravyārthi kanakam bahu. (V. 18).
putrārthi putram-āpnōti nrīpō rājyam ca vindati,
vyamgaśca sāṁga-sadrūpam paśūn-dhānyāṁ vinduti. (V. 19).
yam yam kāmayatē marṭyutē tum-tam āpnōti sarvathā. (V. 20).

(Vārāha-Purāṇa, Part I, Ch. 4, V. 15–20)

In this Kanakācala, eight kinds of mines exist, and they will be visible to holy men in different ages. This Śrīnivāsagiri, like God Śrīnivāsa who presides on this Hill, appears as a golden mountain at one time, as a personification of knowledge and wisdom at another time, as a heap of gems sometime as be-jewelled Śrīnivāsa Himself for once, and through the change of time, as a rocky hill at some other time.
As such, no man can know the excellent nature of this holy Hill. Though in reality the Vēṅkaṭācala is natural and golden, in Kali-yuga, it will appear to men as an ordinary rocky Hill.

\[
asṭānāṁ khanayaḥ santi lōhānāṁ kanakācalaḥ,
yugabhēdēna dhīyante naraṇāṁ punya-karmanāṁ. \quad (V. 30).
\]
\[
śrīnivāsa-girīscāyam kadācit-kanakācalaḥ,
kadācit jñānarūpāyam kadācid-ratnarūpakaḥ. \quad (V. 34).
\]
\[
śrīnivāsa ivābhāti kadācid-bhūṣanājīvalaḥ,
kālabhēdēna kēṣān-cit prākṛtācala-rūpadhrt. \quad (V. 35).
\]
\[
aprākṛtas-svarṇa-sānur api śrī vēṅkaṭācalaḥ,
prākṛtācalavad-bhūmau bhaviṣyati kalau-yugē.
\]

(Vār. Pur. Part I., Ch. 26, V. 33).

The ascent of this Hill in deep devotion will yield strength of legs and rapidity of motion to the lame; give clear and lotus-like beautiful eyes and vision to the blind; bestow learning and wisdom on the dumb; endow the deaf with sound and distant hearing; and grant many children to the sterile woman, and wealth to the poor. All these results are achievable only through bhakti (faith and devotion) centred on the Hill as to its powers of atonement. Hence what person can fully and accurately know the true nature and form of the Vēṅkaṭādri?

\[
vēṅkaṭādrama parām-bhaktim vahan-gaccati cēd-girim,
pangur-janghāla ēva syād acakṣuḥ padma-lōcanaḥ. \quad (V. 31).
\]
\[
mūkō vācaspatir-dūrā-śrāvī tu baddhirō bhavēti,
vandhyā tu bahu-putrā ca nirdhanas-sadhanō bhavēti. \quad (V. 32).
\]
\[
ētat-sarvam girau-bhakti-mātrēnaiva bhavēd-dhruvaṁ,
tattvāt vēṅkaṭādrestu svarūpam vēttikāḥ pumāṁ. \quad (V. 33).
\]

(Vār. Pur., Part I., Ch. 8, Verses 31–33).
CHAPTER 4.

DIFFERENT NAMES GIVEN TO KṚḍĀDṛI
DURING DIFFERENT YUGAS

DURING the different yugas and at various times, through various causes, the kṛḍāḍṛi received several appellations from the Munis as the following ones; while it was called Vṛshabhācāla in the Kṛta-yuga, Aṇjanācāla in the Trētā-yuga, Śeṣācāla in Dwāpara-yuga and Vēṅkaṭācāla in the Kali-yuga. (Vār. Pur, Part I. Ch. 4, Verses 21–37).

Cintāmanī, for the reason of its granting the desired objects.
Jñānāḍṛi, through its power of conferring knowledge.
Tīrthāḍṛi, from the situation of all kinds of tīrthas (holy pools) on it.
Puşkarāḍṛi, owing to the plentiful growth of the red lotus in the pools on this Hill.

Vṛṣāḍṛi or Dharmāḍṛi, from the performance of penance on it by the Dharmadevata (God of Righteousness) for his own prosperity.

Further, the Rākṣasa, Vṛshabhāsura, arrogated this Hill to himself during the Kṛta-yuga (the first aeon) and harassed the resident Munis, and performed a terrible penance at the Tumburu-Tīrtha for five thousand years, cutting off his head each day after a bath in that tīrtha and the worship of a Sālagrāma (naturally formed stone image) of Śrī Nṛsinhavāmī and offering his severed head together with a flower, while his head was replacing itself in its position on his body. God Nārāyaṇa appeared before him and asked him what he wanted. He replied that he needed no boon, but desired to fight with Him. So began a duel between the two, lasting furiously for a long time with equal might and main and when Śrī Nārāyaṇa wielded His omnipotent Sudarśana-Cakra, the Asura humbled himself and represented that, since persons slain by that Cakra would attain Paramapada (heaven), he would also secure it, and requested that this mountain might be designated by his name as “Vṛshabhācāla” which request God graciously granted him, after embracing him for the intensity of his devotion to him. Hence in the Kṛta-yuga this Hill was called “Vṛshabhācāla”

(Bhaviṣyottara-purāṇa, Ch. I. V. 40–68 as related to king Janaka of Mithila by his Purūhitā Satānanda)
Kanakāḍri, from its shape like a gold pot.

Nārāyaṇāḍri, due to the severe penance performed by the Brahmāṇa. Nārāyaṇa, on this Hill for being permitted to confer his name to it.

[Whereas the Bhavishyottara-purāṇa gives the four names of this Hill during the four Yugas respectively as Vṛṣṇḍri or Vṛshabhāḍri, Aśījanācalā, Śeṣācalā and Vēṅkaṭācalā, the Vēṅgā-bhūmapurāṇa, Part II, Ch I vv. 57-58, names it as Aṇjanāḍri in Kṛta-yuga, Nārāyaṇāḍri in Treta-yuga, Sīṁhāḍri in Dvāpara-yuga and Vēṅkaṭācalā or Vēṅkaṭāḍri in Kali-yuga.]

Vaikunṭhāḍri, for the reason of its having been transplanted to this place from Vaikuṇṭha, the sanctimonious permanent residence of Viṣṇu in Heaven.

Sīṁhācalā, because of the assumption on this Hill of the Nṛsiṁha form by Hari (God) for slaying the demon Hiranya-kaśipu and protecting his son, Bhakta Prahlāda.

Aṇjanāḍri, Aṇjanaṇēvi, the wife of a Vanacara (forest-dwellers) chief, called Kesari, had no issue and she consulted Mataṅga Ṛṣi as to how she could beget a valiant son. He directed her to go from their place of residence on the Paṁphā river (near Hampi) to the Nṛsiṁha-āśrama at a distance of fifty yojanas (five hundred miles) on the eastern side, wherefrom she was asked to proceed south to the Ākāśa-Gaṅgā stream on the Vēṅkaṭācalā lying to the north of the Nārāyaṇagiri about a kroṣda distance (two miles and a half) from Śrī Svāmi-Puṣkariṇi, and to perform tapas (penance) there for twelve years, when she would beget a son. Accordingly, she went to the Svāmi-Puṣkariṇi, bathed in it, made Pradaksīṇams to the aśvattha trees on its western bund, had the darśana of Śrī Varāha, then left for the Ākāśa-gaṅgā, and, with the blessings of her husband and of the Munis living there, began her penance of twelve years at it. During the first year she lived on water alone. Vāyu (God of wind) took pity on her and gave her a sweet fruit each day and at the end of the twelfth year, He gave her a fruit implanted with the vital element, when she became pregnant and was in due course delivered of a son, Hanumān (Aṇjanēya), who rendered help to the Dēvas and to Śrī Rāma. Hence by virtue of Aṇjanāḍēvi's tapas on this Hill, it came to be known as Aṇjanāḍri in the Tretā-yuga (the second aeon).

[This detailed account is given in the Bhavisiṣyottara-purāṇa, Ch.I, vv. 68-84, whereas, Vār. Pur. Part I. Ch. 4, vv. 28-29, merely refers to the tapas of Aṇjanāḍēvi and the birth of Hanumān.]

Varāhāḍri, for its being the Varāha-kṣetra.

Nilagiri, owing to the permanent residence of the Vānara (Monkeys) chief, Nīla, on this Hill.
Vēṅkaṭācala or Vēṅkaṭādri, through the combination of Amṛta (nectar), being the derivative significance of the root vēm, and aśvarya (affluence) of the root Kaṭa, of the term Vēṅkaṭa, and therefore, the bestower of all worldly and heavenly riches.

\[
\text{vēṅkārō amṛta-bijastu kaṭam-aśvarya-amaṇuciṣṭe,}
\]
\[
amṛt-aśvarya saṅghatvad-vēṅkaṭādri riti-smṛtaḥ.
\]

(Va. Pu. Pt. I, Ch. 4 V. 31).

A second derivative meaning is given to the two roots of the word Vēm-Kaṭa, viz., vēm as meaning “all sins” and Kaṭa meaning “destroyer,” since it destroyed the sins of a certain Brāhmaṇa youth of Śrīkāḷahasti, named Mādhava, in the Kāli-yuga, whose career is described at length both in the Brahmāṇḍa-purāṇa and the Bhaviṣyottāra-purāṇa. In the former Purāṇa, this name is said to have been conferred on this Hill by the Rṣis who heard the story as a part of Śrī Vēṅkaṭācala-Mahāṭmya as related to them by Bhṛgumahārṣi, and in the latter Puṛṇa as conferred by Caturāṇana (Brahma) in the Kāli-yuga.

\[
anēṇa pāpajālam vai yasmād-dagdham dvjaṇmanāḥ. (Bra. Pu. Ch. 6. v. 42).
\]
\[
vēṅkaṭācala ityasya prasiddhāḥbhūvani vartatāṁ,
\]
\[
sarvā-pāpāni vēm prāhuḥ kaṭas-tad-dāha ucyate. (Ibid. V. 43)
\]
\[
sarva-pāpa-dahō yasmād-vēṅkaṭācala ityabhūt. (Ibid. V. 44).
\]
\[
tadā nāma cakār-ādrēr-vēṅkaṭācala ityapi,
\]
\[
\]
\[
tasmād-vēṅkaṭa-śailō ayam lōkē vikhyāta-kirtimān. (Ibid. V. 227).
\]

Śrī-Nivāsa-Giri, because of the appearance of God Viṣṇu on this Hill to the Dēvas (Celestials) as “Śrī-Nivāsa” (abode of Laśkṛm on His right chest), they named it Śrī-Nivāsa-Giri (the Hill of God with Lakṣmī abiding on His right chest).

Ānandādri, named by the dwellers of Vaikunṭhapura, because of the plenitude of divine sport displayed by God on this Hill.

Śrī-Śaila, owing to its power of bestowing prosperity, and to the abidance of Lakṣmī on it, the Hill acquired the significant name, Śrī-Śaila, by the prevalence of the root Śrī and its long discriminating usage.

Śēṣa-Śaila, Śēṣācala or Śēṣādri.—During the Dvāpara-yuga (the third aeon) Vāyuḍēva (Wind-God) once went hurriedly to Vaikunṭha to pay his obeisance to God Śrī Nārāyaṇa. At that time the Lord was reclining in company with Śrī Lakṣmī in the inner apartment, and Ādi-Śēṣa was guarding the doorway. Ādi-Śēṣa prevented him from entering the mansion, which incensed Vāyuḍēva, and they began to quarrel with each other. Then
Nārāyaṇa went to them, and each of them boasted himself of his superior valour and supreme might. To prove the superiority of either of them, God suggested that Ādiśeṣa should encircle the Ānanda Hill, the off-shoot of the Mēru mountain on its northern side, and that Vāyudēva should blow hard to dislodge the Ānanda Hill from Ādiśeṣa's hold. The contest waxed furiously. This episode is described in the Bhaviṣyotttara Purāṇa, Ch. I. vv. 85-132). The worlds trembled from the enormous and violent puffs of the Wind-God; and Brahma, Indra and other Divine Beings requested both of them to stop their contention; but the two duellists did not heed their words. Then Brahma and others told Ādiśeṣa, "Viṣṇu knows your superior might, Śiva knows it and we too know it. For the welfare of the world, you loosen your hold on the Hill by raising your hood a little and gracefully yield the victory to Vāyudēva. Being ever at the service of Viṣṇu, you have become perfect and hence jealousy does not become you."

The Serpent slackened His hold and the Wind-God blew harshly, when the Serpent with the Ānanda Hill was tossed off to the region half a krōṣa to the north of the Svarṇamukhi river; and Ādiśeṣa was dejected by his defeat in the contest of mutual strength. Brahma and others appealed to Him by saying "You will be merged with the Vēṇkaṭādri and Viṣṇu will reside on you," and returned to their places. Then Ādiśeṣa prostrated Himself before Viṣṇu and became metamorphosed into the vast Śēṣādri with an extent of thirty Yojanas in length and ten Yojanas in width, His hood manifesting itself as the Vēṇkaṭādri sustaining Śrī Vēṇkaṭēśvara, its middle as Ahōbala supporting Śrī Nṛśimha and its tail as Śrī Mallikārjuna. Thus in the Dwāpara-yuga, this Hill came to be known as Śēṣācala or Śēṣādri, being of the form of Ādiśeṣa with His raised hood, coiled body and elongated tail.

Hence, imbued with sanctity and merit as the Kṛṣṇācala of Heaven and as the habitation of Śrī Varāha and Śrī Vēṇkaṭēśvara on Earth, this Vēṇkaṭācala possesses admirable qualities and powers as multitudinous as God's Himself. Even the four-faced Brahma, the six-faced Subrahmanya, the thousand-eyed Indra and the thousand-hooded Ādiśeṣa are unable to describe its worth fully; and, as such, how can others do it. Though It may appear to men like an ordinary Hill, still men's devotion will become pure on It, and in consonance with the intensity of their bhakti (devotion), will they be enabled to attain their desired objects. In short, for all men who aim at the attainment of the four human ends, viz., dhāma (charity, righteousness), artha (wealth) Kāma (desires, objects) and mōkṣa (salvation), and for those who lack the sustaining ability to perform the prescribed rites completely, there is doubtless no refuge other than the Vēṇkaṭādri.

(Var. Pur. Part I, Ch. 4. vv. 35-37).
(Var. Pur. Part I, Ch. 3, vv. 32-33).
CHAPTER 5.

MĀḤĀTMYA OF ŚRĪ SVĀMI PUSKARĪṆĪ AND OTHER TĪRTHAS

ŚRĪ Svāmi-Puṣkariṇī, having been a pleasure-tank of God in Vaikunṭha, is beloved of Lakṣmī and Bhūdevī. Its water is holy, fragrant, agreeable and auspicious. It is the birth-place of the Gaṅgā (Ganges) and other sacred rivers. This Puṣkariṇī was brought and set here by Garuḍa for the sport of Viṣṇu. It destroys all sins. Like the Viṣṇa river in Heaven, it dispels sins, such as those emanating from the theft of silver and gold, from the drinking of intoxicating liquors, and other vices, and bestows temporal prosperity on those who bathe in it each day, and yields their desires through mere sight and touch of it, by a bath in it, or even by an intense thought of its mahima. (Var. Pur., Pt. I, Ch. 3, vv. 17–21):

The men living on its bank would be even more blessed than the Dēvas, but they have not realised its vaibhavam (glory) (Ibid, vv. 22–23). Prāyaseṣṭīta (repentance through a process of rectification of sins committed) can be easily done by a bath in it. It grants all wishes; and its connection with Veṅkaṭādriśa enhances its worth (Ibid., vv. 28–29). The bath in the Svāmi-Puṣkariṇī—the adoration of the feet of a proper teacher, and the observance of the Ėkādaśī-vrata (fasting on the eleventh days of the bright and dark fortnights of the lunar months), these three acts are greatly impossible of achievement. So again the being born as man, the living to the full age with the discharge of the prescribed rites, and the bath in the Svāmi Puṣkariṇī, these three are highly impossible of attainment.

svāmi-puṣkariṇī-snānam sad-gurōḥ pādaśeśvānam,
ēkādaśī-vrataṁ cāpi trayam-atyanta durlabham. (V. 25).

durlabham mānuṣaṁ-janaṁ durlabham tatra jīvanam,
svāmi-puṣkariṇī snānam trayam atyanta-durlabham. (V. 26).

The power inherent in the Svāmi-Puṣkariṇī of destroying sins is exemplified in the case of Śrī Subrahmaṇyasyāsvāmi who incurred the sin of Brahma-hatya by his having slain Tārakāsura, (Ibid vv. 27–28). The performance of the usual daily rites and sacrifices dedicated to Viṣṇu is ordained by the Vēdas, but the performance of the occasional religious rites besides on the bank of the Svāmi-Puṣkariṇī will remove even bodily defects and deformities, as is
amply proved in the case of Vāsava (Indra) whose body was indented with a thousand holes by the curse of Gautama Rṣi. (Ibid., vv. 31–32).

King Daśaratha’s son, Śrī Rāma, starting from Ayōdhya, accompanied by his brother Lakṣmana, Hanumān and Sūgrīva, for the purpose of vanquishing the demon, Rāvaṇa, and passing over the bank of the Parīśa-saras with his army, arrived on the Vēṅkaṭācala at the request of Aśjana-dēvi, bathed in the Svāmi-Puṣkariṇī along with his associates, rested for the night at it, resumed his march to the battle-field in Lāṅkā and conquered Rāvaṇa. (Ibid., Ch. 41. vv. 3–6).

Having annihilated Rāvaṇa and his powerful army, Śrī Rāma rescued Śītā, returned to Ayōdhya triumphantly and crowned himself in the presence of his brothers and ruled over the kingdom for long. This success of Śrī Rāma was attributed by the elders to the innate powers of the Svāmi-Puṣkariṇī in which he had his ablution. (Ibid., Ch. 42. vv. 27–28).

Śrī Varāha apprised the greatness of the Vēṅkaṭācala and of the Svāmi-Puṣkariṇī and other tīrthas on it to his beloved Spouse Śrī Dharaṇīdēvi (Śrī Bhūdēvi) and, in the course of it, He said, “All the tīrthas in the three worlds, combined together, may equal the Svāmi-Puṣkariṇī in merit. Being the mistress of all the puṇya-tīrthas in the three worlds, it has acquired the significant name of “Svāmi-Puṣkariṇī. It is only to serve this sacred Svāmi-Puṣkariṇī as the mistress that all the tīrthas abide on this holy Hill.” (Var. Pur., Pt. 2, Ch. I, vv. 50–52).

In the remote past, a certain dethroned king Śaṅkhaṇa sojourned for six months on the west bank of the Svāmi-Puṣkariṇī in a hut put up beside a big ant-hill, bathed in its water thrice each day, lived in austerity, meditated on Vēṅkaṭēśvara and worshipped Him. Then one day, God appeared to him with Lakṣmī and Bhūdēvi in a splendid Vīmāna which arose from the midst of the Puṣkariṇī, granted his prayer for the recovery of his kingdom, and declared, in the presence of the Dēvas headed by Brahmā, the Munis, Siddhas, Saptarṣis and others, “O king, when you bathed in Śrī Svāmi-Puṣkariṇī and mahā-bhakti generated in you, even then your kingdom was restored to you. Likewise, whoever bathes in the Svāmi-Puṣkariṇī obtains svāmītvam (sovereignty), and in proportion to the intensity of their integrity and devotion they bring to bear on the performance of their ablutions in it, shall they surely attain svāmītvam of the corresponding degree and magnitude, and shall never be under subjection to others.” Upon this pronouncement of God, the Dēvas exclaimed, ‘The designation of “Svāmi-Puṣkariṇī” which the ancients applied to this sacred pool was well merited by reason of its being the queer (svāminī) of the Tīrthas, through the process of rūḍha (distinctness); and nov
God has significantly interpreted its root-meaning as derived from its inherent power of conferring svāmitvam, in consequence of which it is named Svāmi-Puṣkariṇī, which is highly gratifying to Him. Oh! What great merit attaches to this Tīrtha:

ma śucastvam mayādattam svāmitvam pūrvam āgatam. (V. 37).
yāsmāti tava mahābhaktir-svāmi-puṣkariṇī jale,
yēkēcana samāgatiya snānam kuruṃti samyutāh. (V. 37).
svāmi-puṣkariṇī-tīrthē svāmitvam prāpnyur-nrāh,
tēṣām vratānugujyēna svāmitvam bhavati dhruvam. (V. 39).
syāddhi tēṣām parādhīna-bhāva-lēṣaḥ kadāpi na,
tvam ca gatvā mahipāla kuru rājyam-akaṇṭakam. (V. 40).
samakṣam dēvadēvānām-ityuktvantaradhiyata,
"Svāmi-puṣkariṇī-sādā rūdhās-tasmin-tsarōvarē. (V. 41).
vyuaptith kathitā tasyās-tīrthānām svāmini" yatāh,
svāmi-puṣkariṇītyēva tasmāt-pūrvam purātanaḥ. (V. 42).
prōktaēāṁ bhagavatā vyuaptīs-tasya sammatā,
svāmitvasya prādānācōha svāmi-puṣkariṇī tvīyam. (V. 43).
ahō mahattvam tīrthasya.........(44).

(Var. Pur. Pt I, Ch. 6. vv. 37–44).

The Mukkōti of Śrī Svāmi-Puṣkariṇī (the flowing into it of the three crore tīrthas) occurs on the twelfth day of the bright fortnight, i.e., on the Mukkōti-Dvādaśī day, of the Dhanur-māsa (from the middle of December to the middle of January), on which day at the time of sunrise Viṣṇu's discus (Cakra, denominated Cakrattāyār) taken in procession through the streets, is immersed in the Puṣkariṇī, when all the Dēvatas are believed to bathe also in it. This is considered a very holy and meritorious occasion and numerous people bathe in it at that time.

(Skanda Purāṇa, Part I, Ch. 17, vv. 20–23).

THE MĀHĀTMYA OF THE SEVENTEEN TĪRTHAS

1. Kapila-Tīrtham:—(A short account of it is given in Var. Pur. Part I, Ch. 8, vv. 4–8, while a little more amplified account is furnished in the Vāmana Purāṇa, Ch. 4. vv. 36–47).

At the foot of the Šeṣādri, Kapilēśvara abides in the form of a Liṅga (Phallus). It was originally being worshipped in the Pāṭāla (Under-world) by Kapilamuni. For some cause, when this Kapila-Liṅgam pierced up through the earth to its surface, the Suras (Dēvatas) worshipped. It and installed
It on this spot. Even before this Lingam forced itself up to the surface of the earth, the Kāmadhēnu (celestial cow) had made her way through this hole to the earth and took form here. That cavity was designated “Kapila Tirtha.” This Tirtham has the merit of extinguishing all sins (Var. Pur.).

The peerless Kapila-Linga was originally in the Pātāla-lōka where it was constantly worshipped by Kapila-Mahārṣi, and the Kāmadhēnu was performing abhiṣēkam (ablutions) to it with her milk. That Linga grew very big in size and came up penetrating the earth, when the Kāmadhēnu resented. Its enormous growth and tried to hold it down under her hoof, whence a mark of the hoof was impressed on its head. Its lower part is white like silver, its middle portion shines brilliantly like gold and its top portion has the brightness of the sun with five faces and three eyes. It has five hues, looks very terrible and is permanently stationed in the Pātāla. Since it was originally adored by Kapila-Mahārṣi, it was famed as “Kapilēśvara” in the Kṛta-yuga (the first aeon). As it was next worshipped by Agājī (Fire-God) in the Trētā-yuga (the second aeon) It was called “Āgnēya-Linga,” possessing extra-ordinarily immeasurable size without beginning and end.

[It is related that Brahmā made an attempt in vain to find the caput of the Śiva-Linga in the higher regions, and Viṣṇu endeavoured to trace the unfathomable feet of Śiva in the lower world similarly without success.]

(Vide Prayer Śīkās).

It was worshiped by the Cakra (Viṣṇu’s disc) in the Dvāpara-yuga (third aeon). In the Kali-yuga (the current fourth aeon) It is Śiva worshiped by the Kapila (tawny coloured) cow. In front of this Kapila-Lingam lies a very sacred sarovara (pool, lake), which is the bilam (cavity) through which Kapila-Mahārṣi came up to the earth and, being filled with holy water, is known as the Kapila-Tīrtham and is very sanctimonious. Even by sight of it, it dispels all sins. A bath in it is more meritorious than the performance of an Āśvamēdhā (horse sacrifice) and Vājapeya (another kind of sacrifice) Yāga, as the latter two occasion rebirth, while a bath and a draught of its sacred water conduce to freedom from rebirth.

During the Kārtika month on the occasion of its “Mukkoti” on the Paūrṇami (full-moon) day, all the Tīrthas situated in the three worlds merge into this Kapila-Tīrtham at noon for ten ghatikas (four hours), and all persons bathing in it at that auspicious time attain Brahmalokā (Creator Brahma’s abode); making gifts of gold of even the small size of a sesamum seed will be deemed equal to the magnitude of Mount Mēru; feeding people on that occasion will uplift the feeders to Soma-loka (Candraloka, moon’s region); making Kanyādānam (marriage of girls), gō-dānam (gift of cows), Vidyādānam (giving education to pupils) and Vidyā-mantrōpadeśa (initiation in the spell of
learning), will lead to Svarga (Dīvaloka, celestial world), Kailāsa (Śiva’s region), Vaikuṇṭha (Viṣṇu’s region) and Brahmaloka (Brahma’s World). Those who, reciting Mantra-śloka (stanzas containing the spell) that all Tīrthas merge in the Kapila-Tīrtham on the full-moon day in the Kārtika month and take ablutions in it on other days, will gain the same merit. The bath in it is extremely difficult to get. Hence a bath in it will secure salvation and attainment of Viṣṇu-pādam (Viṣṇu’s feet) (Vāmana purāṇa, Ch. 4, vv. 36-47 and 50-57).

When Vēṅkaṭeśvara sent His food-server Vakulamālikā to negotiate His marriage with Padmāvatī, He instructed her to bathe in the Kapila-Tīrtha, and pray to Him for the success of her mission (Bhavishyottara Purāṇa, Ch. 8, vv. 79-82).

2. Śakra-tīrtha:—On the Hill above the Kapila-tīrtha lies the very holy Śakara-Tīrtha, by an ablution in which Śakra (Indra) was released of the curse of Gautama Rṣi for his illicit connection with his wife Ahalyā. This is also called Vajra-Tīrtha.

3. Viṣvaksēna-Saras:—above the Śakra-tīrtha is this sacred Saras (tīrtha, pool) where Viṣvaksēna, the son of Varuṇa, rendered tapas and obtained an identical form with that of Viṣṇu together with the commandship of the forces of Vaikuṇṭha.

4-8. Paṅcāyudha-Tīrthas:—These five tīrthas, named after the five weapons of Viṣṇu, viz., Śaṅkhā (conch), Cakra (disc), Gada (club), Śārṅga (bow) and Nandaka or Khadga (sword), which are all holy pools, are situated above the Viṣvaksēna-saras.

9. Agnikūṭa-Tīrtha:—This lies above the Paṅcāyudha-tīrthas and is inaccessible.

10. Brahma-Tīrtha:—above the last one is situated this tīrtha which dispels the sin of mahā-hatyā (murder and other extraordinary crimes) and confers great merit.

11-17. Saptarṣi-Tīrthas:—Near the Brahma-tīrtha are these seven tīrthas (named after the seven renowned Rṣis, Kaśyapa, Atri, Bharadvāja, Viṣvāmitra, Gautama, vaśiṣṭha and Jamadagni) which contain holy waters.

Of these seventeen Tīrthas or the seven groups of them, each successive one, in order from the first one, possesses ten times the merit of its preceding one.

Once a Brāhmaṇa intended to perform a tīrtha-yātra (pilgrimage to the sacred tīrthas), when Viṣṇu appeared to him in a vision and informed him, “On this Puṣkara-Saila exist seventeen excellent tīrthas, commencing with the Kapila-Tīrtha which is the most magnificent among them. If you bathe
in them with due religiosity, you will derive the benefit accruing from ablutions in the innumerable *tīrthas* elsewhere." Thereupon he gave up the idea of a *tīrtha-yātra*, proceeded to the Vēṅkaṭācala, had his ablutions in the seventeen *tīrthas* on it in their order and achieved his object as announced by God.

The natural sources of the thirty-three crores and fifty lakhs of *Tīrthas* present in the three worlds emanate from the *Tīrthas* existing on this Hari-giri (Vēṅkaṭācala). Men desiring to circumambulate the earth will attain the concomitant merit by going round this sacred Hill alone, as it abounds in holy pools and sanctified spots.

By the mere sight of the top of the pinnacles of this sanctimonious Vēṅkaṭācala, Balarāma, the elder brother of Śrī Kṛṣṇa, got the benefit derivable from a *tīrtha-yātra*.

OTHER SACRED TĪRTHAS ON THE VĒṅKAṬĀCALA

1. *Pāṇḍava-tīrtha*:-On the advice of Śrī Kṛṣṇa, the five Pāṇḍava brothers, Dharmaṁśa, Bhūma, Arjuna, Nakula and Sahadeva, came to the Vēṅkaṭācala and lived for a year at a certain *tīrtha* on it, protected by the *Kṣetrapālas* (divine protectors of the site), making use of its water for bath, for drinking and other purposes. At the end of the year, Dharmaṁśa dreamt one day that, in as much as they lived for a year at that *mahā-tīrtha*, their sins had vanished, giving place to virtue, by the accession of which they would secure victory in war with their cousins and regain their hereditary kingdom. Thereupon, the five brothers left for Hastināpura.

From their habitation at this *tīrtha* it has been called after them as the *Pāṇḍava-tīrtha*. It lies about a mile to the north-east of Śrī Vēṅkaṭeśvara's temple. By its side is a small cave in a huge rock in which the figures of the Pāṇḍava brothers are carved.

The *tīrtha* is also called the "*Gō-garbha-tīrtha*," on account of a depression formed in the western side of the channel which is likened to the "stomach of a cow."

The most auspicious time for a bath in this *tīrtha* is on a Sunday combining with the twelfth day of the bright fortnight of the *Vaiśākha* month (the second month of the Hindu calendar) or on the twelfth day of the dark fortnight of the same month combined with a Tuesday. Bathers in it on those two occasions will secure happiness in this world and bliss in Heaven.

(Var. Pur., Pt. I, Ch. 8, vv. 23-27)
(Var. Pur., Pt. II, Ch. I, vv. 70-71)

2—4. *Jarahara, Valighna and Rasāyana Tīrthas*:- These three *tīrthas* are on the Vēṅkaṭādri in its caves to the east of the Svāmī-Puṣkariṇī within
a distance of twenty-two arrow shots; but they have become evanescent through the māyā (illusion) of God. Consequently these three wonderful tīrthes are not to be seen by men. (Var. Pur., Pt. I, Ch. 40, vv. 27-29).

5. Kaṭāha-tīrtha:—Attached to Śrī Vēṅkaṭēśvara’s sanctum on its northern side in the Vimāna-pradaksīṇa (circumambulation passage around the domed sanctum) is the Kaṭāha-tīrtha or Toṭṭi-tīrtha (tub of holy water) which is the abhiṣēka-tīrtha of Śrī Vēṅkaṭēśvara collected after His holy bath with sandal and saffron on Fridays and deposited in that tub. If taken thrice of a small quantity and drunk, pronouncing the name of God, it will destroy all sins; if taken thrice, chanting Vēṅkaṭēśvara’s “Aṣṭākṣera-mantra” (“Ōṁ namō Vēṅkaṭēśāya,”) it will confer bhukti (food) and Mukti (emancipation) by destroying sins and conducing to virtue; and if taken in daily, mentally repeating that sins may be put an end to, it will pave the way to salvation.

It is said that an ablution in the Svāmi-Puṣkariṇī, the Darśanam of Śrī Varāhasvāmi and the drinking of a draught from the Kaṭāha-tīrtha are highly difficult of accomplishment.

(Skanda Purāṇa, Pt. 2, Ch. I, vv. 28-35)
(Ibid, vv. 34-35)

“svāmi-puṣkariṇī snānam vārāha-śriśa darśanam. (v. 34).
kaṭāha-tīrtha-pānām ca trayam trailōkya-durlabham,
bahunā kimihōktēṇa brahma-hatyādi nāśakam.” (v. 35).

6. Viṇājā-tīrtha:—This is a small tīrtha contained in a small stone tub in the second or the Saṅgavgī-prudakṣiṇa in the temple, put up at the entrance to the temple store-room at the north-west corner. The heavenly river Viṇājā is believed to flow under the sacred feet of Śrī Vēṅkaṭēśvara, wherefore water used to trickle into the sanctum and also into the stone tub. This percolation was attempted to be prevented by pouring molten lead into the interstices of the granite pavement, but it was effective only temporarily. Later on, a bore-well was sunk in the street behind the temple, and this largely reduced the quantity of the oozing water. The water in the stone tub is also considered sacred.

7. Akāśagaṇgā-tīrtha:—This lies two miles to the north of the temple. At this tīrtha, Aṅjanēśvari performed severe penance for twelve years in the Trēṭā-yuga and begot Aṅjanēśvara or Hanumān. It contains clear water.

In days of yore a Brāhmaṇa, named Rāmaṇuja, did austere tapas at this pool, and Viṣṇu, holding the Śankha and the Cakra appeared before him together with Lakṣmī, and blessed him, and said, “Those who shall bathe in this Tīrtha in the month of Mēsa (Caitra, the first month of the Hindu
Almanac) on the full-moon day combined with the star Citta shall live happily, devoid of rebirth, and will become virtuous and devoted to God. (Skanda Pur. Pt. I, Ch. 11, vv. 2-33. The auspicious occasion for the bath is also indicated in Var. Pur. Pt. 2, Ch. 1, vv. 68, 69).

Once a religious and learned Brahmāna, living on the bank of the Gōdāvari river, engaged another virtuous and learned Brahmāna for his father’s ceremony to represent the manes. Soon after the food was partaken and the ceremony was over, the house-holder Brahmāna’s face appeared like that of an ass. He was much worried about his transformed ugly face and represented it to Agastya-Ṛṣi, living on the bank of the Śvarga-mukhi river, who related to him that it was the result of having engaged an issueless Brahmāna for the ceremony, and that the disfiguration would be rectified by a bath in the Ākāśa-gaṅgā after a preliminary bath in the Śvāmi-Puṣkariṇī; and advised him to do so. Accordingly he bathed in the two Tīrthas successively, and his old face reappeared in him. (Skanda Pur. Pt. 1. Ch. 12, vv. 25-56).

For the daily ceremonial bath of Veṅkaṭēśvara, three silver potfuls of Tīrtha from the Ākāśa-Gaṅgā are brought each morning by one of the seven families of Ācāryapurūṣas, who also recite the “Mantra-Puṣpam” before the Deity. They belong to the family of Tirumala-Nāṁbi, who was a grandson of the Vaishnava Ācārya, Ālavadār-Yāmunācārya, the grandson of the first Vaishnava Ācārya Nādhamuni, and who was the maternal uncle of Rāmānuja-Ācārya, the great Vaishnava teacher and the propagator of the Viśistādīvaiba philosophy in the eleventh century of the Christian era, and who also taught the esoteric meaning of the famous Hindu scripture, Vālmīki’s Rāmāyaṇa, to his illustrious nephew. At the instance of Ālavadār, his grandfather Tirumala-nāṁbi moved himself from Śrīraṅgam to the Veṅkaṭēśa-cala (Tirumala) with his household, comprising his two unmarried sisters also, one of whom was married later to Kṛṣṇa-Somayāji of Śrīperumbudūr near Madras, whose son was the Ācārya Rāmānuja. Tirumala-nāṁbi laid flower-gardens on the Hill for the supply of flowers for the worship of Śrī Veṅkaṭēśvara and also brought water each morning from the Pāpavināśa-tīrtha at a distance of three miles to the north of the temple for the ablution of God Veṅkaṭēśvara. After having grown old in this pious service and become feeble of body through age, he began to bring the water from the Ākāśa-tīrtha, a little nearer than the Pāpavināśa-tīrtha. This practice is continued by his descendants.

8. Pāpavināśa-tīrtha.—This is a low water-fall at a distance of three miles to the north of the temple. Its water is holy and a bath in it on the seventh day of the bright fortnight combined with the star Uttarāṣāḍha and Sunday, or on the twelfth day of the bright fortnight combined with “Uttarā-
bhādra” star and Sunday in the month of Āśwayuṣya will dispel all sins of the previous births. And the gift of a Sālagrāma stone at those times will prove to be more efficacious. (Brahma Pur., Ch. 4, vv. 24-25).

An alternative occasion is indicated for an auspicious bath in it as the seventh day of the bright or the dark fortnight of the month of Vaiśākha combined either with the star Pusya or Hasta on a Sunday. (Varāha Pur., Part 2, Ch. 1, vv. 72-73).

Many pilgrims go to these Tīrthas and take a bath in them as bus communication is provided to them now by the Dēvasthānam.

9. Vaikunṭha-tīrtha:—This is situated two miles to the north-east of the temple and its water comes out of a cave, called Vaikunṭha-guha and hence named “Vaikunṭha-tīrtha.”

When Śrī Rāma with his army of Vānaras (monkeys) proceeded to Laṅka to vanquish Rāvaṇa, he halted for a day on the bund of Śrī Svāmī-Puṣkarinī at the request of Aṅjanādevī and her son Aṅjanēya. The vānarās began to roam the forest, and some of them, such as Gaja, Gavākṣa, Gavaya, Śaraha and others, wandered north-eastwards, found a deep and dark cave, entered it and proceeded far into it, and came upon a highly illumined town built of bright gold, with its gates and festoons also made of gold. It contained beautiful gardens with streams of crystal water, and its gopuras, maṇḍapas and prākāras were studded with precious stones. The persons, inhabiting it, bore four arms and held Śaṅkha and Cakra, wore white clothes and ornaments, and were in a highly joyful mood.

In the midst of that town appeared a Divya-Vimāna, in which was seated an illustrious person on a simhāsana (throne with lionheads on the two arms), under the canopy of Ādiśeṣa’s hoods, with four hands holding the Śaṅkha and Cakra, wearing a pīṭāṁbara and a gem-set kiriṭa (crown) and sumptuously bejewelled and resplendent with garlands of Vaijayaṁti and Vanamāla, and the Śrīvatsa mark on the chest, with maidens waving white cāmarās (flywhisks of yak’s hair), while His eyes were showering grace.

Suddenly a sturdy, wonderful and four-armed individual with a cudgel in one hand, threatened the Vānaras, who in fear, ran out of the cave, and related this splendid scene to their comrades. They re-entered it but could find nothing of their previous vision in it.

By God Nārāyaṇa’s benignity, the few Vānaras were enabled to enjoy the unique sight of His heavenly abode. Accordingly, God resides in this hallowed cave to afford Darśana (vision, sight) to His bhaktas. (Varāha Pur., Pt. 1 Ch. 10).
Hence the water of this Vaikuntha-tirtha issuing out of this celestial cave is considered very holy and a bath in it is highly efficacious.

In this Vaikuntha-guha, so called because it afforded a vision of Vaikuntha (Heaven) to the Vānaras, are believed to live the emancipated Nityas and Muktas (the liberated ones from bondage of birth and death), who are in constant attendance on God, unseen by humans and who worship Him nightly in the temple and thus render the water preserved in silver cups in the sanctum holy, which is distributed in spoonfuls to the pilgrims the next morning.

10. Jābali-Tirtha:—This is situated two miles to the north of the temple, Jābali-Rṣi lived some time near it with his disciples in his hermitage and then abandoned it.

Later on, Agastya-Rṣi resided here for a long time, and in company with his royal disciples, carried on grand pūja to God Vēṅkaṭēśvara.

(Varāha Pur., Pt. I. Ch. 21, vv. 21-24).

11. Cakra-Tirtha:—This tirtha lies two miles to the north-west of the temple.

Here one Padmanābha of Śrīvatsa-gōtra rendered severe tapas for twelve years with the object of apprising Śrī Vēṅkaṭēśvara of the menace to life, emanating from the Rākṣasas inhabiting the region and for having it extinguished. God was pleased to appear before him, asked him to stay on at the place and sent His Sudarśana-Cakra to destroy the demons. Henceforth the site became suited for doing penance.

(Skanda Purāṇa, Part I Ch. 13).

A Brāhmaṇa of Śrīraṅgam, named Sundara, who was possessed and had the form of a Rākṣasa, came to this tirtha at the instance of Vasiṣṭha-Mahārṣi, bathed in it, was freed from his devil-tormentor and obtained salvation.

(Ibid., Ch. 14).

At this tirtha are installed Images of Śrī Lakṣmī-Nṛsiṁha and Sudarśana-Cakra. On the twelfth day of the dark fortnight in the month of Kārtika, an offering of pāyasam (rice boiled in milk and sweetened with sugar) is taken to this place from the temple and offered to the Images and then distributed among the assembled persons who had bathed in that tirtha.

12. Ramakṛṣṇa-Tirtha:—This lies six miles to the north of the temple. Here a certain Kṛṣṇa is said to have performed tapas and excavated the Tirtha for his ablutions. Later on, one Rāmakṛṣṇa Muni did severe penance for centuries, while an ant-hill grew around him, of which he was unaware. Wishing to test his steadfastness, Indra caused torrents of rain with lightning, thunder and thunderbolts to fall on the ant-hill, but he was quite unconscious
of the deluge. Only the crest of the ant-hill broke and slid to the ground. Thereupon Śrī Mahā-Viṣṇu appeared before him on His Garuḍa vehicle and announced, "On this day of Pauṇami (full moon day) in combination with the star Puṣya in the solar month of Makara (January) on which, I favoured you with Darśana, any person bathing in this Tīrtha will be released of all moral transgressions" (Skanda Pur., Ch. 5). On that particular day, many people resort to this Tīrtha for a bath. On that day, prasādams are taken from the temple to this Tīrtha, offered to the Image of Śrī Kṛṣṇa, stationed there, after ablutions to It, and then distributed among the devotees present there at the time.

13. Kumāradhāra-Tīrtha:—This lies six miles to the north-west of the temple. A bath in it on the full moon day in the month of Māgha (February) is very auspicious and yields the cumulative merit of the baths in the Gaṅgā and other sacred rivers. On that day prasādam from the temple is taken to this Tīrtha and distributed to the persons present on the occasion. At this Tīrtha, Kārtikeya (born when the star Kṛttika was in the ascendant), i.e., Kumārasvāmi, Subrahmanyā, son of Pārvatī and Paramēśvara, born of fire, (Agni-Sambhava), ever resides with his consort Dēvasēnā and worships God Śrīnivāsa (Vēṅkaṭēśvara). (Varāha Pur., Pt. 2, Ch. 1., vv. 61-65). In order to rid Himself of the sin of Brahmahatya by having slain Tārakāsura for the good and safety of the Dēvas in the war between the Gods and the Demons, Kumārasvāmi performed tapas at this Tīrtha in contemplation of Vēṅkaṭēśvara, chanting His aśṭākṣara-mantra, as directed by Indra and He was freed from the sin. In view of Kumārasvāmi having performed penance here, this Tīrtha came to be known in His name as Kumāradhāra-Tīrtha (Mārkaṇḍeya Purāṇa, Ch. 4). Kumārasvāmi is said to have presented the crown to Vēṅkaṭēśvara which He wears.

Once a poor, old emaciated Brāhmaṇa, who had lost his eye-sight and who missed his way, was rolling on the ground in the forest on the Hill, calling "Kumāra, Kumāra" (son). At that time, God Vēṅkaṭēśvara was rambling over the Hill in the form of a handsome youth; and, approaching the old man, told him that there was no boy at that lonely place and asked him what he wanted. The old man replied, "I am a decrepit. I am too weak to perform even the daily religious rites. I have no relatives. I do not know the way to my hermitage. I am penniless. To so unworthy a man as I am, God has been pleased to endow me with prolonged life only to make me undergo suffering and misery."

To this sorrowful representation of the old man, Bhagavān (God) amusingly said, "Your body has ripened, your eyes are sightless, do you desire to live longer? Or, as you expressed disgust, are you prepared to forsake your body? Speak the truth." The old Brāhmaṇa replied boldly "O Prince,
it is true that it is unbearable for me to live. However, if by God’s grace my life is lengthened, I shall gladly endeavour to perform my daily religious rites to ward off the evil results of non-performance of fire-worship and other ordained daily rituals and to free myself from divine debt thereby, and then I shall decide to give up my life.’”

Thereupon, the ‘Prince’ held the old man’s hand, led him to a sacred stream, asked him to bathe in it and told him that they would thereafter go to his āśrama. Immediately on immersing his body in that stream and standing up, the old man became metamorphosed into a youth of sweet sixteen years. And the pretended ‘Prince’ also appeared transformed into a figure with one thousand eyes, one thousand mouths, one thousand heads and one thousand arms as a cosmotheitical personage. The celestials came to witness this extraordinary phenomenon, stood in the sky and showered flowers on God and extolled Him. God then informed the Brāhmaṇa, “I have endowed you with a vigorous body and enough riches to carry on your sacrifices and other rites. Live happily with the appeasement of your wants and desires,” and forthwith vanished from sight.

The Dēvas then praised the splendid powers of the stream which turned an old man into a youth and named it “Kumāradhārā” from that time so as to augment its fame and declared that those who bathe in this efficacious Tīrtha shall not only be bereft of all sins but shall also be enabled to attain the admirable feet of Viṣṇu. (Varāha Pur., Pt. 1, Ch. 5 vv. 31-52; also Mārkaṇḍeya Pur. Ch. 3 vv. 11-43).

14. Tūmba, Tūmburu Kōna or Phalguni Tīrtha: This is situated ten miles to the north of the temple in the midst of a thick forest.

In the solar month of Pīṇa (March–April) on the day of Paurnamī combined with the star Uttara-Phalguni is the mukkōti of this Tīrtha, when three crores of Dēvatas are believed to visit it and bathe in it, and make it sanctimonious. A bath in it on that day is, therefore, considered very meritorious, as it will release the bathers from rebirth.

(Varāha Pur., Part 2, Ch. 1. vv. 66–68).

A certain Gandharva (a celestial musical) person once lived here with his wife. He desired to acquire religious merit for himself and his wife by bathing daily at sunrise in the month of Māgha (March–April) in that Tīrtha, clean their dwelling well and make drawings of suitable designs on the cleaned floor, cook food offerings for God, perform Pradakṣiṇam together to the Deity and pray to Him for eschewing the six moral enemies of man, such as desire, jealousy and the rest, so that they both could be enabled to attain Heaven. But the wife refused to comply with his instructions, as she could not bear
the cold of the winter mornings. He became angry and cursed her to become a toad and live in a hole at the foot of a tree at the place. She prostrated herself before her husband and begged for pardon. He then pronounced that she should lead a toad’s life till Agastya-Rṣi should arrive at that Tirtha with his disciples, bathe in it and explain its mahīmā (merit) to them. When, on hearing his discourse, she would regain her original form. And so it happened, and thereafter she became a Gundharva woman again.

From the name of the Gandharva, it acquired the name Tuṁburu-Tīrtha (Skanda Pur. Ch. 16).

At this Tīrtha, lived Tarikoṇḍa Vēṅkaṭāmāmbā in the latter period of her life in the earlier part of the 19th century, as a tapasvīṇī, contemplating God Vēṅkaṭēśvara; and the site of her residence thereat is said to be still traceable.

15. Sanaka-Sanandana-Tīrtha:—In the practice of Yoga for the emancipation of the soul, a number of impediments occur; and, to overcome or avoid them, pious men are advised to bathe in the Sanaka-Sanandana-Tīrtha. It lies four miles to the north of the Pāpanāśa-Tīrtha, and is resorted to by the Siddhas (self-realised yogis). It is hidden from human view and is not visible to the common man. A man bent on practising yoga should first bathe in the Svāmi-Puṣkariṇi on the twelfth day of the bright fortnight of the Mārgaśīra month (Dhanurmāsa, December-January), i.e., on the Mūkkoṭi Dvādaśī day, with a devoted mind, and then begin to bathe in this Tīrtha from the thirteenth day onwards after having become purified in body and mind, make Japa by the thousands of Śrī Vēṅkaṭēśvara-aṣṭākṣara-mantra each day and simultaneously begin his yoga practice which will then be undisturbed and will doubtless be completed successfully.

(Varāha Pur., Part I, Ch. 28 vv. 31–36).

16. Kāyarasāyana-Tīrtha or Asthi-Saras:—This Tīrtha is situated near the above Sanaka-Sanandana-Tīrtha and is also hidden from view. The drinking of its water will purify the body instantaneously. To test its power physically, a ripe yellow coloured dry leaf thrown into its water will, at once, turn green and float on it. But its opening had been closed with stones by Sanaka and other Rṣis so as not to be visible to human eyes. Still Mahātmas (great souls) can find it with the grace of God. Without despising the human body, but preserving it strong, vigorous and diseaseless for long, and dedicating it to the service of God, one should devote oneself solely to the service and contemplation of God Vēṅkaṭēśvara, remembering that His service alone is worthy and worth-while. As Hari (Viṣṇu) is Śrīśa (the container) and man, an embodied soul, is Śrī (the contained), man should render constant service to Hī; else, he would certainly be an ungrate if he would not serve Him. Hence man should perform the daily, occasional and special rites ordained
by the Śāstras in pursuance of God's dictates and with a full mind to satisfy Him. All things which man deems to belong to himself, such as his body, pleasure, wisdom and knowledge, strength and ability, land, house, wealth, grain-produce and other things, should be made over to Vēṅkaṭēśvara. He must realise that in the world all things are impermanent and perishable. Since sinful acts entail misery and suffering, and good deeds help him to attain Heaven, he must do only good deeds. Since God is the impeller of all acts, he must ever keep his mind merged in God, so as to gain His Grace. He must evince a desire to follow the principles and precepts enunciated in the Dharma-Śāstras under the guidance of his Guru (teacher) and at all the available times he must deliberate on the meaning, interpretation and philosophical aspects of the Vēdas and practice Vēdānta. In short, he should eschew the prohibited acts and course of life, and follow only the approved conduct so as to lead a righteous life. (Varāha. Pur. Part I., Ch. 28, vv. 37-49).

It is in this Tirtha that Vēṅkaṭēśvara directed king Tōṇḍamān to immerse the corpse of the wife of the Brāhmaṇa who during his pilgrimage to Vāraṇāṣī (Benares, Kāśi) entrusted her in pregnancy to the care of the king. The king did so and she became alive again (Vide pages 85-86 Post).

17. Dēva-Tirtha:—This Tirtha is a tank situated in the thick forest to the north-west of the temple. A bath in it on a Thursday combined with the star Puṣya and Vyatipāta-Yogā or on a Monday combined with the star, Śravaṇa will destroy all sins and bestow merit to the bather, longevity of life progeny and happiness in this world and latterly in svarga.

(Varāha Pur., Part 2 Ch. I, vv. 74-80).
CHAPTER 6.

VIṢṆU'S RESORT TO VĒṆKAṬĀDRI
(BHAVIṢYOTTARA PURĀṆA, CHAPTER-2)

URING the first three yugas (i.e., Kṛta-yuga, Trêtā-yuga and Dvāpara-yuga), Śrī Viṣṇu remained on the Vēṅkaṭādri. At the commencement of the Kali-yuga (the present aeon) He bethought Himself of Vaikunṭha and the Nityas and the Muktas living there, and left for Vaikunṭha together with Śrīdēvī, Bhūdēvī and Nīḷādēvī in a splendid mysterious Vimāna, handing charge of the Vēṅkaṭācalā to Śrī Varāhasvāmi.

On one occasion, sage Nārada went to Vēṅkaṭādri and, learning that Viṣṇu returned to Vaikunṭha, proceeded to the Satyaloka and informed Brahmā about it. Brahmā grieved much for it, and told Nārada that, while Viṣṇu stayed on the Vēṅkaṭādri, people on earth were pious and meritorious, that Śrī Varāha could not manage singly with the festival Brahmoṭsavam and the car festival that He inaugurated previously for Vēṅkaṭēśvara, that He Himself would contrive to raise a tamarind tree at the spot out of the egos of Vaṣudēva and Daśaratha and also conjure the spirits of Dēvakīdēvī and Kauśalyādēvī to form a large anthill under that tree and that Nārada should endeavour to bring Viṣṇu back somehow to the Vēṅkaṭādri to reside in that ant-hill.

Therefrom, Nārada went to the bank of the Gāṅgā river where Kaśyapa and other Munis were performing a sacrifice. He queried them as to whom they intended to dedicate the fruit of their sacrifice. Bhṛgu and other Rśis assembled there discussed among themselves but could not arrive at a decision. They set Bhṛgu-Maḥāṣi to investigate the problem by personally testing each one of the Triad Godhead as to His superb qualities and worthiness and announce his finding to them.

Bhṛgu proceeded first to Satyaloka, where Brahma was seated in an assembly of sages, prostrated before Him and took his seat before Brahma asked him to sit. This conduct of Bhṛgu irritated Brahma and He did not take cognisance of his presence and did not enquire him about the purpose of his visit. Bhṛgu resented the want of courtesy on the part of Brahma, who, he thought, was swayed by His rajo-guṇa, (anger, impatience and other allied qualities), and was not, therefore, the proper Divinity to grant salvation, and cursed that He should have no shrine on earth to dwell in.
He rose abruptly from his seat and made his way to Kailāsa to meet Śiva, who was, at that time, enjoying the pleasure of the company of Pārvatīdevī, entered the inner apartment and stood before the Divine Couple. Pārvatī blushed heavily and Śiva became indignant and did not accost him, but looked at him with reddened eyes. Bṛṛgu considered that Śiva too was not the right Diety capable of granting mukti (redemption) being deeply imbued with tamōgūpта (darkness, inertness, miscomprehension and such other qualities), imprecated that He should be denied full bodily Pūja, and left for Vaikunṭha.

At that moment, Viṣṇu was reclining on Ādi-Śeṣa together with Śrī Mahā-Lakṣmī and Bṛṛgu kicked Him on His right chest, Her permanent abode. Then suddenly Viṣṇu rose up, saluted the Mahārṣi, offered him arghya and pādyā (washing hands and feet with water), sat before him, held his leg, placed it on His thigh and pressed it with His hands, as if soothing it to allay the pain caused by its hitting His hard chest, but actually blinded the eye on his toe, which infused his pride. He also apologised to him, saying that He did not know that the Mahārṣi would meet Him, and so He was simply reclining, which was really a case of inactivity for which he punished Him and He was agreeable to it, and that his soft foot must have ached by striking against His coarse chest. He vouched that his foot was a jewel to His breast and that He was blest that day by the stroke of his foot. He then washed the Muni’s feet and sprinkled the water on His head.

Bṛṛgu-Mahārṣi was immensely gratified with the humble words and the courteous treatment accorded to him by Viṣṇu, looked at Him straight, felt shy, and replied that by His magnanimity He saved him from the affront he offered Him, and that it was impossible for him to praise His benignity, as He was the absolutely Supreme Being.

Bṛṛgu then returned to the bank of the Gaṅgā river, where Kaśyapa and other Munis were performing sacrifices (Kratu, Yajña) and recounted to them his tests and his findings regarding the innate qualities of rajas of Brahma, of tamas of Śiva and of pure sattva of Viṣṇu, and they all rejoicingly determined that Viṣṇu alone was the grantor of mōṣkta (liberation) and accordingly dedicated the fruit of their sacrifices to Viṣṇu and adored Him.

As soon as Bṛṛgu left Vaikunṭha, the desperate Śrī Mahā-Lakṣmī informed Her Divine Spouse that Bṛṛgu, His Grandson, through being the son of His son Brahmā, impudently kicked His breast, where She abided with the firm conviction that He was the Brahman Absolute and that He would ever protect Her, and thereby insulted Her, which indiscreet and insolent act, while it caused shame and indignation to Her, brought forth joy in Him and prompted Him to assuage the rṣi and apologise to him, and that She
would no longer rest on His tainted chest but would go somewhere and perform penance meditating on Him. Thus Śrī Lākṣmī departed from Śrī Viṣṇu's chest, left Vaikuṇṭha for Karavrāpura (Kolhāpura or Kollāpuram in Mahā-rāṣṭra State) and resided there permanently, being worshipped by its residents.

The love-lorn Viṣṇu thereafter, like a human being, felt pangs of separation of His Consort Lākṣmī, cajoled Bhūdēvī, and Nīlādēvī, asking Them to rest in Vaikuṇṭha and telling Them that He would search for Lākṣmī and bring Her back; and made His way to Vēṅkaṭādri, where He entered the ant-hill formed under a tamarind tree on the south bank of the Svāmi-Puṣkariṇī and lived there incognito for ten thousand years, radiating light from it unrecognised by any one. During that period of time, Kaliyuga commenced after the eighth Dvāparayuga and in course of time a Cōla king ruled the earth equitably.

Śrī Mahā-Lākṣmī who was living in Kolhāpur knew by instinct that Śrī Mahā-Viṣṇu deserted Vaikuṇṭha and lived in an ant-hill under a tamarind tree on the Vēṅkaṭācala, felt remorse for having parted from Him in anger, but wished to be steadfast in Her resolve; and leaving Kolhāpuram in the guise of a cowherdess, reached the magnificent apartments of the queen of the Cōla King and deliberated how she could please Him. Brahmā, having cognised Her sentiment, appeared before Her as a tawny cow with Śiva as its white calf and She sold them to the queen who was in need of a milch cow to nourish her baby with its milk. Then Lākṣmī, confident that Brahmā and Śiva in the forms of the cow and the calf would thereafter foster Her Lord with milk and that She needed to have no more anxiety about His support and welfare, returned to Kolhāpura.

The queen sent the cow and the calf to the herd of two thousand cattle owned by the King and the cowherd used to drive them each day along with all the cattle to the hill-side to graze. But each day the tawny cow, grazing along with the other cows, would get up the Hill unnoticed and emit its milk into the ant-hill and Viṣṇu would drink it. The queen, finding that the cow did not yield milk for her baby, took the cowherd to task. The next day he followed the cow in its ascent of the Hill towards the ant-hill, observed it emptying its milk into the hole, became enraged and heaved his hatchet to strike the cow's head, when Viṣṇu, rushing out of the cavity, told him that it was feeding Him daily and so sustaining Him like a mother and that He could not, therefore, bear to see it killed. Hence He bent His head over the cow's head and the hatchet struck His head. The torrent of blood gushing out of His head rose high up into the air and fell on the ground. The cowherd, who witnessed that strange phenomenon, trembled and fell down dead.

The cow, seeing the cowherd fall dead, hastened down hill, ran fast to the assembly hall of the Cōla king, fell down and rolled on the floor, bellowing
before the king, then stood up and retraced its steps. The king was astounded at the cow’s behaviour and ordered his servants to follow it. It went up the Hill and stood over the ant-hill and the servants were dazed at the sight of blood rising high into the air from the crevice and the cowherd lying dead beside it. They returned expeditiously to their king and informed him of the horrible sight they witnessed. Instantly the Cōla king started in his palanquin for the ant-hill, and bewildered at the hideous spectacle, was consulting his ministers as to the probable cause of the terrific happenings, when the ireful Viṣṇu, with streams of blood flowing down from His head and tears dropping from His eyes, rose up from the aperture, holding the Śākadvā and Cakra, and in a tremulous tone vociferated, “Listen, King, whereas I resorted to this ant-hill, having had no retreat, no parents, no wife, no children, no relatives, and being a poor man and an alien, this beneficent divine cow was feeding Me with its milk like a mother. This day your cowherd attempted to kill it by breaking its head with his hand-axe which struck My head and for his offence he fell dead. So for the sin of aiming to slay this kindly animal, the cowherd has suffered; since he is your servant, you should share the sin of the crime of his having hit Me, for which I imprecate you to become a demon.” The king, on hearing the curse, was stupefied, and on recovering his senses, he prostrated himself before God, and supplicated Him in a quivering voice and with tears rolling from his eyes, “O God, I did not consciously myself perpetrate any injury to You, but You cursed me heavily for no fault of mine. It is insufferable for me.” God pitied him and felt remorse for His hasty imprecation, and said, “King, the curse cannot be revoked. The confusion caused by the events of this day brought about distress to you and grief to Me, but I cannot give up My affection for you. Till the Kaliyuga lasts, you have to suffer under this curse. A generous King, Ākāśarāja, will marry his daughter, Padvavatī, to Me, and place a gemset gold Kirtam (crown) on My head, which will adorn My head every Friday for six ghatikas (two hours and twenty four minutes) when from My eyes tears of joy will flow and you will enjoy the pleasure of the sight.” The Cōla king returned to his place.

Viṣṇu felt severe pain of the wound on His head, thought of Bṛhaspati, the Dēvaguru, who appeared before Him instantly, informed him about the bruise on His head and asked him for a remedy to heal it. Bṛhaspati suggested a herbal application and went away. Having none to bring the remedial plant and apply it, Viṣṇu Himself went out of the ant-hill early the next morning in search of it. At that time, Varāha, who had fought with Vṛṣabha-sura and killed him and then roved with Bhūdēvi for a long time in sport on the plateaus and in the caves at several places, recollected Himself of the Vēṅkaṭādri and was enroute to it, espied Viṣṇu in the form of a man and thought that He was a Rākṣasa appearing like a human being, come to fight
with Him. Varāha shook His body, enlarged it and grunted tremendously. Viṣṇu was terrified, ran back and hid Himself under a bush, and Varāha chased Him with a terrific body and protruding tusk. Viṣṇu cowered and shed tears, and Varāha, seeing His abject condition, recognised Him as the destroyer of Rākṣasas, Viṣṇu himself, and not being a Rākṣasa, regretted His own misconception about Him, neared Him with tearful eyes and enquired why He left Vaikunṭha, why His chest was bare without Lākṣmi, why He assumed a human form, how His head happened to be wounded, why He cowered and shed tears, why He did not stand boldly before Himself when He grunted and posed an awesome appearance but hid Himself in the bush as an act of submission, while all these acts seemed curious.

Viṣṇu thereupon recapitulated the episode leading to His migration to the Vēṅkaṭācalas, the cause of the cut on His head, the prescription of the medicinal herb by Bṛhaspati and His meeting Varāha while engaged in search of it, and offered a plausible explanation, saying, “Since the severe pain of the bruise on My head depressed My spirits and the enormous flow of blood from it reduced My strength and, so, being emaciated, I could not withstand Your dreadful challenging grunt, and hence I hid Myself in the bush. Now that you spoke to Me affectionately, My grief vanished and I approached You. From the time of My coming to the Vēṅkaṭādri, not liking to remain in Vaikunṭha any longer, and settling Myself in the ant-hill on it within Your range, deeming Yourself to be Myself, I could not find You here. I request You to keep Me with yourself graciously.”

Varāha related to Viṣṇu, “My long absence from the Vēṅkaṭādri is due to My pursuit of the wicked Vṛṣabhasura, to My tracing him out of his lurking places, combating with him in a prolonged duel and finally vanquishing him. I am, therefore, returning now. We have met together and Our meeting has occasioned Our friendship, and I feel happy thereby.” On Varāha’s expression of amicable sentiments, Viṣṇu became felicitous and requested Him to allot some place for Him to live in, till the end of the Kaliyuga. Varāha wondered at His idea and remarked that the poor should not be given false hopes, and the rich and the strong would not be given quarters, and added that, if He paid the price, He would measure out a piece of land of one hundred feet. On this demand of price by Varāha, Viṣṇu pleaded, “If Lākṣmi was living with Me, I would be affluent enough to pay You the price, but, since She left Me and settled Herself in Kollaipuram, whom shall I serve to earn the money? In choosing to dwell here, I relied on the people’s bounty. The earth is entirely subject to You, by Your having rescued it from the Pātala-loka; and so please assign a bit of it to Me. I shall strictly confine Myself to however small a site You mark out for Me and within the limits of that space, I shall act like a human, attract people to this place, prevail
on them to render a bath of Pañcāmṛta (a mixture of water, milk, curd, ghee and honey) daily to You, bathe themselves in Your Varāha-Tirtha, and worship You first and offer their Kānukas (presents) to You, and in addition serve food to You prior to its being offered to Me.”

Varāha agreed to the proposal, assigned a plot of one hundred feet and thus amicably settled Viṣṇu on the Vēṅkaṭādri and also delegated Vakuḷamālikā who was helping Himself with culinary service to serve Viṣṇu. Thenceforward, She provided Him each day, with śvāmaka food mixed with honey and applied medicine to the wound on His head, healed it, and attended to His needs with affection and devotion. Vakuḷamālikā was none other than Yaśodā, the mother of Śrī Kṛṣṇa, “in Her previous life, during which She was not quite content with the pleasure of enjoying His lītas (playful actions) and life, and wished for further enjoyment of His life. She was, therefore, reborn as Vakuḷamālikā and in serving Viṣṇu as Vēṅkaṭēśvara on the Vēṅkaṭācalā She derived satisfaction.

Śrī Varāha, after describing the glory of the Vēṅkaṭācalā, of Śrī Svāmi Puṣkariṇī and other tīrthas and the method of chanting Śrī Varāha-mantra, and before beginning to relate the episode of the marriage of Vēṅkaṭēśvara with Padmāvatī, the foster-daughter of Ākāśarāja of Nārāyaṇapura, to His Spouse Bhūdevī, told Her that He was narrating to Her what happened in the past, what was taking place at that time and what would come about in the future, and that what happened during the age of Vaiṣṇava-Manu in the Ādi-Kṛtayuga would occur in that aeon, and also in the future aeons, as per the dictum “Dhātā yathā pūrva-akalpayat,” which is the usual course of events in the Bhārata land (Varāha Pur., Pt. 2, Ch. 3, V. I).

He then informed Her that in the remotest past in one Kṛtayuga during the time of Vaiṣṇava-Manu, when Vāyudēva (Wind-god) did severe penance God Śrīnivāsa (Viṣṇu with Śrī Lakṣmi abiding on His right chest), was pleased with it and granted a boon to him and then desired to settle Himself with Śrīdevī and Bhūdevī, His two Divine Consorts, on the Vēṅkaṭādri in the most hallowed Vīmāṇa, designated Ananda-Nilaya-Vīmāṇa, situate to the south of Śrī Svāmi-Puṣkariṇī. From that time onwards He will continue to dwell therein in token of His favour towards Vāyudēva till the end of this aeon, worshipped by Kumārasvāmi, the commander of the celestial army, invisibly in the imperceptible Vīmāṇa. However, since Agastya-Muni rendered tapas for twelve years on this Hill and prayed to Him to be merciful to humans by remaining at that very place till the end of this Kalpa and be visible to them physically, and, since He consented to do so, He has consequently been appearing to men with four arms in company with Lakṣmī and Bhūdevī, ever worshipped by Skanda (Kumārasvāmi) and Vāyudēva. (Ibid., vv. 2-11).
CHAPTER 7.

BRAHMĀ, DÈVAS AND RŚIS SEEING VIŚṆU
ON THE VEṆKAṬĀDRI: DAŚARATHA ALSO
PROCEEDING THERE THEN:
(Varāha: Pur., Pt. I Ch. 43-53).

ONCE Vyāsa Muni told paurāṇika Sūta that Veṅkaṭēśa, soon after assuming His avowed form, afforded darśanam to Brahmā at some early period, and this anecdote Sūta narrated to the assembled Munis in the Naimiśāranya.

At one time the evil-minded Dāityas, the offspring of the race of Hiraṇya-kaśipu, began to harass the Munis and Yōgis and Indra and the Dēvatas and they, unable to bear their torment and with a view to represent their discomfiture to Viṣṇu and request Him to devise a remedy for it, got together and proceeded to the Kṣīrābdhi (ocean of Milk) and from its northern shore began to pray to Him, “O Recliner on the ocean of Milk, the ultimate cause at the time of the deluge, You hold within Yourself all the jīvas (living beings) existent in nature; at the time of creation, You alone exist and create the animate and inanimate world; and after creation You alone appear as the entire universe. Even though You hold the responsibility of ruling the universe, You recline in Your Yogic trance with Śrī Mahā-Lakshmi on Ādi-Sēṣa as Your couch; and You are not inclined to inquire into our grievances. Of what avail is this to us? O God, Bhagavān, Lord of the Celestials, O ocean of mercy, deign to shower Your grace on us.”

On hearing this prayer, Viṣvaksēna, Viṣṇu’s steward, appeared and informed them that Vishnu, the Māyāvi (sublime Illusionist), was on the Veṅkaṭādri on earth and asked them to go there. But they doubted his words, as they could not conceive any reason for Viṣṇu’s leaving the Kṣīrābdhi for the earth and so wished to go to Vaikuṇṭha. On the way they met Nārada returning from Vaikuṇṭha, sounding his viṇa; and enquired him, as having cognisance of all events occurring in the three worlds, where Viṣṇu then was. He replied that, while he went to Vaikuṇṭha to worship Him, he was informed that He was amusing Himself with Lakshmi on a Hill on earth. Thence they all started for the Brahma-lōka together with Nārada to meet Brahmā, as He would have known the where-abouts of Viṣṇu.
In the Brahma-lōka, they met the four faced and four-armed Brahmā, seated complacently with His three spouses Gāyatrī, Sāvitṛ, and. Sarasvatī, surrounded by the different attendants and the Aṣṭa-Dīkālah (rulers of the eight directions). After mutual enquiry of welfare, the Dēvas and the Munis represented to Brahmā, “Lord, by Your grace we are all safe. But harassment by Rāvaṇa is very great. Some Daitya supporters of his are tormenting pious men engaged in austerities on the outskirts of the Śrīśaila (Vēṅkaṭādri), but the latter desist from cursing them lest their tapas should become ineffectual, and, therefore, put up patiently with the annoyance till now, but fear that they cannot bear it any longer. We think that Viṣṇu alone can by His illusive acts destroy these evil doers. We searched for Him in the three worlds but could not find Him. You, as the Creator, are our protector; and be pleased to save us from our affliction by showing us Lord Viṣṇu.”

Brahmā revolved in His mind for an instant and told them “O good Dēvas, Rāvaṇa performed very severe penance and secured extraordinary boons. He belittled the powers of man and unwarily omitted to ask for a boon of indestructibility against man. He cannot be slain by the Dēvas and others. Hence he will have to be done to death by a human only, and Viṣṇu alone is the fit person to devise the necessary means for it. He is now staying on the Vēṅkaṭācala, which is said to be dear to Him. Get ready to proceed there and I will accompany you; and we will together search for Him thereat. Moreover, Daśaratha of the Ikṣvāku lineage will go to the Vēṅkaṭādri to perform penance on the bank of the Śvāmi-Puṣkariṇī with a prayer for the grant of sons to him and God will be pleased to confer a boon.” The Dēvas and others, leaving Brahma-lōka, started for the Bhūlōka, wherein, searching for the Vēṅkaṭādri, found it, studded with thick forests, and interspersed by caves and dens, inhabited by Siddhas, Gandharvas and others, radiating sweet sound of vocal and instrumental music by Gandharvas ladies, Apsaras and others. They imagined that any very beautiful bird, or beast or Gandharva they met with, might be Viṣṇu-Vēṅkaṭēśvara Himself assuming that form.

At that time king Daśaratha was ruling the earth for sixty thousand years from his capital Ayodhyā, but was unhappy for the lack of sons. He consulted his family purīhita, the divine-knowledged sage Vaśiṣṭha, as to the cause of his issuelessness and as to the means of begetting sons. Vaśiṣṭha meditated for a moment and told him that, being pure-souled, no sin could attach to him in that life, but some sin committed in his previous birth prevented his begetting sons and that for relief from that sin, he should worship Śri Vēṅkaṭēśvara, on the Vēṅkaṭācala situated two hundred yojanas to the south of the Gaṅgā, which was a highly sacred Hill as the Kriḍācala brought down to the earth from Vaikuṇṭha and consequently more attractive and
dearer to Viṣṇu-Veṅkaṭeṣa than Vaikuṇṭha and on which He settled Himself with His Divine consorts; and added, "With the object of obtaining His darśana, Devas, Yogis and Brāhmaṇas perform penance, religious rites, sacrifices and oblations. For the welfare of the world, Brahmā renders tapas in His presence and Veṅkaṭeṣa will grace Him with His presence. He is very compassionate towards His devotees and He will grant your desire also by your worshipping Him."

Daśaratha, thus elated by the advice of his purohita Vaśiṣṭha and accompanied by him, journeyed to the Veṅkaṭādri, passing on the way by the Ganga, Gōḍāvari, Kṛṣṇavēṇī, Bhadrā, the Tunagā, Pampā and Bhavanāśinī rivers and bathing in each of them, reached the Veṅkaṭāchala. He was much delighted with the forested cliffs and plateaus, the running streams and the pools, tanks and lakes on the Hill, bathed in them; and, having been purified in body and mind, expectantly visioned the realisation of his desire of begetting sons.

Moving onwards, Daśaratha and Vaśiṣṭha approached the Śvāmi-Puṣkariṇī and there observed some holy sages engaged in different kinds of yoga concentrating on Vishṇu, some performing sacrifices, some mentally visualising Him and worshipping Him with flowers, some others counting beads by inwardly chanting Mantras (spells) preceded by the Paṇava (the sound "ŌM") such as the Tāraka-brāhma-mantra, Gopāla-bīja-mantra, Varāha-mantra, Vāsudeva-dvādaśa-kṣara-mantra and Nārāyaṇa-aṣṭākṣari-mantra. And in the midst of them, Daśaratha noticed Brahmā with four hands and four faces, wearing crystal beads (spaṭikā-mālas) around His neck and seated on a tiger's skin, erect and stiff, and immersed in intent Japa on Śrīman Nārāyaṇa (Viṣṇu). Daśaratha stood wonder-struck at such a marvellous sight which he viewed at the Śvāmi-Puṣkariṇī.

Vaśiṣṭha predicted to Daśaratha that in consequence of the intense devotion and contemplation of Brahmā and the great sages, the appearance of Viṣṇu before them seemed imminent and advised him to take his bath in the Śvāmi-Puṣkariṇī, taught him Śri Veṅkaṭeṣvara-aṣṭākṣara-mantra and Yantra (design of the talisman, charm) and asked him to concentrate on Veṅkaṭeṣvara and to continue chanting the Mantra simultaneously. Vaśiṣṭha also sat on a kuṭāsana (seat of a kind of grass) and went on doing his japa (mental recital of a Mantra).

Suddenly, a terrible thundering sound was heard by all present there and they looked around and at the sky, when they were dazed by an intensely dazzling light which their eyes could not endure and which obliged them to shut their eyes automatically. Still they persisted in their meditation. In
the midst of that light was seen a Divya-Vimāna (a divine mansion) with numerous (gōpuras (towers) and prākāras (surrounding walls), provided with golden doors superposed by gem-set festoons and arches and the gōpuras surmounted by gold Kalaśas (pots). In front of the Vimāna was a krīḍā-maṇṭapa (sporting porch) of precious stones in the middle of which was an Āsthāna-maṇṭapa (assembly hall) with pillars inset with gems and with four doorways on the four sides, guarded by Dvāra-pālas (sentinels). It also contained a Maṇi-Maṇṭapa (exquisite gem-set portico) of one thousand pillars, besides a ratha (chariot), horses, elephants and other animals and song-birds and war-drums too, in addition to handsome women waving fly-whisks, offering lighted camphor, holding umbrellas and flags, and dancing.

On noticing that wonderful vision, Brahmā and the Dēvas, Sanaka and other Yōgis, Agastya and other Muniś stood astounded, not knowing what it was and what they had to do. Then Brahmā informed all of them that that unique Vimāna resembled the illustrious Vimāna of Viṣṇu in Vaikunṭha and asked them to follow Him into it, to observe it more closely. Dāsaraṇa also went with them. At the first gateway they met the two gatemen, Canda and Pracanda, holding a Saṅkha and a Cakra each in their hands, saluted them, passed on through the second and successive gates into the seventh and then into the centre of the Vimāna and there delightfully perceived Viṣṇu with His bodily hue of the blue clouds shining like the sun, and Lakṣmi standing on a lotus seat on His right and Bhūdevī likewise on His left, both wearing crowns, extending Their side-long looks towards Him and appearing graceful. Viṣṇu was wearing a brilliant crown over His Head, shining Makara-Kuṇḍalas (ear-ornaments of the shape of a crocodile), gold Brahma-sūtra (yajñopavīta, sacred thread), gold kaṇṭha-hāra (necklace), cūrīka-āyudha (sword) hanging from the girdle and jingling with small bells imbedded with gems, Maṇḍira-nūpura (anklet) on His legs and different jewels and ornaments on His arms and body, and holding the thousand rayed Sudarśana-chakra in His raised hind right hand, the bright pāṅcajanya-saṅkha (fiery conch, chank) in His raised hind left hand, the other front right hand pointing downwards towards His feet and containing varada-mudra (symbol of granting boons), and the second front left hand resting on His waist indicating abhaya-mudra (symbol of protection from fear).

[The above vivid description of Viṣṇu appearing in the Divya-Vimāna actually pertains to Vēṅkaṭēśvara, who was conceived as bearing almost His features as a manifestation of Viṣṇu Himself. Viṣṇu-Vēṅkaṭēśvara, and is applicable to Vēṅkaṭēśvara even now. Some times Vēṅkaṭēśvara looks majestic, especially in His hunting garb during the Pūjāgni-Seva (flower kirtled service) and at times awful, frowning and fearful].
He was putting on a smiling face and a graceful and compassionate look, and all the visitors feasted their eyes with such a charming form of His, and considered Him as the ocean of mercy, forgiveness and generosity, and as God Nārāyaṇa, without beginning and end (ādyanta-rahita), as of imperishable nature (avyaya), and as the Supreme Being (Puruṣottama). The Tapodhanas (Maharṣis and Yōgis) who usually engaged themselves in austerities and penance with the object of obtaining such a blissful sight and attaining to an ecstatic stage, were instantly entranced, forgot themselves and began to dance, shedding rapturous tears. After a time, they regained consciousness, became serene and gazed at Him intently.

Agastya and other Maharṣis praised Him: "O Yajña-rūpa (God in the form of the sacrifice), Bhūkta (consumer of the sacrificial offerings), the performer of Yajñas, the appreciator of Yajñas, their protector and the grantor of the fruit thereof, we humbly salute You. You saved Viśvāmitra’s Mahā-yajña from spoliation by the Rākṣasas through interception of Śrī Rāma. Our respectful salutations to You! You are the upholder of all Yajñas, Śrāddhas, dānas and other religious rites of men. You bestow the desired fruit not only for the ceremonies done in contemplation of Yourself but also for those conducted through worship of other Dēvatas in whom You are immanent and through whom You grant the wished-for result. The performance of all religious functions will not be complete without the mention and thought of Your name at the commencement, in the middle and at the termination of those rites and ceremonies. They will become complete with all defects rectified by meditation of Your name. You are gratified with the performance of sacrifices made with worldly objects and grant your bhaktas the four human ends, Puruṣārthas, namely dharma (righteousness), artha (wealth), kāma (desire, pleasure) and mokṣa (emancipation). All the rites and sacrifices detailed in the Vēdas are ordained for Your dedication only, and we carry them out as Your service. We may not be able to accomplish them quite ritualistically, as defects may creep in, and we pray that such faults and lapses on our part may be graciously condoned."

[This prayer of the Maharṣis is in consonance with their professed life, dedicated to the performance of Yajña. They are particular about their regular, continued and correct conduct of their sacrifices. Their prayer may serve as a piece of information, lesson and direction to the common man].

Then Indra and the Dēvatas offered their prayer to Śrī Mahā-Viśṇu. They said, "O Lord of the Vēṅkaṭācala, the dweller on the Śesādri and the abider on the Śiṁhācala, Śrīman Nārāyaṇa, Vāsudēva, our humble prostrations to You! With benignity you rescued the Earth from the Pātāla
(under-world), established it in its place and resolved to stay on this Hill on earth to save men. You helped in the churning of the Milky Ocean, produced Amṛta (nectar) from it and presented it to the Devas and thereby protected them. You are desireless and want nothing for Yourself. All Your acts are aimed at the good of Your devotees. Who can gauge Your nature and form, since You appear sometime with thousand heads, thousand eyes and thousand hands as the Viṣṇu-rūpa (universe-form), at one time with only two hands, at another time with four hands, and again incorporeal like the sky perceivable only by the eye of knowledge? Sages meditate on You as Nirguṇa (devoid of qualities), as Saguna (possessing qualities), as Jñāna-mātraka (embodiment of knowledge), as cit (consciousness, mind), as sat (matter, being); philosophers conceive You as a Divine and Auspicious Person with a beautiful body and limbs and we adhere to that conception and contemplate on You as such and worship You."

Then Sanaka and other Munis addressed Him regardfully, "O Lord Viṣṇu, the dweller of Vaikuṇṭha, You are the prime cause of the universe. Though You are universe-embodiment, You are yet unaffected. Prostrations to You! In samādhi (intent concentration) we contemplate You as extending from the ādharā-ṣaṭ-cakras (the primary six knots or circles in the body) mysteriously, through the suṣumnā-nādi (the knot in the spinal cord) in the form of Knowledge, cognisable by the mind alone, as layavācyam (all comprehending) and arūpakam (formless), but with svayam-prakāśa-rūpaṇam (self-effulgent form). In the midst of our lotus-like hearts we contemplate You of the colour of the blue lotus, as the wearer of the pīṭāmbara (yellow silk cloth), as Acyuta (imperishable), Vēda-vēdyam (known by the Vēdas), but not forming the body of the Vēdas (Vēdasya-avidhayam), and we salute You!"

After them, Daśaratha, king of Kōsala, supplicated Him with a joyous heart, "That Ramā (Lakṣmi) for whose favour Brahmā, Indra and all Suras (Devas) perform penance, Herself expects Your grace. It is Your weapon that served Tripurāri (Śiva) to ignite the three cities of the Asuras. Brahmā and other gods, appointed by You for the creation of the world and other consonant purposes, execute Your commands cautiously. None is greater than Yourself. Your abode, Vaikuṇṭha, is a safe place free from care and anxiety, and confers ecstasy, and is, therefore, covetable by all beings. How can I depict Your real nature better?"

Then Brahmā, whose four faces are replete with the perfume of the Vēdas, eulogised Him: "The Vēdas declare that, long prior to creation, matter denoted by the term, Sat, existed and that Sat is Yourself 'Nārāyaṇa.' That Sat created water and infused its vital energy into the liquid, which thereupon became an egg, and from that egg I was born. I then created the worlds
under Your benignant guidance and consequently You are the primal cause of creation. I am not aware as to how many Brahmās, like Me, You generated before Me. Being the original cause of the universe as the container of the imperceivable Cit (life, animate beings) and acit (inanimate things), You manifest Yourself in the form of the wide world.

"Just as one of the two beautifully coloured birds which are inseparable and of equal fame, living on a tree, ate its fruits to satiety, while the other was merely looking on and thereby got satisfied, likewise, while the jīvātma (ego) inhabiting the human body enjoys puṇya (good, bliss) as the result of his good deeds and suffers from pāpa (sin) as the result of his misdeeds, You, though inherent in the same body as the inner soul of the ego, remain only as a witness of the deeds, unaffected by their results and immersed in eternal bliss. Your immanence in the human ego will serve to inspire man to turn aside from action and attain liberation. O Consort of Lakṣmī, Your form, reality and omniscience are infinite.

[This topic of the two birds, Jīvātma and Paramātma, inhering in the body as a duad, is also dealt with in the "Śvetāsvatara-Upaniṣat," Chapter 4 Verse 6, and in the "Mundakopaniṣat," 3rd Mundakam, 1st Khaṇḍam, verse I, in identical words.

dvā suparnā sayujā sakhāyā samānam vṛkṣam pariṣasvajātē, 
tayoranyah p ppalam svādvītya tvanāśnannyaḥ abh cākāśītī.
while in this "Vārāha-Purāṇa," 48th Chapter, verses 38-40, it is differently worded:—

ēkam vṛkṣam samāsātē suparnāvayutau harēḥ. (38).
tayoranyah karmajñayam phalamāṇāti sarvādā, 
aspṛṣṭagandhastatra va dipyasē tvam yathā raviḥ. (39).
niyantā sarvajivānām prērakascānumōdakah, 
satyam jñānamanantam ca tvadrāpam vai śr yahputē. (40).
The stanza is found quoted in Māṇḍūkyopaniṣat also.]

"The Vēdas announced that the delight of the Dēvas and the Gandharvas is a hundred fold that of the humans, but kept silent as regards Your bliss, since they could not estimate it. While the eternal Vēdas themselves could not do it, how efficient am I, born of the lotus of Your navel, to delineate Your qualities? O Lord, You are an ocean of auspicious qualities. We beseech You to excuse any imperfections in our solicitations made with our minds dazed with Your magnificent face. You are very generous. You are the personification of good fortune as well as eternal bliss and the magnanimous bestower of boons. Pray, extend Your merciful looks to us."
Being much delighted with the prayers made by the Munis and the Devatas, the Lord of the Vēṅkaṭa Hill extended His benevolent looks towards them and kindly said, “Brahmā, I am highly gratified by Your laudations. What is the purpose for which all of you came here?”

Brahmā represented to Him, “Formerly, Viśravasa’s son, Rāvana, performed a terrible penance and secured a boon of indestructibility as against the Devas, Dānavas and Rākṣasas, but not against men. Bloated with arrogance in view of the boon, he has been molesting the people of all the worlds and in particular the Munis. Some Dāityas having waxed strong by his support, are harassing all people with destructive weapons. Having gone in search of You to Vaikuṇṭha, Kṛirasāgara and other places, we came here. You, vanquisher of enemies, neglecting Your proper function of safeguarding the world, You are amusing Yourself with Rāma (Lakṣmī) on this very delightful Vēṅkaṭācala, immersed in self-gratification, and we have found You here. Be gracious enough to protect us. Who else is our refuge?”

To those grief-stricken supplicants, God replied, “I am your protector. You need no more entertain fear of Rāvana. I give you this protective assurance. I will in a short time destroy the world-tormenting Rāvana and his race.”

He then greeted Agastya and queried, “Illustrious Mahā-muni Agastya, what is the nature of your business?” Agastya replied, “Lord of the Devas, I cannot remain even for a moment without a glimpse of Your lotus-like face and without serving You. So I came to feast myself on Your pleasing countenance. I have another request also to submit. Near this Vēṅkaṭācala on which You have chosen to reside, some malignant Asuras, who had obtained boons of safety, are tormenting all people, and such occurrences near Your dwelling are quite unkindly. All the people living in this region are Your own men and You have to look after their welfare to preserve them from disease, to maintain them strong in physique and long-lived, to confer wealth on them, to grant them progeny and to ward them off jealousy. You must bestow to me such a boon regarding them.” Forthwith, God granted the boon as solicited by him and assured him of His earnest endeavour to shield them from harm and to cherish them.

Then He accosted Sanaka and other Yogis and enquired about their condition. They submitted, “Lord, this region is auspicious and conduces to the fruition of penance (tapas-siddhi), but is infested by evil-doers. You should rescue it from their trouble. You have come down here from Vaikuṇṭha and taken Your abode on this Hill and are protecting all people. What good can avail by secreting Yourself, and thereby denying darśanam
to the devotees? We pray that You afford darśanam magnanimously to all, staying in this place itself for all time. This is the greatest bounty that we expect of You.” Viṣṇu forthwith acceded to it generously.

Next, He inquired Dēvēndra (Indra) about His purpose of the visit and he represented, “Lord Acyuta, we are wandering from place to place, being pestered by Rāvana.” In response to it, Kamalāpati (Lord of Lakṣmi) announced, “Dēvēndra, give up fear and live happily. Think that Rāvana has already been done to death. Believe Me, I will slay him shortly.”

Thereafter, turning to Śaṅkara (Śiva), He asked Him about His object in meeting Himself. Śiva replied, “Vēṅkaṭēśvara, wherever You dwell, there I wish to reside,” to which Vṛṣagiriśvara (Lord of the Hill) rejoined “Till the end of this aeon, I will abide on this Vēṅkaṭācāla; and You, Iśvara may choose Your dwelling below this Hill to the south-east of it (i.e., at the Kapila-tirtha).

Then, He spoke to the Kōsala King, Daśaratha, “King, you are being seen after a long time. What is the purpose of your coming?” Daśaratha submitted, “O Lord, by Your grace I ruled the earth for long independently, amassed much wealth and distributed it among Brāhmaṇas, conquered all enemies and enjoyed happiness. But I have one want, the want of a son. The learned say that an issueless man cannot attain to Svarga. Pray, grant me a son of great prowess, daring and sagacity, who will become illustrious.” In response to the king’s request, Vēṅkaṭēśa declared, “O king, in your previous life, you perpetrated intolerable wicked deeds. What can be done now?” Daśaratha humbly rejoined, “O Gōvinda, just as darkness vanishes as the sun rises, so my sins have been annihilated by my having had a darśana of Yourself. The Vēdas declare that, on obtaining the darśana of God, all acts tending towards merit and sin are instantly nullified. I had the good fortune to have Your darśana, and how can any sin hold on henceforward?” Thereupon God, the destroyer of sins, told Daśaratha, “King, I am highly satisfied by your eulogy enclosed in four verses, expressive of your ardent bhakti and I pleasingly grant you four sons of admirable qualities in consonance with your four stanzas of praise. You may return to Ayōdhya and perform Putra-kāmēṣṭhi (a yajña for the birth of a son) there.” With this boon of sons, Daśaratha’s body shook with extreme joy and he prayed, encircled Him and prostrated again and again, took leave of Him and started for Ayōdhya with his purohita Vaśiṣṭha and with his retinue.

Then looking at Brahma, Viṣṇu enquired why He was still waiting and if He had any further request to make, and said “Ask and I will readily grant it,” Brahma supplicated, “Lord, I am highly gratified by Your grace.
You must stay on here alone for all time with Your splendid and gracious body and afford darśana to all humans at all hours and under all conditions and grant their prayers. People are generally lustful and engage themselves solely in filling their stomachs. They are incapable of distinguishing right from wrong. They are usually feeble, diseased and amorous and lead an animal life without knowing what is beneficial to them. This age of Kali mainly produces sinful persons who are worldly-minded and who consequently look to the satisfaction of their bodily needs, eking out their livelihood, with the least thought of an existence beyond an animal life and beyond this world, and accordingly suffer misery. If You let them loose to their fate without giving attention to them and remain unconcerned, they will, indeed, turn out as sinners eternally, and as their number grows enormously, You shall have to create new hells to accommodate them all. O Lord of the Vēṅkaṭa Hill, You are kind-hearted and cannot put up with such a degrading state of theirs. Therefore, to ward them and bless them, You should remain in this place alone."

In reply to this request of Brahmā, Viṣṇu said "Brahmā, the boon you asked for deserves consideration. I am highly pleased with Your magnanimity towards all creatures with love for them, You made the request. I am determined to stand here alone till the end of this Yuga and afford darśana to all men. Ananta, Garuḍa, Viṣṇvaksēna and also Śrīdevī, Bhūdevī and Niḷādevī and all attendants shall be with Me here. Tapas-siddhi shall be easily attained at this place by tapasvins, and Yōga-siddhi by the Yōgins. This Svāmi-puṣkariṇī has appropriated its name by being the svāmi (king) of all Puṣkariṇis. The Gaṅgā and other sacred rivers on earth take their source from this Svāmi-puṣkariṇī, flow in different places and turn sinners into holy men. The Aīrammada-taṭāka (the holy lake) in Vaikuṇṭha has arisen here as the Svāmi-puṣkariṇī and hence all sorts of sins of the bathers in it are extinguished. Besides, with whatever desires, men bathe in it, they shall have those desires fulfilled. I will rectify all bodily deformities and defects and cure all diseases of My worshippers, such as blindness, lameness, deafness and dumbness and relieve them from poverty and agony, as they pray for, and grant their desires. Further, from this day forward all men can move about here fearlessly day and night."

He then called His disc weapon, Sudarṣana, and ordered him to go about duly armed together with Kumuda and other followers to all places, where the wicked Daitiyas, Yakṣas, Rākṣasas and Nāgas were molesting the good and pious people, stealing their property and laying waste the country, and to destroy them wholly. Accordingly, Sudarṣana executed the order in a trice, returned and reported to Him his having carried out His behest fully.
CHAPTER 8

INAUGURATION OF BRAHMÓTSAVA
FOR ŚRĪ VIṢṆU–VĒṆKAṬEŚVARA BY BRAHMĀ
(Vārāha Puraṇa, Part I Chs. 50–53 and Ch. 58).

After Sudarśana returned and reported his having vanquished the evil doers, Hari (Viṣṇu) asked Brahmā if anything more was required to be done and if he wanted anything else. Brahmā hesitantly represented that, if He would gracefully permit Him, He would vent His further desire. Hari permitting Him, Brahmā submitted, “I am greatly desirous of celebrating a mahōtsava (a grand festival) for You in consort with Śrī Lakṣmī, preceded by a dhvaja-ārōhana (flag-raising-hoisting), and you must generously accede to it.” God consented and Brahmā had it conducted pompously in the solar month of Kanyā (September–October), with the avahṛtha (ablution) occurring on the day of the Śravaṇa star, His birth-asterism, in that month. All Devas, holy men and the commonalty from all the ten directions and from the different regions attended that splendid festival. Thus, the Parātpara, the Absolute God, who cannot be apprehended even by the Yogīs in their samādhi stage, had assented with extraordinary kindness to remain at this place as “Śrīnivāsa” and afford Darśana to one and all, having agreed to the performance of the festival inaugurated by Brahmā.

To the pilgrims proceeding to the festival on the Hill from far and near, considering its sight as meritorious, villagers and townsmen on the way provided cool drinks, food and resting places and also offered them clothes, umbrellas, jewels and shoes and conveyance. And all pilgrims in a body reached the Vēṇkaṭādri. Seeing innumerable worshippers arriving for the festival, Brahmā called Viṣvakarma, the divine architect, and ordered him to construct watersheds, dining halls, rest-houses and other buildings, and also to lay out suburbs on the Hill. And Viṣvakarma did the work quickly and efficiently and also established a tower around the Divya-Vimāna of God.

During the days of the festival, Brahmā served Vēṇkaṭeśa with diverse food-offerings of different tastes, and took Him out in processions through the streets on horse, elephant, serpent, garuda and other vehicles, accompanied by music, Vēda recitation and dancing, while live sturdy horses, elephants and bulls paced in front, in the rear and at the sides, when He gave Darśana
to all and sundry. In the Yāga-śāla (sacrificial room) appropriate ritual was carried on those days. Thus, in that auspicious festival instituted by Brahmā, Vēṅkaṭēśa looked sublime.

On the eighth day of the festival Vēṅkaṭēśvara, bedecked with superfine jewels, got into the superbly decorated ratha (four-faced wooden chariot), seated Himself in it with Śrīdēvi, and Bhūdēvi on either side of Him wearing gorgeous ornaments and jewels, passed through the four streets around the temple, returned to the temple and sat in the pompous golden Āsthāna-maṇṭapa, containing gem-set pillars.

He summoned the graceful Brahmā, commended Him for His deep devotion and the institution and conduct of the grand festival with much affection, expressed His great satisfaction and announced, ‘Whoever performs this mahōtsava, year after year, in the month of Kanyā, as originated by You, shall enjoy worldly happiness and thereafter also attain Brahma-lōka. Whoso travels from his home to this Vēṅkaṭādri to witness this festival and to worship Me shall gain so much distance in his journey to reach My feet, besides passing a happy life on earth. Royal personages shall look after the needs of all worshippers arriving here for My festival. All those feeding the pilgrims during My festival shall be blessed with progeny who will be in an affluent state for seven generations, and they themselves shall ultimately secure union with Me, after leading a happy life in this world and then also in Svarga-lōka. To them that offer food and make gifts of cloths and money to the blind, lame, dumb and other defective and deformed persons, I shall extend My grace automatically, conferring riches on them. All who desire prosperity in this world shall be blessed with sons and wealth. I shall grant salvation to all who may be born on this Hill, live here and die here. All gifts ordained by the scriptures may be fittingly made at this sacred place and I will bestow their fruit in the nature of happiness on earth and then attainment of heaven and finally My fêt. Those who establish settlements around this holy Hill and also on this Hill itself and make a gift of them shall enjoy princely happiness and gain My feet. All who provide education to the residents of this Hill are praiseworthy. As the result of such a gift, those benevolent men shall not only become famed in the three worlds, but their relatives and the latter’s successive relatives also shall enjoy all happiness on earth and shall be transformed into gods and shall adorn heaven.’

Vēṅkaṭēśa, then addressing the Dēvatas declared, ‘All those men who lay flower-gardens and offer the flowers loose or in garlands to Me, who make Naivēdyam (food-offerings) to Me with four units of rice mixed with vegetables, who present jewels of gold and precious stones for My embellishment, shall be duly rewarded with progeny, wealth and happiness in this and the other
worlds. All who worship Me shall be granted their desires. To all who provide facilities to men for living on this Hill shall My favour be bestowed, and all who molest men living here shall be pitilessly destroyed together with their kin and belongings. Whoso ascends My Hill, bathes in the Svāmipuṣkariṇī and worships Me shall enjoy affluence and happiness.”

After making the above pronouncements, Śrī Vēṅkaṭēśa with oceanic magnanimity granted the desires of Brahmā and others, left the assembly hall and entered the Divya-Ānanda-Nilaya-Vimāna with Śrīdēvī and Bhūdēvī, while the assembled Dēvatas and others shouted “Jaya, Jaya” and while drums were sounded and flowers were showered on them.

On the ninth and last day of the festival, the day on which the Śravaṇa star occurred, the auspicious, holy and purifying avahṛthha ablutions were conducted for Vēṅkaṭēśa in the renowned and sacred waters of the Svāmipuṣkariṇī, when simultaneously Brahmā and the Dēvatas, the Muris and Yōgins and all people then present had their bath in it.

After the bath, the accomplished Sanaka-Yōgindra addressed the assembled persons: “Hark! It is well-known that Viṣṇu, the God of gods, is an embodiment of all sacred Tirthas. As such, a Supreme Being’s Avahṛthha bath has been conducted in this Puṣkariṇī; all that bathe in it at that time gain punya (merit) and the sins of their past lives are annulled at the very moment.” God Śiva confirmed the veracity of Sanaka’s pronouncement and Viṣṇu said “Amen.”

Immediately after the completion of the festival with the avahṛthha function, a solemn service of the Puspa-Yāga was rendered to Vēṅkaṭēśvara by placing various kinds of sweet-smelling flowers in a big heap covering His entire body from foot to head with the chanting of Mantras and conducing to His exultation.

Having been immensely gratified with the festival commenced by Brahmā, Viṣṇu said to Him, “Brahmā, the festival You celebrated for Me has pleased Me greatly. I do not know what I can do for You in return. If any recompense can be thought of, it can only be that ‘I am You and You are I’ (tvamēvāham ahamatvam hi) in the conception of the absolute unity and oneness of Our two Selves. Say if you have anything more to express.”

With this compliment of Viṣṇu, Brahmā felt very happy and reciprocated that He was highly blessed and required nothing else than His grace, and would only wish that Viṣṇu should permanently stay in the Vimāna there for the good of the world to dispel the fears of His bhaktas and to grant them boons, and that alone would be His constant prayer to Him. Viṣṇu indicated
His assent to Brahmā’s request and asked Him to return to His residential world of Satya-lōka and attend to His proper function of creation, which he would guard against any hindrance.

Viṣṇu then bade Indra proceed to his region Amarāvati and look after his work; wished Śiva to start back to Kailāsa and live happily with Pārvatī, as He granted all His desires; told Agastya-Mahāmuni to go to his own hermitage together with his disciples and carry on his usual daily rites; and lastly called the Yōgins and told them to continue their Yōga practice without fear of interruption and with intensive contemplation of the Supreme Being and to work for the welfare of the world.

Thereupon, Sanaka and other great Yōgins established their hermitages in the thick forest around the Pāpanāśana-tīrtha and engaged themselves in yōga; and the Saptarṣis fixed their āśramas on the north-east beside the Phalgunīdhārā-tīrtha (Tumburu-tīrtha) on the Vēṅkaṭācala. Śrī Mahā-lakṣmī, having been pleased with the penance of Arundhatī, the wife of Vaśīṣṭha and the star among chaste women, chose to favour her with Her darśana on the full-moon day in the Phalgunī month and grant a boon to her. In memory of the grant of Śrī Lakṣmī’s boon to Arundhatī at that tīrtha on the day of the Phalgunī star occurring in that month, Lakṣmī Herself pleasingly designated it “Phalguṇī-tīrtha,” and further declared that She would grant boons in consonance with their desires to all who take their bath in that tīrtha on that particular day and would also stay in their homes. For this reason the pious Munis selected this region for their dwelling.

Also some of the Dēvatas, considering the merit attaching to a life near Vēṅkaṭāvara, settled themselves to the north of the Svāmi-puṣkariṇī and at the Dēva-Nadi.

Jābali-Mahārṣi fixed his āśrama to the north-west of the temple and lived there with his disciples. Some Mahārṣis established their hermitaries in the midst of the Hill and some on its outskirts and from them went daily to worship Vēṅkaṭēśvara. Others went to their habitations elsewhere and came now and again to worship God. Bhagavān Agastya raised a flower-garden in his dwelling place to the south of the Hill on the east bank of the Svarṇamukhī river and with its flowers worshipped Vēṅkaṭēśa daily with his disciples for a very long time and enjoyed the nectarine draught of ecstasy of such sublime devotion. Thenceforward, Śrī Vēṅkaṭēśvara in company with Śrīdevī and Bhūdevī, being joyously worshipped by the Dēvatas and princes during the daily pūja and occasional festivals now and then instituted for Him through the Kṛta, Trētiā and Dvāpara yugas, used to grant boons magnanimously to all devotees. Even with the commencement of the Kali-yuga, He would stay on the Vēṅkaṭācala resplendently like the lightning.
Janaka Mahārāja, king of Mithila, was ruling in the Trētā-yuga (Bhaviṣyottara-purāṇa, Ch. I). At one time, he was stricken with grief for the reason that his and his brother Kuśadhvaja’s daughters, four in all, were unmarried and he was unable to find four suitable princes as their matches from a single royal family. When on a certain occasion his puṟohita, Satānanda-Muni, met him, he greeted him with due respect. Satānanda suggested the desirability of Janaka’s making earnest efforts for the marriage of the four daughters, Sitā, Māṇḍavi, Urmiḷā and Śrutakīrtī. The king told him that, since Sitā, his foster-daughter found by him in the plough-land, appeared to be a manifestation of Goddess Śrī-Lakṣmī, he doubted if a royal prince of similar Daīvamāsa (divine nature, infused divinity) of God Viṣṇu was born at all in the world. The Rṣi replied that such a prince was actually born already along with three brothers to wed his four maidens, and that hearing enthusiastically to an account of the glorious merit of the Vēṅkaṭācala, he would obtain the fruition of such a desired alliance, and added that Brahmā and the celestial lords of the eight directions got their rulership only by listening to such auspicious narratives of the meritorious qualities of the Vēṅkaṭācala which is capable of dispelling sins, diseases, fears, poverty, sorrow and other evils.

At the request of Janaka, Satānanda narrated to him the accounts relating to the different names applied to the Vēṅkaṭāḍri during the four yugas and the propitious and wish-granting qualities of the Hill and of the sacred tīrthas on it, as also the marriage of Vēṅkaṭēśvara with Padmāvatī, the foster-daughter of Ākāśarāja, as described to himself by his guru (teacher) Gautama-Rṣi, and added that whoever listened to them and thought of the Vēṅkaṭācala with devotion in the mornings would secure the fruit of piety, as great as would be got by taking a hundred baths in the Gāṅgā river and by a thousand pilgrimages to the Śētu (Rāmēśvaram) for baths at the junction of the oceans there.

Thereupon, King Janaka desired to go on a pilgrimage to the Vēṅkaṭācala and journeyed to it together with a few ministers led by Satānanda-Rṣi stayed there for some days, taking ablutions in the Svāmi-puṣkariṇī and worshipping both Śrī Bhūvarāha and Śrī Vēṅkaṭēśvara each day and then returned to Mithilāpurī. Thereafter in due course, by the merit of Janaka’s visit to the Vēṅkaṭāḍri, Śrī Rāma married Sitādevi, Lakṣmaṇa married Urmiḷā, Bharata married Māṇḍavī and Satrughna married Śrutakīrtī.

The Rṣis assembled in the Naimiṣāraṇya, after hearing the several episodes pertaining to Vēṅkaṭēśvara and the Vēṅkaṭācala related by Sūta-Mahārṣi, represented to him that, whereas the stories were exhilarant and enlightening, they were not satisfied with those that he narrated so far and that their minds were yearning to hear many more of them and requested him to tell them in
what form Śri Vēṅkaṭēsa would abide on this Hill during each Kaliyuga, who all would worship Him then and obtain their desires and what the nature of those boons would be. Śūta then described to them the conditions that would prevail in the Kaliyuga and the boons He would be pleased to grant.

\[ \text{pibatam vēṅkaṭēsasya kathāṁ divyarasāyanaṁ,} \\
\text{astyatra tṛptirnāsmākam bhūyas-trṣṇā ca bhūyasti.} \]

(Vārāha Pur., Ch. 58, v. 2).

On several other occasions also, the Rṣis expressed this feeling of insatiety and desired to know more:—

\[ \text{vārāhādrikathā nṛṇāṁ sṛotṛṇāmamantrōpamā,} \\
\text{vaikunṭhādreḥ kathāṁ srotam bhūyas-trṣṇā vividhāte.} \] ①
\[ \text{brūhi tēṣāṁ tu tīrthānāṁ māhātmyam punyāya-vardhanaṁ.} \] ③

(Ibid., Ch. 40, vv. 1 and 3).

\[ \text{vēṅkaṭadrēstu māhātmyam jana-karṇa-rasāyanaṁ,} \\
\text{sruṇvatāṁ nāsti tṛpiṣṭu munināṁ nō budhottama.} \] ①
\[ \text{bhūyaḥ kathaya yṛttāntam srutam kīścit-tvāyā purā.} \] ②

(Ibid., Ch. 41, vv 1–2).

also abā giriprabhāvāyam varpaṁīyaḥ katham budhaiḥ (Oh! how can the worthiness of this Hill be described even by the learned?)

(Ibid., Ch. 41, v. 47).

\[ \text{bhagavan veda-dāstrārtha-tattva-jñāna-suniṣṭhita,} \\
\text{srutam śūta mahāscaryam-ihākhyaṇamanuttamam.} \] ①
\[ \text{vēṅkaṭadrī-prabhāv-yamāḍrīsah pāpanāsanaḥ} \\
\text{tatraiva bhagavat-pritṛ-dṛśī nistulā khalu.} \] ②
\[ \text{vēṅkaṭēsō mahāscarya-divya-chārita-bhūṣanāḥ,} \\
\text{āścaryam tasya cāritramadbhutam paramādbhutam.} \] ③
\[ \text{adṛśṭāsruta pūrvam tat-kutrāpi jagaṭṭalē,} \\
\text{sṛṇvatāmidam ākhyaṇam nāsti tṛpiṣ-tapōdhanā.} \] ④

(Ibid., Ch. 53, vv. 1–4).

So great is the splendidly wonderful nature of Śrī Vēṅkaṭēsvara and of the Vēṅkaṭādri that the Rishis of the Naimisāranya requested the learned story-teller Śūta-Mahāṛṣi again and again to tell them more and more of their episodes, as the minds were not satisfied with what they heard so far and wanted to hear more to go on drinking their nectar. This feeling of insatiableness in the matter of the Darśana of Śrī Vēṅkaṭēsa now a days in His temple is very acutely experienced by pilgrims. So grand and charming
are His figure, features and appearance that men would like to go on
gazing on Him intently for any length of time and not to turn aside and
come out of His presence in a few seconds.

In the Kaliyuga, the commonalty with their fleshy eyes would see Him
only as an image of stone. His Divya-vimāna, brought down from Vaikuṇṭha
disappeared long ago and His Bhaktas would erect another for His residence
during the Kaliyuga and obtain His grace. But some people, not knowing
His superb nature would think of His Idol as a piece of sculptured stone or
carve nwood, which being an artifact, they would argue that it could not be God
and God would not inhere in it. However, He would observe everything
happening in the world as a mere witness and would not take part in its activities.
He had not chosen to talk to anybody directly in this Kaliyuga, but would
magnanimously protect the suppliants and pitilessly destroy the wicked, and
would grant the prayers of His devotees in a larger measure. He would be
always ranging with Ramā (Lakṣmī) over the Vēṅkaṭādri.

Knowing well that the men of this yuga would be weak-minded, He would
be gratified with even small charities and donations and also with a mere thought
of Him. He would assent to the festivals and services rendered to Him by
men, whereat the Dēvatas would arrive from the Dēvalōka, bathe in the Svāmi
puṣkariṇī. worship Him and serve Him in several ways unseen by men,
and return to their place. Not being satisfied with coming to Vēṅkaṭādri
only occasionally for Vēṅkaṭēśvara’s and Śiva Darṣana they would desire
to come away once for all and reside permanently on this Hill; and God would
grant their desire.

By His abidance on the Vēṅkaṭācala, granting the prayers of His devotees
and being easily accessible to all, He would become very famous in the world.
People could attract Him towards themselves by their fervent devotion to Him
and enjoy bliss. Seeing such ecstatic persons, their relatives and others
would take a lesson from them and strive to develop their own ardent bhakti,
and on this wise His bhaktas would swell exceedingly in numbers, while even
the non-caste and the out-cast and alien people, besides the unbelievers of the
vēdas such as the Buddhists and the Jains, would automatically resort to the
Vēṅkaṭācala and betake themselves to His worship universally.

Surprisingly, Vēṅkaṭēśvara would be a hard bargainer in this age. He would
grant boons on payment of money or offer of other things commensurate with
the status of the suppliants, the rich having to pay large sums and the poor
their mite. He Himself has no need for the money and other things, as
He is above want and above all desires, and is the bestower of all things. It
is only for the welfare of His creatures.
To sinful persons tainted by vice, living in this Kaliyuga, there is no refuge and no saviour other than Venkaṭēśvara. Accordingly in this world there is doubtless no compeer to God Venkaṭēśa. Likewise there is no pool of water as highly sacred as Śrī Śvāmi-puṣkariṇī. (Varāha Pur. ch. 58, vv. 39 and 41).

kalidōsaparitānāṁ narāṇāṁ pāpakarmaṇāṁ. (39).
vēṅkaṭēśatparō dēvō nāstyanyah śaraṇam bhuvi,
vēṅkaṭēśa-samo dēvō nāsti nāsti mahītalē. (40).
śvāmi-puṣkariṇī-tīrtha-samam nāsti na casti hi. (41).
CHAPTER 9.

SETTLEMENT OF VIŚNU AS VĒṆKAṬĖŚVARA ON THE VĒṆKAṬĀCALA AND HIS OCCASIONAL REVELATION.

This Hill Vēṇkaṭācala is natural, uncommon, very highly sacred and meritorious, and having been brought down here from Vaikuṇṭha, is the Kriḍādri, the sporting hill of Viṣṇu; and is therefore, dear to Him, and hence He liked to stay on here. Accordingly after Śvēta-varāha occupied the exquisite and dazzling Vimāṇa on the west bank of Śrī Svāmi-puṣkariṇī, the Supreme and Divinely handsome Viṣṇu in the form of Śrīnivāsa (Śrīdēvi inhering on His right chest), Vēṇkaṭēśa, holding the Śaṅkha (conch) and the Cakra (disc), came to reside in His Divya-vimāṇa (divine mansion) on the south bank of the same Svāmi-puṣkariṇī. (Var. Pur. Pt. I. Ch. 34, vv. 23-27).

Vēṇkaṭēśa is a Māyī, affecting illusive appearances, Sarva-śaktah, possessing universal power and Lilā-paravāsah, given to constant sport.

At one time He was amusing Himself on the northern side of the Vēṇkaṭādri as a gallant with his lady-love Lakṣmī. At that time some Mūnis, finding that this Hill contained all necessary materials for the Yajña (sacrifice) and considering that it was a very holy hill, determined to perform the Yajña on it in contemplation of Viṣṇu and commenced it. The Divine Lover Couple with their enrapturing bodies, glowing dress and jewels, emanating sweet-scented odours, entered the sacrificial hall. The Mūnis were bewildered at their presence and accosted Him, “O King, whence do You come, who are the fortunate parents that gave birth to You, and what is Your name? Please enlighten us.”

To their queries, Bhagavān Viṣṇu replied, “I am no Rāja (Kṣatriya), no Brāhmaṇa; I have no caste. I have no mother and no father. I have no fixed abode. I am present everywhere. I eat everything. I rove all places. I assume all forms. I have no specific name. I am devoid of qualities. I only wish to tell you that I came to visit you.” (Vārāha Pur. Pt. I, Ch. 37, vv. 20-21).

nāham rājā na vā v’prāh kacij-jātiśca naiva mē,
na ca mātā na ca pitā naivā āvāsaśca kucharit. (20).
sarvā-vāsas-sarva-bhakṣas-sarvagas-sarvarūpadhit,
nir-nāmā nir-guṇaścā aham yuṣmān draṣṭumihā āgataḥ. (21).
He then pointed out certain defects in the process of the sacrifice and questioned them as to their propriety. But the Munis did not reply Him, and hastened to offer the vapā (marrow) into the sacrificial fire at the exact time already fixed for it. Simultaneously the glamorous gallant entered the fire-pit, holding the Śankha and the Cakra, bedecked with various ornaments and marked with the Śrīvatsa on His breast, extended His hands and received the vapā. The Munis were greatly satisfied at His sight. Bhagavān exclaimed, “I am satisfied”, and instantly vanished from view. The Munis became highly delighted on seeing that Viṣṇu, the Yajñēśvara (Lord of Sacrifices) Himself personally received the sacrificial offering graciously and that they were thereby blest, and then completed the Yajña.

Once, while roving on the Vēṅkaṭādri as a boy, Vēṅkaṭēśa espied a very old, debilitated and blind Brāhmaṇa, calling “Kumāra, Kumāra” (son), to lead him to his āśrama; and, approaching him, He offered him His hand, led him to a stream, the Kumāra-dhārā-tīrtha and instructed him to bathe in it. When, after his bath, the old Brāhmaṇa turned into a youth of sixteen years, Vēṅkaṭēśa blessed him not only with that youthfulness but also with riches to conduct his daily ritual and sacrifices, as desired by him, and appeared to the transformed youth as the Viśvātma (Universal Soul) with a thousand eyes, a thousand faces, a thousand heads and a thousand arms, and forthwith disappeared from his view. (Ante pp. 33-34).

In olden days a certain king of the lunar race, named Śaṅkhaṇa, was ruling at Sāṅkāṣṭya city. He was dethroned and driven out of his kingdom by his subordinate princes. He set out for Rāmeśvaram on a pilgrimage. On his way back after a bath at Sētu, he reached the Suvarnamukhari river, bathed in it, thence proceeded to the Padma-sarvāra and took a bath in it also and performed his usual daily religious rites at it. Then musing over his life, he was overwhelmed by grief, became disgusted with his homeless life under humiliating conditions, preferred death to living, and could not see where he should go and how he should eke out his livelihood. Sorrowing in this way, he fell asleep.

An impersonal voice addressed him, “O King, you are a wise man, do not grieve, but take courage. Within two miles and a half from this place stands the world famous Hill, Vēṅkaṭācala. On it abides Kamalāpati (Viṣṇu) who, like the Kāmadhēnu (divine wish-granting cow), the Kalpataru (divine wish-yielding tree) and the Cintāmaṇi (divine wish-giving gem), protects the suppliants, fulfils their desires and removes their misery, as His mercy is autogenous. On that holy Hill lies the illustrious Śvāmi Puṣkariṇi, on the western bank of which exists a huge ant-hill. Beside that ant-hill you may put up a shed to live in and worship Śrī Vēṅkaṭēśa for six months, thrice
each day after your bath in that Puṣkariṇī and performance of usual daily religious rites, and you can regain your kingdom.”

On hearing these encouraging words, his heart brightened and he climbed the Hill, traced out the Svāmi-puṣkariṇī, constructed a hermitage on its bank, and living in it with austerity, bathed in the Puṣkariṇī, rendered his daily ritual and offered worship to Vēṅkaṭēśa thrice a day for six months devoutly, as directed by the voice.

Then one day appeared suddenly from the midst of the Svāmi-puṣkariṇī a celestial Vimāna as brilliant as many suns combined, with Śriyāḥpati (Viṣṇu) holding the Śaṅkha, Cakra and Gada (mace) in His hands and accompanied by Śrīdēvi and Bhūdēvi on either side. Thereupon came Brahmā, Munīs, Siddhās and several orders of Divine Beings, drums were sounded from the sky and Apsarasas danced, and all the Dēvas extolled Him with Vēdic hymns.

Śaṅkhaṇa with excitement and wonder, rose from his meditation and prayed to Him, “O Lord of Gods, the kingdom that you bestowed on me graciously was wrested from me by the enemy kings and I was dethroned. O Ruler of the world and ocean of mercy, be pleased to protect me. I am greatly blest by your dārsana.”

God replied, “On the day on which your piety generated for the Svāmi puṣkariṇī, you regained your kingdom. To those who with a devoted mind bathe in this Svāmi-puṣkariṇī accrues svāmitvam (sovereignty) in proportion to their faith and devotion. You have done it and secured that fruit, wherefore you will get back your kingdom. You may go and rule it, and live happily”; and immediately He vanished from view.

In the meanwhile the feudatory chiefs fought against one another for the sole rulership of the kingdom and most of them perished. The subjects were disgusted with the anarchical condition of the state, and were averse to raise any weakling prince to the throne and desired to bring Śaṅkhaṇa back and re-entron him. They searched for him, found him returning from the Vēṅkaṭācala, besought him to re-occupy the throne, took him to Sāṅkāṣya and reinstated them as their king. (Vārāha Pur., I, Ch. 38).

[A short account of Śaṅkhaṇa on page 13 ante emphasises the merit of the Pushkariṇī and here is given a fuller account of him.]

At some remote time in the past lived in Madhyadēsa a highly learned Brāhmaṇa (Vārāha Pur. Pt. I, Ch. 39) named Ātmārāma, who was greatly devoted to the gods and the Brāhmaṇas and was the crest-jewel of the erudite scholars. After the death of his father, his wealth slowly dwindled
and he was at his wits’ end to support his family, not to speak of charity to the needy. Not knowing what to do in such a depressed state, he journeyed to near the Vēṅkaṭādri, reached the Kapila-tīrtha, bathed in it, worshiped Śrī Kapilēśvara and, ascending the Hill, went on bathing in the seventeen Tīrthas one after another, and then sat down at some spot and began to muse over his lot, when he suddenly espied sage Sanatkumāra in deep meditation in a near-by cave. He prostrated himself before the sage and entreated him to show him a way out of his indigence.

From his yogic vision Sanatkumāra perceived and informed Ātmārāma that he had never deigned to make any charity in his previous life; and, in addition, prevented others from making charities and also harassed peaceful people and did not even once contemplate on the benevolent Viṣṇu. He advised him to meditate on Śrī-Lakṣmī, the liberal granter of riches, as inhering on the chest of Śrī Vēṅkaṭēśvara, and simultaneously repeat the “mahā-mantra” of Śrī-Lakṣmī mentally, which the sage taught him.

[The mantra is “Ôm Śrīm, Ôm namaḥ paramāyai lakṣmī viṣṇu-vakṣaḥsthitāyai, māyai Śrī-Tarikāyai-svāhā.”]

Ātmārāma moved on joyfully, recounting the mahā-mantra, ascended the Hill, reached the famous Svāmi-puṣkarini, the water of which he considered to have come from the Māndākini (the Gaṅgā, Ganges) and the Viṣrājā river of heaven and had his ablutions in it. On rising from the water, he saw a charming garden in front of him, enclosing a temple with gōpuras and maṇṭapas and a grand Vīmāna, all constructed of pure gold and studded with gems, and heard sounds of music and dance emanating from it. He approached it and in it obtained a view of Śrī Vēṅkaṭēśvara with lotus-like eyes, holding the Śākha and the chakra in two hands with the other two hands held in the poses of granting boons and assuring fearlessness and protection, and appearing, as handsomely as a crore of Cupids, in company with Śrīdēvi and Bhūdēvi on either side of Him.

Ātmārāma prayed to Him in a trembling voice, “O God, You are the absolute refuge and goal; You are the creator, supporter and destroyer of the world, and Supreme Lord; You are omniscient; and You are the container of all souls. I bow humbly to You.”

\[tvamēva paramam dhāma tvamēva paramā gatiḥ.\]  (42).
\[tvamēva jagatām sraṣṭā dhātā hartā mahēśvarah, iti stutam śivēṇāpi vidhīnā api stutam sadā.\]  (43).
\[sarvam tvamīva jānāsi sarvātmam stvām namāmyaham.\]  (44).

(Ibid, Ch. 42, vv. 44)

The merciful Vēṅkaṭēśvara told him that He was attracted by his chanting of the Mahālakṣmī-mantra and that he pardoned his evil deeds and granted
him riches and long and healthy life to enjoy the wealth and a charitable and righteous disposition to lead a pious life, and forthwith He became imperceptible.

Ātmārama was bewildered by the vision and its vanishment, doubted whether it was a dream, and prayed to God that it might come true. He slowly descended the Hill, founded a home near the foot of it and lived long happily in it.

In ancient times a Nīśāda (a hunter), by name Vasu, lived with his wife on the Vēṅkaṭādri under a tamarind tree, in the ant-hill beneath which Viṣṇu was abiding (Vārāha Pur., Part 2, Ch. 9, vv. 1-15).

The Nīśāda cultivated śyāmāka grain for food, and each day he mixed honey with the prepared food, first offered it reverently to the deity in the ant hill whom he was worshipping with great devotion, and then partook of the remainder with his wife. In course of time, a son was born to them and they named him Vīra. When the son grew old enough, one day the couple went to the forest to collect honey, after instructing their son to prepare the śyāmāka food as usual, mix it with honey, offer it first to their God and then eat the balance. That day the boy did exactly according to his father's directions. On returning home, the father found no food in the house and suspected that his son Vīra consumed it without offering it to his beloved God. He became exasperated, took a sword, aiming to kill Vīra for the double reason of not presumably serving it first to God, and eating the unoffered and consequently unholy food. When the Nīśāda raised his hand with the sword held in it, God Viṣṇu came out instantaneously from the anthill and grasped his hand from behind him imperceptibly. The father was surprised at his hand being held tight by someone and was further enraged at being prevented from his aim, turned round and found, to his amazement, his own God with only half His body visible, holding the Śaṅkha, Cakra, and Gada. He let down his sword, prostrated before Him and submitted "God, today my son failed to offer You the śyāmāka food and ate it himself. I could not control my passion for such impiety and I wished to kill him. Why did you restrain me?" God replied him, "Nīśāda, your son evinces greater bhakti towards Me than yourself. With his devotion he first offered Me the food and then he ate it. Whereas you deem Me as merely the beautiful Divine Image installed on the bank of the Svāmi-puṣkariṇī, he has realised My all pervading nature. By your good fortune, he was born as your son to afford you My darśana, while I came eagerly to protect him as My excellent and beloved bhakta." The Nīśāda Vasu was enraptured with Viṣṇu's darśana.
In a past age a certain Raṅgadāsa was born in the Pāṇḍyadēśa (Vārāha Pur., Part. 2, Ch. 9, vv. 16-50). From his boyhood he felt deep devotion for Viṣṇu. Travelling through the country in his pilgrimage towards north, he reached Nārāyaṇapuri, worshipped Śrī Vārāha there; and hearing about Śrīmivāsa abiding on the Vēṅkaṭādri, proceeded further north and came across the Suvarṇāmukhari river. He bathed in it, and also in the sacred Padmasaras in Śuka-puri on the northern bank of the river, adored Kṛṣṇa and Balarāma installed in that town and resumed his journey. Passing through a thick forest, he neared the Hill, worshipped Śiva to whom the Kapila (brown cow paid divine homage, bathed in the bottomless and purifying Cakratīrtha in front of Śiva's shrine and began to get up the Vēṅkaṭācalā.

[Cakratīrtha was the new designation given to the Kapila-tīrth a below the Hill, through an edict in three Languages, Telugu, Kannada and Tamil, of the Vijayanagara emperor Acyutarāya, in the Śaka year 1453 corresponding to the 25th June 1531 A.C., in the second year of his reign; and four stone slabs inscribed with the edict renaming the tīrtha as cakra-tīrtha in the Telugu and Kannada inscriptions and as Āḷvār-tīrtha in the Tamil inscription were planted at its four corners. In the episode Raṅgadāsa is not said to have taken a bath in this Tīrtha first but is stated to have worshiped Śiva in His shrine on the eastern bank of the Tīrtha however, and to have bathed in it after his Śiva-Darsana and before ascending the Vēṅkaṭācalā, which slyly exhibits the fervour of the religious spirit of the Purāṇa compiler and the community.]

On the way Raṅgadāsa joined the Vaikhānasa Gōpinātha who was going up the Hill for the daily Pūja of God Vēṅkaṭēśa and in his company he went up the Hill fearlessly, though he was only a lad of twelve years. Reaching the Śvāmi-Puṣkariṇī, he took his bath in it devoutly. Then entering the forest region towards the tamarind tree on the south bank of the Puṣkariṇī, he saw the lotus-eyed and blue-bodied Hari (Viṣṇu) in the air (Ākāṣastham) beneath the tree, holding the Śaṅkha, Cakra, Gada, Khaḍga and Śārīga, the paṅka-āyudha, together with Śrīdēvi and Bhūdēvi, without protection from the sun, wind and rain and consequently shadowed by His carrier-bird, Garuḍa, constantly with his extended wings, and had His darsana. He was astounded by the wonderful sight and determined to rear a flower-garden there and supply flowers each day for His worship. He lived on a portion of the Prasāda (holy food) offered to God daily by Gōpinātha, who ate a part of it and gave a part to Raṅgadāsa. He levelled the ground round the tree under which he lived, felled all the trees except the tamarind tree which was sacred to Vēṅkaṭēśa and the Campaka tree which was dear to
Lakṣmī, as directed by God, raised a wall of rough stones around the Deity, and planted flower-plants, creepers and trees. When after a time, they yielded flowers, he supplied the loose flowers and flower-garlands to Gōpinātha each day for Vēṅkaṭēśvara's worship and decoration and felt ecstatic at His darśana after the Pūja. Thus Raṅgadāsa passed his life for seventy years in regular flower-service to God.

Thereafter, one day, while he was gathering flowers, he saw a Gandharva king arriving at the Svāmi-puşkariṇī with his ladies in a divine vimāna, bathing and sporting together in the water. He was astonished at their sport, continued to gaze at them, became amorous and forgot his work on hand. As soon as the Gandharvas left the Puṣkariṇī in their aeroplane, he recollected himself, felt ashamed at his sensual attitude, grieved for his failure to offer flowers and garlands at the due time of that day's worship of God, bathed again in the Puṣkariṇī, plucked fresh flowers and went to the site of God, uttering His sacred names. Arcaka Gōpinātha angrily enquired why he did not bring the garlands and flowers in proper time, but brought flowers only after time. He stood silent without replying.

God appeared before him and said, "Raṅgadāsa, I tested your continency today, and you were not steadfast, but succumbed to it. However, for your zealous service to Me till now, I ordain that you shall be born as an affluent ruler of a province on earth, enjoy all pleasures of life as extensive as and equal to those of the Gandharva king you saw today. But your mind will not incline you to lust and it will keep you firm in your bhakti and service to Me. Then you will construct for Me an attractive temple with a Vimāna and strong and high surrounding walls in place of the rough-stone wall you have now put up around My stead, and thereby earn eternal glory. I will then grant you mukti (liberation) after you give up that body. Now continue to render your flower service till the end of your life. In this way I grant the desires of My devotees and ultimately bestow salvation on them. This is My nature." Raṅgadāsa, being thus cheered by God, continued his flower service devoutly, lived on for a hundred years altogether and then breathed his last.

After his demise, Raṅgadāsa was reborn, in pursuance of Viśṇu's blessing, in the lunar royal family as the son of the royal couple, Suvīra and Nandī and was named Toṇḍāmān. From his fifth year, he developed piety towards Viṣṇu. As he grew to manhood, he married Padma, the daughter of the Pāṇḍya king, as his chief queen and also a hundred other princesses of different states, who exercised their choice in his favour in their selection of their mates in svayamvaras and enjoyed a pleasurable life with them.
He was ruling his territory from his capital Nārāyaṇapura. One day he set out on a hunting excursion with the permission of his father, and, moving on with his followers, reached the outskirts of the Vēnkaṭāḍri. There he espied a herd of elephants with surprise and pursuing them, crossed the Suvarṇamukharī river, arrived at the hermitage of Śuka-brahmaṛṣi prostrated himself before him; and with his leave, went forward through a few forest tracts. He reached an ant-hill which was the habitation of Rēṇukādevī, prayed to Her, made obeisance to Her and advanced westward, when he saw a beautiful five-coloured parrot, uttering the word "Śrīnivāsa." He wished to catch it but it flew aloft to the Vēnkaṭāḍri. He followed its course, ascending the Hill, entered a field of śyāmāka grain in which he met its owner a vanacara (forester), who recognised him as a king, bowed to him and stood still. Toṇḍamāṇ enquired him about the parrot and the forester told him, "The parrot is a favourite of Śrīnivāsa (Vēnkaṭēsvara), is fondled and fostered as a pet by both of His Divine Consorts Śrīdēvi and Bhūdēvi and lives in their shrine on the south bank of the Svarī-puṣkariṇī, and is, therefore, not possible to seize it. It is already high time in the day and you may take a little rest at my hut under this tree. I shall shortly return after worshipping God nearby. Meanwhile you may go about here with my son." Toṇḍamāṇ questioned him whether he should not accompany him to worship his God, as a desire sprouted in him to visit Him.

[Vārāha-Purāṇa pt. 2, Ch. 9, vv. 51 to 108 and Ch. 10. Herein in verse 51 Toṇḍamāṇ is stated to have been the son of king Suvīra and queen Nandini. In Bhaviṣyottarapurāṇa Toṇḍamāṇ's parentage is not given. Ākāśarāja is mentioned as having been the son of king Mitrasvarma and a Pāṇḍya princess, as having fostered the foundling Padmāvatī and married her to Vēnkaṭēsvara. On his death in six months after Padmāvatī's marriage, a dispute is stated to have arisen for the possession of the Toṇḍamaṇḍalam kingdom, in which Toṇḍamāṇ claimed it as the right of the younger brother to succeed the deceased elder brother, while Vasudāna (later on designated Śrīnivāsa) claimed it as the right of the son to succeed his father who acquired the kingdom through his prowess. Hence Toṇḍamāṇ appears as the second son of Mitrasvarma (Bhavish. Pur., Ch. 12, vv. 45 to 48). Thus there is difference in the parentage of Toṇḍamāṇ as given in Vārāha Purāṇa and as given in Bhaviṣyottara Purāṇa].

The Vanacara agreed to take the king with him; and, mixing the cooked śyāmāka food with honey and packing it in a plate of mango leaves, he started for the shrine of Hari together with Toṇḍamāṇ, passed a long way over the hillocks and reached Śrī Svāmi-puṣkariṇī in an hour and a half. They bathed
in it and the vanacara took the king to the tamarind tree on its south bank and showed him Puruṣottama (Viṣṇu) standing in the ant-hill underneath the tree, effulgent with a bluish body, lotus-like eyes, four hands, smiling face and wearing a pitāmbara (silk cloth of yellow colour) and a kirīṭa (crown) on His head, and ornaments and garlands on His body and hands in association with Śrīdēvi and Bhūdēvi on either side, with the ten different weapons such as the Šaṅkha, Cakra and the other ones hanging on His sides. The Deity was being worshipped three times each day by Skanda (Subrahmanya, younger son of Śiva). His lotus-feet were concealed by the ant-hill and only the upper part of His body above the knees was visible. The niśāda (hunter) and the king prostrated themselves before the Deity. Tonođamān was amazed at His vision and stood looking at Him intently, shedding tears of joy. The niśāda offered his honeyed śyāmāka food to the God-head, then gave half of it to his royal guest and partook of the other half and returned to his shed with the king.

