The 30th Flower of Message Publications

All that is to be known

Bhooloka Paramapada

Dr. K.K. MOORTHY

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THE GLORY THAT IS TIRUMALA!

All that is to be known about Tirumala, the Bhuloka Paramapada

By

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1. The Commissioners of HRCE Department of Andra Pradesh and Tamil Nadu Commemmed the books for temple libraries and sales in their Information Counters.

2. The Commissioner of Information and Public Relations Andhra Pradesh, likewise commended them for libraries in the District Information Centres.

     And

3. The Tirumala Tirupati Devasthanams, Tirupati extended Financial Aid for 12 titles. And Potti Sri Ramula Telugu University, Hyderabad also for one book.

     Besides


     Above All

5. Inspired by the exhausitve information supplied, research scholars have utilised them to augmenting their theses work and obtained Post Graduate degrees too.

6. Deeming the approach and presentation highly laudable. some are translated into Telugu and Tamil.

7. Books ate marketed in big cities like Khatmund, Delhi, Hyderabad, Vijayawada, Purraparthi, Tiruchanapalli, Trissur, Kottayam, Chennai, Bangalore, Mysore, Melkote, Trivendrum, Kanyakumari, Palani, Swamimalai, Chidmaram, and Pondicherry.

8. All most all south Indian Universities bought them for scholar’s benefit. And State Legislative Assembly Libraries too.

9. Recently one Californian Electronics Firm has taken rights to display 26 books on internet for global attention.
Thou art O Paramapurush, aadimadhayantrahita, ajeya and ananta
And thy antaryamitva, although imperceptible even to saintly men
Tongues tried but turned mute unable to visualise thy sakti ananta
Yet, I'm venturing to catch thy rainbow glory, kindly utter AMEN!
PROLOGUE

MY COMMUNION WITH KALIYUGA PARABRAHMAN

The Temple Gong struck twelve. heralding the beginning of an another 24-hour-day ahead. Twenty four hours means, 24 into 60 and that to be multiplied again by 60 and it comes to 86,400 seconds in all. O God! how to end that unbearable torture as each tick of the clock is proving to be one yuga of centuries numberless. I do not know, why one longs to prolong the longevity of life. when assailed by heart-rendering news with every flash, such as throwing of grenades; burning of vehicles; removing of fish-plates; kidnapping of innocents; abduction of weaker mortals; looting of houses; sabotaging of machinery; staging of dharanas; exploding of sky-scrapers; punctuated by the soul-searing cries of the victims of bus accidents; train derailments; plane crashes; boat-capsises; steamers sinkings; aggravated by the holocaust created by natural calamities, like incessant cyclones; torrential down pours; ever rising floods; horrifying earthquakes etc., etc., etc. No news bulletin is bereft of tragic deaths, nor the radio and TV cease broadcasting awfully woeful news happening on some part or the other on the globe. Weighed down by anguish, overpowered by ever mounting tension, I tried much to slip into the lap of Morpheus - Nidra Devi. Is she in her senses to extend comfort by taking on to bosom her own loving children seeking soft cool hands to wipe out streaming tears? She turned insensate at the sight of Bhumata relapsing into lunacy by the ever escalating ghastly scenes of violence and blood shed. She was beyond herself. neither to console, nor to be consoled. So,... Rolling in the bed was no answer to put out the rising fires in the fevered mind.

What then is the way out to turn oblivious of the catastrophes going on, particularly affecting me terribly from early morn. Dashing out of the mattres, I went up to balcony to cover a thick black cover over the fast spreading flames of tension. Target missed! Started then surveying the whole panorama around as far as gaze could cover. Oh! how enchanting is the mountain scenery surrounding the Tirupati town in the mid-night! A little further down, the skyline is lit by thousands of electrical bulbs, sodium vapour bulbs burning over house tops and all along the roads giving it the pretence of floating in the gentle air. Revolving slowly and gradually. I turned to north. Ah! what a captivating sight! How grand is the picture of long line of lights resembling the creeping of a snake from the tall tower at Alipiri Mahadwarr going up to Galigopuram!! What an enchantment the illumined zig zag line cast-
ing from the foot of the hill and culminating at the Vaishnavate symbols flanked by disc and conch adorning the high Galigopuram tower, as it were in the dark night!!! Against the back drop of pitch darkness, the lighted up Vishnavate symbols seem hanging down from the blue canopy of the heavens. Ah how lovely! What an exuberant grandeur the range of hills is embodying in the starless night lighted up by the foot-path lights. As the gazing went on, the Muse of Verse - Mother Saraswati seemed attuning to my rousing poetic fancy. My rapturous joy assuming enormous proportions ignited the slumbering instincts of devotion and inspired me to visit Ananda Nilayam to feast the panchendrias with a royal banquet of the darsan of the Divya Mangala Swarupa Srinivasa Bhagawan’s granite icon installed in the garba griha. But how? What else can subdue the raging hurricane except by a mere single waving of Bhagavans Abhayahastam. In the dead of night at it, when every mode of conveyance is off the tracks and the operators are enjoying the well earned rest. Scratching of the brain supplied a right practicable clue-taking refuge in the viewless wings of poesy - imagination. Unconscious ejaculation springing up from the heart went up into air like spray on pressing the button.

Leaving no chance to procrastination. I summoned the service of that Divine Muse. A gentle, cool nectarine breeze blowing over my entire being indicated its approach and readiness to carry me across the hills and leaving at the desired destination. Mounting anon on its soft wings I started north wards. As it is the aerial flight neither blind curves, nor bottle necks retarded the velocity. Moving with meteoric speed it ushered me into the calm, hallowed garbha griha in a trice, travelling over hills and dales.

The very thought of standing alone straight infront of that august six-foot-high glistening granite image of Bhagawan Srinivasa sent thrills alternated by chills through my spine. The entire garbhagriha saturated with Bhagawan’s grace found charged the gentle air with an ineffable aroma inhaling of which I felt emboldened instantaneously. I, raised then my hands in prayer to that superbly decorated HIM, to screening me from anything untoward. Standing as I was infront, I had the rarest opportunity of seeing every part of the vigrah minutely. When my eyes were passing over from tip to toe. I cried out overwhelmed by that mahadbagya. “Oh God! How grand! What splendour! What enchantment! Which could stand comparison! Would the world ever present another specimen like this! The gorgeous decoration with haras in profusion from neck downwards
touching makaratoranam makes one gape and sure no description justifies its attempt. Then came to my mind its previous form and threw me into raptures at its change and so I let out, Is it that august black masterly sculptured Swayamvakra Vigrah found lying on the bank of Pushkarini?

That simple unadorned icon is metamorphosed into ineffable beauty. Then began my scanning with utmost reverence to present to the readers the rain-bow beauty of Bhagawan Balaji item by item for its full divya sakshatkara. The first piece of artistic decoration striking the eye is the long thick multi-coloured tastefully knit garland dangling on two sides from the top of the unusually long diamond decked crown stretched up to the sacro-sanct feet, seemed offering obeisance to the Lord. The charm of the round face adorned with broad Tripundnam on the forehead found adding lustre to the dazzling Karnapatras decorating the long ears and the crystal white spot on the round well cut chin appeared in heightening the eyeful charm of the body. The visalavaksha adorned with the images of Mahalakshmi on the right and Alimelmanga Tayar on left. buffeted by the dazzling diamond studded Sudarsan Chakra and Panchajanya held close to shoulders by upper arms and the white yagnopavita passing across, seem vying in splendour and opulence with that unique three foot high diamond crown studded with 28396 diamonds. The tastefully arranged Vanamala. Makarakanti and Lakshmi Mata, one after another over the entire Vaksha and touching the well shaped lower hands adorned with Nagabharamas are fortifying the supremacy of the Parabrahmans’ elevating assurance of full refuge to the saranagathas with the down bent Abhayahastam pointing to the lotus feet and the left Katyavalambita hasta placed on the left knee signifying the depth of samsaramahasagara is only knee deep on expression of absolute total surrender to him. And the broad lotus feet adorned with gold gilded covering striking the eye with its sparkle hastened me for instant falling at them for full perpetual protection. In front and on too sides of Bhadrapitham are placed the metal icons of Chakratalwar, Kautaka, Srirama, with Sita, Lakshmana and Anjaneya, Krishna with his consorts and Utsavmurties Malayappaswamy with his deveries, Bhoga Srinivasamurti etc. I recalled then the various claims advanced by sectarians asserting their dogmatism that He is Para Siva and Para Vishnu. On full and closer examination of every aspect, anyone can come to conclusion that Parabrahman is both Hari and Hara and even
He is Trinity in unity. He is Vyakta, Avyakta and Vyaktavyakta as eulogised by the devout highly evolved souls. The Vyakta aspect is quite visible with the weapons of disc and conch he is holding in his hands together with the images of Mahalakshmi and Alimel Mangai on chest. The Vyakta-Vyakta aspect is represented by the Nagabharananas and Jata, the characteristic features of Siva. and the Brahma aspect is unmanifest due to the fact that it is enshrined in the Mulabera itself. I remembered that there is one more aspect which the Saktyas discern from the name Balaji as they believe that the icon is that of Balatripurasundari Devi. Has not this singularity of archamurti embodying all the essential aspects of Trinity proved the inseparable oneness existing among the highest Trimurtis? To complete the arc as it were, the presence of eternal moisture at the feet standing for the Viraja river flowing perennially testifies that Tirumala is the Bhuloka Parampada and the Lord Srinivasa Bhagawan is the Parabrahman, a visible manifestation of Sri Mahavishnu in archa form. So the archamurti is succeeding in convincing all sections of people and drawing to his Sannidhi everyone, and is offering refuge at his feet on expression of Prapatti.

As may ecstatic rapturous joy was rising higher and higher due to inhaling of the aparupa divya souraba—the vapourised karunadradrishti exuding from the broad lotus eyes of Bhagawan Balaji, there heard a thumping sound of the doors flung open by the torch-bearers followed by priests to performing the Suprabhata ritualistic prayer service. I deemed it judicious to leave at once for back home. Sooner than summoning the fertile potency of poetic fancy-imagination there blew over my body cool breeze indicating its presence. And put me back in my home. in a wink of an eye. when the TV was blaring forth in ringing notes the Suprabhatam reverberating the whole colony. I then came to a momentous conclusion of penning all that graced my eyes for theists’ benefit. Its very decision lightened the heavily charged mind and removed all anguish. Is n’t it panacea superl? Acting as an elixer that apurupa souraba anointed me from head to foot. Then I started working on all observed together with everything sacred enshrined in objects atop the hills anointed by the lords padasparsa in ten sections to visualising the fortune of the darsan of Abhayahastam that ensures permanent bliss as I was blessed with after the aerial trip to his lotus feet. Result: The Tirumala Saurabham adorning your hands. Now read the succeeding sections for warding off the disastrous effects of the destructive Satanic forces once for all.
INTRODUCTION

No doubt your ‘Hullo Tirupathi’ succeeded in giving a graphic account of Tirumala and Tirupathi, beginning with Padayatra, followed by the vows of Srivari, details of Sevas Nityanaimithika Puja, mode of their performance; visiting of worthy places around both Tirumala and Tirupathi etc., but it has not thrown adequate light on Valavan Vaibhav, origin of Brahmostav and its uniqueness etc., which are equally significant as the topics dealt with. That yawning gap deserves filling up for visualising the glory of the hallowed kshetra in its entirety. Why not another without gap?”, suggested a well-meaning friend recently...... “A good job done. A superb piece, a remarkable service, better in some respects than any one of the single Temple Series released hitherto, but non-inclusion of topics on Brahmostav, its legends and the novelty of Udyanananas is forcing my hands search for another to supplement it for full grasp, don’t you think. I am right in my remark”, released a dart a casual reader the other day, when met him in the bus going to Tirumala.

These and many more like opinions of approbation cum suggestions along with a caustic comment, like, “What is there in your book, your publication after the two recent books on the Hills released by well known publishers is a waste. You should not have thought of printing such thrash:” made me brood over for some time. That pungent remark, “....waste.... thrash....” did not stir or perturb me even a little, rather it only acted as a spur for further work, since I know very well that bad odour emanated from a green-eyed monster was mainly due to the sale prospects of books he stocked came to an abrupt end after my book entering the market. So I remained like Sphinx. For, writers, why every artiste should treat, as a matter of fact, bouquets and brick-bats alike. He who transcends pettiness levelled against him alone can make a mark. Brushing aside the virulent criticism and motiveless malignity, if one goes forward doing justice to his chosen cause, sure laurels seek him. Keeping that mellowed wisdom in mind, I started the search for source materials for those left out untouched topics earlier; for, those remarks heard are genuine and eye-opening, and more over justified. Surprisingly, for Sevas anumana information greeted me with a smile. I utilised it liberally and feel this is more than their expectation. It is quite exhaustive and so enlighten them with every detail needed, of course the timings and rates, may not be accurate; for, they are subject to changes from time to time. Regarding the Prasadam section added, luckily I bumped upon a treasure in the form of a book masterly penned by TKT
Veeraraghava Charya, titled, "The History of Tirupathi". Being an erudite scholar with vast research experience to his credit, he packed into his work what all one needs. Choosing the most relevant points, I confined them to a separate section and captioned it, 'Prasadam and its Varieties'. And I am sure, the readers welcome the addition, since the aroma exuding from every item seduces them to read avidly and propel them to the spot to avail it when chance permits. The Brahmothsav section too loomed larger and larger, as I went deeper and deeper into that mine of information I secured. It was hailed as an excellent piece, to quote an honest opinion on its perusal by discerning readers, when published in the September issue of Saptagiri, 1999. Coming to the Udayanavanas section, I have to say much about the most ennobling service rendered by the Conservator of the Department of Forests of T.T.D. which is my opinion no temple administration has ever thought of so far, nor would ever do so. The section enshrining in itself the lofty ideals of the Bio-aesthetic project launched out by the Department to making the hills more beautiful and fruitful with creation of Tapovanams studded to its portals with many marvels, like the mobile monolithic architecture. Rock Literary, etc., I am sure it makes a fascinating reading and lifts the souls of all classes of readers more than seeing it. Hence the inclusion. My write-up published in Saptagiri as far back as in 1986 came in handy and it is appended with some changes.

When I was presuming that all the pertinent topics are dealt with in a better way than those included in Hullo Tirupathi, there came a flash and startled me a bit: for I worked on almost all confined to Tirumala alone, but did not furnish anything on the manner of reaching the Srivari Sannidhi. Sure it is expedient and pertinent too. How can one enjoy the bliss unless reaching the hills. So I thought it a necessity to transfer the whole mass of the write-up published in 'Hullo Tirupathi' earlier with few changes here and there. Would it be possible to stretch one's gaze afar to catch the glimpses of divinity embedded in the objects atop the hill scattered to nooks and corners sans reaching it? So its presence gets approval. I opine, By and large, this Tirumala Saurabhram will surely lull the readers with its ethereal rare fragrance and elevate them to a higher plane and from there direct to the lotus feet of the Parabrahman, asbiding in the Ananda Nilayam. That is my hope and the theists yearning too, since it fulfils their long felt need. No further stretching of hands for any matter later.
Before suffixing 'The End' acknowledgment of gratitude the traditional ritual is beckoning me to add the names of persons visible and invisible instrumental for the production this book in your hand now. Of the many, the name of Dr. NS Rama Murthy, the Editor-in-chief of Saphthgiri T.T.D.'s monthly flashes across mind first and joins salms to offer my irredeemable indebtedness for the timely guidance in matters of submitting the script and using his office to making it come out with words 'Aid granted'. I lock up it in my mind his humanist action for ever and ever. The artist and Press chief and his personnel are the next whose whole-hearted co-operation is quite satisfactory and memorable deserving mention.

Then comes the Invisible Deities whose aparKarunadadrishth made my work bear sweet fruits. It beings with my Triple Deities-Balaji Bhagawan, the Lord of Seven Hills, Mother Sarada the Jnanasakti aspect of Adiparasakti, and Sri Kanteswar my llavelpu whom I am adoring every second of my conscious state, my pen has been moving on the paper and is instrumental in releasing a good number of books on temples. Going round chanting their sacrosanct names times numberless only reminds me of my unredeemable debt to them. But a beginning has to be made. Hence prostrations, before inaugurating the parikramana of the temples presided over by them.

Offering obeisance to those who contributed their mite by way of suggestions, opinions, comments etc., to transforming my elusive thoughts into conspicuous letters, I take leave anticipating unbiased and practicable suggestions for the advancement of my writing project, awaiting publication.

Yours ever.

(Sd) K.K. MOORTHY
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THE PAADAYAATRA TO BHULOKA PARAMAPADA

Human birth-manava janma on this planet earth is pre-ordained on the basis of Karma--action done in the previous birth-gatajanma. Righteous actions-satkarmas ensure birthlessness - release from the vicious circle of births and deaths. Man then can join the company of the blessed souls in heaven, through attaining one of this four muktis, like Salokya-living in the dominion of God; Sannidhya living in proximity of God. Sarupya--assuming form of God and finally Savujya--merging in the Lord. For them no further birth on earth-punarjanma. To get that state of Janma rahitya -- non-birth state - holy books advocated several awesome measures. like performing yagnayagas, daandharmas sevakarya kalapas; daiva kainkaryas and kshetra darsans-pilgrimages.

Pilgrimage - thirtha yatra showers multifarious advantages, like bringing together face to face diverse creeds, cultures and climes embodying in themselves wide variety of traditions, customs habits, dilects, dresses and fashions. Would not diversity then melt and solidify into unbroken and unidentifiable unity declaring the essential oneness of mankind that alone pleases the Lord. Additionally it enables to witness the ineffable splendour of Nature. Importantly the darsan of the omnipotent Lord in his multitudinous forms which alone consummates in papanivarana. For, the yatra to be undertaken several strictures are envisaged and by implementing them full merit can be gained. Among the restrictions enjoined, grihastis must necessarily go with their spouses: going round the place of starting after offering worship in the temple. not undertaking it on business motives; raising above distinctions of caste, creed, class etc.. and above all covering the entire distance by foot only.

Padayatra alone fetches full merit. This also has further restrictions, such as using conveyance of any type obliterates certain percentage of merit, using umbrella and foot wear brings further loss. Above all, receiving gifts by the yatri makes him a total spiritual bankrupt. The traditional yatra thus becomes burdensome and unenjoyable to the gay tourists. but the true devotees deem them easy steps for ascent to heaven. But the long distance yatras were forbidden to aged persons. The statement that going to Kasi is equivalent to going to Kati-burial ground emerged in olden days. But as distance is squeezed, and time sense kept in bounds. yatras have become popu-
lar and are treated like weekly picnic camps. Would they ever take them to Bhagavasannidhya? 

Yet, the pure religionists and orthodox aged opt for journey on foot. however, tedious it may be. For reaching Tirumala, from the day of Bhagawan Srinivas treading on this holy Saptagiri, only padayatra is advocated. People of all age groups and religionists belonging to every sect or creed went walking in olden days; why till the beginning of this century. It is only in forties, Ghat Road was opened to make the journey easeful for all classes people. Even then most of the people belonging to old generation are using the most ancient foot-path route, starting the ascent from Alipiri, situated at the base of the hills lying at a distance 5 KM from Railway Station, located in the heart of Tirupati Town. It has infinite number of merits and one has to go on foot-alone, says a grey-haired pious Balaji bhakta. Does n't that ripe wisdom deserve whole-hearted veneration and implementation? It does. Hence the padayatra section lifting from my publication 'Hello Tirupathi!' is added with some changes to acquaint the advantages of padayatra to the discerning reading public for undertaking it. As the pavitra padayatra begins at the foot of the Seven Hills near Alipiri, the yugas-old starting point, you should reach the same to honour the good old customary practice. Moreover, it is always good and auspicious to begin anything with the beginning. That's why, the first leg of trekking starts from the majestic Garudalwar statue, installed on a high pedestal just in front of the Toll Gate at Alipiri. It is from here begin two Ghat Roads, lying to the left and right of this statue. The left side road is for vehicles going up and the other for coming down.

In between the two three lies the stepped Foot-path existing for centuries now, rather since Balaji chose to remain dwelling here to lift saranagathas from unending misery thrust upon by none but themselves and offer your genuine prayers to this eagle mount of Mahavishnu, so that he can carry you to his Master's Sannidhi gracefully and swiftly. He rather surpasses manovega in transporting the mounted persons to any place directed in a trice. Else, how could that Greatest Saviour go round the fourteen worlds to discharging His duties of protection and removing affliction? As you have to trek the entire 10 KM long road from this point, it is imperative that you should receive his blessings for easeful journey.

Now make for the foot-path gate. A little further to the Mahadwar, there is a subway built recently for easy and unhindered transport of vehicles above it. Normally youngsters feel the thrill of
descending by the flight of stairs, walking some 500 yards distance and ascending again to emerge from this underground passage. A thoughtful arrangement. You notice here some of the long broad stone steps bearing on the surface carved images of devotees in the posture of prostration, indicating total surrender to that Almighty Bhagavan? Just to imbibe their noble sentiments, many theists burn champhor and pray for granting such devotion. Stand and salute the stone images carved in token of your recognition and appreciation of their amogha bhakti.

SRIVARI PADUKA MANDAP

Coming up and walking a short distance, you reach the Srivari Padala Mandap. It is a single Cell Mandir with provision for pradakshina. There lies in the rectangular spacious hall, a small chamber containing many images of the most adorable gods buffeting Balaji’s image. There is an oddity here that surprises a little. There are some big size pairs of leather and metal paduksas of Balaji regarded as very sacred, and they confer merit, if carried on head round that small mandir. The priest after waving karpura haratli to the worshipful deities, offers them to the intending bhaktas to make pradakshana of the chamber, collecting money. There is no specific fee for this seva, nor is it compulsion. It is left to the option of the ascending pilgrims, yet almost all orthodox devotees offer this ritualistic prayer service.

MAHADWAR

Then begins the actual ascent. Climbing and walking about 200 yards, you come to the first Mahadwara surmounting a tall tower. It is quite imposing and multi-storeyed, adorned with excellent sculptural pieces on four sides. And it is from here the sheltered flight of stairs with scores of ups and downs, bends and curves begins. As seen in the subway, many steps bearing the carvings of devotees in prostration pose greet our eyes and halt forward march.

Tradition bids offering prayers to the devotees in eternal prayer with burning of Karpura. Your next halt is at a mysterious big boulder.

A MYSTERIOUS BOULDER

You observe here people standing close to that giant sized boulder and muttering some thing? Well! here is a queer belief in action. Among the people there, majority of them are peddlers dealing in a wide variety of merchandise, extremely useful for the devotees on the hill, such as fruits, flowers, milk products, grocery etc. They are mostly illiterate hawkers, who carry in bags and baskets on their heads
many items regularly. Both in their upward and downward trips, they invariably halt here and standing very close to the irregularly shaped boulder, put their knees into the cup shaped hollow spaces for some minutes and mutter God’s name. If questioned, they say, that this boulder gives sure relief to the joint pains and their fatigue too disappears in seconds. Besides, it infuses mysteriously abundant strength and hope. Some of them with beaming faces vociferously exclaim that this boulder is more reliable than Balaji, the Kaliyuga Bhagwan: for its curing is instant and a hundred percent surety. None ever complained, if he believed and implemented this queer practice. Though it is an inanimate and grotesquely shaped boulder with many circular hollows in the fore, it is affording comfort and preparing them for further walk, they say. It is gaining strength and credence even in this modern times. Belief gives sure relief even to the test-tube scientists. Aren’t the ways of God mysterious? Would not with such similars that Mightiest Providence is enacting Jagannataka? By permeating in everything created He makes His presence felt.

OPEN AIR MANDIR

Going further up, you have to halt at an open air mandir of Pavansuta Hanuman. Jutting out over the wide open space, there greets you a soul-lifting image of Hanuman, carved on a big stone. The humanist temple authorities have built many topless mandapas for several divinities all along the way on both Ghat and Foot-path routes with arrangements for sitting and relaxing, in addition to praying for taking up further tiresome trekking.

There are several such mandapas through out the foot-path. They not only serve as resting places, but generate bhakti instincts, since every tired body genuinely seeks their blessings for easeful trekking. Are the adorable gods stony hearted? Keeping this in view, many such mandirs were built at several points by the far-sighted donors in the past, and the refined administrators added a few more with sitting facilities. Moreover, at these spots, the enterprising business men are selling soft drinks and snacks. So treading to the Sannidhi is not as difficult as thought of by the Lotus-Eaters.

GALIGOPURAM

After availing the darshan of various such divinities along the flight of stairs and covering a long distance, you come to the Galigopuram. It is a majestic tower adorned on its top with holy Tripundram-triple lines buffeted by conch and disc, and fitted with colourful bulbs. During nights, due to its elevation, it is seen for miles
afar and the pious pilgrims traving in the vehicles rend the sky with shouts of 'Govinda Govinda'. when it comes into their view. The sleeping copassengers joining them utter loudly in ecstatic delight, heralding, as it were, their coming to Balaji Bhagavan. For the inhabitants of Tirupati, it is a divine sight and on seeing it against the backdrop of dark sky, they join palms and offer mental prayers.

Here at this stop-over there are many worth-seeing spots sagaciously planned and superbly maintained by the refined temple authorities. There is a gigantic statue of Hanuman in standing posture with palms joined, appearing as if it were paying homage to the ardent devotees ascending with untold hardships. Instinctively every pilgrim offers obeisance standing near the high pedestal.

THE SANCTUARY

There is here lies a well-maintained Sanctuary, where deers and peacocks moving bout freely give a fascinating sight. This superb assortment of birds and beasts is lifting souls and feasting the eyes of the pedestrians, who after filling their bellies with snacks and drinks available here stay for a while recouping their energy. A grand halting place and an excellent innovation by the temple authorities. So hats off.

This stop-over marks the end of tiresome marching by the steps, and so only a very few ascents and descents move onwards. As you tread further, you are over whelmed by the colourful panorama making you feel like walking in sleep on account of the melodious singing of birds on the tree tops ceaselessly, seeming to welcome the devotees with ace instrumental music. The onward march miraculously comes to a dead stop at the lovely valley some thousands of feet below the metal road. The gorgeous spectacle of Nature in colourful foliage with tall trees grown close to one another and green bushes interspersing them exhilarate the viewers and make them obvious of surroundings. Although the entire hill view, all along the zig zag footpath enchants everyone with its picturesque scenic splendour, here if one looks deep down into the valley multi-coloured scenic grandeur transport them to higher regions.

Next, you halt at a small niche installed with the much venerated Akkavarla Gudi dedicated to a goddess of Grama Devata type. Praying that Mother Shakti whole-heartedly for conveying you safely, you walk further and emerge to the top of the Venkatachaḷi, the abode of bliss and the end of the enervating trekking, only to fall at the lotus feet of the Parabhrahman, that All-time Almighty Providence.
"Know thy Self" is a scriptural injunction imploring the sense-buried and egoistical grief-stricken man to turn the search light inside and spot out the dark spots for alleviation of suffering by treading the righteous path. Despite endowed with rationality, a gift invaluable by that Allmyghty providence, man wilfully moves to wards the bottomless pit and invites the unending tortures of Nemisis. To the question 'Why', the answer - all but due to the evils of his egoism and malignant greed. Blindened by power insignificant and maddened by infinitesimal strength against that Omnipotent's infinitude, he shamelessly bawls out that he can check mate God and so errs and errs timelessly and limitlessly. Does he care for any, or scared by the doom awaiting? That perverted knowledge leads him not to the right goal, nor snares spare tightening their grip over him. In consequence, he leads himself to the sin-prone zone and gets hurled into the hell fires.

If only he listens to the wise counsels of his own conscience a new chapter begins in life and ultimately he sets standards to the humanity to be profited by. Knowing one's own self is imperative and only then sinners become saints and remain as pole stars. For, it equips him with the knowledge fundamental of the reason for his coming into the world and what part he has to play during his short sojourn in the world. Treatises on ethics and philosophy exhort man to give top priority to this simple, yet potent aphorism. In fine, man to justify the title of his being called the crown of creation must know first and last his SELF in its entirely. This certainly ensures his release from the vacious circle of births and deaths.