Having rested that night in the forester’s hut, Tonođamān started the next morning for his capital together with his army and reaching Rēṇukādēvi’s abode again, halted there and arranged for Her due worship with sumptuous food-offerings and drinks and ghee-lamps and incense. While he stood, praying to Her, one of his men became suddenly inspired and addressed him, “O king, your kingdom will grow incessantly. In your name a capital will be established nearby and you will rule your kingdom, being close to Me and intensely devoted to Me. You will also obtain Vēnkaṭēśvara’s grace.”

After noting this boon of Śrī Rēṇukādēvi, Tonođamān advanced to the hermitage of Śuka-Muni, bowed to him obeisantly and requested him to narrate to him the māhāmya (greatness) of the Padma-Sarvāra (the tank in Śrī Sukapuri, Tiruccukanūr, Tirucānūr or Alarmēl-Mangāpuram as called now-a-days).

Śuka-brahmaṛṣi related it thus to him:— “In the long past Śrī Mahā-lakṣmī and Her Consort Śrī Mahā-viṣṇu toppled down together from Heaven to the earth by reason of an incantation of Dūrvāsa-Muni and She performed tapas in association with Viṣṇu for ten thousand divine years, at this golden lotus-pond Padma-Sarvāra. Indra and other gods began to search for Her and found Her at this tank together with Viṣṇu and with delight prayed to Her, “O Lāśkmī, You are the mother of Brahmā and of the world. We make obeisance to You of lotus-face and benign looks and adorned with all ornaments. You, born of the ocean, be pleased to extend Your merciful sight to us. You are Brahma-vidyā comprising the Rg, Yajas and Śāma vīdas. It is through Your grace that Brahmā is enabled to exercise His function of creation and Rudra (Śiva) His duty of destruction.” With
this laudation of the Œdvas, Goddess Lakṣmi, inhering on the chest of Viṣṇu, replied them beneficently, "O Œdvas, with Your prowess You will destroy the Asuras. You may return to your place. Anybody, who is homeless or deprived of his home, and who repeats this stōtra (prayer), will regain possession of the house. Whoever worships Me with countless bilva leaves, reciting this stōtra, shall become a mine of dharma-artha-kāma-mokṣa and enjoy these puruṣārthas to the full. Also those who bathe in this Padmasaṅgīvara, meditating on Me as Viṣṇu's Consort, shall obtain riches, long life, learning, sons and a beautiful body and brilliance, realising abundant food and pleasure and ultimately mokṣa (bliss)." "Having graciously bestowed these boons, Śri Mahā-lakṣmi mounted the carrier Garuḍa along with Viṣṇu and proceeded to Vaikuṇṭha."

Śuka told Toṇḍamān further, "O King, the excellence of this Padma-saras deserves to be listened to fully. It can dispel the sins of men. People who bathe in it or merely utter its name will deserve to receive Lakṣmi's favour. Since by chance you have come here, it will be auspicious for you to bathe in it and return to your place and meet your father." Accordingly Toṇḍamān bathed in it, took leave of Śuka-maharṣi and reached his town safely.

TOÑDAMĀN'S INHERITANCE OF HIS FATHER'S KINGDOM.
(Vārāha Pur., Pt. 3 Ch. 10, vv. 1–53).

Soon after Toṇḍamān's return from his excursion through Śuka-maharṣi's ātrama, his father consecrated him as the yuvarāja (crown prince), tested his mettle for three years, and then crowned him king in his own stead. Then the father Suvira and his queen Nandini retired to the forest to live alone and Toṇḍamān began to reign.

At that time, a niśāda (hunter) was cultivating śyāmaka grain in his fields on the Vēṇkaṭādri, and found that the ripe grain was being eaten in the nights by a boar whose foot-prints he noticed. He armed himself with a bow and arrows and watched for the unwelcome intruder, when he observed a huge refrangible boar moving in the field. He grew wild with anger and roared and rushed to shoot it, but the swine retreated swiftly and entered an ant-hill. The irate niśāda began to dig the ant-hill, and, when Varāhadēva came out of it, the niśāda swooned and fell down. His son, who was near him, prayed to Varāha to condone his father's offence.

Varāha inspired the niśāda and through him proclaimed, "I am Varāhadēva. I always dwell in this ant-hill. Convey the following directions to Toṇḍamān. I should be installed at this very spot and be worshiped. Preliminarily, an ablution with a large quantity of black cows' milk should be
performed by the king, when a stone-slab will be found underground. It should be sculptured into proper shape with the Varāha face and with Bhūdēvī seated on the left thigh. The image should then be consecrated with due religious rites and set up and regular worship twice a day should be performed to it. After this work, a similar process should be adopted in the case of Śrīnivāsa (Viṣṇu) who stands as an idol knee-deep in the cavity of another ant-hill under another tree to the south of Me. He should first be bathed with the milk of tawny cows daily until His feet become visible, and should also be provided with food-offerings each day. Prākāras should be constructed for both of us. Toṇḍamān should execute the entire work.'

After this announcement, Varāha receded from the nīṣāda's body, who recovered from his stupor and regained consciousness. His son gave him a full account of the incident and of Varāha's command. Forthwith the nīṣādādhīpati (leader of the foresters), Vasu, hurried with his men and his son to Toṇḍamān's capital and informed him in detail of what all happened and of what orders Varāha issued to him, and returned to his domicile in the hill-forest.

Thereupon the king summoned his ministers, related to them Varāha's injunctions conveyed to him through the nīṣāda chief and asked them to prepare to start for the Vēṅkaṭācala the next day. He also sent for his herdsmen and ordered them to pick out all the black and tawny cows from his cattle, take them to the Hill and keep them ready there. He then acquainted his queens with the happy news of his intended solemn visit to the Vēṅkaṭāḍri and invited them to accompany him.

Praying to God, he slept that night. God Śrīnivāsa appeared to him in his dream in the night, showed him an easy passage through a tunnel in the Hill to its top, indicating, besides, the direct way from his palace to the entrance of the tunnel by the branches, twigs and leaves strewn all through the route at different places. The next morning, the king got upon his horse; and, slowly going the way marked by branches and leaves, reached the mouth of the cave. Around that opening he established a town and also connected it with his palace and constructed a prākāra for its secret protection. Living in that new town, he thought of executing his assigned task. When he began to cut the trees to clear the ground, God appeared to him and instructed him, "Spare the tamarind tree which is dear to Me and the Campaka tree which is beloved of My Consort Lakṣmī. Construct only the prākāra together with the dvāra-gōpura (gateway with a tower over it). The Vimāna (dome) over My shrine shall be built by a descendant of yours, Nārāyaṇa, who shall also cover it with gold plate. That is his allotted work."
Accordingly, Toṇḍamān erected the prākāra with the doorway and a turret over it, arranged regular pūja, for the Deity, visited Him daily going by the tunnel, and adored Him, ruled his kingdom justly and enjoyed all royal pleasures.

VIRĀṢARMA’S PILGRIMAGE TO THE NORTHERN REGION.
(Vārāha Pur, Part 2, Ch. 10, vv. 50–78).

While Toṇḍamān was reigning, a certain Brāhmaṇa from the southern country started with his wife on a pilgrimage to the Gaṅgā river and in the course of the journey found that his wife was pregnant, and, feeling that she could not bear the strain of the long distance travel, desired to leave her in a safe place; and accordingly sought the help of the king. The king accepted the responsibility for her secure maintenance and the Brāhmaṇa resumed his journey peacefully. In pursuance of his undertaking, Toṇḍamān lodged the pregnant lady in a gynaeceum in his palace, supplied her with viands enough to last for six months, and also assigned servant maids to look after her. Later on he forgot her presence entirely.

The Brāhmaṇa having completed his pilgrimage in two years, returned to the king, who then recollected himself of the pregnant lady placed in his charge and, without answering the queries about her welfare, Toṇḍamān received him regardfully and seated him; and suddenly rushed to her apartment and found her starved to death for lack of provisions after the initial supply. He then hurried through the cave to the shrine of God Narasimha, bowed to Him and thence hastened to the shrine of Śrīnīvāsa, who was at that time reclining with His Consorts Śrīdēvi and Bhūdēvi. He made prostrations to Him and represented to Him the case of the death by starvation of the Brāhmaṇa’s wife due to his negligence. God comforted him and directed him, “Decorate the lady’s corpse, bring it in a palanquin, immerse it in the Asthi-tirtha situated to he east of My temple and she will revive. You may then make her over to her husband.”

The king returned swiftly to his palace, got the corpse set in a palanquin and accompanied by his queens in separate similar conveyances, ascended the Hill and went up to the Asthi-sarīvara. All of them bathed in it; and, while the corpse was dipped in it, it was infused with life and became whole, as theretofore when alive, stepped out of the water along with the other ladies, saw her husband at the spot and joined him. Then they all started back to the palace, and the king gave the Brāhmaṇa couple a warm send-off with rich presents.

Thereafter, God Śrīnīvāsa enjoined Toṇḍamān, “You should not resort to My shrine at untimely hours. Visit each day soon after My nivādana
(food-offering), bringing gold lotuses, and with them worship Me, and all your desires will thereby be fulfilled.” Thenceforward, he was performing God’s puja accordingly. (Vārāha Pur, Pt. 2, Ch. 10, vv. 79-102).

One day, he noticed a stalk of tulasi (sacred basil) made of clay lying above his gold lotuses on His feet, and he could not conceive how the earthen tulasi happened to be there. He, therefore, requested God to reveal the mystery of its presence. God replied, “O king, a bhakta of Mine, a potter, lives in Kurva village and he adores Me in his own house and I accept his archana.” The king went to the potter’s house to see him.

The potter Bhima was surprised at the king’s visit, bowed to him respectfully and seated him. Toṇḍamān asked him to tell him how he worshipped God. The potter said, “I am a potter. I do not know what archana is. Who told you that I worship God?” The king rejoined, “As God Śrīnivāsa Himself informed me, I have come to visit you.”

Then the potter recollected God’s gracious words spoken to him in the past, “When your puja will become known and king Toṇḍamān will visit you and talk to you, You will gain salvation,” and apprised the king of that boon granted to him by Vēṅkaṭeśvara a long time ago. Immediately Bhima the potter, observed a vimāna with God seated in it, made obeisance to Him, and he and his wife gave up their lives simultaneously, got together into the Vimāna, while the king was looking on, and reached Viṣṇupāda (feet of Viṣṇu, parama-pada, supreme place, Vaikuṇṭha).

Toṇḍamān was enraptured by that strange phenomenon, returned to his capital, crowned his son Śrīnivāsa as king, resorted to a lonely place and performed his tapas intensely. Being highly gratified by his austerity, God gave him His darśana seated on Garuḍa along with Śrīdēvi and Bhūdēvi, and inquired him what kind of boon he wanted. The king obsequed Him, “O Lord, I am blest for being made the recipient of Your grace. I only wish that I may be spared the pangs of rebirths and deaths of human life and be provided with a place in Your Svarga-loka,” and fell on the ground in humble reverence to Him. Forthwith a Vimāna arrived and Toṇḍamān sat in it and was borne aloft to Heaven.
CHAPTER 10

ĀKĀŚARĀJA BORN AS THE SON OF MITRAVARMA
(Vārāha-Pur., Pt. 2. Ch. 3., vv. 12–38).

Śrī Varāha narrated to Bhūdevī as follows:—

As each quadruple yuga in the twenty-eight catur-yugas was running to its close, and, after the Mahābhārata war ended, Kaliyuga commenced. In the Kaliyuga, Vikramārka Śaka, Śūdraka and other kings ruled over the land and reached Svarga-loka without having known Me. Thereafter king Mitravarma was born in the lunar royal family, became a mahāratha (a supreme warrior possessing many war-chariots) and reigned justly over the Toṇdamaṇḍalam territory from his capital at Nārāyaṇapura. He married the daughter of the Pāṇḍya king and begot an illustrious son, Ākāśarāja by her. Ākāśarāja wedded a Śaka princess by name Dharaṇī and when he grew to manhood, his father handed over the reins of government of the kingdom to him and went to the Vēṅkaṭādri along with his queen to undertake tapas contemplating on God. Ākāśarāja then became the emperor.

He was issueless for a long time and wished to perform a yajña to beget a son, and for that purpose he began to till the land on the bank of the Āraṇī river with a gold ploughshare so as to sow and grow the nine kinds of grain and pulses required for the sacrifice. While sowing the seeds, he observed a handsome female baby of golden hue, lying wrapped with the petals of a lotus flower. He was wonder-struck at that finding and with tears of joy took up the babe muttering “This is my child. By God’s grace she is bestowed on me.” Simultaneously, a divine voice announced, “O king, certainly she is your child. Foster her carefully.” Most delightfully, he took the baby to his queen Dharaṇidēvī and entrusted the foundling to her charge. As the baby was found lying enclosed in a lotus, she was named Padminī.

Soon thereafter, the queen became pregnant and was delivered of a son in an auspicious moment. On being informed of the happy event of the birth of a son, Ākāśarāja joyfully presented gold, cows and other items to deserving persons, and, on the twelfth day, performed due religious rites and named the baby Vasudāna.
Some years later, when Padminī was youthful, she was one day roving along with her hand-maidens in the royal pleasure-garden when sage Nārada, passing that way, espied her. He was greatly impressed by her dazzling beauty. He approached her and enquired about her parentage; and overcome with wonder, asked her to show him her palm to enable him to prognosticate her future life. He read the lines in her palm and told her, "Your bodily features are exquisite and marvellous. Your lustrous and mirthful countenance, besides, indicates that you deserve to be the spouse of Śrī Viṣṇu. You are Śrī Lakṣmī who was once born in the Ocean of Milk." After predicting thus, Nārada disappeared.

Padminī and her maids engaged themselves in culling flowers in the garden, when they noticed a huge musty male elephant in rut, moving in the midst of a herd of female elephants, suddenly rushing into the garden. The maidens were terrified and hid themselves behind a big tree. At the same time, they caught sight of a well-featured white horse bearing a majestic rider of extraordinary beauty, holding in one hand a śārūga or bow embellished with precious stones and in another hand an arrow of gold, wearing a pitāmbara and a gold yajñopavīta (sacred thread) and adorned with jewels. He was in pursuit of the frenzied elephant which, on seeing him, ran away with the herd. The rider approached the maidens and enquired if they saw an ihā-mṛga (wolf) pass that way; and they replied in the negative, and asked him why he entered that quiet game-preserve which belonged to the king and from which hunters were precluded.

He got down from his horse and queried them who they were and in particular who that most attractive maiden was. They told him that she was the foster daughter of Ākāśarāja, the king of that region, and that they were her hand-maids. They in turn questioned him about his name, residence, parentage and other particulars. He said in reply, "I belong to the solar race. Though I have numerous names which are capable of purifying men of qualities, from the colour of my body, I am called Kṛṣṇa; possessing the Cakra, weapon infusing fear into the enemies, the Śankha with the power to quell them by its sound, and the Dhanus (bow) unrivalled even in the divine world, and thereby being the unique hero in the world; I live on the Vēṅkaṭādri. Setting out on a hunting excursion with some huntsmen followers, I reached this gameland, while chasing a wolf, and thus met you accidentally. As I espied this gemlike virgin, I approached you and wished to ask you if I can marry her, since I am enamoured of her." The maids resented his ungracious proposal, warned him that, if the king came to know of it, he would be severely punished, and asked him to leave the place at once and go back to his residence to avoid any unpleasant consequences. In fright he mounted his horse and returned to the Vēṅkaṭādri with his huntsmen. There at His shrine He
dismounted from His horse, dismissed the celestials, who in the guise of His huntsmen accompanied Him, to their region, entered the mani-mañçapa, climbed up by the flight of steps over five flats to the cot inlaid with the nine kinds of gems and lay in it musing on Padmînî and her seductively charming features and asseverating to Himself that she must assuredly be no other than Lakşmî born in the Ocean of Milk.

House-keeper Vakuļamâlikâ took a square midday meal nicely prepared in different varieties to Him, but He did not notice her. She questioned Him about His sad condition and He revealed the affair to her in a round-about way. “During the virtuous time of the Tretâ-yuga, when, having been entreated by gods, I was born to Daśaratha in My theophany as Râma for annihilating the Râkṣasas, a certain maiden Vêdavatî greatly helped my consort, Sîtâ, a manifestation of Lakşmî and the foster-daughter of king Janaka. While I was living in the forest with Sîtâ and Lakşmanâ, Mârica assumed the form of a golden deer and came near our āśrama and Sîtâ wanted Me to catch it for her. I attempted to catch it but it ran away. I pursued it and shot it when the Râkṣasa Mârica vociferated, “Lakşmanâ, I am killed.” Sîtâ, misapprehending that My life was in danger and that I cried for help, indignantly prevailed upon Lakşmanâ to hasten to my aid. And Sîtâ was alone in the hermitage and Râvana appeared before her as a sannyâsin begging for alms. His object was to carry Sîtâ off to Laṅka. The God of Fire fore-knowing it, took Sîtâ to the Pâtañ̐la-lôka and entrusted her to the care of his wife Svâhâdevî and created a shadow Sîtâ at the āśrama. It is this shadow Sîtâ that Râvana carried away to Laṅka, imprisoned her and harassed her in many ways, and she was Vêdavatî. When I brought her to Ayodhya, after vanquishing Râvana, she entered the fire of a pyre. Then the Fire-God brought up Sîtâ from the Pâtañ̐la and also Vêdavatî to Me and represented to Me, “This lady, Vêdavatî, suffered for Sîtâ at the hands of Râvana for which You must be pleased to bestow a boon to her.” Sîtâ, too, said, “Lord, she served as my duplicate and suffered for me; and, therefore, you must evince compassion for her and as a recompense marry her.” I agreed to it and announced, “She shall live in Brahma-lôka worshiped by the Dêvatas till the twenty-eighth Kali-yuga when I shall incorporate Myself as Vêṅkaṭēśvara and she shall be the foundling and the fostering Padmavatî of Akâśarâja in Nârâyânapura, and I shall wed her.” So this Padmavatî, who is like the lotus in all her features, is Vêdavatî herself. I saw her today with her companions in the pleasure-garden near Nârâyânapura during my hunting. I am bewitched by her beauty. I am passionate and I cannot live without her. You must go instantly and settle our marriage.”

Vakuļamâlikâ consented to undertake the mission and asked for information regarding the particular place and the route to it. He instructed her,
“Pass through the Nṛṣimha cave from this place, reach the shore of the Suvarṇa-mukhaṛi river on which lies the Agastya-āśrama enclosing the Agastya-śvara temple with His Līnga, which was adored by Agastya-Mahārṣi, worship it and proceed some distance on the same bank to the śuka-brahmaṛṣi’s āśrama near which is situated containing lotus the Padma-sarovara. Bathe in it, visit cāyā-śuka performing tapas there and worship Kṛṣṇa and Balarāma adored by cāyā-śuka, and they will bless you with success. There, cross the river, pass by a series of gardens to the Āraṇī river and take rest in the grove beside it. From that place you can see Nārāyaṇapuri nearby on the north side surrounded by that river. Go to that town and there do the needful through your dexterity.” Having thus informed her, He lay down on the cot with Lakṣmī.

Vakuḷamālikā mounted a red horse, proceeded by the route indicated and reached the west bank of the Āraṇī river, bathed in it intending to worship Agastya-śvara-Līṅga, and took a short respite.

At that time, some maidens arrived at the above shrine and Vakuḷamālikā approached them and enquired them who they were. They told her that they came from the palace of Ākāśarāja and that they were the associates of Padmāvatīdevī who was sick with passion for a splendid person, who appeared to them in the pleasure-garden some days previously, riding the high horse, and for her relief ablutions were to be performed for the Agastya-Līṅga as advised by astrologers and that they brought the necessary articles for the abhiṣēka. They asked her about the purpose of her going to the shrine. She replied that she intended to visit their queen on a certain urgent matter and requested them to take her to the queen. They assented; and, after the abhiṣēka was completed, they escorted her to their queen.

Meanwhile a sooth-sayer arrived at the palace and, through mantology, intimated the queen, “Your daughter Padmāvatī is not affected by any disease. She is love-sick for Vēṅkaṭēśvara abiding on the Vēṅkaṭādri, who is also obsessed with love for her. He has sent an embassy to you through a noble lady and in pursuance of it, you will conclude her marriage with Him, and she will live happily with Him as the co-consort of Śrī Lakṣmī.”

Then queen Dharṇidēvi approached her love-stricken daughter and asked her what she wanted for her relief. She answered, “Mother, my mind is engrossed with one object only. That is non-dual. Its sight is pleasing to the eyes. It attracts the minds of the pious people also. For the mere sight of it Brahmā and others perform austere tapas. It is attainable only by the theophiles. It pervades the universe as the unique force. It is the sole light that enkindles all lights. It is more divine than all divine beings (it is the
God of all gods). None will feel a want if it is obtained, and all desires can be achieved thereby. Mother, find out that object for me."

The queen was amazed at her daughter's words and wished her to describe the qualities of bhaktas, who could gain that object. In reply, Padmāvatī described the symbols of Viṣṇu cult indicated on the bhakta's bodies, at twelve different places in the form of a trident and the insignia of the pañcayudha of Viṣṇu, impressed indelibly by scorching Śaṅkha and cakra marks on the two shoulders, the sārṅga and the Sara on the head, the Gada on the forehead and the Khaḍga on the chest, as the external marks; and truthfulness, chastity, kindness and other virtuous qualities inwardly practised by them, besides chanting the Vēdas constantly and performing Vēderī rites. She then remarked, "Such people alone are Viṣṇu-bhaktas. Those who get the symbols of the Saṅkha and Cakra only impressed on their shoulders, without the other three symbols, are called Vaiṣṇavas. By them alone through their righteous conduct is that Brahman realised. My mind yearns to attain that realisation. I always contemplate on the blue-bodied Viṣṇu and do not long for anything besides Viṣṇu. I spell the names 'Hari' and 'Acyuta' constantly. By that incantation alone I am living. Dear mother, find a means of its fulfilment."

[This delineation of the highest spiritual aspect of The Absolute Brahman by Padmāvatī while she is love-sick and passionate towards an unknown hunter who met her in the garden accidentally, who too fell in love for her at first sight and who expressed his desire to marry her, looks incongruous, since her agitation and agony were certainly due to her amour also at first sight for the stranger hunter. For, if she were in real philosophic mood, she should have calmly borne her agitations and striven to realise it through her own efforts or through the help of a realised philosopher or mystic or a sage instead of asking her unsophisticated mother to find that object for her. And the mother was bewildered at her daughter's digression, and by a knack the poet made the unlearned mother inquire her daughter about the qualities of Viṣṇu bhaktas or Vaiṣṇavas to get a chance to describe them also.]

Ṭāḷḷapāka Annamācārya had described certain traits of "Vaiṣṇavas" in his Saṅkīrtana beginning with "Nityulu, Mukutulu, Nirmalacittulu, Nigamāntavidulu Vaiṣṇavulu" in Mājavī-rāgam. They may be compared with Padmāvatī's characterisation here. He stated: "They are nityas (eternal, everlasting), muktas (liberated souls, attained salvation), pure minded, well-versed in Vēdānta, non-active, fully cultivated intellects, blemishless, wearers of the marks of the Śaṅkha
and the *Cakra*, venerated in all matters, desireless disinclined to serve human beings, uncoveting even the thrones of Brahmā and other gods, pure souls who shunned the artifices of *mantras* (incantations), restrainers of affection, unaltering in their avowed purpose with firm faith in God as the only refuge, ever pursuing their chaste life, non-performers of deeds (implying relinquishment of their fruit) and good-natured, who are the *bhaktas* of Viṇñātēśa, through my devotion and service to whom I became blessed.”

Annamācārya noted further the qualities of the servant, the *bhaktas* of Viṇñātēśa whom he considered as a form, an incarnation of Viṣṇu in the *Saṅkīrtana* commencing with the *Pallav*: “Ekulajudem evvaḍamanēmi, ākaḍa nataḍō Harīnerginavādu” what does it matter in which ever caste he might have been born and whoever he is, ultimately he is the one who has known, realised Hari, Viṣṇu). He then described his qualities: “He is the possessor of the riches of truthfulness, disinclined to blame others, imbued with the rare quality of kindness to all beings, identifier of all persons with himself, pure-souled, high-souled, intent on righteous conduct, not having yet surpassed activities, a mystic not forgetting Hari-*bhakti* (devotion for Hari, Viṣṇu), moving in the world doing good to others, living without enmity towards anyone, realiser of the universal soul, who sought and stays as the humble servant of Viṇñātēśa.”

By that time, the women-folk of the palace who had gone to the Agastyesvara temple for rendering*His abhīṣeka returned, after its completion, to the queen, accompanied by Vakulaṃālikā. They introduced her to the queen who enquired her whereabouts and the purpose of her visit.

Vakulaṃālikā represented to her, “O Queen, I come from the Viṇṅkaṭādri, I am called Vakulaṃālikā. Our Lord Nārāyana, abiding on the Viṇṅkaṭācala, manifesting Himself as Viṇṅkaṭēśa, set out on a hunting expedition one day and, moving onwards from forest to forest, espied a musty elephant, pursued it but could not overtake it. By chance He met Śaṅkhā-nrpati, who was worshipping the figure of Viṣṇu, carved with Śrīdēvī and Bhūdēvī on a rock; and, enquiring him, he learnt that he was the son of Śvēta-qrpati, king of the Haihaya kingdom, and, having led an austere life and spent his property in charity, he had not realised his desire of being favoured with God’s grace and became despondent. He heard an incorporeal voice from the sky, asking him to proceed to the Viṇṅkaṭādri and to perform penance there, and, under the kind instructions of Agastya, he was adoring Viṇṅkaṭēśa with Śrīdēvī and Bhūdēvī at that spot. Viṅkaṭēśvara advised him, ‘King, go to the Viṅkaṭādri; on its western pinnacle grows a nyagrīdha (banyan) tree at the base of which stays Viṣvaksēna, before whom prostrate and proceed to the Śvēmi-puṣkarinī,
and bathe in it. On its western bank flourishes an asvattha tree, beneath which lies an ant-hill. Remain between these two and render tapas. In that ant-hill lives Śveta-varāha (White Boar) who will be visible only to the theoapathetic persons.’ Then He mounted His horse, resumed His sport and reached the Āraṇī river, wherefrom, pursuing a huge elephant in rut, reached a garden in which He saw some handsome maidens, with an admirably beautiful young lady among them, engaged in plucking flowers and was bewitched by her.

After learning that she was the daughter of Ākāśaraṇa, he returned to His permanent residence in the temple, beside the Svāmi-puṣkarini on the Vēṅkaṭādri, called me and instructed me, ‘Vakulamālikā, proceed at once to Ākāśaraṇa’s town, visit his queen Dharaniḍevī, request her to bestow her daughter Padmālaya to Me in marriage, ascertain the order of assent of the king, given after consultation with his ministers, return forthwith and intimate the news to Me.’ So have I now come to you under His command You may kindly propose the subject to the king, suitably to elicit his favourable answer, with the agreement of his councillors. You may also move the matter with your daughter and obtain her opinion in consonance with the state of her mind All in all, I wish you work towards a propitious consensus from every side.’

With a gladdened heart, Dharaniḍevī approached the king, sent for Padmāvatī, got the ministers summoned to the assembly and related to them the content of Vakulamālikā’s embassy from Vēṅkaṭēśvara. The king instantly accepted the proposal rejoicingly and asked the ministers for their opinion. In one voice they expressed their agreement with the king’s resolve and added that his foster-daughter was most fortunate in wedding Vēṅkaṭēśvara and becoming the co-consort of Śrī Mahā-lakṣmī, and would live quite happily with Him: and wanted the king to send for Bṛhaspati to fix an auspicious muhūrta for the marriage. On a call, Bṛhaspati arrived from the Dēvalōka and fixed the time of marriage on the day of the Uttaraphalguni star (the twelfth star) in the month of Vaiśākha (the second month of the Hindu calendar) in consonance with the birth asterism Mrgaśīrṣa (fifth star) of Padmāvatī and Śravaṇa (twenty-second star) of Vēṅkaṭēśvara.

Then, Ākāśaraṇa turned towards Vakulamālikā and told her, ‘Madam, you may return to Vēṅkaṭēśvara and intimate Him that the Muhūrta for the marriage has been set in Vaiśākha and that He may get ready and arrive in my place in time for it.’ He sent Śuka-brahmaṛṣi as his ambassador to Vēṅkaṭēśa in the company of Vakulamālikā.

Next, he called his son, Vāsu and despatched him to the Dēvalōka to bring Indra and other gods. On their arrival, he asked Viśvakarma, the
architect, to adorn his capital, which he did. Indra showered rain, Kubēra poured out heaps of money, Yama made the people healthy and free from disease, Varuna brought in gems and pearls in mass, and, thereafter they were enjoined to carry on their work on the Vīṇkāṭācala

Vakulaṃalkā rode back on her horse with Śuka to Vīṇkāṭācala, alighted before the temple, entered it with the Mahāṛṣi, and, approaching Vīṇkāṭā stupefied with Lakṣmi on the begemmed svarūpasana, prostrated herself before Him and represented, "Lord, in pursuance of Your command, I have been able to accomplish the affair successfully. To convey the happy news of the settlement of the marriage, Ākāśarāja has sent to you Śuka-brahmarṣi along with me and here he is."

Śuka-brahma related to Bhagavān (God) as obsequious to Padmāvatī, "O Mādhava, accept me, the daughter of the earth, as your spouse. I ever utter Your luscious name and contemplate upon Your effulgent form. I have marked Your symbols on my shoulders and on my body, such as the Śanka and the Cakra. I adore only Your bhaktas, who had undergone the pañca-samkāras (received the marks of Your five weapons) on the different parts of their bodies. I render all my acts for Your gratification solely. Thus engaged in Your service, I surrender my body also to You, O Mādhava, be compassionate to show Your grace to me and accept me."

God responded, "Śuka, you may inform Padmāvatī that I told you that in accordance with her prayer, I shall arrive for the marriage, in the company of the Dīvas," and handed him a garland of tulasī leaves for presentation to Padmāvatī

Śuka received the garland and hastened to Padmāvatī, presented it to her and informed her of God's message to her. She wore it on her head and anxiously awaited His arrival.

Ākāśarāja, also delighted by the good news, called the Moon and ordered him to prepare the different kinds of food of four flavors, agreeable for offering it to God and serving it to the Dīvas, Rāṣis and ordinary folk. He made other necessary arrangements for the marriage, had Padmāvatī embellished, and, in consort with his queen seated himself in the assembly hall with his ministers, eagerly looking forward to greet the Godhead.

Simultaneously, God summoned Lakṣmi and asked Her to make necessary preparations for His wedding with Padmāvatī. She ordered Her hand-maids to keep ready scented oil and hot water, ornaments, the gem-set crown, the parasol and other things. While Sarasvati and Gaurī waved the fly-whisks, Lakṣmi anointed Him with the scented oil, bathed Him, dried His hair, smeared His body with sandal and tied the pūtāmbaram and adorned
Him with ornaments, the girdle-belt and the crown. He Himself put on the upward mark on His face. Then with Laśkmi, He mounted Garuḍa and set out for Nārāyanapuri, accompanied by Brahmā and other Yōgīs, Bhaktas and Bhāgavatas, together with Gandharvas making sweet music. Apsarasas dancing, drums sounding, mahaśīs reciting Vedic hymns, and followed by His retinue and the ladies including Vakulamālikā, accommodated in chariots, reached Ākāśarāja’s town.

Meanwhile, Padmāvatī was taken in procession on the Airāvata elephant in pradakṣiṇam through the streets of Nārāyanapuri to its tower-gate where the bride-groom and the bride were halted and made to exchange their flower-garlands. They dismounted from their vehicles and were led to the days for marriage. Brahmā officiated as the Purūhita (priest) and the mangala-vātra (the auspicious thread around the neck) was tied after the prescribed hōmas (sacrifices) and other rites were conducted. The marriage lasted for four days.

On the completion of the marriage, with the approval of Ākāśarāja, Vēṅkaṭēśa started for the Vēṅkatācala, mounted on Garuḍa with Laṁśī and Padmāvatī, to the accompaniment of divine music and the sounding of drums, attended by the Dēvas headed by Brahmā, the Mums led by Śuka and others. On reaching the temple on the Vēṅkaṭāḍri while the Dēvas and the Mum’s sang hallelujahs and hosannas, God entered the Man-manṭapau (front portico) with both of His Consorts and took his seat on the Sīṁhāsana (throne).

Ākāśarāja also accompanied them with basketsful of grains, pulses, fruits, sugar, diamonds, pearls, clothes and other things and also good and nice cows, horses and elephants, men-servants and women-servants and other items as wedding gifts to his divine son-in-law and semi-divine foster-daughter and as dowry in quantities, qualities and numbers commensurate with the status and prestige of both the king as the father-in-law and God as the son-in-law; and stood before Him Vēṅkaṭēśa felt grateful to Ākāśarāja for having given his daughter in wedlock to Him and for the presents he made, and called on him to ask for any boon. Ākāśarāja replied “Lord, You are God. My desire is to serve You for ever. Your boon as the infusion of ever-lasting, ardent and developing bhakti in me for You is all I want. Bless me that my mind shall concentrate itself continually on Your lotus-feet.” God granted his boon and honoured him as His father-in-law also.

Then He looked at Brahmā and others, complimenting them duly, and permitted them to depart to their abodes. On their departure, He sported Himself on the Hill in the company of both Laṁśī and Padmāvatī for a time and thereafter entered the temple on the south bank of the Svāmi-puṣkarinī with them and remained joyously in it, worshiped by Subrahmanya.
While the Varaha-Purana, Ch. 11, v. 440 has stated here that Vēṅkaṭēśvara, after marriage, proceeded to the Vēṅkaṭācala with both Lakṣmi and Padmāvatī, received the presentations from His father-in-law and continued to stay on the Hill, the Bhaviṣyottara-Purana mentions that after receiving the presents He immediately shifted His residence to Agastyaśrama for six months with Padmāvatī-dīvī as a vow (pratijña) not to go to the Hill for six months soon after marriage. This precept has been generally observed by men even now-a-days.]
CHAPTER 11

VISIT OF THE RŚIS (MUNIS) FROM THE NAIMIŚĀRAṆYA TO THE VĒṆKAṬĀDRI

(Vārāha Pur., Part I, Ch 62)

The Mahārṣis who had assembled in the Naimiśāraṇya in an āśrama and heard the story of the Śūta-varāha-alpa (the aeta of the White Boat manifestation of Viṣṇu) and also the accounts relating to Viṇkaṭāsa, the Vēṇkaṭācala, the Tīrtahas, the visits of the different bhaktas and other items, from Śūta-mahaṛṣi, the profound purāṇika (story-teller) who imbied that extensive knowledge from Vyāsa-mahaṛṣi, the author of the Mahābhārata and other Purāṇas, expressed a desire to visit the holy Hill and worship Vēṇkaṭēśvara, and requested Śūta to tell them the proper method of doing it. He explained to them, “You must adore Him by means of His one hundred and eight names with tulasī and suitable flowers. You must pay homage to the Hill as soon as you see it, first bathe in the Kap la-tīrtha below the Hill and ascend it, going on bathing in the other sacred pools on the way, reach the Śvāmi-puṣkarini, bathe in it, pray preliminarily to Bhū-varāha in His temple, then go to Viṇkaṭēśvara’s temple and worship Him in consort with Lakṣmiḍēvi and Bhūḍēvi standing on either side of Him, through His aṣṭottaranāma.”

With these instructions of Śūta, the Mahāmuni started from the Naimiśāraṇya, crossed the Gaṅga, Gōḍāvari, Kṛṣṇā and other sacred rivers on, the way, reached the Viṇkaṭācala, danced in ecstasy on seeing it, bathed in the Kap la-tīrtha, adored Kapilēśvara, got up the Hill, bathed in the Śvāmi-puṣkarini, paid homage first to Bhū-varāha and next went to Viṇkaṭēśvara’s temple and prayed to Him. “O Hari! It is impossible for anyone to describe Your innumerable auspicious qualities. Obeisance to You who extended Your three feet as Trivikrama in order to establish dharma (righteousness) in the world. Prostrations to You who, exceeding by ten inches the universe, extends both into the past and the future. Adorations to You who is the Lord of the viśram (world) which is one fourth and viśram (sky, water) which is three-quarters of the creation. A thousand bows to you, Parabrahmam, the Absolute God, who brought into existence the four Vēdas, the four castes, the Fire-God, the Moon and the Sun. O Lord! You are universe-embodiment,
Your names, forms and qualities are endless and even the Vedas are unable to enumerate them: as such, we cannot describe them.” Then they worshiped His feet with golden lotuses, reciting His hundred and eight names taught them by Sūta.

Viṅkaṭēśvara was immensely pleased with their adulations and said “O Munis, even while you were engaged in listening to the story of the Viṅkaṭācala-Māhātmya in the Naimiśaranya, I granted the fruit of it to you which is unobtainable even by austere penance for a long time. I am prepared to bestow any further boon you may desire. Whoever, living in a far-off place, hears, reads or expounds the “Viṅkaṭācala-māhātmya” to him I grant all his desires. To those who undertake this task in the Kauśā month (September–October during which period His Brahmotsavam takes place) My grace easily extends towards them and I favour them with riches, lands, produce and progeny; and after their enjoyment of life on earth, I grant them salvation.”

The enraptured Mahāṣis, struck by the splendour of Viṅkaṭēśvara, were averse to depart from the Viṅkaṭācala to the Naṁśāraṇya and stayed on there for five years, engaging themselves in bathing in the several sacred tīrthas on it, performing their prescribed rites and enjoying the lilas of the Godhead through His darśana; and in the end returned to their habitation in the Naimiśaranya. There they extolled Sūta-mahaṛṣi for his accurate delineation of the Deity, the Hill and other items and for his benevolence in exposing the “Viṅkaṭācala-māhātmya” to them which kindled their desire to visit the place and worship Viṅkaṭēśvara, by which they became blessed.
Mitravarma was born in the lunar race of kings and ruled the Tuṇḍra-manḍala as king from his capital at Nārāyaṇapura and to him by his queen Dharaṇidēvi was born Ākāśarāja. It would, therefore, appear that a very long time elapsed during the Kaliyuga when Mitravarma was born.

Not only did these kings of North India not know of His existence on this inaccessible Hill in the midst of thick forests in the southern country, but even people living in the surrounding region were unaware of the fact. Not even Tuṇḍamān, the ruler of the territory, was cognisant of it. A Vana-cara chief was daily propitiating Vēṅkaṭēśvara and offering Him šyāmāka food, and he, on the request of Tuṇḍamān, conducted him to the presence of the Deity standing in the cavity of an ant-hill, only partly visible from the knees to the crown (p. 59 ante). It, therefore, looks most probable that He might have been brought from some cultural centre in the South and planted under the tamarind tree by some forest chief in by-gone days and in course of long years, perhaps centuries, through action of rain and wind, the Idol might have sunk knee-deep into the ground to the depth of the rocky soil.

Hence, during all these past aeons, people did not know Varāha, and Viṣṇu-Vēṅkaṭēśvara too, even though both of Them made Their homes on the Vēṅkaṭācala some yugas previously and obviously lived in the two ant-hills.

When Ākāśarāja’s foster-daughter, Padmī or Padmāvatī, was roving in the flower-garden with her hand-maidens, and Vēṅkaṭēśvara met her during His hunting excursion, He was stricken with her superb beauty and became love-sick, rode back to the Hill, alighted before His temple from His horse, entered the sanctum, passed through the maṇi-maṇṭapa into an inner apartment and lay in bed there (p. 66 ante).

Thus by the time of Ākāśarāja’s reign, Vēṅkaṭēśa had His shrine constructed with some apartments. But the mention of the maṇi-maṇṭapa is anachronistic, for it was erected by a Vijayanagara chief minister, Amātya-śēkhara Mallāṇa alias Śrī Mādhavadāsa of Chandragiri in the Śaka year 1339, corresponding to 25th August 1417 A.C. and he also carried on some work relating to the Vimāṇa named Ānanda-Vimāṇa (T.T.D. Inscriptions Vol. I, Serial Nos. 196 and 198). Hence Ākāśarāja’s maṇi-maṇṭapa must be deemed to be the inner maṇṭapa, just behind the present Mahā-maṇi-maṇṭapa with the two Dwārapālakas standing at the west end on either side of the entrance passage, known as the Stāpāṇa (Śhāpāṇa) maṇṭapa.

Anyway, Śrī Vēṅkaṭēśvara had been provided with a shrine and Śrī Varāha too, by the legendary king Tuṇḍamān whose historicity and period of reign
and also the actual parts of the temples he constructed are not known, but being situated in Southern India and erected in the unknown remote past, they are obviously in the Dravīḍian-Pallava style of architecture.

Originally, Śrī Vēṅkaṭēśvara’s shrine probably comprised the sanctum of about 12 feet square and the antechamber, the room in front of it, the present bed-room (Śayana-maṇṭapa) of about the same dimensions, where devotees stand to obtain His darśana, together with the innermost pradakṣīṇa-patha of about 5 feet width on the south and west sides and of about 17 feet on the north side, including a deep receptacle for the Deity’s Abhiṣekam water flowing into it through a hole in the north wall of the sanctum, as the adjunct of the sanctum to serve as the corridor for circumambulation, having been constructed as coeval in extent with the original shrine. In accordance with the time honoured principle of Indian Śīlpaśāstra, the garbha-grha and the ardha-maṇṭapa (ante-chamber) were constructed with limited space and limited light so as to infuse a sense of mystery and a feeling of respect, fear, awe, divineness and devotion in the worshipper in serene atmosphere; and the oil lamps too in the sanctum afford only a dim vision of the Godhead, together conducing to the elevation of the worshipper’s soul. In the structure of Vēṅkaṭēśvara’s temple, even as the dim vision of the gopuram from a distance should have infused reverence in Him, this semi-darkness and even greater darkness prevails from the sanctum upto the Mahāmaṇi-maṇṭapa. This circumadjacent passage was later on closed, when the precincts of the original shrine were extended by the construction of the two high pials, called Rāma’s pials, and the Mukha-maṇṭapa in front of it, where lamps of ghee were kept lighted all day and extraordinary jewels and daily collections of cash, precious metals and jewels were being preserved in huge wooden boxes and iron safes, were constructed probably in the 13th Century. This ambulatory is opened now-a-days on the night prior to the Mūkkōṭi-Ekādaśī day and closed on the next night and consequently it has come to be known as the “Mūkkōṭi-pradakṣīṇam.” Since this pradakṣīṇam was closed, the hole in the north wall of the sanctum through which the Abhiṣēka-tīrtha must have flowed into the receptacle in this pradakṣīṇam should have also been closed; and hence this tīrtham was being till recently collected from the granite pavement of the sanctum in silver vessels and filled into a tub of brick and mortar (Kaṭahā) toṭṭi for the use of devotees, but latterly this tub was removed and the water is thrown into the gutter. This Abhiṣēka-tīrtha mixed with the essence of saffron is considered highly sanctimonious and auspicious as having contacted the sacred body of Śrī Vēṅkaṭēśvara.

And to the above Mukha-maṇṭapa was added the Tīrur-mahāmaṇi-maṇṭapa by Mallana-Amātyaśekhara in 1417 A.C.
At some unrecorded time the two big outer prākāras were put up presumably by some kings or by some powerful feudatory chiefs.

Through the anecdote of Vēṅkaṭēśvara's starting from the temple for His hunting expedition and returning to it love-sick and hurrying to take bed in an inner apartment, we are told that He had a temple with several apartments for different purposes, but the Vārāha-purāṇa has not noted the name of the builder and the time of its construction. The Bhaviṣyottara-purāṇa (Ch. 13, vv. 26-39) states that Vēṅkaṭēśa Himself asked Toṇḍamān, the younger brother of Ākāśarāja, after his war against his nephew, Ākāśarāja's son Śrīnivāsa, for possession of the kingdom and its ultimate division between them both by Vēṅkaṭēśa, to construct a bhavanam (mansion) for Him, as He had no house to dwell in with his niece Padmāvati and as it would be a slur on himself if He, as his son-in-law, should live in another's house; and cajoled him by saying that he was the proper person to build it. On Toṇḍamān's agreeing to the work, Śrī Vēṅkaṭēśvara with Śrī Padmāvati proceeded to the Vēṅkaṭācala from His sojourn in Śrī Agastya's āśrama on the east bank of the Suvarṇamukhari river, obtained Śrī Varāhasvāmi's permission for the site to be built upon, showed Toṇḍamān the spot lying to the south of Śrī Svāmi-puṣkariṇi for His bhavanam, and instructed him to construct it to face east, comprising two gōpuras, three prākāras, seven entrances with festoons over the doorways, a dhvaja-stambha (flag-staff), an āsthāna-maṇḍapa (portico for an assembly), a yāga-maṇḍapa (for sacrificial fire), a gō-sāla (cow-house, byre), an elephant stall, a horse stable, a granary, a wardrobe, a flower-room, a perfumery-room, two kitchens for cooking food and for preparing eatables by roasting or boiling in ghee, an oil-room, a ghee-room and a jewel-house, and also to carry on masonry work to the fresh-water well, which he had sunk in his previous birth as Raṅgadāsa, and inlaid with gilded copper plate.

Toṇḍamān executed the work as directed by Vēṅkaṭēśvara and, in addition, constructed a superb Vīmāna ornamented with Catur-mūrtis and Garuḍa and crowned with golden kalaśas (vases), laid the pathway over the Hill to the length of a yōjana (eight to ten miles), built maṇḍapas on the route for the respite of pilgrims, dug wells and put up water-sheds; whereupon the king reported to Him that he carried out His command fully and humbly requested Him to occupy the dwelling. Highly gratified with the king's devotion, Vēṅkaṭēśvara set out with Padmāvatī, accompanied by Indra and other Dēvatas, God-knowing men, Vēdavīds and others, who, all in a body, inducted Him into the new temple, and in it the Rśis worshiped Him. Simultaneously Dēvas and Yakṣas showered flowers on the figure of Vēṅkaṭēśa-Śrīnivāsa carved on the Vīmāna.
Henceforth God Śrīnivāsa cheerfully resides resplendently in His sanctum under the illustrious Vimāna. As it imbues Ānanda (bliss) to the devotees, it has been called Ānanda-nilaya-Vimāna (v. 81). Abandoning the Śaṅkha and Cakra from His erect hind hands, and bearing Lakṣmi and Padmāvatī on His chest, pointing with His right lower hand to His feet adored by the Celestials as the only refuge to men and illustrating the maxim by holding His waist with His left hand indicating that the ocean of family life is but hip-deep to those who trust and seek His salvaging feet, Śrīnivāsa even now abides gloriously in His mansion (vv. 82—85).

This account of the Bhaviṣyottara-Purāṇa makes out that Toṇḍamān was the builder of Vēṅkaṭēsvara’s temple with the vāna, two gopuras, three prākāras, the several apartments and appertinances in and out of it, as well as resting places on the way uphill. But the Devasthānam Inscriptions refer to those items as the service of different individuals at different periods of time.

Some inscriptions both full and fragmentary, contained on the slabs still found embedded into the Mukkoti-pradaksinam wall, as well as those detached from it previously which were lying on the floor here and there in the temple, and put up on a platform by me, refer to certain rulers, such as Bhūpāla Śrīman Vijayaśādeya, quite possibly the Bāṇa King Vijayaśādeya Mahāvali Bānarāya, who was a feudatory of the Pallava King Vijaya-Daṇṭivikrama-varman (779—830 A. C) (T. T. D. Early Inscriptions, Vol. I, serial No. 3, P. 10); Koppātra-Mahēndra-Panmar (Mahēndravarman I, the Pallava monarch who ruled from 600 A.C. to C 630. A.C.); Rājarāja-Cōla I in whose 16th year of reign a pattam, an ornamental plate for the forehead of Śrī Vēṅkaṭēsvara was presented by the dowager-queen Parāntakadevi-amman, the chief queen of Parāntaka II Sundara-Cōla (Ibid, S. No. 14); Ulagamādēvi, one of the queens of Rājarāja I (No. 16); Rājendra-Cōla I (son and successor of Rājarāja I (No. 19); Vira-Rājendradēva I (No. 22); Kulīttuṅga-Cōla I and his queen Avanimuluduḍaiyāl (S. No. 26-32); Madhurāntaka Pottapi Chōla Allum Tirukkalattidēva (S. No. 42); Jaṭāvarman Sundara-Pāṇḍya I (S. No. 52, 54, 55); and Vijaya-Gaṇḍagopāla (S. Nos. 67, 68, 69, 72, 74, 77, 79).

These were the rulers of the country from the 7th to the 13th century of the Christian era. The fragments of these earlier inscriptions still preserved on the walls of the Mukkoti-pradaksinam, together with those on the detached and displaced slabs, show that the Mukkoti-pradaksinam walls had undergone repairs, probably more than once, and thereby some of the inscribed slabs were detached, and that a number of them found place in the second Prākāra built around the Vimāna-pradaksina from the smaller gopura in front of the Dhvaja-stambha, and also in the third and outermost prākāra abutting on the streets around and with the bigger gopura at the entrance of the temple.
It is inferable that the prākāra walls of the Mukköśli-pradakśiṇam were in tact till the middle of the 13th century A.C. to admit of the engraving of the inscriptions of Rājarājē-Cōṭa III, Jataśvarman-Sundara-Pāṇḍva I, Vīra-Narasimhadēva-Yādavārāya, Vijaya-Gaṇḍa-Gōpāla and other rulers of the 13th Century. It must have been such indiscriminate and haphazard repairs carried on to these walls without a sense of the value of the inscriptions engraved on them that occasioned the necessity for the issue "of the very valuable, illuminating and far-sighted injunctions of Vīra-Narasimha Yādavarāya, a feudatory chief of the 13th century communicated to the Sthānattār or Managers of the temple in the 40th year of his own reign (about 1245 A.C.) while issuing orders on the petition of one Tiruppulānīdāsar for renovating the central shrine of Śrī Vēṅkaṭēvara, to wit, to copy the inscriptions as they were then engraved on the particular parts to be repaired or rebuilt and have them re-engraved in their original position on the completion of the work. And the existence at present of four Cōṭa records (Serial Nos. 8,9,14,19 and 88, pages 12, 16, 22, 28 and 119 of Vol. I, Early inscriptions of the Tirupati Devasthanam Collection) under this order is proof itself of the regard shown during those times to historic inscriptions and of the far-sighted wisdom of the royal mandate " (page 2 of the " Tirupati Devasthanam Epigraphical Report.")

The second prākāra around the Vimāna-Pradakśiṇam on both the inner side and the outer side, in the Saṁpaṅgi-pradakśiṇam contains most of the inscriptions of the time of the kings of the First Vijayanagara or Saṅgama dynasty, of Sālūva Narasimha, and some also of the times of Kṛṣṇadēvarāya and Acyutadēvarāya, while most of the inscriptions of the time of Sadāśiva-rāya and of the Āraviḍu kings, such as those of Vēṅkaṭapatirāya, are found engraved on the third or the outmost prākāra both inside and outside of it.

Presumably these two high prākāras must have been constructed during the regime of the Yādavarāyas and in particular of Vīra-Narasimha-Yādavarāya, who were powerful and almost independent rulers of this region and highly ardent devotees of Lord Vēṅkaṭēvara, and thus facilitated the engraving of the inscriptions of their own time as well as those of the times of the earlier Vijayanagar dynasties later on.

It appears that some time later the passage on the east side through these two big prākāras was enlarged, when the entrance gōpurams were built over them; and, in the process, portions of the inscriptions previously engraved on either side of the entrance in the two prākārams were built over or parts of the inscribed slabs were cut off and thereby those cipigraphs become mutilated.

Also, abutting on the second prākāra in the Vimāna-pradakśiṇam, were constructed the kitchen at the south-east corner on a raised platform, the long
manṭapam with the Yāgaśāla and other rooms on its west joining with the wide *Kalyāṇa-manṭapam on the west with a miniature manṭapa of slender double pillars of green stone at its four corners giving musical sounds when gently stroked, and a small shrine at the west end to lodge the processional images of Śrī Vēṅkaṭēśvara from the day His Brahmostsavam begins till the day prior to the Dipāvali festival, on which Dipāvali day they are taken back into the sanctum after bath, offerings of prasādams and panyārams and an āsthānam or an assembly of the hereditary functionaries in especial and some of the higher managerial staff in the front of Tirumāmanṭi-manṭapam, while the images of Śrī Rāma and other deities are kept in the Yāgaśāla during this period, and only the Mūla-mūrți (the main central stationary Idol of Śrī Vēṅkaṭēśvara) and the Images of Śrī Bhūga-mūrți (the silver Image) and Śrī Ugra-mūrți (the furious image, furioso) remain in the sanctum sanctorum at that time.

[At the entrance to the kitchen on the north side is enshrined a small stone idol of Vakuḷamālika, the foster-mother of Vēṅkaṭēśvara who was deputed by Varāhasvāmi to look after Vēṅkaṭēśvara’s food needs. Hence appropriately she is stationed at the kitchen, She is said to have Yasōdādevi, the mother of Śrī Kṛṣṇa, during which life she did not enjoy the full pleasure of the company of Śrī Kṛṣṇa and of His pranks and other acts, and therefore, was born as Vakuḷamālikā to enjoy Vēṅkaṭēśvara’s association and His deeds more fully, as Vēṅkaṭēśvara is believed to represent Kṛṣṇa as a form of Viṣṇu like Viṣṇu’s other forms.]

[*It is so called because Kalyāṇa or marriage functions were till three or four years back, being performed in this manṭapam for the Processional Image of Śrī Malayappa with His two Nāccimārs Śrī Lakṣmīdevi and Śrī Bhūdevi, as devotees paid the prescribed-fee for the rite. This Kalyāṇa-utsavam is being now performed in the Raṅga or Raṅganāyakula-manṭapam situated on the south side at the entrance into the temple.]

Similar corridors were constructed on raised platforms adjoining the second prākāra on the west and the north-sides also of the Vīmāṇa-pradakṣīṇam which were subsequently converted into rooms for different purposes such as for the preservation of the Vāhanams (vehicles during the processions, like the Garuda, elephant, horse, canopy, etc.,) in the western rooms; and for records, books, forms, etc., in the record room, of panyārams (laḍḍu, vaḍa and other varieties of delicious eatables prepared in boiled ghee and offered to God Vēṅkaṭēśvara), also of the deities’ cloths (sabha-ara, ward-robe), for grinding the sandal paste and powdering the refined camphor and for enshrining the great Vaiṣṇava Ācārya Rāmānuja, and Śrī Yōga-Narasinghasvāmi
in the northern rooms. In addition to these rooms, a small room of granite slabs beside the verandah of Śrī Rāmānuja, provided with a small wooden door of two planks and locked and sealed, in which were preserved about 3000 thick copper-plates inscribed with about 18,000 saṅkīrtanas at the rate of three on each side of them addressed to Śrī Vēṅkaṭēśvara, composed by Tāḷapāka Annamācārya, his son Pedda-Tirumalācārya and the latter's son Cinnā-Tirumalācārya who dedicated their lives to the service of Vēṅkaṭēśa. Accordingly the cell was noted in the inscriptions as the “Saṅkīrtana-Bhanḍaram” of the Tāḷapākam musician-poets. In the “Life of Annamācārya” written by his grandson, he is said to have composed 32,000 saṅkīrtanas (Dev. Ep. Rep. pp. 2, 279-302). They were the Saṅkīrtanācāryas of the temple and their descendants are functioning to this day in the temple of Vēṅkaṭēśvara.

Likewise in the Saṃpaṅgi-pradakṣiṇam, between the two high prākāra walls were constructed the unenclosed maṇḍapam on a slightly raised platform, abutting on the entrance or the first bigger gōpuram, in the northern portion of which are stationed the copper statues of the great Vijayanagara emperor Kṛṣṇadēva Mahārāja and his two queens Tirumaladēvi and Cinnādēvi, and in the southern portion of which are the copper statue of Vēṅkaṭapatidēva Mahārāja I. of the Āravīdu dynasty, and the two stone statues of Acyutarāya Mahārāja and his queen Varadāji-amman. In the case of Kṛṣṇadēvarāya, Tirumaladēvi, Cinnādēvi and Vēṅkaṭapatidēva, their names are incised on their shoulders, but no names are found on the bodies of Acyutarāya and Varadāji-amman. These two statues were therefore surmised by the Government's Epigraphist, by reason of their juxtaposition to Vēṅkaṭapatirāyā's statue, to be those of Vēṅkaṭapatidēvarāya's father and mother, Tirumaladēvarāya and Vēṅkaṭāṁbā (Archaeological Survey Report for 1911-12, 189, foot note 3), and I adopted the same identification in my “Dev. Epigr. Report” and, underneath their photographs No. 53 of the illustrations at the end of the “Report,” named them doubtfully “probably representing Tirumalarāya and Veṅgaṭāṁbā.” Shortly after the publication of my “Report,” in an old Dīttam book of the Dēvasthanam (noting the ration of provisions for Nivedana, food-offerings) relating to Śrī Vēṅkaṭēśvara’s temple, I was surprised to find that provision was made for offering food each day to these statues also and these statues were named in it as being those of Kṛṣṇarāya and his two queens Tirumaladēvi and Cinnādēvi, of Vēṅkaṭapatirāyā, and of Acyutarāya and his queen Varadāji-amman. It also mentions a statue of Tirumalarāya, but it is not found in the temple. Immediately I made a correction slip and I got it printed in the press for being pasted beneath the two figures, but the Dēvasthanam Records staff did not take the trouble to paste the correction slip, and consequently the erroneous names are continuing under the two figures. Even now the Dēvasthanam authorities may be pleased to correct the names.
These three statues of Kṛṣṇadēvarāya and his two queens cast in copper in a worshipping posture with joined palms are stated in the "Rāyaṇavācakam" (page 127 of the "Sources of Vijayanagar History" published by the Madras University, being a contemporary and also as an eye-witness account of his reign) to have been set up by himself, as indicative of their eternal service (obeisance) to God and it is further mentioned in it that he had the Processional Image of Śrī Vēṅkaṭēśvara brought before these statues to bless them. Their installation in the temple must have taken place on 2nd January 1547 A.C on which day he paid his obeisance to God Vēṅkaṭēśvara, or a day or two prior to it, under his immediate supervision, before he set out on his religious journey to Kumbhakōnam for the Mahāmaha (Māmaga) festival which occurred on the 6th February 1517 A.C (T.T Dev Ep Report, page 186, Note-2) Since these three statues were set up under the personal supervision of Kṛṣṇadēvarāya himself and in the august presence of the Processional Image, it is possible that Kṛṣṇadēvarāya himself constructed this open manṭapa at the entrance gate to install the three statues. To the south of this manṭapa of statues is the spacious hall known as the Ranga-mantapā, in which it is traditionally believed that the Processional Image of Śrī Raṅganātha of Śrīraṅgam in the Tiruĉirāppuḷi District of Tamil Nādu was safely preserved and adored for five or six decades when Śrīraṅgam was sacked along with other political and religious centres by the Muhammadan invasions led by Malik Kafur in 1310 A.C and subsequently by Muhammad Bin Tughlakh, and the Image was brought over secretly through a devious path through Mysore territory to Tirupati. Later on after the Sultan of Madura and his Muhammadan garrisons were vanquished by Kumāra Kampāṇa II, son of the Vijayanagara emperor Bukkaraṇa I, and his generals Sāḷuva Mangīrēva, Goppana and others in the sixties of the 14th Century A.C Goppana transported the Processional Image of Śrī Raṅganātha, designated Alagiya-Manavāla-Perumāl, from Śrī Vēṅkaṭēśvara's temple to Śenji (Gītēe) and after a short interval took it to Śrīraṅgam where he had it reconsecrated and reinstalled in the temple (T.T D Ep Report, Page 131).

This Raṅga-mantapā is supported by massive granite pillars beautifully carved, and at its south end has a small manṭapa in which is kept the bigger golden Śeṣa-vāhana (serpent-vehicle). For the last one or two years other vehicles also are being kept on either side of it, and the Kalvāna-utsavam is performed in it. In the front portion of this Raṅga-mantapā is now held the office of the temple where the tickets for the different seva (worshipful
services) have to be purchased and fees paid for food-offerings, utsavams and vehicular processions. Previously this temple office was located in the south-east or the north-east compartment of the Mahâmani-maṇṭapa at the entrance to the sanctum. (At present there is no office here as it had been shifted again.)

**TIRUMALARĀYA-MAṆṬAPA:**—Adjoining the Raṅga-Maṇṭapa on the west is the Tirumalarāya-maṇṭapa as it is usually called. It is a big enough one, facing the divajastambham on the north, and consists of two portions, the front one with a lower platform and the hinder one on a raised basement with steps to get up to it and with a small pavilion in the centre wherein the Processional Images are now stationed during the āsthānams in different festivals.

In June 1473 A.C. Sāluva Narasimha instituted the Dōlā-mahōtsava-anna-uṭijal-tirunāḷ (the festival of seesaw on a swinging plank shaped like a swan and suspended from the roof by means of chains, on which the Deities were placed and slowly swung backwards and forwards), for 5 days in the Mithuna or Āni month (June–July); and towards the expenses for celebrating it with large quantities of offerings both day and night, together with an offering of cooked rice designated Mallāyamman-sandhi in the name of his mother; and also further offerings on the first seven days of the Cittirai festival in April on the 10th festival day of Kōdai-tirunāḷ (summer festival in Āni month) (conducted for 20 days); and on the Saṅkramam day (Makara-Saṅkrānti, winter solstice about 15th January); and further for offerings at the Tīrthavārī maṇṭapa purchased by him from the temple priests (on the bank of the Svāmini-puṣkarini) on the 9th days of the seven Brahmōtsavams celebrated yearly on Tirumala; he granted to the God Dommarapaṭṭi Village in Paḍāivilīdu-rājya (Vol. II S.No. 50).

The income of the village Dommarapaṭṭi was expected to suffice for the expenses of the Anna-uṭijal festival and of the different offerings to be made during its celebration for five days and of the further offerings on various other occasions; but the place of the conduct of the festival itself is not noted.

It must have been presumably in the Maṇṭapa generally called the Tirumalarāya-maṇṭapa. In the cyclic year Nandana (Śaka 1394) on the meritorious occasion of the Uṭṭhāna-dvādaśi (the 12th lunar day of the bright half of the Kārtika month, corresponding to 13th October 1472 A.C.), he is stated to have granted the village Durgasamudram, near Tirupati on the south, to serve for building works connected with the temples of Śrī Vēṅkaṭēśvara and Śrī Gōvindarāja (Vo.l II S.No.79); and, quite likely in pursuance of this grant, the public works department of the temple was said to have undertaken the construction of gōpurams in Tirumala and Tirupati and of the Narasimha-
rāya-manṭapa in Tirumala, and in accordance with the royal mandate issued on the date of the inscription, i.e., 30th May 1482 A.C. to the Mangers of Śrī Vēṅkaṭēswara’s temple directing them to hand over the said village to the public works department, it was likewise made over to that department and its staff was urged not only to complete the public works then in progress but also to execute necessary repairs and further desirable constructions in both the temples (Ibid. S. No. 79).

The date of the grant of Durgasamudram is 13th October 1472 A.C. and the date of the institution of the Dōlā-Mahōtsavam or Anna-uṇjal-tirunāl is June 1473 A.C. From the above information furnished in S.No 79, it is quite likely that the Public Works Department of the temple immediately commenced the construction of the Narasiṁharāya-manṭapa and partly built it, but not completely, and that the above swinging festival instituted by Sāluva Narasiṁha took place in this unfinished manṭapa named after himself. And it must have been finished some time after May 1482 A.C., if not earlier.

As time passed on, this Narasiṁharāya-manṭapa perhaps became dilapidated or was found inadequate and not accommodative enough for festival purposes, and so it was either renovated or enlarged by Tirumalarāya of the Āravidu dynasty, who is stated in S.No. 168 of Vol.V dated on 15th December 1561 A.C to have constructed the Uṇjal-manṭapa in Campaka-curu (sāmpāni round, circuit, pradākṣa nam) and to have provided for offerings of atirasa-paḍis to the Processional Deities while seated in this manṭapa during the 14 days in each of the 10 Brahmotsavams celebrated for Śrī Vēṅkaṭēsvara; during the 5 days of the Uṇjal festival instituted by Sāluva Narasiṁharāya; on the 5 days of the Pavitra-otsavam (started by Sāluva Mallayadīva in January 1564 A.C.) (Purificatory ceremonial festival); on the 5 days of Vasanta-otsavam started by Tirumalarāya (V-93, June 1547 A.C.); and in several other festivals conducted in Tirumala at the time; in all 25 festivals including the 10 Brahmoṭsavams; totalling 25 festival days, and in addition 241 holy days in the year.

The fact that Tirumalarāya constructed the manṭapa in the Sāmpāni circuit and provided for offerings in it on the five days of the uṇjal festival commenced by Sāluva Narasiṁha in a way enables us to identify the Tirumalarāya manṭapa as the renovated or the newly constructed Sāluva Narasiṁha’s uṇjal-manṭapa, possibly altered a little in design.

Besides this uṇjal-manṭapa, Sāluva Narasiṁha is known to have constructed the Vasanta-manṭapa in the Tiruk-kōṇēri (the holy tank Svāmi-puṣkariṇī) as his dharmaṃ and stipulated for a floating festival (tupalli-ōdat-tirunāl) on a specified day during the latter 10 days of the kōḷai-tirunāl and for offerings to the Processional images while seated at his Vasanta-manṭapa at
that time (Vol.II, S.No.31), in addition to daily offerings for the Mūla-Mūrti and the special offerings for the Utsava-Mūrtis on the latter 10 days of the Adhiyayanōtsavam, through the grant of the village, Agaram-Murukkaṁpatṭu, situated in the Taṇikai-nādu, the region of the present Tiruttani, on the meritorious occasion of the Ardhōdaya which occurred on the Makara-Sankrānti day (winter solstice, 28-12-1467 A.C.) for which the document was registered in the Mina month of the Sarvajit year, current with the Śaka year 1389, equivalent to 16th March 1468 A.C.

Sāluva Narasimha is also said to have constructed the four-pillared, maṇṭapa at the four corners of the Saṃpanği corridor within the temple and four maṇṭapas on the bank of the tank, and also purchased the tirthavāri-maṇṭapa from the priests of the temple and provided for offerings in all of them on specified occasions, viz., on the 7th festival days during the several Brahmōtsavams and on the day of the Tiruppaḷi-ōḏam (floating festival) which was being conducted as his service, in the names of himself, Kumāra-Narasayyan, Cikka-Saṅgaman and Periya-Saṅgaman (his three sons) at the rate of one appa-paḍi at each of the said maṇṭapas (Vol. II S.No. 51, a supplement to S.No. 50). No.51 further mentions that he reared a nandavanam on the bank of the holy tank and another nandanavanam on the bank of the Narasingarāya-kōnērī obviously excavated and constructed by himself, and also a satram (a free feeding-house) built on the bank of his own tank and maintained for 10 days during the Purāṭṭāśi-Brahmōtsavam (the main festival conducted in September–October). This tank named after himself might have been the one called Acyutarāya-kōnērī later on, lying to the west of the Puṣkarini and east of the west main street, and filled up probably in the 19th century and a cocoanut garden reared over it by certain prominent persons, and recently recovered by the Dēvavasthānam authorities and tenements constructed in the site for pilgrims.

As may be inferred from Vol. II, S. No. 79, the gopurams that were being constructed on the date of this document comprised also the two small outer gopurams standing over the pathway into the village within about a 100 yards of each other and facing north and south, of which the external one remained unfinished till recently.

THE THOUSAND PILLARED MAṆṬAPA:—Vol.II, S.No. 18, dated in the Makara month of the cyclic year Subhānu (Svabhānu) current with the Śaka year 1385, equivalent to 18th January 1464 A.C. records the provision made by Sāluva Mallayadēva Mahārāja, son of Sāluva Erṟakaṁpayadēva Mahārāja, and a cousin of Sāluva Narasimharāya, for propitiating Śri Venkaṭēśvara, the Mūla-Mūrti, with daily offerings including pāyasam, and the Processional Images (the Utsava-Mūrtis Malaikiniyaninra-Perumāl and His
Nāccimār, the Divine Consorts Śrīdēvi and Bhūdēvi) on the 3rd, 4th, 5th and 7th days in each of the 7 Brahmōtsavams conducted in the temple at that time and on the day of the Tirukkārtikai (Kṛṣṭika-star) in the month of Kārtika at his maṇṭapa constructed in front of the temple (Kōyil-vāṭalil), and for the celebration of the Pavitrōtsavam (purificatory ceremony) for five days in the bright fortnight of Āvāni month (Śrāvana, August–September) with all accessory religious rites, including seed-sowing, decoration of the premises, chanting of the Vēdas, reading of Purāṇas, processions in the streets, offerings both day and night and presents and remuneration to all persons engaged in the function in view of the excavation at his own cost of irrigation channels for two temple villages and the grant of the village Ėlambākkam in the Candragiri-rājya.

The maṇṭapa constructed by Sājuva Mallayaḍēva in front of the temple at its entrance abutting on the eastern street and the Sanvidhi Street can be no other than the one going by the name of the “Thousand pillared-maṇṭapa”, whether it now contains exactly 1,000 pillars or not, since its western portion, seems to have fallen off and the site is an open space at present. It faces east and has a small pavilion in the middle in which the processional Images must have been seated when a levee formed and the offerings were made as stipulated by the donor. On the western front this maṇṭapa contains beautifully carved massive stone-pillars representing the model sculpture of the Vijayanagara pattern.

Numerous festivals were inaugurated in Śrī Vēṇkaṭēśvara’s temple by royal personages, their subordinates, religious men and others for celebration on almost each day of the year comprising 365 days. No. 168 of Vol V records the offering by Tirumalarāẏa of the Āraṇḍi family on 15th December 1561 A.C. of 491 atirasa-padi on 491 days including 140 days covered by 10 Brahmōtsavams, 110 days covered by certain festivals and 241 days comprising 13 Amāvāsyas, 13 Paurṇamīs, 25 Ėkāḍaśis, 13 days of stars like Rōhīṇī, Punarvasu and such other auspicious and holy days occurring in a year; the grand total of 439 days and 439 atirasa-padis mentioned in the inscription appears to be incorrect, and of course some of the single days would have coalesced with other festival days. Large numbers of people might have been attending them, partaking themselves in the processions and witnessing their grandeur. With an altitude of about 3,000 feet, Tirumala is a cold place and with very thick forest all around and more frequent and heavier rains in those times, the pilgrim visitors would have been greatly incommoded by rain and cold while accompanying the processions during the festivals, as also the temple servants on duty and the pipers and drummers. In order to prevent their drenching and to shelter them, the series of long unenclosed maṇṭapas on either side of the four streets seem to have been put up in those
centuries of Vijayanagara rule by some philanthropic personages, and possibly serving as a resting place for the pilgrims during night and day.

But after a time this double row of maṇṭapas appear to have been occupied and built into rooms for habitation of private individuals and at the present day they are all series of inhabited private houses and are not connected with the temple.

THE STONE CAR:—The inscription of Serial No. 168 of Vol.III records the construction by Vāsalam Ellappa Nāyakar of a stone-car satram (choultry. inn, lodging house) as his dharmam (charity, service) in Cittirai month of the cyclic year, Sarvajit, current with the Śaka year 1449, corresponding to 29th March 1527 A.C. falling into the reign of the Vijayanagara emperor Kṛṣṇadēvarāya. This record seems to mention a satram built by the donor near or attached in name and as an adjunct to the stone-car. Hence possibly the stone-car must have been constructed some time earlier during Kṛṣṇarāya’s reign or prior to it. But there is no mention of a stone-car in the earlier reigns. The place of this inscription is the base of a maṇṭapa standing at the junction of the south street and the west street at the south-west corner and forming the entrance gate-way into the village from the side of Candragiri. The stone-car has been standing at the north-east corner of the village, and, as such, the satram erected by Ellappa Nāyakar would not have been at this gateway maṇṭapa on the base of which the epigraph is found engraved, but only near the stone-car at the north-east corner of Tirumala. S.No.16 of Vol.V, engraved on the east wall of the pāḍikāvali-gōpuram (sentinelled entrance tower) of the temple, records that “this stone-car is constructed as the charity of Nāgappayan, son of Sevvarāya-Vaḍamalai-Appar,” without any date. However, it is certain that Nāgappayan constructed the stone-car and it must have been some time prior to the building of the satram beside it by Vāsalam Ellappa Nāyakar in March 1527 A.C. The stone-car was stationary, unmoved and immovable (nilai-tēr) (Vol. V. S. No. 32). Vol.V.S.No. 2 furnishes the information that in the Kumhā (Māsi) month of the Plava year and Śaka 1463, corresponding to the 27th of January 1542 A.C., the two donors Vānamāmalai Jīyar and his disciple the Kōyil-Kēlyi Jīyar provided for the offering of 9 maṇḍhara-pāṭi on the 9 days of the Jalakrīḍa (frolicking, floating) festival to the Processional Images, while seated in the swing contrived in the stone car situated in front of the Aḻagīya-maṇavāḷam-maṭham, along with offerings for them at other places, and also for the Mūla-Mūrti Śri Veṅkaṭēśvara. Likewise Liṅgasāni and Tiruveṅkaṭa-māṇikyam, daughters of Tiruveṅkaṭadāśi, a temple-damsel, stipulated in the Mīna (paṅguni) month of the Kṛōdhi year, Śaka 1466 equivalent to 27—2—1545 A.C., for the offering of 20 maṇḍhara-pāṭi to
Malaiunkuniya-nirga-Perumâl while seated in the stone-car swing on the 20 days of the Kôdaï (summer) festival and to all the three Processional Images on the 20th day of the Kôdaï festival. A further provision for offerings to the Processional Images is found to have been made while seated in the swing of the stone-car during the summer festival (Vol VI No 61)

[This stone car on the Hill, which, half sunk into the ground stood for generations and even for centuries at the north east corner at the junction of the north and east streets, was recently removed from its place and stationed on the summit of the flight of steps from Candragiri, near the Tirumala TB]

Similarly we come to know that a stone-car existed in Tirupati too, standing in front of Śrī Gôvindarâja's temple, and that Poṭâlapâṭi Timmarâjaya, a provincial ruler of the Āravidu family (Dev Ep Report, P 253), arranged for the merit of both Sâdâsvîrâya and Aliya Râmarâja in the Karkaṭaka (Adî) month of Viśvâvasu, Śaka 1467, falling on 15th July 1545 A.C., for propitiation of Śrī Gôvindarâja's Processional Image and His two Nâcimâr while seated in the swing in the above stone-car, besides other offerings for Śrī Vînâṭiśvara, Śrī Gôvindarâja, Śrī Acyuta-Perumâl and Śrī Varadarâja, after reading the Tiruvînkaṭa (Vînkaṭâcalâ) Mâhâmya before them every morning, and other services (Vol V S No 53)

[This stone-car of Govindarâja's temple in Tirupati said to have been set up adjacent to the temple wall on the east is non-existent and it is not known how it disappeared]

VĀHANA MANṬAPA AND GHAṬĀ MANṬAPA—Facing the temple and skirting the East street, stands the high and wide manṭapa, known as the Vâhana-manṭapa, in which the particular vehicle required for the procession brought from the temple is kept for mounting the Processional Image or Images and decorating them, and from which the vehicle with the Images is carried into the streets for procession. It seems to be a very late construction

Adjoining it on its south and standing at the junction of the east street and the Sannidhi street opposite to the entrance tower, is the Ghaṭā manṭapa. In it a gong is sounded to announce the coming of the priest to the Temple in the morning and the evening, indicating the opening of the Temple doors for the commencement of worship and a call to the pilgrims to go in for worship. Locally it is called Golla dâni Manṭapa and a HMT clock is fixed in it and now a mobile gong is sounded before the entrance to announce the coming of the priest.
CHAPTER 13

SRI VENKATESVARA IN HIS ILLUSTRIOUS SANCTUM
UNDER THE GRAND GILDED VIMĀNA

Sri Venkatesvara stands majestically to a height of about 8 feet in the centre of His sanctum sanctorum beneath His Ananda-Nilaya-Divya-Vimāna, ordinarily wearing a gold Kirīṭam (crown) embedded with a big emerald in front; and on special occasions such as the Telugu New Year’s day, Anivara-Asthānam (summer solstice, according to the Indian Calendar, 15th or 16th of July), Brahmotsavam and other important festival days, is adorned with the newly made diamond Kirīṭam; with the thick double patch of upwrought Nāmam (white caste-mark) of refined camphor, even screening His eyes, and Kastūritilakam (mark, lineament of musk) in between the two white patches on his forehead, with composed and compassionate looks towards His devotees from His lotus-like eyes, and benign, beneficent, gracious and charming appearance; His ears bedecked with shining golden Makara-Kundalas (ornaments of the shape of the alligator); His chin pressed with refined camphor; His raised right hind hand fist implanted with the gem-set Cakra (disc) and the corresponding upright left hind hand fist with the Saṅkha (chank); the slightly outstretched front right hand pointing with its fingers to His lotus feet as the only recourse to His bhaktas to attain oneness with Him and enjoy eternal bliss, and the front left hand akimbo indicating assurance of protection to the devotees and further exhibiting that saṁsāra-sāgara is only hip deep if they seek His refuge; the two front hands adorned with gem-set golden bracelets and serpentine armlets (ahi-bhūṣana); His neck fully be jewelled and His chest adorned with gold strings and pendants set with precious stones, the Lakṣmi-hāram of 108 gold medallions, the Makara-Kaṇṭhi of gem-set gold plates hanging up to the knees, pearl strings, and flower-kirtled especially with the Vaijayanti and the Vanamāla (garlands of sweet basil stalks); His breast granished with the Kaustubha-maṇi (gem, brilliant), Śrīvatsaṅkā (emblem of the figure of Lakṣmi) and the gold Yajñopavita (Brahmasūtra, sacred thread) flowing down crosswise from His left shoulder, and bearing Śrī Lakṣmīdevi on His right chest and Śrī Padmāvatīdevī or Śrī Bhūdevī on His left chest; His body clothed with the pitāmbara (yellow silk cloth) engirdled by gold strings and a gold belt with tiny jingling gold bells, and a Nandaka or Kathāri (sword) sheathed and hanging from the belt in front; and His lotus feet covered with gold frames and decked with clinging
gold anklets and with a strong curved belt of gold encompassing the legs around the thighs.

He has also a jata (twisted hair) hanging down in coils at His back from His head, not visible frontward.

[The features of His bodily frame are described one by one by the assembled Munis and others, when He manifested Himself and afforded Himself and afforded darśanam to them on the bank of the Svāmi-puṣkarini (Padma-Purāṇa, Ch-4 vv. 38-61, and in the Āsīti tamodhāyā (Ch. 80) of the Bhaviṣyottara-Purāṇa, Ch. I vv. 104-125 compare also the account in Āditya-Purāṇa, Ch. 4. vv. 12, 13, 14, 26, 27 and 29].

[Āditya-Purāṇa, Ch. I verse 42 states: “Ānanda jñānadam viṣṇum Ānanda-maya-nāmakam, Ānandāṇa dadarśāyam Ānanda-nilayālayē.” Vēṅkaṭeśa is here referred to as “Ānanda-maya” (blissful entity) and His temple is called “Ānanda-nilaya-ālaya” (abode of blissfulness, beatitude), “Ānanda-janakatvāttam-ānanda-nilayam viduh” by generating ānandam, it is called “Ānandaniyam.” (Bhaviṣyottara-Purāṇa Ch. 13, v. 81.)

[The late Śrī S. V. Lakṣmīnarasimha Rao, who was Pārupatyadār of Śrī Vēṅkaṭeśvara’s temple for some years, has noted in his book “Śrī Tirumala-Tirupati Yatra,” on page 85, that a plastic figure of Śivalinga” embraced by Mārkandaṇeya-Muni carved on the lower part at the east end of the north side of the Vimāna, whereon at the west end “Vimāna-Śrīnivāsa” is visible, can also be seen.]

[Vēṅkaṭeśa expressed that He wished to remain some time without His original Cakra and Śaṅkha, and that later on some king would prepare them and fix them in His hands. When on the death of Ākāśarāja, his younger brother Tōṇḍamārāja endeavoured to usurp the kingdom, Pāḍmāvatīdevi interceded on behalf of her brother Vasudāna and represented to Vēṅkaṭeśvara to support her brother’s right to the throne; and while Tōṇḍamān also sought Vēṅkaṭeśvara’s help, He decided to fight on the side of His brother-in-law Vasudāna, and to Tōṇḍamān His younger father-in-law, He delivered His Śaṅkha and Cakra. Hence He was bereft of these two weapons (Bhaviṣyottara-Purāṇa, Ch. 12, v. 67). Then after He effected a compromise between the two contestants, He coaxed Tōṇḍamān to build a mansion for Him. Tōṇḍamān built a temple for Him and requested Him to take up His residence in it; and in the presence of Brahmā and other Deities He entered the new temple auspiciously,
bearing Padmāvatī on His chest, but without the weapons (arisāṅkha-
vihīnah) (Ibid, Ch 13 v. 82). Later on, when His silent, unostentatious and ardent bhakta, the potter Bhīma of the Kurva village was nearing the end of his earthly life and was about to breathe his last, Vēṅkaṭeśvara presented Himself before him together with Lakṣmi and bestowed on him His Kirīṭam, Saṅkham, Cakram, Kaustubham and Pitāmbaram for his decoration, while the Divine Vimāna arrived at the spot to carry both the potter Bhīma and his wife to heaven. It might be that, after the war and on the effectuation of the compromise, Toṇḍamān dutifully returned the Saṅkha and the Cakra to Vēṅkaṭeśvara who adorned the potter with them subsequently. But when the potter was transported to heaven with their decoration, possibly Vēṅkaṭeśvara could not get them back and hence was obliged to remain bare-handed without the Saṅkha and the Cakra, until some earthly king made them after some aeons and fixed them into His two up-right hands. Hence these weapons are only substitutes and not the original natural ones].

The bodily features and ornaments noted above from the purāṇas are a combination of those of both Viśṇu and Śiva. Especially the aubhūṣaṇām or nāga-ābharaṇaṃ on the upper arms and the jata are the symbols of Śiva, while Śrīvatsa, Kaustubhamani and Vaijayanti pertain to Viśṇu so much so that Vēṅkaṭeśvara appears as a dual Deity, Hari-Hara, embodying the forms of both Śiva and Viśṇu and had been adored as Śiva by Smārtas-Śaivas and as Viśṇu by Vaiṣṇavas. These dual features had been recognised and pointed out in some pāṣurams of the early Vaiṣṇava Ṭīvṛs, viz., by Poygai-Ṭīvṛ in his psalms 5 and 74 (Dr. S. K. Aiyangar's "A History of Tirupati" Vol. I, pp. 59–60); and by Pēy-Ṭīvṛ in his psalm No. 63 (Ibid, pp. 79–80). The existence of the figure of a Śiva-Līṅga at the base of the Vimānam embraced by Mārkaṇḍeya, and Kumāradhārā-Tirtha and Svāmi-puṣkariṇi as named after Kumāra-Svāmi, son of Śiva (Ṣaṃmukha, Subrahmapyasvāmi) are further circumstantial evidence adduced for the Saiva nature of Vēṅkaṭeśvara. On the other hand, Vaiṣṇavas considered Him from the point of Viśṇu's marks as Viśṇu.

This controversy as to the Saiva or Vaiṣṇava nature of Vēṅkaṭeśvara must have existed from time immemorial and must have come to ahead, when Rāmānuja attempted successfully in the 12th Century, with the support of the then provincial ruler, a Yādavaraṇa, to convert Vēṅkaṭeśvara into a form of Viśṇu by fixing the Saṅkha and the Cakra into the empty fists of His hind upright hands, inaugurate Vaikhāṇasa form of worship, introduce the Images of Rāṇa, Siṭā and Lakṣmana and induct the recitation of parts
of the Tamil-Prabandham. This matter is found discussed at length by the late Dr. S. Krishnasvami Aiyangar in his “A History of Tirupati” (pages 265, 266, 279, 280, 288–290). He had all the while argued as a Zealot for the Viṣṇu nature of Vēṅkaṭēśa, calling the Śaivas “fanatical” (pp. 279–280), without realising his own fanaticism and without generously giving place to the plausible claim and arguments of the Śaivas just like those put forward by the Vaiṣṇavas and Rāmānuja and advocated by himself. After all in the 7th Century, the Idol did not possess any symbols of Viṣṇu.

Notwithstanding the Vaiṣṇava symbols such as the thick white Nāmam (upright patch on the face covering even the eyes), the Śāṅkha and the Cakra introduced and continued to this day, there have been people still believing that Vēṅkaṭēśvara is only a form of Śiva. They consider that the empty fists of His upright hind hands into which the Śāṅkha and the Cakra were fixed by Rāmānuja, must have previously held Triśūla and Damaruka (the trident and the small cymbal) as symbols of Śiva. Ferguson in his “Indian and Eastern Architecture,” Vol I, p. 404, Note 2, quoted the remarks of J.D.B Gribble from his account of “the temple of Viṣṇu on the hill of Tripetty or Tirupati” published in the “Calcutta Review” in 1875 (Vol. LXI pp. 142–156; “It is a fair specimen of a Dravidian temple of the second class, but in a sad state of dilapidation and disrepair. It was originally a Śaiva Temple, but was converted to the worship of Viṣṇu, by Rāmānujācārya, in the 12th Century.”

The District Manual of North Arcot, compiled by A. F. Cox in 1880 and revised by H.A. Stuart in 1895, Vol. II, in the course of an account of the hill and the temple, under the heading “Tirumala,” states: “There can be no resonable doubt that originally the idol was worshiped as Śiva. This is denied by none, and the story goes that Rāmānujacārī, asserting that it was all a mistake, and that the swami was Viṣṇu, procured a chank and a cakram of gold, which he placed before the image and closed the temple doors. When they were next day opened these ensigns were found grasped in the idol’s hands, which was regarded as a proof that he was Viṣṇu. The chank and cakram are not portions of the stone image, but are made of gold, and fitted upon the two hands which point upwards. The arrangements of the hair as a “Jaṭa” or tangled mass, the cobras carved upon the body, and various other peculiarities, prove that Śiva was intended to be represented; and the priests, who are Dikṣitars, say that they are Šaivites, though they wear the nāmam. Probably the swami, who has no consort on the hill, was the bachelor Subramaniaswami.”

One of the two famous joint poets, Callapilla Vēṅkaṭa Śāstri, during his second visit to Vēṅkaṭēśvara in July 1936, addressed some Telugu verses to Him. Among them he gave vent to his sentiment, “some say that
Rāmānuja contrived You into Hari (Viṣṇu), whereas this had flourished as a “Śiva-Sthala” (Śiva’s place) and the old emblems of Śiva still exist."

In “The Indian Express” of 9-12-1968, somebody stated, under “Reader’s Views” in reply to a query published on 5-12-1968, that Vēṅkaṭēśvara’s temple at Tirupati “was first a Jain temple, then Śaiva temple and then Vaiṣṇava temple since Rāmānuja’s visit to it. Ādi-Śaṅkara consecrated “Śri Cakra’ in the temple.”

It is the universal belief that Śri Ādi-Śaṅkara-cārya inscribed the “Śri Cakra” in the temple on the pedestal of Vēṅkaṭēśvara as a charm for the prosperity of the temple and its affluence which we see in its annual income during these two decades amounting to some crores of rupees, as the probable effect of that “Dhana-ākaraṇa-yantra” of Śri Śaṅkara-cārya. He must have done it when the temple was actually a Śaiva temple, and Vēṅkaṭēśvara was deemed to be a form of Śiva.

This exquisitely wrought, fine, attractive and splendid figure of Śri Vēṅkaṭēśvara, the big central Idol, the Mūlabāram, is considered as svayam-vyakta, self-manifested, as no sculptor is known to have sculptured it so proportionately and so beautifully, and no human is known to have installed it in the shrine originally; and as Brahmā Dēvas, Munis and Rṣis implored Him and He joyfully-consented, He is an “Archa-Avatāra” conceived to be easily accessible for adoration, prayer, propitiation and for soliciting and obtaining blessings by people. In the past ages, men were deemed to have been of good conduct and character, moral and devoted to God and to have aimed through faith, prayer, japa, constant contemplation, tapas, yōga and other arduous means to realise Him and attain Him in His higher natural aspects of Hārdā (hrdaya, heart, contemplating Him as abiding in their heart), of Vibhava (riches, wealth, affluence, riches of wisdom, intellectual treasure, an intellectual effort to realise Him), of Vyūha form (conception, forming an image in the mind) and of the exalted para form (absolute, beyond human ken). But men of the Kaliyuga are incapable and inefficient to undertake such rigorous disciplines, as they are morally weak, prone to vice and generally lead sinful lives. Such erring souls need to be guided and rectified by the divine grace of the Almighty. Hence at the request of Brahmā and others, Vēṅkaṭēśvara promised to abide on the Vēṅkaṭa-Hill to protect men and grant their desires.

ŚRI VĒṅKAṬĒŚVARA’S FIVE FORMS AND HIS ASSOCIATE DEITIES

Śri Vēṅkaṭēśvara does not stand alone by Himself in His sanctum. After His taking His abode, having been instilled by Brahmā and other Dēvatās, Munis and Rṣis, divine musicians and Angels, in the magnificent temple con-
tructed at His direction with several apartments and storee together with stables, sheds and elephant-yards, by Raja Tondaman. (p. 80, ante), Brahmā lighted two lamps for universal prosperity and the good of men, and prayed to Paramātma, the Supreme Being, that those two lights might develop and increase till the end of the Kaliyuga. Veṅkaṭeśvara responded by assuring Him that His Avatāra as Śrī Veṅkaṭeśvara-Śrīnivāsa would terminate at the time when the Vimāna would fall and the lamps would extinguish, and then asked Brahmā to institute an auspicious festival for Himself commencing with the Dhvajārohaṇa (flag- hoisting) and ending with the car-procession, and comprising vehicular processions mediatly, accompanied by the chanting of the Vēdas by well-versed Brāhmaṇas and offering of food and eatables (naivēdyā) thrice a day with awe and devotion. Brahmā thereupon called Tondaman and directed him to get exquisite vehicles for Ramāpati (Lakṣmī's consort) made expeditiously and also a splendid wooden chariot by Viśvakarma (divine architect), together with parasols, fly whisks and fans, and placed Viśvakarma under Tondaman's charge. The divine architect prepared all things in a trice for the complaisance of The Absolute.

The Lord Śrīnivāsa instructed Brahmā and Tondaman to invite the kings of all kingdoms in the country as the assemblage of innumerable people from all regions would alone make a grand festival. When Brahmā commenced the festival with the preliminary function of seed-sowing (āṅkurārpaṇa) and Dhvajārohaṇa (flag-raising) on the second day of the Kanyā month (Virgo-sun, September-October) with due ritual performed by learned Vaikhānasas, placed a gem-set palanquin before God and requested Him to sit in it and go in procession through the streets, Śrīnivāsa remarked to Him that, being a youth, He forgot the Vēdas He had taught Him and that He should undergo a test. Forthwith Brahmā chanted the Vēdas, faltered and felt shy; and Śrīnivāsa rectified the slips, and with the incantation of relevant mantras from the four Vēdas, created four auspicious forms of Himself in a second and named them Utsava-Śrīnivāsa (Processional Image), Ugra-Śrīnivāsa (furious-countenance Image, Furioso), Sarvādhika-Śrīnivāsa (Exalted Image, Bhūga-Mūrti enjoying pleasures of worship, bath and bed) and Lekhaka-Śrīnivāsa (Accounts and Correspondence Maintaining Image, Koluva-Mūrti who holds a levee each morning seated in a golden chair under a golden parasol and hears the reading of the account of receipts of money on the previous day in the temple and also of the astronomical details of the previous day, the current day and the next day), and accordingly allotted to Them distinct functions by the power vesting in Himself as the Lord of the Veṅkaṭācala (Bhavishyottara-Purāṇa Ch. 14, vv. 24 to 33).

Thereupon Brahmā, fixing the four Mūrtis spiritually in His own four faces and the fifth or the Mūla-Mūrti in mind in contemplation made all
necessary preparations for the festival. Utsava-Śrīnivāsamūrti assumed the festival duty and with His inauguration, Brahmā conducted the festival with different vehicles and various offerings.

The day prior to the Dhvajārōhaṇa ceremony, Viṣvaksēna, Viṣṇu's commander, in company with the Dēvatas, was taken to the outskirts of the village, wherein a little quantity of earth was collected with mantras and brought on an elephant to the temple, and with it the ankurārpāṇa rite was done by spreading the earth in a room and sowing the nine kinds of cereals in it. From the Dhvajārōhaṇa performed early the next morning up to the Avabhṛtotsava (ablution) and the Puspayāga (covering the body of the Mūla-Mūrti with a heap of flowers), Brahmā performed the festival.

[Now-a-days this Dhvajārōhaṇa, flag-hoisting, takes place in the evening and not early morning as stated in this Purāṇa which was perhaps the custom in the middle ages.]

In the morning of the Dhvajārōhaṇa day, the āṇḍōlika (tirici, a variety of the palanquin) was the vehicle for the procession, at the end of which the Dhvajārōhaṇa took place. On that night was the Śeṣa-vāhana (serpent vehicle) (now-a-days the bigger one). On the forenoon of the second day the Śeṣa-Vāhana (at the present time the smaller one formed the vehicle) and in the night the Harṣa (swan) vehicle. On the morning of the third day the Simha (lion vehicle) and on that night the mauktika-maṇḍapa (pearled canopy); on the fourth day morning the Kalpa-vrkṣa (the wish-granting divine tree), that night the Sarvabhūpāla-vāhana (vehicle of the Lord of the entire Earth, with a dome surmounted by Kalasas or small vases); on the fifth day the āṇḍōlika with the Mōhini guise (enticing damsel), and in the night the Garuḍa-Vāhana (the Brahmani kite, the beloved vehicle of Viṣṇu); on the sixth day forenoon the Hanumān vehicle (the ardent devotee Monkey-God, of Śrī Rāma), in the evening Vasantas-Utsavam (procession with the distribution of sandal mixed with saffron among the accompanying devotees) in the maṅgala-girī (Tirici) together with the two Divine Consorts, and in the night Airāvata vehicle (Indra's elephant); on the seventh day forenoon Sūrya-prabhā (a big disc representing the sun), in the evening maṅgala-girī, and in the night Candraprabha (a disc representing the moon) with the two Consorts; on the eighth day forenoon, embellished wooden chariot and in the night Uccaiśrava (Indra's horse); on the ninth day combined with His propitious birth-star Śravaṇa, the first vehicle was āṇḍōlika, the second the maṅgala-girī for Avabhṛtha-snāna (concluding ablutions in the front maṇḍapa of Śrī Varāhasvāmi’s temple) after the Processional Images were anointed with oil mixed with turmeric powder and other auspicious ingredients and taken in procession and given ablutions in the most holy Svāmi-puṣkariṇī; that night after third procession in the maṅgala-girī-vāhana,
the Garuda flag was drawn down with due rites. The next day, the tenth day, the 
Puspa-Yāga-Mahōtsava was performed and the external visitors were
honoured. Having witnessed the festival, Dēvatas and kings returned to their
places; Brahmā, prostrating Himself beforeŚrīnivāsa and taking leave of
Him, proceeded to His Satyaloka; and king Toṇḍamān having completed the
festival, worshipped God and bade adieu, set out to his native town (Bhaviṣyo-
ttara-Purāṇa, Ch. 14, verses 39 to 68).

According to His instantaneous creation of four representations of
Himself, Vēṅkaṭaśvara abides in His temple in paṅca-bēram, five forms, 
viz., (1) the Druvabēram, the firmly fixed, stationary, sthānaka (standing),
big central Idol, the Mūla-Mūrti, (2) the Utsavabēram, the Processional Image:
taken out in processions through the streets usually together with His two
Divine Consorts Śrīdēvi and Bhūdēvi and also enjoying the Kalyāṇa-Utsavam,
(3) the Snapanabēram, the Ugra-Śrīnivāsa, the furious countenanced small
Image keeping constant company with the Druvabēram in the sanctum, the
Furious, Vēṅkaṭatattvaivār, for whom a procession in the streets is
conducted only once a year on the Kaisika-dvādaṣṭi day (about the middle of
October) before dawn, for fear that houses and other things will be burnt
by Its direct vision if kept out after sun-rise; (4) Kautuka-bēram, the Bhoğa-
Mūrti, Bhōga Śrīnivāsa, Sarvādhika-Śrīnivāsa, the small silver Image enjoying
the pleasures of worship, bath and bed, and (5) the Bali-bēram, the Koluvu-
Mūrti, Lēkhaka-Śrīnivāsa (Image concerned with the maintenance of the
account of receipts of money to the temple in particular) to whom, when
He presides in a golden chair under a golden parasol each morning in the
Mahāmana-maṇḍapam, otherwise known as the Āsthāna-maṇḍapam,
after the Tōṃāla-Sēva is finished and before Arcana commences, is read
out the receipt of income of the previous day from offerings provided, festivals
and processions conducted for the pilgrims and sēvas attended by them and
donations made by them, collectively known as "ārjitam" (income), and
who distributes food to the heavenly Beings of minor orders at the bali-pilham,
the stone structure beside the dhvajastaṁbham, and at the four corners of
the temple and the four-streets around’ it.

This silver Image cast in the likeness of Vēṅkaṭaśvara was installed in the
Tiruvilām-Kōyil by Sāmavai, the queen of Śaktivīṣāṅkan, a Pallava
subordinate Chief, after giving a ceremonial bath and consecration, naming
It “Maṇvāḷa-Perumāl” and providing It with ornaments and jewels from
head to foot, viz., a tirumudi (crown) set with diamonds, pearls and rubies;
two ear-ornaments of the shape of the makara (crocodile) together with studs
(screw bolts) for fixing them to the ears and imbedded with corals; four strings
(mala, necklaces) for the holy neck, set with diamonds, rubies and pearls;
one belt (Udarabārahānam) of gold; one girdle (tiruvarai-pattikai) set with
rubies; two circular ornaments for the arms (bāhuvalayam); four bracelets (tiruccandam) set with rubies; four circular ornaments (vaḷaiyal), wristlets for the holy wrists; two solid anklets (kārai) for the holy feet, made of gold inlaid with precious stones, corals and pearls; two anklets with bells (pādacāyalam); and one luminous overhead arch (prabha) of silver set with one big central ruby. The gold used for these ornaments was 47 kalañju in weight.

For this silver Icon, Mañavälapperumāl, Sāmavai arranged for daily propitiation with a food offering and a perpetual lamp; for the conduct of ablutions on the two Āyana-Saṅkrānti days (the Uttarāyana or Makara-Saṅkrānti occurring about the 15th January and the Dakshināyana or the Kaṭaka-Saṅkrāmaṇam about the 15th July, according to the Indian Calendar when the sun touches the tropic of capricorn and the tropic of cancer respectively, the winter and the summer solstices), and also on the days of the two Viṣṇu-Saṅkrāntis (when the sun enters the zodiacal sign Meṣa, the Ram, about the middle of April and when he enters the sign Tuḷa Libra (balance) about the middle of October), (the two equinoxes when the sun crosses the equator on his northward march to the tropic of cancer and on his return march southward to the tropic of capricorn, on which two days the nights and days are of equal duration); for a preliminary festival for this Image for two days in the Tamil month Purattāsi (September–October) and for a main festival for nine days, in continuation of the preliminary one, beginning on the day of the star Cittirai (Citta) such that the holy bath, avyathyā, might occur on the day of Śravana star being the ninth day of the festival; and for the expenses of all the stipulated services, she purchased lands and endowed them to the temple, together with payment of money equal to the value of the land. This payment to the temple is known as vartana.

Further she instituted a second festival for this silver replica to take place in the month of Mārgalī (December–January) for seven days prior to the Dwādaśī day, i.e., the Mukkoti-dvādaśī (usually occurring in the first week of January). On this day the silver Image of Śrī Veṅkaṭeśvara is taken in procession from the temple to Śrī Varāhasvāmi's temple and seated in its front portico and given a ceremonial bath from the water of Śrī Varāha-Puṣkariṅg and the Sudarśana-Cakra is immersed in it, when Mukkoti (three crore) Devatas are believed to bathe in it simultaneously; and a bath on this occasion is deemed to confer prosperity on the bathers. For the capital towards the expenses of this festival, also, she purchased some more lands and granted them to the temple.

Inscriptions Nos. 8 and 9 of the First Volume of the T. T. Devasthanam Inscriptions, the "Early Inscriptions," recount these services of queen Sāmavai, recorded in the 14th regnal year of Koppātra-Mahēndra-Panmar, who was
identified with Kö-Pārthivēndravarman, on the basis of certain Madras Ep. Reports which mentioned him as having ruled over the northern region of the Toṇḍañḍalam wherein his inscriptions were found in the North Arcot and the Chingleput Districts (Dev. Ep. Rep. pp. 100–101). But this identification does not appear appropriate.

The full compound name “Kōppātra-Mahēndra-Panmar” extensibily indicates his real name as “Mahēndra-Panmar,” that is “Mahēndra-Varmar.” Of the two parts of the prefix to the name, “KO” and “Patra,” “KO” may mean “King,” but “Patra” seems inexplicable. There might be some mistake in the engraving of the name.

The early Pallava kings of the 5th and the succeeding centuries from Simhavarma onwards are seen to be represented in inscriptions found in the Nellore, the old North Arcot (comprising the Chittoor and Vellore Districts) and the Chingleput districts, through the Uravapalli grant of Simhavarma of his 11th year (486 A.C.) to God Viṣṇuhara of Kandukūru, the Cārudēvi plates of the prefix to the temple at Dālūru, both in the Nellore District, the Mahēndravāḍi and Māṇḍagappāṭṭu inscriptions in North Arcot and Conjivaram epigraphs in Chingleput District. Hence it is not unlikely that the two records Nos. 8 and 9 of Vol. I relate to Mahēndravarman I (600–630 A.C.).

Further, Queen Sāmavai was a Pallava princess designated Kāḍalvan (Pallava)-Peruṇḍēv, she was the spouse of Śakti-viṭākkan alias Śrī-Kāḍa-paṭṭigai, and she was moreover a daughter of a Pallavapperkaḍaiyār, a pallava minister or provincial ruler; and the sovereign, Mahēndravarma, too, was a Pallava, it, therefore, looks that it was a time of the flourishing state of the Pallavas.

This king Mahēndravarma, by reason of the 14th year of his reign noted in the two inscriptions Nos. 8 and 9, can be identified only with Mahēndravarma I who ruled for about 30 years from 600 to 630 A.C., and not with Mahēndravarma-II who ruled only for 2 or 3 years between 668 and 670 A.C. Hence the consecration and installation of the silver replica of Vēṅkaṭēśvara named Maṅavāḷapperumāḷ by princess Sāmavai would have taken place in 614 A.C. and this would be the earliest and the first representative image made in the likeness of Vēṅkaṭēśvara, fully decorated with jewels and ornaments from head to foot, including 2 bāhuvalayam and 4 tiruccandam for the arms. Whereas Śaṅkha and Cakra and Śrīvatsa, Kaunstubhamani and Vaijayanti are conspicuously absent. Since this silver Image Maṅavāḷapperumāḷ must have been forged in the true likeness of Vēṅkaṭēśvara, the original Deity, the Mūlabēram, and intended and consecrated and inaugurated as His Utsavāhēram, Sāmavai would not have omitted to provide the Śaṅkha and
the Cakra and other marks to her silver replica, if there had been Śaṅkha and Cakra and the marks decorating the body and the two upright hind hands of Vēṅkaṭeśvara at that time. This, therefore, clearly indicates that Vēṅkaṭeśvara had not possessed at all and had not held Śaṅkha and Cakra and other signs as the prominent symbols of Viṣṇu, and accordingly He was not actually a form of Viṣṇu as justly conceived by people of those days. It must have been, therefore, to cover this non-existence and the consequent lack of the proper and unique weapons and marks of Viṣṇu in the hands and on the chest of Vēṅkaṭeśvara that sophisticated reasons are adduced in the Purāṇas that He lent His natural weapons to Toṇḍamān in his war against his nephew and conferred them on the devoted potter Bhīma while his soul was leaving the mortal body and was about to journey to heaven with his wife in a Vīmāna (pp. 93 and 94 ante). Sāmavai also provided adequately for the propitiation of her silver Image with a perpetual lamp, with daily food-offerings and with festivals with preliminary ablutions, ostensibly including processions, through the grant of extensive lands, while quite obviously there were no festivals conducted for Vēṅkaṭeśvara till the 7th Century A.C.

In inscription No. I of the same Vol. I dated in the 51st year of the reign of another Pallava monarch, Vijaya-Dantivikramavarma, corresponding to 830 A.C., we come across a provision made for a lamp through a deposit of 30 Kaḷaṇṭu of gold by Ulagapperumānār of Śoḷanūr in the presence of “Tiruvilāṅkōyil-Perumānaḍigal” set up as a replica of “Tiruvēṅkaṭattu-Emperumānaḍigalukku-ēḻunḍaruṇvittā.” The administrative assembly of Tiruccōginūr received the deposit, purchased land with it and caused the lamp to be set up in Vēṅkaṭeśvara’s sanctum as desired by the donor (tiruvilakkuk vaippittōm). In this inscription No. 1, Ulagapperumānār’s service referred only to putting up a lamp before the Image in the sanctum. It is not stated when this second replica was set up and quite possibly a lamp was not provided when it was installed and Ulagapperumānār rendered that service. As Sāmavai’s silver Image was quite adequately equipped with both a lamp and food-offerings, there was no need for a lamp for It. Hence this Image in that Tiruvilāṅkōyil of No. I must have been a new Image installed some time before 830 A.C. for which a lamp was a prime necessity.

[The wording of the inscriptions Nos. 1 and 4 of Vol. I, coupled with the fact that these and other inscriptions were registered in Tiruccukarūr—

"Tiruvēṅkaṭat-kōṭṭattuk-kuḍavūr-nāṭṭu-tiruccoginūṟ-tiruvēṅkaṭattu emperumān-āḍigaḷukku ēḻunḍaruṇvittā tiruvilāṅkōyir perumānaḍigaḷukku-chōlā-nāṭṭu-chōlunār ulagapperumānār"]
with the juxtaposition of “Tiruccōginūr” and “Tiruvēṅkaṭattu emperumāṇaḍigalukku” (No. I), and

“....Kōyir-perumanaḍigalukkum tirumantira-
sāla’p-perumanaḍigalukkum tiruvēṅkaṭattupp-
perumanaḍigalukkum....” (No. 4)

have led some writers construe the expressions as implying that the replicas or representative images of Vēṅkaṭēśvara, the God of Vēṅkaṭa Hill or Vēṅgaḍam, were all consecrated and installed in a “Tiru-
viläṅkōyil” constructed in Tiruccoginūr (Tirucānūr).

This is the case primarily with the late Sri T.K.T. Vīrārāghavacārya in his book, “History of Tirupati,” Vol. I, and secondarily with Dr. M. Rama Rao in his enlightening booklet “Temples of Tirumala, Tirupati and Tirucānūr” delineating the architectural characteristics of the several shrines and the iconographical aspects of the various images enshrined in them, closely following the former.

Śri Vīrārāghavacārya’s interpretation of the Tirucānūr epigraphs and his conclusions are that “In fact the history of the Tiruvēṅgaḍam Temple is seen to commence not on the Hills, but in the small village of Tiruccoki-
nūr....about ten miles south of the Hills by road” (pp. 80-81); that “the Tirumalai temple, although considered sacred, was not considered important. That must also have been the reason for having a Tiruvilāṅkōyil in Tiru-
ccukanūr or a Vēṅkaṭēśvara’s temple in Tirumukkudal in those early days” (p. 53); that “Apparently because Tiruvēṅgaḍam Uḍaiyan on the Hill was inaccessible to most devotees, and probably at the instance of some of the Āḷvārs....a Tiruvilāṅkōyil was reared in Tiruccokunūr about the year which represented the 51st year of the reigns of the Pallava King Vijaya Danti Vikrama-Varman and a perpetual lamp to represent or symbolise the ever burning light of true knowledge was set up, the corresponding probable year of the Christian era being about 826 A.D.” (p. 97); that “There are eight inscriptions in this period which give information about a temple there (in Tiruccokinūr) for Tiruvēṅkaṭattupperumanaḍigal (Nos. 1, 2, 4, 5....1 of.... Vol. I)” (P. 107); that “The earliest inscription found in Tiruccōginūr was made in the 51st regnal year of Kovijaya Dantivikramar. We take this to be 826 A.D. This inscription tells us in distinct terms that a proxy of Tiruvēṅ-
gaḍattupperumanaḍigal existed in the Tiruvilāṅkōyil in Tiruccōginūr “Tiru-
cōginūr Tiruvēṅkaṭattu emperumanaḍigalukku elundarulivittā Tiruvilāṅkōyil perumanaḍigalukku..... The construction of the phrase (in Tamil) is that the Tiruccokinūr Tiruvēṅgaḍattu perumanaḍigal was in existence there and that a Tiruvilāṅkōyil-Perumān also was set up as a junior Murti (or utsavar).......The main point to note in this inscription is that a Tiru-
vijankōyil (or proxy temple) for the Tiruvēṅgaḍam Deity was built and that a proxy Deity was set up (ēṇḍaruḷi-viṭṭa) . . . . . . . for the convenience of people” (p. 108); that “The term Tiruccōkinūr Tiruvēṅgaḍattupperumanāḍigal would only go to show that he was not the Original Deity on the Vēṅgaḍam Hill, but only a copy thereof. There were temples dedicated to Tiruvēṅgaḍattuppērumān in other places also. There would have been a Mūla Mūrti set up in Tiruccōkinūr and a processional Deity would also have been set up some time later as stated in the inscription. Sōjanāṭṭu Uḷagappērumānār made a cash endowment in gold for setting up a perpetual lamp before the Tiruvēṅgaḍattupperumanāḍigal or the Utsava-Mūrti (P. 109);

Dr. Rama Rao, in consonance with the above views, has stated, in his booklet “Temples of Tirumala, Tirupati and Tiruccānūr” that “There are two records (I–1 and 2) of the first of the last three rulers of the Pallava dynasty in this region . . . . These inscriptions contain gifts made not to the temple on Vēṅgaḍam but to a proxy or representative temple and its God situated in Tiruccānūr” (p. 5); that “The earliest mention of Śrī Vēṅkaṭēswara in the epigraphs is in connection with a proxy temple, Tiruvēṅgaḍattupperumanāḍigal, at Tiruccānūr and not in association with the temple on Tirumala or Vēṅgaḍam. (P. 41), and that “Śrī Vēṅkaṭēswara alias Tiruvēṅgaḍamudaiyan came to be known in the ninth century through a proxy temple built at Tiruccānūr. The earliest inscription found in the Tirumala temple mentions the birth of a Bāna prince, named Vijayāditya, who flourished in the early half of the ninth century (I–3). This prince made a gift to Śrī Vēṅkaṭēswara at Tiruccānūr ” (P. 19).

Śrī Virarāghavācārya further expresses that “in addition to these two Mūrtis (the “Mūla Mūrti” and the “Processional Deity” noted by him on page 109), there is a third one also mentioned in the endowment made by Vijayāditya, the Tirumantraśālai perumāṇaḍigal” (P. 109), and that “Three distinct Murtis are mentioned, the Tiruvēṅgaḍattupperumanāḍigal, the Tirumanastraśālai perumāṇaḍigal and the Tiruvēṅgaḍattupperumanāḍigal . . . . the first two referred to the local Deities and the last to the God on the Tiruvēṅgaḍam Hill” (P. 110); and that “An auxiliary temple was constructed there (in Tiruccōkinūr) and a duplicate Tiruvēṅgaḍamudaiyan was installed. Conversion of Saivites into Vaiṣṇavism was obviously carried on in a supplementary shrine where another image was set up to preside over the conversion ceremony” (P. 106)

And Dr. Rama Rao, in following suit, thus reiterates the above assumptions:—“This (Tiruccānūr) region came under the influence of Vaiṣṇavism as early as the eighth century. Though Tirumala and Śrī Vēṅkaṭēswara were known by this time, the hill continued to be inaccessible and could not attract many pilgrims. The Vaiṣṇavas at Tiruccānūr established a Tirumantra-
śālai and carried on proselytising activity. They also constructed a Tiru-
vilāṅkōil and set up in it an image of Śrī Vēṅkaṭēśvara as a representative
of the original God of the Vēṅgadām Hill. Tirucāṅnūr being situated in plain
country, this proxy temple of Śrī Vēṅkaṭēśvara attracted large numbers of
pilgrims who came here and paid their homage to the Lord” (P. 67). “This
Tiruvilāṅkōil contained an image which was installed as a representative
of Tiruvēṅkaṭattuperumāṇaḍigal or Śrī Vēṅkaṭēśvara of Tirumala.....The
well known Bāna chief, Vijayāditya, gifted land, taxes and gold for lamps
and food offerings to Tiruvilāṅkōil-Perumāṇaḍigal, Tirumantraśālai-Peru-
māṇaḍigal and Tiruvēṅkaṭattu-perumāṇaḍigal” (I-4).

Śrī Virarāghavācārya continues his speculation: “Tirumantra śālai
is, as the name indicates, the temple or shrine where the new convert to
the Vaiṣṇava faith was initiated into the Aṣṭākṣara or Tirumantram. It
therefore happened to be the place where the convert was also fed for the
day” (P. 110). “The Tiruvilāṅkōyil and the Tirumantraśālai are mentioned
only during he early period and not later” (P. 111). “Changes in the political
conditions of the country seem to have largely influenced the building of a
temple on the Vēṅgadām Hill itself. The Śālava rule during which the temple
was built was overthrown by the Cōlas and Śaivism gained the upper hand
for sometime......A temple in Tiruccukanūr ten miles away from the main
focal point on Vēṅgadām proved unsatisfactory as it may give rise to a conflict
with the Śiva temple and dissipate energy. A small silver image, a replica
of the main God (Dhruva Mūrti or Periya Perumāl), was therefore made,
bedecked with a number of jewels and formally consecrated according to
prescribed rituals in the year 966 A.D. by a lady devotee, named Sāmavai.
This small idol made it possible for the Bhaktas to satisfy their cravings
to worship the Deity with all the ecstasy......” (P. 81). “After the downfall
of the Pallavas and with the advent of the Cōla power Śaivism grew in
importance and the Vaiśṇavites to whom the worship of Tiruvēṅgaḍamudaiyān
was all important thought it prudent to abandon gradually the substitute
Tiruvilāṅkōil at Tiruccukanūr and transfer their activities to Tirumalai
itself in-spite of the difficulties which the pilgrims might have had to undergo.
Their object was to avoid all possibilities of a conflict with the growing
influential Śaivite community in the temple of Parāśarāsva in Tiruccukanūr.
That was possibly one of the reasons for Sāmavai’s consecrating the silver
image of Maṇavāḷapperumāl (Bhōga Śrīnivāsa) in the Tiruvēṅgaḍam temple
in 966 A.D. There might have been another reason also. The Tiruvilāṅ-
kōil-Perumān, the Tirumantraśālai-Perumān and even the Tiruvēṅgaḍattuppe-
rumāṇaḍigal in Tiruccukanūr were all proxies of the God in Tirumalai
and were all probably consecrated not according to the Vaikhānasa but accord-
ing to the sister constitution of the Pañcarātra.....Therefore it must have
been feared that even the temples at Tirumala and Tiruccukanūr must some
day or other come into conflict with each other. It seems therefore to have been decided that the activities of the Śrīvaisṇavas should be transferred to Tirumalai itself. There was however the practical difficulty to overcome in the matter of offering daily abhiṣekam to the Dhruru Mūrti whose size was too large. The installation of a silver replica of Tiruvengaduṃḍaiyān (Bhūga Śrīnivāsa) in Tirumalai obviated such difficulties." (pp. 355—356). “To the pilgrim, however, the difficulties of pilgrimage must have become greater. Before 966 A.D. such of the pilgrims who could not afford to ascend the Hill after a ten mile walk from Tiruccukanūr were content with worshipping the proxy Gods in the latter place and also offering worship at the foot of the hill without ascending it. After the installation of the silver Mūrti in Tirumalai they necessarily had to ascend the Hill.” (P. 357). “We glean for the first time (from a reading of inscriptions Nos. 8 and 9 of Vol. I) that there was a temple on the Vēṅgadham Hill in 935 A.D. where a perpetual lamp could have safely burnt. Also the Sabhaiyar of Tiruccōkinūr had the responsibility to look after its affairs.” (P. 116).

The above speculations and view points of both the authors are not in accordance with facts and are unwarranted and far-fetched assumptions. Śrī Vīrārāghavācārya has not accounted how two out of the four proxy Deities of Vēṅkataēśvara, to make up the “Paṇca-Bēram” along with Him, came into existence in Vēṅkataēśvara’s temple on Tirumala, while he had recognised Sāmavai’s Maṇavālapperumāḷ as Bhūga-Śrīnivāsa and another image with two consorts believed to have been found later on in a glen on the Hill as the Processional Image. He has not also stated what became of the three proxy Deities alleged by him to have been installed in Tirucānūr after the transfer of their proselytising activities by the Vaiśṇavas to Tirumala. Further his statement that “the first two referred to the local Deities and the last to the God on the Tiruvēṅgadham Hill” (P. 110) contradicts his own statement made later on page 355 that “the Tiruvilajōil-Perumān, the Tirumantrasālai Perumān and even the Tiruvēṅgadattupperumānadigal in Tiruccukanūr were all proxies of the God in Tirumalai.”

Again, any one, before undertaking a pilgrimage in those hazardous times when there were no rapid means of travel as now-a-days, except the bullock cart for short distances, would seriously consider the pros and cons of his journey and gauge his capacity and capability to perform it and the long time and risk to life involved in it, and only then resolve to brave it. Such resolute pilgrims, having reached Tirucānūr, would not content themselves with the Darśanam of the proxy or replica Deities, after having expended much labour, time, money and victuals and undergone risks on the way and not have hesitated to foot the further ten miles of their journey, but would have determined to cover this short distance too, strained themselves to ascend
the Hill and enjoy the earnestly longed-for Darśanam of the original Deity Himself, the Druva-Bēram, Śrī Vēṅkaṭēśvara, to their heart’s content, and not of Bhōga-Śrīnivāsa alone as stated by him. Accordingly the alleged two or three replicas, if they existed at all in Tirucāṇūr, would not have satisfied their mind and would not have been of much account to them except as secondary forms to pay passing obeisance on the way as they would have done in the case of other Deities in villages and towns through which they would have passed in the course of their pilgrimage.

Some of the early inscriptions were recorded in Tirucāṇūr, as it formed a main unit of political administration, and as its local Sabha or council then managed the affairs of Vēṅkaṭēśvara’s temple on the Tirumala, maintained a treasury and a store-house from which they supplied daily provisions, ghee and other ingredients; and from time to time the state official, the Adhikārī, perhaps the Governor of the province, held his court in the front part of the mansion built by the State in Tiruccukanūr being the dēvadānam (gift made) to God (“Dēvar dēvadānam Tiruccukanūr nām viṭṭa viṭṭilil munbu” (Vol. I Nos. 19 and 34), and adjudged the matter; and the ruler himself held his court for an enquiry in the assembly hall of Tippalāṭśvara’s (Parāśara’s) temple in Tiruccukanūr (I-36). Śrī Vīrārāghavācārya has acknowledged that “also the Sabhaiyar of Tiruccōkinūr had the responsibility to look after its affairs” (i.e., the affairs of Vēṅkaṭēśvara’s temple) (P. 116).

Dr. Rama Rao says “It is not possible to locate or identify this Tiruvilāṅkōil in Tirucāṇūr. As most of the inscriptions referred to above are to be found either in the Vāhanamanṭapa or on slabs found in the paḍikāvalī gōpura of the Padmāvatī temple, it may be surmised that the Tiruvilāṅkōil existed on the site of the three shrines now found inside the compound of the Padmāvatī temple. It must have been neglected and fallen into ruins........the material of this ruined temple was fully used in the construction of the three temples now seen in this compound” (P. 70).

In the broken inscription No. 7 of Vol. I, dated in Śaka year 820, it is noted that the income derived from the administration of the village might be utilised for the “Tiruvi........” which might be a part of the word “Tiruvilāṅkōyil.” If so, it behoves that a Tiruvilāṅkōyil existed as early as the Śaka year 820-898 A.C.) But no Deity installed in it is mentioned, nor is there any sequent references to this shrine or its God until the second quarter of the 13th century (I-40), i.e., the 19th regnal year of Rājarāja-Cōla III, equivalent to 1235 A.C. About this time we get a clear mention of Aḷaṅgiyaperumāḷ (beautiful God, Sundararājaśvāmi) in Tirucāṇūr in No. 34 dated in the 5th or 15th or 25th (about 1221 or 1231 or 1241 A.C.,) regnal year of Rājarāja III and a reference to an old grant of land to Him. Nos. 97, 118, 119, 120, 137 and 144 of Vol. I, mention Tiruvilāṅkōil, Tiruvilāṅkōil Peru-
mānaṇīgāl, Aḻagiya and Pāṅgūni, indicating the existence of Aḻagiyyaperumāl in a shrine in Tirucānūr and provision for His propitiation and festival in the month of Pāṅgūni out of certain taxes made over to Him.

In the "Paimāyiṣi Account" prepared in the Fasli year 1227 (1818 A.C.) for the English East India Company, which took possession of these temples, and signed by the Sheristadār of the Taluk Office, Alabdū Gāvinda Rao on 14—8—1819 A.C., it is recorded that in Śrī Padmāvatī-Amma’s shrine in Ciratāṇūru (popular name of Tirucānūr, i.e., Tiruccukanūr) were at that time lodged in the sanctum, the main stone Idol of Śrī Padmāvatī with four hands, a beautiful Icon seated in Padmāsana and 10 Processional Images, comprising 3 Images (relicas) of Aḻaga-Tiruvēṅgaṇāthaśvāmi together with the two Nācyāru (consorts); that to the south of Padmāvatī’s shrine with an interspace of a yard stands the shrine of Śrī Kṛṣṇaśvāmi with His seated stone Idol of two hands facing east and His elder brother Balabhadraśvāmi, i.e., Balarāma seated, also with two hands, facing north; and that to the south of Śrī Kṛṣṇa’s shrine stands the shrine of Aḻaga-Tiruvēṅgaṇāthaśvāmi without pūja (worship), i.e., handsome Lord of Vēṅgaḍam, Vēṅkaṭēśvara. As time passed on, it would appear that Aḻagiya-Perumāl was denominated "Tiruvēṅgaṇāthaśvāmi." This shrine is stated to contain the Mūla-vigraham of Aḻaga-Tiruvēṅgaṇāthaśvāmi only. And this shrine was newly built and the newly made Idol was installed and consecrated at the beginning of this century by the last Vicāraṇakarta the late Śrī Mahant Prayāgādāsa. Thereafter pūja is regularly performed to this Deity, who is now known commonly as "Suṉdarārājaśvāmi." The three processional Images of Varadarāja or Aḻaga-Tiruvēṅgaṇal preserved in Padmāvatī’s temple, were adopted in this temple.

The Paimāyiṣi account also mentions that at that time existed a big temple of granite stone construction of Varadarājaśvāmi without pūja to the east of Tirucānūr, facing west, said to have been built by the Viḷayyanagara emperor Acyutārāya with a big Idol, and that Perunēvamma’s shrine, perhaps Varadarāja’s consort, faced east, that the compound wall of this temple measured 327 feet from east to west and 177 feet from north to south with an entrance gopuram of 5 storeys; and that, the slabs of its kitchen having been pulled down, the garbha-grham, antarālam, third antastu (apartment), snapaṇa-maṇṭapam āsthāna-maṇṭapam and raṅga-maṇṭapam in Padmāvati’s shrine were constructed with those stone slabs.

Hence the detached inscribed slabs now found in the vāhana-maṇṭapam and in Padmāvati’s temple, some of which I set up on a platform at the north-east corner of the temple, must have originally formed part of Varadarāja’s temple, which is now non-existent. Some inscribed slabs are said to have been used for house constructions by the residents of the village.
All the same, nothing has been known about the Tiruvilánkóyil, its location and the Deity which it enshrined. It might probably have existed to the east of Tirucánühr on the site on which Varadarája's temple was later on built by Acyutaráya, having given him the cue as to the site for building Varadarája's temple.

The Paimáyíśi account has not also indicated when the three existing shrines of Padmávati, Kṛṣṇa and Alaga-Tiruvéṅgaṉátha were originally constructed. Obviously Kṛṣṇa's shrine must have been the first to have been built located centrally in the compound with the gőpuram standing in front of it and Padmávati's shrine must have been built subsequently on its north side. From the information furnished in the Paimáyíśi account, perhaps gathered from elders of Tirucánühr from their memory or tradition, most likely Padmávati's shrine might have been built a few decades earlier in the second half of the 18th century, while Kṛṣṇa's shrine might have come into existence in the first half of the same 18th century or even earlier in the second half of the 17th century. For no inscriptions dated almost to the middle of the 17th century make reference to these two Deities, Kṛṣṇa and Padmávati.

Though the name “Tiruccukanühr,” “Śukapuri” or “Śukagrāma” was desired for the village Tirucánühr from the name of the great sage Śuka-Mahaṛṣi, who was alleged to have worshiped Śrī Kṛṣṇa at the place and to have created 108 learned men from his highly developed yogic powers, his image is not to be found in the shrines in Tirucánühr. His image exists only in the temple of Parāśaraśvara worshiped by sage Parāśara, the grand-father of Śuka and consequently designated “Parāśara-Iśvara,” together with Parāśara’s image. It is, therefore, more reasonable and fitting that Yőgi-mallavaram named after Śuka-Yőgi, should have been designated “Śuka-Puri,” “Śuka-grāma” or “Tiruccukanühr” rather than the village Tirucánühr wherein it looks as a misapplication.

No. 4 of Vol. I brings to light two food-offerings provided by Vijayaditya Mahāvali Bānarāya for 3 Deities collectively viz., “Tiruvilāṅkoil-Perumānaḍigal,” “Ṭirumaṇtraśālai-Perumānaḍigal” and “Tiruvēṅkaṭattup-perumānaḍigal,” through a deposit of some Kaḷaṇju with which some land was purchased. Among these 3 Deities, the Tiruvilāṅkoil-Perumānaḍigal is most probably the Icon mentioned in the above epigraph No. I, for which a lamp only was arranged by Ulagapperumānār. So in No. 4 the Bāna king supplemented the still wanting item of food to it. The second Image, the Tirumaṇtraśālai-Perumānaḍigal appears to be a new one designed for adoration and propitiation during certain religious rites, such as the commencement of festivals. The third one is the main Deity Vēṅkaṭēśvara. The purpose for which Tiruvilāṅkoil-Perumānaḍigal was designed is not made known either in No. I or in No. 4. Since the food-offerings were provided to the
three Deities collectively by the Bāna king Vijayaśitya, they must necessarily have been stationed in one place alone, in the sanctum of Vēṅkaṭēśvara, and the first two small Images, being movable, could be taken out to other places for necessary purposes. Though Vijayaśitya was a feudatory of the Pallava monorch Vijaya-Dantivikramavarma, this suzerain is not found noted in the two Bāna king's records Nos. 3 and 4; and if mentioned, it would have been lost in the damaged parts of the two epigraphs; or he would have rendered his service food-offering some time later.

However, by this time, i.e., during the first half of the 9th Century, we observe 3 replicas stationed in the sanctum along with the main Idol of Vēṅkaṭēśvara, the silver Image Maṇavāḷapperumāl installed by Sāmavai in 614 A.C. prominently of non-Viṣṇu nature apparently like Its original; the Tiruvilāṅkōṭil-Perumāṇadigal of Nos. 1 and 4 and the Tirumaṇṭrāḷa-Perumāṇadigal of No. 4, both these Images also similarly lacking Viṣṇu's characteristics quite possibly, as there is no reference to them in the two epigraphs. All the three Images were single like the original and had no consorts.

The “Tiruvilāṅkōṭil” in which these three new Images are mentioned to be stationed cannot be considered to have been a new shrine, as any such structure does not come to our view in the temple as it now stands. The original shrine, a small sanctum with an ardhamaṇṭapam, now the Śayana-maṇṭapam was a limited building and the new Images must have been accommodated somewhere within the sanctum itself and that particular space where the Images were lodged or even the entire sanctum must have been denoted as the “Tiruvilāṅkōṭil” on account of the installation of these representative Images.

Out of the “Paṅcabēram” or five representations of a Deity required for worship in the temple, Vēṅkaṭēśvara Himself was stated to have created four Images of His own likeness in a trice when Brahmā inaugurated the festival for Him (p. 97 ante)—four had come into existence by 9th Century, while the fifth one, Malakiniyaniṭra-Perumāl or shortly Malayappa, took time to make Its appearance along with Its Consorts in the 14th century and equipped with the Saṅkha and Cakra unreservedly, sufficiently long after Vēṅkaṭēśvara was converted into a form of Viṣṇu and Vaishṣṇava ceremonial and Vaishṣṇava scripture were introduced in His worship allegedly by Rāmānuja and his followers in the 12th and 13 centuries.

These copper Images of Malayappa and His two Consorts Śrīdēvi and Bhūdēvi come to our view for the first time as Processional Images in No. 104 of Vol. I, dated in the 3rd year of the reign of Śrīraṅganātha Yādavarāya (1339 A.C.) with the mention of “Nāccimār seated along with...” as
the name of Malayappa is lost in its damaged portion, while we have a quite explicit mention of "Malaikiniyaniŋra-Perumāl and Nāccimār" in No. 106 dated in the 19th plus the opposite year-1, i.e., 20th year of the same Yādava-rāya (1356 A.C.). This new Processional Image Malaikiniyaniŋra-Perumāl is supposed to have been found in some deep glen on the Vēṅkaṭa Hill, and named as such, meaning the Deity standing on the depressed or sunken part of the Hill also referred to in inscriptions as Malai-Kuniya-ninaŋra-Perumāl (Deity standing so weightily as to bend the Hill); and as Malaikku-iniyanįra-Perumāl (adorning the Hill); and in epigraphs of later date He is denoted as Malayappa, the Lord of the Hill.

Until Malayappa and His two Consorts were forged in the 14th century and employed for processions, the silver Image Maṅavāḷappurumāl for whom even at the time of consecration and installation Sāmavai inaugurated two festivals in Puratṭāśi and Mārgaḷi months, must have served as the single Processional Image. And from this time as ordained by Vēṅkaṭēsvara Himself when He brought into existence His four likenesses, the silver Image must have been designed as (1) the Kautuka-bēram, the Bhōgamūrti, the enjoyer of worship, ablutions and bed in the night for eleven months, except in Dhanurmāsa (from the middle of December to the middle of January) during which Śrī Kṛṣṇa replaces Him; (2) the Tiruvilāṅkōy-il-Perumānaḍigal of Nos. 1 and 4 as the Balibēram, Koluvumūrti. Koluvu-Śrīṅivāsa or Lekhaka-Śrīṅivāsa and (3) the Tirumaṅtraśālai-Perumānaḍigal as the Snapanabēram, Ugra-Śrīṅivāsa, the Furioso (p. 97 ante).

Besides this pentad Vēṅkaṭēsvara in the sanctum, there is a triple group of Images of Śrī Rāma, Lakṣmaṇa and Sītā, placed to the left of Vēṅkaṭēsvara, believed to have been installed in the sanctum by Śrī Rāmānuja, when the icon of Śrī Rāma was brought for safety in this temple from a place near Madura in the south by a Śrīvaišnava and presented to Rāmānuja while he was receiving esoteric lessons from Tirumala Nāmbi at the ascent to the seventh hill. Also a dual group of Śrī Kṛṣṇa and Rukmiṇidēvi is stationed in the sanctum to the left of Vēṅkaṭēsvara. Sudarśana or Cakrattālkāvar, too, stands to the left of Vēṅkaṭēsvara. All the Images in the sanctum are accommodated on slightly raised platforms on either side of Vēṅkaṭēsvara, His Replicas, the silver figure Bhōgamūrti (the Kautukabēram) being kept at Vēṅkaṭēsvara’s feet, the three Processional Images to His right, and the Balibēram or Koluvumūrti and the Snapanabēram or Ugramūrti to His left.

In addition to these Images, there are Images of Viṣvavēṣa or Sēnai-mudaliār (commander of the army and steward), Sugrīva, Ananta (the
serpentine couch), Garuḍa (the bird-vehicle), Āṅgada and Āśījanēya (both zealous bhaktas) have their places on the two high pials (Rāma's mēdas) on either side of the passage into the antechamber and sanctum.

Further, an Idol of Viśvaksēna has a small shrine provided to the north of the Garbhagṛha at the end of the north wing of the Mukkōṭi-pradakṣiṇam and Garuḍa, too, has a small shrine at the east end of the Mahāmanī-maṇṭapam, while Varadarāja has His shrine to the south-east of the Mahāmanī-maṇṭapam.
CHAPTER 14

LAUDATION OF ŚRĪ VENAṬEŚVARA BY VAIṢṆAṆA ᾱḻVĀRS

Twelvelve are the recognised Tamil Vaiṣṇava ᾱḻvārs or saints, whose varying numbers of Tamil Paṭurams or psalms make up the “Four Thousand Divya Prabandham,” extolling Viṣṇu and His Avatāras and other forms enshrined in the 108 Vaiṣṇava religious centres in India. The earliest three of them, known as the Mūdal-ᾱḻvārs, are (1) Poygai ᾱḻvār, (2) Bhūtām or Pūdatt-ᾱḻvār and (3) Pēy-ᾱḻvār, while (4) TirumāḷiṆai-ᾱḻvār, considered to be a contemporary of the first three ᾱḻvārs, is also included among them as the fourth ᾱḻvār. The later ones are (5) Nammāḻvār (6) Madhurakavi-ᾱḻvār (7) Periyāḻvār or Viṣṇucitta, his foster-daughter (8) ĀṆḍāl or Gōḍādevī (9) Kulaśekhara-ᾱḻvār (10) TōṆḍar-Adippan-ᾱḻvār or Bhaktāṅghirēṇu (11) TiruppāṆ-ᾱḻvār or Yōgivāha, and (12) Tirumāṅgai-ᾱḻvār.

The ᾱḻvārs generally advocated implicit faith, ardent devotion and utter surrender of will and action to Viṣṇu in any of His numerous forms in which He is enshrined in the several temples. It is understood that through their example and precept and propagation of the tenets of Viṣṇu-Bhakti and proselytism, these ᾱḻvārs established Viṣṇu cult firmly in South India, and the work of propaganda and religious conversion of non-Vaiṣṇavas to Vaiṣṇavism was later on duly organised and extended by the Vaiṣṇava-Ācārya Śrī Rāmānuja and his successors.

Out of the twelve ᾱḻvārs, except Madhurakavi-ᾱḻvār, and TōṆḍar-Adippōdi-ᾱḻvār, the other ten had each sung certain psalms on Śrī Vēnkaṭēśvara.

POYGAI-ᾱḻVĀR:—Poygai-ᾱḻvār is supposed to have been born in Kāṅcipurā and to have flourished there and to have composed a 100 pāṣurams included as the first centum, the “Mūdal-Tiruvandādi,” of the “Four Thousand” forming part of the “Nāḷāyira-Divya-Prabandham.” Among these hundred psalms, a dozen or more refer to the Vēnkaṭācala as “Vēṅgaḍam” and to Śrī Vēṅkaṭēśvara as “Vēṅgaḍattāy” (No. 68) or “Vēṅgaḍattumēyān” (No. 99). He describes the Vēṅkaṭādri as abounding in huge black elephants and serpents and as being inhabited by Kuravās (a hunting tribe) and as the residence of the Lord of Śrī Lakṣmī (Viṣṇu) worshiped by the Suras (Dēvatas, celestials) (No. 38). This Hill is the abode of Him who raised the Earth from the waters of the Ocean at the time of the
pralaya (deluge), who lifted the Góvardhana-Hill as a shelter to the cows against the furious hail-storm brought about by Indra, who slayed Kaňhsa, and who lay on the waves of the extensive Milk-Ocean (No. 39). Vēṅgaḍam to which erudite but worldly-minded worshippers from all directions carry incense, light, flowers and water daily, is the favourite place of Kṛṣṇa, the blower of the white conch (No. 37). On the Vēṅgaḍam, elephants running away from fields in fear at the sight of the glowing red fire (torches) displayed by the resident Kuravās from their hands who hold big bows and sharp arrows, are terrified by the fall of shooting stars from the vast sky; and this Vēṅgaḍam is the beloved habitat of God Narasimha, the destroyer of Hiranyakṣūra (No. 40). Out of the four religious centres, in Vēṅgaḍam the Deity, is standing (sthānaka posture), in Veṅgār or Paramēśvaraviṅgār in Kāśi He is sitting (āśana pose), in Veṅkā (also in Kāśi) He is reclining (jayana position), and in flowery Koval or Tirukkovilūr, the famous town (Ponnagar) surrounded by trenches, He appears to walk (saṅcāra): and, if you contemplate Him, your sorrows will vanish (No. 77). O God, who dwells in heaven, on earth, and on the Vēṅgaḍam, and in the four Vēdas, who can comprehend Your greatness and Your nature at all times, as also the merit of the Milk-Ocean on which You lie? (No. 68). O Lord, the possessor of auspicious qualities, who measured the Earth as Vāmana, those that supplicate You with devotion will attain the form of life exalted by the Vēdas; and Vēṅgaḍam too, will confer heavenly bliss on them, removing obstructions and satisfying their wants, as it is Your dwelling place (No. 76). Vēṅgaḍam, whereon incense brought by lance-eyed women, together with handsome flower-garlands, on the Dvādaśi day for offering, by its smouldering and emitting smoke, blackens the starry sky, is the Hill resided by the One (Śrī Rāma) who once upon a time slayed Mārica in his deer-disguise (No. 82). O My good mind, you are aware that Purushottama preserves our saṁ (existence), is cautious to maintain our honour and inhere in the minds of Yogis; realise that God, who sleeps on the Milk-Ocean, is the God, who inhabits Vēṅgaḍam and is also immanent in our hearts, and accordingly meditate on Him (No. 99). Vēṅgaḍam, which burns the sins of people who seek riches and prosperity, who covet Kaivalya (Paradise) and who contemplate the Lord wearing the beautiful tulasi (sacred-basil) garlands as the ultimate refuge, is the Hill which augments the flame of bhakti of the Nityasūris, the immortal souls (No. 26).

[The above ten pāthrams alone are extracted in the "Āḻvār's Maṅgalā-śāsana Pāthrams on Śrī Veṅkaṭēśvarasvāmi vāru" edited by Śrī T.K.V.N. Sudarsanācārīya and published by the Tirupati Dēvasthānam Press. The late Dr. S. Kṛṣṇaswami Aiyangār, in his "History of Tirupati," Vol.I, refers to other psalms also, Nos. 98 and 28 on pages 65-66 and Nos. 5 and 74 on pages 59-60.
Quoting *pādurams* Nos. 98 and 28, he writes:— Poygai Āḷvār states in stanza 98 that “the golden coloured holy One with the matted locks (Śiva) and the One who stood and stretched out to measure the universe (Viṣṇu Trivikrama), though these two may move about and have their being in two bodies, the one of them (the former of them) is in the body of the other one (the latter) this would explain, and perhaps is meant to explain, the conviction of the author that Viṣṇu could be represented as bearing Śiva in his body. This is made the more clear in stanza 28 where Viṣṇu is addressed directly, 'Oh, Dark One; In your hands are the dextral conch, and the disc. In your chest rests the flower born (Lakṣmi). In your navel is the young author of the Vēda.' In one part of the body generally described as on the right side—is the Iraī (King) who destroyed the three fortresses (Śiva).”

This reference to Śiva as forming a part of Viṣṇu’s body may be compared with the mention of Viṣṇu as forming a part of Śiva’s body and as being Śiva’s wife (Stanza No. 15 “of the prayer” quoted from “Śivanandalahari” of Śaṅkarācārya).

Quoting psalms Nos. 5 and 74 in the foot-not on page 59 Dr. S. K. Aiyangar writes, "Stanzas 5 and 74 of the first centum run like this, ‘His name, Aṟan (Hara) and Nāraṅan (Nārāyaṇa), ‘His vehicle, the bull and the bird, His word, the book (Tam. Nūl equiv. sans. *Tantra*, the *Āramas*), and *Marai* (Vēda); the house of residence, the hill (Kailāsa) and the waters (the ocean); the weapon in hand, the trident-spear and the disc; His form, though one, is fire and dark cloud.’ This is almost repeated in a somewhat different form in stanza 74 where it is said ‘He rides the bull and the bird. He burnt the castle (the three castles in the air) and broke open the heart (tore up Hiranya’s chest with his claws as man-lion (Narasirha); He is smeared over with ash (Vibhūti); He is of the sapphire blue colour. Part of His body is a Lady (Pārvati), and in one part is the lady born of the lotus, Šrī or Lakṣmi. His coiffure, the long matted locks; His head covered by a tall crown; He wears the Gaṅgā (Ganges) on his head (Śiva), and on His lengthening foot (Viṣṇu Trivikrama).” Here it will be clear that God is described as though he were possessed of a twin form, each with its own characteristic set of features and weapons; and, superficially interpreted, it might be held to mean that the form of the Image is, to say the least, Hari and Hara in one (“Śiva Viṣṇu”).

PŪDATT-ĀLVĀR:—Pūdattālvār, the second of the earliest four, said to have been born in Mahābalipuram, in psalm 25 of his centum forming the “Second Tiruvaṅdādi” of the “Fourth Thousand” of the “Divya-pra-
bandham”; states that the God, who stepped on Laṅkā and killed Rāvana, stands on the Vēṅgaḍam. In No. 28 he says that the Lord who is praised by great men, and by Deivas as their ruler, who reclines on the Milk-Ocean, who once as Kṛṣṇa, split the mouth of Rākṣasa Kēśi that assumed the form of Horse, who dwells in Śrīraṅgam and on the Vēṅgaḍam, inhares in his heart. Likewise in psalms Nos. 33,45,46,53,54,72, and 75, he refers to the Vēṅgaḍam and the Supreme Being adorned with tulasi garlands, abiding on It as in some other places, and says that his mind resolved to meditate on His names, his body to prostrate and his mouth to extol His auspicious qualities, that those who take refuge in His feet will not feel proud of their wealth and will not even think that once they possessed it and are now deprived of it, that he and others also ponder on the Vēṅgaḍam whereon tapasvins with long tufts of hair perform penance undeterred. In No. 72 he urges his mind to go to Vēṅgaḍam to pray to the God abiding on It, choosing His name and adoring His flower-like feet with flowers, whilst monkeys themselves, knowing the proper time, go out to pick flowers for worship and pray. In No. 54 he says that he prayed to God not to abandon the Milk-Ocean by reason of His permanent residence in Tirumāliruṅṇiḷai and the Vēṅgaḍam, and also in his heart as a shrine, pleasing to Him on account of His immanent nature.

[ In this pāṭuram the Ālvār refers to his heart as “ulān-kōil” or “ullam-kōil” and to the Milk-Ocean as “Vellam-ilāṅ-koil.” Ulān-Kōil may denote that his heart (ullam, heart) forms a residence of God spiritually. Ilāṅ-Kōil is generally understood as bālālayam (skt), meaning a “Young (or new) temple.” The ocean is, no doubt, recognised as His residence (temple without a solid structure) at the time of the great deluge. For the ocean to be an ilāṅ-kōil, a fresh or new temple-residence, it has probably to be considered as the first temporary residence of the Almighty after the deluge when the Earth with all its hills, temples and other structures sinks deep into the waters of the deluge depriving Him of a temple, for residence and before the world is recreated and solid temples are reconstructed for His residence.]

He describes God Vēṅgaḍattān (Vēṅkaṭēśvara) before whom Deivas prostrate with their heads touching His feet, as being of the hue of the nilamani (blue beryl) and as having extensive hands. He refers to Vēṅgaḍam as containing bamboo bushes, streams and pools of water and as being inhabited by elephants whose male ones pluck the tender shoots of bamboos dip them in honey and offer them to their mates.

He identifies Vēṅkaṭēśa with Rāma, Kṛṣṇa, Viṣṇu and with the Deities abiding in Śrīraṅgam, Tirukōṭṭiyūr, Tirunīrmalai and Tirumāliruṅṇiḷai.
In addition to the above psalms of Pūdratt-Āḻvār, the late Dr. S.K.Aiyangar refers to pāṉuram No. 60 on page 71 of the Vol. 1 of his "History of Tirupati" and remarks that it "calls for attention where the Supreme is regarded as of two forms. One of these two however is subordinated to the other, which is the first, much as poygai and Nammatāḻvār make Śiva and Brahmā as forming part of Viṣṇu's body. This stanza is however interpreted in a more general way by commentators. So it comes out clearly that Bhūta Āḻvār, no less than Poygai Āḻvār was devoted to Tirupati as a Viṣṇu shrine to which he was extremely devoted, notwithstanding the features which may seem Śaiva at first sight."

PEY-ĀḻVĀR:—Pēy-Āḻvār, the third of the Mudal-Āḻvārs, is said to have been born in Mylapore in Madras. He composed a 100 pāṉurams which form the "third Tiruvānādāi" comprised in the four thousand of the "Divya prabandham." He refers to Viṇṇagādam in a score of his psalms. In psalm No. 14 he says that one, seeking the feet of God at which the Dēvas prostrate with their crowns touching them, and fixing one's mind on Him who is praised by the four Vēdas and who settled on the Viṇṇagādam Hill, be enabled to divert one's thoughts from maidens with beautiful limbs and direct attention to philosophical treatises. In No. 93 he declares that the Almighty inhering in all things of the world, manifesting Himself as the eight directions, being the form of the Vēdas themselves and their intent also and the essence of the paramapadam (heaven), and abiding on the high Viṇṇagādam touching the moon and containing glittering streams making sonorous sound, inhabits his mind. In No. 40 he addresses his mind, "My good mind, you have known that The Supreme Being exists and that eternally, and you are also aware that He dwells in the hearts of his prayerful devotees; know further that the God of Tiruviṇṇagādam whose lofty summit rules the sky and whose surface contains, enlarging streams, is He who measured the Earth with His vast all-comprehensive foot (as Vāmana)." In No. 63 he exclaims, "My Lord, the inhabitant of Tirumalai with winding and rushing torrents, has long and flowing braid hair (jāta) and a high crown, a handsome axe and a disc, an encircling serpent and a gold waist string and accordingly appears to possess a unific form of two natures of Hara (Śiva) and Hari (Viṣṇu) and this state is wondrous."

[This is the first instance in which we meet with the term "Tirumala" (equivalent to the Sanskrit "Śrīgiri," meaning "the auspicious hill) used for the 'Viṇṇagādam' in the pāṉurams." In this psalm Pēy-Āḻvār, like Poygai-Āḻvār, states that as he seems to feel, it is a matter of wonder that God Viṇṇakatēsvara possesses the emblems of both Śiva and Viṣṇu and is accordingly "Hara-Hari", or as usually called "Hari Hara," both the forms combined into one,
on page 127). No. 69 indicates Pēy-Āḻvār's intense devotion and love, in which state he describes himself in assumed womanhood, singing of Vēṅgaḍam on hearing the word "Hill," enclosing tulasī in her black hair as the proper decoration and daily intending to bathe on the expansive Milk-Ocean on which reclines Śrī Kṛṣṇa, the slayer of Cāṇūra and other wrestlers. In No. 73 he declares that the laudation of the jingling feet of the Divinity who, having guided the Sun's chariot drawn by seven horses from side to side, right and left, took His abode on the Vēṅgaḍam on the north, and danced with the waterful pot elementally in the company of the Gōpis (cowherd maidens), was his life's purposed achievement. In No. 45 he mentions that Vēṅgaḍam is the Hill, which along with the Earth, God Varāha lifted up in the past from the waters of the Deluge. This is the only instance in which we get a reference to Śrī Varāhastvāmi who is enshrined on the west bank of Śrī Svāmi-Puṣkārinī to the north of Śrī Vēṅkaṭēśvara's temple on the Vēṅkaṭacala or Vēṅgaḍam.}

Pēy-Āḻvār refers to Vēṅkaṭēśvara along with the Deities stationed in some of the Vaiṣṇava religious centres in South India, such as Vēṅka and Vēḷukkaippādi (both suburbs of Kāṇct), Tiruppāḍagam, Tiruviṇṭagar, Tirukkuḍandai (Kumbhakōm), Śrīraṅgam, Tirukkōṭṭiyūr, and with the Supreme God in Heaven to whom the Devas prostrate with their crowns touching His feet, who reclined on the Milk-Ocean on the Serpent couch, and whom he calls "Išā-Ṭumaran," the Eternal Youth, as identical with each of them; and also equates Him with Gōpaḷaka-Kṛṣṇa and Vāmana or Trivikrama. He states also that He is inherent in the Vēdas and Śāstras, in the minds of the penancing Yōgis, and in his own devoted mind which He cannot leave.

He describes Vēṅgaḍam as being full of very tall bamboo bushes growing up to the sky, the stalks of which the handsome Kurava maidens bend and let loose in their frolics, whereupon the stalks fly to the sky and vanquish Rāhu (the eighth planet believed to swallow the Moon during the lunar eclipse) and thus remove the fear of the Moon. He says that its summit is so high as to rub the sky; that elephants, monkeys, swine and Yālis or sarabhas (imaginary and artistic wild animals supposed to be much stronger than lions and to be the terror of elephants and lions) live on it; that the Hill contains numerous streams and that its ridges are glazed and reflective and that the male elephants in front of them, seeing their reflexions and imagining them to be other elephants, knock against the glossy rocks with their white tusks inherited by the Valrous Lakṣmī and shed pearls from them. The female monkeys are said to ask their male mates to get the Moon for them.
In pāṭuram No. 70 Pey-Āḻvār says, just as Pūdatt-Āḻvār described the piety of the monkeys on the Vēṅgaḍam in his psalm, No. 72, that lustful male elephants clean the mouth with the fatty fluid flowing from the two cavities of their temples, wash the feet with the same fluid gushing from their temples, with their trunks cull flowers brimming with intoxicating honey, adore the Lord of the Vēṅgaḍam with those flowers and prostrate themselves before Him.

[This probably suggests a reflection of the "Gajēndra-mākṣam" episode in which Gajēndra, the Lord of elephants was seized by the crocodile when he prayed to Viṣṇu to save him and was released from its clutch by His killing it. Thereupon Gajēndra worshiped Viṣṇu. In this psalm each of the elephants requires to be deemed a ‘Gajēndra’ by having perhaps imbibed his devotional spirit.

Likewise the description of the piety of the monkeys by Pūdatt-Āḻvār may reflect the staunch devotion to Śrī Rāma of Hanumān, the Chief of the Vānaras or monkeys who imbibed his pious spirit.]

Further to the above psalms of Pey-Āḻvār, the late Dr. S.K. Aiyangar in his "History of Tirupati," Vol.I, p.77, referring to the various residences of Viṣṇu, says, "Stanza 31 similarly speaks of these are the temples of Him who tore up the heart of Hiranya by the assumed form of a lion, or a serpent with unseen ears, the four Vēdas and the Ocean of milk." But the statement is, here thrown, in that the great Śiva of the bull vehicle, carrying the Gaṅgā on his head, forms a part of his body."

TIRUMALĪṢAI-ĀĻVĀR:—Tirumalīṣai-Āḻvār is named after the village Tirumalīṣai, near Poonaṁalli, not far from Madras, where he was born. He is also known as Bhaktisāra. He composed one set of 100 pāṭurams designated "Nānmugan-Tiruvandādi" and another set of 120 called "Tiruccanda-Virutram," both included in the "Divya Prabandham."

In psalm No. 34 of his "Nānmugan-Tiruvandādi," he expresses a keen desire to laud the God abiding in Tirukkoṭṭiyur and on the Vēṅgaḍam, and to augment good deeds, and queries, "Will I ever disregard the feet of Him who by His very nature averts my bodily ills Himself without my seeking?" In No. 39 he says, "I invite Vēṅgaḍattān so as to worship Him and, with my desire to visit that Hill, whereon elephants frightened by the heaps of gems carried down by the rapids due to the heavy down-pour fall into the mouths of pythons, I depict it on sand in a circle (as a kind of sorcery) and look at it intently." In No. 40 he avers, "Whenever I heard the word 'HILL' or thought of it, I sang of Vēṅgaḍam, I have thereby secured salvation; I pray steadfastly; I am entrapped in the feet of the Lord of Śrī Lakṣmi who is ensnared in the meshes of the devotees announced by the Vēdas." In No.41
he exclaims, “O God of Vēṅgaḍam, having left Your permanent residence on that Hill, where gems and pearls are scattered by the torrents and where utterances of Your praises are made on the days of the Śrāvaṇa star (the twenty-second asterism), You have entered my heart longingly, while I am panting for a visit to your abode on it to worship you.” In No. 42 he exhorts people to proceed to and pray to the High Vēṅgaḍam which by nature is capable of dispelling sins of devotees and on which the lotus-born four-faced Brahmā and the three eyed Śiva are worshipping the Deity’s feet with lotuses. In No.43 he says further that Śiva adorned by the Moon over His plaited locks and the lotus-seated Brahmā, securing umbrellas arrived on the Vēṅgaḍam in the north with its peaks reaching to the clouds, to offer the auspicious lighted camphor waving before its Lord at dawn and dusk. In No. 44 he again urges men to go in their youthful age alone to the Vēṅgaḍam of plentiful pleasant gardens, where dwells the ever-youthful God who, when once as a child was held by Rāvaṇa (or Brahmā?) in his lap, counted his ten heads with His feet (as if kicking them) and disappeared, and seek its refuge. In No. 45 he extols the Vēṅgaḍam with the cool streams, whereon The Almighty stands, after manifesting Himself in several religious centres so as to be worshipped with flowers by the desiring devotees, as the legacy to the celestials and the humans. In No. 46 he states that, when on the Vēṅgaḍam an elephant with the intelligence of God, desirous to grasp the full Moon and offer her as an auspicious lamp to Him, raised its trunk aloft in the process, and the hunters surrounded it without letting it move on, the Kuravas of the Hill discharged arrows on the elephants and dispersed them, and assures that a recourse to the Vēṅgaḍam is more efficacious than circumambulating the world and dancing gleefully thereupon. In No. 47 he recounts that the Vēṅgaḍam which is inhabited by ālis (yālis, sarabhams), valiant lions, monkeys, and kuravas, and which comprises forests wherein pon (gold), maṇi (gems), mutyam (pearls), and flowering trees are washed off by rapid torrents, is also the habitation town of the God of the nila-maṇi (blue beryl) complexion. In No. 48 he relates that the Vēṅgaḍam is the most valued resort of the Vīṇṇor (Devas, celestials), it is the destroyer of all human sins and diseases, and it is also the dwelling place of the Lord who picks off the disc to slay the Dānavas (Rākṣasas, Asuras, the wicked tribe) and to protect the Suras (Devas). In No. 90 he assures that, if those, who attained religious merit and still desire to rule the Heaven and so worship, the feet of Vēṅgaḍattān (Vēṅkaṭēśa) with flowers, comprehend the inclination of The Almighty and become the servant’s servants of His staunch devotees with exalted love, they will secure superb happiness and peace.

In the psalm No. 60 of his “Tiruccanda-Viruttam;” he identifies the God standing on the Vēṅgaḍam with the reclining Deity in Tirukkūndandai. He mentions that very tall bamboos grow on the Hill and that frost and snowballs
fall on it. In No. 81 he exhorts men to seek and adore the holy feet of Him who in a yogic trance rested on the churned Milk-Ocean, who vanquished the Rākasasā Kālanēmi (father-in-law of Rāvana, killed in the "Tārakāsura" war), who, in order to ward off the danger to Sugrīva, the brother of Vāli took birth as Śrī Rāma and split the seven thick-grown sāla trees, and stays on the Vēṅgaḍam. In this psalm the Āḻvār identifies Viṣṇu and Rāma with Vēṅkaṭēśa.

Regarding Tirumalaiśai-Āḻvār, the late Dr. S. K. Aiyangar in his "History of Tirupati," Vol. I, pages 108-109, remarks: "Like the other three Āḻvārs we have already dealt with, this one is also similarly devoted to worship of Viṣṇu as the sole saviour. It may also be stated that this Āḻvār is not only of this conviction like the other three, but quite fanatically so. The three early Āḻvārs would show a tolerance of the worship of others, such as Brahmā, Śiva, Indra prominently mentioned. This one went the length of saying positively that he would not, as stanza 66 (of the Nāmukhan-Tiruvandādi) shows clearly. He states categorically "Now my heart is the permanent abode of Him who, for a long time before, had for His place of residence the serpent couch. I affirm that I would not place, along with Him, Śiva who wears the crescent moon on His head, nor Brahmā (Ayan): nor would I offer them service and go round them rightwise as a worshipper." This is a clear and unmistakable statement of his sole and exclusive faith in the saving grace of Viṣṇu and none other."

Dr. S. K. Aiyangar refers to stanza 90 of the "Tiruccanda-Viruttam" wherein the Āḻvār speaks of his birth and attainments, "I was not born in any one of the divisions which goes by the name kulam (class or caste). I am not learned in the good things which the four Vēdas teach. I have not succeeded in gaining control over the five senses. I am still labouring in the meshes of the passions. Notwithstanding all this, I have no attachment but to Your holy feet" (Ibid, P. 128). He then states that the Āḻvār indicates by his own example the efficaciousness of simple prayer by the recital of His name, provided only one exhibits, in the performance of this simple form of worship, unalloyed sincerity and absolutely exclusive devotion to the Supreme God. He is convinced...that throwing himself upon God's mercy is the surest way to the attainment of His grace provided the path is pursued with whole-hearted devotion." This is the Āḻvār's way of piety.

THE EARLY ĀḻVĀR'S ACCOUNT:—These early Āḻvārs are deemed to have lived in the third century of the Christian era from their description of the Vēṅgaḍam we come to know that the Hill was covered with thick forests and bamboo bushes and streams and sacred pools through incessant rains, was inhabited by monkeys, swine, huge elephants, tigers, lions, yālis or sara-
bhams and serpents and boas, and was indwelt by Kuravas; that tapasvins performed penance on it, that Dēvatas lived on it rendering service to Vēṅgaḍattān (Vēṅkaṭēśvara); that learned men from all directions carried incense, lights, flowers and water each day for His worship; that on the Dvādasī days (the 12th day of each fortnight) ladies were offering incense and flower-garlands profusely; that days of *Sravāṇa star were special occasions of His worship; and that precious stones were scattered in loose quantities so as to be picked up by the Kuravas to be thrown at the elephants to frighten them, and to be washed off by hill torrents.

[ From these facts gleamed from the psalms that the Hill Vēṅgaḍam was covered with forests and that wild animals abounded on it, and that worshippers from all directions were each day carrying the articles of worship for the adoration of Vēṅkaṭēśvara (Poygai-Āḻvār’s No. 37), it may be inferred that people were not living on the Hill, except the Kurava wild tribe, in those early days, that His pūja, too, was not then organised and regulated, and that devotees were rendering worship themselves to Him individually in their own way. Further, it would appear that Dvādasīs were the privileged days of women for their distinctive worship (Poygai-Āḻvār’s No. 82), probably without the intervention of the learned men knowing the Vēdas and the process of worship. It might have been only at a much later period that a Vaikāṇasā-Acārya proficient in temple ritual, performed His pūja by ascending the Hill daily from Tirupati; and one day he was accompanied by Raṅgadāsa, as stated in “Śrī Vēṅkaṭacala-Māhātmya” (Śrī Vārāha-Pūrāṇa, Part II, Ch. 9, verses 22-24) when He was still staying under a tree with Śrīdēvi and had no temple.

* This is also a passing reference by Tirumalijīsai Āḻvār in psalm No. 41 of his “Nānmugan-Tiruvandādi” to the utterances of His praise on Sravanaṃ days, emanating probably from the chanting of the Vēdas or so; and there is no reason to assert that festivals were celebrated on Sravanaṃ star days for Vēṅkaṭēśvara, while Vēṅgaḍam was still uninhabited at that time until Sāmavai installed the silver Image with two festivals in 614 A.C. ]

These early Āḻvārś identify Śrī Vēṅkaṭēśvara with Śrī Rāma, Śrī Kṛṣṇa, Śrī Narasimha, Śrī Vāmana-Trivikrama and with Śrī Nārāyaṇa abiding in Vaikuṇṭha or Paramapada adored by the Suras or the Dēvatas and also reclining on the Kṣīrābdhi (Milk-Ocean) at the time of the Praḷaya (dissolution of the world through the deluge); mention Him along with the Deities installed in Kāṇḍipuri, Gaṭhikācalam (Shōliṅgar), Kumbhakōṃam,
Srīraṅgam, Tirukkōṭṭiyūr, Tirukkōvalūr and Tirunīrimala, and state that in Vēṅgaḍam He is in a standing posture, in Viṇṇagar in Kānci He is in a sitting position, in Veṅkā also in Kānci He is in a reclining pose, and in Tirukkōvalūr He is attempting to stride. They were ardent Viṣṇu bhaktas and equated Vēṅgaḍattān (Vēṅkaṭēśvara) with the Viṣṇu Idols of different forms stationed in some of the Viṣṇu temples in South India numbered as 108. However, Poygai-Āḻvār and Pey-Āḻvār have sung of the diverse features of Śiva and Viṣṇu combined in Vēṅkaṭēśvara and indicated Him as a duad Hara-Hari Image, as followed later on by Tirumāṅgai-Āḻvār also:

These early Āḻvārs refer to the Almighty (Devadīdeva) as wearing garlands of tulasi (Vanamāla as Viṣṇu is designated Vanamālin), as being of the complexion of the blue precious stone (beryl), of the clouds and of the sea, as being attended by the Devas (Vānār, Vīnār, Viṇṇavar, Dēvas, Suras, celestials) wearing their diadems both in Viṇṇagar (Viṣṇugṛha, Viṣṇunagar, paramapadam, Heaven) and also on earth and especially in His Vēṅgaḍam temple, to His eyes of the shape of the lotus-petal and to His feet as being flower-like. They mention that He chose to dwell in their minds, the fact of which they must have felt conscious. They reckon Him as Kumaran (boy), Ilañ̄-Kumaran (young boy) and Ilaṅkumaran-Kōman (Lord of the youths, the ever youthful celestials, Dēvas, who are endowed with only the single state of conscious existence and are free from birth, growth, decay and death, like their Master).

Only a single reference occurs to Śrī Varāhasvāmi, the Boar Incarnation, as having lifted the Earth and as occupying the Vēṅgaḍam, in Pēy-Āḻvār’s Psalm No. 45, who also employs the Tamil term “Tirumalai” (Holy Hill) once as a synonym for “Vēṅgaḍam” (Psalm No. 75). In Psalm No. 40 he refers to God as “Uttaman” (purupōthama, The Supreme One).

Notwithstanding the fact of non-possession and consequent, non-existence of the two main symbolic weapons Śaṅkha and Cakra of Viṣṇu in the up-raised arms of Vēṅkaṭēśvara as indicated by Sāmavai’s record (No. 8), the three early Āḻvārs have sung of Vēṅkaṭēśvara as identical with Viṣṇu, Kṛṣṇa Rāma and Narasimha. It is only Pēy-Āḻvār that has in his No. 63rd Psalm referred to the disc (Cakra) as held in one of His hands as against the axe of Śiva (P. 117 ante).

Besides declaring in several verses that Vēṅgaḍam is the residence of the Deity of the nature of Viṣṇu in His different Avatāras Poygai-Āḻvār extols Vēṅgaḍam in Psalm No. 26 as having the power to destroy the sins of men and to develop the souls of the Vānār (celestials) and (in No. 76) to grant heaven unreservedly to its supplicants.
Likewise Tirumāḷśai Āḻvār in No. 42 of his “Nāmumgan-Tiruvandādi” avers that the Vēṅgaḍam by its nature annihilates sins and advises people to prostrate to it with reverence; in verse No. 44 he exhorts youthful persons to go to it and worship it; in No. 45 he asseverates that it is an immense treasure both to the Celestials and the earthlings and that serving the Vēṅgaḍam is far preferable to circling the world and dancing merrily thereupon (No. 46); and in No. 48 he states that the Vēṅgaḍam is the Hill chosen by the Deity wielding the disc to destroy the Dānavas (Āsuras, Rākṣasas the wicked ones) and to protect the Vānavar (Dēvatas) and that it is sought after as the best resort by the Celestials and that it dispels all sins and diseases.

Nammāḷvār:—Nammāḷvār is said to have been born in Tirukkurukkūr on the banks of the Tāmraparṇī river and is considered as the most erudite and prolific and the greatest of the twelve Āḻvārs. He composed four different pieces viz. the Tiruviruttam consisting of 100 pāsūramś said to expound the Rg Vēda; Tiruvāsiriyam of only 7 pāsūramś expounding the Yajur Vēda Periya-Tiruvandādi of 87 psalms expounding the Adharaṇa Vēda and Tiruvāymoḷi of 1102 pāsūramś expounding the Śāma Vēda, out of which in 35 psalms he sang of Śrī Vēṅkaṭēśa the God of Tiruvēṅgaḍam.

Having lived in the far south, away from the Vēṅgaḍam and not possessing personal knowledge of it “ he seems to be writing on the whole from what he had heard of the great reputation of the shrine for holiness and has therefore to be regarded as writing of that shrine as he does of very many others of holy reputation without that intimate knowledge of the place that the other Āḻvārs exhibit in regard to Tirupati.” (Dr. S. K. Aiyangar’s “History of Tirupati” Vol. I- page 140).

In the set of 10 pāsūramś forming the 3rd decad of the 3rd Tiruvāymoḷi, Nammāḷvār extols Tiruvēṅgaḍattān- God of Tiruvēṅgaḍam Vēṅkaṭēśvara and exhorts people to seek His feet and worship Him. He stresses that the Tiruvēṅgaḍam itself has the power to confer bliss on its suppliants. He identifies God Vēṅkaṭēśa as Trivikrama in No. 8 and as Kṛṣṇa in Nos. 8 and 9 in the latter of which he states that He will destroy the birth aging, disease and death of the ardent worshippers of His lotus-feet signifying their elevation from humanity to eternity. In No. 10 he advises men to resort to the Vēṅkaṭācala where Vēṅkaṭēśa abides, even in their youth before the allotted span of their life approaches, old age overtakes them and their body begins to decay. And in No. 11 he says that as the result of the recitation of these 10 verses they will live happily.

In a second set of 10 psalms comprising the 6th denary of the 10th Tiruvāymoḷi he prays to the God of Tiruvēṅgaḍam to show him the way to attain His feet. He denotes Him as the inhabitant of the Vaikuṇṭha the
swallower (container) of the world at the time of the deluge: the Lord of the Suras (Dēvas) and the slayer of the Asuras (the wicked Rākṣasas) the wielder of the Śārṅga (bow) the cloud-complexioned Deity with His lower lip red like the bimba fruit and the Consort of Śrī Lakṣmī and the holder of the Garuḍa flag. He calls Him the Magnificent One immanent in his mind. In psalm No. 5 he signifies Him as Śrī Rāma having uprooted the seven sāla trees and as ŚrīKrṣṇa having penetrated through the two thick-grown joint trees to kill Yamalārjuna and in No. 6 as Vāmana who measured the Earth. In No. 5 he notes that huge elephants like clouds live on the Hill and in No. 6 he states that the Celestials render ceaseless service to Him on the Vēṅkaṭācala by means of their body, voice and mind. In No. 7 he mentions Him as the form of amṛta (nectar) which he has been enjoying mentally and declares that he cannot remain without seeing His feet even for a moment.

In No. 8 he states that just as the intelligent black-throated Śiva holding poison therein the more exalted Brahmā and Indra together with their fish-eyed spouses and other followers eagerly desired to witness His feet though lacking the merit for it, he, too, is so greatly impassioned as to have become mad and to imagine that He came to him to afford him His Darśana (sight of His form) and accordingly he implores Him to go to Him.

[Here Nammāḷvār makes a distinction between Śiva and Brahmā and gives Brahmā preference and superiority over Śiva who is considered as a son of Brahmā, according to the Vaiṣṇava theogony.]

In No. 9 he says that Vēṅkaṭēśa approaches His earnest devotees, and seeming to approach others, He recedes from them; describes Him as having eyes like the red lotus, his lower lip as being red like the bimba fruit, and His body possessing four hands, His frame made up of amṛta, Himself being his own life, and the cintāmānis (brilliants) adorning His body making days of nights by their splendour; and affirms that he cannot forego the sight of His feet even for a minute.

In No. 10 he refers to Him as the container on His chest of the lotus-seated Lakṣmī who would not withstand disunion from Him, as the master of the three worlds, as his saviour and as the resident of the Tiruvēṅgaḍam sought by the Amaras (Dēvas the deathless ones) and the Munis (sages); and states that he rests under His feet.

In No. 11 he says that those who chant the above 10 pāṣurams describing the glory of the Tiruvēṅgaḍam will as its fruition attain heaven.

In 8 Pāṣurams of his “Tiruvirutta-prabandham” he poses himself in his intense bhakti as an unrequited lady-love describes her agony, swoons,
and addresses the clouds to convey her suffering to Venkatesa. In No. 50 he states that her Divine Lover too is eager to meet her and urges His charioteer to drive it fast so as to reach a corner of the Venkataedri where she is supposed to stay before her beautiful countenance fades with sorrow. In No. 81 he makes a woman who witnesses the unconscious state of the assumed Āḻvār-lady and her sad plight and the crude treatment attempted by her supposed mother, remark that perhaps the mother did not bring forth her as she by her acts endangers her daughter’s life further, without cognising the true cause of her hallucination and without inserting tulasi (basil) in her plaited hair and without conducting her to the Venɡaḍam as remedies.

In the pāṣuram No. 68 of his “Periya-Tiruvandādi” he states that the blue cloud complexioned God entered his heart and is unwilling to leave it, and exclaims that it is a pity that He probably considered the Hill (Venɡaḍam) the Ocean Vaigundam (Vaikunṭham) and Vaṇṇaḍu (Paramapadam) as worthless as a straw and therefore abandoned them, favouring his own heart. (Here the Āḻvār seems to make a distinction between Vaikunṭha and Paramapada, both usually denoting Viṣṇuloka).

In 13 stray pāṣurams of the Tiruvāymoḷi, Nammāḻvār extols the God of the Venɡaḍam. In No. 3 of the first decad of the 8th Tiruvāymoḷi he emphasises that both for the maṇḍor people living on earth and for the Viṇṇor gods living in Heaven the God abiding on the Venɡaḍam is the protector like the eyelids to the eyes.

In No. 9 of the 2nd ten of the 6th Tiruvāymoḷi he addresses Him “God of Tiruvengadam the destroyer of Laṅka the adept bow man who shot the arrow so as to penetrate the thick trunks of the seven sāla trees the wearer of the cool tulasi wreaths the lord of the Celestials, nectar to all, my master, my youthful lover, who signified Your consort not to leave me at all, where can you go now?”

In No. 10 of the 2nd decad of the 6th Tiruvāymoḷi, he addresses Him again, “O ruler of the three worlds, O Parama, the exalted one, living on the cool Venɡaḍam, wearing the pleasant tulasi garlands, protector and guide like the father and the mother in the past, the present and the future, I secured You. Will I leave You? Never!”

In No. 11 of the 2nd ten of the 7th Tiruvāymoḷi, he states that Padmanābha, the unexcelled One, the brightest luminary, having made him a person of account, made him His own and made Himself his own to be enjoyed by him, and adds that He is the Kalpa-Vṛkṣa, the wish-granting divine tree, āmṛta, the dweller on the Venɡaḍam, the great benefactor to the Devas, his own master, Dāmōḍara, is very affectionate towards all.
In No. 8 of the 3rd denary of the 5th Tiruvāyulī, he says that those who constantly chant the names of the God of the Vēṅgaḍam in the north even inconsecutively, though laughed at as mad men by others, persist in their chanting in and out of time, and stand, sway and dance in rapture as their devotion grows, will be adored by the Amaras (Dēvās).

In No. 1 of the 3rd ten of the 9th Tiruvāyulī, he declares that since the God of Tiruvēṅgaḍam replete with sonant beetles, his elephant, his divine father, his lord, forms the theme of his psalms, he is unable to offer his poetry which is at the tip of his tongue to anyone else.

In No. 11 of the 4th decad of the 5th Tiruvāyulī, he says that by reciting the said ten psalms devoted to the God of Vēṅgaḍam out of the 1000 composed by Māran alias Śaṭhagōpā, son of Kāri, residing in Kurukurnagar, Goddess Laksāṁti, Pūmēl-iruppāḷ, seated on the lotus flower, will destroy their sins.

In the 11th verse of the 6th ten of the 6th Tiruvāyulī, he states that the reciters of the ten psalms delineating the God of the Vēṅgaḍam will enjoy pleasures like the Vēṅavār (Dēvatas).

In the 5th pāśuram of the 6th decad of the 9th Tiruvāyulī, he invokes God, the reposer on the serpent couch, the abider on the Vēṅgaḍam, the recliner on the Ocean, the walker on the earth, mysterious inherer in all things, and immanent in all the upper worlds, and queries if He would still conceal His form from him after having long resided in his own body.

In the Ist psalm of the 8th ten of the 2nd Tiruvāyulī Nammāḻvār in his distressed mood as the assumptive spouse of Vēṅkaṭēśvara says in answer to the queries of her hand-maids, “My companions, I am unable to think of a single word-reply to you. I longed for the God of Vēṅgaḍam of the red-eyed Garuḍa vehicle and secured Him. Yet the bangles loosened from emaciated arms, I lost the splendour of my body and my breasts have dwindled, and I am perplexed.”

In the 8th stanza of the 9th denary of the 3rd Tiruvāyulī, he intimates men, “There is situate on earth Vēṅgaḍam on which stands, Vēṅkaṭēśvara, who is solicitous of extinguishing both good and bad actions of men and make an indissoluble entity of them so as to ward off birth again in this body. Those that proceed to that Hill and render service are Dēvas will become Dēvas, deathless and birthless, by His grace.

In the 6th psalm of the 10th decad of the 5th Tiruvāyulī, he states that the dark complexioned Māḍhava, the Lord of Śrī Laksāṁti, and the sipper, Kṛṣṇa, of the breast-milk of the wily Pūtana, abides on the Vēṅgaḍam.
In the 8th Pāṇuram of the 10th decenary of the 7th Tiruvāymoḷi, Nammāḻvār emphasises that the One and Non-dual God, who is his master and first cause, resides on the Tirumāḷiruṅgāḷai hill, in Tiruppārkaḷal town or the Milk-Ocean, on his own head, in Śrī Lākṣmi’s Lord’s Vaikuṇṭham, on the cool Tiruvēṅgaḍam, in his own body, as the unique comprehensive Māya or Nature as his own life or soul, mind, words and deeds, and will not forsake them even for a minute.

PERI-ĀḻVĀR:—Periyāḻvār was born in Śrīvilliputtūr in the Pāṇḍya country with its capital at Madura. He was the foster-father of Śrī Āṇḍāḷ, also known as Gōdādēvī and Śūḍikkoḍutta-Nācchiyār, one who wore the flower-garlands first before being offered to the Deity of the place, daily by her father. He conceived Himself as Yaśōda, the mother of Śrī Kṛṣṇa, whom he identified with Vēṅkāṭēśa and addressed seven pāṣurams to Him accordingly. He composed “Tiruppallāṇḍu” and his own “Tirumōḷi.”

In them he relates puranic incidents pertaining to the Vāmana-Avatāra in which He is said to have tossed Bali’s son, Namuci, when he protested against the unjust expansion of His body and feet to measure the earth and to His vanquishing Rāvaṇa and conferring the kingship of Lāṅka on his brother Viṣṇūśaṇa.

In the 3rd psalm of the Ist decadal of the 5th Tirumōḷi, as Yaśōda, he addresses the Moon and says, “However extensive Your halo and however bright your light stretching in all directions may be, you cannot compare favourably to the round face of my son, Kṛṣṇa, who abides on the Vēṅgaḍam, and who beckons you with his raised hand. Come to Him quickly before His hand aches.”

In Psalm No. 9 of the 2nd ten of the 6th Tirumōḷi the assumed Yaśōda asks the crow to get a stick for Him to herd the cattle.

In Psalms No. 3 of the 2nd ten of the 7th Tirumōḷi and No. 6 of the 2nd ten of the 9th Tirumōḷi, she admonishes Kṛṣṇa on His mischief in entering the houses of the cowherdesses, getting over the roofs and tearing their valuable bodices and wearing cloths, calls Him, “O Resider on the lofty Tiruvēṅgaḍam, come to me and I shall plait Your hair with the sweet smelling stalks of maruvaka and flowers,” addresses Him, “O Young Kṛṣṇa of praise-worthy qualities, who lifted the Gōvardhana hill as an umbrella to protect the cows, who danced with the water-pot on the head along with the Gōpikās, the true significance of the Vēdas, the wonderful figure, come here quick without demurring. I warn you against going to neighbour’s houses, as I cannot tolerate any remarks and complaints of theirs regarding Your pranks.”
In Psalm No. 4 of the 3rd Decad of the 3rd Tirumoli, he calls Krsna, "O Abider on the fragrant Venagadam, O rambler like a black stout bull, while I procured for You a pleasing umbrella, shoes and a flute, without using them, You accompanied the calves to the thick, rough thorny forest. My darling, I am pained to find Your tender, lotus-like feet pricked, pierced and inflamed, Your eyes irritated and Your body weary."

In the 1st pAthurA of the 5th Denary of the 4th Tirumoli, the Alvar calls "Merciful DAmOdara! My Master! who is protecting people after having made the high peaked and pleasant TiruvangaRam Your residence," tells Him that he got his body impressed with His Sudarsana-Cakra and was looking forward to His mercy, and asks Him why he should feel anxious about himself any longer. DAmOdara means one tied (to the mortar) round the belly.

Sri Andal:—Sri Andal, a foundling picked up by Periyalvar in the tulasI garden in Srivilliputtur was fostered by him and his wife, who were childless, with much affection and care. She is also called Gudadevi and Sudikkochatu-Nacciyar. From her childhood and girlhood she entertained great devotion for the Deity of the place. She composed "Tiruppavai" and "Nacciyar-Tirumoli."

As she grew to maidenhood, her pangs of love for the Deity increased in intensity.

In the 8th Tirumoli in her love-lorn mood, she addresses the clouds overhanging the Hill to be her messengers to the God of the Venagadam to convey to Him her grief extruding a flow of tears drenching her breasts; her unbearable agony caused by Cupid's arrows intensified at dead of night by the blowing of the cool breeze from the south; the fading of her bodily gloss, the loosening of bangles from her arms, the loss of her sleep, memory, courage and vitality and the impracticability of preserving her life with the praise of Govinda;

to represent to Him holding Sri Laksmi on His chest her impetuous desire to be embraced by Him with His body pressing against her newly sprouted breasts;

to ask Him, the tearer with His claws of the body of Hiranya-Kashipu, to return her bangles stolen by Him;

to tell Narayana, the acceptor as Vamana of the gift of the Earth from Mahabali and the abider on the Venagadam, the thief of her conscience who entered her mind unwittingly like the big mosquitoes penetrating and consuming the core of the wood-apple, about her agitation, and mania;
and to inform humbly at the lotus-like feet of the Lord with the lotus-shaped eyes, who churned the extensive Ocean containing numerous chanks, of her great desire for His enjoying with her atleast for once dispersing the kunkuma (the red powder) impressed on her breasts, so as to make her life endurable.

In psalm No. 8 she implores the clouds gathered over the Vēṅgaḍam to express to Him, even once while her life lasts, her sinking and fainting state, inspite of her chanting the name of the warrior Śrī Rāma, who was present on the battle field and won a victory over Rāvaṇa, like the ripe arka leaves dropping down in the rainy season.

In No. 9 she exclaims to the clouds spreading over Vēṅgaḍam like huge fatty and musty elephants, how the word of Śēṣāśaya (the recliner on the serpent) has become false and, being the sole refuge of all at all times, He has been unmindful of His own function, and says that people on earth will not perhaps consider seriously that He sacrificed a woman through neglect.

In the 10th pāṣuram of the 8th Tirumoḷi, Śrī Āṇḍāḷ states that the intent reciters of these Tamil psalms composed by Gōdādēvi, the daughter of Periyāḻvār, the head of the inhabitants of the prosperous Śrīvilliputtūr, as a supplication to the serpent-couched Lord of the Vēṅgaḍam, soliciting His favour through cloud-messengers, will become His ardent bhaktas.

Having been frustrated in her endeavour to be graced by Śrī Vēṅkaṭēśa, notwithstanding her austere worship of Him for the 30 days of the Tamil month of Mārgalī (Dhanurmāsa, from about the middle of December to the middle of January), she invokes Cupid and tells him in pāṣuram No. 1 of the Ist Tirumoḷi, that she beautified the streets and the spots expected to be visited by him in the month of Tai (January-February), that she prostrates to him and to his brother and requests him to afford her an opportunity to serve the God of Vēṅgaḍam holding His furibund, unrivalled and sparkling disc.

In No. 3 of the Ist Tirumoḷi, she informs Cupid that she worships him at the three times of the day with fragrant dattūra and palāsa flowers and implores him to help her inscribe the name “Gōvinda” in her mind by generating exuberant love in her for Him through the operation of his flowery bow and enable her to merge herself in the light known as Vēṅgaḍa-Vāpañ, Lord of the Vēṅgaḍam, so as to avoid being called a lying god and his good name being despoiled by her denunciation of him on account of her exasperation by his apathy towards her.

In psalm No. 2 of the 4th Tirumoḷi, she calls Cupid the coupler of the two sexes, and entreats him to infuse Vāmana, who stays satisfactorily on
the forested Vēṅgaḍam and in Tirukkaṇṇapuram town, with love so as to run to her, hold her hand and hug her.

In No. 2 of the 5th Tirumoḷi, she invites the cuckoo grown fat by imbibing honey from the Carṇpaka flowers and singing sweetly, intimates it that the pure One, resident in the Vēṅgaḍam holding the white summoning Saṅkha in His left hand, declined His presence before her, but penetrated her heart, harasses her and agonises her life and funnily witnesses her suffering, and wants it to stand by her and coo-coo melodiously but without a love-note so as to attract her Lord of the Vēṅgaḍam to her.

In No. 5 of the 10th Tirumoḷi, she warns the cuckoos against their jarring sounds, instructs them to sing by her side and dance when the Master of the auspicious Vēṅgaḍam will show His favour to her; and she assures them that she will herself call them and listen to their music, when the God of the dancing Garuda flag takes pity on her, goes to her and enjoys with her.

In the 8th pāṣuram of the 10th Tirumoḷi, she addresses the clouds and relates to them that, like the clay pasted over the wax model and then baked to melt and extract the wax, it will be an act of gallantry on their part if they would induce that amiable son-in-law, the God standing on the pleasant Vēṅgaḍam, to afford His vision to her mind and to caress her lovingly.

Kulaśekhare-Aḷvār:—Kulaśēkharāḷvār was born in Tiruvanjik-kalam in Kēraḷa to Dṛḍhavrata Mahārāja. He composed “Perumāl Tirumoḷi” and in 11 of its pāṣurams he sings of Vēṅgaḍam. He also wrote the “Mukundamāla.”

In the 1st pāṣuram he says that he desires to render service to the Deity who vanquished seven bulls in order to wed Niḻādēvi, that he does not like to be born as man to increase bodily flesh, and that he would wish to be born even as a crane living in the Köṅēri, the Svāmī-Puskariṇī, on the Vēṅgaḍam, pertaining to the God holding the Saṅkha in His hand indicating His omniferous nature.

In No. 2 he states that he disinclines the undecaying youthfulness and the good fortune of enjoying heavenly pleasures in the midst of Rāmhba and other Apsaras and also the good luck of ruling the earth, but would like to be born as a fish living in any of the pools on the Tiruvēṅgaḍam abounding in flower-gardens.

In the 3rd psalm, he doubts of the possibility of his desire to hold the golden spittoon-cup of the God of Vēṅgaḍam bearing the dazzling disc excelling the lightning, and to remain in His presence along with His favourite servers, while Śiva with the plaited hair, Brahmā and Indra are pressing against each other at the high gateway of Vaikunṭham, the sanctuary.
In No. 4, he desires that he may be born luckily as a Camphaka tree on the Vēṅgaṭḍam where beetles swarm with their humming sound, so as to have a look at the pair of feet of the Māyāvi Vēṅkaṭēśa, the reposer on the Milk-Ocean containing coral reeds washed ashore.

In No. 5, he declines the parade, seated on the neck of the frightful elephant and the concomitant fortune of enjoying the pleasures of royalty, but wishes that he may have a lucky chance to be born as a bush on the beautiful Vēṅgaṭḍam pied by his benefactor and the Supreme God.

In No. 6, he dislikes the music and the dance of thin waisted Īrvasi, Mēnaka and other handsome celestial damsels, but desires to make extraordinary penance to become the golden summit on the Vēṅgaṭḍam filled with a bevy of sweetly singing beetles.

In No. 7, he would not even think it worthy to be a sovereign over kings under the canopy of an umbrella white like the moon traversing the sky, gloriously set and lauded by the subjects, but would wish to have the fortune of being a forest-stream on the Vēṅgaṭḍam abounding in gardens filled with flowers replete with honey.

In No. 8, he wants to be a pathway on the Tiruvēṅgaṭḍa Hill covered with cool and fragrant woods, resided by God, praised by the Vēdas, who satisfies the wants and desires of Śiva with the crescent moon over His head of plaited hair, Brahmā and Indra as the fruit of the yāgas (sacrifices) performed by them in consonance with their status.

In Psalm No. 9 he prays; “Supreme God, Lord of Śrī Lakṣmī, who annuls men’s cruel deeds growing like trees, and who abides on the Vēṅgaṭḍam, may I have the fortune of forming the step-stone at the entrance to Your sanctum, walked over by devotees, gods, Rāmbha and other damsels continually, so as to look at Your coral-like red lower lip!”

In No. 10 he expresses reluctance to bring the higher worlds under the authority of his royal umbrella and rule them, and possess Īrvasi with her beautiful slender waist engirded with a gold belt, but longs to be any object on the illustrious Vēṅgaṭḍam resided by his patron God with His coral-coloured red lower lip.

In pasuram No. 11, Kulasēkharāḻvār states “the reciters of these psalms, composed in chaste grammatical Tānil with the desire of witnessing and with prostrations to the golden red feet of the God of Vēṅgaṭḍam situated in the north resplendent with incessant cool streams, by Kulasēkharā of the nature of hating and dishonouring his enemies, the wielder of the sharp lance will become His favourite bhaktas.”
LAUDATION BY ĀLVĀRS

[This nature of hating and dishonouring his enemies by this renowned Kulaśēkharāḻvār and his wielding the lance to vanquish and destroy them smacks of base qualities and base-mindedness, which he could not relinquish, notwithstanding his godly life and ostentations assertions in the above verses of his disinclination for both earthly and heavenly pleasures and fame but seems to have on the other hand relished them and nourished and cherished them.]

Besides this “Perumāl Tirumoḻi,” he wrote the highly appreciated “Mukundamāla” of 42 Ṣaṁskṛt ślokas, eulogising “Mukunda” (Viśṇu), but in the 19th stanza of it he defamed Śiva, Brahmac and other gods by derogatorily designing them Kṣudra (mean, despicable) and derisively identifying them with Kītā (insects, worms) in terms “Kṣudra Rudra Pitāmahā Prabṛtyaḥ kītās-samastās-surāḥ” in the third line, with the sole object of magnifying enormously the glory of “Mukunda.” Far beyond his hatred and disparagement of secular enemies, this disgracing of the gods springs from bigotry, intolerably rigid religiosity, and want of generosity. Whilst the prevalent Vaishṇava theogony had assigned second, third or other ranks to Brahmac, Śiva and other gods, it looks irrational that this Ālvār should have treated them insultingly as despicable like insects and worms.

God is single, a unity of the three gods, who are named differently from their alleged functions as Brahmac, Viṣṇu and Śiva. Poygai-Ālvār and Pēy-Ālvār of the Mudal-Ālvārs describe Vēṅkaṭēśvara (Vēṅgaṭattāy) exclaimingly as a union of Śiva, Viṣṇu and even Brahmac. Apart from this, Viṣṇu “Mukunda,” the sole God, is the creator, preserver and destroyer of living beings, and accordingly the insult offered to Śiva (Rudra) and Brahmac by Kulaśēkharāḻvār must be deemed to apply to Mukunda alone in His creative and destructive functions. Consequently, Kulaśēkharāḻvār must be considered to have blasphemed his favourite God Mukunda alone whom he undertook to exalt through his own “Mukundamāla.”

It is common knowledge that the Almighty is the creator, sustainer and destroyer, and the mysterious director of men, things, actions, events and phenomena in the world. In the “Śvēṭāśvatara-Upaniṣat” (Ch. 1, V. 10) “Kṣaram pradhānamamṛtakṣaram haraḥ, kṣarātmanā viṣatē dēva ēkaḥ,” His nature and qualities are described-Pradhānam or prakṛti (nature, universe) is Kṣaram (perishable); Haraḥ (Paramēśvara, the Almighty who absorbs into Himself and preserves the world during the praḷaya) is aksaram, (eternal), and is ēkaḥ Dēvaḥ, the only God, and creates ksara-āṭmāna, the universe and the soul, the jīva and ordains them.

In pāṣuram No.1 of the 6th decade of his 10th Tiruvāymolo, Nammāḻar calls God “Ulagam-uṇḍa-peruṉyā” (the big mouthed swallower of the worlds during the deluge). Tirumāṅgaiāḻvār more explicitly addresses Him, in
psalm No. 6 of the 1st decade of his 8th Tirumoli, and in psalm No. 3 of the 1st decade of his 10th Tirumoli, as the preserver of the eight directions and the seven worlds, and both the oceans and the earth together with all things in His praise-worthy stomach, without letting them be destroyed by them in the deluge, having devoured them.

After all, the names Brahmā, Viṣṇu and Śiva would appear to be functional denominations but unpleasant references are made to them by bigoted religionists. For a matter of that, in "Śrī Lakṣmī stotram" She is addressed "Brahmā-Viṣṇu-Śivātmikā." In another verse Lakṣmī is said to be worshipped by Hari Hara Brahmā, and other Dēvatas ("Hari Hara Brahm-ādibhisēvitām"). Similarly, Pārvati in Her various forms, and even Sarasvatī, are stated to be adored by the Triad, Brahmā, Viṣṇu and Śiva (Vide the slokas in the "Prayer" at the beginning). Who then is the Glorious Exalted, and Supreme God?

TIRUPPĀN—ĀLVĀR:—Tiruppānāḻvār was born in Uṟaiyūr near Śrīraṅgam in the Cōḷa country, and as a foundling was fostered by an out-caste person. From his boyhood he entertained devotion for Śrī Raṅganātha and engaged himself in incessant prayer of that Deity. In later life he was conducted into the precincts of Śrī Raṅganātha’s shrine by one Lōkasāraṅgamuni, when he feasted his eyes with the full form of the Idol and thereafter composed his psalms designated "Amalanādipirān," as the first pāṣuram begins with this expression, meaning "the pure Originator of the World," in which he identifies Śrī Vēṅkaṭēśvara with Śrī Raṅganātha.

In the 1st pāṣuram he states that the lotus-like feet of the Deity, the pure First Cause of the World, who made him a servant of His bhaktas, who is gracious sovereign of the Celestials, who stays on the Vēṅgaḍam filled with sweet-smelling flower-gardens, who strictly follows the ethical rules and who also rests in the high-walled Śrīraṅgam, have settled in his eyes to the advantage of both himself and God.

In the 3rd psalm he once again identifies the God standing on the Vēṅgaḍam in the north, where monkeys are playful, to be worshiped suitably by the Celestials, with the Deity reclining on the serpent in Śrīraṅgam, whose wearing cloth of the colour of the red sky and the lotus sprouting from His beautiful navel which is the birth-place of Brahmā, created a desire in his mind which sustains his soul.

TIRUMANĀNGAI—ĀLVĀR:—Tirumangaiyāḻvār was born in Tirukkuṟaiyalūr in the Cōḷa country situated at the confluence of the Kāvēṟi river with the Bay of Bengal. He composed a large number of pāṭurams under different
heads, forming part of the Tamil prabandham, as Periya-Tirumoḷi, Tirukkuṟun-
dāṇḍakam, Tirunēṟṇuduṇḍakam, Śīriya-Tirumadal, Periya-Tirumadal and 
Tiruveḷuk-kuttirukkai.

In 53 pāṣurams from the different decades of his “Periya-Tirumoḷi,” he 
referred to the Vēṅgaḍam and its presiding Deity Vēṅkaṭēśvara.

In the 1st d...ad of the 8th Tirumoḷi, he urges his mind to seek the Tiru-
veṅgaḍam, which is the sacred abode of Kṛṣṇa who performed several ex-
traordinary feats, reclined on the Milk-Ocean on a banyan leaf and lies in 
Śrīraṅgam, whom the wise men perceived as being of the white complexion 
in the Kṛta-yuga, dark in the Kali-yuga and yellow in the Dvāpara-yuga, 
and contemplate Him accordingly and prostrate to Him, whose lotus-feet 
are worshipped by the Celestials, and who holds the Sudarśana disc.

The Ālvār identifies the God of Tiruṅgaḍam also with Trivikrama, 
Rāma, Gajendra’s saviour, the Dweller of the Badarika-Āśrama on the Hī-
malayas, in Tirumāliyumālai and in Tiruviḍavendai, and describes Him as 
the possessor of eight arms standing in the Aṣṭa bhujaka-sētra, the preserver 
of the eight directions and the seven lōkas (worlds) during the time of the deluge, 
the holder of the Sudarśana disc, the uprooter of the two sāla trees, the helper 
of the pāṇḍavas in the Bhārata War to gain victory, the seeker of the gift of 
the Earth from Bali, the eradicator of the seven sāla trees, the splitter in twain 
of the body of Hiranāyāsura as Narasimha with His claws, the healer of the 
Moon’s disease, the moulder of the paṇca-bhūtas (the five elements), the thousand 
named, the birthless One, the Lord of the Celestials and the spouse of Śrī 
Lakṣmī. In the 9th psalm he urges his mind to seek the Tiruṅgaḍam Hill 
which shines as the tilakam (the central brilliant) among the hills on earth, 
which is surrounded by vast gardens filled with fragrant flowers, and on which 
stands the God who affords easy Darśanam to His supplicants and who by 
the chanting of His aṣṭākṣara-mantra, “Ōm nāmō Vēṅkaṭēśvara,” (incan-
tation of eight letters) by men devoutly, will cease their rebirth.

In the 10th pāṣuram the Ālvār calls Himself “Kaliyan” (Kali), the head 
of the people, of the Tirumaṅgaī region, and avers that the unhesitating reciters 
of the nine verses composed by him in pure Tamil as garlands in adoration of 
the God of Tiruṅgaḍam will become His ardent devotees and savours 
of their followers, and also attain heaven.

From these quatrains we learn that the Vēṅgaḍam contained springs and 
streams filled with red fish, was surrounded by sacred pools, large groves 
and flower-gardens, and comprised red plough-lands cultivated with the help 
of swine and watched from scaffoldings by the narrow-waisted maidens of 
the Kurava tribe.
In the 1st decade of the 9th Tirumoḻi, the Āḻvar has sought refuge of the feet of the Lord of the cool Vēṅgaṇḍam, overgrown with bamboo bushes and fragrant flower-gardens with honey dripping from their branches sucked by humming beetles and buzzing bees, containing puddles and pools filled with plentiful lotuses, overspread with raining clouds, enclosed by high ranges and lofty peaks and abounding with huge elephants. He represents to Him that from the beginning he led a wicked and sinful life, wholly engrossed by worldly affinities and relationships as mother, father, children and kin, was troubled and was ruined. Like a dog, in his lowliness he be thought himself of the God of Vēṅgaṇḍam, sought His refuge and implored Him to accept him as a servant and protect him. He intimates Him further that he was enticed by beautiful women with eyes like those of the deer, committed atrocious acts through unwisdom, killed many men, never responded to the supplicants for charity, and never performed any good deeds; that he was a pleasure-seeker in his youth and manhood, lost his faculty of praying to Him, grieved by infections and diseases of his body made up of the five elements, felt contrition thereafter, betook himself to the worship of His redeeming feet, became His servant and implored Him to extend His grace to him. In the 2nd verse he called Him his elephant.

In the 10th verse he says emphatically that the sins of people, who recite these sweet and musical ten psalms composed by Kaliyan, the chief of men living in the Tirumāṅgaiyār region filled with high mansions, in adulation of the God who is the eye and life of the seven worlds, who showers mercy on us with His cloud-tinged body, who is worshiped by the Dēvatās, who is praised by the Vēdas and who abides on the Vēṅgaṇḍam abounding with flower-gardens, will automatically vanish.

In the first 5 pāsurasams of the 1st decade of the 10th Tirumoḻi, he prays to the God of the lofty Vēṅgaṇḍam to remove his impediments, to show pity to him and to shower His mercy on him. In the next 4 psalms he avers that He, his heavenly father, the great illusionist, abides in his mind; that, having quashed his impermanent human life, He made him His servant; that He, the unattainable by all but easily gainable by the pious, the excellent eternal luminary, the universal satisifier of wants, the Ciṁṭāmaṇi (the celestial wish-granting gem) the lord of all, came to him, entered his mind, and inheres in it, and he, His servant, would not leave Him and cannot conceive of anything other than His feet.

In the 10th quatrains Tirumāṅgaiyāḻvār says that those who will repeat these wreaths of psalms composed by the sturdy-armed Kaliyan in praise of the strong-shouldered and beryl-like blue bodied resident God of the high Vēṅgaṇḍam inhabited by bowmen of the hunter class (the Bhils) will become Celestials.
In psalm No. I he identifies Vēṅkaṭēśvara with Rāma who with His bows pierced the body of Rāvana, the king of Lāṅka; in No 2 with Viṣṇu who once riding on His vehicle, Garuḍa, destroyed the race of the Rākṣasa kings in Lāṅka, and mentions that Vēṅkaṭēśa wears tulasi wreaths tied round His knitted hair over the head; in No. 3 He is said to absorb the oceans and the earth together with all things into His mouth at the time of the deluge and sleep on a tender banyan leaf and also have the splendid form of Amṛta (nectar); in No. 4 he refers to His stealing clarified butter from the hangers as boy Krṣṇa, and His having measured the Earth sized to His two feet as Vāmana (pygmy); in No. 5 he refers to Narasiṁha springing out from the wooden pillar and splitting the body of His resister Hiraṇyakaśipu and couching on the valorous serpent Adi-Sēṣa; in No. 6 he calls Him his elephant and his father; in No. 7 he alludes to Viṣṇu's fighting and vanquishing the rushing seven bulls in order to marry Nījādēvi, In No. 8 he alludes to Him as āyan, cowherd Krṣṇa.

In 9 pāḍurams of the 2nd denary of the Ist Tirumoli, he extols his mind and also delights that it imbibed the spirit of service like the Celestials to the God of Vēṅgaḍam who enters and inheres in the minds of persons engaged, in severe penance; after disclaiming all blood-relations and trusting the one peerless God, having perceived His magnanimous quality of obviating human births of His beloved bhaktas and having also noted the translation of His devout worshippers together with their kith to Heaven; and without being attracted by the Buddhas and the Jains who adopted as their emblems the aśvatha and the aśoka trees spreading their branches extensively and who pose themselves as their own gods; without taking after the Jain religionists who wear the saffron robe, shave their heads completely, eat together in a messy way and roam with their men; and having been repelled by the Jain's propagation of their religion by false logic and by their impletion of their stomachs with morsels of curdy food to surfeit, and their ill-mannered reposing and disapproving the pleas of some wiseacres that God is an unattainable and inconceivable being, smaller than an atom, low-born and uncontactual. He further rejoices that his mind which till the previous day mixed with the commonfolk, imbibed their hopes and desires, uttered their words and ideas and danced with them, suddenly changed its disposition, without intimating him at all, to adore and serve the God of Vēṅgaḍam of whom many people sing in praise with worship and dance but could not gain Him, whom the Dānavas, too, obsercate, and whom the prosperous Brahmā, Īśvara (Mahēśvāra, Śiva) and Indra laid standing before Him.

In psalm No. 10 he commends the recitation of these psalms composed in glorification of the God who selected for His abidance the pleasant cloudy and lightning-interposed Vēṅgaḍam, who once incarnated Himself as a swan,
who is the master of the Amaras (Devas) by Kalikantri, the head of the people living in Maṅgaiyār town surrounded by high prākāra walls, in agreeable Tamil language, and states that, as the result of it, paradise will become the residence of such reciters.

In these verses the Āḷvār likens Vāmana and Kṛṣṇa to Vēṅkaṭēśvara and says that He indwells in the orb of the sun moving in the sky. He refers to the Kānavar (forest tribe) as inhabiting the Hill and as raising fragrant smoke by burning faggots, to herds of yaks gathering on the Hill, to bevies of beetles humming different musical strains and to bamboos growing on it and their splitting stems scattering their seeds as white pearls.

In 9 pāśurams relating to the different decades of his Tirumoḷi, he mentions that he prostrated to and worshipped the Almighty, who felled the 1000 hands of Bānāsura by wielding the Sudarśana disc, who stays on the Vēṅgāḍam shining with many high peaks, who can be known from the Vēdas by His lustre, and who also resides in “Nan-Kai-ṣem-pc'-i-sēy” illustrious temple in the south thronged by learned men at the latter place; (The 8th psalm of the 4th decade of the 3rd Tirumoḷi) and he also adored the God who was the theme of his thought, the guide to salvation, the spouse of Śrī Laśkmi, the lord of the Hill on the north the Vēṅgāḍam the inherer in his mind, the resident as Vāmana with the vastly enlarged legs to measure the Earth in Tirukkōvalūr abounding with flowery pleasure-gardens filled with hovering beetles, and the cosmic soul; in the sacred water-coursed Śrīraṅgam (7th psalm of 5th decade of 6th Tirumoḷi). He implores the God abiding as a lamp-light on the Tiruvēṅgāḍam inhabited by huntsmen, in Tirunāṅgūr peopled by men of Vēdic lore, and also on Tiruvēḷākkulā surrounded by flowering groves, to destroy his sins (5th p. of 4th d of 7th T). In 4th pāśuram of 5th decade of 3rd Tirumoḷi he prays to the God staying in Tiruvēḷārai replate with mango and jackfruit gardens, the God who in the Bhārata War destroyed the enemies and conferred the kingdom on the five Pāṇḍava brothers as Kṛṣṇa and who stands on the Tiruvēṅgāḍam overgrown with bamboos, to inspire him with devotion to Him. In No. 1-6-8 he states that he searched for and found the Deity, who covering His body with deer-skin and appearing as a Brahmacāri (bachelor) sought the gift of the Earth from Mahabali and measured it with His feet, and who dwells on the Tiruvēṅgāḍam with honey flowing from the hill-side in Tirunāraiyūr and worshiped Him. In No. 5-7-3 Tirumoḷi he declares that his mind will not conceive of any one other than the all-merciful God of Tirunāraiyūr with lotus-like feet, who approached him while he was suffering hard in hell, assured him of fearlessness and saved him and hence his benefactor, and who stands as an ornament of the upper worlds and as a lion on the Vēṅgāḍam, who tore the mouth of Hayāsura as Bāla-Kṛṣṇa, who stole and ate butter and who was tied to the mortar, who
is agreeable as the sweet juice of the sugar-cane, palatable like honey and 3-7-10 Tirumoḷi he relates that he discovered, after a search and worshipped pleasant like milk Tirukkaṇṇamaṅgai the Supreme One, who was showing favour to them, who delights to be united with Paramāśvara the spouse of Pārvati the daughter of the Himālaya mountain, the embodiment of magnanimity, the shape of the sky traversed by the cool full moon, the inner soul of the sun, the jewel of the northern Hill Vēṅgaṇḍam, the adored One by earnest people and the causer of the day and night. In 2-10-1 Tirumoḷi he says that he and his companions saw and worshipped on the summit of the Vēṅgaṇḍam the Great God who is attractive like gold, who has the frame like the blue beryl, who is resplendent with proportioned and propitious features, who is lustrous like the lightning, who took him as His servant and who stands on the Vēṅgaṇḍam; and that they will worship Him next at the cool Tiruttaṅkōvil. In 4-9-7 Tirumoḷi he tells his mind; “O mind, if you wish to be devoid of the thought of beautiful damsels rejoicing with honeyed words, and to live and prosper, you must become an adept in pronouncing the name of Paramāṭma who gives audience to the Celestials in elysium, who resides on the Vēṅgaṇḍam, and who has a beautiful body as extensive as the Ocean, and also the name of Tiruvellavāḷ, and thrive.”

In three pāṣurams the Āḻvār assumes the role of a woman falling in intense love of God, and her supposed mother is made to relate, “My daughter, without feeling shy, utters “Vēṅgaṇḍam, Vēṅgaṇḍam;” she does not rest in my lap, she, with her open lance-like eyes, forgot sleep; can I describe the distress caused to my daughter by the God of the complexion of the butter-flies and the heavy clouds, who is the life of the Celestials and “who took to wife Goddess Lakṣmī born of the Milk-Ocean?” (1-5-5-T); “She raves “Vēṅgaṇḍam of torrents and Tirunīrmalai,” queries about Tirumeyyan and keeps silent, then voices Tirukkaṇṇapuram, and sweats profusely and swoons, her mind is deranged. Can such distress overtake her?” (3-8-2-T); and expresses a doubt, “Can my daughter of beautiful front possess Nārāyaṇa resplendent with all good qualities, who holds the Saṅkha and the Cakra, who has huge, strong and rounded shoulders, who wears an attractive Yajñōpavīta (sacred thread), who lives on the Vēṅgaṇḍam enrobed by pleasure-gardens, who is demonstrated by the Vēdas, who is decorated with the jingling anklets called silambu, and who stands on the Tirumāliruṇδīlai hill?”

The Āḻvār, in his intense devotion to the Lord of the Vaḍa (North)-Vēṅgaṇḍam, poses himself as a passionate lady, calls her pet green parrot and wants it to tell Him who holds the brilliant fearsome Sudarśana disc in His right hand and who possesses robust shoulders, to come to her (5-10-10 T). Again as the mentally transmuted lady, the Āḻvār expresses surprisingly “Though Kaṇṇan (Kṛṣṇa) inheres in my mind, somehow my bangles are
loosening from my arms. Having been born as women, we possess the glamorous features and qualities of women. Let that be. Do we inherit, inhibitions even to sing the praise of the famous Vēṅgaḍam Hill and of Śrīraṅgam where the Supreme God abides?” (7-11-3 T). The self-imagined lady-Āḻvār, in reply to the remarks of her hand-maid “They say that He sought three feet of the Earth from Mahābali and measured the whole earth in three feet by His imposture, that He lies on the Milk-Ocean, and He resides on the Vēṅgaḍam,” tells her, “My maid, the God, that reclines on the Milk-Ocean and also dwells on the Vēṅgaḍam, is staying permanently in the heart of Kalikanu (Kaliyan, Tiruṁgaṇaiyāḻvār)” (10-11-5 T).

In the 7th pāṣuram of his Tirukkuṟunḏandakam, Tirumaṅgaṇaiyāḻvār states that pious people contemplating the magnanimity of God, who confers earthly and heavenly bliss on men, who abides in heaven as bliss personified, who resides in the wonderful Śrīraṅgam containing large flower-gardens, who is of red and blue colours (according to the particular yuga) and who dwells on the *Tirumalai (the sacred Hīll, Vēṅgaḍam) granting similar happiness to humankind and divine beings, shall rest on his head (as its ornament).

[* This is the second time that we find the use of this Tamil term meaning 'the sacred Hill,' to denote the Vēṅgaḍam. For the first time we noted it used by Pudattāḻvār in his Pāṣuram No. 63.]

In pāṣuram No. 8 of his “Tirunēṉṇdandakam,” he states, “I am most desirous of worshipping the holy feet of perumān (the Supreme Deity), who is stationed in Tirunūrakam, who is the crest-jewel of the summit of the excellent Vēṅgaḍam, who inhabits Tirunīṭṭaṅgṭuṇḍam in Kāñcī who stays in Tiru-ūrakam in prosperous Kāñcī, who reclines in Veṅka on the river bank in Kāṁchī, who inheres in the minds of devotees, who lives in Tirukkāṟakam praised by the world, who resides in Tirukkāṟvānam, and who abides in Tiruppur town on the South bank of the Kāṉvī river, who stole butter and who is immanent in my mind.” In No. 9 he supplicates, “My God, who stays in Tirukkaṇṭalmalai on the sea-shore to which ships bring large quantities of precious stones, who sleeps in Tiruvēṅkā in Kāṅchī surrounded by high prākāra walls, who dwells in Tiruppūr town, who has an illustrious chest bedecked with wreaths of koṇra flowers of red hue filled with honey, who is united on His right side with paramaśiva holding Pārvaṭīdevī the favourite daughter of the Himālayas on His left, who sleeps in a trance on the Milk-Ocean, who walked on earth during the different Avatāras (manifestations), who stands on the summit of the cool pleasant Vēṅgaḍam, where are You precisely, having red complexion like the coral? I, Your poor servant, am searching for You all the time and am much dispirited and disturbed.” In No. 10 he expresses his agitation by saying, “I, Your servant and uninstructed and ignorant man, know nothing but to call You, “The musty elephant residing
on the praiseworthy Tirumāliruṅgolai hill in the south, the vast elephant standing on the Vēṅgaḍam in the north, the stout elephant sleeping in Śrīraṅgam on the west, the frenzied elephant dwelling in Tirukkaṅnapuram in the east, the princess among the Celestials, the Illuminant One staying in Tirumulikkaḷam fit to be adored by all persons subsequent to Your Avatāras, the Prime Being, the golden framed Deity, the famed God for having protected the seven worlds.” In No. 16, Tirumaṅgaiyāḻvār conceiving himself as a maiden in deep love of God but unrequited by Him, makes her alleged mother relate that her daughter calls upon Kṛṣṇa who took pleasure in grazing calves as the gem of the Youth, upon the Deity reposing in Tirukkaṅnapuram as her treasure, on the delighted dancer Kṛṣṇa, on the Abider on the Vēṅgaḍam being the ornament of the north, on the vanquisher and destroyer of the Asura tribe, on the Deity standing in Tirunāṟaiyūr filled with fragrant flowery groves, and upon the Lord shining with thick ringlets and dark complexion as her companion, that she weeps with tears dropping on the pair of her breasts and that she droops and swoons.

ŚRI VEDĀNTADEŚIKA:—Besides the Vaiṣṇava Āḻvār, a Vaiṣṇava Ācārya, their religious head, Śrīmat Vēṅkaṭaṉātha, prominently known as Vēḍāntadeśika, wrote a centum of Sanskrit verses entitled “Dayā-śatakam” in praise of Śrī Vēṅkaṭēśvara, as also some religious works among which “Adhikāra-saṅgraham” is one. In pāṣuram No. 43 of this work he extols Vēṅgaḍam. He was born in Kāṇḍī in 1268 A.C. and lived for about a hundred years. He states, “The Hill which discloses the feet of Kṛṣṇa, which destroys both the good and evil deeds of sinners, which is resplendent like the paradise, which is full of sacred pools, which abounds in punya (merit), which facilitates the enjoyment of the results of good actions in heaven, and which is desired by both the Celestials and the humanity, is the famous Vēṅgaḍam which is the embodiment of the Vēdas.”

The theme of his “Dayā-śatakam” of 108 slokas is that Dayā, mercy or kindness personified, influences Śrī Vēṅkaṭēśvara, who would generally be inclined to punish transgressors of moral codes and theological treatises, to forgive them and show mercy to them, whereby they will become transformed into virtuous and pious people.
CHAPTER 18

ROYAL BENEF ACTIONS AND LAITY’S SERVICES TO 
SRI VENKATESVARA.

The earliest inscriptions in the Tirupati Devasthanam collection are Nos. 8 and 9 of Vol. I, "The Early Inscriptions," dated in the 14th year of the reign of Mahendra Varma I, the great Pallava monarch and architect who ruled from 600 A.C. to 630 A.C. In these two epigraphs of 614 A.C. the Pallava princess Samavai is registered to have consecrated a silver image of Venkatesvara made by her and to have installed it in the temple after performing necessary religious rites, embellished it completely from head to foot, provided for a lamp and food-offerings for it, and also inaugurated two festivals to be celebrated to it in the Tamil months of Purattasi and Margali (pp. 99 to 101 ante).

In No. 1 of Vol. I we find a provision made by Ulagapperumal of Soolanur in Soila-nadu, a subordinate officer of the Pallava king Vijaya-Dantivikrama-varma in the 51st regnal year of the king, i.e., in 830 A.C., for putting up a lamp before the Tiruvilakoyil-Perumanaigal who was in all probability newly installed in the shrine of Venkatesvara.

No. 2 registers another lamp arranged by Shyagainga, probably a Western Ganga feudatory of Vijaya-Dantivikrama-varma.

No. 3 refers to the birth of the Bana prince Vijayaditya-Mahavali-Banaraya, also a feudatory of Vijaya-Dantivikrama-varma, and No. 4 mentions his stipulation for two food-offerings to be made (Vide Dev. Ep. Rep. and Vol. I "Early Inscriptions") daily to three Deities, viz., the Tiruvilakoyil-Perumanaigal, the Tirumantira-salai-Perumanaigal and the Tiruvilakataattu-Perumanaigal, i.e., (1) the newly installed Image of Venkatesvara noticed in No. 1, (2) a new Image intended to preside over ritualistic sacrifices at the time of inauguration of special religious functions such as festivals, with the chanting of mantras or Vedic hymns, and (3) the principal Deity, the Mulabiram Venkatesvara. He deposited some Kaalali of gold and with it some lands were purchased and entrusted to cultivators to raise crops on the lands, and the temple officers were authorised to collect the rice from them and provide the food-offerings permanently. One of the two offerings
is called the *Naṇḍī-ṛi-tiru-amudu*, *i.e.*, the offering made from the produce derived from the piece of land cultivated from the water of the tank known as "Naṇḍī-ṛi."

No. 5 refers to Gaṅgai-Gaṅgān-Raṇāśingan, quite likely a Western Gaṅga prince, and to his provision for an offering of food daily from the interest on the gold deposited by him, permanently.

No. 6 brings to our notice a certain Iruṅgōjakkōn (king of the Iruṅgōjas) named Guṇaṇvan-Aparājitan, who through a deposit of some weight of gold arranged for feeding two Brāhmaṇas daily for all time to come. From his name it would appear that he was a vassal of the last Pallava monarch, Aparājita, who was defeated by the Cōla king Ādiya I and was dispossessed of his kingdom in 898 A.C.

No. 7, a fragment dated in the 8aka year 820 (898 A.C.), refers to a provision for the utilisation for the Tiruvilākkōyil of the income derived from the administration of the village. Neither the Pallava nor the Cōla king is mentioned in it, as it was a period of transition from the Pallava to the Cōla sovereignty and a settled rule had not been yet established in this region, and a local officer might have issued this order.

Thus during the historical period commencing from the 7th Century under Pallava rule, we observe local chieftains of princely families, vassals of Pallava suzerains, solicitous of the welfare of Vēṅkaṭēśvara's temple, consecrating new Images as His Replicas for festivals and processions, for sacrificial and other rites, and providing for lights and food-offerings as permanent measures through investment of gold with which lands were purchased to derive produce from them so as to maintain the services and functions for all future time. And in this Pallava period three Images in the likeness of Vēṅkaṭēśvara were installed.

During the succeeding Cōla period from the beginning of the 10th Century, we notice a deposit of 40 kaḷauṇju of gold for maintaining a lamp-light in the shrine by Koḍuṅgōjūrān of Malai-Nādu in the 29th regnal year of Parāntaka I. (936 A.C.,) (Ibid No. 12); and another lamp arranged in the 20th year of the same Cōla king (927 A.C.) by somebody whose name is lost in the damaged portion of the epigraph No. 13. (Ibid)

Next comes the presentation of a paṭṭam (an ornamental plate for the forehead of the Deity) made of gold of 52 kaḷauṇju in weight and containing 6 rubies, 4 diamonds and 28 pearls by the Chief queen of Parāntaka II Sundara-Cōla (the father of the Great Rājarāja Cōla-I) and the daughter of the Chēra king in the 16th year of the reign of her step-son, Rājarāja-Cōla-I (1001 A.C.); for Tiruvēṅkaṭadēvar (Vēṅkaṭēśvara) (Ibid No. 14).
No. 16, a fragmentary inscription, gives the words "nandā," "Ulagamā," "Muḍaiyānukku" and "irupattothbadu" which may probably be construed as a gift of 29 cows (preferably, rather than Kaḷaṇṭu) to the temple for a permanent lamp in front of Tiruvēṅkaṭam-Uḍaiyān by Ulagamāḍēvi, the queen consort of Rājarāja Cōḷa-I.

In Nos. 15 and 17 we find an officer of Rājarāja-I (985-1016 A.C.) named Arulākki alias Rājarāja-Mūṅḍavēḷāṇ of Śeṇāḍu on the south bank of the river Kāvērī, making a deposit of 40 kaḷaṇṭu of gold for a lamp, under the historical introduction of Rājarāja-I in No. 15.

During the reign of Rājendra-Cōḷa-I (1011-1044 A.C.) the son and successor of Rājarāja-I, in No. 20 we are informed that Rāyan-Rājendra-Cōḷa alias Brahmadārya-Manaiyadārya, the head of Kōṭṭur (now extinct), constructed the temple, ostensibly for Śrī Kapilēśvara at the foot of the Hill to the north of Tirupati.

No. 19 belonging to the first year of the reign of Rājendra-Cōḷa-I brings to notice an administrative enquiry conducted by Adhikāri (Governor) Koṟṟamāṇgalamuḍaiyān regarding the default in burning 22 lights by the Sabhaīyār of Tirumunḍiyam 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 Vēṅkaṭēśvara's treasury in Tirucāṇūr and to send the ghee for the lamps to the God's temple on the Hill along with the articles of daily provision from Tirucāṇūr, so that the managers and servants of Tiruvēṅkaṭa-dēvar might put up the total number of 24 lights including one camphor light.

From this inscription we come to know that the Sabha or committee of Tirucāṇūr transacted all business relating to Vēṅkaṭēśvara's temple at Tirumala, received the gifts and grants on its behalf, supplied provisions and other articles to it, while there was a store-house there, and probably also exercised supervision over it. Hence we find some deposits for lamp-lighting and food-offerings, and grants of land, made during the Pallava and Cōḷa periods, were recorded in Tirucāṇūr. It does not appear that there was any temple of any deity either in Tirucāṇūr or in Tirupati till the 12th century A.C. The importance of Tirucāṇūr seems to have derived from its having been a convenient place for the administrative officers to camp at intervals of time during their tours within their jurisdiction, and a court-house was also built in it for the purpose at the expense of the state. It is stated in this inscription that Tirucāṇūr village was a devaṇa (grant) to God Vēṅkaṭēśvara, as also Tirumunḍiyam. From No. 21 of the time of Kulōṭṭuṅga Cōḷa-I (1070-1120 A.C.), we learn that the present village of Yōgimallavaram situated about a quarter of a mile to the west of Tirucāṇūr
was a part of Tirucānūr itself and Tippalādiśvaramudaiya-Mahādēva (a Śiva-Liṅga) was the name of the Deity worshiped in the temple there, to whom Muṇḍaiyappūṇḍi village, now known as Muṇḍlapūṇḍi, was previously granted as a dēvadāna. This Mahādēva is now-a-days called Parāśarēśvara, probably by reason of having been worshipped by Parāśara Mahaśrī whose image is in that temple.

No. 34 from Tirucānūr dated in the 5th year of the reign of Rājarājadēva-Cōla-III, i.e., 1221 A.C., informs us for the first time that God Āḻagiya-Perumāl, now called Sundararājasvāmi, was the Deity presiding in Tirucānūr, that one Pokkāran Pāṇḍiyadaraśiyan levelled a certain piece of land and made it fit for cultivation and entrusted it to the local Kaikkōḷas (weavers), who agreed to conduct the festival for Him in the Tamil month of Pāṅguni (March-April). The land is stated to have been, an ancient grant of this Deity.

No. 36 shows that the Sabhaiyar of Tirucānūr carried on transactions relating to Tippalādiśvara's temple also, while the Sthānattār of this temple looked after its religious affairs.

From No. 40 from Śrī Gōvindarājasvāmi's temple, dated in the 19th year of the reign of Rājarāja-Cōla-III (1235 A.C.), we gather that sometime previously the Periya-Nāṭṭavar, members of the council of the nāḍu or group of villages, quite possibly the local group of Kuḍavūr-nāḍu installed an image of Śrī Tirumāṅgaiyāḷvār in the temple of Śrī Gōvindapperumāl in Tirupati, that in order to consider the provision for his amudu-paḍi (food-offering) and sāttu-paḍi (decoration with flowers, sandal paste, etc.,) they met in full strength in the council-chamber attached to the Tiruvilāṅkōyil (newly constructed temple) in Tirucānūr and accepted the grant of land made by the Kuḍavūrār, the residents of Kuḍavūr. It would, therefore, appear that grants of land within the nāḍu had to be approved by the council of the nāḍu. (Incidentally we are informed that the Image of Gōvindarāja is a plastic figure). The produce from the gift-land was required to be collected by the supervisors of the Śrībhaṇḍāram. By this time, i.e., the second quarter of the 13th Century A.C., it might have been that the Sthānattār and the Śrī-Bhaṇḍāram of Tirumala Vēṅkaṭēśvara's temple became independent of the supervision of the Sabhaiyar of Tirucānūr and transacted business by itself through its staff of supervisors and others of Tiruvēṅkaṭamudaiyāṇ along with the income of Śrī Gōvindapperumāl, as perhaps there was no separate staff or committee in Gōvindarāja's temple. It is not mentioned in this or any earlier record when Gōvindarāja was installed and when and by whom His temple was constructed. As generally believed, it might have been built and Gōvindarāja was installed by Śrī Rāmānuja (1017-1137 A.C. lived for 120 years), or in the 11th Century or in the 12th Century after Kulōttuṅga's death in 1120 A.C., with the image of Gōvindarāja
alleged to have been thrown into the sea at Cidambaram by a Cōla king, in fear of whom Rāmānuja is said to have fled from Śrīraṅgam to Mēlkōṭē in Mysore to save his life, according to the prevalent tradition. As the image of Gōvindarāja which he brought from the sea near Cidambaram was only a small Processional Image of about two feet in height, to make it serve as a big lying central Idol of the temple, it required to be laid in a lying posture leaning on one side and plastered over to a length of about 5 to 6 feet with commensurate bodily proportions and together with the appertinent Deities as Lakṣmī and Brahmā and saints.

Nos. 40 and 41 mention Tiruvilāṅkōyil in Tirucānūr. No information is furnished as to the time of its construction and as to the consecration of which Deity and by whom (also in Nos. 43, 118, 119, 120 (129), 137, 144). Perhaps it is related to the installation of Aḷagiya-Perumāḷ (No. 34). A fragmentary inscription, No. 42, records a gift of land for Vēṅkaṭēsvara by some Nāyaka, probably a military officer, in the 5th year of the reign of the Telugu Cōla King, Madhurāṅkata Pottapi-Cōla Alluṅ-Tirukkāḷattidēva of Nellore, whose jurisdiction at that time extended to Kāṅcī also. His 5th year corresponds to 1255 A.C.

In No. 43 we are informed that in accordance with the petition of the Sthānattār for the grant of a certain piece of land, recommended by the residents of the Kuḍavūrṇāḍu and of Tōṇḍapāḍippāṟṟu and by the Vāriyavimānattān of Agarappāṟṟu and possibly endorsed by Vīra-Nārasiṅgadhēva Yādavarāya, Nāyana Rājāvarman Sundara-Pāṇḍya-I (1251–1275 A.C.) sanctioned it in his Tirumukkham which the Yādavarāya through his olai (edict) conveyed to the Sthānattār to take effect from the Pāṇḍya monarch's 3rd year of reign (1254 A.C.,) for the temple purpose of Tiruvēṅkaṭamuḍāiyān. The land was measured with the rod or pole maintained in the Tiruvilāṅkōyil.

No. 44 records an order issued by Vīra-Nārasiṅgadhēva-Yādavarāya to take effect from the 12th year of the reign of Sundara-Pāṇḍya (1263 A.C.), granting the village Pādirivēṇḍu for the daily propitiation of Tiruvēṅkaṭa-muḍāiyān from its produce.

Nos. 45 and 46 recount the praṣasti (eulogy, fame, regarding the military deeds) of Raṭāvarman Sundara Pāṇḍya-I, stating his being the ornament of the Lunar race, the Mādhava or lord of the city of Madhura, the eradicator of the Keraḷa race, a second Rāma in plundering the city of Lāṅkā, the thunderbolt to the mountain which is the Cōla race, the Pākala (fever) to the herds of elephants which are the Kāṭhakas (Kāḍavas, Pallavas), the destroyer of the hill-forts of the various enemies, the jungle-fire to the forest which is Vīra Gaṇḍagopāla, the lord of Kāṅcī the excellent city, the tiger to the deer which
is (Kākatiya) Gaṇapati, the establisber of the suppliant kings, the Paramēśvara (supreme lord) of the Mahārājādhi-rajās, the ruler of the three worlds, the fixer of Vīra-Ganḍagopāla in heaven, the chastiser of kings, etc.

At the end of No. 45 dated in the year opposite to his 14th year of reign, 1266 A.C., is contained the order of confirmation of the previous grant of two villages in the South on the south bank of the river Kāvērī, as also in No. 55.

[*The opposite year edir-āṇdu, in the reigns of the kings, denotes the loss of kingdom and rulership in that year sometime previously and their regaining thereafter subsequently during that same year. It is surprising that such a valiant conqueror as Jaṭāvarman Sundara Pāṇḍya—I who conquered the Kērala country, i.e., Travancore, the Cōla country of the Kāvērī regin, and the old Pallava territory from Kāṇcī up to Nellore, and ruled for 14 years victoriously, should have sustained a defeat and lost his kingdom and empire at the end of the 14th year or at the beginning of the 15th year, called the opposite year in this inscription. None of the kings defeated by him could be deemed to have been strong enough to defeat him and deprive him of his throne and kingdom. Possibly it might have happened at the hands of his co-ruler Vikrama Pāṇḍya. However he regained his throne and empire in the opposite year, i.e., his 15th year of reign in 1266 A.C.*]

Nos. 47 to 56, all fragments, mention some items of Sundara-Pāṇḍya’s prāṣasti (panegyric).

No. 49 mentions that Sundara-Pāṇḍyadēva fixed a hēma-kalaśa (a golden vase) over the Vīmāna (dome) of Śrī Vēṅkaṭēśvara’s temple.

Nos. 50 and 52 refer to his anointing himself, i.e., performed the Vīrābhīsheka for himself in Kāṇcī, and No. 51 to his crowning himself there.

No. 57 records the construction of a temple near the Kapila-Tīrtham at the foot of the Hill for Nammāḻvār by Vāṇēḍuttakaiyajigīr, alias Pallavārāyar about the end of the 13th Century (p. 69 Vol. I). No. 58 from this Nammāḻvār shrine mentions him as a Muni, sage, staying near the taṇṭa (tank) as a preacher, who attained divya-jñāna, absolute knowledge relating to divinity, and with compassion initiates men in Brahmaṇavidyā, theology. No. 165 seems to refer to him as a Perumakkaḷ an honoured person, among Śrīvaɪśnavas and staying at the foot of Tirumala Hill.

In No. 59 we learn of the gift of 33 cows and 1 bull and 1 lamp-stand for keeping a permanent light in the presence of TiruṆēṅkaṭamuḍaiyān from the ghee derived from the milk of the cows. This is a new procedure adopted
in lieu of the earlier practice of the deposit of 30 or 40 kaḷaṇju of gold for a lamp. This gift was made by one Anṇan Perumālpiyān in the 9th year of the reign of the Telugu Pallava King Vijaya-Gaṇḍagopāladeva (1250-1285 A.C.). The gift of cows is more beneficial to the temple, as the milk and the curd could be used for food-offerings.

No. 61 provides for the offerings of a Tirumoli-paḍi for Śrī Gōvindarāja daily at the time of the recitation of Tirumoli and for some food-offering during His festival in the month of Vaikāṣi (1) (May-June) and for daily offerings to Śrī Viṇkaṭēśvara, and also during the festival in Cittirai (2) (April-May) at Tirumala. This is dated in some 4th year of Vijaya-Gaṇḍagopāla (1264 or 1274 or even 1284 A.C.).

[Just as we have no information regarding the time, when Śrī Gōvindarāja's temple was constructed in Tirupati and by whom He was installed, except a surmise as to be within the life-time of Śrī Rāmānuja in the 11th or the 12th Century before his demise in 1137 A.C., and after the death of the Cājukya-Cōla king Kulōttuṅga-I in 1120 A.C., who is supposed to have cast the Processional Image of Gōvindarāja at cidambaram into the sea, algedly fearing whose persecution, he is believed to have fled from Śrīraṅgam to Mēlkōte in Mysore to save his life (vide pp. 145 and 146 ante), we have likewise no information as to when and by whom the Vaikāṣi festival was started for Śrī Gōvindarāja. Since the earliest inscription that we get from Gōvindarāja's shrine is No. 40 dated in the 19th regnal year of Rājarāja-Cōla-III, equivalent to 1235 A.C., referring to the installation sometime previously of Tirumangaiayāḷvār within Śrī Gōvindarāja's temple and to the provision then made by the Periya-Nāṭṭavār for his daily food-offering through their grant of a piece of land, it is likely that Gōvindarāja's shrine might have been constructed even as late as the beginning of the 13th Century before 1235 A.C., the date of the inscription, and Tirumangai-āḷvār's shrine and his installation by the Periya-Nāṭṭavār might have taken place within 4 or 5 years prior to this date, i.e., in about 1230 A.C. The date of No. 61 which mentions this Vaikāṣi festival is some 4th year (as 3 or 4 letters are lost before 4) of Vijaya-Gaṇḍagopāla's reign, 14th, 24th or even 34th year and probably 14th or 24th year, corresponding to 1264 or 1274 A.C. From No. 86 we learn that the queen of Viṣṇu-Nāraśingadēva Yādavarāya, in the 30th year (1235 A.C.) of his reign established a festival for Śrī Gōvindarāja to be conducted in the month of Āni (July). This and the Vaikāṣi (June) festival continued to be performed till the end of]
the Vijayanagara times, but later on under the rule of the East India Company within the first two or three decades of the 19th Century, the festival in Āni seems to have been abolished. The festival in Vaikāśī alone continues in vogue now. The big wooden car used in the festival on the eighth day was demolished nearly a decade back, and the festival went on without the car. A new car was prepared and brought into use from 1972.

In Śrī Gōvindarāja’s temple, the shrine that stands centrally opposite to the mukha-dvāram (front gateway) and the three gōpurams is that of Pārthasārathi (Śrī Kṛṣṇa as the Charioteer of Arjuna in the Mahābhārata war). This must have been the older shrine, and, adjoining it on the north and abutting it, Gōvindarāja’s shrine is seem to have been constructed at the end of the 12th or the beginning of the 13th Century. While all references in the inscriptions are to Gōvindarāja of course only from the 13th Century onwards not even one reference to Pārthasārathi comes to notice. At present His Image is covered and His shrine is closed, and no pūja is performed to Him, as the figure is said to have been maimed and, therefore, unfit for worship. How it occurred and when is not known. If it had happened earlier than the installation of Gōvindarāja, Pārthasārathi could have been removed and replaced by Gōvindarāja in that shrine itself without constructing a new one for Him.

An abandoned big blue stone Idol of Gōvindarāja is lying on the west bund of the fresh-water tank called “Narasimha-tīrtham” to the west of Tirupati. It may be more than eight feet in length from the crown to the pedestal. It is believed that, having been originally under worship in Gōvindarāja’s temple and having been disfigured, it was abandoned and placed on the above tank bund. When it was in the temple and when and how the deformity occurred are not known. Possibly the present small Idol plastered over might be its substitute brought from the sea near Cidambaram into which it was thrown by a Cōja monarch, and installed here. But there is no mention of it in the inscriptions, except a passing reference in No. 40 that His figure is a plastic one, “Tiruppattiyil Citrameḷi-viṇṇagarāna Śrī Gōvindapperumāḷ Kōyilil.” The damage to this rejected huge Idol might have been caused during the Muhammadan raids of the South from about 1310 A.C., by Malik Kafur to the 3rd or fourth quarter of the 17th Century by Aurangzeb when he was the governor of the Dakkan under his father Shah Jahan or by Sultan Abdulla of Gōlkonda. In the Gōvindarāja’s
temple the present Processional Image is said to be the Processional Image of the worshipless and pent up Idol of Pārthasārathi.

The Pallava princes Sāmavai, who had cast the silver Image, Maṇḍavaḷapperumāl, in the likeness of Śrī Vēṅkaṭēśvara the presiding Deity of Tirumala, consecrated it, adorned it fully with jewels and ornaments from head to foot and provided for a perpetual lamp, for daily food-offering, for a festival for 11 days in Purattāśi (September) and another festival in Mārgaṭī (December) for that Image and endowed it with extensive land (Nos. 8 and 9 ante). In No. 61 we find a new festival instituted in the Tamiḻ month of Cittirai (May) during the 14th or 24th regnal years of Vijaya-Gaṇḍagōpāla, equated with 1264 or 1274 A.C. These festivals for Śrī Vēṅkaṭēśvara, increased to 7 in number in early Vijāyanagara times and to 10 later on, one in each month of the year, except in Vaikāṭi and Āni months when the festivals were conducted for Śrī Gōvindarāja in Tirupati. It appears that only during the festivals in Purattāśi, Paṅguni months among the seven or ten festivals on Tirumala for Śrī Vēṅkaṭēśvara, the car or chariot was used for procession on the 8th day of the festivals (Nos. 96 and 113 of Vol. II). As in the case of Śrī Gōvindarājasvāmi, in the case of Śrī Vēṅkaṭēśvara also, all the festivals in the different months seem to have been abolished early in the 19th Century, except the one in Purattāśi, which continues to be celebrated now-a-days.]

No. 62 mentions a lamp-light and an offering of one appa-paṭi (a thick sweet cake made of rice flour and jaggery boiled in ghee) for Vēṅkaṭēśvara, through a deposit of 3 Gaṇḍagōpālan-māṭai (gold coin named after the king, indicating his extensive dominion and power).

Nos. 63 and 64 record the presentation of cows for 3 lights for Tiruvēṅkaṭamudaiyān by Dēvarasiyār, queen of Vijaya-Gaṇḍagōpāla.

No. 67 registers the presentation of 32 cows and 1 bull for the light during the festival in Purattāśi month and a deposit of 15 māṭai for a camphor light and a ghee light for Vēṅkaṭēśvara for all time.

Nos. 68 and 69 refer to a deposit of 450 Varāhan-paṇam, a piece of (small coins of copper or silver with the impress of God Varāha) for some food-offerings to Vēṅkaṭēśvara during the morning sāndhi, a juncture of two rites of worship. No. 68 mentions “Uccīyilēṇqa-Nārāyaṇan” as the grain-measure used in Śrī Vēṅkaṭēśvara’s temple for measuring rice issued for His food-offerings. The expression means “God Viṣṇu, Nārāyaṇa, who stands

1. Since been consecrated and ordained to worship—Gopi krishna
on the summit of the Hill." In No. 74 it is referred to merely as ‘niṣṭān.’ Later on the name was changed as Malaikinsiya-niṣṭān-kāl i.e., marakkāl or tūmbu, when the Processional Image ‘Malaikinsiya-niṣṭa-Perumāl’ was forged together with His two Nāccimār and brought into use in the first half of the 13th Century. The measure in use in Śrī Gōvindarāja’s temple was known as the ‘Cāḷukya-Nārāyaṇan-kāl.’

No. 70 also refers to a deposit of 450 Varāhan-panām by a Sāliya (weaver) of Vikramādēvipuram for 1 tiruppōnakam (rice cooked with green-gram and a little quantity of pepper and mixed with ghee and salt), the articles for it to be supplied from the Śrī Bhaṇḍārām, the temple store.

Nos. 71 and 72 record provision for a half nandāvilakkku (permanent light) and one-eighth light by some Sāliyas, probably altogether making one full light, including the three-eighth of the light mentioned in No. 164.

In No. 73 we find a provision made for some food-offering for the Processional Image of Tiruvēṅkaṭam-Uḍaiyān while being seated in a maṇṭapam during the festival, through a deposit of 3 māḍāi (gold coins) as the capital, in the name of the head of the Sāliyas of Vikramādēvipuram. This is the first instance we come across a maṇṭapam constructed outside the temple and offerings arranged to be made in it during the festival to the Processional Image.

No. 74 mentions two festivals performed for Vēṅkaṭēśa in the Cittirai and Purattāsi months and provision for the Tiruppāvai-pandi, a food-offering at the time of the recitation of Tiruppāvai composed by Śrī Ṭṇḍāl, during the festivals. (In No. 61 dated in the 14th or 24th year of the reign of Vijaya-Gaṇḍagōpāla (1264 or 1274 A.C.,) we noticed the provision of the Tirumoḷi-paṇdi daily and during the Vaikāsi festival for Śrī Gōvindarāja. In No. 74 we notice the provision for Tiruppāvai-pandi by a deposit of some Gaṇḍagōpālan-māḍai. This indicates the introduction during this period of the Tamil-Prabandham, the 4000 quatrains, composed by the dozen Vaipavu-Āḷvār, and in particular the parts Nācciyār-Tirumoḷi, Tirumoḷi of Kulaśēkhara-Āḷvār and Tirumaṅgangai-Āḷvār, and Tiruppāvai of Ṭṇḍāl, thus flooding the two temples with Vaiśnavait ritual piece by piece).

No. 75 refers to the two festivals for Vēṅkaṭēsvara in Purattāsi and Cittirai months.

No. 77 seems to equate the old gold coin, the māḍai with the old marks, with seven and a half varāha-panām probably.

No. 78 brings to notice the construction of a pūrṇa-panṭapam, a portico in a flower-garden, at Tirumala and the offering of one appa-pandi in it to the Processional Image during some festival, through the deposit of 3 māḍai as capital in the 5th year of Vijaya-Gaṇḍagōpāla (1255 A.C.).
Among the six fragments composing No. 79, in No. D we have the mention of the Saumya year, Rāmānuja and Emperumānār. As these fragments ostensibly pertain to the period of Vijaya-Gaṇḍagāpāla during the 3rd and the 4th quarters of the 13th Century, the three words probably indicate Śrī Rāmānuja’s installation in the Tirumala temple in the cyclic year Saumya, during that period or so some provision was made for his offerings (1248-9 A.C.). This date is about 110 years after Rāmānuja’s death in 1137-38 A.C.

No. 81 dated in the 19th year of the reign of Tirukkāḷattidēva Yādavārāya (1209-10 A.C., (P. 103 of Vol. I), registers his order granting the entire village of Kuḍavūr to the temple of Tiruvēṅkaṭamud(aiyān, on the request of the Sthānattār of Tirumala, having been considered in the assembly of Avilāli and extending the earlier dēvadāna and making a permanent provision for His propitiation. It was also directed that boundary stones marked with the disc, Sudarśana of Viṣṇu, be planted so as to indicate the land as God’s property. It would seem that the means for daily offerings and festivals were inadequate and the Sthānattār requested for increase. The grant of land by the Pāṇḍya monarch in 1254 A.C., (No. 43) was a later one.

No. 82 is a grant of land in Kuḍavūr-nādu by Vīra-Rākṣasa-Yādavārāya, son of Tirukkāḷattidēva, made in the 15th year of a Cōla king, most probably Kulōttunga Cōla-III (1193 A.C.), like his grant to Śrīkāḷahastisvāra in the same 15th year of Kulōttunga-Cōla-III (P. 104 of Vol. I) for a Tirumantira-tiruppōnakam.

No. 84 is a gift of 64 cows and 1 bull by Yādavārāya-Nācciyār, queen of Vīra-Nārasiṅgadēva Yādavārāya in the 12th year of his reign (1217 A.C.), (P. 105 Vol. I) for 2 lights of ghee in front of Vēṅkaṭēśvāra; and No. 85 relates to her gift of 32 big cows and 1 bull for 1 light for Gōvindarāja in the king’s 15th year (1220 A.C.).

[In the chronology of these three Yādavārāya kings, Tirukkāḷattidēva, his son Vīra-Rākṣasa, and Vīra-Nārasiṅgadēva, we find their dates overlapping each other’s dates. (vide pp. 103–105, Vol. I). Probably Vīra-Rākṣasa died young, as no records of his later dates come to light. And Tirukkāḷattidēva, as well as Ghaṭṭidēva and Rājamallā, must have ruled in Nellore and elsewhere, leaving Vīra-Nārasiṁha free to rule the southern portion of the old Tondamāṇḍalam.]

In No. 86 we find the queen Yādavārāya-Nāccī making a gift of half the village of Payiṇḍappalḷī to Śrī Gōvindapperumāḷ for the expenses of His festival in Anī month instituted by her, for preparing a kūṭam (ṭikharam, ornamental vase) to be fixed on the top of the four-faced chariot constructed by her for Gōvindarāja and other items, after excluding the other half of
the village belonging to the Śrī Bhanḍāram of Tiruvēṅkaṭamudaiyān, in the 30th year of the reign of her king-consort Vīra-Nārasimha Yādavarāya (1235 A.C.) (pp. 106 and 118, Vol. I).

No. 87 of the 34th year of Vīra-Nāraśingadēva Yādavarāya (1239 A.C.), registers a gift of 32 cows for one light for Tiruvēṅkaṭamudaiyān by Malai-kiniyaniṅṭar alias Tiruvēṅkaṭanāthan.

No. 88 records an order of Vīra-Nāraśingadēva Yādavarāya, issued in the 40th year of his reign (1245 A.C.) to the Sthānattār of Vēṅkaṭēśvara’s temple, to direct the dēśāntari (a stranger from another region) Tiruppullāṇi-dāśar who undertook the renovation of the central shrine, to re-engrave the old inscriptions found on its wall before commencing the work, on the outer side of the wall at the north corner after completion. The king’s order was issued in the Tamīḻ month of Arpaśi, and the renovation work is stated to have been completed and the inscriptions also re-engraved in the month of Cittirai in the same 40th year of his reign, i.e., the entire work was finished in six months. Underneath this royal order, four inscriptions were re-engraved-viz., the Serial Nos. 8, 9, 14 and 19, which were herein referred to in earlier pages. (pp. 142 to 144).

No. 89 from Śrī Gōvindarāja’s temple in Tirupati, dated in the 50th year of Vīra-Nārasimha Yādavarāya (1255 A.C.), mentions that from this year the Śrīvaiṣṇavas provided lights and flower-garlands to the shrine of Emperumāṉar-Rāmānuja, the Vaiṣṇava-Ācārya. While possibly he was installed in the cyclic year Saumya according to No. 79-D, i.e., in 1248-49 A.C., provision is now made six years later in 1255 A.C., for a light and flower-garlands for his worship.

In No. 90 of the 51st year of Vīra-Nārasimha Yādavarāya’s reign (1256 A.C.), the Śrīvaiṣṇavas of Tirupati executed a document to take effect from the Ādi month of the same year, permitting the raising of a flower-garden called “Yādava-Nārāyanan” and the excavation of a pond for cultivating the red-lotus for decoration of Vēṅkaṭēśvara in the village of Periya-Māmbaṭṭu, a grant to Gōvindarāja, making use of the water of the big tank in Tirupati.

No. 91 states in a Sāṃskṛt-ślōka that king Vīra-Nāraśimhadēva (Yādavarāya) conquered his enemies in war, assumed the emblems of a garland, an elephant, a white umbrella and other insignia of royalty, weighed himself against gold (the tulārōhana), presented that weighed gold to Śrī Vēṅkaṭēśvara’s temple and thereby made Vēṅkaṭagiri (Tirumala) equal to Suragiri (Mount Mēru).

No. 93 refers to the presentation of cows and a bull for a lamp for Vēṅkaṭēśvara in the reign of Vīra-Nāraśimhadēva Yādavarāya, by Tēvapp-nerumāḷ of Nellore.
No. 94 registers grant of land by Viśra-Nārasimha-Yādavāraṇa.

No. 98 from Śrī Gōvindarāja's temple, dated in the cyclic year Kilaka current with the Śaka year 1230 (1308 A.C.) records provision for offerings and ablutions for Śrī Gōvindarāja daily and on special occasions such as Kāśika-dvādaśī (in Kārtika month), Mārgaḷi-dvādaśī (Mukkōṭi-dvādaśi in December), Makara-Saṅkramam (winter solstice about 15th January) and Cittirai-vishu (the Tamiḻ New Year's day, the first day of Cittirai month about the middle of April). This was a period of political turmoil in South India on the eve of Malik Kafur's invasion; and consequently no king seems to be mentioned in this epigraph but only the cyclic and Śaka years are given. This inscription shows provision for special worship of the Deity on certain holy days of observance as per the Hindu calendar.

No. 99 from Śrī Vēṅkaṭēśvara's temple registers a royal order of Tiruvēṅkaṭanātha Yādavāraṇa, dated in the month of Āḍī of the year opposite to the 8th year of his reign to take effect from the Āḍī month of his 9th year (approximately 1330–31 A.C.), granting 5 shares out of the 10 shares in the village of Poṅgalur as a sarvamānya. Free of all taxes, to God Tiruvēṅkaṭamudaiyāṇ for the expenses of the festival in the month of Āḍī and the food-offering, instituted by Śīhagā-daṇḍāṇāyaka in the name of Rēcayadaṇḍāṇāyaka. The other 5 shares in the village were a prior grant to the Deity of the village. A long list of exempted taxes, numbering about 40 taxes including some ancillary taxes, is furnished at the end.

[As we observed in the case of Jaṭāvarman Sundaraṇḍya-I the year opposite to his 14th regnal year in the Serial No. 45 (p. 147 ante), here in the case of Tiruvēṅkaṭanātha Yādavāraṇa we notice such an opposite year to his 8th regnal year, indicating the loss of his kingdom and crown during his 8th or 9th regnal year and regaining them in the 9th year. Instead of the loss of period of time caused thereby in his rule, the opposite year in which he recovered his kingdom is counted as the 9th year of his reign, as indicated by the direction that his order should take effect from his 9th regnal year. As the old Cōḷa and Pāṇḍya dynasties became extinct, their feudatories fought for suzerainty, while Hoysaḷa Vīra-Vallāḷa-III forsook Dhvārasamudra and established himself in Tiruvanṭämala and ruled till 1342–43 A.C. Quite possibly Tiruvēṅkaṭanātha Yādava-raṇa might have opposed Vīra-Vallāḷa on his inroad into Tiruvanṭamlalai and might have sustained defeat.]

Nos. 100 and 101, a copy of each other, from Gōvindarāja’s temple, record the conversion into a sarvamānya, (tax-free) of the Tirupati village
to Vēṅkaṭēśvara, which as a grant made previously was burdened with numerous taxes, a list of which is appended to No. 100, by Tiruvēṅkaṭanātha Yādavarāya in the 12th year of his reign (133–334 A.C.).

No. 102 appears to refer to a transaction following grant of Poṅgalur, as a Sarvamāṇya with all taxes remitted, by Tiruvēṅkaṭanātha Yādavarāya in his 12th regnal year, as per No. 99, to serve for the Ādi-tirunāl and the saṇḍhi instituted by Siṅgaya-daṇṇāyakkar in the name of Rēcaya-daṇṇāyakkar for Vēṅkaṭēsvaram, and that royal order was conveyed to the Sthānattār of Śrī Vēṅkaṭēśvara's temple. Thereupon Siṅgaya-daṇṇāyakkar requested the Sthānattār to utilise the produce from the village not only for the above purpose of the festival in Ādi and for the Sitakaragāṇḍan-saṇḍhi, but also for the offering of tiruppōnakam apiece to Vīra-Nārasīṅga-Perūmāl and Tirumāṅgaṉi-Āḻvār in Tirupati, and in addition to feed 32 Śrīvaṅgavas daily in the Sitakaragāṇḍan-Maṭham, and with the balance to maintain a flower-garden, a water-shed and other charities at Tirumala. And the Sthānattār obviously agreed to all the items and to have the document engraved on stone and on copper plate.

No. 103 mentions an order of king Śrīraṅganātha Yādavarāya in his 3rd regnal year (1339–40 A.C.) (P.111, Vol. I), allowing transmission of water to the lands granted for Emperumāṇar-Rāmānuja from the big tank in Tirupati, which was a grant to Tiruvēṅkaṭamūḍaiyān, after paying 200 paṇam as tirumun-kāṇikkai (present or fee) to Tiruvēṅkaṭamūḍaiyān.

No. 104 brings to our notice the establishment of two Maṭhams (religious institutions) at Tirumala and in Tirupati by Mahāpradāhi Immaḍi -Rāhuttarāyan Mādappan-Siṅgaya-dapāyakkar, his placing them in the charge of certain celibates, their collecting 1000 paṇam from a Jīyar (recluse) and making the two Maṭhams and two Nandavanams (flower-gardens) over to him for his residence.

[ Herein the establishment of the two Maṭhams and the flower-gardens by Siṅgaya-daṇḍanāyakkar and their being handed over to the charge of the Deśāntari Jīyar together with the means of subsistence settled for him in 1339–40 A.C. for his service in the temple seems to lie the origin of the Jīyars as the functionaries of the temple, who latter on gained a voice in the management of the temple (p.113, Vol. I) and subsequently assumed the designation “Dharma-Karta.” They are two religious recluses a senior and a junior, the senior Jīyar or Jīyangār selecting a Teṅgala Vaiṣṇava Brāhmaṇa from the South and initiating him for the Junior’s office. The junior steps into the senior’s office when it falls vacant and selects and initiates a junior. There are two maṭhams separately for them both in Tirumala and in Tirupati, and
they receive small shares of prasādams from the two temples and also small payments of money as emoluments. They have assistants, called Ekāṅgis, to help them in the discharge of their functions in the temples and in festivals].

No. 104 contains the stipulation that while utilising the provision settled for his living, if the Jyar’s death occurs, the properties should revert to the Dañdanāyaka who would appoint a Dēśāntari for the service of Śrī Veṅkaṭēśa after his paying 400 paṇam into the Śrī-Bhaṇḍāram. These appointees were required to arrange to propitiate the Processional Images on the 4th festival day and on the hunting festival day, being seated in their AриŚānālayan-nandavanam and the Vаṇ-Śaṭhakōpan-nandavanam, from the interest on the 100 paṇam invested by them in the Śrī Bhaṇḍāram as capital. The record is dated in the 3rd year of Śrīraṅganātha Yādavarāya’s reign (1339-40 A.C.)

No. 105 of the 9th year of Śrīraṅganātha (1345-46) mentions offerings on the pādiyavēṭṭai day.

No. 106 of the 19th year of the reign of Śrīraṅganātha Yādavarāya (1355-56 A.C.) mentions Malaikiniyanīṇa-Perumāḷ as the name of the Processional Image of Śrī Veṅkaṭēśvara, with His two consorts, Nāccimār, who were required to be seated in the Čēdiyarāya-maṇṭapam during the procession on the 4th day in each of the festivals and propitiated with offerings from the necessary ingredients to be supplied from the temple-store together with other relevant articles out of the interest on the deposit of 400 paṇam made into the Śrī-Bhaṇḍāram by Taḷuvakkula alias Pallavarāyar.

[ This is the first time that we notice the name, “Malaikiniyanīṇa-Perumāḷ” and His two consorts, “Nāccimār” Śrīdēvi and Bhūdēvi, though we have mention of the “Nāccimār” in No. 104, while “Malaikiniyanīṇa-Perumāḷ” is missing, owing to the damage of that portion of the epigraph. It would, therefore, appear that these three Processional Images were newly cast and brought into use, quite likely in the middle of the second quarter of the 14th Century A.C., for the obvious reason that the silver Image, Maṇavāḷa-Perumāḷ, installed by Sāmavai, with provision for His festivals, in the 7th Century, was too small and also single without Consorts; and hence He was set aside for other functions and three new Images were forged.

Further, at the end of the record we find the stipulation that the donor who provided for food-offerings to the Deity shall be entitled to a quarter share of the offered Prasādam. This is a new provision which we did not come across in the previous cases of food-offerings arranged for Veṅkaṭēśvara by donors.
In Nos, 74 and 75 two festivals are mentioned as taking place in the months of Puratthāśi and Cittirai, and in Nos. 73 and 78 food-offerings are provided to be made in some maṇṭapams, quite possibly outside the temple. These four epigraphs obviously belong to the time of the Telugu-Pallava King, Vijaya-Gaṇḍagōpāla as they refer to his 5th regnal year, Gaṇḍagōpālan-Mādai and merely mādai, and, therefore, quite likely the four fragmentary records must be dated between 1255 and 1260 A.C. or thereabout. We have no information as to which single Image or double or triple Images for the processions in the four streets and to the maṇṭapams in the flower-gardens were conducted and the offerings were made in them, as it would have depended on the space available on the particular vehicle for the Images.

No. 107 dated in some year of the reign of Śrīraṅganātha Yādavarāya stipulates for the offering of a tiruppōnakam during festivals at the entrance to the temple, to the Processional Images at Tirumala and on hearing the recitation of the Tiruvāyamoḷi (a part of the Tamīḷ Prabhandham) elsewhere when seated.

[ In No. 61 we found the introduction of the recital of the Tirumoḷi in Śrī Gōvindarāja’s temple in 1264 A.C. or so, and in No.74 Āṇḍāl’s Tiruppāvai in Śrī Vēṅkaṭēśvara’s temple in the second half of the 13th Century A.C. Here in No. 107 we notice the provision for the recital of the Tiruvāyamoḷi in Śrī Vēṅkaṭēśvara’s temple during the second or third quarter of the 14th Century. The two temples have thus been filled with Vaiśṇava ritual by that time.]

No. 109 relates, in a Tamīḷ verse, that king Śrī Raṅganātha Yādavarāya, having defeated his enemy kings, and made them settle on mountains from out of their cities, and adorned his wounded chest with a flower-garland as a mark of victory, constructed a royal palace for himself on the Vēṅkaṭa Hill as an imperishable wealth in his 16th regnal year (1352–53 A.C.). Probably this is the present Śrī Hathirāṁjī-Mahām of the Mahants at Tirumala.

No. 110 recounts the birudas (titles), a Rāma in battle, the ornament of the Lunar race, Cāḻukya-Nārāyaṇa, and gives the Śaka year, 181 current with the cyclic year Vikāri which must be Śaka 1281. The date possibly belongs to the reign of Śrīraṅganātha Yādavarāya; and it would be his 24th and last year of his reign (1360 A.C.). Hence he must have been contemporaneous with the first two kings Harihara-I and his brother Bukka-I of the “Saṅgama dynasty” of Vijayanagara founded in 1336 A.C.; and quite probably he served under them (p.111, Vol. I).
No. 113 registers the gift of 32 cows and a bull for a perpetual lamp in a certain year of a Yādavarāya, quite likely Śīrāṅganātha Yādavarāya, by Erāmaṇci Periya-Pemmā-Nāyakkar, entitled Śrī Mahānāyakkar (the great commander) and Bhāṣaikkuttappuva-Rāyaran-gaṇḍa (the chastiser of kings who recant their promised words), when he attended the Vāsanta festival (in spring season) at Tirumala.

No. 114 is a similar gift of 32 cows and a bull for a nandāvilakku, a perpetual light, for Tiruvēṅkaṭam-Udaiyān, by Pāppunāyakkar-Pemmu-Nāyakkar, also entitled Śrīman Mahā-nāyaṅkācārya and Bhāṣaikkuttappuva-Rāyara-gaṇḍan, in the cyclic year Śārvārī (1361 A.C.). This donor was the younger brother of the donor in No. 113, both being sons of Pāppu-Nāyakkar. Both the brothers appear to have served under Śīrāṅganātha Yādavarāya (p.112 Vol. I). Probably owing to the demisc of Śīrāṅganātha Yādavarāya in the previous year Vīkāri, only the next cyclic year Śārvārī is noted in No. 114 without the mention of the king.

No. 116, a Sanskrit slōka, mentions the presentation of an ornament for the hand of Śaury (Viṣṇu) by king Hōbāḷa, delighting the mind of the people, and states that this adornment of the Varada hand of Vēṅkaṭēśvara signifies the abidance of Va’kunṭhatvam, qualities such as peace, plenty, eternity and bliss, on the Vēṅkaṭādri alone (p. 142, Vol. I).

No. 117, a Tamil stanza, refers to this presentation of the ornament as a tirukkaimalar for the God of the north Vēṅkaṭa Hill abounding in fragrant gardens, by Ōbalānāthan, the Yādava king of Taṅjai (Tanjore). This Hōbala or Ōbalānātha claims ruler-ship of Tanjore. His date and antecedents are not known. He might have belonged to the local Yādavarāya rulers or to the Yādava kings of Dēvagiri in Mysore. No 148 refers to this Hill as Śrīśaila.

About 60 epigraphs belonging to this period of time, the 13th and the 14th Centuries, before the firm establishment of the authority of the Vijayanagara kings, are small fragments, giving some detached information.

Among them, Serial Nos. 162 and 163, refer to the Mathams and the nandavanams and ostensibly pertain to the transaction mentioned in No.104 of the 3rd regnal year of Śīrāṅganātha Yādavarāya, of having handed them over to the Jiyaṛ with the stipulation of propitiating the Processional Images in the Ariṣāṅalayan and Van-Saṭhakopan flower-gardens. No. 162 mentions that, out of the income from the Matham, some jeweís and ornaments were made and decorated to certain Images. No. 163, with the date, the 5th year of Śrī Raṅganātha apparently (1341–42 A.C.), confirms the original stipulation that, on the death of the Jiyaṛ, his successor should pay the agreed amount, collect the taxes granted to the Matham and conduct i.e., arrange
to carry on the offerings to the Processional Images in the said gardens on the two days of the festivals. Nos.111 and 112, from two detached slabs, state “This is the Matham of Śrīman Mahāpradhāni Immaḍi-Rāhuttarāyan-Siṅgaya-Daṇḍāyakkan entitled Sitakaragādan.”

No. 160 with the words “having determined to conquer” and “planted the pillar (of victory)” may probably relate to Jāṭāvarman Sundara-Pāṇḍya-I.

The fragment No. 161 is peculiar. It reads, “....the best king having deceased....the proper course being adopted...” The reference is perhaps to the death of Śrīraṅganātha Yādavarāya, who, in No. 109, is said to have built a palace for himself in his 16th regnal year, after vanquishing his enemy kings and who might have lived in it and probably breathed his last in it on the Vēṅkaṭa Hill sometime after his 24th regnal year (1359–60 A.C. No. 110) and to the election of his successor.

No. 123 registers the gift of 6 lamp-stands, possibly for 6 lamps to be put up in the temple.

Nos. 125 and 126 mention some Áljvār whose name is lost, and gift of cows for offering milk to him each day; the responsibility for the service was undertaken by the Sahāiyār who valued and received the cows as a trust. Actually there is no Áljvār at all in Vēṅkaṭēśvara’s temple.

No. 27 of the time of Kulottuṅga-Çola reigning with his queen Ulagamudaiyāḷ mentions the offering of milk and curd provided by his queen for the Áljvār presiding over Tirumala (line 3). Line 2 also refers to “Niṅṛa Áljvār.” Hence the Áljvār referred to in Nos. 125 and 126 must doubtless indicate Śrī Vēṅkaṭēśvara only.

Nos. 130 and 131 provide for perpetual lights for Tiruṅkaṭtamudaiyāṅ through gift of cows and a bull valued at 310 panam which the donors seem to have deposited.

In No. 132 provision seems to have been made for four lights for Him. Nos. 133, 134 and 135 also contain provision for lamps. Nos. 142 and 143 refer to two lights provided and two lamp-stands presented in the 22nd year of some king’s reign. No. 169 refers to the gift of 32 cows and a bull and a lamp-stand for a light.

No. 150 points to the mantapam built by Čēranaivenṛn, one of the Tambirānmār, discharging Viṅṇappam service: (soliciting permission for commencing the temple rites).

Nos. 151, 152, 153, and 154 make provision for food-offerings through a deposit of 400 panam in No. 152, and through a gift of 2000 kuḷi of land in No. 154. No. 155 mentions the mudal-sandhi, first offering of food, on the
day of Aviṣṭam (Dhanisṭha) star, and also a nandāvilakku (perpetual light). No. 166 is also a provision for a Tiruppōnakam (poṅgali). Nos. 167 and 168 refer to flower-gardens, and food-offering in No. 168 during the kōṭai-tirunāl (summer festival).

From Tirucānūr temple we have 16 fragments. Among them, Nos. 118, 119 and 120 and 137 mention Tiruvilāṅkōṭi-Perumān-ādīgal, the God stationed in the new shrine, and a food-offering from a certain Kaḷaṅju of gold presented in No. 118, an offering from some land granted in Śōla-nādu in No. 119; and the feeding of a number of Brāhmaṇas by the payment of 10 pon and grant of land as Tiruvurrāṅkōṭi-kaipuram in No. 120 and for a food-offering in it as the sanctum in No. 137.

No. 121 is a provision for some offerings of food out of the taxes collected in gold and perhaps from a deposit of money also to make up any deficit in the income. Nos. 127, 128 and 129 seek the protection of the Vaiṣṇavas, the Empōrumān-ādīyar of the 18 nāḍus for the charities and services arranged by the donors by payment of 40 kaḷaṅju of gold apiece for Tiruvēṅkaṭādēvar. No. 139 is a provision for niṣadapppadi, daily offerings, from the interest on the gold deposited. No. 140 mentions a payment of 100 kaḷaṅju of gold, with which the Sabhaiyār of Tiruccōkunūr purchased paddy-growing land. No. 141 refers to a light. No. 170 provides for offerings of food for Tiruvēṅkaṭam-Uḍaiyān with 10 tūmbu (80 measures) of rice and ingredients of ghee, vegetables, pulse, salt and curd and arcca nuts, betel leaves, sandal paste, and oil for the lamp. No. 146 also contains a provision for offerings with 80 vatti (puṭṭi) of paddy together with nuts and betel leaves, oil for smearing the body of the Deity and other articles. No. 144 refers to Gōvinda-ppurumāl and Nārāyaṇa, Tiruvilāṅkōṭil and also Āḷagiyā-Perumāl, and some money paid into the Śrī-Bhaṇḍārām. Nārāyaṇa might be the Yādava-Nārāyaṇa Deity instilled in Tirupati for whom a food-offering was arranged by Tiruvēṅkaṭānātha Yādavarāyā (Nos. 100, 101, Vol.I; and pp. 102-103 Ibid): and Āḷagiyā-Perumāl is the Deity in Tirucānūr (No. 34 and pp. 54-55, Vol.I)-Sundararājasvāmi.

The fragments Nos. 171, 172, 173 and 175 mention the words Uḍaiyavar, Rāmānuja, Āṇandāḻvān Vēṅkaṭattuvaiṟav (grandson of Āṇandāḻvan), Āṇandāḻvānppillai Vēṅkaṭattuvaiṟav, among the Ācāryapurūṣas of Tirupati, offerings and flower-garden. Āṇandāḻvan is said to have been a favourite disciple of Śrī Rāmānuja and to have settled himself at Tirumala for Vēṅkaṭēsvara’s service. He is believed to have excavated the fresh-water tank lying to the west of the Tirumala village, known as the Āḻvār tank. His grandson who also settled himself at Tirumala, Vēṅkaṭattuvaiṟav, appears to have undertaken as his charity (No. 171) the propitiation with food-offerings
and decoration with flower-garlands and sandal-paste of Śrī Rāmānuja probably installed by him or some one else already (Nos. 171 and 172), and to have formed or maintained a flower-garden called Rāmānujan Tirunandavanam (No. 175). He is said to be one of the Ācārya-puruṣas of Tirupati. At the time of the death of Rāmānuja in 1137-38 A.C. Vēṅkaṭatūravīr might have been in his youth or manhood. If he had installed Rāmānuja in Tirumala, it would have been in the 3rd quarter of the 12th Century A.C. Then the reference in No. 79-D to Rāmānuja, Emperumānār and the cyclic year Saumya (1248-49 A.C.) would be to some provision then made for his offerings or other services.

No. 176 is a small complete inscription fixing the boundary between Tirupati and Avulāli (Avilāla village situated about a mile to the south of Tirupati) from the Periya-ēri lying at the south-west corner of Tirupati, and refers to the boundary stone already planted for the demarcation of the Jīyar-kuli on the west.