Similarly, before reaching the Sannidhi of Balaji, the parabrahman abiding in Ananda Nilayam, atop the Seven Hills, it becomes a necessity of paramount importance to know a little atleast about the names of Seven Hills, the cause of their emergence and significance of their service to the Lord and Manavali.

The number 'Seven' here seems a misnomer. for the number of hills amidst which the Lord of lords is dwelling is not seven but many, rather they are one contiguous range of hills sans lines of demarcations and are called by various names at several periods under bizarre circumstances. And each has a legend and justifies the name it bears
and moreover, it received the approval of that Almighty Bhagawan. The very same hill was called by several names at different periods, such as Jnanadri, Thirthadri, Pushkaradri, Garudadri, Kanakadri, Anandadri, Vrishadri, Narayanadri, Nilagiri, Varahagiri, Srinivasagiri, Vrishabhadri, Simhachalam and Chintamani. Among the cited, four like Vrishabhachala, Anjanachala, Seshachala and Venkatachala have very long legends. Vara lhapurana embodies exhaustive accounts and eulogises the unearthly glory of these hoary hills collectively known as Saptagiris - Seven Hills, but only one visible to mortal eyes. This Bhuloka Vaikunta described fittingly as Paramapada excels the splendour, divinity, antiquity and auspiciousness of any other on this planet earth. Due to Mahavishnu's treading and abiding for over centuries and promising, to remain here eternally, every inch. nay, every grain of this Punya Kshetra and every animate is breathing in Subham and breathing out abhyudayam. Hence the inexplicable craze for visitation times numberless; for the beatitude it confers is boundless. Recall the opt-quoted couplet and know how aptly and concisely it enshrines the universal, immutable, eternal truths -

Venkatadri Samam Sthanam Brahmandenastikinchana,
Venkatesa Samadevo nabhuto nabharishyati.

There is no hill in the universe stands equal to Venkatadri, nor there is any God equal to Venkatesa in the past or future. Don't you like to make a deep probe for a full picture of its glory and splendour multidimensional? Labour is holy and it will be rewarded. Proceed to listen to legends. Though they are many and strangely enough, at variance with one another, let us be satisfied with the very popular and highly acclaimed legends only. The Seven Hills termed as 'Paramapada', means thereby Sri Vaikuntam on earth is believed to remove all sins by mere smarana-act of remembrance even. Further, mythologies extol the glory of the Hills tracing their antiquity to the time immemorial and establish that they are called by different names in different yugas, like Vrishabhachala in Krita yuga, Anjanachala in Treta yuga, Seshachala in Dwaparayuga and finally Venkatachala in Kaliyuga. And the Lord has been abiding here in Tirumala amidst seven peaks of the Nallamalai Hills, an integral part of the Eastern Ghats.

This Seshachala with its seven peaks bears semblance to the seven hooded Adisesha of Vaikunta, the divine couch of Srimannarayana. Strange to see that the Nallamalai hills in this region with its ups and downs numbering seven is possessing seven peaks and the go by the names of Seshachala, Garudachala, Simhachala, Vrishabhachala, Narayanachala, Anjanachala and Venkatachala.
Each peak has a distinct and appropriate name. Their legends too are quite fascinating and awe-inspiring. The puranic background of each peak is quite fantastic in origin, elevating in content and glorifying in nature. It is described that the pilgrim town Kalahasti is deemed its mouth: Ahobalam its back: Srisailam its tail: and lastly Tirumala its head. All these are the parts of the Nallamalai range beginning from Kurnool district to this place in Chittoor district of Andhra Pradesh.

**VRISHABHACHALA LEGEND**

Let us now go back to the hoary past, precisely Kritayuga, when it was called Vrishabhachala. It brings to light a particular queer desire of a certain bhakta and the means he chose to merge in the Lord. The beginning of the story of Vrishabhasura is more or less same and in common with every asura, who due to predominance of tamasa pravriti turn lokabhayankaras and use all their danavasakti for suppression of Dharma. This Vrishabhasura living in the lower part of Tirupati, like others of his tribe was causing incalculable harm to sages and pious men. He was a Siva bhakta of a rare type, and his austerity too was odd and awe-inspiring—he used to cut off his own head and offering it to the Lord as sacrifice everyday. Surprisingly, a fresh head was growing in the place of severed one by the grace of God. He was immensely pleased with his worship. As it went on for some years, the Lord appearing before him asked to name his desire. Strangely enough, this strange bhakta asked for a stranger boon - Yuddha bhiksha i.e., the boon of fighting with the Lord himself: for, death at the hands of Lord would certainly confer emancipation. At once the Lord changed himself into a warrior. Strangest, isn’t it? Well, the war ensued and both parties pressed into service their respective armies and used potent weapons. It continued. Would asurasakti ever score lasting victory over daivasakti? Ultimately victory went to the Lord. Natural! Vrishabhasura was emancipated and this place of his birth acquired sanctity, because of his extraordinary devotion and its uncommon end. It was named Vrishabhachala as desired.

**ANJANACHALA LEGEND**

The second peak is associated with Anjana Devi, the revered mother of Hanuman, the peerless Rambhakta of Tretayuga. His mother did penance for seven thousand years. There was an eminent Siva bhakta by name Kesari in the Tretayuga. He performed penance for centuries for the boon of a son. Gratified with his tapascharya, Lord Siva appearing before him said that he was destined to get a daughter instead of son, but that daughter would present to the world an
illustrious son, who leaves behind a rare specimen of remarkable bhakta of immortal fame.

Satisfied with the pre-ordained, Kesari brought up his daughter, naming her Anjani, with such care and affection that she surpassed her father in devotion. And she was exceedingly beautiful besides devout to the extent of enkindling emulation of bhakti in the beholders. This Anjana was wedded to a mighty Vanara by name Kesari, who was living near Prabhasta thirtha. According to the epic Ramayana, this Kesari fought single-handed against Sankha and Sahhala, the two formidable demons in elephant forms that were subjecting the asramavasis to untold suffering. Bharadvaja, one of the distinguished sages appreciating his mighty humanist action asked him to name a boon that he would grant it anon. Kesari then asked for a son of unsurpassable physical might, and a Kamarupi-capable of taking any form at will. It was granted. The result was, the birth of Hanuman, the redoubtable hero among the Vanaras. For the birth of such valorous hero as son, Anjana Devi too did tapas. Its back ground too is quite awesome. She was not blessed with a child for long, though her pati was assured with a son by sage Bharadvaja. To the despairing Anjana, Dharmadevata advised her to do penance. She began it at once and did for seven thousand years, fed on only a single fruit given to her everyday by the God of Wind. Satisfied with her penance. Lord Siva granted the boon of a celebrated son Hanuman, a by-word for Prabhubhakti. This occurred on this sacred hill, on the banks of Akasa Ganga. Hence this hill is called Anjanachala and became doubly holy for its association with Anjanadevi and Hanuman. It happened in the Tretayuga. Anjanachala, the hill acquired the name of Seshachala in Dwaparayuga and its origin also is quite queer and evokes astonishment.

SESHACHALA LEGEND

According to Bhavishyottara Purana, there arose a dispute between Adisesha-the king of serpents and Vayu - the God of Wind over the question of superiority -- who between the two was mightier. Strange it was, and when it grew hottest, both agreed for an open and instant demonstration of their inherent strength. According to the agreement, the Wind God, to prove his superior might must blow off the thousand peaks of Meru mountain covered all over by Adisesha with its thousand hoods. The Wind-God with all his might blew fast with such incredible velocity that the earth began shivering, but the grip of Adisesha over the peaks was so tight and strong that the Wind-God fell on the ground in a heap. Evidently Adisesha was
mightier. Then something happened there that turned the tables against Adisesha. The Wind-God thus fell down rose up again, and with redoubled strength and speed blew fast. when Adisesha was just raising his head in jubilation over victory. And his grip too was light then. Alas! a few peaks blown off by the Wind-God fell in far off places. One among those peaks fell on the Nallamalai Hills, and it was called Seshachala. Whether the contest ended thus was final or they ceased their further trials or not, one thing it established - the Venkatachala was integral part of Meruparvatha, and it partook the sanctity of that famous holy Mount.

And in Kaliyuga it is called Venkatachala. The name is pregnant with rich meaning and embodies several soul-lifting episodes also. The name Venkatachala can be split up into three distinct and different words, like Ven+Kata+Chala. Here ‘Ven’ stands for sins, ‘Kata’ for the act of burning and ‘Achala’ for hill. Taken together, it is the holy spot that removes sins and confers mukti. The other august name, Tirumala is a Tamil word, which means a hill that bestows Aiswarya. Listen now, to the time of action that takes us to the bygone past, and Kalahasti is in the scene of action for this amazingly astounding story.

VENKATACHALA LEGEND

According to one Purana, there lived once in the pilgrim town of Kalahasti a venerable brahmin, who after years of pining for the birth of a son, on performing all kinds of ritualistic worship as enjoined in the holy treatises was blessed with a charming baby boy in the evening of his life. And he was named Madhava.

He mastered the vedic lore under the ever vigilant eyes of his scholarly father. He was a model to the youths of his age group, and was coupled with a bewitching beauty, who like an ideal Hindu woman served him well in all his activities. She was his sahadharmacharini. Though brought up by a strict orthodox father, he was lax in morals. Particularly in relations with women. His kamadaha went unbridled to the point of desiring union during day time too. The chaste and cultured wife tried her best to reform him, but failed miserably. Much against her will, he took her to a forest for appearing his kamechacha one day. Unfortunately there he saw a low class chubby cheeked buxom beauty. At once his lust was up and blinded him to such an extent that he sent away his wife home on some pretext and ran after the new found damsel.

Thrusting aside all her objections, like she was only an outcaste woman, and not a match to such high born leaned brahmin, he convinced her with his high learning, and satisfied his lewd desire.
But his hopeless infatuation turned him blind and remained united with her. snapping the conjugal ties with his married life-partner. He descended to the lowest level of taking meat and other ways of life natural to that low class woman. Alas! she died premature plunging that moral wreck into ocean of grief. Having lost mental poise and his sweet paramour, he become a vagabond and roamed about all over the country. Then came repentance. It burnt out all the past lust and chastened his life. So he turned God-ward gradually and finally became an ideal devotee of rare kind. Just at his juncture, he chanced to meet a king on his pilgrimage to Tirumala with his retinue. Wisdom dawnded that accompanying the party to Tirumala would release him from the formidable grip of the Satanic forces. He followed and performed tonsorial operation along with them. He then felt winds of change were blowing over him. on taking bath in the Sudarsana thirtha in their company.

As a matter of fact, no sooner did he step on the holy Venkatadri Hill. his sins staged a retreat and with the offering of pindas to his pitrudevathas, all sins were burnt out. Realised he then of the gravity of his commission and vowed to tread Dharmapatha, lighted up by Bhagavan Balaji’s boundless compassion. Sooner than taking that firm resolve, flowers were rained on him from above. He saw then Bhrhma, the Lord Creator standing in front of him telling “Dear Madhava, by the very act of stepping on this sacred hill. you are removed of all papakrityas, and your steadfast determination of clinging to the lotus feet of Kaliyuga Varada blessed you with unimaginable, infinite boons. Hear me intently -- you will be the descendant of Pandavas and born as King Aakasaraja to become the father-in-law of Lord Srinivasa on giving your daughter Padmavathi to him in marriage. By your blemishless rule and righteous life, you will attain sayujja at the end. Then ended Bhrhma that this Venkatadri justifies its name of burning out the sins of any one who pledges his life for virtuous living and strives for Jagatkalyana.”

THE GARUDACHALA LEGEND

As said in the beginning, all the Saptagiri’s have their own legends and the origin of each odd and awe-inspiring. In Varaha purana, there is an elaborate account of these hills and their glory. The hill bears several names such as Jnanadri. Vrishadri. Narayanadri. Thirthadri, Pushinaradri, Vaikuntadri, Simhadri. Nilagiri, Varahagiri, Anandadri. Srinivasagiri, Chintamani etc. Let us probe a little further for full information. It was called Garudadri; for it is on this hill Garuda did penance to atone for the sin of killing his cousins. On completion.
he wished to carry it to Vaikunta, when Lord Srinivasa appearing before him restrained from taking it with a promise of staying here eternally to emancipate the Saranagathas. Since then it is called Garudadri.

THE NARAYANADRI LEGEND

According to one mythology, sage Narayana went round the world to find out the sacred place where Lord Vishnu was abiding so that he can do penance there. While in search of such a holy site, Brahma appeared to him and inquired. ‘What is it Narayana dear you are searching for? When the Creator heard the reply of the sage, he directed him to go to Tiruvengadam and there Bhagavan, in the name of Srinivasa is residing permanently and it is the fittest place for penance and other austerities’. Pleased with this, sage Narayana came to Tiruvengadam where he absorbed himself in his deep meditation. Srinivasa, pleased with his austerities appeared before him and said “what for are you doing such a terrible penance? Ask for anything that you want, if shall be given to you”. The sage was in raptures and said “Men in the world are mainly sunk head deep in materialism and to save them from hell fires you must bless them all when they come and worship you and I pray you to associate my name with this sacred spot.” Vishnu was pleased to grant this request and give moksha to him. From then this hill is given the name of Narayanadri.

Now hear to the explanation of other names. It was called Kridadri; for, it was on this lovely land. Sri Mahavishnu was playing sports and enacting Jagannataka; as it embodies many scared thirthas, it was fittingly named Thirthadri; Pushkaradri due to existence of pushkarnis numberless; Kanakadri for it was glittering like gold; Vaikuntadri, as it was brought from Vaikunta; Niladri; due to dwelling of Neela, a devout vanara for yugas; Simhadri, for it is here Mahavishnu incarnating as Narasimha went to save Balapraphalada; Anandadri; for, here bliss over-flows eternally; Srinivasagiri on account of Lord Srinivasa’s living; Chintamani. for it bestows, like the celestial Chintamani, anything the pious bhaktas desire and Sri Saivam, for it was sanctified by the padasparsa of Sri Mahalakshmi. Hence the word is in circulation that whoever may be the devotee standing in the direction of the hill from any part of the world pays homage to it. he is freed from the misery of passing through the vicious circle and reaches heaven. no matter where he lives, say thousands miles off also. That is the glory of the hill and that accounts for its visitation by millions and millions of bhaktas.

On account of occurrence of all these above inspiring episodes from time to time, the very same hill is being called by different names. And in every yuga or century its sanctity is found mounting higher
and higher and at no period of time its spiritual luminosity seem diminished. Some pravakts, particularly Sri Vaishnavates adored the hills inclusive of jivarasi equating them with Bhagawan Srinivasa and shuddered to hear any blasphemy attributed to them. One concrete incident although extraordinarily unique illustrates their reverence for these hills. It is recorded that Bhagavadramanuja, the Visishtadwaita pravakta went up to Srivari sannidhi on knees all the way from the foot of hills, deeming that it is sacrilege to tread on the hallowed hills trodden by Sri Mahavishnu. Would expression of piety ever witness such demonstration? Would it be possible, or only a concocted piece circulated to boost the image of that Acharya, someone may question. It is a certainty and moreover is within the reach of any one, if only his solidified faith is backed by unflinching determination and perseverance. One recent prototype feat by an educated devotee testifies to that reaching on knees from Alipiri to Srivari garbha griha is quite possible, provided steadfast faith sets in motion of one’s intense aspiration. That pious experimental, it is heard, was offered a job in T.T.D. institutions by the then benign Executive Chief of the temple administration. Labour paid and devotion was duly honoured. Here is another example that highlights the realisation of the sacredness of the living beings on the hills by devout bhaktas. Not only every atom of the soil is held sacred, but even the living beings too are regarded as worshipful objects. Creepers and even germs were greatly adored by the highly evolved souls. Here is an illustration.

One staunch Srivaishnавate dwelling on the hills was once going on an errand to a distance place. As hotels and eating places of modern type were not existing then he carried with him some food packets to subsist him on the journey. When it was mid-day after hours of journey, he felt hungry and went to a tank bund to eat the food brought. On opening the packet he found ants swarming round the sweet pongal devoutly prepared and carefully packed by his sweet partner. The sight petrified him. “What! so many ants. All are separated from there original place. Especially from their kith and kin. Oh! it is a sin of gravest kind to isolate them from their family. The ants are gregarious creatures. So they must certainly be made to join again their family. lest I will not escape from Yamadharma’s punishment. So let me go back and place this packet at my house on ‘Tirumala from where it was brought’. Deciding thus, that rarest specimen among mankind walked back and restored the ants to their original place. Can any one quote another similar incident? His bhutadayama made the goddess of Daya bent her head in veneration. And language prostrated at once in token of its insignificance against that matchless and time less expression of bhutadayama!
THE DIVYA TIRTHAS & THEIR LEGENDS

TIRUMALA - the Bhuloka Paramapada abounds in spiritual wealth that defies description. Estimation of its worth proved an exercise in futility, akin to touching the far end of the rainbow. This inestimable wealth is manifested in several objects both visible and invisible. The ineffable grace of the archamurthi abiding in Ananda Nilayam, of course is the invisible aspect of the wealth that can not be recounted even by the thousand-hooded Adivesh. Neither poetic fancy, nor oratorical flourish ever succeeded in capturing even a iota of the mahima of that Parabrahman rei eternally, rather endearingly called Srinivasa. Balaji, Venkataramana, Edukondala Devara etc. The ever-mounting craze for a split second’s darshan of His divyamangalamohanarupa; the inexhaustible desire for offering Mudupus; the insatiable inner urge to donate invaluables, or offer Tulabharam and Niluvudopidi testify to the enormity of His vatsalya emptied on the sarangathas. This visible aspect of His incalculable wealth is attested by the voiceless but mobile inscriptions and records. So it is a hundred percent truth.

A glance at the objects embodying Bhagavadamasas demands attention now. Priority, of course goes to the vast tripakara alayam enshrining in itself scores of sacred spots in the form of niches, pillars, sculptural adornments, wall panels, spacious court yards, mahadwaras, vahanas, gold plated towers and above all the holy of holies where a six-foot-high Swayamvyakta black granite icon is installed. Why every inch of space surrounding the Srivari sannidhi is infinitely sacrosact and indescribably divine. What for then the angapradakshan and parikramana enjoined, if not to partake divya mahima of the sacred space trodden by the Lord? The objects referred to represent only half of the aparasampada of Tirumala divya kshetra - the Purusha aspect alone. The other half standing for Prakriti is visible in holy thirthas, water falls, geological marvels, big boulders, water reservoirs, rivulets and sumptuous growth of thick green foliage covering every inch of the hills. Is n’t the splendour of Nature heightened by the multi-coloured patches of vegetation, interspersed with high mounts and low valleys bearing long zig-zag roads appearing like ribbons across the surface making the arc become full circle? This unique Prakriti - Purusha sammelan is so exotic and enchanting that even the mute burst into ecstatic raptures as soon as he sets his foot on the hills and sings in praise of the Lord of Lords. This is the glory of the Seven Hills and that accounts for the irresistible charm it

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has been casting from the moment of Bhagavan’s making seat here at the entreaty of devas and manavas in the dim past.

A little probe into the bounty of nature now. Among the most visit-worthy places, apart from the temple, thirthas stand out first and foremost. And they are scattered all over the hills. Their number is a legion too. Each thirtha, strangely enough is associated with a godman or the other, or interwoven with some awesome episode. Their fantastic origin and the mystic powers they are in possession of hasten the theists to perform auspicious baths, tarpana, pinda pradana etc. Pravaktas and sanatanists are vociferous in their statements that listening to their hoary antiquity and bathing in them is a Must. to making the yatra complete and life freed from the vicious circle, subjecting man to narayatanasa in this mayamohra prapancha. Puranas, like Varaha, Bhavishyotara and Venkatachala Mahatmya embody exhaustive accounts of divya thirthas and explain the merits they confer on the bathers together with the procedure to visit them on dates auspicious to reaping full benefits. This of course is a mahakarya, but the enthusiasm of the ardent theists goes up in smoke: for most of the holy thirthas went out of eminence due to convulsions of earth, and other geological changes. As they are defaced and denuded of their glory, identification posing problems is chilling the eoullent spirits of the yatris. The archives too are silent over this, nor are the authentic treatises available. What then is the way out? Perhaps, the indefatigable labours of researchers may lift the curtain, but the question is - who is to bell the cat? If only the temple authorities enter the arena, sanatanists will certainly find the gates of heaven open. Till then, the pious theists turning to the direction of thirthas have to pay obeisance fervently. And lo! it is an act of no mean distinction for scriptures advocated it and wisdom endorsed it in certain cases like this.

A cursory glance itself reveals that the thirthas are not confined to the top of the hills, but they are found at the foot of hills too. Of the many thirthas atop the hill, Srivari Pushakarini tops the list and deserves elaborate examination. It was brought, according to Varaha Purana by Garuda, the Eagle Mount of Sri Mahavishnu, when He decided to dwell on the hills at the reasonable and genuine appeal of maharishis and celestials. Next in importance comes which is equally, rather more sacred than the Pushkarini, for the simple reason that Lord Srinivasa himself voluntarily contributed his physical labour when the digging operations by the devout couple were going on. Should not then the materialisation of big tank by the sweat of one man assisted by his wife in full pregnancy be given top most impor-

+ Alwar Thirtham
tance. Others follow the above two only. The list begins with Jabali thirtham followed by more than nineteen, like Pal gum thirtham, Kayarasayana thirtham, Sankasanandana thirtham, Umbura thirtham, Kumara dhara thirtham, Pandava thirtham, Papavinasas thirtham, Deva thirtham, Akasaganga thirtham, Saptamuni thirtham, Sakra thirtham, Agni thirtham, Brahma thirtham, Kapila thirtham, Vishvakrsha thirtham, Panchayudha thirtham, Saptadasa thirtham so on and so forth. Bath in certain thirtas on prescribed dates brings forth more benefits. Paying attention to thithi, vara, nakshatra and time is important and it bears instant fruit. Orthodox people await the timings and fix their yatra suitably. The concrete examples of the illustrious beneficiaries mentioned are so enthralling that the devotees make elaborate preparations to amass spiritual wealth by implementing the injunctions envisaged.

As the journey to the hills commences from the foot of hills, is it not appropriate to avail the opportunity of bathing first in the thirtha situated at the base of the hills and in its vicinity? Of the many Kapila thirtham comes first and it is a little further off Alipiri the starting point for yatra to be undertaken by trekking or vehicles. And it is accessible by every mode of transport from any point of Tirupati town, and is nearly 3 km. off the Railway Station or RTC Bus Stand.

**Kapila Thirtham**: This tirtha which is also known as Alvar thirtham has a fantastic legend and said to have sprouted form Patala, its original place. Surprisingly it sprang up on an auspicious day at the very place where the tank now lies. Its waters are so efficacious that they rid one of all his sins. Puranas say, that Sarvapapanivarana is its especial potency. It came up after the Kapileswaralinga’s emergence into this world. The Kapileswar linga now worshipped in the temple, built on the bank of Kapilathirtha is the selfsame one worshipped by Agasthya maharshi in the Patala. It emancipated several illustrious personages and like Kalpavriksha showers boons, if genuine prayers are offered. Realising its hoary background, philanthropists built a grand temple in the Dravidian architectural style, providing niches and mini-shrines for all the Saivite gods. Although it is built into a concave bend of unhewn natural rock forming an integral part of the Seven Hills, its courtyards are quite spacious and almost all Parivara-devathas are duly installed along with Nagadevatas too on a high platform. Pilgrims taking bath in the sacred thirtha ascend a flight of steps to avail the darasam of Lord Kapileswar. The three foot high Sivalinga adorned with diamond studded triple lines on the fore head standing for Vibhuti marks is quite enchanting and transports the visitors to Kailas for a while. Adjoining it lies a superbly built
niche for Mother Parvathi, locally called Kamakshi Amma. The Kapila thirtham is fed by water falls during the rainy season. As it is provided with a platform fitted with iron bars on its bank and straight under the fall, its attraction for bath is irresistible. The yatris never miss visiting this thirtha and worshipping Kapileswara linga. Additionally being the lone Sivalaya worth the name in the Tirupati Town, its attraction is great. Needless to say this thirtha kshetra is luring theists and tourists throughout the year.

**Sakra Thirtha** : Just above and amidst hills, there lies another reputed thirtha going by the name of Sakra thirtha. Its legend is imbued with mysticism. The waters are so sacred that they purge the sins of grave kind. Its legend visualises its glory with the episode of Devendra who was rid of the sin of munipatnimamana-junctile union with the wife of a sage. This is also called Vajra thirtha.

**Visvakseha Thirtha** : It is located in the vicinity of Sakra thirtha. Its emergence into limelight and potency of its waters are elaborately recorded in the puranas. Visvakseha, son of Varuna, the Rain god obtained the chief generalship of the celestial army only with snana and pana of its powerful waters. The legend ends saying that he was blessed with the boon of sarupya of Sri Mahavishnu by doing meditation on its banks. Would not such mahima propel the yatris to it for sacred bath?

**Pandava Thirtha** : A little far away from the above thirtha is situated another sacred thirtha capable of bestowing victory in every venture by taking bath in its water. The Pancha Pandavas, according to purana stayed for one full year building an ashram on its bank at the behest of Krishna, the Jagadguru for victory in the Kurukshetra war. Their regular bath and austere meditation were duly rewarded at the end. All but due to the sacredness of its water. Meditation on its bank fetches multiple merits. Later this thirtha was named after Pandavas.

**Panchayuda Thirtha** : Adjacent to the Pandava thirtha lies this holy thirtha said to rid one of any sin committed knowingly or unknowingly.

**Agni Thirtha** : Lying close to the above, this thirtha is renowned for its sacred water and removed the sins of many bathers in the past.

**Brahma Thirtha** : This is another holy thirtha situated in the proximity of the above mentioned thirthas. The waters are so efficacious that a single bath in them relieves one from the clutches of Brahmahatya dosha, besides other sinister unpardonable sins.
Saptamuni Thirtha: Beyond the Brahma thirtha, there is a group of seven ponds of the highly venerated Saptarishis. Knowing the inner potentialities of the waters of these ponds, they built ashrams one for each and lived attending to dhyana and bohdana activities. On account of such divine activities carried on by them, the environs and waters acquired especial powers. And the bathers, it is believed, are being blessed immensely by them in their invisible forms. Hence the sanctity special and attraction perpetual.

Saptadasa Thirtha: These seventeen thirhas lie a little further of the Saptamuni thirhas. The legends bring out vividly their extraordinary powers with many anecdotes. In common with other holy thirhas, of course the waters destroy sins of bathers but with a difference. Their efficacy is so awesome that a single bath bestows the merit of bathing in all the rivers scattered all over the globe. Would any sane person willingly bypass them? A mere mention despatches the orthodox people to its banks for bath. The legend embodies an elaborate account of Sri Mahavishnu’s narrating its glory to an ardent devotee in dream, when he was planning to embark upon a grandiose pilgrimage to all the thirhas in the world. The blessed devotee forthwith implemented the swapna adesh and reaped heavenly bliss. Would this not act as a spur for instant yatra?