No. 177 from the Periyālvār shrine at Al'piri (Aḍi-paḍi), at the commencement of the flight of stone steps to Tirumala, states that a certain Kāmavilli excavated and dedicated a small tank to Sarpagiri-appan (Śēśādriśvara, i.e. Śrī Vēṅkaṭēśvara abiding on the sacred Hill of the shape of the serpent, Ādiśēga), having been named after his mother who taught him the virtue of the thirty-two acts of charity (p.166, Vol. I).

Nos. 10 and 11 of this Vol. I mention Sarvajña-Khaḍga-malla, the Pallava prince, Kōpperuṇiṅga or Mahārājasimha, who ruled in Śendamaṅgalam (South Arcot District) as a evocatory of Rājarāja-Cōla—III in the earlier years of the latter’s reign from 1216 A.C. They give only his birudas or titles, as Kāṭhaka-kula-tiḷaka (ornament of the Kāṭhaka (Kāḍava or Pallava race), Kāṇci-Nāyaka (lord of Kāṇci), Kavisārva-bhauna (emperor among poets), Sahodara-Sundara (who had a brotherly relationship with Jatāvarman Sundara-Pāṇḍya—I), Karnatā-Lakṣmī-luṇṭāka (who robbed the Karnatā or Hoysala kingdom of Dvārasamudra in Mysore of its wealth and glory), Gaṇapati-atta-vīra-pada-mudra (wearer of the anklet of heroes put on his legs by Kākatya Gaṇapati of Waraṅgal) and other ones. No act of service to the temple by him is recorded in these two epigraphs. He was an ambitious and powerful feudatory, rebelled against his Cōla over-lord, defeated him and imprisoned him, when the Karnatā king who was the Cōla’s brother-in-law, came to his rescue and got him liberated and reset on his throne in Tanjore. (vide pp. 17-19 of Vol. I and pp. 101-103 and 115-116 of Dev. Epi. Report). His records in Samskṛt verse are found engraved in Śrīśailam temple. He ruled from about 1225 A.C. to 1272-73 A.C.
CHAPTER 16

FULFILMENT OF TEMPLE NEEDS

In reviewing the transactions of Vēṅkaṭēśvara’s temple from the 7th Century when in 614 A.C. Sāmavaī consecrated and installed her silver Image Maṇavāḷapperumāl, we are referred to the “Tiruvilāṅkōyil” in which she had the silver image installed (Nos 8 and 9). Again we note the “Tiruvilāṅ-kōyil” in which a “Perumān-ādigal” was installed, and for this second Image Ulaga-
pperumānār of Śoṭānūr in Śoṭa-naṭup provided a lamp by paying 30 kalaiṇu of gold as the capital in the 51st year of the Pallava King Vijaya-Dantivikrama-
dēva (830 A.C.) (No.1). In the same Pallava Dantivikrama’s reign or a few years later, the Bāna prince Vijayāditya Mahāvali Bānarāya, arranged for the pro-
pitiation with two food-offerings jointly to three Deities, the “Tiruvilāṅ-kōyil-
Perumānaṅgal,” the “Tirumantiraśālai-Perumānaṅgal” and the “Tiruvēṅ-
kaṭattu-Perumānaṅgal” (No.4). Out of these three, “Tiruvilāṅkōi-Perumā
naṅgal” is possibly the same Image as in No. 1 while Tirumantiraśāla-Peru-
mānaṅgal seems to be a new Replica installed a little later than the previous one, i.e., “Tiruvilāṅkōyil-Perumānaṅgal,” and the third entity the “Tiruvēṅ-
kaṭattu-Perumānaṅgal” is obviously the Mūlabēram, the main Deity Vēṅ-
kaṭēsvara, the God abiding on the Vēṅkaṭa Hill. Since the two food-offerings were arranged by the Bāna king to be made jointly to the three Deities, it may reasonably be conceived that all the three Deities were stationed together side by side in one place. And the only place available in those ancient times was the small inner shrine, the sanctum. For in those early Centuries, the sanctums in which Deities were installed were usually small garbha-grham with a concomitant ardha-maṇṭapam of equally limited extent, lacking even a pradakṣiṇam around it for circumambulation; and the worshippers would have been obliged to go round the shrine on the open floor. In such circum-
scribed shrines it is inconceivable where a “Tiruvilāṅkōyil” a minor sanctum, could be formed except in the abridged space within the garbha-grham itself, unless a new building was put up outside it. And there is no evidence and there is no trace of such a new apartment constructed outside the shrine. Hence all the three miniature representations of Vēṅkaṭēsvara, viz., the silver Icon Maṇavāḷapperumāl (Nos. 8 and 9), the “Tiruvilāṅkōyil-Perumānaṅgal” (Nos. 1 and 4), and the “Tirumantiraśālai-Perumānaṅgal” (No. 4), must have been accommodated beside the main Idol Vēṅkaṭēsvara in the
gurba-grham itself on some platform. And all the three Replicas were celebrated like their original Vēṅkaṭēśvara. And all the three Images must necessarily have been exact representations of the Dhruvabēram Vēṅkaṭēśvara and none-else; for they were not named Rāma, Kṛṣṇa, Śiva, Gaṇēśa, Skanda or any other.

This designation “Tiruvilāṅkōyil” occurs even in No 8 dated in the second decade of the 7th Century in 614 A.C., in Nos. 1 and 4 of the 9th Century in 830 A.C. and a little later, and continues even into the 13th Century, as we notice it in No. 43 dated in the 3rd regnal year of “Nāyanār” Jāṭāvarman Sundara Pāṇḍya-I. i.e., in 1254 A.C. which refers to the land-measuring rod maintained in the “Tiruvilāṅkōyil,” and also in the fragment No. 137 of the 13th Century which mentions “Tiruvilāṅkōyil-Perumānaḍigal” in each of its two lines, (1) “Namū Amudan Tiruvilāṅkōyil-Perumānaḍigalukku Tiruvunnāligai... (2) “Kōyil-Perumānaḍigalukku Tiruvunnāligaiyurdu,”” i.e., Namū Amudan provided a holy food-offering to the Image in the Tiruvilāṅkōyil, in the sacred sanctum. In a way this seems to make the meaning and significance of the term, “Tiruvilāṅkōyil” a little clear by equating it with the “Tiruvunnāligaiyurdu,” the sanctum.

The expression appearing in the early 7th Century in No. 8 may signify a minor sanctum for the new silver Image Maṇavāḷapperumāḷ with in the small original sanctum of Vēṅkaṭēśvara or the erection or renovation of the original sanctum sometime prior to the date of the epigraph in the 6th Century or so.

With the introduction in the 14th Century (p.110-111 ante) of a fourth Replica of copper ingrafted with the Śaṅkha and the Cakra into the hind hands while forging the Image together with the two Nāccimār, Divine Consorts Śrīdevi and Bhūdevi so as to make a family group of three, the Paṅcabēram of the āgamic requirement was completed, and the earlier three Replicas were assigned specific functions as ordained by Vēṅkaṭēśvara-Śrīni-vāsa when He was stated to have instantly created them (p. 99 ante).

The Dhruvabēram, Mūlamūrti, the original Idol Vēṅkaṭēśvara, affords Darśanam to His devotees suitably dressed and decorated generally during the different sēvas (adoration services), flower-kirtled on Thursday nights, and almost bare-bodied during the abhiṣēkam on Fridays, and enjoying varieties of food-offerings and edibles (panyārams).

The silver Image Maṇavāḷapperumāḷ set up by Pallava princess Sāmavai, which till then enjoyed the processions in the festivals and the food and other offerings at different places even outside the temple, seems to have been adopted as the Kautukabēram or Bhōgamūrti for daily worship and ablutions and night bedding.
The Tiruviḻaṅkōyil-Perumāṇaṅṭigal (Nos. 1 and 4) must have been adopted as the Balībēram to serve food to the Parivāra-Dēvatas (ancillary Deities) to preside daily in the mornings in the front mahā-maṇi-maṇṭapam, receiving token worship, hearing the almanac (pañcāṅgam) and also the previous day’s income of the temple.

The Tirumantirājālai-Perumāṇaṅṭigal (No. 4) probably became the Snāpanabēram to hear the chanting of Vēdic hymns and incantations and invocations during religious rites and sacrificial oblations and keep constant company with the Dhruvabēram.

Obviously forged purposely with the two Nāccimār, Malaiṅkīniyanīṅga-Perumāḷ or Malayappa, functioned as the Utsavabēram, the Processional Image from the 14th Century.

The prime requisites when a Deity is installed are lights in His presence to make Him visible to the worshippers and offering of food, and flowers for His pūja (worship). In the first inscription Ulagapperumānar himself arranged for a light before the Tiruviḻaṅkōyil-Perumāṇaṅṭigal by payment of 30 kalaṅju of gold. In the second epigraph Śiyakan or Śiyagaṅgan also provided for a light in the shrine in the reign of the Pallava monarch Vijaya-Danti-Vikramavarma. Pallava Princess Sāmavaī herself stipulated for the maintenance of a perpetual light before the silver Image of Maṇavāḷapperumāḷ she installed. The light provided by Ko đuṅgōḷrān in No. 12 and the one in No. 13 appear to have been intended for Vēṅkaṭēśvara Himself. So far till the 14th Century we meet with about 40 instances of provision of lights. In No.19 we come to know that out of 24 lights provided for Vēṅkaṭēśvara through the agency of the Sabhajīrā of Tirumunṭiṭiyam village, including one light of camphor, they failed to burn 22 lights and burnt only two lights including one of camphor. The Adhikāri or Governor of the region enquired into the matter and ordered the putting up of all the 24 lights by means of some amount of gold available to the credit of the Tirumunṭiyam Sabha. No. 123 refers to 6 lamp-stands presenteḍ to the temple for lights and No. 132 to 4 lights pleasantly burning in the temple. So far there has been ample provision for lights in Vēṅkaṭēśvara’s shrine.

As for food-offerings, provision was made, as seen in early instances by the Bāṇa king Vijayāditya in No.4., by Gaṅgai Gaṅgān Raṇaṅgaṅgan in No. 5, by princess Sāmavaī in Nos. 8 and 9, for milk and curd by the queen of Kulottuṅga–I in No. 27, and in later times also, as a mudal-sandhi (first offering) on the day of Dhanisṭha in No. 155, as the Sitakaragaṇḍan-sandhi in No. 102, and as a tirumantirā-Tiruppōṇakam in No. 82. However, sometime in the 13 Century, the means for offerings seems to have been insufficient and the Sthānattār of the temple requested for adequate provision through grant
of land, and Tirukkaḷattidēva Yādavarāya, in compliance with the request of the Sthānattār, granted the full village of Kuḍavūr "So as to extend the Dēvadānam and (make) a permanent provision from land" in his 19th regnal year 1209–10 A.C. (No. 81). Land was granted in No. 43 in 1254 A.C. as requested by the Sthānattār. Donations of land and grants of villages come to our notice in the inscriptions. Some old grants of villages to the south of the Kāvērī river were renewed and confirmed by Jaṭāvarman Sundara Pāṇḍya-I about the middle of the 13th Century. Half a dozen villages near Tirupati including Tirupati itself were endowed to the temple by the Yādavarāya rulers.

In a woody hill like the Veṅkaṭācala, wild flowers might grow, but they might not have been the proper ones useful for worship. Hence some devotees chose to plant flower-gardens on Tirumala and supply the flowers from them to the temple for Veṅkaṭēśvara's daily pūja and for special occasions and festivals. Some owners of the gardens might have put up maṇṭapams in them for shade and rest and for residence, and, as the processions in the streets during festivals attracted their mind, they would have thought of getting the Processional Images into their maṇṭapams and providing for their offerings with tiruppōṇakam (boiled rice and green-gram mixed with ghee and a small quantity of pepper and salt to taste), and appams (thick sweet cakes of rice flour and jaggery boiled in ghee), small quantities of which were desired to be distributed among the visitors gathering at the place at that time, while a larger portion was reserved for apportionment among the managerial staff and temple servants. This process of assemblage and offering and distribution is called "Tiruvōḷakkam" (ōlagam in Telugu and āsthānam in Sanskrit, levee).

Of the two festivals inaugurated by princess Sāmavai, the festival in Puraṭṭāsi has continued to the present day. The other festival in Mārgalī seems to have been discontinued. No. 67 of the 3rd quarter of the 13th Century refers to the festival in Puraṭṭāsi for Śrī Veṅkaṭēśvara, while Nos. 74 and 75 mention festivals in Puraṭṭāsi and Cittirai. A new festival was started by Tiruvēṅkaṭanātha Yādavarāya in Ādi month in his 9th year of reign (1330 A.C.) through the grant of half the village of Poṅgālūr as a sarvamāṇya remitting nearly 40 taxes levied on it (No. 99). So far three festivals have come to notice as having been celebrated for Veṅkaṭēśa in the earlier half of the 14th Century.

Besides the three above festivals, the tirukkōḍi-tirumāl celebrated with the hoisting of the Garuḍa flag on the top of the flag-staff, other festivals were also conducted in the temple. A vasanta festival is referred to in No. 113.
dated about the year 1360 A.C. which would have been carried on in the spring season, March–April. No. 168 mentions the Kōdai-tirunāḷ a festival conducted during the summer in May–June.

For Śrī Gōvindarāja in Tirupati, No. 61 mentions a festival in Vaikāśi in the latter half of the 13th Century. Viṭa-Narasimha Yādavarāya’s queen instituted a second festival for Śrī Gōvindarāja in Āni month, prepared a wooden car for His procession and endowed His temple with half the village of Payiṭḍappalli to meet the expenses of the new festival, to make a Kūṭam or śikharam (ornamental gold or gilded vase to be fixed as the crown of the car), and for repairs to the car and the temple, in the 30th year, (1235 A.C.) of the King’s reign (No. 86). These two festivals continued till the 17th Century. Now-a-days the Vaikāśi festival alone is conducted.

Śrī Kapilēsvara’s shrine at the water-falls down the Hill within a mile to the north of Tirupati was built by Rāyana-Rājendra-Śoḷan alias Brahma-mārāyan-Munaiyadaraiyan, the head of Kōṭtūr, a village which in those days lay within the bounds of the Hill on the north, Tirupati on the west and Tirucānūr on the south. From the name of the builder, Rāyana-Rājendra-Śoḷan, it is inferable that he was an officer of Rājendra Cōla-I, the son and successor of Rājarāja-I, who ruled the Cōla empire from 1011-1044 A.C. Hence Śrī Kapilēsvara’s shrine might have been constructed in the second quarter of the 11th Century. The central shrine of Śrī Kapilēsvara-Līngam facing west, with the shrine of His Consort Śrī Kāṃkṣīdēvī adjoining it on the south, stands in a beautiful locality below a boulder hanging from the Hill and in front of the water-falls and in the midst of a wood (No. 20, Vol. I).

In Tirucānūr the main Deity at the present time is Śrī Padmāvatī or Lākṣmī, also known as Alarmed-Maṅga. But there is no mention of Her in any of the epigraphs. Nor is there any reference to Śrī Kṛṣṇa whose shrine is situated centrally in the temple just opposite to the main gōpuram and who is stated in the Padma-Puruṇa of the Vēṅkaṭācala-Māhāmya to have been there worshiped by Śuka-Mahārṣi after whom the place has come to be called Śuka-puri, Śukanūr, Tiruc-cūkanūr. We have a mention of Aḷajiya-Perumāḷ only in No. 34 dated in the 5th year (1221 A.C.) of the reign of Rājarāja Cōla-III, and of an ancient grant of land or village to Him, of the levelling of a certain tract of land and making it suitable for cultivation by Pokkāran Pāṇḍiyadaraiyan, of his handing it over to the Kaikkōḷas (weavers) of Tirucānūr who undertook to conduct a festival in Paṅguni for Aḷajiya-Perumāḷ (pp. 54, 55 and 106, Vol. I). No. 144 refers to some provision made for Aḷajiya-Perumāḷ along with Gōvinda-Perumāḷ and Nārāyaṇa (probably Yādava Nārāyaṇa installed in Gōvindarāja’s temple). “Tiruvilāṅkoyil” occurs in it and it might be the shrine built for Aḷajiya-Perumāḷ Himself.
The installation of certain Ālvārs also is observed during this period. Tirumaṅgaṇaiyāḻvār is the first one to come to notice in No. 40, in 1235 A.C. during the reign of Rājarāja Cōla–III. It is therein stated that his idol was installed in Śrī Gōvindarāja’s temple some time previously by the villagers of the Kudavūr group of villages and that the residents of the Kudavūr village granted some land for his worship and offerings. On the grant of Poṅgalūr village by Tiruvēṅkaṭāṇātha Yādavarāya for Vēṅkaṭēśvara in 1333-4 A.C., Śīngaya-Daṇḍanāyaka requested the Sthānattār of Vēṅkaṭēśvara’s temple to utilise the produce from the grant village not only for the originally stipulated purposes of His newly started festival in the Ādi month and the Sitakara–gaṇḍan offering, but also for the propitiation with one Tiruppōṇakam apiece to Vira-Nārasiṅgaperumāl and to Tirumaṅgaṇaiyāḻvār. The Sthānattār obliged him (Nos. 102 and pp. 105, 108 and 109 Vol. I).

Next we find Nammāḻvār enshrined near the Kapila-Tirtham waterfall at the foot of the Hill by Vāneduttakaiyāḻagiyār alias Pallavarāyar about 1285-1290 A.C. (Nos. 57, 58 and 165 and P. 69, Vol. I).

At the foot of the Hill to the west of the Kapila-Tirtham where the flight of stone steps commence to ascend the Hill, stands the shrine of Periyāḻvār, the foster-father of Āṅgāl. It is not known when it was constructed and when his idol was installed in it. We have two inscriptions engraved on its wall, both recording the construction of two wells for drinking water apparently for the pilgrims, one by Kāmavilli (No. 177, Vol. I), and the second by Karaveṭṭi-Puli-Āḻvār Mannarpillai of Uttaramērū, with stone steps to descend into it, in the cyclic year Saumya, Śaka year 1411, corresponding to 25th January 1490 A.C. which is the penultimate year of Sāluva Narasimha’s rule, who is therein stated to have constructed the gōpuram of Śrī Lakṣmi-Nārasiṅhasvāmī’s shrine and probably also the big gōpuram which fell during rains in December 1930 struck by a thunderbolt (No. 90 Vol. II). The second well might have been dug afresh in 1490 A.C. after the first one constructed by Kāmavilli would have been damaged and fallen into ruin and hence the time of the construction of the earlier one would have been more or less a century earlier, i.e., about the end of the 14th Century. Accordingly the shrine of Periyāḻvār, on the wall of which these first epigraphs were engraved, may date back to the middle of the 14th Century.

Besides these Āḻvārs, the great Vaiṣṇava-Acārya, Śrī Rāmānuja, appears in a few inscriptions of this period. From the detached words in the fragment No. 79-D and Nos. 171, 172, 173 and 175, Rāmānuja might have been installed in Vēṅkaṭēśvara’s temple in the cyclic year Saumya noted in No. 79-D, corresponding to 1248-49 A.C., or having been enshrined earlier, some provision for his worship and offerings might have been made in that year, and Ānandāḻvān’s grandson Vēṅkaṭatturāṅvār might have provided for them
and might have also reared a flower-garden (No. 175) in the name of Rāmānuja. In No. 89 we find the Śrī vaisnāvas of Tirupati having undertaken to provide a light and flower-garland for him in his shrine in Gōvindarāja’s temple from the 50th regnal year of Vira-Narasimha Yādavarāya, i.e., 1257 A.C. Some land was endowed to his shrine in Tirupati, and by an order of Śrīrānganātha Yādavarāya dated in the 3rd year of his reign (1339–40 A.C.) water was allowed to it from the big tank in Tirupati on payment of 200 pañam to Śrī Vēṅkaṭēśvara’s treasury.

The 13th Century witnessed not only the installation of some Vaiśnava Ālvars but also the introduction of parts of their Prabandham. In the temple of Śrī Gōvindarāja, Tirumoli, a part of the Prabandham, was introduced with daily recitation together with a food-offering to Him, in the 14th or 24th regnal year of Vijaya-Gaṇḍagopāla, i.e., in 1264 or 1274 A.C. (No. 61). This Tirumoli might be the one composed by Āndāl, the Nācchiyār-Tirumoli, rather than those composed by Kulaśekhararājār, Periyālvar, and Tirumangaiyālvar. About the same time Tiruppāvai, also composed by Āndāl, was introduced in Śrī Vēṅkaṭēśvara’s temple during His two festivals in the months of Chittirai and Purattāsu, and similarly an offering was also provided at the time of its recitation (No. 74). Later on, about the middle of the 14th Century, during the reign of Śrīrānganātha Yādavarāya, Tiruvāyinthū, the part composed by Nammālvar, was introduced in Vēṅkaṭēśvara’s temple and an offering was also provided for Him after its recitation (No. 107).

After the prime necessities of lighting, flowers for worship and offerings are provided for a Deity on installation. embellishment and grandeur come into play. Jewellery and ornaments confer grace and beauty; and enlargement of the shrine through several apartments, corridors and prākāra walls and the celebration of numerous festivals with processions of the Deity on different vehicles and amply decorated, and accompanied by the music of the pipe and its accompaniments and attended by bulls, horses, elephants and camels nicely decorated, add to the grandeur of the Deity, conducing to His renown. The festivals began early for Vēṅkaṭēśvara and were augmented during the 13th Century, but the extension of the temple took place later during the Vijayanagara times from the 15th Century onwards.

As regards personal decoration of the Deity, princess Sāmavai provided jewellery for the image: Manavalarperumāl alone. For Vēṅkaṭēśvara the pattam of gold imbedded with 6 rubies, 4 diamonds and 28 pearls presented by Parāntakadēvi-amman, a queen of Parāntaka-II Sundara Cōḷa, in the 16th year of the reign of her step-son Rājarāja-I in 1001 A.C. is the first instance of the gift of an ornament to Him (No. 14). The next one is the ornament for the hand; most probably a gold covering for the palm of Vēṅkaṭēśvara’s Vaikuntha-hasta, the Varada-hasta, the front right hand, pointing downwards
to His feet, by Hōbaḷa Yādava, king of Tafi, possibly in the 13th or 14th Century (Nos. 116 and 117, Vol. I).

There was also decoration of the shrine when Jata-varman Sundara Pāṇḍya-I placed a golden vase over the Vimāna (dome) “Hemakalasa-stāpi” of Śrī Vēṅkaṭēśvara’s shrine, quite possibly about 1256 A.C., when he came to the north on an expedition of conquest between the 5th and 10th years of his reign and proceeded upto the Kṛṣṇā river (No. 49 and pp. 67–69, Vol. I); and when about the same time Vīra Nṛsimha-deva Yādavaraya perhaps covered the Vimāna with gilded plate out of the gold he weighed himself against and presented to the temple (No. 91 and pp. 104–105, Vol. I).

Certain mathams (residences of Sannyāsis, recluses) come to notice in the inscriptions of the 14th Century. On the grant of half the village of Poṅgalur to Śrī Vēṅkaṭēśvara by Tiruvēṅkaṭanātha Yādavaraya in the 9th year of his reign, i.e., in 1330–31 A.C. for the expenses of the festival in the month of Ādi instituted by him and the Sandhi, i.e., the Sitakaraṅganḍan-sandhi, inaugurated by Śiṅgaya-Daṇḍanāyaka in the name of Rēcaya-Daṇḍanāyaka (No. 99), Śiṅgaya-Daṇḍanāyaka requested the Sthānattār (managing body of the temple) to utilise the produce from the village Poṅgalur for not only the expenses of the Ādi festival for Vēṅkaṭēśvara and the Sandhi (food-offering) daily for Him but also for the propitiation of Vīra-Nṛasiṅga-Perumāl and Tirumangaiyāḻvār both stationed in Tirupati, and for the feeding of 32 Śrīvaiṅcavas in the Sitakaraṅganḍan-matham, and from the balance to maintain a flower-garden, a water-shed and other charities (No. 102). From No. 104 of the 3rd year of Śrīraṅganātha Yādavaraya (1339–40 A.C.), we learn that there were two Sitakaraṅganḍan-mathams, one in Tirumala and one in Tirupati, that two flower-gardens were attached to the matham on Tirumala, viz., the Ariśaṅgaiyan-nandavanam and the Vaṉšathakopan-nandavanam, that these mathams were placed by Śiṅgaya in charge of certain sannyāsis who were required to hand them over to a recluse who paid 1000 paṇam and after his demise the properties were to revert to Śiṅgaya on whose approval the sannyāsis would hand them over to another recluse on payment of 400 paṇam into the temple-treasury. By taking charge of these properties, the recluse, Śiyar or Jiyar, was under obligation to provide offerings to the Processional Images on the 4th day and on the hunting day of the festivals being seated in the two flower-gardens. It would have been out of the income of this matham that certain jewels are stated to have been prepared and decorated to Śrī Vēṅkaṭēśvara (No. 162). The sannyāsi, the Jiyar of this matham appears to have to render some service in the temple. Thus Śiṅgaya Daṇḍanāyaka’s Sitakaraṅganḍan-matham seems to contain the origin of the present day Jiyar or Jiyanagar with his service in the temples of Śrī Vēṅkaṭēśvara and Śrī Gōvindarāja.

12
CHAPTER 17

PERIOD OF THE FIRST VIJAYANAGARA DYNASTY

THIS is the picture of Śrī Veṅkaṭēśvara's temple in its several aspects and activities from its earliest glimpse in the 7th Century to the middle of the 14th Century, when the rule of the kings of the first or the Saṅgama dynasty of Vijayanagara was established over this region.

During the period of time of this Saṅgama dynasty, the first inscription that we meet with is that of Bukka-I (1355–1377 A.C.), granting a certain village to Tiruvēṅkaṭamuḍaiyān for His propitiation with 2 tiruppōnakam each day. As the epigraph is damaged, the date and the name of the village are missing (No. 178, Vol. I). Perhaps this offering came to be known as "Bukkarāya-Sandhi" as noted in Nos. 219 and 225.

In the cyclic year Prabhava, on 18th January 1388 A.C., Mullai-Tiruvēṅkaṭa Jiyar, the manager of the Ariśāṅgalaian flower-garden and matham, paid 100 paṇam from the income of Pūṅgōdu village and started a festival in the month of Māsi in the name of the Vijayanagara emperor Harihara-II (1377–1404 A.C.), and supplemented this sum by a further payment of 100 paṇam in June 1390 A.C. for the supply of necessary provisions and articles (Nos. 185 and 186 of Vol. I and 83 of Vol. II).

Dēvarāya-II (1423-1446 A.C.) paid his personal visit to God Veṅkaṭēśvara on 5th December 1429 A.C. and granted three villages, viz., Vikramādityamaṅgaḷa and Eḷamaṇḍiya including Cīrūkūrakāḷu, both belonging to the Rāja-Bhaṅgāra (king's treasury) of the Candragiri treasury, and Kaḷara-Vīḍḍāle, a previous grant elsewhere, an also paid 2200 gold varāha coins, and stipulated for the daily offering of 30 platefuls of cooked rice, 1 plateful of pāyasa (boiled rice mixed with milk, sugar and spice) and 1 plateful of appa (sweet cakes), totalling 33 plates and presented two big cups for holding spiced water and punugu (civet oil) for smearing the Deity's body. He also arranged for the celebration of a festival in the Äśayuja month (September–October) for 9 days from the day of Punarvasu star, to end on the day of Svāti with tīrihāvārī (sacred bath). The gift of the three villages is stated to have been made by Dēvarāya with libation of water and gold on the meritorious occasion sacred to Hari (Viṣṇu) of the Uttāna-dvādaśi, on which day Viṣṇu is supposed to wake up to activity after repose of four months from
the second lunar day of the dark fortnight of Āṣāḍha (June–July), and which occurred in the bright fortnight of the previous month of Kārtika (October–November) on the 8th November 1429 A.C. (No. 192).

A military commander of Dēvarāya–II, viz., Teppada Nāgeya Nāyaka, son of Muddaya Nāyaka, visited Śrī Vēṇkaṭēśvara in Śaka 1364, Dūndubhi, corresponding to the 12th January 1443 A.C., presented 3000 honnu (ponnu, gold coins) as Kāṇike (gift) and paid 100 gold coins for amṛta-pāḍi (sacred food-offering) of two platefuls with two flower-garlands and certain eight items, and also ordained for the making of three small plates with the 3000 gold coins presented by him (No. 209).

Amāṭyaśēkhara (Chief Minister) Mallāṇa or Mallanḍaiyar, alias Mādhavādāsa, governor of Candragiri-rājya, son of Dēvarasar and disciple of Gōpināthayya, repaired the supply channel to the tank in Avilāli village, also dug a new distribution channel from the tank and levelled and brought under cultivation 5000 kuḍi of land, and from the increased yield of grain from these means, stipulated for the offering of 1 tiruppōṇakam daily to Śrī Vēṇkaṭēśvara, and also presented 82 heads of cattle for ghee for the food-offering and for two lights in the sanctum, in Śaka 1330 i.e., 13—3—1409 A.C. (No. 194). In a small Saṃskṛta-sūkṣa (No. 195) these two services of Mallāṇa, naivēdyam and nitya-dipam, are noted. He had served under four Vijayanagara emperors from Bukka–I to Dēvarāya–II (Dev. Epi. Report, pp. 134–135). Again in Śaka 1366 corresponding to 2-10-1444 A.C. he excavated an irrigation channel to the tank in Pāḍi village and with the increased produce, arranged for two sandhi offerings for the God. Meanwhile in Śaka 1339, he constructed the Tiru-mahāmāṇi-maṇṭapam (the open portico in front of the sanctum) and dedicated it as his service to Śrī Vēṇkaṭēśvara on 25th August 1417 A.C (No. 196). A damaged epigraph (No. 198) mentions detached words, ‘being the disciple, Śrī Mādhavādāśar, Ānanda-Vimāna, executed, paṇam,’ which indicate that he executed some work relating to the Ānanda-Vimāna, the dome over the sanctum, such as repairs or gilding. For the first time we are informed of the name of the Vimāna as “Ānanda-Vimāna.”

Peri-Mallayādēva Mahārāja, son of Eṛrakampaya-dēva Mahārāja with the Sāluva birudas (titles), as Śrīman-Mahāmāṇḍāleśvara, Medini-misara ganda (the head or master of those having m. tache on earth, i.e., a soldier, means the chief or commander of soldiers), and Kaṭhāri-Sāluva (member of the Sāluva family holding the Kaṭhāri or sword as the family emblem), paid 1000 paṇam for 1 tiruppōṇakam to be offered daily to Tiruvenkaṭambuḍaiyan in Śaka 1368 on 10th October 1446 A.C. (No.210) (also pp. 137–138 of Dev. Epi. Report).

In Śaka 1372 on 31st August 1450 A.C. another Sāluva Chieftain, Siru-Mallaiyādēva Mahārāja, son of Malagaṅgayādēva Mahārāja, with the above
Sāhuva titles paid 1200 narpanam for the daily offering of 1 tiruppōnakam to Vēṅkaṭēśvara from the interest on this capital. As these donors would not be present in the temple to receive the donor's share of a quarter of the prasādam offered to God Vēṅkaṭēśa, it is stated that the total quantity of the prasādam provided for by several persons, including the Rāyar-sandhi, i.e., that provided in the name of Bukkarāya-I (No. 178), upto that date, would be distributed as per practice in vogue, i.e., among the temple staff and the pilgrims (No. 218).

Emperumānār-Jiyar, the Kōyil-Kēḻvi (supervisor or manager of the temple routine) and the owner and manager of the Paṅkayaccelli-tirunandavanam flower-garden) and the Maṭha also on Tirumala, deposited 2000 narpanam in the temple-treasury in the Śaka year 1367 on 13th December 1445 A.C. for 2 tiruppōnakam to be offered as his service to Vēṅkaṭēśvara daily along with the daily offering made as the Bukkarāyan-sandhi. This is the first reference we get of a Kōyil-kēḻvi and of his being the owner of the garden and the head of the Maṭha (religious institute) (No. 219). He was also one of the members of the Sthānattār.

This Emperumānār Jiyar made further deposits into the Śri-Bhaṅdāram for the propitiation of the Processional Images in Tirumala on the puṣpa-yāgam (tenth day of the festival when the whole body of the Mūla-Mūrti, the Main Idol, is decorated and covered with flowers) in his garden maṇṭapam in each of the 7 festivals conducted with the hoisting of the Garaḍa flag on the flag-staff, commencing from the festival in the month of paṅguni, and for Gōvindarāja in Tirupati on the vidāyāṛi (rest after the strain of the festival, the 9th day), during Vaikāśi and Āni festivals, by payment of 1000 paṇam on 17th February 1446 A.C. (No. 220); on the seed-sowing day (preparatory function on the preliminary day) in the 7 festivals on Tirumala and 2 festivals in Tirupati by paying 1000 narpanam on 27th June 1446 A.C. (No. 221); a third payment of 1000 paṇam for offerings on the day of *Kaiyār-cakram (Sudarśana-Cakra taken out to bring a small quantity of earth for sowing seeds). (on 17th July 1447 A.C. (No. 222). He made a final payment of 5000 paṇam in Śaka 1378 on 21st February 1457 A.C. for a night offering of a tirukkarāmaṇadai for Gōvindarāja every day (No. 223), this amount to be utilised for excavating the tank in Avilāli, a grant village to the temple.

In No. 220, the method of distribution of the offered prasādam is indicated. In the earlier epigraphs the donor was stated to be entitled to a quarter share of the offered prasādam, but there was no mention as to the disposal of the balance of three-quarters. In this record it is mentioned that out

* This and the above item of seed-sowing pertain to one item, but the two are mentioned here as separate items, probably intending one offering to be made earlier in the day and another later on the same day.
of 24 nāṭi of prasādam 4 nāṭi was given gratis to the Ekāki-Śrīvaiṣṇavas looking after the Pankayacelli garden and living in the same Maṭha, 12 nāṭi for the 12 nirvāham (shares) of the Sthānattār (managers of the temple); 8 nāṭi of the prasādam, 1 nāṭi of akkāli-prasādam and 7 appa-prasādam to the Śrīvaiṣṇavas who chanted the Tiruvāymoḷi psalms at the maṇṭapam. The 4 plus 12 plus 8 nāṭi make up the 24 nāṭi of the prasādam. Out of the donor's share of the akkāli-prasādam, a small portion was granted as a free gift by the donor to the Emperumānaḻiyār (temple damsels) and another portion to the Tiruvakaṟpaḍi-Kaikkōlar, persons of the weaver class who were rendering some service in the temple. There is a net balance still of 4 nāṭi and 7 appam which the donor received.

The quarter share of the donor in the appa-prasādam is herein noted as being 14 numbers; but usually it is only 13, as the total number prepared of the appams and other kinds of ṅayāram (edibles baked or fried) is only 52, as will be seen in the case of the distribution in Gōvindaraja's temple in the same inscription, where the donor's quarter share is given as 24 nāṭi of prasādam, 8 nāṭi and odd of Maṭhaṉa-prasādam, 2 nāṭi of akkāli-prasādam, and 13 appa-prasādam.

This Kōyil-Kelvi Emperumānaḻ Jiyar, in providing offerings during the 7 festivals in Tirumala and 2 festivals in Tirupati, also arranged for propitiation of the two main idols in the two temples designated as PeriyaṆerumāḷ with an offering and a māṭrai (cooked rice mixed with curd only, even without salt) and also for Tiruvirirundā-Perumāḷ in Gōvindaraja’s shrine, i.e., God who is in the holy house or sanctum. It is not known which Deity is meant (Nos. 220 and 221), Likewise in No. 184 the donor Aḻagappirāṇar Tirukkali-kanṭidāsar, one of the Sthānattār, provided for an offering for a certain Perumāḷ (whose name is lost) and for Śrī Varāha-Nāyanār (Śrī Varāhasvāmi abiding in His shrine on the west bank of Śrī Svāmi-Puṣkārīṇī, whose name occurs for the first time in this inscription), besides Periya-Perumāḷ, i.e., Central Deity Vēṅkaṭēśvara in Śaka 1301 on 13th January 1380 A.C.

In No. 187 details of individual distribution among the 12 nirvāham of the Sthānattār in Vēṅkaṭēśvara's temple are given, stating that the 11 nāṭi prasādam to be so distributed was granted as a gift by the donor Mullai-Tiruvēṅkaṭa Jiyar of the Ariṣṭāṇālaiyan-Tirunandavanam and Maṭham, ‘to wit being the prasādam granted by you to the Sthānattār, the Sthānattār shall thus partake of it, as 4 nirvāham for the Tirupati Śrīvaiṣṇavas, 3 nirvāham for the Sabhaiyār of Tiruccukanūr, 1 nirvāham for the Nāṁbimār (Arcakas, temple priests), 2 nirvāham for the Kōyil-kēḻkum-Jiyār, 2 nirvāham for the Kōyil-kaṇṭakku-Tiruninraiṟur-udaiyār.’ These numbers seem to indicate that 4 individuals from Tirupati-Śrīvaiṣṇavas, necessarily, 3 from the members of
the Sabhaiyār of Tirucānūr, 1 from the Arcakas of the temple, possibly the chief incumbent, 2 Kōyil-Kēḷkum Ḣiyars, the senior and the junior as at present, and 2 temple accountants, natives of Tiruninra-ūr (the village where Lākṣmī abides), the modern Tīnnānūr near Tiruvaḷḷūr on the railway line between Arkanam and Madras, for the temple in which the junior Ḣiyar is the Dharmā-Karta (Manager), formed the Sthānattār of Śrī Veṅkaṭēśvara’s temple) i.e., the committee of management.

One Śrīrāmadāsa, living in his hermitage in a flower-garden at the Pāpanāśa-tīrtha (about three miles to the north of the temple) paid 1000 paṇam in the Śaka year 1376 on 7–7–1454 A.C. for offering 1 tiruppōṇakam every day to Veṅkaṭēśvara in his name (Nos. 225 and 226), and also made a gift of good cows and jewels (No. 227). In No. 211 we note that Karuṇākaradāsa, one of Sāttāda-Śrīvaiṅavas of Tirupati, generally called Sātānīs or Dāsa-nambis making flower-garlands for the temples, paid 100 pon (gold coins, probably Varāhas) in Śaka 1364 on 29th June 1442 A.C. for offering 1 tiruppōṇakam to Śrī Gōvindarāja each day. Likewise Teppada Nāgeya Nāyaka deposited 100 honnu or pon in the same Śaka year 1364 on 12th January 1443 A.C., for one offering daily to Śrī Veṅkaṭēśvara (No. 209). The 100 gold coins must have been equivalent to the 1000 paṇam or narpaṇam deposited by others for offering the same, one Tiruppōṇakam daily to the Deity.

Perumāḷ alias Kollikāvalidāsar paid 1000 paṇam in Śaka 1308 on 24th February 1387 A.C. for 1 tiruppōṇakam each day to Gōvindarāja (No.228).

Thus the daily food-offerings to Veṅkaṭēśvara and Gōvindarāja increased in number during this period.

The festivals, tirukkoṇi-tiṟunaḷ celebrated with the hoisting of the flag on the flag-staff, were three or four in the previous period, conducted in the months of Purattāḍi, Cittirai and Ādi, and in Mārgaḷi also originally instituted by princess Sāmavai if it was continued at all. During the regime of the first dynasty of Vijayanagara, two new festivals were added to take place in the months of Māṣi in the name of Harihara-II by Mullai Tiruvēṅkaṭa Ḣiyar in January 1388 A.C. (Nos. 185 and 186), and in Āsvayuja by Dēvarāya-II at the time of his personal visit on 5th December 1429 A.C., through grant of three villages and gift of 2200 Varāhas stipulating for the commencement of this festival from the day of Pūnarvasu and for its ending on the day of Svāti star (No. 192). Āsvayuja month runs almost concurrently with the Tamiḻ month of Purattāḍi in which a festival would take place, ending with the ceremonial bath on the day of Śravaṇa star in the bright fortnight of Āsvayuja. Hence the festival instituted by Dēvarāya-II to commence on the day of
Punarvasu must have been conducted in the latter half of the dark fortnight of Aṣṭāyuja. Thus so far the festivals increased to 5 or 6. In a number of inscriptions we are informed that there were 7 festivals conducted for Śrī Vēṅkaṭēśvara and two festivals for Śrī Gōvindarāja in Vaikāśi and Āni, making a total of 9 festivals (No. 213, 215, 220). No. 215 counts the 7 festivals from the Ādi festival to the Cittirai festival and states that the donor's offerings shall commence from the Māśi festival. No. 220 also counts the 7 festivals occurring from the Ādi festival to the Cittirai festival but gives effect to the donor's offerings from the Paṅguni festival. However it is not declared in any of these inscriptions in which months these 7 festivals actually took place. Quite probably they would have taken place in Ādi, Puraṭṭāsi 2 festivals, possibly Mārgaḷi, Māśi, Paṅguni and Cittirai months 5 festivals for Vēṅkaṭēśvara. For Gōvindarāja in Tirupati the 2 festivals in Vaikāśi and Āni months are mentioned.

In these festivals donors arranged for offerings to the Main Deity in the sanctum on certain days and to the three Processional Images at different maṇḍapams in flower-gardens during the processions and elsewhere on one or other of the 9 or 10 days of the festivals.

Besides offerings each day to the Mūla-Mūrti and also in some of the seven festivals, some donors provided for His propitiation on certain other occasions. Mudaliyār Tirukkali-kanriādāsar Aṭāgappirānār, one of the Śrīvaiṣṇavas of Tirupati and one of the Șṭhānattār of Tirumala, paid 4000 narpanam in Śaka 1356 on 16th July 1434 A.C., for providing a sandhi in his name to Tiruvēṅkaṭam-uḍaiyān from its interest for six months during the Dākṣiṇāyanam from the first day of Ādi to the end of Mārgaḷi, i.e., from the summer solstice (about the 15th July according to the Hindu Calendar) to the winter solstice (about the 15th January), each day at the hour of sunrise when God receives worship, and civet oil for smearing it over the holy face and camphor for waving a hārati (No. 207).

Four donors deposited 400 Cakra-paṇam in Śaka 1367 on 13th December 1445 A.C., for a Uttira-Paḍī (an offering on the day of Uttara-Phalguni star) for Śrī Gōvindapperumāl and a Rōhini-Paḍī for Śrī Kṛṣṇa (offering on the day of Rōhini star) every month on the occurrence of these two stars and also for 1 tirukkanāmaḍai for Gōvindarāja on each of the 30 days of Tiruppalli-Eṭucci in the month of Mārgaḷi (No. 212).

Mullai-Tiruvēṅkaṭa Ḥyār arranged in Śaka 1312 on 8th December 1390 A.C., through a payment of 1200 paṇam for one tiruvōḷakkam on each of the middle ten days during the Tiruppāvai recitation in Mārgaḷi month within the hearing of the Processional Images, Malai-kiniyaniṛa-perumāl and Nāccil-mār in Tirumala, and for 1 appa-paḍi and 1 tirukkanāmaḍai on the Śattu-
muṟai (last) day; and for similar offerings to Gōvindarāja on each of the ten days of the Tiruppāvai during the Adhyayanōtsavam in Mārgaḷi, (No. 187). From this inscription it seems that the Tiruppāvai was recited only during the middle ten days of the Adhyayanōtsavam in the two temples.

Giridēvappagal, younger brother of Śāntappa-Netgappanan, son of Śāyanaṇagal of Aṭrēya-gōtra, purchased the Lākṣmi-Nārāsinhan-manṭapam and a nandavanam on Tirumala for 600 paṇam and gave them to the temple, in lieu of which it was arranged in Śaka 1326 on 18th December 1404 A.C. to offer 1 appa-padi on the 7th day of each of the festivals and also 1 tiruvolakka-coṭirappu in the Koḍai-tirunāl to the Processional Images at this manṭapam (No.191).

In Śrī Vēṅkaṭēsvaram’s temple, Vēdapārayanam (recitation of the Vēdas) ceased somehow (naṇavādirudapadi-āle), while grandeur subsisted for Tiruvēṅkaṭamudaiyān (through) all other rites, Mudaliyar Tirukkalikanri-dāsār-Ālagappirāṇār, one of the Sthānattār of Tirumala, took keen interest in the matter; represented to Udaiyar Dēvāṇa-Udaiyar, apparently the governor of the Candragiri-rajya to resuscitate it as the dharmam of the Vijayanagara emperor at the time, Dēvārya-Mahārya (Dēvarāyai-II) secured the grant of half the village of Siddhakuttai alias Śrīnivāsapuram in Koṭṭāla-sthalam in Vaikunda-Vaḷanāḍu near Candragiri, which pertained to the Rājabhaṇḍārām (royal treasury), as a śrōtriyaṃ (grant to Vēda-vid, Vēda-Pandits), and assigned it to the temple so as to be given over to the 24 mahājanam, Vēda reciters engaged for Vēda-Pārayanam in the temple. The 24 mahājanam found its produce insufficient for their sustenance and requested the Sthānattār for the assignment to them, also of the other half of the village which belonged to the temple and which yielded 200 paṇam annually to it. The temple could not forego this income and it had to be made good in some way. Kalikanriḍāsār took the half village belonging to the Śrī-Bhaṇḍārām on an annual lease of 200 paṇam approached the villagers of the grant villages belonging to the temple, persuaded them to subscribe a few paṇam in each village and make up a total contribution of 200 paṇam to the temple annually, the quotas of the villages ranging from 5 to 21 paṇam per year. The villagers of the Tiruvilaiyāṭṭam villages, numbering-16, agreed on their behalf, an agreement by the village officers and officers of the two nāḍus (groups) comprising these villages, the Tirukkuḍavūr-nāḍu and Vaikunda-Vaḷanāḍu, was got registered, showing the contribution for each village with its name in a schedule. Thereupon the Sthānattār made over the half share of Siddhakuttai village belonging to the Śrī-Bhaṇḍārām to the 24 mahājanam and enjoined on them the duty of rendering Vēda-Pārayanam in Śrī Vēṅkaṭēsvaram’s temple through two individuals each month, i.e., 12 sets of two persons for the twelve months in a year. It was thus through the strenuous efforts of Tirukkalikanriḍāsār that the Vēda
pārāyaṇam in Śrī Vēṅkaṭēśvara’s temple was resuscitated. These several transactions are detailed in Nos. 199–203 of which No.199 referring to the grant of the Rājā-Bhaṇḍāram share and its having been handed over to the 24 mahājanam and their representation of its inadequacy is dated in Śaka 1355 on 22nd November 1433 A.C.; No. 201 containing the Śilā-śāsanam (record on stone) executed by the village heads for their contribution in favour of the Śrī-Bhaṇḍāram and attested by them for each village is also dated on 22nd November 1433 A.C. together with their taking an oath and solemnly making their contribution on the Uttāna-dvādaśi day on 25th October 1433 A.C.; and No. 202 mentioning the quota of each village is dated a day later, on 23rd November 1433 A.C.; Nos. 200 and 203 recording the grant of the half share belonging to the Śrī-Bhaṇḍāram in the village, by the Sthānattār to the 24 mahājanam and asking them to render service by two each month, are not dated.

It would, however, appear that the Sthānattār and others did not evince interest in Vēdapārāyaṇam and did not encourage the chantors with prasādam, as they did encourage the reciters of the Tiruvāymoṭi with some prasādam as apportioned by the donor, Kōyil-Kājśi Emperumāṉar Jīyar (No. 220).

Two inscriptions bring to our notice, sales of house-sites. They are each in four detached parts and are damaged, and are dated in Śaka 1355 (1433 A.C.), mentioning Dēvarāya Mahārāya—II or a part of his birudas. A certain Perumāl-dēviyër had house-sites on Tirumala. She was issueless. She wished to sell her house-sites to the temple. Perhaps sale by a lady was deemed to have been invalid. Dēvaṇṇa Uḍaiyër, the grantor of the Rājā-Bhaṇḍāram share of Siddhakuṭṭai as the governor of Candragiri-rājya to the temple for Vēdapārāyaṇam as the dharmam of Dēvarāya—II in the same Śaka year 1355 (No.199), authorised Śrī Śaṭhākōpanaṁbī Aḷagappirāṇār Gōvindan to make a purchase of the sites from her and then sell them to the Śrī-Bhaṇḍāram, “for the responsibility laid on me by Dēvaṇṇa Uḍaiyar,’ “while I took possession of the available property.” He did so, according to the prevailing value. No.204 records the sale of four house-sites with houses on them in Tirumala for 700, 1000, 1000…. paṇam, and No. 205 records the sale of four house-sites with houses on them in Tirupati for 2000, 450, 1500 and 4200 paṇam, inclusive of registration fee, and these sales are stated to have been registered in the registration office, the ‘āvānakkaḷari.’ All stipulations made in the present day sale deeds and even some more are found incorporated in these documents of the 15th Century, such as: no encumbrance attaches to this; with my full consent I have signed it, by right of purchase the property shall belong to you, and I solemnly declare it a second and a third time; if any encumbrance is found attaching to it, I undertake to interpose myself to free it from the encumbrance; stones, permanent natural properties, future acquisitions, readily available products, future developments and other things of owner-
ship shall rightfully belong to you; it shall be rightfully fit for sale, mortgage, exchange, division, inheritance, gift and every kind of disposal; I agree not to demand a different price; I bind myself not to produce or execute a different second document; I agree not to point to omission of letters or omission of clauses and conditions and thereby demand a fresh presentation and registration. It is mentioned in No. 205 that a Kāṇikkai (donation) was made to Śrī-Bhaṇḍāram through Dēvanā Uḍaiyar. Gōvindan signed the deeds as the vendor and some persons attested them.

No. 206 is also a damaged and detached epigraph of the time of Dēvarāya and refers to an adoption of a girl, as a symbol of which the adoptive mother is stated to have drunk pepper-water and the actual mother to have drunk turmeric-water.

The fragment No. 230-D, referring to the sale of some house-site, mentions the Cittirai month and Anna-Uījai (Swing of the shape of the haṁsa, (swan). Probably a swing festival was conducted in the Cittirai month in the temple during this period. This festival was instituted, perhaps a second time, by Sāluva Narasimharāya in Śaka 1395 on 15th June-1473 A.C. for five days in the bright fortnight of Mīthuna, June–July (No. 50 Vol. II), and not in Cittirai (April-May) as noted in the fragment. They must have been two separate festivals in two different months.

An illustrious ancestor of this Sāluva Narasiṁha, his great-grand-father, Sāluva Maṅgidēva Mahārāja, son of Gūṇḍa-I, was a great general of Būkka-I, and successfully served under the latter's son, Kumāra-Kaṁpana in his wars against the refractory rulers of the South, particularly against Sāṁparāya or Saṁbhuvavarāya in the middle region around Kāfchī on the southern border of the Pāḷār river and other petty chieftains, and more especially against the Muhammadan Sultan of Madura. Both were vanquished, and Sāṁparāya on submission was reinstated, while the Madura Sultan and his army were completely destroyed and the pāṇḍya country was freed from their molestations. Hence he was entitled 'Sāṁparāya-sthāpanācārya' (the revered establisher of Sāṁparāya on the throne). This Sāṁparāya or Saṁbhuvavarāya was the Teluṅga-Sāṁparāya, and the Saṁbhukula-Cakravarti Tirumallināṭha Saṁbhuvarāyapperumāl mentioned in No. 183 as having presented something to Tiruvēṅkaṭamudaiyān, and was perhaps his son. After his destruction of the Madura Sultan and the conquest of Madura, Maṅgidēva is said to have assumed the biruda 'Parapakṣi-sāluva,' (the falcon hunting and killing other birds). It must have been this title in the contracted form of merely 'Sāluva' that was adopted by his successors as a family name for in his two records Nos. 179 in Telugu and 180 in Tamiḻ mentioning his
fixing a golden vase over the vimāna above the sanctum and the gilding of the sanctum of Śrī Vēṅkaṭēśvara’s temple in Śaka 1281, on 6th July 1359 A.C., Maṅgidēva is denoted as ‘Śrīman Mahāmanḍalēśvara’ and ‘Mēdini-Misara-gaṇḍa’ only without the ‘Sāluva’ title. He is also stated to have re-installed Śrī Raṅganātha and presented 60,000 mādas (gold coins) to Him.

Sāluva Maṅgidēva’s liege-lord, Kumāra-Kampana, son of Bukka-I, entitled ‘Mahāmanḍalēśvara,’ ‘Arrāya-Vibhāja,’ and Bhāṣaikkuttappuva-rāyara-gaṇḍa’ is mentioned in No. 181 registering a gift of cows for a light for Śrī Vēṅkaṭēśvara in Śaka 1290, corresponding to 1368 A.C. by a pekkaḍai or preggaḍa, minister of his, probably the Brāhmaṇa general Goppana (Vide Dev. Epi. Rep., pp. 131-132).

No. 193 records the presentation of a paṭṭam of gold and gems to the God of Śrī Vēṅkaṭa Hill by Śrīgirīśvara, the son of Vissaṇa-Dēvarāya, in Śaka 1352 given out in a chronogram, Śrīgirī does not appear to have been the son of Dēvarāya-II or Praudha-Dēvarāya. Dēvarāya-II had a brother named Vira-Parvatarāya and likewise the name ‘Śrīgirī’ might be a sanukrtised form of the real Telugu name ‘Parvatarāja.’ It is not known who ‘Vissaṇa-Dēvarāya’ was? (Vide Dev. Epi. Rep. p. 136).

In No. 224 dated in Śaka 1372, 1450-51 A.C., we find that a certain Cennakēśavadāsār paid 1000 paṇam to two individuals for the privilege of excavating a supply channel from Painḍīpaḷi village to pass through other villages to Tirupati and to extend it to the Avilāi tank, that the tenants of Painḍīpaḷi objected to the excavation, alleging that their fields would be adversely affected, that thereupon the Sṭhānattār and Adhikāri Jayñarasar inspected the channel and apprehended damage to a number of plots in the village and apprised him of it. Then he recovered the 1000 paṇam from the two individuals, transferred the document in favour of the villagers, having perhaps compensated them, and cut a fresh channel from a different spot in the village at his own cost. In view of his investment of money for the excavation of the channel and of the yield from a new plot of land levelled and made fit for cultivation from the new channel, the Sṭhānattār arranged to provide 1 tiruppōṇakam each night to Vira-Nārasimhapperumāḷ enshrined in Śrīnivāsapuram suburb of Tirupati and hand over the donor’s quarter share of the prasādam to the residents of the Rāmanujakṣam in the suburb, established by him. In this inscription, the articles for the offering are agreed to be issued from the ‘Appan-Śrī-Bhanḍāram’ perhaps a new store maintained in Śrī Govindarāja’s temple, instead of from the ‘Śrī-Banḍāram’ as usually mentioned.

No. 217 brings to our notice a ‘Rācamālīkam,’ a supplier of flower-garlands to royal personages, named Cennappa Udaiyar, a Niyōgi-Brāhmaṇa
of Candragiri. He purchased a house-site in Tirupati from two Vaiṣṇavas of the place and the sale deed was registered in Śaka 1371 on 4th March 1450 A.C. under the historical introduction of the Vijayanagara emperor Mallikārjunadēva Mahārāya. As Candragiri formed the headquarters of the provincial governor, it was natural that suppliers of provisions and other necessaries as well as luxuries should have taken residence in it. In that town an army also appears to have been stationed, as we find a `paḍaiyil-irukkum-vyāpāri' (a merchant attached to the army) arranged for some service in the temple and placed it, in charge of the managers (No. 236, a fragment).

This was the state of affairs in Śrī Vaiṅkaṭēśvara’s temple from about the middle of the 14th Century, when the rule of one of the earliest kings of the Saṅgama dynasty, the second king, Bukka-I, was extended over this region as shown by No. 178 recording his name with his birudas and his grant of a village to the temple, though the traditional foundation of Vijayanagara or Vidyānagara was about two decades earlier in 1336 A.C. The grant village was to supply grain for a perpetual daily offering to Śrī Vaiṅkaṭēśvara. Like himself, some of the Sāluva chieftains and others provided for the Deity's daily offerings. The festivals with the flag-hoisting ceremonial, increased to seven in number and almost on each of the 10 days of every one of the seven festivals, two or three food-offerings of different kinds, cooked and baked or fried varieties, were arranged by devotees. Besides these 7 festivals, other festivals, such as the Koḍai-Tirunāl in summer and Adhyayanātsavam in Mārgaḷi month in winter with the chanting of the Prabandham were also performed with offerings on some days in them provided by private individuals. Vaiḍapaṛāyayam, suppressed or superseded by the Tirvāymoṭi, was renewed and permanently established. Cows were presented by some persons for lights of ghee obtained from their milk. Jewels and ornaments were also offered to the God. Irrigation channels for supply of water to the tanks in the grant villages were excavated by some persons at their own cost. The deposits made into the Śrī-Bhandāram by donors for offerings were invested in digging new irrigation channels in the villages endowed to the temple or in repairing the old ones and also the tanks in them, such that the yield of grain, i.e., rice for the food-offerings, should have been greatly augmented and it should have been stored in the spacious granite stone maṇṭapam in front of the present newly built (in the first decade of this Century) *Devaṭhānam office situated to the west of Śrī Gōvindarāja's temple in Tirupati. This site was

* Since been shifted to Kapila Tiratham Road (K.T.Road) into the newly constructed spacious three storeyed building. The old office building mentioned above is being given to the Sub-Collector's office, Candragiri.

—Gopi krishna.
till recently called the ‘Kanijam-tōta’ (the garden of the granary), but now this manṭapam has been converted into different offices of the Devasthānam and rooms were also constructed over it's front portion. In this period, therefore, the temple enjoyed affluence in all respects and its fame also increased and spread all around, especially in South India.

GENERAL NOTE

1. Diacritical letters or marks may vary for the same word, appearing in different places in this book. Hence it may be noted that they are mainly depending on the original script of the inscriptions engraved on the granite slabs for a period ranging from 7th Century to 20th Century.

2. Capital letters are being liberally used to denote the importance of the person, place and time.

—Gopi krishna.
CHAPTER 18

PERIOD OF SĀLUVA NARASIMHA’S REGIME

In the next period of five or six decades to almost the end of the 15th Century, though Mallikārjuna and Virāpkṣa were the reigning sovereigns of the Vijayanagara empire, Sāluva Narasimha was the most prominent and influential general of the time who kept the empire closely knit, as may be observed from his own grant to Śrī Vēṇkaṭēśvara of two villages, Mupaduvēṭa and Māṅgōḍuvelada in Paḍaivittu-rājya in Śaka 1389 on 27th December 1467 A.C., (Vol. II, No. 30), and Dommarapaṭṭi in the same Paḍaivittu-rājya in Śaka 1395 on 15th June 1473 A.C. (No. 50), while Śrīman Mahāmaṇḍalaśvara Timmayadēva-Cōḷa Mahārāja granted to the temple the village Teppattināgānacāvaḍi and another in Paḍaivittu-rājya in Śaka 1386 on 5th May 1464 A.C. (Ibid No. 21); Antembaragaṇḍa Vallabhayadēva Mahārāja granted Parandalūr in Pottapi-nāḍu (present Cuddapah district) comprised in the Udayagiri-rājya; and Kōṇērirāja granted Maruttuvakkudi and Vāḷai-Kulaceṭri in Śoḷa-maṇḍalam in Śaka 1415 on 19th August 1493 A.C., (Ibid. No. 106). His earliest contact with Śrī Vēṇkaṭēśvara’s temple was when he made a grant of the village, Ālipuram in the Candragiri-rājya in the Śaka year 1378, cyclic year Dḥātu on 12th September 1456 A.C., after about eight years from the beginning of his career as the governor of the Province in Mysore with the capital in Kalyāṇapura, his heritage as mentioned in the “Śāluvaḫḥyuyadayam,” and meanwhile transferred himself to Candragiri (Dev. Epi. Rep. pp. 144-145).

On 18th January 1464 A.C., his cousin Sāluva Mallayadēva made a grant of the village Elambākkaṁ in the Candragiri-rājya to Vēṇkaṭēśa. How Mallayadēva could grant it if Sāluva Narasimha was the governor of the Candragiri-rājya at that time, or where Narasimha was, if Mallayadēva was its governor then, are not known. Further, Timmayadēva Cōḷa Mahārāja made a grant of two villages in the Paḍavīḍu-rājya to the temple on May 1464 A.C., (above). In 1467 and 1468 A.C. Sāluva Narasimha granted villages both in Paḍavīḍu-rājya and Candragiri-rājya (Nos. 30, 31 and 34) and confirmed, on 30th May 1482 the grant originally made by him of Durgasamudram (near Tirupati) on 13th October 1472 A.C. (No. 79). Obviously he must have been at the helm of Vijayanagara government, wielding authority over the provincial governors, military officers and others of the entire state.
so as to be able to make grants in different provinces. With the assistance of his able commander Tuluva Narasa Nayaka, he brought the rebellious chiefs of the South to subjection and maintained intact the central provinces of the empire, though he could not reconquer the northern western and the southern-most regions from the Gajapati ruler of Orissa. Through his mandate (niyogam) issued to the managers of Sri Venkateswara's temple on 11th August 1484 A.C. in regard to the object of supplying perfumery and other articles daily for the ablutions of Venkateswara and Govindaraja from the Ramanujakuttams in Tirumala and Tirupati and for the daily propitiation of Kulaeshkaralwar (No. 22), from the income of Gunipundi granted some time previously for the purpose, the practice of the supply of perfumery and other items relating to the bath of both the Deities was alone confirmed, while the propitiation of Kulaeshkaralvar was left out (No. 81). The next date for Suluva Narasimha in these inscriptions is furnished as 20th April 1485 A.C. in No. 82 which records his installation of Laxmi-Narasimha in the shrine at the foot of the front hill beside the pathway over it (at Alipiri or Adipadi).

Mukhappalam Nagama Nayaka was a subordinate military officer of Suluva Narasimha. For his liege-lord Sri Raman Mahanandalesvara Suluva Narasimharaya Maharaja Udaiyar's merit, in August 1487 Nagama Nayaka laid a flower-garden in Tirumala, consecrated the flowers from it for the decoration of Venkateswara, arranged for lighting two lamps daily in His presence and granted the village Tiradampaadi in Kaccippattu-sirma, which Narasimharaya Udaiyar had bestowed on him as a fief to answer the requirements of his military service (No. 87).

The latest reference to Narasimha occurs in regard to the situation of a stone-stepped well constructed by Karaveitipuliyalwar Mannarpillai of Uttara-Merur recorded in No. 90 dated on 25th January 1490 A.C., wherein the situation of the well is indicated as being to the south of the gopuram of the Laxmi-Narasimha's shrine (No. 82 above) and of the big gopuram at the foot of the hill, both of which are said to be the service of Sri Raman Mahanandalesvara Suluva Narasimharaya Maharayar.

His further career lasted for two more years only up to 1492 A.C., in which year he seems to have died, and his son Immaji-Narasimha occupied the Vijayanagara throne and ruled it till 1505 A.C. with the support of Tuluva Narasa Nayaka, the father of the great Krishnadavaraya and his brothers.

Thus during his 44 years of military career from 1448 A.C., to 1492 A.C., Suluva Narasimha administered his home provinces of Kalyanapura, Chandragiri and Padavdu-rayas in the earlier stages and finally the entire Vijayanagara empire successfully without the semblance of usurpation of it.
Sāluva Narasimha patronised Śri Veṅkaṭēśvara’s temple and made grants of eighteen villages, instituted the Dōḷāmahōtsava-anna-ūḍājāl-tirunāl (swing festival) for five days in the Mithuna or Āni month (July) in its bright fortnight with elaborate ceremonial and sumptuous offerings day and night (No. 50), and also provided for offerings during the different festivals including the seven Brahmōṭsavams; he constructed the Vasanta-maṇṭapam in the midst of the Puṣkariṇī, instituted the tiruppalli-ōḍattirunāl (floating festival) on different days during different festivals, purchased the tīrthavāri-maṇṭapam from the temple priests, constructed four maṇṭapams on the bank of the pond and four maṇṭapams inside the temple in the Sanpaṅgi-Pradakśiṇam (the second enclosure in the temple in which caṇpaka or saṁpaṅgi trees grew in those days) and provided for offerings at these maṇṭapams to the Processional Images in the names of himself, of his eldest son Kumāra-Narasayyan (who is Immaći-Narasimha later on occupied the Vijayanagara throne), of his third son Cikka-Taṅgaman, and of his second son Periya-Taṅgaman (No. 51) and a large quantity of food-offering on the first night of the swing-festival in the name of his mother Mallāyamman (Mallāṃbika) (No. 50). He also constructed the front gōpuram (tower) and other gōpurams in Śri Veṅkaṭēśvara’s temple and the unfinished gōpuram at the entrance to Tirumala village, as well as the gōpurams in Gōvindarāja’s temple in Tirupati and the big dilapidated gōpuram at the foot of the front hill (Nos. 79 and 34).

Kandāḍai Rāmānuja Ayyanār appears to have been his guru, spiritual teacher, and he was made the manager of his free feeding-houses called Rāmānujākāṭams (after the name of this Rāmānujayaṅgār) constructed by him in the north street in Tirumala and within the Gōvindarāja’s temple in Tirupati, to which the donor’s share of all offered prasādas provided by himself were stipulated to be delivered for feeding Śrīvaiśṇavas. Later on he constructed a satram (a free feeding house) near the entrance gōpuram of the temple in Tirumala, placed it in charge of Hastigiriayyan, endowed the temple with five villages on 16th March 1468 A.C., stipulated for the offering of 30 sandhi daily together with some sweet preparations and ordered the donor’s share of the offered prasādam to be delivered to Hastigiri-Ayyan for feeding men in the satram and also pay the Brahmānas wages for carrying the prasādam to the satram, for cooking in the satram and for buying vegetables (No. 34). Gaṅgureṇḍipalḷi was also granted by some one for free feeding in this satram daily for the merit of Sāluva Narasingatāḷa-Uḍaiyar (No. 125). Besides these two feeding houses, he constructed a third satram to the west of the Svāmi-puṣkariṇī on the bank of the tank excavated by him called

* Though Sāluva Narasimha patronised Śri Veṅkaṭēśvara’s temple and rendered several services and charities in it, his patron God appears to have been “Śrī Rāmacandra,” as the colophon at the end of No. 30 points out. (For further information, vide Dev. Epi. Rep. Pages 137 to 147).
the Narasiṅgarāya-kōnēri and arranged for conducting this satram for 10 days during the Brahmostavam in Puraṭṭāśi month.

Besides Śāluva Narasimha, his cousin Śāluva Mallayadēva, Timmayadēva-Cōla Mahārāja, Vallabhayadēva Mahārāja and Kōṇērirāja, who granted villages to Śrī Vēṅkaṭēśvara, as noted above, Śrīman Mahāmanḍalēśvara Gaṇḍabhēruṇḍa periya-Timmanarāja Udaiyar, son of Kommarāja Udaiyar, endowed the temple with Puducēri, a part of the prior grant village, Vēṭṭuvakkulattūr in the śirmai (tract) which formed his hereditary chiefship on 5th June 1494 A.C., (No. 126), like Mukhappālam Nāgama Nāyaka of Tiradaṃpādi in his fief in August 1487 A.C. (No. 87).

Thus during this second half of the 15th Century, Śrī Vēṅkaṭēśvara's temple came into possession of about 30 villages interspersed in the different provinces, in addition to the 20 villages it had been endowed with, in the prior period in an almost compact area near Tirupati. The temple must have had its staff to collect the produce from all these villages together with the grain-tax, gold-tax and other levies which appertained to the grants and which were specified in some cases, since in each instance of a grant, the Sthānattūr or managers of the temple agreed to collect them. In particular, Śāluva Narasimha granted the village Durgasamudram within two miles to the south of Tirupati for the specific purpose of constructing maṇṭapams, gōpurams and other structures both in Tirumala and Tirupati, and in consonance with it, the gōpurams must have been constructed, the Narasimharāya āsthāna- maṇṭapam in front of the dhvajastambham and other four pillared maṇṭapams in the saṁpāṇgi-pradaksinam and on the bank of the Puṣkariṇī in Tirumala and the two gōpurams and maṇṭapams in Śrī Gōvindarāja's temple in Tirupati (No. 79 and line 9 of No. 34). The Vasanṭamāṇṭapam at the entrance to Śrī Gōvindarāja's temple was incompletely constructed by Van-Ṣaṭhakōpa Jīyar from the income of the village Pūṅgōḍu, an old grant to the temple, and it was completed and roofed over by a temple accountant Nallār-Aṅgāndai (No. 83).

In the matter of daily offerings, more than a hundred offerings or sandhis were provided by numerous devotees, including 57 sandhis daily with 68 measures of rice and some sweets stipulated by Śāluva Narasimha, with 4 offerings by his queen Śrīraṅgāmbadēvi (No. 4, 30, 34 and 25), his elder brother Śāluva Timmarājadēva-Mahārāja with 4 offerings (No. 17), his cousin Mallayadēva Mahārāja with one offering together with one appa-paṭi, one tirukkanāmadai and one pāyasa-harivāṇam (No. 18), his other cousins Śāluva Rāmacandra with one (No. 19), Śāluva Parvatarāja with four (No. 23), Śāluva Timmarāja with four for Vēṅkaṭēśvara and two for Ādi-Varāhāsvāmi in His shrine on the west bank of the Puṣkariṇī (No. 76), and Śāluva Goppayyan with one big
cupt of Pānakam each night throughout the year (Nos. 41 and 42); a number of Mahāmanḍalēsvāra Maharājas, provincial governors and chieftains, with one or two offerings and Vallabhayadēva Maharāja with 8 sandhi each (No. 35). Kaṇḍādai Rāmānuja Ayyānār arranged for offering one appa-paḍi and one tirukkanaṁmaḍai daily along with the sandhi of Narasiṅgarāja Uḍaiyar (No. 26), for 4 dadhyōdana-sandhi during the Tōmālaśēva each morning (No. 38), two rājana-tiruppōṇakam each night to Vēṅkaṭēsvāra and two to Gōvindarāja (No. 40), and 4 tiruppōṇakam to Vēṅkaṭēsvāra and 4 to Gōvindarāja, and 8 sandhi to Kulaśēkharāḷivār (No.128) whom he installed somewhere near the north passage of the Tirupati Temple (not traceable now) (No. 36). Kōyil-kēḷvi Emperumānār Jīyar secured two villages in Śoḷa-
manḍalam for Vēṅkaṭēsvāra from Kōnērīrāja in whose name one tiruppōṇakam was offered daily to Him (No. 106), Kumāra-Tātayyāṅgār, one of the Ācārya-
purūṣas of Tirupati provided for one rājana-tiruppōṇakam with two measures of rice daily along with the Rāyjar-sandhi (No.109); a Niyōgi-Brāhmaṇa of Candragiri for one offering each day (No. 2); Vēṅkaṭavalliṇār, a damsel attached to the temple of Śrī Narasiṅghadēva for one daily offering (Nos. 5 and 6); Periyaperumāḷ Jīyar, manager of the Tiruvēṅkaṭanāthan flower-
garden and maṭham, for a double offering each day along with the Bukkarāya-
sandhi (No.7); and Malaikiniyaniṇaṇaperumāḷ Kuppar for one daily offering along with the Bukkarāya-Sandhi (No.9); Periyaperumāḷdāsar stipulated for a daily offering known as “Alaimēlumanthgai-Nācciyār-sandhi” (No.69).

In regard to festivals, the tirukkoḍi-tirunāḷ which commence with the hoisting of the Garuḍa flag to the top of the dhvaja-stambha or the flag-staff, usually called Brāhmotsavams, remained seven in number as in the previous period, but the offerings provided on each of the 10 or 12 days of each festival increased vastly. Six months during which the Tirukkoḍi-tirunāḷ was celebrated are noted in some inscriptions, viz., puraṭṭaṁi and paṅguni (Vol. II Nos. 96, 68,110, 105, 108), Arpaṇi and Mādi (No. 112), and Adi and Cittirai (Nos. 38, 50 and 142). The seventh month of the festival is not mentioned in any epigraph. The number of days in the festival is differently counted according to the provision made by donors for offerings to the Processional Images in it. In No. 1 of Vol. II, nine days are specified upto the day of tirthavāri-
adhvīśam (holy bath avabhṛtha and rest (Vol. I No. 213) after the processions during the festival) counted from the day of hoisting the Garuḍa flag. Nos. 83, 127 and 138 of Vol. II refer to twelve days of the festival from the day of Kaiyār-cakram to Vīḍāyāṛi, that is from the second day prior to the day of flag-hoisting on which the Sudarṣana-Cakram is taken out to the outskirts of the town wherefrom a small quantity of earth is brought to the temple to be put into small earthen pots in the Yāga-Śīla, the sacrificial and fire-
place room, to form the beds for sowing the nine kinds of grains and pulses known as the navadhānya-ankurārpaṇam on the next day, i.e., the
day previous to the flag-hoisting. With the Dhvaja-ārohaṇa, raising the Garuḍa flag to the top of the flag-staff commences the festival proper with processions of the single Image, Malaikiniyaniṇa-Perumāl or shortly Malayappa, on some days, and along with His two Divine Consorts, Śrīdevi Bhūdevi, on other days, as space on the particular vehicle permits. On the eighth day from the day of the dhavaja-ārohaṇa, counted as the first day, takes place the procession on the car of the three Images, the three Utsava-Mūrtis, with great pomp through the four main streets around the temple. On the eighth night takes place the procession of Malayappa alone on the horse vehicle as a galloping ride for a hunt (Vol. II No. 96). On the ninth day, is the tīrtha-vāri, ablutions in the front manṭapam of Śrī Varāhasvāmi’s temple from the water of the Svāmi-Puṣkarini. On the ninth night takes place the dhavaja-avarohaṇa, the withdrawing of the Garuḍa flag from the top of the dhavaja-stambha, flag-staff, indicating the ending of the festival. On the tenth night takes place puspa-yāgam, flower-kirtle, covering the whole body of Vēṇ̄kaṭeśvara with garlands and flowers (Vol. II, No. 135), and on the eleventh day is the Viḍāyārri (rest, repose). Nos. 109 and 134 of Vol. II mention Puspayāgam and Viḍāyārri as being conducted on two separate days, one after the other. As such, from the day of the Kaiyār-Çukram, the Viḍāyārri day becomes the thirteenth day, and this conflicts with its being counted as the twelfth day in the above Nos. 83, 127 and 138. That the two functions, the procession of the Kaiyār-Cukram and the tirumulai-tirunāl (ānkurārpaṇam, seed-sowing) take place on two separate days, the one after the other, is clearly indicated in Nos. 222 and 221 of Vol. I by making provision for offerings in them both to Vēṇ̄kaṭeśvara and to Gōvindarāja as on two separate days. Likewise the offerings provided by the donor in No. 213 of Vol. I on the tirumulai-tirunāl (seed-sowing day) and on the tīrthavāri-nāl during the seven Brahmoṭsavams to Vēṇ̄kaṭeśvara and in the two Brahmoṭsavams to Gōvindarāja are stated in No. 214 to be excellent naivēdyaa made to them on the first and last days of the grand festivals, though seed-sowing is only a preliminary rite on the day previous to the actual commencement of the festival with the raising of the flag, while the tīrthavāri, ablutions, forms the ending rite of the festival.

The vehicles employed for processions of the Images only of the festival on the eighth day, are noted as having been the car on the eighth day (No. 12) and the horse on that night (No. 96), both for Vēṇ̄kaṭeśvara and Gōvindarāja, and the tiruvanantal, Śēgovāhanam (serpent vehicle) for Gōvindarāja on the ninth day. The vehicles on the other days are not specified. But offerings were arranged to the Deities at the time of raising the flag to the top of the flag-staff (No. 69 of Vol. II), on the third, fourth, fifth and seventh days (No. 18), on the sixth, seventh and Puspayāgam and Viḍāyārri days (No. 134), on the sixth and seventh days (No. 103), on the first seven days in the Cittirai festival
on the anāṇa-ujjal (swan-shaped swing) in Sāluva Narasimha’s maṇṭapam on the south side of the dhvaja-stambham (No. 50), and on the twelve days of the festival (Nos. 83, 127 and 138 of Vol. II). More than a score of donors preferred the seventh day of the tirunāl for making offerings to the Deities.

The present-day arrangement of the vehicles for processions in the festival is as follows: on the day preceding the dhvaja-ārōhaṇam is the procession of Sēṇādhipati or Sēnai-Mudaliyār and then seed-sowing, aṅkurārpaṇam; the dhvajārōhaṇam on the evening of the first day after a procession of the Images in a golden tiruci, a palanquin-like vehicle, and on the night the procession on the big Śēṣa-vāhanam (serpent vehicle);

On the Second day Morning: Small Śēṣa-Vāhanam; Night: Hamsa (swan)-Vāhanam;

On the third day Morning: Sīṁha (lion) Vāhanam; Night: Mutyapu-Paṇḍali (pearl canopy);

On the fourth day Morning: Kalpa-vṛkṣa (divine wish-giving tree;) Night: Sarvabhūpāla (Lord of the entire earth-a canopy)-Vāhanam;

On the fifth day Morning: Palanquin with the Deity in it dressed as a bewitching beauty Mōhinī; Night: Garuḍa (Brāhmani kite) Vāhanam;

On the sixth day Morning: Hanumān (Monkey-God)-Vāhanam; Evening: Tiruci with the three Deities in it in white gowns sprinkled thickly over with saffron mixed sandal, (giving an appearance of Vasāḥtam, turmeric water mixed with lime) as the customary function in the marriages on its sixth day, and thereby the procession itself is designated Vasaṅta-Utsavam.

Night: Gaja (Elephant) Vāhanam.

On the seventh day Morning: Sūrya-prabha (sun’s halo) Vāhanam; Night: Candra-prabha (moon’s halo)-Vāhanam;

On the eighth day Morning: Rathōtsavam (car procession); Night: Aśva (Horse) Vāhanam;
On the ninth day

Morning: First procession in Pallaki (palanquin) the day of Śrāvanam star, being considered as Śrī Vēṅkaṭēśvara’s birth-asterism.

Second procession in Tiruci distributing oil and turmeric powder for tīrthavārī, avabhṛtha (ablution) at Śrī Varāha-svāmi maṇṭapam with the water of the Svāmi-puṣkarini.

Night: Procession in tiruci and the dhvaja-avarōhaṇa, withdrawal of the flag from the flag-staff.

This present day practice is in consonance with the system described in Śrī Vēṅkaṭēcalā-Māhātmyā, Bhaviṣyottara-Purāṇa, except in regard to one or two items. In the inscriptions the procession of the Kaiyār-Cakram (Sudarśana-Cakram) to bring earth and the filling of the small earthen pots with this earth for seed-sowing, are stated to take place on two days separately prior to the day of flag-hoisting. The Purāṇa mentions them as taking place on one day only, the day previous to flag-hoisting, as in practice nowadays with the procession of Sēnādhipati or Sēnai-Mudaliyār, and not of Sudarśana. The Purāṇa notes that the dhvaja-ārōhaṇa takes place in the early morning, uṣah-kāla, but it is now done in the evening. The vehicles used on the different days are the same but it mentions a procession on the seventh day evening, on the Maṅgala-giri, quite possibly the tiruci which festival is now absent. Likewise, the Puṣpayāgam stated in the Purāṇa to have been performed on the tenth day ceased to be in vogue long ago. It was renewed on 14-11-1980, but not on the specified day. As the “Vēṅkaṭēcalā-Māhātmyā” was compiled and presented to Śrī Vēṅkaṭēśvara by a certain Pāśiṇḍi Vēṅkaṭatturāvārīr alias Jīyar Rāmānuja-yayan in the Śaka year 1413 on 27th June 1491 A.C., he would have incorporated in the above Purāṇa the procedure, obtaining in the temple at that time (No. 95 of Vol. II).

No. 83 of Vol. II states that the processions of Śrī Gōvindarāja and Nāc-cimār (His two divine Consorts) were conducted as in a marriage and their being seated on the swing in the Vasāṅta-maṇṭapam on the fifth day of the festival is likened to swinging together on a sea-saw in a marriage. No. 127 of Vol. II states that the fifth day of the festival on which Śrī Kṛṣṇa went out in procession was the day of marriage, and that the sixth day was the festival of Vasāṅtām.

On the sixth day in each of the seven festivals in Tirumala, the three Processional Images were taken to the Rāmānujayyan flower-maṇṭapam in
the shrine of Ġñānappirāṇ or Jñāna-Pradān, Varāhasvāmi on the west bank of the Svāmi-Puṣkariṇī and propitiated with an offering of a sugiya-padi, then placed on the swing there and plied to and fro on it, and next carried, in circumambulation of Śrī Varāha’s shrine thrice (No.68).

Tiruvēṅkaṭacciṇukkan Tiruppaṇippillai Emperumānār, in charge of the public works of the temple of Vēṅkaṭēsvara, arranged for offerings to Malai-kiniyaninṟa-Perumāl on the 12th day of each of the 7 festivals and an extra one on the 7th day in them at the Sāluva Narasimha’s maṇṭapam in the Saṅ-panḍi-pradakṣinam for the merit of Immaṭi-Narasimharāya Mahārāya, son of Sāluva Narasimharāya, in Saka 1426 on 20th September 1504 A.C., (No. 138).

In Tirupati, Śrī Gōvindarāja’s Processional Image was taken to the Tiru-maṅgai-Āḻvar’s shrine, probably the one beside the road to the Kapila-tīrtham, on the 7th day of the two festivals in Vāikāśi and Āṇi and again on the 9th days on the tiruvanantal, serpent vehicle, and offered an appa-padi on each of these four days (No. 122). Kaṇḍādai Rāmānujaayaṅgār had constructed a shrine on the way leading north from Tirupati Temple and installed an idol of Kula-sēkhara in it sometime prior to November 1468 A.C., (No. 36) and stipulated for the propitiation of Gōvindarāja when He proceeded to it on the tiruvanantal on the 9th days and on the Viḍāyāṛṛ days, i.e., four days in the two festivals (No. 134). Gōvindarāja was taken also to Raghunātha’s (Śrī Rāmā’s temple on the tiruvanantal on the 9th days in His two festivals (No. 118) and propitiated there in a maṇṭapam; and again together with His two Nāccimār on the day of Viḍāyāṛṛ in the Vaikāśi festival and provided with offerings (No. 110).

All the 7 Brahmoṭsavams for Vēṅkaṭēsvara were commenced with the hoisting of the flag, and only in two of them conducted in the Tamiḻ months of Puratṭāśi and Paṅguni the car was used for the procession (Vol. II. Nos. 68, 96, 100, 105, 108, 110, and 111). For Gōvindarāja in Tirupati the car was employed for procession on the 8th days in both the Brahmoṭsavams held in Vaikāśi and Āṇi.

On the ninth day in each of the seven festivals for Vēṅkaṭēsvara and two festivals for Gōvindarāja, there appears to have prevailed in those days the custom of reading out the temple accounts, perhaps those relating to the income of the temple from the pilgrims during the previous eight days of the festival, by the temple accountants in the presence of the Processional Images seated in front of the temple-granary; and, since the accounts were read out in front of the granary (amudupadi-vāsali, at the gate of the rice-store), it is probable that the expenditure of rice and other grains and pulses also from
the store-room during the previous eight days for the food-offerings comprising *prasādam* and *panyāram* paid for by the pilgrims was included and read out (Vol. II, No.115).

Though it is not specifically mentioned, it is the practice at the present day to draw a small decorated empty car in advance of the big car with the Processional Images seated on it, on the car-festival day of Śrī Veṅkaṭēśvara, to signify that the festival, the *Brahmōtsavam*, was in the past aeons inaugurated by Brahma, the Creatos, and that He actually ever conducts it for Veṅkaṭēśvara. That small car is known as the "Brahma-Ratha" and Brahma is supposed to be present in it invisibly managing the festival.

A number of *maṇṭapams* (porches) in front of houses and in flower-gardens were constructed by certain individuals both on the Hill and in Tirupati at which the Deities in their processions during these *Brahmōtsavams* and other festivals and on some auspicious and holy days were required to be propitiated with offerings.

Besides the *Brahmōtsavams* or Tirukkoḍi-tirunāl, other festivals also existed in the two places. The *kōḍai-tirunāl* or summer festival commenced on the day of *Cittirai* star occurring in the *Cittirai* month (April–May) and lasted for twenty days (Vol. II, No. 126). The first three days in it are celebrated as the "Vasanṭōtsava-tirunāl" (No. 127). Offerings were provided by the devotees on the first day, on the tenth day and on the twentieth day. Kandāḍai Rāmānujayaṅgār, the manager of his own Rāmānujakūṭams and of those organised by Sāḻuva Narasimha and also the manager of the *por-Bhanḍāram* (pon, gold-treasury) appointed through a mandate of Sāḻuva Narasimha’s son, Immaḍi Narasimha (No. 133), provided not only for the offering of 20 *appa-paḍi* on the 20 days to Malaikiniyanināra-Perumāl and Gōvindarāja but also 20 pot-fuls of pānākam (jaggery mixed in water and spiced) to both the Deities and for the singing of his ulā or praise in the sanctum while the two Deities went in procession slowly and leisurely during the Kōḍai festival (No. 134). Kumāra-Tātayyaṅgār also arranged for the offering of 20 *appa-paḍi* to Veṅkaṭēśvara in the 20 days (No. 109); and Mahāmaṅḍaḷēśvara Uttamaṅgaṇḍa .Gaṅḍabhēruṇḍa Narasaraṅga Uḍaiyar stipulated for the offering of 20 *appa-paḍi* to Gōvindarāja at the *maṇṭapam* constructed by him in front of the temple on the 20 days of the Kōḍai-tirunāl (No. 127). Like the *Brahmōtsavams* the Kōḍai-tirunāl was already inaugurated in the previous period in the 17th year of reign of Vira Nārasimhadēva Yādavarāya, i.e. 1222 A.C and appears to have been in vogue in 1404 A.C. (Vol.I Nos. 168 and 19.1)

Likewise the *Adhyayanōtsavam* (the festival in which the psalms of the *Vaiṣṇava Aḻvārs* were chanted) is seen to have been instituted by Muḷḷai Tiruvēṅkaṭa Jiyar, manager of the *Ariśānālaiyan* flower-garden at Tirumala,
in Śaka 1312 on 8th December 1390 A.C., through payment of 1200 panam for offerings on each of the middle ten days during the recitation of Tiruppāvali (psalms composed by Śrī Āṇḍai i.e. Śūḍikkoṭutta-Nācciyār and forming part of the prabandham) in the Mārgāḷi month, the Dhanur-māsam, within the hearing of Malaiṅkiyaniṅga-Perumāl and the two Nāccimār at Tirumala during their processions in the streets, and for Gōvvindarāja also on the same ten days in Tirupati (No. 187 of Vol. I). And in Śaka 1367 on 13th December 1445 A.C. two Śrīvaiṅśnavas of Tirupati and two temple accountants jointly provided for offerings to Gōvvindarāja on each of the 30 days of Tiruppallī-Eḻući during the same Mārgāḷi month (from about the 15th of December to about the 15th of January (No. 212 of Vol. I). Thus the Adhyayanōtsavam and the Tiruppallī-Eḻući, though conducted in one month i.e. in Mārgāḷi, were two separate festivals, as may be seen from the provision made for offerings to the Deities separately for the two simultaneous festivals. Moreover in the case of the Adhyayanōtsavam the number of days of the festival is differently noted as 22 and then supplemented by 2 days as maximum 24 days (No. 134 of Vol. II), as 23 days (In Nos. 83 and 109) and as full 24 days (No. 138 of Vol. II) while the Tiruppallī-Eḻući lasted for the full 30 days of Mārgāḷi. There was also the Tuvakkam (commencement) of Iyāḷā (a part of the prabandham) on the first day and the Tiruvadhyanam lasted for 24 days till the day of taṇṇir-amudu (vaḷi)-tiruttu-nāḷ (day of clearing the path-way to the water-source) (Vol. II, No. 138). This clearing of the path-way was to the Akāṣagāṅgā-water-fall from which even now water is brought for the daily worship of Veṅkaṭēsvara and which is specified in No. 95, wherein it is also stated that the clearing took place on the day next to the day of the Tiruvadhyanam of Kaḍaiṅkēḻi-Nācciyār and that large quantities of offered prasādam were also conveyed to the water-fall and partaken of by the Sthāna-ttār (temple-managers) and others assembled there at the time.

In Tirupati also, a similar function of clearing the path-way to the water took place and Gōvvindarāja proceeded to witness it (No. 85), but as the inscription is only fragmentary, the date and the source of water are missing. In a like manner, No.29 mentions Snāna, ablutions, for Gōvvindarāja in company with Śrīdēvi and Bhūdēvi for the good of the world, with rites prescribed by Rāmānujārya, quite probably the Vaiṣṇava-Ācaṛya Śrī Rāmānuja, from the water of a certain source which is sanctified by the Dēvas and by the invisible flow into it of holy waters from the sacred rivers. The occasion of the snapana is not mentioned. Gōvvindarāja is usually taken to the Kapilātirtha on the avahṛtha day, i.e. 9th day of His Brahōtsavam in the earlier days of Vaikāṭi, for Cakra-Snāna, the holy bath of His Sudarṣāna-Cakra, and on the day of Yagyuvēda-Upākarma in the month of Śrāvaṇa to put on the Yagāyupavita (sacred thread) with due rites, on which day of Paurṇami (full moon) generally occurs the star Śrāvaṇa as noted in No. 29. But the occasion
would not have been Gōvindarāja's *Adhyayanōtsavam* as in the case of Vēnka-
ṭēsvara. Now-a-days Gōvindarāja's *Adhyayanōtsavam* is performed in the
*Tamil* month of *Tai*, and not in the *mārgaṭi* month as we find in these
inscriptions, i.e. from about 15th January.

In Śaka 1385 on 18th January 1464 A.C., Sāluva Narasimha's cousin
Sāluva Mallayadhēva Mahārāja, son of Eṟraḵampayadhēva Mahārāja,
instituted the *Tiru-pavitra-tirunāl, pavitṛōtsavam* (a festival with purificatory
rites) for Vēnkaṭēsvara to run for 5 days in the month of *Avani*, commencing
with the *aṅkurārpanam*, seed sowing, on the night of the tenth lunar day of
its bright fortnight, decorating the *tirumāṇaṇi-maṇṭapam* on the eleventh
lunar day, and seating the three Processional Images in it on the twelfth lunar
day after putting on the *pavitram*, a knotted ring of *darbha* grass or silk string
to Him, and performing the due purificatory ritual and thereafter taking the
three Images in procession through the streets. Though the main function
on the twelfth lunar day alone is noted in the epigraph, it must have been
repeated on the next two days also, as the festival was stipulated to be per-
formed for five days. And during the ceremonial, large quantities of offer-
ings were also arranged (No. 18). In Śaka 1415 on 17th February 1494 A.C.,
Timmaṇa-Daṇḍanāyaka, a Brāhmaṇa military commander of Candraśīri,
provided with an offering of one *appa- paṭi* to the Processional Images on the
day of *tuvakkam*, commencement of the *pavitra-tirunāl*; in Śaka 1417 on 31st
August 1495 A.C. Kaṇḍādaī Rāmānujaṭayyaṅgār provided for one *appa- paṭi*
on each of the 5 days of the *tirunāl* (No. 134); and in Śaka 1426 on 20th September
1504 A.C., Tiruvēṇkaṭaṭaṭcirukkan Tiruppanippillai Eṁperumāṇār arranged
for the offering of five *atirasa- paṭi* in all on the 5 days of the Pavitrōtsavam
(138). A long time ago this festival stopped and has been revived some
years back.

In the cyclic year *Vijaya*, the Śaka year 1395, on 15th June 1473 A.C.,
Sāluva Narasimha inaugurated the *Dēlā-Mahōtsavā-anna-uṭijal-tirunāl*, a
festival on the swing of the shape of the swan, to be celebrated with elaborate
ritual and supply of large quantities of different articles such as rice, milk,
ghee, curd, spices, oil, cloth, sandal and turmeric, to last for 5 days, commen-
cing on the seventh lunar day of the bright fortnight of the *Mithuna* month
with the sowing of the nine kinds of seeds and providing huge quantities of
*prasādam* (cooked food) and of six varieties of *Panyāram* (edibles baked or
parched or boiled in ghee, generally denoted as *Paḍis* being prepared
with a measure of rice or pulses), both day and night, together with one *sandhi*
after full decoration of the Deities in the night, in the name of his
mother Mallāyamman (No. 50). This *utsavam* was celebrated on the *uṭijal
or swing in his own maṇṭapam* constructed to the south of the *dhvaja-sthaṭhībham
(flag-staff)* and in the *saṁpaṇgi-pradakṣiṇaṁ*, but nowadays known as the
Tirumalarāya-Maṇṭapam. Later on some devotees made provision for offerings to the Processional Images at this maṇṭapam on one or more days of this festival and during other festivals also.

Along with the institution of the swing festival, Sāluva Narasimha himself arranged for seating the three Utsava-Mūrtis on the swing on the first seven days of the Cittirai tirunāl (the Brahmotsavam in Cittirai month), on the tenth festival day of the Kūdai-tirunāl and on the Sankramam day (the Makara-Sankrānti, the winter solstice), and for their propitiation with six kinds of offerings (No. 50). Timmaṇa-Danḍanāyaka, the military commander of Candragiri, provided in February 1494 A.C. for an offering to the Images on the day of commencement of the swing festival, as he did in the pavitrōtsavam (No. 113). Kaṇḍāḍai Rāmānujayyaṅgār stipulated for an offering to the Images on each of the five days of this festival, as during the pavitra-tirunāl (No. 134), and Tiruvēṅkaṭaccirukkan Tiruppanippilai Ėmperumānār also arranged for an offering on each of the five days as he did in the pavitra-tirunāl (No. 138).

Besides the above festivals, a tōppu-tirunāl, a festival conducted in a grove or a small wood for a period of twenty days, comes to notice in No.113, and Timmaṇa-Danḍanāyaka provided for an offering on the commencement (tuvakkam) day of the earlier ten days and on the first day of the latter ten days.

Not only festivals but also certain auspicious days, such as Śrī Rāma-Navami, Nṛsīṁha-Jayānti and Kṛṣṇa-Jayānti, formed occasions for special worship, offerings and processions. Śrī Rāma-Navami, the ninth lunar day of the bright fortnight of the Telugu month of Caitra, is considered a holy day as the day of the birth of the Āvatāra, incarnation, of Śrī Rāma, Rāmacandra. It is observed by persons in their houses also. On that day Śrī Rāma alias Raghunātha, as having been born in the family of Raghu-Mahārāja, was given an offering in His temple in Tirupati and another offering on His arrival at the shrine of Hanumān (Ānjaneyya, His ardent devotee) after a procession through the streets (No.118) and a further offering at the maṇṭapam, constructed by the donor Śaraṇu Śeṭṭi in Narasīṁgarāyapuram suburb in Tirupati (130). A levee or āsthānam takes place in the temples on this day.

Likewise, Nṛsīṁha-Jayānti is observed by some people in their households as the birth day of the Āvatāra of Śrī Narasimha, the destroyer of the demon Hiraṇyakaśipu, the father of Prahlāda, on the 14th lunar day of the bright fortnight of the Telugu or lunar month Vaiśākhā. The next day the full moon day is Vasaṁṭa-pūrṇima and on this day as also on other days, such as Śrī Rāma-Navami, Śrī Jayānti and during festivals, a certain Tammanyam made provision for offerings to Aṭṭagiya-Śiṅgar, Nṛsīṁha, Yógā-Nṛsīṁha, enshrined in the Vimāna-Pradakṣiṇam of Veṅkaṭēśvara’s temple at the
northeast end (101). Kaṇḍāḍai Rāmānujaḷyaṅgār provided for the ablutions of Aḷaḷiya-Śiṅgar denoted as the Vēṅkaṭattari, the Lion of the Vēṅkaṭ Hill, with gingelly oil and sandal paste, and His oblation, with prasādam and paṇḍ-yaṛam on Vasāṁṭa-paurṇami day and on paṅguni-Amāvāśya (No. 38). And Tiruppaṇippilḷai Eṉperumāńnār arranged for an offering to this Vēṅkaṭattari on Vasāṁṭa-paurṇami day (138), also called Citra-paurṇami, as it occurs in the solar month of Cittirai.

Similarly Śrī-Jayaṁti occurring on the eighth lunar day of the dark fortnight of the lunar month Śrāvaṇa, is observed as a holy day by house-holders as Kṛṣṇa-Janma-Aṣṭami, the birth day of Śrī Kṛṣṇa, the charioteer of Arjuna on the Mahābhārata battle-field whereon He expounded the Bhagavat-Gītā to Arjuna. The day is also called Gokulāṭṭami, on account of His birth in Gokula. Further the star Rōhiṇī generally combines with the eighth lunar day. A number of devotees provided for offerings to Him or to Vēṅkaṭēśa and Gōvindarāja on that day. As a boy, He is deemed to have pilfered butter from small pots hung from the roofs in cowherd’s houses by jumping high to seize it; and this frolic is exhibited that day at certain places by fixing on the ground two upright bamboo poles with a cross pole tied high up to them horizontally. A small pulley is tied to the horizontal pole through which is suspended a new cloth folded with a coconuad and other things from a rope. Some young man attempts to seize the cloth bundle and jumps up to catch it, but it is pulled up by the rope to become out of his reach, and after several attempts he seizes it. Hundreds of people gather to witness it. At the end of this function, some offerings are provided for the Deity. This function is known as uṛi-adi in Tamil and uṭlu in Telugu.

A big offering was arranged for Vēṅkaṭēśvara at the time of the incarnation of Śrī Kṛṣṇa on Śrī Jayaṁti day, and an offering of a Śiḍāi-paḍi to Gōvindarāja in Tirupati (Nos. 88, 91,96, 101), to Kṛṣṇa Himself in Vēṅkaṭēśvara’s temple, and to Gōvindarāja on the day of the Uṛi-adi of the accountants (132), and to Vēṅkaṭēśvara alone (138).

The uṛi-adi was performed on Śrī-Jayaṁti day itself (No. 96) and in the month of Āvaṇi (No. 83). It took place at a number of places, in front of the houses of the donors, at their maṇṭapams and maṭhams, one after another, and offerings were provided at each place, and in particular five kinds of offerings to Pillai (boy Kṛṣṇa) (146).

There are other usually observed sacred days occurring when the sun enters the different signs of the zodiac, on which occasions tarpaṇam with libations of water and gingelly seeds is performed to the names of the male and female ancestors, such as the Amāvāśyas (new moon days), Saṅkramam (solstices) and equinoxes.
Out of the Amāvāsya in different months, the one in the solar or Tamil month of Tai was specially chosen as most auspicious for offerings to Gōvindarāja and He was propitiated on that day at Hanumān’s shrine when He was taken in procession to it (No.96), and at the maṇṭapams of donors (Nos. 105 and 111). and also on the twelve Amāvāsya occurring in a year (No.127).

On Saṅkramam i.e., Makara-Saṅkramam day (winter solstice), Sāluva Narasimha arranged for the seating of the Processional Images on the annamūriyal, the swing in his maṇṭapam and for making six kinds of offerings to them (No. 50). Timmanan, one of the Sabhāiyār of Tiruccukānur, provided on that day for offerings both to Vēṅkaṭēśvara and Gōvindarāja with ablutions to the latter (No.100), and two temple-accountants for offerings alone to both the Deities (No. 115), and two other donors for offerings to Gōvindarāja only (Nos. 117 and 127).

Ādi-Ayanam or Kaṭaka-Saṅkramam (summer solstice), the commencement of the Dakṣiṇa-Ayanam from about the 15th of July, just as the Makara-Saṅkramam commences the Uttarā-Ayanam from about the 15th of January, is a very significant day in the routine of the temple. The Processional Images are seated in the front tirumahāmanī-maṇṭapam, given ablutions and then well dressed and decorated with jewels and offered different kinds of prasādams and paṇyāram which are thereafter distributed among the Arcakā, Jiyyar or Jīyaṅgār, Ācārya-Puruṣas and others, who are hereditary mirāsidārs or right-holders, and also among the members of the managing Board and the senior Executive officers of the temple, in a big levee or āsthānam. This is the first of the three major āsthānam celebrated in the temple during the year, known nowadays as the Āni-vara-Āsthānam i.e., the levee taking place at the end of the solar month of Āni, but actually it takes place on the first day of the succeeding month of Ādi and hence it is designated in the epigraphs as the “Ādi-Ayanam”. With this day begins the temple year, as it is the beginning of the Fasli year. The uniqueness of it lies in the holding of the big bunch of keys of the temple by the Arcakā, the Jīyaṅgār, the head of the temple administration and the executive officers, one after the other, indicative of the services rendered by them and the authority exercised by them.

As it forms the beginning of the temple year, fresh accounts of income and expenditure are commenced from this day. This aspect is stressed in the inscriptions in which provision for offerings was made for both Vēṅkaṭēśvara and Gōvindarāja on this day, particularly by some of the temple accountants, stating that the offerings were to be made at the time of opening the new year accounts or immediately after opening them in the two temples. In No. 116 provision was made for offerings not only to Tiruvēṅkaṭamudaiyan and Gōvindapperumal on the Ādi-Ayanam day, but also to Tirurirundu-Perumal, Prasanna-Tiru-
malaiyan, Yādava Nārāyaṇappurumāḷ and Udaiyavar, all the four stationed in Śrī Gōvindarāja’s temple. This shows that separate accounts were maintained in the past in the two temples of Vēṅkaṭēśvara and Gōvindarāja, though Gōvindarāja’s temple in Tirupati was within the jurisdiction of the Sthānattār (Managers) of Vēṅkaṭēśvara’s temple on Tirumala (Nos. 95, 115, 116, 118 and 132). Since these two temples and other minor temples are now managed by the Board of Trustees of the Dēvasthānams and as there is a separate Dēvasthānam Office in Tirupati, this office maintains all accounts starting for each year from 1st July taken as the beginning of the Fasli year as a convenient date instead of from the day of the Āḍi-Ayānam or Anivara-Āsthānam which generally occurs about the 15th of July.

While Āḍi-Ayānam i.e., Kaṭaka-SAṅkramaṇam and Makara-SAṅkramaṇam popularly called “SAṅkramam” or “SAṅkrânti” are known as the “Ayana-SAṅkrânti” (the summer and winter solstices respectively), the sun’s entry into the signs of cancer on his progress to the south, and of capricorn on his return progress to the north, i.e. his entry into the sign of aries during his northern progress, and into the sign of libra during his progress to the south are known as Viṣu-SAṅkramaṇams, the spring and autumnal equinoxes, the beginning of the solar month Cittirai or Meṣa (the name of the sign of the zodiac) and the commencement of the solar year and the beginning of the Arpaśi or Alpiśi month respectively, and are Viṣuvat-Puṇya-kāla for tarpaṇam. On the Cittirai-Viṣu day offerings were provided by a devotee to Raghunātha or Śrī Rāma as also on other days (No. 88); to Gōvindarāja (the Processional Image) and Nāccimār at the Cittirai-Maṇṭapam, the large portico at the entrance to His sanctum, by the members of the Sabha (managing committee) of Tirucānūr (No. 105); and to the Processional Image at the Śrī Karanmaṇṭapam (of the accountants) by three residents of Paramēśvara-maṅgalam (No. 132). On Arpaśi-Viṣu or Tulā-SAṅkramaṇam, Viṅgheśvara Śrīrāman, a temple accountant, arranged for an offering to Raghunātha (No. 88), and Periyaperumāḷdāsar, one of the Ėkāṅgī-śrīvaiṇavas of Tirumala, provided for Tirumaṇjanam and Tiruvolvakkam for Gōvindarāja (No. 137).

The day before the Makara-SAṅkramaṇam is the day of Bhūgī feast, while the day following it, is the day of pādiya-vēṭṭai, pāruvēṭa (galloping for hunt), and it is also observed as Kanu-day. For the pādiya-vēṭṭai, Śrī Gōvindarāja and Nāccimār were taken to a maṇṭapam about a mile to the east of Tirupati on the road to Rēṅigutā, and at it were given offerings as the donations of certain devotees; and some donors who had constructed maṇṭapams on the way also provided for offerings in them. Antembaraganāḍa Uragōla-Suratrāṇa Baicarāja Timmarāja, the Secretary of Mahāmaṇḍalēśvara Kommarāja Śīru-Timmarāja, constructed a maṇṭapam in the name of his master and arranged for the offering of a tiruvolvakkam at it to Gōvindarāja, Nāccimār.
and also to Sēnai-Mudaliyōr on their arrival at it in a tālam or tiruci vehicle (No. 97). Kōyil-kēḷiyi Rāmanūja Ḍiyar, manager of the Pankayacelli flower-garden and maṭham, stipulated for the offering of one appa-paḍi at the entrance of his maṭham to Gōvindarāja on His way back from the pāḍiya-
ēṭṭai to the temple (No. 122).

Being also the kanuvu day, Saṭṭakōpdāsara Narasimharāya Mudaliyōr arranged for a tiruvōḷakkm to Nācciyār, i.e., Śūḍikkuṭutta-Nācciyār (Āṇḍāḷ), after ablutions on the occasion of the Kanuppaḍi (No. 68). On that day Raghunātha was given an offering after a bath (No. 88), and Śīṭāḍēviyar with two offerings after a bath (No. 118).

Mahānāvami is the ninth day of the Saran-Navarātri festival, and on this day and also on the day of Vaikāsi-Viśākkham, i.e., the day of the star Viśākha occurring in the solar month Vaikāsi or Vaiyyāsi, Raghunātha was provided with offerings (No. 88).

Dīpāvalī, the festival of lights with rows of lights of oil put up inside and in front of houses, is a day of merriment, and generally youngsters display crackers and other fire-works for amusement on the occasion. In the temple a major āsthanam (levee) is conducted on that day at the present time. In the 15th Century, in the Saṭṭaka year 1413 on 27th June 1491 A.C., Mahāmaṇḍalēśvara Baiccarāja Timmayadēva Mahārajā stipulated for ablutions to Vēṅkaṭēśvara’s Processional Image, for His offering, for His decoration with one full round flower-garland of the shape of the moon and His procession through the streets on the day of Dīpāvalī, and also on the day of Ugaḍi, and similarly to Gōvindarāja too on those two days, when a tiruvōḷakkam or āsthanam was conducted in the two temples and distribution of sandal, betel-leaves and areca-nuts and also prasādam and panyāram took place, together with the offering of mātra (cooked rice mixed with thick curd) to the Mūla-Mūrtis of Vēṅkaṭēśvara and Gōvindarāja (No.94). An offering of one appa-paḍi was provided for Gōvindarāja on that day by Mahāmaṇḍalēśvara Narasarāja, son of Kommarāja Śīru-Timmarāja, out of 115 appa-paḍi arranged for His offerings on several occasions (No.127). Three residents of Paramēśvaravaṇagalam arranged for an offering of Sugiy-paḍi to Śrī Gōvindapparamāḷ at the Śrī-Karaṇa-maṇṭapam (relating to the temple accountants) on the days of Dīpāvalī, Yugaḍi and Cittirai-Viṣu, and an offering of an appa-paḍi at the same maṇṭapam on the days of Aḍi-Ayana, Tirukkārtikai, Utri-aḍi and Taḷ-
Amāvāsyā, thus indicating that on all these days there was a procession of the Image through the streets of Tirupati (No. 132).

Just as the Dīpāvalī is a festival of lights in house-holds, Tirukkārtikai occurring on the full moon day in the solar month of Kārtiki is a festival of lights in temples of both Śiva and Viṣṇu. On that day an offering was provided
to Venkataśvara (Processional Image) at the tiruppū-maṇṭapam of Kaṇḍāraī Rāmānujaśyayīgar (No. 56), which indicates a procession of the Image on the occasion, and another offering elsewhere (No. 138). From No. 123 it appears that a Kūṭam or bonfire was lighted, probably in the open street before the temple, on that day and the Processional Image was taken there to witness it. While returning into the temple, He was conducted to the Yamunatturai-vāṇa- maṇṭapam, situated at the north east corner where flower-garlands are made daily for the decoration of the Deities, and given an offering in it. In Tirupati, Gōvindarāja was taken out in procession and provided with an offering in the temple before procession and during procession at the Śrī-Karaṇa-maṇṭapam (No.132). And Raghunātha also was given an offering that day (No. 88), and one on paṇguni-Uttiram again.

Ekādaśī, the 11th lunar days in the two fortnights of each month in the year, are days of fast, and the following days, Dvādaśī, the 12th days, are days of feast. These two days occurring during the Cātur-māsya, the four months of the rainy season when Sanyāsīs (monks) stay at a particular place till the end of the rains, i.e., from about the beginning of July to about the end of October, and during which period Śrī Viṣṇu is supposed to go into yōga-nidrā, contemplative sleep, from the Šayana-Ekādaśī and wake up on the Uttāna or Prabodhana-Ekādaśī. On the first, middle and last Ekādaśī and Dvādaśī, devotees provided for processions and offerings to both Venkaṭēśvara and Gōvindarāja. Śrīman Mahāmaṇḍalēśvara Kommanarāja Śīru-Timmarāja Udaiyar provided in Śaka 1412, in June 1490 A.C., through a deposit of 1600 narpanam for Tiruvōlakkams (āsthānams with offerings and their distribution) on the first Dvādaśī, the middle Ekādaśī and the Uttāna-Dvādaśī in the Cāturmāsya for Venkaṭēśvara; and for two tiruvōlakkams on the two Dvādaśī after processions through the streets on the first Ekādaśī and the middle Ekādaśī and a tiruvōlakam on the Uttāna or Prabodhana or Kṣirābdhi or Kaṇīka-Dvādaśī the last Dvādaśī in the Cāturmāsya, after a procession on the Uttāna-Ekādaśī, to Gōvindarāja (No. 91). Mahāmanḍalēśvara Narasarāja Udaiyar, son of Kommarāja Śīru-Timmarāja Udaiyar, the donor in the above record, in Śaka 1416, on 5th June 1494 A.C., made an additional provision of an offering of one appa-paḍī on each of the Udbhaya dual, (the first), the nāḍuvil (middle) and the Uttāna (waking,) the (last) Ekādaśī, to Gōvindarāja along with the same kind of offering on other days aggregating to 115 appa-paḍī, by means of a deposit of 2300 paṇam (No.127). Two temple-accountants arranged in the Śaka year 1415 on 9th March 1494 A.C. for a Kaṇīka-Tiruvōlakkam for Venkaṭēśvara to be offered on the day of Uttāna-Ekādaśī immediately after His hearing the Kaṇīka-Purāṇam read in His presence, when not only the Processional Image Malaikiniyaninṟa-Perumāḷ or Malayappa, was propitiated, but also Mūla-Mūrti (stationary) Venkaṭēśvara,
designated Periya-Perumāl, Pon-mēyuda-Perumāl (probably the Vimāna-
Vēṅkaṭēśvara or Śrīnivāsa, a plastered likeness of Vēṅkaṭēśvara on the central dome on the north side covered with gilded copper plate), Śrī Nārasima-Perumāl (Yōga-Narasimha called Vēṅkaṭatārā in Nos. 38 and 138, and Ajagya-
Śīngar in Nos. 139 and 101), and Ādi-Varāhapperumāl (Varāhasvāmi abiding in the shrine on the west bank of the Puṣkariṇī (No.115). In this epigraph Kaiśika-purāṇam is stated to be read on the Ekāḍaśi or the 11th lunar day, but nowadays it is read on the Dwādaśi or the 12th lunar day in a minor āsthānam. And this day is also the mukkōti (a very sacred and auspicious day for bath by men) of the Caktra-tirths, a pool of water about a mile to the north-west of the temple, in which the three crore Divine Beings are believed to bath on the occasion. Further on this day a procession is conducted to Ugrā-Mūrti, i.e., Ugra-Śrīnivāsa (the furioso), before dawn, as it is supposed that His presence in the open after sunrise would consume everything before His vision.

The late Śrī T. K. T. Vitrāṅghavacārya, in his “History of Tirupati,” Vol-I pages 50-51, (Sec. Edi.) had given a short account of the “Kaiśika-
Purāṇam” and I thankfully extract it below:—

“A very learned Brahmin pursuing the path to salvation according to Vedic injunctions was, owing to a flaw in the performance of such Karma, destined to become a Brahma Rākṣas. It was vouchsafed that a great Bhākta would turn up several years later at whose hands the curse would cease to operate and the Brahmin would achieve salvation. A Cauḍāla, by name Nampaduvan, was incessant and unfailing in his Bhākthi and observed Ekādaśi Upavāsam for twelve years. In the twelfth year, this Brahma-Rākṣas waylaid the Cauḍāla and wanted to eat his flesh. The Cauḍāla agreed to be the prey, but wanted a short respite so that he might go to the temple and sing the usual praises of God. The Brahma-rākṣas could not believe that the man would come back; but after many assurances were given, agreed to wait. True to his word, and against the advice of a Brahmin, the Cauḍāla kept the engagement. Then it seems to have dawned on the Brahma-rākṣas that the moment of salvation had come for him. He offered to let go the Cauḍāla if he would only transfer to him the virtue acquired by his devotion. The Cauḍāla said that he had no power to do that. He was performing only Niśkāmya Karma. He had already passed to God himself the fruits of his action. In a series of cajoling words the Brahma-rākṣas asked him to part with the virtue acquired by the last song he sang in the Kaiśika rāga, but in vain. Then he prostrated before the Cauḍāla and requested him to obtain salvation for him. The story of his life was then revealed. The Cauḍāla out of real humility pleaded that he was of the lowest of human beings, but if he could really intercede to help another soul, he would willingly pray to
God. The Brahma-rākṣasa’s curse came to an end and the Brahmin got his salvation. This purāṇam is being read year after year by some member or other of (the) family of Sri Āḻvandār in all the Vaiṣṇavite temples in the Tamil country.”

Mārgaḷi-tiru-dvādaśi or Mukkoṭi-Dvādaśi is a very important and auspicious day of a festival in the temple; it is the next day after the Mukkoṭi or Vaikuntha-Ekādaśi, a day of fast. The inner or the Mukkoṭi-Pradakṣiṇam around the sanctum (the narrow corridor which is closed for a year to circumambulation) is opened on the night of the preceding day, Daśamīi (tenth lunar day), and is kept open to devotees circumambulation till the night of Mukkoṭi-Dvādaśi, when its doors are again closed for a year. On the Mukkoṭi-Dvādaśi a procession of the Processional Images is conducted to the Śvāmi-Puṣkariṇī and the Imags are seated in the front portico of Śri Varāha-svāmi’s shrine and given a bath together with the immersion of the Sudarṣana-Cakram in the Puṣkariṇī. This is the day of its Mukkoṭi, when the three crore Dēvatas, Divine Beings, are believed to bathe in it simultaneously with the Cakram and make its water sanctimonious, and accordingly thousands of persons bathe in it at the time to secure merit. On this day of Mārgaḷi-tiru-dvādaśi, Sāluva Narasimharāja Udaiyar provided for huge offerings to Periyaperumāl Vēṅkaṭēsvara and to Malaiṅkiniyaninrā Perumāl in the front Tirumahāmāni-manṭapam, together with offerings on other days, in Śaka 1389, on 16th March 1468 A.C., and for the conduct of all of them, he had granted Agaram-Murukkamāṭṭu village with libations of gold and water to Vēṅkaṭēsvara three months earlier on the meritorious occasion of the Ardhōdaya which occurred on the Makara-Saṅkrānti day on 28th December 1467 A.C. This day was comprised within the Adhiyayanōtsavam of Vēṅkaṭēsvara in Mārgaḷi month (No. 31). Appaiyan, one of the Sabhaiyar of Tirucānūr, provided in Śaka 1413 on 28th December 1491 A.C., for an offering to Malayappa on this day while being seated in the manṭapam in front of his house, together with offerings at it on other days (No. 96). This indicates a procession. Sāraṅagati, an accountant of the temple and another arranged in Śaka 1415 on 9th March 1494 A.C., for a tiruvōlakkam to Śri Gōvindaperumāl on this day (No. 116). Kaṇḍadāi Rāmānujayyaṅgar made provision for the offering of one appa-pañdi on this Tiru-dvādaśi and 20 appa-pañdi on the twenty days of Kōdai-tirunāl to Vēṅkaṭātturaiyār, i.e., Ugra-Śrīnivāsa, in August 1495 A.C., comprised in 97 appa-pañdi and other offerings he arranged for Vēṅkaṭēsvara and Gōvindarāja during festivals and other days through an investment and deposit of 6500 panām (No. 134). And Tiruppanḍippillai Emperumānār arranged in September 1504 A.C. for an offering of one atiras-a-pañdi to this Vēṅkaṭātturaiyār, the Ugra-Bēram (Furioso), on the same Tiru-dvādaśi in conjunction with the pro-
vision of 153 *atirasa-paḍi* which he made to Malaikiniyanința perumāḷ for the merit of Immaṭi-Narasingarāya Mahārāya, son of Narasiṅgarāya Mahārāya through a deposit of 3825 *panam* (No. 138).

*Ugāḍi*, the commencing day of the lunar year and the first day of the first lunar month *Caitra*, is a day of household feast and rejoicement, occurring between the second fortnight of March and the first fortnight of April. On this day Baiccaarāja Timmayadeva Mahārāja provided, in Śaka 1413 on 27th June 1491 A.C., for a *tiruvōlakkam* with a big offering to Malaikiniyaniṇța-Perumāḷ after bath and smearing with sandal paste and decoration with a moon-shaped round flower-garland and procession, as also on *Dīpāvalī day* on Tirumala, and in like manner to Gōvindarāja on both the *Ugāḍi* and *Dīpāvalī* days (No. 94). And three residents of Paramēśvara-maṇḍalām in Śaka 1416, on 10th January 1495 A.C., arranged for the propitiation of Gōvindarāja with one *sugīya-paḍi* on *Ugāḍi* day and one *sugīya-paḍi* on Dīpāvalī day at the Śri-Karaṇa-maṇṭapam (the portico of the accountants) in Tirupati, along with offerings on other days (No. 132).

At the present time, a major *āsthānam* is conducted in the temple on *Ugāḍi* day, on *Aḍi-Ayanam* or *Ānivara*, the Dakṣināyanaṃ commencement day, and on *Dīpāvalī* day, when the Processional Images are seated in the *tirumānaṃaṇṭapam* and given ablutions, then dressed, decorated and garlanded, followed by propitiation with 5 kinds of *prasadam* (cooked food) comprising *poṅgali*, *cakkera-poṅgali*, *Puli-ōgiram* (*puḷihōra*), *dadhyōdanam* and *moḷagu-ōgiram*, and with four kinds of *panyāram*, viz., *laḍḍu*, *vada*, *appam* and *dōse*, all of which are thereafter distributed with *sthāna-bahumānam* in order of precedence among the hereditary servants, administrative officers and temple servants, and then by *gōṣṭi-vinīyōgam* to the assembled persons. In the *Ugāḍi-āsthānam*, there is the reading of certain items or aspects of the new lunar year commencing on that day by a *mirāti* (hereditary service) holder before the offerings are made.

Likewise, there are three minor *āsthānams* held in the temple on the days of ŚriJayantī or Gōkulāśṭami, Kāsiika or Uttāna-dvādaśī and Śri Rāma-Navami, with smaller quantities of *prasadam* and *panyāram*, and accompanied by the reading of the Kāsiika-Purāṇam on Kāsiika-dvādaśī.

By the end of the 15th Century the temple had come to own about 50 villages and nearly 20 of them lay near Tirupati. The *Sthānattār* (managers of the temple) in Tirumala collected the produce from these villages through their staff. The produce gathered in the grant villages was brought to its granary in Tirupati, and at the time of its arrival *Śēnai-Mudaliyār* was taken out to welcome the new year’s fresh grain, and was given an offering at that time at the Śri-Karaṇa-maṇṭapam (No. 121).
In the northern part of Tirupati, Śaṭhakōpadāsar Narasimharāya Mudaliyar erected a temple and installed Raghunātha (Śrī Rāma, Rāmacandra) in it for the merit of Śāluva Narasimha and stipulated for His offerings in Śaka 1402, cyclic year Śārvāra, 1480 A.C. (Nos. 73 and 74). Later on perhaps Uḍaiyavar seems to have been enshrined in that temple and a provision was made for an offering daily to Raghunātha first and to Uḍaiyavar next (No. 75). Even now Uḍaiyavar is found in a small room in the inner corridor to the north of Raghunātha’s sanctum, enclosing Raghunātha in the centre with Stādēvi and His brother Lākṣāna on either side. As already noted, Gōvindarāja was taken in procession on certain occasions to this temple and in its front maṭapam was given ablutions and provided with offerings. Śrī Rāma was propitiated with an offering in His own shrine on Śrī-Rāma-Navami day and then in the course of His procession that day at the shrine of His ardent bhakta Hanumān, about a hundred yards to the west of His temple (No.118), and a further offering at the maṭapam of Śaraṇu-Śeṭṭi (No. 130).

In Tirucāṇūr, there appears to have abided Aḻagiya-Perumāḷ only in the 15th Century, as He alone is mentioned in the inscriptions and none other Deity. Also the village is called “Tirucāṇūr” in the following record, as popularly designated at the present time. At the end of his mandate to the Sthānikas (managers) of Śrī Gōvindarāja’s temple in Tirupati, dated in Śaka 1389 on 27th December 1467 A.C., on their representation that they might be authorised to adopt the practice, obtaining in Śrī Vēṅkaṭēśvara’s temple in Tirumala, regarding the distribution of prasādam offered to Gōvindarāja, Śāluva Narasimha, while sanctioning it, reiterated the obligation of the Sthānattār of Tirumala to provide an offering of two platefuls of butter from the Śrī Bhaḍāram of Tiruvēṅgaḷanātha to Aḻagiya-Perumāḷadēvaru of Tirucāṇūr as previously ordered by him (No.30). In the same Śaka year Kaṇḍādai Rāma-nujayaṅgār seems to have provided for some offering to Aḻagiya-Perumāḷ for the merit of Narasimharāja Uḍaiyar (No. 33). A fragment from the Tirucāṇūr temple, No. 153 mentions a food-offering to Aḻagiya-Perumāḷ with the supply each day of rice and the necessary ingredients for it, viz., ghee, green-gram and salt, from the Śrī Bhaḍāram of Aḻagiya-Perumāḷ, indicating the existence of a separate treasury and store for Him, while another fragment from Tirucāṇūr No. 154 merely states “for Aḻagiya-Perumāḷ.”

Besides offerings provided to the Deities during festivals and auspicious occasions, some devotees arranged for Their offerings on the days of their own birth-stars or of those of their relations or spiritual teachers or others, probably wishing their prosperity. The temple accountant Vighṇēśvar Śrīrāman made provision for offerings to Raghunātha on Pūrva-phalguni day as being the birth-star of his ācārya, Kumāra-Tātayyaṅgār, son of Šoṭṭai Tiruvēṅkaṭa Tātayyaṅgār, and on the days of Dhanīṣṭha, Puravasu and Svāṭī as the
birth-stars of his three relations (No. 88). Paṭṭarpirān-Jiyar arranged for an offering to Vēṅkaṭeśvara first and then to Uḍaiyavar on the days of 'Punarvasu, being the birth-star of his guru Paṭṭarpirān Jiyar (No. 102). A temple accountant by name Anantappar Nārāyaṇan stipulated for an offering to Vēṅkaṭeśvara on the day of his own annual birth-star Pūrva-phalguni occurring in the month of Paṅguni (No. 114). A provision was made by another temple accountant along with three others for an offering to Gōvindarāja on the day of Pūrva-phalguni in Paṅguni, being the birth-star of Kumāra-Tātayyaṅgār (No. 117). Kōyil-kēḷvi Rāmānuja Jiyar, manager of the Pankayacelli flower-garden, arranged as the charity of his disciple Aruvilli Anantayan Abhayān for the propitiation of Periya-Perumāl, i.e., Mūla-Mūrti Vēṅkaṭeśvara, first and of Uḍaiyavar next, with an offering on the 13 days of Makha star occurring in the year, being the birth-star of his own ācārya, Kāṇḍādaī Appan (No. 122).

Likewise provision was made in the distribution of the prasādam arranged by certain donors to the Deities for the issue of a share of it to their gurus, teachers and others. Such a donation of the prasādam was made by certain temple-accountants and ostensibly by their relations too, to Kumāra-Tātayyaṅgār to be transmitted to his house and to Pallibhāṭṭar Śīṅgappermāḷ Anantāḷvār (Nos. 114 and 115), to both of them, of whom the latter was the teacher who taught the three 'R's to the donor (No. 116), to the same two individuals, to the latter of whom the donors granted it with libations of water (No. 117), to the latter individual granted with libations of water (No. 118) and was the donor's teacher (No. 119), and to the latter and another personage Māḍapūṣi Ayyappiḷḷai Anantayyan to both of whom shares of prasādam were granted with libations of water (No. 121).

For the present convenience of pilgrims ascending and descending the Tirumala (Hill), Mahāmaṇḍalēśvara Śāluva Parvatarāja, son of Śāluvarāja, constructed a maṇṭapam at the muḷāṅkālumrippān steps (paining the knee being knee-high) a little below the small tower on the top of the front hill, popularly known as the gāli-gōpuram (tower in the air), and located a water-shed in it for the supply of water to the thirsty pilgrims (No. 23). Also the temple-accountant Vighnēśvara Śīrāmān established another water-shed higher up at the top of the big ascent (periya-ēṟṟa-talaiippu) for daily supply of water through a person, paid three paṇam as monthly wage and by extra persons during the ten days of the Purattāsi festival on a remuneration of 40 paṇam, both paid from the Śīrī-Bhāṇḍāraṇ (No. 88).

At the present time we find all the twelve Vaiṣṇava-Āḻvārs located in different shrines in Śīrī Gōvindarāja's temple in Tirupati. In the temple of Śīrī Vēṅkaṭeśvara in Tirumala, there is no Āḻvār only, Rāmānuja, i.e., Uḍaiyavar is found installed. Nammāḻvār had been set up in the temple by the side of
the Kapila-tirtham in the earlier period about 1285 A.C., (Vol. I Nos. 57 and 58 and pages 69 and 70); and the Āḻvār set up the earliest in Gōvindarāja’s temple beside the front wide passage was Tirumaṅgaiyāḻvār and the provision for his daily food-offerings was made in the 19th regnal year of Rājarāja Cōla–III (i.e., in 1234 A.C.,) (Vol. I No. 40 and pp. 53–54). During the third quarter of the 15th Century, in Śaka 1390, 1468 A.C., Kaṇḍādaī Rāmānujayāṅgār erected a shrine and installed the stationary idol (mūla-bēram) of Kulaśēkharāḻvār outside Tirupati, adjoining the path-way leading northwards, and in November 1468 A.C., the Sthānattār granted a tax-free land in Iḷa-
manḍiyam village and agreed to collect its produce and to provide offerings of food to him daily, on the occasion of his Śāttumūṟai occurring on the day of the Punarvasu star in Māśi month, and on the days of the Tiruppaḷḷī-Eḻući in the month of Mārgaḷi (No. 36). Some thirty years later, Rāmānujayāṅgār, after he became the manager of the por-bhaṅḍāram, the gold treasury, in July 1495 stipulated for an offering to the Mūla-bēram of Kulaśēkhara in his inner shrine on each of the 13 days of Punarvasu, his birth-star, occurring in a year, and also to his utsava-bēram, Processional Image, lodged in the temple of Gōvindarāja, and to the Nāccimār on the day of Rāmānujayāṅgār’s annual birthday occurring on the day of Cittirai in Māśi, together with a parivaṭṭam (napkin to tie round the head). For this and ‘other items he deposited 5000 paṇam in the temple treasury (No. 140). He had already arranged for the daily offering to Kulaśēkharappurumāl in August 1495 A.C., together with 13 tiruvōlakkam (in an āsthānam) on the 13 days of the Cittirai star occurring in a year to Udaiyavar in Veṅkaṭēśvara’s temple after being first offered to Veṅkaṭēśvara along with aubitions to Malaikiniyaninār-Perumāl through a payment of 6500 paṇam to the temple (No. 134).

A certain Paḷḷikōṇḍaperumāḷ Karṇāmōr Mūvāraīyar of Viraṭalakkipattī granted the village Veṅṇaivāsal in Śōla-maṇḍalam as a Tirumaṅgaiyāḻvār’s Maṭṭappuram for the construction of buildings to him with libations of water and gold in the immediate presence of Perumāl Eḷḷaiyāḻuṅ-Kāṇṇar (Krṇa) on the meritorious occasion of a lunar eclipse which occurred on 15th November 1472 A.C., and on 27th November 1472 A.C., he stipulated for a double offering daily to Veṅkaṭēśvara as Paḷḷikōṇḍān-sandhi and for the issue of the donor’s share of a quarter in the offered prasādam to Eṁperumānār-
Iyār, the manager of the Tirumaṅgaiyāḻvār temple, so that both the proceeds of the grant village and the prasādam might be utilised for the construction of the paḷḷikōṇḍān-maṇṭapam and of the prākāra walls in the Āḻvār’s temple (No. 49). From this it would appear that a small shrine had been already built for the Āḻvār outside Tirupati and adjoining the road to the Kapila-
tirtham. Saṭṭah kōpaḍāsar Narasiṃharāya Mudaliyar arranged in Śaka 1397, on 26th October 1475 A.C., through a deposit of 200 paṇam into the separate
Śrī-Bhaṇḍāraṇ of Tirumangaiyāḻvār for the propitiation of Gōvindarāja at the Āḻvār’s shrine on the day of Kṛttika star in the month of Kārtika being the Āḻvār’s annual birth-star, and for the receipt from Vēṅkaṭēśvara’s temple of an appa-paṭi, betel-leaves and nuts after having been offered to Him and transmitted to Tirupati together with a napkin and a ball of sandal for the Āḻvār’s sāttumurai (offerings) that day in the name of Kaṅḍādaī Rāmānuja-yaṅgār and also each month on the day of Kṛttika star (No. 62).

When all the Āḻvārs, other than Tirumangaiyāḻvār, were established in Śrī Gōvindarāja’s temple is not recorded in the epigraphs, but references occur to some of them as to Periyāḻvār, Nammāḻvār, Tirumangaiyāḻvār and Kulaśēkhara as well as to Uḍaiyavar for their offerings at the Vasanta-māṇṭapam in front of the temple on the occasions of their respective sāttumurais during the tiruvadhayanam (the recitation of their psalms from the Prabandham) of each of them (No. 83); and similarly to Nammāḻvār, Kulaśēkharaḻvār and Tirumangaiyāḻvār on days of their sāttumurai (No. 130).

However, Śaṭṭhakopadāsar Narasimharāya Mudaliyār provided, through a deposit of 5200 paṇam in the temple treasury, for the conduct of the sāttumurai of all the 12 Āḻvārs including Śūḍikkoḍutta-Nācciyār alias Āṇḍāl on the days of their respective annual birth-stars and also on the days of those stars occurring in each month, at the shrine of Uḍaiyavar (Rāmānuja) in Vēṅkaṭēśvara’s temple. On each of those days, the specified offerings were first made to Vēṅkaṭēsa and then to Uḍaiyavar as the sole representative of all of them, after their individual pāṣurams were recited. In addition to these offerings, he also arranged for the propitiation of Raghunātha (Śrī Rāma), of Uḍaiyavar himself on the 12 days of his Adhyayanam in the month of Cittirai and of Mālaikiniyaniṅga Perumāl on some days during the tirukkoṭi-tirunāḷ at different māṇṭapams, all of them to be carried on in the name of Kaṅḍādaī Rāmānuja-yāṅgār (No. 68).