There are some more holy thirhas possessing extra-ordinary powers and conferring merits over and above the expectation of the bathers. But there are laid down certain restrictions for total effect fixing specific time for bath like thithi, vara and nakshatra. If observed, they miraculously fulfill the desires of the bathers. The puranas furnish the names of celebrated beneficiaries who had strictly adhered to the conditions prescribed and enjoyed eternal bliss. Further more, they enunciated that making Parikramana - going round Venkatadri treasuring up countless punya thirhas itself tantamounts to making Bhupradakshana. The standing example of Balarama’s ridding of Brahmahatya dosha on completing Parikramana of Venkatadri is exhaustively dealt with for the benefit of theistic community. His Parikrama enabled him to sip holy waters after a dip in every thirtha. Legends narrate that in as much as Sriman Narayana’s dwelling on the hills, each particle is divinised, whether animate or inanimate. Divinity exudes from every object and as such the whole atmosphere is saturated with Bhagavan’s ineffable mahima. Some highly evolved souls fearing desecration of hills by walking climbed up and reached the Sannidhi on knees - a unique feat beyond the physical endurance of ordinary mortals of his days. Can devotion be bound by space and time?
Swamivari Pushkarini: We are now at the Srijani Sannidhi after an arduous trekking from the foot of the hill bathing in every thirtha and sipping its cool waters. Here atop the hills there are many thirthas imbued with mysterious powers due to their association with superhumans and even gods. Puranas grow eloquent over the potency of the thirthas and as such they furnish exhaustive accounts of the beneficiaries. Let us now begin with the glory of Pushkarini adjoining the first prakara. Its hoary legend begins with Bhagavan’s taking seat on the hills and Garuda’s bringing it from Vaikunta. The waters acquired special powers due to the Avabhritasrama of Srinava soon after the first Brahmotsav. Its powers to cure bodily ailments are of no mean distinction. First let us hear the concrete Puranic personages who were lifted and emancipated by their inherent powers.

Legends of Swamivari Pushkarini: Two interesting episodes bringing out the efficacy of its water are recorded in Skanda Purana and Mahabharata. The legend says that a certain king of fame Dharma Gupta by name was once hunting in the adjacent forest till late in the night. As ill-luck would have it, he was chased by a ferocious hungry lion in the dark. He climbed up a tall tree in hurry to save his precious life, and found to his shock, there lay a bear among the branches who came there, under similar circumstances.

As their plight being common, and goal the same they entered into an agreement that both should guard themselves by keeping awake throughout the night, and if done in turns one till mid-night and the other from midnight to dawn, their safety would be assured. First turn went to the bear and it scrupulously attended to its duty—waking up the whole time without a wink; for the lion was stationed at the base on the ground and moreover was entreating it to drop the sleeping man to appease its hunger, and if done, it would spare its life. The bear remained loyal to the king and the word agreed upon. During the king’s turn the lion repeated its request to drop the sleeping bear and he would be spared, if dropped. Being selfish he dropped down the sleeping bear as prey to the lion. Before reaching the ground, the falling bear assumed its real form of Yaksha and cursed the king to go mad and suffer for the breach of trust. Curse at once worked on him. He stated babbling, crying and roaming about in the forest listlessly. His miserable plight reached the ears of his father and people. They sought the help of sages and priests. On being advised that he would be cured of his lunacy, if he were to take bath in the Pushkarini situated in the Seven Hills, they made an intensive search for it, and when bathed in the Pushkarini he regained his sanity and enjoyed a happy life. Such is the efficacy of the water of the Pushkarini.
The second episode narrated in the epic Mahabharata is still more awesome. A certain brahmin by name Kasyapa renowned for his mastery over Ayurveda, was successfully curing all the ailments, including of snake bite. When he was sent for to save king Parikshit bitten by Taksha, a powerful serpent, he did not oblige the dying king, due to bribes in the form of jewels he received from Taksha and so Parikshit died. A doctor, according to scriptures should save patient including his inveterate enemies too with proper medication, if he has them with him, if not he incurs sin. As Kasyapa did not go to save the dying king, he committed the sin of regicide and it started haunting him. According to the advice of elders, he bathed in this Pushkarini, and was rid of his sin. Besides, the water is so sacred that it cures several types of skin diseases. Hence the craze for a bath in it. Every pilgrim bathes in it invariably before entering the sanctum and reaps all bliss due to purging of all sins committed knowingly or unknowingly since birth on the planet earth. And moreover, it is believed that all the river goddesses of our punya Bharat visit once a year to rid off the weight of sins they bear, due to countless sinners bathing in them throughout the year.

It was during the first Brahmotsav, when devas and manavas were feasting their eyes with Bhagavan’s bath in it, a sage of supreme spiritual eminence by name Sankarayogi proclaimed in ringing tones that in much as the holy waters of all the rivers flowing underground joined the Pushkarini waters to making it holiest and who ever bathed in them after the Avabrita snana, they gain meritorious benefits. After listening to the yogi’s pravachana Lord Srinivasa uttered ‘Tadastu’. No sooner did the words fall from the lips of the lord, all the visitors rushing to the Pushkarini bathed with boundless reverential fervour. That sacrosanct ritual is being performed even to day - soon after the last ritualistic prayer service to the Sudarsan Chakra. A bath in it is indispensable to every pilgrim. Realising the people’s craze for mangala snana, the temple authorities provided many facilities on its embankments. The same Pushkarini is the venue for the regular annual Float Festival when lakhs of pilgrims lustily participate in special programmes.

Many immortal souls and sages who attended the first Brahmotsav and heard the proclamation of Bhagavan’s making permanent seat here on the hills, preferred to live here permanently. The sages preferring to enjoy the eternal samidhya of the Lord, moved to nearby places and built asramas on the its banks. Thus came into existence many sacred thirthas on the hill. Due to their habitation, the thirthas were named after them and they are luring the yatris for sa-
cred bath and performing rituals. The sequestered places enabled the thir- 
shis to carry on their sublime activities like teaching and writing. On 
account of grandiose episodes that occurred during their life time, 
they imparted divinity to the places and thirshas. Some of the thirshas 
acquired special potency during certain periods of the year and if one 
bathes in them at that specific time, obtaining of merits is easy and 
instant. Hence ardent religionists and strict orthodox people fix their 
pilgrimage to suit the auspicious timings of the thirshas. Belief coupled 
with sincerity and backed by austerity fetches infinite bliss. Now let 
us make for thirshas and bathe in them one after another.

**Phalguni Thirtham**: It is in the vicinity of hermitages inhabited 
by the Saptarishis. Arundathi, the venerable wife of Atri maharshi did 
penance propitiating Brahma. Pleased with her austerity and chastity 
Brahma graced darshan and conferred boons on her on Phalguna Pournami punyathithi. Gratified, Arundhati requested Brahma to name it 
Phalguna thirtha due to auspiciousness of time. Saying “Tadastu” 
Brahma added that whoever bathes in it during Phalguna Pournami, 
Lakshmi, the goddess of wealth abides in his house making the house-
hold members happy and prosperous. Hence the special attraction of 
bath.

**Jabali Thirtham**: To the north west of the Phalguni thirtha sage 
Jabali built an asram and lived happily attending to saintly activities 
lured by the sublimity of the environs. Agasthya mahamuni raised a 
flower garden with a view to offering Pushpa Kaikarya to the Lord. 
His Gurukula activities and Pushpamala offering went on uninter-
rupted for long. This lent to Jabali thirtha special aura and attracted 
pious people for thirtha snana.

**Sankarananda Thirtha**: This lies to the north of Papanasana 
thirtha. The waters are so efficacious that if one bathes in it during the 
dawn on the Dwadasi of Margasira Sukla Paksha it fulfills his every 
desire leading to heavenly bliss. Puranas enjoin that a bath in the 
Parshurama water must precede the above snana. Performing 
Venkateswara Ashtaksharajapa brings total and instant effect.

**Kayarasayana Thirtha**: Being surrounded by big boulders, a little 
farther off Sankasanandana thirtha, it is hard to reach it. The highly 
evolved souls - dvandatitas alone reach it gracefully. It cures all the 
physical ailments and removes every impurity on the day.

**Kumaradhara Thirtha**: This is endowed with special powers. 
A bath in it at the noon of Magha Pournami fetches many merits. And 
it is, according to Puranas, equal to that of bathing in several sacred
thirthas of Bharata Khand including Ganges. Giving annadana to the deserving with dakshina confers immense bliss along with special merits.

**Tumbura Thirtha**: This is another sacred thirtha possessing special powers and confers great merits. Whoever bathes in it on the Phalguna Pournami is freed from punrjanma. He is assured of swargaloka prapti after death.

**Akasaganga Thirtha**: Great antiquity and sanctity is attached to it and is associated with Anjanadevi, the mother of Ramabhakta Hanuman. She did penance for seven thousand years eating only a single fruit a day and was blessed with Hanuman, a by word for prabhubakti. This thirtha ensures emancipation, if bathed on the Chaitra Pournami during the Chitra Nakshatra.

**Papavinasa Thirtha**: It is a well known sacred thirtha capable of purging the sins of the bathers accruing in one crore janmas. Only with a single bath at it. The bathing time and day prescribed for it must be scrupulously followed. One must bathe in it on Saptami Adivara either in Pushya nakshatra or Hasta nakshatra. The bather is assured of an exemplary blissful life thence onwards.

**Deva Thirtha**: This sacred thirtha lies a little father to the north east of Srivari temple. A bath in it on the Thursday falling in the Pushyami Nakshatra, or Monday in the Sravana Nakshatra fetches manifold blessings and confers special merits. The bather is purged of the sins committed knowingly or unknowingly due to extraordinary efficacy of its waters. Further, he is assured of increasing blissful life with the passage of time along with a commendable longevity of life. He is assured of good progeny bringing fame to the family. Offering annadana on this sacred day equals to offering it everyday throughout the life. Finally devaloka prapti too is assured. With such awesome merits it justifies its name Deva thirtha.

![**Stars**](image-url)
INTRODUCTION:

Evaluation of objects for fixation of their worth can be done by several methods, such as weighing, measuring, guessing etc. However perfect they are and succeed in tagging labels, they go by external features or appearances only. They cannot or will not estimate their intrinsic value in terms of benefits and utilities they possess, or likely to confer in future. Moreover, their worth vary from person for person due to the angle of vision selected. Subjectivity is the chief cause operating in this. The classic example of Mother Aukmini’s weighing Bhagavan Krishna with a single tulsiadalas testifies to this fact, and that tulsiadalas was nothing, simply nothing to Satyabhama, the dearest and choicest juicy spouse of that self-same Krishna Paramatma. Intrinsic value of any object depends on the psychology of the person, who uses it, isn’t it?

The same analogy is applicable to several holy objects found around the garbagriha of Srinivas, the Parabrahman abiding in the Ananda Nilayam. Normally pilgrims when admitted inside the prathama prakara take only a bird’s eye view of many workshopful objects on their forward march in the long serpentine queue. Pushing and jostling also contribute their quota of uneasiness, and by passing of many sacred objects like deities in niches, pillars embossed with divine symbols and the like. Non-recognition of their purpose, or not paying homage due to them amounts to unforgivable fault bordering on sin, though not deemed a culpable crime. And some who on knowilig this lapse, later regret deeply. Illustration drives home the truth better than lengthy narration. It is said that ninety percent of pilgrims are not aware of Mother Vakula Devi’s niche built in the fore of the Srivari Potu-Kitchen or Vishvakshena’s minishine lying adjacent to the Hund. When reference is made to this of their seeing these adorable murtis, they heave deep sighs and curse their fate, for they are installed with a specific intention and missing the seeing of them is a fault. The august roles they played are most praiseworthy, deserving unforgettable mention and darsan. All the objects, nay every atom, according to highly orthodox men are adoration-worthy; for they are blessed with padapsarsa of that Kaliyugabhagavan, popular as Vaddikasula Venkataramana. An attempt is made here to acquaint the visitors with the hoary back ground
of each adoration-worthy object found within the three prakaras. This enables them to reap full benefits of their yatra and shower due merit. So regrets will not assail them leading to heaving sighs. Now observe keenly from the point of entrance to the exit. Entrance, of course, begins at Vaikunta dwaram in the Q complex built in 1985.

‘Q’ COMPLEX

This Q complex is the latest addition providing many essential facilities to the visiting pilgrims. It is a semi-circular two storeyed building with 17 compartments each, accommodating 1650 pilgrims in all the 34 compartments at the rate of 500 each. As it is facing the Ananda Nilayam Pilgrims can avail its darsan from the moment of entering. Every compartment is fitted with closed circuit T.V. and so they can watch devotional programmes the moment they take their seats. The humanist temple administration has graciously made arrangements to offer essential amenities, like toilet, publication stalls, cafeteria etc. to the travel weary pilgrims. The fatigue of long waiting is thus mitigated by this noble gesture. Nudging and justling begin with the opening of the compartment doors. With many bends and curves and ascents and descents, the march in ‘Q’ continues till the Mahadwar.

THE MAHADWAR

This Mahadwar going by the name of Padikaval is a 50-foot high 5 storeyed tower built is in the Dravidian architectural style, and adorned with excellent sculptural pieces. It is facing east and forms the central part of the outer prakara, measuring 263 feet North-South. The entire temple although occupies 3 acres of land and possessing 3 prakaras, has but one entrance only. It is said to have been built in the early 13th century. Inscriptions push the date of its construction to 970 AD. but the swayamvyakta archamuriti is being worshipped in an open mandap for over more than 2000 years now. Any way, this temple is a Kaliyuga marvel. and is proudly and loudly hailed that this is the dear most abode of Kaliyuga Varada Balaji Parabrahma, since his wedding with Padmavathi Dcvi, and this hill is reverentially called the Paramapada or Bhuloka Swarga.

SAMPANGI PRADAKHINA PRAKARA:

Of the three enclosures, this is the first and outer most in the temple complex enshrining many holy objects worthy of indispensable attention and observation. The fore is called Pratima-mandapâ installed with many statues.
THE TULABHARAM

The first object that greets on crossing the Mahadwar is a big balance with large pans hanging from a 10-foot high stand. It has a long legend and is acting as a clearance cell of some strange type of vows. Devotees, when assailed by unfordable hardships pray to Balaji taking vows of different kinds. One among them is the vow of Tulabharam - the act of offering objects equivalent to their weight. The big balance is used for this. Among the objects vowed, new born babies also find a place. After the birth of babies to the barren couple they bring and weigh them in the balance. Value of the objects equivalent to the weight of each baby is fixed and is given to the temple against a receipt issued by the official incharge. Many kinds of objects, like fruits, milk, rice, coins, water etc. are offered every day. It may be surprising to note that gold and precious metals were and are being offered since the introduction of this pious tradition. The historic evidence of the renowned Vira Narasimha Yadavaraja’s offering lumps of gold equal to his weight is a standing example testifying to this practice. On redemption of vows taken the devotees enjoy bliss. So the significance of this Tulabharam ritualistic offering must be realised for emulation to cross over the ocean of grief.

THE MEMORIAL STATUES

Just opposite this big balance and at the inner wall to the right of prathama prakara, there are installed the metal statues of Atchuytaraya with his consorts to perpetuate the memory of his remarkable services to the temple. At the left side of the same prakara, the six-foot-high statues of the most worshipful and redoubtable Vijayanagar emperor Krishnadevaraya with his consorts gleams into sight and recalls to the minstory his monumental endowments and exceptional services to the temple.

These statues undoubtedly ignite the instincts of dana in the on-lookers and prepare them to part with at least a fraction of their wealth for public benefit. man, after all is an anukaranseela, although an out and out egotist. Hence installation.

RANGANATHA MANDAP

Crossing this, you proceed in the ‘Q’ beside the Rangamandap consecrated with the statues of Ranganatha. It has a tale. It was here kept concealed the holy statue of Ranganatha of Srirangam during the Tippu Sultan’s invasion of the present Tamil Nadu. Does his not then merit obeisance? There stands the sparrow us. Tirumalaraya mandap a little ahead of it. It is used now for the Kalyanotsav of
Srivar. A letter further to this there are installed the statues of Todarmal with his wife and mother in a high mandap. Despite being a Muslim and serving a Muslim Nawab, and did a lot to the temple progress with endowments and the like, and wished to be in eternal service to this Lord of lords. Hence, setting up of his statue in anjali pose stop to salute and emulate him if possible.

**DWAJASTHAMBHAM**

Next adornment worthy object compelling attention is the holy Dwajastambham fitted with gold gilded cover. It looks exceedingly impressive with several religious symbols and dasavatara images. It pierces into the vault of heaven passing through an opening in the ceiling of the mandap. To the north of it lies Ainamahal and in its front there is a well called poolabhas. Adjoining this in front Is situated big halls now used for storing prasad etc. The wide space between the Aina mahal and the eastern outerwall of the second encloure called Vimanapradakshinam is set apart for distributing prasad.

**VIMANAPRADAKSHAN PRAKARA**

The second prakara contains many more most precious objects, like minishrwanes, spacious halls etc. When you move further after crossing the inner gopuram of the second prakara there greets the mini-shrine of Varadaraja swaymi set up perhaps to replenishing Srivari Boon Bank; for he is Varadaraja - King of Boons, appropriate in name and giving boons. Passing further a few yards, you find the entrance of third enclosure called the Mukkoti Pradakshinam enshrining within its four walls the inexhaustible, imperishables, inestimable, infinite wealth in the form of archarmurthi in the innermost part whose wealth can cover the entire earths crust with a nine inch thick gold sheet. besides, niches and Vedikas for Garuda, Dwarapalakas and Pratimas.

**MUKKOTI PRADAKSHANA PRAKARA**

Entering into the Mukkoti Pradakshinam you see in the vast hall called Tirumamani Mandap a grand niche going by the name of Garuda Mandap, right apposite the Srivari Archamurthi, installed in the August garbhagriha lying beyond Bangaruvakili. The Garuda statue in take off posture with wings spread out is a peice of superb sculptural art. The posture indicates his readiness to bear the Lord on its broad sturdy shoulders. Unconsciously your hands rise to offer obeisance to him. True. he is one of the Nityasuris whose nearness to the Lord anointed him with rare divinity. To a little further in the north west corner lies the Hund, a receptacle being fed every
minute with devotees offerings in a wide variety ranging from gold ornaments to farm products, besides bundles of crisp bank notes and gingling coins. Two giant sized bells are hung up in the South west corner.

THE GOLDEN GATE

Now comes Bangaru vakili - golden gate on either side which set up the big size statues of Jaya Vijayas the eternal sentinels of the Lord. Their imposing size and craftsmanship are of high order. The entire dawara, lintel doors, beams are covered with gold gilded copper sheets in 1984 using 37 kgs of gold and 1980 kgs of copper costing a sum of Rs. 90 odd lakhs to the Srivari exchequer. Its excellent design leaves a lasting impression, and ardent devotees passing their palms over them press them on their eyes as an act of extreme devotion. Stepping in, you make a move in the long hall called Snapana mandap and come to last but one mandap called Sayana mandap.

THE KULASEKHARA PADI

The entrance step is called Kulasekhara Padi. It has a great sanctity and narrates the awe-inspiring ambition of a great alwar called Kulasekhari. His devotion to the Lord defies description and his manvatha unparalleled. He ardently wished to be at the lotus feet of the Lord eternally in the form strepstone and moreover to be trodden by devotees. Hence, he converted himself into a slab to the entrance. So it is named Kulasekhara Padi.

THE ARCHAMURTHI

The shouting of Govinda at a high pitch starting from Golden gate by the devotees reach the zenith, when they stand direct infront of that six foot high swayamvakta granite virah adorned with pitambaras, garlands and jewels. The sight of the breath-taking beauty of the archamurthi, beautified with diamond decked long crown, bright Tripundra marks, dangling Karnapatras, stone studded Sudarsan, conch, Abhayahasta and Katihasta together with Srivastav on the chest transport the viewers to Vaikunta and turn them oblivious of the environs and themselves. When sunk in the ocean of devotion, the temple staff standing on either of the queue pull and push the people out of the Bangaru vakali. Though that fortune of seeing the Parabrahman in a split second, it will be lingering in their minds and goads them visit again, yes, again and again, and there is no end for this number. Unwilling to leave that sacrosanct Sannidhi, you come out unable to bear the shouts of “move on” and pulling by guides and find yourself in the broad coutryard, and right infront of the
Bangaru bhavi, said to have supplied water to the abhisheka purpose of the Lord.

**SRIVARI POTU**

Ascending a few steps if you turn to east, you see Srivari potu - kitchen. It is here made prasad items like Chakra pongal, Pulihora. Ven pongal, vada etc. It is one of the biggest kitchens of the archamurthi of any temple. Recently, ultra modern gas ovens replaced the centuries old ones using fuel. It is provided with granite flooring and wall panelling with pulmine dressed stones and exhaust fans to removing smoke so as to making hygienic prasad.

**VAKULADEVI MANDAP**

There is a niche enshrining the Mother Vakula Devi's icon. The part she played in Srinivas's setting down and celebration of wedding with Padmavatthi Devi indeed flashes across the mind, when you stand before that adorable statue. Close your eyes and pray: for she was Yasodama in Dwaparayuga who brought up that haughty, naughty Balakrishna and pined for taking up the role of Mother-in-law on consummation of wedding at her behest of her darling son Krishna from start to finish. Coming out you move in the corridor and receive thirtha prasad given by priests standing infront of a mini-sharine set up with Srivarimurti with his spouses. Ahead of this lies a grand hall with exquisitely carved pillars and ceiling formerly used for Kalyanotsav, but at present serving for counting coins droppend into hundi by the bhaktas.

**PARAKAMANI ROOMS**

It is now called parakamani rooms exclusively meant for counting coins and another big one, at the western wall is for currency notes, Indian and foreign jewels etc. More than 100 office assistants work in two shifts under the vigilance of a high temple officer every day. The average daily collections in all border on an eight digit figure. No where in the world this kind of exhibition of devotion through wealth is either registered or guessed. That is Balaji's mahima and that accounts of his world wide popularity. Does his eminence confine to the four quarters of this world alone, nay it is spread to other mythological fourteen worlds. His glory is interplanetary and eternal. A phenomenon hailed as the unique of uniques. Adjoining to this lies a room meant for making sandal paste. Strong and sturdy hands are engaged for this and work from down to dusk. The northern wall begins from this and contains many rooms for various purposes.
VIMANA VENKATESWARA

When proceeding close to the corridor your march suddenly comes to a stop: for, all invariably look up to the Ananda Nilayam tower tapering over the sanctum sanctorum. It is a gold plated broad dome shaped tower adorned with excellent sculptural pieces and shining kalasa atop. There are set up at the base of the four corners four grand majestic lions in sitting posture. At the North-West corner of this imposing Anand Nilayam, you find the Lord’s pratima embossed on the gold gilded plate within a silver plated makaratornam. It goes by the honorific name of Vimana Venkateswara. None even by mistake forgets paying homage to this sacrosanct murti. Lapse or wilful negligence is deemed blasphemy. Its darsan is equal to the darsan of the divyamangala vighrah installed in the garbhagriha. This has a specific significance and an awesome back ground. Firstly, those who could not enter the inner most sanctum for some unknown reasons, offer soulful prayer, which according to belief in circulation amounts to praying to mulavigrah. Secondly, there is a legend that once Balaji Bhagavan gave darsan to Akasaraj standing at this point. According to story, once when there was a hectic ritualistic prayer service on Akasharaj entered the temple unannounced and prior intimation. The authorities in change deeming him presumptuous and his action indecent did not oblige - politely refused darsan. Stomaching the insult, he came out and looked up at Anandanilayam in his hurried retreat. There stood Bhagyan in his resplendent form and consoled the angry king with a flash of sweet smile. Regarding it as the highest and timely favour conferred on him, Akasaraj was immensaly pleased and offered soulful prayers. Since then that spot is ardently adored by every visilor. Ascending a few steps leading to the corridor every one mumble “Bhagawan Venkatesa protect me”. This is a miss-not item and the arc of your trip becomes circle with prayers to this only. “Do obeisance and get liberated” is the good old injunction.

RAMANUJA GUDI

Next item compelling attention is the Ramanuja vighrah installed in a simple and unostentatious room. Nithya naimithica worship is offered with elaborate rituals. His contribution to the raising once an open shed like gudi into the world’s monumental spiritual light house can never be erased even by the vagarais of weather or fury of elements or convulsions of earth. Everything that meets the eye both in prayer services or outer embellishments is the result of his magnetic touch and spiritual acumen. Was he a mortal? yes, but born with Bhagavadansa. He is the Adisesha aspect of Srimahavishnu. Hence a niche.
ANNAMAYYA ARA

There is found next an exclusive chamber called Annamayya Ara. Preserving Annamacharya’s vagamrutham solidified and spread over on copper plates. It is a standing memorial to that extra ordinary Vaggeyakara for whom no parallel the world has shown so far. He is not a mortal saint composer singer, but the divine Nandaka aspect Sri mahavishnu. Another room next to it is used for stocking and selling of Srivari gold dollars deemed more potent than the chanted amulets. The dollar it is believed wards off evil, besides heightening aesthetic appearance of the wearer.

THE HUNDI

Just opposite and southeren side of this lies a rectangular room with hundi in its centre. This room is an integral part of the Tirumamani mandap of the Mukkoti Pradakshina prakara. The Hundi is about a 3 feet by 2 feet brass vessel with a wide mouth and covered from bottom with a white cloth tapering to a height of ten feet and tied to the ceiling of the hall with provision for putting offerings through openings on its four sides. Besides valuable gold and silver ornaments, coins, notes in all denominations small packets holding the tufts of hair of the persons vowed, in addition to grams, pulses, paddy, rice, jaggery and small live animals in carefully covered packets too are thrust into it through the oepnings of the cloth cover. As thou- sands of bhaktas offer from early morn to late in the night, the vessel overflows with collections. And so, thrice or four times empty vessel replace the filled up ones. It acts like redemption receptacle receiving into its broad deep stomach, as it were, the devotees’ offerings in multifamous shapes and sizes.

VISHVAKSEN GUDI

Coming out of it, you see there situated in the inner most part, a small niche, for Vishvaksen the Chief of the Celestial army. As the entrance for this is not so prominent, very few go inside to availing his darsan. The office he holds is very significant and being one of the Nilyasuris attending on Simhavishnu, paying due homage is quite essential.

MAHALAKSHMI STATUE

Emerging from it, you find a gold plated image of Mahalakshmi set up in the outer wall of second prakara at a height of ten feet facing east. Her standing posture, keeping in her hands akshaya patra induces everyone to hopping to that height and touch her holy feet, presuming to be blessed with wealth.
YOGA NARASIMHA SWAMY GUDI

Soon after this, you ascend a few steps and go to Yoganarasimhaswamy shrine situated at the end of the north east inner wall of the second prakara. It is an independent single cellar shrine with provision for pradakshin. The angust icon of Yoganarasimhaswamy in sitting posture with hands placed over knees akin to Ayyappaswamy unconsciously raises your hands in prayer and ignites bhakti instincts in you. Offering coins and bowing to him again you come out and move towards the entrance of the second prakara.

PRASAD COUNTER

The ‘Q’ then turning to left takes you to the Prasad counter. It is quite huge with provision for keeping scores and scores of big vessels filled to the brims with Bhagawan’s prasad of several types, such as Pulihora - Tamarind bath. Dhadhyothan, Curdbath, Venpongal - rice pudding, shakkar pongal, sweet pongal, small size laddus, sugar candy pieces on either side of this improvised room, with two counters. And as you go towards them in Q the persons in charge give prasad in cups made of banana or banian leaves. Quite a sumptuous quantity, and above all, that is the very same one offered as naivedyam to the Lord in the norming after ritualistic prayers service. So held in high sanctity. Taking prasad you find your self near poolla bhavi and after eating the delicious prasad you wash your hands in the sinks fixed to the inner wall of the outer enclosure. As you proceed further towards, you come to the mahadwar. the same one you entered; for, it is serving a dual purpose of allowing pilgrims inside and sending them out since this hoary shrine has but one lone dwar. Finding yourself in the East Mada Street after hours of entering the Vaikunta Complex, you feel that all sins and blimishes clinging to your body have been purged of and you are a new person changed spiritually due to the auspicious darshan of that Parabrahma. Paramapurusha Edukondala Venkataramana. Be assured that you have turned sinless, if you had expressed your absolute unconditional, unqualified surrender with soul, mind and heart working in perfect unison.

* * *
A leisurely survey of the Tirumala township from a vantage point unfolds a fantastic vista of awe-inspiring and enchanting colourful spectacles of both God created marvels and man made additions. As the lens moves round gradually, the panorama that greets the eye lifts the soul and exhilarates the whole-being to such a degree that the viewer feels benumbed at the sight of the keen rivalry going on between the Nature and man. The gorgeous beauty of Nature though spectacular in its parts, or in entirety, alas! seems lagging behind the man made additions, to be specific, the splendid temple built for the eternal habitation of the Almighty, Omni-compassionate Providence is far better than the Nature created objects. The asadrisa soubhaghya that abides in the form of Archamurti can never by recounted even by the thousand- hooded Adisesha. Nature, however much tries to display its astounding and ineffable charms, it comes not nearer to the matchless mahima of Srinivasa installed by man. Hasn’t man scored a resounding victory over Nature? ‘Who out stepped whom’ posed by the question mark faces can be made to bend down on microscopic investigation of all the objects. the Seven Hills abounds in and on its bosom. Item after item examination is a must for full grasp. So let us begin with the Nature.

The bounty of Nature manifested in the long range of hills adorned as it were, with green verdure spouting straight from the bosom of earth and covering the entire mass is a sight spectacular that sends thrills in the aesthetets. This long range with its ups and downs, curves and bends is heightening natural beauty of Nature with eternal swaying of the tall trees wearing floral fabrics. interspersed with white long patches that their trunks and branches are. The indescribable charms of the bushes in fantastic shapes formed by the intertwining of creepers with colourful flowers grown hither and thither in the lush green valley exhilarate even the pagans, preferring to live in the sequestered bowers of Nature. The man-made broad roads and straight paths of demarkation criss crossing over the landscape are seen beautifying the Nature, like white ribbons running across it. Does not this long range of hillocks, the integral part of the Nallamalai hills encircling the cup like valley amidst which lies the temple town seem holding an umbrella over the people? Is it not protecting them from the scorching heat during summer and luring Varun, the Rain-god to
pour down amrut for blissful existence of the inhabitants and their Daivam, her own Lord? The kaleidoscopic beauty of Nature when flashes across the minds of prakritopasakas, dancing begins unknown to themselves. Has not Wordsworth, the high priest of Nature danced with the Daffodils? Why, the saint-seens swept off by her myriad beauty adored and advocated Prakritopasana? Can man live without prakrit? or Parabrahman sans her company? The exuberant ecstasy of man boasting of his victory over Nature is a case of his gross ignorance or stark perversity. Each has its independent entity, yet interdependence is the law of Nature - 'Prakriti' and Purusha combination is a divine ordinance teaching that blissful existence lies in harmonious unity. That is the principle underlying the Ardhanaareeswara tatwa. So man's victory over Nature is an illusion only. Each has its independent entity, yet interdependence is the law of Nature. Before slipping into complacence, he must understand that it is only at the behest of that All-Time-Highest man accomplished that little speck comparable to a dooplet of water before the boundless, depthless, limitless ocean of His compassion. His inspiration, conception, execution etc., are all due to HIM the greatest, to be written in capitals and utter with loud-mouthed voice till the reverberation comes back from Heaven. A glance at both marvels and additions is expedient now.

Silatoranam: Of the gifts of Nature bestowed on man. Silatoranam - a granite festoon like rock formation between two boulders deserves mention. It resembles an arch with a span of 25 feet standing at a height of 10 feet from the ground level. It looks exceedingly grand with step like formations on either side, though sculptors' chisel has not touched on any part. It appears a piece of marvellous beauty fit to be presserved in Museums as an excellent exhibit piece. Some scientific gestures are advanced of its existence for millions of years, but ironically it came to public gaze in recent times. This formation of stones by natural geological change is indeed a rare spectacle feasting all classes people. Orthodox theists hazard a guess that it is at this point Sri Mahavishnu descended to Bhuloka and passing through this arch alone he reached the present Ananda Nilayam. As it is associated with Bhagavan Balaji every visitor miss not visiting this grand rare object on his visit. It is within the walkable distance from the temple. And it is a plus point luring people of all age groups.

Thirthas: Next come thirthas - the bounty of Nature around which numerous awesome activities took place on account of the taposakti of venerable sages and ascetics. They are reputed for their origins and legends and played tremendous parts in alleviating the grief of manavali by washing off their sins and curing of skin dis-
eases. Illustrious saint-seers built asrams on their banks and ran gurukulams soon after Srinivas settling down here, thousands of years before, but most of them went out of existence due to convulsions of earth and vagaries of elements. Only a few are fortunately continuing their former glory and luring pilgrims for sacred bath and also performing of pitrukarmas, such as pindapradan. Among them Akasaganga occupies a coveted place. It was here Anjanadevi did penance and was blessed with an indomitable son, whose prabhu bhakti won for him the degree of superlative eminence and none excelled in that virtue since mankind set foot on this planet. Its waters are still being used for abhishek purpose. No pilgrim returns home without visiting for bath. The other sacred thirthas are dealt with elaborately in another section captioned - *The Divya Thirthas and their Legends*. All these are the monumental gifts of Nature to man.

**Dharmagiri**: It comes under man made addition to prakrit sampada and also luring both tourists and theists. This is an integral part of TTD’s gigantic projects to making the hills more colourful, fruitful and blissful for peaceful stay of the pilgrims during their short visits, besides showering multifarious benefits to the people living both at the bottom and atop the hills. As it aims at the enhancement of aesthetic appeal, it comes under the bio-aesthetic plan in which thousands of workers and highly trained officers are working with a department of its own. Its lofty aims and marvellous achievements created a glittering record to be proud of. Among them the Dharmagiri Gurukula Pitham is one. It is recreating the Vedic Rishyasramas throbbing the spiritual activities. And shares many holy traditions with the ancient asramas in conducting religious activities and teaching Vedic lore to the aspiring students. Its setting in the cool sequestered place, provided with pedestals, niches asramavatikas is heightening its sublimity. It is adorned with a high pedestal on which Brahma is seated with four sages at the four corners standing for Vedas. Its sculptural adornments done artistically are serving a feast to the eyes. The sight of students with tonsured heads and squatting on the floor before their masters draped in upper cloth and dhoti and teaching the sacred Sanskrit, the mother of languages lifts the souls and joins palms in appreciation and approbation. From dawn to dusk, Vedaghosha emanating from debates and discussions affords a thrilling impact, despite the ignorance of the meaning or significance. A visit pays and a short stay illumines.

**Narayanagiri**: It is no doubt a gift of Nature. This enchanting place is worth a visit due to its location at the highest spot on the hills. It is here in an artistically built mandap with a dome like structure
atop, the sacred padas of Lord Srinivas carved on a circular stone are kept and held in high esteem and deemed a relic of the hills’ glorious past. Hence the craze. Additionally, its high eminence unfolds the magnificent spectacles of nature in its bloom and a stately panoramic views of the temple town. The visitors round themselves enjoy the beauteous phantom landscape in colour and dotted with stately multi-storeyed towers and mansions. Time sense gets dissolved in the ecstasy of seeing.

**Bedi Anjaneyaswamy Temple**: Having been feasted by the lovely and magnificent sights of Nature sumptuously, the visitors move towards the temple precincts to witness the stateliness of the sacred places and monuments created by man at several places for the specific aim of inculcating religious sentiments. Among them, the Bedi Anjaneyaswamy Gudi situated in the Sannidhi street right opposite the Mahadwar of the Srivari Temple comes first. It faces west and is near the Asthana Mandap. It is a single celllar shrine with a spacious porch in front. The statue of Bhakta Hanuman. the by-word for exemplary fidelity and matchless devotion in standing posture with hands joined greets the visitors. The craftsmanship of the sculptor stares into eyes and bends the head in veneration of every visitor. The simple attire of long dhoti wrapped round his lower limbs and chest is quite artistic and seems heightening the sublimity exuding from his face. This endearingly named junior assistant of Sri Mahavishnu, the elder being Garuda. is set up to teaching a lesson to the wilful dodgers of duty assigned. Dereliction of duty is a culpable crime. no matter who the person is involved. Crime must have its punishment due. Relaxation or remission helps not the defaulter. If he bears the scars of his lapse on his body, they help in moulding his character to perfection. And he remains as a warning to society. That truth is discernable in the Anjaneya icon receiving adoration. first even before the archamurthi in garbhagriha. According to legend once Srirama visited the temple along with Anjaneya, his inseparable faithful personal attendant. Desiring to enjoy communion with Sri Srinivas leisurely in solitude, he asked Hanuman to stay outside till his return. Unfortunately there was long delay. Standing alone and waiting for long caused some inertia and so he slipped into slumber unknown to himself only for a split second. Just at the unfortunate moment Srirama returned and found him in the grip of slumber. Soon Srirama flew into ungovernable anger and sentenced him to be hand cuffed and stand eternally right opposite the Srivarimulavigrah. Anjaneya, well aware of his master’s psychology and impartiality stood mute in front of his heart’s choicest daivism. That accounts for
his being called Bedi Anjaneya. The Telugu word Bedi stands for shackles fastened to hands and legs of the culprits. The phrase ‘Bedi Anjaneya Swamy’ is justified here. Due to superb and crafty decoration by the priest, the fetters on the body of Anjaneya are concealed. If the visitors, well aware of the background request the priest, he obliges showing the shackles lifting the garments a little higher.

So this Bedi Anjaneya Swamy in his saswata sthanaka bhangima is driving home the moral-lapse cannot escape due castigation. Especially from persons of Srirama, the incarnation of Dharma. Now that you have realised the chastisement meted out even for a small lapse, you should be what... do you need completion. Pay homage and proceed.

Asthana Mandap: It is one of the latest additions built for the specific aim of conducting cultural programmes. It is a very big royal palace like construction with two storeys. The lower one is let out for business establishment, and first floor is used for congregations seminars, debates, kalakshetras, dance performances etc. The high spacious dias accommodates scores of artistes and the space in front holds thousands of audience. An invaluable asset to Tirumala.

Vaikunta Toranam: On offering worship to Bedi Anjaneya Swamy for screening from the unpleasant consequences of dereliction of duty when you proceed towards south for the darsan of Krishna Bhagawan in the role of Charioteer and listen to his imparishably simple transcendentally solemn message, you invariably pass through the superbly built Vaikunta Toranam of immense beauty. It is also a recent addition to the temple town built at the cost of 5 lakhs during the tenure of Sri N.T. Rama Rao as the Chief Minister of Andhra Pradesh. It has a 40 foot high majestic tower summounting the Mahadwar measuring 100 feet east-west and 20 feet north south. Should not the world famous Triputi, where Thirumal, Kshetram and Daivam are equally and keenly engaged in lifting people, and forty thousands of pilgrims visiting every day have a matching Mahadwar? Hence this addition.

Kalyanakatta: Your further march comes to a dead stop at the sight of the imposing Kalyanakatta that came into being recently. It is a 4 storeyed spacious building provided with many modern amenities, like hot water supply, cloak rooms, waiting halls, toilets, in addition to accommodation for officers, stock rooms for hair and rest rooms for barbers. Nearly 500 persons can avail the transorial operation at a time. It is unique and no temple can afford to have such huge building for this purpose.

This transorial operation has a rich spiritual significance. Scriptures din into the ears that total unqualified surrendering to Lord alone ensures peace on earth along with the release from births and
deaths. Offering of hair is the first step that symbolises the shedding of ego and abnormal craze for worldly attachments. Does this not signify the acceptance of the omnipotency of the Lord. Almost all orthodox people prefer this and take vows towards it. They deem it their prime duty to redeem this vow soon after reaching Tirumala. This new building is serving them to their satisfaction.

Sri Ramakoti Stupam: Just near the Lepakshi Handcrafts Emporium and adjacent to the Security and Vigilance Office there lies a tall well garnished pillar built over an under ground cell stocked with the Ramakoti books. It is an adoration worthy spot and devout bhaktas offering flowers pray invariably. This devotion goes not only to Srirama, the illustrious Dharmaswarup, but also to those pious Ramabhaktas who wrote one crore times of Rama nama in hundreds of books.

The Gitopadesam Statue: This is situated a little ahead of the Garudadri Nagar and near Tollgate. The superbly made chariot with desperate Arjun sitting forlorn in the chariot and Sri Krishna in the role of Jagadguru preaching eternal values to igniting the slumbering hope in Arjuna standing on the fore of Chariot with whip in hand is a sight unforgettable that recreate the entire Mahabharata epic in a flash. The Gitacharya’s immortal message has been filling the thousands and thousands of spiritual books in all languages ever since it fell from the divine lips of Sri Krishna and if they are piled up one over the other, it is believed the Mount Everest pale into insignificance. The tenets of Nishkamakarma and Bhagawan’s full assurance of refuge on expension of saranaga have been accepted all over the world as the only panacea for removal of all maladies affecting mankind. The spacious lawns around this excellent Gitopadesam chariot tempts people to sit and meditate for a while. Near this and just opposite, there is set up sun dial and it is also worth a glance.

Toll Gate at Tirumala: The fatigue of travel in bus on the 22 KM long ghat road comes to an end joyously at the Toll Gate built near Garudadri Nagar. It is also a new addition and is quite impressive with broad Mahadwar and a beautiful high arch surmounting it. The sight of the image of Lord Venkateswara set up in the niche stirs up devotion and stouts of Govinda, Govinda go up into the air, indicating the infinite joy experienced by the pilgrims. Grand and masterly scultured images of Dwarapalakas are installed on either side of this gateway. So the visitors instinctively feel entering the Srivari Sannidhi.

Tripundram Symbols: Walking back about a furlong or so, you make a detour towards west to reach a park like spot adorned with a gigantic metal frame bearing on its top the most sacrosanct Vaishnava symbols - Tripundram. This infinitely auspicious symbol is buffeted by disc-Sudarshan Chakra on one side and Sankha Pamchajanya on the other. And they are fitted with small size multi coloured electric
bulls all round. As they are mounted on high metal frame, they are visible afar and lure the visitors for darshan. It is a soul-lifting sight in the night, casting an irresistible attraction for pilgrims regardless of caste marks they bear on their foreheads. Around it lies a well-maintained lawn with colourful flower planets and criss-crossing lovely pathways. And cement benches for sitting and enjoying, viewing it with meditation. Staunch vaishnavates swept off by its grandeur heightened by illumination prostrate themselves before it. Just in front of it are installed in grand mandap the statues of Ram, Lakshmana, Sita in standing posture. The craftsmanship of the sculptors strike the eyes and unconsciously raise hands in veneration. The whole layout due to artistic construction and proper maintenance affords a feast to the visiting pilgrims. For those who stay for a few days, it is an indispensable visit worthy site. The devotional songs broadcast from the temple are quite audible due to proximity and detain them for hours.

**Art Museum**: This is a new addition lying in the West Mada Street. It is a superbly built big building resembling a temple with towers and exotic colonade in the fore. Holy scriptures embodying legends and histories of this divya thirtha kshetra are made available for the visitors, besides worth reading philosophical books. Colourful photographs of many miss-not sights and grand spectacles of the bygone yugas are arranged for thiests’ pleasure and profit. It is scholar’s haunt, yielding multiple benefits both for writing and publishing, yet illiterates also visit to feast their eyes with photos.

**Gogarbhagam Gardens**: This enchanting spacious garden is worth an indispensable visit. It is located near Gogarbhagam and is accessible easily by walk. This park within its well-laid out vast stretch of land encompasses grand mandaps and evergreen plants. Arrangements are made to rejuvenating the tired bodies and heavily charged souls. For those who can afford to stay for longer periods, this is a heaven sent boon to spend their evenings.

**Mahant Mutt**: This vast mansion like building is redolent with past memories, on account of its association with the archamurti during the early period of his settlement. Bhaghawan frequently visited the then asram like habitation for playing dice with Bavaji, an ardent devotee who became instrumental for the demonstration of mysterious sports of Lord Venkateswara. Later here lived Mahants who wielded unlimited powers over the administration of temple. It was a favourite visiting place of many illustrious religious heads.

At present due to reins of administration having been passed on to Government officials, it is converted into a choultry letting out rooms for pilgrims. There are fine mandaps and niches installed with the portraits and icons of the adorable deities. It is to the south of Srivari temple situated at a higher place.
INTRODUCTION

From the dawn of vijnana, godmen and saint-seers of interplanetary eminence applauding highly of the ‘Give and Take Policy’ are advocating it on and again. It is a virtue to be cultivated assiduously and encouraged vociferously. If the data-giver gives liberally, grahita-receiver parts with his possessions profusely over and above the received. And as the adage goes, the left hand should not know what the right hand gives. means thereby that the publicity stunt must be eschewed, as it fetches nothing but grief in the end. The giving hand, it is said should be boneless. the implication is simple i.e., giving abundant quantity beyond the grasp. They only concord spills like gentle drizzle of nectar over them, why it inundates the whole area, so generosity should touch the fringe of munificence. This is the quintessence of Vedasudha.

The Almighty God out of his boundless mercy created everything for the peaceful existence of his children. Nothing is withheld, nor withdrawn despite they misused and abused the given gifts and rights, ignorantly at times and wilfully always. Hence the descent of sin and its concomitant allies: for, God tolerates not irreverence or disobedience. Result: chaos and woe ending in annihilation. To avert this, intellectuals and Godmen laid down specific injunctions for appeasing the anger of the celestials for peace on earth and joy in heaven: for gods of all denominations, man must offer worship and reciprocate the gesture in several ways, like conducting yagnayagas, celebrating functions performing utsavas, gifting of objects, making endowments, donating objects etc. Expression of indebtedness in public or with the use of media is neither an offence, nor is it prohibited. Due publicity instills right sentiment in people and result in healthy emulation. Living under some one’s mercy, or to be in one’s debt reflects nervelessness, or mental torpidity. Reciprocity, is a laudable virtue. It brings dignity and adds lustre to personality. This philosophy is the real driving force, rather the underlying principle exhorting people to performing elaborate prayer services to divinities by spending huge amounts. Different types of sevas have different modes of celebration and so different kinds of benefits that fall from the benignant hands of the gods appeased on offering Kainkaryas with due rituals. Haven’t we heard that the astrologers advocating grahasanti.
when the stars take malignant stand, due to papakrityas deliberately or with less done? Would ever man do righteous things, or carry out the heavenly commandments? To purge of the dross and gross sticking on to the bodies, one must offer kainkaryas to gods. Each temple has its own peculiar, or odd sevas on account of local conditions, and insist on the devotees to offer them to lead a pure, pious, praiseworthy prosperous and peaceful life. Devotees too, honouring the traditions volunteer to do so spending lakhs in some cases. They shower bliss.

ORIGIN OF ARJITA SEVAS

As every individual readily comes forward to do sevas, temple administration finds it impossible to cope up with their enthusiasm. Time factor, and monetary aspect necessitate to fix fees for offering sevas. These paid sevas are called arjita sevas and can be offered according to the convenience of the sevather. The sevathis are provided with amenities during the period of sevas, and at the end are honoured with mementos. The T.T.D. has a wide varieties of sevas, and each has a fixed fee. This in fact is feeding the Srivari treasury perennially. Now have a look at the major kainkaryas made available for the devotees. Some sevas start from dawn and go up to dusk, like Udayasthamana for which the fee touches a six digit figure. Arjita Ratotsav and Sahasrakalasabhishek Seva too cost high, yet there is an unmanageable demand. Hence prior booking is introduced, and for some of them a year or two of advance reservation is a must. Now details.

SEVAS AND THEIR KINDS

1. Viswarupa Seva: The Suprabhata ritualistic prayer service begins after opening of the temple doors. And it is the first in order. Round the year at it. As soon as the golden gate is opened, the priests and torch-bearers enter. The Bhoga Srinivasamuruti placed in the swing, when the Eakanta Seva was performed in the night is awakened from His conscious sleep. Would that Parabrahman ever find time for sleep? Neither Kalachakra rolls, nor planets revolve round the sun, if He does. Only a ritualistic awakening service is performed. But this is done with great devotional fervour and fanfare due. The Bhoga Srinivasamuruti's icon is transferred to the usual place from swing to the chanting of slokas. Then begins the recitation of Suprabhata Stotram is ringing tones. The sonority of its diction and magnificence of elucidation, indeed turn the dynamic into static. Listeners with closed eyes and raised hands stand in rapt attention and offer mental prayers. It came into being in the 15th century. Soon after ceasing of the reverberating sounds of Suprabhatam, the golden gate
is opened for admission of Sevathis to availing the darshan of the liganmohanaruparchanumurti of Venkateswara. This Seva is called Viswarupa Darsan Seva and an Arijita one. Admission is by ticket of Rs.100 - per head. Timing though fixed around 3 A.M., is subject to change depending upon the sevas performed. The Suprabhata Seva feasts the eyes, and bliss enters the soul, since the Sevathis is blessed with a few minutes darshan unlike the split second during the free darshan. Long term benefits are subjective and known to giver and receiver only. In all the sevas listed down here, this same is applicable.

2. Tomala Seva: This begins soon after the ceremonial cleaning of garbhagriha - removing of flowers adorned to the deity on the previous day. Abhisheka ritual with Akasaganga is offered to the Bhoga Srinivasmurti after padabhisek to the main icon. Fresh and well-strung large garlands of different colours of flowers are artistically decked to the deity from crown to padadvaya. The udhavapumara, the characteristic prominent forehead decoration marks are made now using camphor and musk. The darshan is pleasant and soul-lifting. This is also an Arijita Seva and a fee of Rs. 120 - per head is collected from the desiring sevathis.

3. Sahasranamamarchana: This is also a paid seva. This is an integral part of routine prayer services offered for the material and spiritual prosperity of the world. This follows the Koluvu Seva. Worship is offered to the recital of the auspicious names of Srisiva, each name is pregnant with rich meaning and has a legend behind. The sevathis are allowed during the seva, when their names and gotras are read out. The ticket holders are lucky enough to drink in the beauty of the Lord with their eyes for a few minutes. Soon after its completion, Suddhi and Naivedyam follow. Scores of wide mouthed vessels filled with prasad are placed before the Lord and rituals are performed. It is at this moment, the large bells are rung heralding the august ritual of main food offerings made to the Lords. It is only after that Srivaishnavates recite the Divya Prabhandham. Free darshan follows in quick succession.

4. Koluvu: It is an important Seva wherein the previous day's Hundi collections in all kinds are read out along with the Thithi, Vara, Nakshatra, Yoga, Karna etc., before the Bhoga Srinivasa murthi brought in a silver chair with silver umbrella over him from garbhagriha to the Tirumamani Mandap lying out side the Golden Gate. This reveals the contributions and donations of the devotees and the extent of bounty showered by the Lord; for it is cleaning of dues in return to the Lord’s blessings as the word goes.
5. Amantranotsava Seva: This is a combination of Tomala Seva and Archana performed for the benefit Sevathri. This is done daily except on Fridays, and the fee for head is Rs. 600 -. It is done at 3.30 A.M. This is meant for the spiritual welfare of the world. The same is offered on Friday at 6.30 A.M. The fee then for it is Rs. 600 -.

6. Tiruppavada Seva: This is performed to Bhoga Srinivasamurti brought up to Bangaru Vakili lying at the head of Tirumamani Mandap. Its specialty lies in heaping up of huge quantity of Pulihora - tamarind bath in pyramid shape on the floor along with sweets, and offering prayers with rituals. It is offered on Thursdays to the Mulavigrah after removing ornaments and garlands. And scraping of Tirumanakapu, kasturi adorning the forehead of the Lord, leaving only a trace of them. The eyes of the Lord are then visible prominently, unlike on the normal days. It is called Netra darshan. It is on this auspicious day, the Lord is draped in blue silk tunic with his Katari fixed aslant in the waist called Tiruppavada darsan.

7. Nijapada Darsana Seva: This paid Seva performed on Friday at 5.30 A.M. is charged Rs. 100/- per head. This enables longer period for eyeful darsan of the archamurti. Hence great rush.

8. Archananterara Darsan Seva: This is another Ajjita seva performed at 5.30 A.M. and the ticket is Rs. 100/- per head.

9. Poora Abhishekam: It is performed to the Lord between 5-7 A.M. on Fridays when milk, musk, civet, jafra kasturi, refined camphor and turmeric are offered with due rituals. It is an arjita seva and the fee charged is Rs. 750/- per head.

10. Unjal Seva: This arjita seva is performed to the Utsavamurti Malayappaswami seated on a swing with his consorts. Sridevi and Bhudevi in Aina Mahal to the accompaniment of Vedaparayana and mangalavadyam. This was first performed in 1473 A.D. during Anna Unjal Tirunal Saluva Narasimharaya and is being continued since then.

11. Sahasra Deepalankara Seva: This is an annual feature performed on the Srawana Nakshatra, the Lord’s birth day. Worship is offered to the Malayappaswami, and his consorts in Unjal Mandap. when 1008 ghee wicks are lighted and due rituals performed. It is a miss-not sight and it is a paid seva.

12. Sri Padapadma Aradhana Seva: It is a recent introduction necessitated by the over zeal of devotion expressed by a large number ardent devotees. It is offered in the afternoon to Mulabera Venkateswara Swamy with 108 gold flowers during the second Ashtottara Satnamaseva after free darsan. Each one of the 108 divya
names of the Lord is recited offering the gold flowers. It is an arjita seva.

13. Pulangi Seva: This is performed in the night with Naivedyam. It is done after decorating the Lord with big flower garlands. The colourful flowers artistically decked at prominent places heighten the grandeur of the Lord. This is one of the ancient traditional sevas finding a reference in the famous literacy work called Silappadikaram, a Tamil classic authored by Ilango Adigal in the 2nd Century A.D. It went by an honorific name of puradiyil polindu Tonria then

14. Sahasrakalasabhisheka Seva: This Seva is performed on Wednesdays on payment of Rs.5000 - six persons are allowed. It is offered in the Tirumamani Mandap to three Chief divinities viz., Bhoga Srinivasa Murti, Malayappa Swami with two sonsorts along with Vishvakarman, the army chief. It begins with filling of water in 1008 Kalasas placed on paddy spread as base on the floor. Vedic chants are recited first to consecrate the water in the vessels and after that only Abhishek to the Lords brought from inside is performed. It is a time consuming ritualistic prayer service. Despite, a huge sum is charged. very many opt for this due to long term benefits it showers over the pious bhaktas.

15. Abhisheka Seva: Comparatively this is an elaborate and most significant of several Sevas due to a wide variety of auspicious items used, long duration it takes in addition to several upacharas offered with Vedic chants. It is a weekly seva done on Fridays only. It begins with the placing of a ball like paste of camphor mixed with civit oil at the Lord’s feet. Then abhishek-bathing the Lord with pure water first alternating with milk and chandan mixed water is offered. Chanting of relevant vedic slokas continue throughout the process. As the saffron water flowing from head downwards is held very sacred, it is collected in vessels for distribution. The entire vigraha is then dried up with cloth followed by smearing of civit oil from crown to feet. Adorning the forehead with holy Tripundram is done with refined camphor powder and musk. Next abhishekam to the golden image of Lakshmi hanging in a golden chain on the Lord’s chest is performed with turmeric water to the chanting of Sri Suktam. Afterwards the white namam is widened followed by dressing up of the Lord with pitambaram. Finally beautifying him with costly dazzling gold chains and big multi coloured garlands is attended to with great care and an eye to aesthetic sense. All this is done by a group of priests trained for this purpose and it takes a long time. This Friday abhisheka seva with punugu was started by Devaraya Maharaya as
early as in 1429 and inscriptions testify to Andhra Bhoja Krishna Devaraya’s endowment by 1000 varahas specially ear marked for punugi kapu. Thence onwards this hoary custom is being observed with unbroken continuity.

16. Abhudheyaka Abhishekam: This seva is performed in June every year for three days. The time fixed is 8 AM and the fee Rs. 2000/- per day. Five persons are allowed and the sevartithi is presented with upper cloth, blouse piece with one Laddu and one Vada.

17. Padmavathi Pariniam: This important seva is performed in the month of May corresponding to Vaikhesa masa precisely on Sukla Navami, Dasami and Ekadasi. The fee is Rs. 5000/- per day and the time 3 P.M. Five persons are allowed and silk vastra, blouse piece along with 5 big Laddus and 5 Vadis are given to the sevarti.

18. Pushapallak Seva: It is performed in the month of July on the Anivar Asthanam day on payment of Rs. 1000/- and the time is 5.30 PM. Five persons are allowed and the sevartithi is presented with upper cloth, blouse piece, one laddu and one vada.

19. Civit Vessel: For this seva only Rs. 300/- is charged and only one person is allowed. The sevartithi is presented with one vada and one laddu.