The Sāttumurai of each Āḻvār is noted in order of the month and star in which it occurs:

Nammāḻvār’s annual birth-star Viśākha occurring in Vaikāsti, with the recital of Tiruvāyōmoḷi;

Periyāḻvār’s Svāṭi in Āṇi with recital of Tiruppalāṇḍu and his Tirumōḷi;

Śūḍikkoḍutta-Nācciyār’s pūram i.e., Pūrva-phalguni, in Āḍi, on hearing her Tiruppāvai and her Tirumoḷi;

Poygaiyāḻvār’s Tiruvēṇam (Śravāṇam) in Arpaśī and on his hearing Tiruvantādi Vaiyantakali;

Pūddattāḻvār’s Dhanisṭha also in Arpaśī and his hearing Tiruvantādi-ARPēṭakali.
Pēyāḻvār’s (Śatayam Śatabhiṣam) in Arpaṇi, and his hearing Tiruvantādi-Tirukkāṇḍēn;

Tirumāṅgaiyāḻvār’s Kṛttika in Kārtikai month and his hearing Periya-Tirumōḷi;

Tiruppāṇāḻvār’s Rōhini in Kārtikai and his hearing the recital of Amalanaṇādarpirān-Tiruvāyrolī;

Tondaradippodiyāḻvār’s Keṭṭai (Jyēṣṭa) in Mārgaḷi and his hearing the Tirumāḷai and Tiruppalli-Eḻucci;

Tirumāḻiṭeypirāṇāḻvār’s Māṭhā in Tai and his hearing Tirucchanda-viruttam and Nāmmukan-Tiruvantādi;

Kulaṅkharāḻvār’s Punarvasu in Māṣi and his hearing Perumāḷ-Tirumōḷi;

Madhurakaviyāḻvār’s Cittirai (Citta) in Cittirai month and his hearing Kaṇṇunun-Śiruttāṃbu;

And a further offering to Nācchiyār (Āṇḍāl) on the Kanuṇṇaḍī day (next day after the Makara-Sāṅkramaṇam) with ablutions.

Since the celebration of the Āḻvār’s annual birthdays and the monthly birth-star days was performed in Uḍaiyavar’s shrine in Vēṅkaṭēśvara’s temple, the offerings provided for them were first made to Vēṅkaṭēśvara and next to Uḍaiyavar on behalf of each of them. For such Śattumursai days conducted for each of them in his shrine within Gōvindarāja’s temple in Tirupati, offerings are made to Vēṅkaṭēsa on the respective days and one appa-prasādam, betel leaves and nuts, together with a napkin (parivāṭtam) and cahdanam are sent down to the particular Āḻvār. This system seems to have been brought into use by Kandaḍai Rāmānujaṭeyyaṅgār who, through a deposit of 5000 paṇam, stipulated for a daily offering to Vēṅkaṭēśvara and for the one made on his annual birthday of the star Cittirai (Citta) in Māṣi month to be transported to Tirupati where at the foot of the Hill Śūḍikkoṭutta-Nācchiyār would welcome it, together with the offerings arranged for that day by a certain Appa. Similar offerings were also made to Gōvindarāja on that day after they received tirumulaṭjanam (ablutions) and received 50 areca-nuts, 100 betel-leaves, one palam of Cahdanam, a parivāṭtam and one appa-paṇi with due honour along with His Nācchimir and Śūḍikkoṭutta-Nācchiyār (No. 140).

This Kandaḍai Rāmānujaṭeyyaṅgār was a very influential personage. He had travelled through south India and visited all the 108 Vaiṣṇava religious centres called “Tirupatis;” including the Kōyil, the Śrīraṅgam temple, and Perumāḷ-Kōyil, i.e., the temple of Varadarāja-Perumāḷ in Kāḷīcī, established Rāmānujakūṭams (free feeding-houses) both in Tirumala and in Tirupati, constructed a reservoir, and having represented to Sāluva Narasimha, secured
the grant of a village for the conduct of his Rāmānujakūṭams and also seems to have done some work for the Vaikuṅṭha gate and the big front gate (Nos. 13 and 14). Sāluva Narasimha himself organised a Rāmānujakūṭam in Tirumala in the north street and another in Tirupati within Gōvindarāja’s temple and placed them both, in charge of Rāmānujayyaṅgār who was a disciple of Aḷagiyamaṉavāḷa Jīyar of Kāṭīc; he had granted Ālipuram village to the temple for a daily sandhi (offering) of 12 tiruppōnakanam (rice cooked with green-gram and pepper and salt and ghee added) and stipulated for the issue of the quarter of the offered prasādam as the donor’s share to his Rāmānujakūṭam to feed Śrīvaishnavaś (No. 4). For the Aḷagappirāṇār-Tirumāṇjanam, the bath conducted daily to the silver Image, Bhūga-Mūrti, i.e., Maṉavāḷapperumāḷ of Sāmavai’s consecration and instillation in the period of the Pallava regime, and quite probably instituted by Mudaliyar Tirukkalikanṇidāsār Aḷagappirānnar, one of the Sthānattār of Tirumala, who took keen interest in reviving the Vēdapāṇyanam in Vēṅkaṭēsvara’s presence in Śaka 1355, November 1433 A.C., in the earlier period, Rāmānujayyaṅgār arranged as his service for the supply of Condanaṃ paste, turmeric paste, myrobalan (nelli, uṣirika) paste to be smeared over the body, one after another, and bathed in water, and musk and refined camphor to be likewise smeared over the body and retained, a small cloth to rub off the wetness of the water, and 25 nuts and 25 betel-leaves to be presented to Deity as an offering and at the close of the function 4 nuts and 4 betel-leaves were to be sent back to him as prasādam (grace) through his disciples, the Sattāda-Ekāki-Śrīvaishnavas, i.e., members of what is popularly called the Sātāni community who lived single in Rāmānujayyaṅgār’s Rāmānujakūṭams, who supplied the articles daily to the temple from the Rāmānujakūṭam as per Rāmānujayyaṅgār’s directions, from Śaka 1386, January 1465 A.C. (No. 22). He had excavated a number of irrigation channels in different villages granted to the temple for the benefit of the lands in them, and, with the additional produce derived thereby, he stipulated for more and more offerings to the Deities.

In the institution of the Dōḷā-mahōtsava-anna-uṇjal tirunāl by Sāluva Narasimha in Śaka 1395 in June 1473 A.C., the several offerings to be made during the five days of its celebration were prepared under Rāmānujayyaṅgār’s instructions (No. 50).

It would appear that the yield from the villages granted by the Rāyar, i.e., Sāluva Narasimharāya, for the propitiation of Kulaśekharāḷvār and the donor’s shares of the prasādam delivered to the Rāmānujakūṭams from the sandhis provided by Narasimharāya and Rāmānujayyaṅgār, were far in excess of the actual requirements and the excess quantities were sold and money made out by Rāmānujayyaṅgār. These savings amounted to 3000 panam in Śaka 1417, and with this amount he wished to repair the jewels and ornaments
of Śrī Vēṅkaṭēśvara and Śrī Gōvindarāja. And perhaps the Sthānattār sent up a petition to the authorities in this behalf. On 1st July 1495 A.C., a rāyasam (royal writ) was received by the Sthānattār of Tirumala from Śrīman Mahā-
maṇḍalēśvara Immaḍi-Narasimharāya Mahārāya with the usual birudas (titles) Mēdinimisaragana Kaṭhāri-Sāluva, authorising RāmānuJayyaṅgār to carry on the necessary repairs to the temple jewels, as also to the gold and silver vessels therein, in the presence of the Sthānattār and deliver the articles after repair with due accounting to the Śrī-Bhaṇḍāram, and thereby he was made the manager also, of the por-Bhaṇḍāram (pon, gold) the gold-treasury of the temple. In pursuance of the royal mandate, the Sthānattār issued a stone-record in his favour, and he was required to make up a 1000 paṇam from each of the three sources every year, amounting to 3000 paṇam, and with that amount execute necessary repairs, if any balance remained, he was asked to put it into the gold-treasury and utilise it when needed in any subsequent year (No. 133).

In about a month after he was made the manager of the gold-treasury of the temple, in August 1495 A.C., RāmānuJayyaṅgār, while providing for numerous confectionary offerings to Vēṅkaṭēśa during the various festivals and to Gōvindarāja and Kulaśēkhara-perumāḷ some small items, instituted the service, of singing his own ulā (encomium) perhaps by four temple damsels with four parivaṭṭam (naphkin) tied round their heads in both the temples at the time when Malaikiniyaninā-Perumāḷ and Gōvindarāja moved out slowly during the Koḍai-tirunāl in both the temples and, towards the cost of the four parivaṭṭam, payment of 20 paṇam was required to be made from the temple treasury (No. 134). In the next year, on 21st December 1496 A.C., Kaṇḍāḍai Appacciyyār-Aṇṇā, through an investment of 1500 paṇam in the purchase of some land and house-sites, provided for an offering of two atirasa-padi to Vēṅkaṭēśvara on alternate Fridays on which He was smeared with punugu or puḷugu (civet oil) after His ablutions, after His hearing the ulā sung in the name of RāmānuJayyaṅgār (No. 136). This indicates an ablution or abhiṣēkam conducted for Him on the alternate Fridays or even on successive Fridays. This is the acme of Kaṇḍāḍai RāmānuJayyaṅgār's renown through his services to the temple.

During that period the temple staff comprised 29 grades of servants for whom a remuneration for their services on a particular festival day was arranged to be paid from the Śrī-Bhaṇḍāram by Kaṇḍāḍai RāmānuJayyaṅgār, enumerated from the Sthānattār or temple-managers down to watchmen, smiths and drummers (No. 135). He had already arranged in another connection for distribution of Prasādam and payment to fuel suppliers and men of the public works, and prasādam alone to cleaners of the shrine and to the elephant - drivers (No. 85). It is thus clear that elephants were maintained in the temple in those days.
CHAPTER 19

EMPEROR KṚṢṆADEVARĀYA’S TIME

VIJAYANAGARA PERIOD-III

KṚṢṆADEVARĀYA may be regarded as the brightest star amongst the most remarkable kings of Vijayanagara. His religiosity and devotion to God is revealed in his visits to the several temples in South India and his grants of villages and remission of taxes, and presents of jewels and money to the Deities in those temples, and in his especial allegiance to Tiruvēṅgaḷanātha (Vēṅkaṭēśvara) whom he ostensibly considered as his patron-God and to whom he paid seven visits with exuberant piety in the intervals between his several military campaigns against the Ummattūr and the Ikkēri chiefs in the south and the Gajapati king of Orissa in the east and north. During some of his visits he was accompanied by his two queens Tirumaladēvi and Cinnadēvi, and he also dedicated his Telugu-prabandham (literary work) “Āmukta-Mālyada” to Vēṅkaṭēśvara. All the same, he was a great warrior, a determined conqueror, a master-strategist, an efficient commander and fighter who knew no defeat, and a strong ruler, the most feared emperor, gallant and perfect.

The Vijayanagara empire to which Kṛṣṇadēvarāya succeeded had become dwindled from the time of the last king of the first or the Saṅgama dynasty, Virūpākṣa (1465-1485 A.C.), as the Gajapati monarchs of Orissa in alliance with the Muhammadan rulers of the Bahmani kingdom conquered and annexed the eastern part of the Vijayanagara empire from the Kṛṣṇā river down to Nellore and extended their conquest further south to Madura, comprising the Mysore territory. This was mainly achieved by the valorous Kapilēsvara Gajapati (1435-1470 A.C.), the grand father of Pratāparudra Gajapati, the contemporary of Kṛṣṇadēvarāya, with the help of Muhammadan army, who is said to have therefrom gone on a pilgrimage to Sētu-Rāmēsvaram (Dev. Epi. Rep., Note on p.161). Sāluva Narasiṁha was the most powerful general at that time, and he is said to have with the assistance of his lieutenant Tuḷuva Īṣvara Nāyaka, the grand father of Kṛṣṇarāya, opposed Kapilēsvara, defeated him and captured him. Still, the eastern and the southern regions continued under the sway of the Gajapatis. In the Mysore country, the Ummattūr chiefs with their capital at Śivasamudram claimed possession of Penukonda and assumed the title of “Penugoṇḍa-Cakrēsvara” and flouted the authority of Vīra-Narasiṁha, the elder brother and predecessor of Kṛṣṇarāya, and the Ikkēri chiefs of Śrīraṅgapatam assumed independence (Ibid., p. 170 and note-1, on p. 158).
These occurrences, entailing deprivation of the territory of the Vijayanagara state all around, exasperated Kṛṣṇadēvarāya, and soon after his accession to the throne in July 1509 (Ibid., page 167, p. 184, Note-3, p. 219, Note-1), he made vast preparations for his military campaigns against the recalcitrant chiefs in the south to bring them to submission, and for war against Pratāparudra Gajapati who held sway over the southern and eastern regions. Accordingly he commenced his preliminary military operations in the south, strategical and judiciously, early in 1511 A.C., having clearly perceived the Gajapati's vulnerable position in his possession of the Koṅgu-maṇḍalam through the governorship over it if his paternal uncle, Parvata-Rāhuttarāya, whose inscription dated in the Śaka year 1432 (1510–11 A.C.), occurs in Erode, far removed from his home territories in Orissa and Kaliṅga from which he could not easily defend Koṅgu (Ibid., p. 160, Note–2). Having reduced the defiant chiefs nearer home, he proceeded against Gaṅgarāja of Ummattūr and Śivasamudram and brought him to submission (Ibid., p. 158 Note–1), apparently by 22nd September 1512 A.C., while the Ikkēri chief, Saṅkula Nāyaka of Śrīraṅgapatī submitted himself and received pardon. Then in all probability Kṛṣṇarāya must have advanced against Parvata-Rāhuttarāya in Mēl-nāḍu or Mēl-karai-nāḍu in Koṅgu-maṇḍalam, when the latter must have fled from it to Udayagiri in the Nellore district (Ibid., p. 160, Note–2).

After these early military exploits in the south, on his return journey to his capital, Vijayanagara, Kṛṣṇarāya paid his first visit of obeisance to Tiruvēṅgaḻanātha, in company with his two queens, on 10th February 1513 A.C., and himself presented a crown of gold, set with the nine kinds of gems, a necklace of three strings of pearls, 15 necklets of gold set with precious stones together with a padakam (pendant) imbedded with five kinds of gems, and 25 silver plates for waving lighted camphor (āratula) to the God; and through his junior queen Cinnājamma, a gold cup for milk offering and through his senior queen Tirumaladēvi-amma a similar gold cup for offering milk and also a gold plate for perfumes (Ibid., p. 151; and Nos. 32 to 39, 40 to 49 and 50 to 59 of Vol. III). Within three months after this first visit, he made a second visit to Vēṅkaṭēsvara on 2nd May 1513 A.C., without his queens, and presented a number of ornaments to Him, and three small Kriṇams inlaid with diamonds, rubies and other precious stones (Dev. Epi. Rep. p. 151 and Nos. 60 to 63 of Vol. III), for the Processional Images.

His third visit to Vēṅkaṭēsvara occurred within a month and a half after his second visit, apparently without his queens this time also, on 13th June 1513 A.C., when for the merit of his father Narasa-Nāyaka-Ḍaya and of his mother Nāgājamma, he presented a certain ornament set with the nine kinds of gems to Tiruvēṅgaḻanāṭhadēva (Vēṅkaṭēsvara) together with a saffron cup and 300
betel-leaves and 600 nuts and granted Catravāţi, Tūrū and Karikambūdū in Goḍagara-nādu and stipulated for the performance of an annual festival in his name for God in the month of Tai (January–February) every year from the income collected from these villages (Nos. 64 and 65 of Vol. III). Till the inauguration of this Brahmoṭsavam in the Tamiḻ month of Tai by Kṛṣṇarāya the Brahmoṭsavams conducted for Vēṅkaṭēśvara in different months were seven and from this time onwards they become eight.

The latter inscription, composed in Sanskrit verse and prose and engraved in Telugu script, begins with adoration to Hari and Gaṇēśa, traces his genealogy from the Moon (i.e., indicating that his family belonged to the Lunar race of kings) through his mythological descendants up to Turvasu, in whose lineage was born the famous Timmarāja of the Tuluva dynasty who married Dēvāk. To them was born king Īsvara who married Bukkāmā, king Narasa was their son and he is stated to have “Dammed the Kāvērī river, captured alive the enemy in battle, conquered his country, took Śrīraṅgapatām and planted a triumphant pillar” and to have also subdued the Cēra, Cōla and Pāṇḍya rulers, and the Turkish Sultan and the Gajapati king too. To Narasa were born Vīra-Narasiṁha by his queen Tippāji and Kṛṣṇarāya by his queen Nāgalādēvi (Dev. Epi. Rep. pp. 152-155).

During these three visits to Vēṅkaṭēśvara, Kṛṣṇarāya must have been reconnoitring the country with a view to prepare for the attack of the Udayagiri fort which he captured by 9th June 1514 A.C., and pursued Pratāparudra Gajapati as far as Koṇḍavīḍu (Ibid., pp. 168-171).

In about a month of his capture of the Udayagiri fortress, Kṛṣṇarāya visited Vēṅkaṭēśa for the fourth time on 6-7-1514 A.C., performed Kanakābhiṣekam (bath with gold coins) with 30000 varāhas, and presented three strings of ornaments imbedded with pearls, rubies and sapphires and one pair of Kaḍayam or Kaḍiyam (bracelet or armlet) of gold, set with diamonds and rubies, and also granted the village Tāḷḷapākam situated in the Pottapi-nādu (now in Cuddapah district) for propitiating God Vēṅkaṭēśvara with large quantities of food-offerings daily (Dev. Epi. Rep. pp. 157-159, and Nos. 66-69 of Vol. III). On this occasion he was accompanied by his two queens, of whom Cinnājidēvamama presented to God a Kaṇṭhāmāla (necklace of gold) set with pearls, emeralds, diamonds and a central ruby with a padakam (pendant) and granted the village Muḍiyūr in Tōṇḍaṇamālam for daily offerings to the Deity to be made from its income (Nos. 70-72 of Vol. III); and Tirumala-dēvamama presented a stringed gold pendant (Sara-Padakam) set with diamonds, rubies, emeralds and pearls, and granted the village Pirāṭṭi-Kūḷāttūr in Cōlingavarapāṭṭu for His daily offerings from its income (Nos. 73-75 of Vol. III). In these three sets of epigraphs a satram (free feeding house) is stated to be
maintained separately in the names of the king and the two queens by the Tiruppanipillai (the supervisor of public works of the temple), for the maintenance of which a portion of the offered prasādam is stipulated to be issued to him, whereas the king assigned from the offerings provided by him, shares of prasādam to his two purūhitas (priests) (Dev. Epi. Rep. pp. 159 and 206) and to the Tiruppanipillai personally.

Then after a year and a quarter, while, meanwhile he had captured, after the capture of Udayagiri with Parvata or Tirumala Rautarāya alive in it, Addanki, Vinukoṇḍa and other fortresses, laid seige to Koṇḍavīdu fortress, demolished the fort walls and seized the fort with its inmates alive, such as Pratāparudra Gajapati’s son Vīrabhadraṇāya, Kumāra-Hanvīrapātra’s son Naraharidēva, Rācūri Mallikhān, Uddanḍakhān and other feudatories and subordinates of Gajapati, and assured them of their lives, and therefrom proceeded to Dharaṇikōta-Amarāvati in company with his two queens, performed tulāpuruṣa-Mahādāna (weighing himself against gold in a scale and distributing it among deserving individuals or temples) and caused his queens also to perform certain mahādānas (great gifts), he thereafter returned to his capital Vijayanagara. From his throne he issued an edict presenting on 25th October 1515 A.C., to Tiruvēṅgaḷanātha a navaratna-prabhāvali (aural arch above the Deity as a halo) alias makara-tōranā (an arch depicted with the head and face of a crocodile depicted at its centre) of gold of the weight of 31124 varāhas set with the nine kinds of gems (Nos. 76–79 of Vol. III and pp. 159–163 of Dev. Epi. Report).

Within two months after his presentation of the gem-set Prabhāvali or Makaratōranā on 25th October 1515 A.C., Koṇḍarāya started on his expedition against Kaliṅga, the home-territory of Pratāparudra Gajapati, together with Orissa, visited Ahōbalam on 21st December 1515 A.C., and reached Bejavāḍa before the middle of January 1516 A.C. He then seized the fort of Koṇḍapalli, captured alive Prahararāja-Śiraścandra Mahāpātra, Bōḍajana Mahāpātra, Bijilikhān and others and assured them of safety of their lives, and then in a single assault took Anantagiri, Uṇḍrakoṇḍa, Urlagoṇḍa and other fortresses situated in the Teluṅga-Rāja or the Teluṅgāna (the present day Telangāna) advanced to Siṃhādri-Poṭnūru and planted a pillar of victory therein (said to have been as tall as a palm tree) and performed certain mahādānas there, then returned to Rājamahendravaram (Rājamunḍry), caused mahādānas to be performed by his two queens Cinnādevamma and Tirumala-devamma and thereafter went back to Vijayanagara.

From Vijayanagara he reached Tirumala on 2nd January 1517 A.C., visited Tiruvēṅgaḷanātha and presented to Him a Kanṭhamāla (necklace) and a padakam (pendant), gave 30000 varāhas for gilding the Vimāṇa over the garbha-grham (Central shrine) and for His anointment and ablutions
once in eight days assigned the cesses derived from Tirupati-Goḍagaranāḍu (the Kuḍavār-nāḍu of the old designation comprising the villages round about Tirupati) of the value of 1000 varāhas and further for the supplement of the morning offerings to Him assigned certain other taxes from the same Goḍagaranāḍu amounting to 500 varāhas, and returned to Vijayanagara and was ruling the empire from it. This was the emperor Kṛṣṇarāya’s fifth visit to God Vēṅkaṭēśvara, without his queens this time (Dev. Epi. Rep. pp. 163-164; and No. 80 of vol. III). This visit took place while on his journey to Kumbakōṇam for Mahāmakha Festival (Dev. Epi. Rep. pp. 180).

This inscription No. 80 further records that emperor Kṛṣṇarāya, while ruling at Vijayanagara after his return to it from his fifth visit to Vēṅkaṭēśvara, again took an opportunity to visit Him and pay his obeisance to Him along with his queen Tirumaladēvamma alone on 17th February 1521 A.C., and then he presented a pītāmbaram (yellow silk cloth) imbedded with the nine kinds of gems, a kullāvu (cap) set with pearls, rubies, emeralds and sapphires and two cāmaras (fly-whisks) inlaid with the nine kinds of gems, and had through his queen Tirumaladēvamma presented a padakam containing nine kinds of gems. In addition, he made a humble offering of 10000 varāhas and a padakam to God. This is the seventh visit of emperor Kṛṣṇadēvārāya, along with his senior queen only, paid to Vēṅkaṭēśvara. No. 81 also furnishes an account of his wars with the Gajapati king upto his planting the pillar of his victories at Simhādri-Poṭnūru, his sojourn at Rājamahēndravaram and his return thence to his capital Vijayanagara; and then merely states at the end that the gilding of the Divya-Vimāna was completed on 9th September 1518. Nos. 83–86 merely recapitulate the presentation of the pītāmbaram, the Kullāvu and the two cāmaras, together with the payment of kāmuka of 10000 varāhas in homage to Vēṅkaṭēśvara as well as the padakam on 17th February 1521 A.C., and of the navaratna-padakam by queen Tirumaladēvi, while No. 82 in Telugu shortly states that it is the gist of the Tamil record of Kṛṣṇadēvārāya’s having gilded the Divya-Vimāna of Tiruvēṅgaḷanātha.

Within five weeks of the completion of the gilding of Vēṅkaṭēśvara’s Divya-Vimāna (sacred dome) on 9–9–1518 A.C., Kṛṣṇadēvārāya along with his only surviving senior queen Tirumaladēvi and doubtless with his son, Tirumalarāya Mahārāya, a child of a few months born in the same year, visited Tiruvēṅgaḷanātha and offered his obeisance to Him for the sixth time on 16th October 1518 A.C., and granted some land to the temple for the merit of his child prince, apparently wishing his prosperity, but unfortunately and grievously for the emperor the prince expired within six years (Dev. Epi. Rep. pp. 165-166).

So far as indicated by inscriptions, Kṛṣṇadēvārāya paid his first three visits to Vēṅkaṭēśvara on 10-2-1513 A.C., on 2-5-1513 A.C. and on 13-6-1513
A.C., in the intervals of his military campaigns against Gaṅgarāja of Ummattūr, Saṅkula Nāyaka of Śrīraṅgapaṭākam and other refractory chiefs in Mysore and Koṅgu-maṇḍalam and quite possibly against Parvata Rāhuṭtarāya, the younger paternal uncle of Pratāparudra Gajapati, who held sway in that region as its governor. His fourth visit was made on 6-7-1514 A.C., within a month after his capture of the Udayagiri fort on or before 9-6-1514 A.C. His fifth visit was on 2-1-1517 A.C., while on his journey to Kumbakonam to attend the Mahāmakha festival there on 6-2-1517 A.C., after the completion of his wars against Pratāparudra Gajapati and his having planted the pillar of his victory at Siṁhādri-Poṭnūru in the latter half of March 1516 A.C. His sixth visit occurred on 16-10-1518 A.C., sometime after the birth of his son. And his seventh and last visit was paid on 17-2-1521 A.C., a year and three months after his victory in the battle fought near Raicūr, and actually at Nairamaṇam, the modern Nairamāṇuru near Raicūr, over the combined forces of the Sultans of Bijapur, Ahmadnagar and Gōlkonda on 19th May 1520 A.C. During all these visits, accompanied by his two queens or his senior queen alone in some of them, he made a presentation of valuable jewels and ornaments, crowns, a cap, a pitāmbaram, a grand navaratna-prabhāvalī or Makaratorana of gold of the weight of 31124 varāhas (pagodas) and payment of 75,00 varāha gold coins and gift of small cups and plates, together with the grant of villages. The total value of these articles must have been several lakhs of varāhas in his time, and at the present day several crores of rupees. And now we may not find even one of them in Vēṅkaṭēsvara’s decoration.

Apparently with the battle of Raicūr, Kṛṣṇarāya’s wars seem to have ended, but Nuniz mentions his campaign against Catuir.

[Some scholars identified the place with Vellore, Kayattūr or other towns. Śrī K. Iśvara Dutt in his article on “Campaigns of Śrī Kṛṣṇadēvarāya” in the “Journal of the Andhra Historical Research Society,” Vol. IX, Part 4, April 1935 (Rājahmundry), pages 59–60, identifies the place with Mangalore in “Kāṭūrsta in Tarikena Taluk in the Kadur District of the Mysore State” and states that “the Bhairasa Oḍeyars were the most powerful of Jaina Rājahs of Tulu country, and perhaps they might have showed signs if insubordination though they owed allegiance to Kṛṣṇadēvarāya” and that the emperor made an expedition against Bhairasa Oḍeyar of the Tulu country to Mangalore on or about 13-7-1516 A.C., and camped there with his army, and the Tulu Rāja fled from his capital.

Śrī Iśvara Dutt also states that Kṛṣṇarāya under-took another Kaḷiṅga expedition against Pratāparudra Gajapati after the emperor’s
planting the pillar of his victory against him in Simhâdri-Poṭnûru in March 1516 A.C. He opines that it took place in 1518–1519 A.C., (Ibid., pp. 60–61.)

After a strenuous military life of a decade in the first half of his reign upto 1520 A.C., when he recovered the lost dominions of the Vijayanagara empire and brought them under his domination, enfeebled the Gajapati king and infused “a wholesome dread” into the Sultans so as never to venture an attack of the Hindu state during his lifetime, Kṛṣṇarāya richly earned respite for civil life during the second decade of his reign upto 1530 A.C., for his enjoyment of peace, encouragement of arts, personal employment in literary compositions as an illustrious poet while giving impetus to his aṣṭa-dīggaja (the efficient eight elephants bearing the earth at the eight directions) court-poets, comprising Allasāni Peddana, Mukku Timmana, Dhrūjaṭi, Mādayagārī Mallana and others, and also to some of his scholarly ministers and generals such as his Chief Minister (pradhāni) Sāluva Timmaya-Daṇḍanātha (Appāji) (wrote a commentary on Astaga’s “Campu-Bhārata”), Appāji’s sister’s son Nādiṅḍla Gōpamātya (Wrote a commentary on “Prabodha-Candrōdaya” and composed “Kṛṣṇārjuna-Saṅivāda” in dvipada metre in Telugu), Banḍāru Lakṣmīnārāyaṇa (wrote “Sangita-Sūryōdaya” a treatise on music), Bhānukavi (translated “Paṅcataṇṭra,” the five means or devices of human relationship, into Telugu), and the Kannāda poet Timmanṇa (translated into Kanarese the latter part of Tikkâna’s “Telugu Mahābhārataamu”)—Śrī K. Iśvara Dutt’s “Jirṇa-Vijayanagara-Carîtramu” in Telugu (pp. 148–150, 154–155 and 170–171; Dev. Epi. Rep. pp. 184–185 and p. 155, Note-3). Besides encouraging poets and other scholars to compose literary works and treatises and receiving dedication of Kāvyas from such eminent poets as Allasāni Peddanāmātya and Mukku Timmakavi, Kṛṣṇarāya himself wrote the Telugu-Kāvyam “Āmuktamālayada” with the sub-title “Viṣṇucīttiyamu”, exhibiting high literary scholarship and difficult style, and expounding Viṣṇuvāda (Vaiṣṇava) tenets, and the Saṅskrta drama “Jāmbavatī-Kalyāṇam”. Every year in the spring season he held an assembly of poets from all parts of his empire and rewarded them liberally. The arts which he encouraged comprised poetry, drama, music, dance, sculpture, architecture, astrology, astronomy, pharmacy and purāṇa exposition. He was a great builder of temples, maṇṭapams, gōpurams and prākāra walls. Consequently by his advancing all arts of peace and by his liberal grants of villages and money, he has been remembered as the great ‘Rāyalu’ by the people and this period was famous as the GOLDEN AGE or Era.

Kṛṣṇarāya had scholarly, prudent, capable, efficient and valiant ministers, generals and governors under him. Among them, the most prominent and illustrious was Pradhâni (Chief Minister) Sāluva Timmarasa. He had
served as the minister of Kṛṣṇarāya's elder brother Vīra-Narasimharāya, on whose death in 1509 A.C., Timmarasa raised Kṛṣṇarāya to the throne of Vijayanagara as having been more than twenty years of age and fit to govern the empire, in preference to Vīra-Narasimha's son who was a mere boy, not withstanding the order of Vīra-Narasimha to Sāluva Timma to put out the eyes of Kṛṣṇarāyas so as to preclude him from contesting for the throne with his son, and raise his own son of eight years to the throne (Nuniz in Sewell's "A Forgotten Empire" p. 314). For this gracious act of his, for his age and administrative experience and his sound counsel, Timmarasa was held in high regard and addressed as "Appāji" (revered father) by Kṛṣṇarāya. The minister was not only a sagacious statesman but also an able commander. It is stated that Sāluva Timma captured the Kōṇḍavidu fortress and he was therefore appointed its governor, but desiring to accompany the king, in his further campaigns against the Gajapati, he in his turn appointed his younger nephew and son-in-law Nāḍīṇḍla Gōpa as its governor and proceeded with the king. Sometime after the end of the wars with the Gajapati and his complete vanquishment and the planting of a pillar of victory by Kṛṣṇarāya at Simhādri-Poṭṭuru in March 1516 A.C., Kṛṣṇarāya undertook a religious tour in the south at the end of 1516 A.C., as bhū-pradakṣīṇam (a circuit around his dominions and a visit to sacred places) and for attendance at the Mahā-Makha festival in Kumbakonam conducted on 6-2-1517 A.C. On his return to his capital Vijayanagara from this tour and after offering his obeisance to gods Viṭṭala and Virūpākṣa, Kṛṣṇarāya "in an auspicious hour held a full darbār attended by all the royal relations in which he seated Appāji on a jewelled carpet, performed a Ratnābhiṣēka and a Svarṇābhiṣēka for him, presented him with valuable cloths, jewels and ornaments, and honoured other officers also suitably and seating them all on elephants, despatched them home" (Dev. Epi. Rep. p. 178, Note-1).

Appāji had an younger brother, Sāluva Gōvindarāja who held governorship of different provinces and in 1520–21 A.C., at the time of the Raicūr battle, he was governor of Vijayanagara (Paes in Sewell's "A forgotten Empire" p. 284).

Sāluva Timma-mañtrīndra had a sister named Kṛṣṇāmba who was married to Nārdīṇḍla (Nāḍīṇḍla) Timma and who had three sons, Kōṇa Appa and Gōpa. Sāluva Timmarasa had aslo two daughters whom he married to his two younger nephews Appa and Gōpa, both of whom were through his favour raised as governors of provinces in the Vijayanagara empire (Dev. Epi. Rep. pp. 191–193).

This Pradhāni Sāluva Timmarasayya granted the village Parāntādur in the Cuddapah district to God Vēṇkaṭēvara in Śaka 1433, on 13–1–1512 A.C., with the stipulation of propitiating Śrī Vēṇkaṭēvara daily with eight tirup-
pōnakam; on the 13 days of Viśākha star in a year, being his birth-star, with 13 atirasapaṇḍī; on the 13 days of Aśvini star in a year, being the birth-star of his wife Lākṣmī-amma, with 7 atirasapaṇḍī on the 7th festival days of the 7 tirukkoṭi-tirunāl, with 7 atirasapaṇḍī at his maṇṭapam and on the day of nāvalārū or punnāga-kulyōtsavam (a festival at a certain spring of water) and of propitiating Śrī Gōvinda-rāja on a particular day in the summer festival with 8 kinds of panyāram. Out of the prasādam offered to Vēṅkaṭēśvara daily, a part was required to be delivered to Śīṅgayyan, a sāttāda-śrīvaṅgāva cultivating the minister's flower-garden (Vol. III No. 21).

About 20 days prior to the grant of the village by the Pradhāni and his visit to the temple, his wife Lākṣmī-ammaṅgār made a deposit of 1200 narpāṇam on 25–12–1511 A.C., for a tiruppōnakam to be offered daily to Vēṅkaṭēśvara, and for the delivery of the donor's quarter share of the offered prasādam to Appayan, her son-in-law and son of Nāridiṅḍla (Nādiṅḍla) Timmarāja (Ibid., No. 19).

This Sāluva Timmarasa's younger brother Sāluva Gōvindarāja granted Mēḷpāḍi situated in the Gaṇḍikōṭa-sīna (in the Cuddapah district) for the merit of Kṛṣṇadēva Mahārāya in Śaka 1445 on 27-8-1522 A.C., to the temple for propitiating Vēṅkaṭēśvara with 20 tiruppōnakam and other offerings daily, Śrī Gōpālakṛṣṇa whom he installed in Tirupati with 4 tiruppōnakam, Gōvindrāja with 12 atirasapaṇḍī on the first day of each month in a year, 26 atirasapaṇḍī on the 13 days of each of the two festivals for Him in Vaikāśi and Āṇi months, with additional 2 paṇḍī on the 5th days, 7th days and during the Śeṣa-Vāhanam (serpent vehicle) days (on the 9th days) in the 2 Brahmōtsavams, and also on other specific days such as new-moon, Ėkāḍaśi, Ugādi, Dīpāvali, and Kartikai festival of lights, uṇjal-utsavam, pavitrōtsavam, adhyayanōtsavam, Kōḍai-tirunāl (summer festival) floating festival and Śrī Jayanti (Vol. III. No. 154).

The date of this inscription, 27-8-1522 A.C., is the last occasion during Kṛṣṇadēvarāya's regime that we hear about the Sāluva brothers Timmarasayya and Gōvindarāja. Paes narrates, "the greatest favourite (with Kṛṣṇarāya) is an old man called Temersea (Timmarasa); he commands the whole house hold, and to him all the great lords act as to the king" (Sewell's "A Forgotten Empire,"(p. 250), and "Salvatinica (Sāluva Timmarasa), who is the principal person that enters the building, supervises the whole, for he brought up the king and made him king, and so the king looks on him like a father (Appāji). Whenever the king calls to him he addresses him as 'Lord (Senhor) Salvatinica,' and all the captains and nobles of the realm make salaam to him" (Ibid., p.268). About Timmarasa's younger brother, Gōvindarāja he states, "As soon as, we had returned to the city of Bsnaga (Vijayanagara), the governor of that place who is called Gamdarāja (Gōvindarāja), and is brother of Salvatinica,
showed us the palace” (Ibid., p. 284). Sewell mentions that this “Narrative of Domingos Paes” was “written probably A.D. 1520-22.” We hear of pradhāni Timmarasayyaṅgār in Śaka 1446 (1524 A.C.), when some donor provided for offerings to Śri Kṛṣṇa on the fifth festival day of Śri Gōvindarāja’s Brahmōtsavam in Tirupati, for the merit of the pradhāni (Vol. III No. 166). This is the last occasion of our notice of Sāluva Timmarasa in the reign of Kṛṣṇarāya. Nuniz states that a great calamity overtook him and his brother and his other near relations.

Kṛṣṇarāya begot a son by his senior queen Tirumalāṃba, named him Tirumalarāya, and with them visited Vēṅkaṭēśvara on 16th October 1518 A.C. and granted some land for the merit and the prosperity of his son (Dev. Epl. Rep. p. 165). This was his sixth visit to Vēṅkaṭēśvara. The king wished to ensure the succession of this prince to the throne of Vijayanagara and, therefore, he installed his son as king and became his minister to administer the empire and made Sāluva Timma his own counsellor; “With these changes the king made great festivals which lasted eight months, during which time the son of the king fell sick of a disease of which he died.” After his death Čriṣnarao learned that his son had died by poison given him by the son of Sallavitimica and in his anger, being certain that it was so, he sent to call Salvatinica and his son and Guandaja, brother of Ssallavitinica, and many other captains relatives of Ssallavitinica, and made them a speech at the time of the salaam, there being present many chiefs and principal persons of the kingdom, and relations of Ssallavitinica; he addressed him thus:-'I held thee always as my great friend, and now for these forty years thou hast been governor in this kingdom, which thou gavest me; yet I am under no obligation to thee for that, because in doing so thou didst act in a way contrary to thy duty. Thou wert bound, since thy lord the king my brother commanded so, to put out mine eyes; yet thou didst not carry out his will nor obey him, but instead thou didst cheat him and the eyes of a goat were put out, wherefore, since thou didst not fulfil his command, thou wert a traitor, and thy sons with thee for whom I have done so much. Now I have learnt that my son died of poison given to him by thee and thy sons, and for that ye are all here made prisoners.” “With these words he arose and laid hands on them and seized them, and in doing so called for aid from many portuguese who were then in the country with horses, asking them to come to his aid; and after he had seized the men, father and sons, they remained three years in prison. And he made minister a son of Codemerado, the same who had killed the son of king Narasynga in the city of Penagundy in the garden by treachery, by command of the king his father.” Nuniz further relates, “And soon afterwards Danayque, son of Salvatinica escaped from prison and betook himself to a mountain range in which dwelt nobody but robbers and highwaymen, and in this there was a fortress where dwelt a captain, his relative, who received him and helped him in all that he could,
and from there he made such war on the king Crîṣnarao that he was driven to send against him much people and as captain of the army he sent his minister Ajaboissa, who invested the place on all sides and took him therein and brought him prisoner to the king. After he had so come the king commanded him to be brought before him, with Salvatinica his father and another brother of his who was kept in the prison, and he sent them to the place of executions and there had their eyes put out, for in this country they do not put Brahmans to death but only inflict some punishment so that they remain alive. So he put them in prison again, and there Timadanayque died, and Salvatinica his father remained in the prison with his other son Gamdarja (Sewell’s “A Forgotten Empire.” pp. 359-369).

No doubt, Nuniz has given a detailed account of this disastrous event but it is first of all to be doubted if Sāluva Timmarasa had any son at all, for it is mentioned that he had two daughters only whom he married to his two nephews Appa and Gōpa, and no sons are mentioned. Perhaps his term “sons” has to be understood as “sons-in-law” (Dev. Epi. Rep. p. 191). Secondly, it has to be considered if his sons or sons-in-law would have been so unscrupulous, venturous and daring to contemplate and perpetrate such an atrocious crime without foreseeing its dangerous consequences to themselves and to their uncle and father-in-law by whose official position and favour they were in royal service as governors; and also whether Sāluva Timmarasa who brought up Krṣṇarāya, spared his eyes, shielded him and raised him to the throne of Vijayanagara, whilst for which magnanimity the king called him a ‘traitor’ for not executing his brother Vira Narasimha’s command, would have connived at it. All the same, it seems likely, from the absence of inscriptions or other sources of information relating to the two Sāluva brothers during the remaining six years of Krṣṇarāya’s reign upto 1530 A.C. that they were out of the king’s service, either having been jailed or leading a simple private life. Their eyes, too, do not appear to have been put out. They come to notice again in Krṣṇarāya’s step-brother and successor Acyutarāya’s reign.

This charge of poisoning prince Tirumalarāya against Sāluva Timmarasa to Krṣṇarāya is said to have been made by Mukhappālam Nāgama Nāyaka who rebelled against the king while he was governor of Madura and who was defeated and brought to the king by his own son Viśvanātha Nāyaka, and later on pardoned. If prince Tirumalarāya was really poisoned at all, it should have been done by either of the two elder brothers, Salakarāja periya-Tirumalarāja and Salakarāja Śīru-Tirumalarāja, who were the brothers-in-law of Acyutarāya and were, therefore, greatly interested in his succession to the throne, whereby they could wield undue power and influence in the realm, and by such “authority in the state and through their arrogant behaviour
alienated the allegiance and sympathy of the feudatory chiefs of Acyutarāya, whose death was followed by a disputed succession” (Dev. Epi. Rep. p. 230).

If Kṛṣṇarāya had actually, in the minimum, imprisoned Sāluva Timmarasa, his brother Gōvindarāja and his nephews Nādiāḍla Appa and Gōpa for their alleged crime of poisoning his son, it looks as having been done in a fit of rage, most hastily and indiscreetly.

Kṛṣṇadēvarāya, in Śaka 1445 on 12–1–1524 A.C., endowed the Madhva-Ācārya, Śrīmat Vyāsatīrtha-Śrīpāda-Uḍaiyar, the disciple of Śrīmat Brahmanya-tīrtha-Śrīpāda-Uḍaiyar, with three house-sites in Tirumala to the north of Svāmi-Puṣkaraṇī and one house-site in the north street of Gōvindarāja's temple in Tirupati for building his mathams thereon and also granted his own share as donor of the Prasādams provided by him for the two Deities to serve for feeding men in them (Vol. III, Nos. 157, 158 and 159). Vyāsatīrtha himself provided for offerings for Vēṅkaṭēśvara during the 8 Brahmotsavams and other festivals and certain auspicious and religious occasions, totalling 354 appa-paḍi through payment of 14,000 naraparam, and for Gōvindarāja daily through his grant of the village Śṭiyalapāṇḍur on 8–11–1524 A.C. (Ibid., No. 165); and again on 2–4–1528 A.C., for Gōvindarāja on full-moon days through the gran of Oḍḍāmpapāṭṭ village (No. 175). This Madhva-Guru Vyāsatīrtha was an erudite Saṅśkrita-scholar and composed a number of religious works and commentaries on some Upaniṣads (Ibid., p. 328). It is stated that “owing to certain untoward occurrences at the temple of Tirupati (i.e., Śrī Vēṅkaṭēśvara’s temple), this Ācārya had to remain there for a number of years, noted down actually as twelve years,” when he “proceeded to the court of Sāluva Narasimha at Candragiri.” We have no information from lithic records of the temple about such “untoward occurrences,” except the theft of some jewels of God by the then temple priest Śrīrappaayaṇ, for which offence the Nambi’s (priest’s) houses in Tirumala and Tirupati were ordered by Sāluva Narasimha to be confiscated to the temple, while later on Kṛṣṇarāya granted them to Vyāsatīrtha to build his mathams thereon (Vol. III Nos. 157–159). Perhaps at this juncture during Sāluva Narasimha’s time, Vyāsatīrtha might have officiated as the priest of the temple. He is further stated to have occupied the Vijayanagara throne for a short time on the occasion of the Kuhū-yōga, a very inauspicious combination of certain planets believed to be fatal to ruling kings, said to have occurred on the new-moon day preceding the date of the battle of Raicūr, when Kṛṣṇarāya vacated his throne to him for the time being. Hence the Ācārya assumed the name Vyāsa-rāṭ (rāja or rāya: King (Dev. Epi. Rep. p. 166-167 and 207-211).

Early in Kṛṣṇarāya’s reign, Timmarasa provided for offerings to Śrī Vēṅkaṭēśvara through the grant of the village Paraṅtalur on 13–1–1512 A.C.,
and presented a pūṭāṅbaram; and his brother Gōvindarāja also arranged for
His daily offerings and for offerings to Śrī Gōvindarāja on occasions of
festivals through the grant of the village, Mēlpādi in the Gaṅdikōṭa-sīma for
the merit of Kṛṣṇadēva Mahārāya on 27th August 1522 A.C., (No. 154 of
Vol. III), and again through his son-in-law pēndilikoḍuku Cennaiyyan for
offerings to both Vēṅkaṭēśa and Gōvindarāja by the grant of the village
Hanumāniṇuṇṭa in the Urvakōṇḍa-sīma on 20-11-1524 A.C., (Ibid., No. 163).

During Acyutarāya's reign, Timmarasa sold the donor's share of the
quarter of the offered prasādam at Tirumala relating to his younger brother
Sāluva Gōvindarāja for 4600 paṇam on 26–2–1536 A.C., to Tāḷḷapākam Tiru-
malayyaṅgār, son of Annamayyaṅgār (Annamācārya) (Vol. IV. No. 72).
Next the two Sāluva brothers jointly registered a sale-deed in favour of the
same Tāḷḷapāka Tirumalayyaṅgār of the donor's quarter share of the prasādam
offered by both of them for Śrī Gōvindarāja in Tirupati for 5203 paṇam (Ibid.,
No. 74). Again on 28–12–1536 A.C., Sāluva Timmarasa, son of Rācirāja
registered a sale-deed in favour of Tāḷḷapākam Tirumalayyaṅgār of the donor's
quarter share of the prasādam offered to Vēṅkaṭēśvara daily and occasionally
as arranged by himself previously, for a sum of 1900 paṇam with the right of
the vendee to sell, transfer or make a gift of it, but with the proviso that the
vendee should reside permanently at Tirumala so as to sing his saṅkirtanams
(songs) in the immediate presence of Vēṅkaṭēśvara (Ibid., No. 93).
In these transactions, Timmarasa appears as a simple common man as the
son of Rācirāja and with no title or designation. His younger brother
Gōvindarāja later on, in Śaka 1463 on 5th November 1541 A.C., provided,
for daily and occasional offerings to Śrī Gōvindarāja through the grant of a
village and for an offering to Him on the 13 days of the Mṛgaśīra star occurr-
ing in a year (Ibid., No. 166). This is the birth-star of Acyutarāya, and on
the days of its occurrence each month, other donors such as Tāḷḷapākam Tiru-
malayyaṅgār (Ibid., No. 6) and Bhaṅḍāram Śīru-Timmayyar (Ibid., No. 36),
who were obliged to the king, provided for offerings to Vēṅkaṭēśvara. Likewise
Sāluva Gōvindarāja too, must have been under obligation to Acyutarāya,
presumably, first of all, for his and his elder brother's release from prison,
if they had been imprisoned at all by Kṛṣṇarāya, and for his fresh appoint-
ment as governor or any other high state official. The grant of the village
made by Sāluva Gōvindarāja on 5–11–1541 A.C., was in Acyutarāya's penult-
imate year of reign, and possibly he would have secured his high official position
even very early in the king's reign. He was entitled Mahāpradhānī and Śīrāh-
pradhānī (Dev. Epi.Rep. p. 195). Similarly his elder brother Sāluva Timmarasa,
quite probably made a grant of the village Mallāpuram on the suggestion or
order of Acyutarāya for offerings to the Processional Image Malaiṅkīnyaninṟa-
perumāḷ on the 7th festival days of the 8 Brahmotsavams celebrated at that
time for Vēṅkaṭēśvara, on 12th January 1537 A.C., and stipulated for payment of certain remuneration each month to the Śrīvaiṣṇavas looking after the flower-garden and for the delivery of the donor's quarter share of the offered appai-prasādam and caṇḍanam to Appayan alone (Vol. IV. No. 89). This document was registered under the historical introduction of Śrīman Mahārājādhirāja Rājaparamēsva Śrī-Virapratāpa Acyutarāya Mahārāya, i.e., while he was ruling the empire. The donee of the offered appai-prasādam, Appayan, is quite possibly Nāḍiṅḍa Appa, the elder nephew and son-in-law of Sāluva Timmarasa, to whom Timmarasa's wife Lakṣmi-amma had previously provided for the issue of her share of the donor's prasādam out of the offering she arranged for Vēṅkaṭēśvara early in Krṣṇarāya's time on 25th December 1511 A.C. (No. 19 of Vol. III), and, as such, the donor may be deemed to be Sāluva Timmarasa. Further no other Appayan comes to notice during these two reigns, except Appā-piḷḷai. This Appayan had also provided for offerings to Śrī Vēṅkaṭēśvara and Śrī Gōvindarāja, during Krṣṇarāya's reign, in Śaka 1437 on 4–8–1515 A.C., (Vol. III, No. 104).

Tāḷḷapāka Tirumalayyaṅgār was the second son of Annamayyaṅgār, Annamayya's elder son Narasiṅgayya appears to have been a poet and a musician as indicated by a Telugu stanza, but left the family early in his life. Annamayyaṅgār inaugurated saṅkīrtana (music, song-singing) service in Śrī Vēṅkaṭēśvara's presence even from his sixteenth year of age, which corresponded to Śaka 1346, cyclic year Krōḍhi, and 1424 A.C., when "he had a manifestation of God Tiruvēṅgaḷanātha" and continued his work until the 12th day of the dark fortnight of Phāḷguṇa (Month) in Śaka 1424, Duddubhi (23rd February 1503 A.C.). From this latter date commenced, the saṅkīrtana service of his son Pedda-Tirumalayyaṅgār who was exorted by his father while on his death-bed as, a sacred duty to compose a saṅkīrtana as the minimum each day and sing it before Vēṅkaṭēśvara (Dev. Epi. pp. 280 and 283). Annamācārya is stated by his fourth grandson Cinnanna or Cinna-Tiruvēṅgaḷanātha in his "Annamācārya Caritramu" (Life History of Annamācārya) to have composed 32, 000 saṅkīrtanas which were transcribed on palm leaves, but from the copper plates found engraved with saṅkīrtanas about 3000 in number, comprising those of Annamayya, his son Pedda-Tirumalacārya and his eldest grandson Cinna-Tirumalacārya, may contain only 10,000 to 12,000 of Annamayyaṅgār's songs. He was patronised by Sāluva Narasimha, and it must have been through his patronage and influence that Annamayya would have been admitted in Vēṅkaṭēśa's temple as its musician, as its Saṅkīrtanācārya. After him, his son Pedda-Tirumalayyaṅgār occupied the post and rendered his service as the musician and this Tirumalayyaṅgār was succeeded by his eldest son Cinna-Tirumalacārya, out of his five sons. Both of them composed saṅkīrtanas, which were engraved on the copper plates.
Annamācārya died in 1503 A.C., and his son Pedda-Tirumalācārya lived through three reigns of Kṛṣṇarāya, Acyutarāya and Sadāsivarāya. Kṛṣṇarāya, even though he paid seven visits to Vēṅkaṭēśvara, does not appear to have noticed this Saṅkiritanācārya Pedda-Tirumalayya at all, while both Acyutarāya and Sadāsivarāya favoured him with gift of villages. Having been a scholar and a poet himself, Kṛṣṇarāya patronised literature and other arts, and convened an assembly of poets and other scholars in the spring season of each year and made liberal presents to them, in a darbār called Bhuvanavijayam. It looks surprising, nay piteous, that Kṛṣṇarāya had not shown any favour to this musician-poet; and it was perhaps due to some animosity on his part. During Kṛṣṇarāya’s time, this Pedda-Tirumalayyaṅgār comes to our notice on a single occasion when, with the payment of 1500 narpanam into the temple treasury, he provided for an offering of one tiruppōnakam daily to Vēṅkaṭēśa, in Śaka 1439 on 30–11–1517 A.C., (Vol. III No. 122).

A number of Kṛṣṇarāya’s officers comes to notice from their provision made for offerings to Vēṅkaṭēśvara, Gōvindarāja and other Deities and Āḻvārs.

Mahānāyaṅkācārya (the great, exalted commander-in-chief) Periya-Obaḷa Nāyakkar Rāmā Nāyakkar granted Kaṭalūr village on 4–9–1504 A.C., during the reign of Kṛṣṇarāya’s elder brother Vīra-Narasimharāya, and also excavated an irrigation channel, for providing daily offerings to Vēṅkaṭēśvara (Vol. III, No. 1). Again on 14–7–1512 A.C., in the reign of Kṛṣṇarāya, he provided an offering to Garuḍa daily together with a light of ghee before Him, and for occasional offerings to Vēṅkaṭēśa through the gift of 50 cows and the grant of the village Saṅgōḍipalli (Ibid., No. 25); further on 8–1–1514 A.C., he made a gift of 200 cows to the temple for preparing milk cream from their milk and offering it early in the night each day, with the stipulation of delivering his share of the offered cream prasādam as donor to his Rāmānujakūṭam (free food service house) (No. 88).

Appāpiḷḷai, son of Karavaṭṭappiḷḷiyāḻvār of Kaunṭīnaya-gōtra and Āpastaṁba-sūtra, and a resident of Mahūpālakulakāla-ccēri alias Uttriranmērūr, cut an irrigation channel at his own cost in a temple village and from the augmented produce stipulated on 19–5–1506 A.C., for a daily offering to Vēṅkaṭēśvara (Ibid., No. 6); paid 3,180 narpanam on 30–12–1506 A.C., for offerings to Gōvindarāja on the 12 days of each of the two Brahmōtsavams held for Him in the months of Vaikāṭi and Āṇi and in other festivals and on special days (No.9); again paid 7800 narpanam on 18–7–1506 A.C., and instituted the anna-uḷḷa-nil-tirunāl or the swinging festival for the merit and welfare of Vīra-Narasimharāya Mahārāya, for Gōvindarāje to be conducted for 8 days with numerous offerings (No. 13); constructed a shrine and consecrated and installed Hanumān in it in 1509 A.C., with necessary provision for His
daily propitiation (No.17), and lastly on 7-4-1511 A.C., for the merit of Vira-Kṛṣṇarāya Mahārāya, granted Virakampanallur village in the Paḍaivilū-ṛāja for offerings on the 12 days in each of the 7 Brahmōtsavams conducted at the time for Vēṅkaṭēśvara; together with special offerings on some days and on the 12 days of his birth-star in the 12 months of the year and also at his maṇṭapam on 7 days, making a total of 207 atirasa-paḍi (No. 18). Appāipillai's brother Mannarpillai paid 1000 naraṇaṇam on 27-6-1512 A.C., for a daily offering to Tirumāṇgaiyāḷvār in Tirupati, and to Gōvindarāja on the day of his birth-star (No. 23), and again 1200 narpaṇam on 20-12-1512 A.C., for offerings to the Processional Images at Tirumala on a day in the Adhyayanōtsavam (No.29), and for some more offerings he paid 360 paṇam (No.30). Tirumalai Nāyakkar, son of Ellappa Nāyakkar, arranged in 1512 A.C., for propitiation of Gōvindarāja through his digging an irrigation channel (No.27). Tammu Nāyakkar, son of Jilēḷja Basava Nāyakkar and grand-son of Gaṭṭikai Daḷavāy Dādi Nāyakkar, provided for a daily offering to Vēṅkaṭēśvara by paying 1200 narpaṇam on 30-12-1513 A.C., (No. 87).

Nāraṇayyān alias Nārāyaṇandēvara, son of Tattavādi Timmaṇayyān of Gautama-gōtra and Āpastamba-sūtra, and a resident of Agaram-Kaṟṟapa-mudram, granted Tivalaiṇḍi, one of his military fiefs endowed to him as Šrottriyam villages, to the temple on 26-7-1514 A.C., for three offerings each day to Vēṅkaṭēśvara (No. 90) and another such village Gaṅgalapūṇḍi on the same date for three harivāṇa (Platefuls of food) for Vēṅkaṭēśa daily (No. 91).

Karaṇikka (accountant) Basavarasa, son of Sōmarasa of Gautama-gōtra and Āsvālyana-sūtra, a resident of Tiruppērṇ, excavated a new channel in a temple village and also raised crops to be gathered into the temple store and in lieu of the produce, arranged for the merit of Kṛṣṇarāya Mahārāya on 12-9-1515 A.C., for special offerings for the Processional Images together with Sēnai-MudaliĀr with ablutions in the maṇṭapam in his flower-garden on the 12th day of the summer-festival as a Vasanōtsava (No. 105). Another Karaṇika and Aṭṭavanai (also a revenue officer) Basavarasa, son of Caṇḍikai Hōbaḷaṇēva or Ōbaḷaṇēva (Ahōbaḷaṇēva), of Kaunḍīṇya-gōtra and Āsvālyana-sūtra and Rk-sākhā, paid 6100 narpaṇam for a peculiar offering, bhējaṇikai, made of black gram, wheat, cumin and ghee, daily to Vēṅkaṭēśvara in the cyclic year Vishu, Śaka 1443 (1521 A.C.) (No.148), and again paid 6640 narpaṇam on 21-9-1528 A.C., for ablutions and offerings to the Processional Images in the Tirumāṇaṇi-maṇṭapam in the temple of Vēṅkaṭēśvara (No. 177).

Ūḍiyam Ellappa Nāyakkar paid 4600 narpaṇam for a daily offering to Gōvindarāja and 24 atirasa-paḍi on certain days (No. 106) and also granted 3 villages, Kāṟṟaḷiappāṭṭu, Nelvāy and Kollidūṁbai on 2-6-1516 A.C., for the
merit of Kṛṣṇarāya Mahārāya, for 8 offerings daily to Vēṅkaṭēsvara (No. 109); and on 29–3–1527 A.C., he constructed the stone-car satram as his charity, while being a vāsalam (gate-keeper at the time) (No. 168).

Tryambakadēva, son of Tipparasa of Vāsiṣṭha-gōtra and Āśvalāyana-sūtra, residing in Śivanasamudra, granted Morandai village on 12–10–1517 A.C., for one offering daily to Vēṅkaṭēsvara, 30 nāyaka-taḷiṅgai (superior food-offering) on the 30 days of Tiruppaḷi-Eḻucci in Mārgaḷi month, 8 nāyaka-taḷiṅgai on the eight marriage festival days (i.e., the 5th days) of the 8 Brahmōtsavams and 8 on the 7th days, 8 atirasa-paḍī on the 8th days, 3 atirasa-paḍī on the 3 days of car festival, 1 nāyaka-taḷiṅgai on the day of Śrī-Jayantī, 1 atirasa-paḍī on Kāṭikai festival day and 1 atirasa-paḍī on pāḍiyavēṭṭai (hunting festival) day (No. 116).

Bāhūr Mallaras, son of Nāgarasa, paid 360 narpaṇam on 14–10–1518 A.C., for particular panyāram offerings (siḍāi) to the Processional Image Malaiکiniya-ṇiṅra-perumāḷ at his maṇṭapam in his flower-garden on the 7th festival days in the 8 Brahmōtsavams, and to Gōvindarāja on the 7th festival days in the 2 Brahmōtsavams and on two other days (Nos. 127, 128 and 129).

Rāyasam (writer, secretary) Koṇḍamarasayya, son of Timmarasayyaṅgār of Bhāradvāja-gōtra, Āśvalāyana-sūtra and Rk-sākähā, granted Mulemūndi Village in Nīlore-sima in the province of Udayagiri on 17–4–1519 A.C., for 18 offerings daily to Vēṅkaṭēśa; and the donor’s quarter share in them was required to be delivered to his satram in Tirumala (Nos. 130 and 131).

Aḍaippam (betel-nut packet bearer) Bhaiyappal Nāyakar, son of Timmapa-Nāyakar of Kāṭyapa-gōtra, provided on 16–4–1519 A.C., for 6 offerings to Vēṅkaṭēsvara daily, for the merit of Kṛṣṇarāya Mahārāya and Timma Nāyakar (probably his father Timmapa Nāyakar) (No. 135).

Subuddhi Rāmadāsa, son of Śaṅkaradāsa of Bhāradvāja-gōtra, and Ambikāmudu (aṁṛta)-śilā, son of Bhīmaya of Kāṭyapa-gōtra, who both served under king Pratāparudra Gajapati previously, and after his defeat were taken by Kṛṣṇarāya into his service and granted fiefs, made over their fiefs, Rāmadāsa of his village Taḍalām and Ambikāmudu-śilā of his village Taḍapālām to the temple for 3 daily offerings to Vēṅkaṭēsvara and for 2 lights and 2 garlands also; and the donor’s share of the prasādam was to be given to the managers of the Rāmānujakūṭam who tended their flower-gardens (No.147).

Śinnappa Reḍḍi, son of Śurappa Reḍḍi Tammu Reḍḍi of Pūtalaṭṭu village, and others, contracted with the Pillai-tiruppaḷi-Bhaṇḍārattēr (public works committee of the temple) on 17–1–1527 A.C., through a gift of dry and wet lands made on the occasion of a solar eclipse for the merit of Kṛṣṇadēva
Mahārāya, for an offering daily to Vēṅkaṭēśvara and of 8 atirasapaḍi to Malaikiniyaninra-Purumāḷ on the 7th festival day in each of the 8 Brahmoṭsavams at his maṇṭapam and two more on two other occasions and for the receipt of the donor’s share by the contract committee which looked after the donor’s flower-garden at Tirumala (No. 167).

Bāgila (gate-keeper) . . . Pati Āḍiyappa and . . . Ayyadēva were recorded in Śaka 1449, cyclic year Sarvadhāri (1527 A.C.) to have constructed a maṇṭham and a maṇṭapam (No. 169).

Bāgila Avasarada Ṇarasayya, his brother Avasarada Timmayya and his brother Narasayya, as well as their mother Basavamma, are recorded under date 7-8-1512 A.C., to offer eternal obeisance in the temple of Tiruvēṅgaḷanāṭhadēvara (No. 26). They were at the gate waiting for errands from the king’s palace.

Ōbalayyan, son of Kandanavōlukkarāja Ōbhayyan, paid 1860 narpaṇaṁ on 31-10-1517 A.C., for one daily offering to Vēṅkaṭēśvara, 8 appa-paḍi on the serpent vehicle during the 8 Brahmoṭsavams and one more on a certain other day (No. 120).

Perumāḷ of Ncuṅgunṟam paid 1500 narpaṇaṁ for a daily offering to Vēṅkaṭēśvara in the cyclic year Sarvadhāri current with the Śaka year 1450 (1528 A.C.), while Śrī Vīra-Kṛṣṇarāya Mahārāya was ruling the earth (No. 180).

Raṅjakam Śrīraṅgarāja, attached to the Nātyasāla related to the palace of Kṛṣṇarāya in Vijayanagara, was the son of Raṅjakam Tirumalanāṭha. He granted the village Ērālappūṇḍi to the temple on 29-12-1514 A.C., for a daily offering to Vēṅkaṭēśvara, and also presented a silver plate of 545 tōlas, (probably), for serving the offering (Nos. 99 and 100). His daughter Raṅjakam Kuppāyanī paid 1000 narpaṇaṁ on 27-6-1512 A.C., for one daily offering to Vēṅkaṭēśvara and for the delivery of the donor’s quarter share in the offered prasādam to the person cultivating the flower-garden accounted as belonging to the temple-treasury (No. 24). On 12-10-1517 A.C., this Kuppāyanī’s daughter Tirumala-amman, paid 3000 paṇaṁ for an offering of dōṣai (cakes) daily to Vēṅkaṭēśa (No. 117), (also Dev. Epi. Rep. pp. 185 and 205). Ekkaṭi Timmamma, daughter of Nalla Gaṅgamma, paid 1500 paṇaṁ on 4-10-1518 A.C., for a daily offering to Vēṅkaṭēśa, for the merit of Kṛṣṇarāya (No. 124). Probably she also belonged to the troupe of dancers of the royal palace.

Besides royal personages and servants, certain religious men, merchants and others also provided for offerings to the Deities and Āḷvārs.

Yajñanārāyaṇa-Bhaṭṭa, son of Raṅgā-Dikṣita who was the purohita (conductor of religious rites) of Kṛṣṇarāya and the performer of several sacrifices (yōgas), paid 10000 narpaṇaṁ on 10-7-1514 A.C., when he accompanied
the emperor to Tirumala in his fourth visit on 6–7–1514 A.C., for 8 daily offerings to Vēṅkaṭēśa (No. 89). Again on 9–3–1522 A.C., he paid 1850 narpanam for special offerings to Vēṅkaṭēśvara on the 13 days of Punarvasu star in the year being his father Raṅganātha-Diksitar’s birth-star, and on the first day of each Tamil month and on each new-moon day (No. 152).

In Tiruccukanur (Tirucānūr) the residents were supposed to consist of 108 individuals of different gōtras with their families, and all the 108 persons formed the village Sābha or the administrative council with a president perhaps chosen from among themselves. In the provision made for offerings to Śrī Vēṅkaṭēśvara Śrī Gōvindarāja during the time of Sāluva Narasimha on 6–11–1494 A.C., by some of the members of the Sābha (Vol. II No. 129) the service was denoted as the abhayām of the Nūṟṟeḻmar, i.e., the 108 men, and as the nūṟṟeḻmar-tiruvōlakkam, the offerings made by the 108 persons for the levee’s distribution; and they had also a nūṟṟeḻmar-matham, the residence of their religious head who was Tūppil Veṇṭi-Anṭan Varadarājar at that time. No.144 of Vol. III also mentions that, by the grace of sage Śuka, 108 virtuous and learned Brahmānas were born from the lotus and were the residents of Śuka-grāma. (Śukanur, Tiru-Śukanur, Tiruc-cukanur), and were great devotees of Śrī Vēṅkaṭēśa, like the Garuda. A certain Śrēnvāsa once visited the village, arranged for the conduct of the festival to Śrī Vēṅkaṭēśa, put up steps on all sides of the Padma-tīrtha and presented vehicles like movable vimānas (domes) for Him to be borne by men in which Lord Nārāyaṇa was pleased to go in processions during festivals.

In earlier times, the Sabhaiyār of Śukanur transacted all dealings relating to Vēṅkaṭēśvara’s temple on Tirumala, and on the formation of the committee of management in the temple itself with a dozen persons, the Sthānattār, the Tiruccukanur-Sabba was represented on it by three members of its council, while four individuals from the Tirupati Śrīvaṅgam, two Jiyars or Mathāḍhipatis, one Naṁbi or Arcaka or the Priest of the temple, and two accountants (original residents of Tirunināur, the modern Tinnanur near Madras), were the other appointed members of the committee of the Sthānattār (Vol.I. No. 187). The sthānattār managed the affairs of both Vēṅkaṭēśvara’s temple on Tirumala and Gōvindarāja’s temple in Tirupati.

Their appointments were honorary, but they were entitled to receive a share of the prasādam offered to the Deities in the two temples as emoluments, for their living. Upto the 13th Century their life must have been hard with meagre emoluments of the prasādam; but as the offerings increased in number thereafter while devotees provided for sumptuous offerings of different varieties, their emoluments must have swelled to large quantities, which they could not themselves consume, and therefore, they must have taken the recourse
of forming their shares of the prasādam for appreciable amounts of money to lessees. In addition to the prasādam, they received small cash payments for their services in the festivals as presents.

Having transferred such emoluments from (their) these shares in Gōvinda-rāja's temple to the credit of the temple itself on 23-1-1512 A.C., the entire body of the Tiruccukanur sabhaiyār provided for 40 offerings to Gōvindarāja, the Karunākara-palājikondha-perumāl (the Benevolent Reclining God), to Śrī Kṛṣṇa and to Śrī Rāma each day, and on each Saturday to Hanumān whom they installed, and on some other days also to them and to Vēnkaṭēśvara, together with certain cash payments to the temple-staff and issue of portions of the offered prasādam (Vol. III, No. 20).

Deyvattān-araśu, one of the sabhaiyār, arranged on 20-11-1516 A.C., through payment of 310 nar-panam, for a special offering to Malayappa at the maṇṭapam, in his flower-garden on the 7th days of the puraṭṭāṣi, Tai and paṅguni Brahmoṭsavams and also on the car on the 8th days in the above three festivals (No. 113).

Śrīrāmayyan a member of the Tiruccukanur assembly, paid 300 nar-panam on 20-9-1527 A.C., and provided for the offering of 8 doṣai-pañci to Malayappa at his maṇṭapam on the serpent vehicle in the 8 Brahmoṭsavams, 8 pañci to Śrī Kṛṣṇa on the 5th days in them, *3 pañci on the car in three of them, one on the Mukkōṭi-Dvādaśi day, one on the swinging-festival day, one on the hunting-festival day, one on the Kārtikai-festival day of lights, one on the Ugaḍi day, and one on the Dīpāvali-festival day, making a total of 25 doṣai-panci (No. 172).

Anusāndhānam Tiruvēnkaṭa Jiayar paid 2000 paṇam on 19-9-1504 A.C., for offerings both to Vēnkaṭēśvara and Gōvindarāja (No.2).

Śrīman Nārāyaṇa Jiayar, disciple of Śrī Van-Ṣaṭha-Kōpa Jiayar, and the head of the Ahōbila-Maṭham, arranged for offerings to Vēnkaṭēśvara on a particular day, to Gōvindarāja on a day in each of His two Brahmoṭsavams and other days, to Nammāḻvār, Tirumāṅgiyāḻvār and Kulaśēkharāḻvār, and Uḍaiyavar (Śrī Rāmānuja) on particular days of their Adhyayanōṭsavams, through payment of 1860 narpanam on 20-8-1516 A.C. (No. 110). He paid a further sum of 3800 narpanam on 7-11-1516 A.C., for an offering of one doṣai-panci daily to Gōvindarāja and for special offerings to Vēnkaṭēśa on a particular day (No. 114). In this record he is stated to be entitled “Vēdāntācārya.”

* During the previous period, car processions were only two, conducted in the Brahmoṭsavams held in the two months of Puraṭṭāṣi and Paṅguni, and not in the other five months. With the institution of a new Brahmoṭsavam in Tai by Kṛṣṇarāya, the Brahmoṭsavams became eight and the car processions became three.
Kaṇḍādaī Doḍdíayāṅgār, entitled “Vēdāntācārya,” son of Vēṇmālaiyīṭṭa-Perumāḷ, paid 2520 narpaṇam on 13–4–1519 A.C., for 40 offerings to Malaikuniyaniṅga-Perumāḷ at Śrī Varāhasvāmi’s shrine at the rate of 5 offerings on five days in each of the 8 Brahmōṭsavams, on the 3 days of car festival and other day to stationary Vēṅkaṭēśvara, Periya-Perumāḷ, on the swing on the 6th day of the Brahmōṭsavam inaugurated by Kṛṣṇarāya Mahārāya in the month of Tai as his service, on the 7th day in it on the * car and on the tīrthavārī occasion on the 9th day, as also on the 10th day, and the Vīdāyārī day, and on other days; for Gōvindarāja on the car in His Āni festival, on the day of the clearing of the path-way for taṇṇīr-amudū near the Āḻvār’s shrine at the maṇṭapam, and on other occasions (No. 142). This Mādhavayāṅgār, as the manager of the Rāmānujakūṭams in succession to Kaṇḍādaī Rāmānujayyāṅgār, executed an agreement on 2–4–1522 A.C., in favour of the Tirupati Kūru-seyvārgal (settlement officers) binding the managers of the Rāmānuja kūṭams, in lieu of the lands granted previously by the said officers to these feeding institutions, to utilise the produce of the gift lands and offer 3 appa-paḍī to the Deities yearly (No. 153).

Narasimharāya Mudaliyar Rāmayyan and Timmayyan together deposited 1900 narpaṇam on 19–9–1508 A.C., for offerings from the interest on which sum to be made to the Processional Image Malayappa seated in the Tirumānmai-maṇṭapam in the temple, of 7 atirasa-paḍī after His return from procession on the tiruvanantal (Śēṣa, serpent-vehicle), on the 9th festival day in the 7 tirukkoḍi-tirunāl (Brahmōṭsavams) celebrated for Vēṅkaṭēśvara in each year, of 7 atirasa-paḍī to Tiruvāḷi-Āḻvān (Sudarśana Disc) and Malayappa at the maṇṭapam constructed by them on the bank of Puṣkariṇī (Tirukkōṅērī) on proceeding after ablutions at the tīrthavārī-maṇṭapam on the 9th days of the said festivals; another 7 atirasa-paḍī during the 7 festivals in front of the temple-store; 4 atirasa-paḍī on the first 4 days of the pavitrōṭsavam (purificatory festival), 1 atirasa-paḍī on the day of the Mukkōṭi-dvādaśi in Mārgaḷi month to Vēṅkaṭatturaiyār (Ugra-Śrīnivāsa, the furioso Image); 1 atirasa-paḍī to Vēṅkaṭēśvara, the Stationary Idol; and 1 tiruvōlakkam to Sēnai-Mudaliyār on the day of His annual birth-star Pūrdām in Aṭṭām onth; 1 appa-paḍī to be offered first to Vēṅkaṭēśa and then brought down to Tirupati for Sēnai-Mudaliyār; and in Tirupati offerings to the Garuda flag during the two festivals and on other days, and to Gōvindarāja and Raghunātha (Śrī Rāma) (No. 15).

Uddanḍarāya Ulagappa, one of the Śrīvaiṉavas of Tirupati, arranged for the offering of one atirasa-paḍī on the 7th day in each of the 7 Brahmōṭsavams at his maṇṭapam in Tirumala to Malayappa, and on the days of Ugaḍi and

* In this epigraph the car procession is stated to take place on the 7th festival day, while it occurs usually on the 8th festival day. Also the Vīdāyārī day is observed on the 8th festival day. There seems to be some mistake in engraving it.
Dipāvali to Sēnai-Mudaliyār (Viṣvaksēna), through a deposit of 680 narpaṇam on 12–10–1506 A.C., and also to Gōvindarāja in Tirupati on specified days (No. 8); and for a daily offering to Vēṅkaṭēśvara, to Malayappa on the 9th day in each of the 7 Brahmotsavams, and to Gōvindarāja and Śrī Rāma in Tirupati on particular days, through a payment of 2075 narpaṇam made on 19–9–1508 A.C., (No.14); and in the meanwhile he had paid 1320 narpaṇam on 2–6–1507 A.C., for a daily offering to Vēṅkaṭēśvara, and to Śrī Rāma and to Śrī Sudarṣana in Tirupati on particular days (No. 10).

Some members of the merchant class in Tirupati donated large sums of money to the temple for numerous offerings to the Deities on various occasions. Dharmapuram Śiṭṭamu Śeṭṭi paid 3500 narpaṇam on 1–3–1506 A.C., for a näyaka-taligai (superior offering) and an appa-paḍi to be offered to Vēṅkaṭēśvara after His ablutions with Puḷugu-kāppu (smearing the body with civet oil) together with provision for the supply of refined camphor and musk for putting the nāmam (white patch on the face with thin line of musk in the middle), after the gold Image of Alarmel-Maṅgai-Nācciyār (Vakaṣa-sthala-Lakṣmi adorning His right chest) also received the civet oil smearing and ablutions (No. 4). Later on he excavated an irrigation tank in the temple village of Tiramanēri and paid 14,590 narpaṇam for an offering to Vēṅkaṭēśvara daily and on certain days in the festivals, to Gōvindarāja, Śrī Kṛṣṇa, Sudarṣana and Śrī Rāma on different occasions (No. 118).

Tippu Śeṭṭi paid 8305 paṇam on 4–10–1507 A.C., for offerings to Malayappa, Gōvindarāja and Raghunāṭha (Śrī Rāma), and also to Kulaśēkharāṉvār, Namāḷvār, Tirumaṅgaiyāṉvār and Uḍaiyavar (Śrī Rāmānuja), and also to Narasimhasvāmi on prescribed dates (No. 11).

Paccai Liṅgū Śeṭṭi and some others belonging to the Kömaṭi class of the Vaiṣya community paid 5030 narpaṇam on 31–10–1508 A.C., for a daily offering to Vēṅkaṭēśa and offerings on the 7th days in the 7 festivals to Malayappa and on a special day in the Adhyayanotsavam at the kömaṭi-matham, and also to Sēnai–Mudaliyār on different days; and to Raghunāṭha in Tirupati on the 7th day of the Adhyayanotsavam (No. 16).

Pāppuśeṭṭi Ayyan paid 2500 narpaṇam on 15–9–1512 A.C., for 13 offerings on the 13 days of his birth-star, 13 on the days of the birth-star of his father and 13 on the days of the birth-star of his mother to Vēṅkaṭēśvara; special offerings to Gōvindarāja on a particular day in each of His two festivals in Vaikāṣi and Āṇi to Kṛṣṇa at Narasimhasvāmi’s shrine in Śrīnivāsapuram on the two days of the two Brahmotsavams and to Gōvindarāja on the 6th days in them; on a day in the summer festival on the 7th days, and on the serpent vehicle on the 9th days of His two vaikāṣi and Āṇi festivals and on particular days of the Tiruvadhaṇyavanam of Nammāḷvār and Tirumaṅgaiyāṉvār; and to Raghunāṭha and Uḍaiyavar on the specified days (No.28).
Kondu Seṭṭi granted a half of the village Cīntayar galli endowed to him as uṭṭhalika for certain services by emperor Kṛṣṇarāya, of which one half he had already granted to Śrīkājahastīsvāra, on 27-11-1517 A.C., for two ḍadhyāḍdanam offerings to Vēṅkaṭēśa and one to Gōvindarāja daily, and other offerings to Gōvindarāja on certain other occasions (No. 119).

Sāraṇu Seṭṭi paid 3700 narpaṇam on 16-8-1527 A.C., for an offering mixed with powdered gingelly oil seeds each day to Vēṅkaṭēśvara, 8 śīḍai-paḍi on the 7th days of His eight Brahmōtsavams and 30 offerings on the 30 days of Tirupali-Eḷucca in Mārgaḷi; and for special offerings to Gōvindarāja on the 7th festival days and on the 8th festival days on the car in His two Brahmōtsavams in Vaikāṣi and Āṇi and on other days; and one śīḍai-paḍi to Śrī Rāma on a certain day (No. 171).

A few temple-accountants also provided for offerings to the Deities but they were very small items.

Among them, Villiyār paid 700 narpaṇam on 2-1-1530 A.C., and instituted the Mārgaḷi-Nirāṭtōtsavam for Śūḍi-kkoḍutta-Nāciciyār (Śrī Āṇḍāḷ), Gōdādevi, the lady Āḻvār among the 12 Vaiṣṇava-Āḻvārs and the foster-daughter of Periyāḻvār) for 7 days from the 24th day of Mārgaḷi till the Makara-Saṅkramam day (about the 15th January) with ankurārpāṇam (seed-sowing) on the night of the 23rd day and with adhivāśa-tirumāṇjanam (ablutions) and a second Tirumaṇjanam on the last day mentioned as the Kanu festival day (the next day after Makara-Saṅkramam) at his maṇṭapam constructed on the bank of the Gōvinda-Puṣkariṇī (alias Kṛṣṇarāya-Kōṇēri, tank, as noted in No. 194) (No. 181). She is enshrined in a small room at the south-east corner of the mukhamāṇṭapam at the entrance to Gōvindarāja’s shrine. The Gōvinda-Puṣkariṇī must have been the present tank opposite to Gōvindarāja’s temple and to the west of the Dēvasthānam satram, which was reconstructed by the late Vicāraṇakātra of the temple, the late Śrī Mahant Prayāgadāsaji recently, where there was only a big hollow ground, the stone step shaving long ago fallen off. This festival for Āṇḍāḷ might have taken place at this Gōvinda-Puṣkariṇī till it became dilapidated, and thereafter it might have been conducted at the masonry maṇṭapam constructed on the east bank of the Rāmacandra tank lying to the west of Śrī Rāma or Raghuṇātha or Rāmacandra’s temple in the northern part of Tirupati. Now-a-days Āṇḍāḷ is taken in procession in the early morning to this maṇṭapam and after her sojourn in it for the day in supposed penitential prayer for her being accepted as His spouse by God Raṅganātha of Śrīraṅgam in whose likeness reclines Śrī Gōvindarāja in Tirupati, she is taken back in the evening to her shrine, and on the day of Bhōgi festival, the day before the Saṅkrāṇti, she is taken in procession through the streets. On each day
offerings are made to her at the manṭapam in Śrī Rāma’s temple and in Gōvindarāja’s temple. On the Kanu-day, the day after Saṅkramam, she is married to Gōvindarāja.

Thus in Kṛṣṇarāya’s time, the Brahmoṭsavams conducted for Vēṅkaṭēśvara in 7 different months were added to by a new one inaugurated in the month of Tai by the emperor himself and become 8 in number in a year, while other festivals remained constant. But in the matter of daily offerings, during the different festivals and other holy and auspicious days, exuberant provision was made by numerous devotees in addition to the sumptuous provision effected during the previous period. And finally a new festival, the Mārgaśīrin-Tirukkalyānam of Śūḍikkoṭutta-Nācchiyār, i.e., Āndāl, who first decorated herself with flowers which were thereafter offered to the Deity during her maidenhood in Śrīvilliputtūr, was instituted by a temple-accountant. The landed property of the temple increased through grant of villages by Kṛṣṇarāya and some of his officers and others. The capital invested for offering one tiruppōnakam daily to Vēṅkaṭēśvara or Gōvindarāja from its annual interest rose to 1500 narpaṇam, while it was only 1000 narpaṇam during the previous period.
CHAPTER 90

EMPEROR ACYUTARĀYA’S TIME

VIJAYANAGARA PERIOD—III

ACYUTARĀYA, the half-brother of Vira-Narasimharāya and Kṛṣṇa-
dāvarāya succeeded Kṛṣṇarāya to the throne of Vijayanagara. Their
father Tuļuva Narasa Nāyaka had four sons, Vira-Narasimha by Tippāji or
Timmāmba, Kṛṣṇarāya by Nāgalāmba, Acyutarāya and Raṅgarāya by ᪇ōḇāmba
or Ōbacciamma. Raṅgarāya died early, leaving his son Sadāśivarāya, who
ruled the Vijayanagara empire after Acyutarāya.

Nuniz records that “as soon as Crisnarao (Kṛṣṇarāya) was raised to be
King and was obeyed throughout all the kingdom,—Salvatine (Sāļuva Timma)
being his minister, who had been the same for his brother Busbalra (Bhujabalarāya
alias Vira-Narasimharāya), he without delay sent his nephew,
son of Busbalrao his brother, together with his own three brothers, to a fortress
called Cāodegary (Candragiri near Tirupati); the nephew remained there
till he died.” (Sewell’s “A Forgotten Empire,” pp. 315–316).

[Nuniz mentions that king Narsyma (Tuļuva Narasa Nāyaka) “left
at his death five sons, one was called Busbalrao, and another Crisnarao
and another Tetarao, and another Ramygopa and another
Ouamysyudyga” (Ibid. p.314). Only four sons of Narasa Nāyaka are
known, and not five as noticed by Nuniz; and the last three names
are unidentifiable). Nuniz again states that before Kṛṣṇarāya died
from his sickness, “he made a will saying that of his three brothers
whom, at the time when they raised him to be King, he had sent to
be confined in the fortress of Chamdegary (Candragiri) with his
nephew, son of the King Busbalrao, they should make King his
brother Achetarao (Acyutarāya) who now reigns; for the latter
seemed to him to be better fitted for that than any of the others....
After his death Salvanay (not Sāļuva Timma) became minister of the
Kingdom, and governed it till the coming of King Achitarao
(Acyutarāya) from the fortress of Chamdegary (Candragiri) where
he was detained...which King Chyutarao (Acyutarāya), after he
ascended the throne, gave himself over to vice and tyranny.... he
has never done anything, except those things that are desired by his
two brothers-in-law, who are men very evilly disposed and great
Jews” (Ibid, p. 367).]
It would, therefore, appear that Acyutarāya was released from his confinement in the Candragiri fortress a short time before Kṛṣṇarāya's death and thenceforth began to rule. He was crowned thrice, for the first time, immediately after his liberation, on Tirumala in the presence of Śrī Vēṅkaṭēśvara "where he was bathed in the water poured out of the conch in the hand of the God Vēṅkaṭēśa," for the second time in the presence of Śrīkālahastīśvara at Śrīkālahasti on 21st October 1529 A.C., and finally for the third time with all due ceremonial and pomp at the capital city of Vijayanagara on 20th November 1529 A.C., (Dev. Epi. Rep. p. 220).

His first charitable service rendered in Tirupati related to the renovation of the Kapila-tīrtham, the pool of water below Śrī Kapilēśvara's shrine at the foot of the hill about a mile to the north of Tirupati, through pavement with granite stone steps in tiers to facilitate easy descent to the water and ascend, together with the construction of two rows of the saṅdhya-vaidana- maṇṭapams above the steps on the east and west sides, designating this divine tank of Tiruvēṅgaḷanātha as Cakra-tīrtha alias Āḷvār-tīrtha and planting slabs engraved with Sudarṣana-cakra (Viṣṇu's disc) in the four directions at the four corners of the maṇṭapams (Vol. IV. Nos. 8, 9 and 10).

He paid three visits to Vēṅkaṭēśvara. On the occasion of his first visit on 31st January 1533 A.C., he performed extra-ordinary worship of Kapila-pasu (brown cows of gold) and svarṇa-varṣam (raining of gold coins) at the temple, presented valuable jewels and ornaments to Vēṅkaṭēśvara, including a kaphā (mantle, gown) set with precious stones, a gem-set kuṭṭam (crown for the head), four bāhuvalayam (circlets for shoulders), and a necklace and ornaments for the head, for the eyes, for the neck and the breast, and himself performed the Arcana (Worship) to God while the arcakas (priests) recited His 1008 names (sahasra-nāma), and while his queen Varadāji-amma and his young son Kumāra-Vēṅkaṭādri witnessed the ceremony (Ibid, Nos. 16 and 17).

His second visit took place on 26th December 1535 A.C., when he instituted Lakṣmīdēvi-Mahōtsavam for Vēṅkaṭēśvara with Alarmēlmaṅgai-Nācciyār (Padmāvatī) for five days, for the expenses of which he granted the uttarāyam, income of 300 rēkhai-pon from the villages in the Koṇḍavīḍu-sima (No.54). In this epigraph the month in which and the particular days on which the festival was ordered to be conducted were left out by oversight, and it seems intended to be made good in an addendum (No.55), but even in this the month is not given, though the duration of the festival is extended to seven days from the day of Uttirāṭṭādi for aṅkurāpaṇam (seed-sowing) to the day of Rōhini for the termination of the festival, which period works out only to six days, and not seven days. In this festival 40 food-offerings and 5 varieties of panyāram are stipulated to be offered to Malayappa at seven maṇṭapams
constructed by him, viz., Acyutarāyasvāmi-maṇṭapam, Varadājasvāmi-
amman-maṇṭapam, Acyutarāya-anṛkaṇa-maṇṭapam, Varadāji-anṛman-anṛkaṇa-
maṇṭapam, Kumāra-Cikkā-Vēṅkaṭārī-Uḍaiyar-anṛkaṇa-maṇṭapam, Narasa-
Nāyakkar-anṛkaṇa-maṇṭapam, and Ōbācci-anṛman-anṛkaṇa maṇṭapam. The last
two names relate to his father Narasa Nāyaka and his mother Ōbācci,
Ōbācci-anṛman or Ōbāmbikā.

On 26–12–1535 A.C., on which Acyutarāya inaugurated the Lakṣmiṅdevi-
Mahotsavam, he also arranged for a festival for Raghunātha (Śrī Rāma).
Nācciyār (Śītādevi) and Iḷaiya-perumāḷ (Lakṣmaṇa), ostensibly the Images
maintained in Vēṅkaṭēśvara’s sanctum in Tirumala, on each of the 13 days of
the punarvasu star occurring in a year, being the birth-star of Śrī Rāma, through
the assignment of an additional 60 rēkhai-pon as uttarāyam from the villages
of the same Kōṇḍavesu-sima, so as to serve for their abhiṣēkaṇam (ablutions),
food and panyāram offerings, and processions on the 13 days (No. 58).
In a postscript (No. 58-A), 2 varieties of panyāram, candanam, refined cam-
phor and musk were undertaken by the Śīnattār to be also supplied.

On the above date of Acyutarāya’s second visit to God Vēṅkaṭēśvara,
he appears to have been accompanied by some of his officers, Rāmā-Bhaṭṭā-
rayyaṉ, Rāyasam Rāmacandra-Dikṣita and Malaiyapparayan, and his two
personal betel-box bearers Aḍaippam Rukmini-amman and Aḍaippam
Pammādamman, all of whom provided for offerings to Vēṅkaṭēśa, while Rāma-
Bhaṭṭa established an aṅgrahāra and installed an idol of Śrī Rāma in it. (Nos.
61, 59, 60, 57, and ‘56).

Acyutarāya’s third visit on 12–1–1537 A.C., is inferred from the presence
of half a dozen of his officers at Tirumala on that date, each one paying 15,000
narkapam and providing 300 appa-pañḍi yearly to Malayappa, viz., Aḍaippam
Viśvanātha Nāyaka (No. 81), Kṛṣṇappa Nāyaka (No. 82), Bhāccarasayya
or Rāmaya Bhāskyara (No. 83), Rāmabhāṭṭar-Ayyan (No.84), Immaṅi ellappa
Uḍaiyar (No. 86), and Salakarāja Śīṅgarāj (the youngest of the three brothers-
in-law of Acyutarāya) (No. 88). Further, No. 89 mentions that the document
was recorded on the above date, i.e., 12–1–1537 A.C., under the suggestion
(appanappadikku) of Acyutarāya Mahārāja. In this No. 89 the name of the
donor who granted the village Mallāpuram at the instance of the emperor
for offering one appa-pañḍi on the seventh days in each of the 8 Brahmoṭsavams
conducted at that period for Vēṅkaṭēśvara and who stipulated for the delivery
of the donor’s quarter share to a certain Appayyan, is deemed to be Sāluva
Timmaraṣsa himself and the recipient of the donor’s share to be his elder nephew
and son-in-law Nāḍiṅḍla Appa.

Meanwhile, Acyutarāya’s queen Varadājidevi-amman paid her obe-
sance to Vēṅkaṭēśvara on 5th April 1534 A.C., and granted six villages to
God, altogether yeilding 920 rēkhai-pon (gold coins, perhaps varāhas) for His
daily propitiation with 20 food-offerings and 5 kinds of panyāram to be made in her own name after making the offerings previously provided as Kṛṣṇarāya’s avasaram (offerings) and Acyutarāya’s avasaram (No.29). Sometime later she arranged for offerings to Gōvindarāja in His Brahmōtsavams and on other occasions, being seated in her maṇṭapam in Tirupati, to Alamēlmaṅgai-Nācciyār (the consort of Vēṅkaṭēśvara) on the day of the star Uttirāđam (Uttarāśadha) in Kārtika month, some offering on the bank of the padmasaras (tank) perhaps to Sundararāja, and to Tirumaṅgaiyāḷvār, and to Śūḍikkoḍutta-Nācciyār (Āṇḍāl) in Tirupati (No. 97).

Acyutarāya built a temple with a front tower and a big stone-stepped well, a little to the south of the Kapilatīrtham and Śrī Kapileśvara’s shrine, in the site of the ancient Kōṭṭur village and installed Śrī Acyuta-Perumāl named after himself, together with 120 houses around it, paying a compensation of 2400 narpanam for the site to Vēṅkaṭēśvara’s treasury, and granted the houses to Brāhmaṇas for rendering service in the new temple by living in them. A hundred out of the 120 donees were given the liberty to enjoy them or beaugeste, sell, mortgage or make a gift of them to others, while the remaining twenty persons were denied these rights. For the perpetuation of the worship in this new temple he granted the village Parittiputtur (near Puttur on the Madras Railway Line) divided into 20 shares and assigned them to the 20 persons for their maintenance and perpetual service (No. 123). This is dated 8th February 1539 A.C., but even two years earlier on 17th January 1537 A.C., a donor, Nāmī Śeṭṭi of Candragiri, provided for the conduct of a festival and an offering at his maṇṭapam to Acyutaperumāl in Tirupati, as well as to Gōvindarāja (No. 92). Hence it is obvious that Acyuta-Perumāl had been installed even prior to January 1537 and Acyutarāya’s inscription No. 123 merely recorded an earlier accomplished fact, sometime later. No. 108 dated on 15–8–1538 mentions some arrangement made for supply of provisions for Acyutarāya’s satram (free feeding-house) and for Acyuta-Perumāl’s offerings from Acyuta-Perumāl’s Śrī-Bhanḍāram (store) and for delivery of the offered prasādam to some person. As such, a temple-store for provisions and also a satram appear to have been set up in Acyutarāyapuram. At the present day there is no trace of the temple or of the God Acyutaperumāl or of the house-sites, except debris, while the tower and the big well remain in a neglected condition. The destruction of the temple, the Deity and the houses must have been perpetrated by Muhammadan armies during the 16th and 17th Centuries in the wake of the disastrous defeat sustained by the Vijayanagara forces at the hands of the combined armies of the Muhammadan states in the battle of Tālikōṭa in 1565 A.C.

To give ostentation to the festivals conducted in the temples in Tirumala and Tirupati so as to enhance their grandeur, to attract more people to attend
the festivals and to afford greater pleasure to them, Acyutarāya deputed some danseuses from the palace nātyaśāla (dance hall) at Vijayanagara to the temples here for open exhibition of their skilful art during processions of the Deities in the festivals, and accordingly render service to Vēṅkaṭeśvara. One of the dance troupe was Muddu-Kuppāyi, younger daughter of Kuppasāni who, like her father Śrīraṅgarāja, both belonging to the court of Krishṇarāya, was entitled ‘Vidvat-Sabhā-Rāya-Raṅjakam,’ ‘the delighter of the president (the king himself) of the council of learned men’. Krishṇarāya himself was an erudite scholar, as may be known from his Telugu-Kāvya ‘Āmukta-Mālyada’ and was apparently the president of the ‘Vidvat-Sabhā,’ and his delighters, raṅjakas, were Śrīraṅgarāja and his daughter Kuppasāni, the masters of the dance troupe, and, hence, they were both entitled ‘Raṅjakam’ (Dev. Epi. Rep. pp. 185 and 205). Muddu-Kuppāyi, having been sent from Vijayanagara to serve as a dancer in Vēṅkaṭeśvara’s temple, was ordered to be given prasādam from the temple of Gövindarāja in Tirupati daily for her maintenance, and the Sthānattār executed the royal order from 6–6–1531 A.C. (No. 11). Another damsel so deputed from Vijayanagara to Vēṅkaṭeśvara’s temple by Acyutarāya was Hanumasāni, daughter of Uḍḍida-Timmayya. She appears to have been affluent enough to lay a flower-garden on Tirumala, erect a maṇṭapam in it and invest 820 narpanam in the temple-treasury on 30–1–1540 A.C., providing for offerings from its interest to Malayappa on the 7th festival day of each of the 10 Brahmoṭsavams conducted at that time, on the Vijaya-daśami day and other two days, and to Śrī Sudarśana set up on the first floor beside the entrance tower in Gövindarāja’s temple on the day of Kṛttika star in Cittirai month (No. 142).

There were other damsels attached to the two temples in Tirumala and Tirupati, who rendered not only dance service but also service of providing offerings to Deities. Līṅgasāni and Tiruvēṅkaṭa-Māṇikkam, daughters of Tippasāni, paid 1650 narpanam on 30–4–1540 A.C., for supplying a rose-water vessel to Malayappa together with refined camphor on each of the 20 days of the summer festival, and also 1 dośai-paḍi to Sudarśana stationed in the tower-shrine at the entrance to Gövidarāja’s temple on the day of Kṛttika in Āni month (No.146). Sometime later they paid a further sum of 900 narpanam for the supply of five rose-water vessels and some offering (No.233). Likewise, Nācci, daughter of Ekkū, one of the damsels of Tirumala and Tirupati, arranged for certain offerings to Vēṅkaṭeśa in the cyclic year Kṛūḍhana (No. 185).

During Acyutarāya’s visit to Vēṅkaṭeśvara on 26–12–1535 A.C., when he instituted the Lakṣmīdevī-Mahōtsavam for Vēṅkaṭeśvara (No.54) and the festival on the 13 days of punarvasu star for Śrī Rāma (No. 58), he was accompanied by two ladies for holding his box of betel-leaves and nuts, Āḍaiippam
Pamādamma and Aḍaippam Rukmiṇijamma (No. 56 and 57). On behalf of both of them, the Sthānattār undertook to expend 132 rēkhai-pon for offering 11 appa-paḍi and 11 atras-paḍi to Malayappa on the 7th days of the 9 Brahmōtsavams and other two days, 20 rēkai-pon for the purchase of a garden-site, 18 rēkhai-pon for setting up compound walls of stone, 18 rēkhai-pon for payment of salary to three gardeners yearly at the rate of 1 rēkhai and 5 panam each month, 180 rēkhai-pon for the purchase of various plants for the garden, and 150 rēkhai-pon for erecting a maṇṭapam in it, altogether 518 rēkhai-pon, on behalf of each of the two ladies. They do not appear to have paid the amount but the expenditure of 1036 rēkhai-pon, on their behalf is a free obligation from the temple-treasury.

Similarly the Sthānattār undertook such voluntary expenditure in the case of Āravīdu Lakṣmiṃmam, one of the ladies in waiting in the palace of Acyutarāya, when she visited Vēṅkaṭēśvara, of 25 rēkhai-pon for the purchase of a garden-site, 500 rēkhai-pon for raising a maṇṭapam in it, 6 rēkhai-pon for gardeners and for offerings to Malayappa in 10 Brahmōtsavams and other days (No.125).

Even though, Nuniz has stated that "After his (Kṛṣṇarāya's) death Salvanay became minister of the kingdom, and governed it till the coming of King Achitaraao from the fortress of Chandegiri where he was detained" (Sewell, p.367), 'Salvanay' of, who became the minister of the kingdom and governed it for the time being, might not have been Sāluva Timmarasa who was mentioned by Nuniz himself to have been imprisoned and blinded with other members of his family by Kṛṣṇarāya, who then "made minister a son of Condemerade, the same who had killed the son of king Narasymga (Sāluva Narasimha) in the city of Panagundy (Penugonda in the Anantapur district) in the garden by treachery, by command of the King (Tuḷuva Narasa Nāyaka) his father" (Ibid., p.360). This "Condemerade" and his son may not possibly be identified with known historical figures, as also "Salvanay" (Sāluva Nāyaka, perhaps not the rebel who fled to Travancore and whom Acyutarāya brought to subjection through the campaigns of his brothers-in-law).

Even if Sāluva Timmayya had been engaged as a minister by Acyutarāya just as his younger brother Sāluva Gōvindarāja had been, as it would appear from No. 166 dated on 5th November 1541 A.C., wherein he made provision, among other offerings to Gōvindarāja, for an offering of one appa-paḍi on each of the 13 days in a year of Mṛgaśīrṣa star, which was the birth-star of Acyutarāya, thereby acknowledging subordination to the emperor, he would not have been the Pradhāni, premier, and would not have been as influenceful, prominent and respected, as he had been in Kṛṣṇarāya's earlier years of reign. For, under Acyutarāya, his two elder brothers-in-law Salakarāja Peṭiya or Pedda-
Tirumalarāja and Śīru or Cinna-Tirumalarāja, wielded great influence over him and the elder brother-in-law was designated “The Pradhāna (minister) Tirumalarāja,” as mentioned in No. 681 of 1922 of the Mad. Epi. Report, naturally by having been, either of them, instrumental in circumventing the death by poison of Kṛṣṇarāya’s young son, Prince Tirumalarāya Mahārāya, as Nuniz narrated, provided it was an actual fact, and having thereby paved the way for Acyutarāya’s succession to the Vijayanagara throne after Kṛṣṇarāya. He might have given “himself over to vice and tyranny.” And Nuniz stated further that “he has never done anything except those things that are desired by his two brothers-in-law, who are men very evilly disposed and great Jews.” In spite of these adverse remarks of Acyutarāya by Nuniz, the emperor appears to have been popular and respected as seen from some of his officers and private donors providing for offerings to the Deity for his merit and for the merit of his prince, as for his dharmam (No. 1), for his purīyam (Nos. 77, 79 and 101), on the days of his birth-star Mṛgaśīra (Nos. 6,36), for the merit of the emperor, the empress and prince Vēṅkaṭādri Udayar (No. 79), and the beginning of most of the inscriptions with his introduction as “While Acyutarāya was reigning.”

These two Salakarāja Tirumalarājas together with their younger brother, Salakarāja Siṅgarāja were the brothers of Acyutarāya’s queen Varadājī-arima, and the sons of Timmarāja Salakarāja. The four members of this Salaka family, comprising the father and the three sons, lived in Acyutarāya’s reign. The father Mahāmaṇḍalēśvara Timmarāja Salakarāja constructed a manṭapam at the Śīrṣṭam (the cittekkud, the steep short ascent over the hill) and paid 600 narpaṇam on 21-8-1533 A.C., for running a water-shed in it (No. 25). Periya-Kommaman, queen of Salakarāja Periya-Tirumalayadēva Mahārāja, paid 1300 narpaṇam on 3-7-1534 A.C., as the ubhayam (service) of her acārya (spiritual teacher) Kōyil-Kaṇḍādai Anṇan for offering 9 aṭirasa-podi to Malayappa in the 9 Brahmottsavams on the 7th festival day in each of them at her manṭapam called Varada-Nārāyaṇan flower-garden manṭapam and at other manṭapams in some of these festivals, to Gōvindarāja on the tirthavāri (ablutions after the festival) days of Vaikāśi and Āni Brahmottsavams and on the Taṃḻir-amudu festival day in front of the shrine of the three Mudal-Āḻvār; and to the Mudal-Āḻvār, Poygai-Āḻvār on the day of his annual birth-star Śravana, Pūdattāḻvār on Dhanīśthā day and Pēyāḻvār on Śatabhiṣak day, in the month of Arpasi (No. 31). * This queen of Periya-Tirumalarāja, Tathukkōnamma, paid 150 varahan on 17-2-1536 A.C., for a daily offering to Vēṅkaṭēśa (No. 66).

* There is difference in the name of the queen of Periya-Tirumalarāja as mentioned in No. 31 and in No. 66. Her proper name might have been ‘Kōnamma’ and there might have occurred some mistake in engraving, in the two inscriptions.
The youngest brother Siŋgarāja paid 15,000 narpaṇam on 12-1-1537 A.C., for offering 300 appa-paḍi each year to Vēṅkaṭēsvara, comprising 13 paḍi on the 13 days of each Brahmōtsavam from the day of ankurāpaṇam to the day of Vidiyānī during the 10 Brahmōtsavams, 20 paḍi on the 20 days of Kōḍai-tirunāl (summer-festival), 9 paḍi on the 9 days of the floating-festival, and in other festivals and on auspicious days (No. 88). Once again he paid another sum of 15,000 narpaṇam on 10-2-1542 A.C., for offering 300 more appa-paḍi to Malayappa each year (No. 170).

No. 168 refers to the street with side-rows named after Varadāji-amman on Tirumala laid on the site purchased from the managers of Vēṅkaṭēsvara’s Śrī-Bhaṇḍāram on 21st December 1541 A.C., by Salakarāja Śīru-Tirumalarāja as the dharman (charity) of Acyutarāya Mahārāya’s Paṭṭamahādeśiyar (Paṭṭamahiṣi, crowned queen-consort) Varadāji-amma.

During this period of Acyutarāya’s reign, 35 villages and some lands are seen to have been granted to the temple. Queen Varadāji-amman gave 6 villages yielding a total annual income of 920 rēkhai-pon (perhaps gold varāhas) for propitiating Vēṅkaṭēsvara with 20 food-offerings and 5 varieties of paḍis (Ponyārum, sweet and saltish edibles, known as appam, atirasam, sugiya, vada, dōsa, ściṭai, etc.,) every day in the year. The highest grantor of a dozen villages was Tāḷḷapākam Pedda-Tirumalayyaṅgār, son of Annamayyaṅgār the first Saṅkṛtana-Ācārya of the temple during Sāluva Nārasimha’s time. They were intended for providing about 50 food-offerings and certain paḍis to Vēṅkaṭēsvara each day and during certain festivals. Further, he paid 2000 varāhas for celebrating a new Brahmōtsavam for Vēṅkaṭēsvara in the Tamil month of Āni (No. 129).

Rāyasam Timmarasayya, Acyutarāya’s Secretary, granted 3 villages for providing 16 offerings and one paḍi daily to Gōvindarāja (No. 111). Bhūtanātha Rāmā-Bhaṭṭa of Candragiri on 25-1-1541 A.C., granted Ālambūkkam village yielding 150 rēkhai-pon yearly and also paid 3600 narpaṇam for two daily offerings and one dōsai-paḍi each day (No. 154). A Śrōṭriya Brāhmaṇa, who received the village Valitiraṭṭi previously from Rāmā-Bhaṭṭa, granted it to the temple on 17-6-1534 for 14 daily offerings to Vēṅkaṭēsvara. Rāmā-Bhaṭṭa’s cousin, Bhūtanātha Ellappayya, on 8-12-1541 A.C., granted two villages for 18 daily offerings (No. 167). Dalavāyi Timmarasayya on 31-12-1540 A.C., through grant of Sampuram village and payment of 15,000 narpaṇam arranged for 28 daily offerings and other occasional offerings (No. 153). Penuṇḍa Viraṇṇa granted the village Pāṣigalapāḍu and 200 rēkhai-pon for the punyam (merit) of Acyutarāya for 8 daily offerings, on 15-12-1536 A.C., (No. 77), again 6000 narpaṇam on 22-1-1538 A.C., for 4 more offerings. (No. 101), 2000 rēkhai-pon on 4-1-1539 A.C., (No. 119), presented a large silver plate
for holding food offerings and a big silver cup on 27-1-1541 A.C., (No. 141), paid 15,000 narpanam on the above date, like other officers, for 300appa-padi yearly (No. 158); and finally paid 600 rēkhai-pōn on 23-2-1542 A.C., for 5 additional offerings daily to Vēnkaṭēśvara (No. 172). Rāyasam Rāmacandra Dīkṣitar granted Tāmarapākkam village on 1-7-1533 A.C., for 8 daily offerings to Vēnkaṭēśa and panyāram to Malayappa in the several festivals (No. 23).


As the dharmam (charity) of Acyutarāya, Kumāra-Rāmānūjayaṅgār had a wooden car constructed on 14-1-1530 A.C., for the procession of Śrī Raghunātha (Śrī Rāma) in Tīrupatī (No. 1).

A certain Nārāyaṇan, son of Periyaperumāḷ, residing in Neraṭṭīr, prepared the big stone-tub in 1530 A.C., for holding water for culinary purpose in Gōvindarāja’s temple (No. 2).

A Sāṅkīrtana-bhaṅgāram (a small room in which the copper-plates engraved on both sides, about 3000 in number with the Sāṅkīrtanas (psalms) of the Tāḷḷapākam musician-poets, comprising three generations, viz., Annamācārya, his son Pedda-Tirumalācārya, and the latter’s eldest son Cinna-Tirumalācārya, were stored and preserved, until I transported them from their original place of actual concealment for nearly four Centuries from about the middle of the 16th Century, to the Dēvesthānam Office in Tīrupatī to prepare transcripts for publication) comes to notice in Tāḷḷapākam-Pedda-Tirumalāyaṅgār’s inscription of 31-10-1530 A.C., (No. 6). This room is just opposite to the Hundi or receptacle for devotee’s presents of cash, cloths, articles, small vessels, gold, silver and jewels, in the tirumānaṁi manṭapam in the Vīmāna-pradaksinem. The epigraph (No. 6) records provision for offering one atirasa-padi in front of this Sāṅkīrtana-bhaṅgāram, to Malayappa on a day in the festival instituted by Acyutarāya, apparently the Laksṃīdevi-Mahōtsavam which was registered to have been inaugurated on 26-12-1535 A.C., (No. 54), five years after its reference in No. 6. Later on Pedda-Tirumalācārya and his son arranged for further offerings in front of this room (No. 155).
In this period two new images were set up by Bhūtanātha Rāma-Bhaṭṭa, one of Śrī Raghunātha (Śrī Rāma) in his shrine situated in Tiruvēṅkaṭapuram, a western suburb of Tirupati, and one food-offering was arranged to be provided by him for the Deity on 26–12–1535 A.C., (No.61); and another of Gōpāla-Kṛṣṇa in his grove in Vādirājapuram, another suburb of Tirupati, and provided for His offering daily and for lights to be put up each day in His presence on 7–1–1537 A.C., (No. 94). He also instituted a festival for Gōvindarāja on Paṅguni-Uttiram day (of Uttarā-phalguni star in paṅgune month) with ablutions, elaborate offerings and procession in the night with the help of torches and also stipulated for ablution, numerous offerings and a levee for Śrī Rāma on the floating-festival day (No.18).

Certain new festivals were also inaugurated during this time. Acyutarāya himself instituted Lakṣmīdevi-Mahōtsavam for Śrī Vēṅkaṭēśvara with Alamēl-maṅgai-Nācciyār (Padmāvatīdevi) on 26–12–1535 A.C., to be celebrated with all due religious rites for five days (No.54); but the actual month in which the festival was required to be performed was left out in it. In an addendum (No. 55) the number of days of the festival is increased to seven, but, still failing to note the month, the 7 days are given as those from the day of the star Uttirāṭṭādi (Uttarābhādra) for aṅkurāṛpaṇam (seed-sowing) to the day of the star Rōhiṇī for Sāttumūrai (ending). The days between these two stars count only 6 days, but not 7 days. On each of the 5 days as originally stated, 5 varieties of panyāram viz., 1 appa-pāḍi, 1 atirasai-pāḍi, 1 vaḍa-pāḍi, 1 gōḍhi-pāḍi and 1 sugiya-pāḍi, were stipulated to be offered to Processional Images while seated in 7 maṇṭapams constructed by Acyutarāya, viz., Acyutarāyasvāmi-maṇṭapam, Varadāji-ammansvāmi-maṇṭapam, Acyutarāya-aṅkaṇa-maṇṭapam, Varadāji-amman-aṅkaṇa-maṇṭapam, Kumāra-Cikka-Vēṅkaṭādri-Uḍaya-aṅkaṇa-maṇṭapam, Narasa-Nāyaka-aṅkaṇa-maṇṭapam and Ōbaḷacci-amman-aṅkaṇa-maṇṭapam. The first four were named after himself and his queen, the fifth after his prince's name, the sixth after his father and the seventh after his mother Īlāṁbha or Obāṁba.

A similar major festival, a Brahmoṭsavam, for Śrī Vēṅkaṭēśvara was inaugurated by Tāḷḷapāka Periya (Pedda)-Tirumalayṉāgār (Tirumalācārya, Tirumalayya or Timmayya) in the month of Ṭāni (latter half of June) for a period of 13 days commencing from the day of Śravaṇam, being the birth-star of Vēṅkaṭēśvara, with Aṅkurāṛpaṇam (seed-sowing), Śatayam (Śatbhīṣak day) tirumulai (seed-sowing) (wrongly noted for tirukkoḍi, flag-hoisting), and tirthavāri (ablutions) on Mrgaśīrṣa day, being the donor's birth-star, thus making 13 days up to Viḍāyārri (rest). Again in the enumeration of the days from the star Śravaṇam to Mrgaśīrṣa, the number of days counts only 11 and not 13, and with the Viḍāyārri day, the total number of days are only 12 and not 13 in any case. Towards the expenses of this new festival instituted in
the Tamil month of Ani by him and for the offerings he provided in the 10 Brahmoṭsavams conducted during this period and for various cash-payments in them, he paid 2000 varāhas as the capital on 17–3–1539 A.C. In line 8, it states in the 10 Brahmoṭsavams the festival days from the 1st day, ostensibly the Dhvajārōhaṇam (flag-hoisting) day, to the puspapāgam (complete covering of Vēṅkaṭešvara’s full frame with sweet-smelling flowers and garlands) day are 10 days, but that payments for remuneration to workmen and others were required to be made for 12 days in his Ani Brahmoṭsavam; that 3 cars were drawn in the Purajitāsi, Kārtikai, Tai and Paṅguni Brahmoṭsavams, one car for the Processional Images of Malayappa and His Nācimār, the second car for Brahmadeva and the third car for Viṣṇavēsa (Sēnai-Mudalār) and that 3 sugiyapaḍi and 3 platefuls of butter mixed with sugar were required to be offered separately to each of them; and that 30 tiruppānacakam were to be offered on the 30 days of Tirupattir-Ellucci during Margali (Dhanurmāsa). The donor also arranged for putting up a light on a pillar set up by him on the bank of the Puṣkarinī on each Thursday and also keep lighted 32 lamps on the same Puṣkarinī bank on Mukkoti-Dvādaśi day.

This Pedda-Tirumalayya, son of Tāḷḷapāka Annamayya who sang ŚrīngāraSaṅkīrtanaḥu in praise of Tiruvēṅgaḷanātha, renovated the ancient holy Kōṇēri (Puṣkarinī) with new granite stones and around it erected ankaṇa-mannaṭapam (platform) with passage in the middle for circumambulation.....also constructed the mahā-prākāras (very high surrounding walls)......and also the manṭapam......other items for Vēṅkaṭeša and these charitable works were recorded in the Śaka year 1454 (1532 A.C.) (No. 20). In No. 41 some of these acts of Timmayya, son of Tāḷḷapāka Annayārya who sang Śrīngāra saṅkīrtananas eulogising Vēṅkaṭaṭidhīsa in a sīsamālīka verse in Telugu, are repeated under date of the Śaka year 1454 (Naṅdana cyclic year), Vaiśākha-Pūrṇimā day, viz., renovation of the ancient kōṇēri with new stones.....ankaṇa-gopura-dvāras (towers with door-jamb and passages) for the universally adored Bhū-Varāha (Varāhasvāmi holding Bhūdevi, the goddess of Earth on His left thigh). the surrounding walls, he himself constructed to last till the moon and stars endure. Again No. 40 in Tamiḻ Poetry, dated in the cyclic year Maṇmatha and the Śaka year 1457, on the full moon day in Vaikāśi month, on 17–5–1535 A.C., recounts some of the above charitable services of Tirumalayyaṅgār, son of Tāḷḷapāka Annamayaṅgār, viz., Tāmbirām-Vadamalaiṅkaṭayāy-Parae mānan-Palankaṅkōṇēriyai-Puduk-karpaṭiyum (reconstruction with new stone-steps the sacred ancient tank adorning the Northern Hill of the Deity), reconstruction of the nirāli-mannaṭapam (the manṭapam situated in water in the midst of the tank), and the pakkavi-ankaṇamum (the side platform around the tank), the manṭapam around Śrī Varāhasvāmi’s old shrine and the eastern (front) gopuram (tower) of the same shrine; the last line repeats, ‘Kōṇēri-
yaṅkaṇamum, Jhānappirān madiḻ gōpurame,' as his works. In lines 3 and 4 it is stated that the donor and his sons composed Saṅkirtanas pleasing to the great men and the common people of the world, as sweet as honey.

These three inscriptions engraved on the door-jamb and its sides under the entrance gōpuram of Vēṅkaṭēśvara’s temple (No. 20, 40, and 41), are much damaged, perhaps owing to the renovation of the entrance passage and the tower over it. Hence the full details are lacking. In No. 40 the cyclic year Manmatha and the Šaka year 1457 as corresponding to it are noted, together with the same Vaiśākha or Vaikāṣi-pūrṇima or paurnami (full-moon). While the same contents are repeated in No. 40, as those recorded in Nos. 20 and 41, under the Šaka year 1454 on Vaiśākha-Pūrṇima clearly, (corresponding to the cyclic year Naṅdana and 1532 A.C., of the christian era), there does not appear to have been any necessity to bring in the later cyclic and Šaka years, to note the same facts on the same paurnami day, which might not have occurred on the same week-day as in Šaka 1454. ‘Manmatha’ year should be wrong for “Nandana” and “Šaka 1457” wrong for “Šaka 1454.”

[The Telugu stanza of No. 41, is printed in full in “Annamācārya Caritra” on page 98 from a paper manuscript. It mentions the renovation of the Kōnēri, the construction of the platform, the towers and the passage below them and the manṭapam all round and the surrounding wall of the illustrious Bhūvarāhasvāmi but not the Nirāli-manṭapam noted in No.40.]

Pedda-Tirumalayyaṅgār on 27-3-1532 A.C., through a grant of 3 yuiño-pavītams (three units, (triad) of the sacred thread) each day to Vēṅkaṭēśvara during the daily ablutions instituted by Aḷagappirānā during Sāluva Nārasimha’s time and hence going by his name; and also supply of one pannir-creṁbu (rose-water vessel) on the day of the pulugu-kāppu (smearing the body with civet oil) occurring on each Friday once in 8 days, was entitled to receive the donor’s share of the offered prasādam together with the worn triad yaiño-pavītams, 10 areca-nuts and 20 betel-leaves, and the empty rose-water vessel at the time of his saṅkirtana singing before the Deity (No.14).

On the same occasion of the practice of smearing civet oil and ablutions of Śri Vēṅkaṭēśvara on each Friday, Bhāṇḍāram Śīru-Timmayyar, son of Bhāṇḍāram Apparasar, provided for an offering of one vada-paḍi to Him on every Friday, and also one Vada-paḍi on each of the 13 days of the star Mrga-śirṣa being Acyutarāya’s birth-star (No. 36).

Pedda-Tirumalayyaṅgār had 5 sons. They were (1) Cinna-Tirumalayyaṅgār, (2) Annayārya, (3) Pedda-Tiruvēṅgaḷanāṭha alias Tiruvēṅgaḷanāṭha, Tiruvēṅgaḷa and Tiruvēṅkaṭappa, (4) Cinna-Tiruvēṅgaḷanāṭha alias Cinnanna,
Tiruvēṅkaṭaṇātha, Tiruvēṅgaḷaṇātha, Tiruvēṅḍādar, Tiruvēṅḍādayyar, Vēṅgalārya and Vēṅkaṭēśa-Dīkṣita, and (5) Kōṇeti-Tiruvēṅgaḷaṇātha alias Kōṇeti-Tiruvēṅgaḷaṇāthayaṅgār, Kōṇeti-Vēṅgaḷaṇātha and Kōṇeti-Vēṅkaṭaṇātha. All these five sons, as also Tiruvēṅgalappā alias Tiruvēṅgaḷa-Dīkṣita and Tiruvēṅkaṭayya, the son of the eldest Cinna-Tirumalayaṅgār alias Cinna-Tirumalācārya; and Tiruvēṅgalappā alias Tiruvēṅgaḷa-Dīkṣita, son of the fourth Cinna-Tiruvēṅgaḷaṇātha alias Cinnanna, were highly learned like their father Pedda-Tirumalayaṅgār and their grand-father Annamayyaṅgār, in Śāstras, Vēṇānta, the Tamil Divya-prabandha, in arts, poetry, literature, music, yōga and also in some of the prākt languages (dialects like Māgadhī).

The eldest son Cinna-Tirumalācārya, like his father and grand-father, devoted himself to the service of Vēṅkaṭēśvara and composed sāṅkirītanās eulogising Him and sang them in His presence each day. His son Tiruvēṅkaṭayya wrote an explanatory commentary in Telugu titled “Bāla-Prabōdhika” or “Guru-Bāla Prabōdhika” on Amarasimha’s “Nāmalīṅgānuśāsanam,” usually called “Amaram,” and also the work “Sudhānidhi.”

The fourth son Cinna-Tiruvēṅgaḷaṇātha alias Cinnanna wrote in Telugu (1) “Annamācārya-Caritra” (His grand-father’s life), (2) Paramayōgi-Vilāsamu,” (3) “Aṣṭa-Mahīṣṭ-Kalyāṇamu” and (4) “Uṣā-parīṇayamu.” His son Tiruvēṅgalappā translated into Telugu verse titled “Āndhra-Amaruka-Satakamu” the Śaṃskṛt erotic centum of verses “Ṣṛṅgāra-Amaru-Kāvyam.”

Further, the eldest son Cinna-Tirumalācārya alias Cinna-Tirumalayaṅgār renovated the ruined temple of Kalyāṇa-Vēṅkaṭēsvara in his own Sarva-māṇya-Agrahāra, Maṅgāpuram village, situated about six miles to the west of Tirupati and about a mile and half to the north of Candragiri, standing on the rivulet Vikalja, installed a fresh Śrī Vēṅkaṭēsvara and his two Nācciyārs Śrīdevi and Bhūdevi, Ananta (serpent), Garuḍa (kite), Viśvaksēna and other attendants, the Āḷvārs and Udaiyavar (Rāmānuja), Pūrvacāryas (Ancient Religious Teachers), and his own Ācārya, his grand-father Annamācārya, on 22nd March 1540 A.C., arranged for the recitation of the verses before the Āḷvārs and for offerings and their distribution among the Jyvar, Ācārya-purūças and other Śrīvaṅgavas, with the intent that this divine service might continue through his sons, grandsons and their progeny till the moon and the sun endure, and got this inscription written by Yatirājayaṅgāru (No. 144). In a supplement (No.145) the birth-stars of the Vaiṣṇava-Āḷvārs and Ācāryas are furnished and the processions of the main Deity (Perumāḷu) on the 2 Daśamis (10th lunar days), 2 Ēkādāsis (11th lunar days), 1 pūrmama (full-moon day), and 1 Amāvāsyā (new-moon day) in each month in the big streets, and
on the days of Rōhiṇī, Mr̥gaśira, Ārudra, Pubba (pūrva-phālguni), Uttara (Uttara-phālguni), Hasta stars and other days in the small streets, were required to be conducted.

Fortunately this temple having been situated to the north of the river Svarṇamukhi and unnoticed away from the main road, escaped destruction at the hands of the Muhammadan armies that ravaged this part of the country after the fateful battle of Tālikoṭa in 1565 A.C., unlike Acyuta-Perumāḷ temple and Acyutarāya-puram to the north of Tirupati. But somehow the pūja (worship) in this temple ceased at some unknown time and the temple was in a neglected condition. About 50 years ago a lady devotee commenced nominal worship with flowers and did it for some years. Thereafter an intent Brāhmaṇa devotee, Śrī Sundararājasvāmi took upon himself the sacred duty of regular daily pūja which began to attract some people to visit the temple. Later on the Tirupati Dēvasthānam was invested with the management of the temple and the elaborate daily worship on the lines obtaining in the famous Vēṅkaṭēśvara’s temple on Tirumala has served to spread its celebrity. The temple and its front gōpuram on the east have been just repaired and are well maintained. A descendant of the 4th son Cinnanna, named Sūryanārāyaṇayā, who was residing near Rāyacoṭi (Rācavīḍu) in the Cuddapah district, came and settled himself in Tirupati about 25 years back. He had with him a small copper-Image of Vēṅkaṭēśvara which had been worshiped daily by Annamācārya in his life-time; and he presented this Image to the Maṅga-puram temple where it now stands. This Sūryanārāyaṇayā also presented a manuscript on paper copied by himself in 1940 from an old palm-leaf manuscript of “The life of Annamācārya” composed by his fourth grandson Cinnanna and also a copper-plate grant made to Cinnanna by Padmasālis, a section of the weaver-class who were his disciples, to the Oriental Manuscripts Library of the Tirupati Dēvasthānam. This copper-plate gives an account of the construction of a temple for Vēṅkaṭēśvara by Cinnanna to the north of the road from Tirupati to Candragirī and about four miles to the west of Tirupati. This copper-plate grant was published in the ‘Tirupati Dēvasthānam Journal, Vol. I, Part-I,’ by the late renowned research scholar Mānavallī Rāmakṛṣṇakavi in August 1932. (More information at the end of this chapter in a note).

The above copper-plate inscription relates that a dispute arose between the Padmasālis and the Jāndras, two separate communities of the weaver-class viz., which community out of the two belonged to the birth-family of Śrī Alamēlumāṅgā, and they both approached Tāllāpāka Cinnanna to arbitrate between them. He contemplated on the Goddess for a few minutes, and hearing Herself declaring it, he announced that the Padmasālis alone pertained to Her birth-family. Being highly pleased with his decision in their favour, the Padmasālis presented 20,000 varāhas at his feet, and with that money
purchased land known as Āḷḷagaṭṭu alias Balapapugani-rāyi (a mound of soft writing stone) about a mile to the east of Candragiri, and constructed a temple on the site, and, towards the expenses of worship and other rites of the Deity, agreed to collect one pure gold rūka (small coin) per loom per year and also one rūka for each marriage, and contribute that amount for the said expenses of their religious teacher’s God Tiruvēṅgaḷanātha-svāmī; and he being their guru and they his sīṣyas (disciples); they undertook the responsi-
bility to continue to contribute the amount through their descendent as long as the moon and the sun last. The deed is dated in Śaka 1463 (wrong for 1465). cyclic year Śubhakṛtī, full-moon day in Kārtika month (November 1543 A.Ć.), This temple also suffered the same fate as the one of Acyuta-Perumāl on the north of Tirupati. Being in the open by road-side, it too must have been desecrated and demolished by the Muḥammadan armies after the ominous battle of Tālikōṭa in 1565 A.C., only debris now remains on the site.

A festival was arranged on 31–1–1537 A.C., for Gōvindarāja by Nāmi Ṣeṭṭi, son of Tippu Ṣeṭṭi and a resident of Kṛṣṇarāya-Paṭṭaṇam a suburb of Candragiri, on Vijaya-Daśami day with ankurārpaṇam in the temple and ablutions and offerings in the donor’s garden maṇṭapam in Tirupati when He proceeded to it to shoot arrows at the śami tree. This day is stated in the epigraph to be the next day after the completion of the Śrī Lakṣmīdēvi festival to Him, and that Sāttumurai and six kinds of paṇyāram were required to be offered at the donor’s maṇṭapam. The procession was to be conducted with horse vehicle for Gōvindarāja, with a palanquin for His two Divine Consorts and with a horse Vehicle for Viśvaksēṇa (Ṣēnai-Mudaliyār) (No. 95).

A temple-accountant, periyaśōlai started the Vasanṭotsvam (festival in the spring season) for five days from the day of the star Uttarāḥbhadra to the day of Kṛttika in the Tamil month of Paṅguni, with ankurārpaṇam in the temple, ablutions and offerings for three days in the donor’s maṇṭapam and processions through eight streets. Separate payments were made for carrying the possibly empty vehicles from the temple to the donor's maṇṭapam and to the Kaikkōḷas (temple servants) for carrying the Processional Images of Gōvindarāja and His two consorts from the maṇṭapam back to the temple in procession through eight streets, and for decoration of the maṇṭapam. A payment of 5 paṇam as a present was made for bearing Vaiṅguṇṭha-vimānam through the procession. For the whole expenditure of the festival, the donor paid 3000 narpaṇam as capital, from the income derived from the investment of which amount in the excavation or repair of tanks and irrigation channels in the villages granted to and owned by the temple through an extra produce, the expenses were to be met. It was dated on 17th March 1539 A.C., (No. 127).

Ṣāluva Gōvindarāja the younger brother of Sāluva Timmarasa is men-
tioned to have inaugurated a floating festival to Šrī Gōvindarāja. On
that occasion a certain donor provided for an offering to the Deity alone with offerings to Him on other days (No. 133).

Another temple-accountant, Anantāḻvār Kuppayyan alias Śiṭṭayan, arranged on 9–6–1539 A.C., for celebrating a Gajēndra-Mōkṣam festival for Gōvindarāja in Tirupati on the Āḍi-Ayanam day (Katāka-Saṅkramaṇam, Daksīṇāyana-Puṇyakālam, summer solstice, occurring about 15th July according to the Hindu calendar) with aṅkurārpaṇam in the temple and tiruvaṅjanam (ablutions) and offerings for Gōvindarāja, Nāccimār, Sēnai-Mudaliyār and Sudarśana, and decoration of Gōvindarāja, Garudaḻvār (kite-vehicle) and Gajēndrāḻvār (the elephant devotee which prayed to Viṣṇu for release and saving from the seizure of one of its legs by a crocodile) with flower-garlands, reading the verses relating to the Gajēndra-Mōkṣam episode from the Bhāga-vata-purāṇa in the donor’s maṇḍapam, and procession from it to the temple with torches through eight streets. A symbolic pit filled with water was made up in front of the temple perhaps with a toy crocodile let into the water. Fire works were displayed during the procession. As soon as the procession reached the temple, it appears that the Garuḍa vehicle was kept in readiness fully decorated by the Nambimār (temple-priests) for Gōvindarāja to mount it. At the same time the temple elephant would have been conducted to the watery pit and exerted to step into it with a formal seizure of its leg by the toy crocodile, when Gōvindarāja mounted on the Garuḍa vehicle and handling the Sudarśana disc which accompanied Him in the procession, would have apparently swing it at the crocodile so as to chop its head and thereby release its hold on the Gajēndra’s foot with its teeth, and then would have graciously blessed the elephant and granted Mōkṣam (salvation) to it (No. 135). This is a nice conception of the temple accountant to enact the Purāṇa story of the Gajēndra-Mōkṣam, and its depiction at the entrance to the temple of Gōvinrāja would have been an entertaining and enlightening affair to the witnessing public.

A certain Ellappa Pillai of the Gōpāla- Şeṭṭi (cow-herd) class arranged on 3–8–1541. A.C., for performing the Mukkōṭi-Ekādaśi festival to Vēṇkaṭēśvara for three days from the preceding Daśami (10th lunar day) to the succeeding Dvādaśi of the bright fortnight in Mārgaḷi month with Aṅkurārpaṇam on the Daśami day, and ablutions and offerings and tirthavāri (ablutions) at the shrine of Śrī Varāhasvāmi on the bank of the Puṣkariṇī on the Mukkōṭi-Dvādaśi day for Malayappa, Nāccimār and Sudarśana. Offerings were provided on the three nights also (No.165).

In No. 3, relating to Kaṇḍādai (Kumāra)-Rāmānujayyaṅgār, the manager of the Rāmānujakūṭams in Tirumala and Tirupati and of the gold treasury of the temple in succession to the elder Kaṇḍādai Rāmānujayyaṅgār
and No. 6, relating to Tāḷḷapāka Pedda-Tirumalayyaṅgār, son of Annamayyaṅgār, were given almost an exhaustive lists of the festivals, holy days and other single days wherein donors usually provided offerings to the Deities, Āḻvārs and Ācāryas.

The festivals were Tirukkōḍi-Tirunāḷ or Brahmotsavams, Koḍai-Tirunāḷ or summer festival, uṇjal-tirunāḷ or swing festival, Pavitraṁsavam or purificatory festival, Mahā-Lakṣmīdēvi festival, Adhyayanotsavam, Vasantotsavam or spring season festival and Mārgaḷi-nīr-festival of Śūḍikkoṭutta Nācciyār alias Āṇḍāl or Gōḍādēvi.

Single holy days, being the birth-star days of certain Deities, were Śrī-Rāma-Naḷam, the birth-day of Śrī Rāma and punarvasu His birth-star, Śrī Jayantī, birth-day of Śrī Kṛṣṇa, Vasanta-pūrṇima or Cītīr-pūrṇīma in Vaiśākha, the annual birth-day of Aḻagīya-Sīṅgar or Narasimhasvāmi, Śravanam the birth-day of Vēṅkatēśvara, Uttrāram or Uttrā-phalguṇī (it must be Uttrā-
śādha, as in No. 97), the birth-day of Alamēlu-Maṅgā or PADMāvatīdevī, and Purvāśāṅgā in Ar paśī month, the annual birth-star of Sēnai-Mudalīr or Viṣvakṛṣṇa; Aṇūrādha in Vaikāśī birth-day star of Gōvindarāja; and Hanumant-Jayantī on the 10th day of the dark fortnight of Vaiśākha.

Similarly on the birth-days and birth-star days of the Vaiśṇava-Āḻvārs, Rāmānuja and other Ācāryas, offerings were provided for them. Āḍi-Ayanaṁ (summer solstice), Makara-Saṅkramanaṁ (winter solstice), the first day of each Tamiḻ month and Amāvasayas (new-moon days) and especially Tai-Amāvasayas were other special days for provision of offerings to the main Deities.

. Ugāḍī (the Telugu new year's day according to the lunar month, the first day of Caitra month) and Dipāvaḷī (a day of flood of lights lighted in houses and temples) (both the days being festival days), 25 Daśamis, 25 Ekādaśī, 25 Dvādaśī, 13 full-moon days, the day of Kṛtiṅka in kārtika month, Utthāna-
Ekādaśī and Dvādaśī also known as Kṣirābdhi-Dvādaśī in Kārtika month when Viṣṇu is believed to become conscious and wake up from His Yōga-
 nidra (contemplative slumber) (it is also designated Kāsiṅka-Dvādaśī when Kāsiṅka-Purāṇa is read in these temples), and Mukkōṭi or Vaikuṅṭha 
Ekādaśī and Mukkōṭi-Dvādaśī in Puṣya month in which on this Dvādaśī day Vēṅkaṭattuṅgaivār, the Ugra-Mūrti or Vēṅkaṭēśvara, the Furioso, is taken out in procession through the streets only once in a year and brought back to the temple before dawn. He was provided with offerings on Utthāna 
Ekādaśī and more particularly on Mukkōṭi-Dvādaśī by Acyutārāya's officers.

Besides these days, the birth-star days of some donors and their relations and preceptors and of emperor Acyutārāya, pāḍiyavēṭtai (hunting-festival) and Kanuvu (two days following Makara-Saṅkramam) and Sahasra-Kalaśa-
 Abhiśekam, formed occasions for offerings to the Deities.
At the commencement of Acyutarāya’s reign, there were only 9 Brahmoṭsavams celebrated in the Tamil month of Ādi, Āvana, Purāṭṭaśi, Arpasi, Kārtiki, Tai, Māsi, Paṅguni and Citri (No. 87 and 110). On almost all the 12 or 13 days of each of them, and more prominently on the 5th, 6th, 7th and 8th days, offerings were provided to the Processional Images. The car does not appear to have been employed on the 8th day in all the 9 festivals, but generally 4 festivals are noted for the use of the car in the months of Purāṭṭaśi, Kārtiki, Tai and Paṅguni (Nos. 82, 83, 84 and 87). However No. 3 notes car processions in the festivals conducted in the months of Ādi, Āvana, Arpasi, Māsi, Cittirai and in Purāṭṭaśi and Tai, and in the festival (Lakṣmīdevi-Mahōṭsavam) instituted later on (in Nos. 54 and 55 dated on 26-12-1535 A.C., but referred to in this No. 3 dated 31st March 1530 A.C.) by Acyutarāya and apparently deemed to be a Brahmoṭsavam, altogether 8 Brahmoṭsavams, with a festival on car. Thereby they become 10 including the festivals held in Kārtiki and Paṅguni, as against the 9 Brahmoṭsavams stated in the inscription No. 3. With the inauguration on 17–3–1539 A.C., of a Brahmoṭsavam in Āni by Tāḷāpāka Pedda-Tirumalasyaṅgār, actual Brahmoṭsavams became 10 in number (No.129). In this Āni festival offerings were provided for the Processional Images by Nāgarapapanṭita in his maṇṭapam on 6–12–1539 A.C., (No. 140). No. 153 dated 31–12–1540 A.C., mentions 10 Brahmoṭsavams.

The Brahmoṭsavams were considered as Marriage festivals, while the 5th day on which Śrī Kṛṣṇa was disguised as Mōhinī, the superly enticing beauty, and paraded through the streets and seated and provided with offerings was thought to be the actual marriage day (Nos. 87 and 69). The horse vehicle was used on the night of the 8th day (No. 69) and the Śeṣa or serpent vehicle on the 9th night (Nos. 12, 26, 114, 133 and 149).

Generally the Uṇjal or swinging festival, the Pavitrōṭsavam and the Vasantōṭsavam or Damanārohaṇa-Vasantōṭsavam with full decoration of the Processional Images with the odorous Damana herb, were conducted for 5 days, (Nos. 3, 6, 84 and 152 153), and the floating festival for 9 days (Nos. 23, 24, 59 and 140 ). The Mahā-Lakṣmīdevi festival is stated to have been conducted for 16 days (No.3).

In No. 235 the Deity is identified with Vaikundanādan i.e., Vaikuṇṭhanātha (Viṣṇu, Lord of Heaven) and was provided with offerings on the 9th day of the Vaikāśi festival. For Gōvindarāja alone the Vaikāśi Brahmoṭsavam was celebrated. Hence the identification with Viṣṇu must pertain to Gōvindarāja.

Śrī Varāhasvāmi was designated Jñānappirān (Jñānapradā, Jñānādayaka, bestower of wisdom) and was provided with food-offerings on the 30 days of the Tiruppalli-Eļucci festival in Mārgaṇi month (No. 138).
Yādava Nārāyaṇan, a defied ancestor of the Yādavarāya provincial chiefs of the 13th and 14th Centuries, was then installed in Gōvindarāja’s temple. No. 114 seems to refer to his installation at the entrance tower of the temple, together with Sudarśana.

On the Ratha-Saptami day ablutions and offerings were arranged for Gōvindarāja, Nāccimār and Sēnai-Mudaliyār in the Citrakūta-Mañṭapam in Gōvindarāja’s temple (No. 118). This maṇṭapam in front of the sanctum was so called by having its ceiling and walls painted or in imitation of the name of Gōvindarāja’s temple in Cidaṁbaram or of the name of the hermitage of Śrī Rāma, Sīta and Lākṣmana in the days of their forest life.

Vēṅkaṭatatturāivār, son of Malainingām-Bhaṭṭar alias Appayyan, one of the temple-priests of Vēṅkaṭēsvara, paid 50 paṇam on 17-9-1539 A.C., together with the adjustment to the temple-treasury of 60 paṇam due to him out of a total of 130 paṇam all the officiating Naṁbimār (priests) jointly as remuneration for their services during the dharma-darsanam (free access to Vēṅkaṭēsvara without paying any fee) in Śrī Lakṣmi-dēvi festival, and his share amount for three and three quarter days as the high priest during the 10 Brahmotsavams, and arranged for offerings to the Deities (No 136). This Naṁbi Vēṅkaṭatatturāivār, in conjunction with another Naṁbi Malainingāparumāl, on 9-11-1539 A.C., paid 150 paṇam in cash besides his credit of 25 paṇam as pratimādakṣīṇā (cash present for consecration of the Image) and of 20 paṇam as remuneration for the recitation of Nāmārcanā (the 1008 appellations of Vēṅkaṭēsvara), making a total of 195 paṇam as the capital and arranged for offerings to Varāhasvāmi, Vēṅkaṭēsvara and other Deities (No.138). In those days, the Naṁbimār (Arcaka, priest as one of the managing committee members out of 12 persons) depended mainly on their shares of the offered prasādam and remuneration in cash for their services during the different functions in the temple. Later on the Naṁbimār were endowed with some of the villages previously granted to the temple and thereby the cash remuneration seems to have been abolished, while they were allowed a share of the prasādam, and monthly rations and small amounts of money, besides the issue of raw rice to them offered to Koluvu-Śrīnivāsa, holding levee in the front Tirumāhāmaṇi-maṇṭapam each morning after Tōmāla-sēva and before arcana; while hearing the reading of the paṅcāṅgām (almanac) and the account of receipt of money in the temple on the previous day. During the East India Company’s administration of the temple, all the numerous festivals conducted at that time were abolished and the villages numbering about 200 were also taken over by it. Thereby the temple was deprived of its income from the villages and was obliged to depend entirely on contributions from its visiting pilgrims. Further, an accumulated amount of four lakhs of rupees was also credited to the Government funds. Except the Jiṅyars,
the other members forming the body of the Sthānattār of the temple were removed, and a Pārāpatraṇār with a small paid staff was appointed to manage the affairs of the temple, subject to the supervision of the Government Tahsildar of Candragiri. Likewise, the menial staff who lived on shares of the prasādam and small wages for their work was also disbanded.

On 9-10-1538 A.C., the weavers of Tondamāṇḍalam, Puramāṇḍalam and Uḷmaṇḍalam executed an agreement on stone in favour of the weavers of Vijayanagara, Magadhapattanam Vidurappattanam and Pūranappūr, undertaking that they would weave cloths in a particular pattern and abide by it, and that they would collect a fine of 12 pon-varāhas from any deviator in any place from Tirupati to Kāṇḍiipuram and even beyond to the south of it and pay the amount into Śrī Vēṅkaṭēśvara’s Śrī-Bhanḍāram (No. 112).

ŚRINIVĀSA MAṆGĀPURAM:—From Vol. I, Nos. 199 to 203 it can be seen that Śrīnīvāsapuram alias Siddhakkutjāi situated in kōṭṭāla sthalam within Vaiṅkundaravaḷanāḍu of Tiruvēṅkaṭa kōṭṭam. It was declared as śrōttiriyam during the reign of Dēvarāya-II for the revival of Vēdāpārayaṭam in Śrī T.T. Though kōṭṭāla is a small village now, two miles to the north-west of Candragiri, originally it was Taluk H.Q.; and existed to the west of Eguva Reddivai Pāḷi, where one ruined, tall-gopura can be seen even now. In Vol. IV Nos. 144 & 145, the name of Śrīnīvāsapuram of Vēdāpārayaṇamðārs (1433 A.C.), changed in to Alamēḷu Maṅgāpuram of Tāḷapākkam musician-poets (1540 A.C.). This clearly denotes the disappearance of erstwhile village and the flourishing of a new village in its place, within a period of 107 years and the cause is expected to be the flash floods

Muhammadan forces appears to have devastated (1790 A.C.) the temple and due to that only, the Makara Tōranam of Śrī Kalyāṇa Vēṅkaṭēśvarasvāmi and all minor temples of gods and Āḻvārs including that of Padmāvati Dēvi who once gave witness in a levee, invoked by Cinnanna are missing and later on Tiṅucaṅnār came to prominence as Alamēḷu Maṅgāpuram, as having been installed with Alamēḷu Maṅga-Tāyār. The same fate happened to Cinnanna’s temple “Timmappālayam” (of Vēṅkaṭēśa at Tondavāda, near Candragiri, along with the other temples around it.

Śrī Sundararājasvāmi who started worship at the behest of Kalyāṇa Vēṅkaṭēśa Who appeared in his dream, demised on 1-2-1979 after a successful service of nearly 30 years to Hīm. T. T. D. took charge of the temple on 29-4-1967 and after renovation commenced the first ever Brahmāṭaṣavam on 22-2-1981 in addition to the annual Śālsātkāra vaibhavāṭaṣavam. The vēdāpāṭaṣāla is being shifted to a grove on the west bank of the Vīkālya, (Dēvala Tīrtha) (Kalyāṇi) river, on the out-skirts of Śrīnīvāsa Maṅgāpuram on 14-2-1981, thus paving the way for resurrection.

— Gopi krishna.
CHAPTER 21

EMPEROR SADĀŚIVARĀYA’S TIME
(VOL. V OF T. T. D. INSCRIPTIONS)

VIJAYANAGARA PERIOD — III

In emperor Sadāśivarāya Mahārāya’s time, the several festivals conducted for Śrī Vēṅkaṭēśvara and Śrī Gōvindarāja continued to be celebrated with slight modifications, and a few new ones were also inaugurated.

The 10 Brahmōtsavams observed in emperor Acyutarāya’s time for Vēṅkaṭēśvara continued in vogue in Sadāśivarāya’s time, as noted in a number of inscriptions (No. 13, 38, 46, 129 of Vol. V), but the last epigraph in Vol. V. No. 176, mentions 11 Tirukkōdi-tirunāl or Brahmōtsavams.

Likewise, the two Brahmōtsavams for Gōvindarāja held in the months of Vaikāśi and Āni continued for the first two or three years, while in 1545 A.C., a third Brahmōtsavam in Māśi month appears to have been started. The first mention of it occurs in No. 47 dated 3rd July 1545 A.C., then in No. 53 dated 15th July 1545 A.C., next in 54 of 16th July 1545 A.C., and further in Nos. 92, 99 and 141, whereas in No. 38 dated 6th March 1545 A.C., only two Brahmōtsavams in Vaikāśi and Āni are noted. Hence the Brahmōtsavam in Māśi must have been inaugurated between March and July 1545 A.C., and probably on 3rd July by Tāḷḷapāka Pedda-Tirumalayyaṅgār himself (No. 47). A fourth Brahmōtsavam was instituted in July 1562 A.C., (No. 171).

No. 129 furnishes the names of the authors of the several Brahmōtsavams inaugurated for Vēṅkaṭēśvara in the different months, as follows:—

1. The temple-accountants of Tirumala in Āvani;
2. Kāḍavan Perundēvi, queen of Sundara-Pāṇḍya, in Purattāsi, in the name of Ādi-Brahmā;
3. Dēvarāya Mahārāya of Vijayanagara in Arpaṇi;
4. Bukkarāya Mahārāya in Kārtikai;
5. Kṛṣṇarāya Mahārāya in Tai;
6. Ariyan (Hariharaṇy Mahārāya) in Māśi;
7. Vira-Nārasiṅga Yādavarāya in Paṅguni;
8. One of the temple-accountants in Cittirai;
(9) Tāḻlapāka (Pedda)-Tirumalayyaṅgār in Āṇi, and
(10) Rāmarāja Cinna-Timmarāja, named Tirumalarāja and Erṟa-Timmarāja in No. 99, a second Brahmoṭsavam in Āṇi month.

In this list we find two Brahmoṭsavams celebrated in Āṇi month, making a total of ten. In the two inscriptions of Acyutarāya’s time (Nos. 86 and 110 of Vol. IV) listing 9 Brahmoṭsavams, and in No. 174 (Vol. IV) listing 10 Brahmoṭsavams, they were counted from the one held in Ādi month, through those conducted in the months of Āvani, Purattāśi, Arpaśi, Kārtikai, Tai, Māsi, and Paṅguni to that performed in Cittirai; and adding the one instituted in Āṇi by Tāḻlapāka Pedda-Tirumalayyaṅgār (No. 174 of Vol. IV), they total 10 Brahmoṭsavams. It would, therefore, appear that the Ādi Brahmoṭsavam ceased to be performed in Sadāśivarāya’s time. However 11 Brahmoṭsavams are noted in Nos. 153, 161 and 176 (Vol. V).

In the earliest inscriptions (Vol. I, No. 215 and others), 7 Brahmoṭsavams are stated to have been taking place from Ādi to Cittirai months. Out of these seven, we know that Sāmavai inaugurated 2 festivals in Purattāśi an.ī Mārgaḷi in 614 A.C., (Vol. I Nos. 8 and 9), Tiruvēṅkaṭaṇātha Yādavarāya in Ādi in July 1330 A.C., (I–99); Mullai Tiruvēṅkaṭa Jiyar in Māsi in the name of Harihara-II in January 1388 A.C., (I–185, 186); and Dēvarāya-II in Āsvayuja lunar month in December 1429 A.C., (I–192). Since Āsvayuja covers both the solar months Purattāśi and Arpaśi half and half and as there was already a festival started by Sāmavai in Purattāśi, the Āsvayuja festival of Dēvarāya-II might have been celebrated in Arpaśi, as noted in V–129 above. Besides these five Brahmoṭsavams, two other months of the Brahmoṭsavams, the inaugurators of which are not mentioned, are noted, viz. Cittirai (I–74, 75, 61) and Paṅguni (I–220, 221). Altogether they made up 7 festivals in Purattāśi, Mārgaḷi, Ādi, Māsi, Āsvayuja (Arpaśi), Cittirai and Paṅguni. Kṛṣṇarāya inaugurated a Brahmoṭsavam in the month of Tai in June 1513 A.C., (III–64, 65), and this Tai festival is stated in III–142 as having been arranged by Kṛṣṇarāya Mahārāya. In December 1535 A.C. Acyutarāya instituted the Lākṣmīdēvi-Mahōṭsavam (IV–54). And in March’1539 A.C., Tāḻlapāka Pedda-Tirumalayyaṅgār commenced a Brahmoṭsavam in Āṇi month (IV–100, 129). They total 10 Brahmoṭsavams. IV–110 dated January 1537 A.C., mentions 9 Brahmoṭsavams conducted in the months of Ādi, Āvani, Purattāśi, Arpaśi, Kārtikai, Tai, Māsi, Paṅguni and Cittirai while IV–174 dated March 1542 A.C., mentions 10 Brahmoṭsavams in the above 9 months and adds Āṇi month. In these two lists we observe two new festivals taking place in Āvani and Kārtikai, and the omission of the festivals in Mārgaḷi instituted by Sāmavai in Ādi by Tiruvēṅkaṭaṇātha Yādavarāya and Acyutarāya’s Lākṣmīdēvi-Mahōṭsavam. This Mahōṭsavam would not have been considered as a Brahmoṭsavam and therefore it might not have been included in the lists.
And Margaṭi Brāhmotsavam of Sāmavai would have been superseded by the Adhyāyanotsavam and Tiruppallī-Elucci introduced in the Margaṭi month in the 13th Century to establish Vaiṣṇava ritual and worship completely in the temple.

The mention of Kāḍavan Perunēvi, obviously the Pallava Princess Sāmavai who inaugurated the Purattāsi Brāhmotsavam, as the queen of Sundara-Pāṇḍya (V-129) is a clear mistake on the part of the temple-accountant who drafted the record and the Sthānattar who registered it, as they apparently seem to lack knowledge of historical facts. For in both the epigraphs Nos. 8 and 9 of Vol. I she is clearly stated as "the queen of Śattivitaṅkān alias Śri Kāḍapattigaṇḍa and daughter of Pallava-Peṛkṣāṇiyan, named Sāmavai entitled Kāḍavan-Perunēvī." So she was the daughter of a Pallava minister and the consort of a pallava prince, and not the queen of Sundara-Pāṇḍya, a Pāṇḍya monarch, probably meaning Jāṭāvarman Sundara-Pāṇḍya-I (1251-1275 A.C.), who visited the temple, renewed two old grants and fixed a golden vase (hēma-kalāḍa-sthāpi) over the vimāna (I-49 and 43-56). Further, chronologically this relationship of queen-hood is incongruous since Kāḍavan-perunēvī lived in the 8th Century and Sundara-Pāṇḍya flourished in the 13th Century. The temple-managers might have through hearsay remembered the name 'Sundara-Pāṇḍya' and might have linked Kāḍavan-Perunēvi with him.

Bukkarāya is known from I-178 to have granted a village to the temple; and his having inaugurated the Brāhmotsavam in Kāṛitkai is new information, together with that relating to the institution of these festivals in Avanī and Cittirai by the temple-accountants.

In the inscriptions Nos. 84 to 94 of Vol. I mentioning the name of Vīra-Nārasiṅgadēva Yādavarāya, there is no reference to his having started a Brāhmotsavam for Veṅkaṭēśvara. The noting of his inauguration of it in Paṅguni (V-129) is also new information. His queen instituted the Āni Brāhmotsavam for Gōvindarāja in his 30th regnal year (1239 A.C.).

The Brāhmotsavam commenced by Tāḷlapāka Pedda-Tirumalayyaṅgār comes to our notice first in IV-100 dated October 1537 A.C., where the month is lost in the damaged portion, and it is clearly stated to be in the month of Āni in IV-129 dated in March 1539 A.C.

In No. 99 (Vol. V) noted in Nos. 153, 161 and 176 some vehicles used for processions of the Deities in the Brāhmotsavams are noted as the haṁsa or swan vehicle on the nights of the second festival days, the simha or lion vehicle on the third nights, the horse on the eighth nights, and the sēṣa or serpent vehicle on the ninth nights. Gōvindarāja was dressed as Madana-Gōpāla on the seventh nights.
Generally the *Brahmôtsavam* is considered to be a marriage festival, as referred to in some inscriptions. Still Tâllapâka Siîru-(Cinna)-Tirumalayyaṅgâr, the eldest son of Pedda-Tirumalayyaṅgâr granted a half of the Village Nédiyam with an annual income of 150 rékhai-pon on 17—8—1547 A.C., and from that income to serve for necessary expenses, instituted a marriage festival, *Vaîvâhikôtsavam*, for Góvindarâja for five days in the month of Cittirâl with the Šattumûrai (ending) on the day of Rôhini star, and hence the festival must have commenced on the day of Rêvai star (No. 99 of Vol. V). *Tirumaṇjanam* (holy bath) for Góvindarâja and His two Nâccimâr (Divine Consorts Śrîdēvi and Bhûdēvi) and offerings on the ankurârpanam (seed-sowing) day were to be carried out in the Tillaikkuvayttan-manṭapam, the spacious portico in front of the sanctum (named after Tillai denoting Cidambaram or Tillai the damsel who is supposed to have built Góvindarâja's temple itself) early on the first day morning, then a procession of Góvindarâja on Garuda vehicle and the Nâccimâr in a palanquin, and thereafter to be seated in a swing to worship certain Deities, and in the midday wash Góvindarâja's feet with milk while seated on the swing and one Consort on the harîsa-vâhanam (swan vehicle) and another Consort on the Câtuku-Pâksi-vâhanam (a variety of the cuckoo supposed to be constantly looking for the moon's rays and rain to satisfy its hunger), immediately after mutual exchange of sweet-smelling flower-garlands between Góvindarâja and His two Consorts. On the second day evening the wedded trio were shown the Dhruva-Nâksâtra, the eternal North Pole-Star, and then taken in Vasanam procession with Their garments fully sprinkled over with candanam (sandal paste mixed with water), and distributing it among the temple staff and other attendants. Again after ablutions and offerings in the evening, a second procession was to be conducted for them through the streets on Sêsa-vâhanam on the night of the second day. The usual ablutions and offerings were to be carried on the third day together with a procession in the Vaikuntha-Vimânam (a rectangular vehicle with a dome supposed to represent the cupola in Vaikuntha, the residence of Viśnu) for the three Deities. After the usual rites and offerings on the fourth day, a night procession on that day of the three Deities was arranged with Góvindarâja on Hanumân (Monkey-God) vehicle and His two Consorts in a palanquin. Thus we see the ceremonial and practices observed in human marriages introduced and observed in the marriage of Divine Beings.

A new rite appears to have been introduced in the ceremonial pertaining to the *Brahmôtsavam* performed for Vêṅkaṭēśvara. It is the Köyil-Âlvâr-Tirumaṇjanam (the bath of the shrine and the adjoining apartments termed as an Ālvâr, a sanctified personage), a cleansing process of the walls of the shrine and the premises with a solution of sandal mixed with camphor as
a deterrent against foul air and dirt caused by the influx of devotees visiting the Deity. No. 25 of Vol. V in which a merchant of Tirupati, Vaṅgāpuram Nārāyaṇa Śeṭṭi, provided for this cleansing on 19-10-1544 A.C., does not mention the actual process, or the particular Brahmoṭsavam or other festivals during which it was required to be performed. This rite is still in vogue and it is done two or three days before the commencement of the only one Brahmoṭsavam now in observance, when the main and subsidiary Deities are all covered over and the walls of the shrine and the apartments upto the Tirumahāmaṇi-mañṭapam are cleansed with water and then plastered with the campchor-mixed sandal solution, and thereafter the flooring is washed. After the completion of this process, devotees are admitted for the Darśanam (view) of the Deity.

The same donor Nārāyaṇa Śeṭṭi instituted the Damanārāhaṇa-Vasan-
tōtsavam for Gōvindarāja fully covering Him with the odoriferous herb damana, performed in the Vasanta or spring season for five days with aṅkurāpanyam (seed-sowing) as its commencement on the day of the Svāti star and the Śātumurai (ending) on the day of the star Uttrādham (Uttarāśāḍha) in the month of Paṅguni (March-April) (No. 25). The star Uttarāśāḍha was preferred for the ending of the festival, as it is deemed to be the birth-star of Goddess Alamēlumaṇa or Padmāvati believed to be the Consort of Veṅkaṭeśvara. Though the festival is stated to have been arranged to run only for 5 days, the actual period between the two stars Svāti and Uttarāśāḍha works out to 7 days.

The donor also provided for offerings to Veṅkaṭeśa, Gōvindarāja and Sudarśana on different occasions and supplemented the offerings already arranged for the vana-bhōjanam (picnic in a garden) to take place on the day of Śravaṇam star in the month of Kārtikai (No. 66). Towards the expenses of all items, Nārāyaṇa Śeṭṭi and other members of his family together paid 48,900 paṇam into the temple treasury as a fund (No. 25). A similar vana-
bhōjanam had been arranged in Tirumala on 25-10-1537 A.C., by Tāḷḷapāka Pedda-Tirumalayyaṅgār in the same month of Kārtikai for Śrīvaiṣṇavas and his own relations (No. 100 of Vol. IV).

Another merchant of Tirupati, Kāḷattī Śeṭṭi, provided on 31-12-1543 A.C., for daily tirumaṇṭjanam during the 30 days from the first lunar day after the new-moon in the month of Tai up to the new-moon day in Māśi month both for Veṅkaṭeśvara and Jñānappirān (Varāhasvāmi) together with light offerings thereafter to them, for the payment of one rekhai-pon to the Brāhmaṇa each month for reading the Śrīvaiṣṭa-Purāṇam, and for the Tirumaṇṭjanam early on the morning of Mukkōṭi-Dvādaśi for Malaiṇiya-
nīṅga-Perumāl and His two Nāccimar at the maṇṭapam in front of Varāha-
svāmi's shrine, together with sumptuous offerings (No. 10 of Vol. V).
[It is not known what this "Śrīnivāsa-Purāṇam" was. It must certainly have been a mythological account of "Śrīnivāsa" the abode of Lakṣmi on the right chest of Viṣṇu-Vēṅkaṭēśvara. But whether it was the same as the "Vēṅkaṭaṭcāla-Māhātmyam" or a different compilation is not stated in the inscription.]

No. 16 states that a certain Nāgappayyan, son of Śevvarāya Vaḍamalai Appar, constructed a stone-car as his dharmam (charity, service).

On the 9th days of the several Brahmoṭsavams, the Processional Images are smeared with oil and turmeric powder, known as tirucūṟṟa-kāppu or cūṟṇa-abhiśekam; and during Their procession in the streets, this turmeric powder is distributed among the devotees. This smearing function is mentioned in No. 41 and offerings were provided for Vēṅkaṭēśvara at that time.

Tāḷḷapāka Pedda-Tirumalayyaṅgar instituted a Brahmoṭsavam for Vēṅkaṭēśvara in Ani month in Acyutarāya’s regime, and in Sadaśivāraya’s reign on 3—7—1545 A.C., he augmented the offerings to the Processional Images and to Vēṅkaṭēśvara on different days in the same festival, and arranged for payment to several persons for their services (No. 47 of Vol. V). Further he provided for offering one ippalai-padi each day for 20 days of the summer festival to the Sāṅktitana-Bhāṇḍāram (the small receptacle formed through piling of a few thick granite slabs abutting Śrī Rāmānuja’s shrine on the east, facing Vēṅkaṭēśvara’s Hundi (the receptacle for pilgrims’ vowed offerings) and situated on the north platform of the Vimāna-Pradakṣīṇam around the sanctum, in which the copper-plates whereon the psalms composed first by Tāḷḷapāka Annamācārya, the first Sāṅktitana-ācārya of Vēṅkaṭēśvara’s temple, and sung in His presence; then by his second son Pedda-Tirumalācārya and next by the latter’s eldest son Cinna-Tirumalayyaṅgar, likewise composed and sung by them in His presence, were preserved for over four centuries, until I transported them to the Dēvasthānam office in Tirupati in the twenties of the present century to prepare transcripts for printing them). The Bhāṇḍāram with the Sāṅktitanas inscribed on the copper-plates appears to have been conceived as the Muse of Music and provided with offerings.

He also arranged for ablutions of Śrī Alamēl-Maṅga-Nācchiyār on the 53 Fridays occurring in a year and also on 13 days of the Mrgaśiṣṭha star in a year and for yearly payment of 16 rēkhai-pon and 8 paṇam to two learned musicians engaged for singing their Sāṅktitanas at the time of the holy bath, and for supplying turmeric powder for the bath on all the 66 days, and further for reading the Śrī Bhāṣyam commentary on the Vēdas composed by Rāmānuja in accordance with the tenets of Viṣistādvaita philosophy propagated by him, by a Śrīvaṭsapaṇa scholar at the time of this Tirumahjanam on the 66 days, and for remunerating him with 6 rēkhai-pon (the then current gold coin) per year (at the rate of 5 Paṇam per month).
In Tirupati for Gōvindarāja, Pedda-Tirumalayyaṅgār, provided simultaneously for the offering of betel-leaves and areca-nuts and turmeric powder during the Tirumagalupan-varuvār-Tirumaṇjanam conducted daily and for the daily supply of Yajñopavitam triad (sacred thread), for the singing of the Saṅkirtanas by two versed musicians at the time of the daily bath remunerated with 16 rēkhai-pon and 8 paṇam per year at the rate of 1 rēkhai-pon and 4 paṇam per month for both of them, i.e., 7 paṇam for each per month and also for the reading of Rāmānuja’s Śrī-Bhāṣyam on the occasion each day in the presence of Gōvindarāja on a monthly payment of 5 paṇam working out to 6 rēkhai-pon per year.

The total expenditure on all items including offerings and wages for different services was calculated as 280 rēkhai-pon for the recompense of which he granted Mutyalapaṭṭu with an annual income of the same 280 rēkhai-pon in some previous year, and all the stipulated services were duly carried on for some years. Then for some unsaid reason the income of the grant village stopped and Pedda-Tirumalayyaṅgār actually paid 157 rēkhai-pon and 3½ paṇam per year for conducting the offerings and other relevant items, cancelling other above-mentioned services. When Sadāśivarāya came to the throne, Tirumalācārya petitioned for the restoration of the gift of the village and secured the sanction of both Sadāśivarāya and his brother-in-law and chief minister Āliya-Rāmarāja of Ārvidu family. Then he carried on repairs to the tank in the village at a cost of 100 rēkhai-pon, transferred the possession of the village Mutyalapaṭṭu to Śrī Vēṅkaṭēśvara’s temple, paid 36 rēkhai-pon into the temple-treasury in addition to the 70 rēkhai-pon paid by his disciple, and thereby renewed all the previously prescribed services together with additional offerings required to be made to the Garuḍa flag both at the time of its being raised to the top of the flag-staff at the commencement of the three Brahмотsavams celebrated for Gōvindarāja in Vaikāśī, Āni and Māsi months and at the time of its withdrawal at the end of those three Brahмотsavams.

[A similar stoppage of income from the three villages Cīrāla, Pērāla and Āṇḍupalli situated in the Kōṇḍaviṇḍu-sīma granted to the temple in the previous reign by Periya-Timmarasayya, father of Bayakāra (Vāggēvakāra, musicologist) Rāmappayya, a minister and governor under Sadāśivarāya, is noted in No. 17 (of Vol. V), and in lieu of them Rāmappayya granted half the village of Kūlattūr with the same income of 150 rēkhai-pon from the half share of the village as was previously derived from the three villages originally granted, and restituted the daily offerings provided for Gōvindarāja by his father. Further, he granted four villages, Koppōli and Paruccur situated in the Kōṇḍaviṇḍu Province, Kāruccur in the Gaṇḍikōṭa-sīma, and Kuppāyiniguṇta,
altogether yielding an income of 800 rēkhāi-pon and therefrom arranged for offerings to Gōvindarāja, Sudarśana, Tiruviruṇḍa-Perumāl, Śudikkoṭutta-Nācciyār (Āṇḍāl, Gōdādevī). Acyuta-Perumāl and His two Consorts in the names of himself and his near relations. Further instances of stoppage of income from the villages granted to the temple come to notice. The income of a village—granted by Sāḍāśivārya to serve for the offerings provided by Nāgarā Pandaiyar for Vēṅkaṭēśvara each day failed, and in lieu of it Nāgarā Pandaiyar granted a half of Tippanapuram Village and continued the offerings (No. 77 Vol. V). Pēndlikkoṭuku Timmarāja granted three villages for conducting Vasantōṭsavam for Vēṅkaṭēśvara (No. 93) but their income stopped and in their stead he granted another village on 15—2—1554 A.C., for the continuance of the festival (No. 151). Tāḷḷapāka Tiruvēṅkaṭanātha alias Tiruvēṅkādayya, son of Pedda-Tirumalayāṅgār, granted Mallavaram for Vaivālikōṭsavam of Vēṅkaṭēśvara (No. 71); its income stopped, and in its place he granted Dēvarāyapalli on 19—2—1554 A.C., and revived the marriage festival (No.153.)

On the same date, 3rd July 1545 A.C., Pedda-Tirumalayāṅgār deposited 2860 panam in the temple-treasury and had the 62 curd-food and other offerings previously arranged by him on the occasion of the vama-bhōjanam (picnic) instituted by him, renewed, together with 12 vada-paḍīs to be offered to the Processional Images at the 12 māntapams constructed in the names of the 12 members of the managing committee (Sthānattār) of the temple (No. 47–A).

Śrīman Mahāmaṇḍalēśvara Viṭṭhalēśvara Mahārāja, son of Āraviṇu Bukkarāja-Rāmarāja-Timmarājaya, granted three villages yielding an annual income of 1000 rēkhāi-pon on the aggregate, and with this income for expenditure he instituted a Pallavōṭsavam for Vēṅkaṭēśvara for five days in the month of Vaikāśi ending with the Śattumurai on the day of Rōhiṇī star being his annual birth-star, with numerous food-offerings and 6 vagai-paḍī (different kinds of edibles, viz., Vaḍa-paḍī, atrasa-paḍī, appa-paḍī, godhipaḍī, sugiyapaḍī and dōsa-paḍī), on each of the five days of the festival and also 3 food-offerings, one appalam-paḍī and two pots of butter-milk daily in the year to the main Deity Vēṅkaṭēśvara (No. 51). He also arranged for the presentation of cloths to the pilgrims who attended the Brahmoṭsavam held in Purattāṣi month and for maintaining a water-shed to give butter-milk to the pilgrims in that Brahmoṭsavam. Presents and wages were also provided for the entire staff of the temple from the Sthānattār and Namīmar (temple priests) down to the menials, and remuneration to the reciters of the Vēdas and the Tiruvāymoṛi, to the reader of the Tiruvēṅkaṭa-Māhātimyam (Vēṅkaṭēcāla-Māhātimyam) and to the astrologer for fixing the mühūrtam (the auspicious
hour) for the main function. The Sthānattār undertook to expend the full income of 1000 rēkhāi-pon derived from the grant villages for making the daily offerings to Vēṅkaṭēśvara and for conducting the Pallavōtsavam duly.

Poṭlapāḍi Timmarājaya paid 13,220 narpanam into the temple treasury jon 15—7—1545 A.C., and for the merit of Sadāśivarāya and Aḷiya Rāmarājayya, arranged for the reading of the Vēṅkaṭācaḷa-Māhātmyam daily at the time of the Aḷagappirānār-Tirumāṇjanam (bath) conducted for Vēṅkaṭēśvara, for the supply of Candunam, refined camphor, areca nuts and betel leaves and for the offering of one atrīṣa-pañḍi during the rite, besides 4 daily food-offerings and 20 food-offerings to Him in the summer-festival (No. 53). He also stipulated for the reading of the Vēṅkaṭācaḷa-Māhātmyam at the time of the daily tirumaṇjanam of Acyuta-Perumāḷ, Varadarāja-Perumāḷ and Gōvindarāja separately with due remuneration for the readers and the supply of necessary articles. Further he provided for offerings to Vēṅkaṭēśvara and Gōvindarāja during their Brahmōtsavams and on the days of Mukkōti-Dvādaśi, Makara-Sahkramam, Ugādi and Dipāvalī days and to Āṇḍāḷ or Gōdādēvi during her Mārgalī-Nirāṭṭōtsavam. During the summer-festival Gōvindarāja and His Consorts were required to be seated on a swing in the stone-car standing in front of His temple on each of the twenty days, sprinkled with rose water, smeared with refined camphor and candanam and offered a light refreshment of boiled and seasoned green-gram.

A similar swing is seen to have been attached in the stone-car in Tirumala, and the two temple damsels Liṅgasānī and Tiruvēṅkaṭamāṇikam arranged for the seating in it of the Processional Images on the 20 days of the summer-festival and for Their offerings on the last day (No. 32). For the merit of Sadāśivarāya Mahārāya, Aḷiya-Rāmarājadēva Mahārāja, son of Āraviḍu Bukkarāja Śrīraṅgarāja, granted Puddapattu village to the temple on 19—1—1545 A.C., for the aṅga-rāṇga-Vaibhōgam (bodily embellishment and splendour) of Gōvindapperumāḷ, in pursuance of the provision made by Timmarāja, son of Poṭlapāḍi Rāmarāja, for tirumaṇjanam and offerings for Gōvindarāja on Dvādaśi day (i.e., Mukkōti-Dvādaśi), and His procession on the Garuḍa vehicle and the Nāccimār in a pallaki with Sēnai-Mudaliyār, and an offering to Hanumān too, and also tirumaṇjanam and offerings on the day of Makara-Sahkramam, and for the reading of the Tiruvēṅkaṭa-Māhātmyam every day in the presence of Vēṅkaṭēśvara at the time of His daily tirumaṇjanam and in the presence of Gōvindarāja also every day with payment for the jīvītam (livelihood) of the readers of the Māhātmyam, from the deposited sum of 50 paṇam to conduct the tirumaṇjanam arranged by Poṭlapāḍi Timmarāja for the merit of Sadāśivarāya Mahārāya and Śrīraṅgarāja (No. 29).
Udayagiri Dēvarāya-Bhaṭṭar, son of Udayagiri Narasimha-Bhaṭṭar, and an officer of Poṭlapāḍi Cinna-Timmayadēva Mahārāja, son of Poṭlapāḍi Timmarāja and grandson of Āravidū Bukkarāja of the Āirāya-gūtra, installed an image of Śrī Viṭṭhalēsvaṛasvāmi in Hanumān’s shrine, situated at the east end of Gōvindarāja’s Sannidhi street and on 25—3—1546 A.C., granted a village newly formed by him and named Viṭṭhalēsva-ura-puram together with some land and an irrigation channel and also authorised the Sthānuttār to collect 10 rēkhai-pon from the Kōmaṭi community of Tirupati, 10 rēkhai-pon from the Tirupati merchants and 10 rēkhai-pon from the merchants of Kottapāḷayam, in all 30 rēkhai-pon solemnly agreed to by them with libations of water for the benefit of the newly installed Viṭṭhalēsva, and stipulated for His offerings twice a day along with those made to Gōvindarāja for His tirumaṇjanam on the 52 Saturdays and 13 Śravaṇa star-days occurring in a year, and on Śrī-Jayantī, Dīpāvalī, Kārtikai, Makara-Saṅkramam, Ratha-Saptami, Ādi-Aṣṭamam and other auspicious days together with light repast, and to Gōvindarāja during His 3 Brahmātsavams and other days including the day of vana-bhōjanam (picnic) on the day of the Śravaṇa star in Kārtikai month. On the day of the Kṛṣṭika star occurring in the month of Kārtikai, Tirusvālai-Āḷvān (Sudarṣana-Cakra) is stated to be taken to the Āḷvār-tīrtham (Kapila-tīrtham) for His tirumaṇjanam and was provided there with the offering of a manohara-paṭi. Likewise Gōvindarāja is stated to be taken to the same Āḷvār-tīrtham on the day of Makara-Saṅkramam (winter-solstice, about 15th January) and then offered one manohara-paṭi. It is mentioned in this epigraph that Tiruccukanūr (Tirucānūr) had the prati-nāmam (a second name) of Varadarāja-puram (No. 66 of Vol. V).

Tāllapāka Pedda-(Perrya)-Tirumalayyaṅgār’s 4th son Tiruvēṇkaṭanātha granted two villages, Śēndalūru in Kōṇḍavīdu-sima with an annual income of 500 gatī-vaṇahas (pure gold coins impressed with the figure of the boar) and Mallavaram yielding 120 gatī-vaṇahas on 17—7—1546 A.C., and from their total income instituted the Vaivāhikātsavam (marriage-festival) for Vēṅkateśvara for 5 days from the day of Anūrādha star to end on the day of Uṭṭiraḍam (Uttarāṣāḍha) star in the month of Pungiṃ (March-April) (No. 71), while his eldest brother Śīru-(Cinna)-Tirumalayyaṅgār inaugurated it for Gōvindarāja on 17—8—1547 A.C. (No. 99). All the processes of a human marriage were required to be gone through, such as ointment and ablutions, swinging on the sea-saw after a procession in the streets, exchange of flower-garlands while Malaṅkuniyamma-Perumāl was seated on the swing and one Consort on the Haṁsa-vāhanam and another Consort on the Cūṭaka-Paṅsi-vāhanam and then washing Malayappa’s holy feet with milk, hōmam (offering of boiled rice with ghee into the fire on the altar). Dhruva-dārasanam (seeing the eternal and stationary North Pole Star) in early night, candana-vasan-
tōtsavam (smearing of the garments of the Processional Images with sandal solution) and other acts.

Besides the offerings provided by the donor for the Processional Images, he also stipulated for offerings to Vēnkaṭa-Kṛṣṇa Imagā to Alamē-laṅgāi Nācιyār and to Varāhasvāmi on Śravaṇam day in Arpasi and to Periya-Perumāl (the main stationary Idol of Vēnkaṭēśvara) on the day of Mrgaśīrṣa star in Cittirai month being the annual birth-star of his father Periya-Tirumalayyaṅgār, on the annual ceremony day of his mother Tirumalamma in Arpasi, on the day of the annual ceremony of his third elder brother Tiruvenkaṭappa in Āni month, on the day of the annual ceremony of his elder paternal uncle Tāḷḷapāka Narasayyaṅgār in Māṭi and on the day of the birth-star Viśākha in Vaikāśi of his grand-father Tāḷḷapāka Annamayyaṅgār (No. 71). The donor Tāḷḷapāka Tiruvenkaṭanāṭha’s eldest brother Cinna-(Śīru)-Tirumalayyaṅgār provided on 17—8—1547 A.C. (No. 99), for an offering of one manōhara-paḍī to Sudarṣana enshrined in the first tower of Gōvindarāja’s temple on the day of Mrgaśīrṣa star in the month of Vaikāśi wrongly noted for Cittirai (as mentioned above) being the annual birth-star of their father Periya-Tirumalayyaṅgār, and for one manōhara-paḍī for Gōvindarāja on the day of Cittirai star in Cittirai month being the annual birth-star of himself, i.e., Cinna-Tirumalayyaṅgār.

This Śīru-Tirumalayyaṅgār endowed the temple with a half of Neṛḷiyam village on 17—8—1547 A.C. (No. 99), yielding an annual income of 150 rēkhai-pōṇ and therewith instituted a Vaivāhikotsavam (marriage-festival) for Gōvindarāja with His two Consorts for 5 days in the month of Cittirai with the Śattumurrai (ending) on the day of Ṛohīṇī star with all the relevant rites and ceremonies, ablutions, offerings and processions, and presents of money and wages for different services. At the same time he made a grant of another village Vēḷumapākkam with an annual income of 200 rēkhai-pōṇ and from this income arranged for daily offerings to Gōvindarāja, to Lakṣmī-Nārāyaṇa-kūrumāḷ enshrined in the tīrthavāri maṇṭapam at the Āḷvār-tirthing, and to Nārasiṅga-Perumāḷ installed by him in the shrine of Kattāri-Hanūmān in Tirupati; to Gōvindarāja on the different days of His three Brahmoṭsavams held in the Vaikāśi, Āni and Māṭi months and on some auspicious single days and on the day of the floating-festival inaugurated by Sāluva Gōvindarāja, minister and provincial governor and younger brother of Pradhāṇi Sāluva Timmarasa (Appāji); to Āṇḍāḷ or Gōḍādēvi on the 8 days of her Mārgalā- Nīrāṭṭam festival, to Viṭṭalēśvara-Perumāḷ, Raghunāṭha or Śīr Rāma and Acyuta-Perumāḷ on select occasions and to Varadarāja-Perumāḷ in Tirucāṅur on the days of Ugādi Dīpāvali, Pādiyavēṭṭai (hunting); His two car-festival days in His Taṭi and Paṅguni Brahmoṭsavams and the Viṭṭyāṛṛi days. He made further provision for offerings to Gōvindarāja on the fifth and last day
of His **Vasantotsavam** after His procession on the car, and for wages for the decoration of the car and for drawing it and for bearing flags, umbrellas and torches.

Along with the above arrangements made by Cinna-Tirumalayangar, his son Tiruvendraiyvan paid 41 **rēkhai-pon** for offerings to the Processional Images on the 5th, 8th and 9th days during the **Āni-Brahmoṭsavam** instituted by Tirumalaraja alias Erra-Timmaraja for Vēṅkaṭēśvara and on the day of **Uṛi-aḍi** instituted by his father in the north street, while at the same time Kaṇḍādai Appan granted half the village Puṇṇīyam yielding an annual income of 60 **rēkhai-pon** for offerings to the **Uṭava-Mūrti** on the car during the **Puraṭṭāsi, Kārtikau, Tāu and Paṅgam Brahmoṭsavams**, and in the **Āni Brahmoṭsavams** inaugurated by Tāḷappāka Periya-Tirumalayangar and Erra-Timmaraja; and to Gōvindaraja on **Śēsa-vāhanam** on the 9th days of His **Brahmoṭsavams** in **Vaikāśi, Āni and Māśi** months and to Āndal, Rāmānuja and Suddarāja on particular days.

Śrīman Mahāmaṇḍalēśvara Pōṭlapādi Raṅgarāja, son of Āravidu Nārappa rāja, installed an image of Tiruvendraiyvan (Vēṅkaṭēśvara) in a shrine beside the Vēṇamāmalai Jiya's **māṭhām** in Tirupati and on 13-10-1546 A.C., provided for His night offerings each day from Gōvindaraja's temple-kitchen (No. 79) in addition to 2920 offerings each year to Vēṅkaṭēśvara and Gōvindaraja through the grant of the village Rāceerulu yielding 370 **rēkhai-pon**. On the same date 13-10-1546 A. C., Kōyil-Kēḻvi Vēṇamāmalai Rāmānuja Jiya is recorded to have paid 2000 **nar paṇam** for the day's offering to the same Image of Vēṅkaṭēśvara, said to have been installed by this Jiya, together with provision for lights in the night in His shrine (No. 80).

It is stated that there were 14 accountants in Tirumala temple and all of them in a body installed images of Vēṅkaṭēśa-Gōpāla-Kṛṣṇan and His two Consorts in their **māṇṭapam** in Tirupati and on 25—10—1546 A.C., paid a lumpsum of 2575 **nar paṇam** as the capital and arranged for Their nightly offerings and oil lamps before them. on the 13 days of the **Rōhiṇī** star occurring in a year being Kṛṣṇa's birth-star and on 14 different days in the name of each of the 14 accountants. The daily and the occasional offerings were required to be prepared in the kitchen of Gōvindaraja's temple, taken to the **māṇṭapam** in the north-street and there provided (No. 82).

Dēvarāya-Bhaṭṭar, son of Udayagiri Nārasimha-Bhaṭṭar, secured an agreement from the merchants of Tirupati for a yearly contribution of nearly 1250 **rēkhai-pon** with libations of water, in favour of Vēṅkaṭēśvara, and on 6—3—1547 A.C., authorised the **Sthānattār** of the temple to collect the amount from the merchants and from it provide for all items of worship, offerings, lights, flowers, each day, and for festivals to be conducted for Śrī Śittha-
lēśvara-Purūmāḻ installed by him in Tirupati and for payment for all necessary articles, for wages to the temple servants, guards, night-watchmen, mahouts (elephant-drivers), cultivators of flower-gardens, transporters of provisions from Tirupati to Tirumala, musicians, reciters of the Sahasra-nāma (1008 appellations of God) during Arcana (worship), Vēda-Pārāyaṇam, and waterservers in the two water-sheds located by him at the front gate of Viṭṭhalēśvara’s temple and at the foot of the Hill (No. 89).

Srīnivīṣayyaṅgār, son of Śoṭṭai Eḻṭūr Tirumalanaṁbi Kumāra-Tātayyaṅgār, on 3—6—1547 A.C., granted the village Periya-Ekkalūr in the Jagadābhī-Gutti-śīma with an yearly income of 200 cakram-pon which was previously granted to him by Sadāśivarāya Mahārāya, and initiated a Pallavōtsavam (a festival with tender leaves—but the leaves are not stated) to be conducted for 5 days for Viṅkteśvara from the day of the star Punarvasu to the day of Pūram (Pūrva-Phalgiṇi) in the month of Māśī. It is mentioned that the Sabhāiyār (members of the administrative committee of Tirucāṅūr) were required to carry the tirucei and the Vaikuntha-Vimāna vehicles on the last day of the festival and receive one rekhai for their services. The reading of the Tiruvēṅkaṭa-Māhātmyam (Vēṅkaṭācala-Māhātmyam) was done by Viṅkatatturāvaīr on a remuneration of 2 paṇam. Tyṭṭani Appan fixed the mūhūrtam (auspicious time) for the functions and was paid 2 paṇam. Offerings were also provided in Tirupati for the Viṅkteśvara Image installed by Poṭḷapāḍi Timmarāja in the fourth cave at the Alvār-tīrtham and to Gōvindaraṇa and His Consorts on the 13 days of His Brahmoṭsavam in Māśī and more offerings to Them on the day of the tīrthavāri in Māśī, while seated in the bed-chamber in Nammāḷvār’s temple at the same tīrtham, also while seated in the Rāyar-maṅṭapam at it on the tīrthavāri day in Vaikāśi Brahmoṭsavam, and again while seated in Viṭṭhalēśvara’s temple in Tirupati on the Viḍāyāṉī days in Vaikāśi-Brahmoṭsavams held for Gōvindaraṇa and for Viṭṭhalēśvara. During the Māśī Brahmoṭsavam 3 cars are said to be drawn (No. 92).

Penḍlikoṇdu Timmarāja, son of Kaṁparāja of solar race, on 8—6—1547 A.C., granted to the temple three villages which he had received previously from Eṭṭa-Timmarāja, yielding an yearly income of 200 rēkhai-pon altogether, and inaugurated a Vasantoṭsavam for Viṅkaṭēśvara to be performed for 5 days in Māśī month from the day of Viṣākha with seed-sowing to the day of Śrāvanam star (which works out to 7 days), with due religious rites and tiru-maṅṭjanam, offerings, and payment of wages for different services (No. 93).

Sūrappa Nāyaka, son of Pottappa Nāyaka of Kāṭyapa-gōtra, Āpastamba-sūtra and Yajus-tākha, arranged on 10—5—1551 A.C., for the conduct of a Sahasranāma-Arcana festival for Viṅkaṭēśvara to run for 5 days from the day of the star Makha with the adhibāsam (abidance of the Image at the place
of the ceremonial function) on the day of Uttiram and with the closure on the day of the star Citta, through grant of a village yielding an income of 400 rēkhai-pon per year together with four food-offerings daily during the year for the main Idol of Vēnkaṭēśvara (No. 127).

No. 94 refers to Kōyil-Āḻvār-Tirumaņjanam, and by implication of 10 niṇṇhara-paḍi provided to Vēnkaṭēśa on the occasion suggests the cleansing and washing of the inner walls and floor with camphor-mixed solution of candanam prior to the commencement of each of the 10 Brahmotsavams celebrated to Him. This was not clearly stated in No. 25 already noticed.

Janārdana-Perumāḷ is said to have been install-d by the Kōmaṭi community of Tirupati, and on 24—11—1547 A.C., Pāppu-Timmaya Mahārāja, son of Āraviḍu Rāmarāju Timmayadēva Mahārāja, provided for daily offerings and lights before Him and also on single auspicious days and in festivals (No. 101).

Madana-Gōpāla-Perumāḷ is mentioned as having been enshrined in Bhāsyakārār street (Gōvindarāja’s North Māḍa Street) in Tirupati at some time, and Маṭṭa Varadarāja, son of Pottarāju, provided on 5—1—1544 A.C., for an offering of one appa-paḍi to Him on Śrī-Jayaṁti (Krṣṇa-Jayaṁti) day (No. 11).

Tiruvēṅkaṭa-Gōpāla-Kṛṣṇa and His two Consorts (Rukmiṇi and Satya-bhāma) were installed by the temple accountants in a maṇṭupam constructed on the eastern side of the same Bhāsyakārar-tiruvīḍhi and provided on 25—10—1546 A.C., by one of the accountants for night offerings prepared in the kitchen of Gōvindarāja’s temple and for oil lights, and for His tirumaņjanam and offerings on the 13 days of the Rōhiṇi star (No. 82). Further, all the 14 accountants arranged for offerings to this Gōpāla-Kṛṣṇa and also to Vēnkaṭēśvara on 14 special occasions.

Nādyāla Nāraparāja, son of Nādyāla Nārasiṅgarāja, got the two Dvārapālakas of Gōvindarāja’s temple sculptured in stone and set them up at the entrance of His sanctum, and, through the grant of two villages on 18—3—1549 A.C., provided for their daily offerings (No. 122).

Āraviḍu Koṇḍarāja, son of Āraviḍu Rāmarāja Koṇēṭirāja, had the idol of Nammālvr (one of the 12 Vaiṣṇava Āḻvārs) sculptured and installed in the Rāmānujakūṭam (free feeding-house, inn) constructed by him in the North Māḍa Street for feeding gratis the Vaiṣṇava-Pilgrims visiting the temples daily, granted 10 villages yielding an aggregate yearly income of 5713 rēkhai-pon on 2—10—1550 A.C., provided 125 food-offerings daily to Nammālvr together with spices, saucers, curd, ghee, oil, candanam, betel leaves and nuts, and stipulated for the free distribution of the entire quantity of the 125 offerings daily among the Vaiṣṇava-pilgrims resorting to the Rāmānujakūṭam (No. 125).
For the benefit of this Rāmānujakūṭam established by Āravīdu Kонаda-raja, emperor Sadāsivarāya on the Makara-Saṅkramam day (winter solstice, on 15th January 1554 A.C.), granted 12 taxes levied in the different provinces of the Vijayanagara empire, and issued his rāyasam (royal order) to the rulers of the provinces and heads of the nāḍus and also to the Sthānattār of Vēṇka-teśvara’s temple authorising them to collect those taxes and utilise them for the above Rāmānujakūṭam. And on 2—7—1554 A.C., the Sthānattār engraved this royal mandate on stone in favour of the managers of Konaḍarāja’s Rāmānujakūṭam, undertaking to collect the taxes and to carry on the charity of feeding in it. It is also recorded that emperor Sadāsivarāya presented 200 bulls impressed with the haṁsa-mudra (swan mark) for service in the temples in Tirumala and Tirupati and in Nammāḷvār’s Rāmānujakūṭam for conveyance of provisions and other articles (No. 154).

In addition to the dozen taxes granted by Sadāsivarāya, this Rāmānujakūṭam further received a gift of Prasādam donated by Āravīdu Rāmarājaya, son of Āravīdu Bukkarāja Rāmarāja Śrīraṅgarāja. He granted four villages to the temple on 11—11—1554 A.C., with an annual income of 4000 rēkhai-pon, provided therefrom for the offering of 200 vellai-tiruppōnakam daily to Vēṇka-teśvara as the first prasādam immediately after the dadhyaōdana-avasaram, and, in lieu of the donor’s share of a quarter in these 200 offerings, obtained the agreement of the Sthānattār to deliver an equal quantity from the prasādam offered to Gōvindarāja daily to the Nammāḷvār-Rāmānujakūṭam, herein stated to have been instituted by this donor Rāmarājaya as the udbhayam (charity) of Konaḍarājaya. Thus this free feeding house received 50 more poṅgal-taliha-prasādam daily from Gōvindarāja’s temple as the charity of Āravīdu Rāmarājaya’s Tiruvaiśnava-pilgrims in it (No. 155).

Tāḷḷapāka Tiruvēṇādar alias Cinnanna, the 4th son of Pedda-Tirumalayeṅgār, granted Kōṭṭūr village on 13—1—1558 A.C., and stipulated for additional ceremonies and offerings in the Penḍili-Tirunāl (Vaivāhikōtsavam, marriage-festival) instituted by him on 17th July 1546 A.C. (No. 71) and renewed on 19th February 1554 A.C., (No. 153) through grant of Dēvarāyapaḷli in substitution for Mallavaram the income of which failed. For the excess sum of 330 rēkhai-pon derived from this new grant village, candanam for smearing the bodies of the three Processional Images, refined camphor for their faces, musk for upright linear central marks on their faces and rose-water for perfuming their garments and an offering to them of one dōṣa-paḍi, while, they were seated in a car in procession on the 5th day of the marriage-festival when the car reached his house, were provided; together with an offering to the Garuḍa-flag when raised to the top of the flag-staff; tirumāṇjamam for the three Images and perfumery and offerings when seated at his maṇṭjam on the day of Mrgaśīrṣa star in Cittirai month being the annual birth-star
of his father Periya-Tirumalayyaṅgār offering of betel-leaves and nuts at the
time of singing their Sankirtanas on the 20 days of the summer-festival; offerings
to Vēṅkaṭeṣa and to Gōvindarāja on specified occasions, including the 2nd
5th, 7th and 9th days during the three Brahmotsavams conducted to Gōvindarāja
in the Vaikāśi, Āni and Māśi months when He was seated in the front
manṭapam in Tiruvāḷi-Ālvān’s shrine constructed by the donor in which he
installed the Ālvān; and 2190 Vellai-tiruppōnakam (Poṅgal) to this Tiruvāḷi-
Ālvān (Sudarṣana) image which he got cast and installed in a shrine con-
structed by him on the western bank of the Gōvinda Puṣkariṇī (tank) in Tirupati,
at the rate of 2 food-offerings in the morning, 2 at mid-day and 2 in the night
after worship each time, together with candanam, betel-leaves and nuts, and
gingelly oil for lights, as also tirumaṅjanam on each Saturday and other
auspicious days (No. 159). He thus appears to be an ardent devotee of
Sudarṣana.

Tirumalayyaṅarāja (Tirumalarāya), son of Āraviḍu Bukkarāja Rāmarāja
Śrīraṅgarāja, constructed the manṭapam known by his name as the Tirumala-
rāya-manṭapam, opposite to the flag-staff on the south, and lying at the
commencement of the Sāmpangi-pradaksīṇam (the second circumambulatory
passage) in Vēṅkaṭeṣvara’s temple, and on 15—12—1561 A.C., paid 16,500
panam to the temple as the capital for incurring expenses for food-offerings
and festivals and other services from its interest, and arranged for offerings
to the Processional Images in his manṭapam during the 10 Brahmotsavams
and other festivals, and on specific days in each month and certain auspicious
and holy days in the year; altogether 439 atirasa-paṭi offerings on 439 days
(No. 168). This Tirumalarāya-manṭapam must have been an enlarged edifice
of the manṭapam constructed previously by Sāluva Narasimha.

Śoṭṭai Ēṭṭur Tirumalanaṁbī Śrīnivāśayaṅgār granted some village to
the temple on 28—7—1562 A.C., and stipulated for offerings to Vēṅkaṭeṣvara
on 13 days in each of His 10 Brahmotsavams and other festivals, on the days
of different stars occurring in each month and on specified single auspicious
days in the year; as also to Gōvindarāja daily with 4 tiruppōnakam together
with candanam, betel-leaves, nuts and refined camphor, in all 436 atirasa-paṭi
yearly to Vēṅkaṭeṣvara and 1460 Tiruppōnakam to Gōvindarāja (No. 171).
This donor Śrīnivāśayaṅgār instituted a new Brahmotsavam for Gōvindarāja,
to be conducted for 10 days from the day of the star Ārdṛa with aṅkurārpanam
to the day of Viśākha for iṭṭhavāri (ablutions); but the particular month
of its celebration is not furnished. Thus Gōvindarāja had 4 Brahmotsavams
performed for Him each year.

The Siṭṭhati (the committee of management) of the temple of Nāyanār
Kapilēśvaram-Uḍaiya Nāyanār (Kapilēśvarasvāmi, at the foot of the Hill
on the North) in Tirupati executed this record on stone (No. 172) on 30–1–1563
A.C., in favour of Śevvusāni, one of the temple damsels. It is mentioned that the Prākāra walls and the kitchen of Kapilēśvara's temple collapsed through a thunder-bolt stroke and on the orders of Rācavīdu-Nāyaka, she reconstructed them and installed an Idol of Vighnēśvara (Vināyaka) in the Nrtya-manṭapam (dance-hall) in the temple and paid 200 paṇam to serve for worship with flower-garlands and offerings and an evening lamp every day of the newly installed Vighnēśvara (Gaṇapati). This Kapilēśvara's temple, which first came to notice in the 13th Century, appears to have been an independent unit under its own managers or trustees.

Karāṇika Appalayya, son of Kāmarasappayya, instituted a special festival on the Ratha-Saptami day, the 7th solar day of the bright fortnight of the Makara (Tai) month with aṅkurārpaṇam, hōnam, tirumaṇījanam for Malai-kuniyaniṅra-Perumāl and His two Nāccimār, offerings to them, procession early in the morning on the Śūrya-Prabha (a bright round frame representing the orb of the sun put up as a halo over the Processional Images), another procession and tirthavāri to Sudarśana at the front manṭapam of Varāhasvāmi and offerings, again tirumaṇījanam and offerings, and procession again in the night in the Vaikuṇṭha-Vimānam. At the same time he also arranged for a Pallavōtsavam for Gōvindarāja to take place for 5 days from the day of the star Uttiratādi to the day of Kṛttika in Cittirai month, with ablutions and offerings in the Tillaikkuvāyitān-manṭapam and processions on the Śeṣa-vāhanam on the nights of the first day, in tirucci on the second, third, and fourth days and in Vaikuṇṭha-Vimānam on the fifth day, the processions passing through four streets only on the first four nights and through eight streets on the fifth night. (No. 173.)

Vēṅkaṭatturaiivār, son of Malaininān Bhaṭṭar Appayyan, inaugurated a paṇu-bandham festival in Tirupati on 26—11—1545 A.C., together with 8 food-offerings for which he paid 185 paṇam as capital (No. 60).

Food-offerings were provided in hundreds of units for Vēṅkaṭēśvara on each day and on other days, to the Processional Images during the several festivals and other occasions, and to Gōvindarāja in scores each day, during festivals and on certain auspicious days. After being offered to the Deities, a quarter share in them was usually delivered as Prasādam (God's grace) to the donors (the ubhayadārs), and the remaining three-quarter share was stated to be distributed, which distribution included specific shares to the 12 Sthānattār and servants of the temple, and hence only the balance of the Prasādam was actually distributed among the pilgrims visiting the temple. The Sthānattār and the entire staff of the temple including menials were not paid salaries in cash, but served solely on the receipt of prasādam daily and on the emoluments and wages paid to them for services rendered by them during festivals and other occasions from the interest or income accruing
out of the donors’ deposits or villages granted. In the 13th Century when
the offerings provided for the Deities were meagre and the offered prasādam
was inadequate to go round among the whole staff and enable them to maintain
themselves with full meals each day, the Sthānattār petitioned Vīra-Nāra-
simha Yādavārāya and secured the grant of lands to supply the necessary
quantity of rice for additional offerings and their distribution among the
staff. Later on, the offerings provided by devotees grew to large quantities and
accordingly the prasādam distributed to the staff also increased in quantity,
and most of it for each person must have been superfluous and they must
have sought to form out their surplus quantities. And men came forth to
take them on contract.

These lessees, prasādakkārar-mahāmēdaṅgul of Tirumala and Tirupati,
numbering eleven persons, paid different sums of money totalling 3260 panam
into the temple-treasury on 6–2–1547 A.C., and arranged for offerings
to Viṣṇhāḷēśvara and Gōvindarāja in Tirupati on different occasions (No. 88).

Thiruvvaḍirāja, ruling the Tiruvaḍi-rājya (Travancore Kingdom) on
14—9—1557 A.C., for the punyam (merit) of Viṣṇhalarāja, son of Śrīman
Mahāmaṇḍalēśvara Rāmarāja Tīmmayadēva Mahārāja, granted the second
half of the village Kuḷayapāṭtam lying on the bank of the river Tāmraparṇī
with an annual income of 350 rēkhai-pon from this half portion for offering
12 tiruppōnakam to Vēṅkaṭēśvara and 12 tiruppōnakam to Gōvindarāja each
day. The first half of the village is stated to have been endowed to Śudik-
kodutta Nācciyār in Tirupati for her Mārgalī-nīrāṭṭam festival and Friday
festival etc. (No. 158). The donor’s share of the offered prasādam was made
over to Śrīnīvāsan, son of Tiruvēṅkaṭa Nāmbi Tīmmayyar of Vatsa-gōtra
and Vaikāhānasa-sūtra, a temple priest.

It is not only the affluent persons that provided for offerings to the Deity,
but men with limited means also endeavoured to propitiate Him in their humble
ways. So did some of the temple damsels. Even the temple guards at the
door-way managed to provide offerings to the Processional Images on the
7th days of the 10 Brahmōtsavams and to Periya-Permāḷ, main Idol of
Vēṅkaṭēśvara on the Ugādi day, the first day of the lunar year (No. 70).

A few devotees, out of piety and compassion for the travelling pilgrim
public, opened some water-sheds at different places in Tirupati, at the foot of
the Hill and at a certain village on the east on the way to the Hill, and on Tiru-
mala too. One of the merchants of Tirupati, Nāmi Śeṭṭi, paid a sum of money
into the temple-treasury for serving the pilgrims during the Purāṭṭāḷi-Brahmō-
tsavam with large quantities of butter-milk (No 39) Dēvarāya-Bhaṭṭar,
son of Udayagiri Nārasiṅga-Bhaṭṭar, paid 1600 nar-panam to the temple-
treasury for maintaining two water-sheds, one at the maṇṭapam erected by
him to the west of the Vyāsarāya-maṇṭapam in the north-street with monthly salaries to the servers of water in it together with a quantity of prasādam daily to them out of that granted to the donor by the Sthānattār with an additional payment for extra supply of water during the Puratāṭi-Brahmotsavam and also payment to potters for the supply of pots; and the second water-shed in a maṇṭapam also put up by him in Maṅgalam village on the path-way at the foot of the Hill from the eastern side, with monthly salary to them, together with an yearly payment of one rēkhai-pon for the supervisor of the two water-sheds (No. 61). Dāmōdaran, one of the temple-accountants, started a water-shed on Tirumala and provided a share of the offered prasādam to the servers in it (No. 105). Another water-shed opened in Tirumala was maintained through delivery to the servers in it of a certain portion of the offerings made by Ellappa Nāyaka to Vēṅkaṭēsvara (No. 130).

Poṭlapāḍi Timmarāja and the Sthānattār jointly honoured Tiruvēṅkaṭamaṇṭikam, daughter of Tippasāṇi, and one of the temple damsels, for her services to the temple, by the gift of a dāndikai (palanquin), a symbol of high privilege, for the alleged reason that Tiruvēṅkaṭamuḍaiyān and Alamēlimāṅga graced her with the name “Tiruvēṅkaṭamaṇṭikam,” and the Sthānattār issued a dharma-sāsanam (record of a free gift) for the delivery on her behalf of one full prasāda-taligai from the Tirumala temple to the cultivator of her flower-garden, known as the Alamēlimāṅga-Nācciyār flower-garden, and for the delivery at her residence in Tirupati of one full prasādam from Gövindarāja’s temple every day (No. 74).

Twenty-one residents of Kumāramaṅgalam who were in service in the palace of Tirumalarāja, were transferred by him to Vēṅkaṭēsvara’s temple and ordered on 27—7—1552 A.C., to supply each of them every day a small specific quantity of one urī of ghee to the temple (No. 135).

The following were the several festivals conducted on different dates for Vēṅkaṭēsvara at Tirumala as stipulated for celebration by the donors in Nos. 168 and 171 for the three Processional Images:

10 Brahmoṣṭaṁvams running for 14 days each with the Processional Images seated each of the 14 days in the uñjal-maṇṭapam constructed by Tirumalarāja opposite to the Dhvajasamabhām (flag-staff) in the Saṁpaṅgi-Pradakṣiṇam, the second circumambulatory passage, as a renovation and enlargement of Sāluva Narasimha’s maṇṭapam;

The Anna-Uñjal-tirunāl (lightly swinging on the swan-shaped seashell of the three Processional Images) for 5 days, instituted by Sāluva Narasimha (on 15—6—1473 A.C., No. 50 of Vol. II);

The Pavitrōṣtavaṁ (purificatory ceremonial festival) for 5 days (instituted by Sāluva Mallayādeva Mahārāja on 18—1—1464 A.C., No. 18 of Vol. II);
The *Sahasranāma-Arcana* festival (actually *Aṣṭottara-Sahasranāma*, 1008 appellations through the utterance of which Vēṅkaṭēśvara is invoked in worship), to run for 5 days. Nowadays these 1008 names are recited during the forenoon *Arcana*, worship with flowers and *tulasī* (sacred basil) every day; and probably in the 16th Century it was not in practice, and only *Aṣṭottara-śatanāma*. 108 names were recited; hence a new festival with 1008 names recitation was inaugurated in that period:

The *Sahasra-Kalaśa-Abhiṣekam* festival on 1 day only (the ceremonial ablutions of the Processional Images with water filled in 1008 small silver vessels). This is an *ārjita* festival, i.e., conducted by the temple only on payment of the prescribed fee by any devotee, and not only performed as a routine by the temple. The fee for it now is Rs 2,500/-. No. 171 provides an offering to Vēṅkaṭa-turaiyā (Ugra-Śrinivāsa) on this day:

The *Adhyayanōtsavam* for 25 days (in Mārgaṭi month with the recitation of several parts of the *Tamiḻ-Prabandham*):

The *Vasaiṭōtsavam*, the spring-festival for 5 days, instituted by by Tirumalārājaya:

The *Damanāṟṟuha-Vasaiṭōtsavam* with the covering of the bodies of the Images with the sweet-smelling *damana* herbs, for 5 days in *Aṇi*:

The *Uṉjal* festival for 9 days:

The *Pendil-tirunāl* or *Varṇāhka-Utsavam*, marriage-festival for 5 days (instituted by Tāḷlapāka Tiruvēṅkatañātha alias Cinnanna on 17—7—1546 A.C., No. 71 of Vol. V):

The *Lakṣmīdevi* festival for 5 days;

The *Kōṭai-tirunāl*, summer-festival, for 20 days;

The *Float*-festival for 9 days;

The *Pallavōtsavam* for 5 days;

The *Phalōtsavam* for 3 days;

The *Adhyayanōtsavam* for Udaiyavar (Rāmānuja) for 6 days.

These 15 festivals, other than the 10 *Brahmōtsavams*, are termed as *Vēṅkaṭa tirunāl*, special or extra festivals.
There are *ティŋɡal-divasam* (monthly days) occurring in each month of the year, on which special worship and offerings were arranged for the different Deities:—

12 *Māsa-SAṅkramams* (monthly solstice, the 12 first days of the 12 Tamil months);

13 *Amāvāsyas* (new-moon days),

13 *Paurṇamis* (full-moon days);

25 *Daṅsamis* (10th lunar days of the bright and dark fortnights);

25 *Ekādaśis* (11th lunar days of both the fortnights);

25 *Dvādaśis* (12th lunar days of the two fortnights);

13 days of each of the stars such as *Rōhini, Mrgaśīrṣa, Punarvasu, Puṣyami, Uttara-Phalguni, Mūla, Pūrvāśādha, Uttarāśādha, and Śravaṇam.*

Likewise there are *Viśēga-divasam*, single religious and festivity days in the year, on which worship and offerings were provided for the Deities, such as *Śrī Jayaṭi, Uṛi-Aḍi, Utthāna-Dvādaśi, Āṭpaṭi-Pūrvāśādha, Dipāvali, Kārtikai, Makara-SAṅkramam, Pādiyavēṭṭai, Tai-Pūsama, Taṇṭir-Amudu, Ugādi, Śrī-Rāma-Navami, Vaikāśi-Viśākha* and *Māśi-Makha.*

Besides these days, some devotees made provision for offerings and special worship and even for a festival and procession on the days of their own birth-stars.
CHAPTER 22

ARAVIḌU DYNASTY RULERS AND SUBSEQUENT PERIOD
(Vol. VI, Part-I of T.T.D. Inspns.)

INSCRIPTION No 1 of Vol. VI, Part-I much damaged and incomplete.
Furnish's the genealogy of Tirumalendra, i.e., Tirumalaraya Mahārāya,
from Aravīḍu Bukka, entitled Antembaraganṭa. He had the Boar ensign.
By his queen Vallāṁbikā (Ballāṁbikā) he had a son, Rāmarāja.

Rāmarāja's son was Śrīraṅgārāja who was lord of Kalyāṇapura and
mad many gifts, and who on account of his piety, b'got an excellent son
Rāmarāja. This Rāmarāja was a master of the sixty four arts, and was entitled
1. Cālikki-Nārāyaṇa, Nānāvarṇa-Śri Mandaliṅa-gaṇḍa and Rāya-rāhutta-miṇḍa,
and married Tirumalāṁbikā. Tirumalēndra was Rāmarāja's brother and
instituted the Ḍoḷā-Mahōṭsavam (swinging festival) for Vēṅkaṭēśvara on
15–12–1561 A.C. He married Vēṅgalāṁbā and had four sons, Raghunātha,
Śrīrāṅga, Rāmarāja and Vēṅkaṭādī. Tirumalāndra *subdued all
kings, including the Tulukkāṇam-Allā the Turkish Sultan.

Only two days earlier than the date of this No. I.e., on 15–12–1561
A.C., this Tirumalayyarāja paid 16,500 narpaṇam to the temple and provided
for offerings to the Processional Images during the 10 Bruhmōṭsavams, each
running for 14 days with 140 atrasa-paḍī. 15 other f-stivals comprising 110 days
with 110 atrasa-paḍī, 15 monthly stars and Amāśvya and Paṁṇami days
totalling 217 days with 217 atrasa-paḍī; and 11 festive days in a year with
11 atrasa-paḍī. But the grand total noted in this No. 168 of Vol. V is only
439 days and 439 atrasa-paḍī as against their actual number 478. The 39 days

1. Probably this biruda, "Cālikya-Nārāyaṇa" suggests some connection of the
Aravīḍu family with the Eastern Cālikyas and the Yādavarayas. Direct author-
ity of the Eastern Cālikyas does not appear to have extended to Tirupati, but
the Yādavarayas ruled over this region; and it must have been in the time of one
of the earliest Yādavaraya rulers that the measure adopted in Göviadarāja's temple
was designated "Cālikya-Nārāyaṇan-Kal" i.e. marakkāl.

2. This must be a mere boastful reference, since he was obliged to flee to Penukonṭa
taking Sadāśivarāya with him, on the death of his elder brother Aliya-Rāmarāja
in the battle of Tālikōṭa in 1565 A.C.
being the difference would have been merged in some of the festivals. Simultaneously on the same day he inaugurated a Vasaṅtōtsavam for Vēṅkaṭēśvara for 5 days.

Much earlier still on 27—7—1552 A.C., he transferred the services of twenty-one residents of Kumāramaṅgalam village who were supplying ghee to his palace, quite possibly at Candragiri, to Vēṅkaṭēśvara’s temple, ordering them to supply the ghee of each one’s share to the temple (No. 135 of Vol. V).

- Provision was made by Appayyar, son of Komāṇḍūru Appāvavayaṅgār, for the propitiation of Vēṅkaṭēśvara and Alamēlumāṅga-Nācciyār on 27—11—1579 A.C., with offerings along with the avasaram (offerings) stipulated by Aliya-Rāmarāja previously in the time of Sadāśivarāya (No. 2).

In the Śaka year 1504, cyclic year Citra-bhānu, on 16—1—1583 A.C., while Śrīraṅgadeva Mahārāja was reigning, Tillappa Nāyaka, son of Tammu Nāyaka, residing in Vijayanagara city, provided for offerings at the manṭapam constructed by him in Tirupati, on the Pāḍiyavēṭṭai day for Gōvindarāja, and for ablutions, offerings and procession on the day of his annual birthstar Mrgaṭirṣa in Māī month, for Gōvindarāja, His two Consorts, Āṇḍāḷ, Sēnai-Mudaliyār and Rāmānuja being seated in his manṭapam, and their return to the temple in procession in the night with lighted torches, Gōvindarāja on the horse-vehicle, and the two Nāccimār, Gōḍādēvi (Āṇḍāḷ), Sēnai-Mudaliyār and Rāmānuja in a palanquin (No. 3).

Eṭṭur Tirumala Kumāra-Tāṭācārya, son of Ayyāvavayaṅgār and grand-son of Tōḷappācārya, granted four villages to the temple with an aggregate annual income of 720 rēkhai-pon on 25—9—1583 A.C., during the reign of Śrīraṅga-rāyadēva Mahārāja, provided for two offerings daily in the morning after worship, revived the Brahmoṭsavam in Arpaśī month, which might have ceased to be celebrated at that time, to be conducted for 12 days with numerous offerings each day at different places in the course of the processions, totalling 1512 tiruppōnaka offerings supplemented by scores of Panyārams for the Processional Images, and with 6 kinds of vagai-padi to the Mūla-Mūrti Vēṅkaṭēśvara, the stationary Idol, on the Thursday occurring prior to the commencement of the Arpaśī-Brahmoṭsavam and also decoration with flower-crown, and further supply of large quantities of perfume for His Tirumāṇjanam on similar prior Friday with different kinds of offerings (No. 5). Only the swan, Gāruḍa and elephant vehicles are mentioned for the processions. A peculiar feature in this Brahmoṭsavam, is that the temple-accountants presented the temple-accounts and were accordingly honoured with the giving of Candalam to them as a mark of respect. The donor arranged further for offerings to Malayappa and Kṛṣṇa on the Uṛi-ādi day and to Vēṅkaṭēśvara on the Uṭṭhāna-Dvādaśī day after hearing the Kāśika-Purāṇam.
While the Processional Images were being hitherto carried on vehicles to the different porticos in the suburbs and other places in and around Tirupati during the several festivals, a resident of Avilāla, a gift village of the temple about a mile to the south of Tirupati, betook himself of getting the Processional Images to his own village on two or three special days and arranged on 18—10—1584 A.C., for its effectuation together with tirumāṇijanam and numerous offerings at the maṇṭapam raised in his garden in the village (No. 6). Till recently a similar transport of Gövindarāja’s Processional Images was made to an adjoining village, Kūpucaṇḍrapēta on a full-moon evening and propitiated with several offerings there.

Avasaram Cennappa, son of Narasayya, stipulated on 22—4—1586 A.C., for offerings to Vēnkaṭēsvara and Alamēlumāṅga-Nācciyār on the three days of raising the Garuda flag to the top of the flag-staff and on the Vidāyārī day in the Brahmōtsavam held in the month of Ādi, and on the day of Punarvasu in the same Ādi month, and to the Processional Images, Šenai-Mudaliyār and Bhāsyakār (Rāmānuja) on the same Vidāyārī day in his maṇṭapam in Tirumala (No. 7). This Ādi-Brahmōtsavam which was found in the lists of certain inscriptions of Sadāśivarāya’s time, probably due to its non-performance, appears to have been revived sometime earlier than the date of this epigraph. No. 7, just as the Arpaśi-Brahmōtsavam was revived on 25—9—1583 A.C., in No. 5.

Whereas in Šaka 1510 Sarvadhāri, corresponding to 1588 A.C., Śrīraṅga-dēva Mahārāya was reigning (No. 8), we find Vēnkaṭapatidēva Mahārāya ruling the Vijayanagara kingdom after him in Šaka 1514, Nandana, on 14—7—1592 A.C., (No. 9). On this latter date, Timmappa Nāyaka, a merchant of Vijayanagara city, provided for tirumāṇijanam, offerings and processions for Gövindarāja, Nāccimār, Šenai-Mudaliyār and Rāmānuja during the twelve days of Rāmānuja’s Adhyayānōtsavam; for offerings to Gövindarāja on the first day and the car-festival day in each of His three Brahmōtsavams in Vaikāśi, Āni and Āvaṇi months, and to Āṇḍāl while seated on the car during her Mārgaḷ-Nirāṭṭōtsavam; for a flower-decoration festival for 4 days in the month of Cittirai together with ablutions, offerings and procession to the donor’s maṇṭapam; and for offerings to Gövindarāja on the days of the tīrthavārī (ablutions in the tank, Āḻvār-tīrtham or Kapilatīrtham) after the close of His Brahmōtsavams in Vaikāśi, Āni, Āvaṇi and Māśi, on the floating-festival day, and on a day in the summer festival; for ablutions and procession to Gövindarāja on the day of the Tulasī-Māhātmyam, i.e., on the Mukkōṭi-Dvādaśī day in Mārgaḷi, and on the 3rd day of the Vasaṇā-tirunāl (spring season festival). During the Adhyayanōtsavam of Rāmānuja, at the outer gate of the temple, Gövindarāja, Nāccimār
and Eṃperumānār (Rāmānuja) are said to have heard the accounts of Gōvindarāja's temple read out to them.

Śilambidiayi, son of Tambi Śetṭi, one of the vyāpāris (merchants) among the nagaratār (Bēri-ṣetṭi residents) of Rāmāpuram, a village situated about a mile and a half to the south of Tirupati, installed Śri Varadarāja-Purumāḷ and Nāccimār and Tirukkaccināmbi in a maṇṭapam in the western Periya-rāja-viṭṭii (big main street) in Tirupati and on 19—4—1596 A.C., while Vēṅkaṭapatidēva Mahārāya was reigning, provided for their offerings daily, on the 13 days of Śravaṇam star, considered as being the birth-star of Varadarāja (as that of Vēṅkaṭēśvara) in the year, and on Śri Jayahti, Diśavali, Kārtikai, Taṭi-pūṣam and Vaikāśi-Vīṭākha days and on the 30 days of Mārgal; and to Gōvindarāja at the maṇṭapam in the street of the owners of buffaloes preparing ghee on specific days, on His return after tirūthavāri at the Āḷvār-(Kapila)-tīrtham at the close of His Vaikāśi-Brahmōtsavam, and before proceeding to the Āḷvār-tīrtham for the floating-festival on the 10th day of His Kōḍai-(summer)-festival. On the day of Vijaya-Daśami Gōvindarāja was to be taken to the donor's maṇṭapam in his native village Rāmāpuram and there propitiated with offerings (No. 12). The western Rāja-viṭī is nowadays called “Bēri Street” as mostly people of the Bēri-Ṣetṭi class live in it, and they deem Tirukkaccināmbi as a saint (or Āḷvār) belonging to their community. The donor, too, might have been a Bēri-Ṣetṭī. The float-festival at Kapilā-tīrtham referred to have been conducted for Gōvindarāja on the 10th day of the Kōḍai-tirunāḷ seems to have been stopped later on; and at the present time it is held only for Kapilēśvara for three days in the bright fortnight of Mārgal on the days of Kṛṣṭīkā, Rōhini and Mṛgaśīrṣa usually occurring in the second fortnight of December.

Bokkasam Kṛṣṇayā of Vijayanagara provided on 31—3—1606 A.C., for offerings to Vēṅkaṭēśvara on particular days in His 11 Brahmōtsavams including the one in Āvaṇī month; and to Gōvindarāja on the day of the float-festival while seated in the front maṇṭapam of the shrine of Hanumān whom he installed on the bank of the Gōvinda-Puṣkariṇī (opposite to the temple and adjacent to the Devaṭanam Satram, which fell into ruins centuries back and was reconstructed by the last Vicaraṇakarta of the temples, the late Śri Mahant Prayāgadas along with the satram about fifty years ago), on the 20th day of His Kōḍai-tirunāḷ, and also for Gōvindarāja and Nāccimār at his maṇṭapam in Vaikāśi and Anī Brahmōtsavams (No. 13). The float-festival for Gōvindarāja must have been conducted in this Gōvinda-Puṣkariṇī in those days, and not in the Kapila-tīrtham as mentioned, perhaps mistakenly, in No. 12. Nowadays it is held here in this reconstructed tank having been inaugurated by the late Vicaraṇakarta (administrator), for 5 days for Kṛṣṇa and Āṇḍāl (Gōdādēvi) on the first night, for Rāma, Sūrāvē and Lakṣmaṇa
on the second night, and for Gōvindarāja on the night of the 3rd day agreeing with the full-moon day of the Makhā month and on the two succeeding days.

Hanumayyar Anṇaṅgār, son of Lakkappa Nāyaka, a military officer of the Vijayanagara army stationed on the *Mālyavaṅta Hill in Vijayanagara city, provided on 28—11—1606 A.C., for 5 sweet food-offerings daily to Vēṅkaṭēśa and Alamēḷmaṅga-Nācciyār at the time of offering the dadhya dana (curd-mixed-food) in the morning, for the merit of emperor Vēṅkaṭapatidēva Mahārāya and his queen Kṛṣṇāji-amman from the income of the three-quarters of a village, a tank and three irrigation channels, altogether yielding an annual income of 365 rēkhai-pōn, while reserving the quarter share for the maintenance of the officers and men of the army (No. 14).

Nārāyaṇadasārī Nāyaka installed Raghunātha in a maṇṭapam erected by him on the bank of the Gōvinda-Puṣkariṇī and provided in April 1606 A.C., for His offerings daily and on the 13 days of the Pūnarvasu star and for lights in the night, for the free feeding of pilgrims in the Rāmānujakāṭam in Tirupati, estimated to cost 50 rēkhai-pōn per year for offerings to Gōvindarāja on certain days in Vaikāśī and Āṇi Brahmotsavams and other days including the Mucukūnda-Mōkṣam festival during the Vaikāśī-Brahmotsavam, for offerings to Cakrattālvāṇ (Sudarśana) abiding in the front tower in Gōvindarāja's temple on the 30 days of the Mārgalī month, for offerings to Paṭṭabhi-Vēṅkaṭēśa-P. rumāḷ installed by him in a maṇṭapam daily and on the Cittirai-Viṣu day and for offerings to Śūḍikkoḍutta-Nācciyār (Āṇḍāl) on the 5th day of her Mārgalī-Nirāṭam festival and on two other days (No. 15).

No. 16 is dated in the cyclic year Pramādac, and the Śālivāhana-Śaka year 1535, corresponding to 1613 A.C., while Vēṅkaṭapatidēva Mahārāya was reigning, and mentions offerings to the Garuḍa-painted flag when raised to the top in the 4 Brahmotsavams for Gōvindarāja in Vaikāśī, Āṇi, Āvaṇi and Māśi months and on the second day in the summer festival and to Gōvindarāja first and to Tirumaṅgai-Ālvār next on the day of Kṛttika star in Kārtikai month, being the Ālvār's annual birth-star day, and also on the 13 days of Kṛttika star in the year; and to Gōvindarāja and Nāccimār while seated in the car maṇṭapam after their procession in the car and before proceeding to the temple, Gōvindarāja in a palanquin and the two Nāccimār in a tirucci.

* This stationing of the Vijayanagara army on the Mālyavaṅta Hill might have been in vogue in the time prior to the battle of Tālikōṇa in 1565 A.C., in which Aliya-Rāmarāja was killed, and then his younger brother Tirumalarāja, taking emperor Sadāśiva Rāya with him, fled to Penukonda, leaving Vijayanagara to its fate of destruction by the Muslim armies. Hence possibly the donor's father Lakkappa Nāyaka might have been an army officer at Mālyavaṅta Hill some 50 years anterior to the date of this inscriptions
Nōṭṭakkāra Vēṅkaṭayyan, son of Nōṭṭakkāra Kōṇappayyan, of Bhāradh-vāja-gōtra, Āḷvalāyana-sūtra and Ṛik-śākha, excavated two irrigation channels and from the produce derived from the lands in two villages irrigated by the two channels valued at 200 rēkhai-pon, arranged on 4—11—1614 A.C., for tirumāṇjanam and offerings at the Vasanṭa-maṇṭapam for Malayappa and His two Nāccimār on the 10th day of the Cittirai-Brahmōtsavam as a Vasanṭa rite, as well as to Kṛṣṇa; for offerings at the Tiruvāymolī-maṇṭapam on 132 days at the rate of 12 days from the day of the Aṅkurārāpanam to the day of Viḍāyāri in each of the 11 Brahmōtsavams; and further offerings on the 10th day in each Brahmōtsavam at his garden-maṇṭapam and also after the night procession on the first day on the silver Śēṣa-vāhanam (serpent-vehicle) which he presented, and after the night procession on the third day on the silver Sīrṇha-vāhanam (lion vehicle) which also be presented, in each of the 11 Brahmōtsavams. He also instituted the Rāmāyaṇa-Pattābhisēka (anointment as per the Rāmāyaṇa epic) ceremony on the next day after Śrī-Rāmanavami, being the tenth day combined with the star Pusyaṇi, in the bright fortnight of the lunar month Caitra, as the Ubhayam (service) of Vēṅkaṭammama, wife of Nōṭṭakāra Vēṅkaṭappayyan residing in the village of Cinna-Hottur near Vijayanagara, on which occasion Malayappa and His two Nāccimār, Śrī Rāma, Sītādēvi and Lakṣmāṇa, Sēnai-Mudaliyar, Rāmānuja, Hanumān, Sugriva and Aṅgada abiding in the sanctum were required to be given tirumaṇjanam, to be smeared with candanam; decorated with refined camphor and musk as the upright face marks and propitiated with curd-mixed food and 6 kinds of paḍis (such as atirasam, appam, dōṣai, iddali, etc.) all being seated in the Venrūmālaiyīṭṭān-maṇṭapam (quite possibly the Tirumāṇa-maṇṭapam, the spacious front portico), and the Vāyu-Purāṇa portion perhaps covering the Pattābhisēkam function was to be read (No. 18).

Śrīman Mahāmāṇḍalēśvara Cinna-Timmarājaya, son of Śiragiri Rājaya who was the son of Bhogāla Rājaya, stipulated on 4—11—1616 A.C., while Vēṅkaṭarāyadēva Mahārāya was reigning, for the gift of 12 prasādam (food-offerings) out of the share of the prasādam accruing to the Sīthānattār (temple-trustees) from the offerings provided by Rāmarājaya (Āliya-Rāmarājā) to the donor’s agent Tiruvēṅkaṭayyaṅgār of Tirunārāyanapuram (Mēlkōṭe in Mysore State) who had settled himself on Tirumala, for the daily feeding of 12 Śrīvaiṣṇava pilgrims in the Rāmānukatātēm at Tirumala; for the daily offerings to Vēṅkaṭēśvara, for offerings to Malayappa and His two Consorts on specified days in the 10 Brahmōtsavams while seated in the Tirumāṇan-maṇṭapam and to the Garuḍa flag on 9 days in each Brahmōtsavam beginning from the one held in Puratṭāsi month; and similarly for offerings to Gōvindarāja in Tirupati on certain days in His 4 Brahmōtsavams conducted in Vaiṅkāśi, Āni, Āvāni and Māsi, and to the Garuḍa flag for 9 days from the first day in each of the 4 Brahmōtsavams (No. 19).
Nōṭṭakāra Nārāyaṇa, son of Nōṭṭakāra Vēṅkaṭayya (No. 18) and grandson of Nōṭṭakāra Kōnappayya, arranged for the performance of the Vasaṅta-
Navami festival on the last day in each of the 11 Brahmōtsavams in Tirumala
(probably on the 9th day of the festival after tīrthavāri rite in the front
maṇṭapam of Śrī Varāhasvāmī’s temple with the water of the Śvāmī-Puṣkariṇī,
with which the festival ostensibly comes to an end) after procession of
Malayappa in Pallavamulām, Nāccimār in a palaquin, and Śenai-Mudaliyār
and Rāmānuja in a tirucci, all seated in the Vasaṅta-maṇṭapam with tirumaṅjanam
and various offerings and processions both day and night through the four
streets for offerings to the Processional Images on the 3rd day in each
(Brahmōtsavam), and on each of the 53 Sundays in the year for the merit of
the donor’s father Vēṅkaṭayya who chose to reside in Tirumala and render
service to Vēṅkaṭēśvara, having perhaps retired from the state service (No. 20).
The donor’s residence is stated to have been Daṇḍāyakamaṅgalam formed
by empor Vēṅkaṭapatidēva Mahārāya. This epigraph is dated in Śaka
1549, Prabhava, on 25—5—1627 A.C., while Śrī Vīra-Rāmarāyadēva Mahārāya
was ruling the kingdom.

Nos. 25 and 26, a Telugu “Sisamālikā Verse,” engraved in Telugu characters
in No. 25 and in Tamī-[Grantha characters in No. 26, dated in Śaka 1550,
the cyclic year Vibhava, corresponding to 1628 A.C., relate the parentage,
Wars and exploits, services, gifts and charities of Maḷṭa Kumāra-Anaṅtarāja,
son of Maḷṭa Tiruvēṅgaḷarāja and Cennamma. He belonged to the Dēva-
Cōḍa family which was the moon to the ocean of the Solar race. His sway
extended over the region lying between Vēṅkaṭācala and Ahobala Hills. He
had the birudas (titles) of Rājasimha (the lion among kings), Maivaragaṇḍa
(the master of Maivara), biruda-sāmaja-sīṁha-bhiṣaṇa (the terror like a lion
even to the renowned elephant of a warrior or chief), gaṅḍara-bōla-praṅgaṇḍa-
vikrama-sāli (a valiant and fierce chief like the morning sun), māṇinī-jana-
manō-mammatha (Cupid to the minds of women-folk, being perhaps very
beautiful), Śrī-Vēṅkaṭēśvara-sēvā-dhurandhara (intensely devoted to the
service of Śrī Vēṅkaṭēśvara), āśīta-maṇḍāra (the divine wish-giving tree grati-
fying the desires of the supplicants) and ārya-nuta (one praised by noblemen);

Like Kapardi (Śiva), he fiercely fought out battles at Pālagiri, Animēla,
Pilēru, Cappali and Vēmpalli (Vēmpalli), destroyed the armies of the enemies
at Kōṭṭagala, Palakaḍa, Guṇḍilūru and Muṣṭūru and also at Kumāḷjakāḷa;

From God Udayācalāḥiḥsvara (Śrī Raṅganāyaka at Udayagiri) he received
a gāmāyi (drum) and a sāmajadhvaja (elephant banner) (as insignia of royalty)
and constructed for that Deity an akṣāṭa (sport)-maṇṭapa and an Udyānā
(garden); for Śrī Vīrarāghavasvāmi of Tiruvaḷḷu (near Madras) a vasaṅta
(spring time festival) maṇṭapa; to Vēṅkaṭācalapati (Vēṅkaṭēśvara) he presented

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a svarṇa-aśva (golden horse-vehicle), a (svarṇa) sīndhūra (golden elephant-vehicle) and a (svarṇa)-sāmara-bhūpāla-vāhana (a golden warring king's chariot). a padma-piṭha (lotus shaped sālt), a ratnādhyamakuṭa (gem-set-crown), and a naiyāśyā-bhūjana (plate for food-offerings), and constructed an unnata-(high) kālī (sport)-maṇṭapa, sūpāna-mārga (path-way with a flight of steps), an agra-gōpura (tower on the top of the front Hill called the gālī-gōpura, the tower on high) and other edifices; with the presentation of gāṅgēya-gaja-tūrāgama-vāhana-ārṇava (golden elephant and horse vehicles) he made Gōvinḍarājamūrti Bhrājīṣṇu resplendent; to the blue-necked God of Kālahastīrāma-Srī Kālaḥastī town-Īṣvara desiring them, he presented Kanaka-mōhana-mayūra-vāhana (golden siren and golden pea-cock vehicles);

He also installed an image of Vēṅkatađhīśvara (Vēṅkaṭeśvara, Lord of Vēṅkaṭa Hill) on the path-way over the Hill;

For the God at Nelańdalūrū (Nandalūr, in the Cuddapah district), he constructed the four gōpuras (towers on the outer sides of His temple), and a sarasi-maṇṭapa (portico in the midst of a tank) and formed a flower-garden:

For Raghunātha (Srī Rāma) of Onṭimitṭa (near Nandalūr in the Cuddapah district) he constructed the outer maṇṭapas adjoining the prākāra (surrounding) walls and the two broad gōpuras on the south and the north and laid the inner court-yard for circumambulation and organised the nityāpuracāra (daily worship) pleasing to Him;

He founded the two agraḥāras (Brāhmaṇa villages) of Cennamāṁbāpura and Cennamāṁbāsamudra;

He installed Cennakēśava God at Siddhavaṭa (near Cuddapah) constructed the prākāra and the gōpura of the temple and presented ornaments to Him as a pious deed; and to God Siddhavaṭēśvara at the same place he presented a hāṭakavṛṣabha-vāhana (golden bull-vehicle) with the desire of His mounting it:

For Cakra-dhara, Viṣṇu holding the Sudarśana-Cakra, at Anaṇtarājapura vara-grāma (the best among villages) Anantarājapura he completed His gōpura building service with a firm resolve (kaṁkaryadikṣita);

For the kind-looking Kapardi (Śiva), he offered (made) at Sōmaśila (Candra-giri) a strong gōpura;

He made Prasavācalēśvara God of Puṣpapītī (in Cuddapah district) the recipient of the prākāra and gōpura of His temple as the enjoyer of the festival each year;

He made Ramāvibhu (Lord of Lakṣmī, Viṣṇu, i.e., Vēṅkaṭeśvara) at Dēvuni-Cuddapah, a suburb, the highly joyful recipient of the gōpura attached
to the prākāra of His temple; and for Virabhadra abiding in Rācavīḍu (now called Rāyacōṭī) (in Cuddapah district) he constructed the famed dual gopura;

He was the charitable establisher of anna-satras (gratuitous meal-serving inns) with six kinds of tasty foods to be partaken of with pleasure by pilgrims travelling on foot from Sētu (the bridge over the gulf to pass over to Rāmeśvaram, hence denoting Rāmeśvaram at the south end of India) to Śitācala (Badari) on the Himālayas, at Āḷvār-tīrtha (Kapila-tīrtha at Tirupattu), Śēśācala-Kuruva (path-way over the Śēśācala, i.e., Vēṅkaṭācala), Siddhavatā, Oṃṭimitṭa, Prasava-Mahibḥṭ (Puṣpagiri), Čarunāpuḍu (in Cuddapah district), Duvvūr, Guṇḍlūr, Pormāmilā, Nelavanūr, Urmīḷa and Āṇantarājapura;

He pleasingly performed the tulā-dāna (weighing himself in scales against) rajata-suvarṇa (silver and gold) (and distributing them freely), mahi-dāna (gift of lands), gū-dāna (gift of cows) and bahu-sahasra-kanyakā-dānādi (gift in marriage of many thousands of girls and other gifts) to Brahmaṇas whereby they were enabled to perform yāgas (sacrifices) and other dāna-dharma (gifts and charities) (for the good of mankind);

He was the plunderer of Kaṭakapuri;

He was purified by the bath with the water of the sacred Gaṅgā (Ganges river) brought every year;

He was an anagha-mūrti (sinless person);

He rendered some service at the pathway to Cennūrupura, and was the vanquisher and slighter of something of the shape of a tank (taṭākākāra-vijita-nirākara);

He was the gem of a son of Maṭla Tiruviṅgaḷarāja. He was the chiefest among kings. He was the pleasing pearl of a son born of Cennamāmbā, the inherer of splendour. He was supreme among men and the unique gift-grantor in the world or the sole pleasant talker; a courteous man; (this) Maṭla Kumāra-Ananta;

Beside the lovely and spacious Śēṣa Hill he constructed the Śripāda-маṇṭapa (the portico with the sacred feet of Viṣṇu engraved on a floor slab) so as to be adored by Brahma, Īśvara, Sanaka and other Dēvas (Celestials) and Maunis (Munis, Rśis, Saints) and to last as long as the Moon and the stars endure.

Just a few yards above this Śripāda-маṇṭapam, usually called the Pāḍāla-маṇṭapam, this Maṭla Kumāra-Anantarāja constructed a gopuram on the pathway, popularly known as the Krotta (new) gopuram, as distinct from the bigger * ruined gopuram previously constructed by Sāluva Narasimha in

* Now it is under renovation. On the old basement of Sāluva Narasimha’s tower, a new tower is being raised now.

— Gopi Krishna
the 15th Century (the upper part of which fell down a few decades ago), and in indication as his construction, two small inscriptions are found engraved on the east base of its inner side, one in Telugu (No. 27) and another in Tamil (No. 28) making it known that the builder of that gopuram was Maṭla Kumāra-Anantarājā.

On the same eastern surface on the inner side, a little high up, are engraved the figures of Kumāra-Anantarājā’s parents and in the two inscriptions below them, one in Telugu (No. 29) and one in Tamil (No. 30), they are named Maṭla-Tiruvēṅgalanātha-rāju and his queen Cennamma.

Kumāra-Anantarājā also built the big gopuram, standing a little east of the Gōvindarājā temple in Tirupati, and on its south base on the inner side is an inscription in Telugu (No. 31) announcing that the gopurām was constructed as his ubhayam (service) by Śrīman Mahānāḍalēśvara Kumāra-Anantarājājaya, son of Maṭla Tiruvēṅgalanātharājaya Dēvacōḍa Mahārājulayya.

Just opposite to this inscription, on the north surface of this big gopuram on the inner side are two figures cut in relief and below them is the inscription No. 32, naming them as Maṭla Tiruvēṅgalanātharājju and his queen Cennamma.

A certain Rāmacandraya provided on 29—9—1631 A.C., while Śrī Virakumāra-Vēṅkaṭapatirayadēva Mahārāya was ruling, for offerings to the Processional Images at Tirumala on the 4th day of the Purattāsi-Brahmōtsavam; to Gōvindarājā and His Nāccimār in Tirupati on the Citerā-Pūrṇima day, on the Makara-Saṅkramam day and on the 5th day of the Vaikāśi-Brahmōtsavam to Āṇḍāl (Gōdādevī) on the 5th day of her festival in Mārgalī; and to Garuḍāḷvār Gōvindarājā’s temple daily (No. 21).

Pratīvādi-Bhayamkara Aṅgāṅgarācārya consecrated Śrī-Lakṣmi-Nārāyaṇa-Perumāḷ and installed Him in a shrine in the South Māḍa-Street in Tirupati, together with Periyāḷvār, paid 25 rēkhai-pon as the bhūdānam (gift of land) amount at the time, and arranged on 2—1—1636 A.C., during the reign of Vēṅkaṭapatirayadēva Mahārāya, for offerings to Gōvindarājā on a day in His Vaikāśi-Brahmōtsavam; to Gōvindarājā, Nāccimār, Sēnai-Mudaliyār and Rāmānuja seated in the front maṇṭapam in Lakṣmi-Nārāyaṇa-Perumāḷ’s shrine at the annual birth-star Svāti of Periyāḷvār; to Gōvindarājā, Nāccimār, Kṛṣṇa and Āṇḍāl at the same maṇṭapam on the day of the annual birth-star Tiru-Āḍi-Pūram (Pūrva-Phalguni in Āḍi) to Lakṣmi-Nārāyaṇa-Perumāḷ on the day of the donor’s birth-star Puṣyāmi in Āḍi; to Āṇḍāl at the above maṇṭapam on the 7th day of her Mārgalī-Nirāṭṭam festival; to Lakṣmi-Nārāyaṇa-Perumāḷ on 12th day of His Adhyayanōtsavam to Periyāḷvār on the 13 days of his birth-star Svāti occurring in a year; and to Śrī Rāma, abiding in the shrine of Nāṭhamuni-Āḷvār in the street in Tirupati named after him,
on the day of Śrī-Rāma-Navami. All the stipulated offerings were required to be prepared in the kitchen of Gōvindarāja's temple and carried to Śrī-Lakṣmi-Nārāyaṇa's shrine and Nāthamuni-Āḷvār's shrine on the respective days (No. 22).

A certain donor prescribed on 15—6—1638 A.C., during the reign of Śrī Vīra Śrīraṅgadēva Mahārāya for offerings to Malayappa and His Nāccimār seated in his garden- maṇṭapam on the 4th day in the 11 Brahmōtsavams; and to Gōvindarāja and His two Nāccimār for tirumaṇjanam, offerings and procession on 11 days of the star Mūla out of 13 days of its occurrence, two of them being merged in the Vaikāśi and Āni Brahmōtsavams (No. 23).

Rājaśrī Śivarāja Rāmacandra Yētāmātarāvu Dabiruṣāyi of Śrīvatsa-gōtra, Aśvalāyana-sūtra and Rik-śākha deposited a pure gold circular ornament for the neck (aparaṇji-baṅgāru-kaṇṭe) of the weight of 5 varāhas and valued at 52. Śrīraṅgarāya-varāhas (then known as gadyānas) on 19—3—1684 A.C., and offering 4 sūdhānna units and 1 alaṁkāra unit to Tiruvēṅgalānāṭhasvāmi after the offering provided by Mahārājaśrī Śūda-Bhānuja-Pantulu; and 1 taḷiga (unit of food), 1 pot of pāyasam (cooked rice mixed with milk and sweetened), and condiment to Varāhasvāmi daily (No. 24). In this inscription no reigning king is mentioned. Probably the donor was a Mahārāṣṭra Brāhmaṇa in the employ of the State. It is related that the Mahārāṣṭra chief Śivāji conquered the Konkan country (the west-coast region) by 1673 A.C., and four years later occupied Kurnool, Jīṅgī, and Vellore and extended his sway apparently over this tract (Sewell "A Forgotten Empire" page 220) and accordingly he must have appointed the administrators from his retinue. Since the Mahārāṣṭra or Marāṭhi language was unintelligible in the temple at that time, the local language Telugu was perhaps adopted for the inscription. However, later on at the beginning of the 19th Century Marāṭhi was solely adopted for the records of the temple under the administration of the English East India Company when the revenues of the temple were assigned to it by the Nawāb of Ārcoṭ for the maintenance of the Subsidiary Force for his safe-guarding.

On the lotus-base of the old Dhvajaśtamībham is a Telugu inscription (No. 42) recording "prostrations to Śrī Vēṅkatapati" (Vēṅkaṭēsvara), this Dhvajaśtamībham, flag-staff, is the ubhayam (charity, service) of Rājaśrī Śiddalūri Rāmāji Māḍarsu-Pantulu."

Tippaguntapalli village was granted by some donor to the temple for making certain offerings to the Dcity, estimated to cost 163 rēkhai-pon altogether (No. 47).

No. 48, a fragment, notes that Śrīraṅgadēva Mahārāya was ruling. The year is lost.
No. 54 mentions 11 Brahmôtsavams and offerings.

No. 56 notes an offering of 1 tiruppâvaî (a big mass of cooked rice) to Malaikuniya-Ninra-Pérumâl (Processional Image) in the Tirumâmanapi-maṇṭapam (front portico) on the day of Ugâdi (first day of the lunar year).

No. 61 refers to offerings to be presented to the Processional Images stated in the stone-car at Tirumala in the Kôdai-tirunâl (summer festival).

No. 90 refers to offerings provided for Gôvindaraîa in front of the Yaṅgaḷai (apartment for sacrificial offerings) on the days of the tirthavâri (ablutions) at the end of the two Brahmôtsavams of Gôvindaraîa in Vaikâśi and Añi months, and for Gôvindaraîa and His two Consorts at the Śri-Pâda- maṇṭapam at the foot of the Hill.

Provision was made in No. 93 for daily offerings to Gôvindaraîa, to Gôvinda-Kśrâna installed by Vêṅkaṭayyan and to Hanumân in Gôvindaraîa's temple, and further offerings to Hanumân on the 52 Saturdays in the year.

There appears to have been an agent of Matla Kumâra-Anantarâja at Tirupati, named Kôḍayyan (No. 100) to look after the chief's charities and services (noted in Nos. 25 and 26).

No. 113 refers to offerings provided for Vêṅkaṭēśvarâ on the days of tirthavâri, of Kanuvu (next day after Makara-Saṅkramam), and of the Pâdiya-vēṭtai (hunting-festival) (the same Kanuvu day), and also to Vêṅkaṭatturâivâr (Ugra-Mûrtî, the Furioso) on a certain day.

No. 124 registers the grant of two villages, viz., Viḍu and Vennmapalli by Tâḷapâka Cinna-Timmayya for propitiating Gôvindaraîa with 3 tilâṇna (food mixed with sesame seed powder) offerings daily, yearly total 1095, and Vêṅkaṭēśvara with 6 râjâna (Telugu râjânâlu rice, superior kind of rice) offerings daily, yearly total 2190. The measure mentioned for measuring paddy is herein called Kôḍai-kaḍamaikkâl, instead of the usual temple measures known as Malaikuniya-nîncân-kâl (marakkâl) of the Tirumala temple and the Cûlukya-Nârâyaṇan-kâl of the Tirupati Gôvindaraîa temple. The cost per vaṭṭî or putți of paddy was 4 panâm at that time.

No. 126 refers to the provision of evening lights and flowers made for Śrî-Svâmi (Vêṅkaṭēśvara) by Narasagâne for the prosperity of his family.
CHAPTER 23

RUIN OVERTAKING THE VIJAYANAGARA EMPIRE
BY THE DISASTER IN THE TĀLIKŌTA BATTLE AND
THE CALAMITOUS CONSEQUENCES TO THE PROSPERITY
OF 'VEŅKAṬESVARA'S TEMPLE.

DURING the reign of Ṣadāśivarāya, his brother-in-law Aliya-Rāmarāja, the most powerful and influential chief, was his Pradhāni (Chief Minister). With the help of his two younger brothers, he had vanquished the Salakam brothers, Pedda-Timmarāja and Cinna-Timmarāja, who wielded supreme authority in the state and who were said to have supported the claim to the throne of Acyutarāya's son Cikka (Cinna)-Veṅkaṭādri, their nephew, if he were alive at all at the time of the death of their brother-in-law Acyutarāya in 1542 A.C., and placed Sadāśivarāya, the son of Acyutarāya's younger brother Raṅgarāja, on the throne.

As the efficacious pradhāni Aliya-Rāmarāja ruled the empire in the name of Sadāśivarāya, no doubt keeping him in the back-ground, but all the same holding the provincial governors under strict control. He was valiant, courageous and audacious too. He strengthened the army and augmented it. In view of his power and strength, the mutually warring Sultāns of the five states of the dismembered Bahmani kingdom sought his help now and again and he rendered it, but behaved himself with hauteur and insolence and imperiousness towards them and their envoys and desecrated their mosquers so that they felt insulted personally and their religion blasphemed. So four of the Sultāns plotted together for a concerted invasion of the Vijayanagara city to destroy him and annihilate the Hindu empire. They gathered large armies and joined together on the plains of Bijāpur, advanced towards the Kṛṣṇa river and encamped themselves near Tālikōta.

Having been fully acquainted with the advance of the invading Sultāns, Rāmarāja despatched his younger brother Tirumalarāja with an army to block the fording of the river by the enemy, his youngest brother Veṅkaṭādhirāya with another large army, and he himself proceeded with the whole army of the Vijayanagara empire comprising the contingents of all its provinces, without keeping even a small force at the capital to guard it. He was overconfident of success. "He was ninety six years old, but as brave as a man
of thirty.” “Remarkling that in spite of their brave show the enemy were children and would soon be put to flight,” and “he preferred to superintend operations from a litter rather than remain for a long time mounted.” “So confident was he of victory that it is said he had ordered his men to bring him the head of Hussain Nizām, but to capture the Ādil Šāh and Ibrahim of Gōlkoṇḍa alive, that he might keep them the rest of their lives in iron cages.”

In the midst of the raging battle, Rāma Rāya, thinking to encourage his men descended from his litter and seated himself on a “rich throne set with jewels, under a canopy of crimson velvet... ordering his treasurer to place heaps of money all around him, so that he might confer rewards on such of his followers as deserved his attention, (together with) ornaments of gold and jewels.” The five of the Muhammadan batteries “proved so destructive that 500 Hindus were left dead on the field...and 500 Muhammadan cavalry...cut their way...towards the spot where the Rāya had taken post. He had again changed his position and ascended his litter...when an elephant...dashed forward towards him, and the litter-bearers let fall their precious burden in terror...Before he (could) mount a horse, a body of the allies was upon him, and he was seized and taken prisoner.” The Commander decapitated him and exhibited his head on a long spear, when, seeing their chief dead, the Hindu forces retreated pell-mell. Probably Vēṅkaṭādri also lost his life in the battle.

Tirumalarāya alone survived, and, retreating to Vijayanagara, hastily packed all the treasures and fled to Penukoṇḍa fortress with gold, diamonds and precious stones laden on 550 elephants, carrying the state insignia and the celebrated jewelled throne of the kings, and taking emperor Sādāśivarāya with him.

The defeat and rout of the Vijayanagara forces in the battle of Tālikōṭa, but really waged at Rākṣasa-taṅgiḍi about 30 miles south of Tālikōṭa and 10 miles south of the Kṛṣṇa, on 23rd January 1565 A.C., entailed such disastrous consequences to both the capital city and the Hindu empire that neither of them could recover. For two days after the battle, the Sultāns and their armies rested and refreshed themselves on the battle-field and on the third day reached the forlorn city of Vijayanagara, and for five months wreaked their vengeance on the defenceless city, sacking and slaughtering its helpless myriad dwellers without mercy and destroying temples, palaces and pavilions and demolishing the statues of gods. “The plunder was so great that every private man in the allied army became rich in gold, jewels, effects, tents, arms, horses, and slaves, as the sultāns left every person in possession of what he had acquired, only taking elephants for their own use.” “The loot must have been enormous. Couto states that amongst other treasurers was found a diamond as large as a hen’s egg, which was kept by
The Ádil Šāh. “With fire and sword, with crowbars and axes, they carried on day after day their work of destruction. Never perhaps in the history of the world has such havoc been wrought, and wrought so suddenly, on so splendid a city; teeming with a wealthy and industrious population in the full plenitude of prosperity one day, and on the next (day) seized, pillaged, and reduced to ruins, amid scenes of savage massacre and horrors beggaring description.” “Such was the fate of this great and magnificent city. It never recovered, but remained for ever a scene of desolation and ruin.” (Sewell’s “A Forotten Empire,” Ch. XV, Destruction of Vijayanagar pp. 196–208).

The unrelenting ruin of the capital city rebounded soon thereafter on the Hindu empire itself, wrought stage by stage by the Sultānates of Bijāpūr and Gōlkonda, till the whole territory was seized and ultimately surrendered to the Mogal Empire. In 1566 A.C., a year after the disastrous battle of Tālikōṭa, Gōlkonda armies advanced against Rājamunḍry and finally captured it in 1571–72 A.C. Meanwhile Bijāpūr attacked Ādōni and took it. In 1573 Ádil Šah of Bijāpūr proceeded against Dhārwā and Bankapur and captured them after a year and a half. Then he turned towards Kōṅkan and reduced it. Three years later he attacked Bellarkhanda, “and the Rāya in terror retired from Penukonda to Candragiri.” When Śrī Raṅgarāya succeeded Tirumalarāya, the Gōlkonda Sultān advanced upon Penukonda and took it together with Śrīraṅgarāya as prisoner in 1578 A.C., but released him later and then occupied the eastern region including Ahōbalam and held it for about half a dozen years. “An inscription of 1584–85 of Śrīraṅga in Ahōbalam states clearly that this misfortune to Ahōbalam was due to the defection of the Matla chief who held authority in that region.” (Dr. S.K. Aiyāṅgār’s “History of Tirupati,” Vol. II, P. 337). In 1579 A.C., he also subjugated the fortresses of Vinukonda and Kōṇḍavilu, and Kacerlakōṭa and Khammam, and came to possess large tracts on the south of the Kṛṣṇa river. In 1589 A.C., Muhammad Kuli of Gōlkonda invaded the Kurnool and Cuddapah districts and occupied Kurnool, Nandyāl, Gaṇḍikōṭa, and other places, and also made raids into the Nellore district. In 1593 the Bijāpūr Sultān marched against Mysore and reduced it. A Vijayanagara viceroy governed Mysore till 1610 after which it became independent under its Rājas. In 1602 the Nāyakas of Tanjore and Madura assumed independence.

Tirumalarāya on fleeing to Penukonda in the last week of January 1565 with emperor Sadāśivarāya after the inglorious defeat of the Vijayanagara army due to the indiscreet and rash change of commanding positions by his brother Ālya-Rāmarāja in the Tālikōṭa battle, administered the southern part of the empire in the name of Sadāśivarāya till the latter’s death in 1568, when he occupied the throne himself and reigned till 1575. He was succeeded
by his second son Śrīraṅgarāya–II, as emperor of Vijayanagara whose reign lasted till 1586. About 1578, he changed his capital from Penukoṇḍa to Candragiri. He was followed on the throne by his youngest brother Vēṅkaṭa–I who reigned till 1614. He died issueless and so a civil war broke out for the succession. Gobbūri Jaggarāya, the brother of Vēṅkaṭa’s queen Bāyamma, upheld his sister's alleged son's claim to the throne, and was supported by Timmā Nāyaka and Māhārāja (probably the chief of Kārvēṭinaṅgar in the Cittoor district). Śrīraṅga–III, the nephew and the nominee of Vēṅkaṭa–I, occupied the throne but he was deposed and confined in the palace by Jaggarāya, who on learning of Śrīraṅga’s attempted escape at the instance of Velugōti Yācama Nāyaka, having already secretly transported his second son Rāma to the Velugōti chief was forced to commit suicide after killing his own queen and two sons and daughters. Yācama Nāyaka sustained the claim of Rāma successfully and installed him on the throne with the support of Raghunātha Nāyaka of Tanjore,—said to have been anointed at Kumbakōṇam as a fugitive prince. Rāma reigned from 1616 to about 1632. He too died issueless and had already nominated Vēṅkaṭa–II and Śrīraṅga–IV in 1622. Vēṅkaṭa–II succeeded Rāma and reigned till 1642, when Śrīraṅga–IV succeeded him in October 1642 and reigned till 1672. Śrīraṅga’s name continued to appear in inscriptions till 1681. Thereafter the names of Vēṅkaṭa and Raṅga are said to appear alternately with the names of Mādhava and Rāma intermediately between them in the inscriptions from 1678 to 1793, but then the Hindu empire was non-existent.

From Penukoṇḍa Tirumalarāya repressed the Muslim incursions to the south. But his son Śrīraṅga had to forsake Penukoṇḍa and take his residence in Candragiri, yielding that part of the territory to the enemy. After him, his brother Vēṅkaṭa fought hard against Gōlkōṇḍa forces and kept them beyond the Kṛṣṇa river. The Cittoor, Vellore and Cingleput districts, and perhaps a part of South-Ārcoṭ district, appear to have been under the nominal rule of the Vijayanagara emperors till about the middle of the 17th Century. Vēṅkaṭa–II and Śrīraṅga–IV were obliged to fight frequently against Bijāpūr and Gōlkōṇḍa armies to retain possession of Tirupati and Candragiri together with the adjoining region.

[The provincial governors of the Vijayanagara kingdom assumed independence and were disloyal, such that Śrīraṅga–IV became so distressed as to appeal to the Mogul Emperor Śāh Jahān through his son Auranţazeb while the latter was the viceroy of the Dakkan in 1656, for support against his recalcitrant officers, even offering to embrace Moslemism if so insisted on. But the letter of appeal of Śrīraṅga–IV had not reached Śāh Jahān. (Dr. S. K. Aiyaṅgār’s “History of Tirupati,” Vol. II, pp. 314 and 473.)]
DESCRIPTION IN THE TELUGU POEM "Vēṅkaṭācala-Vihāra-
Śatakamu" OF THE HORRORS AND AGONY SUFFERED BY THE
PEOPLE OF TIRUPATI AT THE HANDS OF THE SULTĀN OF
Gōlkoṇḍa AND HIS ARMY

A Telugu poet, as an eye-witness, has most pathetically described the
tribulations, hardships, acute suffering, agony, misery, raping, striking, piercing
and murdering of men, women and children, undergone at the hands of the
Vaijīrs and the cavalry of Sultān Abdullā Kutbšāh of Gōlkoṇḍa, and their
desecration of Hindu temples and holy places, plundering them and breaking the
idols in them in lower Tirupati. The poet’s name is missing in the poem
entitled “Vēṅkaṭācala-Vihāra-Śatakamu,” a centum of Telugu verses—but
only 98 verses are available in “Sīsamālika” metre, the fourth line of each
of the ‘Tēṭa-gīṭa’ stanza appended to the “Sīsamālikai” verses uniformly
invoking Vēṅkaṭēśvara as “Śatra-sānāhāra-Vēṅkaṭācala-vihāra,” meaning
“The sporter on the Vēṅkaṭa Hill (who is) the slayer of the enemy.” He
appears to have been a Vaiṣṇava-Brāhmaṇa, as he queries in verse 66 “How
can I utter the ‘Karṭāru-māṇtra’ of the Muslims, giving up the ‘Gāyatri-
māṇtra’ and remain sinfully with bare face devoid of the nāmam and how
can I adore the Penugonḍa-Babu (Nawāb), discontinuing my prayers to You,
the World-Father.” In verse 7 heasseveresthat, if a Brāhmaṇa like himself
possessed a weapon like the Disc of Vēṅkaṭēśa, he would surely wield it
ferociously to strike, pierce, kill men and horses to fall on each other as corpses
and drive the Turks upto Gōlkoṇḍa. In verse 9 he says that “Your Tamil
ears which so long listened to the psalms of the Tamil-praṇaṇḍha should not
be closed to them, is our anxiety,” i.e., they should not be obliged to hear the
Muslim lore instead of the Tamil-pāṣurams of the Ālvārs. In stanza 91 the
poet avers that till then he praised only the holy name of Vēṅkaṭēśa sanctified
by Vedic flavour and no human being, and asks “What shall I do hence-
forward?” In v. 4 he states that Mōḍėgunta, Kāvāli, Jaladaṇki, Koḍavaḷuru
and Gaṇḍavaram trembled at the sight of the huge war elephants, innumerable
cavalry and the array of fierce sword-handling army men of “Suratāṇi Abdull”
(Sultān Abdullā of Gōlkoṇḍa) some time previously; and in v. 77 he wonders
how Nellore town would bear the onset of the terrific soldiers of “Suradhāṇa
Abdullā,” while the different sacred temples in it have been profaned, the
trees in the gardens have become the sport of the elephants, the holy worshipping
places of the devout Brāhmaṇas have formed the resting place of the
“Saratā” (Sardār, an army officer), and the “Pāmākramulu” (lotus-
ponds) have been contaminated by urination—Kāvāli, Kōvīru, Duvvūru,
Nellūru, Pālūru, Peḷḷakūru and Rāvūru have been clouded over with dust-winds
raised by the straddling of the Yavana cavalry (v. 76).

* Vidvān Vēdam Vēṅkaṭakṛṣṇa Sarma in his “Śataka Vāgīmaya Sarvasvam” (Vol.1
P. 124) states that the author of Śatrusarīhāra Śatakamu alias Vēṅkaṭācala Vihāra
Śatakamu was Gōgulapāti Kūrmanāṭhakavi of 18th Century. — Gopi krishna
He states that the enemy occupied Nēlaṭūra, Tāḷḷapāka, Mannūru, Utukūru, Oramupādu, Penu-Bālapēta, Kōḍūru, Mannēru, Kuruva and Māmuḍūru (Māmanḍūru) (v. 55), and Kāḷahasti (v. 57) and, while crossing the Rāḷḷakāluva, the army raised such huge noise that the hill-caves reverberated it; and he exhorts Veṅkaṭēśvara “even though Your fans, vehicles, umbrellas and the golden war-drum are missing, the diamond chain presented by Acyuta-Kṛṣṇarāya (such chains were presented by Kṛṣṇarāya and his two queens) should not be lost; and also You should not sort the coins and other articles deposited in the Köppera (humḍi, receptacle) (v. 50). When the Turks penetrated the temples and broke the idols into pieces, annoy the great religious teachers and lick the nāmams (upright caste-marks) and pull the small tuft of hair of their heads, is it possible for You to slay them? In my weakness I implore You. Your sympathetic mind is my fortune (v. 5).

“The Kaṁkhāṇa-gaṇamu (the men under the commanders) and the superior force under the Vajrīs of Gōlkoṇḍa dash the shaven heads of sanyāsis against each other like the dashing of rams in a fight; split the Brahma-sūtramuṇulu (sacred threads) of Sōmayājis (persons who performed Yajña or sacrifice) and tie them as strings to their bows; mount the artificial horse-vehicles of the temple and goad them with huge cries; molest women of the Koṁati (merchant) class, demanding money, ransom; in such a sad plight of the townsmen of Lower Tirupati, Your elder brother Tilla-Gōvindarāja is sleeping, and is unable to bestir Himself (v. 15). Tilla-Gōvindarāja is much aged and is an ancient Being and lacks strength of arm to wield the Disc; and on account of poverty of food, he pledged it; His sāṛgīṇa (bow) became rusty by non-usance; His sword was bored by beetles; His Koṁoḍaki (club) and Pālavajanya (ṣaṅkha, chank) assumed depressions and hollows; and his servants became self-seekers and left Him, declaring that they did not want His unsalaried service. When He is thus enfeebled, is He capable of leading a campaign against the powerful Yavana provincial chiefs? (v. 21) (Perhaps this indicates the adverse condition of Gōvindarāja’s temple at the time).

“The rusted brass and copper articles have been made into cannon balls, the Sāḷāgrāmams procurable from the Gaṇḍakī river for worship are used as bullets, the granite stone sculptured by the stone-mason has become a stepping stone; whether You noted these acts or not, such are the misdeeds of the Turks (v. 16).

“Somehow for the last three days, the different goddesses have not worn their highly valued jewels. Do You not know that this non-usage of their jewels is due to the fear of the Turks? Drive them past the hill-pass (v. 17).

“The Turkish chiefs, in their haughtiness, insobriety, and drunk with not only liquor but also blood, struck the Ḍiyyaṅgāru and he cried bitterly rushed
into the temple, the lifted doors have become garlands and decorated their necks, when the Ājvārs ran away; seeing them, the Nāmbi (Arcaka who performs worship) slyly moved to the cellar where a scorpion stung him and he stood silently there alone; and the Pārūpātadārū of the temple (manager) hid himself among the rows of women. They are using abusive language against all learned and pious men, and are pillaging the town. Can we blame Tilla-Gōvindarājulu who is incapable of decapitating them? (vv. 22–23).

"We can tolerate if Cāndālas (vicious outcaste men) ascend Your sacred Hill, if Mālas slash the pure water of the Kōnēri (Puṣkariṇī) and if the lowest class of people enter the temple which confers Mōkṣam (heavenly bliss, beatitude) on all classes of people; but it is unbearable to hear the news of their robbing the jewels adorning the bodies of the gods (v. 25). How did You endure when they entered Your inner apartment, Your sanctum, and robbed You of Your valuable things? Are You not a scion of the warrior royal family? Do you lack vikramam (manliness, valour) (v. 27).

"Can You not destroy the cavalry without feeling aversion to the desecration of the hill-side and save the ‘Jitṛa-Karnāṭa-Lakṣmī’ (the prosperity of the crumbled Karnāṭa or Vijayanagara Kingdom) (v. 29) and cut off the heads with Your Disc of the Vajira who are committing atrocities by piercing and stabbing men whereby blood gushes from the victims and flows in streams, and drive them up to the tank of Pērūru village (about 3 miles to the west of Tirupati on the roadside) (v. 30). The western horsemen spurred their horses up the Hill, and are firing volleys from their cannon and destroying men, appearing like the Yavana-Kālāntaka (the Muslim Death-God) executing His work before the destined time; why do You not slay them, drive them down the Hill, vanquish them and wed the goddess of Victory? (v. 32). They are stripping the gold plate off the entrance door under the tower in Your temple. Why do You not likewise peel their skin? The pleasant groves are filled with tombs, and no carriers of water for temple worship are present in the streets; only pots of arrack are seen, but no kamandalams (water-holder like a kettle) are to be found in the Mathas (monasteries), only vile language is heard, but not the holy scripture-reading in the houses; no daily worship and festivals are performed in temples, but only the neighing of the horses occurs; why do You forbear, without slaughtering the Paṭhān cavalry, while flesh is exposed in sandalwood groves in lines to dry, while all dirt is washed in the Varāha-Puṣkariṇī, and while Namāju feasts performed at the doorways of the Vaikhānasas (vv. 38 and 39). People forsook their homes and ran in different ways to save themselves; women entered thickets dishevelled, some penetrated tunnels, deprived of their ornaments, separated from their husbands and abandoning their children (v. 62).
“How do You forbear when the Turks slaughter cows, You who protected the cows (as Kṛṣṇa); when they ravish married women, You who saved the honour of Draupādī when they torment Brāhmaṇas and break the village gods and goddesses, You who sheltered Brāhmaṇas and gods? (v. 67).

“When the Turks assaulted Siddhavatam and massacred people and defaced Goddess Kāmākṣi, God Siddhalinga evacuated His body, and Cenna Kėšavasvāmi of the same place drowned Himself in the Pennā river, and other gods fled; and only Raghūdvaha (Śrī Rāma) of Oṃtimitṭa stood in the place (v. 69).

“Sētu-baṇḍha-Rāmēśvarasvāmi sank into the sand on the sea-shore; Jambukēśvara took to tapas (asceticism), eating fruits alone and getting His hair braided; Cidambareśvara (Naṭarāja) became evanescent due to the tremendous strength of the arm of Bhasmāsura; Mallikārjuna (of Śrīśailam) concealed Himself solitarily in the terrible forests; Madhura Cokkayya (Cokkanāthasvāmi of Madura) resorted to pleasure-seeking; Raṅganātha (of Śrīraṅgam) sleeps night and day; but You do not come down from the Hill. Are You inefficient to slaughter the Turks? (v. 61).

“Our Maṅgaḷagirisāmi (Pānakāla-Narasimhasvāmi of Maṅgaḷagiri) is incessantly engaged in drinking potfuls of Pānakam (jaggery-dissolved water) without interval; Ahōbalādhyakṣa Hari (Ahōbala Narasimhasvāmi) is constantly sporting with Lacci (Lakṣmidēvi) and cannot be diverted; Puruṣottama is ever inclined to consume prasādams (holy food) and lacks thought. Dharmapurī-guhaśṭhāna-pati (Lord of Dharmapurī cave) revels in self-contemplation and these Deities already adopted Islamism, but You, being a solitary Southerner in the Muslim country, how can You put up with it (v. 74). Do the peaks of Your Hill intercept if the Turkish-army encircle Your Hill and thrash You? Is there any protector to You, if they fall on You and wrest the sabre from Your hand? Are there any guards to ward You, if they violently attempt to rob You of Your jewels? Will Your cry for help avail if they forcibly enter Your temple, reach Your bilamu (hole, cellar) and crush it? Alas! how can the sufferers of the south thrive without Your grace? (v.79)

[The puranic hole or cell in which Veṅkaṭeśvara is said to have lived for aeons until king Toṇḍamān found Him and built a temple for Him, seems to be referred to in the word (bilam) and as if such a hole still existed below His sanctum where He could hide Himself and His jewels and treasure. This hole seems to have been also referred to as 'gondi' in verse 23 in which the Narābi was said to have been stung by a scorpion, and again as 'bilamu' (in v.84) wherein Veṅkaṭeśa is stated to be crouching without coming out.]
DESTRUCTION OF VIJAYANAGARA EMPIRE 295

"The sturdy Vajîrs have begun to torment the Srivaînasas by tying together their small tufts of hair, to beat the men of the Mulikinâdu community with sticks, to strike the Brâhmaṇas of the Goḍlavēti-mahâgrahâra driven into a crowd, and to abuse the Drâviḍa people (Tamilians) in mean words. How pitiable it is that You suck and crouch in Your hole without coming out! (v.84).

"Only the fame of valour continues as the holder of the Disc, but You are incapable of assailing the Turks, only the glamour of Lacci (Lakṣmi, Goddess of wealth) being Your better half, but You are disinclined to forego even one pie of interest on money vowed to You; only the word (people's idea) of Your being the Supreme God; but You cannot bestow thousand and sixes on Your suppliants, (Rs. 1116 is generally considered as a high gift; and the 1006 mentioned by the poet here is probably meant to indicate 1116 only), only the celebrity of being gold-garmented, but Your food is of unpounded rice only; You do not allow your plates to be cleaned; so stingly You have accumulated money. If You intend paying this money to the Turks as ransom will Your bhaktas (devotees) trust You? (v.89). I entrust You, as Your well-wisher, not to pay money to the mean-minded people (v.90).

"The food-offerings of Kâvēri-Rânga (Śrī Raṅganâtha of Śrīraṅgam on the Kâvēri island), the Garuda-sêva of Kaṇci-Varadappa, the splendour of Penugonđa-Râmahadra, the strat of Gaṇḍikôta-Môdha, the prosperity of Udayâdri-(Udayagiri)-Raghuvîra, the greatness of Kaḍapa-Veṅkaṭarâya (Vêṅkaṭâvara of Cuddapah), the renown of Kaḻahastîśvara, and the glamour of Mallikârjuna (of Śrîśailam), have all vanished; You alone enjoy prosperity to this day without foregoing it like the others (v.92). On what hill will You reside, when the stones of Your Hill are pulled out to construct gôrilu (tombs); what flowers will you insert into Your hair when flower-trees in Your garden are eradicated and gaṇjâyi seeds are sown in it; what food will You partake when Your food-offerings are served to the fakîrs, (Muslim mendicants) what jewels will You wear, when all Your jewels are distributed among the horsemen? Thus making a few of the cavalry slightly rich, will one remain so neglectful? Reckon Your strength and quickly slay the pârašikulu (Persians) (v.93).