20. Musk Vessel: This is also called Kasturi Vessel and like for the above only one person is allowed but the fee is Rs. 150/- only. Prasadam is one vada and one laddu.

21. Eakanta Seva: It is an Arijita Seva and charged Rs. 120/- per head. This is the last of the day’s ritualistic prayer services offered to the Lord in the temple. It goes by another name of panupuseva. an apt one in name. This takes place in the Sayana Mandap and is offered to Bhogasminivasamurti on putting him to bed in a velvet mattress spread over a swinging cot suspended by Silver chains. It is at this time Ammavari Payasam is offered to Vakuladevi, who according to legend attended to the preparation of good offerings to the Lord observing fast during the day time. In addition to payasam, fruits, almond, chashewnuts etc., are offered to the chanting of mantras. The ticket holders are given a part at the end. Historic proof corroborates the fact that the two queens of Krishna Devaraya of Vijayanagar empire presenting two gold cups one each for offering milk for the Lord on this occasion. And the very same are being used since then.

Another noteworthy feature observed in this Seva in singing of lullaby songs, composed the reputed Annamacharya. One of his de-
scendants settled down on the hills heightens the sublimity of seva by singing one or two songs in his sweet voice that indeed induces the Lord to sleep. It is a feast to the ears of sevarthis and the singer is held in high esteem for extending his services, despite losing rights of mirasidar. And he is the eleventh dependant of that great composer-singer of interplanetary fame to speak the truth. Although Bhogasrinivasasamurthi receives this seva round the year, for one month, specifically during Dhanurmasa the icon of Srikrishna is placed in the swing instead of Bhogasrinivasasamurthi in accordance with temple traditions. Only the vigrah is changed, but the rituals remain unaffected and are continued with great devotional fervour. With this seva the temples doors remain closed.

Vahana Vaibhav: Watching the grand spectacle of utsavamurti Malayappaswami with his consorts Sridevi and Bhudevi, on the splendidly decorated imposing Vahanas affords a royal banquet to the eyes and shower multiple benefits. Those who could not avail such enchanting sight during the Bramhotsav can enjoy the same magnificent sight on payment of prescribed fee. The superbly decorated processional deities mounted on numerous vahanas such as Gaja, Aswa, Sesha, Chandra Prabha, Suryaprabha, Sarvabhopala, Kalpavrisha etc., reenact the same grandeur, magnificence and appear as exuberantly as it is in the Brahmostavasas, if payment is made for vahana seva. But one thing conspicuously absence is huge congregations. The sevarthis can participate in the seva, but it is confined to within the prakara. Worship is conducted with all the rituals. This darsan is not limited to the ticket holders alone. Several others too, present at that time in the prakara avail and get blessed by the deities. Any bar on the same on ordinary days? Would the merit be denied? ‘NO’. So, two flowers at a single pick.

UTSAVAS & THEIR VAIBHAV

The glory of a temple and attraction it holds depend upon the number of festivals and utsavas it celebrates, either occasionally a periodically. And the opulence and grandeur displayed during then; of course, the principle cause of temple’s fame rests on archamurti’s demonstration of miracles and lifting of the sokarthis. Each temple has its own characteristic festivals ordained by the builders or godmen instrumental for the rise of its splendour and prestige. The Tirumala temple boasts of scores of festivals and utsavas that have brought ever lasting fame to the temple and its administration. Of course, credit goes primarily to the spectacular demonstration of the sports of the presiding deity and its tremendous impact on the lifted,
whose influx is on the increase with the passage of time. A cursory glance at a few of the annual festivals, like Brahmotsav, Vasantotsav, Teppotsav, Kalyanotsav, Patotsav, Pushpiyagotsav etc., apart from the kainkarayis offered round the year deserves mention. The congregations of lakhs of persons on these occasions speak volume of God's pull and devotees' faith. Though these festivals are held on specific days in a year alone, they can also be celebrated at devotees' option on payment, but the fee charged is fabulous. Can anyone eat bread and have it too at any time? Many of them are made arjita sevas. So pay and be benefitted.

1. Pushpyayaga Festival: This is one of the annual festivals normally celebrated in the month of November every year. Its uniqueness lies in offering abundant quantity of flowers both in the form of garlands and heaps before deities. Almost all the available kinds of fresh, fragrant, colourful flowers in countless mounds are brought from several places and are heaped before the utsavamurtis. The garlands made are abnormally big and giant sized. The sweet scent emanating from them hovers over the entire temple campus and make the inhalers oblivious of themselves. The wind surcharged with their sweet scents blowing over the assemblage of prekshakas will them to sleep. Besides anointing their bodies with Bhagavatkataksha. The festival lures lakhs of persons. It is a worth witnessing one too. Incidentally this festival recalls to the memory the unforgettable services rendered to the Bhagawan Balaji by a host of the most dedicated Vaishnavates like Tirumala Nambi followed by Anantyalwar, Venkatyalwar who deemed pushpakainkarya as heaven sent boon and dedicated their lives in raising flower gardens and offering garlands every day. Their missionary zeal was so exemplary that Bhagawan himself taking different roles accelerated the progress of their commitment. He rewarded them beyond their expectation. It did not end there. He is pleased to the bearing the marks of their return to him. The white camphor patch on his round chin narrates an exciting episode. This centuries old kainkarya went out of existence for some years, but thanks to the administration for reviving it in 1988 and since then it is continued with unparalleled fervour on Sravana Nakshatra day mostly falling in November.

Teppotsav: This august annual 5-day festival is celebrated every year in the month of Palguna corresponding to March-April. The venue of this festival is the Nirzhi Mandap located in the centre of Swamivari Pushkarini and the deities who receive worship needless to add is Malayappaswami with his Deveries. The utsavumurtis decorated with profuse garlands and glittering jewels are seated in the
huge and superbly illuminated float and towed round in the Swamivari Pushkarni. Thousands and thousands of visitors coming from far off places rivet their eyes on the artistically decorated two storeyed float and drink in the apurva sobha of the deities with their eyes sitting on the steps of the purhkarini for nearly two hours. During the rounds, veda pandits recite slokas alternated by mangalavadyas played by specialists. It is a miss-not varshikotsav of supreme spiritual significance. It is worth realising that this awesome festival was instituted by Saluva Narasimharaya in 1468 after building the Niranji Mandap in the centre of the Pushkarini. He is the fore runner of this grand tradition, and elsewhere similar ones came into being, like the one at Tirupati and the other at Tiruchanur. The illumination of the entire complex and celebration of special festivals during then lure streams of devotees in numbers countless.

**Pavitrotsav Festival** : This annual festival celebrated in Sravanamasa for 3 days commencing from Sukla Dasami corresponding to August-September is another sublime festival that has exemplary and exemplary, background. The object of its performance, it is said is to expiate the commissions and commissions arising in the performance of worship in the temple. This sacred festival was instituted by Saluva Narasimharaya in 1493 A.D. Its duration was 5 days in the beginning and was celebrated with recitation of the Vedas and holy scriptures. On these days, the deities are adorned with pavitrams made of cotton and silk yarn and dyed in four colours besides white. The eye appeal of these colourful garlands is quite exulting, since they reassure sparkling garlands of beads. This grand annual feature was stopped for some years, but fortunately it was revived, though the original five day function is reduced to three days only. It also draws huge crowds.

**4. Koil-Alwar Trumanjan Festival** : This is a purificatory function celebrated on four different and distinct occasions, like Ugadi, Brahmotsav, Vaikunta Ekadasi and Anivara Asthanam. All the archamurtis, except Mulavigrah adorning the Garbhagriha, such as Bhoga Srinivasa mutri, Malayappa Swamy, Krishna with Rukmini and Satyabhama. Rama with Sita, Lakshmana and Anjaneya are removed to the antechamber and kept secure and safe under water proof garments during the cleaning of walls, floor, ceiling of the sanctum, after scraping and painting with a mixture of turmeric paste and camphor. After washing thoroughly the entire area the adorable icons are restored to their original places. This function mirrors the authorities extraordinary devotional zeal in maintaining the sanctity of the place and safeguarding the interests of devotees.
Vasantotsav Festival: This annual festival falls in Chaitramasa corresponding to March-April on Gregorian calendar. It is a 3-day festival beginning on Sudha Trayodashi - the 13th day in the bright fortnight. The star attraction of this periodical feature is the drawing of silver car through the mada streets on the second day. The pomp and pageantry accompanying the Brahmostav in decoration of the temple complex and the 4 thrusvadhis gets repetition and turns the hill region into Bhuloka paramapada. The Third day, falling on the full moon day witnesses the unique procession of all the adorable deities like Rama with Sita Lakshman and Anjaneya. Krishna with Rukmini and Satyabhama along with the usual Malayappaswamy with his consorts through the four mada streets. This procession of the Tirumala’s Utsav archamurti along with other most worshipful vigrahas reflects Sri Venkateswara’s boundless reverence for the other divinities, besides publishing his magnanimity and catholicity. It is an arjita seva and intending sevathis can celebrate it on payment of the prescribed fee according to their convenience.

Kalyanotsav: This is a daily feature celebrated on payment of prescribed fee. It is of two kinds. And is celebrated in the Kalyanamandap to the utsavmurti Malayappaswamy and his consorts. All the sacred marriage rituals as observed in Hindu marriage are gone though meticulously and it is a time consuming festival taking two to three hours. The sevathis observe every rite sitting in front of the marrying murtis, and they are honoured with vastra bahumanam and prasad packets. This is of two kinds, for the regular one the fee is Rs. 2500/- and for the similar called the Pratyeka Kalyanotsav the fee is only Rs. 750/- As the solace and bliss they confer on the sevathis is so enormous, three is a great demand round the year. To facilitate easy and successful celebration without disappointment, the benign temple authorities have extended reservation facility and can be booked 90 days in advance for both of these arjita sevas. Prasad and vastra bahuman are given at the end. According to inscriptions it was in vogue as early as in 1546 A.D. As it is believed to usher in auspiciousness in every enterprise conceived and carried on, besides solemnization of the delayed marriages or broken alliances. Hence the demand is on the increase.

Brahmostav: This is the grandest and most eventful annual festival falling in Asvijamasa, corresponding to September month. Luckily, due to Adhikimasa coming once in three years, the second Brahmostav called Navaratri festival hardly a month after the regular one. According to puran it was first conducted by Brahma himself for nine days at the behst of Bhagawan Srinivasa. During this nine
days, both in mornings and evenings the processional deities are conveyed on different vahanas, like Gaja, Aswa, etc., through the Mada streets. The ear festival and Garudotsav have unusual pull, when devotees in their lekhs visit and get exhilarated by the spectacular decorative and spiritual activities arranged on these occasions. It is recorded in inscriptions that Pallava queen Samavari Perundy i in 966 A.D. and Vijayanagara King Harihara II made ample donations and adequate endowments for the revival of festival after lapse of some centuries.

It is a paid seva also and devotees can celebrate on payment even on ordinary days, but it will be only an abridged form although all rituals are offered. For full details vide Srivari Brahmotsav. A unique Annual Festival added in this book.

In addition to the above enumerated several others, like Tanniramudu festival, Sri Rama Navami, Srikrishnasthami, Narasimha Jayanti, Ugadi, Rathasaptami, New Years Dayonl i January and Adhyanyonotsav lasting for 20 days, when the Nalayira Divya Prabhandam recited are celebrated on scale grand and enthusiasm unparalleled. So the oft-quoted and well known utterance, every day is a festival day at Tirumala and every minute an auspicious moment in the temple complex is true to every letter. And justifies the recitation of Suprabhata Gadyam - embodying these lines - `Santata Santanyamana Nityotsava, Pakshotsan, Masotsava, Samvatsarotsa vadi, vividhotsava Kritananda, Srimadananda nitya vasah....' A visit lifts! Darsan liberates!! Worship releases from the vicious circle!!! This belief is as sure as sureness itself. And ushers into daiva sannidhya of theists of all sects and drives the sceptics out of the temple precincts.
THE PRASADAM: THEIR ORIGIN & VARIETIES

From time immemorial, to be specific from the dawn of deism offering worship to the super human agency is practised and the godmen born with Bhagavadgamas advocated it with a passion inimitable and ardour boundless, that it became a well established custom, acceptance of it is deemed a divine, and questioning, a sacrilege amounting to blasphemy. That informal worship began as it was with mere mumbling of deity’s name with hands raised gradually developed into a well established formal worship with a wide variety of materials, like coconuts, flowers, betels with arecanuts inaddition to incence sticks, camphor and cooked food etc. When zeal for elabor ate rituals came into being, at the end of worship, the offered prasad was distributed to the donor-sevarthi and among those present. Needless to add, the priests who cooked, used to get lion’s share. This was considered as God-given and hence utmost sanctity was attached to it. With the progress of time, the food offerings acquired such significance and turned out an indispensable item that the savarthis started spending huge amounts on realisation of benefits.

The temples introduced many kinds of food offerings in tune with the local customs. The variety and mode of preparation varies from temple to temple and the administrators included this food offering as one of the arjita - paid sevas. The sevrthis pay huge sums towards this offering and distribution among the visitors. There are nearly as many as 30 varieties of food offerings to the gods. Among the many offered at Tirumala temple laddu tops the list. It has created an unenviable history that no temple ventured to come nearer to it so far. Normally no pilgrim goes back without a packet of delicious sacrosanct laddu prasad. It he dares, he is passed for an aborigines or miser of detestable type. The laddu is in such a great demand that the authorities are unable to cope up with it, however much they try in expanding the preparation process, employing hundreds of personnel of all categories and making more than thirty thousand numbers every day. Special types of restrictions are introduced to supress the craze. Alas! they proved a mirage.

At this stage, a little back ground of its origin is expedient. There are many inscriptions and sacred treatises throwing adequate light on this aspect, and labour pays, if a starting is made with the patronage extended by large hearted philanthropists and the like; Lounteous endowments made by royalty. Definite history begins in 890
AD with Gunavan Aparijit making an endowment of gold for offering food to deity and priests. Later in 966 it seems there existed the practice of offering only one kind of food bereft of any side dish. When it came to the thirteenth century, the entire custom changed, its preparation too in a wide spread of ramifications. As a matter of fact, relevant procedure regarding the preparation in a scrupulously clean manner using the quality ingredients is mentioned in agamas also. In the inscriptions preserved there is a great deal of information as to how it has to be made, to whom to be distributed etc. The donors having made endowments insisted on using ingredients in the right proportions for each of the delicacies like Purappavial, Tiruppenakam, Venpongal, Panchadara Pongal, Puliogarai, Ellogarai, Kadugogarai, Ulundagovai, Tayiragara Paleka Kulambu, Bhethanikkai, Kandasakkarai, Sambar Elopadi, Tentai Padi, Junnupadi, Panchamritam, Kalakanda Tiruppenakam, Aval, Pori and Panyaram. Of course many more types came into existence with many modifications and innovations due to spirit of times and tastes of the donors. Some of the delicacies received new names also. Some more information about them in practice will be quite interesting. Read the names of food offerings with present names given in the books authored by highly learned scholars. They are , Appam. Vadai, Sidai, Iddali, Sukhhiyam, Atirasam, Kasikkay, Tentalai, Panyaram, Panchamritam, Ellundai, Sambar Elopodi, Ellundai, Kandaiakkarai, Junnupadi, Kunnukkupadi, Bhethanikkai, Manoharappadi, Godhi, Dosaippadi, Paruppavial, Pongal, Sweet Pongal, Chitrannam, Dadhyodanam and Sandritiruppenakam. Most of the items are being prepared even today and offered with due rituals. The sevathris are receiving the fixed quantities even today of every item offered but for common place visitors only Chitrannam, Dhadhoayodanam. Pongal sweet or ven. small laddus are distributed. Any how, there is no occasion of visitors going home despaired without some kind or the other. But it is for consumption then and there only beyond that time decomposition of the ingredients make it unpalatable.

But there are some more items called non-food prasadams lasting longer and showering greater bliss. Strangely enough they could be preserved for longer periods. Why, even passed on to the future generations as hair-locks. Staunch Sri Vaishnavates go to Tirumala only to obtain these most holy items for use in their day to day life. There are in many forms and sizes to obtain them not only heavy sums have to be spent but certain amount of influence and intimate contact with priests is exceedingly essential. Some items by injunctions are forbidden to be parted with. yet people manage for.
MAN in men in-charge of things manages to wrest them. Has man became completely immune to satan’s evil manoeuvres? Greed corrupts and money entering the scene turns things tops-turvy. It is Kaliyuga Dharma. Now to details

NON-FOOD PRASADAMS

Sesha Vastram comes first in the list of Non-food prasadams. It is a long silk cloth used to adorning the archamurti. On account of its contact with the mulaberam, it is held in high esteem. moreover it acquires a peculiar fragrance common to heavenly bodies. Thy Sesha Vastram is removed after using only for a few days and preserved for presenting to distinguished personages. Separate rules are framed in this regard. Smaller length of cloth embroidered artistically with tassels used for adorning the utsavamurti and Nachimah Mahalakshmi are given as presents to the visiting dignitaries and also sent to some temples for using them to the holy icons.

Sri Padavastram: A small piece of silk cloth used for covering the feet of Archamirta after anointing them with punugu tailam everyday during Tomala Seva is reverentially called Sripada Vastram. For this sacrosant ritual only a fresh cloth is used day after day and the used-up one is removed after wiping the feet. The cloth thus removed is given to deserving persons. Those blessed beings prize it highly and press it to their eyes after morning ablutions and also prayers to their ishtadaivam-Srimahavishnu and his earthly manifestations like Ranganath, Srinivasa etc. Does this not last longer? Is it not more sacred than annaprasad that can be gulped down instantly?

Sri Padachandananam: This sacred Chandanam having been removed from the holy feet of the arachamurti after prayers, and blessed with its contact is highly sacrosanct. Ardent Sri Vaishnavates mixing a small quantity of it with water stick that paste to their foreheads over the central streak of Tripuradram. Its efficacy is bliss lasting till the end of the day.

Abhayahastam and Manikkam: These two are more highly valued and worshipful objects than the others mentioned and to obtain them also is not within ability of all and sundry. These two are the impressions of the palms, parts of chest and feet of the archamurti on sandal paste. After drying them up, they are kept in sacred glass boxes. Highly evolved devout Srivaishnavates regard these possessions as heaven-sent fortune and prize them above the material wealth. Their intense devotion assumes many forms like taking them out from the sacred receptacle after morning ablutions, pressing them to their
eyes, keeping their daily on head before beginning of their ritualistic prayers like japa and sacred Ashtaksharamantra etc.. Their efficacy if questioned, they tell that language cannot confine it in its bounds. Using extraordinary influence, they secure them from the priests who have exclusive rights over them. To obtain other items like Seshavstram etc. is comparatively easy, yet considerable amount is to be spent.

Above all, the incredible craze for laddu prasad has dissolved every other kind of bubbling enthusiasm to procure for prayer or passing on to posterity. The farsighted Temple Chiefs introduced a special seva called Laddu Padi Seva to avert the dissapointment of procuring the quantity desired. This is an arjita seva. It is of three kinds and held between 8 AM to 6 PM. For the first Arjita Big Laddu Padi seva the fee fixed is Rs. 2500 - and five persons allowed for Srivari darshan. The sevarthi is presented with 30 laddus. For the second one the amount to be paid is Rs. 1500 - and the presentation of laddus is limited to 15, but 5 members are allowed for this also. The last one gets only 10 laddus on payment Rs. 1000/- but persons allowed for Srivari darsan remains unaltered.

In addition to this paid sevas every pilgrim is given a laddu on payment of Rs.5 - when goes in ‘Q’. and the holders of special darshan ticket are given the same benefit. Yet, the demand is soaring higher and higher and it appears that the Economics Principle of Diminishing returns seems fearing to reach the precincts of Kaliyuga Parabrahma abiding in the Ananda Nilayam atop the Seven Hills - the Bhuloka Paramapada.
THE CROWN - ITS SIGNIFICANCE

Wearing of crown is a royal prerogative down on earth, but up in heaven it is a conventionalised feature and almost all the celestials of every denomination, like Yaksha, Gandharva, Kimnera and Kimputushas wear sans exception. Of course, the design and size differ from rank to rank. The crown beautifies the head by throwing a halo round it, besides symbolising authority, dignifying personality, intensifying power and magnifying the status. The concept of “Naa Vishnuh Pruthi i Pathil” ruler i. e. the deputy of God justifies wearing of it by the royalty. May be for this, the Divine Right Theory of Kingship was highly extolled and honoured with awesome admiration and adoration regardless of accession to throne by way of usurpation or deposition. It is but natural then that the rulers emulated, in out-fit and adornment. This custom continued sans interruption.

HEAD GEARS AND THEIR SHAPES

The Crown has multifarious shapes and dimensions and denote the magnitude of power. Hierarchy of power is represented by the type of crown one wears. And as such, the crown has several brothers and they are all august personalities as a matter fact. These head gears moreover are consonant with status, places and times. To add to this they reflect the psychology of the wearer. It protects the head too. Starting with turban, a long cloth wound round head very many forms, like cap, hat, helmet, coronet, diadem, laurels, wreath came up ending with perhaps an awe-inspiring three-foot high crown decked with thousands of diamonds in all their colours and sizes.

If a deep probe is made, it becomes clear that the practice starting with feudatory chiefs it went up to the emperors of exalted status. Pattern of wearing and nature of making differs from country to country and taste to taste. As it distinguishes the wearer from the common man, the wearer charmed by the majesty it invested to his personality allowed huge sums to be diverted into making of them keeping in mind the spirit of time and place. Kings and emperors strove to give picturesque representation of their power supreme by infusing aesthetic sense into it. Some power-mad rulers made the coronation ceremony - crowning of their progeny - a national event of supreme significance to be cherished for years to come.
No wonder then that the crown to be made for the image of the All-time Highest Omnipotent Providence was planned to be unique - unrivalled in excellent craftsmanship, inestimable in worth and unparalleled in opulence. Such a one flashed across the minds of temple authorities, when they thought of adorning Lord Srinivas. they adore soulfully with a diamond decked diadem, whose non-parallel brilliance should dazzle, and dazzle and dazzle to give a sumptuous feast to viewers by unearthly grace, elegance and charm. It was on 23-1-1993. Soon experts met; design approved; materials bought; work started and the sacrosanct head was crowned. All in about 7 months of time. The 3 foot high diamond crown that gleams into the sight of the visitors on crossing the portal - Bangaru vakili is the very same marvellous piece of adornment that has not equals, nor will any temple venture at making it before the end of thing yuga, in all probability. Cost? The figure crossing seven digits, stands at the eighth; to be specific, it is six crores in all.

THE HISTORY OF CROWNS

A few more details - Bhagawan, according to legends was presented with a beautiful crown and surya katari from Aakasa Raja on the occasion of his marriage with Padmavathi Devi. Vijayanagara emperor Krishna Devaraya adorned the deity in 1513 with a gold crown of superb craftsmanship. Again, in 1840 Sri Mahanth Seva Doss beautified that very same crown with many additional adornments. Later in 1864 Mahant Prayag Doss, though proposed with a master plan to make another, it flopped. The Board of Endowment succeeded in taking up the last cause and added to the Srivari inventory a grand crown in 1945, followed by enriching it with the addition of a pair of Karanapatras, diamond studded Sankhu, Chakra, Katihamastam and Vaikunta Hastam. The unusual sparkle and magnificence of the latest additions some how made the earlier crowns pale into insignificance - certainly no match to the extra-ordinary beauty and inaffable splendour of the newly made additions. So in 1973, the Board of Trustees thought its bounden duty to add another crown to be equivalent to the five adorned. This crown, indeed should crown every thing else among the abharanas that Srivaru possessing. A glance at its making is expedient.

THE CROWN DIVINE

In the year 1973, the far-sighted thiest-minded intellectuals in charge of administration decided to make a magnificent diamond studded crown to match the extremely grandiose stone studded hasthas and karnapatras. The devout ebullient and highly enlightened Execu-
tive Officer succeeded in envisaging the magnitude of the master plan to the Government of India and obtained permission to import quality diamonds from Antwerp, Belgium. Later in 1982, the then Executive Officer along with the Commissioner of Endowments went to Antwerp with experts and purchased 1649-15 carats of good Russian cut diamonds worth Rs. 2.07 crores. The very same officer again went to Antwerp to buy an additional quantity of 1850 carats costing Rs. 2.23 crores. The team then pressed into service the advice of Bombay specialist S.N. Sarma and Mr. Talkousky, a Russian expert, as the quantity was found to be insufficient. A further purchase of diamonds valued 22 lakhs was made. To add to this, 26 kgs of gold, worth 55 lakhs was taken from the declared T.T.D.’s of gold offered by devotees from time to time.

MAKING OF THE CROWN

The next stage began with making a replica of the crown by Ganapathy Sathapathy of the Endowments Department of AP Government. With the approval of the desiring made by Sri Soma Sundar of Tirupati, based on Ganapathy Sathapathy, a workshop with 40 members was inaugurated. And the gold melted and purified at Bombay mint began taking shape under the direct supervision of experts M/s. Surajmal Diamonds (P) Ltd. Bangalore, and after a period of nearly 7 months the august, auspicious, awesome crown started emitting brilliance making the whole environs filled with matchless effulgence far above the brightness of electrical illumination, or even the sun’s dazzling brightness. At long last, the three-foot-high diamond decked crown with the indefatigable labours of a host of committed officers adorned the sacrosanct head of the Swayamvakra “Srinivas Bhagavan’s mula Vigrah”. And found to be more than a match to the five supreme abharanas, like Abhayahastam, Kathastam, Kamapatras, Sanku and Chakra, whose extraordinary magnificience and supreme dazzle alone became instrumental to making of this unique of uniques in the temple histories of any land and at any time. It can be asserted that this invaluable addition to the Sivari inventory is a sure and supreme symbol of theism’s indiscernible hold on millions of pious Hindu/devotees living all over the world. If prudery is given its due place, it can be proclaimed that the emperors or expansionists of bygone age, who endowed the places of worship lavishly bend their heads and make confession on availing this grand spectacle that their part is akin to only a fly before the sun that the crown is. No doubt in the days of yore, rulers from emperors to feudal Lords in addition to ministers, Senapathis, Vanikpramukhs, Bhaktagresaras
expressed their devotion by emptying their treasures, but none spent so much on the head gears as done here. So, the temple chieftain and absconded by government machinery along with non-official trustees hoisted a flag of devotion whose flutter is and will be heard and seen as long as the sun returns his heat and moon its respite. With whose funds? Evidently those of bhaktakottis. On release from the clutches of Nemists, enriched the Sriswari Palli, amply over and above their status. Bhagawan showered grace and the beneficiaries poured into Hundi without looking back and forward. Doesn’t that magnificent mastakabharam merit a sight even if it lasts a split second’s duration? A sight hits and memory lulls into oblivion. It must kept in mind that the Sriswari Inventory possesses many more invaluable abharans like Makarkantti, Lakshmi mala etc., endowed by exalted personages in the past. Soon after the monumental victories in war fields, whose value running fast touches eight digit figure, but they all shine like candles before the apara jwajwalyamana prakasa of the sun that this crown is.

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SRIVARI BRAHMOTSAVAM AND ITS UNIQUENESS

The very mention of Brahmotsav conjures up a series of multi-coloured ceremonial spectacles of beauty that hovers over any place of worship and immerse the people in a wide variety of devotional activities and cultural programmes. Throughout its duration, the whole temple campus with its spectacular decorations and dazzling illuminations changes itself into Bhutala Swarga. Though this is common to all places, Tirumala Brahmotsav stands apart and casts an irresistible attraction by its uniqueness. Read now for a glimpse of its ineluctable splendour and enjoy.