"All formal restraints on the behaviour of men have vanished, and the Turks have violently surrounded Tirupati and are looting it (v.94). Should You not strike the Turks who spoiled Your food-offerings, converted the thousand-pillared mantapam space into stables, made a gôri (tomb, sepulchre) of Your temple for Bâbâyya (a high Muslim officer) filled the garbha-grhamulu (sanctums) with filth, broke the idols, brayed the sacred jewels,
threw kitchen articles into disorder, struck the Nambis, hewed the bodies of the Jyayagars, desecrated the surrounding tirumalighalu (mansions of big men), and are robbing the people (v.95).

“When previously the violent army consisting of manujaraksasas (men in appearance but rakṣasas, hideous in action) of Vijayapurī (Bijāpur) invaded the southern kingdoms, subjugated them and appropriated them, Rājagopala-mūrti fled, showing His back to the base Yavana (Muslim); Kañci Varadappa (Varadarāja) began to tremble in fear of losing the diamond in His stomach-pit, the puisne Čeṅgalvarāya (Narasimhasvāmi) God of Ghaṭikācala (Śōlīngar) does not get down the hill; God of Śrīmuṣnam went under-ground, and the Deity of Tirukovāḻūr was shattered to pieces (v.70).

“The feasts on Daśami, Ėkādaśi and Dvādaśi (the 10th, 11th and 12th days of the lunar fortnights) stopped, and the Rajā (Muslim) feasts became prominent; the prosperity of Viṣṇu and Śiva centres ceased, and the offering of gifts to Bābaya increased; the pleasing offices of religious teachers dwindled and the veneration of the fakirs doubled; Veda-Śāstras and other wholesome learning became rare, and Allā-Śāstras (Muslim scripture) grew in celebrity. Alas! Did You transfer the renowned sacred divine lore to the Turks on account of Your weakness? (v. 81).

“If you do not destroy the Turks, I shall not keep quiet. I will expose acts of secrecy of Your earlier life. I have not forgotten them. Your misdeeds of having stolen and swalled butter, of having out raged the modesty of the married cowherdesses in Rāpalle, of the sin of having killed Pūtana who came to suckle You like a mother, and of Your haughtiness in having incited Your brother Balarāma to strike with the harrow, Yamunā river without regard to Her old age (v.80).

“Do not call Yourself ‘Śrīhari,’ but designate Yourself ‘Mṛtyujāhalli;’ not ‘Perumāḷḷu’ but ‘Khōdā,’ not ‘Viṣṇu’ but ‘Kartāru;’ not ‘Krṣṇa’ but ‘Bābaya;’ as the ‘Dakkinul’ (Dakkānis), Turks, ‘Pārasīlu’ (Persians,) ‘Tānakīl’ (men of tāga or ṭhāṇa, military posts) will insult, abuse, stripe and cudgel You. I have thus represented to You gratefully since I ate Your food and enjoyed other benefits fully; and I have no other thought. Without being frightened by these horrible sights, try to escape early in good time (v.85).

“The Mlecca soldiers are revelling in drunken routs, creating hubbub and nuisance, and displaying glittering swords; You are forbearing without destroying them, while they infuse terror in men. Are such deeds agreeable to you? (v.96).
“If You, who assumed the various Avatāras of the Fish, Boar, Lion, the Three Rāmas and so on, do not strike, pierce, cut, split and drive away the violent Vajīrs, they will vanquish You (v.83).

“If You at least induce fatal stomach pain in the superior horses, let fall on the ground the huge mountain-like elephants by some mysterious device, suppress the cavalry men’s pride and pile up their tombs, thrash hard with sticks the backs of the enemy Vajīrs so as to swell, will not the crowds of the Turks cowardly retreat hastily to Golkonda, Dhilli (Delhi), Ágar (Agra), Vijāpuri (Bijapur), and other places ejaculating ‘Sāheb Sallāmu, Khūb’. (Sir, good-bye to you)! (v.97).

In the end, the author apologises to Vēṇkaṭeśvara, remorsefully submitting, “Arrogantly I called You a coward, You, a supreme warrior; merciless, the ever-solicitous protector of bhaktas; vigourless, the all-pervasive universal power of different forms inhering even in the smallest atom and the pores of hair; inactive, the illuminer with self-effulgent end self-resplendent light; in my distressed mood I blamed You with intent to exhort You for the good of the world to destroy the assailing Turks; I piteously implore You to bear with my thousand offences” (v.98).

It is evident from the narration by this anonymous poet of the atrocities committed by the Muslim armies of Sultān Abdūllā Kutb Šāh of Golkonda in the central region of the decrepit Vijayanagara empire comprising both lower and upper Tirupatis, and by the armies of Bijāpur in the southern region, the Hindu population suffered grievously; vast numbers having lost their homes, property, families of hundreds, wives, children and other relatives and their own lives, and seeking refuge in woods and forests and other ungenial places. It was a tremendously tragical and heart rending situation for the victims. Hindu religion must have been undermined along with the desecration and plunder of temples and breaking of idols.

This horrid situation might have been wantonly created by Sultān Abdūllā, his Vajīrs and his army, giving full free vent to their interred savagery, so as to terrify and cow the people at the time of their invasion and for sometime onwards, until the people and the region were brought under complete subjection. Thereafter they would have mitigated the severity of their mortifying malicious acts, and the people too would have grown accustomed to the peculiar conditions of their new depressed life.

It was Mfr Jumla, who as the minister of Golkonda, first conquered this region; and when he defected to Auraṅgazeb while he was the viceroy of the Dakkan under his father Šāh Jahān in 1656 A.C., it was declared as part of the Mogul empire. Thereafter Sultān Abdūllā began to reconquer it and have full
The Tirupati region after its subjugation was administered by Golkonda viceroy for their head quarters in Tirupati itself, until the Golkonda Sultanate was extinguished in 1688 by Aurangzeb.

During the reign of Venkatapatiya—II, his brothers-in-law, two brothers of his queen, Damerla Venkataappa Nayaka and Ayyappa Nayaka, were very influential. Venkataappa Nayaka was the minister and governor of Wandiwas with a large revenue, while Ayyappa Nayaka held a subordinate post at Poonaamalli. On the advice of Venkataappa Nayaka, emperor Venkataapatiraya—II from his residence at Gandragiri, granted a charter in March 1639 to the English factor Francis Day to establish a factory at Madras. It was confirmed by Sripana—IV in 1645.

In 1636 Shah Jahàn, emperor of Delhi, invaded the Dakkan, extinguished the power of Ahmadnagar, and made a treaty with Bijapur, by which Bijapur was left free to subjugate as much territory from Vijayanagara’s shrunken estate as possible. Golkonda was likewise free in this respect. Bijapur took Vellore and Golkonda seized Candragiri, Jínjee (Ceñjee) fell to Bijapur in 1649. From 1638 Golkonda began its conquest of the southern part of the Vijayanagara state through its powerful minister Mir Jumla, who in 1656 defected to Aurangzeb while he was the viceroy of the Dakkan under his father Sháh Jahàn. Sháh Jahàn declared the territory conquered by Mir Jumla as belonging to the Mogul empire, and conferred it on Mir Jumla himself as his fief, but Golkonda reconquered it and continued in possession of it even in 1672 and later until the Golkonda state was crushed by emperor Aurangzeb about 1686–88, after the Mogul emperor put an end to Bijapur in 1686. Thus both the Dakkan and Carnatic formed part of the Mogul empire.

GENERAL NOTE

Readers who are not familiar with the South Indian History may read the following names (wherever they may occur) as noted against each for easy understanding: —

Cuddapah — Kadapa
Conjivaram — Kanjiivaram, Kañci, Kañclpuram
Carnatic — Karnañik
Arcoč — Arkoç

— Gopi Kriahna
Meantime in 1668 while the central region was held by Golkonda, the English East India Company at Madras sent an envoy to the Golkonda viceroy at Tirupati who directed him to proceed to Golkonda and meet the chief Neknam Khan first to get its charter confirmed and then see Mir Jumla afterwards. Again in 1680 the Company sent an envoy to meet the then Golkonda minister Akkanna; he met the minister’s brother Madanna there who advised him to go to Tirupati to contact Akkanna. Therefrom it is obvious that Tirupati which flourished as a famous centre of pilgrimage, became also the centre of political and even military administration during this period.

Sivaji and Maratras — Almost at the same time a new Hindu power arose in western India in the latter half of the 17th Century. This was the Maharastra State under the famous undaunted leader Sivaji. His grandfather Malloji Bhonsle was a captain of horse and acquired some jagirs at Poona and other places from the Sultan of Ahmadnagar, which he left to his son Sajee. About the time of Shah Jahan’s treaty with the Sultan of Bijapur in 1636, Sajee entered service under Bijapur and was sent on an expedition into the Carnatic. The then Vijayanagara emperor SriRanga-IV opposed him and defeated him at Gujliyattam (in Vellore district) in 1638 but Sajee went round, and through Salem advanced to Vellore and captured Jijjee. In view of his successful expedition, the Sultan of Bijapur rewarded Sajee with the confirmation of some valuable jagirs near Bangalore. Then he endowed his son Sivaji with his Poona jagir, and later on secured some more in south India, which were taken possession of by Sivaji’s half-brother Venkaji. The audacious Sivaji immediately began his plundering raids into the Bijapur territory, whereon the Sultan seized his father Sajee as a hostage for the good conduct of Sivaji and held him captive in Bijapur for four years. After his father’s release from captivity, Sivaji extended his power and conquests rapidly and in 1674 acquired the status of a king.

Sivaji resolved in 1676 to wrest the southern jagirs from his brother Venkaji who held them as a vassal of the Bijapur Sultan, and accordingly entered into an agreement with the Sultan of Golkonda to be allowed to conquer Bijapur’s southern provinces for Golkonda, which on its part undertook to guard his kingdom in the north. At this time the widowed queen of SriRangaRaya-IV and her two children are said to have applied to Sivaji for their sustenance, and “Sivaji made a grant for the maintenance of the royal family.” (Dr. S. K. Aiyangar’s “History of Tirupati,” Vol. II, p.314). Sivaji marched into the Cittoor district through the Killur pass, burning villages and destroying crops, passed through Tirupati and Kalahasti and Conjivaram, and captured Vellore, Arani and Jijjee, when he was suddenly called for aid by the Sultan of Golkonda. He therefore, went back, leaving a small
force under Saṅtāiī who was defeated by Veṅkāji. Veṅkāji retained Tanjore and other regions, promising to pay Śivāji half the revenue of his holdings.

It is not known whether Śivāji raided Veṅkaṭēśvara’s temple during his passage through Tirupati and whether he plundered it.

Śivāji died in 1680 and his son Sāṁbhāji succeeded him as the Mahā-rāṣṭra ruler.

In 1686 emperor Auranţag azeb transferred himself from Rājaputāṇa to the Dakkan. First he attacked Bijāpūr and destroyed it. He warred against the Marāṭṭas, seized Sāṁbhāji and put him to death. Then he extinguished Gölkoṇḍa, and the Carnāṭic thereupon became the possession of the Mogul empire, forming an appendage of the Dakkan.

On the death of Sāṁbhāji, his infant son Sāhu was raised to the throne with his uncle Rājārām as regent. The Moguls seized Sāhu, and Rājārām usurped the throne and occupied Jiṅjee. Zulfikar Khān took it after a siege of eight years, and Rājārām fled to Vellore and from there to Satāra.

The conquest of the southern country by Auranţag azeb was merely a military occupation, as revolts and battles followed and the country was ravaged, while disorder and dismemberment took place in north India. After twenty years of disappointing military struggles in south India, he returned to Dīelh where he died in 1707. Thereafter the Mogul empire was in turmoil.

At this time Asaf Jah was appointed viceroy or Subādār of the Dakkan with the title of Nizām-ul-Mulk, but within a year he was removed and Hussain Āli was posted in his place. The Marāṭṭas obstructed him from proceeding to take charge and obliged him to acknowledge Sāhu as an independent sovereign and to assign to them the right to collect the “chouth” or the fourth, and also the tenth, of the revenues of the Dakkan-Subās and of the southern states of Tanjore, Mysore and Tirucirāppalli. On the assassination of Hussain Āli, Asaf Jah set himself as the Subādār of the Dakkan at Hyderabad, with the Carnāṭic as his subordinate province under a Nawāb at Āroņt.

In 1740 the Mahārāṭṭas invaded the Carnāṭic under Raghōji Bhōnsle and descended into the Cittoor district by the Kallūr pass, and defeated and killed Nawāb Dost Āli and his son in the battle at Dāmalceruvu. Then Dost Āli’s another son, Safdar Āli, sued for peace from Vellore fortress and Raghōji Bhōnsle agreed to retire on payment of a crore of rupees. It must have been at this time of his invasion in 1740 when he was in the Cittoor district and very near Tirupati that Raghōji Bhōnsle took the opportunity to visit Veṅkaṭēśvara’s temple, pay his obeisance to Him and present valuable jewels to Him.
They were—

One string of pearls with a pendant of a flat ruby inlaid in a flat emerald, etched, valued at about 33,000 rupees:

One string of pearls with a pendant of etched flat emerald, about Rs. 28,000;

One set of 17 pearl strings with 20 pearls in each string, about Rs. 28,000;

One Kalikurūty, a jewel of precious stones curved at the top to be attached to the crown about Rs. 8,500; and

One pearl garland of 5 strings of 20 sets with a pendant of diamonds on the obverse and rubies on the reverse, about Rs. 45,000/-. The valuations were made more than thirty-five years ago. These jewels are preserved in a separate box called “Raghōjivāri peṭṭe,” and they are taken out for adornment on special occasions.

DAKKAN AND CARNĀTIC WARS—Henceforward the Carnātic and the Dakkan became scenes of intrigues, murders, strifes and wars between the Nizāms of Hyderabad and the Nawābs of the Carnātic with the French and the English taking sides, and between the English and Haidar Ālī and his son Tippu Sultān up to 1800, interspersed by marauding campaigns of the Mahārāṭhās.

With the possession of the Carnātic by the Nawāb of Ārcoṭ, the Tirupati region including Vēṅkaṭēśvara's temple fell within his jurisdiction, and naturally he would have appropriated the income of the temple as he later on found it accessible to assign it to the English. His wars of aggression against Candā Sāheb of Tirucinapoly and his son Rājā Sāheb depleted his treasury, and, at the end of the wars, when he was firmly established on the throne of Ārcoṭ by the English, he was constrained to make over the revenue of the temple in about 1748 to them, as also that of certain districts under him.

“In September 1751, Madame Dupleix sent an Amaldār of her own Rājagōpāla Paṇḍit to whom Vāṣudēvācār (the renter of the temple appointed by the English Company) declined to hand over the office and turned him out.”

In 1753 “Narasīṅga Rāo marched against Tirupati (as) against Morāri Rāo's invasion.”

Two Marāṭṭā officers, Rāghavācārī and Bālakṛṣṇaśāstrī who were sent by the Peśwā to supervise the collection of the Chauth in the Carnātic, advanced through Karakaṃbādī upon Tirupati. The renter fought against them and in the fight Rāghavācārī was shot dead. The Marāṭṭā army commander Balwant Rāo was prevented from ascending the Hill with his army to
worship Vēṅkaṭeśvara. The renter allowed him to go with his personal following only. Balwant Rāo did so, after issuing strict orders to the army not to ravage the country, and visited the temple in 1757.

After the defeat of Rājā Sāheb’s army at Kāveripākam, some of the adventurers who served him, took to pillaging the country for lack of employment. Muhammad Kamāl, the most audacious among them, after first carrying on his operations in Nellore, advanced to Tirupati in 1753 to raid the temple. The English sent a small force from Madras to protect the renter. Kamāl’s elephant was killed, and he was captured and executed.

Next in 1756, Nazibullā, one of the brothers of the Nawāb of Āroĉ, Muhammad Āli, rebelled against him, occupied one of the Nawāb’s forts and attempted to capture the temple in August 1757, when the English sent a contingent from Madras, he desisted from his attack of the temple, but waylaid many pilgrims proceeding to the temple for the annual festival in September–October and diverted them.

A large Marāṭhā force under commander Gōpāl Rāo engaged itself first in plundering the Cuddapah district, then passed into the Cittoor district through the Kallur pass and marched to attack the temple in 1759. He “ascended the Hill and took possession of the pagoda in March, hoping to realise the income which would be received during the festival in April. Before that feast, the main portion of his force was recalled by Bālāji Rāo (Peśwā), and the small detachment, which was left under the command of Nārāyana Śāstri was easily dispossessed of by Abdual Wahāb from Candragiri. The latter was unwilling to risk the chance of being chastised by the English. He therefore, reported his success to the Madras Government, and submitted a humble request that he might be allowed to farm the revenues (of the temple). His prayer was rejected, and the existing renter was confirmed.” (“North Aroct” District Manual by A. F. Cox, revised by H. A. Stuart 1895, p. 73).

On his defeat by Wahāb, Nārāyanaśāstri went to the Poligār of Karakambāḍi lying to the east of Tirupati, whose duty was to guard the temple with his men, obtained his help and reoccupied the temple in August. A contingent of 200 sepoys and 15 Europeans was sent from Madras to dislodge him, but on its arrival in Tirupati it was found to contain only 80 caste Hindus who could ascend the Hill and enter the temple. These men alone were sent and in the furious fight which took place, a large number of men were killed both within and without the temple, and the surviving sepoys were forced to retreat. The English Commander, Major Calliaud, hit upon a diversion by attacking and burning Karakambāḍi, when its poligār was killed. Then an assault was made on the temple and the dispirited Mahārāṭṭas retreated with Nārāyanā Śāstri. The renter was reinstated.
Abdul Wahāb, brother of the Nawāb of Ārcot, disappointed at not being allowed “to farm the revenues” of the temple by the English, attempted an attack on Lower Tirupati, but abandoned it on the rumour of the advance of an English force, occupied the fort of Candragiri and bided his time for a good chance. At that time in October 1758, the French Commandar Colonel Bussy, coming from Hyderabad to join Count de-Lally in an attack on Madras stopped at Tirupati, seized the English Company’s store and threatened him to hand over the temple revenue to himself. Then both the brothers of Nawāb Muhammad Āli, Nazibullā from Nellore and Abdul Wahāb from Candragiri, joined Bussy and followed his army. Being disappointed, Wahāb returned to the fort of Candragiri.

In 1763 Nizām Āli, the Subbādār of the Dakkan, invaded the Carnāṭic, and on appeal from the Nawāb of the Carnāṭic, Muhammad Āli, the English sent a force. The two armies met on the plain of Tirupati, “but the whole of the Nizām’s host decamped in the darkness of the night and passed Kāla-hasti in their precipitate flight towards Nellore.”

During the second Mysor war, Haidar Āli invaded the Carnāṭic and in the course of his campaigns took possession of the Cittoor fort. The Pōligār of Cittoor and the Zamīndārs of Kālahasti, Kārvēṭnagar and Vēṅkaṭagiri supported Haidar Āli. In 1780 Abdul Wahāb, the brother of Nawāb Muhammad Āli, who was holding the fort of Candragiri, handed it over to Haidar Āli. But Haidar Āli was too conscientious and regardful of religiosity to make a raid on the Tirupati temple from Candragiri. In the words of Wilks, “Hyder’s more than half Hindo propensities had induced him to grant unqualified indemnity to the sacred temple of Tirupati, only 9 miles distant from Chandergerry, to the extent of not even interfering with the payment of a tribute to Mohammad Āli for similar indemnity.” This impression of Wilks of Haidar Āli’s conduct towards the Tirupati temple quoted by Dr. S. K. Aiyyaṅgār in his “History of Tirupati,” Vol. II, pp. 534–35, was interpreted by him on p. 552 of the same volume that “It was only Hyder Āli who seems to have been a shining exception, when as Wilks states it, he left the temple entirely to itself with its revenues and payments as they were,” indicating that Haidar Āli did not interfere with the administration of the temple. Sri V. N. Śrīnivāsa Rāo in his “Tirupati Śri Vēṅkaṭēśvara-Bālāji,” p. 164 endorses this interpretation by remarking that “It must be stated to the credit of Hyder Āli, that he did not interfere with the temple or its revenues but allowed its institutions to continue as before,” and adds “From the list of Amulḍārs furnished elsewhere, we see that one ‘Anikala Narasia’ managed the temple on behalf of Hyder for two years from 1782 to 84,” while on page 182 under Note IV (a)-List of
Amuldar, Mackenzie Vol. XXV, p. 76-ff. as item 15, it is noted "During the disturbances of Hyder Áunikala Narasia managed from Plava to Soobacrot under the Bahader"... 2 years, 1781–1783." This clearly shows that Haidar Áli, though he did not interfere with the affairs of the temple and behave himself as an iconoclast, held possession of it through an Amuldar or manager and appropriated its revenue of about a lakh of pagoda each year.
CHAPTER 24

ACQUISITION AND ADMINISTRATION OF Vēṅkaṭēśvara'S TEMPLE BY THE ENGLISH EAST INDIA COMPANY

In the course of the Carnātic wars which commenced in 1744, the English Company acquired portions of the Carnātic from the Nawāb of Árcot, together with the assignment in 1748 of the revenue from Vēṅkaṭēśvara's temple; and on the close of the fourth Mysore War in 1799 and after the deaths of Nawāb Muhammad Āli in 1795 and his son in 1801, the Company made an agreement with Muhammad Āli's second son Azām-ul-umara in July 1801, "by which he handed over the whole of his authority over the Carnātic land, accepted a stipendiary allowance of one-fifth of its estimated revenue for the support of himself and his family."

Thus with the acquisition of the Carnātic, the English Company became its possessors and masters together with the temples comprised in the territory. The lands and villages granted to Vēṅkaṭēśvara by the Hindu rulers, their subordinates and private donors from the 7th Century onwards up to the middle of the 16th Century, till the end of the reign of Sadāśivārya, would have formed an integral part of the Company’s possessions, without having been differentiated and distinguished as the villages belonging to the temple as its property. This would have been an universal case of appropriation by the Company of villages relating to all temples in South India endowed to them by the heretofore indigenous kings and others. Its adverse effects would have been the stoppage of the numerous festivals instituted for Vēṅkaṭēśvara including the 11 Brahmōtsavams and some other festivals, the almost daily festivals and the hundreds of daily food-offerings of different varieties provided by donors, due to the non-receipt of produce from the previously endowed villages and lands.

"From a manuscript in the Mackenzie collections, entitled 'Kyfeat of the boundaries of Tripetty' which contains a quaint map, showing the limits of the temple estate, prior to the Muhammadan conquest," Śrī V. N. Śrīnivāsa Rāo in ch.II of his book, p. 168, draws an outline of the Tirupati estate comprising villages owned by the temple which seems to have been contained between the Zamīndārs of Vēṅkaṭagiri, Kālahasti and Kārvētinagar
on the east and the south, and fully occupying the Candragiri taluk towards the west and part of the Cuddapah district on the north. This estate is said to have contained 187 villages, out of which only one village was in the actual possession of the temple, 2 villages in the possession of the Pedda-(Senior)-Jiyaṅgār, 2 of the Cinna-(Junior)-Jiyaṅgār, 16 of the 4 families of the Nambis (Arcakas), 13 “assigned to Ācārya-puruṣas, Head gollār, agrahārāms and Śrātrīam villages granted on favourable rent, Cirtanūr and Malūr,” 4 of two Mahants, and 3 of “other Ināmārs,” totalling 40 villages, while 124 villages were in the occupation of Pāḷēgārs (Pōlīgārs) and Zamīndārs and the scion of the Maṭṭa family of chieftains, 5 villages in the occupation of the Karakambāḍi Pāḷēgār, resident of the village, but doing duty as “Pāḷēgār of Tirupati,” 5 villages of Kṛṣṇāpuram Pāḷēgār, also on duty as “Pōlīgār of Tirupati” (there is a stone-manṭapam adjoining the old 1Municipal office building in Tirupati known as the “Kṛṣṇāpuram Ṭṭhāṇa,” in which probably his guards were stationed in those days at the west end of the town on watch and ward) 9 of Māmaṇḍūr Pāḷēgār, 1 of Mogarāla Pāḷēgār, 16 of Kāḷahasti Zamīndār, 36 of Kāṛvēṭṭinagar Zamīndār, 34 of Nāgapaṭṭala Pāḷēgār, and 18 of Maṭṭa chief (Ibid., pp. 170—171). These Pāḷēgārs and Zamīndārs were assigned the villages to maintain watchmen and guard the temple and the town from any kind of attack. On the path-way to the Hill from Tirupati there is a spot called the 2Māmaṇḍūri-mīṭṭa’ (high-ground) which was probably the guard-station of the Māmaṇḍūr Pāḷēgār in addition to his primary station at Māmaṇḍūr itself.

It is not known when the 187 villages of the Tirupati estate were distributed among the permanent servants of the temple and among the guarding agents. There is no reference to it in the inscriptions at all.

In addition to these 187 villages of the Tirupati estate lying around it on the four sides, there were scores of villages granted to the temple by kings, chiefs, noblemen and others in the different provinces of the Vijayanagara empire on various occasions during its prosperity and prominence; but there could be no account of them in the Mackenzie collection. They would have formed an integral part of the territory of the Nawāb of Ārcōṭ from 1748 and later on the English Company from 1801.

1 At present A.P. State Co-op. Bank is housed in the old Municipal Office. Adjoining it, a small image of Hanumān is being worshipped in the Kṛṣṇāpuram Ṭṭhāṇa. Very recently five beautiful idols were installed in that stone manṭapam viz., Ādinārāyaṇa, Anaṭṭanārāyaṇa, Acyutanārāyaṇa, Vṛṭanārāyaṇa and Vēṅkaṭānārāyaṇa.

2. Māmaṇḍūri-mīṭṭa, otherwise called the 7th mile, is in the half way of both the foot-path and old ghat-road to Tirumalī. A police out-post is located there even now to guard the pilgrims. A plastered Prasana Āḍjīṇēya (18°) was erected there very recently along with the Garuḍa in Alipiri i.e., on 23-8-1980. — Gopi krishna
A short informative note is excerpted by Śrī V.N. Śrīnivāsa Rāo on p.173 of his book, stating that, in the cyclic year Bhāva, Śrīnivāsācārī, an Amuldār of Vēṅkaṭēśvara’s temple who functioned in his capacity as the manager for over 30 years from 1744 to 1762, 1763 to 1764 and from 1769 to 1781, acquired a piece of land in Tirucānūr, formed it into a Śrōtriyam (village inhabited by Brāhmaṇas) divided it into 26 shares and granted them to 26 Brāhmaṇas with libations of water. The Bhāva yvar would have corresponded to 1755.

Later on in Ĥēvilmēbi (1778 A.C.) “The famous Brāhmaṇin governor of the Subhā, of Āroṭ and revenue minister under Muhammad Āli ‘Rājā Bhirbul Rāyōji collected the amount of the cavallies of the above mentioned villages and built an Agrahāra of 26 houses round the sacred pool, Padmasarōvar, of 26 vrittis, which he granted to the Brāhmaṇins as Dhara-Datt.”

[In the Padma-Purāṇa of the Vēṅkaṭācala-Māhātmyam and in certain inscriptions, too, 108 Brāhmaṇa families, created by Sage Śukra, are mentioned and three heads of the families were represented on the committee of management, the Sthānattār of Vēṅkaṭēśvara’s temple. The reason and the occasion for the fresh formation of an agrahāram of 26 Brāhmaṇas and the grant of 26 shares of the land are not furnished. Perhaps it was to resuscitate the dwindled survivors of the 108 families after the Muhammadan ravages or to add 26 families to the old 108 families in the village.]

Savāl-Javāb-Paṭṭi:—After taking charge of the temples the English Government at Madras appears to have instituted an enquiry into the assets and liabilities, income and expenditure, food-offerings of each day and special occasions, religious services and festivals, service holders of permanent and hereditary nature and their emoluments and obligations, and other kindred matters, and also relating to the origin, history, religious persuasion of the temple, and the different deities contained in it, and a survey of all major, minor and subsidiary temples in Tirumala, Tirupati and Tirucānūr. A questionnaire was prepared and the answers to them were furnished by the different functionaries of the temples and these were compiled into the “Savāl-Javāb-Paṭṭi.”

The questionnaire called for information, after due enquiry, on 14 points relating to the various temples under its administration situated at Tirumala, in Tirupati and in Tirucānūr, such as (1) whether the dharmam (services) carried in each of the temples was in pursuance of any grant by the Sarkār (the English Company Government); or (2) through endowments or payments by private donors, temple servants, Zamīndārs or Pālēgārs; (3) how this income or contribution was being collected; (4) whether any staff was entertained for the collection and what expenses were incurred therefor; (5) whether there
was possibility of improving the particular institution; (6) whether the temple or shrine was built of stone or of mortar or of both and the extent of each in the case of the prākāra walls, the garbha-grham (sanctum sanctorum), antarālam (flooring), mukha-maṇṭapam (front portico), kalyāṇa-maṇṭapam (marriage apartment), mahā-maṇṭapam (bigger outer portico) and the other maṇṭapams; (7) the different categories of the temple staff, their respective duties or services in the worship of the Deity in that temple, how many times a day the pūja was being performed and for what length of time; (8) what punishment was meted out for default in their duties; (9) its income and expenditure in detail; (10) there were some government servants on the staff of the temple and they were amenable to the discipline of the manager to whom the questions were addressed for replies; so, the information called for in this question was whether the men of the Dharmakarta (executor of the charities) pilfered the articles supplied to the temple by him and whether any deficiency occurred in them for offerings; (11) whether the income derived by the Dharmakarta was being paid to any members of the staff, and under what authority or document; for a charity required to be protected and perpetuated; and not to be damaged: accordingly the income of each one should be applied to its specific purpose; (12) under whose management the temple then was, who built it, in what capacity the then Dharmakarta functioned, under whose authority its income and expenses were ordered, what the actual income and expenditure were and whether the charities were being conducted in accordance with the original terms; (13) whether the dharmam is in the hands of others than the progeny of the originator, or inaugurated by men in service; if either the outsiders or the descendants enjoy the share of the paditaram (articles for offerings) and paḍi (vada, laḍḍu, cake and such baked or boiled in ghee edibles), to ascertain how they happened to enjoy them and under what authority; and (14) if any temples and satrams (free food-serving houses or merely rest-houses) existed in the Tirupati Taluk not being managed by anybody at all, a list of them should be furnished.

This questionnaire was issued in Fasli 1227, i.e., sometime in 1818-19 A.C., and the answers to the questions with the 14 auxiliary points relating to 19 religious institutions were compiled in Fasli 1228 on 14th August 1819 A.C., by Alabdu Gōviḍa Rāo, Seristadār of the Taluk Office. He had called for particulars from the several individuals connected with the institutions, consolidated them and made his report together with certain tabular statements. At that time Tirupati appears to have been the head quarters of the Taluk and Cittoor of the District.

In Fasli, 1211 (1801—2 A.C.) a “Kaimkarya-paṭṭi” (a list of hereditarily permanent servants and of a few temporary men like those on muster roll)
with the names of the incumbents, their services and their emoluments, was

got prepared for once; perhaps immediately after the temples along with

the region were assigned to the English East India Company in July 1801 A.C.,

by the Nawab of Arcot. Subsequently in Fasli 1230 (1820—21 A.C.) a similar

Ka'mkarya-paṭṭi was compiled and signed by A Rangā Rāo, Seristādār:

R. Subbā Rāo, Tahnādār and another on 2nd October 1820 A.C.

Simultaneously with the “Savāl Javāb Paṭṭi,” prepared on 14th August

1819 A.C., was also got compiled the: “paimāyiṣṭ” account of the Deities of

images enshrined in the several temples and shrines in Tirumala, Tirupati

and Tirucānūr, and of the various temple buildings and pavilions together

with their measurements, signed by the local Karṇams (village accountants)

and by the then Seristādār Alabdu Gōviṇḍa Rāo on 14th August 1819 A.C.

Besides these compilations, a “Dīṭṭam Book” prescribing the quantities

of provisions for offerings to the Deities and Āṭyārs each day at different
times, on special occasions in the week, fortnight, month and year, together

with the quantity and the order of distribution was also composed at that
time. This became the standard for later times, even up to the present day.

A fourth record, the Bruce’s code, relating to the administration of the

temple was also prepared.

Savāl-Javāb-Paṭṭi

1. Veṅkaṭēśvara’s Temple:— Relevant to the “Savāl-Javāb-

Paṭṭi,” Śrī Veṅkaṭēśvara’s Dēvasthānam was taken up as the foremost temple

and the replies were furnished as related to it. Its income as the cost of pro-

visions sanctioned and cash payment prescribed by the Sarkār (English Com-

pany Government) was 7997 pūli-varāhās, 3 mailis and 6 kāsus, plus 6074

pūli-varāhās, 9 mailis and 49 kāsus being income to the service-holders from

lands granted to them, plus 2935-41-12 being the dharmam or charities con-
ducted by private donors, temple-servants, merchants of the Śetti

community, Zamindārs and outsiders, totalling pūli 17007, maili 8 and kāsus 67.

The income of the temple from Kuṇuka (donations) and ārjitam (pres-
ccribed fees collected for food-offerings, festivals, vehicular processions and

other services) on behalf of the Sarkār (perhaps through its agent or farmer)
is stated to have been 34458 pūli, 16 maili and 77 kāsus, and from Inām lands
leased out to temple-servants was 6074 pūli, 9 maili; 49 kāsus, totalling 40532
pūli, 26 maili and 46 kāsus; and from the agents of the dharmams was 2935
pūli; 41 maili and 12 kāsus; aggregating 43468 pūli, 22 maili and 58 kāsus.
From the first total, it is seen that 80 kāsus made 1 maili, and from the aggre-
gate that 45 maili were equivalent to 1 pūli-varāhā.
There was no separate staff for the collection of this income. Pilgrims visiting the temple offered their gifts directly, and these were credited to the cīttā (account book ledger). The agents of Mātabaru Šēik Sāhēb who had collected donations paid them to the temple under particular categories as per the desire of the grhasthas (family men who donated the money); and, after deducting their expenses for collection, the net amount was credited to the cīttā.

There was also the dharmam conducted by Raghōji Bhōnsle and others of the northern country. From the stipulated amount of 14,000 Nārāyaṇapēṭa rupees, equivalent to 3500 pūli-varāhās, pūli 1146-11-20 (Rs. 4585) had to be debited towards ornaments to Śrīvāru, i.e., Vēṅkaṭēśvara, and pūli 511-11-20 (Rs. 2045) towards expenses of gardener's salaries, 2 men waving fly-whisks before God, for camphor, free feeding, for offerings to subsidiary Deities, for Arcana with recitation of 1008 names of the God and presents to the chief personage and to the grhastas bringing the money; and for offerings daily, fortnightly and during the Brahmoṭsavam for different offerings, vehicles, flowers, oil for lamps, ablutions and other charges. The net balance was stated to been 1507 pūli and 10 kāsus.

Charities were also conducted through other Dharmakartas.

In the reply to item no. 5 it was reported that the whole taluk of Velagarala was an Inām area to the temple, that the income from it was not being received, that no information was available regarding Ināms available in other taluks, and as they had to be brought to account, it was suggested that the Tahsildārs of the Taluks might be ordered to collect the amounts and to remit them to the Pārūpatyadār with their specific purpose so as to enable the Pārūpatyadār to carry on the charity.

Another suggestion also was made therein that, as the Pārūpatyadār was the single executive officer on Tirumala, and that, if he fell sick, there should be an assistant to him to discharge his duties, and that, therefore, an assistant might be sanctioned.

A third suggestion was offered, too. It was stated that while the temple authorities petitioned to Pūrṇayya Sāhēb, the Mahisūr-karta for the assignment of a flower-garden for supply of flowers for the worship of Śrīvāra (Vēṅkaṭēśvara), during his visit in Fasli 1227, (1818-19A.C.) he ordered the allotment of a garden and that two gardeners were engaged; and sanction was sought for their salary, whereby another garden also could be laid for adequate supply of flowers for worship.

The answer to the 6th question noted that the temple was built of stone and that the measurements of the sanctum floor and the maṇṭapam and the prākāra (surrounding wall) were recorded in the Paimāyiṣi account.
The answer under item 7 furnished the designation and names of the personnel attached to the temple and their pertinent duties. The entire staff comprised 92 servants, both major, minor and temporary incumbents.

The keys of the Bangaru-vâkili, the golden front door of the sanctum between the two Dvârapâlas, and of the jewellery boxes were in the custody of the Jiyaṅgâr, (as they are even today), while the keys of the lattice door inside and of the boxes of jewels of daily wear for the Deities in charge of the Arcaka were with the Arcaka. The doors of the temple were opened at 8 o'clock in the morning. A little time before that hour a temple Peon would go to fetch the Jiyaṅgâr from his matha to the temple together with the keys, and another Peon to the Arcaka to fetch him. The Pûrupatyaḍâr and other functionaries in the sanctum were present at the door at the time. When the Bangaru-Vâkili was unlocked, the Arcaka, the Ekângi and the Golla (servant of the cowherd class) would go in; shutting the door behind them, set right the akhaṇḍa light (of the lamp pan filled with ghee), open the lattice door and then open the front door, when the Jiyaṅgâr would enter, hand over the small plate with lighted camphor to the Arcaka who waved it before Vēṅkaṭēśvara. Meanwhile the Suprabhâtâm (prayer waking the God in the morning) was stated to be sung by the member of the Tâḷâpâka Annamâcârya's descendants. By 9 a.m. the Tômâla-Sêva and other pûjas were over, and the first Naivēdyam, with the ringing of the big bell, for the first time was offered, followed by further pûja and the second Naivēdyam with the food-offerings of the dharmams and the final hârati (waving lighted camphor). Then at the close of the day's worship and offerings, the pilgrims were let in for the Darṣanam (view, sight) of God.

But after the enumeration of the personnel of the temple and the sketching of their duties under question No. 7, it is again stated, at the end of it, as the account of the pûja of Śrīvâru, that the first pûja, i.e., of the morning, should commence at 9 o'clock and within that hour the Tômâla-Sêva should be finished; that the Naivēdyam of mātra, dadhyo-duanam, bakâlābhât, cappīḍi-prasâdam i.e., śuddha-annam (cooked rice alone) should be offered by 10 a.m. and thereafter the pilgrims should be let in for Darṣanam up to 12 noon. Then the second pûja for the noon should be done by 1 o'clock followed by the offerings for the second time, denoted as the "second bell," (while the first morning offerings were called the "first bell," ) with alaṅkâram-annam (more cooked rice), sūpam and rasam (red gram and soup) and pâyasam (cooked rice mixed with milk and sugar). Again in the night by 8.30 p.m. the Tômâla-Sêva should be over and at 9 p.m. the offering of rice-cakes, moḷagû-ıldığıram (cooked rice sprinkled with pepper, and salt added to taste and mixed with ghee), paramânnam (cooked rice mixed with jaggery of sugar-cane) known as tiruvîsam, and śuddha-annam should be
provided to the Deity; then the pilgrims should be afforded *Darşanam*; and by 10 p.m. the *maṅcapu-sēva* (service of putting the Image to bed) should be over. For all the services and functions in the temple, the respective functionaries should be present and render their services. This shows that in the day *Darşanam* time was after the first *Naivēdyam* only once between 10 a.m. and 12 noon.

Then a big cup would be placed at the entrance to the sanctum and the *Pārupatyadār* would stand at the Baṅgāru-Vākili, accost the pilgrims who brought larger sums of *kānuka* (presents), seat them, receive the money, count it, tie it up in a cloth bundle, seal it, and send the pilgrims with the sealed bundle into the sanctum for *Darşanam* with the help of a peon to see that the sealed bundle of money was put into the cup placed near the sanctum. After *Darşanam* those pilgrims who offered the *kānuka* would be given God's *prasādam*, such as *vada* (cake of black gram). At the end of the *Darşanam* time, all the sealed bundles of money and jewels and separate coins put into the cup by pilgrims would be brought into *Raṅga maṅtapam* outside the Baṅgāru-vākili and entered in the registers of the *Pārupatyadār* and of the *Jīyaṅgār* and tied into bundles, and seals of the temple, *Jīyaṅgār* and the *Pārupatyadār* would be affixed to them, and the *ārjitam* (income) statement would be prepared, and signed by the *Pārupatyadār* and the accounts clerk of the *Jīyaṅgār*. Then the *kopperagi* or *hundi* (receptacle for offerings) would be tied up, the guards at it instructed to look after it carefully and thereafter the *Pārupatyadār* would go home, when the lattice door would be locked by the *Arcaka* and he would also go home.

At 8 p.m. the *Arcaka* and the *Jīyaṅgār* would go to the temple along with the temple peons and perform the night *pūja* within 9 o'clock together with *Naivēdyam*. Then pilgrims would be let in for *Darşanam*. At the close of the *Darşanam*, would take place the *Maṅcapu-sēva* (service of putting the Deity to bed on a cot) by 10 p.m. Thereafter the inner lattice door would be locked by the *Arcaka* and he would go home; and the Baṅgāru-vākili would also be closed and locked, and over the lock the different seals would be affixed.

In the temple the *Jīyaṅgār*, or his assistant the *Ekāngi* was required to light the camphor and hand over the *hārati* plate to the *Arcaka* for waving it before the Deity, and also flowers, garlands, cloths and other articles for decoration of God.

The *Pārupatyadār* would receive the *kānukas* from pilgrims in the night *Darşanam* time also and secure them by adopting the same procedure as in the noon.
Of the 7 Ācārya-puruṣas, the member of the Tōlappācāri's family conducted Vēda-pārāyaṇam during the pūja in the temple daily and during processions of the Deities and brought 3 vessels of water from the Akāśa- ganāga-tirtha through his agent and received the tirtham first among the seven, carried on the recitation of the Maṇtra-puṣpam and the Sahasra-nāma during Arcanā and the other six Ācārya-puruṣas recited the prabaṇḍham.

The Sāma-Vēda reciter not only recited the Sāma-Vēda daily but also supplied the Yajñopavīta (sacred thread) triad on each Friday for the wear of Viṇkaṭēśvara, as stipulated by certain pilgrims. This presentation of the Yajñopavīta and its wearing was inaugurated by Tāḷḷapāka Pedda-Tirumalācārya in March 1532 A.C., (Vol. IV, No. 14).

The peon of the palle community with the Pārupatyaḍār would go on errand at the bidding of the Pārupatyaḍār. Another peon, working in the Ugrānam (provision stores) collected the coconuts and betel-leaves offered by pilgrims, sold them at the market rate and credited the sale proceeds to the Sarkār (Government account). He was on guard with weapons during the processions of the Deities.

The Golla-cārvākāru attended on the Tahsildar together with 20 men along with the officer's peons, untied the sealed sacks containing kānukas and other articles received from Tirumala at the time of their parakāmanī (sorting and verification) and kept ready merchants for the purpose; and after the parakāmanī, he retied the articles in the sacks, sealed the sacks and placed them in the boxes. Further, during, the processions of Gōvindarāja and Rāmaśvāmi (Śrī Rāma ) and on their proceeding for pārveṣṭa and tīrthavāri (hunting and ablutions) he mounted guard, perhaps along with his men, bearing arms.

The elephant stall contained 14 men, with one dārōga (supervisor), 4 mōhuts (drivers), 4 gadēkārs (lance-bearers), and 5 fodder-suppliers; the horse stable had only 3 horse keepers; and the fodder-suppliers to the cattle were only 3 men. The number of animals is not mentioned, but from the number of men employed, it would appear that 4 elephants and 3 horses were maintained and they were kept in Tirupati, and taken out in the processions of the Deities for ostentation. In times of festivals in Tirumala, they were moved there for processional splendour.

As the answer to question no. 8, regarding default, it was stated that no action was taken against persons who absented themselves on account of illness, that a slight punishment, such as a fine, was inflicted on persons for minor faults, and that cases of serious offences were reported to the Huzūr and were dealt with according to their orders.
Under item 12 of the questionnaire the answer was made that the *Vēṅkaṭēśvara Dēvāsthānam* was a very ancient institution, *anādi*; that originally He appeared to Brahma and Brahma performed His *puja*; then He manifested Himself before *Toṇḍamān Cakravarti* (emperor) who accordingly built His temple; and that, therefore, the income and expenditure of those times could not be known. Later on in the Śālivāhana-Śaka year 939 cyclic year *Piṅgala*, was born the great personage *Bhāṣyakāra* (Śrī Rāmānuja), and he, in his day regularised the *Kāṭla* (service of worship and offerings of food) in all the *divyadēsas* (divine centres of Viṣṇu worship). He arrived at this place also, assumed the position of its *Dharmakarta*, constructed the *gopuram* (tower), *prākāram* (high surrounding wall) and other structures, and used to conduct the *dharma*, so was it said. It was also stated that the present *Jiyāṅgār* was in the succession of his disciples, and his income was being separately noted. It was further mentioned that the expenditure incurred under different heads from the days of the Nawāb was scrutinised and the *tasadik* (routine expenditure) was prescribed and that it was being carried on accordingly.

2. GŌVINDARĀJĀ'S TEMPLE:—Next it dealt with Gōvindarājā's temple as the second temple of importance. Its income as prescribed by the *Sarkār* towards cost of provisions and extra cash was 563 *puli*, 28 *mailli*, and 40 *kāsus* and from land lease and *kānuka* lease was 26 *puli*, 2 *mailli*, and 66 *kāsus*, totalling 589 *puli*, 31 *mailli*, and 26 *kāsus*; and the receipts from the *dharma*la agents, temple servants, merchants and others were 131 *puli*, 35 *mailli* and 14 *kāsus*; and this last item, together with the *kānuka* and *ārjitem* (fees collected for food-offerings and vehicular processions) leased out monthly being 900 *puli*, showed an apparent aggregate income of 1057 *puli*-varāhās and 38 *mailli*.

The revenue from *kānukas* offered by pilgrims from various places and *ārjitem* from them for offerings was being farmed each year, and the farmers were paying their lease amounts to the *Sarkār* through its staff.

The agents for the *dharmams* were supplying provisions for offerings on the stipulated days in the festivals and thus discharged their trust.

No salary was paid to the *Meṣlam* (piper troupe) and the *Golla* (cowherd class) servants, but they were being paid by the lessee of the temple *kānuka*. Hence the pipers rendered service only during festival days and in the evenings on ordinary days, and not at all times of *puja* in the temple. So it was proposed that pay might be sanctioned and included in the *tasadik* (approved list of expenditure) such that the pipers might be enabled to play music in the temple at all the times of the *puja*.

In this temple the *vimānam* (dome), the *gopurams* (towers) and other edifices are said to have been built of bricks and mortar. The temple contained
two adjoining enclosures, the inner one and the outer one, of which the outer one had many *maṇṭapams* (stone-pavilions). All these were included in the *paimāyāti* account.

Out of the four *Arcaka* families functioning in Vēṅkaṭēśvara's temple, two families alone had the right of *puṭa* in Gōvindarāja's temple by turns. The two *Jīyaṅgāras*, the senior and the junior, as also their assistants, the *Ekāṅgis*, had duties in this temple also, as well as the seven *Ācārya-puruṣas* (religious and spiritual teachers). The category of honorary, unsalaried and hereditary servants of the temple comprised the above three classes of individuals, the person reciting the *Sahasra-nāma* (one thousand and eight appellations of the Deity during *Arcana* worship), the *Adhyāpaka* (reciter of the prabandham), the *Jyōṣi* (astrologer), the *Purūhitā* (priest), the *Golla-cārvākār* (head of the cowherd-class servants), the *Palle-cārvākār* (head of the palle-class servants), the *Kaikāla* (weaver-class servant), the *Kāmāṭi* (wood-worker), the *jīnigiri* (painter) and the *Darji* (tailor, stitcher), the *Bokkasam-Sabha* man (incharge of cloths, bed, cot and other things) and the *Tēvākula* man (cook); and they numbered 27 persons.

The salaried men were only eight and included one *Mudra-manīṣi* (stamper of impressions of *Cakra* and *Saṅkha* on fore-arms, supervisor-manager), one Umbrella-holder, one *Sātāni* (*Ṣattāda-Śrīvaśnava*) tying flower-garlands, two Gaurugōḷju men (blowing horns), one Flower-supplier, and two *Tiruvidhi-men* (sweepers).

Most of the functionaries under the first category were the registered servants of Vēṅkaṭēśvara's temple and rendered service in it also.

The charges of the maintenance of the elephants and horses and their *mahuts*, grooms and others though generally stationed in Tirupati, were met by Vēṅkaṭēśvara's temple.

One man of the *Palle-cārvākār* stood guard at the entrance door under the *gōpuram* (tower). The *Golla*, peon was required to help the lessee of *Kānuka* in collecting the money-offerings from the pilgrims. During processions of the Deities in the major festivals the peons of the *Golla-cārvākār* and the peon of the *Palle-cārvākār* accompanied the processions, bearing arms. The tailor decorated the car in the festival with the cloths, repaired them when necessary and kept them safe in his custody. The painter painted the wooden images of the *sārathi* (driver of the chariot), the lions and the horses. The *kāmāṭi* (carpenter) executed minor repairs to the car and conducted it safely in procession during festivals.

The *puṭa* routine in Gōvindarāja's temple was the same as in Vēṅkaṭēśvara's temple, but the timings were in advance. When the temple servants called
at their residence, the *Arcaka* and the *Jiyanār* with one *Ekāngi*, followed them with the keys to the temple at 7 a.m. and in the presence of the *Mudrāmanishi* and others, the outer door of the sanctum was unlocked with the key brought by the *Jiyanār*, and the inner door was unlocked by the *Arcaka*, and the *Ekāngi* and the Kaikāla peon entered along with the *Arcaka*, set right the lamp and examined all articles inside to see if they were safe. Then the *Jiyanār* entered. The *pūja*, comprising *Tōmālasēva* and *Arcana*, followed by *Naivēdyam*, was completed, within 9 a.m. Then the pilgrims were let in for *Daršanam* when the lessee would collect the *kānuka* from them and deposit it in a small box. This *Daršanam* time extended upto 12 noon when the midday *pūja* would be performed; and the food-offerings arranged for by the pilgrims through the lessee would be made to the Deity, and handed over to him for delivery to the concerned pilgrims. Then the *Arcaka* would lock the inner door and go home, and the *Jiyanār* and others also go to their places. At 7 o’clock in the night, the entire staff would be present and the night *pūja*, *naivēdyam*, *daršanam* for *pilgrims* and bedding to the Deity were finished by 10 p.m. The *Jiyanār* had the front door locked with the key in his hold and took the key to his *Matha*.

In this temple, the shrine of “Yādava-Perumāḷḷu” otherwise called *Pārthasārathi* (Charioteer of Arjuna’s car in the Mahābhāratha war, *Śri-Kṛṣṇa*) was constructed in the days of the *Rāyalu* (an emperor of Vijayanagara). Later on, *Bhāsyakāra* (the *Vaishnava* religious teacher Rāmānuja) got the Idol of Gōvindarājāsvāmi from Citrakūṭa alias Cidambaram, built the shrine and its adjuncts and installed it. As greater spiritual faith was exhibited towards Gōvindarājāsvāmi, *pūja* continued to Him. The reason for non-performance of *pūja* to Pārthasārathi was that, being made of plaster. It was slightly deformed.

3. SĀLA-NĀCCIYĀR’S SHRINE:—The third Deity taken into account was Śāla-Nāncāramma. The allowance to Her from the *Sarkār* towards provisions was 18 *pūli*-2 *maili*-54 *kāsus* and cash payment was 6 *varāhās*, total *varāhas* 24-2-54; and the *dharmam* of the *Ubhayadārs* (donors) was *pūli* 8-26-41. The individual presents by pilgrims of one rupee and above to this shrine were appropriated by the lessee of Gōvindarājāsvāmi’s temple, and any sum below one rupee pertained to the *Paricāraka* (one of the cooks rendering service in this shrine). The *Ubhayadārs* supplied provisions for offerings in the festivals. This shrine was built of stone and partly of plaster. The clerk of the *Arcaka* of the Gōvindarājāsvāmi temple performed *pūja* to this Deity between 7 a.m. and 10 a.m. Half a seer of cooked rice was offered *Naivēdyam* at the two times. During the festival in it for 7 days, the entire staff of Gōvindarāja’s temple co-operated for its performance.
This Idol of Śrī Mahālakṣmī with four arms, originally installed in a
shrine to the north of the Yādava-Permāḷḷu temple and facing south during
the days of the Rāyalu, was removed from that place and re-installed in the
śāla (a portion of a building, at the south-west end of the mukha-mañṭapam)
after Bhāṣya-kārā consecrated Gōvindarājāsvāmī; hence she came to be
known as Śāla-Nāṅcāramma (Śāla-Nācciyār).

4. ŚŪḌIKKOḌUTTA-NĀCCIYĀR’S SHRINE:—The next shrine of
delineation was that of Śūḍi-koḍutta-Nāṅcāramma (Nācciyār) as the fourth
institute. The Sarkār allowance for it towards the cost of provisions was
pūli 39-16-19 and the lumpsum kānuka was 32 pūli; and the amount for the
ubhayams was pūli 18-5-62; the total income thereby was pūli 50-5-62. As in
the case of the Śāla-Nāṅcāramma’s shrine, in this shrine also the kānuka offered
by pilgrims of one rupee and above was received and credited by the farmer
of the kānuka of Gōvindarājāsvāmī’s temple; and sums of less than a rupee
went to the share of the Arcaka. This shrine was built of stone and partly
of mortar. The clerk of the Arcaka attended to both pūja and paricārakam.
Pūja was conducted between 10 a.m. and 12 noon in the day and from 7 p.m.
to 10 p.m. in the night. Both day and night half a measure of cooked
rice was offered in this shrine from the offerings prescribed for Gōvindarājā-
svāmī’s temple. This shrine was said to have been constructed in the time of
the Bhāṣyakārā.

5. ŚRĪ KŌḌANDA RĀMA’S TEMPLE:—The fifth institution des-
cribed was Śrī Kōḍanda Rāmasvāmī’s temple in Tirupati. The Sarkār al-
lowance as the cost of provisions was pūli 145-38-0 and receipts from land
lease and major kānuka were pūli 80-4-2; and receipts from ubhayams
from agents of dharmams were pūli 71-8-42, total income being pūli 151-12-44.
Out of the Kānuka realised in this temple, the temple Od’gam-vāru (service
renderers) appropriated a part and the balance was utilised for fuel. The
phāski (paśika, morsel of the offered food) to be issued by the temple cooks,
being in vogue in the temples in Tirumala and Tirupati and in Gōvindarājā-
svāmī’s temple, was farmed by the cooks (tēvākulavāru) and they paid the
lease amount to Guṇḍappa and Venkaṭarāo, the Dharmacartas of this temple.
Further, in accordance with the arrangement made by the local men and
outsiders, by men bringing provisions and by merchants in Fasli 1199 (1790-91
A.C.,) and approved and ordered by the Nawāb Sāḩēb and given effect to by
Mustajāru (executive officer, administrator) Raghunāṭhācārī, the phāski
was being continued. This lease amount having been collected on behalf
of the Dharmacartas Guṇḍappa and Venkaṭarāo, was being partly paid as
salary to the temple staff and the balance was being expended for the temple.
A separate account was maintained for it; and it did not come into the
account of income and expenditure of the Sarkār.
This was an ancient temple. It was built of stone and the vimānam and the gōpuram were built of mortar. Pipers were a desideratum.

Its staff comprised an Arcaka, a clerk of the Bokkasam people, and a cook, two golla men and a gardener. The Arcaka performed pūja from 7 a.m. to 9 a.m. and offered the Naivēdyam of mātra and dadhyādanam, and then performed the midday pūja from 10 a.m. to 12 noon followed by Naivēdyam, then the night pūja from 7 p.m. to 9 p.m. offering Naivēdyam of alamkāraṁ and puli-ōgiramu and then arranged the maṅcapu-sēva (service of putting the Deity to bed on a cot), thus bringing the day’s service to an end, tīrumānam. The Bokkasam clerk supplied water for Abhiśekam (ablutions), prepared the candanam (sandal paste) and cleaned the vessels for the pūja. The cook prepared the food-offerings. The Golla brought all provisions to the temple, and also guarded the temple. The gardener supplied flowers for the pūja.

Janamējayarāja of the lunar race established the temple and the Deity. Ayōdhya-Rāmānujayayaṅgār constructed the prākāram and the gōpuram in the time of the Rāyalu. In Fasli 1226 (1817–18 A.C.) a new Vīmānam (dome over the sanctum) constructed and Kuṁbhābhiśekam (ablutions with vesselfuls of water) was performed for its consecration.

6. ŚRĪ KRŚNASVĀMI’S SHRINE IN TIRUCĀṆŪR:—The sixth temple considered was that of Śrī Krśnasvāmi of Cirutānūr. The allowance from the Sarkār as the cost of provisions was pūli 32-25-57; and towards ubhayams from donors was pūli 3-15-55. This shrine was built of stone and it was brought to account as an auxiliary of Śrī Padmāvatī-Devāsthānam.

The Arcaka, the cook, the servant bringing provisions, the Dharmakarta and Krśnapuram Pālegār’s talāri (watch-man) of Śrī Padmāvatī’s temple functioned in this shrine also. The Arcaka performed the morning, noon and night pūja first in this shrine, and then to Padmāvatī. The cooks prepared the Naivēdyam for Śrī Krśna along with that for Śrī Padmāvatī, and His Naivēdyam was first offered and Padmāvatī’s Naivēdyam was offered next.

This shrine is an ancient one. When Śuka-Mahāṛṣi was performing tapas on the bank of the Svarnamukhi river, Śrī Krśna and His brother Balabhadravāmi (Balarāma) in Their pilgrimage arrived at the place; he retained Them there and worshipped them, and created 108 men out of his mind and deputed them for the pūja of this Krśna’s shrine and for service of Śrīvāru (Vēṅkaṭēśvara in Tīrumāla). Their family men rendered pūja in Krśna’s shrine. To these pūjaśris belonged Cirutānūru as an agrahāram and a certain Śrīnvāsaśācārīlu among them formed an agrahāram for others too. The builder of this shrine was not known.
7. ŠRĪ PADMĀVATĪ'S TEMPLE, TIRUCĀṆŪR:—The seventh temple dealt with was that of Šrī Padmāvatī in Čiruṭānūr (the popular name of Tiru-cuka-nūr, Šrī Śuka-Puri). The allowance for provisions at their cost was pūli 80-17-19, amount of land lease was 66-23-26, and lease amount of kānuka was pūli 57-8-60, total amount being pūli 204-4-25; and the income from agents of dharmaṁs was pūli 368-2-ālī 35-kāsūs 9. The amount of kānuka offered by local people and outsiders was being utilised for dipārādhana (daily lamp-lights) and for pūja and other items on successive Fridays.

The pipers of the temple were not paid any salary, and were not endowed with any Inām (tax concession or tax-free) lands, but were given a little prasādam (food offered to the Deity) which did not suffice for their sustenance. Therefore they did not render service during the pūja at the three times of the day. Piping during the pūja at the three times each day was a requisite. Moreover this place was a great religious centre where daily worship, and special weekly, monthly and annual festivals and rites were conducted. Hence, if pay was sanctioned for the pipers, everything would go on well.

There were two Dharmakartas in this temple and they received the provisions and issued them to the cooks for preparing the food-offerings. There were an Arcaka and a Bokkasam man and a cook. Besides these persons, there were also the employee of the Kṛṣṇapuram Pāḷgar, who brought the sāmāns (provisions) from Tirupati, cleaned them and issued them to the cooks; the pipers and the village accountant.

The Arcaka performed the morning pūja from 8 a.m. to 10 a.m. the noon pūja from 11 a.m. to 12 noon, and the night pūja from 8 p.m. to 10 p.m. inclusive of the bedding of the Deity. There were special worship on Fridays (apparently abhisēkam, ablutions) and a procession of the Deity.

This temple was constructed in the time of Toṇḍamān-Cakravarti. About 55 years ago in the cyclic year Tāraṇa (about 1764 A.C.), the army of Nizām Daula made an incursion into this village, demolished this temple and deformed the main Idol. Then in the next year pārthiva (1765 A.C.) the managers of the temple, with the permission of the Mustajāru (administrator) Vaidyula Tirumalarāvu, approached Dubāsh Vāca Nārāyaṇapilā in Cennapaṭṭam (Madras) and they reconstructed the prākāra (shrine), prepared a new main Idol and installed it, and got back the old Processional Image and other Images secreted in the Nammāḻvār's temple in Tiruci (Tirucinnopoli), more probably Tirupati, and replaced them in the temple.

8. SŪRYA-NĀRĀYANASVĀMI'S SHRINE, TIRUCĀṆŪR:—The eighth shrine described was that of Šrī Sūrya-Nārāyaṇasvāmi in Čiruṭānūru.
There was no grant to this shrine from the Sarkār. Provision for ration was pūli 6-33-60 and lease amount from land was pūli 3-28-10, totalling pūli 10-16-70. The Inām land was enjoyed by Arcaka Paṭṭu-Tātācāri of Kōdanḍa-Rāmasvāmi’s temple in Tirupati and his clerk performed pūja to this Deity for one time only.

This was an ancient institute. When Tirumala Vēṅkaṭēsvara performed tapas at the Padma-sarovara (pond) in contemplation of Pādmāvatī (Goddess) a golden lotus sprouted from the pond; and to enable its buds to bloom, sunlight was needed and Sūrya-Nārāyaṇasvāmi (Sun-God) emanated. It was built of stone.

9. KAPILEŚVARASVĀMI’S TEMPLE, TIRUPATI:— The ninth shrine delineated was that of Kapileśvarasvāmi.

The allowance for it from the Sarkār was pūli 50-11-20, and there was no contribution from dharmams. There was no Dharmakarta for it.

Its Garbha-grham (sanctum), Raṅga-maṇṭapam and other parts were built of stone. The pradakṣiṇam (circuit around the sanctum), mahādvāram (big gateway) and pillars were of wood.

An Arcaka and his clerk functioned in the temple. The guarding of the temple was the responsibility of the Karakambāḍī Pāḷṅgār. One pūja was being performed.

The Deity, Kapileśvarasvāmi, revealed Himself to Kapila-Mahāmuni. He was self-revealed. It was an ancient temple. It was not known who built it before the time of Tōṇḍamān-Cakravarti.

10. HANUMAṆṬARĀYASVĀMI’S SHRINE, TIRUPATI:— The shrine was that of Hanumāṇṭarāyasvāmi (Aṅjanēya) on the way to the Kapilatīrtham.

Mustajāru Śrīnivāsācāri had the Idol sculptured for installation at Vēḍāntapuram Agraḥāram. There was no pūja to It at that place, and further the village suffered from a fire accident; hence the villagers brought it from their village and stationed it on the way to the Kapila-tīrtham. At first a Bairāgi (Virāgi, a vagrant recluse of north India) was performing Its pūja. A guja-rāti of Madras came for the Darṣanam of Vēṅkaṭēsvara forty years ago (about 1780 A.C.). He built the shrine with wooden pillars; and in Fasli 1209 (1801 A.C.) Sāmi Şeṭṭi, the clerk of the Mustajāru at that time, sanctioned the ration, and the English Company, on its assumption of management, approved it, and it was in force, viz., pūli 20-4-13.

11. SAṆṆĪVARĀYASVĀMI’S SHRINE, TIRUPATI:— The eleventh shrine noticed was that of SaṆṆīvarāyasvāmi (Aṅjanēya as having brought the
Sañjīva hill with the life-giving herb) standing in the north-row 1 opposite to Śri Hathirāmji Maṭha in the High Road or Gândhi Road in Tirupati. The Idol was originally kept in the same vacant maṇṭapam without pūja. In Fasli 1204 (1795 A.C.) Amir Kēsari Singh consecrated it and procured sanction for its ration which was approved and continued by the English Company.

12. MAṆAVĀĻAMAHĀMUNI’S SHRINE, TIRUPATI:—The twelfth shrine was that of MaṆavāḷa-Mahāmuni, situated to the east of Gŏvindarājaśvāmi’s temple, beside the north entrance.

Sarkār allowance: for it was pūli 2-22-8 and lease amount was pūli 3-3-41; its other income was pūli 34-1-29; making a total of pūli 37-4-70.

Its sanctum and maṇṭapam were built of stone, and its circuit and kitchen were built of bricks and its pillars were of mud. Its pūja was conducted only one time a day.

Its Dharmakarīta was Ācārya-Puruṣa Viravalli Appalacārlu who was succeeded by Viravalli Añāgan Varadayya. About 400 years ago he built a shrine in his Inām land, beside the shrine of Sīndhūra (red powder-smeared)-Hanumantarāyasvāmi (Āñjaneya), (may be the one at Bhavāni Nagar) on the way to Kapila-tirtham, and consecrated him. As the suburb at that place became destroyed, his descendant Kōṇappācāri brought it 200 years back and installed it in a shrine constructed in a maṇṭapam outside of the second prākāra of Gŏvindarājaśvāmi’s temple in the Sannidhi street.

13. NAMMĀĻAVĀR’S SHRINE, TIRUPATI:—The thirteenth shrine, dealt with was that of 2 Nammāḷvār situated in the north row of the north street of Gŏvindarāja’s temple at Tirupati. The allowance to it from the Sarkār was pūli 13-2-0. It was built of stone. There was no Dharmakarīta for it. One time pūja in the day was performed and a lamp was lit in the night. This temple was constructed by Kōṇēri Mahārāya.

14. VEDĀNTAX-DESIKA’S SHRINE, TIRUPATI:—The fourteenth shrine related to Vēdānta Dēśika. Its allowance from the Sarkār was pūli 9-28-8, and land lease amount was pūli 8-33-60, and the money for the ubhayams was pūli 4-13-8. Its Dharmakarīta Tāṭacāri performed pūja once in the day. The maṇṭapam for āsthānam (levée) when Gŏvindarājaśvāmi was brought

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1. There is another Āñjaneya’s shrine also, adjoining this, to the west of T. T. D. “VAKULA” building.
2. This Nammāḷvār’s shrine with its surrounding maṇṭapams is a mini-campus. At first it was used as Rāmānujakūṭam. Then it served as High School, Oriental College, Hostel, Oriental High School, Convent School etc., and now it is being converted into T. T. D. Museum along with the 1000 pillared maṇṭapam hall at Tirumala (26-12-1980).

— Gopi krishna
and placed in it, was a big one. About 400 years back the great-grandfather of the then pūjārī, Māḍabūṣi Vīrarāghavācārī, built the sanctum with wooden pillars, paved its floor and installed Dēśika and performed his pūja by means of donations. Then about 100 years ago Brahmatāntrasvāmi constructed a spacious maṇṭapam in front of it on the north side and added a four pillared maṇṭapam in front of it. About 60 years ago Mustafārū Śrīnivāsaśāstrī constructed the sanctum and its walls and paved the floor and sanctioned the allowance to it from the Sarkār. The pūjārī at the time of this record, Śēṣādri Ayyaṅgār on behalf of Māḍabūṣi Tāmarapu Tātācārīlū, laid the circuit round the sanctum with pillars. This shrine had Inām land for ubhayams.

15. UL-ĀLVĀR'S SHRINE:— The fifteenth shrine was that of Ul-Ālvār in Gōvindarājasvāmi temple. The allowance for it was for oil for the lamp of pūli 0-40-24. The clerk of the Arcaka of Gōvindarājasvāmi temple performed pūja in it once in the day and again in the night. The Paricārakas were Kaṇḍāla Appalācārī and Gōvindācārī and served by turns. Four round tablets of cooked rice were offered in the day and night from Gōvindarājasvāmi's temple. The Processional Image of this Ālvār was kept in the south side of the circuit around Gōvindarājasvāmi's sanctum (pradakṣīṇam).

15. (a) THREE MUDAL ĀLVĀRS:—The shrine of Peri-Ālvār, Toṇḍaraṭippaṭi-Ālvār and Tiruppāṇi-Ālvār was considered as a subsidiary one. The service to these three Ālvārs pertained to Kaṇḍāla Appalācārī and others, together with the service in the shrine at Alipiri (Aḍippaḍī, the lowest step in the flight of steps leading to Tirumala) of Peri-Ālvār. These were ancient shrines. About 300 years ago Rāmasvāmi Mahārāyalu built the shrine and the gopuram (tower) and the prākāram (surrounding wall). About 150 years back, when a Lāla came here, the great-grand-father by name Appalācārī of this paricāraka Appalācārī brought the images of the two Ālvārs, Peri-Ālvār and Toṇḍarappadi-Ālvār to Gōvindarāja-Paṭṭāna (Tirupati). The image of Tiruppāṇi-Ālvār was seized by the panicamas (Harijans), while the main idol remained in the old shrine. Slight disfigurement happened to Tiruppāṇi-Ālvār and Toṇḍarappadi-Ālvār, and there was no pūja for a long time to the main idols. Gōvindācārī, with the permission of the Sarkār, installed them in the south maṇṭapam in Gōvindarājasvāmi temple, provided wooden doorways and arranged for their offerings and lamp lighting.

15. (b) TIRUMAṆGAṆAIYĀĻVĀR'S SHRINE:—The next ancillary shrine dealt with was that of Tirumāṅgai-Ālvār situated to the east of the road to Kapila-tīrtham. It was in ruins. Its management was that of the Cinna-jiyaṅgār. It was said to have been constructed by Kṛṣṇarāyalu. There
were no residential quarters near it, and, therefore, about 50 years ago the Processional Image was brought and kept with peri-Ālavār and others; and, in combination with them, it received pūja, nāivrādyam and dipārādhana. The main idol was disfigured.

15. (c) KULASEKHARĀLVAR'S SHRINE:— Then the shrine of Kulasekhara-Ālavār was noticed also as an ancillary shrine. It was said to have stood to the *west of the road to Kapila-tīrtham, having been built by Ayōdhyā-Rāmānuja Jiyaṅgāru. It was managed by the elders. This shrine, too, having been far from the town and having been ruined, its Processional Image was brought and placed in the shrine of Peri-Ālavār. Bōyis (forest-dwellers) were rendering service in the shrine. Pūja was conducted to it along with the other images.

16. TIRUMALA NĀMBI'S SHRINE:— The shrine of Tirumalanaṁbi in Gōvindarājasvāmi's temple was next treated as the sixteenth one. Its allowance from the Sarkār was pūli 1-38-67 and the amount for ubhayam on behalf of Tōllappācārī was pūli 25-12-49. The service in it related to Tōlappācārī and the pūja was done by the clerk of the Arcaka of Gōvindarājasvāmi temple once in the day and again at night. Round tablets of cooked rice were provided for him from Gōvindarājasvāmi's temple.

17. KURATTALVAR'S SHRINE:— Then Kūrattālvar's shrine was dealt with as the seventeenth institute. Its ration amount from the Sarkār was pūli 3-39-0, and from lease of lands it was pūli 23-12-53, total pūli 27-6-53. The Arcaka's clerk performed pūja in it once in the day and again in the night, and Kūrattālvar Anantācārī rendered other service in it; and during both times of worship, four tablets of cooked food were offered. During the reign of Vēṅkaṭapatirāyalu, his guru (religious teacher) Doḍḍācārya Bhaṭṭaru, a descendant of Kūrattālvar, constructed a shrine and installed an idol of the Ālavār in his own Agraḥāram with the assistance of his relations and also installed the idol of Tirumalaiśey-Ālavār in the Agraḥāram known as Bhakti-sāra-puram which later on became ruined. Then in the time of Mustajāru Raghunāthācārī, when Sayidu Mahammadu Khān visited this place, Kṛṣṇa-mācārī of the Bhaṭṭar's family handed the sāsanam (writ, probably an order for transference) to his son-in-law Māḍabuṣi Gōvindācārī, who in the cyclic year Kilaka, transported the two idols to a maṇṭapam in Gōvindarājasvāmi's temple and consecrated them.

18. BHĀSYAKAR'S SHRINE:— Bhaṣyakāra's (Rāmānuja's) shrine was the eighteenth one next considered. Its allowance from the Sarkār and

* It might be the place where an elementary school is being run in the NGO's colony, K T. Road. The existing maṇṭapam might have been the abode of the Ālavār.

— Gopi krishna
by ubhayams was pūli 38-4-32. The pūja in it was conducted by the Arcaka in the noon and in the night with the offering of four tablets of cooked rice, and other service in it was rendered by Venāpuram (Vaṅgipuram?) Rāghavācāri on behalf of its honorary Dharmakarta Pedda-Jīyyāṅgāru; and the pari-cāraka was the recipient of the offered rice tablets. The shrine was constructed by Kaḍiya-Yādavarāyalu, and Bhāṣyakāra’s relation and disciple Eṃbāru installed Bhāṣyakāra in it.

19. TIRUMAṆGAIYĀṆ,VĀR’S SHRINE:— The nineteenth shrine next described was that of *Tirumāṅgai Aḻvāru. Its allowance from the Sarkār was pūli 4-14-61 and through ubhayams the amount was pūli 5-33-32, the total being pūli 10-3-13. The Arcaka’s gumāstā (clerk) performed the pūja in the noon and in the night and offered four tablets of cooked rice. The Kāṅḍāla family man did other service in the shrine on behalf of its Dharma-karta, Cinna-Jīyyāṅgār, and received the rice tablets after offering, as his share. This shrine stood to the east of the road to the Kapila-īrtham and was in ruins. It was said that it was constructed by Kṛṣṇarāyalu. Being ruined and solitary without human habitat nearby, the Processional Image was brought and lodged in the Peri-Aḻvār’s shrine, wherein, along with the other Aḻvārs’ images, pūja was performed to it. The main idol was disfigured.

It was noted at the end of the document that the total number of Dēvas-thānams dealt with was nineteen, since those of Peri-Aḻvār and the two others, of Tirumāṅgai-Aḻvār and of Kulāśekhara-Aḻvār, were grouped under the fifteenth shrine of Uḻ-Aḻvār, probably for the reason that these shrines were ruined and their main idols were maimed and their Processional Images were lodged in Peri-Aḻvār’s shrine, which is situated at the entrance to Gōvindarāja’s temple on the north-side, adjoining its second prākāra wall on the east.

PAIMARYISĪ ACCOUNT

The Paimāyiṭi account of the different temples and other buildings, also prepared in Fasli 1227 by the Kānams of the respective places in the Maha-rāṣṭra language, and signed by them and by the Seristadār of the Taluk Office, Alabdu Gōvindarāvu on 14th August 1819 A.C., furnished the denominations, measurements and utility of the various apartments and structures in the different temples at that time.

1. VĖNKAṬEṢVARA’S TEMPLE:—In Vēnkaṭēṣvara’s temple in Tirumala, it notices the Garbha-grham (sanctum sanctorum) with the Vimānam (dome) over it, the Antarālam (walls or roof) and the Mukha-maṇṭapam (front

* This deserted shrine even now stands beside the T. T. D. Administrative Office on the K. T. Road. It is dealt as 15 (b) and again as 19 separately.

— Gopi krishna
portico) as item No. 1, then the mañcapu-sēva-grham (the apartment in which the cot is suspended from the ceiling for the bed of the Deity), next the Śrī Rāmacandraśvaṁi-sannidhi (the high pial where Śrī Rāma was stationed), adjoining it on the east Mukha-antarāla-mañtapam (front terraced or walled portico) and lastly the Rānga-mañtapam (a pavilion for public show of functions and services to the Deity, the unwalled mahāmani-mañtapam) with an inner circuit (to pradaksiṇam) commencing at south-east and passing around the sanctum from the dōlu-mañtapam (for the play of the drummer and pipers) and ending on the north-side with the shrine of Sēna-Mudaliyār and the adjoining exit mañtapam. All these together form the central shrine.

To the south east of this group, stands the Svayam-pākasāla or Mēl-pōtu (kitchen); from this westwards upto the Kalyāna-mañtapam (pavilion for the performance of the marriage of the Deity) is a passage with a line of 10 stone pillars in front and three rooms behind, one for the lamp-lighter, next the Yāgaśāla (Sacrificial room for oblations to the Fire-God); and the third in charge of Mehtāji Sāhukār. The Kalyāna-mañtapam is said to comprise a thin sculptured double-pillared Siṁhāsana (seating)-mañtapam, a small shrine for lodging Malayappasvāmi (Processional Image) during the Brahmotsavam, and a small Garbha-grham behind it. All these stand on a high platform to the south of the Vimāna-Pradaksiṇam (corridor around the central shrine with the Vimāna (dome) over the sanctum).

The platform on the western side of this corridor is said to contain rooms (1) for Raghōji Bhonsle's pallaki (palanquin) and Vāhanālu (vehicles), (2) for the vāhanālu of the Naḍigaḍḍam family men, (3) Surapuram state's Vāhanams and other things, (4) Veṅkaṭagiri Rāja's prasādam distribution, (5) in Paṭḍagala family's charge, and (6) room for extraction of civet oil.

On the platform to the north of the Vimāna-Pradaksiṇam were rooms occupied serially by the cooks, the Mysore state for provisions, the Maṭla chief's people, the Kaikōla servant, Vagapaḍi (offered panyārams), Tāḷḷapākam musicians inscribed copper-plates, Sabha-ara for keeping the Deities' cloths', Bhāṣyakāra's shrine, mañcapu-ara (room for keeping the Deity's cot), the Kānuka-ara (room for keeping donations from the pilgrims), and the Bokkasam people's panyāram room, the sandal-grinding room, temple-prasādam-keeping room, and to its south at the east end the shrine of Yōga-Narasimḥhasvāmi.

At the south-east corner between the inner door-way under the smaller tower and the kitchen stands Varadarājasvāmi's shrine.

In the second circuit, the Saṃpaṅgi-Pradaksiṇam around the inner prākāra commencing from the guards-gate at the entrance under the bigger front tower, it first refers to the statues of Acyutarāyalu and Kṛṣṇarāyalu beside the
east prakara wall, then on the south-side it locates the room for torches and the room for keeping Mysore state's vehicles, next Raṅganāyaka's kitchen and His shrine with a Vimānam of plaster over it and a Simhāsana-маṇḍapam of four slender posts in front of it, adjoined it on the west the Pīndīsāla (rice flouring room), then an unclosed maṇḍapam; on the west side the store-room with a small shallow well of oozing water called Virajā-nadi at its entrance; on the north side the panyāram preparing kitchen, the Yamanōttara where flower-garlands are tied and last the Suvarṇa (golden) maṇḍapam with four storeys. To the west of this is noted the Rajita (silver)-maṇḍapam. In the midst of the Suvarṇa-maṇḍapam adjoining the entrance gate is the maṇḍapam in the north portion of which the three forged statues of Kṛṣṇarāya and his two queens are noted to have been installed and in the southern portion the statues of Acyutarāya and his queen.

The darvāja (entrance gate) is noted to be 33 feet from east to west, 21 feet from north to south and 15 feet high, with the gōpuram of three tiers of plaster surmounted by Kalasams, (small ornamental vases) of 33 feet in length from east to west, 21 feet in breadth from north to south and 51 feet in height.

It mentions the Tirumalarāya-maṇḍapam as containing 54 pillars and built in three stages, comprising the upper most Simhāsana-maṇḍapam (for seating the Processional Images) of black stone of 6×6 square feet with a Vimānam of plaster supported by four small pillars; the lower second maṇḍapam with 30 pillars and measuring 33 feet from east to west in width and 39 feet in length from north to south; and the third lowest one with 16 pillars and in extent 24 feet high, 33 feet long from north to south, and 30 feet broad from east to west; and its pillars are beautifully sculptured.

It then refers to the Dhavja-stambham-maṇḍapam in front of the Tirumalarāya-maṇḍapam with the gilded flag-staff and the Bali-pīṭham.

To the north of it is mentioned a brick maṇḍapam of four pillars with cast images of Tōḍramallu and others installed in it (Tōḍaramallu).

Between this Tōḍramallulu's (the family) maṇḍapam and the pūla-bāvi (the well into which the flowers and garlands on removal after decoration are deposited so as not to be worn by any body) it specifies, on the east side, adjoining the Suvarṇa-maṇḍapam, the Rajita-maṇḍapam, and behind the Tōḍaramallu-maṇḍapam, the four pillared maṇḍapam of 9×9 square feet containing the image of Vēṅkaṭapatirāju.

2. GÖVINDARĀJĀ'S TEMPLE:— In treating of Śrī Gōvindarāja-svāmi's temple in Tirupati, the Paimāyiṣī account states that the temple is a stone structure and faces east: that its sanctum measures 15 feet east to west 21 feet north to south, and 12 feet high; that the figure of Śrī Gōvindarāja-
svāmi is in a lying posture resting on the Śeṣa-tālpa (bed formed of the body of the serpent Ādi-Śeṣa) with its septenate (seven parts) hood covered with gilded copper plate extended over His head as shelter; that it was formed by embedding the stone image brought from Cītrakūṭam (Cidambaram) and also a Sālagrama (the small black stone, procured from the river Gaṇḍakī wherein are produced these stones in various shapes, and those with good and auspicious marks are worshipped as the embodiments of Viṣṇu) and by plaster from head to foot, and overlaid with silver plate from the pit of the stomach to the feet; that above His pit was sculptured a figure of Catur-mukha (four faced Brahma); and that there are a stone image of Śrī Dēvī (Lakṣmi) facing east, at His feet on the north side; a stone image of Bhū-Dēvī (Goddess of Earth) on the north side facing south; and two stone images of the Rākṣasas Madhu and Kaṭṭabha in a standing position at the north-east corner of His feet. In its deambulatory (pradakṣiṇam, circuit) at the north-east corner Śena-Mudaliyar’s shrine is said to be situated and the Kānuka room at the south-east corner.

Adjoining Śrī Gōvindarājā’s shrine on the south is noted the shrine of Tiruvandi-Yādavapurumāḷ (cowherd Kṛṣṇa), which is an ancient one but has no pūja. Two idols of Kṛṣṇa and His Consort are shrouded in it.

It is further related that in Gōvindarājā’s shrine are lodged the Processional Images of Saṅjīvarāyavāmī enshrined in the east street opposite to the temple and in the north street, i.e., the High Road, near the Bazaar street, and Paṭṭābhi-(anointed, crowned)-Rāmasvāmī (Śrī Rāma) and His brother Lakṣmaṇa brought from the Pēta-gūḍi (the suburban temple of Tirumaṅgaí-Aḻvār alias Jiyyaṅgār gūḍi, on the road to the Kapilā-tīrtham).

The pradakṣiṇam for these two joint shrines is said to be 66 feet long from east to west, 34½ feet long from north to south, and 12 feet wide, with 30 pillars.

To the south-east of the Raṅga-maṇṭapam the kitchen is noted to be situated; to the west of it the flooring room; on its west side the shrine of Mēnjan-Vēṅkaṭēśvara of a stone image to the west of this shrine the room containing the images of the four Aḻvār, viz., Pedda (peri) Aḻvār, Tirumaṅga-Aḻvār, Kulaśekhara-Aḻvār and Toṇḍarapadi-Aḻvār, together with the images of Kodaṅḍa Rāmasvāmī (Śrī Rāma holding the bow), His Consort Sitādēvī and His brother Lakṣmaṇa; next to it the Yāgaśāla and by its side the Kalvāṇa-maṇṭapam with a Vīmānam for the presiding Deity underneath, with a shrine of Vēṅkaṭēśvarasvāmī in front in the east and a shrine on the south of Nammāḻvār together with Gaṅḍendra-Varadarāja (Viṣṇu who graciously released the elephant-lord from the clutches of the crocodile) along with Lakṣmī both mounted on the Garuḍa-vehicle.
On the east abutting the prākāra wall a long maṇṭapam of the ankaṇam, about 5 or 6 feet wide spacci, containing the room of the Bokkasam people at the north-east corner, next to it the Kānuka room of the lessee of the Kānuka, then the room of the palle people keeping their articles, to its south and opposite to the Bali-pitham the shrine of Sahjīvarāyavāmi, and over its mukhamaṇṭapam in a chamber of 6 × 6 × 8 cubic feet is enshrined the statue like the figure of *Akkanna made of bricks and mortar. (He was the chief-minister of the last Gōlkonda Sultān Abdul Hasan Qutb Kháh from about 1675 to 1687 A.C., with his brother Mādanna as the Governor of Candragiri-Tirupati).

The first prākāra wall is stated to enclose all the above structures, its length on the east (similarly on the west) being 234 feet, and on the north (as well on the south) being 183 feet, and height of the granite stone portion being 22 feet and of the coping with brick and mortar of 2 feet, total height being 24 feet, with a thickness of 3 feet; and the inner gateway in the east-wall and opposite to the Tiruvandi-Yādavaperumāl’s shrine is said to be 24 feet towards cast, 27 feet towards north and 10½ feet high with a surmounted gopuram of 24 feet in height.

Outside the second enclosure to the north of the outer entrance is stated to have stood the Pārupatyaḍārū maṇṭapam of 18 feet eastward and 22½ feet northward. Probably the office of the Pārupatyaḍār of Vēṅkaṭēśvara’s temple was held in this maṇṭapam at that time.

Adjoining the outer (second) prākāra wall on the east and to the south of the outer gateway is situated Lakṣmidēvi-maṇṭapam facing east with a pial of 7½ feet in length and with steps to get up, of 19½ feet towards cast and 33 feet towards north, enclosing 8 ankaṇams (spaces) with 8 pillars, the thickness of the stone wall on the west and south being 4 feet and height being 10 feet.

To this main edifice were added a maṇṭapam on a 4 feet raised pial with 5 pillars of 9 feet to the east, 33 feet to the north and 13 feet high on the eastern side; and a pial of 7½ feet in height in the last ankaṇam on the northern side; by Daḷavāyi Anaṅtappa as his dharmam.

* The statue of Akkanna was being removed and placed in the north-west corner of the northern corridor for public view, after minor repairs with cement. The statue stands with folded hands offering pranām wearing beads and yantrīpavita. With bare body he appears more like an Āḷvār than a Chief Minister. The chamber had been dismantled along with the statue at the time of consecration of Śrī Pārthasārathysvāmi’s temple on 6-3-1977. The original appearance of Akkanna disappeared due to repairs Heretofore there was one ancient statue of an Āḷvār here, removed from its original place of erection in the sanctum sanctorum of Śrī Pārthasārathys and it is missing now, stated to have been transferred to some other place and inview of his being in Śrī Kṛṣṇa’s presence he might be peri-Āḷvār.

— Gopi krishna
To the south of it stand two 4 pillared maṇṭapams and to the east of them the maṇṭapam known as the Gōvardhanagiri-maṇṭapam was constructed by Madhura Vēṇamma.

Then it mentions the two 4 pillared high maṇṭapams to the east of the outer gōpuram of the second prākāra of the temple, of 10×10×25 cubic feet with hooks in the ceiling for suspending chains for a swing for the Deities and with a Vimānam over it of 7½ feet height, adjoining the artificial spring well (fountain) there.

A little further to the east in the central street stands the big gōpuram constructed as the dharman of the Maṭla chiefs. Its lower portion with the passage through it built of stone measures 54 feet to the east, 72 feet to the north, 28 feet high and the passage 13 feet wide. Over it, is the tower of 7 storeys with 2 square doorways in each storey, one on the east side and one on the west side. It was constructed of brick and mortar, and its height is 110 feet. It is slightly damaged at the south-east corner.

Next it describes the shrines and other constructions in the outer or second enclosure of Gōvindarāja's temple. In the south row in order, adjoining the east prākāra wall of the inner enclosure are noted the shrine of Tirumalanaṁbi; to its east the shrine of Bhāṣyakāra (Rāmānuja); adjacent to it the shrine of Kūrattālvār also containing the stationary idol of Tirumuṣi-Āḻvār; to the east of it the spacious maṇṭapam with the garbhagṛham (sanctum), measuring 130½ feet to the east 69 feet to the north and 12 feet high, containing 14 bāvulu (cellars) for holding ghee and oil.

In the north row are the old flour room; to its east the shrine of Madhurakavi-Āḻvār, with a well in front; then maṇṭapams on the three sides of a flower-garden; next to the east the maṇṭapam adjoining the outer gōpuram and facing west with a ground floor maṇṭapam and 8 pillars and of 15 feet in extent towards east and 26 feet towards north, and an upper first floor maṇṭapam of 12 aṅkānams with the figure of the Disc engraved on the stōne of the abutting gōpuram, worshipped as Cakrattālvār, measuring 24 feet to the east, 24 feet to the north and 8 feet high, with 20 pillars and provided with a flight of steps.

The adjoining outer gōpuram in the east prākāra wall of the second enclosure measures 33 feet northwards, 27 feet eastwards and 17 feet high with a doorway on the floor and the tower above of brick and mortar of 33 feet in height; The second prākāra walls are 215 feet eastwards, 181 feet northwards and 24 feet high.

3. Kōdanḍarāma's Temple:— Then it deals with Śrī Kōdanḍa Rāmasvāmy's temple in the northern part of Tirupati. It is of the

* Entirely renovated three years back. — Gopi krishna

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style of saṅga-bāndī, i.e., built of stone, and faces west. Its pūjārī at that time was Paṭṭu Tātācārī. Its garbha-grham is erected with stone, on a platform of two feet in height into a square chamber of 24 × 24 feet and 10 feet high, with a Vimānam above it of 20 feet in height. It enshrines 3 main stationary stone idols of Kōdaṇḍa Rāmasvāmi, Sīṭādēvi and Lākṣmaṇa and 8 Processional Images. On the floor to the west of it are kept four copper images of Viṣvaksena, Āṇjaneya, Nammāḻvār and Bhāṣyakāra. In the snapanā-(ablations) manṭapam on the south side facing north is the shrine of Bhāṣyakāra with two images of stone, one bigger and one smaller, in which are preserved the three Processional Images of Śrī Veṅkaṭēśvara and the Ubhaya-Nāccārulu. His two Divine Consorts and the *Cakram belonging to the temple in Maṅgāppuram situated in the region of the Pākāla-Pālayam; and opposite to it on the other side is the shrine of Sēṇādhipati (Viṣvaksena) facing south.

Adjoining the Snapanamaṇṭapam on the west is the Āsthāna-manṭapam. A prākāra wall of granite stone surrounds the temple, being 345 feet eastwards, 174 feet northwards and 13½ feet high of the stone portion with a coping of 1½ feet of brick and mortar, making a total height of 15 feet. In front of the shrine in the middle of the west prakara wall is a Mahā-dvāram (main entrance gate) of stone, being 24 feet eastwards, 30 feet northwards and 11 feet high, and the gateway 15 feet wide with the gōpuram above it of three storeys rising to a height of 29 feet.

4. NAMMĀṉṉVĀR'S SHRINE:—Then it takes up the shrine of Nammāḻvār in the north street beside Gōvindarāja's temple. It is situated in the north row facing south and was built of stone. Its sanctum contains the stationary idol of Nammāḻvār, his Processional Image and his adoring image of Śrīnivāsa Mūrtti (Veṅkaṭēśvara), and Tiruppāṇāḻvār and his adoring images of Kṛṣṇa, Rukmini and Satyabhāma. To the south of the sanctum is the Āsthāna-manṭapam with the Raṅga-manṭapam in its midst, of 48 feet eastwards, 63 feet northwards and 10 feet high. It is stated that the Taluk Office was held in this manṭapam then. The building is enclosed by a prākāra wall of stone of 114 feet eastward, 285 feet northward, 17 feet high and 3 feet thick.

5. GAṆṆAI-KOṆḌĀṆ-MANṬAPAM:—It mentions the Gaṅgundṛāmaṇṭapam in the Rāmacandrāpuram Street in Tirupati as being used for Śrī Gōvindarājasvāmi. The name of the pavilion is probably a corruption of the biruda Gaṅgai-koṇḍān of Rājendra Cōla—I. It has the halting place for a short while of Gōvindarājasvāmi during His procession in the festivals. In some inscriptions the northern part of the town around Kōdaṇḍa-Rāmasvāmi's temple was designated as Rāmacandrāpuram. In this account it is seen that the limits of this suburb extended up to this manṭapam after which the street is called Gaṅgundṛāmaṇṭapam street.

* May be of Prasanna Veṅkaṭēśvara at Maṅgālampēṭa. — Gopi krishna.
6. AN ĀĻVĀR AND KRŚṆĀː— It also refers to a shrine of an Āḻvār located to the west of the Māḷa-Vāḍa and a shrine of Cenna-Krśṇasvāmī to the south of the Māṭiga-Vāḍa (two Harijan colonies).

7. KAPILEŚVARA’S SHRINEː— In its account of Kapilēśvarasvāmī’s shrine, it gives the measurements of His sanctum as being $6\frac{1}{2} \times 7\frac{1}{2} \times 7$ cubic feet with the self-emanated and an artificial Līṅgam requiring to be firmly implanted with the cementing paste. To the south of the sanctum is a secret room of $9 \times 5\frac{1}{2} \times 6$ cubic feet, containing the Processional Image of the Goddess, and the way to it is from the Goddess’s sanctum adjoining it on the south, but it is shut up with a heavy granite slab and smaller slabs over it and with bricks and mortar above them. Adjacent to the secret chamber on the west in the space of one āṅkaṇam is self-revealed Kapilēśvara. Underneath is an anthill of 3 feet in height and over it are a wooden Kāmadhēnū (divine wish-giving cow), its calf and Kapila-Mahāmuni facing north as their protector. To its south is the shrine of the Goddess Kāmākṣi-amma. In front of them is the Mukha-maṇṭapam with the Naṇḍi (bull) facing Kapilēśvara, the Umā-Mahēśvara image on the north and Sūrya-Nārāyaṇa image and a small Vināyaka image on the south, all the three facing west. In the north passage for circumambulation is located Cāṇḍikēśvara. The Dvārapālakās stand in the outside āṅkaṇam; in its north chamber is Viśvēśvara facing south and in an almyra in the south room are three stone images of Śaṇ-mukha-svāmī (Guha, Skaṇḍa Subrahmanyaśvāmī, Kumārasvāmī) and His two Consorts Vallī and Dēvayāṇa; and in the maṇṭapam is a Līṅgam with a pāṇavattam (a round receptacle for bath-water, milk, and other liquids with an outlet) and a small Naṇḍi. To its west is the pial of mortar with the Dhvaja-stambham (flag-staff) standing in it.

To the south of the Mukha-maṇṭapam lies the Raṅga-maṇṭapam, containing the Idol of Dakṣiṇāmūrti and an image of Nāga (snake) adjacent to its north wall.

On the east the kitchen is located. To its south in the open space a big Naṇḍi of stone reclines facing north. In it are also shrines of Kālabhairava facing west together with His bhakta (devotee) Garuvaḍa, of Sahasra-Līṅgēśvarasvāmī with a Naṇḍi in front, and of Kāśi-Viśvēśvarasvāmī, Vighnēśvara and Kālabhairava with a Naṇḍi in front.

8. VĒṆUGŪṆĀSVAṆĪː— In a maṇṭapam to the south of the Kapila-tīrtham is the shrine of Vēṇu-Gūpālasvāmī, his nose having been maimed, along with Rukmiṇī and Satyabhāmā on either side of Him, and with two Dvārapālakas outside.

9. RAṆGA-MAṆṬAPAM AND LĀKṢṆĪ NĀRĀṆAYĀNASVĀMĪː— To its north stands the Raṅga-maṇṭapam of the Kapila-tīrtham, $6 \times 6$ āṅkaṇams
square of 50 × 50 × 16 cubic feet with 49 stone pillars, with the shrine of the stone Idol of Lakṣmī-Nārāyaṇasvāmī incorporating Lakṣmī in Himself; His nose is a little damaged.

10. LAKṢMĪ-NARASIMHAŚVĀMI IN THE CAVE:— To the west of the west bank of the Kapila-tirtham in a cave is enshrined Lakṣmī-Narasimhaśvāmi’s stone idol facing east, with slight damage to the frame. Steps are laid to descend into the cave.

11. NAMMAṆṆVĀR’S SHRINE:— The shrine of *NammāṆvār, at the entrance to the Kapila-tirtham with his stationary stone idol, is noted to contain the images of NammāṆvār, KūrattāṆvār, Bhāṣyakāra and Nādhamuni-Aḻvār and a small stone image of Śrīnivāsamūrti (Vēṅkaṭēśvara); and, the Processional Image of NammāṆvār to have been transported to Gōvindarājasvāmi’s temple. For want of a door, its entrance was closed with a stone slab.

12. ALIPIRI PĀDĀLA-MANṬAPAM AND PĀRVĒṬA-MANṬA-PAM:— The account also refers to the stone manṭapam at Alipiri (Adipaṭi, the lowest step in the flight of steps uphill) at the foot of the Hill and to the south of the big gōpuram (which was ruined later on) in which the feet of Vēṅkaṭēśvara are engraved in relief on a granite slab on the floor, hence known as the Śrīvāri-Pādāla-manṭapam and to the pārvēṭa-manṭapam to the east of Tirupati beside the road to Rēṇiguiṇa about a mile off.

13. ŚRĪ PADMĀVATĪ’S TEMPLE IN TIRUCĀṆŪR:— In Ciratānur (Tiruccukanur, Tirucāṇūr) the account describes the temple of Goddess Padmāvatīamma. It was built of stone and it faces east. Its sanctum measures 10 feet east to west, 7 feet north to south and 8 feet high, with a Vīmānam over it of 18 feet in height. It enshrines the main stationary stone idol of much beauty of the Goddess in a sitting padmāsana (with folded cross legs), Her Processional Image of like nature, Her another image for bedding on cot, an image of Śrīnivāsamūrti, an image of Alaga=(Alaga-beautiful) Tiruvēṅgaśvāmi (Vēṅkaṭēśvara) with His two Divine Consorts Śrīdēvi and Bhūdēvi on a pedestal under a prabha (arch), an image of Tirumaṅga-Aḻvār, and the three images of Kṛṣṇasvāmī, Rukminī and Satyabhāmā. In the pradakṣiṇam around the sanctum are lodged in a chamber on the north side a main stone idol of Emperumānār (Rāmānuja) and his Processional Image, both facing south; and in the room on the south side a main stone idol of Sāndhipati, and images of NammāṆvār and Garudāḻvār (Garuḍa vehicle). Adjoining the Pradakṣiṇa-manṭapam on the east is the Āsthāna-manṭapam of 5 feet eastward, 36 feet northward and 11 feet high, stationing a decayed horse vehicle covered with gilded copper plate. To its east is planted the Dhvaja-stambham of wood of 54 feet in height with the Bali-pilham to its east,

*This is also a deserted shrine and no idols are found here. Also there is another deserted temple of Śrī Rāmānuja on the big granite rock called Pēṟūru baṉḍa near Tirupati.—G. K.
and a wooden shed is put up over them. To the east of this stands the Raṅga-
maṇṭapam with 16 stone pillars on a pail 4 feet high of an extent of 24×24×8
cubic feet.

14. KRŚNASVĀMI’S SHRINE:— To the south of the shrine of the
Goddess with an interspace of one yard stands Śrī Kṛśnasvāmi’s shrine built
of stone. Its garbha-grham measures 6×6×9 cubic feet. Above its Āsthāna-
maṇṭapam is hung a big bell. The sanctum enshrines the stationary stone
idols of Kṛśnasvāmi (Śrī Kṛṣṇa) with two arms, in padmāsanam facing east,
Balabhadrāśvāmi (Kṛṣṇa’s elder brother Balarāma) with two arms, in padmāsa-
nam, of stone facing north, 3 standing Processional Images of Vēnu-Gōpāla-
svāmi (cowherd Kṛṣṇa holding the flute to His mouth), Rukmīṇi and Satya-
bhāmā and Cakram (the Disc, Viṣṇu’s Sudarśana-Cakra).

15. ĀLAGHU-TIRUVĒṆKAṬANĀTHA’S SHRINE:—To the further
south beside Kṛśnasvāmi shrine stands the shrine of Ālaghu-Tiruvēṅgaṇā-
āthasvāmi (beautiful Vēṅkaṭēśvara) of stone 1 without pūja. The shrine
is in good condition. Its sanctum is 7×7×9 cubic feet. It enshrines the
main idol of Ālagu-Tiruvēṅgaṇāthasvāmi and is provided with a pradaksinam,
with an Āsthāna-maṇṭapam to the east and a Raṅga-maṇṭapam further east
containing a shrine of Garuḍa at the east end.

Opposite to Kṛśnasvāmi’s shrine stands the Mahādvāra-maṇṭapam built
of stone with a tower over it of brick and mortar in decay. It is 13 feet east-
ward, 24 feet northward and 15 feet high. It has stone door-jambs and wooden
doors and an ordinary tower over it of brick and mortar.

The prākāra wall of the entire temple measures 210 feet eastward, 156
feet northward, and 11 feet high and is said to have been built of brick and
mortar. At the present time it is seen to have been built of small blocks of
granite stone; and little higher.

In the middle of the Padma-sarassu is the Nirāli-maṇṭapam. In the month
of Tai (January) the Zamindār of Kārṇēthinagar used to perform the
Teppōtsavam (float festival) in the pond. The lower portion of the maṇṭapam
is 7 feet deep from the foundation under the water and on this elevated floor
was built the maṇṭapam of 12×12×10 cubic feet in extent with 4 pillars
supporting the Vīmānam of 10 feet in height.

On the east bank of this Sarassu (pond) is the Tīrthavāri-maṇṭapam in
which the Goddess is seated on the 9th day of Her annual festival in the
Tamil month of Kārttikeya for tīrthavāri and given ablutions.

1. Śrī Sundararāja svāmi is being worshipped there. Refer page No. 108 ante.
2. Now it is in excellent condition after renovation.

— Gopi krishna
16. SŪRYA-NĀRAYANASVĀMI AND VĒNKĀTESVARA:— To the east of the pond are the shrines of Sūrya-Nārāyaṇasvāmi with 4 arms, and of Vēnkaṭēśvara, both facing west. The latter is $39 \times 24 \times 12$ cubic feet with 24 pillars, and is in good condition; and it is believed to have been the spot where Śrīvānu (Vēnkaṭēśvara) performed tapas (penance) to get back Lakṣmī who had left him.

17. VARADARĀJASVĀMI:— To the east of the village is said to have stood a big temple of Varadarājasvāmi of masonry facing west, without pūja to His big idol, enclosing the shrine of Goddess Perūndēvamma facing east. The stones of its kitchen were used for building the temple of Goddess Padmāvatī.

KAIṆKARYA—PAṬTI

Two Kaiṅkarya-paṭṭis were prepared, one in Fasli 1211 (1801 A.C.,) and another in Fasli 1230 (1820 A.C.). The earlier one of Fasli 1211 incorporated the statements (kaifiyat) furnished by each service-holder, as to the kind of service he did, the emoluments in cash and kind he received, the lands and villages he held possession of and other relevant particulars. It enumerates the particular villages enjoyed by the four families of the Arcakas, the two Jīyāṅgārs and the four Ekāṅgis, the Sarkār Arcaka the Arcaka of Śrī Rāma's temple, the seven families of Ācāryapurūṣās, the Bokkasam Sabha persons, the Tāḷlapākam family, the Golla-cārvākār, the Palle-cārvākār, Mahant Jānaki-dās, Dayārām Mahant of the Balakirām Matham, the Karnaṃs of Tirupati and Mahāpuram, Karakarbhūḍi Pāḷgār, Kṛṣṇapuram Pāḷgār and Māmaṇḍār Pāḷgārs. In addition to the income from villages and lands, the individuals of hereditary tenure of temple service from the Arcakas to the Tāḷlapākam family received honorarium and prasādam. The Jīyāṅgārs and Ācāryapurūṣās were required to feed Vaiṣṇava guests during festivals and also perform ubhayams in the temples and Alīvārs shrines on special occasions, and the latter also to teach students; and those obligations were to be discharged besides their routine daily duty of reciting the prabandham in the temples of Vēnkaṭēśvara and Gōvindarāja. The Bokkasam-Sabha men are not mentioned to have held any villages or lands.

The paid servants of the temple comprised the Uttara-Purupatyadār and 17 others. But there is no mention of the Pārupatyadār in both the paṭṭis.

The Kaiṅkarya-paṭṭi of Fasli 1230 only recounts the Kaiṅkaryams (services) of the several persons, without referring to their lands and villages and emoluments.
The duties of the three Pāḷegārs were to go on rounds in Tirupati up to Kapilēśvara’s temple, establish guard-posts on the different routes to Tirupati, look after the safety of the pilgrims to the temple and of the Kāṇukas they brought.

In a catechetical pamphlet a certain A.Sa-Rāmācāryulu has noted that Major Munro, Governor of Madras, desiring to visit the temple to have the Darśanam of Vēṅkaṭēśvara, came to Tirupati one day, halted for the night, intending to ascend the Hill the next morning. That night Vēṅkaṭēśvara appeared to him in a dream in the guise of one of the Ācāryapurusās, advised him not to go up the Hill, he being a non-Hindu, but return to Madras. He did accordingly. This exhibits Munro’s faith in Vēṅkaṭēśvara which afterwards took shape as a food-offering provided by him to the Deity through the grant of some land. This offering continues to be made to Him during the first bell after the morning pūja.

In the above catechism in answer to the question No. 20 it is stated that food-offerings were provided 60 times each day for which 432 villages near Tirupati had been granted by kings and others in olden days. With the endowment of about 170 villages to the temple functionaries and the wardens of the marches around the Tirupati taluk, the remaining 250 and odd villages must have gone into the formation of the different taluks of the Cittoor and Cuddapah districts. Besides these 432 villages, scores of villages were granted to the temple by kings, chiefs, noblemen and private donors up to the time of the battle of Tālikōṭa in 1565; and these lying in South India up to Travancore and forming part of the regions conquered by the Sultāns of Bijāpur and Gōlkonda, then appropriated by the Nawābs of the Carnātic at Ārcoṭ and ultimately handed over to the English East India Company must have by that time lost the vestiges of Ināms or grants with the boundary stones marked with the Sudarśana-Cakra or the Disc emblem, and must have formed regular parts of the taluks in the southern districts. And the result was the stoppage of the offerings to God 60 times a day and limiting them to 3 times with greatly reduced quantities, once in the forenoon, a second time at noon and the third time at night, as per the dīṭṭam or the schedule of rations.

Further, the income of the temple from Kāṇuka and Ārjitam was assigned to the English Company by the Nawāb of Ārcoṭ as early as 1786 A.C. and the Company farmed it to renters and enjoyed this revenue up to 1843 A.C.
CHAPTER 95

RELINQUISHMENT OF TEMPLE ADMINISTRATION BY THE BRITISH THROUGH ITS TRANSFER TO MAHANTS LEADING TO PROSPERITY

THE Court of Directors in England of the English East India Company strongly resented the participation of the Company's officers and men in the idolatry conducted in Hindu temples by reason of its management of these religious institutions, but apparently to placate the religious sentiments of the people through seeming non-interference in them, ordered its relinquishment of their administration. This order came into effect in 1842-43 A.C., in the early years of the reign of Queen Victoria.

Accordingly Śri Veṅkaṭēśvara's temple together with the auxiliary temples of Śri Gōvindarāja, Śri Kōdaṇḍa-Rāma and Śri Kapileśvara in Tirupati and of Śrī Padmāватī in Tirucānūr was handed over in September 1843 A.C., to the charge of the then Mahant Śrī Sēvādāsa of Śrī Hathirānji Maṣṭha in Tirupati, designated the Vicāraṇakarta (Administrator) of the temples, after the execution of a muccilika (agreement) dated: 21-4-1843 A.C., to carry on the management through successor-disciples, but without any capital to run the administration and to carry on the routine worship and offerings in the several temples. After strong representations a sum of Rs. 5,000 was placed in his hands for the purpose.

It was believed that, out of the annual revenue collected from the temple by the Company through farming its income upto 1843 there remained a balance of 40 lakhs of rupees with it in 1843 A.C. The late Śrī A.S. Kṛṣṇa Rāo, an Advocate of Nellore, who was a member of the Madras Legislature, raised this point a number of times in the Legislative Council in the twenties of this Century and pleaded for the restitution of the amount to the Tirupati Dēvasthānam.  The Government of Madras after giving some vague replies for a time, ultimately denied having any account at all relating to it.

From 1843 to 1933 A.C. six generations of Mahants exercised authority as the Vicāraṇakartas of the Dēvasthānams. The temple inscriptions relate a few services rendered by three of them. The first Mahant-Vicāraṇakarta
Sēvādāsa renovated the Svāmi-Puṣkariṇī enclosing the two major pools, the Śrī Varāha-Tīrtha and the Śrīnivāsa-Tīrtha which comprise the Mārkanḍēya, Agni, Yāma (pertaining to Yama, the God of death or Agastya-Rṣi), Vasiṣṭha (Rṣi) Varuṇa (God of rain), Vāyu (God of wind), Kuběra (God of wealth), Gālava (Rṣi) and Sarasvatī (Goddess of learning) tīrthas (sacred pools), in all 9 tīrthas, in the cyclic year Saumyā, Śaka Year 1771 on Thursday 31st August 1849 A.C. (No. 130 Vol. VI, Part-I). Then he also renewed the float festival for Śrīnivāsa (Vēṅkaṭēśvara) and Śrī Alamēlmaṅgā (Padmāvatī, Lakṣmi) together.

This inscription composed in Sāmśkrit prose is written in Telugu characters, and a copy of it No. 131 is inscribed in Dēvanāgari characters.

The next Vicāraṇakartā, Śrī Mahant Dharmadāsa, the disciple of Śrī Mahant Sēvādāsa renovated the steps of Kapila-tīrtham and the maṇḍapams on its east and west banks in Śaka 1787, Raktākṣi, on 10-2-1865 A.C. (No.133), He is recorded in a Telugu Sīsamālika verse in No. 134 to have constructed the outer entrance gōpuram of Śrī Vēṅkaṭēśvara’s temple, known as paḍikāvali-(guards men on duty) gōpuram together with some maṇḍapams near it, in the cyclic year Bahudhānynā on 11-9-1878 A.C.

In the regime of the sixth and the last Vicāraṇakartā, Śrī Mahant Prayāgadāsa, his brother disciple Rāma-lakṣmaṇadāsa fixed the golden vase over the Vīmāna of Śrī Vēṅkaṭēśvara’s sanctum in the Kaliyuga year 5010, cyclic year Kīlaka, on 30-9-1908 A.C. (No. 135).

GōPāLĀCĀRLU’S ACCOUNT OF SERVICES OF DIFFERENT MAHANT-VICĀRAŅAKARTĀS

The late Śrī M. P. Gōpālācāriar of Tirupati, popularly known as Nalla-Gōpālācārlu, a pensioner of the Dēvasthānam, had compiled a list of services rendered by the successive Vicāraṇakartās.

He noted as the Kainkaryams (services) of the first Vicāraṇakartā Śrī Mahant Sēvādāsa of having provided a gold Pitāmbaram (covering) down to the feet, a gold Yajñopavita (sacred thread), golden Paḍma-pitham (the pedestal of the shape of the lotus flower), gemset ear ornaments, Nāgābhārāṇām (ornament of the shape of the hooded serpent for the upper arms) and a plate of diamonds tied below the crown, for use of the main stationary Idol of Vēṅkaṭēśvara; a Vairamaṇḍi (round head-ornament) of pearls for Vēṅkaṭēśvara’s Processional Image, as also a pearl-set crown and gilded silver coverings for the hands and legs, and a Rājamaṇḍi (head-ornament covering the tied hair) of pearls for each of His two Consorts; a lattice door overlaid with silver-plate at the inmost door-sill called the Kulaśēkhara-pāḍi at the sanctum, providing four silver chains for the bedding cot and silver seats with lions’ heads
on either side for the Processional Images, renovated the inner or Mukkōpi-
prādakṣinām and arranged for the procession of the Processional Images
decorated with Vajra-kavacām (diamond-set gold covering) on the Mukkōpi-
Ekādaśī day through that circuit, but later on stopped it, fearing risk of stampede
of visitors in the narrow passage. He repaired the Svāmi-Puṣkariṇī and
through an under-ground channel arranged for the supply of water to it from
the Pāta-kōṇēru (Acyutarāya’s pool on the west). He prepared a silver-plated
rirucci with makara-tōraṇām, the bigger serpent vehicle and gilded it, con-
structed a new Brahma’s car and a new big car in Tirumala, and repaired the
fallen southern part of the big gōpuram to the east of Gōvindarāja’s temple
in Tirupati. In Tirucānūr he built the Mukhamanṭapam of the Goddess and
gilded the silver coverings of Her hands.

The disciple of Śrī Mahant Sēvādāsa, Śrī Mahant Dharmadāsa, assumed
charge as Vicāraṇakarta in 1864. He provided gold Kiriṭam and coverings
for the hands, golden foot coverings, two necklaces of gold coins (Śāṇāra-
Kāsulū), prepared the big Makara-kaṇṭhi of gold imbedded with gems pre-
served in the temple treasury, valued at 2 lakhs of rupees, a round tablet set
with diamonds and rubies around a big emerald of the size of the palm fixed
in the Kiriṭam (crown), and covered the door-jambs and the wooden doors
with the Daśāvatāra (ten incarnations) figures with gilded copper plate,
hence known as the Baṅgāru-Vākili (golden doorway).

For the processional Malayappa, he re-made the Kaliki-tūrāyī (attached
to the coronet) belonging to the jewels presented by Rāghōji Bhōsle, con-
trived strings of pearls from stock in the treasury pieced together with gold wire,
with the pendant of emeralds and diamonds presented by Mūppanāru-rāṇī,
made a new gold plated Makara-tōraṇām with Gandharvas on either side,
a Sarvabhaṃpāḷa vehicle covered with gold plate, a Sūrya prabhā vehicle with
silver-plate, the bigger and the smaller Garuḍa-vāhanams, Hanumaṇṭa-vāhanam,
horse-vehicle, and Kalpavṛkṣa-vāhanam, all covered with silver plate.

He repaired the thousand-pillared maṇḍapam and converted it into rooms
for lodging pilgrims and the two gōpurams and parts of the prākāra walls,
and some maṇḍapams in the temple at Tirumala. While repairing the yāgaśāla
at the Kalyāṇa-maṇḍapam, it is said that five small sealed vessels of gold
coins were found, relating to emperor Vēṅkaṭapati, Gajapati (Orissa ruler),
Umā-Mahēśvara (impressed with Pārvatī and Śiva), Gaṇḍabherunuḍa (eagle
stamped), Ikkiṛi-varahālu (gold coins of South Kanara) and Śāṇāra-kāsulū,
of the value of nearly two lakhs of rupees. They were taken possession
of by the Government as treasure-trove and kept in the District Court. After
proving from the authority of the Vaikhānasa-Āgama-Śāstra (code of rituals
of the Vaikhānasa mode of worship), the five coinful vessels were got back
by the Dēvasthānam and, were stored in its treasury.
In Tirupati he repaired the sanctum (jaḍi-baṇḍhanam,) strongly re-fixing Śrī Gōvindarāja in position, got gold ear-ornaments prepared for Gōvindarāja and His two Consorts as also gold crowns for Them. He had the stone granary in the Śāla-Nāṅcāru shrine removed, constructed manṭapams from the entrance watchmen’s gateway upto Bhāṣyakār’s shrine, newly made a new shrine for Kūṛattāḷāvar, installed an image of Bhaṭṭar in it, and converted the flower-garden in the north row into a room for keeping vāhanams (vehicles). He prepared the bigger and the smaller Śēṣa-vāhanams, Gāruḍa-vāhanam, Hanumāṇta-vāhanam, Harīsa-vāhanam (swan), horse-vehicle and the Bhōgi-tēru (car used for procession on the day of Bhōgi festival in January for Gōvindarāja with Āṇḍāḷ.)

In Śrī Rāma’s temple in Tirupati, he performed the jaḍi-baṇḍhanam (implanting firmly) of the three main Idols, set up the Dhrava-stambham (flag staff) with gilded round plates, made gilded silver Kirīṭams (coronets) for Śrī Rāma, Sitamma and Lakṣmaṇasvāmi and for Śēnāḍhipati, together with Dhamurbāṇams (bows and arrows) for Rāma and Lakṣmaṇa and a big silver bow for the main Idol of Rāma, and constructed a stone manṭapam in the temple behind the watch-gate and another manṭapam beside the car.

At the Āḻvār-tīrtham (Kapilatirtham), he got repaired the manṭapams on either side of it, the Vēru-Gopālāsvāmi manṭapam, the manṭapam in front of Lakṣmi-Nārāyaṇasvāmi, the manṭapam of Narasimhasvāmi in the cave on the western bank and renovated the fallen parts of Kapilēśvara’s temple.

In Tirucānūr, he built the prākāram and the gēpuram, excavated and constructed the Puṣkariṇī and the manṭapam in the Friday garden with the well, performed jaḍi-baṇḍhanam for the Goddess Padmāvatī and prepared a gemset Kirīṭam alias plated gold jewel with small gold bells for Her plaited hair, and other ornaments, and also the gold covering for Her hands with gold lotuses. He made a new car, built the kitchen and the rooms to its west, the vāhana-manṭapam, and also constructed the Sūrya-Nārāyaṇa’s shrine and installed Him in it.

After Śrī Mahant Dhamadāsa, his disciple Śrī Mahant Bhaṭavāṇḍāsa became the Vīcāraṇaṅkarta in 1880 A.C.

In Tirumala he set up the Dhrava-stambham, repaired some of the manṭapams and also some of the jewels, laid a telephone to the temple from the Tirupati office, repaired the fresh-water tank and laid under-ground pipes to get water from it to the street taps, and built the Bungalow to the south of the tank of the sojourn of the governor and high officials.

In Tirupati he built rooms in the Puṣpa-tōṭa (flower-garden), constructed the High School building, established the Sanskrīta-pāṭhaśāla (school), and arranged for distribution of the offered prasādām to pilgrims.
He lent some lakhs of rupees, in addition to the loan given by his guru Dharmadāsa to the Rājā (chief) of the Kārvēṭinagar Zamīndāri on the usufructuary mortgage of the Tiruttani tāluk, and also to the Rājā of Śrīkāḷahasti on similar usufructuary mortgage of the Kaccinād tāluk.

In Tirupati he prepared a gilded Makara-tōraṇam for the Processional Image of Śrī Rāma and two Bāji-bandu (covering for arms) inset with diamonds, one Kaliki-tūrāyi, one gold belt imbedded with gems, one gemset Makara-kaṇṭhi (ornament for the neck), two gemset pendants, one gemset Rākaḍi (ornament for fixing in the hair at the back of the head), and two chains of mohars (gold coins) preserved in the treasury for use of the Deities in Tirupati and Tirucāṇur.

He made a Sūrya-prabha vehicle covered with silver plate and a Sarvabhūpāla-vāhanam in Tirupati.

In Tirucāṇur he constructed maṇṭapams around the Dhvaja-stambham, the shrine of Śrīdararājasvāmi, and the Nīrāli-maṇṭapam with the vimānam crowned with a gilded kalaśam (vase), and inaugurated the Teppōtsavam (float festival) in it.

Śrī Mahant Mahābīrūdāsa, the disciple and successor of Śrī Mahant Bhagavāndāsa, from 1890 to 1894, seems to have done nothing of importance.

His successor Śrī Mahant Rāmakiśörādāsa took charge of the Dēvasthānams in 1895 A.C. He made the gemset Śaṅkha (Chank) and Cakra (Disc) for the Processional Image of Vēṅkaṭēśvara and hand-coverings and gemset belts for His two Consorts, and gold coverings with small bells and anklets for Āṇḍāl or Gōdādēvi in Tirupati.

Śrī Mahant Rāmakiśörādāsa adopted three disciples, Prayāgadāsa, Rāmalakṣmaṇadāsa and Mūlarāmānalandāsa; and among them Prayāgadāsa was chosen as his successor Mahant in 1900.

Śrī Mahant Prayāgadāsa constructed the Nīrāli-maṇṭapam afresh, reconstructed the dilapidated Śrī Varāhavāmi’s shrine at the north-west corner of the Śvāmi-Puṣkariṇī and reinstalled Him in it from the Ainā-Mahāl (mirrored chamber) in Śrī Vēṅkaṭēśvara’s temple to the north of the entrance, having been lodged there for twelve years. He prepared a new car, gilded the Hamsa-vāhanam and Garaḍa-vāhanam and repaired the gōpurams, some maṇṭapams and the flooring of the Saraspaṅgi-Pradakṣīṇam in Vēṅkaṭēśvara’s temple. He made a new silver tiricci, constructed satrams for the resting of pilgrims, established a dispensary, enclosed the dvārapālakās in the temple with lattice covered with silver plate, cast a tiny gold Image of Śrī Padmāvatī and had it consecrated and suspended on the chest of Vēṅkaṭēśvara, gold-plated the Śaṅkha and Cakra originally inserted into the two raised hind hands, and, made a gold covering for the hands of Śrī Rāma, Śītā and Lākṣmaṇa.
In Tirupati, for the stationary Idol of Gōvindarāja and for His Consorts he provided silver plate covering, for His Processional Image a big diamond-set patakam and gold ear-coverings, and for Śūdikoḍutta-Nāṅcāru a gem-set belt and a chain of sovereigns. He made the lion-vehicle, the elephant-vehicle, and the makara-tūraṇam, all the three covered with silver plate, performed jādi-bandhanam twice to the stationary Gōvindarāja and paved the floor of the sanctum, the mukha-maṇṭapam, the kalyāṇa-maṇṭapam, the deambulatory and the passage upto the front watch-gate with granite slabs, newly constructed the vimāṇam over the sanctum and fixed gilded Kalaśams over it, the Dēvasthānam office building and the treasury building with a safe vault and converted the old extensive granary maṇṭapam into compartments for office work, for keeping records, for stores and other purposes.

In Śrī Rāma’s temple in Tirupati, he got the silver Kavacam (covering) of Śrī Rāma repaired, and prepared new silver Kavacams for Sittamma and Lākṣmanāsvāmi, the stationary Idols, and gold hand-coverings and feet coverings; gold bow with a small bell and arrows and some ornaments for the Processional Images, and paved the floor from the garbha-grham and pradakṣiṇam upto the entrance gateway with granite slabs.

In Tirucānūr, he built the Vimāṇam over sanctum of Goddess Padmāvatī and fixed a gilded Kalaśam on it, installed Śrī Suṇḍararājasvāmi Idol, provided a gold kiritam for the Goddess, silver plate covering and a kiritam for Suṇḍara-rājasvāmi with a silver prabha (halo or areola), a kiritam, new hand-coverings, some jewels and a pair of diamond-set karna-patrālu (ear-coverings) for the Processional Image of the Goddess, and a pair of ear-rings for the Vēṅkaṭēsvara Image in the temple; paved the floor in and out of the shrines with granite slabs, installed the gilded Dhvaja-stambham and constructed the satram to the south of the temple for lodging pilgrims, and inaugurated the Teppōtsavam (float festival).

In Kapilēsvara’s temple at the foot of the Hill, he reinstalled Kapilēsvara-svāmi with Kumbhābhīṣekam (ablutions with water from big vessels) and prepared gold kiritams, hasta-kalamams (hand-coverings), foot-coverings and some new ornaments for the Processional Images of God and Goddess, and silver-covering for the Naṅdi (bull) vehicle, and inaugurated the Teppōtsavam for the Images.

In Tirupati he constructed the extensive first satram for pilgrims near the East Railway Station.

He invested five lakhs of rupees of the Dēvasthānam in the Bombay Development Loan and derived an annual interest of Rs. 54,500. In the early twenties he purchased from P. Orr and Sons, Madras, a jaḍasādu with kuccelu (plaited hair with three pendant tufts of silk) covered with gold tablets.
in laid with diamonds, rubies and sapphires for Rs. 14,000/- for the decoration of one of the two Nāccimār of Malayappa in Vēṅkaṭēśvara's temple. It adorns also the Processional Images of Gōvindarāja's Consorts during festivals, I brought it from Madras.

In the early thirties the dowager Rāni of the Gadwāl Samsthānam presented some sovereigns, gold jewels and cash to the temple, and with these and the precious stones imbedded in the jewels, *Śrī Mahant Prayāgadāsa got prepared a very nice gemset Kirījam for Malayapa under my supervision through an expert goldsmith of the contractor at Madras.

**BRUCE'S CODE**

On the death of Nawāb Muhammad Āli in 1795 and of his elder son in 1801; the English Company made an agreement with Muhammad Āli's second son Azīm-ul-umara in July 1801, "by which he handed over the whole of his authority over the Carnāṭic land, accepted a stipendiary allowance of one-fifth of its estimated revenue for the support of himself and his family." (Ch. 24, page 305 ante).

On the acquisition of the Carnāṭic along with Vēṅkaṭēśvara's temple, the English Company got prepared four records, the Bruce's Code being one of them. It relates to the administration of the temple regarding collection and account of income, authority over hereditary and permanent temple functionaries and such other matters.

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*Śrī Mahant Prayāgadāsa was responsible for the collection and publication of the T. T. D. inscriptions through Śrī Śādhu Subrahmanya Śastry (the author of this book) and the full details can be read in the Preface of T.T.D. Epigraphical Report.*

— G. K.
CHAPTER 96

DEDICATIONS AND EULOGIES OF AUTHORS, POETS AND MUSICIANS

THE greatest Vijayanagara Emperor, Kṛṣṇadēvarāya Mahārāya, is the earliest known author who dedicated his Kāvyā to Vēṅkaṭēśvara. From his poetical work “Āmuktamālyada”, it can be known that he was a deep scholar of Sаṁskṛt and Telugu and was well-versed in Viśiṣṭādvaita philosophy. Besides being a poet himself, he was a great patron of learning and encouraged poets, artists, musicians, dancers, sculptors, masons and architects (Note-3 on p. 155 and pp. 184-185 Dev. Epi. Report). He held an annual assembly of poets and artists and rewarded them generously. He was an ardent devotee of God Vēṅkaṭēśvara and he visited Him seven times, the earlier ones even in the course of his military campaigns pursuing the enemy, along with his two queens, or with one queen alone, paid his obeisance, presented valuable articles and jewels and ornaments and granted 30,000 varāhas for gilding the Ānaḥda-Dīvya-Vimāna over Śrī Vēṅkaṭēśvara’s sanctum and had it gilded by 9-9-1518 A.C. (Ibid, p. 165). His court-poet Mukku Timmakavi has referred to this devotion of the emperor in the dedicatory verses of his own kāvyā “Pārijātāpaharanaṇamu” in the expression, “Śrī Vēṅkaṭagirī-Varallabha sēvā-parataṇṭra-hṛdaya” (having the mind ever devoted to the service of the Lord of Śrī Vēṅkaṭagiri, i.e., Śrī Vēṅkaṭēśa). Likewise his poet-laureate Allasānī Peddanāmāṭya in dedicating his prabaṇḍha, “Manucaritramu” to Kṛṣṇarāya denotes the emperor as “karuṇākara Vēṅkaṭavibhu caraṇa smaraṇa, prasaṅga saṅgata-mati” (the wise man who was ever intent on devotion to the holy feet of propitious Vēṅkaṭēśvara and always surrounded by learned men.”

During his Kaḷīṅga expedition against Pratāparudra Gajapati, king of Orissa, Kṛṣṇadēvarāya halted for a few days at Vijayavāda (Bezavāḍa) and proceeded to Śrīkākūḷam (Chicacole) in the middle of January 1516 A.C. He fasted there in the night contemplating on God “Āndhra-Madhumathana” or Āndhra-Viṣṇu of the place and in the fourth quarter of the night that God Āndhra-Jalajākṣa appeared to him in his dream and directed him “to compose a Telugu work and dedicate it to his beloved Vēṅkaṭēśa who is identical with Himself” as related by himself in his “Āmuktamālyada”, Canto I, Verse II. The title of the Kāvyā “Āmuktamālyada” means the giver of the garland
of flowers after having been worn by herself first and then presented to be decorated to the God of Villiputtūr where she lived, which maiden was hence called from that act "Śūdi-Koṉutta-Nācciyar" though her original name was Gōḍā (Āṇḍāḷ). It has also a sub-title, "Viṣṇucittiyamu" (story relating to Viṣṇucitta). It no doubt, deals with the lives of both Gōḍādevī or Āṇḍāḷ and her foster-father Viṣṇucitta, but intersperses episodes of saints and others from purāṇas and other sources and expounds the ethics and philosophy of Viṣṇuṣṭādvaita. It is a difficult work to read and understand. Viṣṇucitta was a devotee of the God of Villiputtūr and served Him with the supply of flowers and flower-garlands from a garden cultivated by himself. He was issueless. One day while ploughing the garden he found a female baby underground, took her to his house and fostered her. As the foundling grew in age, she developed intense bhakti for the local Deity. As her foster-father tied garlands for the Deity, she decked herself with them for a time and then replaced them; and her father, not knowing about this act of his daughter, took them to the temple and gave them for decorating the Deity.

The author of the "Viṣṇuvaṉādarṣa campū", Vēṅkaṭādhavarin of the 17th Century, describes Lord Vēṅkaṭēśvara in his *work as follows.

"Lord Śrīnivāsa abandoning love for his abode Vaikuṇṭha has resorted to the Śēṣācala and is sporting with his Consort Ramā i.e., Alamēlumaṅga-nācciyar. He is the essence of all the Vēdas, protector of all the worlds and His devotees. Stationing on Śēṣādri, this compassionate Lord of Vēṅkaṭācala who is the Creator, Sustainer and Destroyer of all the Beings and Worlds is exhibiting, through human deeds, that he is easily approachable by the devotees. This Lord, in the incarnation of Kṛṣṇa took something (Pṛthukas i.e., rice parched and flattened) from Kucēla and in turn gave him immense wealth. Similarly, now in this Kali age, the Lord Vēṅkaṭēśvara takes something from his devotees and in turn grants them all their desires. The virtues of the Lord are so many in number that they can't be described sufficiently by any body. The grace of this Lord is making the deaf hear, the dumb recite, the cripple (with a withered arm) write, the blind see, the lame ascend this Hill and the barren women ascend the hill with children in their wombs."

The next author who dedicated his work to Vēṅkaṭēśvara was the Telugu poet Cīntalapalli Cāyāpati, who composed his Telugu "Rāghavā-bhyudayamu" and inscribed it to Vēṅkaṭēśvara. "The author belonged to a family of scholars and poets of the Dēvarakonda Velama court, and at the invitation of Vēṅkaṭa Reḍḍi of Bōravelli, wrote the poem, dedicating it to Lord Vēṅkaṭēśvara. He was a Telaṅgāṇa poet of the 18th Century who wrote at the instance of the Rājās of Bōravelli which later merged in the Gadwāl Estate of the old Nizam's State" (reviewed in the Hindu of 30-1-1966).

*Verses 191-206.
The late paṇḍit Śrī Vēṭūri Prabhākara Śāstrulu of the Tirupati Dēvasthānam Oriental Institute compiled 19 satakams (centum of verses), stavam (praise) and other kinds of Telugu poetry and prose from manuscripts (published by the Tirupati Dēvasthānam), all of which were addressed to Vēṅkaṭēśvara as “Śatrusamāhāra Vēṅkaṭācala-Vihāra” (the destroyer of foes and sporter on the Vēṅkaṭa Hill) “Vēṅkaṭa-saila-nāyaka” “Vēṅkaṭaramana,” “Vēṅkaṭēśvara” (Lord of the Vēṅkaṭa Hill), “Vēṅkaṭācalapati,” and in similar terms. A few of them are complete and others incomplete and of most of them the authors are not known. He designated this volume as “Śrī Vēṅkaṭēśvara Laghu-Kṛtulu” (light poetical works). Among them the “Vēṅkaṭācalama vīhāra-Satakamu” treats of the onslaught, massacres, and pillage of Tirupati by the Muslim armies of the Sultān of Gōlkopā in the third quarter of the 17th Century and the turmoil and agony of the residents of Tirupati, (as expounded above on pages 291 to 297).

The “Vēṅkaṭācalama-dhāma-tārāvalī” (twenty-seven verses as being the number of the 27 stars, addressed to the habitant of the Vēṅkaṭācalama) expresses regret that Vēṅkaṭēśa who rules the three worlds should eat food of unpounded rice and take it from uncleansed plates, and cajoles that He stretches His hand to receive even an uncurent kāsu (the smallest coin) going about from house to house, not withstanding the abidence of the Goddess of wealth, Śrī Lakṣmī, on His chest alone and that restlessly He adds the kāsas of interest to His fund: and queries “Is not the desire of Your servant like Your desire?”