Among the several kinds of prayer services-sevas performed from Suprabhatam to Eakanta Seva and periodical festivals celebrated from 1st January to 31st December in Sivari Temple, Brahmotsavam occupies a much coveted place and enjoys an especial honour worthy of reverent mention and instant veneration. It is a red letter event in the temple calendar commencing from Asvija Sudha Padyami and ending on Dasami during September - October and is awaited with enthusiasm unparalleled and exuberance boundless. Every one, regardless of his craving for life comfortable, either this worldly or other worldly yearns, rather pines for its recurrence to feast his senses with spectacular sights and orchestral performances that transport him from terrestrial to celestial word: for, it is a festival of festivals and event of events displaying the glory of ancient culture, splendour of sublime beauty, pomp and pageantry of superb type breaking through every frame of decorations due to lavish use of potent electronic media ably and efficiently put to use by the superior ingenuity of the commendably dynamic and spiritually enlightened temple chief, the Executive Officer, assisted by the indefatigable labours of the service-minded personnel of the country’s largest temple administrative machinery that the Tirumala - Tirupati Devasthanams is.

The divine aroma that hovers over the entire hallowed hills throughout the festival period makes the visitors oblivious of their life-taking problems or excreting physical maladies. Would the denizens of Paramapada be ever assailed by any torture? Are n’t they immune from the Satanic influences? As every day is a gala day and every second an auspicious moment, their time consciousness certainly gets drowned in the ecstatic joy experienced in the eternal spiritual dazzle of the Seven Hills during the 10-day Brahmotsav period.
Orthodox theists deeming it a bolt from the blue remain on the hill lest in the dazzling illuminations and colourful decorations of the worshipful objects studded to the bounds of the hills and feel their life attained charitartha. A wide variety cultural programmes, like Dharmikopanyasas, Gosthiganas, Purana pravachanas, Harikathas, Kalakshepas, music concerts, Drisya Sravana programmes, Gita Vishnuvahasranama Parayanas. Folklore items like Chakka bhajans conducted in the spacious Asthanamandap or in the streets from early in morning to late night immese them in the ocean of bliss and fill their bodies with divya mahima of the most whishful gods. Their lusty participation and soulful involvement in every religious function conducted round the clock then. is a standing testimony of our Saunatana Dharma’s strong hold on Hindu India. Even the tourists and jocund hedonists too allow not slip this grandiose occasion from their frivolous routine schedule. That is the glory of this holy Brahmotsav and that accounts for its eternal attraction for every type of man living in the east or west.

Does this all mean that the regular kainkaryas, atjita sevas like nityotsavas, varotsavas, pakshotsavas, masotsavas, or even periodical functions, like Teppotsavas. Vasantotsavas. Pavitrotsavas. Pushpayagotsavas are bereft of religious sanctity or eyeful pomposity? No. certainly not. Every prayer service to that parabrahman is offered with utmost spiritual fervour that the sevathies and prekshakas get lost in the intoxication of that all pervading divine fragrance anointing them from the very moment of their setting foot on the hills, to speak the truth. Yet, Brahmotsavam has its exceptional glory, singular charm, oriental magnificence, and typical emotional fervour that has no superiors, much less peers in the whole of Bharat Varsha. Of course, there are some temples like Puri conducting this annual festival called Jagannatha Ratotsav on a scale unimaginable, as exemplified by the lusty participation by millions of bhaktas from the four corners of the world, but deep probe reveals that they stand not comparison with Tirumala Brahmotsav in many aspects, such as the hoary awe some background of this Kshetram. spellbound demonstration of the sports of this presiding daivam and miraculous powers of the heaven brought Pushkarini thirtham. The combined merits of this sacred Tirupati - Kshetram, Daivam and Thirtham reach the pin na-te of glory and justifies the off quoted maxim - “Venkatadri Sam Sthanam Brahmande nasti kinchana, Venkatesa samo devo nabhuto nabavishyati”. This holy yatrastrhal thus excelled the unexcelled excellences of any holy place on earth. What then is the concrete proof of the indescribable devotion:
of the liberated, manifested in pouring their offerings into the hundis, to accounting of which special officers are working in numbers hundreds in two shifts? Despite diverting crores and crores of hundi collections into scores and scores of humanitarian activities, that Bhagawan’s akshaya patra is overflowing perennially and mysteriously. Would any temple boast of such glittering example? The temple is the only one its kind and that Parabrahman to accept the truth, is second to none, but too himself viewed from any angle, or measured by any yard stick.

Where from this unsurpassable eminence emerged? When did it commence spilling nectar, and how much area it encompassed? Answers to these reasonable enquiries cover a wide area beginning with the descent of Mahavishnu on the sacred Varahagiri, blessed with the presence of Varahaswamy, the third incarnation of Sri Mahavishnu. There are several mythologies narrating the circumstances leading to Mahavishnu’s appearance on the earth and taking permanent seat on the Varahakshetra. Puranas like Bhavishyottar Varaha, Padma etc., furnish detailed accounts beginning with Manu, the law-giver performing a mahayagna to ward off the evils of the mahapapita permeating Bhuloka and the plight of the virtuous people caught in the catches of abominably wicked and awfully atrocious egoistic satanic forces. It was attended by celebrities and spiritual luminaries. There arose then a question as to whom the yagnasaphal be given and who among the Trimurtis was the fittest person to receive it. Arguments ended with the decision of deputing Brighu Maharshi, one of the saint-seers and Manasaputra of Brahma to visit the Trilokas and report his findings for the finalisation of the issue and that alone would be the solution proper.

In right earnest Brighu went to Satyaloka first and found Brahma in deep meditation and was unaware of his waiting long. Cursing him, he went to Kailas, but there the situation was still worse - Siva and Parvathi engaged in amorous sports never took cognisance of his presence. Despaired Brighu went to Vaikunta and found to his shock Mahavishnu in deep sleep. During day time at it, oblivious of duty. Short tempered as he was, he gives a forceful kick against the chest of sleeping Vishnu. Waking up, Mahavishnu implored him to forgive his lapse. Highly gratified at his extraordinary santaswabhava, he made him the winner of yagnasaphal.

Alas! this act of Brighu brought disastrous effect on the domestic scene of the Lord; for, Lakshmi his dear consort felt dishonoured with the kick of Brighu on the Lord’s chest, since it was her permanent
seat and as such she received the force of luck. Refusing it an unseemly insult and unwilling to make an accommodation with the god of her despised Lord, she left Vakunata, the hill. Her abode on the hill in Vakunata and so Mahavishnu abandons his swarnasakti descending to Bhuloka. And after searching in vain for 11 thousand years, he came to Varahaswamy and dwell in an ant-hill and was fed by a cow daily. Unfortunately, the cow-herd beat him for making the cow's under empty by his drinking. Forlorn Vishnu with bleeding amnexe sought asylum in Vakuladevi's asram. Later she took him, to Varahaswamy to secure permanent abode on the hill. It was granted anon. Circumstances forced her to take upon herself the whole burden of getting her foster son now called Srinivasa wedded to Padmavathi, the charming daughter of Londaman, a local king of great fame. Kubera, the celestial banker came to his rescue by lending adequate money, of course, on interest at the intervention of Narada. The marriage was celebrated on a grand scale to the infinite satisfaction of Mukkoti devatas and king's parivara who graced the occasion.

It was on this auspicious occasion, Brahma made a fervent appeal to Mahavishnu to take his abode on the hills permanently and convert this Bhuloka into Swargaloka by his eternal presence. Gladened at his Jagatkalyanasaya Bhagawan Srinivasa said 'Amen' flashing sweet smiles. Further added that he would hence forward he called Venkatesa, one who burns out sins and removes all kinds of troubles and turmoils, the abominable off-shoots of pranabakarma, on whole hearted expression of total, absolute, unqualified surrender. Listening audience hailed the Bhagavan with full-throated applause, when due notes of Dhundhi were heard followed by pushpa varsha. Just at this happy turn of events, Brahma presenting to the Lord two brass lamps uttered that they would last till the end of Kaliyuga, beside ushering in peace and progress for the welfare of animate and inanimate world. Highly elated, he directed Brahma then to commemorate this happy event with a mammoth festival on a stupendous scale, the magnificence of which should enthral the trilokavasi invited celebrated and chance visitors besides pious bhaktakoti. Pleased with the unsought after divine command Brahma accepting it with folded hands set the wheel in motion on due consultation with Nityasuris - Vishvakarsena, Garuda, Ananta, Shesha, and the heads of Yaksha, Gandharva, Kinnera, Kimpurusha denominations. Thus emerged then the present grandiose festival with numerous awe some programmes including Rathotsavam. As it was masterly planned, superbly organised, efficiently supervised and successfully conducted under the august presence of Brahma, it was fittingly called
Brahmotsav — he enlisted the services of some artists and mahants besides his trusted lieutenants, it turned out an event of highest significance.

Everthwile, its duration and time were fixed — it was a ten day festival to be celebrated with due agamic rituals by the Veda Pandits well versed in agamas. It should commence with akurupan and end with Chakramanna and in between various kinds of splendid functions and elaborate ritualistic prayer services in addition to colourful processions, music concerts filling the programme to be carried out throughout the festival. Its grandeur and pageantry should make the inanimate too come to life to witness with eyes wide open and mouths gaping; for it is the only fit occasion to pay tributes to their Creator-sustainer. Meticulous planning followed scrupulous execution.

THE FIRST BRAHMOTOSAV

Now observe the utsav from start to finish as described in the Venkatachala Mahatmaya. The first day starts with Ankurarpan, when Vishvaksen, the Field-Marshall of the celestial army goes in a palanquin in the company of Brahma, Garuda, Ananta to the selfsame ant-hill where Srimivas dwelt for some time to bring its sacred soil for yagnakunda purpose. He then supervises the arrangements made in the four Mada Streets and inside the temple prakara. It is then, he sends invitations to all gods for their presence. Though this item has not acquired much significance as that of Dwajarohan, its necessity is indispensable; for it is on this day only all the preliminaries are checked up meticulously for the preparation and successful completion of the festival. Towards the end of this first phase of work, Vishvaksena is honoured with Ashtanam in the Tirumalaraya Mandapam. Pain fetches gains, shouldn’t it?

THE DWAJAROHAN CEREMONY

It begins on the next day with great fanfare. To mark the actual commencement of this awesome utsav, the Sayanubhupradha Garudavajaya made according to iconographical specifications is hosted on the Dwajastambha in the presence of the processional deity - Malayappaswamy with his two consorts - Sridevi and Bhudevi. The chief-priest performs ritualistic worship amidst Vedic chants and Nadaswara music. It is then the Ashtadikpalakas are invoked for successful completion of the festival. With this, the inaugural ceremony comes to a close.

THE PROCESSIONS AND THEIR GRANDEUR

Now begins the nine day programme with processions on different vahanas. The vahanas bearing the deities are given top priority.
as their decorations and movements alone lend colour and lure crowds. Another noteworthy feature seen on these days is a duly decorated empty small car called Brahmaratham is drawn in front of the vahan with utsav muratis to signify that Brahma is actually inspecting all items and seeing unseen. The cavalcade of Brahmoosav contains several auspicious items, like the duly decorated Aswas in front and Vrishabhas next, followed by well caparisoned elephants to mark auspiciousness, since they are the distinguished vehicles of the celebrities. And philosophical significance also is attached to them. Brahma ordained and so it is continued even day. With these vehicles, the procession moves on gracefully to the soul-lifting tunes of the instruments played superbly. Veda pandits with their chanting and congregational bhajan artistes singing melodiously add sublimity to the procession. This order of routine rituals is observed throughout the period. And this is how it was conducted first and it gratified Srinivasam immensely. The distinguished celestials who graced the occasion heaped encomiums on Brahma for feasting their panchendriyas sumptuously. This is puranic account conducted first as a matter of fact.

HISTORICITY

But how it was conducted later and for how long Brahma’s injunctions were in force nothing is known till history and inscriptions lifted the curtain with an evidence that one Kandavan Perundavi, belonging to the Pallava line of rulers endowed the temple with landed property and gold for celebration of this festival annually. Her bounty revived and gave a fresh lease of life to the event. Inscriptions found on the north wall of prakarra of the temple testify to the graceful movement of Rathachakras in the early eighth century. This devout royal princess again donated a stone set kireetam, neck chains and jewels for the silver image of Manavala Perumal concentrated then in the temple. This is the second festival known to history.

THE REVIVAL OF BRAHMOOTSAV

Historians who delved deep into the past corroborated it with the aid of inscriptions. Again dark period ensued and continued till the 13th century, when the festival was conducted again. There is a specific evidence of its occurrence during the period of Bhagavan Ramanuja. A fascinating episode that occurred during then demonstrates Bhagavan’s miraculous sportive spirit which rewarded the genuine devotion to the astonishment of bhaktakotis. It was a tragi comedy with Aantarya as hero and Srinivasa Padmavathi as plunderers. It happened thus - Anantarya cultivated a garden for performing Pushpa Kaikarya to Lord Srinivasa. Highly pleased with his exem-
plary dedication and devotion. The divine couple in disguise caused harassment to Anantarya by picking all flowers in the night, leaving nothing for the owner. Watching the clandestine act unseen, Anantacharya caught the intruders red-handed one night, but Bhagawan managed to vanish from the scene. Poor lady received punishment - was tied to a champak tree till morning. Then he carried her on his shoulders for punishment by the Lord himself. As the whole affair having been divulged already by Bhagavan himself to the priests, he met with giggles even from the highest Parabrahman too. Sri Ramanuja on hearing this bizarre drama ordained Anantacharya that the gardener must be rewarded with garlands on the Brahmotsav day. This fortifies the belief that the Brahmotsav was taking its normal course in the 12th century also. In the 14th and 15th centuries Vijayanagara kings emptied as it were, their treasury for performance of nitya naimithic worship to the Lord in an imperial way. Harihara II instituted fresh Brahmotsav in the month of Masi and gifted away villages to meet the expenses incurred for the celebration of car festival during Brahmotsav. Coming to the British period, there is a clear and unbiased evidence of the festival conducted with former pomp without break. From this it can be deduced that the festival conceived, initiated and conducted by venerable Chaturmukha Brahma at the instance of Bhagavan Srinivasa Himself in the dim past, beyond the historic proof is being conducted with utmost religious fervour though the date of its celebration underwent changes due to donors’ whims and spirit of times.

THE PRESENT DAY PERFORMANCE

As ordained by Brahma, the Ankurarpan and Dwajarohan ceremonies are conducted with due religious fervour in strict adherence to scriptural injunctions. Of course, the media both audio and video are heightening the splendour of the festival, making the distant devotees too enjoy the grandeur of every ceremony through live relay. Though the distance is squeezed and bottled up, and time confined to cassette tapes, yet lakhs visit to feast their senses and for face to face communion with Utsavmurtis donned gorgeously and enjoying ride on several splendidly decorated vahanas through the four mada streets.

THE VAHANA VAIBHAV – THE SESHA VAHAN

It starts with Sesa on the first day. The artistic decoration of the multi-headed, imposing Sesa, besides feasting the eyes of the spectators testifies to the Lord’s preference of the serpent mount, since it serves dual purpose to him. It serves as throne with its coiled, lithesome body, and out spreadhood as chætra, the royal insignia, when he prefers sitting, and soft velvet smooth couch during sleep.
The hamsa vahan on the second day signifies the Lord’s unselfishness. On the second day, Seshavahanam or the rath is used for a specific purpose, which exemplifies the Lord’s selflessness. Sva-prasada means the selfless love of the Lord, and it recalls a period in the 4th century when Rama, the great warrior, was brought here for a divine mission. The small Seshavahanam, less than 100 years old, is an event that is highly commendable.

THE HAMSA VAHAN

It is a great mystic significance. The hamsa as the word goes ends hims with a thrust upon the innocent by the wicked when sighted during this period. Additionally, as Hamsa is the mount of Mother Sushma, it signifies his desire for her. The darshan of Malavappaswamy in this moment is greatly desirable and it affords mental peace.

THE SIMHA VAHAN

It is used for the third day morning fortifies Lord’s omnipotent entity and the lion’s willing subservience. Although the later is exercising unlimited power over the forest dwelling animal species as the king of forest. For the night on the same day, Mithupandul conserves the Lord through the madras streets. As this vahan is beautified with strings of dazzling pearls, its eye appeal is quite pleasing and deemed to be a must-not sight.

THE KALPAVRIKSHA VAHAN

The superbly decorated Kalpa vahanam vahana used for the fourth day signifies that he rains boons over the Saumagathas as the celestial Kalpa vriksha—the wish-yielding tree does. Does this not connote that the Lord’s lords over even that much-coveted and ardently revered tree? The sight of the Lord duly seated under it ensures emancipation and fulfills the desires of virtuous life is led. Its symbolic significance impresses that the Lord is the highest and ultimate giver of booms and the custodian of the highest boon Bank that knows no depletion. Being an antavamani he only gives through this Kalpa vriksha. This is followed by Sarva Bhupala Vahanam than its imposing height and gigantic dimensions covered with gold sheets leave an everlasting impression on the minds of the spectators. When this is drawn bearing the procession, deities suitably attired and magnificently decorated through the three streets under the blaze of thousands of lights the entire area of the temple seems bathed in the sun. Would it not send thrills? Don’t the spectators feel emancipated?

THE MOHINI AVATAR

The fifth day enjoys a rare spectacle and commands a unique
the Garudotsav

It is another outstanding event that attracts lakhs of people from afar and it marks the climax due to extraordinary illuminations and breath-taking decorations covering every inch of the temple precincts. It is on this glorious day alone that the procession takes place with a spectacular array of light and sound. The Ursav normally begins late in the night with the temple being illuminated by thousands of lamps and lanterns. The devotees sing and dance in a joyous mood, creating a festive atmosphere.

The Golden Chariot

This sixty-day festival is known for its grandeur and magnificence. It is a replica of the chariot of Lord Krishna, made entirely of gold and silver, and is believed to be one of the largest chariots in the world. It is pulled by horses in a procession around the temple. The festival is considered an important event for the devotees, and it is a spectacle for tourists as well. The festival is celebrated with music, dance, and food, making it a cultural event for all.

The celebration of the Garudotsav is a sight to behold, with the temple premises decorated with lights and flowers, and the devotees dressed in traditional attire. The festival is a reminder of the rich cultural heritage of India and the importance of spiritual devotion.
followed by Asthanam ceremony. Despite returning late after the above functions, the utsav muritis again conveyed on the Gaja vahnam. The enormity of the elephant and pompiosity of decorations afford a memorable experience to the spectators.

THE SURYAPRABHA AND CHANDRAPRABHA VAHANAS

On the seventh day, the utsava muritis are conveyed in the Suryaprabha vahan and as the word goes, it excels the similar processions conducted in any temple in the whole of South India. Credit goes to the excellent decorations and imposing size. Donned in the Vajrakavacha and sporting a dazzling diamond set Kondai on head, the utsav murta graces darshan sitting in the centre of the circular orb of the Sun and goes round the temple. In the same night Chandraprabha vahanam which is in no way inferior in dazzle conveys the Lord through the Mada streets. Doesn't the procession of Srivarur over different vahanas, like Aswa, Gaja, Hamsa, Hanuma, Kalpa Vriksha, Sarvabhapala, Surya, Chandra through the Mada streets establish the fact of His Sarvabhaumata - omnipotent overlordship and Sarvaswamayatva - all- proprietorship?

THE RATOTSAV

The Rathotsav - the grandest event begins in the early hours of the eighth day. Its attraction is quite unique. Almost all temples dedicated to any divinity whatsoever conduct Rathotsav, and it being an annual feature draws unmanageable crowds invariably, but here its grandeur is quite unique. Various special activities are organised on a scale grand, and hence insatiable curiosity for every type of individual. Redemption of vows, or taking fresh ones to row across the turbulent ocean of life is a regular feature on this auspicious occasion. Kalaradhas-artistes of every category deeming it a god-sent opportunity visit and display their attainments before the adorable Lord who blessed them. So bhajanis, dances, music recitals, kalakshepas etc., overcrowd the list of activities ear-marked for this occasion and change the dull, stale life into a lively enjoyable one. Gaiety blending harmoniously with piety parade throughout on this subhamuhurt. Hence irresistible attraction. Additionally, its symbolic significance heightens the glory of this function. Holy scriptures proclaim that the human body is a chariot, wherein the Lord abides. The ropes tied to the chariots stand for the souls entwined to the Lord's feet, and as such the chariot sacred must be cautiously and carefully drawn and conveyed to the place of destination for emancipation. Liberation can be attained by adherence to ethical code and sastric injunctions. If this philosophy is borne in mind and acted accordingly earthly heaven enjoys resurrection and eclipses the mythical Utopia - a product of the fevered poetic fancy. This is the idea behind pulling the car during this auspicious day.
The magnificently decorated imposing chariot bearing the utsavamurthi in then finery starts at the appointed unhurried to the accompaniment of blowing of conches, beating of drums, waving of chuckories and chanting of Vedas mantras punctuated by the shouts of 'Govinda' at the highest pitch by the devotion-intoxicated bhaktas. The master performance of the artists serve a royal banquet to the ears and eyes of the visiting thens. As the chariot moves on like a swan majestically, visitors lining up the entire route throw handfuls of pepper and salt on the chariot for a belief strange. Stranger it turns out, when collected and chewed by orthodox and strangest it is to see the non-believers start heckling at this. The Ratha though returns after hours to the point of starting, the utsavamurthi are kept undisturbed till the evening to enable the bhaktas avail the darsan even after coming late due to some unavoidable circumstances.

THE CHAKRASANA & ITS SANCTITY

Next day is set apart for the Chakrasana ceremony, the last but one of the most important items of Brahmotsav festival. The utsavavighras on this day are conveyed not on a decorated vahan, but in a tastefully decorated palanquin. In this item, this Chakratajya is given supreme importance during the bathing ritualistic puja and hence it is popularly known as Chakrasana day. The deities along with the image of Sudarsan Chakra are taken opposite the temple of Sri Varahswamy situated on the west bank of the pushkarini. Amidst vedic chants and naimittika rituals the Chakra is given bath - jalabhisheka, called Thirthavari Tirumajjan. It marks the successful completion of the grand Brahmotsav. Soon after this, thousands of visitors anxiously awaiting this, joyously dip themselves into the waters of Pushkarini: for, by dipping the Srivari Sudarsan, the pond gets purified and the waters charged with divinity. Their tumultuous sounds and ecstatic joy rising in crescendo seem reaching Vaikuntha to express their gratitude to Sri Mahavishnu for conferring the Mahaddhagya of bathing in the self-same waters hallowed by his bath during the first Brahmotsav going by the name of Avabhrutha snana. Very pious devotees observe fast on this day and after bath in this Pushkarini and worship to deities only take food. For, Puranas contain the assurance of Bhagavan Srinivasa that who-so-ever bathes in the Pushkarini after his avabhrutha snana, he would be absolved of all sins and enjoy blissful life. Brahma and Sanatkumaras having listened to it first rushed to the Pushkarini. Needless to add, the people's craze is justified by this. It is in the evening, the Dhvaja avarohana lowering of the Garuda ensign takes place amidst usual chanting and mangala vadyaswaras. Mangalakshatas are distributed to the assembled bhaktas.
THE PUSHPaYAGOTSAV

Yet, one more remains for the next day called Pushpayagotsav. In this finale, the utsava vighras are offered elaborate worship for having blessed them with the fortune of conducting such a grand 10-day festival smoothly and successfully. Feasting the eyes with such rare spectacles of divinity manifested in multifarious ritualistic prayer services and spectacular processions interspersed with religious discourses and musical concerts throughout the period, pure religionists recall the scriptural statement - "Rathotsavam kesavam dhrisya punarjanma navadanti" - the beholder of this grandiose chariot festival of Sri nivasa will not be subjected to further births. The visiting bhaktas repeat this deeming it the supreme truth perching on the apex of the ever cherishable truths of all times.

Tail Piece

In the annals of Temple history, the year 1999 stands out prominent for reasons more than one. It has won for itself a few creditable trophies meriting to be inscribed in golden letters like setting up of the august Shriadikshetra icons in the eight cardinal points around the 'murti' outer prakara. It is a long forgotten but ardently desired auspicious addition that has enhanced the sanctity of the temple and glory of the Saptagiri. Secondly, it conducted superbly and successfully the second Brahmotsav called the Navaratra Brahmojasa in October due to Advikamasa coming once in every three years surprisingly it followed immediately after the regular annual festival in September. Despite there was a constant threat of horrifying hurricane likely to pour down on account of depression in the Bay of Bengal, everything went on well. Credit goes to the mellowed wisdom of the humanist minded and far-sighted Executive. Other whose ebullient dynamism and whole-hearted commitment to the spiritual progress of the temple has consummated in success of everything planned.
THE UDYANAVANAS
AND THEIR NOVELTY

"Bioaesthetic Forestry" is one among the many laudable projects undertaken by the T.T.D., and it occupies a coveted place. It is an integral part of the Department of Conservation of Forests. Its novel concept aims at the beautification of the regions lying around and afar the holy shrine, sanctified by the august resence of Lord Venkateswara, the tenth incarnation of Maha Vishnu.

Then term 'Bioaesthetic Forestry' has a greater connotation than its denotation. Lexically it means the beautification of vast stretch of tracts, inclusive of its flora and fauna with a view to quenching the aesthetic thirst of man. It therefore, naturally embodies several measures for the enrichment of man's quest to appease his poetic and artistic instincts.

The Bioaesthetic Forestry has lofty ideals and envisages a colourful programme, encompassing multifarious activities that shower manifold benefits on its successful completion. And they bring glory to the institution - T.T.D. and an unenviable fame to the innovator and the organisers. It revives the decadent glory of the luxuriant vegetation, and succeeds ultimately, in restoring to the Mother Earth, her colourful garb, which pleases her Lord most.

The primary object of the project is to plant several species of shade-giving flower-bearing and fruit-yielding trees in the plains, over the slopes, along the roads, around the shrines and in finally public places, like choultries and cottages for the sole purpose of heightening the beauty of the landscape. It intends to cover an area about 120 Kms. lying between Tirumala and Tirupati. Further plans to establish deer parks and bird sanctuaries, reverberating with melodious sounds, in addition throbbing with gaiety and virility of the domesticated quadrupeds. On top of it, it envisages a unique project of creating Tapovanams that recreate a grand spectacle of the Rishyasrams of the Vedic period, enshrining in themselves Dhyanamandirs, Yagna gundas, Upasana Kutirs, Panasalas and Sadhanalayas.

With such wide spectrum as its base, the Bioaesthetic Forestry caters to the diverse needs of man that confers on him leisure, profit and bliss. As such, it turns out a multi-disciplinary activity pressing into service the inherent potentialities of several disciplines, like zoology, gardening, botany, agriculture, sculpture, architecture and its allied branches.
This sublime objective is the outcome of the recognition by the T.T.D., of the significance of the trees, and what is more, its proclamation of the spirit of dedication and unsnelling involvement for the accomplishment of this goal. It has implicitly accepted the universal truth that divinity is embedded in trees. Our sacred scriptures declared it, commentators endorsed it and the rulers implemented it. And hence the emergence and existence of a separate department, manned by hundreds of both skilled and unskilled dedicated workers. And it is striving its best to give size, shape and life to the trees, nay, straining every never to invest audio-visual glamour to the panoramic beauty of the forests, under the able and efficient guidance of dynamic young officers, whose whole-heated devotion and single-minded commitment has created a brilliant record of memorable service to the Department and the T.T.D. For the authenticity of the truth that divinity is enshrined in trees, let us listen to the 26th stanza of the 10th Chapter of Bhagavadgita - the song celestial. "I am the Aswatta tree among the trees". Thus speak Lord Krishna, the Gitacharya to Arjuna in the course of His discourse. Divinity permeates trees. Thus, they came to be regarded as the objects of worship. From time immemorable, man has been worshipping tees and this noble tradition is handed down from father to son in unbroken continuity. Our ancients realised that forests are treasure-troves and open banks, and so reaped infinite benefits by putting them and their component parts to daily consumption in a variety of ways. No part of them was, or is, likely be left unused. In future too. Their roots, branches, leaves, flowers and fruits together with bark and sap were and are being utilised for several purposes. And all through the year, at it. As a corollary, they have become part and parcel of our life and existence. Yet, the MAN, in man has ruthlessly exploited them.

We are dependent on them, but ironically they are independent of us. What a miracle! How wise the plan of creation is! Is it not then, become incumbent upon us to strive for their preservation, regeneration and perpetuation through a far-sighted and all comprehensive scheme? Needless to stress that their destruction heralds our death or disaster or both. This realisation by the T.T.D. necessitated the acceleration of progress of the plants put forth by the department.

Let us now have a glimpse of the work done, and yet to be done in this regard. As a first measure, the beautification of temple precincts was taken up with a missionary zeal. Trees were planted over the hill tops and the adjoining plains. In consequence, colour greets and cool breeze lulls the pilgrims, in which ever direction they turn their heads. Secondly, with a view to mitigating their fatigue by the
green shade and refreshing breeze, several types of trees and planted all along the footpaths and bus routes. They preserve environmental and ecological balance, which is rapidly vanishing in the machine craze modern world.

Apart from this, they are protecting the townships - Tirumala and Tirupati from the scorching effects of radiation from the range of hills enclosing them. Moreover, they are heightening the aesthetic appeal of the hills by their multi-coloured shapes and sizes. But for this measure, sure as anything, deaths by sun-stroke would have been quite as common as they occur in the north. Over and above the generation of pleasant cool breeze round the clock they supply a wide range of edible fruits throughout the year. Lastly, the lush green meadows and orchards give asylums to the birds and beats, whose musical sounds and colourful sights are dear to the heart of the Lord.

Incidentally, the trees ensure continuous supply of fuel and forest products like sico, leco coal, bamboos, banyan aerial roots, darbhala, samidhalu etc., for temple ceremonies. Timber supply finds a prominent place in the list. All this, indeed raise a considerable sum of revenue to the department. The proportion against the expenditure may be negligible, yet it covers a major part of the maintenance cost.

The Bioaesthetic Forestry undertook and completed the task of cutting the demarcation lines between the T.T.D. and the Government forests. It also surveyed the available land for creation of Vanams and divided it into 33 segments. Tirupati town alone gets 21 such Vanams and on completion of the work, they enhance the loveliness and visual appeal of the landscape, otherwise remained as dull, drab, colourless and desolate areas.

Yet, one more advantage. Plantation of saplings serves another major purpose of resisting the dangers from drought. The lavish green growth of tall trees lure Varuna, the Rain God and thereby ensure perennial water supply to the inhabitants of uphills and down town. The department is bestowing adequate attention to the maintenance of the planted saplings by constructing tree-guards with barbed wire at an enormous cost of expenditure. The total number of saplings planted staggers one's imagination. Exactly 30,579 saplings are planted so far and their growth is properly supervised with the assistance of suitable personnel.

The Department has taken up the scheme of regeneration of forests by many processes like grafting, seed-sowing and natural regeneration. It completed the construction of 440 check dams across
the multitudinous streams towards the soil conservation. The completion of second ghat road is the direct result of this measure. Another praise-worthy scheme that deserves mention here is the siriculture. It is mainly intended to chop off the ugly and unwanted growth of trees, the spots of eye-sore that are marring the visual appeal of the verdure.

These measures and their execution invariably benefit thousands of labourers and solve the unemployment problem to a considerable extent. A greater chunk of the plan out-lay goes to them only. for, they are the builders and moulders of every activity undertaken. The plan has already completed a major part of the avenue tree planting and it is carrying on the rest with unbounded fervour. It has so far covered 24 institutions and in future it intends to cover 13 more institutions. Creation of vanams and upavanams is another step and it has covered 54 vanams so far and 8 more are receiving due attention or completion. These vanams will be named after the famous Rishis like Atri, Bharadwaja, Kasyapa, Patanjali and Viswamitra.

Nurseries have been set up for the continuous supply of seedlings etc., and they are maintained by experts, doing experiments for better results and quick progress. The plan, further, envisages steps to intensify the activities in the coming years. It desires to complete the remaining 2,000 Ha. Planting of ornamental shade-bearing and fruit-yielding trees are in progress. It plans to bring under its purview desolate and barren areas on the hill slopes and certain valleys. Along with these all pervasive measures, steps are taken to cut the useless and thorny bushes for eliminating danger: from fire. Various species of seedlings will be planted in the area and they will heighten the beauty of the forests. To crown all, as it were, the creation of Tapovanams comes next, as the last measure. By reason of their novelty and uniqueness, they take pride of place. They will be the only one of their kind in the entire world and a marvel of this century, far excelling any man-made construction, either in the east or west so far.

According to the proposal, the Tapovanams will be created in the hitherto uninhabited valleys and plains to securing tranquility and serenity, the soul of such pious life. These sylvan retreats will be connected by efficiently laid out metal roads from all sides. Different types of trees whose multi-coloured flowers and leaves present a rainbow appearance will be systematically planted to form peripheries with several broad gates and high arches at different places. Along with the barbed wire fencing, colourful shrubs and evergreen bushes,
will be planted, in tune with the tenor of life sublime, led by the inmates. Periodical pruning and trimming of the planted trees will retain the colourful shapes and sizes of the scenery for ever.

On entering the Spiritual Forestry, the visitors will be greeted by gigantic boulders erected at elevated places. They will be conspicuous by their enormity and eternity, bearing memorable quotable quotes taken from the hoary scriptures. Scores of imposing stones of different dimensions will so designed and erected to form into an amphitheatre. The artistic installation of several broad, tall pillars and high domes will give it the semblance of a library. Hundreds of moral aphorisms and divine injunctions with short commentaries will be inscribed on them. As the visitors saunter from one corner to another, they unconsciously read the memorable passages written on the monolithic structures, unknowingly understand their import and involuntarily effect a change in their life. They open a glittering chapter in the life of visitors. This unique Rock Library encasing huge rock structures bearing solidified divine wisdom in capsule form will remain a permanent feature, worth to be handed down to the coming millennium, as a precious heirloom. The whole humanity will feel proud of this outstanding achievement and it will bring undying fame to the originator and the sponsors alike.

The next eyeful sights that attract the visitors are the symbol depictions. Several kinds of trees will be artistically trimmed and fashioned to form into religious symbols like disc, conch, tripundram etc. And they will be planted at prominent places to instil instant devotion in the minds of the visitors at a mere single glance. The sublime motifs appearing from the elevated places wring veneration even before approaching them and prepare their minds to perceive highly elusive abstract philosophy.

The salubrious air, thus surcharged with religiosity takes the visitors on its wings, as it were, to the heart of spiritual forestry, where incredible and inexplicable marvels stun every step. It is here the all time wonder—the Tapovanam is built. It is an architectural marvel representing a harmonious blend of modern and ancient styles of construction. Its circular shape emphasising equality among all, in matters of claiming ownership and accessibility to our ageless heritage is highly appreciable. It will have six clear-cut divisions and resembles a hexagon. Hallowed antiquity exuding from every frame transports the visitors to the Tapovanams of the Aryan days and enlightens them on the nature of culture to be imbibed, emulated, maintained, augmented and passed on to the posterity.
The visitors first enter the Dhyanamandirs, one of the six organs. The style of construction heightens sublimity and awakens higher consciousness in them and it paves ways for God realisation. The Yagna gundas built next: recall to our memory, the glory of the rituals observed and the yagas performed by our rulers in the dim past at the instance of Maharshis. The Rishivatikas adjoining them have the veneer of thatched structures, with several suites of rooms and they emit humility and breathe in simplicity. Next to them stand the Sandhanalayas. The speciality that strikes the eye is that there is only one dais for the preceptor to squat on and a vast expanse of bare ground in front of it for the disciples to sit. Modern furniture, or other paraphernalia is conspicuous by its absence. Such humble surroundings and tranquil atmosphere no doubt inculcate eternal values in the taught without their knowing. This type of ideal Sadhanalayas impart spiritual knowledge and train the Vidyarthis to blossom themselves into scientists of religion of high order, capable of keeping the whole listening audience spell bound at their exposition, reminding the matchless performance of immortal Vivekananda at Chicago. The IDDS - Indian Doctors of Spiritual Sciences, trained thus and named will be sent abroad as emissaries of our immortal culture and needless to suggest credit then goes to T.T.D. for having financed and founded such peerless university. the second of which will not exist even in the dreams of scholar - scientists of the west.

The Upasana Kutirs lying next create ideal conditions for meditation and penance, and the tapasvis will be tempted to continue their penance till eternity, even if they are interrupted and tempted by divine damsel, as in the case of Viswamitra. The last segment houses glass museums treasuring up art and sculptural exhibits and they visualise through striking simple images, the story of evolution of man and his relation to the Creator, fellowmen and universe in which he lives. Eternal values emanate from them and cleanses the visitors of their black nature once for all.

These Ashrams have plenty of water supply during all seasons, for they, abound in innumerable ponds, lakes, springs, streams, fountains and cascades. They are fed by artificial water sources, and the recycling system installed there ensures perennial water to the ashramites. These water pools of different dimensions and shapes rear aquatic animals, including mermen and mermaids, a sight of which sends the visitors into ecstatic raptures of divine bliss. Around the lakes and ponds roam about mild animals like chitals, deers, antelopes, gazelles, rabbit etc., and over and above them fly in ecstasy
several kinds of colourful birds, lending music to the ears that hulls the visitors to sleep

The audio-visual effect of the splendid sights and sounds, coming as they do from the architectural beauty, sculptural excellence, artistic grandeur along with the mellifluous sounds of birds and beasts together with the chanting of hymns and psalms starting from the point of entering to the gate of exit exert a tremendous influence on the visitors and make them oblivious of this mundane world for long. Returning to the material world, they find themselves purged of their impurities and feel fit for admission into the celestial city. Needless to narrate such a sublime creation will be the wonder of wonders, peerless in creativity, timeless in utility and matchless in beauty. The world famous Disney land will pale into insignificance before this superb creation. The originator and the organisers will become immortal with this monumental creation and the ever flowing streams of devotees funds--MUDUPUS into the inexhaustible ocean that the Srivari Hundi is will find then right utilisation to the highest satisfaction of the Lord even. And nowhere then, the phrase, “Na bhuto Nabhavishyati” finds its right perching that: it does here. At last.
T.T.D. ADMINISTRATION
ITS MINISTRATIONS–A SURVEY

It is neither a fantasy nor an exaggeration to state that the highly
developed computer, the gift of modern science can not and will never
compute the infinite wealth of Srinivasa, the Kaliyuga Varada, even if
the entire data is fed to its latest key board capable of making the
planets willingly disclose their hither to unpublished secrets inclusive
of their weights and velocity, if a little information is supplied. No
doubt, it may arrive at the correct figure of the offerings made in the
form of coins, currency, jewels, endowments etc., but it would never
furnish the immense wealth of bliss experienced by the devotees with
a split second darshan, and also the joy felt on redemption of vows
taken during crises threatening their normal tenor of life. Oceans of
ink could not be adequate to visualise even an atom of His compas-
sion or myriad splendor of His glory. Some confessions, such as “I am
enjoying peaceful nights only after visiting Tirumala. Millions of my
wealth did not give me a wink of sleep for years till then”. “My assets
running to thousands of crores amassed through the global net of
work of my industries are due to His karunakataksha only, so dumping
into Hundi hundred bundles of five hundred rupee notes is noth-
ing against the beatitude I am enjoying, which my property can not
buy. Standing under the cool shade of his broad umbrella alone I am
narrating this....” One more. “If at all I’m gravitated to the highest post
in the country’s most prestigious industry, I owe everything on my
seeing His Abhayahastam.....” fortify the ineffable hold Bhagawan
Srinivas is having on His devotees. Giving Tulabharam with glittering
gold and Niluvu Dopidi - offering of all the millions worth of jewels
adorning the body on crossing the unfordable sea of troubles by the
beneficiaries though looks unique and extra ordinary, but when viewed
against the fortune reaped it is simply nothing. Redemption of indebted-
ness with heavy mudupus of giongling coins and crisp bank notes
round the year is the chief source of the ever swelling and perennially
overflowing Srivari Hundi, leave alone the instances of making end-
dowments of villages for performing worship, or presenting valuable
objects worth millions. Nearly 200 members are engaged to evaluate
the offerings made by devotees every day round the year, yet full
assessment like mirage is going further and further backward when
the attempt is surging forward to go nearer and nearer to it.

Now comes the question pertinent as to what happens to that
ever increasing inflow of money into the inexhaustible Srivari trea-
sure.
UTILISATION OF FUNDS

For the doubt "what happens..... funds," the answer lies in the temple's administration manned by officers both government and private in charge of expenditure of the Hundi collections and Srivari Aparasampada. It is perhaps due to that Parabrahman's will that the management of the temple is being vested in the highly-efficient and greatly-committed personnel, whose selfless dedication transformed once a shed like mandir with some hutsments around into the world's biggest Hindu temple built in a sprawling area covering scores of square miles and luring a steady influx of yatris, datas, bhaktas, paryatikas etc., whose number is crossing forty thousands a day, and to minister to the needs of the ever increasing visitors an inconceivable number of 20,000 officials in all cadres are working round the clock. Sounds incredible, is n't it? If one is endowed with an extraordinary insight, rather blessed with a intact chakshu he feels benumbed at the enormity of its great area, rapidity of expansion and pomp:ity of its legends. Its history beginning with the Lord's preference of this hill top for permanent settlement reads like a historical romance, interspersed with shocks and surprises of rare kind. mark it, all but due to the Jagannataka masterly directed by that Omnipotent Providence.

The beginning begins with the advent of Mahalakshmi after Srivari wedding with Padmavathi Devi. Claims over the rights of ownership of the Lord by the newly wed and the inseparable life-partner led to bitter quarrels only to transform the dynamic into static. To be specific, the ripe time had come for transformation of the all pervasive Sriman Narayana into an individualised archa form on assuming a huge idol shape. Then circumstances forced that hallowed idol buried under green bushes near the present pushkarini. It was Tondaman Chakravarthi, who built a shrine and installed that sacrosanct vigrah with rituals due. Appointment of archakaswamy followed, and they enjoyed rights and privileges during the pleasure of the kings. Devout rulers in the subsequent periods, like Pallayas, Cholas, Pandavas, Kadavarayas, Naicks, Yadavas. Vijayanagara kings contributed lavishly for its development, and it gave asylum to other sacred idols like Ranganatha swamy's during the Muslim invasions. Royalty exercised full rights, though the priests managed to cross the bounds with selfish motives and enjoyed unlimited sway over the performance of every ritualistic service But Bhagavadramanuja during his stay here completely changed everything from the gross-root level. It was from the tenth century onwards, the prayer services were regularised adhering to 'Vilchanas Agha. With the dissolution of Hindu Kingdoms, the administration came under the rule of the Nawabs of Arcot.
Fortunately, Islamic influence was screened from infiltration. During the British occupation of this region, the management passed into the hand of the East India Company. Then came the Revenue Board invested with the powers of administration of temples. With the magnificent decision of the Directors in 1841, ordering officers not to interfere in the matters relating to temples the management of the temple was transferred to the Head of the Hathiramji Mutt. Later the temple came under the administration of Hindu Religious Endowment Act in 1927. Finally came the Tirumala Tirupati Devasthanam Act in 1951 that inaugurated a bright chapter in the temple history. Sweeping changes in every department both secular and religious came in quick succession there onwards and catapulted the fame of the archamurti to incredible heights winning laurels to the administration.

Providentially, the administration was blessed with a successive line of dedicated, talented, over-zealous IAS officers working under the HRCE Department of State Government, who have been putting their souls into every developmental activity and succeeded in justifying the of t-quoted couplet that there no hill in the Brahmand as holy as Tirumala, and no God stands on par with Venkateswara in the past or future. What was and is being done by them is expedient now, and that alone has kept the temple in a conspicuous place, standing apart and the deity matchless in glory, transcending all the recorded history of any place of worship over the globe. Read now. The activities of the temple administrative chiefs can be classified into several specific heads. They are educational, social, spiritual, propagational and cover every sphere of human activity with accent on the upliftment of religion. Humanism breaking through every aspect drowns everyone in the ocean of bliss.

**Balaji Physically Handicapped Welfare Complex**: The services being primarily humanitarian wiped out the streaming tears of many handicapped, down-trodden and spineless bipeds rolling in misery in the past. The well laid out plan covers the most deserving star-crossed humans. The physically disabled is a liability to society an indelible one at it. This realisation of T.T.D. took the name and shape of an institution named Sri Balaji Physically Handicapped Welfare Complex a great boom to the crippled, the victims, of congenital or accidental misfortune. The Institute is providing assistance to the patients of poliomyelitis, cerebral palsy and orthopaedically handicapped, in addition to neurological hemiplegia and cardiac cases. Mentally retarded, blind and deaf also come under its purview. The school for the above built, also trains the inmates in producing artificial limbs.
The noble project comprises an operation theatre, Physiotherapy, occupational therapy and pre and post operation wards and a paraplegic unit.

**Blood Bank**: Blood is to body as water is to plants. For sustenance it is indispensable. Its requirement is found highly indispensable when a person is seriously injured or during major operations. Keeping in mind its paramount necessity, the T.T.D. started Blood Bank for the use of number of hospitals, it is running. The Aswani Hospital at Tirumala is acting as bleeding centre and later it is sent to Storing Centre to make it available at the needed hour. The donors of the blood are given some benefits, like free darsan of Sri Varu.

**Rehabilitation of Slum dwellers**: Migration of many classes of people to Tirumala on business etc., from several places posed a great problem. To avoid the population explosion is a must. The slum-dwellers with their unhealthy habits, like meat eating and drinking have been resorting to cheating the unwary pilgrims, thereby bringing dishonour to the administration and sacrilege to the divinity of temple. The health hazards too were on the increase. Observing this, the administration stepped in and cleared the slums. Endowed with humanism, the authorities made arrangements for rehabilitation of the cited slum-dwellers. Under the Weaker Section Housing Programme, they were rehabilitated and for some of them compensation was provided on removing their structures. The humane administration helped the deserving with bank loans to carrying on business too. Some of the vacated areas are utilized for raising gardens and building lodging places.

**House sites for T.T.D. Employees**: Employees are the main stay of any institution and form its backbone, as it were. The strength and fame of any institution rests on them. A contended staff is an asset for expansion, hence the T.T.D. timely and rightly took up the cause of its own man power to provide suitable residential accommodation. The two schemes Own Your House Scheme and Sites on no loss and no profit basis came into being as bolt from blue and enabled the employees enjoy the pleasure of owning houses after retirement or during the tenure of the office. The colony named "Vaikuntapuram" is a creation of this ambitious scheme. Loans were advanced to construct on reasonable interest for the second "House sites on no loss, no profit basis" adequate sites with provision for schools, gardens, play grounds, temple etc. are provided. This humanitarian service, coming as it is from the higher-ups owes its emergence to that All-Time-highest Parabrahman, who is inspiring and filling the brains of
the officers in charge with milk of human kindness flowing down from his Karunardrardinhti.

S.V. Poor Home: For rehabilitation of the Leprosy patients and infirm destitute, the T.I.D. took over the management of Leprosy Hospital from the Government of Andhra Pradesh and constructed the S.V. Poor Home in a 50 acre land. Not satisfied with curing of those victims, it is accommodating beggars generally roaming about in temple environs. Towards the achievement of this noble aspiration, it has built an out-patient block, comprising Pharmacy, Physio-therapy Laboratory etc. It is provided with several amenities like a prayer hall, shed for beggars, TV set, Radio, Record Player etc. The patients are given required medicines, besides Physio-therapy, electrical stimulation along with health education for the prevention of diseases. Above all, the reconstructive surgery for curing of claw hand and foot drop is also performed. To crown all as it were, the patients given training in the occupational therapy, like carpentry, shoe making, weaving etc., by a department to enable the discharged patients to eke out their livelihood deserves highest adulation.

S.V. Balamandir: Craze for material prosperity and vain glorious living together with abysmal poverty, immoral sexual relations, family quarrels are making the parents desert children here and there. Natural calamities too are throwing up the innocent children to the wrath of elements. The gravity of misery is too deep for tears. The humanist temple chiefs recognising this malady, established an orphanage in 1943 and was later renamed as S.V. Balamandir to give shelter to those unfortunate children at the lotus of the Anadarakshaka Srinivasa Parabrahman. It is giving vegetarian food and clothing for the children in the age group of 5 and 8. All free. They are given training in craft works, like Tailoring, Embroidery, Out fitting etc. Some enthusiastic and able children are deputed to learn practiced work in the transport workshop and printing press. On completion of training, the erstwhile orphans can run the orphanges for the betterment of their own brand of destitutes. Though T.T.D. is bearing all expenses, it is receiving munificent donations from the philanthropists.

RELIGIOUS PROPAGATION

Religion aims at bringing out the divinity in man through several of its organs, like discourses, katha kalakshepas, bhajans, savyadrisya, natakas and the like. Among them music recitals have a direct and instant appeal and help dissemination of spiritual ideas better than other means, like literary works or sculptural arts. As preaching of Sanathana Dharma being the chief and foremost of T.T.Ds lofty
aims, it embarked upon grandiose projects like Annamacharya Project, Dasa Sahitya Project, Hindu Dharma Rakshana Samshtha etc., and made substantial progress through mass contact programmes.

**Annamacharya Project**: Bhagawan Sriman Narayana himself proclaimed that he lives not in Vaikunta, nor in the hearts of yogis, but stations himself unmoved listening where his devotees engaged in singing his sports. The power of music has created such glistening history that none of the fine arts dared coming nearer to it. The saint-composer-singers turned dynamic into static and vice versa. All but in praise of the Highest Paramapurusha, they poured out their souls. Among the galaxy of composer-singers Annamacharya perches at the highest pedestal that nobody would ever stand before him, either for singing or composing on the Highest potentate. He composed 3200 songs and got the honour of Sriyasa Asthana Vaggeyakara. His devotion-soaked songs make the listeners spell bound. They embody nothing but God's vatsalya and the merits of absolute surrender. He sang his compositions in the presence of the Lord as apart of upachara in the daily worship of the temple and composed one each day after reaching Tirumala till his nirvana.

The T.T.D started the Annamacharya Project for preservation and propagation of his sublime devotion to Lord. This grandiose project started in 1949, has been working under the able stewardship of devout people in its triple wings - one, Research and Publication; two, propagation through music, and three Recording. The centuries old engraved copper plates after giving chemical treatment are meticulously edited and printed by the first wing. It is a task of no mean distinction. Secondly, the second wing is striving to teaching Annamayya’s songs to the desirous aspirants free of any obligation. The staff and students are conducting music concerts at several places laying stress on singing his songs, besides the annual festivals on the Jayanthi and Vardhanti punyas of that illustrious Sankirthanacharya. The third wing is engaged in bringing out cassettes utilising the services of renowned musicians. A spacious two-storeyed building named Annamacharya Kalamandir located in the centre out Tirupati town is the venue for numerous Sangita sabhas and the Department has become the pride of sister establishments of the prestigious T.T.Devasthanams.

**Dasa Sahitya Project**: The year 1979 witnessed the inauguration of Dasa Sahitya Project with the highly commendable object of
shedding light on the glory of the Karnataka Sankirthanacharyas, reverentially named Karnataka Haridasas. Among the host of saint-composers like Kanakadasa etc. Purandaradasa deemed the Karnataka Sangita Pitamaha and he was a contemporary of Annamacharya. The project has three wings, one called the Sahitya Vibhas engaged in bringing out books in English, Telugu, Tamil and Kannada on the lives of Dasas and their contribution to devotional literature and spiritual upliftment. The second wing, the Sangita Vibhas is bringing out the compositions of Haridasas with musical notation. And the last Vibhas called Kala Vibhas is working on books visualising the glory of the Dasas and their lives. It is conducting Dasasavas regularly to highlighting the merits of the songs of all the Dasas.

Hindu Dharma Rakshana Samstha: Its original name was The Hindu Dharma Pratishthanam and was established as far back as in 1969 with the supreme object of propagation of our land's Sanatana Dharma. Its canvass is wide and covers numerous activities by encompassing people of all age groups. It organises Bhajanas, discourses, conducts competitions for school going children in recitation of stotras, distribution of musical instruments and publication of books. It has been conducting Purana pravachanams. Harikathas at several places, besides Tirupathi and Tirumala in addition to Gitajayanti, Bhagavatha Saptahas every year. Moreover it is imparting basic tenets of Hinduism to the teachers through the Summer School of Hindu Religion conducted during summer holidays. One more: it is running a Purana Training School with a two year training course and the students who come out successful in the examination are given decent jobs in the T.T.D Kalyana Mandapams as pauranikas.

The area of operation of this noble Samstha is confined mainly to rural areas in Andhra Pradesh. As it is carrying on its activities both in rural and urban areas, its popularity is mounting higher. To crown it were, it invites folklore artistes from every part of Andhra Pradesh during the Brahmostsav and succeeds in making the hill region reverberate with devotional songs, and feasting the eyes with their eccentric costumes and simple but resonant musical instruments.

THE VEDIC PROPAGATION PROGRAMME

The vedas are the repositories of Vignana, invaluable in worth, incalculable in wealth and boundless in strength. If the world is what it is today, what it was in the beginning and what it will be in future are enshrined in them and their assertions are immutable. message ador­able and injunctions un­questionable. The east or west, present or future, and in the worlds terrestrial or celestial, they are adored. And
it can be predicted with least trace of doubt that even after Mahapralaya their validity and potency will be hailed with full thronged ease. Such standard and authentic works deserve mute acceptance and instant propagation. Wisdom proclaims and godmen endorse unequivocally. Realising this truth of truths, temples introduced chanting of this as an essential part of ritualistic prayer services. In Tirumala temple Vedaparayanam though was in practice from the beginning, it was Devaraya II of Vijayanagara empire who standardised and made arrangements for its recitation as one of the prayer services. Credit goes to one great devotee by name Tirukkalikanidrasar, who engaged twenty four learned brahmans belonging to Siddhakuttai to performing Vedaparayana ritual in the presence of the Lord. Since then it is being continued without break, which in fact is heightening the glory of our Sanatana and Sampradaya. This gave spur to two pious brothers named Purisai Anandan Pillai and Raghavacharyulu to establishing a Vedapatasala. of course with the founds of T.T.D. Later erudite scholars took up the cause and accelerated its progress. And it became a part of Sri Venkateswara Oriental College. Change of its seat was effected in 1954 and on settling down at Tirumala permanently, its name was changed to S.V. Veda Sanskrita Pathasala and engaged in propagation of Sanskrit on a commendable level. It offers courses in vedas and agamas.

As it gained popularity and prestige many temples were inspired and implemented the practice of performing Vedaparayanam as a part of a prayer services offered. Some learned pundits called Vedaparayanamandars are engaged in chanting Vedas during the Utsavas. Their chanting and moving behind the utsavamurtis lend colour and raises the sublimity of procession. Comprehending its potentialities, the TTD took up the noble task of recording this work with correct accent on tapes. Thus came into evidence the Veda Tape Recording Unit. A Tape Recording Studio also was added for realising its benefits. It is utilising the services of eminent Vedic pandits for preserving authentic recitation though recording. The preparation of cassettes with suitable introduction in various langmuses is a highly laudable venture and it deserves encouragement. In addition, the TTD is conducting Veda Sastra Agama Sadas - conferences periodically to acquaint the public with the glory of Vedas in several of its aspects. To cap it all as it were, it is engaged in the publication of original texts of Rigveda, Yajurveda with poetic renderings in Telugu. Similar attention is paid to Atharvaveda and its printing showers manifold advantages. The enlightened temple officers, instrumental for this exalted programmes really deserve unqualified adulation and
their genuine efforts to bring to the public attention of the greatness
of Vcdas are to be amply rewarded. And the public, especially the
scholars and lovers of Vedic wisdom are immensely benefitted by this
much awaited and long-forgotten service.

T.T.D.'S ACADEMIC ACTIVITIES.