The “Paṅkajāta bhavāṇḍēśa-Satakamu” describes the “Daśāvatāras” (the ten incarnations) to have been assumed by Vēṅkaṭēśa, and states that He will appear as “Kalki” at the end of the Kaliyuga when the wicked will rule the earth and dharmam will be undermined, when kings and others will behave like thieves, and when even the great rivers become dry, and drought and famine prevail, and He will destroy the wicked and and establish dharmam (righteousness) on earth. It also refers to His kirijam, kundalam, kausthubhamāṇikyam, rataṃ-hāram and abidence of Alamēlumāṅgā on His chest.

The “Vēṅkaṭēśvara-Paṅcakamu” (five stanzas) refers to Vēṅkaṭēśa’s up-right musk paste on His forehead, the hair of His head disparaging in its blackness the beetles that swarm on the honeyed lotuses, strings of big pearls on His breast and Alamēlumāṅgā adorning His chest. This is an unique reference to Vēṅkaṭēśa’s hair.

In the “Vēṅkaṭācalapati-Satakamu”, the poet refers to the marks on His chest of the red powder tinged on the nipples of Alamēlumāṅgā and His permanent residence on the Šēṣāśaila and implores Him to protect him. He states that he had a full vision of Vēṅkaṭēśa’s Śaṅkha and Cakra and His lotus-like feet, smelt and tasted a draught of His Pulukāpu-Tīrtham (water of His ablutions
with perfumery), and at His prasādam which destroyed his long-standing sins. He affirms “You (Vēńkaṭēśa) are the cause of the three worlds and in proof of it I will make a stone float on water; I aver that You are the purest and You purify everything and that there exists no other God than Yourself, by catching hold of serpents and by touching Your holy feet. Observe Your servant’s power”. “Today my devotion to Your feet has become steady in my mind, my birth has been fructified, my virtue has triumphed; and it is possible to cross the ocean of mundane life only through the boat of Your benign looks”.

“I trained my mind which is my daughter to dress herself, to stand on the stage, and I taught her tāttyika-nātya-sāstra (ethics of the philosophy of dance) so as to sing goodly in Your praise”, “These are the means inhering in Your very feet which Lakṣmīdevi presses, in Your auspicious tulasi and vanamālika garlands, in Your Śaṅkha and Cakra and symbols, and in Your Tirumāṇi and Tirucūrṇa-rēkha (white parallel patches and the middle thin red patch as the caste-mark on the forehead)”. “A son will not thrive without the favour of the father. You are the master of the three worlds and have avowed to forgive and protect Your humble servants.”

The author of the “Vēńkaṭa-Naṅḍhyakṣa-Śatakamu” queries Vēńkaṭēśa, “When I call You, You do not respond. Are You bereft of mercy towards me; else, are You engaged in listening to the adulations of the company of the Lords of the eight directions and, as such, You do not hear my call; or are going about from village to village for collecting the interest kāsus calculating on our prior blemishes? Āhā! Well and good, what is next? You point Your right hand downward. Shall we say that this spot as Vaikuṇṭham itself, or do You ask us to look at Your auspicious feet which are the declared protectors of men of destined ignorance, or is it an assumed graceful posture? I am doubtful about it and hence I ask You to explain it”. “Even in the past I heard about Your innumerable stories. You alone are the saviour of Your supplicants and there is no other. Your feet alone are the refuge to the worlds and You are the protector of the illuded people”. “I observed to the full joy of my eyes Your garment of gold and the postured Śaṅkha and Cakra, the protective mark on Your forehead, and Your dual feet radiating animādi-aṣṭa-siddhi (the eight attainments)”.

“Śrī Vēṅkaṭēśvara-Kalyāṇamu” relates the purānic story in easy language of Bhṛgu-Maṁṣṭi’s striking the right chest of Viṣṇu where Śrī Lakṣmī abides, with his foot, to test and find out who among the Triad is the Supreme God, Her exasperation from the deliberate insult, and Her flight to Kollāpuram (Kolhāpūr), Viṣṇu’s beseeching Her to return to Vaikuṇṭha, Her proposal to join together on the Vēṅkaṭagiri after proceeding to the Padma-sarovara (lotus pond in Tirucānūr) where She was born in a golden lotus on the 5th day of the bright fortnight of the Kārtika month coinciding with a Saturday.
and the Śravaṇa star, and designated Alamēlamaṅgā, and holding a flower-garland which She put on the neck of Viṣṇu, choosing Him from among the Celestials who gathered at the time. Then Bṛhaspati, the divine priest, performed Their marriage.

"Śrī Ramā-Parīnyaṇam" (Śrī Lakṣmī's marriage) was composed by Tari-gonḍa Vēngamāmba in Dvipada metre in popular style describing the marriage of Vēṅkaṭēśa with Lakṣmīdēvi, interspersed with jocose episodes. Even from her girlhood intense bhakti was engendered in this poetess for the Deity of her native village, Tari-gonḍa Narasiṁhasvāmi and she was obsessed with her devotion to Narasiṁha which extended towards Vēṅkaṭēśvara of Tirupati, both of whom she considered to be identical Deities. Her father forcibly married her, hoping to turn her from her wayward life into a family woman. But she had resolved to forsake family life and devote herself ardently to the service of Vēṅkaṭēśvara. Her husband died young, and she, as a young widow, left her parents, moved to Tirumala and settled herself there in constant contemplation of Vēṅkaṭēśvara. She also practised yōga as an accessory to meditation under a certain Subrahmanya-guru, as she mentions at the end of this "Śrī Ramā-Parīnyaṇam". Herein she also notes her father's name as Kāṇāla Kṛṣṇārya and her mother's name as Maṅgāṁba of Vāsiṣṭha-gōtra of the Naṅdavara community of Brāhmaṇas, to which Tāḷḷapāka Annamayya, poet-laureate Allāsānī Peddanāmātya and Sājuva Timmarusū Pradhānī of Kṛṣṇadēvarāya also belonged. From her husband Injēṭi Vēṅkaṭācalapati, her surname came to be 'Injēṭī'.

She avers in some of her other literary works as in the "Dvipada-Bhäga-vatamu", "Rāja-Yōgasāramu" and "Vēṅkaṭācala-Māhātmyamu", that she was unlettered, that no teacher taught her "O-na-mālu" (Telugu alphabet), and that she endeavoured to write by the grace of Narasiṁhasvāmi and requested poets, learned men and critics not to find fault with her prosody. She had highly developed her Yōgic powers and secured, through intuition great mental faculty which enabled her to master both Telugu and Sāṃskṛta languages and acquire scholarship in them with aptitude to render into Telugu poetry three Purāṇas, Varāha, Bhaviṣyottara and Padma Purāṇas and with suitable additions of her own in the Padma-purāṇa, and to compose Telugu poems and other works based on the "Mahābhārata" and "Bhāgavata" and the booklet, "Rāja-Yōga-Sāra" (essence of "Rāja-Yōga") in dvipada metre. Her works were "Vēṅkaṭācala-Māhātmyamu", "Dvipada-Bhāratamu", "Cēncunāṭakamu" "Yōgavāsīṭamu", "Rājayōga-sāramu", "Viṣṇu-Pāri-jātamu", "Śrī Ramā-Parīnyaṇamu", "Śiva Nāṭakamu", "Muktikānta-Vīlāsamu", and others. She dedicated her works to Śrī Narasiṁhasvāmi of Tari-gonḍa and Śrī Vēṅkaṭēśvara as one and the same Deity and in her "Viṣṇu-Pāri-jātamu" she identified both of Them with Śrī Kṛṣṇa.
She probably lived during the second half of the 18th and the first half of the 19th Centuries. In her later life she took to intense yoga and meditation on Venkatesvara, having resorted to the “Tumburu Kōna”, undaunted, in the midst of the thick forest about ten miles to the north of the temple for a few years after her sojourn at Gōgarbham Tirtham for sometime and living in incessant vision of Venkatesvara. Thereafter she shifted herself back to Tirumala, spiritually enjoying Venkatesvara’s presence continually. It is said that Venkatesvara appeared before her whenever she called Him, that is to say, that she realised Him in her yogic trances. Her tomb still stands in a garden on the north side of the north street in Tirumala, within the compound of S. V. B. Nāgi Reḍḍi English Medium School, of which she is considered to be the guardian Spirit. She offered a mūtyāla-hāratī a wave of camphor-light in a silver plate glued with pearls in the form of one of the Dasaṅvatārās, the ten Incarnations of Viṣṇu, each night of Bhoga-Śrīṇivāsa Image put to bed in the cradle in Venkatesvara’s temple; and it continues in observance even to this day through the descendants of her family. She was a realised soul.

Thirty-one documents executed on palm-leaves, registering grants of villages and lands, gifts of gold coins and donations of rice, in favour of Tārigoṇḍa Venγamāṃbha, were preserved by the late Śrī Gaṇḍēpalle Kuppayya connected with Venγamāṃbha’s family. Śrī S. Kṛṣṇā Reḍḍy, M.A., B.Ed., (Gōḍī Kṛṣṇa) while being Principal of S.V. B. Nāgi Reḍḍi English Medium School, Tārigoṇḍa Venγamāṃbha gardens at Tirumala, got them for the reference of Vidvān K. J. Kṛṣṇamoorthy, M.A., of S. V. U. Oriental Research Institute, who was kind enough to show me his summary of them.

They range in date from the Śaka year 1707, Kaliyuga era year 4886 and the cyclic year Viśvāvasu, Caitra month, equivalent to March 1785 A.C., to Śaka 1730, Kaliyuga year 4909, Cyclic year Vibhava, Phālguna month, equivalent 19th February 1809 A.C.—a period of 25 years.

* Tumburu Tirtham alias Tumburu Kōna is a natural gorge and it is considered to have formed some 100 crore years ago. Though of geological interest, it is in a thrilling setting in the deep woods in the siren atmosphere. Even now ordinary people afraid to go there unless in mobs and the impending dangers can easily be imagined when Tārigoṇḍa Venγamāṃbha resorted to, in those days.

Near the Tirtham, there is a cave called “Venγamāṃbha gevi”, where she is supposed to have meditated and it is believed that there is a secret passage in it connecting both the Tirumala Temple and her private garden at the present Convent School. In support, there is a well like pit covered by a big granite slab near her tomb manṣapam in the School. A small Āṭṭānēya image is also there believed to have been worshipped by her. Tradition says that she used to make flower garlands to Śrī Venkatesvara, sitting on that granite slab. Even today it is considered to be holy and is being worshipped. Following her example, Adhikārī Rāmalakṣaṇa dāsa, the brother disciple of Mahant Prayāgadāsa, did penance at Tumburukōna for 6 months.

— Gopi Krishna.
The gifts were intended to enable her to perform the Nṛṣimha-Jayanti in the Vaiśākha month and feeding people on that day, which she must have inaugurated some years earlier. This Jayanti, which happens on the 13th day of the bright fortnight of the Vaiśākha month, is similar to Śrī Rāma-Navami taking place on the 9th day of the bright fortnight of the Caitra month commencing the lunar year in March-April, and Śrī Kṛṣṇa-Janmāṣṭami or Gōkulaṅgāṁ or Kṛṣṇa-Jayanti occurring on the 8th day of the dark fortnight of the Śrāvaṇa month in September. On these days of Their birth the respective Deities are worshipped with elaborate rites in houses and in temples.

It is for the feeding of people by Vengamāmba on Śrī Nṛṣimha-Jayanti day that the gifts were made by the residents of several villages. The donors included headmen, accountants, cultivators, purūhitas (priests), merchants of the ṣeṭṭi (Kōmaṭi) class, phañālavāru (retail shop-keepers), bēri-ṣeṭṭis (dealers in jewellery, gold and silver), nīṭa-ibbanḍru-nagara-m-vāru (102 prominent merchants of the town), pāḷįgārs (military or police officers endowed with a few villages for their maintenance and entrusted with the guardianship of Śrī Vēṅkaṭēsvara’s temple and the surrounding country as the wardens of the Marches), and the zamindār of Dīnçigallu.

Some of the villages of the donors are stated to be tiruvilāyāṭtam (correctly tiruvitiyāṭṭam, meaning granted to God, dēvadānam), comprised in the uḷ-maṇḍalam (inner circuit, interior or central region around the temple of Vēṅkaṭēsvara) within the Gōḍugula-nāḍu (a mistranslation into Telugu of the old Tamiḻ name Kuḍāvūr-nāḍu, interpreting kuḍa (for koḍai) as gōḍu, umbrella, in some later inscriptions of the Dēvasthānam, it occurs as Gōḍagar-nāḍu-a group of villages formed with the central village Kuḍāvūr which probably lay a little south of Tirupati but is now non existent), and included in Tondā-maṇḍalam province.

In the earliest deed dated in the Śaka year 1707, Kaliyuga era year 4886, the Cyclic year Viśvāvasu, Caitra month, bright fortnight (the date is not given), Sunday (combined with) the Aṣvini star (March 1785), the karnam (accountant) of the Candragiri tālūkā, Śētuvarāya-piḷḷa, had executed a document of the gift of 50 guṇṭās of land measured with the pole of 48 feet, formed into plots with ridges and lying close to the water in Agaram village situated to the west of the hill fortress of Candragiri to the east of Aitēpalle and to the north of the Vṛṣabha-parvatam (bull-hill), in the region lying to the south of the Śṛṣṭicalam Hill, comprised in the tiruvitiyāṭṭam and the uḷmaṇḍalam within the Tondā-maṇḍalam (the old Pallava territory with the seat of rule at Kāṅcipurām), in favour of māṅṣṭrī Vengamāmba.

* Gōḍagar-nāḍu:— Kāpus or Reḍdis of this area i.e., the native Reḍdis settled on the banks of the river Suvarṇamukhi are called Gōḍaganaṭi Reḍdis on account of this regional name and nowhere in Andhra Pradesh this particular sect is found except those who migrated from this area to Tamil-nāḍu and elsewhere. — Gopi krishna.
In the next record of Śaka 1716, *Ānanda, Mārgaśīra-suddha* 15 (the full moon day of the bright fortnight (=Saturday, 6th December, 1794), Kallūri Raṅgapati Rāju, son of Aubāḷa Rāju and Veṅgamāṁba, and grandson of Kadirīpaṭi Rāju, (probably the pāḷgār of Kallūru), assigned one aparāṇji-rūka (a small coin of pure gold) per year to be paid by each householder belonging to the class of *paurūhitas* (priests), *Ṣeṭṭi-vartakulu* (merchants of the *Ṣeṭṭi* or Kōmaṭi community), *kāpulu* (cultivators), and *phaṇālavāru* (retail shopkeepers) of the villages falling within the grantor's jurisdiction (*mā-tāḷūkā-grāmādulā)*, for the charity of the free feeding on the occasion of the grand festival of *Nṛsiṁha-Jayanti*.

In the *varṣāśana-dāna-patrika* (the deed of charity of yearly contribution) the pāḷgār of Pullūru-Mogarāla, Raghunāthanāyani-vārū, the son of Kēśavappanāyani-vārū and grandson of Timmappanāyani-vārū, is stated to have issued an order *(sēlava)* for the yearly payment of 5 (five) Tirupati *varahālu* for the grand festival of *Śrī Nṛsiṁha-Jayanti* to *mātuśrī* Veṅgamāṁba-gārū. It is dated in Śaka 1717, Rākṣasa, *Āsvayuja-suddha* 15, *Saumya-vāsaramu* (=Wednesday, full moon day, 28th October 1795 A.C.).

Ten days later in the same year on *Āsvayuja-bahula* 10 (=daśami) (Saturday, 7-11-1795 A.C.) the pāḷgār of Bangārupālem, Candrasekhara nāyani-vārū, son of Veṅkaṭavṛappa-nāyani-vārū and grandson of Candrasekharanāyani-vārū entitled Śrīman Mahānayaṅkācāryulu, issued orders in the villages under his charge for the payment of twelve *varahālu* and *varṣāśana-dāna* for, the charity of feeding at the grand festival of *Śrī Nṛsiṁha-Jayanti* to *mātuśrī* Veṅgamāṁba.

In the next year Ś. 1718, *Naḷa, Kārтика-suddha* 10, (=November 1796 A.C.), pāḷgār Rājaśrī Māmanḍūru Kṛṣṇama-nāyani-vārū executed a charitable deed of the grant of land of 97 *guṇṭās* in the Barāṇigāḍḍa cultivation field lying to the west of Tōṅgappāḷḷu in the Pūdipāḷḷa and to the east of Perumāḷappalle, situated within his rule, to the south of the *Śēṣācala-parvatam* and comprised in the *tiruvīdayāṭṭam-ulmaṇḍalam*, to Śrī Veṅgamāṁba's *matham* (monastery) for the charity of feeding during the *Nṛsiṁha-utsavam*. He granted the land with libations of water and gold in dedication to Śrī Lākṣmī Nṛsiṁha so as to be enjoyed by the donee till the moon and the sun last, eternally.

On the same date, Ś. 1718, *Naḷa, Kārтика-suddha* 10 (=November 1796 A.C.), another member of the pāḷgār family of Māmanḍūru (he might be actually the pāḷgār, while the donor in the previous record might have been his brother or son), Veṅkaṭappa-nāyani-vārū, son of Māmanḍūri Sarvappanaṅyaka entitled rājamāṇya rāja-pūjitulaine rājśrī (favoured by the king, honoured by the king, and honourable king), made a similar grant of land of 77 *guṇṭās* at the same site within the same limits, and under his authority, to Śrī Veṅgamāṁba's nunnery for feeding during the festival of Śrī Nṛsiṁha.
This deed is stated to have been written by Vēṅkaṭēyaḍu, son of ṭaṅkaśāla Varadappa. Varadappa perhaps worked in the ṭaṅkasāla or mint, and hence ṭaṅkaśāla became his surname. This implies the existence of a mint for coinage of money, probably maintained by the Māmanḍūru pāḷēgār himself.

In Śaka 1720, Kāḷayukti, Śrāvaṇabahuḷa 5 (=August 1798 A.C.), the pāḷēgār of Karakaṁbāḍu, Virarāghavappa-nāyanivāru, son of Rāghavappanāyanivāru and grandson of Dāsari-nāyanivāru, granted 100 gunṭās of land to the north east of Nallamāṇikāḷva village to Tarigōnda Veṅgāmāṁba’s mathamu towards the charity of feeding during Śrī Nṛṣimhōtsava in the Vaiśakha month established by her, that she might enjoy it with the right to grant, sell, or otherwise dispose it., and entitle her disciples also to enjoy it, perpetually till the lasting of the moon and the sun, ācandrārka-sthāyigā.

A certain Baśivi Reḍḍi, perhaps a prominent ryot of Pedakonḍupalle in Tayyūru-pāyakaṭtu in the Kārvēṭingaram tāḷukā, made a donation of one pūla-varahā each year, to the matham of Tarigōnda Veṅgāmāṁba for feeding on the Nṛṣimha-Jayanti day. This is dated in October 1803 A.C.

In September 1806, one Timmā Reḍḍi of Goṭṭigallu granted a small piece of land to Śrī Veṅgāmāṁba’s matham for feeding during Śrī Nṛṣimhōtsavam in Vaiśākha month.

In Śaka 1728, Aḵṣaya, Vaiśākha-bahula 5 (Paṅcami), Saumyavāsaramu (=Wednesday, 7th May, 1806), Veṅkaṭaśāmi, son of Kaḷikāṁba vara-prasāda-kulaina (recipient of the boon given by Goddess Kaḷikāṁbā)—Veligaram Dhanakōṭi, with the consent of Gājula Baśivi Reḍḍi and Baśivi Reḍḍi-Cāviḍi Reḍḍi, donated one pūla-varahā per year to Śrī Veṅgāmāṁba’s matham for the feeding during Śrī Nṛṣimhōtsavam in the Vaiśākha month.

In Śaka 1717, Rāḵṣasa, Adhkī-Bhāḍrapada (intercalary month) Suḍda 5, Saumya-vāsara, Hastā star (=Wednesday, 19th August, 1795 A.C.), the Jamēḍdāru(Zamīndār) of Dīṇḍigallu, Ārāṇi Vijaya-veṅkaṭapatī Rājā-bahadaru vāru, presented two villages, Vaḍamadura and Cittāru, within his charge, for the calculated expenditure of 4,000 Rupees, made up of Rs. 2160 per year for the satram (feeding-house) maintained by māṭusṛī Veṅgāmāmbagāru, 480 rupees for Svāmi (some service for Veṅkaṭēśvara-probaly the conduct of the nitya-karpūra-hārati, the waving of a light of camphor, every night during the bedding of the Processional Image, in a silver plate inlaid with pearls forming one of the Dasāvatāras (ten incarnations of Viṣṇu) which was noted to have been carried on by Veṅgāmāṁba’s niece Cēṃgama in the early decades of the 19th Century during the administration of the temple by the English East India Company; and it is being continued to this day; 360 rupees for the nitya-taḷīya (taḷīga, daily food offering) and 1000 Rupees for her manō-vṛtti-kharcu (expenses as per her desire).
In the Cyclic year Ananda, Phālguna-suddha 7 (saptami)(=March 1795 A.C.), the Bēri-Śeṭṭi community, residing in Tirumala and Tirupati, who donated one aparāṇji-rūka (a small coin of pure gold) per household shop per year and undertook to collect the amount for Veṅgamāṁba for the charity of feeding on the occasion of Śrī Narasimha-Jayantōtsavam, are described as living in Tirumala-Tirupati being the Divine Throne, as entirely famed from the beginning for all good qualities, as being the progeny of Kubēra (God of Wealth), and the illustrious administration of the city of Ayōdhya (perhaps as the city council), as having become renowned through the blessings of Dharmāśivācārya, as hallowed by the community and the gōtra (the particular rishi's lineage) of Tirukcinnāmbi (they consider him as a Vaiṣṇava saint of their own community) as the bees of whose mind sucked the honey of the sacred lotus-feet of Śrī Varadarājaśvāmi, and as belonging to the gōtra of the Sahasra-Rṣi, and as residing in the three suburbs and designated nagaram-vāru (men, prominent men of the town).

In Śaka 1717, Rākṣasa, Phālguna-suddha 15 (full moon day) (=March 1796 A.C.), nūṭa-ibbaandrū-nagaram-vāru (the one hundred and two persons of the town), living near Śrī Gōvindarājasvāmi on the Divine Throne in Tirupati, being famed from the beginning as possessing all good qualities, having been the illustrious rulers of Penugōṇḍa (perhaps as the town council), having become prosperous as the progeny of Kubēra, being the brethren of Kanyakā (Goddess), being famed by the power of the blessings of Bāśkarācārya, and being the worshippers of the divine lotus-feet of Śrī Janārdanādeva, donated one aparāṇji-rūka per house per year to mātuṛī Veṅgamāṁba for the Nṛsimha-Jayantī-mahotsavam.

In the document of Śaka 1718, Nāla, Caitra-suddha 10 (=March 1796 A.C.), Rācappa Śeṭṭi Liṅgī Śeṭṭi, Kēsava Śeṭṭi and others comprising the one hundred and two nagaram-vāru made a gift of one aparāṇji-rūka per year by each household of theirs to Śrī Veṅgamāṁba for the feeding on Śrī Nṛsimhōtsava day.

Likewise the Nūṭa-ibbaandrū-nagaram vāru of different villages contributed one aparāṇji-kāsu for each year from each of their houses to Veṅgamāṁba for the same purpose of feeding on Śrī Nṛsimhōtsava day, namely, the 102 vartakulu (merchants) of Nāgapatlapēta (Bhākarāpēta), Raṅgāmpēta, and other villages, in Śaka 1718, Nāla, Chaitra-bahula 7, (=April, 1796 A.C.) the Śeṭṭi and other 102 nagaram-vāru of Ayyāvāripalle in the Pīrū-tālūkā in Śaka 1718, Nāla, Chaitra-bahula 7 Friday (=April, 1796 A.C.) and the 102 nagaram-vāru of Penumūripēta village in Śaka 1720 Kālayukti, Chaitra-bahula 13 (=Saturday, 14—4—1798 A.C.) of one śankha rūka (perhaps impressed with the mark of the śankhu or chank shell) per year.
In the last record, the thirty-first one, the vartakulu, resident near Śrī Prasanna Vēṅkaṭeśvarasvāmi of Maṅgalarāmpēta and being Penugonda-puravaraṅdhivārulu, headed by Dēvatu Vēṅkaṭeśam Śeṭṭī, Rāpūri Vēṅkaṭrāma Śeṭṭī and others in consensus contributed one sāṅkhu-rūka from each house for each year as varṣāsanadharmam to Veṅgamāmba for the feeding on Śrī Nṛśirnha-Jayanti grand festival day and for the sumptuous flower service. This is dated in Śaka 1730, Kaliyuga year 4909, Vibhava, Phālguṇa-śuddha 5 (=Sunday, 19th February 1809 A.C.).

In Śaka 1719, Pīṅgala, Caitra-bahuḷa 5, Sunday (=April 1797 A.C.), the eighteen Phāṇāḷavāru of sthalam and parasthalam (of the locality and outside) donated one aparāṇji-rūka per house per year to the maṭham of māturī Veṅgamāmba for the charity of feeding prescribed during Nṛśirnhaṅgotsavam in the Vaiśākha month, to be enjoyed through the succession of her disciples till the lasting of the moon and the sun.

The Reḍlu (ryots of the Reḍḍī class) and the Karaṇālu (village accountants), in Śaka 1720, Kālayukti, Śrāvaṇa-śuddha 2 (vidyā), Wednesday (=July-August 1798 A.C.), subscribed two Tirupati varahālū each year to the maṭham of Veṅgamāmba for Nṛśirnhaṅgotsavam, to be utilised by her disciples in succession being paid by the donors, sons, grandsons and descendants as ācāndrārka-sthāyi. The donors belonged to the village of Vāvilitōṭa in the Cittoor-tālūkā.

In ten documents executed in the two years, Śaka 1716, Ānānda (1794-95 A.C.) and Śaka 1717, Rākṣasa (1795 A.C.), the different classes of people resident in a doz’n and more villages agreed to deliver one māneḍu (half a measure) of rice per month from each house to Veṅgamāmba for the feeding on the Nṛśirnha-Jayanti festival day. In three records the maintenance of a cali-bindra (calipandiri, a water-shed supplying drinking water to pilgrims, maintained by her) is also noted. Some of these villages are stated to be tiruvīḍayāttam i.e., Dēvadāna villages, granted to God. Six classes of villagers generally are said to have agreed to the contribution of rice, viz., Reḍḍies, Karaṇālu, Paurohitulu, Śeṭṭī-vartakulu, Kāpulu, and Phāṇāḷavāru. Alamēlu-Maṅgāpuram, in which a duplicate Vēṅkaṭeśvara abides, is said to be comprised in the Nāgapaṭala-tālūkā of the hilly tract; but this village is nowadays known as Maṅgāpuram merely, while Tirucānūr is called Alamēlu-Maṅgāpuram. In some villages the people agreed to deliver four bāllalu of rice per year on the aggregate, and in Toṇḍavāḍa village of two putṭis of rice, comprising one putṭi from the kāru yield (December-January crop) and one putṭi from the kōḍa crop (summer crop), together with four aparāṇji-rūkalu.

Those charities of gold coins and rice and grants of lands and villages by the Pāḷégārs and the Zamīndār of Diṅḍigallu appear to be quite voluntary
offers; and there is no evidence in the documents of any person canvassing for gifts and donations on behalf of Veṅgamāṁba. The people must have come to know enough of yōginī Veṅgamāṁba, of her religiousity in her worshipping Śrī Narasimhasvāmī and celebrating His Jayaṁti and of her charitable disposition in feeding people on that day, in running a water-shed for pilgrims, in carrying on some service of flowers and a food-offering to God; and must have highly appreciated her religious career to induce them to make voluntary gifts to her. This is the symbol of religious merit which she gained, apart from the literary merit she also earned through her religious, yōgic and philosophical books.

To secure such a stage of public favour, Veṅgamāṁba must have worked, for a decade or more, ardently to convince people of her sincerity of purpose.

In her girlhood she developed devotion to Śrī Narasimhasvāmī of Tarigondā, her birth-place; and this piety made her disdain household work and move peculiarly in the family to the irritation of her parents. They married her to her dislike, and her husband died soon; and she became a widow in her very early life. She might have resided with her parents for a few years more, and might have shifted herself to Tirumala at her age of 20 years or so and worked strenuously as a religious recluse for about a decade, whereon her fame spread in the country and voluntary gifts were made by people from 1785 A.C., to 1809 A.C., a period of 25 years. As per note of C.P. Brown in his "Telugu Dictionary" that she was living in 1840 A.C., she must have then been in her ripe old age of 80 or 85 years, and might have lived on for about a decade more.

Consequently Veṅgamāṁba might have been * born between 1750 and 1755 A.C., might have taken her permanent residence on Tirumala about her twentieth year where probably she carried on the worship of Śrī Narasimhasvāmī and His Jayaṁti already begun by her in her native place Tarigondā whose presiding Deity He has been and Whom she worshipped from her girlhood; and might have lived on for 90 or 95 years upto about 1850 A.C.

In her literary works she identified Śrī Vēṅkaṭēśvara with Śrī Tarigondā Narasimhasvāmī.

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* In an hand-bill released in forties by late Śrī Gundēpalle Kuppalah Šarma, the heir apparent of Tarigondā Veṅgamāṁba Maṭham at Tirumala, it can be seen that Tari-gondā Veṅgamāṁba demised in Śaka 1738, Īvara, Šrāvana-sudda 9 (navami) corresponding to 7—8—1817, but it is doubtful, as C. P. Brown indicated that she was living in 1840 A.D. So, the Śaka year 1738 may be wrongly noted for 1798. Hence her date of demise may be taken as 7—8—1877, and in that case she might have lived for more than 120 years; like Rāmānuja. — Gopi Krishna
The late Śrī Vēṭūri Prabhākara Śāstrulu also compiled a small volume of 16 extracts, mostly from manuscripts of ancient Telugu poets. A few of them were dedicated to Śrī Vēṇkaṭēśvara, but all of them embody entertaining and enlightening descriptions of Vēṇkaṭēśvara’s features, limbs and organs, and jewellery and decoration, with some taunts by two or three authors. Their lives ranged from the 14th Century down to the 19th—20th Centuries.

ERRĀ - PREGGAṆA:—

The earliest poet among them is Eṟṟā-Pregnaga who lived in the 14th Century and was entitled “Šarībhudāsa” (servant of Śiva) and “Prabandha-Paramēśvara” (greatest writer of Prabandha Kāvya). He completed the unfinished portion of the “Āraṇya-Parva” of the “Telugu Mahābhārata,” the other parts of which were composed by Nannaya Bhaṭṭa and Tikkana Sōmayājī earlier. He composed the “Nṛśimha-Puraṇamu” and dedicated it to Śrī Narasimhasvāmi of Ahōbilam in the Kurnool district. In the last seven stanzas out of thirteen extracted, the poet states that Sāṅkhya, Yōgis, Śaivas, Pañcarātrās and others of different persuasions worship Narasimhasvāmi differently according to their conceptions (Compare śloka “Yam Śaivāḥ...” No. 4 of the “Prayer”).

(Tāḷḷapāka Annamācārya also composed a saṅkirtana with similar ideas, but began it and ended it with a different trend. It is in Bauli-rāga and commences with “Eṇṭa-mātramuna-nevvaru dalacina aṇṭa-mātrame nīvu, aṇṭaraṇṭramuleṇci cūḍa pīṇḍaṭhe nippatī yannaṭtu,” as the Pallavi. It purports “Commensurate with the intensity of men’s devotion, You too respond, for pro and con the size of the nippati (atirasam or appam, sweet cake) is proportionate to the flour used). Vaiṣṇavas worship You with affection as Viṣṇu, Vēdāṅtins speak of You as Parabrahma; Śaivas with due devotion consider You as Śiva; Kāpālikas cordially praise You as Ādi-Bhairava.

“Śāktēyas in their way deem You as the personification of Śaṅkṛti; men visiting You contemplate You in several ways according to their desires; whoever of base minds think of You for riches, towards them You look ungenerous; and to those who seek You regardfully with high-mindedness You appear sublime.

“Nothing is wanting in You (You are ever propitious), just as the lotus grows consistent with the quantity of available water and as water oozes from the Bhāgirathi (Gangā, Ganges) into the wells beside its banks. O God Śrī Vēṇkaṭa-pati implicitly trusting that You by Yourself hold us as Your proteges, I now seek Your refuge and this itself is my ultimate goal”).
TĀLLAPĀKA ANNAMĀÇĀRYA :

The next author is Tāllapāka Annamācārya who wrote the "Vēṅkaṭēśvara-Satakamu." He lived in the 15th Century. He was the "Saṅkīrtana-Ācārya" of Śrī Vēṅkaṭēśvara's temple and composed 32,000 saṅkīrtanas (adulatory songs) on Vēṅkaṭēśvara. He was highly honoured and rewarded by Sājuva Narasimha of the second dynasty of rulers of the Vijayanagara Kingdom. This centum of verses are addressed to Vēṅkaṭēśvara, bringing to His notice, as it were, the qualities, acts and episodes pertaining to His Consort Alamēlumaṅgā.

"O Vēṅkaṭēśvara! People on earth address Your Consort Alamēlumaṅgā, O' Alamēlumaṅgā of hands like tender leaves, the spouse of the world Teacher, the Mother of the entire world, the original Cause of all living beings, through Your cool looks extended towards us, we have become purified and prosperous.

"In Your procession jointly through the streets, people offer hāratis.

"O Vēṅkaṭēśvara! Divine women extol Your Spouse Alamēlumaṅgā that Her kind looks are Your looks. Brahmā and others invoke Her 'Pray, turn Your Lord's vision a little towards us' and then prostrate themselves before You.

"The great Munis (saints) address Your Lady, 'O Alamēlumaṅgā, Vēṅkaṭēśvara is You and You are He. Your words are consonantly His, He is truly Your mind, and the life of all beings is held in Your hand.' 'Alamēlumaṅgā's turned toward You are the bunches of flowers piled on You gracefully and becoming Your worship.' 'Your beloved Companion, Alamēlumaṅgā is nectarine, having been born from the Ocean when It was churned.' thus, Munindrās praise Her.

"O Vēṅkaṭēśvara! I adore Your affectionate Consort, supplicating to Her, 'Lacking qualities, I am leading a hard life; I am vile; I am unfortunate from birth; I seek refuge. O Alamēlumaṅgā, in Your kindness, and I eagerly expect to receive Your merciful looks; I worship You with my full blown flowers of words.'

TĀLLAPĀKA PEDDA - TIRUMALĀCĀRYA:—

Annamācārya’s son Pedda-Tirumalācārya translated into easy Telugu verse in dvipada metre the Saṁskṛta-ślokas (stanzas) of "Śrī Vēṅkaṭēśvara-Suprabhātam," designated "Śrī Vēṅkaṭēśvara-Prabhāṭa-Stavamu" (Morning Prayer). This is to awaken Him in the morning to receive the day’s worship from the Celestials and saints and to bless the devotees, and grant them their
desires and to prosper the world. He lived through the reigns of Ḫṛṣṇadēva-
ṛāya, Acyutarāya and Sadāśivarāya. Ḫṛṣṇarāya did not evince favour towards
him. Both Acyutarāya and Sadāśivarāya patronised him and granted villages
to him.

RĒVĀṆŪRI VĒṆKAṬĀRYA:—

Annamācārya’s grandson through his second daughter Tirumalāṁbā
by his second wife Akkāmbā was RēvāṆūri Vēṇkaṭārya. He was the son
of RēvāṆūri Tirumalakoṇḍayārya. He lived in the 16th Century. He wrote
a Telugu poem on “Śripāḍa-raṇu-Māhātmyamu” (merit and efficacy of
Śripāḍarāṇu). “Śripāḍarāṇu” is a paste of a admixture of refined camphor
powder and civet oil prepared on each Friday and kept on the feet (Śripāḍa)
of Vēṇkaṭēśa for a little time and then distributed mainly among the mirāṣi
servants of the temple and also given to pilgrims in very small quantities
as the Deity’s Prasādam.” The author extols its superb qualities as being
the sweet pāda-raṇu (dust of the feet) of the God abiding in the temple on
the Śēṣādri, diffusing sweeter smell than agaru, the sandal tree, the lotus,
cāndanam (sandal paste), mixed with refined camphor, musk, the vakula
flower (pāgada) and jāvādi, entreats it to rest on his tongue and invest him with
poesy in the manner of the great poets. Vēṇkaṭēśa took the form of Dhan-
vantari (Divine physician) assuring to cure any kind of disease of whatever
intensity, and the pāḍarāṇu of such an affluent Divinity, I implore, may become
the supreme remedy and extinguish my disease from the beginning to the end,
and grant me eternal life now.,He attributes great efficacy to it in removing
dumbness, deafness, ignorance and stammer by its virtue imbibed by contact
with the holy feet of Śrī Narasimhasvāmi. It fills paramapadamu (Heaven)
and helps raise parama-Vaisṇavas (stauch devotees of Viṣṇu) to higher attain-
ments. The poet describes it as the efficient cause in all the actions of the
different Avatāras (incarnations) of Viṣṇu, and in the end he states that it
was the source of Annamācārya’s (Saṅkīrtana-cārya’s) success, and beseeches
it to protect him and his people—that Rāṇu enduring on the pure lotus feet
of Vēṇkaṭēśa, the Lord of Alamēlumaṅgā and being ever intent on protecting
them.

KĀKAMĀṆI MŪRTI KĀVI:—

Kākamāṇi Mūrthikavi, a Telugu poet of the 16th Century, dedicated his
poetical work, “Rājavāhana-Vijayamu” to Vēṇkaṭēśvara. He prays that
Vēṇkaṭēśvara with the looks of His two eyes might dispel the ignorance of
His ever-praying devotees. May the Vaijayaṇī (garland hanging on His
breast) grant us riches! The Lord of the Serpent-Hill appeared to me in
my dream, holding the hand of mother Alamēlumaṅgā and adorned with the
golden hued red cloth on His body, Śaṅkha, Cakra and Harīsa-Cakras (round
plates impressed with the swan) on His shoulders, Kaustubha-maṇi such a
magnanimous Kāvyapati (dedicatee, patron of the work).

He assured me that all my expressions will be deliberate and delectable,
as sweet as sugarcandy, fruits, cheese, ukkera (sugared wheat preparation)
and manōharams (ball-like preparation of roasted rice and jaggery), and each
verse composed by me will be fully nectared; and why should I then withhold
from dedicating my kṛti (literary work) to the Dweller on the kingly Vēṅka-
tādri? Is it not proper to extol the Vēṅkaṭagirī which abounds in groves
of trees, in pools and water-falls emanating from the stream running down
the jata (tuft of hair) of Dhūrjaṭi (Śiva) (i.e., Gaṅgā), and containing the Pāpa-
vināśana-Tirtha whereon every tree is a sandalwood tree, every stone is a
sapphire, every animal is a musk-deer and a lion, every stream flows with
the water of the Gaṅgā (Ganges river), every tīrtha destroys sins like an axe,
every maṇḍapam is golden, every Rṣi equals Bhṛgu-Maḥarṣi, the repository
of all pleasures, the refuge of the afflicted, the pot of gold to the poor, the
sunlight to the darkness of the night, and the mass of Amṛta to the pious?
Is this resident-hill of Timmappa an ordinary material hill?

His golden tower raises doubt in the devotees flocking to Him each day
whether it is Mount Mēru; around His Bali-Pīṭham (altar) the agonised, the
defa, the blind, the lame and the issueless lie prostrate; His circular pedestal
infuses hopes; His sanctum emits odour of candanaṁ, musk and Kuṇkuma-
puvu (saffron), hence that God the Lord of Alamēlumaṅgā, who resides
in such a temple which is resplendent on the Vēṅkaṭa Hill will annihilate the
vices of previous births of His devotees.

Appappā! (Hā! Hāl) Should we not relish the cool ablutionary water
of Ṛppa mingled with candanaṁ, the refined camphor, civet oil and musk on
Fridays issuing sweet odour from His sanctum?

Vēṅkaṭeśa has tied a wrislet to His hand in token of His avowed protection
to men, and accordingly He will destroy the sins of their previous births,
remove their poverty, cure swelling and other diseases medically incurable,
and save them from the clutches of devils and other evil spirits, being the
personification of goodness, the embodiment of Amṛta (ambrosia), the snatcher
of Amṛta (nectar) on its production after churning the Ocean, the most renowned,
the holder of the Cakra, the pure-named, and the ray of light to darkness.

Divine women proceed to the Hill for the Mukkōṭi (Festival and ablution
on the Mukkōṭi-Dvāḍāśi day about the end of January), jestingly remarking
that His Consort feeds Him with food of unpounded rice without considering
whether it will be digested; that Spouse of the Owner of the uncleaned plates decorates Him with a golden garment whether suiting Him or not; She accuses Him of lavishness without a thought of the diminution of the treasure by an extractor of interest in kāsus only. He is present in the Kānukas and He is the acceptor of bhaktas' vows.

Pilgrims from Kaṭaka, Kalyāṇa and Delhi regions resort to Tirumala for the Brahmostsavam (annual festival in September-October) of Vēṅkaṭeśvara, the bearer of Śrī Lakṣmī on His pure chest, regaling themselves with talks about His having bestowed eye-sight to the blind, granted babies to the sterile women, conferred rapidity of pace to the cripples and endowed the deaf with the sense of hearing!

Pilgrims from the famous Sētu (Rāmēsvaram bridge) in the south and from Kāśli (Vāraṇāsī, Benares) in the north flock to the Vēṅkaṭa Hill to witness the Vaiśākha-Tirtha (ablutions conducted in the Vaiśākha month) to Vēṅkaṭēśa daily as a cooling process, daubing their chests with caṇḍanam, smelling and pressing against their eyes the pārijāta flowers which are rare to them and enclosing them in their hair and decorating themselves with garlands of those flowers, and bathing and cleaning their bodies in the water of the Ākāśāgāṅgatirtha.

What an extensive family-head is Vēṅkaṭēśa, the spouse of Lakṣmīdēvi! His son is Manmatha (Cupid), His daughter is Bhagirathī (river Gaṅga), His mistress is the Goddess of Earth, His dwelling is the Hill, His elder brother is Balabhadra (Balarāma), His eldest son is Brahmā, His daughter-in-law is Śāradā (Sarasvatī); His younger brother-in-law, the king of the white lotuses, the Moon; His father-in-law is the Ocean; and again His second father-in-law is king Bhōja; the ornament on His chest is a priceless ruby; and His garment is pure gold, which valuates Mukkaṇṭi (three-eyed Śiva) lacks; and He contains the fourteen worlds in His stomach. Is there any God as magnanimous a bestower of gifts as Vēṅkaṭēśa, the Lord of the Śeṣaśaila?

SIDDHĪRAJU TIMMARĀJU:—

Siddhirāju Timmarāju, the governor of Koṇḍavīdu, was the son of Ōbaḷarāju and the nephew of Aḷiya-Rāmarāya of the Āravīdu family. He lived in the 16th Century, composed a Telugu poem “Paramayōgi-Vilāsamu,” and dedicated it to Nṛṣimhasvāmi of Maṅgaḷagiri. In a sīsamālika stanza, he refers to Vēṅkaṭēśvara’s tranquil pose towards His suppliants, H’s left hand resting on His hip, His golden garment, His right gift-hand pointing to His feet as the sole refuge to the afflicted, His merciful looks, strings of pearls adorning His breast, His lustrous Kīrtam and His Śaṅkha and Cakra held on either sides.
TARIGOPPU LA MALLANA:—

Tarigoppula Mallana was a Telugu poet of the 16th Century. He was a native of Candraigiri. He wrote the poem “Candrabhānu-caritramu” and dedicated it to God Dattātreya of Māhurapura. He describes the journey of crores of pilgrims to worship Vēṅkaṭēśa with cheeks pierced with wire as locking the mouth, with headloads of vowed Kāñkās, with bodies balanced on heads and holding lives in their fists, rolling their bodies on the floor without feeling exhaustion, and prostrating from step to step and also now and then, in several groups. They first perceived Śrī Gōvindarāja in a reclining pose on the original serpent for bed and under its hoods, the left hand stretched up to the thigh and the right hand forming the pillow, the Kaustubham to the right of His chest gliding towards His Śrīvatsa mark by His lying on His right side, and with His two brilliant eyes and feet. They then amused themselves with fun and frolic by beggars through their mockery, jokes, mimicry, bull’s play, gong-stroking, dancing and singing in tune with their viols.

Then the pilgrims began to ascend the Hill. The women felt great strain, perspiring heavily, stopping here and there and taking deep breaths, rubbing their perspiration with their clothes, their legs tottering and much fatigued and tossing from side to side and unable to stand on their wearied legs, but entertaining immense joy, they reached the temple at last.

They saw Vēṅkaṭēśa with His right hand pointing the earth, His left hand holding His thigh, with His sword hanging, that Deity who infuses bhakti.

The poet says “I worship that Viṣṇu who holds the Disc in His hand, who supports Lakṣmr on His chest, who at all times protects His bhaktas, who took the form of Varāha (Boar) to rescue the earth and the destroyer of the cruel Rākṣasas.”

PIŃGAΛI SŪRANĀRYA:—

Pingali Sūranārya was a Telugu poet of the 16th Century. He wrote five Telugu works. He was a protege of the provincial ruler Kṛṣṇarāja of Naṅdyāla in the Kurnool district. One of his later works was “Kaḷāpūrṇōdayamu” (“The Metamorphosis” as C.P. Brown rendered it) and he dedicated it to his patron Kṛṣṇarāja. This Naṅdyāla family of chiefs was a collateral branch of the Āravīḍu dynasty of Aliya-Rāmarāja and his brothers descended from Āravīḍu Bukkarāya. In the second canto of the poem Manikandhara, a disciple of Nārada-Mahārṣi in divine music, proceeded on an extensive pilgrimage throughout India, starting from the Yamunā river, successively visiting Madhura (Muṭṭra), Haridvāra, Sālagrāma Hill, Badari-
kāśrama, Naimisāraṇya (Nimsar), Kurukṣetra, Prayāga, Kāśi, Ayodhya, Gaṅgāsagara-sahgamam (confluence of the Gaṅgā river with the sea), the Nilacala, Jagannātha, Kūrmavibhū (tortoise) form, Siṁhācalasvāmi, and Ahobilasvāmi and reached Vēṅkaṭēśvara’s temple.

He bathed in the holy water of the Svāmi-Puṣkarīṇī, worshipped Bhū-Varāhasvāmi together with His Consort, then entered the illustrious temple of Vēṅkaṭēśa, adored the Parivāra-Dēvatās (the surrounding subordinate Deities), and perceived in the sanctum of Vēṅkaṭēśa, stationary and erect, with soft lotus-like feet decked with glittering anklets, gold mantle, gold waist-cord, diamond-set waist-band, the lustrous gem in the pit of the stomach, Vaijayaṇti garland, Śrī Lakṣmī adorning the chest, the wish-granting down-pointing right hand, the left and resting on the waist, the two upright back hands holding the Śaṅkha and Cakra, the neck with strings of pearls hanging from it, the smooth cheeks, the smiling face, ears bedecked with makara-kūṅdalas (ornaments of the shape of the crocodile), eyes excelling the lotus, fair nose, handsome eye-brows, the nāmam (upright parallel white patches on the fore-head), of pearls, and a superb gem-set makuṭam (crown).

Joyfully and amazingly he observed each organ and stood still in surprise. Later he recollected himself and thus addressed Vēṅkaṭēśvara:—“My vision enchanted by Your lotus feet does not move from them, how shall I turn it towards Your Kanakāmbaram (golden garment); enticed by the Kana-kambaram, how shall I bring it towards Your udara-bandhanam (belt); it delights steadfastly on Your udarabandhanam, how shall I move it towards Your Śrīvatsa mark on Your breast; converged on the Śrīvatsa, how shall I divert it to Your lotus hand? to whichever organ of Your it inclines, Your lotus hands, throat, lips, makara-kūṅdalams, chin, nose, eyes, eyebrows or hair, it does not diverge. What can I do?” Thus musing, he became ecstatic and forgot the entire world. After a while recovering himself, he made obeisance again and again, adjusted his voice to the sound of his viol and began to sing eulogistically on Vēṅkaṭēśa.

In this manner he spent three days and nights on the Vēṅkaṭa Hill. then got down from it and went to Kāñci.

ŚREŚṬHALŪRI VĒṅKAṬĀRYA:—

Śreśṭhalūri Vēṅkaṭārya, a Telugu poet of the 17th Century, a disciple of Kaṇḍāla Appalācārya, and a contemporary of Tenāli Rāmakṛṣṇakavi and Sāraṅgu Tammayya (the author of the Telugu-Kāvyam “Vaijayaṇti vilāśamu”) wrote a Telugu poem in dvipada metre entitled “Śrīnivāsa-Vilāsā-sēvadhī”. It was proposed to be published by the Dēvasthānam two decades ago, but it does not seem to have yet been published. The late Śrī Kōrāda Rāmakṛṣṇa-
iya, M.A., of the Dēvasthānam Oriental Institute, made a very short summary of it in Telugu prose under the title “Śrīnivāsavilāsamu” and this summary was published by the Dēvasthānam in 1954. As noted by him, the author of the original poetical work is said to have intended writing his Telugu poem reconciling all contradictory views and accounts contained in the 12 Purāṇas of “Śrī Vēṅkaṭācalā Māhātmyam.”

In the early part of the summary the list of the 9 tīrthas subsiding in “Śvāmi-Puṣkariṇī” is given as follows:

(1) Vāraṇa-tīrtham at the north-west corner;
(2) Dhanada (Kubēra, lord of wealth)-tīrtham on the north side;
(3) Gālava (a ṛṣi) -tīrtham on the north-east;
(4) Mārkanḍēya (an ardent Śiva-Bhakta)-tīrtham on the east;
(5) Agni (fire God)-tīrtham on the south-east;
(6) Yama (God of death)-tīrtham on the south;
(7) Vāsiṣṭha (a Muni) tīrtham on the south-west;
(8) Vāyu (God of Wind)-tīrtham on the west in the shade of the Aśvatha-tree; and
(9) Sarasvatī (Goddess of learning, a Muse)-tīrtham in the centre of the Puṣkariṇī.

Then it delineates the story of Vīra-Cōla, the king of the Cōla country. One day he went on a hunt and in a garden on the bank of the Svarṇamukhari river near the Vēṅkaṭācala he met Naṅdini, the daughter of the Nāgēndra, Dhanarājaya, had a Gāndharva marriage with her by mutual consent and returned home. The Nāga maiden conceived. She informed her father of her union with the Cōla king. In due course, she begot a son. As the boy grew able to talk, he enquired his mother who his father was and, when she told him that the Cōla king was his father, he expressed a strong desire to see him. Nāgēndra sent him through a tunnel and the boy reached the Cōla king. On the advice of his ministers, he sent for Naṅdini also, named the boy “Toṇḍamān”, built a capital near the Vēṅkaṭa Hill and crowned him. As he became king, he married a pāṇḍya princess and other princesses.

While Toṇḍamān was one day amusing himself in a garden, some servants came and informed him that at the ant-hill there, the pots of milk were automatically breaking and the milk was sinking into the earth. He thought solemnly of the incident while going to bed, and in his dream in the night, the lotus-eyed Viṣṇu apprised him about His situation. The next morning the hunter-
chief, Vasu, related to the king that a white Boar was devouring the grain each night from his field of corn, that his arrows were breaking to pieces when shot at It and that an ethereal voice informed him that the Boar was his patron God and ordered him to bring the king to the place.

Next day Tonḍamāṇ proceeded to the spot with lakhs of milk-pots and in the night observed the white Boar consuming the corn in the field and aimed his arrow at It, but the hunter Vasu dissuaded him, and the Boar rushed into a cave. While the king scooped out the cavity and drenched it with milk, the Varāha Avatāra appeared and told him, “construct a big Vimānam and, maṇṭapams and prākāra walls to Me and, through worship by Vaikhānasa āgama, obtain prosperity. I also abide to the south of the Svāmi-Puṣkarṇi, in the name of Srīnivāsa. If you erect the Vimāna, prākāra and maṇṭapas at these two sites and offer daily pūja, attainment of Vaikunṭhapura will be handy to you.” Then He became evenescent, after instructing him to render His worship devoutly from that place and emerge into a rāja-yōgi (royal-saint). The king executed the building work accordingly, and from his capital, passing to the sanctuaries through a tunnel shown by the Deity worshipped Him daily; and having obtained His permission for celebrating His festivals in the month of Kanya (September-October), he invited the Vaikhānasa-muni to officiate as the pūjārī for worship, decoration and processions and conducted them with due rites, including the dhvaja-ārōhaṇam (raising the flag to the top of the flag-staff).

He had the festivals celebrated with the different vehicular processions, viz.,

(1) Śēṣa-Vāhanam (serpent-vehicle) for the sake of bhaktas;
(2) Harīsa (Swan)-Vāhanam as indicating His having given Brahmā esoteric instructions;
(3) Śīṃha (Lion)-Vāhanam showing His having destroyed Hiranyakasipu;
(4) Puṣpaka (Vimāna of Kubēra) as representing that He and Mahīsuta (Śīta or Padmāvatī) travelled in that manner to the spot;
(5) Garuḍa-Vāhanam as presenting the episode of the struggle of elephant-lord with the crocodile and of His having killed the crocodile and set free the elephant;
(6) Hanumāṇa-vāhanam indicating the process of His having put an end to Rāvaṇa by being carried by Hanumāṇ (Āṇjanēya) to Laṅkā;
(7) Elephant-vehicle as having paraded on the elephant named “Śatruṇ- jaya” and ruled over Ayodhya as Śrī Rāma;
(8) Sūrya-vāhanam (Prabha-vāhanam) indicating as the knower of art of immanence inside the Sun;
(9) Ratha (Car)-vāhanam as showing His victorious charioteering to Arjuna in the Mahābhārata war;

(10) Turanga (Horse)-Vāhanam foreshadowing His intended destruction of Mlecchās (wicked people); and

(11) Šibikā (Palanquin) vehicle bedecked with the nine kinds of gems on the 9th day proceeding to ĀdiVarāha’s shrine and receiving ablutions from the water of the Śvāmi-Puṣkariṇī indicating His determination to protect His suppliants.

Kumārasvāmi, Śiva’s son for having killed Tārakāsura by the grace of His father incurred the sin of Brahma-hatya. In consequence of it He lost appetite for food and water and became weary. To allay his condition by expiation of the sin Śiva imparted the “Nārīyaṇa-maṇtram” to Him for mental repetition. After eating the food served by His mother Giriñādevī, Kumārasvāmi started for Vēṅkaṭagiri (Vēṅkaṭādri) where Vā sudēva resided. On the way Brhaspati met Him and questioned Him why He was going in search of Viṣṇu while He himself was Viṣṇumūrti. He queried Brhaspati how it was. The latter replied “An atom of Viṣṇu’s faculty lay in Śiva for exterminating Tārakāsura and Brahmā intimated the Dēvatas that the same atom would be born as a son to Giriñādevī.” Being thereby satisfied Kumārasvāmi proceeded to Vēṅkaṭādri.

Meanwhile Giriñā expressed Her anxiety about Her son’s safety to Śiva and both of them set out for the Vēṅkaṭa Hill. On it they observed a pair of wild animals enjoying together and their cupidity was roused; and They too enjoyed by transforming Themselves into the same kind of animals. The generative seed of Their union was collected by Vāyudēva (Wind-God) and presented to Añjanādevī who was performing tapas on the Hill. She became pregnant and begot Hanumān. Śiva and Giriñā found their son Kumārasvāmi at the Kumāradhārā-tīrtha.

Viṣvaksēna tīrtha: The origin of its name:— While Dūrvāsa-Muni was performing tapas Indra sent an Apsaras, Kuṭālaka, to frustrate him. Enraged at her pranks the Muni cursed her to be born as a “Cēcēta” a maid of the Cēcu class of wild tribes. So born and grown up she was amusing herself in a grove, when Varuṇa (God of rain) joined with her. She conceived and brought forth Viṣvaksēna. He contemplated on Viṣṇu at the particular pool attained sāyujya (identity) with Him and became His Commander. By reason of Viṣvaksēna’s stay at the pool for his meditation it was known as Viṣvaksēna-tīrtha.

Kapila-tīrtha: Śauri (Viṣṇu) in the form of Kapila-Muni, passing through this pool as the path-way, used to worship the Śiva-Līṅga and hence it came to be called Kapila-tīrtha.
GANAPAVARAPU VENKATA KAVI:

Gaṇapavarapu Vēṅkaṭaṅkavi of the 17th Century composed "Śrī Prabandharāja Vijaya-Vēṅkaṭēsvaram-Vilāsamū" as also other works and dedicated it to Vēṅkaṭēśa. He prays the most merciful Vēṅkaṭanātha to protect him and his family and Alamēḻumāṅgā abiding on His chest to fulfil his desires and stay in his house. Pilgrims make their journey with headloads, prostrating at each pace, and falling flat in prayer. Mōkāḷḷa-mudupu (flight of stone steps on the second ascent being as high as the leg from the foot to the knee) causes much strain.

Many pilgrims arrange ubhayams (worship and food-offerings) and cerupus (cooked preparations) as also dōselu (rice-cakes) appamulu (sweetened rice cakes) and atirasamulu (sweetened wheat-flour cakes) and invoke Him while they are offered and then distributed.

Groups of Vēṅkaṭēśa's devotees serve to the tired pilgrims, visiting His festival, vaṭappu (split and moistened green gram), pāṇakamu (water mixed with jaggery), plantain fruit, tender coconut water, hot water, butter-milk, curd, refined camphor mixed gandhamu (cāndanamu) areca-nut powder rolled in betel leaves, cīvet, flowers, sun-shades, fans, cardamom, ginger, cloves, jack-fruit, sugarcane, and dates.

The poet states, "I have seen Your feet bedecked with anklets of small golden bells, Your gift-yielding hand, Your left hand resting on the waist, Your pitāmbaram. Your chewed betel-nut held to Your cheek, Your big stomach able to contain the worlds, broad chest with Alamēḻumāṅgā resting on it as also the Śrīvatsam, Your two hands holding the Śaṅkha and the Cakra, Your shoulder ornaments. the tulasi garland hanging from Your neck, Makara-kūṇḍalams covering Your ears, Your rosy lips, smooth cheeks, compassionate eyes, clear face, and Your kiritam.

"Will Alamēḻumāṅgā-tyāi (mother) tolerate, having noticed Your eating food of raw rice from uncleaned plates, Your vehemency in collecting kānukas with interest of kāsus, Your lowliness in carrying loads of earth from the tank under excavation by a great Vaiṣṇava and Your having wedded another woman? Having seriously thought of all these acts of Yours, She had, in exceeding modesty, tendered advice to You during the marriage.

"Formerly You condoned the faults, as a father, of Śabari who offered You fruit tasted by her and hence polluted; You granted all desires of Erukala Chief; is the Pāḍuṅg (Sultān) who reduced Your provision of food and appropriates Your jewels an equal co-partner with You? Is the Pārupatyanār who manages Your affairs dexterously Your friend? Please enlighten me whether their master is You or any other God like You, as we are in search of One to worship who will protect us without finding faults."
[This is very valuable information furnished by the poet. In the earlier periods many kings and chiefs presented costly jewels and ornaments to Vēṅkaṭēśvara, endowed Him with numerous villages and provided for sumptuous daily and occasional offerings. The poet here avers that the Pāduṣā reduced the quantity of His offerings and also divested Him of His jewels, and ostensibly deprived Him of the possession of villages and lands too. This Pāduṣā must have been the Sultan of Gōlkoṇḍa who it was that first conquered the territory of the Vijayanagara empire around Tirupati and possessed Vēṅkaṭēśvara's temple also, Abdullah Kutb Šāh, in or about 1660 A.C. He died in 1672 and was succeeded by Abul Hasan Kutb Šāh. Aurāṅgazēb put an end to the Gōlkoṇḍa State in 1688. The poet must have lived at the period as he writes about this reduction of provisions and deprivation of jewels in the present tense of the verbs.]

"Without assuming illustrious administration of excellent Tirupati, without noting the blemishes of anybody and by conferring happiness in both the worlds (on earth and in heaven), besides Your good fortune to have espoused Alamēlumaṅga, without replying and responding to the earnest calls of people to help them with Your voice and hands, is it right to claim Godhood? It becomes You alone. However, You are our Father and Alamēlumaṅga is our Mother" "As the result of the saving grace of Alamēlumaṅga, may the tree of Your glorious tradition be implanted firmly in the garden of my mind."

Perhaps it is this same poet Gaṇapavarapu Vēṅkaṭakavi that composed also the "Sarva-Lakṣaṇa-Śīrōmaṇi" with the sub-title "Śri-Vēṅkaṭēśa-Āndhramu" in the name of Vēṅkaṭēśa and dedicated it to Him. He states in the third stanza in a sisamālika that he collected the dēśiyamu (regional words), tadbhāvamu (derivative words) and Teṅgu Padamu (Telugu words) grouped them into words relating to Dēvas or Divine Beings, mānava (humans) sthāvara (stationary) and tiryak (crooked bodied), of four classes, and added the nānārtha-vargu (group of words with various meanings) in 128 stanzas for the benefit of the world, and in each set of words furnished the Sanskrit equivalent, so as to make the work equal to, i.e. as serviceable as, Amarasimha's "Āmarakōsa" or "Nāmaḷiṅgaṇuṣāsanam", and to deserve compliments from poets, as an "Āndhra-Nīghaṇtu" (Telugu Cyclopaedia). In the gadyamu (colophon) at the end he has noted that he was a disciple of Śri Perumbudūri Yatirājācārya (Rāmānujacārya), that he belonged to the Nandavarakula and was of the Viśiṣṭa-Gōtra and Āśvalāyana-Sūtra, that he gained honours of grant of elephants in must, horses, palanquins, gem-set ornaments, cloths, and mansions from the rulers of Kārnāṭa, Tūṃḍira (Toṇḍa-maṇḍalam), Cōḷa and Pāṇḍya, and that he was the son of Gaṇapavara Mantrimāṇi and Maṅgamāṃba and that he dedicated his work to Tiruvēṅgaḷanātha, the Lord of Alamēlumaṅga, as the entity of his father.
CELLAPILLI NARASA KAVI:— Cellapiilla Narasakavi was a Telugu poet who lived during the latter part of the 18th and the earlier part of the 19th Centuries. He wrote “Veṅkaṭeṣvara-Vilāsamu” treating the marriage of Veṅkaṭeṣvara with a Čeṅcu (wild tribe) maiden and other poems. The maiden delineates Him as having a beautiful face, a smiling appearance, exulting in His shining golden mantle, blue-bodied, of kind looks, bearing Lakṣmi on His chest, wearing the upright mark of musk on His forehead, holding the Śaṅkha and the Cakra, and adorned with the gem-set crown. She then accuses Him of fleecing the bhaktas of their vowed money offerings with full interest not foregoing even the smallest coins from it, of His eating food of raw rice in uncleaned plates of dining in every invitee’s house and serving food to one and all in His house continually, and of selling the prasādam, and stretching the hand demanding its price like a lessor; so men talk of Your behaviour and how equitable is Your inveigling me? Perhaps Veṅkaṭeṣa Himself replies her, “Is it not just that the money of the bhaktas should be drained so as to divert them from their miserliness? Does not My eating food of unpounded rice from rusty plates serve to restrain your pride? It is not equanimity to eat food offered by all? And is it not generosity to prepare varieties of food and distribute them? Maiden, these are not traits of blemish to upbraid; they are manifestations of supreme good qualities.”

KRṢṆA KAVI:— Kṛṣṇakavi was a Telugu poet of the 18th Century, and the court poet of Cīrumāḷa Pāpayya-prabhu. He translated the famous Kālidāsa’s “Śākuṇtalām” into Telugu and dedicated it to Śrī Veṅkaṭeṣvara, naming it “Śākuṇtalā-Pariṇayamu” (Marriage), He wrote:—

I glorify Veṅkaṭapatī (Veṅkaṭeṣa) who embraces Alamēlumaṅgā alias Indirādevī (Lakṣmi) such that the saffron smeared over Her breasts adheres to His chest. That exalted Deity, whose compassionate looks confer happiness to the worlds, whose beautiful form conveys to the good of people; considering whom as the ocean of learning, the kings of Aṅga, Bāṅgāla, Cōla, Kaliṅga, (Vanga, Gauḷa, Gauda, Vidarbha), Pāṇcāla, Nēpāla, Mālava, Āṅdhra, Śaka, Yugaṅdhara and other regions prosper through being His guardsmen; that Lord of the celestials, served by Divine Beings, left Vaikuṇṭha, fully adorned, and, taking Indirādevī with Him, moved into the golden mansion beside the Śvāmi-Puṣkariṁ. He stays resplendently on the Śeṣagiri, pleasingly accepting the prostrations of His dāsas (servants, devotees).

VEṅKAṬACALA VILĀSAMU

“Veṅkaṭacala-Vilāsamu” is a Telugu poem describing the pilgrimage of certain Muniṣ to the Veṅkaṭacala (Hill). Its author, his time and other particulars are not known. The Muniṣ, on their way, worshipped God of Śrī-
kākulām (Chicaco), who graciously extinguished their demerits and proceeding exultingly, reached the Kṛṣṇavēnī (Kṛṣṇā river), the queen of the sea, and, passing through other rivers joining the ocean, bathed in all of them with the eager desire to see the Vēṅkaṭa Hill. Walking on and on the Samyamis (Munī, who had subdued their senses) espied the Śeṣāśaila in front of them, containing golden and gemmy caves, ponds and crests. They observed Śrī Vēṅkaṭēśa with a crowned head, with the Tirumāṇi (white parallel upright patches) of pearls on the forehead, ear-ornaments of the crocodile shape, smooth-shining cheeks, smiling face, cold and hot looks, coral hued lips, agreeable throat, Śaṅkha and Cakra, dual hands granting the fruit-like the famous Kalpa-vṛkṣa (tree of heaven bestowing all desires), blue chest suited to the abidance of Alamēlumaṅgā, sword hung from the waist belt, shining silk garment of gold lace borders worn around the waist, lustrous anklets, bodily luminosity excelling lightning, renowned possessor of the biruda (title) of being the Lord of all Celestials, bestower of good, usual user of uncleaned plates, consumer of food of unpounded rice, extractor of kāsus as interest on vowed offerings, the enjoyer of the Mukkōṭi-Tīrtham, Deity who receives prostrations from step to step, lessor of māḍas (gold coins), handsome God receiving the Friday ablutionary rites, and, partaker of sumptuous quantities of food. They extolled Him as being the first master among the Trimūrti (Triad Godhead, Brahmā, Viṣṇu and Maheśvara or Śiva), the Lord of the Śeṣācala, the Supreme God, the soul of all, the inherer of the universe, the form of all things and the Deity praised by Sanaka and Sanahdana, and offered their obeisance. “You are the prime personage to create, protect and slay; You are the stomach of the world; You are the king of gods to grant the desires of all; You are the Supreme Being whom Brahmā, Rudra, Indra and other Celestials cannot comprehend; You are the Brahman whom we the tapasvins (performing penance), are unable to perceive; and You are the super excellent holder of the Śaṅkha, Cakra, Gada (mace), Khaḍga (sword), Śārīga (bow) and Cāpa (arrow).” “Is it possible to describe the glory of this Hill, the beauty of this region, the merit of this auspicious Tīrtha, and the kindness of Śauri (Viṣṇu), even for Guru (Dēva-Guru-Bṛhaspati), Vāgīśa (Brahmā) and Phanīśa (Ādi-Śeṣa)? What tapas we performed in the past, what good deeds we rendered, what nōmu (vratam, worship of a Deity) we made, our desires have been realised, we have been able to visit the Lord of the Vēṅkaṭācala, the Father who is adept in granting the desires together with the accession of good and consequent discarding of evil.” Thus meditating, the Munīs descended the Hill, approached the Ājūvārī-tīrtha (Kāpīla-tīrtha) to its south, containing water capable of destroying sins, bathed in it, adored the God adorned by serpents, garmented by the fringes of eight directions, and possessing the fire-eye, i.e., Śiva, the Nāgabhūṣaṇa, Digambara and phāla-nētra (with the third eye on the forehead) or anala-akṣa (fire eye),
Sri Kapilēśvara. Therefrom they went to Gōvindarāja’s temple in Tirupati and prostrated to Him. They were reluctant to depart from the Lord of the Hill, and so contemplating Him with the glittering anklets, turned back again and again in their onward journeys.

DIVĀKARLA TIRUPATI ŚĀSTRI CEĻAPILḷA VEṆKAṬAŞĀSTRI:

Divākarla Tirupati Śāstri and Ceḷapilla Veṅkaṭā Śāstri flourished in the latter part of the 19th and the earlier part of the 20th Centuries. As joint authors, they wrote more than a hundred works. In their early age they visited Veṅkaṭēsa when they addressed Him “You collect kāṣu by kāṣu and accumulate Your treasure with whatever amount of money is brought, but we are denied gifting; trembling with fear, people come to visit You, but even if we voluntarily meet them, they scarcely observe us; willingly they offer to You to any extent but giving a little to us, they account it as too much, they serve You and pay You as much as desired, but though we serve them they do not pay us even to a kāṣu; there is no use of saying in so many words. Though the names are identical, as Tirupati and Veṅkaṭēsvara, our fortunes are different.” “Why do You ask for kāsus to amass, indicating utter poverty? Why do You favour bribers, exhibiting favouritism? Why do You tease the numerous kings in the manner of the big money-lending Kōmaṭis, having granted them loans? Why do You reside on the summit of the Hill, showing the huntsman’s likeness? All these acts of Yours seem to me to exhibit Your merry disposition, but what do You consider them to signify? O refuge of the complaisant Tirupati and Veṅkaṭēsvara poet-laureates! God Tirupati-Veṅkaṭēsvara! We bow to You.”

For a second time Ceḷapilla Veṅkaṭa Śāstri alone visited Veṅkaṭēsa in July 1936 on the occasion of his 66th birthday at the instance of his friends and pupils to perform religious rites pertaining to his 60th birthday (diamond jubilee). Then he addressed some Telugu verses to Veṅkaṭēsa. “Among many pleasant regions available to the Lover of Indirā to ramble with His troupe, He has willingly chosen and lived on this Śāgagiri joyously to hear the expressions of Telugu poetry. “That supreme luminary, in accordance, with the declaration of the Upaniṣads, the Āndhras designated “Veṅkanna,” and He will readily respond ‘ā’ when called ‘gó’ at the time of distress and save them.” “Recollecting the incidents that He revived a dead son and compassionately conveyed a cow, entangled in the whirlpool of the river and crying “aṃbhā” on a raft to the shore, believers in Him bow to Him with pure hearts, voicing “Veṅkaṭa-nāyaka is our Father.” Wise men said that Satyaloka, the residence of Sat-cit-ānanda (eternal existence or being, supreme consciousness and absolute bliss) form of the Deity, stood above
six worlds, but here is present Vēṅkaṭēśvara, earthly Viṣṇu-lōka over six Hills!” “Pilgrims strive to ascend the Hill before sun’s rays fall on the gilded vases of His gōpuram and make them glisten.” “Relating to each other their past hardships and their abatement through the kindness of Vēṅkaṭēśvara, and singing His praise loudly in groups, His bhaktas crawl over the seventh Hill.” “There are many gods who do not respond even if we cry aloud to them except Yourself uniquely in the Kaliyuga; once previously I had Your Darśanam and again today I had the good fortune to obtain a vision of Your gracious appearance.” “Viṣādrīśvara! How can we, obstinate insects, foreknow what fortune will accrue to us? You alone know it. Pray, accept my obeisance and consider me as remaining always in Your presence and as being Your man and make me eligible for Your kindness.” “On this day of my 66th birthday Your Darśanam has been favoured to me, what an auspicious day this is to me! Your Darśanam is capable of conferring happiness not only in this world but also renders access to heaven handy.” “Pilgrims from the northern country call You “Bāḷaji” which term, on consideration signifies “Śakti” (Goddess) and then perhaps you become my Mother! Many name You “Subrahmanyā” son of Phālākṣa the fire-eyed Śiva. Why should one utter many words? You are all and why should any one doubt it?” “Some say that Rāmānuja contrived You into Hari (Viṣṇu), whereas this had flourished as a “Śivasthala” (Śiva’s place) and the old emblems of Śiva still exist. But I do not know whether it is true or not. How will this controversy affect the advaitins (who hold Jīvātmā and Paramātmā, individual soul and universal soul as identical), who maintain the “Jagannāsti” (non-existence of the world) dictum, and to whom every thing will appear as “Brahmam” (Absolute God)?.” “In my childhood I got into the “Dōla” (cradle) and to-day in my old age I got into the “Dōli” (conveyance of the form of a cradle tied to a bamboo pole borne by two men at the ends while a person sits in the cradle); and the ancient sages saying that old age is second childhood has been this day exemplified in my case by my transportation uphill in a “Dōli.” “The younger brother of my great grandfather, a great poet, Narasakavi, whom you might have known, composed a centum of verses on You, entitled “Vēṅkaṭēśvara-Vilāsamu” and I belong to his progeny. I pray You to foster me with kindness” (P. 367 ante).

VAṬṬIPALLE NARAKAṆṬHIRAVA ŚĀSTRULU:—

My maternal uncle, the late Paṇḍit Vaṭṭipalle Narakaṇṭhirava Śāstrulu entitled Tarkāḷaṅkāraśāhūṣana, had composed two sets of Sāṁskṛt stanzas in praise of Śrī Vēṅkaṭēśvara, one set of 5 stanzas, and a second set of 9 verses as “Śrī Vēṅkaṭēśaṅkam.” The first letters of the 8 ślokas, read together

The first set of Five

ŚRĪ VĒṅKAṬĒŚVARA STOTRAM

1. caturāścaturāḥ sakṛtptumārthān
caturdātum ivodvahan bhujān yah
kariṇāvarṇa-vālayaḥ samindhe
phañśaite śrāṇamtamāśrayāmaḥ.

2. namaskarmikumās naṭajana manōbhīṣṭa ghaṭanā
patiyāmsam śēṣa-kṣiṣtidhara-sīrobhūṣaṇa manūṃ,
trilōki-nirmāṇa-sthiti-harāṇa-lilāsuraśikam
śrīyāḥ-kāntam-dīvam sugunanidhim asmat-kula-gurum.

3. śrīmad Vēṅkaṭadaila-sēkha-ra-tajī saṅcāram-ātavati,
niṣkanipāṃ taṭitam sadaiva dadhati bhūyo amṛtam varṣati,
sauhārdam ca dhananājayē vidhadaśi dhivyām tamō-dhunvati,
pusyāvō-nitarām pramōda-latikāṃ yā käpi kādambinīm.

4. jayanti śrīkānta-praṇayā-rasadharā madhirūpōḥ
kaṭāksāḥ kārūnyāmṛta-jaladhi-kālōla-nikarāḥ,
trilōki kalyāṇa-praṇayana-mahākalpa-viṭapāḥ,
śrīta-svānta-dhvānta-praṇama-karaṇāditya-kiraṇaḥ.

5. āhīna-dāilastham āhīna-vaibhavam mahā paddha bhūti mahōtsavaḥ satām
 nirantaram tam nigamaḥtu-gōcaram ciranhānam ētasi cintayāmamah.

The second set of Nine Ślōkas

ŚRĪ VĒṅKAṬĒŚASAṬAKAM

1. Om-tatsaditi nirdēṣyam jagajjanmādi-kāraṇam,
ananta-kalyaṇa-gūram vadē śrī vēṅkaṭēśvaram.

2. Nātiṃara-śīrṣata-nṛi padāmbulam,
pravṛttsēya-ghanavyānam vadē śrī vēṅkaṭēśvaram.

3. Mōhādi-śadari-vyūha-grāhākula-mahānāvē,
majjatām taraṅgam nīpām vadē śrī vēṅkaṭēśvaram.

4. Nātham trijagatām ēkam sādhu rakṣana-dīkṣitēm
śrī śēṣa-dāila-mayam vadē śrī vēṅkaṭēśvaram.
TIRUPATI ŚRĪ VĒṆKAṬESVARA

5. Rājud-rājiva-patra śrī-madambocana lōcanam, 
mandahāsa-lasad vaktram vandē śrī vēṇkaṭēsvaram.

6. Yan-mukhēndu-smitra-jyōtīnā bhūyasim tamasām tātim, 
vidhumūti prapannām vandē śrī vēṇkaṭēsvaram.

7. Nāntasya kasyacid vākyam śabdasyāṅanya vācinoḥ, 
brāhmaṇu-rudrēndra-janakam vandē śrī vēṇkaṭēsvaram.

8. Yadvakṣaḥ-sthala-madhāsyā bāti śrī-ramāpayini, 
tājillekhēvābhara-madhye vandē śrī vēṇkaṭēsvaram.

9. Vēṇkaṭēśaṇṭakam idam narakaṇṭhira-vōditam, 
yāḥ paṅhēt satatam bhaktīyā tasmai viṣṇuḥ prasīdati.

Besides the above two sets of Ślokas, there are some extempore verses.

1. śrīyam atanum tanōt - vatam kōṭīvīlāsi - tanūh,
sutuṇu samaṇcitam dadhad urasthaḷam aṣṭamāḷiḥ, 
satatāvībhāvīḥā parama-harṣi-maharṣi-kulaiḥ, 
paniṇīdī-śēkharaḥ sugūṇa-bhūṣṭava kōopi vībhūḥ.

(Published on the first page of “Tirumala Śrī Vēṇkaṭēsvara” Journal of January 1933).

2. śrīmān śēṣa-girindra-śēkhara-maṇīr-vandāru-cūḍāmaṇiḥ 
duḥkha-dhvānta nirāsa-vāsara maṇiṣ-trailōkya-rakṣāmaṇiḥ, 
śrīmadṛayabarālē-śrōmaṇi-rūḍi-vīṇyasta-kāntanāṇiḥ, 
pāyān na sa tu dēvakī-jātharajas-śrīomara-grāmaṇiḥ.

MUSICIANS

Tāḷḷapāka Annamācārya was the earliest musician to compose songs (saṅkīrtanās) in praise of Vēṇkaṭēsvara. His grandson, Cinna Tirumalayaṅgār, in his poetical work “Annamācārya-caritramu,” has mentioned that his grandfather Annamācārya composed 32,000 saṅkīrtanās on Vēṇkaṭēśa. From the copper plates, about 3000 in number preserved in a small cell in Vēṇkaṭēsvara’s temple on which they were engraved on both sides with three saṅkīrtanās on each side, the total number of psalms come to nearly 18,000, comprising the compositions of Annamācārya, his son Pedda-Tirumalācārya, and his grandson Cinna-Tirumalācārya. Out of this total of 18,000 about 10,000 may belong to Annamācārya, 5000 to Pedda-Tirumalācārya and 3,000 to Cinna-Tirumalācārya. What became of the other saṅkīrtanās is not known. Some years back the Madras Epigraphical Department noted that some plates were in Ahōbala Narasinghasvāmi’s temple and some in Raṅganāthasvāmi’s temple in Śrīraṅgam. Only a few were available in Ahōbalam and they were secured by the Tirupati Dēvasthānam.

He was a Telugu Nāṇḍavara or Nāṇḍavarika Brāhmaṇa, but having dedicated his life to the service of Vēṇkaṭēsvara, he got himself initiated into Vaiṣṇavism, comprehended Vaiṣṇava principles enunciated in the pāṣurams
of the Ālvaṁ and in consonance with them composed numerous sāṅkīrtanās. His grandson further mentioned that Annamayaṅgār composed “Rāmāyaṇamu” in dvipada metre in Telugu, “Vēnkaṭādri-Māhātmyam” in saṁskṛt, “Śrīgāramāṇjari” and 12 “Ṣaṭakamulu,” besides his “Śrīgāra-sāṅkīrtanalu,” “Adhyātma-sāṅkīrtanalu” and “Saṅkīrtana-Lakṣaṇam” in saṁskṛt. But the above works have not been available.

He was born on 9th May 1408 A.C., and lived for 96 years till 23rd February 1503 A.C., and for 80 years after he made Tirumala his residence in his 16th year, he went on composing Sāṅkīrtanās from day to day and singing them before Vēnkaṭēsvara forming 400 on an average per year and totalling 32,000 for the 80 years of his devoted service to Vēnkaṭēsa of singing in His presence. On the last day of his life, he directed his son Pedda-Tirumalayaṅgār to compose at least one Sāṅkīrtanā each day and sing it to Him. His grand son has stated in his “Annamācārya-Caritramu”(Life-history) that from the beginning Annamaya lived in his native village Tāḷlāpāka permanently and attended Vēnkaṭēsa’s Brahmōtsavams each year without fail till the end of his life, returned to his village after the festivals and there engaged himself in writing his Sāṅkīrtanās. Possibly he could have shifted himself to his village when his son Pedda-Tirumalācārya could have undertaken his duty as the “Saṅkīrtana-ācārya” in the temple.

Having become a convert to Vaiṣṇavism through his intense faith in Vēnkaṭēsvara he was overjoyed in its adoption and firmly held that to get over the family ties, its vicissitudes and misery, the only sure means were to place implicit faith in Vēnkaṭēsvara, to surrender completely to Him and to sing in His praise; and as their accessory getting impressed with the mudras (symbols) of the Śankha and the Cakra on the shoulders would serve to save any one. He stresses that, through the mudras through his surrender and through his devotion, he was spared from sins and misery, that he was enabled to live successfully and that Vēnkaṭēsa lifted him to heaven and conferred ecstasy and peace, beatitude, on him thereby. He commends this process for the exaltation of all men. His grandson Cinna-Tiruveṅgaḷanātha, in his “Annamācārya-Caritramu” in the prologue of his work, expressed that Annamācārya “freed us from our vices of hundreds of thousands of our previous births, made us find You and devote ourselves to You, eulogise You alone and refuse to praise others with our voice vowed to sing Your praise only; imparted to us the excellent religion of Rāmānuja (i.e., Vaiṣṇavism and Viḥīṭādvaīta philosophy), You as the unique Deity and himself as the best guru (preceptor); and it will be ever fitting that we should contemplate him in loving gratitude for his benefaction; we beseech You not to take into account the crores of our faults and not to forsake us but to excuse us and protect us always by becoming our household God in view
of Annamācārya, and as per my prayer as a son to You as the compassionate father.” Similar sentiments are found expressed in a verse added separately at the end of Annamayyaṅgār’s “Ṣṛṅgāramaṇijari” that “Annamayya is a gracious gift of Vēṅkaṭaḥpuruṣa. (He is supposed to have been born as the personification of Vēṅkaṭeśvara’s Naṅdana (sword) hanging from His belt, the term “Naṅdava” family in which he was born having been ostensibly connected with “Naṅdaka, or “Naṅdakavara”); (Vēṅkaṭeśvara); he is constantly munificent; he implanted in his mind Ādinārāyaṇa, the universal Lord; enjoying bliss, he had become as great a saint as Sanaka, Sanādāna and others; as emblems of his greatness he composed numerous Saṅkīrtanaṁ on Vēṅkaṭeśa, and, in them, comprehending the meaning of the Vēdas, he expounded it; he adopted the religion of Rāmānuja and lived upto it; and, as a feast, he offered to us Vēṅkaṭanātha among the several Deities.” This verse might have been added by Cinna-Tirumalācārya himself. *

By his devotion he instituted the “Kalyāṇa-Utsavam” for Vēṅkaṭeśvara and in the proceeding he would have offered Lākṣmīdevī as spouse to Him and by that act he became the father-in-law of Vēṅkaṭeśvara. This practice continues to this day in the course of His marriage festival through the descendants of Annamayyaṅgār. In April 1949 the Tirupati Dēvasthānam authorities inaugurated the “Annamācāryotsavam” to run for three days from his birth anniversary day and it is being celebrated each year through singing his Saṅkīrtanandas by musicians.

Annamācārya’s son Pedda-Tirumalācārya also named in the inscriptions as Peda-Tirumalayya, Tirumalayyaṅgār, Tirumalayya, Tirumalācārya and Tirumalācārya-Dēśika was also a profound scholar, philosopher and musician like his father. He was the second “Saṅkīrtanācārya” of the temple. In pursuance of his father’s dictate from his death-bed to him to compose at least one Saṅkīrtana each day and sing it to Vēṅkaṭeśvara he composed “Ṣṛṅgāra-Saṅkīrtanalu” and “Adhyātma-Saṅkīrtanalu” on Vēṅkaṭeśa and also wrote “Harivarṇakāvya.” “Cakrāvāla-Maṅjari,” “Vairāgya-Vacana-mālikā-gtalu,” “Ṣṛṅgāradaṇḍakamu” “Ṣṛṅgāra-Vṛttapadyāla-śatakamu” “Udāharaṇapamulu” “Nuṭisā-śatakamu” “Śudarśana-ragalu” and a Telugu prose rendering of the “Bhagavadgtā.” His sister’s son Rēvaṇūri Vēṅkaṭakavi has sated in his “Ṣakuntalā-paripayam” that, on account of Peda-Tirumalayya’s intense devotion and Saṅkīrtana service, Vēṅkaṭeśvara was immensely pleased and granted the boon that He would appear to three generations of his family from Tirumalayya and would confer Mokṣam to seven generations of his progeny.

* Here, one Annamayya’s Saṅkīrtana—“Vṛṣa Vṛṣa...” with the Authors’ exposition is deleted to maintain brevity.

— Gopi Krishna
Pedda-Tirumalācārya's eldest son Cinna-Tirumalācārya followed the foot-steps of his grandfather and father, assumed the duty of the "Saṅkīrtanācārya" of the temple and composed "Śrīgāra-Saṅkīrtanalu" and "Adhyātma-Saṅkīrtanalu" in adoration of Vēṅkaṭēśa and wrote "Aṣṭa bhāṣā-Daṇḍakamu" and translated into Telugu verse the "Saṅkīrtana-Lakṣaṇam" written by his grandfather Annamācārya. For his proficiency in "Aṣṭa-bhāṣā" (eight languages Saṁskṛt and Śūraśēna, Māgadhi and other allied seven languages), it is mentioned in the "Aṣṭa-Mahiṣṭ-Kalyāṇamu" written by his third younger brother, Cinna-Tiruvēṅgaḷanātha popularly known as Cinnanna that he was conferred the biruda (title) "Cārutara-Aṣṭa bhāṣā-Cakravarti" (emperor of the beautiful eight languages). This work was transcribed on copper plates, along with the other works, and its date of engraving is noted as having been the 5th day of the lunar month Mārgaśira of the cyclic year Hēvalambi, Wednesday, corresponding to 7th November 1537 A.C. (For further particulars vide Dev. Epi. Report pp. 279—302).

Puraṅdaradāsa was one of the Kannada (Canarese) musicians and poets devoted intensely to Pāṇḍuraṅga-Viṭṭalasvāmi of Paṇḍarpūr. He lived in the latter years of the 15th and early years of the 16th Centuries. These musicians are generally known as "Dāsaru" to the Kannadigas and others and they sang mostly in praise of God Viṭṭala. Puraṅdaradāsa heard of the fame of Annamācārya and came all the way to Tirumala to visit him. He praised Annayaṅgār as the human form of Vēṅkaṭēśvara Himself and in turn Annamayya praised Puraṅdaradāsa as Viṭṭalasvāmi. On the occasion of their meeting each other, they seem to have composed a song jointly for the song is one but differently addressed to their favourite Deities respectively at the end:

Pallavi: Nārāyaṇa tē namō namō

Caraṇam 1: bhava nārada sannuta namō namō
murahara nagadhara mukunda mādhava
garuḍa-gamana paṅkaja-nābha
parama-puruṣa bhava-bhaṇjana tē namō (kāśava)
nara-mṛga-śarīra namō namō

Caraṇam 2: jaladhi-bayana ravi-candra-vilōcana
jalaruha-bhava-nuta-caraṇa-yuga
bali-baṅdhana gōvardhana vallabha (dhāraka)
nalīṅḍara tē namō namō

Caraṇam 3: ādi-dēva sakalāgama-pūjita
yādavakula mōhanarūpa
vīdōḍhāra tiruvēṅkaṭa-nāyaka
Herein Annamâcârya invoked Tiruveṅkaṭānyaka as his favourite God and Puraṅdaradâsa invoked his own favourite God Viṭṭala of Paṅḍarpûr prefixing his own name to the Deity's name as the ensign of his authorship of the song.

When he visited the temple, he appears to have sung some songs, describing Vēṅkaṭēśa's features and ornaments, and offered his prayer to Him. In one of the songs, he has stated, “Kaṇḍē, kaṇḍē svāmiya bēḍi-kōṇḍē” (I saw Svāmi (God) and beseeched Him”. “I saw Tirupati Vēṅkaṭēśa resplendent like a crore of suns with His Kīrīṭa on His head, surprisingly smiling face, Tirumāṇi (caste-mark) on the forehead, unequalled Śāṅkha, Cakra, Gada, (mace) and Abha (lotus) held in His four hands and His feet, collector of interest on default of vowed kāṅika, consumer of salted food, seller of Tirtha (perfumed ablutionary water collected from His Friday bath) at 20 duṇḍu (coins, 40 paisa) per seer, Sarpaśayana (recliner on the serpent) Divine Father Vēṅkaṭaramana's feet; I also observed Śrīdēvī (Lakṣmi) on His breast as also the superfine Kaustubha: and further, Ĝaruḍa, Kinnara, Nārada and other Gandharvas; His hand bestowing boons to His bhaktas; the recliner on the ocean and the giver of gifts on the Śeṣagiri.” This is his song in Mukhārīrāga and Gaṅgē or Maṇḍyatāla, beginning with the words “kaṇḍē-kaṇḍē-svāmiya bēḍi-kōṇḍē; kaṇḍē Tirupati Vēṅkaṭēśaya...” In another song in Kāpi-rāga and Ājī-tāla with the Pallavi “dhaṇiya nōḍīdeṅṅō Vēṅkaṭaramanā dhaṇiṭya nōḍide Śīkhaṇaṁī tīrṇamāna” he reiterates that he visited the affluent God of the Vēṅkaṭa Hill, the crown ornament of Tirumala, who has gejjē (small jingling bells as an anklet) around His feet, wears pīṭāmbara, oḍīyâna (waist belt) shining rubies, strings of gold with pendants, and the Kaustubha, the vaijayaṁti, Bhujakirtis (shoulder ornaments), thick nāma on the forehead, holder of the Śāṅkha and the Cakra with a wristlet, the Supreme Being blowing the Śāṅkha pointer with His hand “This is Bhū-vaiṅkūṭha” (heaven on earth) extractor of kāsus as interest with garṇha (caṇḍanan) and kastūri (musk), a hunter rambling hither and thither, and the cause of this creation.”

In a third song in Naṅvu-ṛūga and Āḍī-ṭāḷa, he addresses Vēṅkaṭaramana, “Naṁbide ninna-pāḍavā, veṅkaṭaramana, nambide ninna-pāḍavā,” “nambide ninna-Pāḍāmbuṅ-yugafāva, candadī salahō maṅḍara dhaṛanā” (I trusted Your lotus feet; lead me in the right path, O, Lifter of the Maṅḍara Hill). He sang many songs. In one song in Sāvērī-ṛūga, he invoked Vēṅkaṭaramana to go to His bhakta's house; “bārayā vēṅkaṭa-ramaṇā, bhakutara-manege,” and called Him in the names of the ten Avatāras, as Āḍī-Kacca, Mudadi-
Sūkara, Sadaya-Narasinха and other names upto Buddha and Kalki, and beseemed Him to go to his house. In another song in Bilahari-rāga and Āṣa-tāḷa, he again addressed Vēṇaṭēśa as having assumed the Daśāvatāras and called Him to extinguish all blemishes. He had also sung a lullaby.

Likewise, Vyāsarāya or Vyāsatirtha, Purandaradāsa’s Guru, who was highly favoured by emperor Kṛṣṇadēvarāya of Vijayanagara, sang on Vēṇaṭēśa as Śrī Śrīnivāsa, in Tōḍi-rāga and Rāpaka-tāḷa. “Ninna-nōdi dhānya-nādeno, Śrī Śrīnivāsa.”

Other Kannada Dāsas also sang on Vēṇaṭēśa. “Śrī Vēṇaṭēśa pālisō, ninna Śrī Pāda-Śēvarda-nādisō.” (Nādanāmakriyārāga; symbolised as “Guru-Gōpāla-Viṭṭala”); “thūṣaṇaka-bhūṣana, Yadu-bhūṣana, Śēṣagiri-vāsa Śrī-vara-vēṇaṭēśa” (Kāmbhōji, Raṅga Vahala symbol; Vēṇaṭēśa, bhava-saṅkaṭa paripariśo, ninnavaramenisō (Kāmbhōji Śripati, Viṭṭala symbol).

There is a satirical song relating to Vēṇaṭēśa as being covetous and miserly like a merchant, lōbhi-Śetti, but its composer’s name is not mentioned in it:—

Pallavi: Bandēvayya Gōvinda-Śetti:
Anupallavi: Harivāna Tīrtha Prasāda vunḍenanāge:

Caranam (1) Appavu atirasu, uppavu bisī-hālu, oppuva havālakki, śuṇṭi menusu, apurūpa-vāḍe, khajjāyagalā-nella, chappanna-dēṣakke māruva śetti.

(2) Vaṭada maḍike tāṇḍa, iṇḍu nāmava māḍi, kōḍuvenu kāṣige ovvondanu, odala tumbi mikka, annava mārisi, veḍeva yagalīsuva, kaḍu-lōbhi-śetti.

(3) Śēṣagiri-yalli yāsvāgiha-śetti, dēṣadēṣakke hesarāda - śetti, kāṣukāṣige baḍdi, kāṇiśi-kōṇḍa Ādi-Kēśava-Nārāyaṇa-Timma-Śetti.

The next known musicians who sang on Vēṇaṭēśa are the trio,Tyāgarāja, *Muddusvāmi Dīkṣita and Śyāma Sāstri of the 18th—19th Centuries. Among them Tyāgarāja was the most celebrated. He was born in 1759 A.C., to Kākarla Rāmabrahmam and Kāntamma (or Sitādēvi) at Tiruvārūru in the Tānjavūr district. He lived independently for 88 years without accepting service under any estate proprietor and died as a sannyāsin (recluse) on 6—1—1847 A.C. He was a fervent devotee of Śrī Rāma and in pursuance of the 24,000 ñlokas of Vālmīki’s “Rāmāyaṇam,” he is supposed to have composed 24,000 kīrtanas on Śrī Rāma, but only a thousand and odd have come to light. He also composed songs on several other Deities when he visited Them. He visited

* Also called Muttusvāmi Dīkṣita.

— Gopi Krishna.
Vēṅkaṭēśvara once and he sang two kīrtanas on Him and also mentioned Him in one of his “Ghana-rāga-pañcakam,” in the song beginning with “Ṣadhiṅcanē, Ō manasā” in Ārabhi-rāga. At the time of his visit having probably been midday he sang the song in Madhyamāvati-rāga and Ādi-tāla:

Pallavi: Vēṅkaṭēśa Ninu sēvīmpamu padi-vēla kannulu gāvalen-ayya;

Anupallavi: Paṅkajākṣa! Pālita muni-jana-bhāvukam-agu divyārūpamunu gonna;

Caraṇam: (1) Ekkuvu Nivani dikkulu bogaḍaṅga akkara-goni madisokki kanugona. nikkanu nīvē grakkuna-brūva talukkan; merasē cakka-tanamu-gala;

(2) Enōmu-phalamō Nī-nāmāṁta-pāṇamu anu sōpānamu dorakenu, Šrī-Nāyaka! paramānāda! Nī-sari kānānu, sōbhāyāmān-āṅghrulu-gala;

(3) Yōgi-ḥṛdaya, Nīvē gatiyanu jana-bhāgadhēya!
Vara-bhōgīṣa-śayana! Bhāgavata-priya!
Tyāgarāja-nuta! Nāgācalamupai bāguga nelakonna.

[Tyāgarāja exclaimed, “Vēṅkaṭēśa! ten-thousand eyes are needed to (comprehend and) worship You, who have assumed the Divine form, All directions praise You as the one Supreme; to us who intensely wish to perceive You, You appear instantly like the lightning. As a result of some past austere worship, I obtained the draught of the nectar of Your holy Name as flight of steps to reach You. We do not find an equal to You with Your illustrious feet, You inherer in Yōgis’ hearts; You are the good fortune of people who trustingly supplicate You, the recliner on the excellent lord of serpents, Ādi-Śeṣa, the favourite of bhaktas, One extolled by Tyāgarāja, and auspicious resider on the Nāgācal (Śeṣācal, Serpent Hill).]

In the other kīrtana in Gauḻipatu-rāgam and Ādi-tālam, he prayed Tirupati Vēṅkaṭaramaṇa to remove the screen of envy lurking in his mind which was driving away from him dharma (rectitude), artha (wealth, ostensible moral and spiritual acquirement) and Mōkṣa (heavenly bliss, beatitude):—

Pallavi: Tera-tyagarāda nālōni Tirupati
Vēṅkaṭaramaṇa matsaram-anu;

Anupallavi: Paramapurusa dharm-ārtha-mōkṣamula
pāradōlucunnadi nālōni;

Caraṇam: (1) Matsyamu ākāligoni gālamuḍē
magnamaina ritinunnadi ąccamaina
dīpa-sannidhinī mara-gaḍḍapadi ceroinaṭṭumandi;
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(2) Iravondaga bhujiyincu samayamuna
Iga dagulu-ṛtti-nunnadi-Hari-dhyaṇamu sēyuvēja
cittam-aṇṭyaju-vāḍaku pōyinatunnadi;

(3) Vāgura-yani teliyaka mṛga-gaṇamulu
vacci-tagulu rītinunnadī-vēgame Ni-matamun-
 anusarinci Tyāgarāja-nuta mada-matsaram-anu.

[Ō Vēṅkaṭaramaṇa (Vēṅkaṭēśa) of Tirupati, be pleased to remove the
curtain of envy in me. It expels dharma, artha and Mokṣa from being
achieved by me, O Paramapuruṣa (exalted Being). It is like a hungry
fish biting the hook of the angling rod and line and being caught
by it, like a bright light being obstructed, like the falling of a fly into
the food while relishingly eating it, like the mind straying to abject
places while praying Hari, and like wild beasts being ensnared without
knowing it to be a net. Hence in pursuance of Your principle of saving
Your supplicants, please withdraw the curtain of my hauteur and
jealousy soon.]

Tyāgarājasvāmi’s friend, Muddusvāmi Dīkṣita, was born in 1775. His
father was Rāmasvāmi Dīkṣita and mother Subbamma. By his 16th year
he completed learning the Vēdas, studying Saṁskṛta literature and gaining
knowledge of Āyurvēda (Indian Pharmacy) and Jyotiṣa (Indian astrology).
While staying in Maṅgali with his father who, was then its estate-musician,
a sage, Cidambaranātha-yōgi, took him to Kāṭi (Beneses), kept him
with himself for 5 years and then sent him back to Maṅgali. After sometime
Muddusvāmi-Dīkṣita went to Tiruttanpī and engaged himself in the incan-
tation of the Paṅca-dāsa-akṣari-maṅtra of Śrī Subrahmanyasvāmi of Tiruttanpī,
when one night the Deity appeared to him as an old Yōgi and put a few pieces
of sugarcandy in his mouth, and forthwith he obtained mastery of poesy
and music and sang a song on Subrahmanyasvāmi addressing Him as “Guru-
Guha” (exalted Guha, one of His names) and adopted that expression as
the sign-manual of his musical compositions. Being a scholar in Saṁskṛt,
he composed his kṛtis in that language, though he knew other languages,
eulogising different gods in 300 kṛtis. He lived for 60 years only and died
in 1835 in Eṭṭiyāpuram.

We have five songs composed by him on Vēṅkaṭēśvara. One of them
is in Vāṭivasanto-bhairavi-rāgam (Vakulābharaṇam) and Tripūṭa-tālam:

[Extol propitious Vēṅkaṭēśvara, praised by Vāṭivasanto-bhairavi (rāga),
who stays in the famous Taṅja-nagara (Taṅjāvūr, Tanjore), well
known to Guruguha (Subrahmanyasvāmi), Adyam (Supreme Being),
acknowledged by Vasiṣṭha and Vāmadēva saints, supplicated by the]
excellent Alamēlumāṅgā; crown of appreciators of music, the ocean of mercy, and infuser of ānānda (ecstasy) in the relieved bhaktas.

Pallavi: Prasanna-Vēṅkaṭeśvaram bhajarē-Vāṭīvasaṭtabhairavi nutam;


Another song in Sucī-rāga and Ādi-tāla refers to Vēṅkaṭeśa as “Vināyaka-turaga-ārūḍham” the rider on Vināyaka (Vighnēśvara, Gaṇapati) as His horse, or as the rider of the mouse which serves as the vehicle (horse) of Vināyaka and as the remover of evil of Gōkarna-Kṣetram (holy place), but mentions Him as being accompanied by Alamēlumāṅgā (sāmētam).

Pallavi: Śrī Vēṅkaṭagirīśam-ālōkayē-Vināyaka-turagārūḍham;

Anupallavi: Dēvēśa-pūjitā-Bhagavaṇtām, Dinakara-kōṭi-prakāśavantam, Gōvīṇḍam, naṭa-bhūsura-brādām, Gurughānāṇḍam, Mukuṇḍam;


In a third song in Pūrṇacandrika-rāgam and Rūpakatālam he offered obeisance to Śrī Vēṅkaṭeśvara:

Pallavi: Śaṅkha-Cakra-Gadā-Pāṇim-aham-vanḍē Śrī Śārīḍa-Naṇḍaka-Kaustubha-dhāriṇam vanḍē;


Caranām: Gajēṇḍra-saṅhrakṣaṇam Garuḍa-vāha-vicāraṇaṇam Ajēndrādi-vilakṣaṇam; Amṛta-sāra-bhakṣaṇam

In a fourth song he adored Vēṅkaṭēśvara in Varāliṅgam and Rūpaka-tāḷam:

Pallavi: Śēṣācala-nāyakam bhajāmi viśēṣa-phaladāyakam;
Anupallavi: Bhāgāramaṇa-prabhṛt-yasēṣāmara-nuta ,kaustubha bhūsālaṅkṛta bahutara-vēṣātmaka-vigraham:

The fifth song was composed in Kāpi-rāgam and Adi-tāḷam and worded in three languages, Telugu and partly in Tamil and Sanskrit, and hence styled as “maṇi-pravāla kīrtana” (a mixture of garland of gems and corals). In it he prayed Vēṅkaṭēśvara who is praised by Brahmā and others, and who extricates from anguish His suppliants and grants them boons of riches and prosperity, to protect him soon by going to him from the Śēṣācala; who had previously conferred the desire of the blind person and, having inhabited Gōkarna-kṣētra, bestowed boons as wished by Mṛkanṭu and other Muniḥs; and addressed Him as Ramāpatē (spouse of Lakṣmī), Dayānidē (ocean of mercy), Vāsudēva to whom many Vānaraṣ (monkeys) bowed, granter of desires, dīna-rakṣā (protector of the distressed), pitāمبara-dhara (wearer of the yellow cloth), Dēva-dēva (Lord of the Celestials) and Vēṅkaṭēcalapatē, the māma (uncle) of Guruguha (Subrahmanyasvāmi, Kumārasvāmi, Śaṅmukha).
Pallavi: Vēṅkaṭācalapatē, Ninnu nammiti, vēgamē nanu rākṣaṁpumayya;

Anupallavi: Paṅkajākṣa pramukhādi vinuta pādamun-āśrayiṅcina vārikella saṅkaṭamulu-dīrci, sampadalioci, maṅgaḷam-porundiya, purīvaratal-vīlaṅgum, Vēṅkaṭācalapatē;


The third of the musicians triad, Śyāma Śāstri, was born in 1763 A.C., four years earlier than Tyāgarāja, in Tiruvārūru. His parents were issueless for a long time and they worshipped Goddess Kāmākṣīdevī of the locality, and as a pleasing offering to Vēṅkaṭēśvara they fed some Brāhmaṇas on the last Saturday of each month. One day an old Brāhmaṇa, in a trance, predicted that they would have a son within a year. And Śyāma Śāstri was born within a year thereof. He was named Vēṅkaṭa-Subrahmayam but his parents called him favouritely as "Śyāma-Kṛṣṇa." He died in his 64th year in 1827 A.C. He composed 300 kṛtis in different rāgams. He is said to have composed one song on Vēṅkaṭēśa.

Śyāma Śāstri's second son, Subbarāya Śāstri (1803-1863) composed the following song on Vēṅkaṭēśa:—

_Hamīrukalyāṇi-rāgam, Ādi-tālam._

Pallavi: Vēṅkaṭa-śaila-vihārā nīvṛgati brūvarādā Śri....

Anupallavi: Paṅkaja-bhava Surapati nuta caraṇā-kiṅkara-saṅkula saṅkaṭa-haraṇa Śri.......

Caranām: Viṃṭini nē Nī-varagunā-kathalanu vinulakentō anaṅdamuga kaṭṭini girini gōpuramulā maṇipaya-maṇṭapamulanu Nī-bāṭṭuda-naiti Śri.......

(O Rambler on the Vēṅkaṭa Hill, You are the sole refuge, why do You not save me, O God whose feet are adored by Brahmā and Iādra, and who destroys the miseries of Your servants? I heard of Your excellent anecdotes delighting the ears and saw the Hill, the gopuras and maṇṭapams and became Your servant).

Some later musicians, a few of them having been disciples and grand-disciples of the above musical trio, sang in praise of Vēṅkaṭēśvara.

Viṅga Kuppayyar was a direct disciple of Tyāgarāja. Later on he settled himself at Madras. He composed “Pañcaratnamulu” (Five gems) on Vēṅkaṭēśvara. They are (as noted by Prof. P. Sāmbamoorthy in The Sunday Hindu of 28—12—1969):—(1) “Mamnu-brōcu......” in Simhāndrama-dhyama-rāga and Ādi-tāla; (2) “Nannu-brōvan-ika......” in Mukhāri-rāga and Ādi-tāla; (3) “Sarōjākṣuni......” in Sāvēri-rāga and Ādi-tāla; (4) “Nīvēdikkani......” in Darbāru-rāga and Ādi-tāla and (5) “Bāgu-mīraganu nātō Palukagarāda vādā......” in Śaṅkarābharana-rāga and Rūpaka-tāla. Paṭnam Subrahmaniyar (1845-1902) also composed some songs on Vēṅkaṭēśvara. In one of his kṛtis he besought Vēṅkaṭēsa to eradicate his blemishes and protect him in good time, just as He saved Gajarāja (Gajēndra) and as he granted the prayers of crores of His bhaktas.

In Kēdāra-rāga and Rūpaka-tāla:

Pallavi: Samayam-idē nanu brōva-jālamēla tālajāla;
Anupallavi: Kamala-nābhā Śrī Ramaṇa Kamalāsana-nuta-carita.

Caraṇam: Karuṇatōnu Gajarājunu gāci-rakṣiṁcinadi-gāka-vara-pārthesārathi-yanucu, vasudhālō birudāṅkitudai;
parama-bhakta-kōṭḷakella varamulicci-brōcina Śrī Varada-Vēṅkaṭēśa nādu-duritamella-dirpavayya:

Another kṛti of his is: In Kadanakutūhala-rāga and Ādi-tāla:

“Raghuvaṁśa-sudhāṁbudhi-Candra......”

A third one in Brindāvanasāraṅga-rāga and Ādi-tāla is “Sarasārūhānana Śrīrāma..............”

A fourth song of his in Bilahari-rāga-miśrajāti and Jampu-tāla, is:—

Anupallavi: Paramapurūṣa Śrīpati nāpaṇi niku,
karuṇagalgakayunna kāraṇamēmayya;
Caraṇam: Rokkam-iccuṭaku nē, Mukkaṇṭi-
celi gānu, cakkani-celini-yosaga
Janaka-rājunu gānu, mikkili sainyamivva
markaṭendruḍa-gānu, akkaṭikam
cēugalgu, Ādi-Vēṅkaṭēśa Nīku.

(You will perhaps protect me if I give You something as recompense, O, Paramapuruṣa, Lord of Lakṣmī, what is the cause for Your not showing mercy to me? To offer You money I am not the friend (Kubera, the Lord of Wealth) of Mukkaṇṭi (three-eyed Śiva); to present You with a beautiful companion I am not King Janaka; to supply You with a very large army I am not the Chief of the monkeys (Sugrīva); wherefore then can hard-heartedness arise in You towards me?)

Paṭaṇam Subrahmanyayar’s disciple, Śrī Rāmanāthapuram Śrīnivāsayyaṅgār, also composed some songs on Vēṅkaṭēśa, addressing Him as “Śrīnivāsa.” One of his songs in “Kāḍāra-gaula-rāga and Ādi-tāla is:—

Pallavi: Saraguna pāliṁpa samayamurā,
Nīku, sari-evvarunnārurā Sarasija-nētra.

Anupallavi: Varaguna-Śeṣādri-Varada-
Vēṅkaṭēśvara, Vanaja-sambhava-nuta
varamulosagi nanu;

Caraṇam: Śara-dhṛti-pūjita Gajarāju-
moralīḍa anugrahiṅcalēḍa, ativeta-
jendina parama-bhaktudugu Prahlāduni
munupė brōvalēḍa, Manmatha-janaka
mahārāmunaku-nikētana Mahanyla-
Śrīnivāsa Nīdu, sat-kathalanu vini Ninu
vēditini, manasu-karigi Nīvu nādu
saṅkaṭamula-dīrci.

In this song the musician entreated Varada-Vēṅkaṭēśvara (Granter of desires) from the excellent Śeṣādri, praised by Brahmā, to grant him boons and protect him immediately at the opportune time, “as there is no compere to You to afford protection. Adored as the holder of the arrow, did You not favour Gajarāja (Gajendra) when he cried for help and did You not shield Your excellent bhakta Prahlāda when he was most distressed? O Father of Manmatha (Cupid), the storehouse of beatitude, O Supreme Lord Śrīnivāsa, having heard of Your benign acts, I have sought Your grace; with Your mellow mind put an end to my affliction and save me.”
Sri N.R. Bhuvaranahan, in his article on Ramanathapuram Sri Nivasa-yaṅgār (Sunday Hindu-Magazine of 22nd February 1970), has stated that Sri Nivasa-yaṅgār "was pra-śīya (grand-disciple) of Tyagaraja through Paṭnam Subrahmanyam Ayyar." It appears that, from the account given under "Sri Vaggeyakārulu" (musicians) by Sri Ekā Subba Rāvu in his book "Krotta-Saṅgīta-Vidyā-Darpanamu," Subrahmanyam Ayyar, having been born in 1845 A.C., only two years before Tyagaraja's death, could not have been Tyagaraja's disciple, but a disciple, if at all, of some disciple of Tyagaraja. Hence Sri Nivasa Ayyāṅgār would have been a great-grand-disciple of Tyagaraja.

Vidyala Nārāyaṇasvāmi Nāyuḍu of Tirupati, a musician, a violinist, a vina-player and a performer of Harikathas, who flourished between 1871 and 1910 composed some scores of songs on Vēṅkaṭeṣa. At the end of the sadas (assembly) held on 28—1—1973 (in the course of Sri Tyagaraja festival at the Tyagaraja-manṭapam in Tirupati) for conferring the biruda (title) of "Saptagiri-Saṅgīta-Vidvanmaṇi" on Saṅgīta-Vidvān Vidyala Narasimhulu Nāyuḍu, the nephew of Nārāyaṇasvāmi Nāyuḍu, Saṅgīta-Kalānīdhi Cittoor Subrahmanyam sang four of Nārāyaṇasvāmi Nāyuḍu's kirtanas, and later on Sri Narasimhulu Nāyuḍu dictated them to me. They are:—

1) Begada-Rāgam and Adi-Tālam.

Pallavi: Ni-dāsuḍā nani vėdite nirdayunḍavai nanu brōvavēmi.
Anupallavi: Vēḍānta-sāstramulā nergula vividha-Purāṇavidhula nergula:
Caraṇam: Karirāju śastra-nipuṇḍaniya kāḍu-bhāgayaśāli
Kucēluḍaniya tiramugā brōcina-dalla-nāḍu
Tirupatipura-Varada-Vēṅkaṭeṣa.

2) Sāvēri-Rāgam: Adi-Tālam.

Pallavi: Endu-bōdura Rāmā Nivāda enta vēḍukonna suṇtaina
daya rādu
Anupallavi: Mundaṭṭvale bhaktula brōvalēda mōhanāṅga nā morā-
lakimpavu:
Caraṇam: Dhīruḍa Ni-viṭṭṭukunna-vēmi Dēvuḍevvaḍā
telpumā ilan Tirupatipura-Varada-Vēṅkaṭeṣa
divyamaina Ni-rūpamu jūḍaka.

3) Puspatilaka-Rāgam; Adi-Tālam

Pallavi: Ikanaina nā mora vinaraḍa Inakula-candra idi
samayamūra
Anupallavi: akalaṅka Nīvē ādhāramani-āśiṅci-yunna ādariṅca-vēmi:

Carāṇam: Paramadayaṅkāruḍa-vani Prahād-ādulu (munupu)
Vēḍa karuṅiṅci vēga kāpāḍalēḍa-Tirupatipura-
Varada-Vēṅkaṭēśa.

(4) Balahaṅsa-Rāgam: Ādi-Tālam

Pallavi: Ika-nevarītō vinnavintuṅī-Inavamśabdhi-sōma.

Anupallavi: Śuka-Śaunaka-sannuta Rāma Sundarākāra nē (nika).

Carāṇam: Tera-cātagu i-nara-māṁsapu-tera-dēhamunē
nammi Haruḍē (Harīyē) Tirupatipura-
Vāsudāu-Ātmayē anī-nē-neruga.

(1) While I implore You as Your servant, why are You unkind towards me and why do You not protect me? I am not learned in Vēdāṅta-Śāstra and not conversant with the principles enunciated in the Purāṇas. Was it that the kari-rāju (elephant lord) was an expert in Śāstras that You rescued him and that Kucēla was very affluent that You favoured him, steadfastly of yore. O Vēṅkaṭēśa of Tirupati town ever inclined to grant boons?

(2) Rāma, where shall I, Your man, go? You do not show even an atom of mercy to me, however much I beseech You. Do You not save Your bhaktas now as of yore, Mōhanānga (enticing featured One), as You do not hear my imploration? O brave One, please inform me who is God on earth, since You are taciturn. (Where shall I go) without seeing Your divine form, O Tirupatipura-Varada-Vēṅkaṭēśa?

(3) At least now be pleased to respond to my entreaties; O Moon of the Lunar Race, this is the opportunity. While I am seeking You, the unblemished One, as the sole support, why do You not show favour to me? When previously Prahādā and others prayed to You as the superlatively merciful One, did you not forthwith extend benevolence to them and save them, O Tirupatipura-
Varada-Vēṅkaṭēśa?

(4) To whom else shall I represent (my grief), O Moon to the Ocean of the Lunar Race, Rāma who was glorified by Śuka and Śaunaka (Maharṣis), the possessor of the beautiful body? Trusting this screening man's body concealing flesh, I did not realise that Hari alone, the Resider in Tirupati town, is my ātma (Soul).

[ Probably the composer meant "Hari" (Viṣṇu) here since he refers to "Rāma" in the anupallavi and His family in the pallavi, just as in other songs, and obviously identifies Vēṅkaṭēśa with Him;
but in the course of singing by others, it should have changed into "Harudu" (Śiva) in consonance with the sound of the last letter, (‘du’) being a Telugu suffix denoting the masculine gender, of the following word “Vāsudau.” Hence “Hariyē” would be the proper word here."

A certain Vāraṇāsi Subbarāya, probably an old resident of Tirupati of the early part of the 19th Century, composed a maṅgālam” song in Telugu on Vēṅkaṭēśa designated “Śrīnivāsa,” expressing his eagerness to visit Him, to see the “Raṅga-maṇtpam” of beautiful pillars and receive His blessings for wealth and prosperity; to taste a draught of the Friday Abhiṣeka-tīrtham formerly preserved in a mortar tub outside the sanctum which destroys sins as they arise and thereby attain intellectual attainment through His grace; to witness the “Tōmāla-Sēva” and the glorious “Sahasra-nāma-arcanas” by imploring the several officers; and also the “Ekānta-Sēva,” the destroyer of misery, and ultimately secure His grace:—“Bhavantu-Maṅgālam”:

1. Raṅgaina-stambhāla ramaṇīyamaināṭṭi-Raṅga-maṇṭapu-sēvalennaṭṭikō ṣṛṇāram-oppaga sirulan-ōṣaṅgēti Śrīnivāsuni daya kaluguttennaṭṭikō-svāmi maṅgālam maṅgālam;

2. āṭlaite pāpamulu idci-polliṅcina toṭṭi-tīrthapu-sēvalennaṭṭikō aṭte iṭte tāpamulanni anacina svāmīṅgāna-prasādamu kaluguttennaṭṭikō svāmī maṅgālam maṅgālam;

3. Cāla-janula-cēta batimāli-paḍi Tōmālasēva cūcuṭennaṭṭikō, vālayamuga Sahasra-nāma-pūja-vaiḥbōgamu cūcuṭennaṭṭikō-Svāmī maṅgālam maṅgālam;

4. cintalanni edabāpu-cēyaga Ekānta-sēva cūcuṭennaṭṭikō, iṅṭāṭṭiki Vāraṇāsi Subbarāya Śrīnivāsuni daya kaluguttennaṭṭiko Svāmī maṅgālam maṅgālam:

My late maternal uncle Śrī Vaṭṭipalli Narakaṅṭhīrava Śastrulu, a famous Sanskrīt Scholar and Poet, addressed a “Maṅgālam song” in Sanskrit to “Ṣeṣa-bhūṣana” as “Mādhava.”


3. Śūṣa-bhūṣaṇa Bali-pēśaṇa mukha
sūtra doṣaṇa vinuta Vibhūṣaṇa ṣayana
mēṣa viśeṣo doṣa viśeṣaṇa bhūṣaṇa
carita maṅgalaṁ maṅgalaṁ Mādhava
Tava maṅgalaṁ maṅgalaṁ.

4. Śunṭha-śēkhara Daśakaṇṭha Dānavanātha
Kaṇṭha-Kānana pari-lunṭhana-nipuṇa
Kuṇḍhitāgha Nara kaṇṭhaṝrava kavi
Kaṇṭhaṝrava nitya kaṇṭhōkta suguṇa
maṅgalaṁ Mādhava Tava maṅgalaṁ maṅgalaṁ.
"SRI Vēnkaṭēśa Suprabhātam" comprises four items, viz., (1) "Suprabhātam" ('Good Morning,' prayer waking Him in the morning from sleep, consisting of 29 ślokas (stanzas), (2) "Stotram" (entreaty for protection) of 11 stanzas, (3) "Prapatti" (surrender at the pair of His holy feet) of 16 verses, and (4) "Maṅgalaśasanam" (a prayerful wish for His glory, auspiciousness, propitiousness) of 14 stanzas, altogether 70 ślokas.

The booklet "Sri Vēnkaṭēśa Suprabhātam," containing the four pieces, is available for sale for a small cost at the Dāvasthānam "Enquiry Offices" in Tirumala, Tirupati and in Information Centres.

In the "Suprabhātam," the first verse is addressed to Rāma, the auspicious son of Kausalya, and the second verse to Gōvinda (i.e., cowherd Kṛṣṇa who protected the cows from the furious hail-storm showered in torrents by Indra) and Kamalāpati, Viṣṇu the Lord of Śrī Lakṣmī, Vēṅkaṭēśvara being ostensibly identified with Rāma, Kṛṣṇa and Viṣṇu.

The third and the fourth stanzas are addressed to Śrī Lakṣmī, invoked as the Consort of Vēṅkaṭēśa, the Lord of Viṣṇasaila (or Viṣṇabhācala, a name of the Hill).

The next 24 ślokas call on Vēṅkaṭēśa as Śeṣadriśēkhara-vibhō, Vēṅkaṭācalapati, Vēṅkaṭapati, Vēṅkaṭa and Viṣṇacalapati, and offer good morning to Him.

The 29th and the last stanza announces that the reciter developed intellect will conduce towards "Paramārtham," the highest desired state, Mōṣkam, beatitude.

In the "Stōtram," the devotee, after generally submitting to Vēṅkaṭēśa that he earnestly adores Him alone and that he is not inclined to worship any other God, supplicates in the 10th śloka that he, having come from a long distance to worship His feet, might be favoured for his occasional visits and adoration with the same fruit as accrues from daily worship.

In the "Prapatti," the first śloka offers salutation to Śrī Lakṣmī the superb lady-love and the eternal resident on the chest of Viṣṇu who is identical
with "Vēṅkaṭapati," augmenter of His quality of forgiveness, holder of lotuses in Her two hands resembling tender leaves, sitter on a lotus or sitter in the posture of padmāsana, shiner with affection for sons (vātsalyam) and other amiable and magnanimous qualities, and worshipful Goddess (Bhagavati), and pays obeisance to Her; while in the next 15 verses the devotee proffers surrender at the feet of Vēṅkaṭēśa. The preliminary praise and invocation to Śrī Lakṣmī obviously implies Her compassionate nature and the bhakta’s inner desire for Her mediation and commendation of him to Her Lord for mercy. This idea seems to be contained also in the 16th and the last stanza of this piece.

In the 10th verse in the "Prapatti," the devotee-author announces that, as the Rigveda declares that Viṣṇu’s feet are the most exalted state of attainment and are a fountain of honey and are enjoyable, they are here again pointed to by Vēṅkaṭēśvara’s palm as a similar spring of honey, he surrenders himself at His feet. In the 11th stanza, he further states that at the feet which He, as Pārthasarathi, showed Arjuna for his unreserved submission, and which He once again points at for his sake, he surrenders himself. In the "Maṅgalāśasanam" in verse 9, he pronounces maṅgalam to Śrī Vēṅkaṭēśa who kindly indicates with His hand His own feet as being the sole refuge to human beings.

The gist of the ṣlokas is that Vēṅkaṭēśa will certainly save the devotee who implicitly surrenders himself to Him.

The 8th stanza of the "Maṅgalāśasanam" proclaims that, always till the end of time, people having Vēṅkaṭēśa’s Darśanam will feel insatiate with gazing His nectarine form (atṛpyamṛta-rūpāya) for once or for a short time or even any number of times. They would wish to see and in His presence for all time and go on looking at His handsome, attractive form mysteriously feeding their soul with manna. This is the general experience of pilgrims visiting Him who anxiously turn back again and again till they reach the Bāṅgāru vākili (the entrance gilded door-way to the sanctum) upto which they can obtain His view, as they are instantly turned out of His presence. So tremendous is the charm of the beauty of Vēṅkaṭēśa’s splendid features. A Telugu poet of the 16th Century also expressed his mind accordingly (P. 361 ante.)
THE Munis, who listened to the illustrious and illuminating accounts of Śrī Vēṅkaṭēśa and stories of Śrī Vēṅkaṭēśa, narrated by Sūta Mahāmuṇi, desired to know all who worshipped Him formerly. Sūta told them in reply that in the most ancient time Kapila Mahaṛṣi adored Him pronouncing His 108 appellations, and that later on Brahmā worshipped Him uttering the same 108 names. The names are to be preserved as a secret and ought not to be revealed to one and all.

The performance of Vēṅkaṭēśa’s pūja with these names will confer long life, health, wealth and happiness on the worshippers.

Before commencing, he should mutter:—

Aśṭottara-satasyāsya rśih
brahmā, candō anuṣṭuḥ brahmāḥ.
hṛdayaḥ vēṅkaṭēśaḥ

Dhyānam.

1. Śrīmān Śeṣa girīndra-śēkhara-maṇiṁ-vandāru-cūḍāmaṇiḥ
duḥkha-dhvānta-nirāsa-vāsa-ramaṇiṁ-strailōkya-rakṣā-maṇiḥ
śrīmatrayyabalā-śīrōmaṇi-rūro-v nyāsta-kāntāmaṇiḥ
pāyānna-satu-dēvaki-jaṭharajas-
śrīśomara-grāmaṇiḥ.

2. Vandē śrīnayanotpalaśya-śaśinam
śeṣa-caliṁdhiśvaram
brahmādyarcita pādapaṇḍa-yuṇālam
lōka-kā-nētrōtsavam
vās śṭhais-saṇkaḍibhir-muniṇaṁ-
saṁśevyamānām sadā
bhaktānām-akhilāṣṭa-dāyinam
aham śrī vēṅkaṭēśaṁ gurum.

3. Bhāsvac-candram-asau yadīya-
nyanē bhūryā-yadīyaḥ ramā
yasmadviśva-śṛḍapya bhū-dyamikulam
yaddhyāna-yuktam sadā
nathō yō jagatāṁ nagendra-duhitur-
ṇāṭhopi yad-bhakti mām
stātō yō maṇḍansya yō duritahā tam
vēṅkaṭēśaṁ bhajē.
4. Ūrdhvau hastau yadtyau sura-ripudalajñē bibhratau śaṅkha-cakraśē vyāvānghrī svaktyā-vabhidadhadardo dakṣinā-yasya pāṇīh
tāvan-mātram bhavābdhīṃ gamayati bhajatā-mūrugō vāma-pāṇīś-
śrīvatsāṅkas-ća lakṣmi-ryadurasi lasatas-ćam-bhajaśī vēṅkaṭēśam.

Nīla-gō-kṣra-sambhūtaḥ:—bījam;
śrīnivāsaḥ:—śaktīh;
vēṅkaṭādhipaḥ:—hrīdayam.

[To touch the respective parts of the body when uttering these 3 expressions, i.e., the private part, the two paws and the left chest (on the heart-side).]

Then to pronounce His 108 names:

1. Ōm Vēṅkaṭēśāya  Śrī Vēṅkaṭēśāya namah
2. Ōm Śēṣādri-nilayāya
3. Ōm Vṛṣa-crūggocarāya
4. Ōm Viṣṇāvē
5. Ōm Sadaṅjana-girīśāya
6. Ōm Vṛṣādripatayē
7. Ōm Mēru-putra-girīśāya
8. Ōm Saras-svāmi-tāṭjusē
9. Ōm Kumārakalpa-sēvyāya
10. Ōm Vajri-dṛg-viṣayāya
11. Ōm Suvarcalā-sutanyasta-saṅyāpatya-bharāya
12. Ōm Rāmāya
13. Ōm Padmanābhāya
14. Ōm Sadā vāyu-stutāya
15. Ōm Tyakta-vaiṅkunṭha-lōkāya
16. Ōm Giri-kuṇja-vihārinē
17. Ōm Hari-caṅdana-gōṭrēndra-svāminē
18. Ōm Śaṅkha-rājanya-nētrābbja-viṣayāya
19. Ōm Vasū-paricara-trātrē
20. Ōm Kṛṣṇāya
21. Ōm Abdhī-kanyā-parīṣvakta-vakṣasē-
22. Ōm Vēṅkaṭēyasāya
23. Ōm Sanakāḍī-mahāyōgī-पujītāya
24. Ōm Dēvajit-pramukhānanta-daitya saṅgha-praṇāsinē
25. Ōm Śvēta-dvīpa-vasan-mukta-pujītaṅghrī yugāya
26. Ōm Śēṣa-parvata-rūpatva-prakāśana parāya
27. Ōm Śānu-sthāpita-tārkuṃśyāya
28. Ōm Tārkuṃśya-calac-āvāsīnē
29. Ōm Māyāgūḍha-vimānāya
30. Ōm Garuḍa-skanda-vāsīnē
31. Ōm Ananta-sīrāṣī
32. Ōm Anantākṣāya
33. Ōm Ananta-carṇāya
34. Ōm Śrīśaila-nilāyāya
35. Ōm Dāmōdārāya
36. Ōm Nilamēgha-nībhāya
37. Ōm Brahmādi-dēva-durdēsa-viśva-rūpāya
38. Ōm Vaikūntēhāgata-saddhēma-vimānāntar-gatāya
39. Ōm Agastyaśhyarth tāśēṣajana-drīgōcārāya
40. Ōm Vāsūdēvāya
41. Ōm Harayē
42. Ōm Tīrtha-paṇcaka-vāsīnē
43. Ōm Vāmadēva-priyāya
44. Ōm Janakēśta-pradāya
45. Ōm Mārkaṇḍēya-mahātīrtha-jāta-punya-pradāya
46. Ōm Vākpati-brahma-dātre
47. Ōm Candra-lāvanāya-dāyēnē
go
48. Ōm Nārāyaṇa-nāgēśāya
49. Ōm Brahma-kuptētsavāya
50. Ōm Śaṅkha-cakra-varā-namra-lasat-karatalāya
51. Ōm Dravan-mṛga-madāsakta-vigrahāya
52. Ōm Kēśavāya
53. Ōm Nitya-yauvana-mūrtayē
54. Ōm Arthitārtha-pradātṛē
55. Ōm Viśva-tīrtha-ghār-hārinē
go
56. Ōm Tīrtha-svām-śaras-snāta-janābhiṣṭa-pradāynē
go
57. Ōm Kumāra-dhārikāvāsa-skandabhīṣṭa-pradāya
go
58. Ōm Jānuḍaghna-samudbhūta-pōtrēnē
go
59. Ōm Kūrma-mūrtayē
go
60. Ōm Kinnara-dvandva-śāpānta-pradātṛē
61. Ōm Vibhavē
go
62. Ōm Vaikhānasa-muni-ārēṣṭha-pūjītāya
63. Ōm Simhācalac-nēvāsāya
64. Ōm Śrīman-nāraṇāyaṇāya
go
65. Ōm Sad-bhakta-nilakanṭhāraya nṛsimhāya
66. Ōm Kumudākṣa-gana-ārēṣṭha-sāinyāpatya-pradāya
go
67. Ōm Durvēdhāḥ-prāṇa-harṭṛē
go
68. Ōm Śrīdharāya
69. Om Kṣatriyāntaka-rāmaya Śrī Vēṅkaṭēśāya namaḥ
70. Om Maṭṣya-rūpaya
71. Om Pāṇḍavārī-prahartrē
72. Om Śīkārāya
73. Om Upatyakā-pradēṣastha-śaṅkaradhyāta-mūrtayē
tāte
74. Om Rukmābjā-saraśīkūla-lakṣmī-kṛtā-tapasvinē
tāte
75. Om Lasal-lakṣmī-karāmbhōja-datta-kalhārakasrajē
tāte
76. Om Sālagrāma-nivāsāya
77. Om Śuka-dṛggōcarāya
78. Om Nārāyaṇārthitāṣeṣa-janadrīgvyāyāya
79. Om Mrgāyārasikāya
80. Om Vṛṣabhāsura-hārīṇē
81. Om Aṇjanāgōtrapatayē
tāte
82. Om Vṛṣabhācalag-vāsinē
tāte
83. Om Aṇjanā-suta-dātē
tāte
84. Om Mādhavīyāga-hārīṇē
85. Om Priyaṅgu-priya-bhakṣāya
86. Om Śvētakūla-varāya
87. Om Niḷa-dhēnu-payodhārāsēka-dēhōdbhavāya
88. Om Śaṅkara-priya-mitrāya
89. Om Cōla-putra-priyāya
90. Om Sudhamīṛī-sucaitanya-pradātē
tāte
91. Om Madhu-ghātinē
tāte
92. Om Kṛṣṇākhyā-vipra-vēdāntadēśikatva pradāya
93. Om Varāhācalag-nāthāya
94. Om Balabhadraya
95. Om Trividramāya
96. Om Mahatē
tāte
97. Om Hṛṣīkēśāya
98. Om Aycutāya
99. Om Niḷādri-nilayāya
100. Om Kṣṭrābdhi-nāthāya
101. Om Vaikuṇṭhācalag-vāsīnē
tāte
102. Om Mukundāya
103. Om Anantāya
104. Om Virīcābhyarthitānta-saumya-rūpāya
105. Om Suvarṇa-mukhart-snāta-manujābhēṣṭa-dāyīnē
tāte
106. Om Halāyudha-jagat-tīrtha-samasta-phaladāyīnē
tāte
107. Om Gōvindāya
108. Om Śrīnīvāsāya

Om Śānti Śānti Śāntih