No public institution worth the description fails to recognise
the fruits of education. It always strives to impart as much as possible
the rudiments of education through several means to those working
under it. It pays dividends and brings honour. As the literacy of the
people is at deplorable level, it is but natural that every prestigious
institution seeks means to educate people. Temples, the citadels of
culture and cradles of civilisation attach utmost importance and deem
it as their avowed mission to establish educational institution of all
categories for dissemination of knowledge. Fully aware of this truth,
the T.T.D. from its inception is making unsparing labours to open
schools and colleges and also giving fresh lease of life to those existing
before. It has to its credit running of more than a score of institutions
ranging from Kindergarten to Universities inclusive of institutions
imparting training in traditional arts and crafts, oriental languages
so on and so forth. The T.T.D. with its magic wand, as it appears,
transformed the erstwhile educationally barren regions into the
country's one of the best and prestigious educational centres to the
jealousy of many great urban towns or even metropolitan cities. It
began with the establishment of S.V. University in fifties which brought
in its wake various professional institutions. And boasts now with
pardonable pride that no town with population of nearly two lakhs
has four Universities fulfilling the needs of every aspirant in any
discipline he choses. Now for details, and this bird's eye view itself
shows how much service the T.T.D. is rendering to the educationally
hungry scholars.

The S.P. Nursery School: forming an integral part of S.P.W.
College's Home Science section on shifting to D.P.W. stores is making
good progress. S.V. Institute of Traditional Sculpture and Architecture
started in 1986 is imparting full fledged training in traditional
sculpture and temple architecture. A 3-year course plus 1 year apprentice
is provided to the aspiring students with free boarding and lodging. The students are taught technical sanskrit, Agamas, Civil
Engineering, Mathematics, Iconometry, Ichnography etc.. And for
the non-resident students, stipend is given.

S.V. College of Music and Dance and Nadaswaram School, the
first of its kind in Andhra Pradesh is offering courses to obtain De-
degrees, like the Bachelor of Music and similar titles like Sangita Visarada and Natya Visarada. And is striving to maintain the pristine glory of the South Indian Music and Dance. Stipends and fee concessions are given to deserving students. The College is offering full-time courses leading to Bachelor of Music, Sangita Visarada, Vadya Visarada, Natya Visarada, Harikatha Visarada along with part-time courses in Veena, Violin, Bharata Natyam and Gottuvadyam. It has evening sessions for the benefit of all age-groups to learn music and dance in their spare time.

Does n't this academic scene covering all stages of education and all age-groups take the entire group of builders, teachers and administrators to the lotus feet of the Lord for benedictions. magnificent and inspiration magnificent? Its magnanimous schemes deserve wide publicity and whole hearted appreciation. And emulation too by the nascent institutions coming up by the benefaction of the industrial magnets in recent decades.

S.V. Ayurveda College: The Founder of Ayurveda, Dhanvantari who emerged during the churning of Ksheerasagara is said have brought with him an Amrutakalasam containing itself many Divyaashadhas that cured successfully all the diseases without exception. And he is the progenitor of Ayurveda, means there by a system of medicine that prolongs the longevity of life with health and radiance. It created history with its miraculous cure and captured the imagination of all and hailed as the best system of medicine. Many systems like Unani, Siddha, Naturopathy and even Allopathy are the off springs of Ayurveda, deemed the Mother of medical sciences. Its cure being certain and complete, the T.T.D. with a view to revive the vedic culture, turned its attention to developing and popularising the effective system, started a college in 1983 and affiliated to S.V. University and is offering a course of 5½ years duration leading to B.A.M.S. Degree. The Ayurveda Dispensary is now attached to this College and is doing yeoman service with a record break service of treating 15,000 patients in the second year of its coming into being itself through its out-patient department. The college is now located near the new Municipal Office and carrying on its meritorious service, curing those addicted of Allopathy or other systems.

S.V. Institute of Yoga: The Vedic times visualise the glory of tapas, as one of the means of salvation. It is an arduous process of restraining of Panchendrias-five senses that consummates in the synthesis of body, mind and soul. And this constitutes the basic tenets of Yoga. It gave birth to various branches of sciences, like occultism.
mysticism, etc. Those who practiced yoga enjoyed physical, mental and spiritual bliss, besides attaining earthly and ethereal goals. Just like Ayurveda, Yoga also cured ailments and theses allied systems produced miracles on proper treatment by experts. These efficacious systems were passed on from father to son in olden days. There are instances of yoga patronised by royalty along with Vedic culture. It flourished and prospered due to the fact of its harmonious attunement of mind, body soul to the Divinity. This achieved a symmetrical equilibrium resulting in eternal bliss and transcendental wisdom. Considering its innumerable merits the T.T.D. accepted the responsibility of running the Institute of Yoga and Allied Sciences in 1982 which was under Government management till then. The institute offers courses in Yoga Education and Yoga Research. The duration of the Diploma course for Yoga education is one year and three months only for the Certificate Course. The Institute is well equipped with adequate infrastructure facilities like Labs of Pathology etc. It is conducting periodical Yoga training classes for the interested public. It is giving training to the educated unemployed persons in preventive and curative therapy for Diabetes, Polio, Hypertension and Paralysis. The trained candidates started yoga clinics in rural areas to eking out their livelihood by the grace of this far-sighted T.T.D’s scheme.

With such wide spectrum encompassing in itself vidhyarthis from Kindergarten to the highest Doctorate degree level, the T.T.D’s academic activities ushered in an era of educational progress, that nowhere one can find a parallel in the world. Undertaken by a religious institution to be specific. In fine, no temple town claims the honour of maintaining three reputed universities throbbing with academic life of highest order. All owes to the infinite compassion of the Kaliyuga Varda Srinivasa Parabrahman abiding in His Ananda Nilayam atop the Seven Hills.

T.T.D’s Publication Wing: Literature, one of the Fine Arts plays a dominant role in the dissemination of knowledge. With the tremendous impact of the latest electronic media, it is scaling new heights, and like Vamana it may even encompass the whole world in a matter of seconds. This effective medium for propagation of the hallowed Hindu culture in its myriad forms is being fully exploited by every aspiring religious institution, besides industry of every kind. The T.T.D. has been successfully pressing into service its multifarious forms for broadcasting, telecasting, recording and publishing of its noblest mission of preaching the hoary tenets of Hindu Dharma. Religion without proper medium vegetates, and literature sans ennobling themes turns stale and putrid. When T.T.D. launched out its
gigantic master plans to foster and encourage Hindu Dharma both here inland and outland. Literature alone was found to be the indispensable organ. So along with others it has taken steps to accelerate its publication activities with an accent on printing of highly philosophical works with commentaries and many sacred scriptures. And did a fine job in releasing standard works on Agamas, Philosophy, Art, Architecture and the like. As they are authored by the eminent scholars, they are meeting the demand of the discerning readers, who search for scientific explanations of cosmos and its creator. Among the several commendable schemes, the following deserve attention, for, they visualise its ambitious objectives distinctly and elaborately.

**Financial Assistance to the Authors:** The men of letters are proverbially penniless and find it a Herculan task to bring to lime light their fragrant flowers grown and basked in the garden of Mother Sarada by her abundant grace. So the apurva saurabha of their flowers mingles in the desert air useless to none. With a view to publish their much-prized books, the Experts Committee, an integral part of the Publication Division is extending Financial Aid to the deserving authors to print their own works. The authors of the manuscripts after scrutiny by the Committee are given one third of the estimated cost for printing of 1000 books as aid sans restrictions. Their works are not only seeing the light of day, but giving sustenance to the authors. Thousands of books in atleast five languages were printed though the munificence of this scheme.

**Saptagiri Journal:** Along with the publication of religious books, the publication wing is bringing out a monthly magazine in five languages - Telugu, Hindi, Kannada, Tamil and English. They carry scholarly white-ups on ethics, temples, art, architecture, philosophy, religion written in easily accessible diction for every level of comprehension from children to grey-haired pundits. They are attracting wider market due to very nominal price and also quality printing, and above all crude scholarship of contributors. This in fact is enriching the Hindu Dharma due to enormous readership both in and out of India. Its popularity is going up higher and higher with the masterfully handling of the Department by the Editor-in-Chief under the able guidance of the Honorary Editor - the Administrative Chief.

**Srinivasa Balabharati:** This is another significant effort of the publication wing engaged in publishing books for children. The series has done remarkable service to the budding youth and lisping toddlers by imparting the glory of epics through pictorial representation with a view to feasting the eyes and feeding the brains. Through
attractively printed in eye catching colours, their price is very low. Hence good sales.

The critical Editions of Epics: The outstanding and highly acknowledged Hindu philosophical works, like Bhagavatham and infinitely valued Bharatam merit due publicity and effective propagation. For realisation of laudable ambition, the T.T.D. has taken up prestigious projects for the publication of Bharatam and Bhagavatham. The Nannayya Bharatam project is entrusted to eminent Telugu scholars to edit all the parvas like Adiparva, Sabhaparva, Aranyaparva etc. This edition contains the original telugu text with lucid paraphrase and commentary. It is a befitting honour to Nannayya whose masterly composition enriched Telugu literature. The publication of the Bhagavata critical Edition in Sanskrit is yet another commendable effort of the publication wing. The T.T.D's another project-publication of Potana Bhagavatham in Telugu with text and paraphrase is lucid prose is extolled as yeoman service to Bammara Potana, the author whose inimitable dedication and masterly composition will reach to nooks and corners of Andhra Pradesh. Its matchless lyrical beauty and sublimity of theme receive due recognition and bring honour to the sponsors on completion. To cap it all, as it were the T.T.D's unquenchable thirst for propagation of our Sanatana Dharma has culminated in giving priority to the publication of the Vedas, utilising the services of the renowned Vedic scholars, who have brought undying fame to the Publication Division.

A BIRD’S EYE-VIEW OF SEVAS AND UTSAVAS

Here are some Dos and Don’ts to offering prayer services

Devotees who wish to participate in any seva at Tirumala should:

1. Write a letter of request specifying the date of the Seva, the number of persons intending to participate.
2. Remit the amount by way of a draft payable at Tirupati.
3. The draft should be in favour of the Executive Officer, Tirumala Tirupati Devasthanams.
4. The letter and the draft should be sent to the Peshkar, Srivari Temple, Tirumala - 517 504, India.
5. On receipt of the request letter along with the draft, the T.T.D. in turn will send a confirmation letter to the applicant. (subject to availability of Seva).
Reservation for Sevas are accepted 90 days in advance.

For Friday Abhishekam reservations are accepted more than an year in advance.

No reservation is accepted for Ekanta Seva and Laddu Padi. Tickets can be bought a day before Vijaya Bank, Tirumala.

Devotees participating in sevas should wear traditional Hindu Dress (Dhoti and Upper cloth) and enter the temple through the Vaikuntam Queue Complex.

**WEEKLY SEVAS AND UTSAVAMS**

<table>
<thead>
<tr>
<th>Ticket Rs.</th>
<th>Time</th>
<th>Persons allowed</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Visesha Pooja 3000/-</td>
<td>Monday 6.00 a.m</td>
<td>5</td>
</tr>
<tr>
<td>2. Ashtadala Pada 3500/-</td>
<td>Tuesday 6.00 a.m</td>
<td>5</td>
</tr>
<tr>
<td>Padmarathana Seva</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Sahasra Kalasabhishekam 5000/-</td>
<td>Wednesday 5.30 a.m</td>
<td>6</td>
</tr>
<tr>
<td>4. Tirupavada 5000/-</td>
<td>Thursday 5.30 a.m</td>
<td>6</td>
</tr>
</tbody>
</table>

**BAHUMANAM / PRASADAM (FOR EACH OF THE ABOVE SEVAS)**

1. Vastham, Laddu Big 5, Vada 5
2. Vastham, Laddu Big 10, Vada 10
3. Vastham, Laddu Big 7, Vada 7, Appam 5, Dosa 5, Dadyodanam, Pulihora, Chakkara Pongali Payasam.
4. Vastham, Laddu Big 5, Vada 7, Dosa 7, Appam 7, Jilchics 5, Thenathola 5, Pulihora, Payasam.
5. Abhishekam - Friday 3.30 a.m.

**Note**: Reservation for all the above Sevas will be accepted 90 days in advance.

A. Poorabhishekam 750/-
B. Civet Vessel 300/-
C. Kasturi Vessel 150/-

6. Visesha Vastralankara Seva 12,250/-

Melchat and Uttareevam set presentation to the Main Deity - a couple will be permitted. *Bahumanam for Abhishekam For Poorabhishekam: Small Laddu 2, Vada 2. For Civet Vessel and Kasturi Vessel: Small Laddu 1, Vada 1.*

For Visesha Vastralankara Seva: Big Laddu 2, Vada 2 and Seshavastram.

**Note**: Reservation for Abhishekam will be accepted more than an year in advance subject to availability.
### DAILY SEVAS

<table>
<thead>
<tr>
<th>Service</th>
<th>Ticket per person</th>
<th>Usual Timings for Admission</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Suprabhata Darshanam</td>
<td>Rs. 100.00</td>
<td>2.30 a.m.</td>
</tr>
<tr>
<td>2. Tomala Seva</td>
<td>Rs. 200.00</td>
<td>3.30 a.m.</td>
</tr>
<tr>
<td>3. Archana</td>
<td>Rs. 200.00</td>
<td>4.30 a.m.</td>
</tr>
<tr>
<td>4. Nijapada Darshanam on Fridays</td>
<td>Rs. 100.00</td>
<td>5.30 a.m.</td>
</tr>
<tr>
<td>5. Tomala Seva &amp; Archana (On Friday)</td>
<td>Rs. 400.00</td>
<td>6.30 a.m.</td>
</tr>
<tr>
<td>6. Amantranotsavam (other than Friday)</td>
<td>600.00</td>
<td>3.30 a.m 6.30 a.m.</td>
</tr>
<tr>
<td>On Fridays</td>
<td>600.00</td>
<td>3.30 a.m 6.30 a.m.</td>
</tr>
<tr>
<td>7. Archananantara Darshanam</td>
<td>100.00</td>
<td>5.30 a.m.</td>
</tr>
<tr>
<td>8. Special Entrance Ticket</td>
<td>40.00</td>
<td></td>
</tr>
<tr>
<td>During all the periods of Sarvadarshanam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Ekanta Seva</td>
<td>120.00</td>
<td>After 10.30 p.m.</td>
</tr>
</tbody>
</table>

**Note:** The reservation for Sevas 1 to 6 above will be made 90 days in advance. No advance reservation for special Entrance and Ekanta Seva tickets. Ekanta Seva tickets will be issued after 10.30 p.m. subject to availability of time after Sarvadarshanam. Pilgrims should enter the Vaikuntam Queue complex half an hour before the admission time mentioned above.

### DAILY UTSAVAMS AND THEIR DETAILS

<table>
<thead>
<tr>
<th>Utsavam</th>
<th>Ticket Rs.</th>
<th>Entry Time</th>
<th>No. of persons</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Kalyanotsavam</td>
<td>2,500/-</td>
<td>10.00 a.m.</td>
<td>5</td>
</tr>
<tr>
<td>2. Pratyeka Kalyanotsavam</td>
<td>750/-</td>
<td>10.00 a.m.</td>
<td>2</td>
</tr>
<tr>
<td>3. Arjitha Brahmotsavam</td>
<td>500/-</td>
<td>1.00 a.m.</td>
<td>5</td>
</tr>
<tr>
<td>4. Dolotsavam or Unjal Seva</td>
<td>750/-</td>
<td>2.00 p.m.</td>
<td>6</td>
</tr>
<tr>
<td>5. Vasantotsavam</td>
<td>3,000/-</td>
<td>2.00 p.m.</td>
<td>10</td>
</tr>
<tr>
<td>6. Sahasra Deepalankara Seva</td>
<td>500/-</td>
<td>5.30 p.m.</td>
<td>5</td>
</tr>
</tbody>
</table>

**NOTE:** Reservation for all the above Sevas will be accepted 90 days in advance. Kalyanotsavam, Vahana Sevas and Unjal Seva are not performed during important festival days at Tirumala.

### BAHUMANAM / PRASADAM

1. Kalyanotsavam: Upper cloth and Blouse piece, Laddu Big 5, Vada 5, Chakra Pongal, Pongal, Pulihora, Dadhyodanam, each 1/6 sola.
2. Pratyeka Kalyanotsavam: Upper cloth and Blouse piece, Laddu Big 1, Vada 1
3. Arjitha Brahmotsavam: Vahana Sevas provided: (1) Kârge Sesha Vahanam (2) Silver Garuda Vahanam (3) Silver Hanumantha Vahanam
4. Dolotsavam or Unjal Seva: Sesha Vastram. (The Seva will be conducted inside the temple in the mirror hall).
5. Vasantotsavam: Vastram, Vadhas 6, Dosas 20, Dadhyodanam, Pulihora, Pongal, Chakra Pongal.
6. Sahasra Deopalankara Seva: Vastram. (The Seva will be performed outside the temple premises).

PERIODICAL FESTIVALS AND THEIR DETAILS

<table>
<thead>
<tr>
<th>Festival</th>
<th>Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>New Year</td>
<td>December 31 and January</td>
</tr>
<tr>
<td>Makara Sankranti</td>
<td>January 14-15</td>
</tr>
<tr>
<td>Ugadi Asthanam</td>
<td>March / April - One day</td>
</tr>
<tr>
<td>Aanivara Asthanam</td>
<td>June / July - One day</td>
</tr>
<tr>
<td>Pavitrotsavam</td>
<td>August - Three days</td>
</tr>
<tr>
<td>Brahmostsavam</td>
<td>September / October - Ten days</td>
</tr>
<tr>
<td>Pushpayagam</td>
<td>November / December - One day</td>
</tr>
<tr>
<td>Versantotsavam</td>
<td>Three days a year</td>
</tr>
</tbody>
</table>

Sevas like Kalyanotsavam, Vahana Sevas and Unjal Seva are not performed during the above festival days. Sravana Nakshatram being the birth star of Lord Venkateshvara, special programmes will be conducted on Tirumala on the day of the star.

6. Prasa dams: There are severa ltypes of prasa dams. Read and opt according to your choice.

1. LADDU

One Laddu Token is issued per person in the Vaikuntam Queue Complex on payment for Sarvadarshan pilgrims. They have to collect their Laddu after darshan from the counter outside the main temple. Usually there is a long queue here. Special Darshan ticket holders can collect Laddu at the Bank of Baroda counter situated opposite the Temple on payment (one Laddu per ticket).

2. LADDU PADI (Timings: 8 a.m. to 6 p.m.)

Arjitham Big Laddu Padi  -  Rs. 2,500/- (30 Laddus)
-  Rs. 1,500/- (15 Laddus)
-  Rs. 1,000/- (10 Laddus)

Five persons are allowed for Srivari Darshan. Laddus will be given after darshan. Laddu Padi tickets are sold at Vijaya Bank.

ANNA PRASADAM

Cash payment is accepted at the Vijaya Bank counter for offering the following Anna Prasadams each 1/4 sola. The Prasadams are delivered against the counterfoil at the Prasadam counter.
1. Dadhyodanan - Rs. 100/-
2. Pulihora - Rs. 200/-
3. Pongal - Rs. 225/-
4. Chakkara Pongali - Rs 250
5. Seera - Rs 450
6. Payasam - Rs. 225

EKANTHA SEVA AND ITS MODE
Ekantha Seva is performed at 10.30 p.m. every day subject to rush. Pilgrims can avail this Seva on payment of Rs 120/- per head. A velvet bed is spread on a swing and the Lord’s Murti is placed on it. A descendant of Talappaka Annamacharya’s family sings keertanas. Pilgrims can sit in the sanctum for ten minutes and Darshan will be allowed for a few minutes with Aarati. On receiving communication from the Temple about the seva, Vijaya Bank issues a limited number of tickets at 10.30 p.m. and 12.00 mid night

ENDOWMENT SCHEMES AND PROCEDURE
With a view to instill charitable sentiments and sowing seeds of bhakti instincts and see them blooming to the fullest extent, the humane administrators introduced the Endowment Scheme for their total involvement and participation in several sevas. The schemes collect amounts of different types and deposit the same in the Nationalised Banks with a matching sum by them and the interest accrued on the whole investment is spent on several items. This ensures larger participation and the sevathis partake the merit to their heart’s satisfaction and thereby the public is benefited.

SRI VENKATESWARA NITYA ANNADANA SCHEME
Sri Venkateswara Nitya Annadana Trust aims at providing free and wholesome food to persons visiting Tirumala. The Trust was formed by Tirumala Tirupati Devasthanams in 1985. The scheme has an overwhelming response from philanthropists all over India.

HOW THE SCHEME OPERATES
Pay a sum of Rs. 5 lakhs or multiples thereof to this scheme and avail the benefit. Any individual, a family not exceeding 5 persons / a group of two companies/ firms are eligible for this benefit. The donor’s name will be prominently displayed in the dining hall
The donor will be given free furnished accommodation at Tirumala for three days a year (not exceeding 5 members of his family).

Free darshan with Aarti for 5 members during break on the three days will be arranged in a year. The donor will be given a gold plated silver memento embossed with the images of the Lord Padmanavat Ammavaru (once only).

Income Tax exemption under Section 80(G) of the Income Tax Act.

The TTD will in turn contribute an equal amount towards matching investment and deposit the entire amount in a fixed deposit in a nationalised bank; only the interest earned will be used to feed 15,000 pilgrims everyday. Donors may also pay a sum of Rs. 1000 - or multiples thereof to this scheme and get Income Tax exemption certificate.

The donations can be sent by way of demand draft in favour of SRI VENKATESWARA NITYA ANNADA TRUST to the EXECUTIVE OFFICER, T.T.D. ASTHANAMS TIRUPATI (ANDHRA PRADESH)

**TTD GREEN SCHEMES**

Forests are the gift of God. To protect these forests and preserve the environment on the sacred Tirumala Hills, TTD has introduced the following schemes. You can take part in this sacred mission by donating under these schemes, the donations being fully exempted from Income Tax. (Donation by way of demand draft has to be sent to the Executive Officer, Tirumala Tirupati Devasthanams, Tirupati).

**Vruksha Samvardhanam**

By paying a sum of Rs. 25,000/- Five hundred plants are grown and the donor’s name, or a name suggested by him is given to the place.

**Vruksha Prasadam**

On payment of Rs. 15,000/- hundred fruit and flower bearing plants are planted in the name of the donor.

**SMA\'A VANAM**

On payment of Rs. 5,000/- One Hundred saplings are planted and nursed for five years. The Donor’s name is given to the Vanam.

**Vana Samrakshana Bhagaswamyam**

On payment of Rs. 2,000/- Natural forests on Tirumala Hills are protected and developed. The Donor’s name is displayed.

**OTHER SCHEMES**

- Sri Venkateswara Nitya Laddu Dana Scheme.
- Sri Venkateswara Nitya Prasada Dana Endowment Scheme.
- Sri Balaji Institute of Surgery, Research and Rehabilitation for the Disabled (BIRD) Scheme.

**COTTAGE DONATION SCHEME.**

For details please contact the Executive Officer, T.T.D.
OTHER ANNUAL SCHEMES

Udhyasthamana Sarva seva Endowment Scheme
For any day except Friday - Donation Rs. 1,00,000/-
For any Friday - Donation Rs. 3,00,000/-
The donor and his party (totally six persons) will be allowed for all the Sevas from Suprabhatam to Ekanta Seva on the notified date. They will be allowed to witness other Arjitha Sevas on that day.

BAHUMANAM: One Kalyanotsava Vastram. 25 Laddus. 5 Vadas every year. Free VIP accommodation provided for three days

BALAJI ARCHANA SCHEME
The donation for the scheme is Rs. 6,000/- The Archana will be performed to the Lord in the name of the donor once a year for a period of five years. The donor has to select the date of performance. If the date falls on a Friday in any year, the donor will be permitted for the Archana the next day.
1. The donor is given free accommodation on the date of Archana Seva.
2. Three persons are allowed for the Archana Seva. Suprabhata Seva and also for special Darshan

BAHUMANAMAS: Upper Cloth. Blousepiece. one small Luddu, One Vada.

PERFORMING MARRIAGES AT TIRUMALA/ TIRUPATI
Among the many himanist measures that TTD has taken up, formation of ‘purohita Sangham’ which makes arrangements for performing marriages and other religious functions, like naming ceremony, upanayanam etc., on payment of a stipulated fee, deserves all praise. The purohita Sangham Office is located by the side of India Coffee House. The Purohita Sangham can handle both the south and North Indian ways of performing functions. Prior intimation eases tension and consummates in successful completion to the satisfaction of parties.

ACCOMMODATION
TTD has allocated some cottages exclusively for performing marriages. Some of the Religious Mutts in the Mada Streets also have the provision of marriage halls. There are some ‘marriage contractors’ on Tirumala who can arrange A to Z of a marriage even at short notice.

At Tirupati the TTD has constructed huge marriage hall complexes on Tiruchanoor Road with all modern facilities and hires them at moderate charges. These halls are always in demand and require four to six months advance reservation.

For more details contact the Deputy Executive Officer (Local Temples) in Sri Govindatajaswamy Temple at Tirupati (Phone No. 24084). Office Timings: 10 a.m to 1.30 p.m. Further many private marriage halls (at moderate to luxury rates of Rs. 1,500/- per day) are available in both Tirupati and Tiruchanoor.
EPILOGUE

And now that you have performed Seven Satkarmas in your yatra to Saptagiri, like:
1. Ascending the hills on foot - Padayatra;
2. Offering of hair marking the redemption of vow;
3. Bathing in the Pushkarini to cleansing of body;
4. Feasting of eyes with the darsan of Parabrahman;
5. Dropping of mudupus into Hundi for expiation of sin;
6. Eating of Srivari prasad to sanctifying your whole being;
7. Visiting of the miss-not places embodying Bhagadamsas;

...don’t you then like to devote a few minutes time for stock-taking of the whole pilgrimage started from your home and travelling to reach the Daivasannidhi and going to the transport station for back home trip. This retrospection is a must and it begins with flashes of memories from the very thought of fixing the date for yatra followed by booking of tickets, travelling in vehicles, climbing up of the hill, standing in the queue for toasure, jostling on the embankments of Pushkarini, for bath, waiting in the serspine queue for hours, uttering Govinda at the sight of the Divyamangala swarup Srinivasa Parabrahman; eating of the sacrament prasad and going back home with bags stuffed with laddu prasad. Indeed, the very memory of events from point to point makes your mind swarmed with mixed feelings of joy and despair, normally accompanying the long journey travel. rising out of hurrying to places to catch vehicles, worrying throughout with the unsocial behaviour of co-passengers and, unreasonaol exploitation of coolies, and many more endless hardships of all types. But all the tension instantaneously gets dissolved into the cup of joy on seeing the artistically decorated Swamyamvyakta divya vigrah of Sri Srinivasa Bhagawan. And with uttering ‘Govinda’ your whole frame flutters signifying the fact of your atmajyoti emerging into that Paranjyoti of the omnipotent kastunaikasindhu Sriman Narayana seen in archa form here. The flicker of His joy emanating from the compassionate lotus eyes on seeing your purified soul manifested in the sparkling eyes and glistening well shaped cheeks is a sûre indication of His assurance of full and unqualified protection and his whole-hearted tacit approval of your bhakti, placed mentally in the form of fragrant flower at his lotus feet. This grandioso spec-
tacle of that unforgettable darsan enters your mind and lingering longer sanctifies your body, mind and soul. And makes you anxiously yearn for fortifying your faith in Him with further visits. So whenever you hear of anyone’s Tirumala yatra, or your standing before His life size statue in mandirs, you passionately desire for another trip to His Sān nidhi to replenish the waning bakti instincts due to contact with the materialistic minded people in the sin-prone world. Then you unconsciously let out O Bhagawan in as much as my whole being was merged in you on first seeing, I am only a puppet in your hands, kindly grant me another similar darsan. And again and again you begin bewailing aloud, O Bhagawan draw me to your seat instantly and end imploring passionately, how long have I to wait O God, how long, how long.....

POST SCRIPT

This is not the avedana of a particular individual expressing through hot-tears for atmanvedana, but almost all true and God-fearing devotees pour out their souls for communion with God similarly. This is as sure as the sun rises in the east, and water finds its own level.

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TRIPUNDRAM SYMBOLS
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BEDI ANJANEYASWAMY VARI TEMPLE
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DWAJAROohanam
GARUDA VAHANAM

CHAKRASNANAM
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